



STANISLAUS PAPCZYNSKI

(1631-1701)

FOUNDER OF
THE ORDER OF MARIANS
AND INSPIRER OF
THE MARIAN SCHOOL OF SPIRITUALITY

REV. TADEUSZ ROGALEWSKI, MIC

Published on the 300th anniversary of the passage to eternal life of the Venerable Servant of God, Fr. Stanislaus of Jesus Mary Papczynski, the beloved Founder of the Order.

Dedicated to His Holiness, John Paul II,
a great Pole who was born on May 18, the same day as Fr. Stanislaus.

— The Marians of the Immaculate Conception
of the St. Stanislaus Kostka Province

Lumen Marianorum

Stanislaus Papczynski

(1631-1701)

*Founder of the Order of Marians
and Inspirer of the Marian School
of Spirituality*

Tadeusz Rogalewski, MIC

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Front Cover: The image of Fr. Papczynski is from an 18th century painting which is in the Marian monastery at Puszcza Marianska, Poland. The artist is unknown. The inset is the miraculous image of Our Lady of Gozlin.

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LIST OF ABBREVIATIONS

General Abbreviations

ca.	<i>circa</i> about
ed.	<i>editio</i> issue, edition
<i>f</i>	<i>folio</i> current page number
pp.	<i>paginae</i> pages of a book
r	<i>recto</i> the page of a manuscript to be read first
v	<i>verso</i> the reverse page of a manuscript, to be read after <i>recto</i>
vol.	<i>volumen</i> volume

Bibliographical Abbreviations

AAP — Archives of the Archdiocese of Poznan: collection: APS (*Acta Processuum Sacrorum*).

ACMC — Archives of the Cracow Metropolitan Curia, *Liber Actorum Notariatus*, Sebastiani Francisci Mitrzynski, *Notarii Apostolici*, 1668-1672.

ADL — Archives of the Diocese of Lublin.

AFP — *Posnaniens. Beatificationis et Canonizationis Servi Dei Stanislai a I. M. Papczynski [...], Animadversiones R.P.D. Fidei Promotoris Super Dubio An sit signanda Commissio Introductionis Causae [...]*, manuscript, AAP: APS 9, pp. [1-74].

AJR — Archives of the Jesuits, Rome, Via Borgo S. Spirito.

Annot — C. Wyszynski OIC, *Quaedam Annotationes ad Positiones et Articulos super Processum Venerabilis Servi Dei Nostri Institutoris*, manuscript, AAP: DW, Ann. 3.

APC — Archives of the Piarists, Cracow, Pijarska Street.

Apologia — Stanislaus a I. M. Papczynski, *Apologia pro egressu e Scholis Piiis*, ca 1671, *Scripta* 31-73.

APostMIC — Archives of the Marian Postulate, Rome, Via Corsica 1.

APPM — Archives of the Polish Province of the Marians, Warsaw, 9 Sw. Bonifacego Street.

APS — See: AAP.

ARC — Archives of the Reformati, Cracow.

CAP — Central Archives of the Piarist Fathers, Budapest, VIII, Mikszath Kalman-ter 1.

Caputi — Giovanni Carlo Caputi SP, *Notizie Historiche*, manuscript, ca.1675, GAP: Hist. bibl. 5.

Choynacki — [Dominicus Choynacki SP], *Brevis Collectio. De introductis Scholis Piis in Poloniam, et earum incremento, tam in hoc, quam in inclyto Hungariae Regno*, manuscript, 1775, APC.

CLS — *Connotatio Librorum et Scriptorum extraditorum pro Commissione Romana a Sacra Rituum Congregatione demandatorum*, manuscript, ca. 1773, AAP: APS 5.

ConstSP — *Constitutiones Congregationis Pauperum Matris Dei Scholarum Piarum*, in: *Clericorum Regularium Scholarum Piarum I. Constitutiones cum Notis. II. Regulae et Ritus Communes. [...]*, p. 1. 1768.

DeVen — *Scripsit manu propria ARP Casimirus Wyszynski de Venerabili Patre Stanislaio Papczynski*, manuscript, 1738/1750?, copy 1753-57 ?, AAP: APS 5.

DSE — *Decretum super examine, revisione, et approbatione Operum typis editorum, et Manuscriptorum Servi Dei*, AAP: APS 9.

DW — *Protokoly czynnosci w Rzymie slugi Bozego Kazimierza Wyszynskiego oraz notaty jego i listy w sprawie kanonizacji slugi Bozego Stanislawia Papczynskiego* [Records of the Servant of God Casimir Wyszynski's Activities in Rome and His Notes and Letters in the Matter of the Canonization of the Servant of God Stanislaus Papczynski], manuscript, (1751-1755), AAP: APS 7/D. It is divided into three "Annales" (*Ann*). The abbreviation "DW/2" designates the last part of the Diary (1752-1755), [35 pp.], GAM: Doc. Hist. Wysz., M2/2.

ECat — *Enciclopedia Cattolica* I-XII, Citta del Vaticano, 1948-1954.

EK — *Encyklopedia Katolicka* [Catholic Encyclopaedia] I-VII, Lublin, 1973-1997.

EKosc — *Encyklopedia Koscielna* [Church Encyclopaedia] I-XXXIII, ed.

M. Nowodworski et al., Warsaw, Plock, Wloclawek, 1873-1933.

EncOrg — *Encyklopedia Powszechna S. Orgelbranda* [S. Orgelbrand's General Encyclopaedia] I-XXVIII, Warsaw, 1859-1868.

EphCal — *Ephemerides Calasanctianae*, comment. bimestre Edit. Calas., Roma, 1931, pp.

Estreicher — K. Estreicher, *Bibliografia polska* [Polish Bibliography] I-XXXIV, Cracow, 1872-1951.

FamDom — *Liber XXV. Collegii Podoliniensis Scholarum Piarum. In quo continentur Familiae Domus, in Annos singulos descriptae ab Anno 1642. Conversio ad Fidem Orthodoxam ab Anno 1775. Sacri Ordines Nostris collati ab Anno 1684* /?/, manuscript, CAP Hung., For. 0-6, No. 36.

Friedreich — E. Friedreich SP, *Zycie Jana Franco* [The Life of John Franco], Vác 1907-1908, APostMIC.

Fundatio — Stanislaus a I. M. Papczynski, *Fundatio Domus Recollectionis*., ca 1675, *Scripta* 75-96.

GAM — General Archives of Marian Fathers, Rome, Via Corsica 1, Documenta Historica (Congregationis) = Doc. Hist. The abbreviation *TrDM* designates a typewritten copy (in three volumes) kept in a folder "Transcripta" and entitled: *Copies of the Documents Associated with the Life and Deeds of the Ven. Servant of God Fr. Stanislaus of Jesus Mary Papczynski, Founder of the Order of Marian Fathers; Ven. Servant of God Fr. Casimir Wyszynski, a Marian, and with the History of the Congregation of Marian Fathers*, by the efforts of Fr. Sydry, Rasna, 1933.

GAP — General Archives of the Piarist Fathers, Rome, Piazza dei Massimi 4.

HierCat — C. Eubel, *Hierarchia catholica medii [et recentioris] aevi*, 2^a ed. 5 voll., Münster, 1913-1952.

Informatio — *Posnaniens. Beatificationis et Canonizationis Ven. Servi Dei Stanislai a J. M. Papczynski [...] INFORMATIO super dubio An sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1772].

Kraus — [Michael Kraus a Visitatione BVM SP], *Provincia Polonae Clericorum Regularium Pauperum Matris Dei Scholarum Piarum*, manuscript, 1692-1701 ?, CAP Hung., For. 0-6, No. 70; *Positio* 286-330.

Krzyzanowski — Casimirus J. Krzyzanowski MIC, *Stanislaus a Jesu Maria Papczynski, O. Imm. Conc. (1631-1701): magister studii perfectionis*, *Dissertatio ad Lauream in S. Theol.*, Romae, 1963.

LibScr — *Libro delli Scrutinii de Novitii e Professioni Accesso e Recessio*

de nostri Professioni della Fede Renovatione delli Voti...?, 1642-1680, CAP Hung., For. 0-6, No. 31.

Makos — W. Makos MIC, *O. Stanislaw od Jezusa Maryi Papczynski. Badania i refleksje* [Father Stanislaus of Jesus Mary Papczynski. Research an Reflections], Warsaw, 1998.

Navikevicius — Georgio A. Navikevicius MIC, *Stanislao di Gesu Maria Papczynski (1631-1701) Scolopio e Fondatore della Congregazione dei Padri Mariani*, Dissertatio ad Lauream in Fac. Hist. Eccl., Roma, 1960.

Nom. Disc. — *Nomina Discipulorum Podolinii Scholas Pias frequentantium ab anno 1643*, manuscript, CAP Hung., For. 0-6, No. 77.

NV — [Stanislaus a I. M. Papczynski], *Norma Vitae Religiosae Congregationi B. V. Mariae Sine labe Conceptae Eremitarum Marianorum [...] Proposita et ab Em.mo et Rev.mo Domino D. L. Cardinali Colloredo [...] Correcta Romae A. D. 1694-to*, manuscript, 1694/98, *Positio* 450-483.

Oblatio — *Oblatio, 11 (?) December 1670, Scripta* 25-30.

PEK — *Podreczna Encyklopedia Koscielna* [Church Reference Encyclopaedia] I-XLIV, ed. Z. Chelmicki et al., Warsaw, 1904-1916.

Positio — *Sacra Congregatio pro Causis Sanctorum Officium Historicum, Posnaniensis Beatificationis et Canonizationis Servi Dei Stanislai a Jesu Maria Papczynski, Fundatoris Clericorum Regularium Immaculatae Conceptionis B. V. M. (+ 1701) POSITIO super Introductione Causae et super virtutibus ex officio concinnata*, Romae, 1977.

PP — *Copia Publica Transumpti Processus Ordinaria auctoritate in Curia Posnaniensis Constructi super fama sanctitatis vitae, virtutum et miraculorum Servi Dei Stanislai Papczynski Clericorum Marianorum Institutoris*, APoStMIC. The abbreviations “*Proc. Inform.*” and “*Proc. Posn.*” were used to designate the original Acts/Records of the Process preserved in AAP: APS 10.

Prodromus — Stanislaus a I. M. Papczynski *Prodromus Reginae Artium, Varsaviae-Cracoviae*, 1663, 1664, 1665, 1669/1670.

Prot — *Protocollum Ordinis Beatae Mariae Virginis Immaculatae Conceptionis Congregationis Polonae [...] Connotantur cum consensu et supplicatione totius Congregationis per Adm Reverendum Patrem Ioachimum a Sancta Anne [...] Anno Virginei partus 1705 In Colle Mariano Eremi Corabieviensis die 13 Maij*, manuscript, ca 1744, Arch.priv. Muniak, Cracoviae.

ProtBals — *Protocollum Ordinis Mariani Immaculatae Conceptionis B. V. Mariae [...] Conscriptum a P. Fr. Alexio de S. Octaviano Fischer [...] Anno*

Domini 1758, Municipal Archives, Vila Real, Portugal.

Protestatio — Stanislaus a I. M. Papczynski, *Protestatio Romam abeuntis*, 1667, *Scripta* 11-20.

ProtGoslin — *Protocollum Ordinis Immaculatae Conceptionis Congregationis Polonae [...] procuratum Anno a Christo Nato Millesimo Septingentesimo Trigesimo Primo Die 16 Junij*, manuscript, 1731-1782, ADL: A. 235.

ProtWet — *Protocolum Trienne Adm Rdi Patris Cajetani Wetycky [...]*, Inceptum Anno 1750 Praepositurae nostrae anno primo Die 28 Novembris, Vil. Bibl. Univ., manuscript, F4-A4559.

PSB — *Polski Słownik Biograficzny* [Polish Biographical Dictionary] I, ed. Polish Academy of Learning (since 1957 Polish Academy of Sciences), Cracow, 1935-

R — Casimirus Wyszynski OIC, *Relationes de mihi notis et auditis gestis Venerabilis Patris nostri Stanislai* 1751, manuscript, AAP: DW, Ann. 3.

RLD — *Registrum [!] Librorum et Documentorum Romam Missorum Anno 1773*, manuscript, AAP: APS 6.

RSP — Casimirus Wyszynski OIC, *Relatio de Spiritu Prophetico eiusdem V. Patris Stanislai*, manuscript, AAP: DW, Ann. 3.

RVH — *Relatio et vota sulla seduta dei Consultori dell'Ufficio Storico, tenuta il 23 novembre 1977*, Romae, 1978.

RVT — *Relatio et Vota Congressus Peculiaris super virtutibus die 22 Ianuarii an. 1991 habiti*, Romae, 1991.

Scripta — *Scripta Historica P. Stanislai a J. M. Papczynski*, ed. C. Krzyzanowski MIC, Varsaviae, 1999.

SGKP — *Słownik geograficzny Krolestwa Polskiego i innych krajow slowianskich* [Geographical Dictionary of the Kingdom of Poland and Other Slavic Countries], I-XV, ed. K. Sulimierski et al., Warsaw, 1880-1902.

Summ — *Posnanien. Servi Dei Stanislai a Jesu Maria Papczynski [...]* *SUMMARIUM super dubio An sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1771].

Sydry — Stephen M. Sydry MIC, *Czcigodny Sluga Bozy O. Stanislaw od Jezusa Maryi Papczynski i jego dzieło w swietle dokumentow* [Venerable Servant of God Fr. Stanislaus of Jesus Mary Papczynski and His Work in the Light of Documents], Warsaw, 1937.

Templum — Stanislaus a I. M. Papczynski, *Templum Dei Mysticum...*, Cracoviae, 1675.

Testamentum I — Stanislaus a I. M. Papczynski, *Testamentum Primum*, Neo-Jerosolymae, 9 Decembris 1692, *Scripta* 117-122.

Testamentum II — Stanislaus a I. M. Papczynski, *Testamentum Alterum*, Neo-Jerosolymae, [1699]/1701, *Scripta* 131-142.

TrAAS — [Stephen M. Sydry MIC], *Akta z Archiwum Skarbowego* [Acts from the Treasury Archives], manuscript, ca. 1930, APPM.

TrDM — See: GAM.

TS — Casimirus Wyszynski OIC, *Testimonia Sanctitatis*.

VF — [Mansueto Leporini OFM Ref.], *Vita Fundatoris Congregationis Polonae Ordinis Immaculatae Conceptionis Beatae Mariae Virginis*, ca 1705, in: Prot, pp. 3-16.

VW — *VITA Venerabilis Servi Dei Patris Stanislai a Iesu Maria Qui Congregationem Religiosorum Marianorum Immaculatae Conceptionis Beatissimae Virginis Mariae, [...], in Suffragium Animarum Purgatorii instituit, Composita per Patrem Casimirum WYSZYNSKI eiusdem Congregationis Marianaе ExPraepositum Generalem*, 1754, manuscript 1722, APostMIC.

PREFACE

Every nation has great people in its history. They are put on a pedestal and held in great respect. As they stand out because of their talent, a genius of mind, or heroic deeds, they stir up the admiration of their contemporaries and the pride of future generations. But the titles of greatness are not usually distributed in an identical manner, for there are many different criteria of greatness. Impeccable moral attitude, a great heart, and a magnificent spirit have been the claims to glory in the Polish national tradition. Our greatest heroes possessed such attributes. In the course of a thousand years of our history, we have not declared anyone a hero unless he shined with virtues, especially those of nobility and dedication.¹

From among the most magnificent sons of the Polish nation, there come to the forefront those saints born on Polish soil. The Church elevated many of them to the honors of the altar both in the past and in our times, especially now when the greatest from the line of great Poles, Pope John Paul II, occupies the Chair of St. Peter. Many are still awaiting the day of their glory. Father Stanislaus Papczynski (1631-1701), founder of the first Polish clerical religious order, the Order of Marian Fathers, is undoubtedly one of the spiritual giants. He is very close to being raised to the honors of the altar since his beatification process has already been crowned with the decree about the heroic nature of his virtues.² Pope John Paul II mentioned him on the occasion of the canonization of Blessed Kinga, which took place on June 16, 1999, in Stary Sacz. In his words to the pilgrims, delivered after the Mass, the Holy Father said among others: "It is difficult not to mention here the Servant of God, Fr. Stanislaus Papczynski, who was born in nearby Podegrodzie, who became famous here for his holiness, which is being confirmed by his beatification process currently under way. I am very happy that the apostolic spirit of the saints and the blessed is still alive in the Tarnow Church."³

Father Papczynski came to this world during the time of Poland's political splendor which, nonetheless, obscured an internal decay that had already set in. His lifetime coincided with the time of latent tragedy, strife, and struggles, which led to the downfall of the Commonwealth of the Gentry [Res publica — E.StJ]. Papczynski tried to direct the nation onto the right path by teaching the living and praying for the dead.⁴

Much has been written about Fr. Papczynski's life and work. His first biography was written around the year 1705 by Fr. Mansueto Leporini, OFM Ref., member of the Order of the Franciscan Friars Reformati. He was invited to the Marians to assume the duties of a lecturer in philosophy and theology (1703-1706; 1709) and those of a Novice Master (1704-1706 and 1724-1725). He also fulfilled the duties of Visitor and General Commissary (1715). He was an honest and educated man. He worked as a lecturer at the monastery in Warsaw even when Fr. Papczynski was still alive and, in the years 1716-1719, he held the office of the Provincial Superior of his Congregation. The information that he gathered about the Servant of God came from the eyewitnesses who knew Fr. Papczynski personally, among them — Fr. Joachim of St. Anne Kozlowski. He also had access to the Marian archives. He prepared a concise biography of Fr. Papczynski under the title *Vita Fundatoris Congregationis Polonae Ordinis Immaculatae Conceptionis Beatae Mariae Virginis* and included it in a book called *Protocollum Ordinis Immaculatae Conceptionis Polonae Congregationis*, which contained copies of selected important documents and correspondence concerning the Founder and the Congregation. Later, at the order of the Sacred Congregation of Rites, it was reprinted from that book and included in the *Summarium* of his beatification process. Leporini's goal, as he wrote Fr. Papczynski's biography, was primarily didactic in nature. As a Novice Master, he wanted to familiarize the novices with the life of their Founder.

The next writer who undertook the task of writing and publishing a biography of Fr. Papczynski was Fr. Lucas Rosolecki, SP, rector of the college in Vilnius and Vicar-Provincial Superior of the Piarist Fathers. Father Papczynski was highly esteemed by the Piarists in Vilnius, it was therefore small wonder that one of them was working on preparing his biography. Father Rosolecki's death in 1752 interrupted the work he had started. Father Casimir Wyszynski bemoaned this fact and wrote that the Marians suffered an irreparable loss when the rector of the college in Vilnius died. He was deeply convinced of Fr. Stanislaus's holiness and that was the reason why he was writing his biography. He expected the Marians to prepare a concise biography of their Founder, while he himself was to focus on the period when Fr. Papczynski was associated with the Piarists and to describe his virtues, merits, and works undertaken in that congregation.⁵

After Fr. Rosolecki's death, Fr. Wyszynski himself (1700-1755) decided to continue the work. He was an educated man and held various offices in the Congregation of Marians — that of a Novice Master (1728-1730; 1734-1737), Superior General (1737-1741; 1747-1750) and Procurator General in Rome (1751-1753). Towards the end of his life he traveled to Portugal (1753) where he died in the opinion of sanctity (1755). Soon after his death, a beatification process was opened which was concluded only in recent times

with the publication of the *Decree on the heroic nature of (his) virtues* on December 21, 1989. The fruit of Fr. Wyszynski's work was a biography titled *Vita Venerabilis Servi Dei Patris Stanislai a Jesu Maria Papczynski* written in 1754. It is a precious source for us because Fr. Casimir diligently gathered many details concerning Fr. Stanislaus. He looked for eyewitnesses to his life or at least for people who knew such witnesses. He even traveled to Podegrodzie in order to preserve whatever was still alive in human memory and the local tradition.

Father Papczynski's biography written by Fr. Wyszynski was translated into Portuguese and published under the title *Vida do Veneravel Servo de Deos, o Padre Estanislaao de Jesus Maria [...]* by Joao Teixeira Coelho of St. Paio, a diocesan priest, member of the Third Order of St. Francis, in Lisbon in 1757. Fr. Wyszynski met Teixeira in Lisbon as one of the two gravely ill people who had been healed through Fr. Papczynski's intercession. The style of Teixeira's translation is somewhat grandiloquent, but, nonetheless, very original and beautiful. It is not a literal translation because the translator supplemented it with information from additional sources, which, at Fr. Wyszynski's request, had been sent to him from Poland. Although Teixeira loved Fr. Papczynski very much, it does not seem that his work would serve as a source for preparing a biography of the Founder of the Marians because, as he translated Fr. Wyszynski's text, he would shorten some fragments and add information drawn from other sources. He often supplied it with his own comments, opinions, and explanations and did so with some exaggeration. When the original text was too laconic, he would enrich it with conjectural details which he presented as historical facts. Sometimes he would omit large fragments of the original text. Such changes, albeit seemingly pertinent and justifiable, often destroyed the chronological order of the events that were being described in the biography. The lack of consistency in the content of Teixeira's version of Fr. Papczynski's biography was sometimes the result of an erroneous interpretation of the original text. Teixeira would introduce changes in order to avoid potential scandal or ambiguity of the presented situations.⁶

One of the most important sources of information is the record of the testimonies given by the witnesses in Fr. Stanislaus Papczynski's beatification process in Poznan which was concluded on October 8, 1769. The record can be found in the manuscript copy entitled *Copia Publica Transumpti Processus Ordinaria [1767-1769] Auctoritate in Curia Posnaniensi constructi super fama sanctitatis vitae, virtutum et miraculorum Servi Dei Stanislai Papczynski Clericorum Marianorum Institutoris*, prepared in 1953. The process was properly conducted and its canonical validity was confirmed in 1990. At first, the witnesses in the process were asked special questions in order to determine their moral authority and

competence in the area of the subject under investigation (it was the so-called *interrogatorium*). Afterwards, they answered questions posed according to a certain key, i.e., according to the *articles* prepared by the Postulator General, each time revealing the source from which they drew their information. Before each session, the witnesses obliged themselves under oath to tell the truth. They were also obliged to keep their testimonies secret and thus they could not share their remarks with others or instruct one another during the hearings. Such a procedure guarantees that the records of the [beatification] process in Poznan containing the testimonies of the witnesses can be considered one of the most reliable sources.

It must be kept in mind, of course, that the information given by the witnesses was drawn not only from documents but also from verbal accounts provided by the people who personally knew Fr. Papczynski or by people relating what they had heard from the people who knew him (*testes de auditu*). Since human memory is sometimes unreliable, there appear certain inaccuracies in the testimonies.⁷ There is no doubt, however, that each of the witnesses tried to give an honest account of what he had seen himself or heard from others. These accounts can be verified by referring to the sources of information named by the witnesses, thereby to see to what degree the information provided by the witnesses is true. In any event, the testimonies of the witnesses are indispensable in order to reconstruct a faithful picture of Fr. Papczynski's personality, life, and work.

In the 19th century, in his work which was published under the title *Vita et Scripta Quorundame Congregatione Clericorum Regularium Scholarum in Provincia Polona Professorum*, Varsaviae, 1812, 210-211, Fr. Simon Bielski, SP, wrote about Fr. Papczynski. Although this work appears to be somewhat cursory and bears traces of certain prejudices, nevertheless its author clearly includes Fr. Papczynski in the circle of the Piarist Fathers who rendered great services to Poland and the Church.

In 1843, the person of Fr. Papczynski was recalled by Louis Gorski whose article *A Brief Historical Note about the Foundation of the Order of Marian Fathers in Poland and about the Life of Rev. Stanislaus Papczynski* was published in *Journal of Religion and Morality*. Gorski availed himself of the biography written by Fr. Wyszynski and of the Marian archives in existence before the order was cassated. In his article, he calls Fr. Papczynski "an extraordinary man and priest."⁸

In 1913, in Cracow, Joseph Stanislaus Pietrzak published a book about the Founder of the Marians entitled *Venerabilis Servus Dei Stanislaus Papczynski a Jesu Maria [...]*. Despite Pietrzak's esteem for Fr. Papczynski, the book has no scientific value because the author treated the historical sources with a great deal of license. A series of his subsequent publications merits a similar opinion.

The first work about the Founder of the Marians, which is of a more scholarly character, is his biography written by Rev. Stephen Sydry, MIC, titled *Czcigodny Sluga Bozy o. Stanislaw od Jezusa Maryi Papczynski i jego dzielo w swietle dokumentow* [The Venerable Servant of God Fr. Stanislaus of Jesus Mary Papczynski and His Work in the Light of Documents], Warsaw 1937. The book is source-based and presents the person of Fr. Papczynski and his principal work, namely the Congregation of Marian Fathers which he founded. It is a pioneering work and it merits our appreciation that the author personally managed to find so many documents. The texts of some of them survived to this day only because he made manuscript copies of them.

After Fr. Sydry, it was G. Navikevicius, MIC, who wrote a scholarly biography of Fr. Papczynski entitled *Stanislao di Gesu Maria Papczynski (1631-1701) Scolopio e Fondatore della Congregazione dei Padri Mariani*, Roma, 1960. It is a doctoral dissertation and to all appearances a solid work as far as methodology and historical accuracy are concerned. It presents the person of Fr. Stanislaus in the light of critically interpreted historical sources, although it must be stated that the author made a mistake when he refused to recognize the value of such important documents as the biographies penned by M. Leporini and by C. Wyszynski. As a result, the image of Fr. Papczynski as a person was considerably impoverished. Without conducting a more extensive scholarly research, Navikevicius decided that these biographies and the subsequent works which referred to them were merely panegyrics and legends.⁹

Undoubtedly, a doctoral dissertation by Rev. Casimir Krzyzanowski MIC, entitled *Stanislaus a Jesu Maria Papczynski OIC (1631-1701), magister studii perfectionis*, Romae, 1963, is a very important monographic work. On the one hand, the author set out to collect the facts and data regarding Fr. Papczynski's life and work. On the other — he gathered together the elements of Fr. Papczynski's theological and moral doctrine and put them in a systematic order, thus presenting his teaching on the pursuit of Christian and religious perfection.

The most important work regarding the person of Fr. Papczynski is the monumental work *Sacra Congregatio pro Causis Sanctorum Officium Historicum, Posnaniensis Beatificationis et Canonizationis Servi Dei Stanislai a Jesu Maria Papczynski, Fundatoris Clericorum Regularium Immaculatae Conceptionis B.V.M. (+ 1701) POSITIO super Introductione Causae et super virtutibus ex officio concinnata*, Romae, 1977. This work was prepared by Rev. Casimir Krzyzanowski, MIC on behalf of the Historical Section of the Sacred Congregation for the Causes of the Saints. During many years of studies and archival research, he became very familiar with the subject of Fr. Papczynski's life and work. The aforementioned work constitutes a collection of documents and commentaries about his life and the

fame of his sanctity. *Positio* contains all the documents that were available in various archives at that time as well as the critical analysis of these documents, all of which was extremely helpful in the preparation of this book. The collection contains, among others, extensive excerpts from the first biographies of Fr. Papczynski written, respectively, by Leporini and Wyszynski as well as certain records of the Information Process in Poznan.

Mention should also be made of a book by Fr. Krzyzanowski, MIC, entitled *Under the Banner of the Immaculate* and published in London in 1966, which sought to popularize the person of Fr. Papczynski. While the book was written in the form of popular commentaries on various episodes of Fr. Papczynski's life, nevertheless it strictly reflects the historical truth.

An important work on the subject of Fr. Papczynski's life is a book by Rev. Thaddeus Rogalewski, MIC, entitled *Czcigodny Sluga Bozy Stanislaw Papczynski* [The Venerable Servant of God Stanislaus Papczynski], published in the series *Polscy Swieci* [The Polish Saints], no. 7, Warsaw, 1985, pp. 39-82. The work is largely based on an extensive article written by Rev. Casimir Krzyzanowski, MIC, under the title *O. Stanislaw Papczynski* [Fr. Stanislaus Papczynski], Rome, 1981, a typewritten copy. Rev. Rogalewski's book was published in a popular form under the title *Zalozyciel Marianow O. Stanislaw Papczynski*, Warsaw 1986, as well as in the English language: Rev. Thaddeus Rogalewski, MIC, *Founder of Marian Fathers Stanislaus Papczynski*, Stockbridge, MA, 1997.

Several other stories about the life of Fr. Papczynski, which were published within the last few years, should also be mentioned. They add to our knowledge about Fr. Papczynski, for they are based on historical sources. Among them are: M. Starzynska, *Sprawa* [A Cause], Warsaw, 1986; Rev. O. Nassalski, MIC, *Wierny wezwaniu. Opowiesc o zalozycielu Marianow* [Faithful to the Call. A Story about the Founder of the Marians], Warsaw, 1995; Rev. O. Nassalski, MIC, *Wielki skarb polskiego narodu. 30 czytane-krozwazan o czcigodnym Sludze Bozym Ojcu Stanislawie od Jezusa Maryi Papczynskim* [A Great Treasure of the Polish Nation. Thirty stories/meditations on the Venerable Servant of God Fr. Stanislaus of Jesus Mary Papczynski], Warsaw, 1996; C. Ryszka, Sierzmierni Niepokalanej [An Advocate, (A Champion) of the Immaculate], Warsaw, 1998, 200 pages, a typewritten copy.

The following books should be mentioned among the publications which discuss Fr. Stanislaus's work and achievement: E. Jarra, *Mysl spoleczna o. Stanislawy Papczynskiego Zalozyciela Marianow* [The Social Thought of Fr. Stanislaus Papczynski Founder of the Marians], Stockbridge, MA, 1962; M. Tarnawska, *O. Stanislaw Papczynski na tle swoich czasow* [Fr. Stanislaus Papczynski and His Times], London, 1962; Rev. A. Papuzynski, MIC, *Podstawy psychologiczno-pedagogiczne systemu wychowawczego Ojca*

Stanisława Papczyńskiego, Założyciela Marianów [Psychological and Pedagogical Foundations of Fr. Papczyński's Educational System], Lublin, 1973, a typewritten copy; G. Karolewicz, *Z badań nad pismami Stanisława Papczyńskiego (1631-1701)* [From the Research on Fr. Papczyński's writings], *Roczniki Humanistyczne* [Annals of the Humanities], vol. XXIII, book 2 (1975), pp. 133-150; Rev. Z. Zywicka, MIC, *Maryjność w życiu i pismach o. Stanisława Papczyńskiego założyciela Marianów (1631-1701)* [The Marian Character of the Life and Writings of Fr. Stanislaus Papczyński, Founder of the Marians (1631-1701)], Lublin, 1976, a typewritten copy; Rev. T. Rogalewski, MIC, *Koncepcja życia chrześcijańskiego w pismach o. Stanisława Papczyńskiego* [The Idea of Christian Life in Fr. Stanislaus Papczyński's Writings], Warsaw, 1980, a typewritten copy; Rev. S. Porebski, *Duchowość Stanisława Papczyńskiego* [Stanislaus Papczyński's Spirituality], Tarnów, 1986, a typewritten copy; Rev. A. Pakula, MIC, *Doskonałość zakonna według "Inspectio cordis" Stanisława Papczyńskiego, OIC (1631-1701)* [Religious Perfection According to "Inspectio cordis" by Stanislaus Papczyński, OIC (1631-1701)], Lublin, 1991, a typewritten copy; Rev. P. Debek, MIC, *Eschatologiczny wymiar życia zakonnego według Sługi Bożego O. Stanisława Papczyńskiego i wczesnej tradycji Zgromadzenia Księży Marianów* [The Eschatological Dimension of the Religious Life According to the Servant of God Fr. Stanislaus Papczyński and the Early Tradition of the Congregation of Marian Fathers], Lublin, 1994, a typewritten copy; Rev. K. Gajda, *Sprawa beatyfikacji Stanisława Papczyńskiego (1631-1701). Studium historyczno-prawne* [The Matter of Stanislaus Papczyński's Beatification. A historical and legal study], Lublin, 1996, a typewritten copy; Rev. D. Kwiatkowski, MIC, *Niepokalane Poczęcie NMP według o. Stanisława Papczyńskiego (1631-1701)* [The Immaculate Conception of the MBVM according to Fr. Stanislaus Papczyński (1631-1701)], Lublin, 1996, a typewritten copy; Rev. T. Rogalewski, MIC, *Teologiczne podstawy życia chrześcijańskiego w nauczaniu Założyciela i Odnowiciela Zgromadzenia Księży Marianów*, Warsaw, 1997, which was also published in English under the title: *Theological Foundations of the Christian Life in the Teaching of the Founder and the Renovator of the Congregation of Marians*, Stockbridge, MA, 1999.

The most recent publication regarding the person of Stanislaus Papczyński is the work by Rev. Wenceslaus Makos, MIC, entitled: *O. Stanisław od Jezusa Maryi Papczyński. Badania i refleksje* [Fr. Stanislaus of Jesus Mary Papczyński. Research and Reflections], Warsaw, 1998. The author made a thorough study of the complicated aspects of Fr. Papczyński's life, explaining many difficult issues associated both with his life and his beatification process. With particular insight, he presented the person of the Founder of the Marians, discussed his charisms, the difficult period at the Piarists, the

polemics between the Piarists and the Jesuits, in which, out of necessity, Fr. Papczynski became involved and described the difficulties associated with the foundation and the development of the Congregation of Marian Fathers. After *Positio*, this work provided the most precious assistance in the preparation of this biography.

It should be added that throughout the entire 20th century there appeared about 370 publications regarding either the very person of Fr. Stanislaus Papczynski or his work and the places associated with his person. In the language of statistics, this means three publications each year.

Among the most important sources which were helpful in the writing of this biography, the following should be mentioned: those of Fr. Papczynski's writings which survived to this day, Fr. Papczynski's biographies written by Leporini and Wyszynski, the history of the Polish Province of the Piarist Fathers written by Kraus, the records of the Information Process in Poznan, any available official documents associated with Fr. Papczynski's life, work, and his beatification process. These documents can be found in the following archives: General Archives of the Marians in Rome, Archives of the Marian Postulate in Rome, Archives of the Polish Province of the Marians in Warsaw, General Archives of the Piarist Fathers in Rome, Central Archives of the Piarist Fathers in Budapest, Archives of the Piarist Fathers in Cracow, Archives of the Jesuits in Rome, Archives of the Reformed Franciscans [Reformati -ESTJ] in Cracow, Archives of the Congregation of St. Philip in Studzianna, Archives of the Nunciature in Warsaw, Vatican Secret Archives, Archives of the Archdiocese of Poznan, Archives of the Cracow Metropolitan Curia, Archives of the Diocese of Lublin.

The majority of the documents which were consulted during the writing of this book can be found in *Positio*, which made my task considerably easier. This book came into being thanks to my predecessors who undertook the labor of locating the proper documents, studying them, preparing commentaries, and publishing them. The words of deepest appreciation should be addressed to the author of *Positio* — Rev. Casimir Krzyzanowski, MIC, and to Rev. John Bukowicz, who supported him in these queries. Reverend Wenceslaus Makos, MIC, joined this effort and shed light upon many complex situations in Fr. Papczynski's life and his beatification process. I wish to express my gratitude to all the aforementioned authors for doing the preparatory work and for their help, advice, and contribution during the correction of this biography. I also wish to give thanks to my other confreres who proofread the text of the biography and offered their comments and critique. They were: Rev. Anthony Skwierczynski, MIC, Rev. Marian Pisarzak, MIC, Rev. John Kosmowski, MIC, and Rev. Thaddeus Gorski, MIC. I also thank Rev. Stanislaus Klimaszewski, MIC, for correcting the translation from Latin into Polish of the fragments of Fr. Papczynski's writings.

I wish to thank the initiator of this work, Rev. Stanislaus Kurlandzki, MIC, who, as Provincial Superior, charged me with the task of writing this book. I also thank his successor in this office, Rev. John Rokosz, MIC, who was vividly interested in my work and made sure that I had the time and the means to continue my work. I express my very special gratitude to Rev. Prof. John Pryszmont who, many years ago, encouraged me to study the life and work of the Founder of the Marians and was the promoter of my doctoral dissertation on the subject of the idea of the Christian life in Fr. Papczynski's writings. Later, he offered his assistance and advice in my studies of the teaching of the Founder of the Marians on the theological foundations of the Christian life, which was the subject of my dissertation required for the degree of a docent. He also followed my progress in the writing of this biography and encouraged me to persevere in my effort.

May the Most Holy Immaculate Virgin bestow her maternal blessing upon them all.

*Nos cum Prole Pia
Benedicat Virgo Maria!*

In the Year of the Great Jubilee of the Incarnation,
On the Feast of the Immaculate Conception of the Blessed Virgin Mary,
December 8, 2000

The Author

NOTES

1. F. Koneczny, *Taddeus Kosciuszko. Na setna rocznice zgonu Naczelnika*, Poznan, 1917, pp. 7-8.
2. Decree of the Sacred Congregation for the Causes of the Saints, June 13, 1992.
3. Jan Pawel II, *Pielgrzymki do Ojczyzny 1979. 1983. 1987. 1991. 1995. 1997. 1999*, Przemowienia, homilie, Znak, Cracow, 1999, 1175.
4. M. Tarnawska, *O. Stanislaw Papczynski na tle swoich czasow*, London, 1962, p. 1.

5. "... Hic enim [Rector Vilnensis Scholarum Piarum] magnam opinionem de sanctimonia Institutoris nostri Patris Stanislai a *Jesu Maria* Papczynski habendo, Vitam eius typis mandare promisit et *ad hunc finem* iussit nobis, ut Vitam Eius synoptice conscriberemus, is autem conaturus erat *diligentiam* facere *de virtutibus et meritis Eius ac laboribus in Scholis Piis cum existeret ...*," Letter by Fr. Wyszynski dated August 5, 1752, DW, Annal. 3, f. 20 r-v, a, Note 46. *Positio* 740.

6. *Positio* 720.

7. One of the inaccuracies that caused quite a confusion in the process was an erroneous claim that Fr. Papczynski left the Piarists because he wanted to found a new religious institute, and because of this he deserved the hate and persecution at the hands of his Piarist confreres. PP ff. 109 v-110 r; 174 r-v; 175 v; 316 v-317 r; 317 v-318 r. If this was indeed the case, Fr. Papczynski would have mentioned it in his *Apology*, where the reasons for his leaving the Piarist Order are given. *Positio* 249.

8. L. Gorski, *Krotka wiadomosc historyczna o zalozeniu Zakonu Ksiezy Marianow w Polsce i o zyciu ks. Stanislawa Papczynskiego, Pamietnik Religijno-Moralny*, Series 1, 5 (1843), pp. 293-315.

9. He wrote about Leporini's biography: "Even if 'Vita Fundatoris' is interesting for its ancient character and the fact that it mentions events which were not mentioned anywhere else, it was, nonetheless, written without paying sufficient attention to the requirements of historical criticism. We are dealing here with a popular eulogy or a panegyric." Navikevicius, pp. 23-24.

INTRODUCTION

Father Stanislaus Papczynski's life was connected with the most important events of the 17th century. This great Pole left permanent traces of his work in that century. His greatest achievement was the founding of the Congregation of Marian Fathers — the first clerical religious order on Polish soil. He handed down his work to the future generations.

Stanislaus Papczynski lived during the times when Europe was recovering from the wounds of the Thirty Years' War (1618-1648)¹ and Poland was ruled by (as follows): Sigismund III Vasa (1586-1632), Ladislaus IV (1632-1648), John Casimir (1648-1668), Michael Korybut Wisniowiecki (1669-1673), John III Sobieski (1674-1696), and August II the Saxon (1696-1733). The beginning of the 17th century in Poland was marked by a war with Sweden over the territories near the border between the two countries and over the Swedish throne, the claim to which was being laid by Sigismund III Vasa. The victories at Kircholm (1605) and Trzciana (1629) did not bring any resolution to the conflict. In Ukraine, the Cossack uprisings continued to break out. Ladislaus IV, in secret from the nobility, armed the Cossacks, hoping to use them in a war against Turkey. The greatest Cossack uprising broke out in 1648 under the leadership of Chmielnicki.² Wars with Muscovy were also going on, and Poles even managed to seize it for a while after a victory at Kluszyn [Klushino] in 1610. Soon after, a war with Turkey broke out which ended with the defeat of the Polish army at Cecora in 1620.³

During the time of Fr. Papczynski's youth, a few more battles with the Cossacks took place — at Zolte Wody in 1648, at Zborow in 1649, and at Beresteczko in 1651. Later, the Republic of Poland was engaged in a war with Muscovy for the possession of Ukraine (1654-1667) and again with Sweden (1655-1660). During that war two important events took place: the famous defense of Czestochowa and John Casimir's vows. The war ended with a peace treaty signed in Oliwa in 1660.

At the time of those tragic struggles with the outside enemies, Poland was also tormented by internal unrest. In 1667, Prince Lubomirski organized the nobility into a confederacy against the king. In the next year, during a session of the Polish parliament [Seym], King John Casimir predicted the downfall of

Poland, abdicated the throne, and left for France.

During the reign of Korybut Wisniowiecki, new wars with Turkey broke out in 1672 and 1673 and a victorious battle at Chocim took place. John III Sobieski became the next king of Poland. His reign was the time of the Turkish invasion of Austria and the great victory of the Polish and Austrian armies over the Turks at Vienna in 1683.⁴

The last years of Fr. Papczynski's life were the times of August II the Saxon's reign, when Poland was entangled in the Great Northern War. The Swedish armies occupied Poland for several years, crisscrossing the entire country, which irrevocably drew Poland nearer to the complete loss of her national independence.⁵

It was not only Poland's political situation but also its social condition that gradually led to the inevitable downfall of the country. A republic of two nations — the Kingdom of Poland and the Grand Duchy of Lithuania, united by a treaty in the 16th century and remaining under one rule, was, in fact, multinational. It was divided into three provinces: Malopolska, Wielkopolska, and Lithuania. These, in turn, were divided into palatinates and, further, into districts. The higher offices were occupied by the magnates and all the palatines were members of the Senate. The king was the chief ruler. He had the main legislative, judicial, and military authority. He did not answer to anyone for his actions, but he had to respect the privileges that he had granted. The king's power was limited by the Senate. The *Sejm* [Diet] consisted of three chambers: the King, the Senate, and the House of Commons. The seats in the House of Commons were occupied by the representatives of the nobility elected during the provincial noble dietines [*sejmiki*].⁶

The traditionalism of the Polish nobility [*szlachta*], which held onto the old laws and customs, made it impossible to introduce social reforms. A nobleman was not only very attached to the land that he owned, but on this land he was "the court, the major-domo [marshal] and his own one and only master."⁷ The *Pacta Conventa*, sworn to by King Henry of Valois in 1573, gave the nobility a pretext to refuse obedience to the king and led to the so-called *rokosz* [rebellions] in the 17th century. The free elections caused chaos during the times of interregnum and led to rivalry among the various groups of magnates as well as to the growing influence of foreign powers which sought to install their candidates on the Polish throne. The principle of *liberum veto* (whereby no legislation could be enacted without unanimity and anyone could terminate the sessions of the Diet at will) adopted by the Diet, made the reform of the Republic of Poland impossible. The sessions of the Diet were notoriously broken off, often by deputies who were in the pay of one of the magnates, which only deepened the anarchy in the country. Deputy Sicinski of Upita was the first one to use *liberum veto* to break off

the session of the Diet in 1652. In the years that followed, he had many infamous imitators. In the second half of the 17th century, as much as 15 out of the regular (i.e., excluding convocations and elections) 35 sessions of the Diet were broken off.⁸

During Fr. Papczynski's lifetime the situation of the peasants was very difficult, even though it was not worse in Poland than in any other country at the same period.⁹ The peasants bore the burden of villein service and the injustice that they experienced at the hands of the members of the privileged social strata. Due to the corruption of the courts,¹⁰ poor people could not claim their own rights, which were already quite limited. The authority of public offices totally collapsed, the respect for laws and virtues disappeared. In daily practice, a principle of "whoever is stronger, is better" was followed.¹¹ King John Casimir was well aware of this social injustice and knew that it was this very injustice, more than anything else, that was leading to the downfall of the country. Therefore, in 1656, on behalf of the entire Republic of Poland, he made a solemn vow at the Cathedral of Lvov that he would free the Polish peasants "from the unjust burdens and oppression."¹²

During that time there were other people who also pleaded the cause of the oppressed. Christopher Opalinski, who died in 1655, wrote that God was punishing Poland for oppressing the peasants who were considered to be neither one's neighbor nor even human beings.¹³ Similar opinions were voiced by Simon Szymonowicz (†1629), Simon Starowolski (†1656), Wenceslaus Potocki (†1696), and others.¹⁴ Father Papczynski, too, was among those defenders of the peasants.

The tragic situation of the country tormented by ongoing wars, internal unrest, and social injustice was compounded by natural disasters like bad crops, the destruction of the crops, fruits, and produce by locust or freezing temperatures, the destruction of buildings and livestock by floods. In the years 1650 and 1652, even earthquakes were recorded. But it was the plague that took the heaviest toll. It ravaged Poland and decimated her inhabitants almost throughout the entire 17th century. In Warsaw 2,375 people and in Gdansk 10,454 people died of the plague in 1624 and 1625. The "black death" (*mors nigra*), which spread from Ukraine after the battle of Beresteczko, through Lvov, Cracow, and, further, through the Vistula river basin, to the north of the country, caused the death of 37,000 people in Cracow alone, while 250 people died every day in the vicinity of the city. The plague took its toll again later in the years 1627-1632, 1637-1639, 1641-1642, 1652-1654, 1661-1662, 1667, and so on, throughout almost the entire lifetime of the Founder of the Marians, who was particularly concerned for the souls of those who perished in the war or due to the plague. The Polish countryside at that time was depressing — the empty houses with the bodies

of the dead, the famished people hiding in the woods. Many would die of hunger. Some incidents of cannibalism were also recorded. The picture of calamity was completed by foreign troops pillaging the country, by robbery, violence, and plundering raids.¹⁵

In order to provide a more complete image of the times in which Father Papczynski lived, mention should be made of the religious movements in the 17th century. The tumultuous political and social life in Europe of those times was not in harmony with the religious norms and Christian morality. Under the influence of Protestantism, Catholic theology began to be more actively engaged in biblical studies and in the defense of the truths of the faith that were being questioned. Apart from these new tendencies, the scholastics continued to develop and had their distinguished representatives at that time, such as Louis Molina (†1600), Gabriel Vasquez (†1604), Francis Suarez (†1617), Cardinal de Lugo (†1660), and others. The theology of asceticism and mysticism, too, continued to develop and was represented by Ignatius Loyola (†1556), St. Teresa of Jesus (†1582), St. John of the Cross (†1591), Alphonse Rodriguez (†1613), and St. Francis de Sales (†1622). As a continuation of the former *summae confessoriarum*, numerous textbooks in moral theology were published to be used by confessors. The interest in the theoretical and practical moral questions demonstrated by the theologians led to the development of the field of casuistic moral theology.¹⁶

The intellectual trends alive in the West reached Stanislaus Papczynski's homeland, too. Permanent contacts were maintained with universities in Padua, Rome, Florence, Wittenberg, Strasbourg, Ingolstadt, Vienna, and Louvain. The Polish scholars were interested in the modern thought of Western Europe; they were familiar with Descartes, Leibniz, Galileo, and Kepler. Theological rationalism reached Poland and was represented by the "Polish Brothers" and by the trends associated with Jansenism. The mathematical sciences enjoyed a period of growth, but the philosophical culture was on the decline and the scholastics became an anachronistic doctrine.¹⁷

Also, certain works of casuistic character, like *Aphorismi confessoriarum* (Coloniae, 1600) by Emmanuel Sa SJ, *Institutiones morales* (Romae, 1600) by John Azor TJ (†1603), and *Enchiridion confessoriarum et paenitentium* by Martin Azpilcueta (†1586) reached Poland at the beginning of the 17th century. The works discuss the so-called cases of conscience and were intended to be used mostly by confessors. Their authors supply numerous examples, in which certain principles (*principia*) are recalled and solutions are given.

At that time, a work entitled *Institutio confessoriarum* written by a Jesuit named Brundusin and dedicated to the discussion of the practical aspect of the Sacrament of Penance was published in Poland. The works by

Bartholomew of Medina, a representative of the Dominican school of thought from Spain, as well as those by Gaetano, Soto, Bellarmine, Sanchez, and Suarez also reached Poland. Thus, the contacts between Polish and Western theology were quite memorable and extensive.¹⁸

Along with the works by the Western theologians, there appeared more and more works by the Polish theologians of the casuistic period. Among the most renown are those by Nicholas of Mosciska (†1638), Samuel of Lublin (†1635), Nicholas Leczycki (†1653), Gasper Druzicki (†1662), Thomas Młodzianowski (†1686), and Simon Stanislaus Makowski (†1683). Their works clearly reveal an attempt at harmonizing the casuistic theology with the theology of asceticism and mysticism.¹⁹

Father Papczynski was familiar with the various trends in theology, with the various schools of thought active during his lifetime, which, without a doubt, contributed to the shaping of his personality and influenced his writings.

At the turn of the 16th century, there were about 10,000 religious in Poland, and 60 percent of them were priests. Such a great number of the religious made bringing the Gospel to the wide masses of society easier, even though not all of the religious had adequate pastoral training.²⁰

As we discuss this period of Polish history, it is possible to notice the existence of a certain conviction within Polish Church life, namely, that adherence to and preservation of old laws and customs strengthened the state and made it possible for its citizens to survive difficult moments. Along with this conviction, there appeared new, Polish forms of worship as, for instance, *Gorzkie Zale* [Lamentations], the *Stations of the Cross* and various forms of the cult of the Blessed Mother whose peak manifestation was the coronation of the Jasna Gora icon in 1717. Undoubtedly, these new forms of devotion helped to support the religious zeal of the wide masses of society; they helped the people to come closer to Christ, to the mystery of His birth and Passion. It is in the 17th century that such Christmas carols as *Lulajże Jezuniu, W dzień Bożego Narodzenia* [On Christmas Day] or the Passion songs like *Jezu Chryste, Panie Mily* [O, Jesus Christ, Beloved Lord], *Ogrodzie Oliwny* [O, Olive Garden] and *Stala Matka Bolesciwa* [The Sorrowful Mother Stood ...]²¹ take their beginning.

Father Stanislaus Papczynski's activity coincided with the period in Polish history when the attitudes of intolerance towards Protestants were on the increase. Such attitudes were also evident with regard to the followers of the Russian Orthodox Church and Fr. Papczynski recorded it in his writings. The rights of the religious minorities became seriously limited, which forced the representatives of the non-Catholic denominations to seek help outside the borders of the Republic of Poland, often among her enemies. Such a situation resulted in some very drastic legal measures as, for instance, the

resolution about the banishment of Arians, the ban on abandoning the Catholic religion (punishable by death), the ban on the conferring of rights or titles of nobility on non-Catholics. In spite of such measures, the persecution of adherents to other faiths in Poland did not assume such large proportions as, for example, in France. In most cases, these people risked losing their estates and being exiled.

What was, then, the Republic of Poland during Fr. Stanislaus Papczynski's lifetime like? It could be splendid and magnanimous, but it could also be reckless and wasteful. George Ossolinski, an envoy of the Republic of Poland, sent by King Ladislaus IV to Rome in 1633, dazzled the residents of the Eternal City by the splendor of his entourage. In her book about Fr. Papczynski, Mary Starzynska beautifully describes this triumph of the Polish style and pride:

“And, so, there entered Rome, a procession of three hundred people, twenty carriages, thirty mules, and ten camels; everything glistening with gold, precious stones, and diamonds; the tassels, the plumes, the buttons, the buckles, the golden nets, the fringes, the satins, the velvets, the sable and lynx furs, the scimitars, the arches, the casques — all shimmering with fabulous colors, sumptuous and splendid ...; there entered, glimmering in the sun, the Polish aristocrats, the sons of the most prominent families of the Republic of Poland ... Ossolinski himself wore a coat embroidered with gold, held together by twenty buttons made of large diamonds. His shoulders were covered by a sable fur cape, the beret on his head was adorned with a tuft of egret feathers, streaming in the breeze, and a shining, expensive brooch. A scimitar, all covered in precious stones, was attached to his side, and he rode on a grey steed adorned with chrysolites and black feathers in diamond mountings. To this day, stories are being told here about the horses of the Polish visitors losing their golden shoes (poorly fastened on purpose) and the Roman common folk fighting to pick them up. That is what the Republic of Poland was like in those times.”²²

But those were not carefree times at all. People died in battles by the thousands as, for example, during the battle of Warka on the Pilica river (November 7, 1656), when the armies of Czarniecki²³ killed several thousand of the select Swedish soldiers. The river, red with blood, was filled with their bodies.²⁴ The soldiers also died outside the battlefields, and they were not protected by any international conventions. On August 28, 1656, at Trzemeszna (today Strzemeszna near Rawa), Czarniecki's division crushed a strong Swedish formation which tried to force its way through to Prussia after its king. Whoever managed to escape from the battlefield to seek shelter in the woods, would often die there at the hands of the peasants.²⁵

Those were the times of battlefield madness. One of those who gave in to such madness was George Rakoczy, Prince of Transylvania (1648-1660), who attacked Poland in 1657. In revenge for his plundering of Poland,

George Lubomirski²⁶ destroyed Rakoczy's estates in Hungary in two weeks' time. He burnt and destroyed whatever he could, "leaving only water and soil." Later, having accepted a large ransom from Rakoczy's mother, he, together with Czarniecki, beat Rakoczy on the territory of the Republic of Poland, which was, quite understandably, very hostile to the plunderers. At Czarny Ostrow in Podolia, Rakoczy lost his army, was taken prisoner, and, having left hostages and a promise of ransom, returned to his fellow countrymen accompanied by only a small retinue. Wherever he went, he was met by the cries and curses of those who, through his fault, lost their sons, husbands, and brothers.²⁷

The Republic of Poland during Fr. Stanislaus Papczynski's lifetime could impress with her large territory. The country was in a period of great territorial growth. After the peace treaty of Polanow in 1634, it stretched over 990,000 square kilometers and was the third largest European country. In terms of population, it occupied seventh place with its 10 million inhabitants. Its population was only one-third smaller than that of Germany and a half smaller than that of France.²⁸

The times, in which Stanislaus Papczynski happened to live, left their mark on his work as a writer, shepherd of souls, and founder of a religious congregation. He lived through and deeply experienced the moments of the 17th century Poland's splendor as well as her struggles and defeats.²⁹ It might be said that Fr. Papczynski departed from this world along with the grandeur of his homeland, which flared up once again under John III Sobieski's reign, only to plunge into the darkness of the years to come when Poland was partitioned.

NOTES

1. H. Tuchle, C. Bouman, *Historia Kosciola*, Warsaw, 1986, p. 161.
2. T. Manteuffel, ed., *Historia Polski*, vol. I, Warsaw, 1958, pp. 548-551.
3. J. Topolski, ed., *Dzieje Polski*, Warsaw, 1975, pp. 321-329.
4. J. Dabrowski et al., ed., *Wielka historia powszechna*, vol. V, part II, Warsaw, 1938, pp. 251-292.
5. J. Topolski, ed., op.cit., pp. 332-333.
6. T. Manteuffel, ed., op.cit., pp. 554-556.
7. S. Cynarski, *Sarmatyzm. Ideologia i styl zycia*, in: J. Tazbir, ed.,

Polska XVII wieku. Panstwo , spoleczenstwo, kultura, Warsaw, 1969, p. 235.

8. W. Czaplinski, *Zarys dziejow Polski od roku 1864*, Cracow, 1985, p. 309.

9. O. Halecki, *Storia della Polonia*, Roma, 1966, pp. 198-199.

10. J. Topolski, ed., op. cit., p. 350.

11. W. Potocki, *Moralia*, vol. I, Cracow, 1915, p. 133.

12. On April 1, 1656, during a Holy Mass, the king made the following vow before the apostolic nuncio: "Cum vero magno animi mei dolore luculenter videam, propter gemitum (pauperum) et oppressionem hominum conditionis plebeiae in Regna mea immissa a Tuo (B.V. Mariae) Filio iusto iudice flagella pestis, bellorum et aliorum malorum per hoc septennio (1648-1656), promitto insuper ac voveo, me serio cum universis ordinibus pace constituta rationes omnes initurum ad ea avertenda mala, atque procuraturum, ut a gravaminibus iniustis et oppressonibus populus Regni mei eximatur." E. Rykaczewski, ed., *Relacye Nuncyuszow Apostolskich i innych osob w Polsce od r. 1548 do 1690*, vol. II, Berlin-Poznan, 1864, p. 297.

13. "Deum Poloniam pro subditorum oppresione castigare intelligo, quasi rusticus non solumesset proximus tuus, sed neque homo." K. Opalinski, *Satyry*, Wroclaw, 1953, p. 282.

14. I. Chrzanowski, *Historia literatury niepodleglej Polski 1665-1797*, Warsaw, 1971, pp. 256, 273, 281, 351.

15. W. Smolenski, *Przewrot umyslowy w Polsce wieku XVIII*, Warsaw, 1979, pp. 48-49; S. Starowolski, *Reforma obyczajow polskich*, in: I. Chrzanowski, op. cit., p. 274.

16. J. Bajda, *Teologia moralna (kazuistyczna) w XVII-XVIII wieku*, in: *Dzieje teologii katolickiej w Polsce*, vol. II, part I, Lublin, 1974, pp. 269-271.

17. H. Barycz, *Barok*, in: B. Suchodolski, ed., *Historia nauki polskiej*, vol. II, pp. 33-34, Wroclaw, 1970.

18. J. Bajda, op.cit., pp. 280-281.

19. C. Gorski, *Teologia ascetyczno-mistyczna (wiek XVI-XVIII)*, in: *Dzieje teologii katolickiej w Polsce*, vol. II, part I, Lublin, 1874, pp. 440 and 456.

20. Ibid., p. 316.

21. Ibid., pp. 317-318.

22. M. Starzynska, *Sprawa*, Warsaw, 1986, pp. 8-9; P. Jasienica, *Rzeczpospolita Obojga Narodow*, p. I Srebrny wiek, Warsaw, 1967, p. 407.

23. Stephen Czarniecki (1599-1665, Castellan of Kiev since 1655, later: Palatine of Ruthenia and Kiev since 1657, and, finally, Field-Hetman of Poland since 1657.

24. J. Ch. Pasek, *Pamietniki*, Warsaw, 1963, p. 69.

25. Ibid., p. 63. Pasek writes: "I do not know whether a single man could be found among all those who were killed that had not been disemboweled; and it was for this reason — as the peasants were scavenging the battlefield looking for loot, they found a corpse of a fat man with his abdomen cut open by a sword in such a manner that his intestines were visible. Since the intestine was also cut open, one of the peasants noticed a gold ducat inside. He searched a bit more thoroughly and found more. Upon seeing that, they all began to rip other corpses open. They would find more gold inside some of the bodies and only feces in others. If they found an enemy soldier still alive in the woods, they would first look for his money purse. Then they would cut his abdomen open and check his intestines. If they found nothing inside, they would tell him, 'Go home, you plunderer and thief. You have no loot, we are going to spare your life.' There were many other places [in Poland] where the Swedes suffered terrible defeats that year." Ibid., pp. 69-70.

26. George Lubomirski (1616-1667), Grand Marshal, Field-Hetman of Poland, and a rebel.

27. J. Ch. Pasek, op. cit., p. 71.

28. W. Czaplinski, op. cit., p. 307.

29. M. Tarnawska, op. cit., pp. 3-5.

CHAPTER I

STANISLAUS PAPCZYNSKI'S CHILDHOOD AND YOUTH

The Family Nest

There are places on earth, which evoke special emotions in us, which we gladly recall to our minds and where we often return. Podegrodzie is just such a place for the spiritual sons of Fr. Papczynski, Founder of the Congregation of Marian Fathers. It is here that Fr. Stanislaus saw the light of day for the first time, surrounded by the love of his family, who received him as a gift from God.

Podegrodzie is an ancient village located at the heart of the Sandetian Valley, at the altitude of 340 meters [above sea level], on the left bank of the river Dunajec.¹ There one can hear the eternal roar of this mountain river, rolling its turbulent waters after it has freed itself from the rocky arms of the Pieniny mountains. This entire picturesque region is crisscrossed with brooks flowing in deep ravines and gorges. The sides of the Beskidy mountains, which can be seen on the horizon, are covered with a greyish carpet of forest. Several mountaineers' cottages are scattered at the foot of the precipitous hills, the largest of which are those called "Grobla" [dam], "Zamczysko" [castle], and the elevation where the church and the rectory are located. All of this together creates an oasis of beauty and tranquility.²

Stanislaus Papczynski's native village is located near the road that runs from Nowy Sacz to Kroscienko and, farther, to Szczawnica. The town of Stary Sacz, peeking from behind the mountain on the other side of the Dunajec is located less than 3.5 kilometers from here. Podegrodzie is flanked by the village of Stadla on the northeast, by Gostwica and Mokra Wies on the west, and by Naszacowice and Juraszowa³ on the south. Podegrodzie is a village stretching along several roads across the sides of the hill, across the riverside terraces, and across the plain by the Dunajec.⁴ For

the most part, the farm buildings are grouped together to form characteristic little hamlets, whose names, like Katy, Pedzicha, Zaslonie, Kolonie, and others⁵, have been known for a very long time. The local soil is quite fertile — undoubtedly, a result of variety in the configuration of the land.⁶ Good insolation of the crops and the mild climate of the Sandetian Valley⁷ are conducive to the development of agriculture. People came to settle in the valley of Dunajec and the traces of their presence reach back to the remote past. Archaeologists found the remnants of the settlements typical for the Lusatian culture⁸ here. There may have already been a settlement in this area in the first millennium before Christ.⁹ Remnants of early medieval castles have been discovered at “Grobla” and “Zamczysko.” But the largest in this area, in early medieval times, was the castle in Naszacowice, located on a hill 3.5 kilometers southwest of Podegrodzie, where the Dunajec River and the Jastrzebia Brook meet. It is to the proximity of this castle that Podegrodzie owes its name [Translator’s note: “grod”- in Polish: castle or town; “Podegrodzie” (from: ”pod grodem”) — in Polish: near/by the castle. EStJ].

After the decline of the castle in Naszacowice in the 11th or the 12th century, a governor’s castle in Podegrodzie with a center at “Grobla” began to play a more prominent role in this area. The first mention, dating back to 1224, about a castle in Stary Sacz refers to Sacz Podegrodzki. It was only in 1257 that the center of the economic and political life moved to Stary Sacz and Podegrodzie became an agricultural settlement. In medieval times, an important communication and transportation route ran through this area along the Dunajec River — from Cracow, via Bochnia, Wojnicz, Czechow, Gostwica to Pieniny, and farther, to Podhale and Orawa.¹⁰

In the account by M. Leporini, Fr. Papczynski’s first biographer, the name of the Founder of the Marians’ place of birth is recorded as *Podgrodii*, i.e., Podgrodzie.¹¹ In the records of the Piarist Fathers from the years 1662-1666, we see the names: *Podgrodensis* and *Podgrodensis*.¹² Sometimes the name *Podgrodia Sandecensis* can be found because Papczynski’s native village was located near Sacz (today Stary Sacz).¹³ It is also possible to come across a statement that Fr. Papczynski was born in *Podguriae in oppido Sandec*¹⁴ or in *oppido Sandecz*.¹⁵

The Catholic faith reached this region early, for it was already during the reign of King Boleslaus Chrobry (992-1025). The poor folk sought solace in religion and in the protection of the rich and adhered to the traditional Catholic religion — simple and free from any hypocrisy. While other tribes resisted evangelization, Podegrodzie had its own church already in 1014, and the local parish is the oldest in the Sandetian Valley. The first church was made of wood. The part of the settlement around the church was initially called “the settlement by the church,” then a castle [”grod” — EStJ], and finally Podegrodzie Koscielne.¹⁶

The year 1448 was a turning point in the history of Podegrodzie. It was then that Zbigniew Olesnicki (1430-1493), the Bishop of Cracow, raised the parish of St. Margaret in Nowy Sacz to the rank of a collegiate church, created the Sandetian Archdiaconate, and assigned the parish in Podegrodzie as part of its endowment. With that date, the local parish ceased to be an independent unit. Each archdeacon of Nowy Sacz automatically became its pastor. However, the chapter did keep its own assistant pastor¹⁷ at the church in Podegrodzie. It was only in 1791 that Podegrodzie regained the status of a parish.¹⁸ According to John Dlugosz's chronicle, the parish of Podegrodzie numbered 23 villages. Later, in the years of 1596-1618, that number grew to 44.¹⁹ An entry in the record of baptisms in Podegrodzie, dated 1710, demonstrates how solemnly the sacred rites were once celebrated here. The best students of the local school, the organist, the cantors, the musicians, the liturgical servants — all participated in them. The author of this entry also recalls an epidemic, which raged in the Sandetian Valley at that time, and the great devastation that it left behind. About 2,000 people died then in the neighboring villages, out of which 165 people were in Podegrodzie alone. More than 1,600 people in Nowy Sacz fell victim to the epidemic, while in Stary Sacz that number exceeded 2,300.²⁰

Cultural and religious life flourished in Podegrodzie and the area. A school existed at the parish in Podegrodzie, but the date of its establishment is unknown. Throughout the ages, it continued to grow and develop; it had 174 students in 1890. In 1909, a theater and a folk choir were established at the school. It was even earlier, already in 1892, that a School of Country Housewives was also established. In 1929, its name was changed to the School of Agriculture and it still exists today. Religious fraternities like, for example, the Fraternity of St. Anne, the Most Sacred Heart of Jesus Fraternity, the Perpetual Adoration of the Eucharist Fraternity, the Holy Rosary Fraternity, Our Lady of Perpetual Help Fraternity, played an important role in the life of the parish. There were also two religious associations: Catholic Action and the Eucharistic Crusade.²¹ A hospital adjacent to the church²² operated here since 1586.

Podegrodzie Today

The Gospel, which has been proclaimed here almost since the beginning of the existence of the Polish state, permeated the souls of the local folk, which found an expression in the numerous wayside chapels scattered about the surrounding hills. In Podegrodzie itself there still exists a small stone church under the invocation of St. Anne, built in 1631. A tablet with an inscription: *To commemorate the 500th anniversary of the victory at Grunwald 1410-1910* was affixed onto the front wall of the sanctuary on the

right side. Above the entrance, there is a picture of Our Lady of Czestochowa. Linden and acacia trees grow around the little church and everything is encircled by a stone wall. A picture of St. Anne, together with the Blessed Mother and Infant Jesus, adorns the baroque altar. Mary in a crown is holding a scepter, Jesus is holding an orb, and St. Anne is holding a book. The picture was painted in 1631 at the request of the local priest, Fr. Sebastian de Roci.²³ On the ceiling, there is a fresco depicting the Immaculate Conception and the Holy Trinity. The scene depicting the Holy Family's flight to Egypt was painted on the frontal.

Mention should also be made of St. Sebastian Chapel, dating back to 1849 and built at the cemetery, where those who died during the plague epidemic of 1710 were buried, and seven wayside chapels.

The present brick parish church was built in 1832 at the site of the wooden church. An entry in the parish chronicle dated May 9, 1831, speaks about the laying of the cornerstone for its construction. The church was consecrated by Bishop Uborski of Cracow in 1835. It is a three-aisle building with a semi-circular apse and a barrel-vaulted ceiling. It has six altars, two of which date back to the 18th century.²⁴ Three dates: 1014 — 1832 — 1982, and an inscription: TO GOD, KING OF THE AGES, HONOR AND GLORY, can be found on the facade. The first date refers to the entry in John Dlugosz's chronicle saying that there already was a church in Podegrodzie at that time, and it is that date that is considered to mark the origin of the parish. The second date is the date when the present church was built, and the third is the date of the renovation of the church.

Inside the church, there is a baptismal font which dates back to 1409 and is decorated with Archbishop Nicholas Traba's coat of arms. The font came from the old church, and it is probably at this font that the Founder of the Marians was baptized. Among other interesting relics of the past, mention should be made of a large crucifix, a beautiful statue of Our Lady of Sorrows, and a statue of Jesus at the pillar of scourging. It is quite possible that these sculptures witnessed Fr. Papczynski's times. In the main altar, there is a painting of St. James, patron of this church. In the lunettes of the presbytery are two paintings on canvas painted in 1954 by Ceslaus Lenczowski of Stary Sacz. The one on the right depicts Fr. Papczynski blessing King John Sobieski and his army, the one on the left depicts the citizens of Podegrodzie bringing the harvest wreaths to Our Lady the Queen.²⁵ The picture of the Queen of Heaven and the Baby Jesus can also be seen in the stained glass window on the left side of the presbytery. It bears an inscription: FOUNDED BY REV. JOSEPH ALBERSKI, PASTOR and: *Designed and executed by Boleslaus Szpecht, Painting Artist.* The stained glass window on the right side of the presbytery depicts the figure of Fr. Papczynski holding a book with a monogram: *Ave Maria* and inscribed: *The*

Rule in his right hand, and a cross and a rosary in his left hand. The inscription on the stained glass window reads: FOUNDED BY STEPHANIE AND CESLAUS FRACZEK OF JURASZOWA, NO.26.

In the years 1994-2000, a beautiful chapel in honor of Fr. Stanislaus Papczynski was built on the right side of the church. The chapel is separated from the aisle by a large open-work grating, and the doors to the outside are a masterpiece of artistic smithery. Reverend Joseph Alberski, the pastor, initiated the work on the chapel, which was continued after his death by a new pastor — Rev. Joseph Walaszek. The aforementioned crucifix, before which Fr. Papczynski is believed to have prayed, was hung on the main wall of the chapel. On the left side, a historical Pieta was placed. In 2000, the year of the Great Jubilee, the inside of the chapel was thoroughly renovated — new plaster was applied and a new marble floor installed.

It should be also added that, in the years 1987-1991, a new rectory was built where a picture of Fr. Papczynski, probably dating back to the end of the 17th century, is hanging. The inscription on the picture reads: *Venerable Father Stanislaus Papczynski, Founder of the Order of Marian Fathers, confessor to Pope Innocent XII, King John III Sobieski's preacher, born May 18, 1631 in Podegrodzie, died September 17, 1701, renowned for great miracles.*

Father Papczynski's family house stood at the foot of the hill called "Zamczysko," on which a parish church stands now. A long time ago Dunajec flowed here around the hill. In 1934, on the initiative of the local pastor, Rev. John Pabian, a monument was erected on the old lot which used to belong to Fr. Papczynski's parents, in order to commemorate the place where the Founder of the Marians was born. The following inscription was placed on the monument: *To the Venerable Servant of God Stanislaus Papczynski, May 18, 1631- September 17, 1701, Founder of Marian Fathers, Theologian and Chaplain of the Polish Army of King Sobieski, at his home village, 1934.*

The lot belongs now to the Bartul family. It was previously the property of the Konstanty family, whose house served as a contact point for the members of the Polish Resistance during World War II. Here they found hospitality, obtained information, and were smuggled across Poland's southern border to the West. It was until quite recently that a cottage without a chimney, with a hole in the roof for smoke, still stood on that lot. Father Papczynski may have been born in a similar cottage. The Bartul family cultivate the local traditions. As one listens to their stories, one gets the impression that Fr. Stanislaus was born here not so long ago.

The local people who settled on the so-called "krolewszczyzny" [the land that used to belong to a king], which Blessed Kinga²⁶ gave to the monastery in Stary Sacz as an endowment, were characterized by ardent patriotism and

a sense of personal freedom. They were mostly peasants, who adhered to simple customs and showed great zeal in confessing the holy faith. As they lived in this mountainous region, they became used to the hard work of cultivating the soil. They also worked in their own workshops as blacksmiths, carpenters, and vendors. Their daily struggles with the harsh reality made them haughty and quick to get involved in brawls. Even though they call themselves “gorale” [the mountaineers], the real mountaineers define them as the inhabitants of the plains, for there are no high mountains in the immediate vicinity of Podegrodzie. The Tartar and Cossack hordes, the Turkish and Swedish armies often ventured into these regions. Such campaigns by the invaders into these territories, located almost at the border with Muscovy, Hungary, Ukraine, Slovakia, and Moravia, made the people who lived here courageous, patriotic, full of love for their land and religion. All this manifested itself particularly during the Swedish “deluge” in the middle of the 17th century. Tradition maintains that the “gorale” of the Sandetian Valley participated in the war with the Swedes during King John Casimir’s reign. The inhabitants of Podegrodzie and a few other villages successfully participated in the guerilla actions against the enemy’s military units. They even took a few Swedish generals hostage, for which they were later rewarded with permission to wear a special folk costume, called general’s attire, which looked just like the one worn by the generals, whom they had defeated.²⁷

The traces of Podegrodzie’s past have been collected in the local Museum of the Poles of Sandetia. The local people would prefer that the museum bore the name of the Poles of Podegrodzie, which shows how strong their sense of their own individuality is. The museum collects the local folk costumes, tools of work, decorations used in various rituals, wayside shrines, and holy images carved by local artists.

Another place, which helps one to become more familiar with Podegrodzie’s past, is the Sandetian Ethnographic Park in Nowy Sacz. There is a cottage from Podegrodzie there, which, until the 1950s, stood near Fr. Papczynski’s parents’ lot. The cottage has a small room and a kitchen, in which a cow was kept. With its breath, the cow warmed the inside of the cottage, which was otherwise heated only by the burning of dry twigs. The smoke would escape through the openings between the planks of the ceiling. The entire, often large, family had to fit inside the cottage. The boys more than ten years of age slept in the attic. Holy pictures hung at an angle on the walls under the ceiling.

The cemetery, which is located on a hill above the parish church, offers the best view of Podegrodzie and the area. From there, one can clearly see both Nowy and Stary Sacz. In the Sandetian Valley, there is a shrine located at the dirt track leading to the place where one could cross the Dunajec River

obscured by thick bushes. Far to the horizon stretch the wooded ranges of Beskid Wschodni [Eastern Beskid] with its tallest peak — Radziejowa.

Dunajec now flows in a deeper bed; the lowering of the river bed is caused by continued removal of the gravel from the gravel pit that exists here. The river is about 60 meters wide and, after rainfall, its level raises immediately by one meter. Its depth is usually about 1.5 meters.

The residents of Podegrodzie today are good stewards. The community has its own water-supply system which provides water for almost all of its farms. It has a cultural center with a library, and the aforementioned regional museum. A song and dance ensemble called “Podegrodzie” is active at the center and is known nationwide and abroad. Podegrodzie has its own elementary school, gathering almost 400 students from Podegrodzie and the area. There is also a vocational school and a technical school of agriculture offering a 3-year course of studies. Podegrodzie has also shopping centers, a bakery, a restaurant, a community administration office, a post office, a bank, a health-care center, an agricultural cooperative, and a state center of agricultural machines.²⁸

The residents of Podegrodzie — the heirs to a rich cultural heritage — are religious people and good Catholics. The results of sociological research show that more than 85 percent of the parishioners participate in Holy Mass every Sunday and on other religious holidays, and an additional 11 percent participate on almost every Sunday (altogether almost 97 percent). These numbers demonstrate that the sense of duty to participate in Holy Mass on days of obligation is deeply rooted in the souls of Fr. Papczynski's compatriots. It is also worth mentioning that the young generation shows particular religious zeal as more than 97 percent of the young people declare their participation in the Sunday Eucharist. The examples of the so-called “seasonal and holiday Catholics” could not really be found among the young people. Only slightly more than one percent of the older generation stated that they participate in Holy Mass only on certain holy days. It should also be said that about 80 percent of the faithful, especially the young ones, do more than the Church requires within the sphere of their service to God. However, where following the moral norms is concerned, the older generation comes off better. The majority of the faithful feel a true bond with the parish and the priests.²⁹

The current residents of Podegrodzie show tremendous veneration for Fr. Papczynski and are convinced that he obtains many graces from God for them. Some thank him for help in times of danger, others for protection during natural disasters. And that is also how it used to be in the past. In the period between World War I and World War II, Rev. Father Sydry wrote down this observation: “And most gladly they talk about the pride of their village, about John Papczynski, the holy priest, as they call him. It was he

who made the name of their village famous throughout the entire Republic of Poland. It is his person that is associated with the glorious times of Poland's independent past. And it has been so many times that they experienced his merciful intercession, to mention only the period of the last world war. An outpost of the Russian artillery stood nearby, shells from Austrian cannons were falling around the village, but not a single one of them did any damage to their village, not a single cottage caught fire. 'Our saint obtained this for us' — they repeat with great conviction."³⁰ The parishioners of Podegrodzie often pray for the elevation of Fr. Papczynski to the honors of the altar. They say: "When this holy Pole obtains the honors of the altar, there will be joy in all of Podegrodzie."

A Noble Blacksmith

The name of Fr. Stanislaus Papczynski's father was Thomas Papka or Papiec. Papczynski himself³¹ mentions his father's first name and other sources confirm it, too. But the same sources are not unanimous with regard to Thomas's family name. According to Leporini, the family name was Papczynski,³² according to Wyszynski, that name was Papka.³³ The latter version of the family name can be found in one of the testimonies in the Information Process, where the author of the testimony states that he had heard that name from Wyszynski.³⁴ According to a register of the clergy of the Tarnow Diocese from 1873, that name was Papiec.³⁵ In his article about Podegrodzie written in 1887, Maciszewski uses the same spelling of the name, citing the aforementioned document as his source.³⁶

Leporini, who calls Thomas by the name Papczynski, probably made a guess that the son usually bore the family name of his father, which was indeed a commonly followed practice. However, in Fr. Stanislaus's case, the matter looked a little bit different, because he changed his family name to Papczynski only when he went off to school. In the 17th century, Poland's peasants and artisans did not use family names ending in "ski." Such names were used by the nobility and assumed by those, for whom such a change of the last name was an expression of social promotion.³⁷ This is exactly what Fr. Papczynski did. He may have also been motivated by his special friendship with John Papczynski, son of Albert Papczynski, a nobleman from Podegrodzie.³⁸

Wyszynski's conviction that the family name of the father of the Founder of the Marians was Papka, was a result of his own research. In 1730, he visited Podegrodzie, inspected the parish records, and became familiar with the local oral tradition.³⁹ The information that can be found in the register of the clergy of the Diocese of Tarnow, according to which Thomas's family name was Papiec, does not seem credible, for there was no possibility to verify it at that time — the register of baptisms in Podegrodzie had already been lost before 1822.⁴⁰

According to the local lore, Thomas's father traveled to Rome twice, and, since he talked a lot about the Eternal City and the pope, people nicknamed him the "Pope" [Pol. "Papież"] or "Papka." The latter version of his nickname passed onto his son Thomas.⁴¹

Thomas Papka was a skillful blacksmith, sought after by people in the area. He hoped that some time in the future his younger son, John, would take over his smithy. He was also a farmer — he cultivated the soil and raised cattle. For several years, he held the office of the mayor⁴² of Podegrodzie and that of administrator of the parish property.⁴³ He fulfilled the duties associated with both offices very diligently, according to the law in force, and to the great benefit of the residents. His diligence did not always meet with recognition. Thomas often had to deal with the objections and the ill will of his fellow villagers. Once he was even called before the court for having allegedly broken the rules of the law. But his accusers died before they managed to appear in court and "the mayor's innocence was revealed." When the pastor of the parish tried to embezzle church money, Thomas did not hesitate to voice his objection. He was once insulted by a neighbor, but gave up revenge and even forgave him the monetary fine that the court had ordered the neighbor to pay for insulting Thomas.

Stanislaus Papczynski's father lived almost one hundred years. He died full of merits around the year 1653, during the time when his son studied at a Jesuit College in Lvov.⁴⁴

A Patient Mother

Sophia, nee Tacikowska, was the mother of the Founder of the Marians. She came from the village of Niskowa, which belonged to the parish of Podegrodzie.⁴⁵ Leporini gives her name as *Tacikocoska*, which is an equivalent of the Polish *Tacikowska*, bearing in mind that the Latin translation of the name contains a printing mistake.⁴⁶ Wyszynski used the form *Tacikouna* which translates as *Tacikowna*.⁴⁷ The spelling of the name as *Tacikowska* was confirmed by two witnesses in the Information Process. The name was later erroneously read as *Zacikowska*.⁴⁸

Sophia was Thomas's third wife.⁴⁹ Besides Fr. Stanislaus, she gave birth to six daughters and one more son.⁵⁰ The documents mention an older son, Peter, who, after having dropped out of middle school, was employed by the Franciscans of Nowy Sacz as a cantor in their church.⁵¹ We also find mention of one of Stanislaus Papczynski's sister, whom he recalls in his account of one of his visits at the family home in Podegrodzie around 1674.⁵² No information can be found about Thomas's children from his first and second marriages. Stanislaus was the youngest child of Thomas and Sophia Papka.⁵³

Stanislaus Papczynski's parents were quite well-to-do people. They owned two houses and a piece of land in Nowy Sacz.⁵⁴

Since they both had great devotion to Blessed Kinga, they moved to Podegrodzie, about eight kilometers away, in order to live closer to where her earthly remains were deposited, i.e., to the monastery of the Sisters of St. Clare in Stary Sacz, three kilometers away from the center of Podegrodzie.⁵⁵ Both parents were very religious, but the mother, in particular, was a woman of great piety. She belonged, among others, to the Sodality of the Rosary, the Sodality of St. Anne, and to the Third Order of St. Francis.⁵⁶ Religious fraternities and sodalities were extremely popular in Poland at that time. In the decanate of Nowy Sacz alone, to which the parish of Podegrodzie belonged, there existed seventeen such organizations in the 17th century.⁵⁷

Father Papczynski's mother distinguished herself by the virtue of patience. She had ample opportunity to practice it amidst various illnesses, afflictions, and persecution. When one of her neighbors named Andrew gravely insulted her and severely beat her up, she forgave him everything. When her son, John, learned about this after he had returned home from his studies, he intended to punish the brute in order to defend his mother's honor. But, being the magnanimous person that she was, she talked him out of it. Later, that neighbor, moved by their goodness, became a friend of the family.⁵⁸

Sophia courageously bore her husband's choleric temperament and impetuosity, which manifested themselves not only in his words, but also in his actions.⁵⁹ She was patient and, in spite of numerous adversities, she raised her children in the spirit of sincere piety, so much so that, later, all of them became shining examples of how to live a life of holiness.⁶⁰

Father Papczynski's mother often experienced a special protection of Divine Providence. The following event, described in the Information Process, testifies to this. One day, shortly before her son was due to be born, Sophia was returning home and had to cross the waters of the Dunajec in a boat operated by a ferryman. This rough river, about one kilometer away from Podegrodzie, was once quite wide and unregulated. Therefore, an attempt at crossing it during a storm was very dangerous. The waves hit the boat with such force, that Sophia fell into the water and almost drowned. It was a miracle that she did survive. Soon after she gave birth to a son.⁶¹ This event was confirmed by the witnesses in the Information Process.⁶²

Dedicated to Our Lord and His Blessed Mother from the Womb

When Leporini writes that Fr. Stanislaus was dedicated to Our Lord and to His Blessed Mother, even from his mother's womb, one may suppose

that this act took place during the aforementioned crossing of Dunajec.⁶³ It was an act of not only great trust in Divine Providence, but also an act of special trust in the Mother of God, to whom an earthly mother dedicated her son.

Leporini states that Stanislaus of Jesus Mary Papczynski was born on the night of Saturday, May 17 and Sunday, May 18, 1631.⁶⁴ He puts a special emphasis on the fact that Fr. Papczynski was born at the night of Saturday and Sunday in order to show that, by the very fact of his birth on the day dedicated to the veneration of the Blessed Virgin Mary, he was destined to become her special venerator.⁶⁵ But, it is also possible that the labor began before midnight and was over already after midnight — on Sunday. Leporini may have learned this piece of information from an oral account or from the data that could be found in the archives of the Marian monastery in Korabiew Forest where he was staying at that time.

Father Papczynski's date of birth is confirmed by other, earlier documents, albeit indirectly and without the day or the month of birth being given. Another confirmation that the year 1631 was indeed considered to be the year of Fr. Papczynski's birth, can be found in the document recording his religious profession in the Order of the Piarist Fathers on July 22, 1656. The document states that Papczynski was 25 years of age at that time.⁶⁶ Similarly, that date is confirmed by a list of members of the Polish Province of the Piarist Fathers dated November 11, 1663⁶⁷ and a list of members of their house in Warsaw dated December 7, 1666.⁶⁸

Rebirth through Baptism

Immediately after the birth, on the same day, the child was baptized at the local church and given the name of John.⁶⁹ Wyszynski reported this fact and he took this information from the records of the parish church in Podegrodzie. Those records did not survive to our times. The oldest records that did, date back only to 1651 because the earlier ones were burnt in a fire which occurred during the time when Rev. Anthony Nawrocki (1786-1822) was pastor there.⁷⁰

Father Papczynski's baptismal certificate, issued after the parish record of baptisms before the latter perished, was sent to Rome in 1772 by the Bishop's Curia of Cracow. Podegrodzie, Fr. Stanislaus's birthplace, belonged to the Diocese of Cracow at that time. Later, the certificate disappeared, just as did the second baptismal certificate sent from the Diocese of Cracow to Rome in 1773.⁷¹

The fact of Fr. Papczynski's baptism was also confirmed by testimonies given in the Information Process — the testimonies based on written documents and oral tradition.⁷² It was further confirmed, although

indirectly, by the fact of Fr. Papczynski's acceptance into the Order of the Piarists in 1654, at which time the candidate must have been asked to submit his baptismal certificate.⁷³

In 1654, as he joined the Piarist Order, Papczynski changed the name John, which he had received at baptism, to a religious name — Stanislaus of Jesus Mary,⁷⁴ which he continued to use until his death, even though during the transitional period of 1670 to 1671, i.e., after he had left the Piarists and before he put on the white Marian habit, his name recorded as John⁷⁵ can be found in some documents.

Unrest During the Time of the Vasa Dynasty

The Founder of the Marians was born towards the end of King Sigismund III Vasa's reign. When Papczynski came to this world, the monarch, fatigued with life, was preparing to leave it. He died on April 30, 1632, having ruled for 45 years. His reign was full of both successes and defeats. Among his successes were: the capture of the overthrown Tsar of Muscovy, the occupation of the Kremlin, the settlement of the *hospodars* in Jassy and Bucharest, the victories at Kircholm, Klushino, and Chocim, and the capture of several dozens of fortresses.⁷⁶

The interregnum after King Sigismund III's death lasted only six months and the Republic of Poland could not afford for it to continue any further. It was necessary to elect a new king as soon as possible, before the outside enemies were able to take advantage of Poland's difficult situation. And the situation was truly critical as Muscovy was getting ready to take revenge on Poland and the turmoil among the Cossacks grew. Added to that were the religious issues among the dissatisfied people, both Catholics and adherents to other denominations. While these problems did not have a direct influence on the decidedly Catholic environment, in which young Papczynski lived, nonetheless, even this quiet corner of Poland was occasionally shaken by the events taking place especially at the southeastern borders of the Republic of Poland. The election of the new king, Ladislaus IV, took only half an hour when, on November 8, 1632, the votes from several thousand of the noblemen were collected, and no one disturbed the harmony of this most peaceful election in the history of Poland. It was fortunate, indeed, that such haste was made, because, at the news of a massive attack by Muscovy on the Smolensk territories, the Lithuanians participating in the election were eager to return home and defend their borders.⁷⁷

King Ladislaus, endowed with superior military talent, quickly gathered sizeable forces, freed Smolensk and forced, Michael Szein, the leader of the Muscovite army, to surrender. This was a moment of great triumph for the Republic of Poland, whose king also held the title of the Tsar of Muscovy,

obtained on the basis of an agreement between the Russian boyars and Stanislaus Zolkiewski still during King Sigismund III Vasa's reign. What a view it was when, on February 24, 1634, the brave Muscovite leader kowtowed before King Ladislaus IV while he, sitting high on his horse, looked triumphantly upon the seized banners and cannons, and on the representative of the Russian Tsar, who was now humbling himself before the Polish King.⁷⁸

Little Johnny, who was growing up in Podegrodzie, must have listened to the stories which were being told by the wanderers and which fired up his mind and lent wings to his imagination, thus forming him into an ardent patriot and a lover of the motherland. He would remain dedicated to her service in the field designated for him by Divine Providence.

Papczynski lived during the time of Poland's greatest territorial growth when people of different nationalities and religious denominations lived within its borders. King Ladislaus IV reigned over territory spanning almost one million square kilometers (990 thousand miles). At that time, a third nation, i.e., the Ukrainian nation, fought for its due place within the Republic of Two Nations. The issues associated with the different religions, cultures, languages, and traditions became so intertwined in Poland⁷⁹ that all of this together left a profound mark on the subsequent history of the country, the history, which little Johnny Papka entered in Podegrodzie.

The Sacrament of Maturity

Papczynski received the Sacrament of Confirmation before the year 1646, prior to his departure from Podegrodzie at the age of fourteen. But no documents confirming this fact survived in the local parish archives. They disappeared, along with the certificates of baptism from before 1651. The certificate, which was issued by the Bishop's Curia in Cracow in 1772 to satisfy the requirements of the Information Process⁸⁰, also disappeared.

Even though the original of Fr. Stanislaus's certificate of Confirmation did not survive, a few pieces of indirect evidence did. The most reliable one comes from an attorney by the name Giovanni Alegiani who wrote from Rome to Fr. Louis Zapalkowicz, MIC, Postulator General in Poland, on August 21, 1770. Alegiani stated in his letter that Fr. Papczynski's baptismal certificate was missing from the acts of the process.⁸¹ The Postulator obtained an appropriate certificate from the Cracow Curia, which confirmed not only the fact of Fr. Papczynski's Baptism, but also his Confirmation and his legitimate birth (*legitimus ortus*). Later, in his letter of November 5, 1772, Alegiani wrote back to the Postulator to confirm that he had received the certificate, that such a certificate was sufficient and no new certificates were necessary.⁸²

The fact that Fr. Papczynski received the Sacrament of Confirmation is further confirmed by *Synopsis Vitae Venerabilis Servi Dei* of 1772, where the Roman author claims that Fr. Stanislaus did receive this sacrament at an appropriate time.⁸³

Papczynski must have received the Sacrament of Confirmation. Otherwise, he would not have been admitted to the first tonsure, which preceded the Minor Orders in 1656. We do not know, however, when, where, and from whose hands he received this sacrament.⁸⁴

A Worthy Son of Pious Parents

Papczynski was raised by his parents in great piety⁸⁵ until he was fourteen years old. The parents received him, their eighth child, with love. This parental love brought fruit later in the life and work of the future teacher, priest, and founder of a religious order. In this family atmosphere, Johnny was nurtured in goodness and practiced piety. It would be expressed in such activities as participation in the church services, decorating holy images, frequent prayer, and fasting on Saturdays.⁸⁶ His future vocation to a life of a religious and a priest manifested itself through various forms of “pious child play.” He built little altars at home similar to those that he had seen in church. With piety and love, he would sing everything that he had heard in church while imitating the priest’s voice, gestures, and demeanor. Together with his friends, he would organize religious processions in the fields and around the house. Some adults looked at all this with worry, for they feared it was a harbinger of the plague that was to come in the future.⁸⁷

Young Papczynski’s mother had the greatest influence on him as far as religious practices were concerned. It was because of her that he developed a deep devotion to the Blessed Mother, he venerated her ardently and commended himself to her care every day. He obtained a lot of graces through her intercession and often experienced truly miraculous Divine protection.⁸⁸ Once, after hot chicken soup was accidentally spilled on him, a large part of his body became covered with burns, but, with God’s grace, the wounds healed and there was no need to seek the help of the doctors.⁸⁹ Twice he became a victim of an epidemic and became so ill that he lay unconscious, but he regained his health after having taken a drink of cold water.⁹⁰ When he was ten years old, he fell down from a high ladder and hurt himself badly. Yet, soon after, he recuperated.⁹¹

At his family home he learned obedience, hard work, and humility, as he helped with household chores, especially with tending the sheep. It was already at that time that he was preparing for the hardships and discomforts of his future life. He spent a lot of time in contact with nature, absorbed the beauty of the world, and later shared it with other people in his writings and speeches.⁹²

“The little shepherd,” wrote Sydry, “gave in to the influence of the surrounding nature. The area of Podegrodzie is one of the most beautiful in our country. From the steep hills, Johnny, with his gaze fixed, watched the surface of the river sparkling in the sun. The thick forests, the murmuring streams, the big, mysterious mountains looming in the distance, sculpted his soul with their constant charm, making it sensitive to beauty and capable of noble aspirations. All these experiences found their expression later in his poetry, sermons and lectures.”⁹³

Meanwhile, far away from Podegrodzie, something was always boiling in this cauldron called the Republic of Poland, and, only from time to time, the echoes of this turmoil would reach this quiet mountainous corner. It was not only the political situation in Europe at that time that had a decisive influence on the events in Poland, but also the Polish king's dreams about the Swedish crown. Ladislaus IV was a dreamer and often disregarded reality and the nation's aspirations. Financial troubles often forced him to pawn the royal jewels. It is quite possible that the poor people of Podegrodzie had no idea that the financial troubles of their monarch were so serious that his court suffered poverty and hunger, so much so that it was necessary to ask the parliament to cover the royal debt from the “common treasury.”⁹⁴

The life of Fr. Papczynski's compatriots was affected a lot more directly by the campaigns organized by the Tartars. They often attacked Lvov, Podolia, Korsun, and the territories beyond the Dnier River, where the famous Jeremy Wisniowiecki⁹⁵ would have to restore order.

The School Years

When the Papkas' son reached school age, he was enrolled at the local parish school.⁹⁶ At first, he was unable to fulfill even the most elementary requirements there. While his older brother, Peter, exhibited great talent for studies, Johnny, in the conviction of his parents and relatives, did not show any promise in that area. Therefore, he was withdrawn from school and returned home to tend his father's sheep.

As a seven-year-old boy, he gave the studies another try. Without his parents' knowledge and with the help of one of his father's farmhands, he snuck out of the house and went to school. And, it was just then, on the very first day, that, by the intercession of the Blessed Mother, he received the grace of the awakening of his mental powers, so much so that he learned the entire alphabet within one afternoon. The Subtle Doctor (Duns Scott) experienced a similar situation as he, too, had initially struggled with his studies.⁹⁷ It is really difficult to believe that this boy, seemingly without any talent for academic studies, became an exemplary student who later distinguished himself with great talent, to finally become a brilliant speaker, a highly esteemed teacher, and an excellent writer. He was accepted at the

parish school in Podegrodzie again, and, in 1641, without any further difficulties, completed a three-year course of elementary studies, so that, at the age of ten and with very good grades, he was able to begin studies at a middle school.⁹⁸

But, around the same time, he dropped out of school. He was overwhelmed by a strange sense of discouragement and his nature violently sought freedom. He fell into a state of confusion, which prevented him from being able to see the further course of his life. Thus, instead of going to the next grade, he stayed at home again. When his father saw his son's lack of steadfastness, he sent him to watch his sheep again.⁹⁹

"As a shepherd in the mountains," wrote Navikevicius, "he quickly came in contact with nature and became ever more sensitive to its beauty. The view of the distant mountains, frequent thunderstorms, steep hills, foamy river, and the responsibility for the sheep in his care, provided him with many valuable experiences so needed by young men. The frightening thunders, ice-cold rains, the winds howling through the wild forests, awakened in this lonely, young man a longing for the school which he had left. He began to feel regret and this, in turn, impelled him to re-assess the issues which occupied his mind. There remained nothing else for him to do, but to return to school and try to fight the temptations that were seizing him, so that he would not have to experience their disastrous consequences."¹⁰⁰

After a year of unpleasant experiences and thinking things over, Johnny finally overcame the spiritual inertia and asked his father for permission to return to school, to which the father gladly agreed.¹⁰¹ Thus, in 1642, he found himself again at the parish school in Podegrodzie. At that time, the middle school was a school of Latin with three grades of "grammar:" *infima*, *media*, and *suprema*.¹⁰² Johnny began to attend the first grade of grammar. After he had completed it in 1643, he wanted to continue his studies with a certain teacher who was famous for his knowledge. Therefore, he transferred to a school in Nowy Sacz, where he began the second grade of grammar.

The transfer took place in dramatic circumstances. Johnny's parents took him, twelve years of age at that time, to the market in Nowy Sacz, where he got lost in the crowd. The parents, frantic with worry, looked for their son at the homes of their relatives and friends, but did not find him and returned to Podegrodzie. Meanwhile, the boy wandered about the streets and squares of the city, until he finally ran into one of his relatives. Early next morning, Johnny asked him to enroll him at the local school. Seeing the boy's eagerness, the relative fulfilled his wish. This is how a new stage in Johnny's education began. Following his example, his older brother, Peter, and other friends from Podegrodzie also enrolled in the same school.¹⁰³ At school, Johnny dedicated himself to the studying of not only grammar and rhetoric, but also other subjects, including singing.¹⁰⁴

Johnny Runs Away from School

Johnny's stay at the school in Nowy Sacz was disturbed by the behavior of a morally perverted teacher, who made inappropriate advances towards the boy. It was known that the teacher had already demoralized many other students.¹⁰⁵ One day, wishing to free himself from the teacher's influence,¹⁰⁶ Johnny ran away from school. When he got to the bank of the Dunajec, the ferryman was not there. The boy got into the boat, and, having uttered a short, ardent prayer: "Praised be the Most Blessed Sacrament ...," set out alone across the river and was soon on the other side. Johnny recalled the words of this short prayer from a little pamphlet, which he had once received from his father. It was possible to obtain papal indulgences for one's sins after having prayed this prayer in a moment of danger. And, the boy, trying to cross the turbulent river alone in a boat, was, indeed, in great danger. Yet, thanks to the protection of his Guardian Angel, the whole episode had a happy ending.¹⁰⁷

Johnny did not stay long at home. His father, whom Johnny probably never told about his unpleasant experiences at school, persuaded him to return to Nowy Sacz. The father must have thought that some new boyish caprice lay behind his son's flight from school and, therefore, decided to send him back. Soon after, however, another event took place, which interrupted Johnny's further studies. One day Johnny got involved in a student brawl as he was coming to the defense of his brother, Peter. Fearing punishment, he ran home again. He considered this flight providential, for it put a definite end to any contacts between him and the perverted teacher. His brother, Peter, moved to the local Franciscans, who employed him as cantor in their church.¹⁰⁸ Johnny, who remained in Podegrodzie, continued studies at the parish school for a while and helped his parents at home. Soon, he completed the second grade of grammar. He was gradually growing out of his childhood; day by day, he matured spiritually and progressed in the practice of the virtues.¹⁰⁹

At that time, another event took place in which he experienced God's protection. One night, in the middle of winter, he and his mother were returning from Nowy Sacz on a horse-drawn cart. They were going to cross the Dunajec which was frozen over at the time. But the ice broke under them, and the horses and the cart fell into the water. The boy jumped off the cart and managed to get to the other side to seek help. With tears in his eyes, he begged God to save his mother from the danger. And, indeed, there appeared some people who came to their rescue. They pulled the mother, the horses, and the cart out of the river. A bad adventure ended well.¹¹⁰ There is no doubt that the rescuers appeared at this place due to the intervention of Divine Providence.¹¹¹

A Blessing for the Road

There came a time for the boy to become more independent. It can be surmised that the school in Podegrodzie at that time did not have the third grade of grammar (*suprema*), and it was necessary to look for it at a school located far away from home. At the beginning of May, 1646, Johnny Papczynski, accompanied by his cousin (his aunt's son), arrived in Jaroslaw to enroll at the Jesuit College there.¹¹² Jaroslaw is a city located on the San river, about 160 kilometers east of Podegrodzie. The local Jesuit College was famous for the high level of its humanities department.¹¹³

Thus, at the age of fifteen, Johnny left his idyllic childhood behind and entered adult life. The fact that his cousin and another man, whose last name was Ciosek,¹¹⁴ were going to accompany him in his journey, offered some consolation at this moment of parting with his family.

After a several days' journey, the boys arrived in Jaroslaw and were warmly received at the Jesuit college, where they studied from the middle of May till the end of that school year, i.e., the end of July, 1646. In those days Jaroslaw was famous for its fair attended by numerous merchants from Poland, Hungary, and Russia.¹¹⁵ It was the largest fair in the country and one of the largest in all of central Europe.¹¹⁶ Each year the fair started on August 15th and lasted four weeks. Two other, but less famous, fairs took place on Ash Wednesday and on the Feast of St. Andrew.¹¹⁷ Someone from Podegrodzie came to the August fair in Jaroslaw and brought the two young men money from their parents. Soon after, they set out for Lvov, 95 kilometers away from Jaroslaw,¹¹⁸ to continue their studies. It seems that they would have been able to continue their studies in Jaroslaw after the summer break, but they preferred to move to Lvov. They were moved by the desire to see the famous city. They heard about its wonders from a member of the royal court who was staying in Jaroslaw. They were also attracted by the fame of the Jesuit College in Lvov.¹¹⁹

Adolescence

The young men reached Lvov in pouring rain. But they were not accepted at the college due to insufficient academic preparation and the lack of (the letters of recommendation). Johnny's cousin went to a village located near the city, where the headmaster of the local school employed him as an assistant and tutor to the children in the beginning grades. Johnny remained in Lvov. When the modest supply of money ran out, he began to support himself by tutoring two sons of the local townsfolk. In return, the parents of one of the boys provided his meals, the parents of the other boy — a guest room “with a comfortable bed.”¹²⁰ Thus, by God's mysterious decree, this

student, who was rejected by a college due to insufficient preparation, became a teacher himself.

The Lvov Drama

The young teacher fulfilled his duties very well and was very thorough at imparting elementary knowledge to the two boys. Since he was also very humble and possessed other virtues, he was recognized and respected by his landlords and their neighbors. It is also possible that during that time he tried to make up for his own deficiencies in learning.

This peaceful period of preparation for further studies, which lasted about a year and a half, was interrupted in the summer of 1648 by Johnny's serious illness. In those times, it was easy to fall victim to the epidemic of pestilence which ravaged Lvov and the area during the Cossack uprisings. At first, Johnny fell ill with high fever from which he could not recover for almost four months. Thanks to the care of the mother of the family with which he was staying, the fever subsided, but his entire body was left covered with scabies so repulsive looking that his landlords asked him to leave.¹²¹

From that moment on, barely alive, he roamed the streets and alleys of the city, begging for food and shelter. For a short period of time, someone allowed him to stay in their home, but, when the scabies were not healing, he was refused shelter again. Meanwhile, a severe winter was approaching, and he remained day and night without a roof over his head, ever more sick and abandoned. He could only count on God's help, therefore, he cried out for it with trust. And it was then that God sent him an unknown companion, who led him out of the city, so that he could spend the night sleeping in the hay in someone's barn He had to do it after dark, in secret from the owner, who might have objected to it. Together, he and his companion went from door to door, singing songs and begging for food.¹²²

Christmas Eve of 1648 came. Johnny Papczynski's illness intensified, so much so that he could not even go to Mass. Throughout the entire Christmas octave, he lay on a poor bed made of hay, eating only a scanty meal provided by his protector, who was as good to him as only a loving mother or father could be.

When the Christmas octave was over, Johnny felt a little stronger. In the morning, he went out to town. In the evening, he returned to his place of seclusion. He did this every day. One day, however, when he fell ill again and did not have the strength to return to his hiding place, he snuck into the house of a man by the name Snopek who was an artisan and made little wooden boxes. Johnny hid in his house and spent the night there. When the household members found him early next morning, they took pity on him and allowed him to stay. In the meantime, Johnny's illness intensified even

more. His body became covered with wounds, and there was a danger of infecting others. In spite of this, his merciful hosts, guided by a true love of neighbor, treated him with compassion and did not show any aversion.¹²³

Health Regained

In his terrible illness, Papczynski was like the biblical Lazarus, and he literally experienced the very same thing that Lazarus did when, according to the account given in the Holy Scriptures, the household dogs came to him meekly and licked his wounds, thus bringing him relief in his suffering. And, this was the reason why Johnny eventually recuperated. Based on the testimony given by Johnny himself in *Secreta Conscientiae*, Fr. Wyszynski expressed a conviction that this was exactly the medicine (*medicina*) that helped in this miraculous healing — after some time the scabies and the sores completely disappeared.¹²⁴ God guides human lives in mysterious ways and, in the fullness of time, He comes to our aid, often in a surprisingly simple manner. At that time, a few of Papczynski's fellow villagers from Podegrodzie arrived in Lvov to buy fish for the approaching Lent. Through them, Johnny's father sent him some money. It helped him to regain some of his strength and to extricate himself from the extreme poverty that he had been in. He soon felt as if he had been reborn and thanked God for rescuing him. He began a new life, commending himself to God's goodness and to the protection of the Blessed Mother.

Upon their return home, the men who visited Johnny Papczynski in Lvov, told his father about everything that his son had experienced. Thomas Papka sent a horse and a wagon in order to bring Johnny home. But Johnny's body was still weak from the previous illness and, on his return journey home, he came down with a high fever again. He had to stop at Sedziszow which was about 100 kilometers away from Podegrodzie. Soon, yet another man sent by Johnny's father arrived and finally brought the young man home. The joy of the old father and the worried mother was boundless. With tears in their eyes they both welcomed their son whom they thought they had lost. Johnny remained home under their care for about four weeks¹²⁵ and completely regained his strength.

During the young Papczynski's stay in Lvov, the eastern borders of the Republic of Poland stood in flames.

The Steppes in Flames

In the middle of the 16th century, a new nation called the Cossacks appeared in the steppes of Ukraine. It had already been customary for the people who lived in those regions to leave in the spring and summer to go to the area of the lower Dnieper in order to fish and hunt there. These people

were called the Cossacks or the *Zaporozcy* (from the rocky rapids called *porohy* on the lower Dnieper). In this country, they enjoyed unbridled freedom and could prowl through the steppes unhindered by any obstacles and sail on the rivers in canoes called *czajki*. From there, they could make expeditions to the Crimea and the Black Sea. They could reach as far as the Bosphorus Strait and Constantinople and loot the Turks and the Tartars. They also had to be prepared to defend themselves against attacks or acts of revenge. Such a need turned the Cossacks into a paramilitary organization divided into regiments, which were led by an *ataman*, i.e., hetman [in Polish: commander-in-chief]. The *ataman* had absolute power. Those who disobeyed him could be beheaded or impaled.¹²⁶

The main Cossack camp was the so-called *Sich* [Pol. Sicz]. It was a fortified outpost set up in turn on various islands on the Dnieper, among others on Chortyca. It attracted masses of peasants from Czerkasy, Kaniow, Braclaw, Volhynia, Podolia, as well as from the territories around Lublin, from Mazovia, Wielkopolska [Great Poland], Moldova, Walachia, Crimea, the Grand Duchy of Muscovy, and even Germany. Thus, Zaporozze, i.e., the territories beyond the rapids of the Dnieper, quickly grew in power and played an important role in the defense of the southeastern border of Poland against the attacks of the Turks or the Tartars. But Zaporozze could also stir up conflicts with the Turks and the Tartars as well as threaten Poland. And this had been the case many times before during the Cossack uprisings: in 1591 under the leadership of Christopher Kosinski, in 1594 under the leadership of Semen Nalewajko, in 1630 under Taras Fedorowicz, in 1635 under Sulima, and in 1637 under the leadership of Paul Pawluk. There were more Cossack uprisings later led by, in turn: Jacob Ostranica, Demetrius Hunia, Karp Skidan, and Bohdan Chmielnicki. They were all successfully subdued by the famous Jeremy Wisniowiecki.¹²⁷ Meanwhile, all the peasants in Ukraine took up arms and started a conflagration that left the Golden Age of the Republic of Poland in smoldering ruins.¹²⁸

At the same time, Papczynski was in Lvov, where his personal drama began in the summer of 1648 and ended, as we know, with a miraculous recuperation.

In Podoliniec

After Papczynski regained his health, he decided to continue his studies at the high school level. He still needed to complete one grade of grammar as well as poetics and rhetoric. Therefore, at the end of April or the beginning of May 1649, in spite of a three-year break, he went to Podoliniec, 60 kilometers away, where he enrolled in a school run by the Piarist Fathers.¹²⁹

Since Podoliniec played an important role in the life of the Founder of the Marians, it would be worthwhile to give it a little bit more attention.

Podoliniec is a town located in eastern Slovakia on the Poprad river with a population of about 2,000 (as of 1960). In 1412, it was returned to Poland by Hungary together with other towns of Spisz. In 1642, the Piarist Fathers arrived in Podoliniec at the invitation of Prince Stanislaus Lubomirski. Their church and monastery were built between the years 1642 and 1648, according to the design of a Viennese architect named Pochsberger. In the years 1719-1721, Rev. Stanislaus Konarski was a teacher at that school. In 1769, Podoliniec was seized by the Habsburg dynasty and incorporated into Hungary. Since 1918, it has belonged to Czechoslovakia.

The entire group of monastery buildings is one of the more magnificent complexes of this town. The early Baroque building complex is located in the northern part of town, outside the city walls. It is a two story structure with a church inside, which divides the internal courtyard into two parts. The church has two slim towers, each 44 meters high. Its facade delights with its perfect proportions.

St. Stanislaus, the bishop, (†1079) is the patron of the church. Above the main altar, there is a 10.5 meter high painting by an unknown artist, dating back to 1688 and depicting the scene of the resurrection of Piotrowin. In the presbytery, there is a wooden statue of the Blessed Mother sculpted in 1951 by one of the religious who was interned there at that time.¹³⁰ In 1991, the inside of the church was restored and painted.

From the monastery in Podoliniec, one can see the fields on the hills, the Mountains of Levoca [Gory Lewockie], and, in the north, the Spiska Magura. It is also possible to see the tops of the High Tatra Mountains [Tatry Wysokie]. The entire complex of monastery buildings stands just at the bank of the Poprad. Papczynski, who stayed here many times, must have listened to the murmur of this mountain river.

A School of Humility

Johnny Papczynski found himself in Podoliniec for the first time in the memorable year of 1649. At that time, he fell very ill here, but, with God's grace, he recuperated and returned to his studies.¹³¹ After a year, he completed a course of grammar. But an epidemic was approaching Podoliniec from the direction of Hungary. The Piarists closed the school and sent the students to their homes.¹³² Johnny soon found himself back in Podegrodzie and, as many times before and following his father's orders, he watched the sheep. Perhaps this was not the most suitable occupation for an educated 19-year-old man, but his father gave him this job more for pedagogical reasons than out of a real need as the family was quite well off.

He believed in the principle: "The one who does not want to work, should not eat," and wanted his son to earn his keep. This was a good school of humility for Johnny, as he later mentioned it himself in the notes he kept in his youth called *Secreta conscientiae*.¹³³

Let us now see what was happening in the Republic of Poland at that time and what influenced Fr. Papczynski's further course of life.

Turmoil at Dzikie Pola

After King Ladislaus IV's death, attempts were made at organizing a defense of the country against the Cossacks as soon as possible. A new army was gathered and was to be led by three deputy hetmans: Alexander Koniecpolski, Dominic Zaslowski, and Nicholas Ostrorog. The Cossacks labeled all three of them by one malicious nickname, that of "Dziecina, Pierzyna, and Lacina" [Baby, Quilt, and Latin] for Alexander Koniecpolski was very young, Dominic Zaslowski was quite advanced in age, and Nicholas Ostrorog was a man of learning. Their army suffered a bad defeat in a battle of Pilawce on September 23, 1648¹³⁴, against much larger forces led by Chmielnicki.

After this victory, Chmielnicki set out for Lvov and Zamosc, thereby threatening the territories of central Poland. Meanwhile, on November 20, 1648, at a field near Warsaw, the election of a new king of Poland, John Casimir, was announced. It was a very solemn moment when "the crowds of elegantly clad noblemen knelt down in the fresh snow and the solemn sounds of the hymn *Te Deum laudamus* sounded again in the air across the fields at Wola."¹³⁵

The first task that awaited the new king was to organize the military forces and send them to Ukraine. In 1649, the Polish army arrived in Zbaraz and for a few weeks valiantly resisted the attacks of the overwhelming Cossack and Tartar forces. John Casimir, who was on his way to relieve the besieged troops, was captured by the enemy in a surprise attack at Zborow, and it was only an agreement with the Tartar khan, Islam Girej, that saved the Polish king from this dangerous situation. Pressured by the bribed khan, Chmielnicki had to enter into an agreement with Poland, called the Zborow Agreement, in August of 1649.¹³⁶

The Zborow Agreement proved to be very short lived and soon a new war with Chmielnicki broke out. Yet, this time, even though he brought new Turkish, Tartar, and Walachian reinforcements, he was defeated in the battle of Beresteczko in Volhynia that took place between June 28 and June 30, 1651. Had the Republic of Poland lost at Beresteczko, the further course of its history may have been quite different, for Chmielnicki, through his messengers, had already been preparing an uprising among the peasants in Podhale and Wielkopolska [Great Poland].¹³⁷

The turmoil at Dzikie Pola continued. When Hetman Chmielnicki began a march on Moldova, the Polish army led by Hetman Martin Kalinowski stopped him at Batoh, but was defeated in a bloody battle at the beginning of June of 1652. Later, unable to reach an agreement with the Cossacks, John Casimir signed a treaty with the Tartar khan, thus reinforcing the Zborow Agreement, which in no way prevented further looting expeditions by the Tartar hordes. And so, the years of destructive fighting at the southeastern border of the Republic of Poland did not bring either a final settlement or reconciliation.¹³⁸

At the same time, Poland was involved in a conflict with Muscovy, which was interrupted by the famous Swedish “deluge.” Later, in 1660, two more battles took place: at Polonka and Cudnow,¹³⁹ both of which ended with brilliant victories of the Polish army. Then, in 1667, the Treaty of Andruszowo followed, but the war finally ended with the so-called Grzymultowski Treaty in 1686. By the power of this treaty, the Ukrainian territories (including Kiev) on the left bank of the Dnieper went to Muscovy due to the closeness of the language and religion of the people who lived there. The territories on the right bank remained with the Republic of Poland until the partitions.¹⁴⁰

At the Jesuit College

As you may recall, Johnny Papczynski had to interrupt his studies in Podoliniec due to an approaching epidemic. When the epidemic was over, he did not return to continue in the next grade called poetics, even though such a course had been offered at that school since 1648, but, instead, in June of 1650, went to Lvov again.¹⁴¹ This time he was gladly admitted by the Jesuits to their college. Within a year, he completed a course of poetics and began a course of rhetoric in 1651. But he did not finish it in Lvov because classes at the Jesuit College were suspended when the Cossacks got very close to Lvov, after they had defeated the Polish army at Batoh. Together, with other students, Johnny left the city and went to a Jesuit college in Rawa Mazowiecka.¹⁴² There he finished the course of rhetoric and studied philosophy¹⁴³ for the next two years. During the time of his studies in Rawa he fell ill again. He was spending his fall break in Raszyn, when he suddenly came down with a high fever, with which he had to struggle for quite some time. He did ultimately recuperate, which, according to Leporini, was a proof of the Most Holy Virgin Mary’s miraculous protection (*mira protectione*).¹⁴⁴

Later, he fell gravely ill one more time and was, again, miraculously saved, after he had vowed to make a pilgrimage to Czestochowa.¹⁴⁵

It may be surprising to us today, that a young man, who grew up in such close contact with nature, would get ill so often. It is difficult to understand

that people in the 17th century often fell ill and lived so short a life. For the people of today, health is a rule while illness is an exception to it. But, in those times, it was quite different. People succumbed to gout, to diseases of the skin, the eye, and many others. One must also take into account the kind of devastation in people's health that was caused by the frequent outbreaks of various epidemics in those times. Both the people who lived in peasant huts as well as those who lived at royal courts would become ill.¹⁴⁶

During his studies in Rawa Mazowiecka, Papczynski experienced God's protection in yet another way. While he was on vacation near Plock, he was carried away by the waves of the Vistula River, on which he was sailing. Only by a miracle did he manage to avoid danger. He had a similar accident in Jaroslaw in 1646, where he managed to escape unharmed from the whirls on the San River.¹⁴⁷ While he was a student in Rawa, he survived another dangerous adventure. He was vacationing at the seashore and was washed away by the waves, but everything ended well again.¹⁴⁸ It would seem that either he had the bad luck of being particularly "favored" by water currents and diseases or, quite often, he simply did not realize the dangers that might threaten his health. But he always managed to escape unharmed.

The Attributes of the Spirit

After completing the studies of philosophy, the 23-year-old John Papczynski was a mature man and, for a lay man, fully formed spiritually. According to Sydry, who described him on the basis of surviving portraits,¹⁴⁹ Papczynski was a "tall, slender young man, with a swarthy complexion, tall forehead and deep, pensive eyes gazing from under his eyebrows. Taking his difficult youth into consideration, we may suppose that he had the face of a man who had experienced more than might be surmised from his age, and that there was a luster in his eyes that inspired hope. At the same time he was a knowledgeable, gifted man; he had a quick mind and a rare oratory talent. "With God's help, he continued to acquire knowledge, wrote speeches, created works of literature, composed poems, discussed issues so insightfully that, even among the rich, he would be appreciated more for his talents than wealth."¹⁵⁰ Yet, what made him stand out the most, were his spiritual attributes: he was a profoundly religious man, capable of mortification, with a deep love for solitude and prayer.¹⁵¹

When John Papczynski returned to Podegrodzie in June of 1654 after having completed his studies, he found only his mother at home. His father died around 1651, when Johnny was still studying in Lvov.¹⁵² One can only imagine the joy with which his mother welcomed her son returning home from school. She was proud of him and rejoiced in his accomplishments. The good son shared this joy with her, but he did not stay home long. He was seriously thinking of dedicating himself completely to God and His Most

Holy Mother.¹⁵³ Therefore, as Sydry¹⁵⁴ wrote, when his family found “a richly dowered girl” for him to marry and thus to settle in Podegrodzie, he made a decision to leave the family nest. Then, towards the end of June of 1654, he made his way to Podoliniec in order to begin religious life at the Piarist Fathers.¹⁵⁵ It may seem that he took this step somewhat hastily, but the grace that is sent by the Holy Spirit does not like procrastination in important matters. He wanted to be faithful to this grace. He loved God and had already attained such a level of spiritual maturity that he was not afraid to make a final decision.

A Calling from God

We do not know all the motives which guided Papczynski as he chose to enter the order of the Piarist Fathers. We know that he came in touch with them when he studied syntax at their college in Podoliniec¹⁵⁶ from 1649 to 1650. It may have already been at that time that he decided to follow the path of religious life as a member of that very order. He was strongly influenced by a seminarian named Wenceslaus Opatowski of the Blessed Sacrament who hailed from Moravia.¹⁵⁷ At any rate, Papczynski called him later the author of his vocation.¹⁵⁸

When Papczynski studied in Podoliniec, he had an opportunity to meet this young teacher of poetics there. Opatowski impressed Papczynski with his proficiency in the art of rhetoric, that later became so dear to him.¹⁵⁹ He may have also been influenced by other Piarist Fathers in Podoliniec, as, for example, the saintly Fr. John Franco or Fr. Casimir Bogatko.¹⁶⁰ In any case, John Papczynski had a really good opportunity at that time to get to know the Piarists more intimately and to establish a spiritual bond with them. At that time, he did not join them, however, because the Holy See forbade the Piarists, who had been experiencing a serious crisis ever since 1646, to accept candidates to the novitiate. They could only be accepted as associates (*aggregati*), i.e., as members of the order without the right to take religious vows. Perhaps such prospects were not attractive to Papczynski and that was the reason why he decided to continue his studies outside the Piarist Order and to postpone joining them until their rights as a religious order would be fully restored.¹⁶¹ In 1653, the church authorities gave permission for the novices in Podoliniec to make their religious profession. This meant that Papczynski could at that point realize his youthful dreams of taking religious vows and dedicating himself to the service of God at the Piarist Fathers. But he was still studying in Rawa Mazowiecka and decided to finish the course of philosophy which he had started. Soon after, however, during his brief stay at the family home, he made a final decision concerning his future.¹⁶²

NOTES

1. *Podegrodzie*, in: SGKP, vol. VIII, Warsaw, 1887, p. 373.
2. J. Gluc, *Podegrodzie. Zarys rozwoju wsi*, a typewritten copy, Cracow, 1975, p. 6.
3. The road leading to Gostwica was mentioned already towards the end of the 13th century as *Via magna*. Ibid.
4. J. Stasko, *Podegrodzie — zarys monografii wsi*, Cracow, 1937, p. 7.
5. E. Pawlowski, *Nazwy miejscowosci Sadeczyzny*, vol. I, Cracow, 1965, p. 55.
6. M. Strzemowski, *Gleby woj. Krakowskiego*, in: *Przegląd geograficzny*, vol. XXVI, 1954, p. 54.
7. J. Gluc, op. cit., p. 7.
8. A. Zaki, *Problem starożytnych fortyfikacji w Sadeczyźnie*, in: *Rocznik Sadecki*, vol. VII, 1966.
9. Z. Wozniak, *Z najdawniejszej przeszłości Podegrodzia*, in: *Rocznik Sadecki*, vol. V, 1962.
10. J. Gluc, op. cit., pp. 7-14.
11. VF § 1, *Positio* 634; Ibid., p.8.
12. *Familia Domus Ressoviensis conscripta Anno Dni 1662, Die 19 Martii, Positio* 55; *Nomina et Cognomina Frum in Polona Provincia degentium ut reperiuntur Die 11 Octobris Anni Mill.mi Sexcen.mi Tertii, Positio* 56; *Familia Domus Rzesoviensis conscripta Anno Domini 1662, Positio* 76; *Familia Domus Varsaviensis 1665, Positio* 80; *Familia Domus Varsaviensis Anno 1666, 7 Decembris, Positio* 83; Ibid., p.8.
13. GAP, Reg. Rel. 73, *Professiones ab an. 1656 usque 1670*, f. 17; Reg. Rel. 3, p. 21; ConstSP, P. I, c. III, no. IV; *Profesja slubow prostych z przysiega wytrwania u pijarow z 22 VII 1656, Positio* 42; Ibid., p.8.
14. PP, article 1. Testimonials in the Information Process sometimes state Papczynski's place of birth as *Podgoria*; PP ff. 163v, 164r, 168v, 170r, 314r; it is an erroneous Latin form of the name Pod[e]grodzie; *Positio* 8.
15. PP ff. 108r, 130r; *Positio* 8.
16. J. Stasko, op. cit., p. 14; Nav 50; The records of the Episcopal Visitation in 1596 mention a wooden church in Podegrodzie (Visitation Records of 1596. Metropolitan Archives in Cracow, k. 37). Other records mention the construction of a new church in 1347. It was built from larch

wood and had a small choir loft. Later, a stone choir loft was built (Visitation Records of 1896). The church that existed in the times of John Dlugosz [(1415-1480); an eminent Polish historian — EStJ] was made entirely of wood (J. Dlugosz, *Liber Beneficiorum diocesis cracoviensis*, Cracow, 1864, vol. III, p. 341). In 1475 the church was thoroughly renovated (Visitation Records of 1896). In the years 1596-1618, the church was partly wooden and partly stone (Visitation Records of 1607-1608, 1618, 1896). Since the year 1340, the parish in Podegrodzie had the privilege of indulgences bestowed upon it by the Roman Curia. In 1475, a second such privilege was bestowed upon the parish (Visitation Records of 1607). In the first half of the 14th century, the parish numbered 4,305 people (T. Ladogorski, *Zaludnienie Polski na poczatku panowania Kazimierza Wielkiego*, Lvov, 1930, p. 65). The parish of Podegrodzie surpassed all parishes in the Sandetian region in the number of villages that belonged to it. During the times of John Dlugosz, it numbered 23 villages (J. Dlugosz, op.cit., vol. I, pp. 351, 405, 549-550, vol. III, pp. 340-344). In 1581, this number grew to 44 (A.Pawinski, *Rejestr poborowy 1581 r.*). It remained the same in the years 1596-1618 (Visitation Records of 1596-1618) and in 1629 (S. Ingłot, *Rejestr poborowy woj. krakowskiego 1680*). Towards the end of the 18th century, some villages became incorporated into a few newly created parishes and, after a new division in 1910, only 11 villages remained in the parish of Podegrodzie (J. Gluc, op.cit., pp. 41-45). At present, seven villages constitute the parish of Podegrodzie. These are: Podegrodzie, Stadla, Gostwica, Mokra Wies, Nasaczowice, Juraszowa, and Rogi.

17. “Sandeczensis ecclesia in titulum Sanctae Margarethae dicata quae quondam fuit parochialis, et in ecclesiam collegiatam translata est. Item ecclesia Sancti Jakobi parochialis in Podegrodzie idem ecclesiae Sandeczensi, et praesertim archidiaconatui Sandeczensi incorporata.” J. Dlugosz, op.cit., vol. I, p.554; S. Swiszczowski, *Materialy do dziejow Kolegiaty Sw. Malgorzaty w N. Saczu*, in: *Rocznik Sadecki 1957*, vol. III; Visitation Records of 1596; *Kronika parafialna* [parish chronicle], Parish archives of the Church of St. James in Podegrodzie.

18. *Kronika parafialna* [parish chronicle]; *Rocznik Diecezji Tarnowskiej 1967*, p. 58.

19. *Rejestr poborowy woj. krakowskiego 1629*. Wroclaw, 1956.

20. The aforementioned entry reads: “Hoc enim Anno flagella Dei, quae ventura olim meruimus, praesentia et experta agnovimus. Cuncta enim Plebs in toto ferme Poloniae Regno Caelestis Ire mucrone percussa et repentina singuli per pestem caede Vastati. Non Languor mortem praecurrit sed Languoris moras mors praecurrit. Percussus quisque ante raptus est, quam

ad Lamenta paenitentia conversus. Attigit huc haec paena Dei propter scelera nostra in his enim partibus graves adnotans suis pestiferae mortis. Novo Sandecii etenim mille sexcenti et amplius extincti sunt. In Antiqua Sandecz duo millia trecenti et supra mortui. In Pagis Vicinioribus ad numerum duorum millium ad meliorem renati Vitam Mortales. Hic quoque Podegrodzyi centum sexaginta 5que e vivis extincti per pestem extitere, in numero quorum Totus Ecclesiae Decor: excellentes Scholares, Organarius nempe Ioannes Czernkiewicz (cuius insignis in Choro Compositionum ipsius extat et extabit memoria), Cantor Ioannes Zurkowski, Martinus Jodlowski, et Ioannes Panderski, musici, cum omnibus quotquot erant Ecclesiae huius Podegrodzensis servitoribus, omnes e vivis ad sublimia Caelestia Regna elati ... Solus flos paraeciae huius Praesbyteri nimirum omnes una cum Praelato singulari Dei miraculo et beneficio liber a peste evasit." Lib. Bapt. III ab A.D. 1687 usque ad 1718, Annus Domini 1710, October, Archives of the Church of St. James in Podegrodzie; Sydry 11, footnotes.

21. J. Owsianka, *Zachowania religijno-moralne katolików na przykładzie parafii Świętego Jakuba w Podegrodziu*, a typewritten copy, 1988, pp. 14-15.

22. The so-called hospital (*hospitale*) was not a hospital in today's sense of the word, but only a shelter *pro alendis senio propectis pauperibus*. *Positio* 675, no. 40; *Ibid.*, 828, Ad A 24. The "hospital" in Podegrodzie was founded by Dorothy Stronska, Princess of Stary Sacz, and Cardinal Radziwill, Ordinary of Cracow. In 1605, four poor men lived there. Visitation Records of 1607-1608; B. Kumor, *Szkolnictwo w Sadeczyźnie*, in: *Rocznik Sadecki*, vol. X, p. 232.

23. The inscription at the bottom of the picture reads: "P. Sebastianus de Roci Vicarius protunc Ecclesiae Parochialis Podegrodensis Fieri curavit Anno Dni 1631. Quos Tibi Ruricolae grati sacramus Honores Anne Parens, Laeto suscipe Diva sinu."

24. M. Misiag-Bohenska, *Katalog zabytków sztuki w Polsce*, vol. I, woj. krakowskie, pow. nowosadecki, Warsaw, 1951, p. 26.

25. J. Pietrusinski, *Grobowiec i Ikonografia Slugi Bozego Ojca Stanislawia od Jezusa Marii Papczynskiego jako artystyczne świadectwo Jego czci*, Warsaw, 1964, a typewritten copy, p.18.

26. Kinga, Kunegunda (1234-1292), daughter of the king of Hungary, Princess of Cracow and Sandomierz, Lady of Sandecia, member of the Order of St. Clare, a Blessed. She was a daughter of Bela IV, King of Hungary, since 1239, the wife of King Boleslaus the Chaste of Poland. After her husband's death in 1279, she entered the convent in Stary Sacz and

enriched it with many endowments. After a life full of virtues, Pope Alexander VIII approved her cult in 1690, and Pope Benedict XIII made her the Patroness of Poland and Lithuania in 1715. (A. Witkowska, ed., *Nasi Swieci. Polski Słownik Hagiograficzny*, Poznan, 1995, pp. 370-383). Blessed Kinga was canonized on June 16, 1999, by Pope John Paul II during his visit to Stary Sacz.

27. Navikevicius, pp. 49-50; Sydry, pp. 13-15.

28. J. Owsianka, op. cit., p. 16.

29. Ibid., p. 102.

30. Sydry, pp. 15-16.

31. Oblatio, *Positio* 213.

32. VF § 1, *Positio* 634.

33. VW § 2, *Positio* 661.

34. PP f. 102 v. In the record of baptisms in Podegrodzie, the following names can be found: Catherine Papczynna (Oct. 6, 1651), Anne Papijeska of Brzezno (March 31, 1662), Anne Papkowa of Stodoly (April 29, 1689), Adalbert Papiezczyk of Brzezno (February 25, 1691), Sophia Papczynna of Podegrodzie (December 12, 1652; July 22, 1654; March 5, 1656). The latter was probably Stanislaus Papczynski's mother. Sydry, p. 19, footnotes.

35. *Schematismus universi Venerabilis Cleri Dioeceseos Tarnoviensis tam saecularis quam regularis*, Tarnoviae 1873, p. 83; *Positio* 881.

36. M. Maciszewski, *Podegrodzie*, in: SGKP, p. 374; *Positio* 5.

37. J. S. Bystron, *Dzieje obyczajow w dawnej Polsce — Wiek XVI-XVIII*, vol. I, 1960, p. 176, pp. 178-179; *Positio* 5.

38. *Protokolarne zeznanie Lochmona (Lachmana) z dnia 19 IX 1674*, *Positio* 560; *Oswiadczenie adwokata Saletry z dnia 15 X 1674*, *Positio* 561.

39. PP f. 130 v: “*qui (i.e. P. Wyszynski) etiam locum oppidi Sandecz visitabat, et de ortu ac vita dicti Servi Dei investigabat, mihi que ita, ut supra deposui, enarravit.*” The village of Podegrodzie is located near the town of Sandecz (Nowy Sacz); *Positio* 5.

40. *Positio* 5-6.

41. Sydry, pp. 18-19; Nav p. 51.

42. VW § 34, *Positio* 662.

43. Ibid. An administrator (*vitricus* — Pol. “witryk”) took care of the church building, the furniture, the ornaments, the wine for the Mass, and the

lights. Litak, *Struktura i funkcje parafii w Polsce*, in: J. Kloczowski, ed., *Kosciol w Polsce*, vol. II, Cracow, 1969, pp. 456-458; Four articles on the same subject written by Stephen Soltyszewski, in: *Prawo kanoniczne* 1959, I-II, pp. 452-454; III-IV, pp. 341-343; 1960, I-II, pp. 263-265; III, pp. 311-326; *Positio* 6.

44. VW § 2, *Positio* 662.

45. Two witnesses in the Information Process confirm it. PP ff. 130v, 314; *Positio* 6.

46. VF § 1, *Positio* 634.

47. VW § 2, *Positio* 661.

48. *Positio* 6, footnote 9.

49. VF § 1, *Positio* 634; *ibid.*, 7; VW § 2, *Positio* 662.

50. VW § 3, *Positio* 663.

51. VW § 5, 10, 12, *Positio* 663-665.

52. Father Papczynski's letter to Fr. Alessio Armini, Superior General of the Piarist Fathers, dated March 23, 1688, § 6, *Positio* 241.

53. *Positio* 7.

54. VW § 1, *Positio* 661.

55. *Ibid.*

56. *Ibid.* § 3, *Positio* 662.

57. S. Litak, *op. cit.*, pp. 460-562; *Positio* 662, footnote 10.

58. VW § 3, *Positio* 662; PP f. 108v; ff. 131r-v; ff. 315r-v.

59. "Caeteras virtutes ejus taceam, insignem patientiam, verum Christianae Mulieris ornamentum et decorem, tacere non possum; quam cum in multis infirmitatibus, calamitatibus, persecutionibus exercuerit ... Mariti vero sui (erat enim vehemens, et ad furorem pronus) qua animi constantia verba verberaque ferebat, tam filij, quam vicini in admirationem rapiebantur." VW § 3, *Positio* 662.

60. "Duo filios et sex filias marito suo procreavit, quos tali pietate et cura educavit, ut omnes vitae sanctae exemplis eluxerint." VW § 3, *Positio* 663.

61. PP ff. 55v 56r. *Positio* 806.

62. L. Zapalkowicz PP a. 1, ff. 55v-56r; PP f. 130 v; *ibid.*, f. 314 r.

63. VF § 2, *Positio* 634.

64. "Adhuc in utero existens Christo Domino, et ejus Sacratissimae Matri

dicatus a Matre sua Die Sabbati in diem Dominicum nascitur, ad demonstrandam ejus futuram erga Matrem Domini ardentissimam pietatem.” Ibid.

65. VF § 2, *Positio* 634.

66. Professio votorum simplicium, Varsaviae, July, 22, 1656, *Scripta* 8-9.

67. *Nomina et Cognomina frum in Polona Provincia degentium. Ut reperiuntur Die 11 Octobris Anni Mill.mi Sexcen.mi Tertii, Positio* 56.

68. *Familia Domus Varsaviensis, Anno 1666, 7 Decembris, Positio* 86.

69. “Renatus vero in Spiritu Sancto per Sacrosanctum Baptismatis Sacramentum eodem die Dominico, in Ecclesia Podgrodiensis, Dioecesis Cracoviensis, ut Rubricae eiusdem Ecclesiae testantur. In Baptismo nomen Joannis sortitus est.” VW § 4, *Positio* 663. Father Kisielinski testified in the Information Process that Papczynski received the name of John at baptism. PP f. 168v — 169r.

70. *Kronika Podegrodzia — Akta fundacji mszalnych et Memorabilia*. The chronicle was started by Pastor Adalbert Grzegorzek (1857-1875), 3, 12, 13, 16. Letter by Bishop Ablewicz of Tarnow to the Vice-Postulator in Poland, dated December 12, 1964, APostMIC, Inquis. Docum., no. 1; *Positio* 9.

71. RLD, no. 4, APS 6, f. 20 r; *Positio* 9.

72. PP ff. 126v, 130v, 164r-v, 168v-169r; *Positio* 9.

73. ConstSP, P. I, c. I. nn. II.IV; A record of S. Papczynski’s investiture at the beginning of the novitiate, July 2, 1654, *Positio* 35.

74. A record of S. Papczynski’s investiture at the beginning of the novitiate, July 2, 1654, *Positio* 35.

75. *Literae Vocatoriae cum postulatione ad latus Illustrissimi Episcopi Plocensis, 1 Octobris 1670, Positio* 200; *List polecajacy bp. Mikolaja Oborskiego, sufragana krakowskiego doreczony Papczynskiemu, 28 X 1670* [Letter of recommendation by Bishop Nicholas Oborski delivered to Papczynski, October 28, 1670], *Positio* 206; Minutes of the court proceedings: *Patres Piarum Scholarum cum Papczynski, 13 II 1671, Positio* 222; *Orator Crucifixus ... per R.P. Joannem Papczynski, Positio* 577.

76. P. Jasienica, op. cit., part I, pp. 361-364.

77. Ibid., pp. 245-246.

78. Ibid., p. 373.

79. Ibid., pp. 370-372.

80. Letter by Bishop Ablewicz of Tarnow to the Vice-Postulator MIC in Poland, December 12, 1964, in: APostMIC, Inquis. Doc., no.1; Letter by Rev. G. Nowak, Pastor of the parish in Podegrodzie, December 10, 1971, *ibid.*, no. 6; *Positio* 10.

81. “Deest in Processu Fides Baptismi Servi Dei; haec autem necessaria est; [...] hinc transmittenda est in forma autentica” AAP, APS 5, f. 23 v.

82. “Testimonium Illustrissimi Officii Cracoviensis, quo probetur legitimus ortus, Baptismus, et Confirmatio praecindicati Venerabilis Patris Stanyslai superabundat ad dictum effectum; unde opus non est exquirere alias testimoniales.” Letter by attorney Giovanni Alegiani (Rome) to Fr. Louis Zapalkowicz, MIC, Procurator of the Information Process (Poland), September 5, 1772. The original in: APS 7/C, f. 9; *Positio* 17.

83. “...adveniente opportuno tempore sacramento Confirmationis [...] praemunitus ac roboratus fuit.” Informatio § 9; *Positio* 10.

84. *Positio* 10-11.

85. “In hoc Pago natus est Servus Dei, et ad annum decimum quartum a Parentibus suis pie educatus.” VW § 1, *Positio* 66.

86. “A teneris annis praeclara futurae Sanctitatis indicia dedit, quam frequentandis ecclesiis, exornandis sacris Immaginibus, crebris fuis precibus, ac sabbathivis jejuniis in eo eluxere.” VW § 3, *Positio* 634.

87. VW § 8, *Positio* 664.

88. “Deiparam Virginem tamquam Matrem quotidianis colebat obsequis, atque filiali exorabat fiducia. Cujus multas gratias, praestante Divino auxilio in mira semper protectione existens, est adeptus.” VF § 3, *Positio* 634.

89. “Non ope medicorum verum gratia Divina e gravibus infirmitatibus, jusculo ferventium carnum perfusus, et inde pedibus tumens mirabiliter sanatus.” VF § 4, *Positio* 634.

90. “Bis laborans epidemia tam gravi, ut a sensibus recesserit frigida hausta aqua ad pristinam valetudinem reductus.” VF § 5, *Positio* 634.

91. “Caecidit Puer decem annos ex altis gradibus praeceps, acceptoque vulnere levi mora sanatus est.” VF § 9, *Positio* 635.

92. VW § 6, 7, 12, 20, *Positio* 663-665.

93. Sydry, pp. 25-26.

94. J. Dabrowski et al., *op. cit.*, pp. 256-257.

95. *Ibid.*, p. 269.

96. “Acta Visitationum,” A.D. 1618, vol. XXXIX, 108-116, in: APMC;

VF § 14, *Positio* 636; VW § 12, *Positio* 665.

97. “Puer Scholam in propria Patria sitam accessit a principio ineptus, et tardus ad rudimenta, ut antea Doctor Subtilis postea juvante Deipara mox egregie ingenium probavit cum alphabetum (quod raris accidit) uno pomeridiano tempore, totum didicit, et hausit.” VF § 14, *Positio* 636; “Cum enim Petrus ejus frater major natu, quod phitognomice optimae indolis esset futurumque Virum eruditum designaret, a Parentibus ad Scholam applicaretur, ipse vero tanquam ineptus, et ad nihil boni natus, tam a Parentibus quam Cognatis suis, reputatus domi contemptus detineretur, postquam annum septimum attigisset, Dei providentia et sapientia ita cum puero suo disponente, clam ab uno servo e domo Paterna eductus, ad Scholam evolavit, in qua primo illo die egregie ingenium probavit, cum alphabetum (quod rarissimis contingit) totum unico solo pomeridiano tempore mox didicit et hauxit.” VW § 5, *Positio* 663.

98. PP ff. 108r, 130-131r, 169r-v, 314v; Krzyz pp. 6-7; “Siquidem Stanislaus parvulus omnia rudimenta per triennium eleganter pervolvit.” VW § 5, *Positio* 663; *Ibid.*, p. 12; Navikevicius, p. 55.

99. VW § 6, *Positio* 663; Navikevicius, p. 55.

100. Navikevicius, p. 55.

101. VW § 7, *Positio* 664.

102. S. Kot, *Historia wychowania*, vol. I, Lvov 1934, pp. 173-174; *Positio* 12.

103. VW § 10, *Positio* 664.

104. VW § 7, *Positio* 664.

105. PP ff. 56v, 108r-v, 131r, 169v, 315r; APS 7/D, *Annales* 3, f. 21r; *Positio* 12.

106. It must be mentioned, however, that in *Secreta Conscientiae* Johnny “confitetur aliquam ruinam suae castitatis.” This was a result of a lack of knowledge and of being caught by surprise rather than a conscious sinful consent. *Positio* 654.

107. “Per flumen Donajerium cum Portitorem non reperisset, coscensa navi, dictis his verbis *Laudetur Sanctissimum Sacramentum*, feliciter ad alteram ripae partem salvus appulit.” VF § 10, *Positio* 635; VW § 11, *Positio* 665.

108. VW § 12, *Positio* 665; S. Litak, *op. cit.*, pp. 453-454.

109. “Ipse vero domum redux, aliquo spacio temporis ibidem mansit studiaque in schola, ut dicitur Parochiali, tractavit, et partim studens, partim

morem Parentis gerens, pecorum curam rursus habens, aetatem minorenem consumebat, et melior in dies in virtutibus proficiebat.” VW § 12, *Positio* 665.

110. VW § 13, *Positio* 665-666.

111. VW § 13, *Positio* 665-666.

112. VW § 14, *Positio* 666.

113. S. Zaleski, *Jezuici w Polsce*, vol. I, pp. 212-215; vol. IV, pp. 57-169; *Positio* 13. Today, in the city of Jaroslaw, there is an elementary school located near the former Jesuit College. The school bears the name of Peter Skarga, a Jesuit, which links it with the city's past, on which the presence of the Order of the Society of Jesus left such an important mark. A commemorative tablet bearing the following inscription: “Whoever serves his homeland, serves himself” is displayed on the school building. The former Jesuit church and college are located at Rev. Peter Skarga Square. Above the church's main altar, there is a painting of the Blessed Mother, which is a copy of the famous *Salus Populi Romani*. The painting is dated 1656-1956.

114. VW § 14, *Positio* 666.

115. *Ibid.*

116. P. Jasienica, *op. cit.*, part I, p. 411.

117. *Starozytna Polska*, vol. II, p. 654, p. 656; S. Zaleski, *op. cit.*, vol. IV/1, p. 164; A. Wagner, *Handel dawnego Jaroslavia*, Lvov 1929, pp. 7-16.

118. VW § 14, *Positio* 666.

119. *Positio* 667, footnote 21. The Jesuit College in Lvov was established in 1608. S. Zaleski, *op. cit.*, vol. IV/2, pp. 591-620.

120. VW § 15, *Positio* 667.

121. “Cum itaque illis sibi comissis pueris fidelissime assisteret, puer solus adhuc Stanislaus, illosque aptissime in rudimentis puerilibus instrueret, et intime acceptus esset illis civibus, ac vicinis exemplo, modestia et aliis virtutibus praeluceret, permisit eum Dominus primo febri gravissimo per quindecim ferme hebdomadas laborare, dehinc hac cessante, vel potius cura Matris familias medicamentis applicatis, pulsa, tanta scabies horrenda totum corpus eius occuparat, ut prae abominatione hospitio illo fuit privatus.” VW § 16, *Positio* 668-669.

122. “... et ne penitus consumeretur, adjunxit illi Dominus misericors quemdam ignotum socium, qui eum extra suburbia civitatis ad pernoctandum in stramine faeni (quod oc[c]ulte ingruentibus tenebris

inscendebat cum industria, timentes, ne et hoc tenue reclinatorium illis a Patre familias prohiberetur) quotidie solebat secum educere, et ne fame periret, stipem una cum illo a Deo praeordinato socio, cantu hostiatim [= ostiatim] eundo, emendicabat.” Ibid.

123. VW § 17, *Positio* 668-669.

124. “Jacebat in illa domo instar Lazari pauperis illius Evangelici, et quod cum Lazaro factum fuisse Sacer textus testatur, hoc ei ipsissimum contigerat. Nam canes domestici accedebant ad eum ulceribus plenum, Creatore eorum eos impellente, et vulnera ac ulcera eius lgebant. Quis speraret ex illa eum convaliturum medicina, et potius morti appropinquantem recepturum fuisse sanitatem. Attamen ita factum est, quia Bonitas Summa Deus volebat hac illum inaudita medicina curare ... “ VW § 18, *Positio* 669.

125. VW § 19, *Positio* 670.

126. M. Bogucka, *Dawna Polska. Narodziny, rozkwit, upadek*, Warsaw, 1985, pp. 301-302.

127. P. Jasienica, op. cit., part I, pp. 443-445.

128. W. Konopczynski, op. cit., vol. I, pp. 275-276.

129. Nom. Disc., 204; *Catalogus Studiosorum Scholas Pias CC. RR. Pauperum Matris Dei Podolinii olim et nunc frequentantium ab Anno Domini 1643 ad annum 1722, /86/*; VW § 19, *Positio* 670.

130. Card. J. Ch. Korec, *Po barbarzynskiej nocy...*, Cracow, 1994, pp. 13-14.

131. VF § 6, *Positio* 635.

132. Papczynski left Podoliniec on May 18, 1650, together with another student, and a future Piarist, Albert Haligowski (Francis of Jesus Mary); Nom. Disc., 11. Wyszynski wrote that young Papczynski was forced to leave Podoliniec (because of an epidemic) “cum ad altiores scientias aspirasset.” VW § 19, *Positio* 670.

133. He confessed at that time: “Therefore, I give thanks to God that, out of His will, I was given the duty of tending the sheep, because (and I still remember that) when I walk in the fields minding the flock, I keep my conscience pure and holy. I humbly ask You, my Lord, may the Divine Providence of Your Majesty guide me till the end of my life. I trust and believe that it will be so. May You be glorified in all my actions, thoughts, and words. Amen.” VW § 20, *Positio* 671.

134. M. Bogucka, op. cit., pp. 305-306.

135. P. Jasienica, op. cit., part II, p. 51.

136. M. Bogucka, op. cit., p. 306.

137. W. Czaplinski, op. cit., p. 281.

138. Ibid.

139. In what a picturesque manner did Fr. Papczynski describe the victory of the Polish soldiers at Cudnow: "You should have seen them, their spirits uplifted when the trumpets gave out the terrible sound from their sonorous metallic depths. You should have seen them hastening to certain death that Mars brings as if they were going to a sumptuous feast. You should have seen them creating confusion among the enemy's soldiers, and, like lions, knocking each one of them down. You should have seen them trampling the armed units, dispersing them, treading them down ..." *Prodromus*, transl. E. Jarra, Rome, 1960, p. 136.

140. M. Bogucka, op. cit., p. 308.

141. VW § 21, *Positio* 671.

142. The former Jesuit church and college is located at the center of Rawa. The church was founded in 1613 by Paul Wolucki, Bishop of Luck. The church bears the title of the Immaculate Conception and St. Stanislaus, the bishop, is its patron. The church has three aisles, seven altars, and was built in the style of the Jesuit Baroque. Above the main altar there is a painting depicting the Immaculate Conception. The Jesuits remained there until 1773. Canons Regular of Christ's Tomb (from Miechow) took their place, and then, since 1816, diocesan priests.

143. AJR, Pol. 53, Annuae Prov. Pol. 1652, f. 37r; Wielewicz SJ, "*Collegium Leopoliense*," manuscript, p. 244, in: *Nationalbibliothek Wien*, Cod. 11988; Wl. Konopczynski, *Dzieje Polski Nowozytniej*, London, 1959, vol. II, p. 13; VF § 15, *Positio* 636; VF §7, *Positio* 635.

144. VF § 7, *Positio* 635.

145. "Peste infectus miraculose conservatus a morte nuncupato voto adeundi Czestochoviam ." VF § 8, *Positio* 635; VW § 74, *Positio* 691.

146. P. Jasienica, op. cit., part I, p. 439.

147. "Sub Plocia cum Vistulae fluctibus agiteretur, Iaroslaviae cum vorticibus fuisset haustus, armatus auxilio Divino intrepidus miraculose transivit." VF § 11, *Positio* 635.

148. "Marinis fluctibus periculose jactatus feliciter absolvit." VF § 13, *Positio* 691. Leporini mentions yet another adventure: "Odrae celeritate raptus invocata Beatae Cunegundis Reginae Poloniae ope, ultra spem ad

littus enavit.” VF § 12, *Positio* 691. It seems, however, that the river that is mentioned here was not the Oder, which flows about 170 kilometers to the west of Podegrodzie, but the Dunajec. This supposition seems to be confirmed by a mention during the Information Process: “Puer septennis mirabiliter Donaiescium transnavit, Secreta Con. C. 3.” In this case, Papczynski’s invocation of Blessed Kunegunda, venerated in nearby Stary Sacz, is more understandable; *Positio* 635, footnote 16.

149. Sydry, p. 33.

150. “Colligebat cum auxilio Divino literas, componebat Orationis partes, periodos faciebat, versus fundebat, ita disserebat, speculabatur, ut inter divites non postremus esset ingenii laude qua magis, quam opibus commendabatur.” VF § 15, *Positio* 636.

151. “Erat in victu modicus, in Oratione assiduus, in solitariis latitando recessibus, a Deo in benedictionibus dulcedinis praeventus, supernarum rerum contemplationi, attento sic animo adhaerere caepit, patrocinate S. Petro Alcantara, ut in Deo totus absorptus, altioris perfectionis flamma succensus, soli Deo, ejusque Sacratissimae Matri servire disponens, evidentius id processu temporis opere declaravit.” VF § 17, *Positio* 636.

152. PP, art. 4-5, VW § 22, *Positio* 672.

153. VF § 17, *Positio* 636.

154. Sydry, p. 33.

155. PP ff. 108v, 131v, 170r; “Ne castitatem amitteret, quam ab omni sceleris afflatu custodivit immunem, Adolescens, oblatam sibi cum divite patrimonio uxorem recusavit.” VF § 16, *Positio* 636; “ne castitatem amitteret, quam ab omni sceleris afflatu custodivit immunem, adolescens oblatam sibi cum divite patrimonio sponsam recusavit.” VW § 22, *Positio* 672.

156. VW § 19, *Positio* 670.

157. George Opatowski, born in 1627 (or 1628) in Nicolsburg (Mikulov) in Moravia, joined the Piarists in Leipnik as a 13-year-old boy on September 18, 1640, and assumed the religious name of Wenceslaus of the Blessed Sacrament. In 1642, he moved to Podoliniec with the entire novitiate and, a year later, made solemn vows before Fr. John Franco, Rector of the house and Novice Master. In 1647, he received minor orders and in the next year began to teach poetics (humaniora), in the newly opened grade in Podoliniec at that time. He was ordained in 1651. GAP, Prov. Pol., in gen., nn. 2, 12 a, 25.

158. “Pater Provincialis erat is Wenceslaus a SS.mo Sacramento, auctor

vocationis meae.” Apologia § 12, *Positio* 258.

159. Kraus pp. 534-536; Friedreich pp. 102-103; *Positio* 25.

160. Templum pp. 74-75; *Orator Crucifixus*, Verb. VI, sub fine; Friedreich pp. 62-63; *Positio* 25.

161. Choynacki 20 (A.D. 1650); *Positio* 26.

162. GAP, Reg. Prov. 55, Dom. Privid., n .4. *Familia Domus Ressoiviensis*; Reg. Prov. 56, Prov. Pol., Dom. Ressov., nn. 19, 22; *Positio* 25

CHAPTER II

AT THE PIARIST FATHERS

The Order of the Pious Schools

The Order of the Piarist Fathers was founded by St. Joseph Calasanctius in Rome in 1597. At first, it was a religious institute of the Pious Schools (*scholarum piarum* — hence the name “Piarists”), which Pope Paul V approved in 1617 as a congregation with simple vows. They received religious attire which was much different from that used by religious orders thus far. The Piarists wore a black habit similar to a cassock worn by diocesan priests, without a hood, a cape, or a scapular. In 1621, Pope Gregory XV raised the Congregation of the Piarists to the rank of an order with solemn vows. A year later, the Piarists obtained the approbation of their constitutions.¹

From the very beginning, the new religious order grew very quickly, for there existed a great need for the schools run by the Piarists, where the students could learn free of charge. The schools were called “pious” (*pie*) since the education they offered was suffused with the religious spirit and the students were taught how to live their lives as good Christians.² The Piarist schools followed a principle established by St. Joseph Calasanctius: If we impart knowledge to a student together with piety from very early on, we may hope that his entire life will be happy.³

The Piarist Order quickly spread all throughout Italy, and, after 1631, they opened their houses in other countries of Europe, such as Moravia, the Czech Republic, Austria, Hungary, and Poland. In 1646, they had about 500 members working in 40 houses.⁴ The quickly developing institute, experiencing various organizational difficulties and often threatened from the outside, soon found itself in the middle of a serious internal crisis, which led to the intervention of Pope Innocent X. On March 16, 1646, the pope deprived the Piarists of the right to wear a religious habit and to take

religious vows, bringing them down to the level of a congregation without vows modeled after the institute established by St. Philip Neri, where the members were free to leave the community and choose any other religious institute.⁵ The Piarists did not have a right to accept new candidates⁶ or to allow the novices whom they had accepted earlier to take religious vows. Every house governed itself and was subordinate to the local bishop in everything.⁷

The papal decisions threatened the further existence of St. Joseph Calasanz's institute, but they were not implemented as rigorously as the papal breve required. Nevertheless, a period of a breakup followed. Within ten years from the date when the papal document was issued, about three hundred members left this religious community. As a result, the number of the teachers in the schools run by the Piarists decreased, and it became necessary to reduce the number of the classes and the students. Since those who remained in the institute were probably its best members, the diocesan bishops, to whom the particular houses were subordinate at that time, treated them with kindness and respect, allowing the community of each house to elect a superior and approving him to this office.⁸ The situation soon changed as in 1648 an authorization from the Holy See was received to accept candidates to the novitiate only as the so-called "associates" (*aggregati*). They were not fully members of the congregation, but, together with the congregation, created a family community and shared in its spiritual benefits. In that same year, Fr. Joseph Calasanz died, having foretold the revival of his work, which, indeed, took place, partially, in 1656, when Pope Alexander VII returned the Piarists to the status of a congregation with simple vows, and, finally, in 1669, when Pope Clement IX raised them to the rank of a religious order with solemn vows.⁹

Polish Roots

It was as early as 1633 that King Ladislaus IV and Prince Stanislaus Lubomirski invited the Piarists to Poland. At that time, the order did not have a sufficient number of teachers to be able to establish their schools in Poland. But the events connected with the Thirty Years' War forced the Piarists to escape from Moravia in 1642 and to seek shelter in Poland. At that time, some of them went to Warsaw at the invitation of King Ladislaus IV, while others were invited by Prince Lubomirski to his ancestral estate in Podoliniec in the Spisz region. Papczynski joined the Piarists in 1654 when they had already established those two houses in the territory of Poland.¹⁰

The Piarists opened their school in Warsaw before 1648. At first it was only an elementary school. Later, they also opened a middle school. In 1656, during the war with the Swedes, their school, monastery, and church were

burned down, but only a year later they began to rebuild and finished this task after the peace treaty of 1660. Around the year 1663, a new college,¹¹ in which Fr. Papczynski taught,¹² was opened.

In 1642, the Piarists came to Podoliniec from a novitiate house in Leipnik. They also opened a novitiate in Podoliniec, in which Stanislaus Papczynski stayed from 1654 to 1655. In 1643, a college was opened in Podoliniec with the two first grades of grammar (*infima* and *media*), to which a third one (*suprema*), i.e., syntax, poetics, and rhetoric,¹³ was added later. In the 1649-1650 academic year, we find Stanislaus Papczynski¹⁴ listed among the students of syntax in Podoliniec.

From the very beginning, the college in Podoliniec thrived and soon became an important academic and religious center. Within the first twenty years of its existence, it produced fifty priests, and fourteen of them joined the Piarists. One of them was Fr. Papczynski.¹⁵

Soon the congregation opened several other houses: in Rzeszow (1656), Kazimierz near Cracow (1664), Chelm (1667), and Lowicz (1668).¹⁶

The Piarist houses located in Moravia, among others in Nicolsburg (the residence of the Provincial Superior) and Bohemia initially belonged to the province called the German Province. Later, both houses established in the territory of Poland also became a part of that province. From that time, the province was called the German-Polish Province. At that time, Fr. Onufrius Conti of the Blessed Sacrament was the Provincial Superior. When he moved to Rome in 1643, The Vice-Superior, Fr. Ambrose Leailth, was in charge of the province and then, from July 7, 1644, a new Vicar-Provincial Superior of the German-Polish Province — Fr. Alexander Novari.¹⁷

In 1646, when the Piarists became a congregation without the right to profess religious vows, the Provincial Superior Conti returned to the province. After a brief stay in Moravia, he went to Poland and chose the house in Warsaw for his residence.¹⁸ However, Fr. Novari, still a Vicar-Provincial Superior, continued, with the bishop's permission, to be in charge of the German-Polish Province. At that time, he resided more often in Litomyśl than in Nicolsburg.¹⁹

When Fr. Conti had moved to Italy, Fr. Novari continued to govern the province. In 1653, Cardinal Ernest d'Harrach of Prague recognized him as the Provincial Superior of all the Piarist houses in Moravia (soon after, the Piarists in Poland accepted him as their Provincial Superior, too) and allowed him to admit the novices to their vows after they had completed the novitiate. The first such celebration (*professio aggregatorum*) took place on March 4, 1653, in Podoliniec.²⁰ In the same year, Fr. Novari moved to Warsaw leaving Fr. Pessau, his deputy, in charge of all the affairs in Moravia. Soon he took charge of all the houses in the territory of Poland and became Rector of the Warsaw house as well.²¹

When the Piarists became a congregation with simple vows (1656), Fr. Conti was again elected Provincial Superior of the German-Polish Province. He moved from Italy to Moravia but could not be personally in charge of the Polish houses because Poland was in the middle of the war with the Swedes and with Rakoczy. During this period, the Piarists in Poland remained under Fr. Novari's rule. He bore the title of the Vicar-Provincial Superior of Germany and Poland (*Vice-Provincialis Germaniae et Poloniae*) and a little later that of the Vicar of Poland (*Vicarius Poloniae*) till the end of his life. This worthy father, who rendered such great service to the province, died on May 28, 1657, in Rzeszow.²²

Fr. Conti governed the German-Polish Province till May 1659 when Fr. John Dominic of the Holy Cross Franco took over. On January 18, 1662, the Polish Vice-Province of the Piarist Fathers, numbering about thirty members working in three houses, was raised to the status of a province. Fr. Franco, who died later that same year, was its first Provincial Superior.²³ After him, the province was governed by the Piarists of German origin: Fr. James of St. Barbara Wezyrka, a Silesian (1662-1665) (also known as Weczirka or Wieczorek) and Fr. Wenceslaus Opatowski of the Blessed Sacrament, a Moravian (1665-1671).²⁴

The Path of Vocation

During his stay at the family home after his studies in Rawa Mazowiecka, Papczynski decided to join the Piarists. And so, the day came when the luggage had to be prepared. It contained the most important things: two suits made from light cloth, two sets of undergarments, light shoes and boots, a hat, a belt, an alpenstock (framea),²⁵ and 27 florins. Apart from this, he took three books by his favorite authors, Virgil, Claudius, and Thomas a Kempis, all "rendered in the Polish language."²⁶ Having said good-bye to his mother and numerous siblings, John Papczynski left his family nest and made his way to the south. Podoliniec, his haven, was located in Spisz, beyond Stary Sacz, 50 kilometers away from Podegrodzie. The steep mountain paths led him to this haven through the green hills of Beskid Sadecki and the ragged range of Karpaty, above the picturesque banks of the Poprad River. He was most likely unable to complete this journey in one day and had to take a break for the night. Tired, but also happy at having followed the call from heaven, Papczynski knocked at the gate of the novitiate house of the Piarist Fathers in Podoliniec.

In the Habit of a Novice

In Podoliniec, John Papczynski was welcomed by Fr. John Dominic Franco, the Novice Master,²⁷ who officially accepted him into the novitiate

on July 2, 1654. As he put on the religious habit, John Papczynski received a religious name, that of Stanislaus of Jesus Mary.²⁸

The Piarist Constitutions required that the Novice Master be a man of great virtue and possess great moral and intellectual attributes.²⁹ Father John Dominic Franco possessed exactly such attributes and proved to be an excellent master of the spiritual life for Stanislaus Papczynski in his first year at the novitiate.

As many would say, Fr. Franco was *religiosae paupertatis amantissimus*, which testifies to his love of the virtue of poverty. At the same time, he was a hard worker and distinguished himself with his exceptional love for the Congregation and his confreres. He was ardent in following the religious rule and in his love of the religious spirit of the Founder of the Piarist Fathers.³⁰ It is, therefore, no wonder that his name can be found in the Catalogue of the Venerable Servants of God of the Order of the Piarist Fathers³¹ and that he is counted among the members of this institute, who distinguished themselves through their sanctity and virtues.³² Father Papczynski himself gave a laudatory testimony about his first Novice Master.³³

The first year of the novitiate was dedicated to initiating the novices into the spiritual life by means of various ascetic exercises.³⁴ A special emphasis was placed on meditation under the guidance of the Novice Master. The entire day was divided between prayer, studies, and manual labor.³⁵ At an appropriate time, the Novice Master would read and explain the Constitutions of the Congregation to the novices in his care. He also made sure that the novices would always be occupied with some kind of work. When they felt tired, he allowed them to rest and to take an additional meal. He was with them at all times, participating not only in their prayer, but also in their work and recreation.³⁶

Self-denial

Having accepted the religious habit, Stanislaus of Jesus Mary Papczynski ardently practiced ever more strict mortification and contemplation. “From the very beginning of the novitiate, he demonstrated such great zeal in practicing virtues that he surpassed other members of this house, who had been with the Piarists a lot longer than he was. He performed the lowliest tasks, cleaning out stables and barns, chopping wood and carrying it to the kitchen, working in the kitchen, washing dishes, fetching water from the well on the coldest days of winter when the frosty snow lashed against his body; all this in spite of great pain and in spite of the fact that his hands were covered with a layer of icy crust.”³⁷

Stanislaus's zeal in fulfilling his duties as a novice in the spirit of obedience and self-denial was recognized and confirmed by the so-called *scrutinium* [scrutiny], i.e., an evaluation of the novice's conduct by the members of the house, expressed through voting³⁸ and carried out three times during the first year of the novitiate. The first such scrutiny took place on November 28, 1654. Four priests, four seminarians, and one lay brother participated in it. At that time, five novices were being evaluated by the community. One of them received eight positive votes and one negative vote; the second one — five positive and four negative votes; the rest of the novices, among them Papczynski, nine positive votes each.

The second scrutiny took place on March 19, 1655, and included only three novices, all of whom had received only positive votes before. The result of this scrutiny was exactly the same as the first time round. The third scrutiny was held on June 20, 1655, and, again, the result was identical: all three novices — John of St. Apollonia, Albert of St. Teresa, and Stanislaus of Jesus Mary — received nine positive votes each.³⁹

Theological Studies

According to the constitutions of the Piarist Fathers, the novitiate was supposed to last two years.⁴⁰ Since Stanislaus showed great progress in the spiritual life, Fr. Alexander Novari, Vicar-Provincial Superior of the Piarists, allowed him to continue his studies during the second year of the novitiate, which was allowed by the religious statutes anyway.⁴¹ Therefore, on July 17, 1655, Papczynski left Podoliniec and moved to Warsaw to study theology. He could begin these studies immediately for he had already completed the courses of poetics, rhetoric, and philosophy. At that time, the Piarist Fathers' house in Warsaw was located on Długa Street, but since they did not have their own house of studies, they sent their seminarians to the lectures at St. Anthony's Monastery of the Franciscan Brothers Minor on Senatorska Street. Brother Joseph of St. Catherine of Siena Starck, a Piarist of German descent, who had made his profession as *aggregatus* in 1653,⁴² participated in these lectures together with Stanislaus Papczynski.

Papczynski arrived in Warsaw just before the famous Swedish "deluge." We shall now focus our attention a bit more closely on the genesis of this war and its initial course in order to understand better what Stanislaus Papczynski experienced during his studies of theology.

The First Encounters with the Swedish Aggressor

In 1652, an event that was very dangerous for the Republic of Poland occurred. Deputy Sicinski broke off the session of the Diet and, thus,

singlehandedly made its further deliberations impossible. This first incident of using the principle of *liberum veto* was a harbinger of the future anarchy in Poland. A similar incident took place in 1654 when the session of the Diet was broken off again, even though the country had to face an approaching war with Muscovy.⁴³ Thus, Poland's problems with her eastern neighbors were compounded by an internal threat.

Another danger was looming across Poland's northern border as Sweden was preparing an invasion on a much larger scale than ever before. The Swedish military units soon forced their way into Poland and engulfed her territory like a deluge. Why did the Swedes attack Poland at that time? Were they provoked, or was this some kind of a revenge?

In 1655, seven years had passed since the end of the Thirty Years' War, and it seemed that the Swedes, who had participated in that war, would not want to engage in any military encounters for quite some time. But that war brought them sizeable territorial gains, to mention only the German shores at the estuary of the Oder and the Elbe Rivers. In order to hold onto these territories, a strong army had to be maintained there. But the idea of maintaining an idle army was not popular in the country. Meanwhile, Muscovy was pushing to the west and began to threaten the Swedish possessions in Livonia. Therefore, the new ruler of Sweden, Charles X Gustavus, intended to deal with Muscovy first, initially, even in cooperation with Poland. But the conditions that he set forth were difficult for Poland to accept. He demanded the territories on the Baltic, which he wanted to turn into a Swedish sea, together with the mercantile cities and custom houses located on its shores. He also demanded that King John Casimir renounce all his rights to the Swedish crown. When the Republic of Poland refused to accept these conditions, he decided to attack Poland first in order to take control of the Polish part of the Baltic shore and thus ensure that the Swedish territories were protected from the south as he proceeded to settle matters with Muscovy. In this manner, he violated the terms of the truce signed at Sztumska Wies (Sztumsdorf) six years before they expired.⁴⁴

Charles Gustavus's armies numbered about 40 thousand soldiers and invaded Poland from two directions. One army, 17 thousand strong, led by Arvid Wittenberg in the company of the traitor Radziejowski, crossed the border of the Republic of Poland at Siemczyn on July 21, 1655, and attacked Wielkopolska, where the Polish defense broke down as early as the end of July, following a betrayal by Christopher Opalinski, Palatine of Poznan, and Andrew Grudzinski, Palatine of Kalisz, both of whom persuaded the Polish soldiers to capitulate at Ujscie. They convinced them that "[King] Charles is a Lion and it is an honor to serve him" and that they are only replacing an unpopular [Polish] monarch with a brave and generous master.⁴⁵

The second attack came from Livonia towards Lithuania under the

leadership of Magnus de la Gardie. On the 18th of August, Hetman Janus Radziwill and Boguslaus Radziwill, an equerry, capitulated before the Swedes at Kiejdany. They were followed by other magnates, a part of the Episcopate, and crowds of the nobility. By supporting the Swedes, the Radziwills planned to create a separate little state in Lithuania. Some time later, in 1656, Frederick William,⁴⁶ Prince of Prussia and Elector of Brandenburg, a traitorous vassal of Poland, also joined the Swedes.

The Poles sent about 52,000 soldiers against the invaders, but a large part of this group were poorly trained peasant units. Moreover, the mobilization was not conducted very efficiently, and the Polish military forces were dispersed. At the same time, it became necessary to send 14,000 more soldiers against Muscovy and the Cossacks.⁴⁷

The Polish units capitulated after only a few encounters with the enemy, and the Swedes rapidly took control of ever new territories, i.e., Wielkopolska with Poznan, Warsaw, and Cracow. On September 8, 1655, Warsaw capitulated without a single shot being fired. On August 17 or 18, 1655, in the face of total defeat, King John Casimir left Warsaw with his wife and court and went to Cracow. But, as early as the night of September 24th to 25th, he had to leave the city which continued to be fiercely defended by Stephan Czarniecki and his troops. As Czarniecki was preparing to fight from behind the city walls, he ordered that the suburbs be set on fire in order to clear the foreground. The king watched this fire from a stone gazebo, which has survived to this day, at the Camaldolese monastery at Bielany. After having waited idly at Podgorze for a little while, John Casimir left the country and fled to Silesia, stopping at first in Glogowek and then in Opole. As he was fleeing from the invaders, he took the Polish coronation insignia and two crowns, the Swedish and the Muscovite one, with him. Cracow capitulated on October 19, 1655, but Czarniecki left the city with flying colors, still bearing his arms, riding on a beautiful horse that was a gift from the King of Sweden. How generous could some of those monarchs be! The agreement stipulated that Czarniecki would take his army to the border of the empire and remain neutral for a month. Then he was to decide which king he wanted to serve. After Czarniecki's departure, Charles Gustavus went to visit the Wawel castle where Canon Simon Starowolski was his guide. It was at that time that the wise Canon uttered those famous words: "*Fortuna variabilis, Deus mirabilis*" (Fortune changes, God is wonderful) reminding the Swedish king about the constancy of God and the capricious nature of fortune. The Swedes took all liturgical vessels from the Wawel Cathedral but did not touch the chasubles.⁴⁸

At the same time, Christopher Grodzicki managed to protect Lvov from the Cossacks and Muscovites. They did burn Lublin,⁴⁹ however, as they were retreating to the east.

Readiness for Martyrdom

When the Swedes took control of Warsaw on September 8, 1655, it was only with great difficulty that studies could be continued. Still, the two Piarist novices continued to attend lectures.⁵⁰ It can be surmised that during this difficult year Stanislaus studied for about eight months, i.e., till the beginning of May 1656.⁵¹

The Swedish soldiers were Protestants and their attitude towards Poles, who were predominantly Catholic, varied. At first, the Piarists in Warsaw enjoyed relative peace and to a certain degree benefitted from the protection of the Swedish authorities. They even taught their sons in their schools.⁵² But the invaders were at times insulting and abusive towards the citizens of Warsaw. They showed particular hatred for members of the clergy.⁵³

One day Stanislaus of Jesus Mary and Joseph Starck were returning home from the city. They were walking by the Dominican church when suddenly they came upon a Swedish soldier with whom Stanislaus began a discussion about the faith. The soldier, angered by his admonishments to convert, attacked the two religious with his sword.⁵⁴ Papczynski wrote later: "My companion (even though he was German) ran away, and I fell to my knees, bared my neck, and braced myself for the blow. However, by the decree of Divine Providence, I did not sustain any wounds, even though I was struck three times with great force, which caused such great pain that I felt it for almost an hour and a half."⁵⁵ Stanislaus was ready to give his life for the faith and to die a martyr's death.

Defense against the Deluge

The Polish magnates and a large group of the nobility saw Charles X Gustavus as the future King of Poland who would be able to better protect the Polish territories in the southeastern part of the country and the territories threatened by Muscovy. Meanwhile, there were quite a few places where the Swedes were not faring well at all. They did not manage to take control of Gdansk [Danzig], Zamosc, part of Podlasie, the territories along the Polish-Silesian border, and especially the stronghold at Jasna Gora, i.e., the very heart of Poland. They had been faring quite poorly, in fact, ever since they began to commit merciless acts of plundering of property and desecrating of churches.⁵⁶

The plundering aroused hatred among the nobility and the peasants which resulted in a popular uprising against the invaders. Wielkopolska attacked first, for the people there were the first to experience the Swedish aggression. The resistance against the Swedes could be noticed there already two months after the invasion. In the vicinity of Wschowa and Koscian, the

uprising was led by the sub-prefect Christopher Zegocki. Lithuania took up arms, too, and right under the noses of the Radziwills the uprising continued to intensify. Paul Sapieha, Palatine of Witebsk, later made hetman by the king, led the uprising there and in Podlasie. He harassed the Radziwills with his attacks so effectively that he forced Janus Radziwill to seek shelter in Tykocin, where this traitor drew his last breath on December 31 “amidst terrible pangs of soul and body.” He left this world ignored by the Swedes, helpless, physically disabled, bed-ridden by an illness which caused horrible pains in his joints. One might say that he did not have peace even after his death, for when Tykocin was captured in 1657, the Swedish soldiers blew up the castle tower, thus killing themselves and destroying the coffin containing Radziwill’s remains.⁵⁷

The life of the traitor of Wielkopolska, Christopher Opalinski, also came to a bad end as he died even before Janus Radziwill did, i.e., on the night between December 4th and December 5th. They died in the same order as they had betrayed their homeland.⁵⁸

One of the most famous events of that time was the defense of Jasna Gora. It had been under attack by the Swedes, led by B. Muller, since the middle of November to December 26th. This particular event moved the Polish hearts in a very special way because, after all, the city of the Mother of God was being attacked; the city where she was venerated in the miraculous icon enshrined in the monastery of Pauline Fathers with the courageous Fr. Kordecki at the head. In his book entitled *Potop* [The Deluge], Henry Sienkiewicz, a Polish writer, beautifully describes the struggle of the soldiers defending Jasna Gora as they fought off the numerous assaults by the wicked invaders. On that very occasion, the Poles saw that this enemy could be beaten.⁵⁹

Father Kordecki turned out to be a choice leader. He prepared an excellent defense of the monastery at Jasna Gora. He staffed the fortress with very good soldiers and his artillery was superior to the Swedes’ cannons. He lost only two soldiers, one of whom died in combat and the other, by an unfortunate accident, was killed by friendly fire.⁶⁰

A kind of breakthrough took place within the Polish nation during the siege of Jasna Gora. Masses of peasants and townsfolk took up arms, the uprising spread to the Podkarpacie region, and the mountaineers of the region of Zywiec engaged in guerilla fights. The uprising was joined by the townspeople of Pilsno, Biecz, Krosno, and Nowy Targ. A peasant unit, several thousand strong, recaptured Nowy Sacz from the Swedes,⁶¹ which shows that Fr. Papczynski’s compatriots were not sitting idly by, either.

The Polish army, which, not so long before, took the side of the enemy, formed a confederation against the Swedes at Tyszowce in December 1655, and, led by Hetman of Poland, Stanislaus Potocki, and Hetman of Poland,

Stanislaus Lanckoronski, swore to be faithful to King John Casimir, who was able to return to Poland already in January of 1656. He returned led by George Lubomirski, along the road via Lubowla, Dukla, Krosno, and Lancut, where he joined the confederates on January 22, 1656. Afterwards, he proceeded to Lvov, which had not yet been captured by the Swedes, and, at that time, quite large forces gathered at his side. A brave leader, Stephen Czarniecki, stood at their head, and began a guerilla war, in which the Swedes suffered severe losses. At the same time, it has already been mentioned, King Charles X Gustavus managed to persuade Frederick William, Elector of Brandenburg, to become his ally and, followed by a sizeable army, undertook a campaign against John Casimir in January of 1656. But the uprising movement was already sweeping the country, and the fortunes of the participants of this war were reversed.⁶² The Swedish king found himself in retreat. He was pursued by the armies of Stephen Czarniecki and George Lubomirski, and it was only with great difficulty that he and part of his army managed to escape from the Polish trap at the junction of the Vistula and the San Rivers.⁶³

King John Casimir made his famous vows in Lvov on April 1, 1656. On that day, he pronounced the Blessed Mother the Patroness and Queen of the Polish Kingdom and promised on behalf of the nation that, after his victory over the Swedes, he would spread devotion to her with all his power. He also made a solemn vow that, after peace had been restored in the country, he would work together with the representatives of other social strata to relieve the peasants in his kingdom from any unjust burdens and oppression.⁶⁴

Having made these solemn vows, King John Casimir led his army towards Warsaw. On May 6, 1656, the Polish-Lithuanian army began an attack whose purpose was to free the capital city. The Swedish general Wittenberg was forced to leave the walls of the Old Town.⁶⁵ In the heat of the fight, the Piarists saved themselves by escaping and only Fr. Joseph Marci was left to keep watch over the monastery. But even he had to escape the same day because the Swedes, who wanted to prepare themselves better to make a foray outside the walls of the Old Town, burned many neighboring houses, including the Piarist monastery on Długa Street.⁶⁶

The Vows

We do not know exactly where Fr. Alexander Novari, Vicar-Provincial Superior, together with Stanislaus Papczynski and two or three other Piarists, stayed in May and June of 1656 after they had left the monastery. Since he could not continue his theological studies, Stanislaus began to prepare himself with ever greater zeal for the profession of his religious vows. Two years had passed since he had begun his novitiate and he was eligible to make his religious profession.⁶⁷ The Piarist Constitutions require

that a candidate make a confession of his entire life⁶⁸ before he takes his religious vows. It is believed that it was then, in June of 1656, that Papczynski wrote his little book entitled *Secreta Conscientiae*, in which he confessed, as if during a confession, the sins and transgressions of his youth.⁶⁹

Only the two following fragments from this book survived and were quoted by Fr. Wyszynski in his biography of Fr. Papczynski:

“Be blessed, O Lord, for ever and grant that, after so many bad deeds, I may perform good deeds in my vocation, for, indeed, by myself I am not capable of any good. And you, who are reading these words, be not surprised that I have talked about it, for I believed that it is not proper to conceal God’s goodness. It is my desire to encourage you, too, to glorify God’s omnipotence and His care for us. May honor, praise and glory be His for ever. Amen.”⁷⁰

“Therefore, I give thanks to God that, by His will, I was given the duty of tending the sheep, because (and I still remember that) when I walk in the fields minding the flock, I keep my conscience pure and holy. I humbly ask You, my Lord, may the Divine Providence of Your Majesty guide me till the end of my life. I trust and believe that it will be so. May You be glorified in all my actions, thoughts, and words. Amen.”⁷¹

Secreta Conscientiae was addressed to his spiritual director, i.e., to Fr. Novari, who was Provincial Superior Conti’s substitute in administering the Piarist houses in the territory of Poland. It was under his guidance and direction that Stanislaus of Jesus Mary prepared himself for his religious profession. Father Novari was a man filled with the apostolic spirit, with abiding love for virtue, a man who loved his religious order and was zealous in preserving discipline — according to the spirit of the founder. For Stanislaus Papczynski, he was a worthy successor of Fr. Franco from the first year of his novitiate.⁷² It is no wonder, then, that both of them were included in the Catalogue of the Venerable Servants of God of the Order of the Piarist Fathers published in Rome in 1710.⁷³

The evening finally came when Stanislaus of Jesus Mary was getting ready to make a complete offering to God through his profession of the evangelical vows in the Order of the Piarist Fathers. And then there came that day

On July 22, 1656, in the capital city, liberated for a brief period of time and facing a new threat from the Swedes, Stanislaus of Jesus Mary Papczynski made his religious profession.⁷⁴ He took simple vows, which were allowed by Pope Alexander VII’s breve *Dudum felicitis recordationis* of January 24, 1656. At the same time, the professed made an oath to persevere in the congregation till the end of his life.⁷⁵ The aforementioned breve was promulgated in Rome on March 12, 1656,⁷⁶ but the new formula of the profession was prepared by the General Curia of the Piarist Fathers only on

July 18th of the same year.⁷⁷ Thus, on July 2, when Stanislaus completed his novitiate, the new formula was not yet officially accepted in Poland or even decided upon in Rome. Therefore, he made his profession even before the official text of the formula was delivered.⁷⁸ Perhaps, upon Stanislaus Papczynski's insistence, the Vicar-Provincial Superior, Fr. Novari, allowed him to take simple vows using the original formula (from before 1646) adapted to simple vows. Due to the events taking place in Warsaw, it was not possible to postpone this profession. After a two-month siege⁷⁹ the city was liberated by the Polish-Lithuanian forces, but it was feared that the Swedes might try to recapture it.

At that time, Papczynski and the other Piarists from Warsaw were staying at the Old Town or somewhere outside Warsaw because their monastery on Długa Street burned down on May 6, 1656. It was at this unknown location that the ceremony of Stanislaus Papczynski's religious profession took place. According to the practice followed at that time, the vows were made for life. An old formula adapted to the profession of simple vows was used, along with an oath to persevere in the congregation till death. Vicar-Provincial Superior, Fr. Alexander Novari, most likely made the decision [as to which formula to use] with regard to novice Stanislaus all by himself, since contact with superiors in Rome was extremely difficult during the war and the exchange of correspondence could have taken quite a few months.⁸⁰ The document of the profession, composed according to the rules and regulations of the Piarist Order and written in Latin by Papczynski himself, survived to this day. This is what it says:

“ I, Stanislaus of Jesus Mary, also known by my secular name of John Papczynski, hereby make my profession at the Congregation of Pious Schools of the Poor of the Blessed Mother and offer to God the Almighty Father, the Son, and the Holy Spirit, as well as to the Mother of God, the ever-Virgin Mary, to you, Reverend Father Alexander of St. Bernard, who take the place of the Lord on behalf of the Most Reverend Father Superior General, John of Jesus Mary, and to all his legitimate successors, three simple vows of poverty, chastity, and obedience. In accordance with these vows, I promise to be particularly dedicated to the education of youth, according to the form prescribed by Pope Paul V's breve and contained in our Constitutions.”⁸¹

Stanislaus of Jesus Mary Papczynski was the first Pole to take religious vows in the renovated Congregation of the Piarist Fathers.

Minor Orders and the Sub-diaconate

The last ten days of July 1656 were important for Stanislaus Papczynski not only because he made his religious profession at that time. He also took

the next step towards the priesthood. He had tended towards it for a long time, cultivating the appropriate intellectual and moral attributes. The religious documents describe him as *clericus novitius*, i.e., a candidate for the priesthood.⁸² This was why his superiors sent him to study theology after his first year of the novitiate. After he had made his religious profession, he received his Minor Orders and Sub-diaconate⁸³ in the last week of July 1656. The exact date of this event is not known because the appropriate documents did not survive. Only indirect testimonies are available. They come from the documents which recorded the scrutinies (*scrutinia*) of the conduct of the Piarist novices in Podoliniec from 1658 to 1660. Stanislaus Papczynski also participated in these scrutinies and was then referred to as sub-deacon.⁸⁴ A scrutiny held in connection with a religious profession in Rzeszow⁸⁵ constitutes a similar kind of testimony.

The only document which mentions the place where Stanislaus Papczynski received his Minor Orders and the Sub-diaconate (i.e., Warsaw) and the date of this event (i.e., 1656) is a register (*elenchus*) where, under the date of November 8, 1661, Fr. Wenceslaus Opatowski mentions those Piarists who were associated with the house in Podoliniec in the years 1642-1661. In this register, Fr. Opatowski lists the most important dates connected with the lives of the aforementioned Piarists, which he was able to find in the house archives.⁸⁶ Since these archives did not contain full documentation,⁸⁷ the author [i.e., Opatowski] was unable to supply the name of the bishop who had ordained Papczynski or the exact date of the ordination. He only mentioned on the third page of this register that Stanislaus of Jesus Mary was invested in Podoliniec on July 2, 1654, that he made his religious profession in Warsaw before Fr. Alexander, and that he received Minor Orders and Sub-diaconate in Warsaw in 1656.⁸⁸

What was, then, the name of the bishop from whom Stanislaus Papczynski received Minor Orders and the Sub-diaconate? In the 17th century, the Warsaw Archdiaconate belonged to the Diocese of Poznan, whose Ordinary, in the years 1651-1663, was Bishop Albert Tholibowski.⁸⁹ In June of 1656, he found himself, together with King John Casimir, at the Polish-Lithuanian military camp inside the city walls of Warsaw besieged by the Swedes at that time.⁹⁰ We do not know whether Bishop Tholibowski remained in Warsaw till the end of July, after the Swedes had capitulated. But it is certain that the Apostolic Nuncio, Peter Vidoni (1652-1660),⁹¹ who belonged to King John Casimir's entourage,⁹² was in Warsaw until July 29, 1656. Stanislaus Papczynski must have received the Minor Orders and the Sub-diaconate from one of these two bishops. This fact was most likely recorded in an appropriate book at the Warsaw Archdiaconate, but the book did not survive to the present times. It was probably kept in the archives of the Warsaw Diocese, which were destroyed in 1944. Today, therefore, it is

impossible to obtain an official confirmation of Stanislaus Papczynski's ordination, which took place in Warsaw in 1656, from the Warsaw Metropolitan Curia.⁹³ Searches in the Secret Archives of the Vatican⁹⁴ as well as in the archives of the Diocese of Poznan, Diocese of Gniezno, Diocese of Plock, and Diocese of Wloclawek yielded no results, either.⁹⁵ The fact that Stanislaus Papczynski did receive Minor Orders and the Subdiaconate must have been documented before he received the Diaconate and was ordained to the priesthood.⁹⁶

War-time Wandering

It has already been said that, after the vows which he had made in Lvov, King John Casimir and his army attacked Warsaw and easily recaptured the city. The Swedes, headed by Field Marshal Wittenberg, capitulated on July 1, 1656, after which the field marshal and other personages from the Swedish crew were sent away to Zamosc. But when the idle army began to disperse, Charles Gustavus and Frederick William mobilized 20,000 soldiers, crossed the Narew River from the north and, after a three-day battle near Warsaw (July 28-July 30) on the Praga banks of the river, forced John Casimir's army (twice as strong as theirs) to retreat. During this battle, when a unit of the Polish and Lithuanian cavalry called *husaria* [cavalry in winged armor — ESTJ] launched a bravura charge, one of the Lithuanian cavalryman almost killed the Swedish king. He hit and wounded the king with his lance, but was himself killed by a shot from a pistol allegedly fired by Boguslaus Radziwill. Thus Warsaw fell into the Swedish hands again. It was only for a short time (until August 26), but even this time was enough for the Swedes to loot the city. The court of the Polish king had to leave Warsaw again and moved to Lublin this time.⁹⁷

Even though the battle of Warsaw ended with a victory for the Swedes, it did not prevent their ultimate defeat. Their agreements with Prince Boguslaus Radziwill and with George Rakoczy, Prince of Transylvania, whose armies entered southern Poland in 1657 leaving smoldering ruins in their path, were to no avail.

It had been as early as November of 1656 that Poland had signed a treaty with Muscovy in Vilnius, followed by a treaty with Austria in December, confirmed and expanded on May 27, 1657. Thus, being safe from the east and assured of assistance from the south, Poland could deal with the Swedes with ever greater confidence. An Austrian military contingent numbering several thousand soldiers helped the Poles to free Cracow and Torun. Later, in June of 1657, Denmark declared war on Sweden and entered into a covenant with Poland. This forced the Swedish king to move a large part of his forces to Denmark, which was a tremendous relief for Poland. Under this

new balance of power, it was easy to deal with Rakoczy. As a revenge for his attack on Poland, Lubomirski invaded Transylvania. Rakoczy suffered his final defeat in July of 1657, at Czarny Ostrow in Podolie.

On September 19th, a treaty was signed in Welawa with the traitor Frederick William. The treaty was further confirmed on November 6th by a covenant signed in Bydgoszcz, the latter not being very advantageous to Poland but necessary to finally settle accounts with Sweden. Under the terms of the Treaty of Welawa, Poland, unfortunately, agreed not to treat Prussia as its vassal any longer, which had disastrous consequences later. Meanwhile, however, Poland gained considerable help in its fight with the Swedish invader. Thanks to that treaty, the Brandenburg forces fought alongside the Austrian and the Polish armies in Jutland in 1658, assisting the Danish king who had been attacked again by the Swedes. The Polish army was led by Stephen Czarniecki, and the Elector of Brandenburg was the leader of the entire campaign. At that time, Czarniecki's division became famous in Jutland as it participated in the crossing of the sea to get to the Island of Alsen and single-handedly captured the Castle of Kolding. John Chrisostym Pasek, who participated in this campaign, described the latter event very vividly in his memoirs. The memory of the campaign is still alive in the words of the Polish national anthem, for it was at that time that Czarniecki "threw himself across the sea to save the homeland."⁹⁸ In reality, the soldiers crossed the narrow strait separating the Island of Alsen from the Jutland Peninsula in boats, while their horses swam right next to them.⁹⁹

Let us now return to sub-deacon Papczynski. When the Polish army was defeated by the united forces of Brandenburg and Sweden¹⁰⁰ after a three-day battle at the city walls of Warsaw (July 28-July 30), the newly ordained sub-deacon Papczynski, following the order of his superiors, left the capital city together with one or two confreres and, in the first days of August, made his way to Podoliniec via Rzeszow.¹⁰¹ Other Piarists, who left Warsaw together with Fr. Novari,¹⁰² Vicar-Provincial Superior, soon arrived at the new Piarist house in Rzeszow.¹⁰³ Towards the end of September, Stanislaus Papczynski and two other Piarists were sent there, too.¹⁰⁴

Papczynski did not stay long in Rzeszow. Soon the city was threatened by Rakoczy's army from Transylvania, which had already reached the outskirts of Lvov and was marching towards Cracow.¹⁰⁵ In the face of such a danger, Fr. Novari ordered Stanislaus Papczynski and other Piarists from Rzeszow to seek shelter in Spisz.¹⁰⁶ Thus, in the first days of March 1657, Stanislaus Papczynski found himself in Podoliniec again.¹⁰⁷ He was soon appointed instructor of rhetoric at the Piarist college there. He taught this course from 1658¹⁰⁸ to July 31, 1660,¹⁰⁹ after which he was transferred back to Rzeszow.¹¹⁰ This was an important period in Stanislaus Papczynski's life, for it was then that he received the Diaconate and was ordained to the

priesthood. But let us finish our account of what was happening in Poland during the period of time preceding Stanislaus Papczynski's ordination and how the famous Swedish "deluge," which had a great influence on his life, ended as well.

The Peace Treaty of Oliwa

After all the defeats which they suffered in Poland and in Denmark, especially the one at Nyborg, the Swedes became fed up with the war and entered into peace negotiations with the Poles. They were led by a French envoy Anthony de Lambres. The negotiations were facilitated by the fact that the bellicose Charles X Gustavus died suddenly and Charles XI became his successor. The negotiations with the Swedes became a lot easier. They ended on May 3, 1660, with the Peace Treaty of Oliwa, for they took place in Oliwa near Gdansk. The table, at which this treaty was signed, can be seen to this day at the local Cistercian monastery, which now belongs to the bishop of the Diocese of Gdansk. At the time of the treaty, Poland gave up a large part of Livonia, which had been occupied by the Swedes for a long time anyway, preserving only its southeastern part beyond the Dvina River and including Dyneburg. From then on, this territory was to be called "Polish Livonia." The Polish king, albeit "with tears in his eyes," relinquished his claims to the Swedish crown, preserving only till his death the title of the King of the Swedes, Goths, and Vandals.¹¹¹ Thus, the hard-won victory, was not put to the best possible use, but it was necessary to accept the terms of the treaty because a new threat from the Cossacks and Muscovy had to be handled the very same year.

But let us go back in time a little. In 1657, Hetman Bohdan Chmielnicki died, and in 1658, Poland reached an agreement with his successor, John Wyhowski. According to its terms, from that time on, both the Polish and the Ruthenian nations were to be "on equal terms, equally free, equally worthy." According to this union negotiated in Hadziacz, a Ruthenian principality was to be created, equal in rights with Lithuania and the Polish Kingdom, with its own officials and tribunal, but with the joint parliament. But this reasonable legal act was long overdue. By that time, the animosity of the Cossacks towards Poland was so great that Wyhowski resigned and was replaced by Chmielnicki's son, Juraszko, who sided with Muscovy.¹¹² At the time when the peace negotiations at Oliwa were in progress, [Tsar] Alexis Michajlowicz, having received homage from Juraszko Chmielnicki, prepared two campaigns into the territory of Poland. He sent Ivan Chowanski, Jurij Dolhoruski, and Vasil Zolotarenko to conquer Lithuania and ordered Vasil Szeremietiev and Juraszko Chmielnicki to march towards

Cracow. At that time, Paul Sapieha and Stephen Czarniecki defeated Chowanski at Polonka on June 27, 1660 and turned against Dolhoruski. In Volhynia, Stanislaus Potocki and George Lubomirski defeated “Szeremiet” at Cudnow. The Polish army numbered 20 thousand soldiers and the same number of Tartars, while the Muscovite army numbered 60 thousand choice soldiers. But they committed a serious error by allowing themselves to be surrounded, waiting in vain to be relieved by Chmielnicki, who had been defeated by Lubomirski at Slobodyszczce and forced to become a subject of the Polish king. The desperate and hungry Szeremietiev surrendered and was taken prisoner with his entire army.¹¹³ These events are worth remembering, for Stanislaus Papczynski later praised the bravery of the Polish heroes fallen in the battle of Cudnow.¹¹⁴

Christ’s Priesthood

Four years had passed since the time when Stanislaus Papczynski received the Sub-diaconate and he still was not ordained to the priesthood. Why was he not ordained deacon and priest for such a long time?

The practice of delaying ordination to the priesthood was quite common in the Congregation of the Piarist Fathers. The purpose of this practice was to allow some of the more gifted alumni to complete their theological studies.¹¹⁵ Undoubtedly, Stanislaus Papczynski was one such student as was Kraus, whose ordination was also delayed.¹¹⁶ But one of Papczynski’s confreres from the first year of the novitiate, Adalbert Siewierkowicz, who was less talented, made his profession on September 10, 1656, and was ordained to the priesthood already on December 1658, during his stay in Podoliniec.¹¹⁷ In Papczynski’s case, there was yet another reason, other than his studies of theology, why his ordination was delayed. At that time, he was also training to be an instructor as he taught rhetoric and prepared a textbook for a course in that subject.¹¹⁸

Diaconate and Ordination to the Priesthood in Brzozow

The day, so long awaited by every alumnus, finally came. Stanislaus Papczynski was to receive the diaconate and be ordained to the priesthood. We do not know how he was preparing himself for that day, but we do know how much he loved his priesthood and what kind of a priest he was. He must have prepared himself very ardently for his meeting with Christ the Priest and later stood before the altar full of joy and elation.

Stanislaus of Jesus Mary received the diaconate the day before his ordination, i.e., on March 11th, and was ordained to the priesthood on March

12, 1660. It was necessary to obtain a dispensation from the usual time allotted between the diaconate and priestly ordination required by Church law. The dispensation was given by Anthony Pignatelli, the then Apostolic Nuncio in Poland (1660-1668). But the book which he kept and in which he registered *gratiae et expeditiones faciendae* does not contain any entries from 1661 to 1665.¹¹⁹

Since Papczynski was staying at the monastery in Rzeszow at that time and that city belonged to the Diocese of Przemysl, he was ordained by Bishop Stanislaus Sarnowski, the local Ordinary of the Latin rite (1658-1677),¹²⁰ who, after the example of his predecessors, resided not at the bishop's palace in Przemysl, but at his residence in Brzozow where a beautiful collegiate church was located.¹²¹ It was there, in Brzozow, that Stanislaus of Jesus Mary Papczynski was ordained to the priesthood. The fact that he received the diaconate and was ordained to the priesthood must have been recorded in the appropriate books of the Episcopal Curia in Przemysl. Alas, this cannot be confirmed because the books containing the records of priestly ordinations from the years 1661 to 1667 have been missing since the 18th century.¹²² Nonetheless, some testimonies which confirm this fact indirectly, survived in the documents of the Piarist Fathers. The first such testimony (in chronological order) regarding Papczynski's ordination can be found in the document of the religious profession made by Ignatius of St. Francis Krzyskiewicz, which took place in Rzeszow on May 1, 1661. Listed among the witnesses of this event is the name of Stanislaus Papczynski, who signed the document of the profession as *Stanislaus a Jesu Maria Sacerdos*.¹²³ The document is kept in the general archives of the Piarist Fathers in Rome.¹²⁴ An identical testimony can be found in the document of the religious profession made by Casimir of the Annunciation of the Blessed Virgin Mary Paczynski, which took place on September 21, 1661 in Rzeszow.¹²⁵ Under the date of October 1661, the register of the Rzeszow house lists Stanislaus of Jesus Mary among the members of the house who were ordained to the priesthood. The register is kept in Rome.¹²⁶

There is yet another document which mentions the fact that Papczynski received the diaconate, and it is the only mention of this event that is available. The document states that, during his stay in Rzeszow in 1661, Fr. Stanislaus of Jesus Mary received the diaconate and was ordained to the priesthood by Stanislaus Sarnowski, the Bishop of Przemysl.¹²⁷ The document is an excerpt from a list prepared by Fr. Wenceslaus Opatowski on November 8, 1661.¹²⁸

The first mention regarding the place and the date of Stanislaus Papczynski's ordination can be found on the list of the members of the Rzeszow house compiled on March 19, 1662.¹²⁹ It is kept in the archives of the Piarist Fathers in Rome.¹³⁰ An identical notation about Fr. Papczynski's

ordination can be found in yet another list of the members of the same house from 1662.¹³¹ It is a later entry, for Fr. Stanislaus was 32 years old at that time.

Mention should also be made of an excerpt from a register of the Piarists of the Polish Province of 1663, where Stanislaus Papczynski is listed as a priest not only by his religious name, but also by his first name and family name that he bore before he joined the Piarists.¹³² Identical testimonies regarding Papczynski's ordination can be found in subsequent registers.¹³³

Teaching Rhetoric

After his ordination, Fr. Papczynski continued to teach rhetoric even though the range of his duties increased; apart from teaching, he also had certain duties as a priest. He taught rhetoric from a textbook entitled *Regina Artium*,¹³⁴ which he himself had written. The textbook was not printed and did not survive to contemporary times (on May 29, 1769, it was presented in the Information Process). The following inscription was placed inside: *Stanislaus a Jesu Maria ex Pauperibus Matris Dei Scholarum Piarum Regina Artium seu Rhetoricum Libri Sex traditi Podolinii in Lubomirsciano Collegio Anno Verbi Incarnati Millesimo Sexcentesimo Quinquagesimo octavo etc.*¹³⁵ It is the only document which speaks clearly about the fact that Papczynski taught rhetoric in Podoliniec in 1658. He also taught in the next year as he continued to remain in Podoliniec.¹³⁶

In August of 1660, Papczynski was transferred to Rzeszow¹³⁷ where he also taught rhetoric. He remained there from 1660 to 1661.¹³⁸ After the Polish army led by Stanislaus Potocki and George Lubomirski defeated the Cossacks led by Szeremietiev¹³⁹ at Cudnow on November 3, 1660, Prince Lubomirski returned to Rzeszow. In January of 1661, at a celebration at the Piarist college,¹⁴⁰ he was welcomed with a laudatory oration delivered by his two sons, Jerome and Alexander, who had been studying at that college since it was opened in 1658.¹⁴¹ Papczynski included the aforementioned oration in his textbook of rhetoric. We know it in its abbreviated version, which was published in 1663.¹⁴² It can be surmised that the oration was written under Papczynski's direction. It is known from other sources that Papczynski did teach rhetoric to Jerome and Alexander Lubomirski.¹⁴³ The Lubomirski brothers probably composed this laudatory oration while they attended a course of rhetoric from 1660 to 1661.¹⁴⁴ We also know with absolute certainty that Papczynski taught rhetoric in Rzeszow during the academic year of 1661 to 1662. In the list of the members of the local religious house, under the date of October 1661,¹⁴⁵ he is referred to as *magister rhetorices*.¹⁴⁶

The Fame of His Textbook of Rhetoric

It has already been mentioned that, while he taught in Podoliniec, Stanislaus Papczynski wrote a textbook of rhetoric entitled *Regina Artium* and that the manuscript of this textbook did not survive to the present times, even though it was presented during the Information Process in 1769. It has also been said that, later, in Rzeszow, he prepared an abbreviated version of this textbook. It was published in Warsaw in the fall of 1663 under the title *Prodromus Reginae Artium* (forerunner of the *Queen of the Arts*). It was an abbreviated version of the first textbook of rhetoric combined into one whole from the former six volumes.¹⁴⁷

In his textbook, Papczynski, after Vernulius, called rhetoric “the Queen of the Arts.” Apart from theoretical information, he also provided examples of beautiful elocution, quoting the works of many ancient writers such as Aristotle, Cicero, Quintilian, Alphonius,¹⁴⁸ and Herodotus. He was also familiar with contemporary orators like Kojalowicz (1609-1677) — a Jesuit, Voelius — a 15th century poet, and Michael Radau (1615-1687)¹⁴⁹ — a Jesuit. The latter was not only a teacher of rhetoric, but also a philosopher and a distinguished orator.¹⁵⁰

Papczynski’s work could compete with the textbooks of rhetoric already in existence. He had to, as he wrote, put a lot of effort into this work so that, by making use of the works written by the ancient and more recent masters, he might adapt it to his times and make it useful.¹⁵¹ He explains in the introduction that his textbook does not contain anything exquisite, therefore it is meant not for masters but for the students of rhetoric and its purpose is to help them in exercises and in acquiring adequate knowledge. He adds his textbook to a list of numerous other textbooks of rhetoric written by various authors and explains that some students might simply consider it more suitable for themselves than other textbooks.¹⁵² What merits special attention in Papczynski’s textbook is his care for the proper upbringing of youth, so that they might grow to be good Catholics and good citizens. This was his primary consideration when he was choosing examples for his textbook. He believed that his students should not simply be good orators, they should also live exemplary lives.¹⁵³

Stanislaus Papczynski’s textbook of rhetoric turned out to be very timely and much needed. It had four editions within less than nine years. The first edition, as has been mentioned before, was published in Warsaw in 1663,¹⁵⁴ the second — also in Warsaw in 1664,¹⁵⁵ the third one — in Warsaw in 1665,¹⁵⁶ and the fourth one — in Cracow in 1669/1670.¹⁵⁷

Even a hundred years later, Stanislaus Papczynski’s textbook of rhetoric would be recalled and referred to with great esteem. It was stated in the Information Process that this textbook was held in high repute, constantly used not only by students, but also by the “most celebrated men,” by the senators of

the Kingdom of Poland and by the deputies to the Diet.¹⁵⁸

The fame of Papczynski's textbook of rhetoric reached outside the borders of Poland. Fr. Charles of St. Anthony, Pope Alexander VII's nephew, honored the work of the Polish scholar with a special epigram written in beautiful Latin and included in the collection of the author's works entitled *Musae Anconitanae*.¹⁵⁹ One hundred and fifty years later, Fr. Bielski, a Piarist, praised Fr. Stanislaus for his achievements in the field of education.¹⁶⁰ The witnesses in the Information Process maintained that Papczynski's students remembered him with gratitude as a good teacher and a saintly religious.¹⁶¹ One of them, Francis Grzybowski, published Stanislaus Papczynski's sermon entitled *Doctor Angelicus* and included the following words of praise in the introduction: *cuius ego in Eloquentia Discipulum me esse profiteor et glorior* (I confess with pride that I was his student of rhetoric).¹⁶²

It is worth mentioning that Stanislaus Papczynski was particularly appreciated as a teacher by the aforementioned sons of Prince Lubomirski — Jerome, who was an abbot in Tyniec, and Alexander, who was a commander of the city of Pereslavl. It was to them that Papczynski dedicated the second edition of his textbook.¹⁶³ In this dedication, he expressed a desire that just as they learned the art of elocution from his textbook, they might also learn the art of living good and saintly lives by following the examples of their "most eminent predecessors," so that they might become the pride of Poland as they progressed in years, wisdom, and virtue.¹⁶⁴

In the fourth edition of his textbook, Fr. Papczynski tried to convince the readers that God will endow them with knowledge¹⁶⁵ if they are truly pious. He himself was an example of piety and this fact encouraged his listeners to begin the work of self-improvement. Father Papczynski spoke with great enthusiasm, in a vivid and beautiful language. In his speeches, he would address moral, social, and patriotic issues, drawing examples from everyday life and from history. He knew the history of his homeland perfectly as well as ancient history and the history of the neighboring nations. His ardent enthusiasm spread onto his listeners.

The Popularity of the Preacher

In the register of the members of the Rzeszow house compiled in the first months of the academic year 1662/63, Fr. Papczynski is no longer listed as an instructor of rhetoric, but, for the first time, as a preacher (*contionator*). It should be said that, in this situation, Fr. Nicholas Hausenka of the Immaculate Conception of the Blessed Virgin Mary was the only instructor of rhetoric in Rzeszow in the academic year 1662/63, while in the previous year he was

listed together with Stanislaus Papczynski.¹⁶⁶ Papczynski, then, stopped teaching rhetoric and dedicated himself to other occupations. Towards the end of the academic year 1661/62,¹⁶⁷ Fr. Michael Kraus was transferred from Rzeszow to Podoliniec¹⁶⁸ and he was the only preacher at the Rzeszow house at that time.¹⁶⁹ Therefore, it became necessary to nominate someone in his place for the next year. The position was given to Stanislaus Papczynski and, in this manner, he officially assumed the duties of a preacher for the first time. His nomination was not a surprise, for he was a talented orator and well prepared to fulfill his new duties. This was not the only reason why he was released from teaching rhetoric. His superiors wanted to give him time to prepare the textbook of rhetoric entitled *Prodromus Reginae Artium* for publication.¹⁷⁰

It was customary in various religious congregations, including the Piarists, that a newly ordained priest had to practice delivering a sermon in the refectory, in the presence of his religious community, before he was allowed to do it in public.¹⁷¹ Father Stanislaus, too, had to go through this exercise soon after he was ordained. His superiors quickly realized that he had a talent for oratory and an appropriate notation was made on the register of the members of the Piarist house around October of 1661. Even though Fr. Stanislaus was not yet officially nominated a preacher in the academic year 1661/62, he had many opportunities to deliver sermons.¹⁷² And he fulfilled this duty with great success. Now he had an opportunity to express everything that he had learned during his studies and through prayer. A renowned historian of that period of time is wrong when he claims that the preaching art of the second half of the 17th century had only one outstanding representative in the person of Thomas Młodzianowski (†1686).¹⁷³ For it has been confirmed by many facts that Stanislaus Papczynski was also an illustrious representative of the art of preaching at that time. One of his first sermons under the title *Laus Deiparae Mariae Virginis* (Praise of the Mother of God, the Virgin Mary), delivered in Rzeszow to the members of the Marian Sodality, has survived. The sermon is not merely an example of this particular kind of literary work in the 17th century. It is also an example of the depth of Papczynski's approach from the theological point of view.¹⁷⁴ Stanislaus Papczynski fulfilled the duties of a preacher in Rzeszow from the beginning of the academic year 1662/63 until his departure for Warsaw.¹⁷⁵

The Talent of a Pedagogue

It was only in Warsaw, where Papczynski was transferred in 1663, that he fully developed his talents as a pedagogue, preacher, and priest. His transfer took place in the middle of May because he still participated in the voting

regarding Br. Simon of St. Francis's admission to the religious profession (which took place on June 3, 1663¹⁷⁶) and the date of the voting could not be very far from the date of the profession. But it was already on May 16, 1663 that his name was listed in the register of the members of the Warsaw house as a confessor, preacher, and teacher to the confreres.¹⁷⁷ Two subdeacons from the Warsaw house were his students at that time. He fulfilled the duties of their teacher until the beginning of the academic year 1663/64 when he began to teach rhetoric at the Warsaw college.¹⁷⁸

As he was moving to Warsaw, Papczynski hoped that he would be able to advance the matter of publishing his textbook of rhetoric, that he would be able to obtain the approval of his superiors and of the Episcopal Curia necessary to publish the book, and that he would find a sponsor who would agree to finance this enterprise.¹⁷⁹ But the true reason for his return to Warsaw was much more serious. The Piarist college in Warsaw, destroyed during the war and restored already in the spring of 1663, desperately needed outstanding teachers, for it was in the capital city that the elite of Polish society resided.¹⁸⁰ The Piarists intended to introduce courses in rhetoric¹⁸¹ in the academic year 1663/64, and it was for this reason that Stanislaus Papczynski was transferred from Rzeszow. He was to conduct lectures as the first teacher of rhetoric at the Warsaw college.¹⁸²

Papczynski's work as a teacher in Warsaw was later remembered by Francis Grzybowski, who wrote on March 7, 1664, that he was Fr. Stanislaus's student.¹⁸³ This fact is also confirmed by other documents. In one of them, dated October 1, 1667, we can read that Papczynski was a teacher of rhetoric in Warsaw for four years.¹⁸⁴ In the fall of 1667, Papczynski went to Rome and returned to Warsaw towards the end of May 1668.¹⁸⁵ We know that he was in Warsaw during the academic year 1668/69 and that this was the last year of his stay in the capital city.¹⁸⁶ It seems that he taught rhetoric during this last year, too. Even though there are no documents to confirm this assumption, we can be affirmed in our conviction by a piece of information from 1671 regarding the number of years (i.e., 9 to 10) that Papczynski spent as a teacher of rhetoric. If the years 1668-1669 were not included, he would have taught for eight and a half years at most.¹⁸⁷

The Talent of an Orator

Immediately after he had arrived in Warsaw, in addition to his other duties, Papczynski also assumed the duties of a preacher.¹⁸⁸ His sermons delivered at the Piarist church, as well as at the churches of other religious congregations on occasions of great celebrations, were quite famous. Particularly memorable were the sermons in honor of St. Thomas, preached at the church of the Dominican Fathers, one of which (delivered on March

7, 1664) was published under the title *Doctor Angelicus* (The Angelic Doctor) in the same year and has survived to this day.¹⁸⁹

Father Stanislaus quickly became known as an excellent preacher.¹⁹⁰ According to their constitutions, the Piarists could not deliver sermons in churches other than their own during Advent and Lent,¹⁹¹ but the silver-tongued preacher was released from this limitation.

According to a tradition, which was recalled during the Information Process, Fr. Papczynski spoke from the pulpits of the various Warsaw churches in the presence of King John III Sobieski.¹⁹² John Sobieski, who became King of Poland in 1674, might have listened to Papczynski's sermons during the four-year period between 1663 and 1667 because he often visited Warsaw at that time, first as the Great Standard-Bearer of the Kingdom of Poland, then as Hetman of Poland and senator. This tradition was confirmed by Prince Stanislaus John Jablonowski (1634-1702), from whom Fr. Stanislaus received a letter on May 8, 1666, with a request for the beatification of the Servant of God Joseph Calasantius.¹⁹³ If John Sobieski indeed listened to Fr. Papczynski's sermons also as a king, it might be surmised that Papczynski was invited to come to Warsaw from the nearby Nowa Jerozolima [New Jerusalem], where he had lived since 1677, to preach the word of God. Mention about this was made in the Information Process by Cajetan Jablonowski (1669-1731), son of Stanislaus Jablonowski.¹⁹⁴

In 1670, Bishop Oborski of Cracow described Stanislaus Papczynski as a Piarist who distinguished himself by "being worthy to proclaim the word of God in many places."¹⁹⁵ God blessed Fr. Stanislaus's pastoral activity, which bore numerous salutary fruits in the spiritual lives of the faithful.¹⁹⁶ Bishop Stanislaus Wierzbowski mentioned this in 1687 when he wrote that, while Fr. Papczynski was a member of the Piarist congregation, he proclaimed the word of God to the people and kindled in them the fire of the love of God.¹⁹⁷

Even during the last year of his stay in Warsaw (1668/69), Fr. Stanislaus fulfilled the duties of a preacher.¹⁹⁸ It was probably at that time that he wrote and delivered the Lenten sermons, which he published in 1670 in the form of pious meditations and dialogues in a book entitled *Orator Crucifixus*.¹⁹⁹

In spite of the various ups and downs that Fr. Papczynski experienced in the last years of his stay at the Piarist Fathers, we must emphasize the fact that he fulfilled the duties of a preacher till the very end. This speaks extremely well of him because the constitutions of this congregation required that this function be entrusted only to those religious who distinguished themselves with great talent and virtue.²⁰⁰

Papczynski's preaching was extraordinary and so were many of his listeners. His audience included the most celebrated personages. Father Stanislaus considered preaching the word of God to be a noble calling of a priest who, in turn, was to be a spiritual leader of the faithful. His sermons possess many characteristics that are required in contemporary homiletics. They are relatively short, but rich in their moral and theological content. As a preacher, Fr. Papczynski takes the psychological needs of his listeners into consideration. He speaks very vividly, makes references to everyday life, uses a lot of comparisons, suggests conclusions — all of this in order to keep the listeners interested. At the same time, he amazes them with his variety of ideas and rhetorical forms, with his knowledge of the works of the most prominent theologians and church writers, with his knowledge of historical events. Father Stanislaus “captivates the listeners with the power of the word that he proclaims and inflames them with the fire of his own passion.” His delivery is suggestive but free from artificial pathos. This wonderful orator does not reproach the listeners, to the contrary; he is compassionate towards them, he inspires trust and hope. He remembers that he should not merely appeal to the emotions, he tries to convince his listeners and persuade them to change their lives.²⁰¹

The famous preacher from Rzeszow and Warsaw was remembered by many long after his death. Even at the beginning of the 20th century, Dr. Casimir Lubecki²⁰² wrote about Fr. Stanislaus Papczynski's preaching activity with great enthusiasm.

The Sensitivity of a Spiritual Director

According to a register of the Piarists, members of the Warsaw house, dated May 15, 1663,²⁰³ when Fr. Papczynski arrived in Warsaw, he was also entrusted with the duties of a confessor. The other five priests of the Warsaw house fulfilled this duty, too. The confessors were divided into three groups: those who only heard confessions of the Piarists of the Warsaw house, those who heard confessions of the students of the local college, and those who heard confessions of the people from outside the religious house and from outside the college. It does not seem very likely that Papczynski was a confessor to the students of the college because this office was usually entrusted to an older priest,²⁰⁴ and Papczynski was only 32 years old at that time. He was most likely a general confessor because it was sufficient to be 30 years of age to fulfill this office.²⁰⁵

In 1663, Stanislaus Papczynski became Prefect²⁰⁶ of the school and fulfilled this office for three years and was later nominated confessor.²⁰⁷

The Great Ones in the Confessional

Father Papczynski's first biographer claims that senators and other prominent personages, both men and women, were among his penitents and chose him to be their spiritual director. All of them were attracted to Fr. Papczynski because of his thorough knowledge of the Holy Scriptures and theological issues as well as because of his sensitivity as a shepherd of souls. There was some mysterious fire in him that inspired others to piety and this perhaps explains the extraordinary influence of this young priest on human souls. *Qui non ardet non incendit* — he was ardent, therefore he inflamed passion in others. Anthony Pignatelli, the Apostolic Nuncio, later Pope Innocent XII,²⁰⁸ was his most prominent penitent.

A question arises: for how long was Fr. Papczynski a confessor to the Apostolic Nuncio? We know that Papczynski arrived in Warsaw in the middle of May 1663, and it was in Warsaw that the Apostolic Nuncio to Poland usually resided. Pignatelli was at King John Casimir's side in Lvov²⁰⁹ from the winter of 1662/63 to the fall of 1663. He was probably invited to the celebration of the feast of St. Thomas at the Dominican church in Warsaw on March 7, 1664. Father Papczynski drew his attention when he delivered his famous sermon.²¹⁰ It was perhaps in the summer of 1664 that the Nuncio chose Fr. Stanislaus for his confessor and remained his penitent till the time when Papczynski left Warsaw to travel to Rome in the fall of 1667.²¹¹

It may seem surprising that Pignatelli, a 49-year-old man, Prince of the Church and Apostolic Nuncio, chose a relatively young priest (Fr. Stanislaus was 33 years old at that time) for his confessor. His decision was probably influenced by the fact that Papczynski was already an excellent preacher²¹² and was considered to be a model religious.²¹³ In the years 1664-1667, Papczynski, indeed, enjoyed great esteem, both among the clergy and the lay personages of Warsaw, due to his erudition, eloquence, and virtue ...²¹⁴ In light of these facts, it is understandable that the nuncio chose this saintly religious to be his spiritual confidante regardless of his relatively young age.²¹⁵

This piece of information contained in Papczynski's biography by Leporini is confirmed by a valuable piece of evidence, namely, a letter written by George Denhoff, Bishop of Przemysl, to Cardinal Marescotti, in which the bishop mentions Stanislaus Papczynski and refers to him as one who was once in service (*in servitiis*) to the (then) present Pope Innocent XII, and we certainly do not know of any other "services" that Fr. Papczynski might have rendered to the future Pope Innocent XII.²¹⁶ The same was confirmed by the witnesses in the Information Process.²¹⁷ A man by the name Fijalkowski

testified that he had read letters written to Fr. Papczynski by both King Sobieski and Nuncio Pignatelli.²¹⁸

Anthony Pignatelli later distinguished himself with his zeal in practicing the virtue of piety. He was also known for his charity towards the needy and was called a “poor” cardinal. As Bishop of Naples, he reserved a large part of his material possessions for charity. After he had been elected pope, he continued his zealous service for the benefit of the poor. He was totally dedicated to them, both morally and materially. He made great contributions to the development of *Hospicium di S. Michele a Ripa Grande*, which provided shelter and an opportunity to study for the poorest youth. He also designated a part of his palace at the Lateran to be a shelter for the disabled. While other popes usually distributed their material possessions among their relatives, Pope Innocent XII distributed them among the poor, whom he called his relatives. At the same time, he limited the expenses of the papal court.²¹⁹ Because of all this, he earned the name of the father of the poor, an unselfish steward of the Church’s property, and a pious and just priest.²²⁰ Perhaps Fr. Papczynski, too, exerted a beneficial influence on Pignatelli as his confessor, for the spiritual attributes of this famous penitent were also close to his own heart.

The Role of a Confidant

If, as Leporini claims, there were some bishops among Fr. Papczynski’s penitents, it would be interesting to find out which one of those successors of the Apostles took advantage of his pastoral service in the confessional. One of them was John Gembicki, Bishop of Plock (1655-1674),²²¹ to whom Fr. Papczynski dedicated his panegyric written in 1666 and entitled *Panegyris Lyrica*.²²² It was Gembicki who invited Papczynski, residing in Cracow at that time, to come to Warsaw in 1670 to become his personal confessor.²²³ He had already been Papczynski’s penitent and enjoyed his spiritual direction in the years 1663-1667 and 1668-1669.²²⁴

The name of King John III Sobieski is also mentioned among Fr. Papczynski’s penitents. Initially, as a senator, he would go to confession to Fr. Stanislaus during his stay in Warsaw. Later, when he became king, he saw Fr. Papczynski at every available opportunity and took advantage of his ministry as a confessor. One such opportunity were the king’s frequent visits at Nowa Jerozolima, where Sobieski would go for consultations with Bishop Wierzbowski.²²⁵

Tradition maintains that John III Sobieski chose Fr. Papczynski to be his theologian, but this was not an official nomination, for it would have been officially confirmed in the documents. Such a choice would have meant that

Fr. Stanislaus was the king's confessor, advisor, and spiritual director at the same time.²²⁶

Moderator of the Confraternity of Our Lady of Grace

During his stay in Warsaw, Fr. Papczynski was the Moderator of the Confraternity of Our Lady of Grace. Among his many occupations, he found the time to fulfill those duties, too.

The cult of the Madonna *delle Grazie*, started by St. Augustine, developed in Italy at the beginning of the 15th century. The faithful invoked the Blessed Mother by this title during an epidemic that was spreading there at that time. It was the town of Faenza in particular, located in northern Italy, 30 kilometers southeast of Ravenna, that experienced the special protection of the Blessed Mother. Through her intercession, the local people were freed from the pestilence. That is why they deeply venerated the icon of Our Lady delle Grazie of Faenza and its fame reached far outside the borders of Italy.

The cult of Our Lady of Grace was introduced in Poland by Fr. Jacek Orselli, the first Piarist rector in Warsaw born in Brisighelli near Faenza. Orselli decided to inaugurate the work of the Piarists in Warsaw under the protection of "his" Madonna *delle Grazie*, whom he had venerated since he was very young. In Warsaw, the Madonna was called Our Lady Of Grace. She became the Patroness of the Piarist college and later, the Patroness of Warsaw.²²⁷

When an epidemic broke out in Warsaw in 1651, people sought rescue in Mary. A painting, modeled after her miraculous icon of Faenza, was commissioned. A copy of this famous icon was painted by an unknown artist representing the Venetian school of the Baroque period. He depicted Mary wearing a pink dress tied with a golden rope, a blue cape clasped at the neck, with its folds flowing down onto her wide open arms. In her hands, Mary is holding the broken arrows of God's wrath. Her crown above the halo is held up by two angels. Our Lady's long hair falls down onto her shoulders. This relatively large painting (132cm x 104cm) was placed in a gilded oval frame surrounded by a golden stellate nimbus.

The painting was brought to Warsaw from Rome in 1651 by the Papal Nuncio, Archbishop John de Torres, as a gift from Pope Innocent X to King John Casimir. Since the Piarist Fathers were the ones spreading the cult of Our Lady of Grace, the king solemnly presented them with the picture, which was to be kept in their church on Długa Street. A magnificent altar was built, in which the blessed icon was placed on March 24, 1651. The papal nuncio adorned the picture with a gold crown studded with pearls — a gift from the people of Warsaw. Participating in this special celebration were the royal couple and the crowds of prayerful citizens of the city. And it

was then that Warsaw, so tormented by the epidemic, experienced Mary's protection: the epidemic in the city soon ended.²²⁸ In the same year, a Confraternity of Our Lady of Grace was established at the church of the Piarist Fathers. Its members invoked Mary's protection against diseases and every calamity.²²⁹

When the wooden church of the Piarist Fathers burned down during the war, their new rector, Fr. Jacob Wezyrka, who arrived from Rzeszow, obtained the permission of the Provincial Superior, Fr. John Franco, and the permission of the Bishop of Poznan, Albert Tholibowski, and laid a cornerstone for a new church. John Gebicki, Bishop of Plock, officiated at that ceremony on July 18, 1660, with King John Casimir in attendance. The king wanted this church to be his votive offering in gratitude for the victory at Cudnow and, from then on, Our Lady of Grace was to be called Our Lady of Victory. Little by little, the Church of Our Lady of Grace (or of Victory) was rising. Out of its nine altars, the fourth one was dedicated to the Madonna of Grace. Many years later, a stone statue of the Madonna of Grace with broken arrows in her hands²³⁰ was placed on the coping of the church's facade.

When another epidemic broke out in Warsaw in 1664, the municipal board ordered that special expiatory prayers be organized before the icon of Our Lady of Grace. A solemn procession with the icon proceeded to the city walls and to the Nowomiejska [New Town] Gate. When the epidemic ended, Our Lady of Grace from the Piarist church was proclaimed Patroness of Warsaw, and her icon would often be brought to the city walls in a procession and placed above the Nowomiejska Gate as if to prevent an epidemic from entering the city.²³¹

After the fall of Kosciuszko's uprising in 1794, General Suvorov turned the shrine of Our Lady of Grace on Długa Street into a Russian Orthodox field church and quartered some of his troops in the buildings belonging to the Piarist Fathers. At that time, the famous May processions in honor of Our Lady of Grace, so beautifully depicted in Canaletto's paintings, came to an end. Instead, processions to bless the water on the day of "the Baptism of the Lord" (Rus. "Kreszczenije Gospodinije") would be organized to the Vistula river. After the November uprising (1830), General Paskiewicz made a decision, with the Tsar's approval, to remodel the church on Długa Street into a Russian Orthodox cathedral. The cathedral was consecrated on July 30, 1837. From that day, the five domes of the Russian Orthodox church glistened in the sun above the former shrine of Our Lady of Grace. In those days, the following song could be heard in the streets of Warsaw:

"Poczekajcie no kopoluki,
Przyjda jeszcze z Francji pulki,

My nie chcemy obcej wiary,
Wroci nasza i pijary.”

(Just you wait, you little domes,
The regiments from France will come one day,
We do not want a foreign faith,
Our faith and the Piarists shall return.)

But although the faith did return later,²³² the Piarist Fathers did not return to this church again. In 1834, the Tsarist authorities turned the post-Jesuit Church of the Immaculate Conception of the Blessed Virgin Mary on Swietojanska Street over to the Piarists. At that time, the church served as a warehouse to store wool. It was to this place that the miraculous icon was moved. There was no altar, no floor, no windows there, but the authorities allowed the Piarists to take the altars from their church as well as other liturgical objects with a stipulation that “anything that cannot be moved without disturbing the whole of the walls, both in the church and in the buildings on Długa Street, is not to be touched” and that “the clock on the Piarist tower is considered to be an immovable object.” The new shrine of Our Lady of Grace was solemnly opened on March 19, 1836, but it was not possible to organize the traditional processions any longer or to re-activate the Confraternity of Our Lady of Grace, even though this traditional feast continued to be celebrated on the second Sunday of May.²³³

After 1866, when the cassation of the Order of the Piarist Fathers took place in revenge for their participation in the January uprising (1863), the cult of Our Lady of Grace began to decline. It was revived only after World War I when the Jesuits took charge of the church and the icon. During the Warsaw uprising (1944), the miraculous icon was hidden in the basement of the church and survived, even though the church was completely destroyed. The cult of the Patroness of Warsaw was solemnly approved by the Holy See in 1970 and, on October 7, 1973, Stephen Cardinal Wyszynski, Primate of Poland, crowned the icon again. Pope John II prayed twice before it: on June 2, 1979, and on June 16, 1983.²³⁴ Nowadays Our Lady of Grace continues to be the Patroness of Warsaw, and her icon hanging in the main altar of the church continues to be deeply venerated by the faithful. “The icon of the Madonna, placed in a poor wooden chapel in the heart of old Warsaw over three centuries ago, survived fires, epidemics, wars, expropriations, ruins, all the time sharing the city’s fate and its ... life.”²³⁵

The information that Fr. Stanislaus was the Moderator of the Confraternity of Our Lady of Grace can be found in one of Fr. Wyszynski’s writings from the year 1751. He writes that, due to Fr. Papczynski’s care and effort, the Piarist confraternity grew in number.²³⁶ Based on information

that he drew from Fr. Wyszynski's writings, attorney Alegini wrote in the same year (1751) that Fr. Stanislaus greatly contributed to the growth of the Confraternity of Our Lady at the Piarist church in Warsaw.²³⁷

We recall that after it burned down in 1656, the Piarist church was later rebuilt. The reconstruction work began in 1660. Perhaps, after Fr. Papczynski's arrival in Warsaw in 1663, the Confraternity of Our Lady of Grace resumed its activity at the church that had been partially restored²³⁸ and did so out of Fr. Papczynski's initiative. Therefore, he may be considered a restorer if not the founder of the Confraternity. Such a hypothesis is plausible if one considers the fact that in the years 1660-1663 an epidemic was raging in Warsaw again.²³⁹ It may be presumed that, because of the epidemic, Fr. Stanislaus organized the activity of the Confraternity anew in 1663. Father Wyszynski claims that, due to the prayers offered by the members of the Confraternity, the epidemic came to an end.²⁴⁰

When Our Lady of Grace was made Patroness of Warsaw in 1664, a play entitled "Mary of Grace, the Saving Star" was presented on the stage of the Piarist college.²⁴¹ We may be quite certain that in both cases Fr. Stanislaus contributed greatly to the success of these endeavors.²⁴²

His Experience as a Rector and Prefect

When Fr. Opatowski, Rector of the Piarist house in Warsaw²⁴³ since 1664, went to Rome²⁴⁴ at the beginning of February 1665 in order to participate in the General Chapter, it became necessary to appoint a temporary rector of the house because Fr. Francis Haligowski, the superior of the new Piarist house in Kazimierz near Cracow and Vice-rector designate, was unable to arrive in Warsaw on time. Therefore, Fr. Jacob Wezyrka, Provincial Superior of the Piarists, entrusted Fr. Papczynski with the office of the Rector as he was the oldest professed²⁴⁵ member of the house at that time. He held this office for about 6 weeks until Fr. Haligowski arrived from Cracow, which took place on March 16, 1665.²⁴⁶

He temporarily fulfilled the duties of the Rector some time later, in 1667, when Fr. Rector Jacob Wezyrka became gravely ill and Fr. Stanislaus substituted for him in administering the Warsaw house.²⁴⁷ The register of the Piarists of the Warsaw house from 1665 states that during the academic year of 1664/65 Stanislaus Papczynski, a preacher and instructor of rhetoric, was also the Prefect of the college²⁴⁸ and was often referred to as educator.²⁴⁹ He had held this office probably from September 1663.²⁵⁰

The Vice-Postulator's Letters

It was already in 1650, i.e., two years after the death of the founder of the Piarist Fathers, that his beatification process began. The Information Process ended in 1653. It was resumed in 1659 and took a new turn in 1662 when Fr. Vincent Berro was nominated Postulator. In 1664, he received many letters requesting the beatification of Joseph Calasantius, among them — a letter from Marie Louise, Queen of Poland. From that moment on, things began to move ever more quickly and the matter really gathered momentum when Fr. G. Caputi was nominated Postulator on October 9, 1665.²⁵¹ Soon after the nomination, he wrote to Fr. Opatowski, the Polish Provincial Superior (1665-1671). In his letter he reminded Fr. Opatowski that a new session of the Polish Diet [Seym] was approaching, therefore, all necessary steps should be taken to obtain a letter from this national assembly supporting the beatification cause of Joseph Calasantius. At the Provincial Superior's request, Prince George Lubomirski agreed to promote this cause before the King, the Primate of Poland, and the Hetman of the Polish army, but it was up to the Piarists themselves to promote it among the dignitaries of the Kingdom of Poland.²⁵² Provincial Opatowski entrusted Fr. Stanislaus Papczynski with this mission. Highly esteemed for his erudition and virtue by both the Church and the lay personages, Fr. Stanislaus obtained a promise from them that they would support the beatification cause before the General Diet.²⁵³ The promise was kept: the matter was discussed at the local dietines [sejmiki] and the majority of the delegates voted in support of the cause, which was later approved by the General Diet (in session from March 17 to May 4, 1666).²⁵⁴ In connection with this matter, Fr. Caputi gave a beautiful testimony about Fr. Stanislaus:

“The Provincial Superior entrusted this matter to one religious, named Stanislaus, a Pole, a very knowledgeable and enterprising man, who, through his skill in dealing with people, gained the trust of almost all of the powerful representatives, both lay and the clergy. He managed to persuade them to support what he wanted to obtain, for they saw in him a very humble and pious man [...] This religious began talks with these men and persuaded them to support the cause that he represented. They promised him that as soon as the matter was presented at the dietines, they would cast their votes in support, so that petitions to the pope, requesting the beatification of Fr. Joseph, founder of the Piarists,²⁵⁵ could be sent.”

After Fr. Papczynski had received a letter of support of the beatification cause²⁵⁶ from the General Diet, he also obtained many individual letters from many prominent Church and lay personages supporting the beatification cause of Joseph Calasantius.²⁵⁷ Pope Alexander VII, impressed by such a large number of letters, said once to Cardinal Rospigliosi that the entire world moved to support the beatification cause of the founder of the

Piarists.²⁵⁸ There is no doubt that Fr. Stanislaus also deserves credit for this. On October 7, 1667, a decree regarding the introduction of the beatification cause of Joseph Calasantius was received.²⁵⁹

When Leporini writes that among the many duties that Fr. Stanislaus fulfilled at the congregation of the Piarist Fathers were also the duties of the Procurator,²⁶⁰ he is certainly referring to Fr. Papczynski's involvement in the beatification cause of Joseph Calasantius and not to the office of an Econome, as Navikevicius believes.²⁶¹ Numerous letters in support of the beatification cause (originals or copies) that were sent from Poland to Rome between December 22, 1665 and May 10, 1666,²⁶² are kept in the general archives of the Piarist Fathers in Rome. It may be presumed that Fr. Papczynski procured all of these letters in response to Fr. Caputi's²⁶³ expectations. As Fr. Caputi registered the arrival of the particular letters from Poland in his diary, he made a notation on some of the entries that the particular letter was accompanied by a letter from Fr. Stanislaus.²⁶⁴

We have a letter at our disposal written by Fr. Papczynski to Postulator Caputi on January 16, 1666, which is a direct proof of the fact that Fr. Papczynski was sending letters in support of the beatification cause of Fr. Joseph Calasantius, which he had obtained from important personages of the Kingdom of Poland. The aforementioned letter survived because a large part of it was a copy of one of the letters in support of the beatification cause.²⁶⁵

NOTES

1. B. Bartlik, *Annales Scholarum Piarum*, in: GAP, Hist. Bibl., N. 19; ConstSP, published in 1768, VI, § 1.

2. F. Giordano, *Il Calasanzio e l'origine della scuola popolare*, Genova, 1960, p. 124.

3. "Si enim diligenter a teneris annis pueri pietate ac literis imbuantur, felix totius vitae cursus procul dubio sperandus est." ConstSP, Prooem., I.

4. *Positio* 20.

5. L. Picanyol, *Chierici Regolari Poveri della Madre di Dio delle Scuole Pie (Scolopi)*, in: ECat, vol. III, pp. 1438-1439 (s. v. Chierici Regolari, P. III); *Positio* 20.

6. EphCal, An. 1966, n. 6, p. 230.

7. Bull. Rom. 15 (1868) 459b — 462a; *Positio* 20.

8. F. Giordano, op. cit., p. 318; *Positio* 21.
9. *Positio* 21.
10. Choynecki, pp. 9-14; Friedreich pp. 21-28; *Positio* 21.
11. M. Bulinski, *Historia Kosciola Polskiego*, vol. III, Cracow, 1873-74, p. 323; *Positio* 22.
12. *Positio* 22.
13. M. Gotkiewicz, *Trzy wieki Kolegium Podolinieckiego (1642-1942)*, in: *Nasza Przeszlosc XV* (1962) pp. 83-112; *Positio* 22.
14. *Positio* 22.
15. J.M. Gozdawa, *Pijarzy w Polsce*, PEK, vol. 31-32, 144; Friedreich, pp. 39-47.
16. *Positio* 22.
17. Ibid. 22.
18. GAP, Reg. Prov. 56, Dom. Varsav., n. 9; *Positio* 23.
19. *Positio* 23.
20. Ibid. 26.
21. Ibid. 23.
22. GAP, Reg. Prov. 51, No. 4/17; Reg. Rel. 73, s. d. 12 e 13. V. 1657; *Positio* 23.
23. Friedreich, pp. 64-100, 107-108; *Positio* 23.
24. Choynecki, pp. 29-30, 33, 37, 89; L. Picanyol, *Brevis Conspectus historico-statisticus Ordinis Scholarum Piarum*, Roma, 1932, p. 159; *Positio* 23.
25. The Latin *framea* (a word of Germanic origin, a synonym to *hasta*) means: a pike, a javelin, a spear, a lance, a sword, a weapon. In this case, it most likely means an alpenstock, for this was usually an instrument used by the people who lived in the mountains. According to *Encyklopedia Staropolska* [Encyclopaedia of Old Poland], the use of alpenstocks was forbidden since 1620 under the penalty of a fine, but there were two kinds of alpenstocks: one was a weapon shaped like a small axe with a short wooden handle and used by the Polish and Hungarian cavalry, the other was a kind of a walking stick with a metal head finished with a blade on one side and a spike on the other, used by mountain climbers to cut steps in steep ice or snow or as a belay. (Cf. *Encyklopedia Powszechna PWN*). It is most likely this second kind of

alpenstock that young Papczynski took with him as he set out for Podoliniec.

26. "... Fr. Stanislaus a Jesu Maria, qui haec infra scripta secum tulit. Vestem duplicem ex panno leviori, caligas, par calceorum, cingulum, frameam, mitram, Virgilium, Claudianum, Thomam a Kempis, idiomate Polonico, Subucularum duo paria, pecuniam florentinum 27." From the record of Stanislaus Papczynski's investiture at the beginning of his novitiate, July 2, 1654. *Positio* 35.

27. John Franco was born in Rome in 1596. Various documents give a Latinized form of his last name, i.e., "Francus." It corresponds most likely to the Italian "Franco." Some other sources call him "Franchi." He joined the Piarist Fathers in 1624 and had the good fortune to find himself under the supervision and guidance of the Founder of the Piarists himself — St. Joseph Calasantius. Towards the first year of his novitiate, he was ordained to the priesthood (according to some other accounts, he was already a priest when he joined the Piarists). In 1626, he made a solemn religious profession. Later he occupied various offices in the congregation, both academic and administrative. He was the first Provincial Superior of the Sicilian Province which was established in 1639. In 1641, he became Rector and Novice Master in Leipnik in Bohemia. In 1642, the war forced him to move together with the novices to a new house in Podoliniec, where he worked till the end of his life, first as Rector and Novice Master (1642-1659), then as Provincial Superior of the German-Polish Province (May 1659-1662), and, finally, as Provincial Superior of the newly erected Polish Province (1662). He died on July 29, 1662, in the opinion of sanctity. Friedrich, pp. 4-108; *Positio* 27.

28. "Anno 1654 die 2 Julii. Indutus est habitu nostro a Patre Joanne Dominico e Cruce domus huius Podolinensis Ministro et Novitiorum Magistro Fr Stanislaus a Jesu Maria..." A record of Fr. Papczynski's investiture at the beginning of his novitiate, July 2, 1654. *Positio* 35.

29. ConstSP, P. I, c. II, n. V; *Positio* 27.

30. Friedreich, pp. 38, 106, 108-110; Lib. Suffr. Podol., pp. 3-7; *Positio* 28.

31. GAP, Reg. Serv., N. 60, n. 1: *Catalogus Venerabilium Servorum Dei Religionis Clericorum Regularium Pauperum Matris Dei Scholarum Piaru. Ab eius Instituti primordio, Scilicet Anno MDXCVII, usque ad haec tempora An. Sal. MDCCX, Romae, 1710: Positio* 28.

32. Picanyol, op. cit., pp. 295, 298 n. 20: *Positio* 28.

33. "Functus est ante non paucos annos vita haec mortali plurimis ac

magnis virtutibus et sanctimonia morum commendatus et amatus Pater Joannes Dominicus a Cruce Scholarum Piarum in Provincia Polona decus insigne ...,” *Templum* pp. 54-55; *Positio* 28.

34. ConstSP, P. I, c. II, n. VII; *Positio* 28.

35. *Regulae Novitiorum* and *Ammonimenti di S. Filippo Nerio*; Fried, p. 48; *Regulae Novitiorum Religionis CC. RR. Pauperum Matris Dei Scholarum Piarum*, Recusae Colociae 1772, pp. 97-123; *Liber manuscriptus cuius titulus Instructio Regulae Novitiorum Pauperum Matris Dei Scholarum Piarum in 8-vo*, APS, 5, f. 1r, 5-to; *Positio* 26.

36. Friedreich, pp. 48, 50-52; *Positio* 28.

37. “Novitiatus primordia tanto virtutis ardore arripuit, ut provectiones etiam hoc studii genere, in ea domo anteiret, vilissima quaeque officia obeundo, stabula everrendo, ligna secando, eaque propriis humeris asportando, culinae inserviando, ejus vasa mundando; aquam frigidissimo brumae tempore cum magna manuum a glacialibus crustis, et nivium algoribus dolores ex puteo extrahere, portare pro more habebat.” VF § 19, *Positio* 637.

38. Until 1660, all professed members of the house, priests, seminarians, and the lay brothers, participated in *scrutinum*. At a general chapter in 1659, a decision was made that only the professed members of the community who took the solemn vows would participate in the voting. LibScr 25, A. D.ni 1660 die ultima Februarij, *Positio* 36.

39. *Scrutinia* evaluating the conduct of the Servant of God during the novitiate, pp. 1654-1655, *Positio* 37, 38, 39.

40. ConstSP, P. I, c. II, nn. VI, XII; *Positio* 28.

41. *Ibid.*, n. XII.

42. Kraus, p. 152, *Positio* 286; VF § 20, *Positio* 637.

43. W. Czaplinski, op. cit., p. 283.

44. *Ibid.*, pp. 283-284.

45. M. Bogucka, op. cit., p. 308.

46. *Ibid.*, p. 309 n.; W. Konopczynski, op. cit., vol. II, p. 17.

47. W. Czaplinski, op. cit., p. 285.

48. P. Jasienica, op. cit., part II, pp. 149-151.

49. W. Konopczynski, op. cit., vol. II, p. 18.

50. *Inventarium totius Archivi Conventus Ad S. Antonium Padv.*

Varsaviensis conscriptum (...) 1806, 173, ARC; Leporini's testimony: "Expleto Novitiatus Anno subtilitatem illi in Theologicis Religio sacra Ordinis Minorum Reformatorem in Conventu Varsaviensi ad Sanctum Antonium subministravit," VF § 20, *Positio* 637.

51. *Positio* 30.

52. "Nam adeo nihil hostilitatis in nostros exercuerunt Sueci, ut etiam filios suos... ad scholas nostras mitterent, literis, arithmetica, scribendi caractere eruditos." Kraus, p. 152, *Positio* 286.

53. J. Wegner, *Warszawa w latach Potopu Szwedzkiego 1655-1657*, Wroclaw, 1957, pp. 47-62; by the same author, *Szwedzi w Warszawie (1655-1657)*, Warszawa, 1936, 77 no.82.

54. Fr. Taudt testified in the Information Process: "... a patre Wyszynski nostri Ordinis aliquoties audivi, qualiter quidam Svecus haereticus aegere ferens exhortationis Servi Dei pro conversione eiusdem haeretici ad fidem Orthodoxam factas gladio evaginato Servum Dei Stanislaum interficere conabatur, cui Servus Dei collum porrexit, Dei tamen opera haereticus idem a suis conatibus destitit." PP 316 v. This testimony is based on oral tradition handed down by Fr. Wyszynski, but Fr. Wyszynski himself does not mention this in his biography of Fr. Papczynski. He only says: "... in odium Sanctae fidei, gladio agressus," VW § 25; *Positio* 31, footnote 54. Cf. PP 58 r-v, 109 v, 132 v, 174 r, 261 r.

55. "... Socio (licet fuerit Germanus) aufugiente, ego genibus flexis cervicem secandam exhibui, sed Divina providentia factum est, quod nullum vulnus acceperim, licet fuerim ter fortissime ictus, dolorem tamen ingentem fere per horam et dimidiam sustinui." Testamentum II, § 1, *Scripta* pp. 133-134; VF § 23, *Positio* 638.

56. W. Lozinski, *Zycie polskie w dawnych wiekach*, Warsaw, 1958, p. 34.

57. P. Jasienica, op. cit., part II, 151 n.

58. W. Konopczynski, op. cit., vol. II, p. 19.

59. W. Czaplinski, op. cit., 285 nn.; Here is a fragment of the confederation of Tyszowce, which speaks about the siege of Czestochowa by General Muller: "Having surrounded it with several thousand soldiers, he gave an order that even the church [monastery] in Czestochowa, the most prominent place not only in the Republic of Poland, but in the entire *orbi christiano* [Christian world]; prominent for its devotion and the various votive objects (treasures brought as gifts for God), be taken by storm and looted *sacrilega manu* [by sacrilegious hands]. Having thus

acquired this foundation of [religious] devotion, he would safely continue to destroy the holy Catholic faith with his further actions and to replace it with foreign *diversam sectam* [various foreign sects], which he would bring to the [Polish] Kingdom ..." P. Jasienica, op. cit., part II, p. 164.

60. Ibid., p. 164.

61. M. Bogucka, op. cit., pp. 310-311.

62. Ibid., p. 311.

63. W. Konopczynski, *Dzieje Polski nowozytnej*, Warsaw, 1986, vol. II, p. 20.

64. W. J. Rudawski, *Historia polska*, vol. II, ed. W. Spasowicz, Petersburg — Mohylew, 1855, p. 99.

65. W. Konopczynski, op. cit., vol. II, p. 21.

66. J. Wegner, *Warszawa w latach Potopu Szwedzkiego*, p. 75; Fried 89; The aforementioned Fr. Marci died soon — on May 11, 1656 "post exustam Domum nostram a Suecis apud Fratres Misericordiae in fine Suburbij Lesmensis," GAP, Reg. Rel., 36, <A>: "Memoria eorum qui nos praecesserunt cum signo pacis," 45; Reg. Gen. 8: Reg. Congr. Gen. 1656-1657, a note about the deceased from Poland , n. 44; *Positio* 31-32.

67. *Positio* 31.

68. ConstSP, P. I, c. III, n. I; *Positio* 32.

69. DSE, n. 6; RLD, n. 17; *Positio* 32. The complete title of the little book is: *Secreta Conscientiae ad Reverendum Patrem N.N. Poloniae Vicarium meum in Spiritualibus Magistrum*.

70. "Sis tu in aeternum Domine benedictus, et fac me pos[t] tot mala in vocatione mea bona operari, cum revera, ex me, ad nihil boni aptum me esse adinvenio. Tu vero qui haec legis, ne mireris, quod a me relata sunt, nam beneficia Dei abscondere nefas esse duxi, teque volui incitare ad laudandam Dei omnipotentiam et circa nos curam. Cui sit laus, honor, gloria in sempiternum. Amen." VW § 18, *Positio* 669-670.

71. "Gratias itaque Deo ago, quod illius nutu tunc custodienda pecora a Parentibus mes obligabar, quia (adeo bona conscientia referre) dum in campis inter pecora versor puram conscientiam gero, et sanctam? Utinam Domine mi, quod supplex a te peto, eiusmodi Tuae Mayestatis providentia, quod spero futurum et credo, in finem usque vitae meae me dirigat, ut tu benedictus sis in omnibus operibus cogitationibus et sermonibus meis. Amen," VW § 20, *Positio* 671.

72. "vir simplex..., ac timens Deum," "vir magnae charitatis et

patientiae, singularis gratiae in loquendo et in agendo dexteritatis, miraculorum etiam aliquorum patrator.” Choy 15, 20, 21, 23, 24; GAP, Reg. Rel. 36. “A”, 47, n. 20; V., Talenti, op. cit., pp. 390, 392-393, 425; *Positio* 32 n.

73. GAP, Reg. Serv., N. 60, n. 1; *Positio* 33.

74. Professio votorum simplicium, Varsaviae, July 22, 1656, *Scripta* 5-9.

75. Bull. Rom. XVI (1869) 119 b.

76. G. Santha SP., *P. Joannes Garzia de Castellino (1586-1659), Antiquus S. Josephi Calasanctii Socius et Secundus Ordinis Scholarum Piarum Praepositus Generalis*, P. II, EphCal XXX (1961) n. 3, 97. P. III; *Ibid.*, n. 4, 146.

77. *Ibid.*, P. III, Ephcal XXX (1961), n. 4, 142, n. 131.

78. GAP, Prov. Pol. in gen., n. 12 c, “P. Stanislaus a Jesu Maria.”

79. J. Wegner, op. cit., p. 101.

80. *Positio* 40-41.

81. “Ego Stanislaus a Jesu Maria in saeculo Joannes Papczynski annorum viginti quinque facio meam professionem in Congregatione Pauperum Matris DEI Scholarum Piarum, et voveo Omnipotenti DEO, Patri et Filio, et Spiritui Sancto, ac Deiparae semper Virgini Mariae, et tibi R.P. Alexandro a S. Bernardo locum DEI tenenti pro. A.R.P. Generali Joanne a Jesu Maria, et omnibus Succesoribus eius legitime eligendis tria Vota Simplicia, Paupertatem, Castitatem, Obedientiam, et iuxta eam Peculiarem curam circa Puerorum eruditionem, secundum formam Brevis Pauli V in nostris Constitutionibus contentam.” *Scripta* 8.

The following words were later added on the aforementioned document next to the first name and the family name of the professed (*Joannes Papczynski*): Podgrodio Sandecensis — Diocesis Cracoviensis.

The certificate of the profession was published for the first time by Navikevicius in 1960. Navikevicius, *Append.*, 3* 4*.

82. The document confirming the Servant of God’s investiture on July 2, 1654, *Positio* 35.

83. *Positio* 44, 47.

84. A *scrutinium* took place on the following dates: January 12, 1658; July 18, 1659; July 6, 1660; A Book of the Scrutinies of the Novices and the Professed ... , 24-25, CAP, For. 0-6. No. 31. Na 81.

85. GAP, Reg. Rel. 73, d. 8 Dec. 1660.

86. The title of the register is as follows: *Polonia. Catalogus subiectorum Provinciae Poloniae ab origine Provinciae usque ad Annum 1660*; GAP, Reg. Prov. 56, Prov. Pol. in gen., n. 12; *Positio* 46.

87. The author writes: “non extant multorum anni, patria, et horum similia... non meae negligentiae, sed praeteritorum archivistarum, attribuendum erit.” *Positio* 46.

88. *Positio* 47.

89. HierCat, vol. IV, 213, 287; J. Nowacki, *Dzieje Archidiecezji Poznańskiej*, vol. II, Poznań, 1964, p. 107.

90. J. Wegner, op. cit., p. 84.

91. Arch. Secr. Vatic., Arch. Nunz. Vars. vol. 170.

92. J. Wegner, op. cit., p. 84.

93. Letter to the Warsaw Metropolitan Curia of May 26, 1966, ApostMIC, Inquis. Doc., n. 3.

94. Arch. Nunz. Vars., vol. 170, where, in the book “Expeditiones Petri Vidoni,” there are no entries between March 25, 1656 and July 2, 1657.

95. J. Bukowicz, MIC, Vice-Postulator in Poland, *Relatio* of June 18, 1967, ApostMIC.

96. *Positio* 45-46.

97. W. Konopczynski, op. cit., vol. II, p. 21.

98. W. Czaplinski, op. cit., p. 287.

99. M. Bogucka, op. cit., p. 313.

100. J. Tazbir, *Panowanie Wazow i epoka baroku*, in: *Zarys historii Polski*, ed. J. Tazbir, Warsaw, 1979, pp. 279-281.

101. GAP, Reg. Rel. 73, f. 19.

102. GAP, Reg. Prov. 57, Prov. Pol., Dom. Resso., n. 3.

103. Rzeszów, a city located on the Wisłok River, received its civic rights before 1354. Its population is over 100 thousand inhabitants. The former Piarist church and the college building are located in the center of the city on 3 Maja Street. The inscription on the building, which nowadays houses a museum, says that it was erected for the Order of the Sisters of St. Clare in the years 1612-1649 and belonged to the Piarists from 1654. The church under the invocation of the Holy Cross was built in the style of late Renaissance and received a Baroque facade in the years 1702-1707. Its interior is in the Rococo style of the middle of the 18th

century. The vaulting is decorated with stucco dating back to the 17th century.

104. Kraus 6, *Positio* 287.

105. J. Syganski SJ, *Historia Nowego Sacza*, vol. I, Lvov 1901, p. 123; W. Konopczynski, *Dzieje Polski Nowożytnej*, vol. II, London, 1959, pp. 32-33.

106. Kraus 174.

107. *Positio* 48.

108. Most likely Papczynski taught there already from the beginning of 1658 because the former instructor of rhetoric in Podoliniec, Michael Kraus, who had returned from Hungary on January 9, 1658, left for Rzeszow the day after his return and, in March of the same year, began to teach rhetoric and poetics in the newly opened Piarist college. Kraus, 177, 180; PP f. 364 r., where the title of his [Papczynski's] book (did not survive to the present times) is mentioned as: *Stanislai a Jesu Maria [...] Regina Artium seu Rhetoricorum Libri Sex traditi Podolinii in Lubomirsciano Collegio Anno Verbi Incarnati 1658vo etc.*

109. He was still there on July 6, 1660, (LibScr 25), but he was certainly gone after August 4, 1660. Ibid., 85.

110. *Positio* 48.

111. M. Bogucka, op. cit., pp. 315-316.

112. W. Czaplinski, op. cit., p. 289.

113. W. Konopczynski, op. cit., vol. II, p. 23.

114. E. Jarra, *Mysl społeczna o Stanisława Papczynskiego Zalozyciela Marianow*, Stockbridge, MA, 1962, pp. 44-45, 57.

115. *Informatio* (1990), 260-262, together with the note no. 75.

116. Kraus entered the Piarist novitiate in 1650, after he had already completed a course in philosophy. After his profession, he waited almost five years to receive the diaconate and to be ordained to the priesthood when he was transferred from Podoliniec to Rzeszow. GAP, Prov. Pol. in gen., n. 12 b; n. 25; Kraus 177; LibScr 19-23; Friedrich 39; *Positio* 50.

117. GAP, Prov. Pol. in gen., n. 25; *Positio* 50.

118. *Apologia* § 51; *Positio* 275.

119. Arch. Secr. Vat., Arch. Nunc. Vars. vol. 172.

120. HierCat, vol. IV, 288; vol. V, 418.

121. W. Sarna, *Biskupi Przemyscy obrzadku lacinskiego*, Przemysl 1910, P. II, 360-362; Bulinski, op. cit., vol. III, 275; M. Bartynowski, *Przemyska dyecezya lacinska*, PEK, vol. 33-34 (1914), 55a.

122. Letter by an archivist of the Episcopal Curia in Przemysl of November 20, 1964, ApostMIC, Inquis. Doc., n.2.

123. Document of the profession made by Ignatius of St. Francis Krzyskiewicz on May 1, 1661 in Rzeszow. *Positio* 52-53.

124. GAP, Reg. Rel. 73, s.d.

125. Ibid.

126. GAP, Reg. Prov. 57, Prov. Pol., Dom. Resso., n. 11, c; Familia Domus Rsesoviensis 1661. [ca m. Oct.], *Positio* 54.

127. *Positio* 55, C.

128. Ibid. 52.

129. Familia Domus Ressoviens[is] conscripta Anno Dni 1662. Die 19. Martij, *Positio* 55, D.

130. GAP, Reg. Prov. 57, Prov. Pol., Dom. Resso., n. 11, a.

131. Ibid., n. 11, b.

132. Nomina et Cognomina Frum in Polona Provincia degentium ut reperiuntur Die 11. Octobris Anni Mill.mi Sexcen.mi Sexag.mi Tertij, *Positio* 565, E.

133. GAP, Reg. Prov. 57, Prov. Pol. Dom. Varsav., n. 15; Familia Domus Varsaviensis 1665; Reg. Prov. 55, Prov. Hung., Dom. Privid., n. 4, a: *Familia Domus Varsaviensis Anno 1666*. 7 Decembris.

134. *Positio* 582.

135. PP f. 364 r.

136. LibScr 24-25, 81, 83, where Papczynski's presence in Podoliniec is marked on the following days: January 12, March 21, 1658; February 12, July 18, September 27, October 4, 1659; February 2, July 6, 1660.

137. *Positio* 48, 58-59.

138. Ibid., 47-49.

139. H. Lowmianski, ed., *Historia Polski*, vol. I, Warsaw 1958, p. 696; W. Sobieski, *Polska pod rzadami krolow elekcyjnych do Stanislawa Augusta*, in: *Polska, Jej Dzieje i Kultura*, Warsaw, s.d., vol. II, p. 105.

140. Kraus 191-192, where these events from 1660 and 1661 were

erroneously mentioned under the dates of 1659 and 1660.

141. *Ibid.*, 180.

142. Prodrumus, Ed. I-ma, Varsaviae, 1663, Corollarium, 11-17.

143. Prodrumus, Ed. II-a, Varsaviae, 1664, Dedication: “Illustrissimis et Exc.mis Dominis, I.D. Hieronymo Abbati Tynecen. et I.D. Alexandro Praefecto Pereiaslaviens. Comitibus in Wisnicz, et Iaroslav, Lubomirsciis, [...]. Secundam mei Prodrumi editionem Vestro nimini inscribo: [...] Pridem Vestrum fecistis hunc Prodrumum, cum eum diligenti studio scriberetis, diligentiore perdisceretis, diligentissimo ad praxim deduceretis. Ergo notum Vobis, et natum apud Vos admittite in sinus Vestros, [...].”

144. *Positio* 60.

145. *Ibid.*, 52.

146. Familia Domus Rsesoviensis 1661. [ca m. Oct.], *Positio* 54.

147. *Positio* 576. In the Polish translation by E. Jarra (from the 4th edition) under the title of *Introduction to the Queen of the Arts or an Outline of Knowledge for the Beginners in Rhetoric*, Rome, 1960. Father Papczynski’s intention was for this textbook to precede the complete work entitled *Regina Artium*. (“Prodrumum ipsa Regina sequi merito debebat,” *Apologia* § 52). The book was not published due to lack of assistance on the part of the superiors. Hence, the word *Prodrumus* is best translated as *Forerunner*.

148. Lived in the 4th century A.D., author of the work “Progymnasta rhetorica” which was used as a textbook even in the 17th century.

149. He wrote *Orator extemporaneus seu artis oratoriae breviarum bipartitum*, Vilnius, 1640, a work which was very famous at that time.

150. Sydry 46.

151. PP f. 385: *Prodrumus Reginae Artium sive Informatio Tyronum Eloquentiae auctore P. Stanislao a Jesu Maria Schol. Piar.* Editio quarta Cracoviae (no date); *Apologia* § 51, *Positio* 275.

152. Prodrumus, de II-a “Candido Lectori.”

153. He expressed this concern at the very beginning of his work in the words of the dedication directed to the Blessed Mother: “Doceas o purissima Sapientiae Genitrix et bene vivere et bene dicere” (p. [III]). *Positio* 591-592. Also, in the foreword (“Amice Lectori”) to the fourth edition.

154. The book was published under the title *Prodromus Reginae Artium sive Informatio Tyronum Eloquentiae Auctore Stanislao a Jesu Maria ex Scholis Piis*, Superiorum Permissu. Editio prima, Varsaviae, 1663, in-8-vo, IV-204 pp. (additionally 24 pp. Corollarium at the end), “apud Viduam et Haered. Petri Elert. S.R.M. Typographi.” Estreicher, op. cit., XXIV, 54; L. Picanyol SP, *Rerum Latinarum Scriptores ex Ordine Scholarum Piarum*, Romae, 1956, 196.

155. Editio secunda “Auctior,” Varsaviae 1664, Typ. Elert. (as in the first edition), in 16-o, Vi-230 pp. Plus 24 pp. Corollarium; Picanyol, op. cit., ibid.

156. The title of this edition was changed to: *Prodromus Rhetoricus sive Institutiones Rhetoricae*, Varsaviae, 1665, in 8-vo.

157. The fourth edition (“Typis Balthasari Smieszkowic S.R.M. Typ.”, in 8-vo, IV-192 pp. Plus 65 pp. Appendix et Corollarium) was published under the same title as the first and the second edition. Estr, loc. Cit.; *Positio* 147.

158. PP, art. 6. Z. <C>, 9. Z. <F>, 12.

159. *Musae Anconitae sive Epigrammaton libri IV Authore Carolo a S. Antonio Patavino*, Romae, 1674. Epigramm. Lib. III. “Heroicorum.” 245.

160. *Vita et scripta quorundam e Congr. Scholar. Piar*, 210.

161. PP ff. 189v-191v.

162. *Doctor Angelicus laudatus a P. Stanislao a Jesu Maria Clericorum Paup. Matris Dei Schol. Piarum Sacerdote 1664 die 7 martii*. Varsovia Typis Elertianis.

163. Sydry 48.

164. *Prodromus*, Dedication.

165. *Prodromus*, ed IV-a, Appendix.

166. *Familia Domus Rsesoviensis 1661*. (ca m. Oct.), *Positio* 54.

167. *LibScr*, p. 27, under the date of July 7, 1662.

168. Kraus 207-208.

169. *Ibid.*, footnote 170.

170. *Positio* 60.

171. “... privatis declamationibus inter communem refectionem.” *ConstSP*, P. III, C. VII, n. I.

172. *Prodromus* 49-57, where his sermon, preached “Rzeszoviae ad

Sodales Marianos” in 1661, is included; *ibid.*, 48.

173. J. Tazbir, *op. cit.*, p. 282.

174. *Laus Deiparae Mariae Virginis*, an. 1661, *Prodromus*, ed. IV, 62-70; *Positio* 593-599.

175. *Familia Domus Rzessoviensis conscripta Anno Domini 1662*, *Positio* 76.

176. GAP, Reg. Rel. 73, d. Junii 1663.

177. “Confessarius, Concionator, et Nostrorum Magister.” *Nomina, Status, Officia Domus Varsaviensis*, 16 Maij 1663, *Positio* 77; GAP, *Prov. Pol. Dom. Varsav.*, n. 14.

178. *Positio* 62.

179. *Prodromus*, Permission; Approval; Dedication.

180. Choynecki 29, where a notation was made that around November 1662 in Warsaw “iam post flagrationem pars magna Collegii perfecta est.”

181. In the academic year 1662/63, a course in rhetoric was not offered for there was no teacher (Magister Rhetorices) to teach this discipline; this function is not listed in the register of the Piarists in Warsaw, dated May 16, 1663; *Positio* 77.

182. The Piarists had obtained the right to teach rhetoric at their college in Warsaw as early as July 25, 1655, GAP, Reg. *Prov. 57*, *Prov. Pol., Dom. Varsov.*, n. 11, but the occupation of Warsaw by the Swedes (September 1655) and the burning of the college building (May 1656) prevented them from offering this course until 1663.

183. “... cuius [P. Stanislai] ego in Eloquentia Discipulum me esse profiteor et glorior.” *Positio* 78.

184. *Literae commendatoriae Ordinis Eremitarum Sancti Augustini*, Octobris 1667, *Positio* 122.

185. *Positio* 102.

186. *Ibid.*, 104-118.

187. *Ibid.*, 62.

188. *Nomina, Status, Officia Domus Varsaviensis*, 16 Maij 1663, *Positio* 77.

189. *Positio* 63-65; S. Papczynski, *Doctor Angelicus, Varsaviae* [1664?]; *Positio* 78 n, 3. 577, 586; Letters of recommendation [1667], *Positio* 124 n.;

Puncta circa PP. Piarum Scholarum [1669], n. 10, *Positio* 139.

190. *Positio* 123, 125.

191. ConstSP, P. III, c. VII, n. I.

192. "... ex suggestibus Ecclesiarum Varsaviensium... coram Rege Poloniae Joanne Tertio [Sobieski]." PP f. 165.

193. *Positio* 72; GAP, Reg. Cal. 25, Sect. 1: Lettere postulatorie... nn. 3. 4. 6; Sect. 4, p. 201.

194. *Positio* 64.

195. "Divini Verbi multis in locis condigna praedicatione." *Positio* 169.

196. *Positio* 420-421.

197. "... in Scholis Piis existens magnos fructu in [...] populo Divini verbi continua praedicatione ad amorem Dei accendendo protulit." PP ff. 132v. 173v; Caputi, op. cit., vol. II, P. § 2, f. 17r, speaking about Fr. Papczynski's great successes in converting people to the true faith through catechization on every holy day.

198. *Positio* 139.

199. S. Papczynski OIC, Orator Crucifixus sive ultima septem verba Domini Nostri Jesu Christi per R.P. Joannem Papczynski Presbyterum Polonum, Cracoviae 1670; Orator Crucifixus sive ultima septem verba Domini Nostri Iesu Christi, ed. C. Krzyzanowski, MIC, Varsaviae, 1998.

200. "Evangelicae praedicationis officium iis solummodo, qui bonae indolis et praeclarae virtutis specimen dederint." ConstSP, P. III, c. VII, n. I.

201. Sydry 50-51.

202. K. Lubecki, Glos Maryi. *Z dziejow Maryologii polskiej, Ateneum Kaplanskie*, 1912 (VIII) 41-48.

203. *Positio* 77.

204. "... provectoris aetatis, etsi fieri potest senex." ConstSP, *Regulae Confessariorum*, n. 9.

205. *Ibid.*, P. I, c. VII, n. III, a.

206. *Positio* 72.

207. *Ibid.*, 68

208. *Positio* 85; *Positio* 638, § 26. Anthony Pignatelli was the Apostolic Nuncio in Poland from May 29, 1660, till the end of May 1668. He was

born in 1615. After completing studies at a Jesuit college in Rome, he became prelate of Rome during the pontificate of Pope Urban VIII. In the fall of 1652, he was made Apostolic Nuncio in France and received the title of the Archbishop of Larissa. He remained in France until 1660. He then served as Apostolic Nuncio in Warsaw for eight years, after which Pope Clement IX transferred him to the imperial court in Vienna. In 1673, he became Secretary of the Sacred Congregation for Bishops and Religious. In 1675, he was nominated *Maestro di Camera*. In 1681, he became cardinal and somewhat later Archbishop of Naples. On July 12, 1691, he was elected to the See of Peter and assumed the name of Innocent XII. V. Meysztowicz, *De Archivio Nunziaturae Varsaviensis, Vaticani* 1944, Tabl. I; L. von Pastor, *Storia dei Papi della fine del MedioEvo*, vol. XIV, P. II, Romae 1932, pp. 419-422; ECat VII, 2526.

209. *Elementa ad Fontium Editiones*, VII, Romae, 1962, nn. 439, 461, 468, 470, 471, 478; Konopczynski, op. cit., vol. II, 51, 53.

210. *Positio* 78.

211. *Ibid.*, 67.

212. *Ibid.*, 63.

213. Kraus 5, *Positio* 290.

214. *Positio* 84; *ibid.*, 119-126.

215. "Theologicam Doctrinam tam bene collebat, ut [...] Dignissimus Praesul Pignatelli, qui eo tempore Nuntii Apostolici munere fungebatur, et postea ad Summum Pontificatum sub Nomine Innocentii XII sublimari promeruerit, eundem in suum Confessarium, cui mirum in modum deferebat, elegerit." PP f. 58r.

216. "... in servitiis moderni Sanctissimi Innocentii duodecimi Pontificis Optimi Maximi, olim versato." *Positio* 527

217. PP f. 109v, 132r-v, 173v, 316r-v.

218. "Haec per me relata audivi a nostris Patribus, tum ab Illustri Magnifico Vladislao Trzcinski Castellano Ravensi, qui novit in Vita Servum Dei, atque Epistolas a dicto Rege, et Nuntio scriptas ad Servum Dei ego ipse legi." PP 132 r-v.

219. *Positio* 67-68.

220. Pastor, op. cit., XIV, 2, pp. 423-425, 428-429, 507.

221. HierCat IV, 283, V, 418; PSB VII, 376, 378; PEK, vol. 13-14, 73. It says there that Gembicki, Bishop of Plock, usually resided in Warsaw; *Elementa*, VII, nn. 474, 505, 771, 852.

222. *Positio* 586.

223. *Ibid.*, 189.

224. VW § 57, *Positio* 684.

225. VW § 27, Wyszynski writes: "... tum Rex Joannes III. eum in suum Theologum praelegerat et in multis consilio eius utebatur," *Positio* 672.

226. *Ibid.*, footnote 41; DeVen 4^{to}, in: APS f. 30r; *ibid.*, 11-mo, f. 30v; ZS ("Znaki swiatobliwosci"), [8]. DW, Ann. 3, f. 18r; *Positio* 692, § 76, footnote 152.

227. J. Buba, *Patronka Warszawy*, in: *Pijarzy w kulturze dawnej Polski*, collective work, Cracow, 1982, p. 41.

228. A. Riccardi, *Storia dei Sanctuari piu celebri di Maria Santissima sparsi nel mondo cristiano*, Milano, 1840, pp. 314-318; S. M. Grazyna of the Blessed Mother the Mediatrix, S.M. Gizela of the Immaculate Heart of Mary, Roman Szymczak, *Z dawna Polski Tys Krolowa. Koronowane wizerunki Matki Bozej 1717-1990*, Szymanow, 1990, pp. 365-368.

229. J. Buba, *Pijarzy w Polsce, Nasza Przeszlosc XV* (1962) 17-18; Malej-Ziella, *Polonia Mariana, La Madre di Dio* 33 (1966) n. 6, 16-18.

230. J. Buba, *Patronka Warszawy*, op. cit., p. 43.

231. F. K. Kurowski, *Pamietniki miasta Warszawy*, II, 116; J. Buba, *Patronka Warszawy*, op. cit., p. 44.

232. "In 1916, the Prussian occupying authorities allowed the church on Długa Street to be restored to its Catholic origins. In January of 1917, the process of removing the Byzantine elements and restoring the former architecture began under the supervision of architect Oscar Sosnowski. The church was consecrated by Bishop Gall on March 12, 1933, and designated as a cathedral for the Field Bishop. The church was later bombed amidst the uprising of 1944. The walls that survived were secured and, through the efforts of the Field Curia, the church was returned to use again." *Ibid.*, 46.

233. *Ibid.*, 45-46.

234. S.M. Grazyna et al., op. cit., p. 367.

235. J. Buba, *Patronka Warszawy*, op. cit., p. 46.

236. C. Wyszynski, *Quaedam Annotationes...*, in : DW Annal. 3, f. 15r.

237. Alegiani, *Posnan. [...] Positiones et Articulos*, in: APS 5, f. 6 v; *Positio* 69, footnote 5.

238. The work of rebuilding the church lasted about ten years. Bulinski, op.cit, vol. III, p., 324.

239. F. Giedroyc, *Mor w polsce w wiekach ubieglych*, in: *Kronika lekarska*, Warsaw, 1899, chapter 1650-1663; Kraus, pp. 203, 205, 225; GAP, Reg. Rel. 36, <A>, 52 nn. 1-3; 53, n. 2, where this mention was made: “obiit peste” with regard to four Piarists in Warsaw in 1661 and 1662 (“in Autumno”).

240. VW § 111, 2-a Imago, *Positio* 711.

241. “Maria de Gratis stella salutaris.” J. Buba, op. cit., *Nasza Przeszlosc* XV (1962) 1718; W. Hahn, *Pijarski teatr szkolny w Polsce*, *ibid.*, 200.

242. *Positio* 71.

243. *Ibid.*, 80.

244. We know that Fr. Wenceslaus set out from Cracow to Rome on February 18, 1665 (Kraus, 261). We suppose that his journey from Warsaw to Cracow lasted about ten days and that he stayed only a few days in Cracow.

245. Kraus 5, *Positio* 290.

246. *Ibid.*

247. Protestatio § 2, 3, *Positio* 129.

248. *Positio* 72, also footnote 1.

249. ConstSP, P. II, n. II, no. 130; p. 94: “Regulae Praefecti Scholarum.”

250. *Positio* 72, also: footnote 3.

251. G. Santha, *P. Camillus Scassellati, Rector Collegii Nazareni et Tertius Ordinis Scholarum Piarum Generalis (1610-1678)*, *EphCal* 30 (1961) 254-255.

252. Caputi III, 7 (2), f. 88r-v (GAP, Hist. Bibl. 5): *Positio* 73, footnote 2.

253. *Positio* 84.

254. *Ibid.*, 73.

255. Caputi, GAP, Hist. Bibl., 5, vol. III, pars 7 (2), ff. 88v-89r, *Positio* 84.

256. It must be said that this letter did not have the status of an official document because the Diet of 1666 was broken off and none of its legal acts were published. They cannot be found in any printed collection of

legal acts of the Kingdom of Poland, and the document that is of interest to us cannot be found there, either.

257. Caputi, op. cit., III, 7 (2), f. 89.

258. Ibid., f. 89v.

259. *Positio* 74.

260. VF § 21, *Positio* 637. Leporini writes: “Per decennium circiter in assiduis laboribus Religiosis, et Scholasticis, multorum simul Officialium Concionatoris, Professoris, Procuratoris curam, ac Personam gerens, indefesso animo bono communi incumbibat.”

261. Navikevicius 77.

262. GAP, Reg. Cal. 25: “Letterae Postulatoriae dei Principi per la Causa del Santo. — S. J[osephus] C[alasantius] N. 1 a 77,” nn. 2, 3, 4, 6, 10, 38; Sect. 4, 191. 198-201; Reg. Cal. 32.

263. Giovanni Carlo Caputi, *Notizie Historiche*, manuscript, ca 1675, GAP, Hist. Bibl. 5, vol. III, pars 7 (2), ff. 88v- 89r; *Positio* 84.

264. GAP, Reg. Cal. 25, Sect. 4, p. 64: “Ad 29 Gennaro 1666 venne una lettera da Varsovia dal Padre Stanislao di Gesu Maria al P. Gio. Carlo [Caputi] di S. Barbara con una lettera de Principe Lubomirski al Papa [...]”

265. Fragment of a letter by Fr. S. Papczynski , dated January 16,1666, to Fr. Caputi, Postulator of the Piarists, *Positio* 81.

CHAPTER III

AT THE CROSSROADS

Misunderstandings

The variety of duties that Fr. Stanislaus Papczynski fulfilled in the Order of the Piarist Fathers points to his extraordinary personality. It would seem that such a talented religious, who served his congregation in so many important areas and who lived such a profound spiritual life, would be appreciated and accepted by all the members of the community. Yet, during the time of Fr. Papczynski's most intense activity in the congregation, a conflict began to grow between him and some of his confreres. He suffered much unpleasantness from it. But suffering is an inescapable part of human life and sometimes the only key to the understanding of things that matter in life, why should it spare Fr. Stanislaus, then? The misunderstandings began in 1664 and concerned religious observance.

In Defense of Religious Observance

The lowering of the standard of religious life usually takes place in connection with a general decline of religious life, and in those days it was far from perfect. Poland was going through a period of religious and political changes. It was a time of tumultuous events, material poverty affected a large part of the population, churches and monasteries were being destroyed. This chaos affected the spiritual life of the faithful, including that of religious. The crisis did not spare the Piarist Fathers, either. Perhaps the fact that the congregation was only in its early stage of development could serve as some justification. Its spirit was not yet fully formed, which was particularly noticeable in Poland. For ten years (1646-1656), the Piarists did not have rights as a religious order and existed as a community whose members lived a life much different from the one defined by religious

constitutions. The newly established Polish Vice-Province (1662) needed directives from both the German Province and from the Piarist Curia in Rome. It was not easy to maintain close contacts between the houses because of the distances and the turbulent times. It took three weeks for correspondence from Warsaw to reach Rome. Letters between these two cities could be sent only twice a month.¹ All these circumstances must be taken into consideration in order to understand the difficulties that the Piarist Congregation was experiencing during Fr. Papczynski's stay there.

Father Stanislaus was deeply dedicated to the spirit of their founder, Fr. Joseph Calasantius, and shared many of his attributes. He was fascinated by his spirit of piety and penance, dedication to the neediest, and to those who were spiritually neglected. Influenced by the founder's saintly life, he had great veneration for Divine Providence, the Lord's Passion, the Eucharist, and the Blessed Virgin Mary. He also imitated Fr. Calasantius's ideal of strict religious observance and utter poverty.² He was animated by the spirit characteristic of reformers of religious life. Papczynski was influenced not only by the founder of the Piarists but also by St. Peter of Alcantra,³ a reformer of the Franciscans, recently beatified at that time, and by St. Teresa of Avila, canonized in 1622. All of them were characterized by the spirit of great personal mortification and the pursuit of religious renewal, and greater strictness and asceticism in their respective religious communities.⁴

Father Stanislaus was not alone in his pursuit of stricter religious observance. The same spirit animated other members of the Polish province of the Piarists⁵, and they preserved it even after Fr. Papczynski's departure from them.⁶ When Papczynski speaks in his *Apology* about the relaxation of the former religious observance by the Piarists, he mostly emphasizes the relaxation with regard to the ideal of utter poverty. He loved this ideal so much that he wrote a special apology in its defense.⁷ In 1671, when he was asking to be accepted again by the Piarists, two of the conditions that he set forth at that time regarded the ideal of poverty.⁸

It should be indicated here that many data regarding this period of Fr. Stanislaus's life come from the history of the Polish province of the Piarist Fathers written by Kraus. We should not, however, accept everything that Kraus wrote about Fr. Papczynski. He was, after all, Papczynski's opponent, and it must have been difficult for him to write about Fr. Stanislaus objectively. Hence, there are many malicious, ironic remarks and unfounded accusations against Fr. Stanislaus in his writing. Kraus calls those who supported Fr. Papczynski's views regarding religious observance "a party of Stanislavites" and his methods of operation — a "scheme" and a "conspiracy." Yet, there was no conspiracy, but only an attitude and a desire to introduce religious observance while respecting all the legal requirements.⁹ The other side, whose members included M. Kraus, W.

Opatowski, F. Haligowski, and perhaps some other Piarists — all of them proponents of a more relaxed style of religious observance — did not constitute any formal organization, either. There were two groups then: the “observants” and the “laxists.” Fr. Papczynski bemoaned this situation when he wrote in *Apology*:

“Both, the antipathy and the liking, particularly forbidden, were spreading widely in the Pious Schools, so much so that one could often hear: I am the supporter of Peter, and I am the supporter of Paul. Matters were evaluated not according to the requirements of justice but according to individual preferences and likings. This practice assumed such proportions that the most worthy men were “honored” by persecution only because, by rightly following the stricter observance, they did not condone the frivolity and, indeed, the pride of others.”¹⁰

As we speak about the conflict between Fr. Papczynski and some of his confreres, we must avoid exaggeration because the conflict did not last long and was limited only to a few people. Apart from the conflict regarding the religious observance, some misunderstandings concerning the realm of the administration also emerged.

The Election of Superiors

The Superior General of the Piarists, Fr. Camillus of St. Jerome Scassellati (1659-1665),¹¹ authorized Fr. Jacob Wezyrka, the Superior of the Polish Province (1664-1665),¹² to call a provincial chapter in order to elect, according to the constitutions, two delegates to the general chapter which was to be held in Rome. In his letter of May 10, 1664, he also sent instructions as to how the provincial chapter and the local chapters (during which delegates to the provincial chapter¹³ should be elected) should be held. According to the laws of the Congregation of the Piarist Fathers, “A provincial chapter should be held every three years in order to elect delegates to the next general chapter and to discuss and formulate the decrees and proposals regarding matters of future development within the province.”¹⁴

At that time, the Polish Province (erected in 1662) included three houses: in Warsaw, Podoliniec, and Rzeszow.¹⁵ Each house had the right to elect one delegate who, together with the Rector, would represent that house at the provincial chapter.¹⁶

In his official letter, sent out in the middle of June 1664 to the Piarist houses in Poland, Fr. Wezyrka summoned the provincial chapter for August 1664 to Podoliniec. The local chapters were held at the beginning of July. At the local chapter held in Warsaw, Stanislaus Papczynski was elected a delegate to the provincial chapter.¹⁷

Since the law obliged the delegate to present motions and petitions of the members of his house at the provincial chapter, Fr. Stanislaus called a meeting during which the Piarists from the Warsaw house signed one such motion. It was a proposal regarding the election of the Provincial Superiors in the territory of the province and not in Rome. The proposal was in agreement with the canons of the Council of Trent and with Pope Alexander VII's breve.¹⁸ According to the guidelines of the Council of Trent, the superiors of religious institutes should be elected in secret ballots.¹⁹ Pope Alexander VII's breve²⁰ sent to the Piarists on January 24, 1656, allowed religious to elect provincial superiors in the provinces themselves.²¹

In order to gain broader support for the proposal issued by the Warsaw house, Fr. Papczynski sent letters about this matter to the other houses of the Polish Province. This did not meet with the approval of Fr. Opatowski, Rector of the Warsaw house, who later accused Papczynski at the provincial chapter of organizing secret meetings and sending "inflammatory" letters. This was the cause of much unpleasantness that Fr. Papczynski experienced at that chapter held in Podoliniec between August 24 and August 31, 1664. Father Opatowski's influence was quite evident there, and he did have the ability to convince people to support causes that were not necessarily valid. However, due to Fr. Stanislaus's efforts, the chapter unanimously accepted the motion made by the Piarists of the Warsaw house and sent a petition about this matter to the general chapter.²²

Father Papczynski's presence at this chapter is confirmed by the records, in which Stanislaus of Jesus Mary is mentioned as one of the participants.²³ His signature, along with the signatures of other members of the chapter, can be found at the end of the minutes of the chapter.²⁴

The proposal regarding the election of all superiors in the territory of the Polish Province was sent to Rome and discussed at one of the first sessions of the new General Council chaired by Fr. Cosmas Chiara, Superior General (1665-1671), and approved by the Superior General with the objection of his council. Due to the lack of consent of the General Council, the aforementioned proposal had no further effect.²⁵ Nonetheless, the Superior General gave an oral response to the Polish delegates to the General Chapter, stating that the Piarists would be allowed to elect all the superiors of their province during the next provincial chapter in Poland, but that right to approve them would be reserved by the General Council. With regard to the election of the provincial superior, the delegates would be allowed to present three candidates, from among whom the General Council would select one to become the superior of the province. It was in this form that the Superior General's response was attached to the decrees of the chapter of the Polish Province.²⁶

We can only imagine Fr. Papczynski's surprise then when, after the

General Chapter, the superior of the Polish Province was once again elected in Rome. On May 21, 1665, the General Council chaired by Fr. Cosmas Chiara appointed Fr. Wenceslaus Opatowski Provincial Superior of the Polish Province.²⁷ This caused new tension and ended with an admonishment for Fr. Stanislaus.²⁸ Perhaps he allowed others to convince him that the time to elect the superiors of the province at provincial chapters had not come yet. A period of relative peace, which lasted about a year and a half, followed.

A Thorny Path

Provincial Opatowski's Evasions

The second matter of argument between Fr. Papczynski and his superiors was an issue of the future provincial chapter. According to the requirements of the Piarist constitutions, such a chapter should have been held in the summer of 1667.²⁹ But Provincial Superior Opatowski and his council sent a request to the Superior General in May of that year requesting a dispensation from summoning that chapter. As he tried to justify his request to postpone the chapter to a later date, Fr. Opatowski cited the unrest in the Kingdom of Poland and the potential dangers threatening travelers.³⁰ But this was simply a prevarication for, in fact, it was only towards the end of August 1667 that the Republic of Poland was threatened by an invasion, after 100 thousand Turks in alliance with the Tartars and led by Doroszenko began a march across Ukraine towards Poland. The invasion caused some trouble in the country in September; on September 20th the residents of Rzeszow began to flee the city.³¹

According to Kraus the fear of the invasion was the main reason behind the request to postpone the provincial chapter.³² It seems strange, however, since the request was sent as early as April of 1667 when the invasion could have been anticipated but did not yet constitute a real danger. In the summer, the situation did not really change and the alleged "unrest" and "dangers" did not prevent Provincial Opatowski from visiting all the houses of the province in August of 1667.³³ It is, therefore, quite obvious that the alleged unrest in the Kingdom of Poland was only a pretext not to hold a provincial chapter in August of that year.³⁴ That is why Papczynski had a reason to suspect that by requesting the aforementioned dispensation, his superiors in Poland only wanted to prolong their terms in office.³⁵ His dissatisfaction with the fact that the same people were superiors all the time was quite justified under those circumstances. Their conduct simply could not be tolerated any longer.³⁶ Obviously driven by their own ambitions,³⁷ they

were standing in the way of a legitimate event, i.e., a provincial chapter.

In response to such criticism, Provincial Opatowski sent a circular to all the houses of the province towards the end of July, in which he informed his subordinates that a provincial chapter was not being planned for the year 1667, but should anyone wish that a chapter be held, he should write to the Superior General and ask his authorization to summon the chapter.³⁸

The letter from the Provincial Superior was also read by the Piarists at the Warsaw house who, after an animated discussion, made a decision to send a collective letter to the Superior General, asking his permission to hold a provincial chapter.³⁹ In response to the letter sent by the Piarists from Warsaw around July 20th, the Superior General, Fr. Cosmas Chiara gave his permission (on August 20, 1667) to hold a provincial chapter in Poland.⁴⁰ At that time, Fr. Papczynski was substituting as Rector for Fr. Wezyrka who was gravely ill.

Towards the end of July 1667, Provincial Opatowski arrived in Warsaw together with a member of his council, Michael Kraus, to conduct a canonical visitation. According to a later statement by the chapter, there was some confusion among the Piarists in Warsaw, but they adhered to their views despite Opatowski's persuasion and warnings.⁴¹ Towards the end of the visitation, in the first week of August 1667,⁴² the Provincial Superior sent a letter to the Superior General with a list of candidates for the office of the superior of the province and for the offices of the rectors, so that the Superior General might either appoint new superiors for the next three years or approve the current superiors and allow them to continue in their offices.⁴³ He also wrote about the difficult situation brought about by Fr. Stanislaus,⁴⁴ who was soon summoned to Rome.

Summons to Rome

Father Stanislaus was summoned to the Eternal City by Cosmas Chiara, the Superior General, in two letters sent to the Provincial Superior, Wenceslaus Opatowski.⁴⁵ The first one of them was in response to the letter from the Piarists of the Warsaw house sent about July 20, 1667. The Superior General wrote his letter on August 20, 1667. At that time, he gave Fr. Opatowski his authorization to hold a provincial chapter in Poland. Father Opatowski received the letter on September 20th. Therefore, on September 27th, when he arrived in Warsaw to set the date of the next provincial chapter together with his councilor, Fr. Wezyrka, he could have also told Papczynski that he was being summoned to Rome.⁴⁶ The next day, Fr. Opatowski sent a letter from Warsaw to the rectors of the houses, announcing the upcoming provincial chapter.⁴⁷

The second letter, in which Superior General Chiara summoned Fr.

Papczynski to Rome, was written to Fr. Opatowski in the middle of September 1667, in response to the information regarding Fr. Papczynski, sent from Warsaw to Rome around August 9th. Father Opatowski received this letter from the Superior General in the middle of October and, a few days later, notified Papczynski. Thus, the latter, writing his *Protestatio* before he set out from Warsaw to Rome at the end of October 1667, may have mentioned the first and the second summons to the Eternal City there.⁴⁸

It should be stated clearly that it was Fr. Opatowski who persuaded the Superior General to summon Fr. Papczynski to Rome, because he wanted to prevent Papczynski from participating in the upcoming provincial chapter in Poland. It is almost certain that Fr. Stanislaus would have been elected again as a delegate of the Warsaw house to the provincial chapter. But the order to leave for Rome before the meeting of the local chapter (at which the delegate would be elected) automatically excluded him from the list of candidates for a delegate, thereby depriving him of every chance to participate in the provincial chapter. With bitterness, he wrote in *Protestatio* that his superiors ordered him to go to Rome because they were afraid that he would become “an advocate of the most just cause,” i.e., that he would make them “give an account” of their stewardship; they were also afraid that he might “reveal some conspiracies.”⁴⁹

Father Stanislaus received the order to go to Rome in the spirit of perfect obedience and self-denial.⁵⁰ Before he set out on his journey, he obtained letters of recommendation⁵¹ and, as has been mentioned above, wrote his *Protestatio Romam abeuntis*. Father Papczynski began this solemn statement with the following words:

“I, a sinful man, by the name of Stanislaus of (the Most Holy Names) Jesus Mary, born in Podegrodzie in Sandetia, of Polish descent, summoned to Rome twice by the letters written to our Provincial Superior, Fr. Wenceslaus of the Most Holy Sacrament, by our Superior General, Fr. Cosmas of Jesus Mary, accept this order with utmost reverence, humility, readiness, and resignation, only for the love of my God and my Lord Jesus Christ, for the honor of the Most Holy Virgin and my Lady as well as for the love of my patron saints, guardian angels, and the entire heavenly court.

“I intend to fulfill the order given to me on September 27, 1667, most perfectly and according to God’s will. I offer up to my Lord and my God, in unity with the obedience and the merits of Our Lord Jesus Christ, the Most Holy Virgin, and other saints, the fatigue of this entire journey, the hardships, discomforts, burdens, thoughts, prayers, words, conversations, deeds and works, calamities (and my death itself, should it come), [in gratitude] for all the benefits that I have received, [in reparation] for my sins, [as a prayer] that calamities be turned away from my homeland, for those who persecute me

and my institute, for my benefactors, especially those still living, for my friends and enemies. It is my only desire that God be glorified by my journey undertaken out of obedience just as He was glorified by the journeys of Abraham, Jacob, and Joseph, by the obedience of all His creatures, by the work, fatigue, teaching, persecution, and the Passion of my Lord Jesus Christ, by the sorrow and pain of the Most Holy Virgin Mary, by the obedience of His angels and servants.”⁵²

We do not know when exactly Fr. Papczynski left for Rome. Kraus writes that, having set out from Warsaw, Papczynski remained in Cracow during the time of the provincial chapter (November 7-12, 1667).⁵³ Therefore, he probably left Warsaw towards the end of October and then set out from Cracow in the middle of November 1667.

While he was in Cracow, Fr. Stanislaus probably stayed at the Piarist house at Kazimierz, which was not yet a part of Cracow at that time but, rather, a separate town. The Piarists established their house there in 1664 thanks to the generosity of Canon John Markiewicz of Cracow, professor of Law at the Cracow Academy, who had bequeathed them with a tenement house called “kamienica Sipiowska” near the parish Church of St. Jacob and the Skawinska Gate. The church does not exist today and the street is called Skawinska. The benefactor of the Piarists had to hide his identity under a different name, so that he would not risk the displeasure of his colleagues from the university concerning his involvement in moving the Piarists to Cracow. The Piarists did not have their own church at Kazimierz. There was only a hospice there. They did not have their own house of studies, either, but participated in lectures in theology offered by the Dominicans, the Carmelites, and the Pauline Fathers. Towards the end of 1673 or at the beginning of 1674, they partially moved to Cracow where they had purchased a tenement house on Sw. Jana Street, located between the Florian Gate and the Slawkowska Gate. Soon they completed their move to Cracow and gave up their residence at Kazimierz. The present Piarist church was built in the years 1718-1728.⁵⁴

Accusations at the Provincial Chapter

The Superior General of the Piarists authorized Provincial Superior Opatowski to summon the provincial chapter in Poland in 1667. On September 28, 1667, Opatowski sent out a circular to the rectors of all Piarist houses in the province, in which he announced that the chapter would be held on November 7, 1667, in Podoliniec and ordered them to hold local chapters, at which delegates representing the particular houses could be elected. In his letter, the Provincial Superior indicated that a delegate to the

provincial chapter should have been professed for at least seven years and ordained to the priesthood for at least three years. Apart from the rector of the house and the delegate, no one else was to participate in the provincial chapter. Those who chose to break this order were to be punished by detention or other methods decided upon by the Provincial Superior (how easily punishments were meted out at that time!).⁵⁵ It was possible, however, to submit proposals to the chapter, either in writing or through the rector or the delegate of the house.⁵⁶

In his letter of August 20, 1667, the Superior General reminded Fr. Opatowski that any issues that are not provided for by their constitutions should not be discussed at the upcoming provincial chapter. He also warned him that should the members of the chapter discuss matters that were not for them to decide, their decisions would not be approved by the General Council.⁵⁷ The Superior General sent this admonishment to the Piarists of the Polish Province so that, by chance, they would not dare to elect their superiors at the upcoming provincial chapter according to their request presented at the last chapter, which he had approved. Perhaps he was afraid of the consequences of that decision.⁵⁸ We know from Kraus, who participated in that chapter as a rector of the Rzeszow house and was also the secretary of the chapter, that the Superior General's instructions were ignored, and a petition was sent to him with a request that Fr. Opatowski, elected by the majority of the votes,⁵⁹ be approved in the office of the Provincial Superior for the next three years. Respecting this decision made by the provincial chapter, the General Council approved Fr. Wenceslaus Opatowski as Provincial Superior of the Polish Province on March 20, 1668.⁶⁰

A Journey to Rome

It has been mentioned above that before Fr. Papczynski set out for Rome, he had obtained letters of recommendation. These are important testimonials of his sanctity at that time, and they have the value of documents.⁶¹

Father Stanislaus Hipolit Bugaisky, Superior of the Augustinian monastery, wrote in his letter of recommendation dated October 1, 1667, that Fr. Stanislaus Papczynski enjoyed the love, friendship, and benevolence of their order and that he was known for the sanctity of his life.⁶² Father Francis Mielzynski, Guardian of the Franciscan monastery in Warsaw, wrote in his letter of October 1, 1667, that Fr. Stanislaus was a model of perfection in his congregation.⁶³ Father Albert Grabiecki of the Dominican monastery in Warsaw, former superior of the monastery, Doctor of Theology (*magister*), in his letter of October 3, 1667, gave a very favorable testimony regarding Fr. Stanislaus's religious life and sanctity. Joining him in the

ardent commendations were other Dominicans: Fr. John Jangulewski, Vicar of the monastery, Fr. Hiacynth Wloszynowski, magister and preacher, Fr. Sebastian Losiecki, lector of the Sacred Theology, and Fr. Gaspar Klonowski, the first professor of Philosophy.⁶⁴ But it was Fr. Francis Wilga, Superior of the Camaldolese monastery at Gora Krolewska (today Bielany) who recommended Fr. Papczynski in a very special way in his letter of October 6, 1667. He wrote about Fr. Stanislaus's virtue, which was as inseparable from him as a shadow from every person, and about his worthy life as a religious. He called Papczynski an unshakeable column of his religious order and its special ornament. He recommended him as a religious filled with the spirit of the founder of his congregation.⁶⁵

The documentary value of the testimonials contained in these letters of recommendation is great, indeed, because Fr. Papczynski maintained close contact with all of these aforementioned religious orders in Warsaw. He was often invited to preach at their churches, and the superiors of these orders knew him very well. He shared a special bond of friendship with Fr. Wilga. It was in his monastery that Fr. Stanislaus sought peace and solitude.⁶⁶

Supplied with these letters of recommendation, Fr. Papczynski set out on his journey from Warsaw to Rome towards the end of October 1667. He did stop at Kazimierz near Cracow for a brief period of time and resumed his journey to the Eternal City in the middle of November 1667.

Several weeks in the Eternal City

After a long and tiring journey at an unfavorable season of the year, the Polish pilgrim arrived in Rome around Christmas of 1667. He waited long at the gate of the city, but, at dusk, one of the soldiers took him to the Piarist residence at St. Pantaleonius's house.⁶⁷ He had to wait there again because the Superior General, notified of his arrival, had him wait at the door for a quarter of an hour. In Fr. Papczynski's opinion, the Superior General was consulting with his councilors as to how to receive the troublesome pilgrim.⁶⁸ He, in turn, surprised by such treatment, was ready to seek shelter for the night at some inn. Yet, in the end, he was received kindly and stayed at the monastery for several weeks, surrounded by loving confreres. When he began to inquire about the reason why he had been summoned to Rome, he was told that he had been denounced before the Superior General as a "firebrand in the province." At that time, he explained the reasons behind his struggle for religious observance in Poland. The Superior General accepted his explanations with understanding and, after a consultation with his council, gave Fr. Stanislaus permission to return to his province.⁶⁹

Caputi mentions that the Superior General decided to send Papczynski back to Poland because Fr. Stanislaus wanted to turn to the Holy See with a

request that various issues in the Piarist constitutions be regulated and settled. The Superior General and his council feared that such an appeal might stir up unrest in the congregation.⁷⁰ However, just as Fr. Stanislaus began to prepare to return to Poland in the middle of January 1668, the records of the provincial chapter in Poland held in 1667 reached Rome, along with a letter in which a demand was made that Fr. Stanislaus be severely punished by the Superior General and his council as a destroyer of the peace in the Polish Province.⁷¹ In view of this, the Superior General felt morally obligated to change his decision; sending Papczynski back to Poland did not seem appropriate at that point. According to Kraus, the only reason why Papczynski was able to avoid monastery prison, galleys, or banishment, was that he managed to gain the support of Poles who were staying in Rome at that time and who had a lot of influence.⁷² Due to their intercession, the Superior General decided to send Papczynski to one of the houses of the German Province of the Piarist Fathers, namely to Nicolsburg in Moravia, for a while.⁷³ One of Fr. Papczynski's defenders before the Superior General was Canon Jerome Ruszocki of Cracow.⁷⁴ Father Stanislaus wrote that the Superior General, in the presence of Canon Ruszocki, promised to send a visitator to Poland and told Papczynski that in Nicolsburg he would receive the Superior General's permission to return to his province.⁷⁵ Father Papczynski bitterly remarks that the Superior General did not keep any of these two promises.

Father Stanislaus left Rome for Nicolsburg towards the end of January 1668 and after several weeks arrived at the appointed place.⁷⁶

Return to Warsaw

Three months had passed since Fr. Stanislaus arrived in Nicolsburg and the promised permission from the Superior General to return to Poland still had not come. At that point, Fr. Papczynski asked Fr. Charles of St. Mary Pessau, Provincial Superior of the German Province,⁷⁷ for permission to go to Poland to collect his writings that he had left at the Warsaw monastery.⁷⁸ In this situation, Fr. Pessau allowed Fr. Stanislaus to make this journey. Based on what Kraus wrote as well as on some statements made by Papczynski himself, it can be surmised that he was given permission to leave "for a certain period of time" and not for good. Father Stanislaus set out for Poland at the beginning of May 1668, and promised to return to Nicolsburg as soon as he had settled his affairs in Warsaw.⁷⁹ He wrote later in his *Apology* that had it not been for the German Provincial Superior's permission, which was granted to him by God's decree, he would have never seen Poland again, which some of his adversaries were predicting as they

sneered at him during his absence.⁸⁰

In the middle of May 1668, Papczynski arrived in Cracow having covered the distance of about 320 kilometers. In Cracow, he stayed at Kazimierz, from where he wrote to the Provincial Superior, Fr. Opatowski, to inform him about his arrival and his intention to go to Warsaw for a period of one month or as many months as will be pleasing to God.⁸¹ He arrived in Warsaw as early as May 26th. Within a period of time shorter than a week, he covered the distance of almost 300 kilometers and reached the Piarist house during a Holy Mass in honor of St. Philip Neri, around eight o'clock in the morning. The next day, in order to collect his thoughts and spirit distracted by the hardships of his journey, he went to Lowicz (80 kilometers away from Warsaw), where the Piarists had opened a new house on May 10, 1668.⁸²

When the Provincial Superior, Fr. Opatowski received Fr. Papczynski's letter with the news of his return, he immediately set out for Warsaw, hoping to either find Papczynski still in Cracow or to get to Warsaw ahead of him. In his journey, he was accompanied by Fr. Francis Haligowski, Vice-Rector in Podoliniec, who was to become the next Rector of the Warsaw house, after Fr. Jacob Wezyrka had died on April 23, 1668. In his letter, in which he announced his decision about the re-election of Fr. Opatowski to the office of Provincial Superior, the Superior General also issued an order regarding Fr. Stanislaus. He said that, if the latter should leave the Piarist house in Nicolsburg without permission and come back to Poland, he should be thrown into a monastery prison. Father Opatowski wanted to fulfill this order as soon possible.⁸³ He pursued Fr. Stanislaus tenaciously and arrived in Warsaw on June 2, 1668. He met him three days later after his return from Lowicz. The meeting of these two adversaries was stormy.

In reaction to Opatowski's aggressiveness, Papczynski stated that he did not recognize him as Provincial Superior any longer. His reasons for this were not only personal. He told Opatowski that he had testified under oath before the Superior General and his council that Opatowski had committed an offence which rendered him unfit to hold his office and that he [Papczynski] was surprised that the Superior General approved him [Opatowski] in the same office again.⁸⁴

What was Fr. Opatowski's offence? He violated the breve of Pope Paul V of September 1606 and the breve of Pope Alexander VII of July 8, 1660. Opatowski was guilty of violating these two breves because he did not inform the Holy Officium that Br. Augustine of St. Adalbert fulfilled the duties of a priest without being ordained.⁸⁵ According to the aforementioned breves, such a violation resulted *ipso facto* in the offender being stripped of any church honors, religious offices, the right to vote, and deemed perpetually unfit for all the above.⁸⁶ Therefore, it was quite obvious to Fr.

Papczynski that Fr. Opatowski held the office of the Provincial Superior illegally.⁸⁷ In his opinion, Fr. Opatowski's election during the provincial chapter in 1667 and later in Rome in 1668 were both invalid.

Father Opatowski did not respond to the charges brought forward by Stanislaus Papczynski and ordered him to leave the Polish Province within 24 days.⁸⁸ Father Papczynski was ready to comply with the Provincial Superior's order "for the sake of peace," but, as he wrote, he was held back by the priests from the Warsaw house, ready to leave with him.⁸⁹

After a few more dramatic episodes, a kind of armistice between Father Papczynski and the Provincial Superior followed. Papczynski promised to be obedient to him only on the outside, reserving the right to morally object to him as to an illegally elected superior.

Opatowski accepted this kind of "obedience" in the hope of restoring peace at the Warsaw house. He promised to reveal his "illegality" and allowed Papczynski to remain in Warsaw.⁹⁰

Mutual Accusations

The atmosphere in the Polish Province of the Piarist Fathers remained tense. It was the result of a mutual lack of trust. People clashed and conflicts erupted very easily. Many hasty judgments and accusations were made.⁹¹ One such situation occurred when Fr. Papczynski was accused of opening a letter addressed to the Superior General.

In the summer of 1668, Fr. Stanislaus allegedly opened a letter in which Fr. Sigismund of St. Joseph Baranowski, a Piarist from Warsaw,⁹² sent a certain amount of ducats⁹³ to the Superior General, Fr. Cosmas Chiara. The ducats in question were supposed to be inside a sealed letter to Br. Jerome of St. Peter and St. Paul Wolski⁹⁴ in a separate envelope addressed to the Superior General. Around the same time, Fr. Stanislaus, too, sent a letter to Br. Wolski, and it was in that letter that mention was made about Br. Jerome receiving the money. There is nothing surprising in the fact that Fr. Stanislaus and Br. Jerome exchanged correspondence. They spent two years together in Rzeszow where Wolski was Papczynski's student, and it was also in Rzeszow that Wolski later spent the first year of his novitiate. They met again during Fr. Papczynski's stay in Rome.

As a consequence of the aforementioned accusation, the General Council of the Piarist Fathers issued a decree on August 23, 1668, ordering that Fr. Stanislaus be put in a monastery prison.⁹⁵ It is amazing that such a decision was made without any proof of his guilt, without waiting for the results of the investigation that had been launched in this matter by the very same decree. Ultimately, it turned out that Fr. Stanislaus was innocent, for there are no sources confirming that the investigation was indeed conducted and

that the punishment imposed upon him for the alleged offences was carried out. Evidently, the accusations proved to be false.

Yet another event disturbed the peace of the Warsaw house at that time. This time it was a conflict between Stanislaus Papczynski and Francis Haligowski.

Father Haligowski was Fr. Papczynski's most unfriendly adversary and the author of his entire tragedy, i.e., leaving the Piarist Congregation.⁹⁶ He was probably one of those who "trampled the laws of nature"⁹⁷ When Fr. Stanislaus did not accept certain proposals that Fr. Haligowski once made, he began to harass him.⁹⁸ The conflict intensified during the academic year of 1668-1669 when Fr. Papczynski brought a charge against the Rector claiming that he had allowed a certain young man to take up residence at the Piarist house, which was in conflict with the Piarist statutes.⁹⁹ Papczynski decided to speak up in this matter, even though he knew that his strained relations with Rector Haligowski would be threatened even further.¹⁰⁰

The Piarist constitutions forbade the students to remain at school after classes.¹⁰¹ Since this regulation was often ignored, the General Chapter of 1637 forbade any lay person to reside at Piarist houses.¹⁰² The General Chapter of 1659 allowed certain lay benefactors to stay at Piarist monasteries with the permission of the superiors in Rome.¹⁰³ It does not seem that such permission included young people. In 1661, when a question of whether to allow a young lay man to board at the Piarist house in Warsaw arose, the General Chapter strongly objected to it.¹⁰⁴ Father Francis must have been well informed about this issue, for he had been transferred to Warsaw at the beginning of 1661.

Father Stanislaus's protest before the Rector was to no avail. It only made the Rector angry. When Papczynski went to Fr. Haligowski's cell with the admonishment, he was forcibly removed from the room. But, when he turned to the Superior General with this matter, Fr. General issued an order forbidding young lay people to live at Piarist monasteries. He most likely meant the monasteries in Poland.¹⁰⁵ During his canonical visitation of the house in Podoliniec on September 19, 1669, Provincial Superior Opatowski, too, forbade the Piarists to receive strangers, regardless of the reason, without the Superior General's permission.¹⁰⁶ This was undoubtedly a result of Fr. Stanislaus's struggle for religious observance in the life of his community.

Yet another occasion when the conflict between Fr. Papczynski and Rector Haligowski manifested itself was the election of Michael Korybut Wisniowiecki as the King of Poland on June 19, 1669. The Rector of the Warsaw house was visibly irritated when Fr. Papczynski, upon receiving news of the election, rang a bell as a sign for all the Piarists to sing the hymn *Te Deum laudamus*¹⁰⁷, without first consulting with Haligowski. In spite of

this, he still ordered Fr. Stanislaus to write a panegyric in the king's honor, hoping to obtain the king's favor for the Piarists in this manner. At that time, Papczynski was the only Piarist at the Warsaw house who was up to such a task. He set about it with great enthusiasm and soon the panegyric was ready for publication. But Rector Haligowski did not want it to be published under Papczynski's name. Papczynski accepted his superior's decision and the panegyric was published anonymously. Five days after the election, it was given to King Michael on behalf of the Piarist College in Warsaw as their gift and homage to the king.¹⁰⁸

Papczynski thought that Rector Haligowski violated the Piarist constitutions when he ordered that the panegyric be published anonymously. At that time, the Piarist constitutions required that the name of the author be revealed on printed publications, indeed, they forbade anonymous publications or such that were signed only by a pen-name.¹⁰⁹ Papczynski's previous works were published under his own name: *Prodromus* in 1663, *Doctor Angelicus* in 1664, and *Panegyris Lyrica* in 1666.¹¹⁰ But human jealousy and ill will that reveal themselves so easily in an atmosphere of a conflict surfaced once again.

A Conflict with the Jesuits

During Fr. Stanislaus Papczynski's stay at the Warsaw house, a conflict between the Jesuits and the Piarists had been going on for some time. The Jesuits were making efforts to obtain permission to open their own college in Warsaw. Standing in their way was a privilege granted to the Piarists by King Ladislaus IV in 1642 which forbade opening any colleges in Warsaw other than those run by the Piarist Fathers.¹¹¹ The said privilege was further confirmed by King John Casimir in 1655.¹¹² A college run by the Jesuits in Warsaw would create serious competition for the Piarists. Therefore, they objected to this plan in every possible way. Defending their privilege, the Piarists entered the path of the law and appointed Fr. Papczynski to represent them.

It was a difficult and delicate task for Fr. Stanislaus because there existed many bonds between him and the Jesuits. He studied in their schools for several years: first in Jaroslav, then in Lvov, and, finally, in Rawa Mazowiecka.¹¹³ He had great appreciation for this religious order and maintained friendly contacts with its members.¹¹⁴ But his good relations with the Jesuits did not prevent Fr. Stanislaus from opposing those of them who acted to the detriment of the Piarists. At the order of his superiors,¹¹⁵ he defended the privileges obtained by his religious order in Warsaw.

The day when the Jesuit College in Warsaw was to be opened was

approaching and Papczynski sent a protest on behalf of his religious institute to the Apostolic Nuncio. When the Nuncio referred him to Bishop Wierzbowski in this matter, Papczynski obtained a letter from Bishop Wierzbowski on September 3, 1668, forbidding the Jesuits to open their school in Warsaw.¹¹⁶ But the Jesuits were unbending and, taking advantage of the *interregnum* after King John Casimir's abdication on September 19, 1668, they opened their school, having sent their own protest to the Ordinary, the Apostolic Nuncio, and to the General Curia of the Piarist Fathers. The Piarists, in turn, sent a protest to the state authorities, but they did not manage to obtain an order that the Jesuit College should be closed. The conflict between the two religious orders was intensifying, which was reflected in many publications. It was in this very arena that Fr. Papczynski was involved, on the side of the Piarists, although it must be said that he was not the only one.¹¹⁷

The conflict intensified even more when the Warsaw Piarists learned at the beginning of 1669 that the Jesuits had obtained an order from the Holy See forbidding anyone to take any actions against them in Warsaw. Rumors also circulated that the *Inibizione* forbade the Piarists to run their own school. Later, the superiors of both orders attempted to resolve their quarrel with the assistance of Bishop Wierzbowski and Nuncio Maressotti.¹¹⁸ Ultimately, the Warsaw Piarists were called to end the confrontation.¹¹⁹ The conflict continued even though both orders were tired of it and tried to bring it to an end. At that time, Fr. Oliva, the Superior General of the Jesuits, received a report from his confreres in Poland entitled *Puncta circa PP. Piarum Scholarum*, which listed all actions by the Piarists against the Jesuit College in Warsaw in ten points.¹²⁰ In the first nine points, the Warsaw Piarists were being accused of carrying out various attacks against the Jesuits but no facts or names were mentioned. Father Papczynski was involved in some of these actions, too. He was attacked openly and by name in the tenth point of the report.¹²¹ In a conversation with Fr. John Charles of St. Barbara Caputi, a representative of the Superior General of the Piarist Fathers, Superior General Oliva complained that Fr. Stanislaus in particular, attempted to discredit, in speech and writing, the actions of the Jesuits in Warsaw. Father Caputi explained that Fr. Stanislaus had been provoked to these "harmful excesses" by a certain Jesuit, a Pole, who circulated flyers among the nobility, in which he claimed that the Piarists were not professed religious but lay priests, and that people should not give them alms, only some bread, to support them.¹²²

The conflict continued and both the Jesuit General Curia and the Piarist General Curia, continued to receive letters from Poland with ever new polemical writings. Then the negotiations began. On February 22, 1669, at a general congregation of the Piarist Fathers, a decision was made to write

to the Provincial Superior in Poland and his subordinates and to instruct them to avoid any controversy in connection with the fact that the Jesuits were opening their school in Warsaw.¹²³ On the same day, Superior General, Fr. Cosmas Chiara, sent a decree to the Piarists in Poland instructing them to refrain from any actions against the Jesuits.¹²⁴ The negotiations lasted till the beginning of March 1669 and ended with two decrees issued simultaneously by the General Superiors of both orders announcing their reconciliation.¹²⁵ Accepting the orders and decrees from Rome, Fr. Francis Haligowski stopped attacking the Jesuit College in Warsaw, which also released Fr. Stanislaus from undertaking any further actions in this matter. Later, the Jesuits from Poland, gathered at their Provincial Chapter, informed Fr. Caputi that the decrees sent from Rome to Poland by the General Superiors, Fr. Oliva and Fr. Chiara, were being respected by both sides, that the Jesuits and the Piarists in Warsaw made peace, that they forgave one another everything and were living in peace.¹²⁶

Cleared of the Accusations

Even though Fr. Papczynski supported the Rector of the Warsaw house in the conflict with the Jesuits, the conflict between him and Fr. Haligowski continued. Unable to find any other way out, Fr. Stanislaus turned to the Apostolic Nuncio Marescotti towards the end of June 1669, and asked for his assistance in solving the problems of the Piarist house in Warsaw. The Nuncio promised to conduct an apostolic visitation to investigate Fr. Haligowski's actions but did not go through with it. Nevertheless, he ordered Provincial Superior Opatowski to investigate this matter. In response to this demand, Fr. Opatowski arrived in Warsaw in July of 1669, conducted a visitation, and issued a memorandum at its conclusion on July 20, 1669, in which he stated that Fr. Stanislaus should not be considered a firebrand in the province because, in everything he did, he was guided by zeal for a just cause. Finally, he threatened to punish anyone who should dare to call Fr. Papczynski a firebrand.¹²⁷

The memorandum issued by the Provincial Superior was signed by him and two of his assistants, Fr. Francis Haligowski and Fr. Adalbert Siewierkiewicz. It should be added that it was issued not at Fr. Papczynski's request, but at the Apostolic Nuncio's order, which was indicated in its title and which is evident from Papczynski's own statement in *Apologia*.¹²⁸ In this manner, the decision of the Provincial Chapter of 1667, accusing Fr. Stanislaus Papczynski before the Superior General of being a "firebrand," was undermined by official testimony. The fact that this testimony was not supported by the Provincial Superior's sincere, personal conviction as to the legitimacy of Fr. Stanislaus's attitude in the conflict with his superiors, is a

different matter altogether. Papczynski was quite aware of this anyway, but was himself convinced that no one could, with a clear conscience, accuse him or try to prove that he had acted to the detriment of his congregation. The testimony of the Provincial Superior and his assistants gave Fr. Stanislaus a measure of personal satisfaction and was a kind of rehabilitation after such a long and painful struggle for a just cause.

Father Opatowski's order not to call Fr. Papczynski a "firebrand, instigator, and a traitor of the congregation" may have been respected within the province, but was of little significance in the future and did not contribute much to improving the relations between Fr. Papczynski and his superiors.¹²⁹

Departure from the Piarists

Efforts to Obtain a Release from the Vows

The memorandum issued by the Provincial Superior of the Piarist Fathers in Poland did not remove all the animosity towards Fr. Papczynski. It did not even restore peace in the province because, quite contrary to Papczynski's intentions, conflicts between two opposite camps of the Piarists continued to erupt. Even though Fr. Stanislaus did nothing to provoke such conflicts, nonetheless, as a proponent of strict religious observance, he, quite unintentionally, initiated clashes between those who attacked him and those who came to his defense. Seeing the harm that all of this was doing to his community, Papczynski finally decided to leave the congregation in order to preserve peace in the province. Therefore, around August 15, 1669, he sent a request to the Superior General, Fr. Cosmas Chiara, to be released from his vows and from the oath of perseverance in the Congregation of the Piarist Fathers. At the same time, he asked Nuncio Marescotti to support his cause before the Superior General. We do not know what the nuncio's response to this request was.¹³⁰

When the Piarists of Polish descent, especially those from Rzeszow, learned about Papczynski's intention to leave the congregation, they began to write letters to him with ardent pleas to stay in the congregation and promised to defend his good name.¹³¹

Father Chiara received Fr. Papczynski's request in the middle of September 1669. He did not have the authority to give his subordinates dispensation from their simple vows, therefore, on October 4, 1669, he forwarded Papczynski's request, along with eight or ten similar ones, to the Sacred Congregation for Bishops and Religious and waited for the appropriate authorization.¹³²

At Kazimierz

In the middle of September 1669, Fr. Stanislaus made a trip from Warsaw to Kazimierz near Cracow. He wanted to participate in the celebrations connected with the coronation of King Michael [Korybut Wisniowiecki], which was to take place there on September 29, 1669. However, his main goal was to supervise the publication of the fourth edition of his textbook of rhetoric *Prodromus Reginae Artium*, which was, indeed, published in Cracow in the winter of 1669/1670.¹³³ It seems that Fr. Stanislaus's departure was convenient for both Provincial Superior Opatowski and Rector Haligowski as it gave them an opportunity to remove Fr. Papczynski from the Warsaw house.¹³⁴ The Provincial Superior intended to transfer Papczynski to Rzeszow, anyway, and, for the time being, allowed him to remain in Cracow after the king's coronation, so that he could supervise the publication of his textbook of rhetoric.¹³⁵ Meanwhile, Fr. Stanislaus was awaiting a response from Rome. Since it had not come, he wrote another request to the Superior General in the middle of October.

The Pope's *Breve*

At that time, an important legal act was issued, which was of great importance to the future of the Piarists and Papczynski himself. Pope Clement IX, in his breve of October 23, 1669, entitled *Ex iniuncto nobis*, restored the former privileges to the Piarists and raised them to the rank of an order with solemn vows.¹³⁶ But no member of the congregation could be forced to move from simple vows to solemn vows, and those who did not want to remain in the congregation could leave it. However, the pope did not specify in his breve what the appropriate procedure should be and under whose jurisdiction the members waiting to be released from the simple vows were. After the breve had been issued, each member was obliged to profess the vows again if he wanted to remain in the community. Soon after, on December 9, 1669, Pope Clement IX died, and this matter was never clarified.

Father Papczynski had no reservations about the solemn vows, but since he intended to leave the Piarists, he took the opportunity and, on December 20, 1669, sent yet another request to the Superior General to be released from the obligations imposed by the simple vows.¹³⁷ If we read the response to this request, which Fr. Papczynski received from the General Curia of the Piarist Fathers, we discover that Papczynski wrote to the Superior General saying that he did not want to belong to an institute which he described as a "new order with solemn vows," that he did not intend to take solemn vows and did not want to stay with the Piarists while remaining in simple vows.

Therefore, he reiterated his request to be released from the Order of the Piarist Fathers through which he would become a diocesan priest subordinate to the local bishop. It seems that his superiors in Rome did not understand that Papczynski had intended to place himself under the jurisdiction of the Ordinary of Cracow even before he received a dispensation from his vows and from the oath to persevere in the congregation. He revealed this intention in his letter to Provincial Superior Opatowski, dated December 11, 1669.¹³⁸

Father Angelo of St. Dominic Morelli, the Superior General's first assistant, gave Fr. Papczynski a response on behalf of the General Council, dated February 8, 1670. He wrote that in order for Fr. Stanislaus to obtain a dispensation from his vows and from the oath of perseverance, he should send a request to the Holy See via the General Curia. He added that such a request would not be considered until after the election of Pope Clement IX's successor.¹³⁹

While he was waiting for a response from Rome, Fr. Stanislaus, assured by experts in church law that, having taken only simple vows he was no longer subordinate to the Piarist superiors, placed himself under the jurisdiction of Andrew Trzebicki, Ordinary of Cracow (†1679), in whose diocese he had remained since September 1669.

Under the Bishop's jurisdiction

Kraus writes that after the promulgation of the pope's breve *Ex iniuncto nobis* (of October 23, 1669) in the Polish Province,¹⁴⁰ Fr. Papczynski made a statement before a notary of the public that he was no longer obliged to be obedient to the Piarist superiors and to adhere to the rules and regulations of this institute and that he wanted to place himself under the jurisdiction of the local Ordinary and to be subordinate only to him.¹⁴¹ Father Stanislaus made such a decision in order to be able to wait in peace for the dispensation from his vows and the oath of perseverance.¹⁴² In view of the fact that the former congregation of the Piarist Fathers with simple vows became an order with solemn vows, he believed that he was no longer subordinate to the superiors of that order and could place himself under the jurisdiction of the local Ordinary.¹⁴³ Meanwhile, the Congregation of the Piarist Fathers, in a decree of November 8, 1669, stated that its professed members in simple vows remained under the jurisdiction of their Piarist superiors even though the congregation became an order with solemn vows.¹⁴⁴ Nonetheless, the later papal breve of October 18, 1670, clearly demonstrates that Fr. Papczynski correctly interpreted his legal situation when he claimed that he was no longer subordinate to his religious superiors and that he had every right to place himself under the jurisdiction of the local Ordinary.

Papczynski was not alone in his interpretation of this issue and had a few serious authorities supporting him. Before he made his decision, he had consulted with some Jesuits, Dominicans, Discalced Carmelites, and other experts from among both the diocesan and religious clergy. All of them concurred with the legal justification of his decision to place himself under the jurisdiction of the Ordinary.¹⁴⁵ Therefore, around Christmas 1669, Fr. Stanislaus submitted a letter to Andrew Trzebicki, Ordinary of Cracow, in which he asked to be accepted under his protection and jurisdiction.¹⁴⁶ In the last days of December, he received what he had asked the bishop for. The bishop issued a document, which defined the legal circumstances and conditions, under which he received Fr. Papczynski under his protection and jurisdiction. Two other Piarist seminarians residing at Kazimierz, Bernard of the Lord's Passion Krupski and Casimir of the Holy Angels Paszakowicz, placed themselves under Bishop Trzebicki's jurisdiction together with Fr. Stanislaus. There were three seminarians at that time who wanted to place themselves under the jurisdiction of the Bishop of Cracow, but we do not know the name of the third one. We know that a seminarian by the name Angel of the Holy Angels Czechnic was staying at Kazimierz at that time, but we do not know whether he also placed himself under the jurisdiction of the Ordinary. At any rate, he was not under his jurisdiction in April of 1670.¹⁴⁷ Papczynski later denied Kraus's allegation that he had persuaded the Piarist seminarians to leave their congregation. He claimed that he did just the opposite; he tried to persuade them to take solemn vows.¹⁴⁸

Abduction

The new year of 1670 began very dramatically for Fr. Stanislaus Papczynski. The Provincial Superior, Wenceslaus Opatowski, disregarding the legitimacy of Fr. Papczynski's decision to place himself under the jurisdiction of the Ordinary, decided to subordinate him to his own authority by force. He prepared the entire action very carefully, asking the civil authorities for assistance. He obtained the help of Vice-Prefect John Tworzyanski of the Lublo castle (today St. Lubovna, where only the ruins of the castle survived, 16 kilometers away from Podoliniec). Opatowski first wanted to offer Papczynski a transfer from Kazimierz to Rzeszow, Podoliniec, or to one of the houses in the German Province. Should he refuse, he would place him in the monastery prison as punishment for disobedience. In order to carry his plan out, he retained a carriage from the castle and two guards. Around January 8, 1670, he arrived in Kazimierz (about 150 kilometers away from Podoliniec). Having left the guards at an inn, he made his way to the Piarist residence in an empty carriage, supposedly on some other matter. After a while, he asked to see Fr.

Stanislaus. In a lengthy conversation, he tried to persuade him to abandon his decision and to move to Rzeszow or Podoliniec. When Papczynski said that he wanted to remain at Kazimierz, that he was no longer obliged to be obedient to the current Piarist superiors because he did not take solemn vows, and that he was a subordinate of the local Ordinary, Opatowski ordered him to leave the residence at Kazimierz. When Papczynski responded that he was actually staying in the diocese of his bishop and would be obedient only to him, Opatowski summoned the guards, abducted Fr. Stanislaus, had him tied up, and took him to Podoliniec.¹⁴⁹

In his later account of this incident, Fr. Papczynski recalled the particularly cruel manner in which Provincial Opatowski treated him at that time. The incident took place on January 9, 1670, a snowy and frosty day.¹⁵⁰ Opatowski abducted Fr. Stanislaus unexpectedly, so he was insufficiently dressed for the weather. With the help of two Russian Orthodox guards, he placed him in a covered carriage and took him to Podoliniec (well over 100 kilometers away from Cracow), along a road leading through the mountains. According to Fr. Stanislaus, the carriage was a covered sled, but Bishop Oborski claimed that it was a carriage without a roof. Kraus explained this inconsistency by saying that at first the roof of the carriage was up, but later, on the road outside Cracow, it was pulled down, so that the passenger could sit more comfortably.¹⁵¹ This was a dubious kindness towards the abducted, for Fr. Stanislaus, frozen to the bone, almost lost his life then, the more so that he was struck on the back by a thill and badly wounded. This is what Fr. Papczynski himself wrote about this abduction: “The Provincial Superior put me in a carriage with a roof (...) he transported me, half dressed, in severe winter weather, for almost twenty miles and almost killed me during the trip by a strike with a thill on my neck. In Podoliniec, he kept me locked in a cell even though I was sick. When I asked to receive the Sacrament of Extreme Unction, he forbade that. He forbade anyone to come to me even though I was close to death.”¹⁵² At the time, when Fr. Stanislaus was abducted, Br. Casimir was at a philosophy lecture at the Dominicans. The other brother, Bernard, witnessed the abduction. Unable to go through the door, he jumped over the wall near the well and ran to the Dominicans to inform Br. Casimir and the fathers there that Fr. Stanislaus had been abducted, brutally tied up like a criminal, and taken away. He repeated all of this to the Bishop’s Curia.¹⁵³

At the Monastery Prison in Podoliniec

The cruel treatment during his abduction and travel to Podoliniec made Fr. Stanislaus gravely ill, and it was in such a condition that he was thrown

into a house prison there. Father Papczynski later wrote about those events saying that he was so ill at that time that he asked for the Sacrament of the Sick to be administered to him, but Fr. Opatowski refused his request and forbade anyone to visit the prisoner. He forbade Papczynski to write a letter to the Superior General and to the Cardinal Protector. He treated him worse than some tyrants treat their victims.¹⁵⁴

After he had locked up Fr. Stanislaus in the monastery prison, Fr. Opatowski wrote to the Superior General, Fr. Cosmas Chiara, in the middle of January 1670, to inform him about the whole incident. But he did not reveal the true motives behind Fr. Papczynski's abduction, i.e., the fact that the latter had placed himself under the bishop's jurisdiction and refused to move from Kazimierz to another Piarist house. Opatowski gave the following reasons: 1) Fr. Papczynski's perseverance in his refusal to recognize the legitimacy of Fr. Opatowski's election to the office of the Provincial Superior by the General Council, which did not have the right to elect the superiors of the provinces; 2) spreading a view that, according to the breve *Ex iniuncto nobis*, each professed member in simple vows could leave his religious house and move to his family home; 3) Fr. Papczynski's claim that the Piarist houses were under the jurisdiction of the Ordinary; 4) spreading other pernicious views.

Father Opatowski's accusations against Fr. Papczynski were either fictitious or biased. The issue of the legitimacy of the superiors and their election had already been discussed before. Regarding the second accusation, none of the documents states that it was in this very manner that Fr. Papczynski interpreted the papal breve. After its promulgation, he himself did not leave his religious house and did not advise his confreres at Kazimierz to do it, either. Attributing the claim that the Piarist houses were under the jurisdiction of the local Ordinary to Fr. Papczynski is also inaccurate. He may have only claimed that, according to the constitution issued by Pope Urban VIII on June 21, 1625, those religious houses that had fewer than twelve members were under the jurisdiction of the local bishop. The Piarist residence at Kazimierz was, indeed, such a house because only six religious lived there at the beginning of 1670. Regarding the last accusation, charging that Papczynski was spreading some pernicious views, we do not really know what views the accuser had in mind. It should be also kept in mind that many slanderous opinions about Fr. Stanislaus were being spread at that time, and he himself spoke about them only in general terms.¹⁵⁵

Father Opatowski's letter to the Superior General with the information about Papczynski's incarceration reached Rome around February 20, 1670. It immediately became a subject of the discussion held during a session of the General Council on February 22, 1670. Based on the accusations presented in the letter (and mentioned above), a decree was formulated, in

which the Provincial Superior's decision to lock up Fr. Stanislaus in the monastery prison was approved and he [the superior] was ordered to put Fr. Papczynski on trial for those and other offences. In the second part of the decree, Fr. Charles of St. Mary Pessau was nominated Visitor General to the Polish Province and charged with the mission of investigating Fr. Stanislaus's cause.¹⁵⁶ The aforementioned visitation took place only during the summer of 1670.

Father Papczynski's painful experiences during this period revealed his great virtue and the strength of his spirit, which is evident in the conclusion of his *Apology*: "I am not saying, my dearest brothers, that they should be ashamed (for I do not desire anybody's shame) of such hatred for me, of having broken the laws so many times, and of giving me so many reasons (many of which and the gravest of which I will not even mention) that have contributed to my decision to leave your community. Rather, I pray that they repent. I am justly suffering for my sins, and what are you to expect? From me [you can expect] — a true love with which I want to be animated. From God, who knows what is in our hearts and souls, [you can expect] — a judgment. I humbly bend my knees before His goodness as I offer my prayers for you. Please, do the same for me, so that He might forgive us, as we ask His forgiveness for one another. And should He want to punish us, for He is just, may He do it here [on earth], rather than somewhere else."¹⁵⁷

At the Monastery Prison in Prievidza

The news of Fr. Papczynski's abduction reached the Bishop's Curia in Cracow on the same day.¹⁵⁸ Soon after Br. Bernard Krupski, an eyewitness to the abduction, prepared a written account of the whole incident and later gave Fr. Papczynski its draft copy.¹⁵⁹ When the news from the Piarist residence reached the Curia, Ordinary Andrew Trzebicki was probably away, for it was only on February 16, 1670, that he wrote a letter to Provincial Superior Opatowski, in which he defended Fr. Papczynski and expressed his indignation at such a disrespect for the bishop's authority. He demanded that Fr. Stanislaus be returned to Cracow due to the fact that he had placed himself under the jurisdiction of the local Ordinary.¹⁶⁰

Opatowski, who had made so many efforts to put Fr. Papczynski out of action, did not intend to meet the bishop's demand. In order to be able to act more freely, he transferred Fr. Stanislaus to the Piarist monastery in Prievidza in Hungary, thereby removing him from the area under the jurisdiction of the Bishop of Cracow. The scenario was similar to the one before — two soldiers again accompanied the prisoner in a covered cart. Father Stanislaus was to remain in Prievidza until a response from the Superior General, releasing him from the Piarist Order, should come.

Meanwhile, Fr. Opatowski continued to accuse him in various houses in order to create a dislike for him among the confreres.¹⁶¹

The Piarist monastery in Prievidza was their new foundation, subordinate to the Polish Province at that time,¹⁶² but located beyond the borders of the Diocese of Cracow.¹⁶³

Even though Fr. Stanislaus was moved outside the borders of the territory under the jurisdiction of the Ordinary of Cracow, Provincial Opatowski did not completely ignore the person of Bishop Trzebicki. In January of 1670, he wrote to him a letter of explanation which was delivered by his representatives, Fr. Francis Haligowski and Fr. Joachim Goralevic.¹⁶⁴ The Provincial Superior's deputies informed the shepherd of the diocese about the entire incident, and Fr. Haligowski later wrote a letter to the Provincial Superior to give an account of the mission that he had been entrusted with.¹⁶⁵

All these efforts did not convince Bishop Trzebicki, and he continued to demand that Fr. Stanislaus be sent back to Cracow. When his new demands remained without a response,¹⁶⁶ the bishop turned to the Superior General of the Piarist Fathers. The latter refused to meet the bishop's demand in a letter full of accusations and imputations directed at Fr. Stanislaus Papczynski.¹⁶⁷

Having traveled over 240 kilometers in a cart guarded by two soldiers,¹⁶⁸ Fr. Papczynski arrived in Prievidza on January 28, 1670, and was thrown into prison again.¹⁶⁹ At that time, Fr. Paul of the Birth of the Most Holy Virgin Frankovic, a Croatian from Hungary, eight years older than Fr. Stanislaus, was Rector of the monastery.¹⁷⁰ It seems that both confreres, Frankovic and Papczynski, had not had an opportunity to get to know each other well before, which explains the fact that Fr. Frankovic was not involved in Fr. Papczynski's struggle for religious observance. Anyway, after Fr. Papczynski's arrival in Prievidza, Fr. Haligowski wrote a letter to Fr. Frankovic, which included many false accusations directed at Fr. Stanislaus, asking the Rector in Prievidza not to allow Fr. Papczynski to take solemn vows even if he should ask for permission to take them.¹⁷¹

It does not seem possible, however, that Fr. Papczynski, during his lengthy stay in the monastery prison, considered the possibility of remaining at the Piarists and taking the solemn vows. We only know that he was very ill at that time and that he experienced a certain interior crisis ... which could be presumed from the fact that, in the face of death, he wrote a letter to the Superior General, Fr. Chiara, in which he declared his readiness to ask for forgiveness.¹⁷²

In February of 1670, the seminarians from Kazimierz (Casimir and Bernard) also wrote to the Superior General about the great injustice that was done to Fr. Stanislaus.¹⁷³

Father Stanislaus's stay at the monastery prison in Prievidza ended on March 22, 1670.¹⁷⁴ How did this happen?

Release

Father Papczynski was released from the monastery prison in Prievidza upon the personal intervention of Nicholas Oborski, Auxiliary Bishop of Cracow, before Rector Frankovic. Later, Bishop Oborski wrote about it humbly saying that Fr. Stanislaus was released from captivity by Divine Providence.¹⁷⁵ The witnesses in the Information Process testified, quoting information received from people who knew Fr. Papczynski personally, that it was Bishop Oborski who obtained Papczynski's release from the monastery prison since he was innocent.¹⁷⁶

We do not know how Bishop Oborski managed to do it. He probably wrote directly to Fr. Frankovic, citing his own jurisdiction over Papczynski. Father Frankovic must have come to the conclusion that the violation of Bishop Trzebicki's jurisdiction due to Fr. Papczynski's abduction must have been a result of some misunderstanding and, therefore, with clear conscience, allowed Papczynski to return to Cracow.

The Superior General of the Piarists, Fr. Chiara, reacted very strongly to the news of Fr. Papczynski's release. Having been inaccurately informed that Fr. Papczynski had escaped from Prievidza ("fugam arripuisti"),¹⁷⁷ he ordered him (on May 10, 1670) to return to Prievidza immediately and threatened to excommunicate him if he should disobey this order. When he learned later how the release was obtained (i.e., that it was legal), he demanded that Fr. Opatowski throw Fr. Frankovic into monastery prison for having released Fr. Stanislaus on his own. But the Provincial Superior did not follow this order, for he had great respect for the Rector in Prievidza.¹⁷⁸

At the Benedictine Fathers in Tyniec

As he was returning from Prievidza to Poland, Fr. Papczynski stopped for a while at the Benedictine Abbey in Tyniec, 9 kilometers away from Cracow.¹⁷⁹ From there, he wrote a letter to his two confreres, seminarians from Kazimierz, announcing his prompt arrival.¹⁸⁰ As he handed the letter to a messenger, he told him to deliver it only to the addressees. But the messenger did not succeed and the letter was intercepted by Fr. Joseph Warzecha, President of the house at Kazimierz. Guided by prejudice, Fr. Warzecha drew a false conclusion that Fr. Papczynski must have escaped from the monastery prison because he arrived so suddenly, in secrecy, and proceeded with great caution. Therefore, he immediately informed Fr. Opatowski, who, in turn, sent a message to the Superior General. The Superior General, convinced that the information he received was true,

ordered that Fr. Stanislaus be locked up in prison again, threatening him with punishments that were usually imposed upon religious who tried to run away. In connection with this matter, he prepared two letters. In the first one, he ordered Papczynski, to return to the prison in Priedviza no later than within twelve days, under the penalty of excommunication (*ipso facto*) and under the threat of other penalties imposed on runaways, renegades, and rebels.¹⁸¹ In his second letter, the Superior General stated: since Papczynski did not follow the previous orders, “the penalty of excommunication reserved for him [for such an offence] is being imposed.”¹⁸²

Before the Church Tribunal

After a four-day stay in Tyniec, Papczynski arrived in Cracow on Holy Wednesday, April 2nd.¹⁸³ Without waiting for Fr. Stanislaus’s release, Bishop Trzebicki, Ordinary of Cracow, had earlier summoned the perpetrators of his incarceration (i.e., Provincial Superior Opatowski and Fr. Joseph Warzecha, President of the house at Kazimierz, who cooperated in the abduction) before the Diocesan Tribunal. They were both summoned to appear before a church court because they had wrongfully deprived Fr. Stanislaus of his freedom, who, as a professed member in simple vows was then no longer under the jurisdiction of the Piarist superiors since their order had become an order with solemn vows. Rather, he remained under the protection of his new church superior, i.e., the Ordinary of Cracow, to whom the Piarist residence at Cracow was also subordinate. After his release, Papczynski himself accused Provincial Superior Opatowski of cruelty and recalled the torment that he had put him through during the abduction from Kazimierz and incarceration in Podoliniec. The trial took place during four sessions and lasted almost five months, i.e., from the middle of January till the beginning of June 1670.

At the last session, the bishop’s delegates decided to hand the entire matter over to the Holy See and to wait for the decision of the Sacred Congregation.¹⁸⁴ Later, the Ordinary of Cracow sent a request to the Holy See asking for a ruling in this matter. Father Papczynski, in turn, sent a memorial to the Superior General, Fr. Chiara, on June 7, 1670. The said memorial was addressed to the Sacred Congregation of Cardinals and, according to the instructions given by Fr. Angelo Morelli, was to serve as a basis to obtain a release from the Congregation of the Piarist Fathers granted by the Holy See.¹⁸⁵

The Bishop’s Testimony

After the conclusion of the last session of the Diocesan Tribunal, Fr.

Papczynski asked Bishop Nicholas Oborski to prepare testimony, which would be a summation of the entire trial.

The bishop did prepare such testimony, and it constitutes an important piece of evidence of Fr. Stanislaus's innocence. The reverend author shared the conclusions that the tribunal reached after having considered all the evidence at its disposal and expressed his conviction that Fr. Papczynski, known for his exemplary conduct and religious observance, for fulfilling the duties of an instructor of rhetoric for many years, for his zeal in preaching the word of God, as well as for his other works in the Order of the Piarist Fathers, was unjustly, cruelly, and scandalously imprisoned, and the only motive behind the Provincial Superior's actions at that time was jealousy. With all the power of his authority, the bishop stated that Fr. Papczynski "has been and continues to be persecuted even though he is completely innocent."¹⁸⁶

This testimony should be read by all those who have ever been critical of Fr. Papczynski's conduct during the time when he was at the Piarists and either condemned him or expressed doubts as to whether such a religious could ever be a candidate to the honors of the altar.¹⁸⁷ The testimony given by a representative of the Church hierarchy is clear and cannot be overthrown by any libelous statement made later against Fr. Stanislaus, who, let it be emphasized once again, "was and is completely innocent" (*innocentissimum fuisse, et esse*).

The General Visitation

It was already on February 22, 1670, that Fr. Charles of St. Mary Pessau, Rector of Horna in Austria, was appointed to conduct a general visitation in Poland as well as to arbitrate in Fr. Papczynski's matter. He arrived in Cracow from Germany around June 10, 1670.¹⁸⁸ He arrived with a certain bias against Fr. Stanislaus, otherwise he would not have condemned him in a conversation with some "illustrious man," during his stay in Cracow, even before the beginning of the visitation, without having heard the accused first.¹⁸⁹

When the Visitor met with Bishop Trzebicki in order to present the reason for his visit in Poland, the bishop received him kindly and encouraged him to familiarize himself with the matter of Fr. Stanislaus, whom he had taken under his protection.¹⁹⁰

Towards the end of June, Fr. Pessau, accompanied by the Provincial Superior, officially began the visitation of the Piarist houses in Warsaw, Lowicz, Chelm, Rzeszow, and Podoliniec.¹⁹¹ Father Stanislaus doubted whether such extensive interviews conducted by the Visitor were of any use. He remained in Warsaw during the entire six years of the conflict and

had not visited certain other houses for quite some time, e.g., he had not been in Podoliniec for ten years, in Rzeszow for six years, and had never set his foot in Chelm. How should then the members of these houses know what he was doing in Warsaw? He would have gladly accompanied the Visitor as he went to see the particular houses, in order to point out to him what should be changed or improved there.¹⁹² In the end, it turned out that Fr. Pessau was collecting evidence against Fr. Papczynski instead of conducting a canonical visitation.

While the general visitation was still in progress, the Piarists of the Polish Province gathered at a provincial chapter in Podoliniec on August 1, 1670. During this chapter, the Visitor launched an investigation in the matter of Fr. Stanislaus and two seminarians from Kazimierz, after which, on August 2nd, he set a date for them, on which they were to appear before his court in Podoliniec in order to discuss the charges against them.¹⁹³

When Fr. Papczynski received the summons to appear in court, he treated it as Provincial Opatowski's new trick and was certain that he could only expect reprisals from the Visitor in Podoliniec.¹⁹⁴ Both Fr. Opatowski and Fr. Pessau were friends, and Fr. Papczynski knew that Fr. Pessau would never do anything against Fr. Opatowski even though it was Opatowski and other superiors who should have been admonished. The Visitor should have been occupied with investigating the reasons behind Papczynski's incarceration and not with supporting the Provincial's dislike for an innocent man.¹⁹⁵ In spite of this, Fr. Papczynski did want to go to Podoliniec, but Bishop Trzebicki encouraged him to stay in Cracow and wait for the decision of the Sacred Congregation.¹⁹⁶

After the two seminarians, Casimir Paszakowicz and Bernard Krupski, had been summoned to appear before the Visitor, they wrote a letter to him¹⁹⁷ informing him that Bishop Trzebicki forbade them to go to Podoliniec. Father Papczynski must have sent an identical reply to the Visitor. Ultimately, none of these three men fulfilled Fr. Pessau's order. They did not respond to the second summons, either. In this situation, the Visitor waited a few days beyond the date which he had set and sent an announcement to all the houses of the province, informing them that he had placed a Church censure on the "insubordinates" and ordered them to let Fr. Stanislaus, Br. Casimir, and Br. Bernard know about it. On August 28th, he set out from Podoliniec to Cracow. He did not find the three men at the Piarist residence at Kazimierz because they had taken shelter in Bishop Trzebicki's palace.¹⁹⁸ They were afraid that they might be abducted, put on trial, and incarcerated. On the same day or maybe a day after, Fr. Papczynski and one of the seminarians made a statement before an apostolic notary regarding their move from the Piarist house at Kazimierz to the bishop's palace in Cracow. They explained that they were not motivated by a desire to leave their

institute, but wanted to avoid reprisals dictated by malicious opinions and unfair assessments made by some of the superiors and other persons.¹⁹⁹

Father Papczynski and the two seminarians did not feel bound by the aforementioned censure because, as they claimed, the Visitor did not have the authority to impose this kind of penalty. They were convinced that by remaining under the jurisdiction of the Ordinary of Cracow, they were no longer subordinate to the Piarist religious superiors, therefore, these superiors did not have the right to impose any censures upon them. Evidently, Bishop Trzebicki shared this conviction because he took them in as his guests and allowed them to receive the sacraments.²⁰⁰

When he arrived in Kazimierz, the Visitor made yet another attempt at summoning the three men before his court, but, again, to no avail.²⁰¹ He waited four more days and then, having lost all hope to get in touch with Fr. Stanislaus and his companions, he made his way back to Germany.

Kraus concludes bitterly that nothing was obtained by Fr. Charles Pessau's general visitation. It only burdened the province with an unnecessary expense, put it to shame, and gave it a bad name. He adds ironically that Fr. Stanislaus and the two seminarians made the province an object of ridicule and scorn.²⁰² These are very strong words and the author of *The History of the Polish Province of the Piarist Fathers* uses them quite often. We know that scorn simply was not Fr. Papczynski's style, and he certainly would not have ridiculed the religious order which he loved so much. The fact that the visitation did not bring any results is another matter. It was conducted badly. The Visitor was not an impartial judge. He was influenced by prejudice and did not try to find the truth. He assumed in advance that his visit was to finally bring about Fr. Stanislaus's ruin and give satisfaction to his adversaries. It must also be emphasized that the Visitor never familiarized himself with the records of the four sessions before the bishop's tribunal and their final conclusion. He completely ignored the fact that the two bishops of Cracow treated Fr. Stanislaus with great kindness, that they always came to his defense and gave favorable testimonies about him. It is hard to believe that they would have done this without good reason. But the Visitor General did not take this into account.

The Atmosphere of Uncertainty

On October 14, 1670, a month after the Visitor General had left Cracow, Fr. Papczynski submitted a statement against him to the Apostolic Notary.²⁰³ We do not know what prompted him to do it. It would seem that the matter between the two of them was closed once the visitation was over and Fr. Pessau returned to Germany. Meanwhile, in the middle of October, Fr.

Papczynski submitted a formal protest against the actions undertaken against him and his companions by the Visitor (and a Judge General at the same time) during his visit at Kazimierz at the beginning of September. This should not surprise us. A man who is harassed has a right to defend himself. Perhaps, by this legal act, Fr. Stanislaus wanted to protect himself from further accusations by the Piarist superiors and their potential appeal to higher Church authorities. He wanted to demonstrate that the actions taken by the Visitor in the house under the jurisdiction of the Ordinary were invalid and could not be a basis for any such accusations or appeals.

Father Stanislaus's statement of October 14, 1670, did not take any further course, but it constitutes a valuable piece of information. It corresponds with Kraus's account regarding the actions undertaken by Fr. Pessau at Kazimierz and helps to explain them better.

A letter by the Superior General, Cosmas Chiara, dated October 24, 1670, addressed to Bishop Trzebicki, releasing Fr. Stanislaus Papczynski from his vows and the oath of perseverance (on the basis of Pope Clement X's breve *Cum felicis recordationis*)²⁰⁴ was a decisive event on the path to Fr. Stanislaus's release from the Piarist Congregation. However, before this happened, Fr. Stanislaus erroneously believed for a while that he had already been released from the Piarist Congregation on the basis of the papal breve of August 5, 1670. Therefore, he asked Fr. Michael Kraus, the Vicar-Provincial Superior, for permission to officially submit his religious habit. When Fr. Kraus refused, since he had not been authorized by the Superior General to perform such an act, Papczynski decided to appeal to the Apostolic Nuncio in Warsaw. To this end, he obtained a letter of recommendation from Nicholas Oborski, Auxiliary Bishop of Cracow, dated October 28, 1670.²⁰⁵ We do not know the further course of this matter, but we do know that, at the beginning of December, Fr. Stanislaus was still wearing the Piarist habit.

Since Fr. Papczynski still knew nothing about the Superior General's letter to the Ordinary of Cracow, he sent his last letter to Fr. Chiara on November 22, 1670, requesting to be released from the congregation. On the same day, the two seminarians, Casimir Paszakowicz and Bernard Krupski, also wrote their letters to request a release from the Congregation of the Piarist Fathers.²⁰⁶

In his letter to the Superior General, Fr. Papczynski expressed his conviction that, according to Pope Clement X's declaration of August 5, 1670, all those, who had been waiting and did not want to take solemn vows, were thereby released from their simple vows and from the oath of perseverance. Having learned that the Holy Father had granted Fr. Chiara special authorization in this matter, he now turned to him [Fr. Chiara] with a request for such a release, adding that he had been adequately provided for, which was one of the requirements of the papal decree.²⁰⁷

In the meantime, the Superior General of the Piarists delegated the Vicar-Provincial Superior and Rector of the house in Rzeszow, Fr. Michael Kraus, to release Fr. Papczynski from the Piarist Institute on his behalf. Due to certain matters associated with his office, Fr. Kraus arrived in Kazimierz around December 3, 1670, and there, on December 6, 1670, received a letter from the Superior General with his special authorization. Enclosed was also a copy of the papal breve.²⁰⁸

Over the period of several days, Fr. Stanislaus, who was staying at the Bishop's Curia, made contact with the Superior General's delegate a few times. At first, Fr. Stanislaus sent a letter to the Kazimierz house, in which he wrote that he wanted to speak with Fr. Michael in person to discuss his release from the congregation. According to Kraus, Fr. Papczynski also expressed a concern in his letter that he might experience further reprisals from the Piarists, similar to those that he had already experienced. This time, however, his fears were unfounded for he had already been removed from under the jurisdiction of the Piarist Fathers and remained under the protection of the Ordinary of Cracow. But they do reflect the atmosphere of fear in which Fr. Papczynski still lived.

In response to Fr. Stanislaus's letter, Fr. Kraus stated that Fr. Stanislaus was welcome to come to Kazimierz for a personal conversation but added that the release from the congregation did not depend on his decision but on the decision of higher superiors. Father Stanislaus sent a letter expressing his gratitude for Fr. Kraus's kindness and announcing his prompt visit. The two seminarians also wrote a letter to the Vicar-Provincial Superior regarding their own release from the congregation, but they did so before the papal breve arrived in Kazimierz and Fr. Kraus told them to turn to higher superiors with this matter.²⁰⁹

Negotiations

At that time, the papal breve regarding the release of those who did not want to take solemn vows was already known in Warsaw and Prievidza. On its basis, the Rector of the house in Prievidza, Fr. Paul of the Birth of the Most Holy Virgin, released Fr. Matthew of St. Francis and Br. Vaclav of the Holy Trinity. But an attempt to release a few religious from the Warsaw house from their vows had a somewhat comical aspect. Three Piarists, Fr. Boniface of St. Alexius, Fr. Paul of Christ Jesus, and Br. Anselm of the Holy Martyrs, submitted a request to the Rector of the Warsaw house to be released from the congregation. Convinced that their work and presence in the congregation were very important, they expected that their confreres would ask them to stay. When they realized how little they were thought of and how glad the Rector seemed to be to release them, they changed their

minds and took the solemn vows.²¹⁰

One day after he had sent his letter, Fr. Stanislaus arrived at Kazimierz. Kraus writes that he was accompanied by a guard from the Bishop's Curia sent by the Auxiliary Bishop of Cracow in the Ordinary's absence. This caution is not surprising. We recall what had happened to Fr. Papczynski in this house once before. The guard informed Fr. Kraus of Fr. Papczynski's arrival and delivered the bishop's request that nothing bad should happen to him. Then the conversation between Fr. Papczynski and Fr. Kraus took place. During this conversation Fr. Papczynski complained that the reason why he was leaving the congregation was Provincial Opatowski's and Fr. Haligowski's attitude. In response to Fr. Kraus's charges that he was setting a bad example for the two seminarians, Fr. Stanislaus explained that he tried to talk them out of their decision to leave and encouraged them to take the solemn vows. Then, in answer to Fr. Kraus's warnings that his conscience will torment him for having given up his first vocation, Fr. Papczynski added that he was following the advice of prominent theologians in all these matters. Afterwards, he left in the company of his guard.²¹¹

The next day a letter from the Superior General of the Piarists, together with the papal breve, came to Kazimierz. The letter contained a special authorization for Fr. Michael regarding the release of Fr. Stanislaus and Brs. Casimir and Bernard. When Fr. Papczynski heard this news, he expressed a wish that the ceremony of his release be held publicly at the cathedral church in Cracow. But Fr. Michael responded that this event did not merit such great recognition and invited Fr. Stanislaus and his companions to the Piarist house at Kazimierz. When all three of them arrived there (on December 8, 1670?), Fr. Kraus refused to perform the ceremony because they did not have any lay garments with them. He did not give in even when they assured him that they would soon have proper garments. Therefore, they asked Bishop Oborski to intercede on their behalf.²¹² The bishop summoned Fr. Michael on December 10th and tried for a long time to convince him to allow them to remain in their habits a little longer. When the three of them made a written promise before the bishop to stop wearing the Piarist habit by December 14th, Fr. Kraus finally agreed to perform the ceremony.

The Final Parting

The act of releasing Fr. Stanislaus from the Congregation of the Piarist Fathers, so long awaited and under preparation for such a long time, finally took place at the Piarist residence at Kazimierz on December 11, 1670,²¹³ according to a formula prescribed by the Superior General. At the close of the ceremony Fr. Papczynski made the following solemn declaration

(*oblatio*):

“In the name of Our Lord Jesus Christ Crucified. Amen. I, Stanislaus of Jesus Mary Papczynski . . . offer and consecrate to God the Father Almighty, the Son, and the Holy Spirit, and likewise to the Mother of God, the ever-Virgin Mary, conceived without sin, my heart, my soul . . . my body, leaving for myself absolutely nothing , so that henceforth I may be the servant of the Omnipotent [God] and the Most Blessed Virgin Mary. Consequently, I vow to serve Them zealously, in chastity, to the end of my life, in the Society of Marian Clerics of the Immaculate Conception (which by the grace of God I vow to found).”²¹⁴

Then he added a vow of obedience and religious poverty and made a profession of faith which included the so-called “vow of blood,” whereby he promised to spread the honor of the Immaculately Conceived Virgin Mary and to defend her “even at the cost of his own life.” He concluded with the words: “So help me God and this Holy Book of the Gospels.”²¹⁵ At that moment, Fr. Kraus said to Fr. Stanislaus: “May God confirm that which He has brought about in you.”²¹⁶

From then on, Fr. Stanislaus was to support himself from a Church benefice promised to him by the bishop and the two seminarians from their own patrimonies.²¹⁷

The date of December 11, 1670, given by Kraus, i.e., the day on which Fr. Papczynski finally left the Congregation of the Piarist Fathers, is accepted as the date of his final parting with the Piarists.²¹⁸

In writing his account, Fr. Kraus probably relied not only on his memory, but also on his notes, and on the appropriate documents kept in the provincial archives in Podoliniec.²¹⁹

The benefice promised by the Bishop of Cracow, from which Fr. Papczynski was to support himself after he had left the Piarist Fathers, was the office of a chaplain to the Archconfraternity of the Immaculate Conception of the Blessed Virgin Mary at the Church of St. James in Kazimierz. In February of 1671, Fr. Stanislaus was listed as the chaplain to this very confraternity.²²⁰ He had a few other options to consider as, for instance, the office offered to him by the Bishop of Plock in his letter of October 1, 1670.²²¹

Bishop John Gembicki (†1675), Ordinary of Plock (1655-1674), invited Fr. Papczynski to his diocese, so that Fr. Stanislaus would become his confessor and spiritual director. He had met Fr. Stanislaus in person after his arrival in Warsaw in 1663. Father Papczynski, too, thought highly of the Bishop of Plock, whom he considered to be a prominent man of the Church and of the Kingdom of Poland. He often met the bishop while he visited his relative or friend, a man by the name John Papczynski, who was the bishop’s

valet. It is possible that Fr. Stanislaus was the bishop's confessor for a few years (1664-1669).²²² The bishop held Fr. Papczynski in high esteem not only as a zealous preacher, but also as a theologian and writer. He wanted to ask Fr. Stanislaus's opinion about the biography of his paternal uncle, Laurence Gembicki, Archbishop of Gniezno and Primate of Poland (†1624), which he [the bishop] was preparing for publication.²²³

Father Stanislaus, who had other plans for his own future, did not give an affirmative answer to this invitation from the Bishop of Plock or to another one addressed to him in 1671, after he had definitively left the Piarist Order.²²⁴

At this point, it is worthwhile to say a few words about the bishop's valet, John Papczynski. Evidently he and Fr. Stanislaus shared a bond of intimacy and friendship since John made Fr. Stanislaus executor of his will. The reader will recall that Fr. Stanislaus, born in 1631 as Papka or Papiec, assumed the name of Papczynski later (around 1646-1649). It is not certain whether these two men by the name Papczynski were relatives in the strict sense of the word. Since, as it seems, John Albert Papczynski's father lived in Podegrodzie, it may be presumed that their friendship dated back to the time of their childhood and perhaps the two families shared a bond of friendship. Since Fr. Stanislaus established close ties with Bishop Gembicki, it is possible that one Papczynski helped the other to meet the bishop. Even though, in 1674, Fr. Papczynski was experiencing a lot of difficulties with the foundation in Korabiew and with the religious institute that he was trying to establish, he did dedicate some of his time to fulfill the duty entrusted to him by John Papczynski, and he did so to the utmost satisfaction of John's heirs.²²⁵ Evidently, Fr. Papczynski, experienced some difficulties as executor of John Papczynski's will. In order to solve them, he prepared special declarations.²²⁶ We know from the declaration made by Saletra that Fr. Stanislaus fulfilled his duty very well and that he was released from any responsibility towards the heirs of the deceased. It is an expression of appreciation of his faithfulness, honesty, and fairness which he demonstrated as executor of this will.

A Solemn Oblation

After the act of secularization of December 11, 1670, performed by Vicar-Provincial Superior Kraus, Fr. Papczynski was canonically released from his simple vows and from the oath of perseverance in the Order of the Piarists, thereby passing into the ranks of the diocesan clergy. But Fr. Stanislaus loved the religious life and wanted to remain in it. For quite some time — possibly since the time when he was incarcerated in Podoliniec and Prievizda, where he may have received a special inspiration as he was wondering what to do after leaving the Piarists — he had been thinking about founding a "Society of Marian Clerics of the Immaculate Conception."²²⁷ That is why he made this act of oblation upon entering a new stage in the service of God and the Most

Blessed Virgin Mary as a religious.²²⁸

Father Papczynski's first biographer and the witnesses in the Information Process erroneously supposed that he had left the Piarists in order to found a new religious congregation.²²⁹ We know already that his reasons for leaving were different.²³⁰ At that point in his life, however, Fr. Stanislaus decided to bring a new institute, dedicated to God and His Immaculate Mother, into existence. He had already carried this intention in his heart earlier.

Papczynski's *oblatio* contained the main idea of the future religious institute. It was entirely Marian in character because its members were to be called Marian Clerics and the institute itself was to be under the title of the Immaculate Conception. Its founder called himself a "servant" of the Most Blessed Virgin Mary, professed his belief in her Immaculate Conception, and declared his readiness to defend her honor (a result of this unique privilege) even at the cost of his own life.²³¹ It was the so-called "vow of blood" taken by supporters of the Immaculate Conception of the Blessed Virgin Mary in many European countries since 1617.²³² Father Papczynski followed their example. The witnesses of this ceremony, which took place on December 11, 1670, at Kazimierz, were Fr. Michael Kraus, Vicar-Provincial Superior of the Polish Province, Fr. Joseph of the Blessed Mother, President of that residence and two seminarians: Casimir of the Holy Angels and Bernard of the Lord's Passion.²³³

After the act of secularization, Fr. Stanislaus Papczynski became a diocesan priest and temporarily fulfilled the duties of the chaplain to the Archconfraternity of the Immaculate Conception of the Blessed Virgin Mary at the Church of St. James at Kazimierz.²³⁴

A Dispute Regarding the Habit

After Papczynski had left the Piarists, the existing conflicts did not disappear immediately. For some time later, a dispute regarding the habit was going on. It lasted about half a year during the period of transition between Fr. Papczynski's departure from the Piarists and the beginnings of his new religious institute.

We know that before Fr. Stanislaus was released from the Congregation of the Piarist Fathers on December 11, 1670, he had promised to stop wearing their habit by December 14th. But, when that day arrived, he did not keep his promise. What is more, he made a statement before the Apostolic Notary on December 19, 1670,²³⁵ in which he said that he did not have to stop wearing the habit even though he had promised in writing to do so. Such conduct seems rather surprising given the fact that Fr. Stanislaus had already asked Fr. Kraus to accept the habit back from him after the promulgation of the papal breve of August 5, 1670. We recall that Fr. Kraus refused his request at that time, citing

the lack of necessary authorization. A month and a half later, when Fr. Kraus did have all the necessary authorizations, Fr. Stanislaus did not use this opportunity, but refused to do something that was expected of all those who were leaving the congregation.

The main reason behind this peculiar dispute was Fr. Papczynski's demand that the Piarists, according to a commonly accepted practice, issue him a certificate regarding his religious life at their institute. The Piarists continued to refuse his request. Holding onto the habit was Fr. Stanislaus's only chance to enforce his right to obtain the said certificate. He believed that their refusal released him from his promise.

There was yet another reason prompting Fr. Papczynski to hold onto his habit. He wanted to exchange it for the white habit of the institute which he intended to found and asked Bishop Oborski for a necessary permission. The ceremony of the investiture was supposed to be performed at the bishop's palace on December 14, 1670, by a certain prelate from the Curia. But the ceremony was canceled.²³⁶ Papczynski, however, was so attached to the religious life and to its appropriate garments that he did not want to change them even for one day. Therefore, he continued to look for a law that would help him to justify the fact that he was still wearing the Piarist habit and wanted to do so until such time when he could put on the white Marian habit. This explains his argument that the papal breve did not obligate those who were released from the institute to stop wearing their habits, although Fr. Papczynski must have known that such was the expected course of events and that the papal breve did not have to stipulate that. Anticipating protests by the Piarist superiors and the possibility of being summoned before a Church court, he was getting himself ready for a potential trial by preparing an official statement before the Apostolic Notary. He tried to prove in his statement that he could not give up the Piarist habit and that he was no longer obligated to do so.²³⁷

A month had passed since Papczynski made the above statement, but he was still wearing the Piarist habit and it did not look like he was going to take it off soon. The more so that he was full of doubts at that time as to whether he should not return to the Piarists. He even made some efforts to that end. It is difficult to understand how this could have happened when we recall how eagerly he had tried to obtain his release from the congregation for over a year, how he was still working on it in the first half of December 1670. In order to understand this unexpected change of attitude, we must take into account that, towards the end of 1670, he was troubled by — as he would later confess — doubts regarding his move from the religious life to that of a diocesan priest, in which he could not find himself.²³⁸ His doubts were deepened by the fact that Bishop Oborski, so helpful up to that point, refused his assistance in founding a new congregation, which made it

impossible for Fr. Papczynski to put on a new habit.²³⁹

Being so torn inside, Fr. Stanislaus wrote a letter to the Superior General of the Piarist Fathers at the beginning of 1671. In the middle of January, when Fr. Michael Kraus stopped at Kazimierz on his way to Rome, Fr. Stanislaus asked him whether he could be accepted back to the Piarist Congregation if the Superior General should give his permission.²⁴⁰ Father Kraus refused this request and said that he could not accept Fr. Papczynski because he had just received an order from the Superior General to remove him from the congregation. Since such a decision was made, he did not want to oppose it.²⁴¹

Then, unyielding Fr. Michael went to Auxiliary Bishop Oborski and asked that he use his authority and force Fr. Stanislaus, now a subordinate of the Ordinary, to give up the Piarist habit. The bishop summoned Fr. Papczynski and reminded him what he himself had promised to do not so long ago, adding that he [the bishop] had vouched for Papczynski with his own authority when he assured the Piarists that this matter would be settled once and for all. Still ill-disposed towards Fr. Stanislaus, the Vicar-Provincial Superior of the Piarists wrote that Papczynski procrastinated returning the habit in the hope that he might be accepted back by the Piarists if no other religious congregation would take him. He had allegedly asked to be accepted by the Benedictines, Dominicans, Franciscans, and Discalced Carmelites but was turned away by all of them.²⁴² We know that this was not so because Papczynski himself wrote that many religious congregations were inviting him to join them at that time. He refused because the voice of God was calling him to found a new congregation.²⁴³

It seems that Fr. Kraus decided to turn the entire matter over to the diocesan tribunal at that time. Father Stanislaus expected that he would be summoned before that court soon, therefore, on January 15, 1671, he wrote a letter to the pastor of Sieciechow, a doctor of law,²⁴⁴ asking for his advice and assistance. Then, on January 26, 1671 (in a statement witnessed by a notary), he named his plenipotentiary who could represent him at the bishop's court if necessary.²⁴⁵ He himself was going to go to Warsaw at that time in response to Bishop Gembicki's letter.²⁴⁶

The date of the hearing was set for February 13, 1671. Papczynski did not use the services of his plenipotentiary and appeared in person, having either been to Warsaw already or having postponed that visit. The session of the court was chaired by Canon Jerome Russocki. It is evident from the decree issued at the conclusion of the hearing that Judge Russocki recognized Fr. Papczynski's right to obtain a certificate testifying to his honesty and impeccable conduct during the time when he was a professed member of the Congregation of the Piarist Fathers. He ordered that such a certificate be

issued to the defendant, which was in accordance with both the requirements of religious charity and the commonly accepted practice.²⁴⁷ The Piarists expected that the verdict issued at the conclusion of the session of the court on February 13, 1671, would force Fr. Papczynski to give up the Piarist habit. This did not happen, however, because the judge ordered that the certificate of good conduct be issued to Papczynski first. The Piarists did not like this ruling and appealed immediately. When their appeal was rejected by the judge, they appealed at a higher court, i.e., the Holy See.²⁴⁸ Since the Holy See was represented in Warsaw by its Nuncio, the matter was turned over to the nunciature. In this situation, Fr. Papczynski began to get ready for a trip to Warsaw in order to defend himself against the charges that the Piarists submitted to the Nuncio and to receive a confirmation of the decree of the diocesan court from him.

The same day, on which the Piarists submitted their appeal to the Holy See before the Bishop's Consistory in Cracow, i.e., February 20, 1671, Fr. Papczynski obtained a copy of the court decree issued on February 13, 1671.²⁴⁹ Three days later, i.e., on February 23, 1671, he obtained two letters from Bishop Oborski. In the first letter, the bishop states that Fr. Stanislaus's case regarding his refusal to give up the Piarist habit was settled in such a manner that, in accordance with his rightful request, he is supposed to receive a certificate of "good conduct" from the Piarists first. Since the Piarist Fathers appealed this ruling, the bishop gave Fr. Stanislaus permission to travel in the Piarist habit even if he had to go outside the diocese.

Father Papczynski received the office of the chaplain to the Archconfraternity of the Immaculate Conception of the Blessed Virgin Mary at the Church of St. James at Kazimierz. We do not know how long he had this benefice, but we do know that he definitely did not have it on December 11, 1670. In his first letter, Bishop Oborski testified that Fr. Stanislaus's conduct during this year and a half stay in Cracow under the protection of the local bishop was impeccable and worthy of a religious. He added that there were no canonical obstacles in his case, that he could be allowed to perform functions associated with the sacred liturgy, and that he was able to hold offices.²⁵⁰

The second letter obtained from Bishop Oborski was addressed to the Apostolic Nuncio in Poland, who had resided in Warsaw since the first days of March. Archbishop Francis Nerli had held this office since September of 1670. Towards the end of February 1671, the archbishop left Warsaw to go to Vienna where he became Extraordinary Nuncio at the emperor's court. In the first days of March, Internuncio Charles Grappi was substituting for him in Warsaw. The new Apostolic Nuncio for Poland, Angelo Ranuzzi, arrived in Warsaw only in the middle of July, 1671.²⁵¹ It is therefore certain that Fr. Papczynski's case was heard by Internuncio Grappi.

In his letter to the nuncio, Bishop Oborski wrote that Fr. Stanislaus

Papczynski was a man of great merits in the Congregation of the Piarist Fathers and he was worthy to be commended to the nuncio's graciousness. The bishop also mentioned that Fr. Papczynski abandoned his first vocation not out of his own fault, but due to grave persecution, which the author of the letter witnessed himself. He added that Papczynski had been an indefatigable worker of the Lord's vineyard there and he deserved to receive a certificate of good conduct from the Piarist Fathers. The bishop expressed his surprise at the fact that they continued to refuse to issue one.²⁵²

Papczynski's trial took place at the nunciature towards the end of April 1671, but we do not know what the final ruling was and whether he received the certificate of good conduct from the Piarists. We only know that, as a result of this ruling, Fr. Stanislaus finally gave up the Piarist habit. But he did complain at the beginning of September 1671 that his dispute with the Piarists ended in a way that was unfair to him.²⁵³ It may mean that he did receive the certificate that he had wanted so much, but it did not do him justice and was not what he had expected.²⁵⁴

Thoughts about Returning to the Piarists

During the transitional period which lasted about six months after he had left the Piarists, Fr. Stanislaus seriously considered returning to the congregation and even made some efforts to be accepted again.²⁵⁵ His request was passed to the chapter in Rome by means of a letter and the entire group of Piarists gathered there, including the Provincial Superior and the delegates from Poland, learned about it. In his letter, Fr. Stanislaus set three conditions: 1) that the members of the congregation should not be able to own permanent goods; 2) that the congregation be called a congregation of the Immaculate Conception of the Blessed Virgin Mary; that the sodalities at the Piarist colleges also bear that title and that the Office of the Immaculate Conception be prayed by all Piarists; 3) that a reference to "utter poverty," removed after the Piarists had been returned to the status of a congregation, be again included in the formula of the Piarist religious profession.²⁵⁶

Kraus writes that, regarding the first condition, their congregation never allowed its members to own any permanent goods and that Papczynski concerned himself with an issue that had already been provided for in the constitutions and never questioned by anyone. Papczynski, however, did challenge it because he felt that a relaxation of the original ideal of poverty had taken place at the Piarist Institute. He wrote in his *Apology*:

"For the Piarist [ideal of] poverty is as strict as that of the Capuchins, except that they [the Piarists] may stock their house with provisions sufficient for one year. They may not possess any permanent goods, be it

from inheritance, donations, or annuities ... The church furnishings should conform to the idea of uttermost poverty: nothing made of silk, gold, or silver, with the exception of the cup of the chalice."²⁵⁷

According to Kraus, the recommendation contained in Papczynski's second condition was not necessary because the Congregation of the Piarist Fathers has always functioned and continues to function under the title of the Blessed Virgin Mary. But Fr. Papczynski was referring to the cult of the Immaculate Conception that [he felt] should be expressed in the title of the congregation as well — a detail which Kraus ignored.

The third condition, says Kraus maliciously, albeit filled with the spirit of the religious observance according to the old tradition, was introduced by a religious who himself had money at his disposal, who accepted his patrimony without the knowledge or permission of his superiors and designated it for his own use. Kraus did not say, however, that all of this happened when Papczynski was no longer subordinate to his religious superiors, but was under the jurisdiction of the local bishop. Kraus sneers at Fr. Stanislaus as he writes: "A magnificent reformer!"²⁵⁸ and concludes with indignation that Papczynski is not so much asking for a chance to return to the congregation as he wants to write its laws as if the congregation needed him and was asking him to return. Naturally, not only did this last condition remain unfulfilled, it was treated as unworthy to be dignified with a response.²⁵⁹

Kraus's ironic remarks may appear justified if we disregard Papczynski's motives for setting the aforementioned conditions. We may wonder what prompted Fr. Stanislaus to set those particular conditions rather than some other ones. He found himself in a difficult situation at that time, besieged by doubts as to whether he should have left the Piarist Fathers after all.²⁶⁰ His difficulties were compounded by a temporary loss of Bishop Oborski's support, which he may have interpreted in such a way that perhaps he had misunderstood God's will and that God did not want a new religious congregation. Perhaps He wanted him to stay at the Piarists after all. On the other hand he was strongly aware of the mission that he had received from God to spread the cult of the Immaculate Conception and to defend it from the attacks of its opponent, the so-called "maculists." It was clear to him that he must not refuse this mission, so he thought that perhaps God wanted him to fulfill it as a member of the Congregation of the Piarist Fathers and not as the founder of a new religious order. In order to put this to a test, he named the spreading of the cult of the Immaculate Conception as his first and foremost condition (Kraus mixed up their order) and added other conditions hoping to force through at least some of the ideas which he had previously fought for in the spirit of the founder. He believed that if the Piarists should accept his conditions and allow him to return to the congregation, it would mean that he

had made a mistake when he left them and that he was to fulfill his mission in the Piarists. But should they refuse and not agree to his return, it would mean that God wanted to have this mission fulfilled in a new congregation and, in spite of initial failures, wanted him to proceed in this direction.²⁶¹

It should be said that the conflict between Fr. Stanislaus and his Piarist superiors lasted for a relatively short time and was limited to only a few people. There were no misunderstandings since the beginning of the novitiate in 1654 until 1664. The first conflict erupted in connection with the provincial chapter in 1664 and other events after its conclusion. The crisis took a sharper form in 1670, after Fr. Stanislaus had been abducted and incarcerated. The period between these events, i.e., between the summer of 1668 and January 1670, was a time of relative peace and intense work. It must be also remembered that Fr. Papczynski made accusations only against Fr. Cosmas Chiara, Fr. Wenceslaus Opatowski, Superior of the Province, and Fr. Francis Haligowski, Rector of the Warsaw house. There was no open conflict between Fr. Papczynski and Fr. Michael Kraus, even though the latter did not agree with Fr. Stanislaus's ideas.²⁶² This is how Fr. Papczynski characterized his Piarist superiors of that time:

"I have respect for the Superiors of the Pious Schools, but not for all of them. I respect those who deserve to be superiors, but not those who are intruders and climbed the peaks of superiority by trampling the laws of nature, the laws of the Church, and the backs of their subordinates."²⁶³

Those superiors did not even suppose that they were fighting a future candidate to the honors of the altar and failed to realize that people like Fr. Stanislaus, who know how to oppose human authorities in the name of common good and do so humbly, with dignity and love, are worth their weight in gold in the Church.

Unextinguished love

In spite of all the suffering that he had experienced during the last years of his stay at the Piarist Fathers, the love for them never died in Fr. Stanislaus's heart. In 1675, he recalled them fondly in *Fundatio*.²⁶⁴ Later, at a critical point in the process of organizing a new religious community, his love for the Piarists prompted Fr. Papczynski to undertake efforts to be accepted into their congregation again.²⁶⁵ In 1677, after having moved from the Korabiew Forest to the Cenacle in Nowa Jerozolima [New Jerusalem], Fr. Stanislaus had an opportunity to avail himself of the spiritual direction offered by the Piarists²⁶⁶ and he, in turn, prepared conferences for them that were contained in *Inspectio cordis*. In 1688, at the time of another crisis, he sought the advice of Fr. Armini, Superior General of the Piarist Fathers, as to whether he should continue the work that he had started or return to

them.²⁶⁷ In 1696, Fr. Papczynski expressed his affection for the Piarist Fathers on the occasion of Fr. Francis Foci's visitation in Poland. Father Foci was Fr. Armini's successor at the office of the Superior General.²⁶⁸ On this occasion, Fr. Papczynski asked to be affiliated to their institute. In his letter of gratitude, he expressed his brotherly love for them. He promised to be "in perpetuum cor unum et anima una" with the Congregation of the Piarist Fathers.²⁶⁹ The records of the Piarist monastery in Gora, dated February 9, 1696, mention that Fr. Stanislaus gave the Superior General a crucifix at that time.²⁷⁰ On February 16th of the same year, the Superior General of the Piarist Fathers met with Fr. Stanislaus and a group of Marians. It was then that Fr. Papczynski supposedly cried out in the presence of his confreres: "Fili, si Deus O. M. non dederit semini meo durationem, quaecumque nostra sunt ad PP. meos Scholarum Piarum spectant." Then he spoke about his unextinguished love for the Piarist Fathers and about the long years of apostolic work among them.²⁷¹

Out of his affection for them, Fr. Stanislaus gave certain amounts of money to the Piarist monasteries in Warsaw, Gora, and Lowicz to cover their needs. He donated the books that he had written, along with his other writings, to their libraries.²⁷²

Father Papczynski also maintained cordial relations with his former confreres. This is evidenced in a dedication in a book which Fr. Joseph of the Blessed Mother Warzecha, Provincial Superior in Poland from 1689 to 1692, gave to Fr. Papczynski. He called Fr. Stanislaus his former spiritual father.²⁷³ It should be remembered that this was the same Fr. Warzecha, who, acting as a substitute for Vicar-Provincial Superior Kraus, summoned Fr. Papczynski before the bishop's tribunal in Cracow in 1671. Thus, not even a trace remained of all the old animosities.

Quarrels in the Republic of Poland

The events which took place within the Congregation of the Piarist Fathers during the last period of Fr. Papczynski's stay in this order were to a certain degree a reflection of what was going on in Poland at that time.

During the election of 1669, the Polish nobility chose Michael Korybut Wisniowiecki to be the King of Poland. He owed his popularity to the bravery of his father, Jeremy Wisniowiecki, a hero of the fights in Ukraine.

From the very beginning, the successor of King John Casimir was fought against by the French camp led by the Primate of Poland, Nicholas Prazmowski. He and his followers wanted to install a French prince on the Polish throne. Seeking support in this struggle, King Michael turned to Emperor Leopold I and married his sister, a very young princess Elenore.

The wedding took place in Czestochowa on February 27, 1670, but the solemn coronation of the Queen took place on October 19, 1670. A covenant with Austria was of great importance to Poland in the face of a constant threat from the Turks.²⁷⁴

The Tartars were the Turkish vanguard. As early as 1667, assisted by the Cossacks, they had organized a great campaign, which was nevertheless stopped at Podhajce by the Hetman of Poland John Sobieski, who had only three thousand soldiers at that time.

The Cossacks under the leadership of Doroszenko placed themselves under Turkey's protection. In 1672, Turkey declared war on Poland, but Poland was unable to defend itself due to internal quarrels. Two sessions of the Diet were broken off that year and the French camp with Primate Prazmowski and Hetman Sobieski at the head demanded the king's abdication, which posed a threat of civil war in the country. The masses of common folk mobilized for the war entered into a confederation at Golab to support the king. The army set up its own confederation at Szczebrzeszyn in support of Hetman Sobieski. During these quarrels, the Turks, led by Sultan Mohamed IV, captured Kamieniec Podolski, a key stronghold at the border, and were moving towards Lvov. It was necessary to begin peace negotiations with them as soon as possible. John Sobieski's successes, which he had won during that war in clashes with many Tartar units, were not significant enough, and Poland had to accept the terms of the infamous treaty signed with Turkey in Buczacz on October 18, 1672. At that time, Poland gave up Podolia, the palatinate of Braclaw, and a southern part of the Kiev region into the hands of the Ottoman Emperor. Poland was also forced to pay a tribute to the sultan in the amount of 22 thousand gold ducats annually. And thus, the grand Republic of Poland became a vassal of the Sublime Ottoman Porte.²⁷⁵ This was a result of the nobility defending their privileges, and continued weakening of the monarch's power and authority. These were the fruits borne by the rivalry between opposing parties, by clashes between leaders' personal ambitions, and by the traditional Polish litigiousness. We know how Fr. Stanislaus Papczynski fought with these tendencies, so dangerous to Poland, in his patriotic speeches.

NOTES

1. Navikevicius, 80-81.
2. G. Gianfrocca, Giuseppe Calasanzio, in: *Dizionario deglo instituti di perfezione I-VIII*, Roma, 1974-1978, 1343-1351.
3. VF § 17, *Positio* 636.
4. M. Tarnawska, op. cit., 3-4.
5. Kraus, 279, *Positio* 296.
6. PP ff. 315v -316r.
7. *Apologia pro summa paupertate*, ca. 1663-1669. It did not survive to our times. It has been mentioned in the Decree by the Sacred Congregation of Rites of 1775. Cf. Krzyzanowski 146.
8. Kraus, 336, *Positio* 329- 330.
9. *Protestatio* § 3, *Scripta* 17.
10. Antipathia, et simpathia maxime prohibita, summopere se in Scholas Pias insinuaverat, ut iam sepius audiretur: Ego Patri, ego Pauli. Neque res pro iustitia, sed pro affectu iudicabantur adeo, ut meritissimi viri, solis persecutionibus honorarentur ideo, quod moribus suis merito gravioribus, aliorum levitati, dicere liceat, etiam insolentiae, non arrideant.” *Apologia* § 39, *Scripta* 64.
11. Santha, P. *Camillus Scassellati*, Romae, 1961.
12. Picanyol, *Brevis Conspectus*, 159.
13. GAP, Prov. Pol. in gen., N. 15, c.
14. “circa res dubias et difficiles illius Provinciae.” ConstSP, P. III, c. IV, n. VIII.
15. At that time, the Piarist residence established in Kazimierz near Cracow towards the end of 1663 still did not have the legal status sufficient to be represented at the chapter.
16. ConstSP, P. III, c. IV, n. IX.
17. GAP, Prov. Pol., in gen., n. 15, b.
18. *Protestatio* § 2, *Scripta* 15.
19. “Per vota secreta.” Sessio XXV: “De Regularibus et Monialibus,” c. VI: “Ratio eligendi superiores.”
20. *Dudum felicis recordationis*. Bull. Rom. 16 (1869) 118a-122b.
21. *Apologia* § 40, *Scripta* 64.
22. GAP, Prov. Pol., in gen., n. 15, e, where the following point is the first

among the points (“Puncta”) suggested by the general chapter: “Supplicatur Venerabili Capitulo Generali ob ingens in Provinciam Nostram emolumentum conferendum, locorumque distantiam, ut Provinciales eiusque Assistentes, Rectores Domorum et Magistros Novitiorum seu quoscumque Superiores in Provincia per Capitulum Provinciale eligi possint;” *Positio* 88.

23. GAP, Prov. Pol., in gen., n. 15, d. *Positio* 88.

24. “Stanislaus a J. M. Dominus [?] Vocalis Varsaviensis mp.,” *Ibid.*, g.

25. Decreta Capituli Provincialis primi in Polonia Anno 1664, Mense Augusto cum sua, ut iacet approbatione, n. 4, “N.B. Hoc punctum Pr Generalis approbavit: contradicentibus suis Assistentibus, itaque hucusque nummum habet effectum.” *Apc*, Decreta Capitulorum Provincialium Ab Anno Dni 1659.

26. GAP, Prov. Pol., in gen., n. 15, et “1mo.”

27. GAP, Reg. Gen., 10, f. 1v, n. 8.

28. *Positio* 95-96.

29. Capitulum Provinciale de licentia Generalis tertio quoque Anno [...] convocabit [Provincialis]. *ConstSP*, P. III, c. IV, n. VIII.

30. *Protestatio* § 2, *Scripta* 15; Acta Capituli Provinciae Polonae Anni 1667, die 7. Novembris Podolinii celebrati a Clericis Pauperum Matris Dei Scholarum Piarum: Facultas Patris Nostri Generalis celebrandi Capitulum Provinciale data per litteras ad Patrem Nostrum Provinciale Venceslaum a SS. Sacramento. GAP, Reg. Prov. 56, n. 16, *Positio* 132; Kraus 6, *Positio* 295.

31. Kraus 6, *Positio* 299.

32. *Ibid.*, § 3.

33. *Ibid.*, § 4.

34. *Positio* 97.

35. “... forte volebant ab electione supersedere, ut ipsi diutius praessent.” *Protestatio* § 2, *Scripta* 15.

36. “... intolerabilis ... Tyrannis.” *Apologia*, § 43, *Scripta* 65.

37. “... rem legitimam [...] quasi aperta ambitione stimulati impediabant.” *Protestatio* § 3, *Scripta* 17.

38. *Protestatio* § 2, *Scripta* 15.

39. “petendo Capituli Provincialis celebrandi licentiam.” *Protestatio* § 3,

Scripta 17.

40. *Positio* 132; *Protestatio* § 5, *Scripta* 20; Kraus 6, *Positio* 299.

41. “ ... omnia plena confusionis [...] ullis persuasionibus, monitis, aliisque remediis excutere [...] praeconceptas a Patribus illis opiniones.” *Positio* 134, 8 nov., mane, 4.

42. Kraus 6, *Positio* 297.

43. “... ut ita certior factus elapso dein triennio Superiores vel novos creare, vel iam ante creatos confirmare possit.” *Ibid.* 299.

44. “ ... tragica quoque cum patre Stanislao, et adhaerentibus suis transactio,” *ibid.*

45. *Protestatio* § 1, *Scripta* 14.

46. *Ibid.*

47. *Positio* 133.

48. *Ibid.* 100.

49. “Sed quia forte verebantur mei Superiores, ne ego in eo promoverem rem plane iustissimam, ut saltem villicationis suae rationem redderent, neve quasdam factiones detegerem, Romam obligare me [...] decreverunt.” *Protestatio* § 5, *Scripta* 20.

50. *Ibid.*

51. *Positio* 119-126.

52. “ ... datam mihi obedientiam die 27 Septembris 1667. Eam propono exequi perfectissime iuxta Dei beneplacitum: offerendo Domino Deo meo in unione obedientie, et meritorum Domini nostri Jesu Christi, tum Virginis Sanctissimae caeterorumque Sanctorum, totius itineris fatigationes, labores, incommoda, molestias, cogitationes, orationes, verba, colloquia, actiones et opera, casus-pro Beneficiis in me collatis (et ipsam etiam mortem si acciderit), pro peccatis meis, pro avertendis plagis a mea Patria, pro Persecutoribus Instituti mei et meis, pro Benefactoribus, praesertim vivis, pro amicis et inimicis. Cupioque unice ut Dominus Deus glorificetur, ita in meo itinere ex obedientia suscepto, sicut glorificatus est in itinere, et peregrinatione Abraham, Jacob, et Joseph, in obedientia omnium creaturarum suarum, in laboribus, fatigationibus, praedicationibus, persecutionibus, et passione Domini mei Jesu Christi, in Doloribus Beatissimae Virginis Mariae, in obedientia omnium Apostolorum et servorum suorum.” *Protestatio* § 1, 14.

53. “...iter suum Varsaviae ingressus toto Capituli tempore substitit

Cracoviae.” Kraus 6, *Positio* 300.

54. A. Pitala, *Kolegium Pijarow w Krakowie*, in: *Nasza Przeszlosc XV*, Cracow, 1962, 65-70.

55. Provincial Opatowski wrote to the rectors: “Praeter Paternitatem Vestram et suum Vocalem nulli ad dictum Capitulum liceat accedere sub paena carceris, et aliis ad arbitrium nostrum imponendis.” *Acta Capituli Provinciae Polonae Anni 1667* [...]: *Imitatio Capituli Provincialis ad Rectores Domorum*, *Positio* 133; Kraus 6, *Positio* 299.

56. *Imitatio Capituli Provincialis*, *Positio* 133.

57. *Facultas Patris Nostris Generalis celebrandi Capitulum Provinciale data per litteras ad Patrem Nostrum Provinciale Venceslaum a SS. Sacramento*, *Positio* 132; Kraus 6, *Positio* 300.

58. *Positio* 101.

59. Kraus 6, *Positio* 301.

60. *Propositus est in Provinciale Provinciae Polonae p. Venceslaus a SS. Sacramento et electus est suffragiis quattuor favorabilibus, et uno contrario etc. ad nostrum beneplacitum. etc.* GAP, Reg. Gen. 10, f. 23v.

61. The originals of the letters did not survive. Three of them perished in 1730/31 in the currents of the Vistula River, along with Fr. Joachim of St. Anne Kozlowski (APS 5, f. 56r. E; PP ff. 133v, 175r, 317v). A letter from the Franciscans, still in existence in 1769 (*Exhibitio Documentorum*, PP f. 360v-361r; *ibid*, ff. 110r, 133v, 175r-v, 317v), perished along with the documents in the Marian archives at the Korabiew monastery. We do not have the primary copies of the letters included in the book of minutes ca 1706 (*Exhibitio Documentorum*, PP ff. 360-361r). Today we do have two secondary copies: one of them was prepared in 1773 by Felix Strzybiski, Apostolic Notary (APS 5, f. 63r), the second one was made around ca. 1742 (Prot pp. 122-125; *ibid*, 155; *Acta Cap. Gen. 1741*; Resp, ad AFP, § 15, APS 9; *Positio* 119 n.).

62. “Proinde quem praesentam amavimus, eidem abeunti, pro nostra in eum benevolentia, et constanti propensione comites litteras Religiosae vitae ac Sanctae Conversationis testes exhibemus.” *Litterae Commendatoriae Ordinis Eremitarum Sancti Augustini*, *Positio* 122.

63. “Qui in Sanctissimo suae Professionis Instituto sublimioris exemplar factus perfectionis Varsaviae in officio Ordinarii Concionatoris, una et Eloquentiae Professoris, transacto quadrienni dignissime Curriculo, plus quam meritissime a nobis has Fraternas, et affectuosas meruit litteras.” *Litterae Commendatoriae Ordinis Minorum Conventualium S. Francisci*,

Positio 123.

64. “Quapropter iure merito a nobis debuit his testimonialibus Religiosae vitae ipsius, et Sanctae Conversationis literis communiri.” Literae Commendatoriae Ordinis Praedicatorum Sancti Dominici, *Positio* 124.

65. “Inseparabilis hominem quocunque ierit sequitur umbra, sic virum Religiosum Reverendum Patrem Stanislaum a Iesu Maria Pauperum Matris Dei Piarum Scholarum Sacerdotem, Varsavia Romam proficiscentem, ipsa indivisa sequitur virtus, ac vita Religioso digna, minus indi[g]lens aliorum commendatione, cum virtus sublimis commendare valeat virum [...] Ideo eundem Reverendum Patrem sequitur una cum virtute claritas veritatis nostrae, testificans illum fuisse in hac Regali Civitate Ordinarium Sui Ordinis Scholastici Concionatorem famosum, imo sui Ordinis in Polonia extitisse Columnam immobilem, et decus singulare, nec non Eloquentiae Professorem in sui Collegio egisse laudabilem [...] Eum favori, gratiae, ac Protectioni Singulari (uti Religiosum Spiritu sui Fundatoris plenum) Praelatorum Sui Ordinis commendamus [...]” Literae Commendatoriae Ordinis Camaldulensium S. Romualdi, *Positio* 125.

66. Kraus 6, *Positio* 298.

67. “Ivi ego Romam incommodissimo anni tempore, exhaustisque multis aerumnis et periculis vitae, sola obedienti Maioribus armatus voluntate per tela, per ignes in Urbem illam Sanctam perrupi, subsistere coactus eram in porta, credo Flaminia, diuque vexatus, ac detentus, sub primam noctis umbram, ad Pantaleonis, dato militi pretio sum deductus.” *Apologia* § 3, *Scripta* 40.

68. “Hic altera statio, nam repente edoctus de meo Generalis adventu, mandavit prope quadrantem me detine[ri] in ianua, consilium opinor prius cum suis Assistentibus facturum, [qua] ratione hominem nudum et miserum excipere deberet, donec ego [motu]s rei novitate, generose dixerim, me ad aliquod hospitium diversurum, nisi alia mei admissio fieret, utpote cum Generalis ipsius mandato venientis.” *Apologia* §4, *Scripta* 41.

69. “Relata haec puto fuisse eidem; proinde benevole susceptus, summaque tandem charitate aliquot septimanis habitus, dum causas evocationis meae ex Provincia inquiri, audio me pro turbatore Provinciae a Superioribus eidem delatum. Petii Tribunal, etiam Sacram inquisitionem audire volens, ni daretur datum; dixi causam, absolutus, in Provinciam remeare sum isus.” *Apologia* § 5, *Scripta* 41.

70. Caputi, *Positio* 137.

71. Acta Capituli Provinciae Polonae Anni 1667, c, Die 9 Nov., P. M.; Die

11 Nov., P.M./1-o, *Positio* 134-135.

72. [...] pater Stanislaus [...] iam aut carcerem, aut triremes, aut exilium evasisset minime, nisi magnae autoritatis viris Polonis tunc Romae agentibus patronis sibi consuluisset.” Kraus 7, *Positio* 302.

73. *Apologia* § 5, *Scripta* 41. Nicolsburg is the German name of the city of Mikulov used till 1918. Mikulov is located south of Brno and has 5,300 residents (1958). The Piarist Fathers no longer reside there, and their former monastery was turned into a museum.

74. *Apologia* § 6, *Scripta* 42.

75. “Cum autem promisisset se fuisse missurum in Poloniam Visitatorem, et me reperturum fuisse in Germania mandatum redeundi in Provinciam, idque praesente Adm. Reverendissimo Domino Ruszocki Canonico Cracoviensi, neutrum implevit.” *Apologia* § 6, *Scripta* 42.

76. Santha defined this date as December 1667, but he based his hypothesis on an erroneous assumption that Papczynski had left Poland around the middle of October 1667. He did not have the information (which comes from Kraus) about Fr. Papczynski’s stay in Cracow during the provincial chapter in 1667.

77. Father Charles Pessau was the Superior of the German Province from the year 1662 till March 20, 1668. He governed that province till the end of April 1668 when a letter came from Rome announcing the election of a new Provincial Superior, Fr. Paul of St. Philip Neri Eder. The permission given to Fr. Papczynski was one of Fr. Pessau’s last official acts as Provincial Superior. In 1671, he was elected Provincial Superior of the German Province again. Picanyol. Br. Consp., p. 146; GAP, Reg. Gen. 10, f. 24v; Kraus 7, *Positio* 302.

78. This was most likely his textbook of rhetoric. It seems that his German superiors wanted to employ him as an instructor of rhetoric.

79. *Positio* 104, 303 note 118; Kraus 4, *Positio* 302.

80. “Nisi enim Deus ipse disposuisset, ut Pater Provincialis Germaniae Carolus a Sancta Maria mihi facultatem daret abeundi, ego in Polonia nunquam comparuissem, prout insultando aliqui dixere in absentia mea. Sed non est potentia, non est consilium contra Dominum.” *Apologia* § 6, *Scripta* 42.

81. “At inquietus Stanislaus noster interea etiam in Poloniam venit, et Cracoviam appulsus patrem provincialem tunc existentem Podolinii brevibus de adventu suo certiozem fecit; se nimirum adesse, ac in negotiis certis proficisci Varsaviam, mansurum in quiete mensem unum, vel quamdiu

placuerit Deo.” Kraus 7, *Positio* 303.

82. “... specie colligendi spiritum itineraria defatigatione dispersum, discessit Lovitium.” Kraus 7, *Positio* 304; Kraus 6, *Positio* 298.

83. Kraus 7, *Positio* 304.

84. Kraus 7, *Positio* 305.

85. One day around the year 1667, Br. Augustine, while still a seminarian, ran away from the monastery at Podoliniec. He wandered from place to place pretending to be a priest; he celebrated Holy Mass, heard confessions, distributed the Eucharist, and administered other sacraments, established contacts with heretics, and committed various other offences. He was captured, sent back to Podoliniec, and thrown into a monastery prison there. Later, at the order of the Superior General, an investigation into this matter was launched during the provincial chapter in 1667 and a report in this matter was sent to him.

86. “ ... privationis quarumque dignitatum, seu Praelaturarum, vel officiorum suarum Ordinum, ac vocis ctivae et passivae perpetuaeque inhabilitatis ad eosdem.” GAP, Prov. Pol. in gen., n. 19.

87. *Apologia* § 16, 18, *Scripta* 4-49.

88. *Apologia* § 15, *Scripta* 48. Father Papczynski was to leave Warsaw itself within 24 hours.

89. “Iturus tamen eram pacis amore, et manda[ti] reverentia licet illegitimi Superioris, nisi me cara pectora Sacerdo[tum] Polonorum Domus Varsaviensis, una exire parantium vi prope reti[nui]ssent. Mansi igitur Varsaviae prostrata oppugnatione mei, etia[m in] lectum.” *Apologia* § 16, *Scripta* 48.

90. *Positio* 106.

91. *Positio* 107.

92. Father Sigismund of St. Joseph Baranowski (ca. 1638-1674) made his religious profession on June 2, 1663, and was ordained to the priesthood in Warsaw on March 28, 1666. Transferred to Podoliniec in the years 1666-1667, he taught rhetoric and poetics there. In 1668, he was transferred to Warsaw to replace Fr. Anthony of the Holy Spirit Kruszyna. GAP, Dom. Varsav., n. 14; Reg. Rel. 3, p. 66; Reg. Rel. 73, June 2, 1663; GAP, Prov. Hung., Dom. Priv., n. 4, b; GAP, Reg. Rel. 73, January 13, 1670; Prov. Pol., Dom. Varsav., n. 17.

93. A ducat of those times was a gold coin minted in Hungary (“ungaro”), later called a Polish ducat. The Hungarian ducat had been in common

circulation in Poland since the end of the 14th century.

94. Brother Jerome of St. Peter and St. Paul Wolski (1643-1712) made his religious profession in 1663. He had studied philosophy at Kazimierz near Cracow since September 1664 and then continued his studies in Rzeszow since December 1664. In the fall of 1666, he was transferred to Rome where he continued his theological studies and was ordained to the priesthood on June 15, 1669. *Positio* 138, note 2.

95. Document of the General Congregation of August 23, 1668, *Positio*, 138; GAP, Reg. Gen. 10. F. 26v.

96. *Apologia* § 21, *Scripta* 51.

97. *Apologia* § 41, *Scripta* 65.

98. *Apologia* § 21, *Scripta* 52.

99. *Apologia* § 22, *Scripta* 53.

100. “Hic bonus Pater, vi Rector impositus Varsaviensibus, initio videbatur me amare, sed ubi suis contrarius inventis reperit, graviter coepit odisse.” *Apologia* § 21, *Scripta* 52.

101. ConstSP, P.II, c. III, n. II.

102. Statuta Ordinis Scholarum Piarum, p. 149, n. 4; p. [154], n. 10.

103. ConstSP, P. II, c. IV, n. IX, n. 93; GAP, Reg. Gen. 4, p. 22, Die 23 Maji 1659 Mane, 1-o.

104. GAP, Reg. Gen. 9, f. 4v, Acta Congr. Gener., July 15, 1661, 2-o.

105. *Apologia* § 22, *Scripta* 53.

106. Decreta Visitationis, n. II, GAP, Lib. III, p. 29.

107. Kraus, 8, *Positio* 311.

108. *Apologia* § 23, *Scripta* 53; *ibid.*, § 53, 72.

109. The appropriate point of the constitutions read: “ ... nihilque in Congregatione typis mandetur sine approbatione et consensu Generalis ideoque [!] raro fiat et sub nomine proprio Authoris sine fuco, ut omnis aditus ambitioni tollatur.” [Statuta Ordinis Scholarum Piarum], p. 97, P. II, c. VII. The term *sine fuco* should be understood in this context as *aperte, sub nomine proprio*, i.e., without a pen-name, not anonymously. *Positio* 116.

110. *Positio* 116-117.

111. S. Zaleski, *Jezuici w Polsce*, Cracow, 1904, vol. III, 725; vol. IV (2), 854; *Caputi*, op. cit., vol. II, P. V (2), 15v- 16r.

112. GAP, Prov. Pol., Dom. Varsav., n. 11, a b; Caputi, op. cit., f. 16.
113. *Positio* 13-14.
114. Litterae ad P. Alexium Armini SP, 23 Martii 1688, § 6, *Scripta* 103.
115. *Positio* 111-112.
116. GAP, Prov. Pol., Dom. Varsav., n. 16; Caputi, f. 17v-18r.
117. Caputi, vol. III, P. VII (2), f. 89r; vol. II, P.V. (2), ff. 15v. 16; Santha, *P. Cosmus*, EphCal XXXI (1962), p. 11.
118. AJR, Epp. N.N. 6, f. 208v; N.N. 8 f. 62v-63r.
119. B. Barlik (Bartlicus) di S. Philippo Nerio, *Chronologia Historica seu Annales Religionis Cler. Reg. Pauperum Matris Dei Scholarum Piarum*, GAP, Hist. Bibl., N. 2, ff. 521v-522r.
120. AJR, Pol. 53, "Polonia Histor. 1648, 1669, 1671 II," No. 53, f. 250r-251r.
121. Puncta circa Piarum Scholarum, 1669, *Positio* 139-141.
122. Caputi, vol. II, P. V/2, ff. 15v, 16, 19v-20r.
123. GAP, Reg. Gen. 10, f. 29r.
124. B. Bartlik, op. cit., loc. cit.
125. GAP, Prov. Pol., Dom. Vars., n. 16, Relazione; Caputi, vol. II, P. V/2, ff. 19v- 26.
126. Caputi, vol. II, P. V/2, f. 26. Caputi is referring to the Jesuits who came from Poland in 1669 to participate in their general chapter (the Jesuits called it general congregation). In reality, no general chapter was held in Rome between the years 1661 and 1682. However, on November 16, 1669, a provincial chapter of the Jesuits began in Rome, attended by only one Jesuit from Poland, Fr. Stanislaus Wapowski, Procurator, elected to this office on May 21, 1669. AJR, Congr. 77, f. 121r-122v; Hist. Soc. 25, f. 20r.
127. "Ego auditis, atque bene examinatis rationibus, Zeli potius cuiusdam speciem, quam Turbationem fuisse animadverti. Ideo his stantibus declaro Praedictum Patrem Stanislaum a Iesu Maria, nec fuisse, nec esse Turbatorem, atque Proditorem, et Machinatorem, ut omnes huius Provinciae Patres et Fratres idem affirmant decerno sub poena gravi; si quis eum Turbatorem ob praeterita ausus fuerit appellare." Testimonium Provincialis et Assistentium Clericorum Regularium Pauperum Matris Dei Scholarum Piarum, 20 Julij Anno 1669, *Positio* 143.
128. *Apologia* § 47, *Scripta* 67.

129. *Positio* 119.

130. *Positio* 146.

131. The letters did not survive to our time, but, in 1671, Papczynski was ready to produce them upon request. *Apologia* 49, *Scripta* 69.

132. G. Santha, *P. Cosmus Chiara*, EphCal XXX (1961), 428, n. 71.

133. *Positio* 147, 576-577.

134. *Apologia* § 19, 24, *Scripta* 50, 53.

135. Kraus 8, *Positio* 312; *Apologia* 19, *Scripta* 50.

136. Bull. Rom. 17 (1882), 827a-830b. ConstSP 119.

137. ProtBals 199, n. IV.

138. ProtBals 199, n. VII, b. The letter did not survive to our times.

139. A response from Rome to Papczynski's third request, February 8, 1670. *Positio* 150-151.

140. The *Breve* reached Poland around December 15, 1669, and was promulgated in the province by a circular dated December 19, 1669. Kraus 8, *Positio* 313; ProtBals 199, n. VII, c.

141. "Quia vero nuper post brevis apostolici recitationem pater Stanislaus protestatus fuerat, se iam non teneri obedire Scholarum Piarum Superioribus, nec ad instituti nostri praescriptum obligari vivere, sed ordinario loci subiacere velle, ab huius nutu et ordinatione pendere; protestatus, inquam, coram Notario publico." Kraus 9, *Positio* 316.

142. *Apologia* 19, *Scripta* 50.

143. *Apologia* 29, *Scripta* 56.

144. GAP, Reg. Gen. 10, f. 26v, Congr. Gen. dell'8 nov. 1669; ProtBals 199, n. VII, [c]. V; Kraus 9, n. 172, *Positio* 315.

145. *Apologia* 26, *Scripta* 54.

146. "Supplicatio V. Pris Stanislai ac trium Clericorum ad Celsissimum Principem Episcopum Cracov." (No date). ProtBals 199, n. XIII.

147. ProtBals 199, nn. I. XIII; GAP, Prov. Pol., Dom. Resso., nn. 15, b. 19; Prov. Hung., Dom. Priv., Nn. 4, b. 4, c; Reg. Rel. 3, pp. 8, 112; "Conservatio inhabitationis contra Patres Piarum Scholarum," 28 aprile 1670, § 2, *Positio* 175; Kraus 9, *Positio* 321; Kraus 9, *Positio* 315.

148. Kraus 9, *Positio* 326.

149. Kraus 9, *Positio* 317; Testimonium II by Nicholas Oborski, Bishop

Auxiliary of Cracow, July 17, 1670, n. 3, *Positio* 179.

150. ProtBals, XVII, 199.

151. “Acceptum Stanislaum penuario vectabulo violenter impositum devehunt Podolinium. Calusum erat corio vectabulum; postea tamen extra Cracoviam in via aperetum, ut is liberius sedere posset.” Kraus 3, *Positio* 318.

152. *Apologia* 19, *Scripta* 50.

153. Kraus 9, *Positio* 318.

154. *Apologia* § 19, *Scripta* 50; Testimonium II by Bishop Nicholas Oborski, July 17, 1670, n. 3, *Positio* 179.

155. *Apologia* § 20, 25-27, *Scripta* 51, 54-55.

156. Decree of the General Congregation of the Pious Schools, February 22, 1670, *Positio* 162.

157. Non dico, ut illos pueat dilectissimi (quia confusionem nulli opto) huius in me tanti odii, tantae oppugnationis legum, tot tantarumque causarum, (nam plures, et forte graviore tacitus praetereo [D]) mihi ad egressum e vestro Consortio daturum[s]; sed oro ut paeniteat. Ego quidem iuste pro peccatis meis patior. Vos autem quid expectat? Ex parte mea, vera charitas, cui volo immori; attamen ex parte Dei iudicium, qui scrutabitur renes, et corda. Cuius tamen bonitati ego pro vestris charitatibus humillime flecto genua. Vos pariter pro me facite, ut saltem mutuo deprecantibus ignoscat, aut hic non alibi, quia iustus, castiget.” *Apologia* § 54, *Scripta* 73.

158. Kraus 9, *Positio* 318.

159. In the Marian Archives there is a letter “cum delatione injustae incarcerationis Venerabilis P. Stanislai in litteris Scholarum Piarum.” De Ven 18-vo, APS 5, f. 31r.

160. “vindicatus innocentem Patrem Stanislaum tamquam eum, qui ordinarii loci iurisdictioni subiecisset.” Epistolae etc., n. VIII, ProtBals 199. The said letter did not survive to our times.

161. *Apologia* § 20, *Scripta* 51: Testimonium II by Bishop Nicholas Oborski, July 17, 1670, n. *Positio* 180.

162. Picanyol, *Brevis Conspectus*, 253; Choynacki 35.

163. PEK, vol. XXIII-XXIV (1911), 1-2. Prievidza today is a town located in middle Slovakia, on the Nitra River (a tributary of the Vah River), with a population of about 36 thousand (1977). The Piarist monastery is a museum now and the Piarists themselves occupy only a few rooms. The

church bears the name of the Holy Trinity. It has eight altars with large paintings dating back to the 18th century. On the ceiling, there is a sumptuous polychromy — a view of heaven full of angels and saints. On the left, there is a painting of the Blessed Mother called *Mater Bonorum Studiorum* and of St. Joseph Calasantius with children. The Piarists have been in Prievidza for only a short time. Before their arrival, a Redemptorist priest had lived there for 15 years. The Piarists have four outposts in Slovakia. The tablet on the wall of the monastery reads that the monastery was established in 1666 and that, in the years 1672-1919, a Roman Catholic grammar school was located there. It was to this place that the Founder of the Marianists was once brought as a prisoner.

164. GAP, Prov. Pol., Dom. Vars., 17 (where Goralevic's personal data can be found).

165. ProtBals 199, n. XII.

166. Kraus 9, *Positio* 318.

167. *Apologia* § 9, *Scripta* 44.

168. *Apologia* § 20, *Scripta* 51.

169. GAP, Hist. Bibl. 23: "Chronica Collegii Konin-Palssiani Prividensis Sch. P. in Regno Hungariae ...," 22 (AD 1670), "Venerat Prividiam 28, Januarii ex Polonia P. Stanislaus a Jesu Maria."

170. Father Frankovic was one of the novices who moved from Leipnik in Bohemia to Podoliniec in 1642, where he made his profession a year later and then continued his studies of the humanities and philosophy. Ordained to the priesthood in 1653, he continued his studies of theology (1655-1657) and then taught in Podoliniec. From 1661, he held the office of Rector, first in Rzeszow (where Papczynski was his subordinate for one year) and then in Prievidza (1666-1671). After Papczynski had left the Piarists, he became the Provincial Superior of the Polish Province (1671-1677). GAP, Reg. Prov. 51 (Prov. Germ.), n. 23; Prov. Pol. in gen., nn. 13, 14; Prov. Pol., Dom. Ressov., nn. 11 a. 11b. 12. 15a. 19; Choynacki 13; Picanyol, op. cit., 159; Friedreich 101-102.

171. *Apologia* § 27, *Scripta* 55.

172. "Epistolae ... ad probandam innocentiam V. P. Stanislai Institutoris," n. XIV, a, ProtBals 199.

173. "Epistolae ... ," n. XVII, a, ProtBals 199. It is mentioned there that the letter was written on February 8, 1670.

174. GAP, Hist. Bibl., 23, p. 22: "Chronica Collegii ..." (AD 160), qui [=

P. Stanislaus a Jesu Maria] postea 22. Martii in Poloniam redux.”

175. Testimonium II by Bishop Nicholas Oborski, July 17, 1670, n. 4.

176. PP ff. 133r, 174v, 317r. Naturally, Bishop Oborski intervened on behalf of the Ordinary, Andrew Trzebicki. It is therefore possible that Fr. Papczynski's letter of gratitude “pro Eliberatione ad Episcopum Cracoviensem,” dated April 2, 1670, (ProtBals 199, n. XVIII) was addressed to Bishop Trzebicki and not Bishop Oborski.

177. *Positio* 166.

178. Kraus 9, *Positio* 322. Letter by the Superior General written after May 10, 1670, ordering that Fr. Frankovic be locked up in the monastery prison.

179. Today no traces of Papczynski's brief stay in Tyniec can be found because the monastery archives were completely destroyed in 1848. ApostMIC, Inquis. Docum., n. 4, e.

180. Kraus 9, *Positio* 320.

181. “Contra fugitivos schismaticos, ac rebelles.” ConstSP, c. II, nn. X-XI.

182. Letters by the Superior General, Cosmas Chiara, May 10, 1670, *Positio* 165-166.

183. Kraus 9, *Positio* 319.

184. *Apologia* § 30, 57.

185. *Positio* 171.

186. “Nos mutare pensatis praemissorum circumstantiis, dum causam tam dirae captivationis et scandalosae [incarcerationis?] praefati Patris Stanislai, alias probitate vitae, et conversationis Religiosae, ac bonarum literarum diuturna professione, Divinique Verbi multis in locis condigna praedicatione, tum aliis praeclaris in dicta Congregatione exantlatis laboribus conspicui, inquisivimus, nullamque aliam praemissorum occasionem, aut rationem, nisi ipsum Admodum Reverendi Provincialis livorem a viris Religiosis procul removendum contra Praefatum Religiosum Stanislaum innocentissimum fuisse, et esse censemus praesentibus literis manu, et sigillo nostro subscriptis et communitis ad praemissa medianda .” Testimonium II by Bishop Nicholas Oborski, July 17, 1670, n. 6-7, *Positio* 180-181.

187. Let us add that the decree about the heroic nature of Fr. Papczynski's virtues also includes the period when he was a member of the Piarist Order.

188. *Apologia* § 31, *Scripta* 57.

189. Ibid.
190. Kraus 9, *Positio* 322.
191. *Apologia* § 31, *Scripta* 57.
192. *Apologia* § 31-32, *Scripta* 57-58.
193. Kraus 8, *Positio* 324.
194. *Apologia* § 33, *Scripta* 58.
195. Ibid., § 45-46, *Scripta* 66-67.
196. Ibid., § 33, *Scripta* 58.
197. ProtBals 199, "Epistolae ...," n. VII, [e].
198. Kraus 9, *Positio* 324.
199. "Protestatio per Patres Piarum Scholarum," August 26, 1670, *Positio* 186.
200. Kraus 9, *Positio* 183, 324.
201. "Protestatio per Patres Piarum Scholarum," October 14, 1670, *Positio* 186-188.
202. Kraus 9, *Positio* 324.
203. "Protestatio per Patres Scholarum Piarum," October 14, 1670, *Positio* 186.
204. Letter by Fr. Cosmas Chiara, Superior General of the Piarist Fathers to Bishop Andrew Trzebicki, Ordinary of Cracow, October 24, 1670, *Positio* 203.
205. Letter of recommendation by Nicholas Oborski, Auxiliary Bishop of Cracow, written at Papczynski's request on October 28, 1670. *Positio* 206.
206. GAP, Reg. Gen. 203, Memoriae diversae, APostMIC, Doc. GAP, 106-107.
207. Litterae ad P. Cosmum Chiara, S. P. Cracoviae, November 22, 1670, *Scripta* 20-23.
208. L. Gorski, *Krotka wiadomosc historyczna o zalozeniu Zakonu Ksiezy w Polsce i o zyciu ksiedza Stanislawo Papczynskiego*, in: *Pamietnik Religijno-Moralny*, vol. IV, Warsaw, 1843, 312, n. 4, where a copy of the breve was published, along with a note from Fr. Michael Kraus, stating that the copy is consistent with the original which he had received at the Piarist residence at Kazimierz near Cracow on December 6, 1670.
209. Kraus 9, *Positio* 325.
210. Ibid., 325-326.

211. Ibid.

212. Minutes from the trial “Patres Piarum Scholarum cum Paczynski” [!], February 13, 1671, n. 2, *Positio* 223. There is no mention in the text that the conversation between the bishop and Fr. Kraus took place on that day. There is only information about the date of the statement in which they promised to stop wearing their habits. It is therefore possible that the meeting between the bishop and Fr. Kraus took place the day before.

213. Kraus 11, *Positio* 327.

214. “In Nomine Domini Nostri Jesu Christi Crucifixi. Amen. Ego Stanislaus a Jesu Maria Papczynski ... offero, ac dedico Omnipotenti Deo Patri et Filio et Spiritui Sancto, ac deiparae semper Virgini Mariae, sine macula Originali Conceptae, Cor meum, animam meam ... et corpus meum, nihil mihi penitus reliquendo ut sic deinceps sim totus eiusdem Omnipotentis, ac B.V. Mariae Servus. Quapropter Iisdem promitto me in finem vitae meae caste ac ferventer famulatum in hac (quam condere Dei gratia volo) Societate Clericorum Marianorum Immaculatae Conceptionis” *Scripta* 29.

215. “Sic me Deus adjuvet et haec Sancta Evangelia Dei.” Ibid., 30.

216. “Confirmet hoc Deus, quod operatus est in Te.” *Fundatio* § 4, *Scripta* 82.

217. Kraus 9, *Positio* 326-327.

218. Minutes from the trial “Patres Piarum Scholarum cum Paczynski” [!], February 13, 1671, n. 2, *Positio* 223; *ibid.*, 192-193. It should be emphasized that in *Protocollum* in *Fundatio Domus Recollectionis* the date is given as “die 2da Decembris.” Most likely Fr. Papczynski wrote the date of “11 December” in *Oblatio* and the mistake appeared when a copy of the document was made; the copy which we have at our disposal today. The date in the original was probably recorded in Arabic numerals as “11” and later, during the process of copying, deciphered in Roman numerals as “II.” Hence, it was ultimately recorded as “December 2” instead of “December 11.” *Positio* 212-213.

219. *Positio* 281.

220. Bishop Nicholas Oborski, *Testimonium* III, February 23, 1671, *Positio* 229.

221. *Literae Vocatoriae* cum postulatione ad latus Illustrissimi Episcopi Plocensis, October 1, 1670, *Positio* 197.

222. *Panegyris Lyrica*, *Positio* 586.

223. *Literae Vocatoriae cum postulatione ad latus Illustrissimi Episcopi Plocensis*. October 1, 1670, *Positio* 195, 197.

224. Notarial introduction to the extract from the documents, APS, f. 56r. The original of Bishop Gembicki's letter to Fr. Papczynski perished in the currents of the Vistula River in 1730/31.

225. Testimony given by Lochmon (=Lachman) at Papczynski's request, September 19, 1674, GAM, DocHist, TrDM I, 55. Formerly: Arch. Consist. Archidioc. in Varsavia, vol. XXVII, f. 600, *Positio* 560.

226. Declaration made by Saletra regarding the fulfillment of the duty placed upon Papczynski, October 15, 1674, GAM, DocHist, TrDM I, 56-57. Formerly: Arch. Const. Archidioc. in Varsavia, vol XXVII, f. 624. *Positio* 561-562. The aforementioned testimony [declaration] was placed in the books of the Warsaw Consistory in 1674. Today it is known only from a copy made by Rev. Sydry because all other records were destroyed in 1944.

227. Oblatio; *Fundatio* § 3, *Scripta* 82.

228. VF § 31-32, *Positio* 639; PP ff. 109v-110r, 174r-v, 175v, 316v-317r, 317v-318r.

229. *Fundatio* § 4, *Scripta* 82.

230. In his *Apology*, Fr. Papczynski listed four such reasons: *odium, veteris observantiae relaxatio, charitas, impedimenta ingenii*. He listed them in order to correct the erroneous opinions regarding his leaving the Piarist Order that were circulating both among the Piarists and among outsiders. *Apologia, Scripta* 37-73.

231. Oblatio, *Scripta* 29.

232. S. De Fiores, *Immacolata*, in: *Nuovo Dizionario di Mariologia*, 683.

233. Oblatio, *Scripta* 29; Testes de Visu, nn. 15 18, APS 5,4 f. 29r.

234. Testimonium III by Bishop Nicholas Oborski, February 23, 1671, *Positio* 229.

235. *Protestatio* per Papczynski, December 19, 1670, *Positio* 218.

236. *Fundatio* § 5-6, *Scripta* 83.

237. *Positio* 217.

238. *Fundatio* § 3, *Scripta* 82.

239. *Ibid.*, § 5, *Scripta* 83.

240. Kraus 10, *Positio* 328.

241. *Ibid.*

242. *Ibid.*, 329. Research conducted in the archives of these religious orders in 1966/67 does not confirm these claims. *ApostMIC, Inquis. Docum.*, n. 4.

243. *Fundatio* § 6, *Scripta* 83. In 1754, Fr. Wyszynski mentioned that Fr. Papczynski asked to be accepted by the Dominicans, but we do not know on what documents Wyszynski had based his claim. *VW* § 76, *Positio* 692.

244. *Epistolae*, n. XV, *ProtBals* 199.

245. *Constitutio Procuratoris per Papczynski*, January 26, 1671, *Positio* 220. Reverend Sebastian Mitrzynski, whom Fr. Papczynski named as his plenipotentiary, had a baccalaureate in philosophy.

246. *Fundatio* § 5-6, *Scripta* 83.

247. Minutes from the hearing: “*Patres Piarum Scholarum cum Papczynski* [!], February 13, 1671, § 11, *Positio* 225.

248. “*Interpositio Appellationis per Patres Piarum Scholarum*,” February 20, 1671, *Positio* 227.

249. “*Catalogus*,” n. 15, *APS*, f. 1r.

250. Letter prepared for Fr. Papczynski by Nicholas Oborski, Auxiliary Bishop of Cracow, February 23, 1671, *Positio* 229.

251. W. Meysztowicz, *op. cit.*, 85; L. Pastor, *op. cit.*, vol. XIV/1, 566-567, 661-662.

252. Letter of recommendation by Nicholas Oborski, Auxiliary Bishop of Cracow, issued for Papczynski and addressed to the Apostolic Nuncio in Poland, February 23, 1671. [*Litterae Commendatoriae ad Nuntium Apostolicum Ejusdem Suffraganei Cracoviensis*], *Positio* 232.

253. “*Non sine iniuria mea aliqua tandem transacta*.” *Fundatio* § 7, *Scripta* 84.

254. *Positio* 231.

255. *Kraus* 10, *Positio* 328.

256. *Kraus* 7, *Positio* 329.

257. “*Scholarum namque piarum paupertas aequae stricta est, atque Capucinatorum, excepto eo, quod pro anno victualia comparari possint. At certe nulla bona stabilia admittere licet Scholis Piis, neque titulo haereditario, neque titulo donationis, immo nec Censuum annuos admittere poterant ... suppellex quoque ecclesiastica, summae paupertati consona, nihil sericei, nihil aurei, vel argentei, excepta cuppa calicis pati deberet.*” *Apologia* § 35, *Scripta* 61-62.

258. “Egregius Reformator!” Kraus 10, *Positio* 330.

259. Excerpt from the records of the provincial chapter, August 3, 1676, and from its approval, May 18, 1677, *Positio* 237; *Fundatio* § 6, *Scripta* 83.

260. “Novere non pauci, qui fuerim in mihi vita mea carioribus Scholis Piiis in illa Pauerum Matris Dei suavissima Societate, quanti meam vocationem non nisi a Deo provectam aestimaverim sit hoc explicatu difficillimum. Tenebar praeterea in illo sacratissimo coetu non amoris tantum vinculo alligatus, verum etiam iuramenti perpetuo in eo perseverandi Sacramento adstrictus. Primum indissolubile esse volui; alterum ille dissolvit, cui ligandi atque solvendi Pontificium traditum est, Sanctissimi Iesu Christi Vicarius, atque legitimus Divi Petri Successor Clemens Papa Decimus. Tametsi ad hoc pro! quali crucis via perventum est. “Affligebant me praeterea et prope torquebant ingentes perplexitates, scrupuli, dubia, angores, timores. Quis enim fuisset tam profusae conscientiae, qui sine his, a statu votorum licet simplicium, ad merum saecularem transiret?” *Fundatio* § 2-3, *Scripta* 81-82.

261. *Informatio* 113-114.

262. Makos, 118-120.

263. “Revereor ego Superiores Scholarum [P]iarum, sed non omnes, illos reveor, qui merentur esse tales; non [il]los, qui sunt intrusi et per calcatas leges naturae, Ecclesiae, subditorumque terga, ad fastigia Praeleturarum conscenderunt.” *Apologia* § 41, *Scripta* 65.

264. *Fundatio* § 2, *Scripta* 81.

265. “Patris Stanislai a Jesu Maria quondam ex Religione Nostra dimissi supplicatio pro sui receptione suscepta est, in quantum Pater Generalis cum Capitulo seu etiam cum Definitorio suo consentiet.” Excerpt from the Provincial Chapter, August 3, 1676, *Positio* 237.

266. Litterae ad P. Alexium Armini, S.P., Neo-Jerosolymae, 23 Martii 1688, § 4, *Scripta* 102.

267. *Ibid.*

268. Excerpts from the records of the Visitation by Fr. Giovanni Francesco Foci, Superior General of the Pious Schools, in Poland, February 9 and 16, 1696, *Positio* 244.

269. Litterae ad P. Ioannem Foci, S.P., Neo-Jerosolymae, 17 Februarii 1696, *Scripta* 129.

270. Navikevicius 153.

271. EphCal 1-2 (Roma 1945) 28; Navikevicius 154.

272. VF § 33, *Positio* 640.

273. It was a book written by Nicola “Avancinus,” SJ, under the title *Vita et Doctrina Jesu Christi, Coloniae Agrippinae* 1678. The dedication on the book reads: “A.R.P. Josephus a Matre Dei Clericorum Regularium Pauperum Matris Dei Piarum Scholarum per Poloniam et Hungariam Provincialis obtulit ad usum Stanislao a J. M. Congregationis Immaculatae Conceptionis Clericorum Marianorum Praeposito, suo quondam Patri Spirituali 1690, 12 Aprilis.” Father Stanislaus was Fr. Warzecha’s spiritual father in Warsaw around 1664-1665; GAP, Prov. Pol., Varsav., n. 15.

274. W. Konopczynski, op. cit., vol. II, 47-49.

275. W. Czaplinski, op. cit., pp. 299-300; J. Tazbir, ed. *Zarys Historii Polski*, Warsaw 1979, p 271.

CHAPTER IV

FOUNDATION OF A NEW RELIGIOUS ORDER

Birth of the Congregation of Marian Fathers

The thought of founding the Congregation of Marian Fathers originated in Fr. Stanislaus Papczynski's soul most likely during the time of his incarceration in Podoliniec and Prievidza,¹ even though the first document that actually speaks about this intention is the act of oblation of December 11, 1670.² Father Stanislaus had a lot of time for reflection then and may have, indeed, made such a decision during those long days of loneliness. In any case, he was convinced that his plan came from God's inspiration.³

Following the voice that was calling him to found a new religious order, Fr. Stanislaus wanted to put on the white habit, which he intended for the members of his new Congregation, as soon as possible.⁴ But, as we recall, the ceremony of investiture was canceled.⁵ This unsuccessful beginning, probably associated with the fact that Bishop Oborski had withdrawn his support for this initiative, caused a serious interior crisis in the soul of the future founder of the Marians. As mentioned in the previous chapter, Fr. Stanislaus had doubts as to whether he had done the right thing by leaving the Piarists. After some reflection, he applied to be accepted back into the community, although he did set certain conditions⁶ which would have allowed him to fulfill the mission to which God had called him (particularly *promotio cultus Immaculatae Conceptionis* and *observantia summae paupertatis*). In this manner, Papczynski (just as he did later in two other cases) wanted to make certain that the idea of founding the Congregation of Marian Fathers was indeed God's will. After all, God works in the Church through His representatives. Therefore, the fact that the authorities of the Diocese of Cracow withdrew their support, might have given Fr. Papczynski the thought that he may have misinterpreted the *divinam visionem* regarding

the foundation of a new religious order. If so, a return to the Piarists was the only alternative, for Fr. Stanislaus could not imagine himself living a life other than that of a religious. Their refusal would mean that he was to continue his efforts to found a new congregation — perhaps with the help and support of the authorities of another diocese.⁷

The Piarists had no doubts that their only answer to Fr. Papczynski's petition was to refuse it. They may have cited a decision made by one of their general chapters during which a decree *de non re-admittendis egressis* (i.e., about not accepting those who had left the congregation) was issued. Such an answer was verbally conveyed to Fr. Stanislaus by the delegates of the Polish Province after their return from the chapter towards the end of January 1671.⁸

At the Karskis in Lubocza

After his application to be accepted back into the Piarist Order had been refused, Fr. Stanislaus had no doubts regarding his calling to be the founder of a new religious congregation and made a firm decision to follow this path. However, since he saw no possibility of putting his plan into effect in the Diocese of Cracow, he left (in the summer of 1671) for Mazovia to place himself under the protection of Stephen Wierzbowski, the Bishop of Poznan (1663-1687),⁹ who had promised to help him. For a little while, he stayed in Warsaw, probably in the home of John Gembicki, the Bishop of Plock, who offered him the office of a canon at the cathedral in Plock and asked him to be his confessor. Many other religious orders invited him to join them. He did not accept these offers, for he was consumed with one thought — to found a religious order in honor of the Immaculate Virgin Mary.¹⁰

The meeting with Bishop Wierzbowski took place in Warsaw, where the Ordinary of Poznan had his permanent residence, as Warsaw belonged to the Diocese of Poznan at that time. But, at the beginning of September 1671, upon the advice of his confessors, Fr. Stanislaus moved to Lubocza on the Pilica River¹¹ to the court of a nobleman by the name Jacob Karski and assumed the duties of chaplain¹² there.

During the meeting with Bishop Wierzbowski, Fr. Papczynski obtained permission from him to wear a new habit. The Apostolic Nunciature was also notified about this fact.¹³ After these formalities had been taken care of, Fr. Stanislaus was vested in the new white habit, similar to the one worn by the Piarist Fathers, but different only in color. While the Piarists wore a black habit, Fr. Stanislaus chose a white one. He believed that this color would be the most appropriate for the members of the “Society of the Immaculate Conception” as no other color expressed the spotlessness of Mary's Conception so well. In Fr. Papczynski's understanding, such a habit worn by

the Marians was to be a natural aid in spreading the cult of the Immaculate Conception as the principal goal of the new Congregation.¹⁴

The solemn ceremony of the investiture took place at the chapel of the Karski family during the octave of the Birth of the Blessed Virgin Mary around September 8, 1671, before the altar above which an icon of the Immaculate Virgin Mary was venerated. Adam Karski, member of the official legation of Poland to the Holy See in 1633, brought the icon from Rome as a gift from Pope Urban VIII (1624-1644).¹⁵ Everyone present at the ceremony of the investiture realized that this was the moment when the first seed of the new religious family, the first clerical order founded on Polish soil, was sown and began to take root.

Immediately after the ceremony, Fr. Papczynski went to Warsaw to the Apostolic Nuncio, Angelo Ranucci (1671-1673), to show his submission, to inform him about his plans, and to ask for his blessing. The nuncio received Fr. Stanislaus and gave him his blessing.¹⁶

For the Glory of the Immaculate Virgin

The guiding idea followed by Fr. Papczynski as he set about founding the Congregation of Marian Fathers was to spread the cult of the Immaculate Conception of the Blessed Virgin Mary. From the very beginning, this idea became simultaneously the principal goal of the Congregation.

The love of Mary Immaculate had always been the purpose of Fr. Papczynski's life. He had loved her with all his heart ever since his childhood. Later, he chose to be a member of a religious order in which the spiritual sons of St. Joseph Calasantius served others under the banner of the Blessed Mother. When he became a priest, he took every opportunity to spread her cult. He dedicated his first published work *Prodromus Reginae Artium* as a homage to her: "To the Mother of the Eternal Word, to the Devoutly Eloquent Virgin Mary Conceived without stain — Stanislaus, vowed to poverty, dedicates this Forerunner of the Queen of the Arts. Teach us, O Purest Mother of Wisdom, both how to live well and how to speak well."¹⁷

Father Papczynski had always placed his hope of obtaining heavenly goods in this exceptional privilege enjoyed by the Blessed Virgin Mary, i.e., in her Immaculate Conception. He often repeated: "May the Immaculate Conception of the Blessed Virgin Mary be our health and protection."¹⁸ He ordered his confreres to repeat this invocation in chorus and individually, after the prayer of thanksgiving in the refectory, after the recitation of the rosary, a chaplet, or after any other pious practice.¹⁹

The truth about the Immaculate Conception of the Most Blessed Virgin Mary was not obvious to all the faithful in Fr. Papczynski's times. Its dogmatic formulation took place only in 1854, even though it had been

proclaimed in the regular teaching of the Church long before then. It was spread by the Jesuits and the Franciscans. They brought this cult to Poland, and many Polish theologians and writers defended this exceptional privilege of the Blessed Mother. Jacob Wujek's *Postylle* [Postils]²⁰ proclaimed this privilege as an article of the faith even though quarrels about it still continued in the West. In the 16th and the 17th century, the Jagiellonian Academy defended the truth about the Immaculate Conception. Churches and altars under this title were being built, knights had the image of Mary Immaculate impressed on their armor, and confraternities which sang *Godzinki o Niepokalanym Poczeciu* [Office of the Immaculate Conception] were being established. At the synod in Piotrkow in 1511, Archbishop Laski, the Primate of Poland, ordered that the feast of the Immaculate Conception be celebrated in the entire Gniezno Province, and King Ladislaus IV established an order of the Immaculate Conception.²¹ The truth about the Immaculate Conception was confirmed by the popes of the 17th century — Pope Paul V in 1617, Pope Gregory XV in 1622, and especially by Pope Alexander VII in his constitution *Sollicitudo omnium Ecclesiarum* in 1661. Nonetheless, controversies and disputes between “macculists” and “immaculists” still continued.²² The Founder of the Marians belonged to the latter group. His views on the subject were expressed in a poem published in 1663 in *Prodromus Reginae Artium*, which offered an interesting attempt at justifying the privilege of the Immaculate Conception *ex consequentibus*, i.e., from the absence of the consequences of Original Sin in the life of the Blessed Virgin Mary; the consequences so evident in the lives of all other people (with the exception of Jesus), thereby proving that she was never stained by it, and so was, indeed, Immaculately Conceived.²³

His other poem *Triumphus* was dedicated to the same mystery and was included in a book by Dominic Korwin Kochanowski, OFM, entitled *Novus asserendae Immaculatae Conceptionis Deiparae Virginis modus*. The book was published in 1669 and, in Papczynski's opinion, offered a new convincing proof of Mary's Immaculate Conception. The book proclaimed the triumph of the Virgin Conceived without stain, who crushes the head of the hellish serpent with her foot. It may have poisoned the first parents with its venom, but it did not manage to stain the Great Mother of God with its breath. All people born from Adam are born as the sons of wrath, but the guilt which stained the entire humankind is far from the Virgin of Grace. She was conceived contrary to the order of nature, just as she conceived God.²⁴ Father Papczynski also discussed this truth in his sermons written at the time of his affiliation with the Piarists. He spoke of “the exceptional (and free from original stain) Conception of the Blessed Virgin Mary.” He preached these sermons and had them published, but, alas, they did not survive to our times.²⁵ Father Stanislaus also left manuscripts (probably from the Marian

period) of prayers and songs about the Immaculate Conception of the Blessed Virgin Mary, but they were lost, too.²⁶

Undoubtedly, the general atmosphere and the fact that the faithful opened their hearts to this mystery made the proclamation of the truth about the Immaculate Conception of the Blessed Virgin Mary easier. An expression of such openness was King Ladislaus IV's initiative in 1637 to create organizational cadres in the form of the Knights of the Order of the Immaculate Conception. According to the statutes of this "order," there were to be 72 brothers (knights) in Poland and 24 abroad, with the king as master at the head. At that time, similar orders of knighthood existed in Spain. The brothers were to make a vow to serve and defend the honor of God, the Blessed Virgin Mary, and the Church of Rome as well as "to defend the Kingdom of Poland and its benefit." The project was not realized because it was condemned by adherents to other denominations and by the nobility, who were afraid of threats. The project was also rejected by the Diet in 1638 with the argument that the country needed political thought more than an elite knighthood.²⁷ Although the king was focused more on politics than religion at that time (for he was not a deeply religious person), even this unsuccessful initiative demonstrates how present and alive the truth about the Immaculate Conception was in Polish society.

Pastoral Activity

Father Papczynski combined the efforts to found the Congregation of Marians Fathers with the pastoral work at the home of the Karski family. Among other things, he introduced the practice of singing the rosary prayers by the members of the family and the servants. The custom survived there for many decades. A hundred years later, Fr. Cyprian Fijalkowski, a Marian chaplain, found the devotion still alive.²⁸

During his stay at Lubocza, Fr. Papczynski enjoyed the opinion of great sanctity. Anne Karska would later show Fr. Wyszynski Fr. Stanislaus's rosary, kept at home as a holy relic, stating that she had healed many sick people as well as herself with it.²⁹

While he served the Karski family as court chaplain, Fr. Stanislaus also devoted a lot of time to personal prayer in the house chapel. At times, he completely removed himself from court life, entered into solitude, and immersed himself completely in God. Perhaps he tried to keep secret the special graces and signs that God bestowed upon him while he was praying. We learn about one such sign from a written testimony by Catherine Zebrowska nee Karski: "The Reverend Stanislaus often secretly left the court and conversation in order to go all the way to the barn for his pious prayers. The servants who were sent to ask him to come to the table for

dinner or supper often saw him raised [levitated] above the ground, and he would remain in this position for quite a long time.”³⁰

It is no wonder that after his death, Fr. Papczynski was remembered at the Karskis' home as “Holy Father Stanislaus” or “Holy Stanislaus.” Papczynski's first biographer mentions a miraculous healing performed by Fr. Stanislaus at that home. With his prayers, Fr. Stanislaus restored the health of the Karskis' son Joseph, even though the boy was already on his deathbed. He had fallen under the wheels of a cart and was lying half alive without any strength. At that time, Fr. Stanislaus said to him: “Joseph, get up and hurry. You will serve Holy Mass for me!” At this very moment, Joseph immediately raised himself from the bed and followed Fr. Stanislaus to the chapel.³¹

Leporini mentions yet another event at the home of the Karski family. Anne Karska had a little dog which she liked very much and spoiled a lot. She was expecting at that time, and Fr. Stanislaus admonished her many times to refrain from caressing the animal. Since his admonishments were not respected, he put Mrs. Karski's four-legged pet to death one day.³²

Father Wyszynski, mentions this event, too. He writes that when Mrs. Karski would not listen to Fr. Stanislaus, he ordered the dog to get off her lap and, to the amazement of all present, put it to death with the words, “Die, doggie.”³³ Wyszynski quotes the account given by Mrs. Karska herself, who recalled Fr. Stanislaus's motives for admonishing her. She had kept her “sweet” animal friend from the time of her youth, and she loved it so much that she allowed it to eat from the same bowl. She kissed it often and the dog licked her face. Father Stanislaus admonished her for this and tried to convince her that it was not appropriate for a human being, created in God's image after all, and an animal to eat from the same bowl. It also was not appropriate that a person who often received the Holy Eucharist should kiss a dog. He warned her that as an expectant mother, she carried a child in her womb who had been blessed by God, and all this caressing of the dog may cause her to give birth to some *monstrum*, God forbid, which sometimes happened to women.³⁴ Father Wyszynski heard about the incident with the dog when he visited the home of the Karski family around 1730. Anne Karska, almost a hundred years old at the time, told him the entire story.³⁵

This was not the end of this story. Upon seeing what had happened, Anne Karska, afraid that she would be punished for her disobedience, fell at Fr. Stanislaus's feet and begged him not to do anything bad to her.³⁶ From that time on, her entire family held Fr. Stanislaus in an even greater regard and considered him to be a saint sent by God.³⁷

The Work of a Writer

Father Stanislaus dedicated a lot of time to meditation, the fruit of which

were two books written in Lubocza: *Templum Dei Mysticum* (The Mystical Temple of God) and *Norma Vitae* (the Rule of Life).

The first one is a textbook on asceticism, one of the first of its kind in the Church, written primarily for laity. The book is one of the most prominent pieces among his writings. It is about 240 pages long (printed in a small format). It had three editions: the first one in Cracow in 1675, the second one, after the author's death, in 1741 in Warsaw, and the third one in 1747. It is a work on spirituality which testifies to Fr. Papczynski's great familiarity with the interior life. It is striking for its vivid treatment of the theological foundations of the Christian life and of the duty to strive for perfection. Based on sources such as Revelation and the works of Church writers, especially those by the Doctors of the Church, Fr. Stanislaus convincingly presents the ideal of Christian perfection, the means to achieve it, and the stages of its development. The conference-like style of the work testifies to the fact that Papczynski wrote it also with the needs of preachers in mind. It could also serve a pious reader as assistance in meditation. In order to appeal to the reader's imagination, the author presents the human soul as the Temple of God, in which various liturgical objects and functions have their counterparts in the spiritual life of the Christian. Through numerous allegorical images, Papczynski discusses man's spiritual faculties, the sources of grace, and assistance in obtaining the goal of the Christian life, i.e., achieving unity with God. The examples drawn from the Holy Scriptures, from the history of the Church, from general history, and from the lives of the saints were to assist in the understanding of the content. *Templum Dei Mysticum* is the only surviving work by Stanislaus Papczynski, which treats broadly the issues associated with the interior life.

Norma Vitae is a religious rule.³⁸ In its nine chapters, Fr. Papczynski lists the rules of life for the future Marianans. We find there the basic ideas of the religious institute which Fr. Papczynski intended to found. He prepared the first version of the *Rule* around 1672. As he was writing it, he was influenced by such sources as documents issued by Pope Clement VIII and by the Piarist Constitutions. Papczynski also drew from a source shared by all religious orders, i.e., from the healthy tradition of the Church. His work is very original in its form and content and was written in a clear and convincing manner.

Everything Great Is Born in Pain

Time was passing by and Fr. Papczynski still did not have appropriate candidates for the Congregation. Although some candidates, both lay and clergymen, did apply, they were not accepted because they did not seem suitable. Moreover, Fr. Stanislaus did not have a place where they could stay

together.³⁹ To make things worse, a situation which he had experienced in Cracow, was repeated here, too. Just as Bishop Oborski, initially very favorably disposed towards the project, later refused his support, similarly, Bishop Wierzbowski, too, expressed his doubts as to the legal status of the religious Congregation to be founded in his diocese. But he did not dash Fr. Stanislaus's hopes completely and made his decision contingent upon the approval of the Holy See. Therefore, Fr. Stanislaus began efforts in Rome to obtain the appropriate permission and entrusted his application to some plenipotentiary. But that man did not make sufficient efforts, and within two years the matter did not advance at all. Father Stanislaus's troubles and the expenses he had to bear were wasted.⁴⁰

It was a difficult period for Fr. Stanislaus, for at the same time he experienced harassment by people who were ill-disposed towards him; they wrote libelous articles in order to humiliate the future founder of a religious congregation and to spoil his plans. There were people who encouraged impertinent juveniles to shout various sneers at him, such as: "A raven suddenly turned into a swan!" "O, how quickly the raven became a swan!"⁴¹ This was an obvious reference to the fact that he changed his black habit to a white one. Father Papczynski suffered all of this in submission to the will of God, for he knew that the beginnings of a great work require patience.

Father Papczynski's enemies also distorted the truth about his stay at the Piarist Fathers and the circumstances of his departure. It was necessary to respond to these attacks, if only for the sake of the future candidates to the new Congregation, who might be discouraged by the false version of the events associated with his departure from the Piarists. To this end, he wrote his *Apology*, in which he revealed the true reasons for his leaving that congregation.⁴²

In his introduction to *Apology*, Papczynski explains that his decision to leave the Piarist Fathers was not made frivolously and that he was not removed, as some believe, but he himself asked to be released for important reasons. In the course of his explanations, he often uses harsh, strong words. The amount of suffering that he had experienced and the polemic nature of the literary form that he chose can explain such a style. It is worth mentioning that the document under discussion is of great value as a [re]source, even though the author does not follow a chronological order in his account. He wrote his *Apology* primarily to defend himself and not to tell the story of his life. Here is a fragment of the introduction:

"As I have heard various opinions from various people, and even prudent men hold various opinions about my departure from my original vocation, I consider it a useful thing to explain the entire matter openly and clearly, so as to lead some of them out of their error and protect the others from

committing one. I am not concerned about defending my honor, for I have none and I think nothing of it; neither do I wish to harass or slander anyone as I reveal the true reasons behind the step that I took. I simply want everyone to know that I did not leave the Piarists out of frivolity, neither was I removed for any reason, rather, I myself had asked to be released for serious reasons.”⁴³

Father Papczynski knew that the birth of everything great is accompanied by pain, therefore, he persevered in his plans even though he was sometimes discouraged to the bottom of his heart. In spite of mounting difficulties, he did not give up his intention and wanted [his work] to blossom at the place where God had prepared the soil for him. He also had friends who supported him and affirmed him in his conviction that Divine Providence was protecting what he had intended to obtain. One of Fr. Stanislaus’s most reliable friends was Fr. Francis Wilga, Superior General of the Camaldolites at Gora Krolewska near Warsaw (today Bielany).⁴⁴

Father Stanislaus went to see Fr. Wilga and seek his advice in the fall of 1672. He had contacted him before, but this time the matter was of highest importance.⁴⁵ Apprised of the mounting difficulties, Fr. Wilga advised Fr. Papczynski to try and find a companion first and set up a religious house at an appropriate place. He suggested that, after such a place had been found, the efforts to obtain approbation of the Holy See⁴⁶ should begin. Father Papczynski received this advice with gratitude because the words of his great friend were to him like the dove returning to Noah’s ark to announce that the waters were subsiding.

The First Marian Monastery

Following Fr. Wilga’s advice, Fr. Papczynski turned his attention to a hermitage located in the Korabiew Forest,⁴⁷ about 70 kilometers away from Lubocza, where a certain war veteran, 39-year-old Stanislaus Krajewski, a cleric with minor orders, had lived the life of a hermit for the past twelve years. He had settled on a piece of land given to him by Luke Opalinski and received the title of ownership and a permission to build a hermitage from King Michael Korybut Wisniowiecki in 1670. The document prepared at that time is of great importance to the Marians because it is the only document that provides details of Krajewski’s (Fr. Stanislaus’s first companion) life, as well as information about the hermitage, which became the cradle of the new Congregation.⁴⁸

The document of the royal endowment of October 2, 1670, praises Stanislaus Krajewski for the numerous services rendered to King Michael’s predecessors and to the entire Republic of Poland during his long and faithful tenure. He participated in various military campaigns, including

those against Muscovy and Sweden. Afterwards, he chose a humble life. He built four small cells and a chapel under the title of Michael the Archangel for himself and his companions. In order to ensure peace and safety for Krajewski and his companions as they lived their lives as hermits, King Michael gave Krajewski a piece of the forest and permitted him to cut the trees down both for construction and for fuel. The document issued by the king was to retain its legal power in the future as long as the hermits of the Korabiew Forest continued to live there.⁴⁹

In the fall of 1672, Fr. Papczynski went to the Korabiew Forest and revealed his intention to found the first Marian monastery at Krajewski's hermitage. Krajewski gladly accepted the proposal, offered his estate to Fr. Stanislaus, and declared himself ready to recognize him as his Superior. He persuaded one of his companions to do the same. He also agreed to live his life according to the *Rule of Life* presented by Fr. Stanislaus. Later, he urged Fr. Stanislaus many times to speed up the realization of his plans. But Fr. Papczynski was very cautious and kept delaying the final decision. He was troubled by certain traits of Krajewski's character, which suggested that he was not a suitable candidate for a religious. He loved freedom too much, and this did not offer much hope that he would be able to bear the rigors of religious obedience well. He was ambitious, but fickle and stubborn.⁵⁰ Father Papczynski prayed to God for guidance, for it seemed to him that he should not get involved with Krajewski. He decided to seek the advice of learned men once again. When he asked a certain Franciscan what to do, the latter did not really try to talk Fr. Stanislaus out of his plans. It was probably in 1672 that Fr. Stanislaus went to Studzianna on the feast of the Immaculate Conception and, having received the Sacrament of Penance, asked his confessor for advice in this matter. The confessor encouraged him to go to the Korabiew Forest after all and begin, with God's help, to do what he could, and God would do the rest. It was the same priest whom Papczynski had once asked for advice regarding the foundation of a "society" (that meeting took place in Cracow), and the priest had told him that it was God's will that he should begin this work.⁵¹

Following the advice that he was given, Fr. Papczynski invited Krajewski to Lubocza. There, on July 4, 1673, he accepted his act of oblation to the "Society of the Immaculate Conception" and his oath of perseverance and submission to the Rule. At that time, Krajewski was vested in the white habit and received a religious name — John of the Immaculate Conception.⁵²

In the act of oblation, Stanislaus Krajewski, son of Bartłomiej Krajewski and Regina Krasnopolska, 39 years of age at the time, citizen of the Diocese of Przemyśl, offered to God the Almighty and to the Mother of God, the ever-Virgin Mary, conceived without sin, his heart, his mind, his memory, his will, his feelings, his entire soul, his external and internal senses, his body, leaving

for himself absolutely nothing, so that he might become the servant of the Omnipotent God and the Blessed Virgin Mary. Father Stanislaus's first religious confrere used identical words to those that the Founder himself had used in his *oblatio* in 1670, in accordance with the formula that he had composed for the first Marians.⁵³

Father Papczynski informed the Apostolic Nuncio, Francisco Buonvisi,⁵⁴ about this act and obtained his permission to celebrate Holy Mass at the chapel built by Krajewski and considered to be a private chapel. He also obtained the diocesan bishop's permission to make a retreat at the Korabiew hermitage.⁵⁵

The time to leave the hospitable home of the Karski family had come. After two years of living under the same roof, the hosts reluctantly said goodbye to their saintly chaplain and friend. Father Papczynski left Lubocza and made his way towards the Korabiew Forest in a cart, on which he took some food and personal belongings. His trip fell on a Saturday before the nineteenth Sunday after Pentecost, i.e., on September 30, 1673, the Feast of St. Jerome.⁵⁶

Father Papczynski reached the Korabiew Forest in the evening. He did not find Krajewski there, but the two companions of his host welcomed him. One of them was Simon Werbicki, a Franciscan tertiary, who had spent some time in Italy, where he had lived for four years as a hermit by a holy cave near Subiaco. He wore the habit of a hermit and was a guest at the Korabiew Forest. He intended to join Fr. Papczynski's "Society." We know his name (alias: Wierzbicki) from the act of visitation conducted by Bishop Swiecicki on October 24th of the same year. Krajewski's other companion was an organist. A boy servant also lived with them.⁵⁷

After, as was his custom, Fr. Papczynski had invoked the holy patrons and protectors of people and places, he went to the cell that was pointed out to him. The cell was built by a Lithuanian soldier, John Nowosielski, who had lived in it for two years as a penance. Upon entering his cell, Fr. Stanislaus commended himself humbly and wholeheartedly to the Most Holy Virgin and her protection. To her maternal hands, he entrusted the fate of the Congregation that he was founding. He also invoked the intercession of St. Jerome whose memory was being honored on that very day.⁵⁸

The next day Fr. Papczynski immediately assumed the role of the director of the Korabiew hermits, for he wanted to initiate them into the religious observance. Early in the morning, he woke them up for prayers,⁵⁹ but they did not like the new routine; they simply were not used to a life of prayer and penance. Father Stanislaus quickly realized that he was dealing with people who were not used to religious obedience. They, in turn, expressed their unhappiness to Krajewski when he returned to the hermitage. They complained that they were being forced to pray when they would have preferred to work. In reality, they wanted to live carefree lives, supporting

themselves from the alms given by those who thought that they were saintly hermits. Krajewski, who circulated among the local manor houses, often returned with very generous gifts.⁶⁰ But this was not how Fr. Stanislaus understood religious life. He wanted both to work and pray because a man is fully human when he works and prays.

In this situation, Fr. Stanislaus decided to set up a hermitage on his own piece of land, but before he did so, he wanted to make a monthly retreat. He knew that one must learn to be silent in order to have something to say. He knew that it was necessary to establish this special contact with God, which a retreat facilitates. Therefore, he asked Krajewski to give him a piece of land on his property where he intended to build a house and begin to recruit suitable candidates. Krajewski was to fulfill the duties of the procurator of the Congregation. After a few days of reflection, Krajewski accepted Fr. Stanislaus's proposal and, on October 7, 1673, drew up an act of donation and registered it with the town authorities. Father Papczynski was very pleased with such a turn of events, for he could now begin to organize a communal life at a "retreat house"⁶¹ with other more zealous candidates.

In his act of donation, Krajewski declared his willingness to join the Marian community gathered around Fr. Stanislaus as their superior. At the same time, he renewed his first oblatio (of July 4, 1673), promising to serve God at this place till the end of his life in voluntary poverty, chastity, obedience, penance, and "every possible form of religious life." He also promised to fulfill the duties of the procurator of the house faithfully and diligently. In order to make this act even more solemn, he wanted the local Ordinary to approve it.⁶²

This document is important because it sheds some light on the relationship between Fr. Papczynski and his first companion. Krajewski appears here as a generous and noble man, completely ready to follow the strict path proposed by Fr. Stanislaus. We know, however, that Fr. Papczynski had some reservations about this declaration because Krajewski's conduct up to that point raised serious doubts regarding his steadfastness. Father Stanislaus must have suffered a lot when Krajewski began to act contrary to his promises later.⁶³

Canonical Visitation

God Himself came to Fr. Papczynski's aid as he tried to put his plans into effect. Ultimately, he did not have to change the location of his first religious house. God's help arrived in the person of Bishop Stanislaus Jacek Swiecicki,⁶⁴ Archdeacon and Vicar for Warsaw, a "prominent, pious, and educated man," who, while visiting his archdiaconate, received an order from the Bishop of Poznan, to visit the hermitage at the Korabiew Forest,

too, because some alarming news about it had reached the Ordinary. The lifestyle of the hermits was too unrestrained, and the Visitor was to decide whether certain obligations should be imposed on the hermits or whether the hermitage should be laid under an interdict since the Holy See did not tolerate religious communities which did not have its approbation. Fr. Papczynski himself made efforts to bring about this visitation, and Bishop Swiecicki's arrival was an answer to his expectations.⁶⁵

The Visitor arrived at the hermitage on October 24, 1673, after he had concluded the visitation of the parish church in Jeruzal. Krajewski was away when the Visitor arrived, which made the bishop furious. He was just about to remove him and his companions from the hermitage, but allowed them to stay at Fr. Stanislaus's request. The bishop also left them his statutes regarding the re-organization of their life as hermits in the spirit of penance.

In his visitation decree, Bishop Swiecicki approved Fr. Stanislaus's institute, Krajewski's donation of land, and his relinquishment of the privilege, which he had received from the king. He allowed the chapel to be moved, so that Krajewski began to relocate it from the original damp location to a drier place, situated on higher ground. He also approved its enlargement and allowed religious services to be held there.

He ordered that, apart from the the *Rule of Life*, adherence to which they promised under oath, they should also follow the regulations which he left in his visitation decree.

He imposed a duty on the Korabiew hermits to observe a fast on Wednesdays and Fridays. On those days, they were to consume only vegetables and water. On other days, they were allowed to add a special drink called *cerevisia*.⁶⁶ He absolutely forbade them to drink spirits, mead, wine, and other alcoholic beverages.

He ordered that all of them keep strict silence on Mondays, Wednesdays, Fridays, and Saturdays.

Each day, with the exception of Sundays and other holy days, public self-flagellation called *discipline* was to take place. Every Sunday, they were all to go to confession to their priest and piously come to the Lord's Table. Each day, they were also supposed to spend time in mental or verbal prayer, to make an examination of conscience, and to have the readings read aloud during the meals. They were obliged to recite the Office of the Immaculate Conception of the Blessed Virgin Mary⁶⁷ together, the entire Rosary, the Office of the Dead, as well as to contemplate the Lord's Passion daily and to read spiritual books.

The hermits were to occupy themselves with honest work, according to the superior's orders, and to share everything. They were to live in mutual love and silence and to avoid contact with lay people. They were all to wear tonsures and identical white habits. They were not allowed to grow a beard.

The Visitor forbade the hermits to leave the cloistered space, to receive lay guests within the cloistered space, to conspire against the superiors, to keep money without the superior's permission, to take possession of the things meant for common use, and to accept alms.

All the hermits were to obey Fr. Papczynski, whom he ordered to stay there after the retreat was over. He appointed Fr. Stanislaus superior and granted him all the necessary authorizations, including the authority to reprimand, excommunicate, and grant dispensations.⁶⁸ This is what Fr. Stanislaus wrote about this decree later:

"The Visitor's arrival and the regulations which he left were certainly to my liking. Even though I had already written the *Rule of Life* and had it approved by the spiritual fathers, I gladly accepted [the bishop's orders] and I try to follow them, even though, to a certain extent, they seem quite strict. But I strive for nothing else, but for the salvation of my soul, which everyone should hold above all else, and for which everyone should do even the most difficult things. May God's goodness grant, for its glory, that we always make our best efforts and persevere in them to ascertain that none of us, who were redeemed by His Most Precious Blood, perish. Amen."⁶⁹

The minutes of this visitation are of great value because they were an act of legal approbation of the eremitic community recognized to be Fr. Stanislaus's institute, whose first house was the "house of recollection" at the Korabiew Forest. Therefore, the date of October 24, 1673, the day on which the visitation decree was issued by Bishop Swiecicki, is considered by the Marians to be the date of the foundation of their religious family.⁷⁰

It was rather easy to foresee that the "Korabiew Hermits," not accustomed to the rigors of the eremitic and penitential lifestyle, would not accept the strict regulations imposed by Bishop Swiecicki and would leave the hermitage. Indeed, they left it soon. Only Fr. Stanislaus and Krajewski remained.

It does not seem that Fr. Papczynski was disappointed with this. All those events and circumstances helped him to discern who was not suitable for his community. After all, the Gospel should be seen rather than heard, and only its ardent witnesses can be apostles. On the other hand, Fr. Stanislaus was ready to accept anyone who was truly seeking God.

Development of the Congregation of Mary Immaculate

Introducing the *Rule of Life*

The beginnings of the new Congregation after the establishment of the

monastery at Korabiew Forest were difficult. Father Stanislaus's only companion who remained with him after the canonical visitation objected to both the *Rule of Life* and to the bishop's statutes; in fact, he completely ignored them. He left the house whenever he pleased, he was immoderate, and disobedient. He frustrated Fr. Papczynski's efforts and accused him before the Visitor of excessive strictness and of leaving the hermitage. In all of these matters, he appealed to his relative, an otherwise respectable man, the Canon of Gniezno.⁷¹

Father Stanislaus's trip to Cracow, which he made with the permission of the Church authorities,⁷² was a pretext to accuse him of leaving the hermitage. He went to Cracow in the summer of 1674 in order to submit his work *Templum Dei Mysticum* for publication. The book was indeed published in Cracow in 1675. At that time, Fr. Papczynski also visited his home village of Podegrodzie in order to execute the testament of the late John Papczynski.⁷³ While he was there, he fell gravely ill. He was instructed from heaven and healed *in visione* by St. Joseph Calasantius. Four hours later, he left his sister's house and set out on a long (about 300 kilometers; 270 kilometers in a straight line) journey back to the Korabiew hermitage and reached his destination in perfect health.⁷⁴

Let us return to Krajewski for a moment. From the very beginning, Fr. Papczynski had many troubles with him. Finally, having prayed for God's assistance, he summoned this crafty and inconsistent man to take an oath, in which he had to promise to live according to the rules that were binding him.⁷⁵ However, when Krajewski approached the Visitor to kiss the crucifix that he was holding, Fr. Stanislaus exclaimed that he should not do it, for he knew Krajewski's fickleness and wanted to prevent him from committing perjury. He thought that it would be better to test his perseverance for three weeks and then to administer the oath.⁷⁶ He did the right thing because the religious observance of his first companion was so poor at that time that he was embarrassed even to talk about it. Mindful of his own imperfections, he recorded all this with a heavy heart, but he did not want to be untruthful by defending or justifying something that was obviously wrong.⁷⁷

The Founder of the Marians experienced problems not only with the candidates to the Congregation, but also with the statutes imposed on the "Marian Hermits" by Bishop Swiecicki. It was never Fr. Papczynski's intention to found the Marians as a contemplative community in which they would be prevented from conducting the pastoral work outside the walls of the monastery that he had envisioned for them. His "Society of Mary Immaculate" was to be apostolic in its character and the norms imposed by the Visitor did not take these plans into account. But Fr. Papczynski wanted to be obedient and modified his original concept a little. He adapted

the *Rule of Life* to the bishop's statutes, changing its apostolic character to a more "eremitic" one, with the exception of these elements which he considered exaggerated and absolutely unacceptable to the Marians. It was only in 1699 that certain elements, that had already been a part of the Marian apostolic practice for some time, could be officially included in the *Rule of Life*. Father Papczynski's efforts were directed at obtaining permanent permissions to conduct apostolic work,⁷⁸ while the modified *Rule of Life* pointed to a more eremitic and penitentiary lifestyle and did not encourage apostolic work outside the monastery. And it had to remain so for some time because the Marians obtained approbation of their Congregation precisely due to its eremitic status which they had adopted.⁷⁹

The Work of Evangelization

Father Papczynski skillfully combined the work of the founder of a religious congregation with pastoral service. With the bishop's permission, he would leave the monastery from time to time to assist pastors in the neighboring villages, e.g., in Wiskitki, Mszczonow, Rawa, Jeruzal, Chojnata, Studzianna, Lewiczyn, Jasieniec, and many others.⁸⁰ He would walk to these villages, preach sermons there, teach catechism, hear confessions, and preside over religious services — everything was done to the great spiritual benefit of the faithful.⁸¹ He was most glad to do pastoral work among simple people. He tried to convince them that human life, whether short or long, has consequences in eternity. He encouraged them to abandon sin and inspired them to the practice of the Christian virtues. He was an excellent spiritual director. He knew that the lack of faith in the salvation of the soul is man's real tragedy. He knew that living without God and being exposed to the risk of eternal damnation is man's greatest misery. One could almost hear the tears in his ardent words. He taught those Christians, who often lived outside God's grace, how to hold their low inclinations in control, how to avoid sin, i.e., improperly used freedom, how to open their souls to God's presence through prayer, and how to avail themselves of God's mercy through penance and through the intercession of the Most Holy Virgin Mary.

When the retreat was over, Fr. Stanislaus went to the parish church in Chojnata where he preached a special sermon on the feast of St. Martin (November 11, 1673). Before ascending the pulpit to deliver his sermon, he spent some time in prayer. As he was engrossed in it, he saw, in ecstasy, a victory of the Polish army led by Sobieski over the Turks at Chocim, a victory which actually took place on that very day. Moved by some inner impulse, he immediately shared this joyful news with the faithful gathered in great numbers before the miraculous image of the Blessed Mother. He

encouraged the faithful to continue to offer their pleas to God, so that the enemies of the faith might be conquered and called them to give thanks for such a glorious victory.⁸² How did this event, seen by Fr. Papczynski in his vision before the sermon in Chojnata,⁸³ come about?

The infamous Treaty of Buczacz sobered up a little the parties responsible for Poland's fate. They finally entered into an agreement during a session of the Diet in 1673. New taxes were approved, some of the tapestries and jewels from the collection of King Sigismund Augustus were sold, and it was possible to raise an army of forty thousand soldiers, which was to be led against the Turks by Hetman Sobieski, a man "brave as a lion." He crushed the Turkish army on November 11, 1673, and captured its fortified camp at Chocim.⁸⁴

The night before the battle proved to be Sobieski's ally. The Turks, used to a much warmer climate, stayed on alert in the snow all night and lost a lot of their strength due to the severe cold. Whipped by the strong wind, they were barely able to resist, when the battle began in the morning.

Hussein's army was dispersed, and only a few survivors managed to escape across a pontoon bridge to the northern shore of the Dniester. But, when the bridge broke down under the weight of the horses, the rest of the army perished in the currents of the river. "This was really something, to see them die as they jumped off the steep rock into the Dniester..." recalled John Florian Drobysz Tuszynski, a participant of this battle.⁸⁵ Hussein survived the crushing defeat, but, after his return to Constantinople, he received a silk rope from the Sultan, which meant that he was being ordered to commit suicide. At that time, Sobieski wrote to Andrew Olszowski, the Deputy Chancellor, that this battle was won by "an extraordinary courage and the extremely effective units of the *husaria*." It should be mentioned here that the Polish winged *husaria* were really excellent because the wings attached to the soldiers' armor both scared the enemy's horses and protected the soldier himself. It was difficult for a Turk to "capture such a soldier with a lariat when two such large objects, bristling with feathers, protruded above his head." But the most important role in this battle was played by Sobieski, showing his exceptional talent as a strategist and the superiority of the tactics chosen by the Polish military leadership over that of their Turkish counterparts.⁸⁶

History of the Monastery at the Korabiew Forest

Immediately after Bishop Swiecicki's canonical visitation, Fr. Papczynski intended to begin the construction of a retreat house. Since the Visitor only gave permission to build a chapel, it was necessary to obtain permission to build that house, too. For this reason, Fr. Stanislaus went to Warsaw on October 26, 1673,⁸⁷ where he had a copy of the document called *Cessio Kraiewsciana* made. The efforts to obtain the bishop's decree lasted over seven months and, finally, on June 15, 1674, Fr. Papczynski received such a

document. It confirmed Bishop Swiecicki's previous permission to build a chapel under the title of the Immaculate Conception of the Blessed Virgin Mary and St. Michael the Archangel. Since Krajewski had begun to build it on damp ground, Papczynski decided to relocate the construction to a sandy place, situated on higher ground. The new chapel was to be much larger than previously planned.⁸⁸

Father Papczynski called this permission a *decretum [...] erigendae Domus Recollectionis* and had a copy made by a notary by the name Groszkiewicz. Although the aforementioned permission again referred to the construction of the chapel,⁸⁹ the chapel was to be understood as constituting one whole with the retreat house.⁹⁰ Some important details regarding the beginnings of the Congregation of Marian Fathers can be found in this document. It says, among others, that the Korabiew hermitage was located in the territory of the parish of Jeruzal,⁹¹ whose pastor at that time was Rev. Albert Zapszynski. The document authorized the construction of a chapel under the title of the Immaculate Conception of the Blessed Virgin Mary and St. Michael the Archangel, while the chapel that Krajewski had begun to build earlier was to bear the title of only St. Michael the Archangel. Religious services could be held in the chapel now, the Eucharist could be reserved there, the Sacraments of Penance and the Holy Eucharist could be administered there, alms for food and clothing could be collected, too. The decree also confirmed Fr. Papczynski's authority as the Superior of the hermitage.⁹²

We can only imagine the enthusiasm with which Fr. Stanislaus began the construction of the new buildings so needed by his community. The first priority was to build a cross, steps, and an enclosure around it. Then the work of leveling the ground, clearing the forest, and preparing wood for the construction of the chapel began. Father Papczynski did the hard physical work himself, and it is not known who else, besides Krajewski, helped him with it, perhaps some hired workers. We have no information about any other members of the Korabiew community from that time. It is possible that Fr. Stanislaus had the help of some of the people who, inspired and attracted by his renowned sanctity, began to visit his hermitage in ever increasing numbers. Apart from the construction, it was necessary to set up at least a small farm and a vegetable garden, which, again, required clearing the forest. This was ordinary human labor, ordinary matters, and the troubles associated with them. But the constructor of the hermitage evoked admiration and recognition. Later, Fr. Papczynski's spiritual sons reverently showed the places sanctified by his toil to the novices.⁹³

The chapel built from squared larch trunks was the first visible fruit of Fr. Papczynski's work. Later, a monastery was added, and in 1755, due to the efforts made by the Princes Sanguszko of Guzow, an aisle was added to the

church, so that the original building became the presbytery of the new church. Towards the end of the 19th century, due to Rev. J. Lagodzinski's efforts, a church tower was built.

An icon of the Immaculate Conception of the Most Blessed Virgin Mary from the chapel in Lubocza, donated by the Karski family, was placed above the main altar. The story of this icon, as recorded by Wyszynski, is very interesting.

The icon came from Rome where it was famous for miracles and venerated by popes, cardinals, and the people of Rome. When a member of the Karski family was in the Eternal City as a delegate of the Republic of Poland,⁹⁴ Pope Urban VIII presented him with the icon of the Blessed Mother. It was later placed in the house chapel of the Karski family. It was before this icon that Fr. Stanislaus changed his black Piarist habit for the white Marian habit.

In his testament, Mr. Karski instructed his heirs that after his death the icon should be transferred to Fr. Papczynski's monastery. But, when her husband died, Anne Karska did not want to part with the icon while she herself was still alive. She set up a foundation for a solemn transfer of the icon to the Marians after her death and to make certain that a Holy Mass would be celebrated before this image each Saturday *perpetuis temporibus*. She also prepared a grave for herself and her heirs by the Marian monastery, so that she might rest eternally nearby the beloved image.

After Anne Karska's death, her son did not want to part with the icon, either, and asked the Marians to allow him to keep it in the house chapel until his death. He abided by this decision even though the Marians insisted that he should transfer the icon to the hermitage. At that time, God sent various troubles and illnesses on the Karski family. Everyone was convinced that this was happening because of their refusal to fulfill the testament and the will of their predecessors. Nevertheless, Karski, albeit gravely ill himself, did not give up the icon because he considered it to be a great family treasure. He was very ill for three years and preferred to die, rather than to lose the icon. However, he ordered his sons to give it to the Marians.

His heir, Joseph Karski, also asked the Marians and Fr. Wyszynski himself to allow him to keep the icon until his death. The Marians refused, but he did not give it up anyway. He only expressed a wish that after his death the icon be transported with his body to the Korabiew Forest. Soon he fell ill and died at his prime. His wife, fulfilling the will of her dead husband, buried him by the Marian monastery, but the icon remained in the hands of Joseph Karski's heirs. At that time, almost all of the family became ill and finally decided to give the icon to the Marians. The permission of the local Ordinary was obtained so that the icon could be moved to their monastery.⁹⁵

The icon of the Blessed Mother was very solemnly transferred to the

Marian monastery and placed above the altar. After this act, all members of the Karski family regained their health and experienced many special blessings. The image of the Blessed Mother at the Korabiew Forest became famous for many miracles and attracted many pilgrims.⁹⁶

Apart from the icon of the Blessed Mother, a few other relics of the Marian past have survived to our times. One of them is Julian Turski's († April 2, 1771) tombstone decorated with various coats of arms (Grabie, Poraj, Nalecz, and Jelita). A souvenir of King John II Sobieski has also survived. It is a magnificent cope called the "Turkish" cope and made from a Turkish caparison seized at Vienna.⁹⁷ A crucifix from the 17th century, a monstrance dating back to 1669, a Chapel of the Souls in Purgatory by the viaduct, and a portrait of Fr. Papczynski (kept at the monastery) also have survived.

Before the cassation of the monastery in 1864, there were eight religious at the Korabiew Forest (called the Marian Forest [Puszcza Marianska] after 1782). One of the remaining Marians, Fr. Peter Komorowski, was in charge of the church until 1870. Afterwards, the diocesan priests took over the pastoral work. Towards the end of the 19th century, the church belonged to the parish of Mszczonow.⁹⁸ In 1891, Rev. Josaphat Lagodzinski took charge of the church, and it was due to his efforts that a parish was established here in 1906. In March of 1957, Marian Fathers took over the parish, but after two years they were forced by the Communist authorities to leave it. From March 24, 1955, Rev. Anthony Sieminski fulfilled the duties of the pastor here. He compiled a "Chronicle of the Parish," which is a very important source of information. The Marians returned to their monastery and the forest parish in 1968.

Today, the Marian Forest, located among the woods on the Korabiewka River, 60 kilometers away from Warsaw and exactly the same distance from Lodz, 17 kilometers away from Skierniewice and 10 kilometers away from Zyrardow, has a new church under the title of the Immaculate Conception of the Blessed Virgin Mary, a new monastery of the Congregation of Marian Fathers, an old Church of St. Michael, a retreat house with the Eastern Chapel, a religious house of the Sisters of the Holy Name of Jesus, wayside shrines, the Chapel of the Souls in Purgatory, and St. John Nepomucen (by the viaduct), the monuments to Thaddeus Kosciuszko, and to the insurgents of 1863. At the cemetery, there are the graves of the soldiers who died defending the homeland and a tall cross raised to commemorate all those who were killed by the enemies of the nation in unknown circumstances and places.

Within the borders of the parish, which numbers four thousand souls today, there is also a church in Studzieniec under the patronage of St. Stanislaus Kostka and right next to it — a detention center for juveniles, and a vocational school. There is also a church under the title of Blessed George

Matulewicz in Waleriany. There are several elementary schools and, at the Marian Forest itself, a cultural center, a public library, a high school, a pharmacy, a branch of a bank, police barracks, a post office, various stores, a railway station, and a bus station. There is also an electric network, a water, sewer, and a telephone system.⁹⁹

On Sunday, May 2, 1993, around eight o'clock in the evening, the beautiful church at the Marian Forest, registered as a historical relic (Class I), stood in flames. The flames first appeared in the small tower and the fire quickly spread to the rest of the building. It completely destroyed the Rococo illusionistic altars, along with the icon of the Blessed Mother above the main altar, from which only a gilded frame was saved. The Stations of the Cross, examples of illusionism in painting, were burned. Two paintings dating back to the 17th century — an image of St. Michael the Archangel and an image of St. Anne and Joachim — also were burned. The tabernacle with the Holy Eucharist and the old Turkish cope kept in the sacristy survived. The roof was entirely destroyed, and 90 percent of the inside of the church was damaged in the fire.

Within several minutes, the first units of the fire brigade arrived. The fight with the flames lasted all night.¹⁰⁰ The firemen managed to rescue the new monastery under construction and the service buildings.

There is no doubt that the fire was a result of arson. A few days later, some untrained hand wrote these words in charcoal on the church wall next to the main entrance: "This is a church that will not rule." There was someone out there, for whom this church was a target.

The fire at the church in the Marian Forest was an irreparable loss for the entire Congregation of Marian Fathers. The most painful was the loss of the miraculous icon before which Fr. Stanislaus Papczynski put on the white Marian habit in September of 1671 and under whose patronage the first Marian monastery remained for so many years.

The historical church in the Marian Forest had been thoroughly restored in the years 1985-1988 at the initiative of its worthy pastor, Rev. Lucian Lada. Immediately after the fire, he set about restoring that part of the church which had been built by Fr. Papczynski, along with building a new church. The restoration of the oldest (partially burnt) part of the church was finished in 1995. A special room dedicated to the memory of Fr. Papczynski was set up in the sacristy. The initiative came from Rev. John Rokosz, the Provincial Superior, and a team he had set up. The initiative was put into effect by the Superior of the house at the Marian Forest, Rev. Wenceslaus Makos.

The new stone church was built at the place behind the monastery near the presbytery of the old church. The ceremony of laying the cornerstone and cementing the foundation into the wall of the church took place on Saturday, October 21, 1995. Bishop Aloysius Orszulik, Ordinary of the Diocese of Lowicz presided over the ceremony. A three-part cornerstone

was laid: one part came from the vaults of the Vatican Basilica, from the area where the tomb of St. Peter is and that was blessed by the Holy Father, Pope John Paul II; the second part came from the Grotto of the Annunciation of the Blessed Virgin Mary in Nazareth; and the third part — from the native land. Holy Mass was celebrated in the oldest part of the historical church, restored for that occasion.

The next year, the Association of Marian Helpers of the Marian Province of St. Stanislaus Kostka in the United States of America commissioned an icon for the new church. The icon was painted in 1996 by an Italian “writer of icons” Lia Galdiolo of Santa Maria di Camisamo near Padua. The icon refers to the Rule of the Imitation of the Ten Virtues of the Blessed Virgin Mary which were written around the icon of the Madonna, and thus it has a totally Marian character. The Greek letters above the figure of the Blessed Mother on the right and on the left: MP Y express her title, i.e., MITIP EY, which means MOTHER OF GOD. After Rev. Seraphim Michalenko, MIC, and Brother Andrew Maczynski, MIC, of the Province in America received the icon from the artist, they took it to Rome where the Holy Father, Pope John Paul II, blessed it on March 3, 1996, before it was taken to the Marian Forest.¹⁰¹ In June of that year, the icon was solemnly placed in the restored church. The church was officially opened to the faithful in 1998.

A new icon of the Blessed Mother was also commissioned for the restored Church of St. Michael the Archangel. The icon is a faithful copy (painted by John Piechura of Warsaw) of the old icon from the home of the Karski family and is covered up by a new painting (by Yolanda Czarska of Warsaw) of St. Michael the Archangel. The icon of Our Lady was solemnly blessed on July 22, 2000. During the same ceremony, three new statues located at the square in front of the church were blessed: a statue of Mary Immaculate (by artist Thomas Rogala) with an inscription: O MARY CONCEIVED WITHOUT SIN, PRAY FOR US, a statue of Fr. Stanislaus Papczynski (by artist Witold Czepowik) with an inscription: FATHER STANISLAUS OF JESUS MARY PAPCZYNSKI, 1631-1701, FOUNDER OF THE CONGREGATION OF MARIAN FATHERS, and a statue of John III Sobieski (by artist Edward Jelinski) with an inscription: JOHN III SOBIESKI, 1629-1696, KING OF POLAND.

In July of 2000, the Chapel of the Souls in Purgatory was restored. The new polychromy inside was painted by two Russians, priests of the Eastern Rite and Marian postulants. On the main wall, there is an image of Our Lady of the Scapular, on the left — Fr. Papczynski interceding for the souls in Purgatory. At the entrance, there are images of the holy angels: St. Michael on the right and St. Gabriel on the left.

The ceremony of the consecration of the new church under the title of the Immaculate Conception of the Blessed Virgin Mary was prepared by Rev.

Pastor Peter Marchewka, MIC, together with the Superior of the House, Rev. Wenceslaus Makos, MIC, with the assistance of the Provincial Econome, Rev. Thaddeus Byczkowski, MIC. The act of consecration was performed by Bishop Aloysius Orszulik, Ordinary of the Diocese of Lowicz, on October 28, 2000, with a crowd of the faithful participating. The ceremony was attended by the Superior General of the Congregation of Marian Fathers, Very Rev. Mark Garrow, MIC; the Vicar-General Superior, Very Rev. John Rokosz, MIC; the Provincial Superior of the Polish Province of the Congregation of Marian Fathers, Very Rev. Andrew Pakula, MIC; the Provincial Superior of the Brazilian Province, Very Rev. Mark Szczepaniak, MIC; the Provincial Superior of the Lithuanian Province, Very Rev. Vytautas Briilius, MIC; the Superior of the Ukrainian Vicariate, Very Rev. Paul Ostrowski, MIC; a delegate of the St. Stanislaus Kostka Province in the United States, Br. Albin Milewski, MIC; the builder of the church, Rev. Lucian Lada; the pastor of the parish in Podegrodzie, Rev. Joseph Walaszek; and other invited guests, both from the laity and the clergy, including professors and seminarians from the Seminary of the Congregation of Marian Fathers in Lublin, and novices from Gora Kalwaria. The sunny Saturday, on which the consecration of the church, which is the cradle of the Marians, took place was awash in the beautiful colors of the Polish autumn. The solemn celebration filled the hearts of all gathered with joy, hearts that were saddened by the tragic fire of the historical church not so long before. The Marian Forest was having a day of glory.

One of the values of this place is also its special microclimate created by the sandy soils covered with pine or mixed forest, the meadows and the brushwood by the river, full of various kinds of birds and animals. This very special climate has attracted many scientists, artists, and patriotic activists to the nearby Olszanka.¹⁰² The local chronicle mentions such names as Wroblewski, Rapacki, Tanski, Popowski, and other families who rendered numerous services to this area and to the entire country.¹⁰³

Crisis

Towards the end of 1674, after he had received permission to build the retreat house, Fr. Stanislaus began efforts to obtain approbation from the Holy See for the Marian Congregation that he had founded. At that time, he sent a petition to Pope Clement X (1670-1676), who, in turn, sent it to the Sacred Congregation for Bishops and Religious to ask its opinion in the matter. According to the established procedure, the Sacred Congregation sent a copy of the petition to the Apostolic Nuncio in Poland, Francis Buonvisi (1673-1675). He sent it to Bishop Wierzbowski with his own letter in which he probably requested more information regarding Fr. Papczynski

and his intentions.¹⁰⁴

We do not have any information about the further course of this matter. Bishop Wierzbowski probably did not send any information to the Nuncio, and the matter got stuck at the chancery of the Ordinary of Poznan. Perhaps the bishop learned about the crisis that Fr. Stanislaus had experienced in 1676 and assumed that everything was over? For in 1675, Krajewski had run away from the Korabiew hermitage, and Fr. Papczynski had been left alone there, or maybe only with Br. John of St. Mary,¹⁰⁵ who also must have left in the spring of 1676 because his name is not mentioned in any of the later documents.

The aforementioned crisis must have been rather serious because, in the summer of 1676, Fr. Stanislaus applied again to be accepted back by the Piarist Fathers. It was his way of testing whether it was, indeed, God's will for him to found the Congregation of Marians or whether, as the crisis might suggest, he should abandon this idea and return to his original religious vocation. Father Stanislaus's request was supported by the Provincial Chapter of the Piarist Fathers gathered in Podoliniec at the beginning of August 1676, but rejected by their General Chapter of May 18, 1677, which cited the decisions of the previous chapters, forbidding the acceptance of those who had already left the Piarist Order.¹⁰⁶ However, before the answer came from Rome, a few other candidates of great spiritual and intellectual attributes came to join Fr. Stanislaus towards the end of 1676. This helped him to overcome his crisis.¹⁰⁷

The First Marians

The information regarding Fr. Papczynski's first companions in his Marian vocation is rather scanty. The members of the Korabiew community left the hermitage immediately after the bishop's visitation. Only Krajewski stayed a little longer, but it soon became evident that he showed no promise as a future Marian. He opposed Fr. Papczynski ruthlessly, and towards the end of 1675, the relations between the two men became very bad indeed. One day, Krajewski insulted Fr. Stanislaus, beat him up severely, and ran away from the hermitage at night, breaking the oath of perseverance that he had taken.¹⁰⁸

Soon after, probably acting as the Procurator of the Marians, Krajewski established an institute called "the Hermits of St. Onuphrius" at the Church of St. Martin in Nowa Jerozolima [New Jerusalem, today known as Gora Kalwaria] on the foundation that he had received from Bishop Wierzbowski. Krajewski and his companions continued to collect donations "for the Marian Hermits," even though he no longer belonged to them. He wandered around the area, pretending to be a Marian, and it was perhaps as an alleged

Marian that he gained the bishop's favor. Apart from this, he continued to make claims to the foundation at the Korabiew Forest, which he had once relinquished. Thus, a very difficult situation was created, and Fr. Stanislaus took the matter to the Church Tribunal in order to resolve it. As a result of the trial, Krajewski relinquished his claims to both foundations, at Nowa Jerozolima and at the Korabiew Forest, most likely in exchange for some monetary compensation. In this manner, the two men and their communities made peace.¹⁰⁹

Later, with Bishop Swiecicki's permission, Krajewski and his institute settled in the village of Wagnanka near Lutkow (today Lutkowka) on a new foundation given to him by Joachim Wagnanski. The decree issued by the Church Tribunal obliged Fr. Papczynski to pay Krajewski a sum of 30 Polish florins to cover his expenses incurred in connection with the construction of the buildings at the Korabiew Forest, so that he would now be able to pay the woodcutters employed in constructing the two little houses in Wagnanka.¹¹⁰

We do not know how long Krajewski's experiment with establishing a new institute in Wagnanka lasted. But we do know that nothing resulted from his endeavors. He returned to Fr. Papczynski, took the vows, and prepared a testament regarding his possessions and inheritance.¹¹¹ He made Fr. Stanislaus the primary and principal executor of his testament as well as his heir to 1,500 zloties from his estate in Krasne, located in the Palatinate of Ruthenia, in the Przemysl region. In order to fulfill the testament, Fr. Papczynski would have had to go to the Civil Tribunal in Lublin, about 120 kilometers away from Nowa Jerozolima. It is supposed that it was difficult for him to make this trip, therefore, he prepared an official document and sent it to Lublin with his procurator.¹¹² It is a very important document because we learn from it that Krajewski did return to the Marian community, that he took vows and persevered in the Marian vocation. It would seem that he finally overcame the difficult traits of his character, which were the reason for so many conflicts between him and Fr. Stanislaus. It would seem that he "converted" and cast off "the old man." This change may also speak in Fr. Papczynski's favor as he did not hold a grudge against his difficult confrere and behaved like the good father in the Gospel who received back his prodigal son with joy. Krajewski died piously at the Korabiew Forest as a member of the congregation (before 1685).¹¹³

The Korabiew community was developing slowly, and Fr. Wyszynski saw the reason for this in the actions of the evil spirit. Satan realized that a monastery was being established which would seriously limit his activity. Therefore, he began to confuse the minds of many people, including those of some brothers who did not have a true vocation, so that they would destroy the new Congregation. It seemed at a certain point that this destroyer of peace had

obtained his goal. There was a period of time when all the brothers gave up their vocations and returned to the world. Father Papczynski himself claimed that he would have been offered “seventy (he meant “many”) foundations,” had it not been for all of hell conspiring against him and using the brothers who did not have a vocation to enter the monastery and then to scandalize those truly called by leaving the Institute of the Immaculate Conception of the Blessed Virgin Mary.¹¹⁴

Apart from Krajewski, the following names are mentioned as Fr. Papczynski’s charges¹¹⁵: Fr. Stanislaus of St. Anne,¹¹⁶ Fr. Joseph of All Saints,¹¹⁷ Fr. Cyprian of St. Stanislaus,¹¹⁸ Fr. Peter of St. Mary Magdalene,¹¹⁹ Fr. Constantine of St. Casimir,¹²⁰ and Br. Anthony of St. Martin.¹²¹ Those who distinguished themselves most with the sanctity of their lives were Fr. Joseph, the first priest ordained in the congregation, and Br. Anthony.

Father Papczynski took great care of the first Marians as he initiated them into the religious life. He personally supervised the studies of those confreres who were preparing for the priesthood. In his work as a formator, he strongly emphasized obedience, knowing very well how important this virtue is in organizing a religious community. Seeing the devastation which the habit of drinking alcohol brought upon the Polish nation, he ordered the Marians to abstain from alcoholic beverages completely.

Apostolate of Sobriety

In the *Rule of Life*, in the chapter on mortification, the Founder of the Marians categorically forbade them to drink spirits (*crematum*),¹²² which was a kind of intoxicating drink bringing about many illnesses and various disorders, and was often a cause of death.¹²³ In the Act of Visitation of 1673, its use was banned.¹²⁴ Later, Fr. Papczynski confirmed his will in the *Recommendations* that he wrote for the Marian monasteries: “The use of spirits at the house and outside is, for the sake of honoring the thirst of Christ Our Lord and Savior on the cross, forbidden under the threat of losing the Lord’s blessing.”¹²⁵ He wrote in his testament: “Should Fr. Joachim, with the consent of the fathers, be again confirmed in the office of Coadjutor, I oblige him under the threat of God’s terrible judgment not to change anything. The same regards the use of spirits; may he know that this beverage is forbidden to him and to everyone else, for it is foreign to our Congregation for the sake of God’s mysterious mercy.”¹²⁶

According to Fr. Wyszynski’s testimony, Fr. Papczynski himself “avoided any alcoholic beverages like sin.”¹²⁷ The witnesses in the Information Process confirm it in unison: “The Servant of God Stanislaus abstained from alcoholic beverages,” “did not use alcoholic beverages,” “felt disgust for

alcoholic beverages such as wine, mead, and spirits.”¹²⁸

Father Papczynski was a witness to the fatal results of alcoholism in social life, therefore, he chose a path of abstinence for himself and his confreres. He especially forbade them to drink *gorzalka* (spirits), which were mostly used by the people who lived in villages. The nobility and the magnates usually drank wine. We can see, therefore, that Fr. Stanislaus focused his activity on the peasant folk. He was guided by his love of the homeland, which was being threatened by the plague of alcoholism spreading in Polish society with frightening speed.¹²⁹ He understood his fight with this horrible habit in much broader terms. He realized that the desire to drink alcohol is a desire for some kind of an anesthetic, capable of dulling man's spiritual needs. Therefore, through his pastoral work, he tried to awaken other kinds of hunger and thirst in the souls of the faithful.

Spiritual Direction

The Korabiew Hermitage soon became known in the entire area. People, inspired by Fr. Stanislaus's saintliness and wishing to hear his salutary advice, began to visit the Korabiew Forest more and more often.¹³⁰ There were also people who wanted to avail themselves of his spiritual direction. Sophia Potkanska and her daughter Columba were among such zealous souls. Her husband joined the Franciscan Friars and she herself wanted to found, with Fr. Stanislaus's help, a monastery of the Sisters of the Immaculate Conception of the Blessed Virgin Mary in the vicinity of his hermitage. Father Papczynski declined the offer because he did not really plan to found a female branch of his Congregation. His Congregation was to aid the souls suffering in Purgatory, conduct missions among the common folk, and offer various pastoral services typical for priests rather than religious sisters. He also thought that it might be prudent not to agree to such a proximity of pious women if only to prevent others from accusing them of inappropriate relations. Therefore, he persuaded Sophia Potkanska to found a monastery for her community in Nowa Jerozolima and under the Dominican rule.¹³¹

Watching the growth of his religious community, Fr. Stanislaus decided to secure its legal status. To this end, he began efforts to obtain the approval of his Congregation by the Polish Diet [Sejm]. He sent an appropriate request to the king and to the members of the Diet. As a result of these endeavors, he obtained the necessary approval of the deputies during one of the sessions of the Diet (in session in Warsaw from January 14, 1677 to April 27, 1677).¹³² The approval confirmed the rights of the Congregation to the land on which the monastery was situated and to the nearby meadow. The

date of April 27, 1677, is accepted as the date of issue of this document, for it seems that it was on that very day that the document became legally binding.¹³³ From that moment on, Fr. Papczynski could, if necessary, defend the rights of his community in the civil courts. On May 6, 1677, he obtained an authentic extract of the approbation granted by the Polish Diet in its Latin version containing the Polish phrases.¹³⁴

Assisting the Poor Souls in Purgatory

From the very beginning, the Marians were concerned for the souls of the deceased, to which they were obliged by the visitation document of 1673. They had a duty to say the Office of the Dead every day. Bishop Swiecicki prescribed this duty not as a characteristic of the Marian charism (that came a little later), but as a characteristic feature of the eremitic and penitential lifestyle. The same duty was emphasized in the document issued by the Diet in 1677.

Father Papczynski's personal mystical experiences gave him an impulse to practice this devotion. Poland's political and social situation in the 17th century also inspired him to pray for the dead. The constant wars with Muscovy, Cossacks, Turks, Tartars, and Sweden, as well as internal unrest, reaped a rich harvest of death. As a result of natural disasters, famine, and epidemics, people died by the thousands and very often went to God's judgment unprepared. Christian love prompted Fr. Stanislaus to think about those prisoners of Purgatory and to rush to their aid. He knew that most of those who were baptized had to undergo treatment by fire after their death in order to purify their souls. He was aware of this because, during his long prayers that sometimes lasted all night, he would descend in spirit into Purgatory and stay with the souls suffering there.

Father Papczynski experienced a particularly strong revival of his devotion to the Souls in Purgatory in the spring of 1675. At that time, he served as a chaplain of the Polish army led by King John III Sobieski fighting with the Turks in Ukraine.¹³⁵ Father Stanislaus felt obliged to extend his pastoral care to the souls of the soldiers who had died in battles, and he prayed at their graves. It is believed that at that time in Ukraine the souls of many of the fallen soldiers appeared to him and asked his intercession before God. Under the influence of these experiences and after deep personal reflection, the Founder of the Marians decided that helping the souls of the dead, especially those who perished during a war or from pestilence (that usually accompanied wars), should be the second particular goal of his Congregation. After his return to the Korabiew Forest, he encouraged his confreres to pray, do penance, and undertake all kinds of

works of mercy for the intention of the souls suffering in Purgatory.¹³⁶

Tradition preserved for us yet another account of Fr. Papczynski's contacts with Purgatory. During his stay in Lubocza on the occasion of the death of Mr. Karski's parents, after a service at the parish church and before a meal had begun, Fr. Stanislaus fell into ecstasy during which, as he confessed later, he watched the suffering of the souls in Purgatory. When he came to after a while, he rose from the table and without a word turned towards the door. Since it was difficult for him to get to the door without disturbing the guests sitting at the table along the wall, he walked through the table, sumptuously set with various dishes, without touching anything with his feet or his habit. In a few seconds, he was at the dining-room door and ordered the coachman to take him back to the monastery. To the confreres, surprised by his hasty return, he simply said, "Pray, brethren, for the souls in Purgatory, for they suffer unbearably!"¹³⁷ Then he locked himself up in his cell for a few days without food or drink and prayed ardently for the souls suffering in Purgatory.

Mr. Karski, who wanted an explanation of what had happened to Fr. Stanislaus at the table in Lubocza on that day, wrote him a letter and invited him to pay another visit. When Fr. Papczynski arrived, Mr. Karski asked him to tell him what had been revealed to him. After a long discussion, Fr. Stanislaus revealed that when he fell into ecstasy at the table, he was transported in spirit to Purgatory where he could see the severe punishments suffered by numerous souls. Filled with great compassion for them, he returned to his senses and, not seeing any table or people before him, left hastily and went back to his religious confreres to pray with them and save the souls suffering in Purgatory.¹³⁸ Father Stanislaus's confreres and his other contemporaries were convinced that whenever he fell into ecstasy, he always had visions of Purgatory. In any case, in his admonishments addressed to his confreres, in the sermons preached to the people, he would often ask fervently, with tears in his eyes, that they should all come to the aid of the souls of the dead. He claimed that there were a lot more souls suffering in Purgatory than there were people in the whole world. He said that they suffered terribly as they tried to requite God's justice. Therefore, he offered all his illnesses, pains, labors, persecutions (and he suffered so many of them), mortifications, and all other pious works, in sacrifice for the souls in Purgatory. He instructed his brothers to always remember this duty of mercy towards the dead and to commend them to the Blessed Virgin Mary Immaculately Conceived as to the most gracious Mother and the most merciful Protectress of the Souls in Purgatory.¹³⁹

In 1676, Fr. Papczynski made a pilgrimage to the Shrine of Our Lady in Studzianna, about 50 kilometers (in a straight line) away from the Korabiew

Forest. He fell gravely ill then and asked to be taken to the icon of the Holy Family, famous for miracles.¹⁴⁰ At that time, Fr. John Ligeza, Fr. Stanislaus's close friend and confessor, was the superior of the Oratorian monastery in Studzianna. After confession and after Holy Mass, Fr. Stanislaus went to the cell assigned to him. There, he felt that he was losing all his strength and senses. Half dead, in ecstasy, he once again experienced the mystery of the suffering of the souls in Purgatory. As he watched this tremendous suffering, he felt that the Blessed Mother was asking, together with all the souls, that he might return to life to help the dead. While Fr. Stanislaus was in ecstasy, the residents of the monastery, having finished their dinner, came to his cell to see what was happening with him. They thought that he was dead and informed Fr. Ligeza about it. They were already wondering what arrangements ought to be made for his funeral. But their superior was not alarmed by this news and assured them that Fr. Stanislaus had not died. He also said that he knew where Fr. Stanislaus was. Soon afterwards, Fr. Papczynski returned to life and, having received the Superior's blessing, emaciated by the fever, went to the church and delivered a long sermon to a crowd of the faithful about the need to help the souls suffering in Purgatory. Then he returned to his monastery and ordered his confreres to pray the rosary and say the Office of the Dead every day. He also told them to offer any merits, labors, fasts, mortifications, and other pious works for the souls, so that they might be freed from their unbearable punishments.¹⁴¹

Father Papczynski's contemporaries often recalled that he would lock himself up in a cell to pray and would, in ecstasy, descend to Purgatory. During these ecstasies, he was able to feel the sufferings of the souls in Purgatory. On such occasions, he would ask the Heavenly Father: "O, God of infinite Mercy, give me more suffering and diminish their punishment" (*O Clementissime Deus, auge mihi dolores, et ipsis poenas minue*). He formed his confreres in the same spirit. They would later recall affectionately how he was once very ill and, as he meditated upon the suffering of the souls in Purgatory, he remembered that he had a gold Hungarian coin. He asked Fr. Joseph of All Saints to take this coin as soon as possible and give it to the priests, so that they would say a Holy Mass for the souls suffering in Purgatory.¹⁴²

Sometimes the merciful God would reveal the special mysteries of His Divine Providence to this lover of the souls in Purgatory. One day, when he was praying with his confreres in choir, he saw one of the souls, judged harshly for its sins and trembling in fear of eternal damnation. Moved, he took pity on this soul, interrupted the silence, and said to his confreres: "Let us pray together for the soul that is being judged right now" (*Oremus ad invicem pro anima, quae modo iudicatur*). Even though he did not reveal whose soul it was, it was supposed that it was King John III Sobieski, who

died in Warsaw at that time.¹⁴³

Animated by love of the souls suffering in Purgatory, Fr. Papczynski offered all his illnesses, sufferings, labors, persecutions, fasts, mortifications, penances, good deeds, and merits for them. He imposed the same duty on his confreres.¹⁴⁴ In order to encourage them to do so, he wrote in his testament of 1692 that whoever performs this act of heroic love, will be doubly rewarded by God: "I promise, he wrote, a double reward at God's hands to all those who choose and support this small Congregation of the Immaculate Conception, brought into being by God to assist the dead."¹⁴⁵

The following event described by Fr. Wyszynski demonstrates how effective the help given to the souls suffering in Purgatory is.

One saintly religious, incapacitated by a grave illness, felt that his death was approaching. Fully alert and aware, he made a confession before his Superior. When he finished his confession, he was given absolution. He was afraid of the punishments awaiting him in Purgatory, but he did not have time to repent for his sins. The confessor consoled him by saying that he would be repenting for his sins as long as the Mass for his soul lasted. Soon the religious died, and the Superior immediately stepped up to the altar to say Mass for the soul of his confrere. As soon as he finished the Mass and uttered the words: *Et Verbum caro factum est*, his deceased confrere appeared to him and cried out in a sad voice: "What cruel penance!" And he had to bear the pangs of Purgatory only for a short time.¹⁴⁶

The accepted pious practices associated with aiding the souls in Purgatory soon underwent some changes. After the Founder's death, the recitation of the rosary was limited to one part, and, instead of the entire Office of the Dead, only one nocturne was recited. But other devotions were enlarged. The chapter which gathered in 1737 decided that a catafalque with a coffin be displayed and mourning services, consisting of three nocturnes and a sung Holy Mass for the dead, be held in every monastery during the octave of All Souls' Day, Sunday excepted. The chapter of 1750 approved the custom of ringing a large bell nine times after the evening meditation to encourage the faithful to pray for the dead.¹⁴⁷

In his ordinance, issued in 1782, the Superior General Nowicki listed detailed regulations for the ceremonies of All Souls' Day. He recommended that priests say Masses one after another on that day, so that the faithful might participate in several Masses. He ordered that the common folk be encouraged to receive the Sacrament of Penance and that everything be done to facilitate this. After the last Mass, an adoration of the Eucharist took place for half an hour. At that time, people sang religious songs and recited a litany. At the end, a blessing without singing *Tantum ergo* was given while the faithful recited "Eternal rest ..." in subdued voices.¹⁴⁸

Noah's Ark

The life of the intercessor for the souls in Purgatory was filled with sacrifice. In order to be more pleasing to God, he imposed various mortifications upon himself: he prolonged his prayers, often throughout the night, observed strict fasts, performed self-flagellation, did heavy physical labor, and made long journeys on foot. Added to this was harassment by his enemies and various other adversities. He told his confreres that they would also experience difficult moments in the future. According to Wyszynski, the place where the monastery stood was called Noah's Ark¹⁴⁹ The name came from the hermitage of Korabiew, and this, in turn, from the name of the village Korabiewice. An old Polish word "korab" (i.e., a boat or Noah's Ark) is hidden in this name.¹⁵⁰ The Founder of the Marians often encouraged his confreres to seek shelter from adversities within this "ark," under the protection of Mary Immaculate. He prophesied that the waters of slander and persecution would surround his boat just as water surrounded Noah's ark during the flood. But these waters would eventually subside and the boat ("korab") would continue to sail safely. Father Stanislaus's hope is expressed in the design of the seal of the Congregation, which bears an image of a dove holding an olive branch — a symbol of ultimate deliverance — in its beak.

Second Marian Monastery

Father Papczynski's sanctity continued to attract many people to the Korabiew Forest and draw many new vocations. Soon the number of Marians grew so much that it was possible to start thinking about opening a second religious house. A good opportunity to put this intention into effect presented itself because Bishop Wierzbowski, the founder of Nowa Jerozolima, was enlisting the help of various religious orders to minister to the spiritual needs of the faithful. Since the bishop played a vital role in the foundation and development of the Congregation of Marian Fathers and, during the last ten years of his life, was particularly connected with Fr. Stanislaus Papczynski, it would be worthwhile to become more familiar with this figure.

Bishop Stephen of Wielki Chrzastow Wierzbowski (the coat of arms Jastrzebiec) (1620-1687) was born as the fifth and youngest son of Nicholas Wierzbowski, Castellan of Inowlodz. Stephen's three brothers were members of the Polish Senate. One of them was a Castellan, another a Palatine of Brzesc Kujawski, and the third one a Palatine of Sieradz. Stephen

studied in Cracow and Rome, worked in the Church and royal administration in Luck, Cracow, Paradyz, and Warsaw. He stayed in close contact with King Michael Korybut Wisniowiecki and King John III Sobieski. At first, King Sobieski held Bishop Wierzbowski's support for his predecessor (i.e., King Michael) against him. Later, however, he learned to appreciate the bishop's noble character and the two of them became friends. In 1663, Stephen Wierzbowski became the Bishop of Poznan, but took his permanent residence in Warsaw and from there governed the diocese. During the last nine years of his life, he stayed mostly in Nowa Jerozolima and resided at a small manor house on the Vistula River. The house was built on a piece of land owned by the Piarist Fathers, probably bought from the former owner of Gora [Kalwaria], i.e., the Gorski family. A year before his death, he was nominated by King John III to the seat of the Primate of Poland in Gniezno (after John Stephen Wyzdga had left), but he did not live to see the nomination approved by the Holy See. Throughout his life, he distinguished himself with great diligence in fulfilling the duties of his office with simple, sincere piety. Even when he was advanced in years, he gladly presided over religious services for the common folk. Several times a year, he went to a secluded place at the Oratorian Fathers' to make a retreat. After his death, his body was buried in a church at Calvary Hill in a stone tomb covered with a stone slab, on which the following words had been carved out at his request: "God, You forgave the criminal who hung next to You, forgive me, too, as I lie buried here." One hundred years later, the bishop's remains were moved to Pilate's Chapel and deposited in the crypt under the main altar. In 1918, they were transferred to a new coffin with a glass cover.¹⁵¹

This favorable portrait of Bishop Wierzbowski is not quite complete. The bishop also had his vices which were a result of his excessive ambition and which, in turn, resulted in the particular kind of politics that he pursued. He made a great career: he became a bishop, a senator, he even received the king's nomination to the seat of the Archbishop of Gniezno and thereby to the office of the Primate of Poland. But those who were close to him accused him of nepotism as he provided material support for his family. The members of the Poznan Chapter opposed his support for many pious foundations and accused him of neglecting the construction work at the Poznan cathedral. They also charged that he moved to Warsaw (one of the first bishops of Poznan to do so) and made his permanent residence there in order to be closer to the royal court and to the Senate; that he assumed the title of the Bishop of Poznan and Warsaw, in spite of protests by the members of the Poznan Chapter; that he endowed the Chapter of the Collegiate Church of St. John in Warsaw with special privileges, as if he intended to create another cathedral church for himself within the same diocese.¹⁵²

Nowa Jerozolima

Nowa Jerozolima [New Jerusalem], founded by Bishop Wierzbowski, was established on the site where the village of Gora was located, half a mile (the old Polish mile was 7,146 meters) away from Czersk, an ancient seat of the Mazovian princes, on a high bank of the Vistula River, about five miles (36 kilometers) away from Warsaw. In 1252, a parish church already existed there, which is confirmed by a document issued by Boguchwal II, the Bishop of Poznan. In 1649, a church under the name of the Assumption of the Blessed Virgin Mary stood there. In 1657, the village and the church were destroyed by the Cossacks and the Hungarians led by George II Rakoczy, an ally to the King of Sweden, Charles X Gustavus. The pestilence did the rest. In 1666, Stephen Wierzbowski, the Bishop of Poznan, purchased the ravaged Gora and the adjoining properties — in part from brothers Nicholas and Constantine Gorski and in part from Anne Niemierzyna (nee Cieciszewska).¹⁵³ On February 26, 1670, he obtained the municipal rights for his new foundation from King Michael Korybut Wisniowiecki. The king gave the town the laws of Magdeburg and allowed the merchants and artisans to settle there. He also allowed a town hall and shopping stalls to be built. He permitted the use of a seal with an image of a cross for official business. He gave Nowa Jerozolima the right to organize fairs and exempted it from various fees and services for fifty years. In the years 1676 and 1680, King Michael's successor, John III Sobieski, expanded the existing privileges and endowed Nowa Jerozolima with all the privileges enjoyed by the royal cities.¹⁵⁴

When Bishop Wierzbowski began to invite various religious orders to the city, he also turned his attention to the Marians. Father Papczynski gladly responded to the bishop's invitation and, on April 30, 1677, took possession of the Chapel of St. Martin in Nowa Jerozolima (60 kilometers away from the Korabiew Forest) on behalf of his Congregation, the chapel which he had earlier received from Krajewski as procurator of the Congregation.¹⁵⁵ Soon, at Bishop Wierzbowski's request, he moved there himself.

Bishop Wierzbowski decided to transform his foundation after the model of Kalwaria Zebrzydowska near Cracow, so that the region of Mazovia would also have its own Calvary. He obtained a map of Jerusalem and, using it as a guide, he built churches and chapels which were Stations of the Cross at the same time. The floor plans and dimensions of the buildings were the same as those of their counterparts in the Holy Land.¹⁵⁶ The name of "Nowa Jerozolima" did not become generally accepted and, in practice, the name of "Gora," later "Gora Kalwaria," from the highest elevation on which the Church of the Holy Cross stood [Polish: "gora" = mountain, EstJ] was used.

The emblem of the city displayed an image of the cross with a pierced heart, the sun — a symbol of Christ, and a crescent moon — a symbol of the Mother of God. Until the time of the partitions, the town belonged to the Diocese of Poznan and since 1798 — to the Diocese of Warsaw.¹⁵⁷

The new shrine of Christ's Passion was built on the plan of the Latin cross whose arms were made up by two crossing streets. At their outlets, four churches with monasteries were built: the Church of the Holy Cross at Calvary, the Church of the Assumption of the Blessed Virgin Mary at the opposite end of the street, the Church of the Nativity of the Lord at the outlet of the cross-street, and the church of the Dominicans on the opposite end. At the intersection of the two streets, on the so-called "Gorka" [in Polish: a small hill — EStJ], Pilate's Chapel was built in 1668, expanded in the years 1791-1879.¹⁵⁸ Beginning at this spot, various stone chapels were built on both sides of Kalwaryjska Street, which leads to the Church of the Holy Cross. The Calvary in Nowa Jerozolima had 40 stations, including 38 chapels, 4 gates, and several other objects modeled after certain holy places in Jerusalem.¹⁵⁹

Bishop Wierzbowski was very eager to make certain that only the right people would live near the newly constructed shrine. Therefore, in his foundation privilege, issued on January 1, 1672, he stated the following: "The (townspeople) will by no means shelter any suspicious people or those of a faith other than the Catholic faith, indeed, they will be careful not to allow any such people to settle there out of their own will. Above all else, they will avoid any revelry (with the exception of weddings which should be celebrated as modestly as possible) and vulgar music, because the Tombs of Our Redeemer and His Most Holy Mother are here." The ban forbidding the Jews to settle here was very strictly enforced. The residents of the city received lots for the construction of their homes and were allowed to set up gardens, but they did not receive any arable land because they were to support themselves from commerce and handicraft.¹⁶⁰ The bishop's foundation under the name of Nowa Jerozolima was approved by the Polish Diet in 1673 and by Primate Czartoryski on April 4, 1674.

As has been mentioned above, Bishop Wierzbowski invited various religious congregations to Nowa Jerozolima and entrusted the local churches and chapels to their care. In 1671, the Oratorians took possession of the stone Church of the Holy Cross, along with the parish. But they had to leave as early as 1683 due to lack of vocations. The bishop entrusted this post to the care of the Priests of Communion,¹⁶¹ who were brought here from Bavaria. The Priests of Communion ran a seminary for six alumni and a house for the elderly. With the passing of time, the buildings of the church and the monastery were destroyed. They were abandoned in 1791 and taken down in 1797. There is a cemetery at this spot today, enlarged at the

beginning of the 19th century.¹⁶²

The Franciscan Friars of the Regular Observance, in Poland called the Bernardines, received the wooden parish Church of the Annunciation of the Blessed Virgin Mary, rebuilt by the bishop, together with a small stone monastery. They were solemnly led into the church on Palm Sunday 1670. In 1679, the bishop changed the title of the church to that of the Dedication of the Blessed Virgin Mary. In the years 1756-1760, a new Baroque church (under the same title as the original one) was built right next to it. It was founded by the Marshal of Poland, Francis Bielinski (1683-1766), and built according to a design of an Italian architect, Jacob Fontana (1710-1773). Above the side altars, there are paintings by Simon Czechowicz (1698-1775). The monastery was expanded in the years 1760-1766, and the Bernardines remained there until the cassation in 1864. Around 1879, the church was given the title of the Immaculate Conception — after the seat of the parish was moved here from the church at Gorka. The church is home to the miraculous icon of the Blessed Virgin Mary of Gora, the Gracious Mother of Consolation, dating back to the beginning of the 17th century. In the 18th century, many votive offerings were sent in gratitude for graces obtained after prayers had been offered before this icon. It is also in this church that the relics of St. Valerian, a martyr, associated with the person of St. Cecilia, are kept. They were brought here by Bishop Wierzbowski, and St. Valerian became “the patron of the land of Czersk against pestilence.” Nearby the parish church, on the side of the hill by the Vistula River, a Baroque chapel was built in which a miraculous statue of St. Anthony of Padua stands. The statue dates back to the end of the 17th century, the chapel was probably built in the second half of the 18th century at the site of the original chapel from the end of the 17th century. In order to reach the chapel, one has to walk down 70 steps built at the beginning of the 20th century and rebuilt in 1985. The terraces on the side of the hill were built in 1965. Next to the chapel, there is a spring.¹⁶³

In 1675, the Piarist Fathers received a wooden church and a monastery in the village of Lubkow. The church bore the title of the Nativity of Our Lord and was also called Bethlehem. According to an inventory from 1745, a stone chapel already stood there and an icon of the Blessed Mother with Infant Jesus *Graeci ritus* (a gift from Bishop Wierzbowski) hung in the church from the very beginning. In 1944, the icon was included in the list of historical relics at the parish church. Until 1808, the Piarist Fathers ran a college for the children of the nobility there, built by the Szymanowski family. One of its students was a Fr. Casimir Wyszynski. In 1819, the monastery buildings were turned into barracks for the Russian soldiers, only to become a shelter for the elderly in 1840. In 1860, the buildings were expanded according to a design prepared by Henry Marconi. What remained

of the old Piarist building can still be seen in the vaults of two pavilions. Today a State House of Social Assistance, called “Zakład” [institution], and a Neo-Gothic Chapel of the Annunciation of the Blessed Virgin Mary (built in 1862) are located there.¹⁶⁴

In 1671, the Dominicans (“Bertrandists”) received a church and a monastery located in the southern part of the city, at Mount Zion. The bishop charged this congregation with the duty of assisting the parish clergy, especially during feast days. They also had their own house of studies. The congregation was dissolved in 1819.¹⁶⁵

In 1677, the Dominican Sisters received the Church of the Cenacle, and the Marians received the Chapel of St. Martin, together with a house and a piece of land.¹⁶⁶ In the same year, at the initiative and at the request of the Dominicans, certain changes took place in the administration of the churches in the city. The Dominicans were experiencing difficulties with the promotion of the rosary devotions at Mount Zion, located at some distance from the city, and asked for a change of location. After consultations with the bishop and the Marians, they took over the Chapel of St. Martin and changed its title to that of the Assumption of the Blessed Virgin Mary. At that time, the Dominican Sisters moved to Mount Zion, and the Marians received the Cenacle.

The Dominican Sisters came here from Kamieniec Podolski, which had fallen into the hands of the Turks on August 26, 1672. They were joined by Sophia Potkanska and her daughter Columba, sent there by Fr. Stanislaus Papczynski. The Dominican Sisters occupied themselves with the education of the daughters of the nobility. Their monastery was located southwest of the Cenacle on Mount Zion. In 1794, it was destroyed by a fire and abandoned. In 1808, the sisters returned and lived here until 1830 in a partially rebuilt monastery with a wooden chapel. Afterwards, they moved to Piotrkow.¹⁶⁷

Father Wyszynski states that after Poland had recaptured Kamieniec Podolski, on September 22, 1699, the Dominican Sisters returned to their own monastery there. Since the Turks had placed their sign of a crescent moon on the churches and the towers of the fortress, the Poles placed the statue of Mary Immaculate on it. The Muslims, upset at such a profanation of their sign, offered large sums of money and begged the Poles to remove either the statue of the Blessed Mother or their sign. They did not obtain anything, and the Turks who walked past these buildings had to look in shame at their sign under her feet.¹⁶⁸

Mrs. Potkanska and her daughter did not join the Sisters returning to Kamieniec Podolski. They remained at the foundation at Mount Zion, together with a few other Sisters, under Fr. Papczynski’s spiritual direction. Based on the bishop’s will, Fr. Papczynski had jurisdiction over this

monastery as the spiritual director to the Sisters till the end of his life. He trained them in the practice of religious virtues, and many of them, inspired by his example, lived happy, saintly lives till the end of their days.¹⁶⁹

The daughter of the foundress, Sister Columba, distinguished herself by her great love for Jesus, the Divine Bridegroom. For a few years, she walked the path of sanctity and left a magnificent model of perfection. She was considered to be a saintly woman. After she died, her cult began to spread. Fr. Wyszynski stated that sixty years after her death, miracles happened through her intercession.¹⁷⁰ Her holy relics are at the Dominican church in Cracow.

Both Mrs. Potkanska and her daughter always claimed that they belonged to the Sisters of the Immaculate Conception of the Blessed Virgin Mary, even though they wore the Dominican habit. This was confirmed by Fr. Papczynski, their confessor, in his manuscript kept at the monastery archives. For this reason, the bishop would later appoint priests from the Congregation of Marian Fathers as confessors and spiritual directors to the sisters of this exemplary monastery.¹⁷¹

Service at the Cenacle

Towards the end of November 1677, the Marians took possession of the Church of the Cenacle. According to Fr. Wyszynski, Fr. Papczynski could have chosen another church, but he chose the Cenacle because this holy place in Jerusalem was closely connected with the person of the Blessed Mother. Father Wyszynski also wrote that, as Bishop Wierzbowski's confessor and theologian, Fr. Stanislaus had heard from his reverend penitent that he had often seen a bright star appear above the Cenacle. Therefore, he chose this place not only to imitate Mary's evangelical virtues in his life, but also (by choosing to live by the Cenacle till his death) to be like the Mother of God who remained at the Cenacle in the Holy Land after Christ's death and fell asleep there.¹⁷²

The Church of the Cenacle was also conducive to the development of devotion to the Eucharist. It was Fr. Papczynski's desire that Jesus in the Eucharist be properly honored. He ordered his confreres to always keep a votive light burning before the tabernacle and to recite the hymn *Tantum ergo Sacramentum* together, in loud and distinct voices every morning. He ordered that whenever the Eucharist was exposed for adoration, two of the confreres, wearing surplices, should always be in attendance, kneeling before Him in prayer. He also decided that the feast of Corpus Christi should be celebrated with the greatest possible splendor. He ordered in the Constitutions that, during readings at the table, whenever the lector uttered the name of the Holy Eucharist, one of the confreres should kneel in the middle of the refectory, kiss the ground, and utter the words, "May the Most

Holy Sacrament be blessed,” to which all present were to respond: “Amen.” The ceremony was to be repeated even three times, if this was how many times the lector mentioned Christ in the Eucharist. Moved by a similar concern, Fr. Stanislaus recommended to his confreres that they observe strict silence and not talk to strangers in the churches where the Holy Eucharist was kept.¹⁷³

Father Papczynski burned with such a fire of the love of Christ in the Eucharist that he celebrated the Most Holy Sacrifice of Mass every day, even when he was very ill. One day, when he was breaking the Host above the chalice into three pieces, he received the gift of understanding the great mystery of the Most Holy Trinity — One God existing in Three Persons.¹⁷⁴

Bishop Wierzbowski entrusted the Marians with the duty to accompany the pilgrims on the Way of the Cross.¹⁷⁵ The pilgrims would gather at the Cenacle to ponder the mysteries of the Last Supper, recalled to everyone’s mind by the table standing in the middle of the church. From here, they would begin their walk to the particular Stations of the Lord’s Passion. First, they went to the Mount of Olives above Kedron (today the area behind the barracks), then they proceeded along Dominikanska Street to Pilate’s Chapel, afterwards, from the church at Gorka, along Kalwaryjska Street and the station chapels, to the hill of the Crucifixion of Our Lord Jesus near the parish church. This devotion continued almost till the time of the partitions, when the pilgrimages stopped and the shrine went into decline.¹⁷⁶

The foundation document of November 22, 1677,¹⁷⁷ granted the Marians the right of ownership to both the Church of the Cenacle, the household buildings, and the surrounding grounds. The church was built in 1674 in the southeastern part of the outskirts of Nowa Jerozolima, according to the design and dimensions of the Cenacle at Mount Zion in the Holy Land. It was a stone construction, 14 x 14 meters, with a wooden ceiling, a roof of wooden shingles with a small steeple where an ave-bell was installed. It had eleven small windows, a large main door, and a smaller one on the side, leading to the monastery. Inside were three simple, little altars, a small organ, and a large marble slab in the image of the one at which Jesus instituted the Holy Eucharist. The entire church was decorated with statues and paintings that referred to the Last Supper.¹⁷⁸ Some time later, a monastery of half-timbered walls with a roof of wooden shingles was built behind the church on its left and southern side. It had ten cells in which the confreres lived.¹⁷⁹

After the cassation of the Congregation of Marians in the 19th century, the church and monastery fell into ruin and were to be torn down. But the church itself was saved by Fr. Bernard Pielasinski¹⁸⁰ who resided at Gora Kalwaria for the last 37 years of his life as a chaplain dedicated to sheltering the elderly and infirm. He took great care of the Cenacle, most especially of Fr. Papczynski’s grave. In the years 1890-1891, he thoroughly restored it with the

help of the local residents and thanks to the generosity of Countess Potocka of Wilanow. In 1891, he received permission from the local Ordinary, Archbishop Vincent Popiel,¹⁸¹ for the blessing of the restored church.¹⁸²

A complete overhaul and a change to the interior decor, according to a design by architect Marian Szymanowski, took place in 1962. In the following few years, the church received three new bells (the last one in 1965) and a large painting of the Last Supper by Mary Neuman Hiszpanska, a masterpiece of European art and a prize-winner at exhibitions in Paris and Venice.

In 1985, a 3-meter-high stone sculpture of Fr. Papczynski by Andrew Koss of Warsaw was installed in front of the Cenacle.

A spacious square on which religious services can be held was created on the grounds of the church (1966), a house for the curator was built in 1973, an outdoor altar for the 300th Anniversary of the Congregation of Marian Fathers (1973), and Stations of the Cross by Anne Grocholska (1985-1988).

The Cenacle is home to historic relics of religious art, among others, an icon of the Blessed Mother with the Infant Jesus (a copy of the Piarist icon from the end of the 17th century) painted on a hand-hammered sheet of metal, and paintings depicting: Divine Providence, dating back to the middle of the 18th century; the Immaculate Conception of the Blessed Virgin Mary, painted by a Marian, Fr. John Niezabitowski, around 1770; and Fr. Papczynski as intercessor for the souls in Purgatory, dating back to the middle of the 18th century, probably by the same artist. There are also several wooden statues at the Cenacle: Christ on the Cross, The Good Shepherd, Mary Immaculate, St. Joseph with the Infant Jesus, St. Louis King of France — all of them executed in the style of folk Baroque from the middle of the 18th century.

On the outside wall of the church, there is a limestone sculpture of Christ in the tomb, commissioned by Bishop Wierzbowski (ca. 1675), placed in the Church of the Crucifixion and the Lord's Tomb.

In 1964, a ceremony to consecrate the new altar took place at the restored church with Bishop Bronislaus Dabrowski presiding. In 1965, the Year of Fidelity to Mary, the same bishop consecrated the new bells (installed in an iron belfry). The bells received the names of: The Immaculate Conception of the Blessed Virgin Mary, the main Patroness of the Congregation of Marian Fathers; Stanislaus, the Founder of the Congregation; and St. Paul, the Patron Saint of apostolic work conducted by the Marians in honor of Pope Paul VI.

In the park behind the church, in the square of worship, stands a crowned limestone statue of the Blessed Mother with the Infant Jesus, dating back to the second half of the 19th century. There is also a partially reconstructed sculpture of Christ falling along the Way of the Cross there. The sculpture of Christ wearing the crown of thorns is located behind the apse of the church

at Gorka. These three limestone sculptures are all that remains from the old Stations of the Cross.

In the years 1980-1982, the Cenacle was thoroughly restored. The wooden boards of the ceiling were replaced, the wood shingles on the roof were replaced with copper sheeting. The entire area was surrounded by a metal fence.

The Founder of the Cenacle also willed the nearby land to the Marians. The land stretched from the Cenacle to the Mount of the Holy Cross, including a “lake,” a farm, a brewery, fields, fruit trees, forests, meadows, and pastures.¹⁸³ A list from 1818 states that the Marians in Nowa Jerozolima owned 1 “Chelm wloka”¹⁸⁴ and 13.8 acres [i.e., 58.2 acres altogether] of land. It was very poor soil because only 2.8 acres were listed as third class, 11.1 acres — fourth class, 30.4 acres — fifth class, and 24.9 acres — the poorest pastures.¹⁸⁵

Most of the land granted to the Marians consisted of swampy hollows, and what the act of donation called “the lake” was nothing more than a morass. Father Stanislaus decided to drain the morass. To this end, he and his confreres dug ponds that could be stocked with fish, drained the water away from the swamps, thus rendering a good part of the land tillable and turning “the lake” into a meadow. He achieved all this with only a handful of confreres, without any financial resources, and amidst envious neighbors who thought that the Marians only had a right to the fields while they were in their original condition, i.e., useless. Now that the “lake” had been drained and turned into tillable land, all the others had a right to it, too.¹⁸⁶ A very peculiar kind of logic, indeed!

Persecutions

The neighbors of the Marians did not merely question their rights to the foundation, but went even further. They were very unfriendly towards the newcomers, some of them did not even consider the Marians religious and thus questioned their right to the income from the foundations. They accused the bishop of not asking their opinion when he approved the new institute, which he was allegedly obliged to do. Therefore, they disturbed Fr. Papczynski’s peace and persecuted him and his companions with a stubbornness worthy of a better cause. They would send various ne’er-do-wells to pester the Marians and even used violence against them. A report made on August 20, 1678, in the Warsaw Curia refers to one such attack.

A man by the name Gregory Dziak, his son, and other residents of the village Chynow forced their way into the area around the Cenacle, destroyed trees, and threatened the brethren with murder, using offensive language to insult them. In the general commotion, without any respect for a man of the cloth, they beat up Fr. Stanislaus, leaving bloody bruises on his body. They

would most likely have killed a monastery servant, too, if others had not come to his defense.¹⁸⁷

Another incident involving a certain resident of Nowa Jerozolima should be mentioned. In order to seize a part of the land that belonged to the monastery, the said resident took Fr. Stanislaus to court. Father Papczynski tried to persuade him to give up his claims, explaining to him that it was not proper to covet someone else's possessions, especially Church property. But the man forgot that he should fear God, became very angry, and not only insulted Fr. Stanislaus verbally, but also dared to hit him. The malicious attacker was immediately struck with a fatal illness. He recognized his fault then, abandoned his claims, and asked Fr. Papczynski's forgiveness. Guided by love of God and neighbor, Fr. Stanislaus forgave him the offense, interceded for him before God, and the man's health was restored. Afterwards, he lived honestly a few more years, held Fr. Papczynski in high esteem, and considered him a saint.¹⁸⁸

Another time a servant to a resident of Gora by the name Skarzewski, who once was Fr. Papczynski's student at the Piarist school in Warsaw, brought his herd of cattle without permission to graze on the meadows that belonged to the Marians. When Fr. Stanislaus forbade him to do this, he hit him and insulted him. Fr. Papczynski bore this insult patiently, but the attacker soon became gravely ill. He then turned to Fr. Papczynski through his master Skarzewski and asked to be forgiven. Father Papczynski visited him personally and uttered these words, "May God forgive you." The man soon regained his health.¹⁸⁹

Father Papczynski was harassed and persecuted even by his own confreres. A Marian priest by the name Grotowski, ill-disposed towards Fr. Stanislaus, left the Congregation and became pastor of the church in Ostroleka. He persecuted Fr. Papczynski and his institute with great tenacity, slandering the fathers and brothers of the Immaculate Conception with his words and actions. He encouraged other members to follow his example and leave the Congregation. One day, Grotowski was traveling with a servant of a man by the name Staniszewski, whom Grotowski had slandered during a trial regarding payment of tithes. He got involved in a quarrel with Staniszewski's servant and a fistfight began. The servant was much stronger; he easily overpowered the priest and gouged his eyes out. Ever since that time, Grotowski stopped harassing Fr. Papczynski and his institute. Often when he was hungry, he would knock on the doors of the Marian monasteries and ask for alms. He would publicly admit to the Marians whom he had persecuted that God punished him so severely because he had abandoned the Congregation and persecuted its Founder.¹⁹⁰

Most of Fr. Papczynski's persecutors were people of lower social standing, residents of Nowa Jerozolima.¹⁹¹ He was very patient towards

them and, according to Wyszynski, his usual response to their sneers and insults was (after the example of St. Hedwig, Queen of Poland): “May God forgive you” (*Parcat tibi Deus*).¹⁹² His painful experiences enriched him spiritually, for years of suffering count twice as much, just as military service during a war does.

Efforts to Obtain Approbation from the Holy See

Decision of the Diocesan Authorities

A year after the monastery at Nowa Jerozolima was established, Fr. Papczynski began to make efforts to obtain the approbation of Church authorities for his Congregation. Bishop Wierzbowski himself, in his act of foundation, urged the Marians to obtain approbation for their institute from the Holy See as soon as possible. The shepherd of the diocese wanted to make certain that what he himself was doing for this institute came, indeed, from the inspiration of the Holy Spirit and that he was not exceeding his authority through his patronage of the Marians.¹⁹³

Bishop Wierzbowski thought highly of Fr. Papczynski and visited him from time to time at the Cenacle to ask his advice on various matters. He was vividly interested in Fr. Papczynski and the growth of the Marian Congregation. One day he found Fr. Papczynski so ill that he appeared to be at the point of death. He went up to his bed and, touching him on the shoulder, said, “Fr. Stanislaus, you will not die. You will live” (*Pater Stanislae non morieris, sed vives*). At these words of the saintly shepherd, Fr. Stanislaus rose from his bed completely restored to health. He was able to accompany his noble guest during the remainder of his visit, and when it was over, he saw the bishop to the door.¹⁹⁴

The Shepherd of Poznan was very eager to secure the legal status of Fr. Stanislaus’s institute, therefore, he continued to encourage him to try to obtain final approbation of the Holy See for his Congregation. Father Papczynski’s efforts that he had begun in 1674 were at a standstill, and it was necessary to set things on a new course. For the time being, it was not possible to obtain approbation of the Holy See on the basis of the *Rule of Life*, because the decree issued by the Fourth Lateran Council of 1215 did not allow for the approval of religious institutes with rules different from those already in existence.¹⁹⁵ However, it was possible to try to obtain approbation from the Ordinary who had the authority to found an institute with the legal status of a hermitage in the territory of his diocese.¹⁹⁶

At Fr. Papczynski’s request, Bishop Wierzbowski began a legal procedure in 1678, which was to lead to approbation of the Congregation of

Marian Fathers in his diocese. First, on June 17, 1678, a hearing¹⁹⁷ took place, attended by all those who were interested in approbation for this congregation. Since, due to Bishop Wierzbowski's absence, the hearing was chaired by Bishop Swiecicki (favorably disposed to Fr. Stanislaus), Fr. Stanislaus's adversaries demanded that the hearing be postponed until the time of Bishop Wierzbowski's return. The hearing attended by the Ordinary took place on November 16, 1678, but this time Fr. Stanislaus's adversaries did not come, and the bishop postponed the hearing again.¹⁹⁸ Finally, the hearing took place on April 21, 1679, and, although Fr. Papczynski's opponents did not report again, the verdict was issued by default. Thus the Congregation of Marian Fathers was erected as a congregation with simple vows on diocesan statutes.¹⁹⁹

In the document issued by Bishop Wierzbowski, the Marians are described as "hermits of the second degree." The bishop stated that he took them under his personal protection, placed them under the protection of his successors to the office of the Bishop of Poznan, approved their own statutes, and appointed Fr. Papczynski the Superior of the Congregation for life.²⁰⁰ The document also confirmed approbation for the houses at the Korabiew Forest and at Nowa Jerozolima as constituting one Congregation. Due to the legal status of the Congregation as a hermitage, the document clearly emphasized one of its particular goals, that of aiding the souls in Purgatory, but said nothing about the apostolic activity of the Marians. Bishop Wierzbowski obliged the Marians to perform one more duty should they happen to live in larger cities. He commended people sentenced to death to their special pastoral care. He ordered them to console the condemned, support them with prayers, and accompany them to the place of execution.²⁰¹

Visionary and Miracle Worker

During his stay in Nowa Jerozolima, Fr. Papczynski had many opportunities to be involved in pastoral work, for which he was always so eager. He led the people in the devotions of the Stations of the Cross, heard confessions, delivered sermons and at the Cenacle, at the Dominicans, at the Bernardines, and in many other churches. Very often the walls of the church could not contain the the large number of the faithful and, on such occasions, he would proclaim the word of God outside. Details of one such sermon survived, and it was a sermon that people talked about for a long time.

On the feast of the Assumption of the Blessed Virgin Mary, a solemn procession was to go from the Dominican church to the church of the Piarist Fathers. The route of the procession was led by the Church of the Cenacle where the faithful were to listen to an appropriate sermon. The sermon was

usually delivered by Fr. Papczynski. One year, just as he was ascending the pulpit, a black cloud appeared in the sky, and it looked like rain would begin to pour any moment. The anxious crowd was just about to disperse when they were stopped by the firm voice of the preacher, “Don’t be afraid! Not a drop of rain will fall upon you from that cloud. Stay and listen to the sermon!” He made the sign of the cross in the direction of the cloud, which dispersed immediately to the stunned amazement of the crowd. He went on to deliver his sermon, pouring all his love and honor for Mary Immaculate, Assumed into Heaven, into the hearts of the faithful.²⁰²

Father Papczynski extended his apostolic care not only onto the faithful who came to the Cenacle. He visited the neighboring parishes and helped their pastors to proclaim the word of God, teach catechism, hear confessions, and preside over various religious services. His pilgrimages to the Shrine of Our Lady of Lewiczyn merit special attention. An icon of the Blessed Mother, based on the image of Our Lady of the Snows at the Roman Basilica of Sancta Maria Maggiore, had been venerated there since 1604. A trace of Fr. Papczynski’s presence at this shrine can still be found in the *Book of Miracles and Graces* in Lewiczyn. The book contains two accounts of miraculous healing through the intercession of the Blessed Mother. The book reads:

“The Venerable Rev. Stanislaus Papczynski, a hermit from the Cenacle at Gora, was ill for five days with a fever. Heavy pain spread to his entire head, then concentrated in one half of his head and, finally, in one of his eyes, becoming so intense that it almost pushed the eye out of its socket. All medicines were useless. The pain took away his sleep. Wishing to be in Lewiczyn on Sunday, he offered himself [to the Blessed Mother] on Thursday and fell asleep. While he was sleeping, the illness disappeared.

“Once at dinner, the same Fr. Papczynski became so ill with a pain in his leg that as soon as he was helped to bed, he sent a message to Kalwaria that he would not be able to come to preach the sermon. However, Rev. Brodzinski said, ‘I will commend him to the Blessed Mother of Lewiczyn and he will get well.’ At that moment he became well and went to deliver the sermon.”²⁰³

The *Book of Miracles and Graces* also contains an account of a healing obtained through Fr. Papczynski’s intercession:

“A miller’s wife from Lewiczyn, so gravely ill that everyone lost hope that she would ever recover, quickly regained her health after Rev. Stanislaus, the Hermit, had celebrated a Holy Mass for her intention and commended her [to the Blessed Mother].”²⁰⁴

Just as he did at the Korabiew Forest, so also here Fr. Papczynski ministered most gladly to the simple folk, initiating them into the life of the Church in accordance with the Gospel. He also assisted the local pastors in other matters whenever a need arose.

An example of such activity was the construction of a new church in Jasieniec. When Fr. Stanislaus came there for the first time, he found the church completely in ruins. The pastor of this poor parish had no means to undertake the construction of a new church. At that point, Fr. Papczynski addressed the parishioners with a fervent appeal to begin this task and was the first to make a donation to the building fund. He did not have much because those who have good hearts do not have a lot of money, but he gave what he could. His example and encouragement had their effect and the construction began. The people's enthusiasm infected even the pastor who had been rather reluctant thus far. Seeing the change in his parishioners' attitude, he joined the effort of building the church. When funds ran low, Fr. Stanislaus himself went asking for donations. Soon the new church was completed and ready to be used by the parishioners. Father Stanislaus remained in the grateful memory of the parishioners forever. When a certain Marian was passing by this place several years later, people recalled Fr. Stanislaus with reverence and called him the principal founder of the church.²⁰⁵

Father Papczynski's other achievement in the field of construction was a house for the elderly in Nowa Jerozolima. Bishop Wierzbowski, a caring friend of the poor, began this project. But, after he died in 1687, the construction was abandoned and the part of the building that had been built thus far was being taken apart by robbers. At that time, Fr. Papczynski and his confreres took charge of the construction and began to work on finishing the building. Some townspeople never forgave him for this. They insulted him wherever he went, laughed at him and sneered:

“Stanislawie w białym worze,
Cnych Parobkow Fundatorze.”

“Stanislaus in the white sack,
Founder of Venerable Farm Hands.”

Soon the building was completed and given over to the poorest elderly in the area.²⁰⁶

God supported Fr. Papczynski's pastoral work with extraordinary graces, which included numerous healings, even a resuscitation, and a gift of prophecy. Guided by his love for those who were suffering, Fr. Stanislaus often visited them. Leporini wrote that he possessed a special gift of healing various illnesses, fevers, and headaches.²⁰⁷ He performed these healings by tracing the sign of the cross on the forehead, the lips, and the chest of the sick person while praying this prayer: “May the Cross + and the Name of my Lord Jesus Christ + be the health of your soul and body + Amen.” Then he would bless the liquid refreshment to be given to the patient, saying:

“God the Father is life + God the Son is remedy + God the Holy Spirit is health + This is the sublime and undivided Trinity, Father + Son + and Holy Spirit + Amen.”²⁰⁸

During the time of Fr. Papczynski’s life, a peculiar infirmity, called “koltun” [*plica, plica polonica*] in the language of the simple folk, afflicted people in certain regions of Poland. According to the contemporary medical knowledge, the disease manifested itself as scabs on the person’s head, made up of clotted hair, dirt, and dermal discharge. It was most frequently caused by pediculosis. The twisted hair could not be combed apart, and if it was cut, unbearable pains would appear in the person’s body and bones. If the hair was left uncut, the disease spread to the person’s entire head, covering it with something like a crown of hair and causing convulsions. Many people, especially in Ruthenia and Lithuania, suffered from this strange disease, and the doctors of the time knew no remedy for it. But Fr. Stanislaus would cut the sick people’s tangled hair with his own hands and the patients would return home healthy.²⁰⁹

When Fr. Papczynski was still at the Korabiew Forest, he was already performing miracles of healing. One of these miracles invites a parallel with the healing of the royal official’s son in the Gospel of St. John (Jn 4: 43-54).

One day, Fr. Papczynski was on his way from the Korabiew monastery to the village of Jeruzal, seven kilometers away, to proclaim the word of God there on the occasion of some great celebration. As he was passing through the village of Staropol, which belonged to the estate of Count Trzcinski, the count’s daughter, who had been ill for some time, was at the point of death. The Count’s servants happened to notice Fr. Stanislaus and informed their master. The overjoyed count sent his people after him to ask him if he would be kind enough to stop by his house and console the family saddened by his daughter’s imminent death. Father Stanislaus replied that he could not interrupt his journey because he was expected to celebrate Mass and preach a sermon at his destination. But he asked the men to assure the count that his daughter would not die. To the contrary, she would live a long life, become a nun, and serves as a good handmaid of the Lord. However, his younger daughter, now strong and healthy, would fall ill soon and enter eternal life to reign with Christ the Lord in the state of her virginal innocence. Everything happened just as Fr. Stanislaus had prophesied, and the members of the Count’s family talked about it many years afterwards, praising the saintliness of the “Reverend Father Stanislaus.” The Count’s healthy daughter, indeed, fell ill soon and died. The sick daughter, saved from death, entered the monastery of the Dominican Sisters in Piotrkow later. She was elected Mother Superior of the monastery many times. The nuns revered and respected her because she was a model of true sanctity.²¹⁰

In Nowa Jerozolima, too, Fr. Papczynski performed many healings and

news about them spread very quickly. People who were sick in body and spirit would come to him from everywhere.²¹¹ With his prayers, he would obtain the restoration of their health and console them in their worries. In order to hide his miraculous powers, he ascribed these healings to St. Raphael the Archangel. Therefore, people, grateful for the graces that they had received, would bring many silver objects as votive offerings to be placed on the altar of St. Raphael at the Cenacle. Some of the miracles were quite spectacular, and it was impossible to hide them.

The proprietress of the estate of Cedrowice, which bordered Nowa Jerozolima, ill-disposed towards the Marians, forbade them to collect dry twigs from her forest, the twigs that they would have used as fuel at their monastery, even though other poor people could do it without any problem. Soon, her daughter, whose last name was Raciborska, fell gravely ill. The desperate mother went to the Dominican Fathers to ask them to pray for her child's life. Despite their prayers, the girl got steadily worse. The Dominicans advised her to go to "that miracle-worker, Stanislaus, the Marian." When the worried mother entered the Cenacle, Fr. Stanislaus told her: "I know why you are here. Go home; your daughter is dead." Nevertheless, he told the woeful mother to have her daughter's body brought to the Cenacle. On the following day, the daughter's body was brought to the Cenacle and, at Fr. Stanislaus's order, laid on the table which commemorated the Last Supper. Then Fr. Papczynski told the mother to go to confession while he himself began to offer Mass at the altar of St. Raphael the Archangel. When he was reciting *Gloria in excelsis Deo*, the girl suddenly came to life, raised herself a little, and held out her arms towards the altar. When after the Mass, the overjoyed mother fell at Fr. Stanislaus's feet in gratitude, he sent her to the altar of St. Raphael the Archangel. An account of this event was given by Adalbert Magnuszewski, a witness in the Information Process, who had heard about it from an Infantry General of the Kingdom of Poland by the name Cichocki. Cichocki, in turn, quoted a testimony given by a trustworthy lady residing at Gora by the name Belczyna, who was Fr. Papczynski's contemporary.²¹² According to Fr. Wyszynski's account, Fr. Papczynski also resuscitated the son of a certain widow²¹³ and one other child.²¹⁴ Perhaps these three cases of resuscitation, which the witnesses talked about, refer to only one and the same event.

Accounts of other aspects of Fr. Papczynski's pastoral ministry are also available. Once, on the feast of St. Stanislaus, Bishop and Martyr, Patron Saint of the Korabiew Forest, Fr. Papczynski was reciting a litany to the Blessed Mother together with the faithful. While praying, he obtained a gift of speech for a man who was mute. It had been said, too, that he freed many people possessed by Satan through his prayers and exorcisms.²¹⁵

Father Papczynski had the gift of prophecy. There exist many accounts

which confirm this fact. For example, he foretold the future of Otolia Cetler and Jacob Wolski.

Otolia Cetler came from a noble family. Raised in affluence, she was of a very delicate condition. When she decided to dedicate herself to religious life and join the Dominican Sisters at Mount Zion in Nowa Jerozolima, it seemed that she would not be an appropriate candidate to this reformed institute. Therefore, the Dominican Sisters refused her application, believing that she would not be able to live by their strict rule. Otolia's parents were of the same opinion. In other words, everyone stood in the way of her heroic decision. At that point, the sensible girl decided to put the fate of her vocation in Fr. Papczynski's hands and everyone agreed to it.

Father Stanislaus responded that the seemingly delicate girl would be happy in her vocation, that she would persevere in the strict community till the end of her life, displaying particular signs of sanctity, and that she would be a mother to many religious sisters. He also added that some of Otolia's religious sisters, stronger and seemingly more suitable to religious life, would abandon the habit to Sister Otolia's great sadness.

Everything happened as Fr. Papczynski had prophesied. Sister Otolia, always eager to imitate Christ on his Way of the Cross (whether she was a Superior or a regular subordinate) testified many times during her long life that Fr. Stanislaus was a prophet and, out of respect for his virtues, she always uttered his name adding the title of "saint" to it.²¹⁶

In 1698, the Founder of the Marians participated in the funeral of Mr. Karczewski in Kolbiel, 20 kilometers away from Nowa Jerozolima. Several seminarians of the Franciscan Friars Reformati came from Warsaw to assist with the services. Among them was Jacob Wolski, a student of theology. He had never met Fr. Stanislaus before and was, therefore, utterly amazed when Fr. Papczynski, meeting him in the rectory, clasped his head in his hands and whispered into his ear that he would become a Provincial Superior one day. He repeated the same to Jacob's confreres who later teased him about it. Twenty one years later, Fr. Jacob Wolski was, indeed, elected Provincial Superior of the Wielkopolska Province of the Franciscan Friars Reformati.²¹⁷

Two other prophecies made by Fr. Papczynski should be mentioned: one regarded the fact that two prelates would become bishops,²¹⁸ and the other revealed the future of the five sons of the Trzcinski family.²¹⁹

Father Papczynski foresaw the crisis of the Congregation that he founded as well as its positive resolution. This was illustrated by the seal with an image of an ark and of a dove holding an olive branch in its beak.²²⁰

Let us also add Fr. Papczynski's statement in his Testament, the statement referring to the benefactors and the persecutors of the Marians. He prophesied that the first ones would receive a double reward, while the

others would be severely punished by God.²²¹

Spiritual Director

In his apostolic zeal, Fr. Stanislaus did not forget his religious confreres and taught them the principles of the religious life with great diligence. He was particularly intent on instilling in them the virtue of obedience and did not allow them to undertake any work, even a good one, without first consulting with their superior.²²² One day, he gave a lesson in obedience to one of the confreres. He had sent Br. Francis of St. Anthony Kuczewski on business to Czersk, two kilometers away from Nowa Jerozolima. The brother did not return at the appointed hour because he had taken it upon himself to go begging. He did not have his superior's permission, but thought that he ought to take the opportunity to collect alms from some important people who were traveling from Nowa Jerozolima to Warsaw. When he returned home, he tried to explain why he was late and gave the money that he had collected to Fr. Stanislaus. But the father immediately threw it into the pond by the monastery. At that moment, just at that place where the money had fallen, the water began to boil as if there were a fire beneath it. Father Stanislaus said to the stunned brother: "Just as that water appears to be boiling, so will your soul burn in Purgatory." In this manner, he wanted to teach the confrere that a subordinate must not act out of his own will without his superior's permission.²²³

Apart from disobedience, Fr. Stanislaus also fought lying. He admonished those who were "infected" with this vice: "May each one of you live with God and the truth."²²⁴

Father Papczynski also visited the Piarists in Gora. He preached ascetic conferences to them, the fruit of which is his extensive work entitled *Inspectio cordis* (A Look into the Heart). Thought to have been lost until quite recently, it was discovered in 1971 in the Archives of the Religious Seminary in Lublin. We do not know the exact date of its origin. Father Papczynski wrote it most likely some time between 1677 and 1682. It is a manuscript measuring 18.5 cm x 14.5 cm, numbering 185 pages.²²⁵ It belonged to Fr. Ignatius of St. Francis Krzyskiewicz,²²⁶ who personally gave it to Fr. Papczynski during his visit to the Marian monastery in Gora around June 24, 1685, so that revisions and changes could be made.²²⁷

Inspectio contains meditations for Sundays (part I), for solemn feasts (parts II-III), for days of recollection (part IV), and for particular days of the week (part V). Each meditation, divided into a few points, is a kind of commentary on a selected verse of the Gospel taken from the text of the Mass for the day, or a commentary based on some truth of the faith, a vow,

or a virtue appropriate to religious life. The daily meditations for the morning encourage the reader to ponder the Lord's Passion, those for the evening — the ultimate things. There are also two other meditations for each day — one, before receiving the Eucharist and another, after receiving the Eucharist. Father Papczynski's principal reference in writing *Inspectio cordis* was the Holy Scriptures, which he quotes or refers to all the time. As can be seen from the note on the title page, Fr. Papczynski wrote *Inspectio* hastily. This is the reason why, in his commentaries, he usually limited himself to what he could quote from memory or what he carried in his heart. But, by the same token, *Inspectio* is a very original work — a fruit of its author's rich personal reflection upon the word of God. He shared these reflections with his favorite former confreres whom he continued to love and respect till the end of his life. His goal, as he wrote *Inspectio*, was to help the Piarist brethren to reap rich spiritual benefits from the Eucharist.

This extraordinary spiritual director was well qualified to minister not only to simple folk and the religious, but also to dignitaries, both from among the clergy and the laity. It is no wonder that one of them was a king.

Contacts with the Victor of Vienna

Father Papczynski shared a special bond of friendship with King John III Sobieski. The monarch was an educated man, but, according to the standards of those times, not very young, for at the time of his election he was 45 years old and not in very good health. He was an excellent leader, most likely the most prominent soldier who occupied the Polish throne. He dedicated most of his reign to the war with Turkey. He crushed the Tartar units with great success and forced the Turkish army marching on Lvov to retreat. In 1677, he signed a truce with Turkey at Zurawno (*Zorawno*), freeing Poland from the humiliating tribute imposed by the Turks at Buczacz.²²⁸

After he had settled matters with the Turks, John Sobieski was making plans to completely subordinate the Kingdom of Prussia to Poland. The King of France, Louis XIV (the Treaty of Jaworow in June 1675) and the King of Sweden, Charles XI (the Treaty of Gdansk in 1677) were to be his allies in the war with Frederick William, Elector of Brandenburg. It turned out, however, that the Elector of Brandenburg had too many supporters in Poland, the nobility were tired of the various wars, and Sweden kept delaying its help. Therefore, it became necessary to abandon this plan. Moreover, forces attempting to topple Sobieski and to replace him with Charles of Lorraine appeared on the political scene. Meanwhile, the Emperor of Austria and the rulers of Muscovy entered into an agreement aimed at preventing a change of the political system in Poland and

strengthening the position of the Sobieski family.²²⁹ This demonstrates how far back into the past the roots of the subsequent partitions of Poland reached and how early efforts were being made that led to the partitions.

John III Sobieski often visited Bishop Wierzbowski in Nowa Jerozolima. On some of those occasions, he would also meet with Fr. Papczynski. Tradition maintains that these contacts were very memorable. At one of such meetings, on June 2, 1679, the king, wishing to aid the souls suffering in Purgatory, whom the Marians supported in so many ways, issued a document, by the power of which he confirmed all the privileges previously granted to the Marians. He also added new privileges, expanded their estate at the Korabiew Forest, took the Congregation under his protection, guaranteed its peace and integrity, and expressed a wish that it would spread into other regions of his kingdom.²³⁰

It may be surmised that during Fr. Stanislaus's stay in Warsaw (1663-1669), Sobieski, who was a Senator at that time, consulted him in various matters and availed himself of his spiritual direction in the confessional. Later, in Nowa Jerozolima, he did the same as a king. One of the witnesses in the Information Process testified that he had read letters written by King Sobieski to Fr. Papczynski.²³¹

The king gladly commended himself to Fr. Stanislaus's prayers. This was the case when he was going to war with Turkey. Its armies attacked Poland with great force and determination, threatening to annihilate the entire Christian world. But the brave monarch, supported by Fr. Papczynski's prayers, stopped them at Chocim and, trusting in the protection of the Most Holy Immaculate Virgin, won a magnificent victory. In fact, the entire Ottoman Empire trembled with fear at the sound of John III Sobieski's name at that time and signed a perpetual peace with Poland on October 17, 1676.²³²

After his victorious return from the war, Sobieski placed Fr. Papczynski's institute under his royal protection in 1677. In 1679, he expanded the foundation at the Korabiew Forest, adding some fertile land, including forests, meadows, fields, and a river flowing through the Marian estate.²³³

The victor of Chocim also commended himself to Fr. Stanislaus's prayers when he was setting out for Vienna. He realized that it was an exceptional situation and wanted extraordinary intercession in such a need. Father Papczynski, seeing the king's great faith, immediately organized special missions among the country folk. He and his confreres called all the faithful to do public penance, to pray to God for their monarch, and for the victory of the Polish army over the enemy who threatened to invade the entire Catholic empire.²³⁴

At a session of the Diet in 1678/1679, King Sobieski unveiled a plan of preparations for war with Turkey. He wanted to secure Poland's southern

border and recapture the territories in the southeast that Poland had lost not so long ago. He knew that Poland was too weak alone to be able to beat Turkey, so he decided to seek help in Austria, which was also threatened by Turkey. On April 1, 1682, Sobieski, with the approval of all the estates, signed a treaty with the Emperor's envoy, Albrecht Waldstein. When the Grand Vizir, Kara Mustafa, and his 90 thousand soldiers besieged Vienna, Sobieski hastened to its rescue with his army of 20 thousand, through Silesia and Moravia, covering the distance between Tarnowskie Gory and Nicolsburg (Mikulov) in eight days. There he was joined by the Austrians led by Charles of Lorraine and his Saxon, Bavarian, and Anhalt reinforcements, thereby gathering about 23 thousand Poles and 46 thousand Germans under his command.²³⁵ It was before this campaign that John III Sobieski commended himself and his difficult endeavor to the prayers and intercession of Fr. Stanislaus. While the king was on his way to Vienna, Fr. Papczynski himself and his confreres sent requests to various places, asking the faithful to pray and do penance to obtain victory over the Turks. Confident in the efficacy of the prayers and pleas offered by the faithful, John III Sobieski headed towards the imperial capital and towards victory.²³⁶

On September 12, the famous battle of Kahlenberg took place in which the armies were led by the Polish king with the assistance of Prince Charles of Lorraine. Next to the noblemen in the Polish army were also peasants, of whom a French memoir writer said that they were characterized by "inconceivable determination." Before the battle actually took place, the joined ally armies had to force their way to Vienna through the hilly terrain of the Vienna Forest. This is what the king wrote about in this passage to his wife: "We were passing through such mountains that we did not simply climb them, but scraped our way to the top. Since Friday, we and our horses have not slept or eaten." And, after all, it was also necessary to move the cannons through the steep hills and ravines, at which Poles proved to be much better than the Austrians whose cannons got stuck during the passage. A charge by the *husaria* units proved to be decisive in this battle; they broke the ring of the Turkish army surrounding the capital of Austria and pushed the Muslims between the Danube River and the ramparts of Vienna. In this way, the army of Kara Mustafa was crushed and the allied armies won a spectacular victory. At the crucial moment, Sobieski, at the head of the *husaria*, "jumped in resolutely ... spurring everyone by his own example." The Turkish army could not withstand such an attack and began to disperse. The fact that out of more than two thousand Polish soldiers who found themselves at the front lines, only twenty of them managed to keep their lances unbroken, testifies to the force of this charge. King John III Sobieski wrote further in his letter to Queen Marysienka: "Our Lord God, may He be

blessed forever, gave our nation a victory and fame as great as never before in history. All cannons, the entire camp, inestimable riches fell into our hands. The enemy, having left the trenches, fields, and the camp strewn with corpses, is fleeing in confusion.”²³⁷

After the victory, the city of Vienna opened its gates to welcome “its brave king” with shouts of enthusiasm. But the jealous and proud Emperor Leopold I greeted him coolly with reserve.²³⁸

Afterwards, the king sent a message to the pope in the form of a brief, terse exclamation: “Venimus, vidimus, Deus vicit” (We came, we saw, God won). It was the last great victory by the army of the Kingdom of Poland, which did not muster such an effort again until the time of losing its independence. At the same time, the defeat of the Turks at Vienna saw the beginning of the decline of the powerful Ottoman Empire.²³⁹

After his return from Vienna to Poland, the king decided to enlarge the foundations for the benefit of the Institute of the Marians of the Immaculate Conception. But first, sparing no cost, he founded a chapel of the Immaculate Conception of the Blessed Virgin Mary in Warsaw. Father Stanislaus, in turn, received many graces and privileges for his Congregation from the king.²⁴⁰

One of the tokens of the king’s generosity is the aforementioned Turkish cope made from a caparison that was seized at Vienna. The traditional accounts of King John III Sobieski’s visits at the Korabiew Forest were immortalized in a monument in the form of a large granite obelisk, placed under the king’s favorite linden tree in 1933. The following inscription was engraved on the monument:

IN HONOR
OF KING
JOHN SOBIESKI
DEFENDER OF THE HOMELAND AND THE FAITH
ON THE 250TH ANNIVERSARY
OF THE RELIEF OF VIENNA
THE RESIDENTS
OF KORABIEWICE
PLACED THIS STONE
UNDER HIS FAVORITE LINDEN TREE
1683-1933

The “magnificent, branchy linden tree, under which the monarch allegedly took rest before the Vienna campaign,” as Fr. Sydry wrote,²⁴¹ can no longer be found at Puszcza Marianska [The Marian Forest] for it was simply destroyed by time.

Yet another account exists which refers to the relationship between Fr.

Papczynski and King Sobieski. According to this account, Fr. Stanislaus accompanied King John III Sobieski during his Vienna campaign, just as he did during his campaign to Dzikie Pola. But this quite popular belief about Fr. Stanislaus's participation in the battle of Vienna is based on the testimony of only one witness in the Information Process. The testimony was given in 1769 by Fr. Dionyaiua Kisielinski,²⁴² who based it on Prince John Cajetan Jablonowski's account. Prince Jablonowski was the son of Hetman Stanislaus John Jablonowski (1634-1702), a participant of the Vienna campaign.²⁴³ Young Prince Jablonowski learned from his father that Fr. Stanislaus Papczynski had preached sermons for four years in the presence of King John III Sobieski,²⁴⁴ and it probably seemed quite natural to him that Fr. Papczynski would accompany the king to Vienna. But this account is erroneous because it is not corroborated by information in any other historical documents. It is certain, however, as it has been mentioned earlier, that John III Sobieski commended himself to Fr. Papczynski's prayers before he had set out for Vienna. These facts demonstrate that the members of the generation contemporary to Fr. Papczynski were convinced that there existed a close bond between him and the victor of Vienna.

Let us also add that Sobieski's subsequent campaigns following the victory of Vienna ended in defeat. His attempt at recapturing Kamieniec by a sudden attack and his campaigns into Moldavia (1686 and 1691), which was under Turkey's influence at that time, failed. Good fortune seemed to be abandoning the aging king. Napoleon's saying that: "Fortune is like a woman — it favors the young and turns away from the old" is so true in reference to King Sobieski.²⁴⁵

The war with Turkey finally ended after Sobieski's death with the peace Treaty of Karlowice, signed in January 1699. On the basis of this agreement, Poland regained Podolia with Kamieniec and the territories of the Palatinate of Kiev and Braclav that it had lost after 1672. It was only then that the war between Poland and Turkey, which had lasted for so many years, came to an end. The peace treaty also put an end to the attacks by the Tartars against Poland.²⁴⁶

The Bishop's Privileges

The next significant legal act following the canonical erection of the Congregation of Marians in 1679 and King Sobieski's privilege, was the breve issued by Pope Innocent XI on March 20, 1681, *Cum sicut accepimus*. The document bestowed many privileges on the Marians, such as plenary indulgences granted upon entering the Congregation, at the hour of death, and on the feast of the Immaculate Conception of the Blessed Virgin Mary. Various partial indulgences were also granted, e.g., for participation in Holy Mass and in devotions, as well as for performing acts of mercy.²⁴⁷

The Shepherd of Poznan was very anxious to secure the future of the Marians, so he continued to encourage them in their efforts to obtain approbation from the Holy See. He himself took appropriate steps in this matter. Although he did not receive complete approbation at first, the breve issued by Pope Innocent XI was already, in a sense, a recognition of Fr. Papczynski's work and a legal foundation for establishing confraternities at the Marian monasteries, as it is mentioned in the document of the second approbation.²⁴⁸ Not only Fr. Stanislaus, but also his powerful protector, Bishop Wierzbowski rejoiced in it. The Bishop even issued a special letter on this occasion, dated May 22, 1681. In this letter, he expressed a conviction that the pope's breve constituted indirect approbation of the Congregation. Being certain now that his decision to erect Fr. Papczynski's institute in his diocese was right, he began to support the Marians with renewed zeal, granted them further privileges, and expressed a wish that they would grow quickly and flourish both in number and in merit.²⁴⁹

He would later watch over the Congregation and remove the obstacles threatening its development. Yet difficulties continued to arise, and they would often come from the very members of the Marian community. When a dispute between Fr. Stanislaus and his confreres at Nowa Jerozolima arose in 1685, Bishop Wierzbowski, at Fr. Papczynski's request, came to their aid and entrusted this matter into the hands of Nicholas Stanislaus Swiecicki, the Vicar for Warsaw, who, in turn, appointed commissioners to investigate the matter. The commissioners acquainted themselves with the situation and, on June 11, 1685, issued appropriate dispositions. This strengthened Fr. Papczynski's authority as the Superior and confirmed the validity of the requirements that he had set in matters of religious observance. But they also persuaded Fr. Papczynski to make one concession and ordered him, according to Bishop Wierzbowski's wish, to appoint Fr. Jacob of St. Thomas to be the Superior of the Cenacle for life and to give him permission to support his own lay brother, who had once worked at the Cenacle for several years.²⁵⁰ It seems that Fr. Jacob did not remain the Superior of the monastery for a long time, because it was Fr. Papczynski who held this office *de facto* for a while. This must have been later, only after Fr. Jacob of St. Thomas had left the Congregation.

On November 19, 1685, Bishop Wierzbowski renewed the canonical erection of the Congregation of 1679 and explained that Fr. Stanislaus was to be the Superior of the Congregation for life, which meant that his authority extended also to the Cenacle where Fr. Jacob of St. Thomas remained as the Superior of the house.²⁵¹ In this sense, Fr. Papczynski was *Praepositus Congregationis ac eius Domorum*.²⁵² Furthermore, the Ordinary once again set the borders of the foundation adjacent to the Cenacle. This was to stave off frequent quarrels between the Marians and the

residents of Nowa Jerozolima. The purpose of Bishop Wierzbowski's declaration was also to introduce lasting peace among the Marians themselves.²⁵³

Devotion to Divine Providence

Bishop Wierzbowski's declaration of November 1685 could not fully protect Fr. Stanislaus's community from the attacks of their enemies. They continued to use certain ambiguities and inaccuracies in the documents to lay claims to parts of the Marian estate. The never ending quarrels in various courts as well as other internal difficulties prompted Bishop Wierzbowski to grant a second approbation to the Congregation of Marian Fathers. In the document issued on February 21, 1687, he recalled how the Congregation of Marians was founded and how they established their house at the Cenacle. He also recalled their canonical erection in 1679. Referring to the fact that several members of the Congregation had abandoned it, he explained that they must not listen to the opinions of some theologians who claimed that the Marians could obtain dispensation from their vows and the oath of perseverance from a confessor of their choosing. The bishop wanted this right to be reserved only for the Holy See.²⁵⁴ The purpose of this second approbation was also to protect the Marians' rights of ownership at Nowa Jerozolima. The bishop solemnly reminded everyone that Fr. Papczynski and his Congregation were the only rightful and perpetual owners of the Cenacle and of all the properties included in the foundation entrusted to their care. In order to remove any lingering doubts, the bishop once again set the borders of that estate. Finally, he made an appeal to the residents of the city, asking them not to attack the Congregation any longer and not to disturb its peace, but to support it in every possible way. He also made an appeal to his successors to keep the Marians under their protection and to defend them.²⁵⁵

The Shepherd of Poznan drew up the act of the second approbation of the Marians just two weeks before his own death. At that time, he was already seriously ill and wanted very much to settle any matters regarding the Marian community — the matters that were so close to his heart. Thus, the document of the second approbation can be considered to be the last testament left by the bishop to the Congregation of the Immaculate Conception. His personal testament bears the same date as the document in which the ailing bishop announced his second approbation for the Congregation of Marians. The pages of the bishop's testament emanate with simplicity, sincerity, great humility, deep faith, and the love of God. Father Stanislaus often visited his dying protector and friend. Bishop Wierzbowski was worried that he could not leave much to the community in his last will. During one of the last visits, Fr. Stanislaus asked the bishop for his paternal

blessing for the Congregation and asked him what he wanted to leave them as his testament. The saintly bishop gave his blessing and replied that he was leaving them Divine Providence. Father Papczynski received this gift with gratitude — “he was overjoyed and praised the Lord.” From that day on, he began to pray three “Our Fathers” and one “Hail Mary” twice a day in honor of Divine Providence and ordered his confreres to preserve this pious practice in the Congregation for ever.²⁵⁶

Later, with the approval and the privileges granted by the Holy See, a Confraternity of Divine Providence was established at the Cenacle. Many prominent people joined it and celebrated the feast of Divine Providence four times a year with great enthusiasm. Everyday experience demonstrated that Divine Providence was the best patron of the monastery. When other monasteries, much better endowed than the Marians, often ran out of funds, the Cenacle of Divine Providence always had enough food, means for the construction of the monastery, and other things necessary for a normal religious life.²⁵⁷

It is from this moving testament of the saintly bishop that the devotion of the Marians to Divine Providence originated. This devotion is expressed in the annual feast at the Church of the Cenacle at Gora Kalwaria, celebrated to this day on the sixth Sunday after Pentecost. It is also the title of the Polish Province of the Marians.

In the evening of March 6 or 7, 1687, Bishop Stephen Wierzbowski gave up his spirit to God. Bidding him a sorrowful farewell were not only the clergy and the faithful, but, first of all, Fr. Papczynski and his Congregation. Father Papczynski did not remain all alone after his protector’s death. The following year, Bishop Wierzbowski’s relatives came to Nowa Jerozolima and, in a statement dated October 26, 1688, confirmed the Marian foundation and took the Congregation under their protection.²⁵⁸

Meditations on Our Lord’s Passion with a Dedication

Just as it was in his lifetime, similarly, after the death of the founder of Nowa Jerozolima, many groups of pilgrims continued to arrive at this shrine. The faithful visited the chapels, followed the paths of the Stations of the Cross, pondering the mysteries of the Lord’s Passion. Quite often Fr. Stanislaus would lead such a group, preach sermons at his little church, at other local churches, or, simply, outside in the open. His solid theological background, deep spiritual life, and pedagogical talents bore magnificent fruit in the confessional. People of various social standing came to him, bearing the burden of sins, doubts, or scruples. They left reconciled with God and with their spirits lifted. He accepted them with love as if they were his relatives. He helped them to find even the tiniest shreds of goodness in

their souls and counseled them in such a way that they would not continue to wade in spiritual mediocrity.

Still, the growth of his Congregation was the most important matter for the Founder of the Marians. Fr. Stanislaus decided to have his constitutions published. He had managed to obtain Bishop Wierzbowski's approval before he died, and published his *Rule of Life* in Warsaw in 1687.²⁵⁹

In the constitutions approved by the Bishop of Poznan, the members of Fr. Papczynski's community were referred to as "Clerics Recollect of the Most Blessed Virgin Mary Conceived without Sin," although the name "Marians" appeared as well. It was still a congregation of an eremitic character whose members lived a very hard, rather penitential life. The duty of self-flagellation, keeping prayerful vigils at night, and observing strict fasts still existed. It would seem that such discipline should ensure the strength and stability of the Congregation. However, the Congregation was constantly exposed to the attacks of enemies. The latter were often members of other religious communities. They regarded the Marians, more and more often sought out by the courts of the nobility, as their competitors. They thought that, because the Marians were bringing their ministry to the neighboring parishes, their own access to alms was being limited. They complained that the Marians as "hermits" did not have the right to engage in apostolic work and should not leave the walls of their monasteries.

After Bishop Wierzbowski's death, the greatest threat came from the least expected place, i.e., from his successor, Bishop John Stanislaus Witwicki (1687-1698).²⁶⁰

Since the Congregation of the Immaculate Conception, as stated in the act of its canonical erection in 1679, was approved on the basis of diocesan law, its existence depended on the local ordinary's will. As long as Stephen Wierzbowski was the Ordinary of Poznan, the Marians did not have to worry about their uncertain legal status, because the bishop was their great friend and protector. When the attacks against the Marians intensified in the first months of 1687, the bishop reacted very energetically and defended the Congregation. However, after his death, the enemies of the Marians took the arising opportunity and resumed their fight with the young Congregation, accusing it before the new Bishop of Poznan and demanding that the institute be liquidated. The principal enemies of the Congregation were the members of the Poznan Chapter, ill-disposed to the late bishop's initiatives, who simply transferred their dislike onto Fr. Papczynski's institute. They were soon joined by other grumblers, both inside and outside the Congregation. At first, despite the protection for the Marians declared by the Wierzbowski family, the new Ordinary, Bishop Stanislaus Witwicki, seemed to lend his ear to these accusations and, under the influence of all the attacks,

was prepared to disband the Marian community.²⁶¹

In view of such an unfavorable attitude on the part of Bishop Witwicki, Fr. Stanislaus began to doubt again whether he was still on the right path, whether what he was doing was in accordance with God's will; the will that he tried to read in the attitude of Church authorities towards his religious community. Once again, he began to consider the possibility of returning to the Piarist Fathers. On March 23, 1688, he sent a letter to their Superior General, Fr. Alexis Armini, asking for his advice in the matter and promising to accept his decision. In this letter, he only wrote about his own doubts, but he did not mention the threat facing the Congregation.²⁶² Although we do not know the Superior General's answer, he probably encouraged Fr. Stanislaus to continue his work, which he resumed with increased enthusiasm. He knew that those who did not finish the work that they had started were not much better than those who did not start at all. Therefore, he decided to continue what he had begun.

First, it was necessary to overcome Bishop Witwicki's prejudice and to win his favor. This was not easy because the new shepherd of the Diocese of Poznan was a strict superior and a firm disciplinarian. Since both Marian monasteries were located in the territory under his administration, they were completely dependent on his will. The new Ordinary could withdraw his predecessor's approbation, and the Congregation, which did not yet have approbation from the Holy See, could be disbanded. This is exactly what Fr. Papczynski's enemies were counting on.

Father Papczynski responded to the attacks of his adversaries in a truly Christian manner. He did not defend himself, did not try to explain, but, instead, dedicated to Bishop Witwicki one of his most beautiful works, published in Warsaw in 1690: meditations on Our Lord's Passion, entitled *Christus patiens* (The Suffering Christ). The book contained seven sermons for Lent: *Balneum Horti*, *Spontanea Vincula*, *Flagella Peccatoris*, *Spineum Diadema*, *Onus Leve*, *Crux Gloriosa*, *Mors Mortis*.

The booklet was Fr. Papczynski's triumph over those who wanted to harm him. He mentioned his enemies in his dedicatory letter to the bishop and asked for his protection. He expressed his hope that nothing bad would happen to him in the darkness of the night because the stars shining in the bishop's coat of arms would disperse it. He could, therefore, remain at peace, just like the moon also visible in the bishop's coat of arms, and be unafraid of the pack of barking dogs attacking him.

The bishop, won over by this dedication and by the profundity of Fr. Stanislaus's meditations, became more critical of the accusations against Fr. Papczynski's Congregation. Having investigated the whole matter more carefully and without prejudice, he came to the conclusion that all the

charges were unfounded.²⁶³ Once again, Fr. Papczynski saw that clouds come, clouds go, and heaven remains. Once again, his work was saved. But this was a serious warning for him, and he realized how important it was to find better protection, in case something similar should happen in the future. It became absolutely necessary to obtain papal approbation, so as not to be dependent on the Ordinary's changing will.

Father Papczynski was going to make efforts to secure such approbation for one other reason, namely, to obtain for the Marians the right to take solemn vows, which, he hoped, might stop the ever more frequent departures from the Congregation because the simple vows did not have, at least in the opinion of some moral theologians, as strong a binding power as solemn vows. According to this interpretation, solemn vows were considered to be absolutely binding, i.e., they were for always and it was not possible to obtain a dispensation from them. A religious who took such vows was convinced that they were irrevocable. The simple vows were not considered to be irrevocable. They were believed to be a simple promise, from which one could be released.²⁶⁴

Father Papczynski did not agree with such an interpretation. He believed that a religious was binding himself permanently and irrevocably with his congregation, even if he only took the simple vows. This was the reason why he introduced the requirement of taking an oath of perseverance in the Congregation. Indeed, his constitutions of 1687 did not offer any possibility of abandoning one's vocation and leaving the Congregation.²⁶⁵ In spite of this, Bishop Wierzbowski wrote in 1687 that the devil himself tempted some members of the Congregation to leave it and, following the opinion of some theologians, it was possible to obtain a release from the vows and the oath of perseverance that they had taken.²⁶⁶ He strongly emphasized, though, that the decision about granting a dispensation in some just case should be made only by the Holy See, after the Superior General of the Congregation had given his consent.²⁶⁷ Therefore, papal approbation, which would give the Marians the right to take solemn vows, was, in Fr. Papczynski's opinion, a proper means to solve the internal crisis in his small community.

In 1690, convinced that there was no other way to save the Marian institute from the various dangers (internal and external) that it was facing, Fr. Stanislaus began to make efforts to obtain papal approbation for his Congregation. Since he wanted to obtain it as soon as possible, he began to prepare to travel to the Eternal City. In spite of his advanced age — he was 60 years old at that time — he wanted to attend to the matter personally, even though it required making a long and dangerous journey. Since he did not know how the journey would end, therefore, before he left, on October 30, 1690, at the town of Czersk, he made a will in which he bequeathed the

estate at the Cenacle to the members of his Congregation.²⁶⁸

NOTES

1. *Apologia* § 19-20, *Scripta* 50-51.

2. *Oblatio*, *Scripta* 29-30.

3. “Sed Deus ipse, ... quemadmodum me ad hoc suum opus Divinitus, hoc est amanter, misericorditer, sapienter, mirabiliter excitavit, ita illud ipse peregit peragitque in finem aeviternum.” *Fundatio* § 1, *Scripta* 81; “Illa tamen divina visi[o] quae fuit animo impressa meo circa Congregationem hanc Immaculae Conceptionis BMV instituendam, ... me agebat suam ad metam.” *Fundatio* § 6, *Scripta* 84; “... formatae iam in animo meo a Divino Spiritu Societati Immaculae Conceptionis.” *Fundatio* § 9, *Scripta* 86-87.

4. *Testamentum* II § 3, *Scripta* 135.

5. *Fundatio* § 5-6, *Scripta* 83.

6. Kraus 10, *Positio* 329.

7. *Positio* 219, 332-333.

8. Choynecki, 38, 43.

9. HierCat IV, 287.

10. Letter by Bishop Gembicki to Fr. Papczynski, October 1, 1670, *Positio* 197-201; *Fundatio* § 6, *Scripta* 83-84; *Testamentum* II § 3, *Scripta* 134-135; Letter by Bishop Jerome Wierzbowski to the Holy See, March 20, 1699, *Positio* 523.

11. The former Lubocza is now a small village called Lubocz, located on flat terrain of the Pilica River, 15 kilometers away from Nowe Miasto and 80 kilometers away from Warsaw. The court of Jacob Karski's descendants is no longer there. A secondary road joining Nowe Miasto and Tomaszow Mazowiecki runs through here. On the left, there is an old wayside shrine with a wooden statue of St. John Nepomucen. On the right, there is a wayside shrine with a statue of Mary Immaculate which bears the inscription: “O, Mother, do not abandon us — 1957 — a gift from the village of Lubocz.” The village does not have its own church and belongs to the parish of Rzezycza, also located in the territory of the Diocese of Poznan.

12. *Fundatio* § 7, *Scripta* 85; PP ff. 199r, 141v, 136r; Navikevicius 158.

13. *Fundatio* § 7, *Scripta* 84.

14. *Fundatio* § 7, *Scripta* 84; Litterae ad Ordinem Fratrum Minorum, [Romae, III/IV ? 1691], *Scripta* 115-116; The affiliation of the Marians to the Franciscan Order under the Rule of the Ten Virtues of the Blessed Virgin Mary, September 21, 1699, in: *Regula Ordinis Beatae Virginis Mariae*, Varsaviae 1723, 36-40, *Positio* 542; *Testamentum* II § 3, *Scripta* 135.

15. VW § 32, *Positio* 673; VW § 111, *Positio* 711-712.

16. *Fundatio* § 7-8, *Scripta* 84-85.

17. “Aeterni Verbi Parenti Pie Eloquenti Virgini Mariae sine labe ulla Conceptae Hunc Reginae Artium Prodromum Suus Pauper ex Voto Stanislaus D.D.D. Doceas o purissima Sapientiae Genitrix et bene vivere et bene dicere.” Prodromus p. [III], *Positio* 592.

18. “Immaculata Virginis Mariae Conceptio, sit nobis salus et protectio.” VW § 45, *Positio* 678; Congregatio de Causis Sanctorum. *Decretum Posnanien. Canonizationis Servi Dei Stanislai a Jesu Maria Papczynski... SUPER DUBIO An constet de virtutibus...* Datum Romae, die 13 mensis Iunii A.D. 1992, 4.

19. VW § 45, *Positio* 678; PP ff. 64 (Art. 25), 215r-v, 331r-v; *Horologium Marianum* (1732), c. II, n. 9; *Annot.*, 6-o, in: DW, Ann. 3, f. 15r.

20. Postil — a commentary or a collection of commentaries to the Bible, to the Gospels; an explanation of a pericope. From Latin: *postilla* — *post illa* (*verba textus*), after these (words of the text).

21. Z. Proczek MIC, *Kult Niepokalanego Poczecia Najswietszej Maryi Panny*, in: *Marianie*, Rome, 1975, 319.

22. J. Stricher, *Le Voeu du Sang en faveur de l'Immacolatee Conception: Histoire et Bilan Theologique d'une Controverse*, Romae, 1959, I, 1,5.

23. Prodromus, P. II, c. 10, n. 7-9 in ed. II a, 178-179, *Positio* 601.

24. “Io triumphe! Mariano sub pede Draconis infesti caput Gemit: canamus absque labe conditae. Io triumphe! VIRGINI. Potuit cerastes stygius inficere suo Primos Parentes toxico: Non potuit afflavisse Magnam VIRGINEM, Dei Parentem VIRGINEM; Nascuntur omnes, quotquot ex lumbis Adae Nascuntur, irae filii: Ex matre nata gratiosi nominis Est Nata, VIRGO Gratiae. Quae culpa totum polluit hominum genus, Abest abest a VIRGINE. Concepta naturae ordinem contra fuit; Ut ipsa concepit DEUM. Posterius ergo quando creditur, prius Cur non sit aptum creditu?” (...). *Triumphus Sine originali macula conceptae Magnae Virgini, nova methodo, celeberrime adornatae*, 1669, in: D.C. Kochanowski, *Novus Asserendae Immaculatae Conceptionis Deiparae Virginis Modus*, pp. [XVIII-XIX], Casimira ad Cracoviam,² 1669, [XVIII-XIX], *Positio* 602.

25. A. Horanyi, *Scriptores Piarum Scholarum, P. II*, Budae, 1809, 460.
26. PP f. 113r: “Servus Dei Stanislaus sedulissimus fuerit Promotor cultus Immaculatae Conceptionis B.V. Mariae, et de Ea Orationes et Cantilenas pias reliquit, et nobis porrexit.” *Positio* 585.
27. W. Konopczynski, op. cit., vol. I, 258.
28. PP f. 156v.
29. VW § 70, *Positio* 689; also footnotes 133 and 134.
30. APS, f. 32r.
31. VF § 81, *Positio* 647; *ibid.* 7; Catherine Zebrowska’s testimony of August 28, 1768, *Positio* 758, 3-o; Fr. Cyprian Fijalkowski’s testimony, PP Ad art. 16, f. 135v-136r, *Positio* 815.
32. VF § 82, *Positio* 647; PP 221r-222r.
33. VW § 70, *Positio* 688-689.
34. R, 3 c-e, APS 5, f. 36r-v; *Positio* 688, footnote 130.
35. VW § 70, *Positio* 689; DeVen, 6-to, 10-mo, APS 5, f. 30r (orig., APS 6, f. 21r, n. 8), f. 30v; R. 3, b, APS 5, f. 36r; R. 3, f, where Mrs. Karska herself recalls that after the dog got off her lap at Fr. Stanislaus’s order, it looked into his eyes as if waiting for further orders, even though they were not “friends“ of each other. At that moment, Fr. Stanislaus said, “Die, doggie!” and the dog immediately died. *Ibid.*, f. 36v; PP ff. D 65v-66r (Art. 29). 113v. 143r. 269v-270v. 333r-v.
36. VW § 70, *Positio* 689.
37. R 3, g; PP f. 66r, Art. 29.
38. It did not survive to our times in its original version, and we do not know the exact text of *Norma Vitae* from 1672. The earliest surviving version dates back to 1687 and certainly is not identical with the previous versions.
39. *Fundatio* § 9, *Positio* 361.
40. *Fundatio* § 10, *Positio* 361, footnotes 26 and 27.
41. “Ecce mox Cignus, qui ante corvus erat.” Wyszynski, § 32., *Positio* 673; “Tam subito Cygnus qui modo corvus erat.” *Fundatio* § 8, *Scripta* 86; VF § 35, *Positio* 640.
42. *Positio* 252-276. In 1963, Fr. Krzyzanowski gave it the title *Apologia pro Egressu ex Scholis Piis* (Krzyzanowski 131) to distinguish it from another *Apology* written by Fr. Stanislaus, i.e., *Apologia pro Summa*

Paupertate, Positio 252. The first one was written in 1671, but its original did not survive to our time; the first copy made in 1705 did not survive either. What did survive were the three later copies from 1744, 1773, and 1775.

43. “Quoniam varias variorum hominum, et prudentum etiam virorum sententias de mea a prima vocatione corpore excedenti audio et expendo simul ultissimum esse, ad errorem humani iudicii, aut detegendum aut avertendum, etsi veritas ipsa producat in publicum, idcirco non aviditate honoris propugnandi, quem nullum habeo, et contemno, non aliquem insectandi studio, aut infamandi, causas genuinas externas huius rei affero, sed ut quisque sciat optime, me nec animi levitate motum ex Scholis Piis, nec ob aliquam causam dimissum, sed gravibus rationibus permotum etiam postulasse dimissionem.” *Apologia, Intr., Scripta* 37.

44. Father Francis Wilga joined the Camaldolites in 1643. In 1653, he was appointed Prior of the hermitage at Gora Krolewska near Warsaw, and in 1657 — at Gora Srebrna near Cracow. In 1667, he became Prior at Gora Krolewska again. When Fr. Papczynski visited him at the beginning of August 1667 and stayed there for a few days, it was most likely his first meeting with Fr. Wilga (Kraus 6, *Positio* 298). On October 6th of the same year, Fr. Stanislaus received a letter of recommendation from him before his trip to Rome. In May 1668, Fr. Wilga moved to Wigry near Suwalki as the first Rector of the Camaldolite foundation there. In 1671, when a fire destroyed the palace in which the hermits lived, they left Wigry and did not return there until 1678. During this time, Fr. Wilga was staying at Gora Krolewska near Warsaw again, and one day he was visited by Fr. Stanislaus. L. Zarewicz, *Zakon Kamedulow w Polsce i na Litwie*, Cracow, 1871, 36, 47-48, 62, 75, 79, 80, 98, 108-110; *Fundatio* § 19, *Scripta* 92; *Positio* 363, footnote 30.

45. Kraus 6, *Positio* 298.

46. *Fundatio* § 10, *Scripta* 87.

47. The Korabiew Forest takes its name from the village of Korabiewice, which is among the oldest localities in Mazovia. The areas of virgin forest once spread between Mszczonow, Skierniewice, and Rawa Mazowiecka to join the Bolimow Forest in the north. The richest period of the history of Korabiewice falls between the 17th and the 19th centuries when the village enjoyed the rank of the sub-prefecture of Niegrod and then that of a parish. In 1827, there were 15 houses and 165 inhabitants in Korabiewice. There was no church there until 1957 when a small wooden chapel was built. The work on the present church began in July of 1958 and was continued by Rev. Thaddeus Seget, who arrived at the parish in November of the same year.

The faithful began to use the yet unfinished building of the church in 1959. The parish of Korabiewice under the title of Our Lady of the Angels was founded by Cardinal Stephen Wyszynski in 1974. It consists of nine small villages and has less than 800 rather poor inhabitants. In 1969, the parish church was consecrated by Cardinal Wyszynski.

48. The original of the document kept in the Korabiew archives until 1865 did not survive to our times. But, in 1843, Louis Gorski published a copy of the aforementioned privilege in the notes attached to his article about the Congregation of Marian Fathers and its Founder (L. Gorski, op. cit., in: *Pamiętnik ...*, vol. V, Warsaw 1843, 309, no. 2; 293-315; 313-314, no. 5). In 1830, the Marians made an official copy of the original document (TrAAS 6, at the end; Sydry 82, no. 1), but it was destroyed in 1944, along with the Treasury Archives in Warsaw where it was kept. There exists a secondary copy prepared by Sydry around 1930 (TrAAS 7-8). The copy, somewhat altered, was published by Sydry in the Polish translation in 1937. Sydry 81-82.

49. The privilege granted to Stanislaus Krajewski by King Michael on October 2, 1670, *Positio* 334-336; a copy in the Polish language, Sydry 81-82.

50. *Fundatio* § 11-12, *Scripta* 88.

51. *Fundatio* § 13, *Scripta* 89. Father Papczynski's meeting with the confessor in Cracow might have taken place in the last months of 1670 or in the first months of 1671. *Positio* 363, footnote 36.

52. After the example of the Piarist Fathers and other religious orders, Fr. Papczynski preserved the practice of using a religious name to which the name of a saint or a mystery of the faith would be added in place of the person's family name. Later, the chapter gathered at the Korabiew Forest in 1734, influenced by the Franciscan Friars, decided to abandon this practice and allowed the members of the Congregation to use their family names, too. This decision continued to be renewed until the custom of using only the person's Christian name and family name finally became common practice. Sydry 83, footnote 2.

53. *Fundatio* § 15, *Scripta* 90; *Oblatio*, *Scripta* 25.

54. Francis Buonvisi came to Poland on January 27, 1673, as internuncio. On July 15, 1673, Pope Clement X appointed him Nuncio to Poland in place of Angelo Ranuzzi.

55. *Fundatio* § 14, *Scripta* 89.

56. *Fundatio* § 16, *Scripta* 90. Father Stanislaus did not remember the details connected with the date of his departure too well, for he wrote that it took place on the eighteenth Sunday after Pentecost, and the eighteenth

Sunday after Pentecost in 1673 fell on September 24th. Since he arrived in the Korabiew Forest on the Feast of St. Jerome (September 30), it must have been the Saturday before the nineteenth Sunday after Pentecost. *Positio* 364, footnote 42; T. Wierzbowski, *Vademecum. Podrecznik do studiow archiwalnych dla historykow i prawnikow polskich*, Warsaw 1908, 59.

57. *Fundatio* § 16, *Scripta* 90; Visitation Act prepared by Bishop Stanislaus Jacek Swiecicki at the Korabiew Forest, October 24, 1673, *Positio* 341-345.

58. *Fundatio* § 17, *Scripta* 91.

59. “Mane summo surrexi, et illos Eremitas ad orationem excitavi venire... .” *Ibid.* § 18, *Scripta* 91.

60. *Ibid.*, § 18, *Scripta* 91-92.

61. *Ibid.*, 92. The term “retreat house” used here does not describe a retreat house in today’s sense of the word (i.e., a house for guests), but, rather, a “house of recollection,” in which hermits remain cloistered; a house of silence and prayer.

62. An act of donation of a part of the Korabiew hermitage by Stanislaus Krajewski to Fr. Papczynski and his future community (*Cessio Krajewsciana*), October 7, 1673, *Positio* 337-339. The autograph of the document did not survive to our times. Certified by Fr. Stanislaus at the Warsaw Curia on October 27, 1673, it was kept at the Korabiew archives until it perished, along with other documents, in these Marian archives after the cassation of the order in 1864. A copy attached by Fr. Papczynski to a remembrance of the foundation in 1675 still exists. Around 1705, when the remembrance was transferred to the Book of Protocol of the Order of Marian Fathers, the aforementioned document was given the title *Cessio Kraiewsciana*. Even though the original of the Protocol did not survive, the text of the document is known from a copy of the Protocol prepared in 1744. The text, according to the custom accepted in Poland in the 17th century, is a mixture of Polish and Latin. In *Positio*, right next to it, its full Latin version was printed, in which the Polish expressions of the original were translated into Latin and the already existing Latin expressions were rendered in cursive.

63. *Positio* 337.

64. Stanislaus Swiecicki was born around 1630 and, after he had been consecrated bishop, he was appointed archdeacon in 1663, and soon after — Vicar for Warsaw. He held these offices until 1677 when he was transferred to the Diocese of Chelm (in 1675/1676 he was nominated its Ordinary). J.

Korytkowski, *Pralaci i Kanonicy Metropolii Gnieznienskiej*, vol. IV, Gniezno 1883, 46-48; PEK vol. XXXVII, 248; HierCat V, 156.

65. *Fundatio* § 19, *Scripta* 92-93.

66. This was not *cerevisia* (ale) in today's sense of the word (an alcoholic beverage), but a weak kind of ale or a "healthy, tasty and nutritious ale soup, i.e., ale warmed up with egg yolk; it was used at breakfast as tea and coffee are today." Z. Gloger, *Encyklopedia Staropolska* IV, Warsaw, 1958, 29-30.

67. This Office (*Officiolum Immaculatae Conceptionis B.V.M.*) was also prescribed for the Marians in *Norma Vitae* (VI, 1, 4). Its recitation was probably abandoned in the 18th century because it is not mentioned in the Constitutions of 1787. Instead, the recitation of the Litany to Our Lady of Loretto and other practices in honor of the Blessed Virgin Mary were introduced.

68. Records of the Canonical Visitation conducted by Bishop Stanislaus Jacek Swiecicki at the Korabiew Hermitage, October 24, 1673, *Positio* 341, 345; *Fundatio* § 20, *Scripta* 93.

69. "Mihi certe et Visitatoris cordi adventus fuit, et Leges ab eo datas (quamvis iam habuerim vitae normam mihi praescriptam, a Patribus Spiritualibus probatam) laeto animo suscepi, servareque intendo. Licet enim ex parte aliqua rigidissimae videantur, nihil tamen spirans, nisi animae meae salutem, quam utique quilibet omnibus rebus anteponeere debet, et nihil pro ea, tametsi durissimum non agere. Det nobis Divina bonitas constans huius rei studium et in eo perseverantiam pro gloria sua, quos pretiosissimo Sanguine suo redemit, non pereat ex ei quiquam. Amen." *Fundatio* § 24, *Scripta* 95.

70. The original of the act under discussion did not survive. It was included in Bishop Swiecicki's *Book of Visitations* from the years 1666-1678, initially kept at the archives of the Warsaw Curia. These archives later became a part of the Warsaw Archdiocesan Archives and were completely destroyed in 1944. But Fr. Sydry made a manuscript copy of the original in 1930. Although that copy did not survive either, we do have its typewritten copy from 1933 in the collection of the Marian documents. Apart from this, we have yet another copy which comes from the *Protocol*. After Bishop Swiecicki's visitation, Fr. Papczynski made a copy of the decree which was kept in the Korabiew archives until 1864 when it perished along with the entire archives. But, in 1744, a copy of the *Protocol* of the original Order of Marian Fathers was made, in which the decree issued by the Visitor was included in the chapter about the beginnings and the approbation of the Congregation. However, the copy made by Fr. Sydry seems more faithful to

the original, and it was this copy that was included in *Positio*. *Positio* 340-341.

71. “Krajewscius solus permansit, et interea coram saecularibus me incusabat; Simulabat praetera observantiae studium, re ipsa Domi forisque vivebat ut volebat, intemperans, inobediens, exlex, et mihi et Episcopo rebellis, carpebat unique actiones meas, et tandem per illos suos Conscios nimiae severitatis me accusavit apud eundem Visitatorem et vagationis, cum ego non sine debita facultate coactus fuerim Cracoviam, et alio progredi. Innitebatur etenim improborum patrocinio, et sui Consanguinei viri alias gravis Canonici Gnesnensis.” (*Fundatio* § 21, *Scripta* 94). The aforementioned Canon bore the same name as Br. John of the Immaculate Conception [i.e., Stanislaus Krajewski of the Korabiew hermitage]. He was Rev. Stanislaus Krajewski who played an important role in the Gniezno Chapter. At a later time, the Chapter elected him and Primate Radziejowski appointed him administrator of the Diocese of Gniezno during the cardinal’s absence. J. Korytkowski, *Arcybiskupi gnieznienscy Prymasowie i Metropolici polscy od r. 1000 az do r. 1821*, Poznan, vol IV, 314.

72. *Fundatio* § 21, *Scripta* 94.

73. John Papczynski, Fr. Stanislaus’s relative and friend, valet to John Gembicki, Bishop of Plock (†1675). He appointed Fr. Stanislaus executor of his testament. A testimony prepared by Lochmon at Fr. Papczynski’s request, September 19, 1674, *Positio* 559-560.

74. “Et quidem haec omnia egi praemonitus in visione a V.P. Nostro Josepho Calasantio a Matre Dei, qui me tum graviter aegrum repente sanum reddidit, ita ut ex domo Sororis meae, post horas circiter ab illa visione quatuor, me itineri longissimo commiserim, et quadraginta miliaria Germanica e Domo Paterna ad eremum confecerim sanus et integer.” From a letter written by the Servant of God to Fr. Alexio Armini, Superior General of the Piarist Fathers, March 23, 1688, § 6, *Positio* 241.

75. This happened during the canonical visitation conducted by Bishop Swiecicki in 1674.

76. “Verum ego fretus ope Divina hominem fraudulentum et versipellem citavi ad Visitatorem, utque iuramentum emitteret vivendi iuxta leges datas adeg. Et iam ibat crucem adoraturus, in manibus Visitoris iuraturus. Ego tamen inconstantia hominis praevisa exclamavi ne faceret, brevi periturum admissurus, probaret virtutem potius tres hebdomadas, tunc denique iuraret.” *Fundatio* § 22, *Scripta* 94.

77. “O bonum Deum! Quae illius erat hoc tempore observatio, pudet referre. Sum equidem ipse fragilis et ingemisco haec adnotans; nescio an

gratia, an odio sum dignus, tamen vereor impingere, si palam deffendam vel excusem, quod palam male agitur. Dominus nos illuminet, ignoscat, dirigat, deinceps in via mandatorum suorum.” Ibid., § 23, *Scripta* 95.

78. These statutes were not binding in other houses. Cf. the document of the foundation of the Congregation.

79. *Fundatio* § 25, *Scripta* 96.

80. Churches which date back to Fr. Papczynski’s times survived in the following villages: **Wiskitki** — the church under the title of St. Stanislaus the Bishop, dating back to 1585. Above the main altar — a stained glass image of St. Michael the Archangel. In the years 1670-1674, Rev. Nicholas Duperoi was pastor here. In the years 1674-1705 — Rev. Nicholas Swiecicki; **Rawa Mazowiecka** — the church under the title of the Immaculate Conception of the Blessed Virgin Mary, dating back to 1613. St. Stanislaus the Bishop is the Patron Saint of the parish. In the years 1613-1773, the Jesuits stayed here; **Chojnata** — the church dates back to 1653 and has belonged to the Benedictine monastery in Lubin since the 14th century; **Lewiczyn** — the church dates back to 1608, a renowned shrine of Our Lady of Lewiczyn; **Mszczonow** — the church under the title of St. John the Baptist was blessed by Archbishop Sigismund Szczesny Felinski in 1862. In the years 1658-1694, Rev. Andrew Mogielnicki was pastor here. In the years 1694-1706 — Rev. Casimir Chodowski.

81. D. Kisielinski, Ad A 14, f. 202r-203r, *Positio* 818; Taudt, Ad A 14, f. 321r-322r, *Positio* 827.

82. “Tempore Orationis in extasi vidit victoriam supra Turcas, a Poloniae Rege obtentam ad Chocimum, et hoc habuit demandatum quantocius populo annunciare, quod fecit solemniter in Ecclesia Choynacensi.” VF § 66, *Positio* 645; “Hanc victoriam de Turcis obtentam, eodem die, quo successit, Venerabilis Servus Dei Pater Stanislaus a Jesu Maria, tempore orationis in extasim raptus, totam vidit (distantia quasi Centum quinquaginta leucarum, existens) sibi revelatam, et mandatum habuit quantocius [=quantocius] id populo anuntiare, quod obediens voci Divinae executus est solemniter, magno concursu populi, existente in Ecclesia Choynatensi ad miraculosam Imaginem Beatissimae Virginis Mariae tunc ibi Missiones faciendo, eo fine, ut Fideles animaret ad supplicandum, pro obtenta victoria, et ab hac die, qua successit, et ei revelata Divinitus erat gratiarum actionem Deo referendam pro hoste sanctae fidei prostrato [=prostrato] gloriose, et contrito.” VW § 55.

83. The village of Chojnata where Fr. Papczynski had his vision is about 23 kilometers away from the Korabiew Forest. The parish church has belonged to the Benedictine monastery in Lubin since the 14th century. In

the 17th century, the Benedictines added a wooden aisle and then, in 1653, built stone walls around it inside and outside. It was in this church that Papczynski delivered his famous sermon. But he spoke from a different pulpit because the current one dates back to the 18th century. It is in the shape of a sail boat with the statues of the four Evangelists, an eagle and an anchor shaped like a cross. This pulpit, so beautiful in its shape and range of colors, would have been most suitable for the kind of preacher and visionary that Fr. Stanislaus was. Above the main altar there is an icon of Our Lady of Efficacious Protection, dating back to the 16th/17th century, covered up by a picture of St. Martin. There is a tablet under the choir which commemorates John Adam Maklakiewicz, son of an organist from Chojnata and a composer himself, born there on November 24, 1899, and deceased in Warsaw on February 7, 1954.

84. W. Czaplinski, op. cit., 300-301.

85. A. Przybos, *Dwa pamietniki z XVII w.*, Wroclaw, 1954, 54.

86. M. Bogucka, op. cit., 321-322.

87. We presume this from the fact that a certified copy of *Cessio Kraiewsciana* bears the date of October 27, 1673.

88. *Fundatio* § 26, *Scripta* 96; The permission to build a chapel and a retreat house at the Korabiew hermitage, given to Fr. Papczynski by the Warsaw Curia (Facultas pro extruenda capella in Eremo Korabieviensi Eremitis ibidem manentibus), June 15, 1674, *Positio* 347-350.

89. In the records of the Curia, the said decree was entitled “Facultas pro extruenda capella in Eremo Korabieviensi,” but it is clear from its content that it refers not only to the chapel, but also to the retreat house which is mentioned at the second place and the expression *una cum* is used.

90. *Fundatio* § 25, *Scripta* 96.

91. According to other historical sources, Korabiewo belonged to the parish of Mszczonow. J. Nowacki, *Archidiec.*, Poznan., vol. II, 772. In Korabiewo itself, a church (under the title of Our Lady of the Angels) was built only in the years 1958-1959.

92. *Facultas* ..., *Positio*, 347-350. The original of the decree was destroyed in 1944, along with the entire archives of the Archdiocesan Curia in Warsaw. However, Fr. Sydry made a manuscript copy (which was also lost) of that original, and a typewritten copy of that manuscript copy was made in 1933. The typewritten copy from 1933 has survived to this day. GAM, DocHist, TrDM I, 53-54. In 1674, Fr. Papczynski made a copy of the document under discussion, at the end of which the following formula was added: “Ex

protocollo Actorum Consistorii Varsaviensis fideliter extractum, et Sigillo Perillustris et Reverendissimi Domini Officialis Varsaviensis, ac per Ducatum Masoviae Generalis supra memorati communitum: Andreas Alexander Groszkiewicz Apostolicus et Actorum Consistorii Varsaviensis Notarius. Locus Sigilli.” Prot 33. The copy was lost after 1864, together with many other documents kept at the Korabiew archives. Its first copy in the book of *Protocol* (ca. 1705) was also lost. Today we only have a copy made in 1744 in the copy of the *Protocol*. Prot 31-33.

93. “... vitam mortificationibus, orationibus, jeiuniis, vigiliis, ac aliis afflictionibus accomodatam duxerat, opera manualia exercebat, videlicet in loco praefato Eremitae Korabioviensis in principio Crucem erexit, circa eam gradus et septa comparavit, tum hortum plantavit propriis manibus.” PP f. 321 v.

94. Reference is made here to Adam Karski who was a member of George Ossolinski’s legation, the same Ossolinski who became famous for his solemn entry to Rome on November 27, 1633.

95. A copy of the permission to move the icon to the Marian Korabiew monastery, April 23, 1744, can be found in *Protocol*. It contains information that the icon was enriched with “variis indulgentiis a SS.mo Papa Urbano Septimo [!].” Prot 264-265; *Positio* 713.

96. VW § 111, *Positio* 711-713.

97. It was John III Sobieski’s gift of gratitude for the prayers which the king had requested before his Vienna campaign.

98. SGKP 316; *Wielka Encyklopedia Powszechna PWN*, Warsaw, 1967, 622.

99. W. Makos MIC, *Puszcza Marianska. Kolebka Zgromadzenia Ksiezy Marianow*, Warsaw, 2000, 8-9.

100. The local newspaper wrote: “When we arrived there, the roof was flaming like a torch, Captain Romuald Rataj of the fire and rescue squad in Skierniewice told the reporter of “*Dziennik*” [Daily News]. Twenty-nine units, i.e., 26 professional fireman and 86 volunteers participated in the effort. We could not move our trucks through the church gate because it was too narrow. Access from the other side was blocked by a bulldozer. It was quite a while before we were able to move it. We had to draw water from the river, which runs through the forest, and we filled up our pump truck at the nearby military post.” *Dziennik Skierniewicki*, May 4, 1993. The church which was destroyed by the fire, had been registered as a historical monument of the past on December 29, 1967, under number 208. Its surface was 265 square meters, its cubic content — 1,690 cubic meters. The

technical expertise of the burned building was prepared by the Foundation for the Protection of Historical Relics in Warsaw in May 1993.

101. W. Makos MIC, *Puszcza Marianska ...* 24.

102. W. Makos MIC, *Puszcza Marianska ...* 9.

103. *Olszanka i jej pionierzy*, 1979. The chronicle contains many photographs and illustrations that have the value of documents now.

104. The Second Approbation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, *Positio* 423.

105. *Memoriale donorum...*, Donum A. 1675, in: *Protocollum Ordini Mariani [...] Conscriptum a P. Fr. Alexio de S. Octaviano Fischer [...] in Balsamao A.D. 1758*, Arch. Della Camra Municipal, Vila Real, Portugal, 200. On the basis of the text of this document, it may be surmised that Fr. Papczynski remained at the Korabiew Forest only with Br. John of St. Mary from February of 1676.

106. Records of the Provincial Chapter of the Pious Schools in Poland (March 3, 1676) with annotations in reference to the decision of the General Congregation [Chapter?] regarding the decrees (May 18, 1677), *Positio* 237; *ibid.*, footnote 2.

107. “Eius Sanctitatis fama commoti nonnulli piissimi ac doctissimi viri in dictum Eremum ad pedes Servi Dei convolarunt, sese illius Regimini atque Instituto submitiendo, eoque Duce adeo in via spiritus profecerunt, ut omnes ferme primi huius Congregationis Patres cum Sanctitatis fama decesserint...” PP f. 60 v, *Positio* 807; “Viri optime morati, exempla in vita sua, omnique perfectione virtutum praediti, qui Patres huiusmodi exemplaritate a Servo Dei Stanislao, cum sub eius gubernio viverent, imbuti erant.” PP ff. 135; f. 203r-v; “optime novi Patres istos... fuisse vitae exemplaris viros, et in hac Religione Marianorum sancte occubuisse.” F. 262 v-263r; “Servi Dei autem fama sanctitatis longe lateque diffusa permoti multi devoti ad eum convolarunt Institutum eiusmodi am plectendo salutemque suam directioni eius com[m]ittendo, habitum susceperunt, quibus ille exemplo praelucens, paenitentiae admirabile portentum apparuit.” VW § 37, *Positio* 675.

108. Decretum inter Eremitas Korabievienses dissensionum, April 30, 1677, § 2, *Positio* 370-373. We do not know the exact date of Krajewski's escape from the Korabiew Forest. It seems that he was no longer there on February 11, 1676. *Memoriale*: ProtBals 200. Most likely he left the hermitage in the last months of 1675; *Positio* 371, footnote 7.

109. Decretum inter Eremitas ..., *Positio* 369. The original of the decree

issued at the conclusion of the trial did not survive. It burned along with the other documents kept at the Warsaw Archdiocesan Archives in 1944. But Fr. Sydry made a copy of the aforementioned decree, from which a typewritten copy was made later, and that last copy was the only source of the text of the document issued by the tribunal at that time.

110. Decretum inter Eremitas ..., § 4, 8, 9, 11, *Positio* 373-374. Today Wagnanka has about 250 inhabitants. For the most part, it belongs to the parish of Osuchow, a few houses belong to the parish of Lutkowka. The village starts about one kilometer away from Osuchow and covers the distance of two to three kilometers. Osuchow itself has 2,600 parishioners. It is the highest spot in Mazovia, about 1,000 meters above sea level. It is over 20 kilometers away from the Marian Forest.

111. "Patrimonium autem, et si quae bona habuerit in saeculo, ante professionem disponat, nisi aliqua causa fuerit impeditus, tum id professione facta quam citissime expediat." NV c. III, n. 2.

112. Constitutio Procuratoris per A. R. P. Stanislaum a Jesu Maria Congregationis Immaculatae Conceptionis BVM Clericorum Recollectorum Praepositum, anno 1685, *Positio* 375-376. The fate of this document was identical to the fate of the other documents that burned in 1944 and are known only from a typewritten copy made in 1933. We know from this document that Peter Michalowski was the procurator authorized by Fr. Papczynski to execute Krajewski's testament and that the testament concerned the amount of 1,500 Polish florins from the estate of Krasne, in the Palatinate of Ruthenia, the region of Przemysl.

113. Decretum inter Eremitas ..., *Positio* 370-373; Constitutio Procuratoris per A.R.P. Stanislaum a J.M. (1685), *Positio* 375-376.

114. VW § 35, *Positio* 673.

115. PP f. 135r.

116. Died in 1719; *Album of the Dead*, August, no.1. We do not know when he entered the Congregation, and we do not have any documents to confirm that he was Fr. Papczynski's contemporary.

117. He was Fr. Joseph of All Saints Nowakowicz; Minutes of the second session of the church tribunal regarding the canonical erection of the Congregation of Marian Fathers, November 16, 1678, footnote 8, at the end, *Positio* 389-390; VF § 89, *Positio* 649-650; PP ff. 166r, 240r.

118. Died in 1706; Fr. Papczynski's II Testament, 1699/1701, § 10, 12, 17, 18, *Positio* 493-499; Letter by Stephen Wierzbowski to Fr. Papczynski, August 4, 1699, § 5, *Positio* 566-567; Prot 166-167, 174.

119. He was Fr. Peter of St. Mary Magdalene Truskolaski; testamentary cession of the Cenacle, October 30, 1690, § 3, *Positio* 434-436; PP ff. 148v-149r. 153r.

120. Died in 1710; Praecepta pro Patribus Marianis Patris Stanislai, (1701?), § 17, *Positio* 501-503; A certificate of Fr. Papczynski's solemn profession, January 6, 1701, signature at the end, *Positio*, 553-554; Prot 174, 180, 183.

121. Br. Anthony of St. Martin Cinski (or Cienski) died in 1728; VF § 85, *Positio* 648; Annot, 11, 1, in: DW, Ann. 3, f. 15r; PP ff. 148v- 149r, 153r, 210r, 224v, 231r, 234r; *Album of the Dead*, September, n. 4.

122. "Potus vester ordinarius aquae deberet esse latex, alium pro Superioris arbitrio, si habueritis, parce bibetis, excepto cremato, quod Vobis interdictum esto." NV c. IV, 2, *Positio* 469.

123. "Crematum est quodam genus potionis cito inebrians et multas infirmitates et varia infortunia ac ipsas mortes multoties causans." VW § 38, *Positio* 675.

124. "Cremati, mulsi, vini, aliorumque liquorum usum penitus domi forisque interdixit." Acts of the canonical visitation conducted by Bishop Stanislaus Jacek Swiecicki at the Korabiew Hermitage, October 24, 1673, *Positio* 343.

125. "Cremati usus tam foris, quam Domi sub amissione Divinae benedictionis inhibetur ob honorem Christi Domini ac Salvatoris Nostri in Cruce sitiensis, [quod utique hactenus ab omnibus nostris pietati et sobrietati addictis observaturum est]. Praecepta pro Fratribus Marianis, 5tum, *Positio* 502.

126. "Quod si Pater Joachimus iterum de consensu Patrum fuerit confirmatus Coadiutor, tunc eum tremendo iudicio Dei adstringo ne mihi quidquam innovet ... Idem de usu Cremati introducendi sentiat sibi et omnibus interdictum, quia hic potus arcana Dei miseratione a Nostro Caetu alienus est." *Testamentum* II, § 15, *Scripta* 140.

127. "... a potu callido [=calido], tamquam a fomite peccati fugiebat, suisque usum cremati prohibuit." VW § 38, *Positio* 675.

128. PP ff. 118r; 148r; 230v-231r; 275r; 339r.

129. H. Kulesza MIC, *Abstynencja od napojow alkoholowych*, in: *Marianie 1673-1973*, ed. J. Bukowicz, T. Gorski, Rome, 1975, 339.

130. PP, Art, 16, *Positio* 807-808.

131. VW § 77, *Positio* 693; A testimony of a Dominican Sister by the

name of Otolia, 3-tio, APS 5, f. 32r.

132. W. Konopczynski, op. cit., vol. II, 88; *Volumina Legum*, vol. V, 220.

133. The text of the document issued at that time was as follows: “APPROBATION OF THE FOUNDATION OF THE HERMITS IN THE KORABIEW FOREST. We hereby approve the foundation of the *House of Recollection of the Clerics of the Immaculate Conception of the Blessed Virgin Mary* erected in the Korabiew Forest for God’s greater glory and for the salvation of the souls of the dead. We incorporate *ecclesiasticae immunitati the foundation* where the monastery is standing together with the meadow, and we take this congregation under our perpetual protection and the protection of the Republic of Poland.” *Approbatio foundationis eremitarum in eremo Korabieviensi*, April 27, 1677, in: *Volumina Legum* — Reprint of the Collection of Laws by the Efforts of the Piarist Fathers in Warsaw from 1732 to 1782, vol. V., St. Petersburg 1860, 241 a, n. 118; *Positio* 378.

134. The document was prefaced with the following official note: “Actum in Curia Regia Vasiviensi Feria Quinta post Dominicam Misericordiae [=second Sunday after Easter, with the first words of the Introitu: *Misericordia Domini*; A. Capelli, op. cit., 27] proxima Anno Domini Millesimo Sexcentesimo Septuagesimo Septimo”; *Positio* 377. The document under discussion did not survive to our times but was kept in the Marian archives during the Information Process and was presented on May 29, 1769, to be later included in the acts of the process.

135. VW § 50, *Positio* 680-681, also footnote 88. The newly elected King John III Sobieski set out from Warsaw on August 22, 1674, towards the eastern border of Poland to fight the Turks. The war lasted the entire winter of 1674/75. At that time, Poland was trying to recapture the lost territories in Ukraine, where the king engaged his army to hold onto the territories that he won back, before returning to the central regions (April 12, 1675). The war was resumed in the fall of 1675 in Podolia and ended with a victory in November of the same year. O. Laskowski, John III Sobieski, Lvov 1933, 135, 137, 141-152.

136. VW § 50, *Positio* 680-681; *Memoriale donorum...*, excerpts and summary in: ProtBals 200, where we read among others: “Donum A. 1675. ingentem devotionem [Servus Dei Stanislaus] erga animas purgatorii concepit, finemque peculiarem Congregationis cum officio incoepit dicere 11 febr. 1676...”; DeVen 4-to, APS 5, f. 30r (orig., APS 6, f. 21r, Ad Prot n. 6); NV c. I, 2. *Positio* 463.

137. “Fratres, obsecro vos, orate pro Defunctis, quoniam intollerabiles

paenas patiuntur.” VW § 51, *Positio* 681.

138. VW § 51, *Positio* 682.

139. VW § 52, *Positio* 682. Father Wyszynski writes that Fr. Papczynski claimed that “God called this Congregation into being in the Church through him [...] in order to assist the souls in Purgatory with all possible efforts, under the title of the Immaculate Conception of the Blessed Virgin Mary as the most tender Mother and the most gracious Protectress of the Souls in Purgatory.” It was their duty to encourage the faithful to perform this work of mercy. *Positio* 683.

140. VW § 48, *Positio* 679.

141. *Ibid.*, § 48, *Positio* 679-680, also footnotes 84 and 85; VF § 62, *Positio* 644; ProtBals 200.

142. VF § 63, *Positio* 645; PP 1, f. 130v; 2, f. 164v; 3, f. 251r; 4, f. 294r; 6, f. 359v-360r.

143. VW § 49; VF § 65, *Positio* 645.

144. VW § 53, *Positio* 682.

145. “Immo omnibus, qui hanc Immaculatae Conceptionis Congregatiunculam, ad auxilium fidelium defunctorum a Deo excitatam, complexi fuerint et protexerint, promitto de manu Dei duplicia.” *Testamentum* I, § 7, *Scripta* 120-121.

146. VW § 53.

147. Sydry 106.

148. *Ibid.*, 107-108.

149. VW § 109, *Positio* 709.

150. *Ibid.*, footnote 229.

151. M. Pisarzak, *Religijne dzieje Gory Kalwarii, Wiadomosci Archidiecezjalne Warszawskie*, 76 (1986) No 6-9, 228-236; Sydry 206.

152. J. Bartoszewicz, *Arcybiskupi i Prymasi gnieznienscy*, 1858, in: GAM, Doc. Hist., *Varia Transcr.* I, 100; J. Nowacki, *Dzieje Archidiecezji Poznanskiej*, vol. II: *Archidiecezja Poznanska w granicach historycznych i jej ustroj*, Poznan 1964, 108. 176; *ibid.*, vol. I: *Kosciol katedralny w Poznaniu*, Poznan, 1959, 135-136.

153. [L.Trippin], *Gora Kalwaria czyli Nowa Jerozolima*, Warsaw, 1854, 7-8; Sydry 145-146; M. Pisarzak, *Wspomnienie o Biskupie Stefanie Wierzbowskim (December 26, 1619 - March 6, 1687)*, a typewritten copy,

Gora Kalwaria, 1987, in the archives of the parish of Gora.

154. Sydry 147.

155. Decretum inter Eremitas Korabievienses Dissensionum, §4-5, 7, *Positio* 372; The Second Approbation, February 21, 1687, *Positio* 423.

156. VW § 44, *Positio* 677.

157. M. Pisarzak, *Dzieje kultu obrazu Matki Bozej Gorskiej w Gorze Kalwarii pod Warszawa, Wiadomosci Archidiecezjalne Warszawskie*, 80 (1990) No. 3-5, 67-74; M. Pisarzak, *Herb i pieczęcie Gory Kalwarii, Nasza Przyszlosc* 77 (1992) 103-122.

158. M. Pisarzak, *Religijne dzieje ...*, 229-231.

159. M. Pisarzak, *Wspomnienie o Biskupie Stefanie Wierzbowskim*, a typewritten copy.

160. Sydry 146-147.

161. It was an institute called “clericorum saecularium in communi viventium.” They were called “Bartoszki” from the name of their founder.

162. M. Pisarzak, *Religijne dzieje ...*, 229.

163. *Ibid.*, 229-230.

164. *Ibid.*, 230-231.

165. *Ibid.*, 131.

166. [L. Tripplin], *Gora Kalwaria czyli Nowa Jerozolima*, Warsaw, 1854, 9-24; VW § 43-44, *Positio* 677; *Vinea Christi sive Jura et Privilegia Antiquitus Gora nunc vero Neo Jerosolimitana ...*, Warsaw, 1678; Sydry 150.

167. M. Pisarzak, *Religijne dzieje...*, 231-232.

168. VW § 84, *Positio* 700.

169. VW § 94, *Positio* 700.

170. VW § 77; PP f. 123v, 155r-v, 229v-230r, 284v-288r, 319r, 347r-v.

171. *Ibid.*

172. “Venerabilis vero Servus Dei P. Stanislaus a J.M., pro tunc assistendo Episcopo in promovendi devotionibus ad loca sacra Novaejerolimae, existens eiusdem Episcopi Confessarius et Theologus, saepe audiebat ab illo Sancto Episcopo quae saepissime solet ei apparere stella lucidissima super illud Caenaculo Domini, quapropter Ven. Servus Dei P. Stanislaus a J.M., cupiens Dei Genitricem Virginem Mariam imitari non solum in vita eius evangelicas virtutes sequendo, verum etiam usque ad

mortem residentiam illius Caenaculi Domini eligendo, ad imitationem eiusdem Dei Genitricis, quae in Caenaculo in Terra Sancta post Christi Domini mortem mansit et ibidem obdormivit, petiit ab illo Sancto Episcopo donari sibi et suo Instituto illud Caenaculum Domini in Novajerusalem ...” VW § 84, *Positio* 700.

173. VW § 42, *Positio* 676.

174. Ibid.

175. Foundation of the Cenacle of Our Lord, *Positio* 381-382.

176. M. Pisarszak, *Religijne dzieje ...*, 229-231; J. Ptak, M. Wrzeszcz, *Gora Kalwaria*, EKL vol. 5, column 1370-1371.

177. The original of the said document, presented during the Information Process, did not survive. But its copy in the Acts of the Process did. APS 10, f. 425v-426v. Two other copies also survived: one, made in 1744 — in the copy of the *Protocol* of the Congregation of Marian Fathers (Prot 55, 56), and a second one, probably from around 1930, TrAAS 75-76, ApostMIC, micr. 15; *Positio* 379-380.

178. VW § 44, *Positio* 677.

179. *Opis kosciolow i kaplic w miescie Gorze Kalwarii*, Arch. Warsz. Dz. Arcybiskupstwo, II, e, 1. Vol. II. Title III: Kosciol i cementarz, c; Inspection on behalf of the Archbishop of Warsaw, January 30, 1822, Arch. I, 4c; Sydry 151, 154.

180. Father Bernard Pielasinski joined the Congregation of Marian Fathers at the age of twenty after a four-year stay at the Missionaries in Warsaw. He was ordained to the priesthood six years later. After the cassation, he stayed in Mariampole for a few years and then worked in the Diocese of Sejny. From 1876, he was chaplain to the institution for the elderly at Gora Kalwaria. He wore the white Marian habit until death. He died on April 19, 1914, at the age of 82 and was buried at the parish cemetery in Gora Kalwaria. After the Congregation of Marian Fathers took charge of the parish, his remains were moved to the Marian part of the cemetery. *Album of the Dead*, April 19; Sydry 285.

181. Vincent Popiel (1825-1913), Rector of the religious academy in Warsaw from 1862; Bishop of Plock from 1863; in the years 1869-1875 in exile in Novgorod; Bishop of Kujawy and Kalisz from 1875; Archbishop Metropolitan of Warsaw from 1883.

182. Permission for the blessing of the restored Cenacle granted to Fr. Bernard Pielasinski by Archbishop Vincent Popiel, Metropolitan of Warsaw, June 24, 1891. *Positio* 886.

183. Foundation of the Lord's Cenacle by Bishop Wierzbowski for the benefit of Fr. Papczynski, November 22, 1677, *Positio* 381-382; The Second Approbation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, § 16, *Positio* 422-430; Sydry 152.

184. "Wloka" is an old unit of measure of the surface of arable land. The "Magdeburg wloka" was 7.66 hectares. The "Chelm wloka," the unit of measure used in Poland, was 17.955 hectares.

185. A list of funds and annual credits to the Congregation of Marian Fathers at Gora, prepared on November 14, 1818, on behalf of the Government Commission for Religious Denominations and Public Education, Arch. Warsz. Dz. Arcybiskupstwo, I, 4c; Sydry 152.

186. The Second Approbation of the Congregation, § 16-17, *Positio* 428. Sydry informs us that, after Fr. Papczynski's death, the water flooded the fields again due to neglect on the part of the subsequent stewards, so much so that people had to use a canoe in order to get to the Cenacle from the city. It was only Fr. Wyszynski who put the land in order again, even though the neighbors thought that it would be impossible to do. But Fr. Wyszynski managed to fulfill this task, crediting it to the miraculous assistance of the saintly Father Founder. Sydry 154.

187. Protestatur P. Stanislaus a J.M., Arch. Warsz., vol. 29, f. 602.

188. VW § 81, *Positio* 697; VF § 74, *Positio* 646.

189. PP 3, f. 230r-v, *Positio* 821; Acto digna scitu, 8-vo, APS 5, f. 29v.

190. VW § 82, *Positio* 698; DW 3, f. 17r; APS 5, f. 38v; PP f. 68r-v; 147v; 274v.

191. In the General Archives of the Congregation of Marian Fathers in Rome, there are excerpts from the Acts of the Warsaw Archdiocesan Curia, which recorded various lawsuits between the Marians and the residents of Nowa Jerozolima. Here are some of them: Fr. Stanislaus vs. John Januszkiewicz, June 17, 1678; Fr. Stanislaus vs. Grzegorz Dziak and his collaborator, August 22, 1678; Fr. Stanislaus and Fr. Joseph of All Saints vs. Lesinski and his collaborator, December 10, 1683; Prazmowski vs. Congregation of Marian Fathers, July 22, 1688. Navikevicius 178-179.

192. VW § 63-64.

193. "Quos temen obligamus, ut Instituti sui Confirmationem quantocius a Sancta Sede Apostolica postulent, quatenus, quod a Nobis agitur, a Spiritu Sancto profectum esse censeatur, neque plus Nobis arrogasse, quam autoritas Nostra valeat, iudicemur." Foundation of the Lord's Cenacle, § 5, *Positio* 382.

194. Sydry 193.

195. “Ne nimia religionum diversitas gravem in Ecclesia Dei confusionem inducat, firmiter prohibemus, ne quis de cetero novam religionem inveniat: sed quicumque voluerit ad religionem converti, unam de approbatis assumat. Similiter qui voluerit religiosam domum fundare de novo, regulam et institutionem accipiat de religionibus approbatis.” Decree of the Fourth Lateran Council (1215), cap. XIII: “De novis religionibus approbatis.” G.D. Mansi, SS. *Conciliarum nova et amplissima collectio*, vol. XXII, Venetiis 1787, col. 1002, E.

196. Approbation of the Congregation of Marians (1-a), § 5-6, *Positio* 396-397.; NV, *Praefatio Informatoria*, § 2, *Positio* 460-461.

197. Minutes of the first hearing regarding canonical approbation of the Congregation founded by Fr. Papczynski, June 17, 1678, *Positio* 386-388.

198. Minutes of the second hearing regarding canonical approbation of the Congregation of Marian Fathers, November 16, 1678, *Positio* 389-390.

199. First approbation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, April 21, 1679, *Positio* 394-400.

200. According to the *Rule of Life*, the Superior General was to be elected every three years, but due to the unusual circumstances, the bishop found it necessary “ex certis rationibus animum nostrum iuste permoventibus” to appoint the founder of the Congregation its superior for life. NV c. VII, 1, *Positio* 476.

201. First approbation of the Congregation of Marian Fathers, April 21, 1679, *Positio* 394-400. There is no evidence available that the Marians ever took care of people condemned to death, because they did not have houses “in civitatibus populosis” before the renovation of the congregation.

202. VF § 83, *Positio* 648; VW § 72, *Positio* 690-691; PP f. 63r, 140r, 209v-210r, 267r, 300r, 327r.

203. *The Book of Miracles and Graces which were granted and continue to be granted to so many people, who, in various troubles, afflictions, grave illnesses, and other misfortunes, commended themselves with great faith and complete trust to the Most Holy Blessed Virgin Mary, residing here at this church in Lewiczyn*, submitted for binding by Rev. Jędrzej Rykalski, chaplain and unworthy servant of the same Blessed Mother, in the year 1706, no. 15, p. 9; Remigius Matyjas, *Kult Matki Bożej Lewiczynskiej (17th-18th century) cuda i wyznawcy*, Warsaw, 1992, 36; the spelling has been adapted to the contemporary rules, so that the text might be understood by the readers.

204. *Book of Miracles and Graces* ..., no. 38, p. 32.

205. VF § 76, *Positio* 645; PP f. 112r, 139v, 208v-209r, 362r-v; The aforementioned church in Jasieniec was most likely built of wood and, in time, it had to be replaced with a stone construction. The stone church was built in 1747 by Ladislaus Grzegorzewski, a general of the Polish army, Castellan of Ciechanow. A painting depicting the Descent of the Holy Spirit hangs above the main altar.

206. PP f. 141r.

207. VF § 77, *Positio* 647.

208. “Crux, et Nomen Domini mei Jesu Christi + sit salus Animae, et corporis tui, + Amen.” “Deus Pater vita + Deus Filius medicina + Deus Spiritus Sanctus sanitas +, haec est summa, et individua Trinitas. Pater +, et Filius +, et Spiritus Sanctus + Amen. VF § 77, *Positio* 657.

209. VF § 78, *Positio* 647; VW § 69; PP f. 209r-209v.

210. VW § 58, *Positio* 685; DW 3, ff. 15r, § 9; 18v, § 3; PP ff. 66v-67r; f. 117r; ff. 145v-146r; ff. 222r 223r; ff. 273r- 273v; ff. 336r-336v.

211. VF § 78, *Positio* 647.

212. PP f. 282r-v, 298r. According to the version recorded by Fr. Wyszynski, the resuscitation took place during the Elevation.

213. VW § 80, *Positio* 696-697.

214. *Post Scriptum*, in the letter to Fr. Norbert Kulesza, dated November 18, 1752, DW 3, f. 32v; *Brulion epist.*, 16; APS 5, f. 31r, § 17.

215. VF § 79-80, *Positio* 647; VW § 69.

216. VW § 59, *Positio* 685-686; APS 5, ff. 32r-33r; 38r, § 4; DW 3, f. 18v, § 4; PP f. 67v; ff. 146v-147r; f. 227v; ff. 337r-337v.

217. VW § 60; DW 3, f. 15r, § 9; APS 5 ff. 38, § 2; PP f. 67r, 117r-v, f. 146r, ff. 223r- 224v, ff. 336v-337r.

218. VW § 58.

219. PP ff. 283r-v.

220. VW § 109, *Positio* 709; PP f. 68v; ff. 117v-118r; f. 147; ff. 229r-230r; f. 274v; ff. 338r-338v.

221. *Testamentum* I § 7, *Scripta* 120-121.

222. VW § 66, *Positio* 688.

223. VW § 66, *Positio* 688; PP ff. 123v-124r, 155v, 230r-v, 285r , 347v-

348r.

224. “Deo et veritate standum cuilibet.” VF § 75.

225. *Positio* 580, 590-591.

226. A note at the bottom margin testifies to that, f. 3r: “Patris Ignatii a S. Francisco Schol. Piarum.” *Positio* 590.

227. *Ibid.*

228. W. Czaplinski, *op. cit.*, 301-303.

229. *Ibid.*, 301-304.

230. A privilege granted by King John III Sobieski to Fr. Papczynski’s Institute, June 2, 1679, *Positio* 402-404.

231. PP f. 132r -v: “Epistolas a dicto Rege [Joanne III. Sobieski] scriptas ad Servum Dei ego ipse legi.” The letters did not survive to our times, and we do not know their content. They may have been written before Sobieski became king of Poland and had met Fr. Papczynski in Warsaw, listening to his sermons. PP f. 165r.

232. “Rex Joannes III. Sobieski multa bella continuo contra Turcas gerens, in eius orationibus multum confidebat; semel contra Turcas cum magna multitudine et impetu in Poloniam irruentes ultimamque ruinam Christianitati minantes, Rex cum suo exercitu inimico obviam properans, se et suum exercitum eius praecibus [!] summopere com[m]endavit, quibus fultus, sub auspiciis Immaculatae Conceptionis B. V.nis Mariae, magnam de Turcis a [=ad?] Chocimum victoriam obtinuit innumerabilemque multitudinem eorum prostravit, ita ut totum Imperium Othomanicum ad nomen Joannis III, Sobieski tremeretur pacemque perpetuum cum Polonia statuere et jurare cogeretur.” VW § 54, *Positio* 683.

233. *Ibid.*, A privilege granted by King John III Sobieski to Fr. Papczynski’s Institute, June 2, 1679, in: *Pamiętnik religijno-moralny* V (1843) 314-315, *Positio* 402-404; PP f. 276r: “...ad jugera duodecim in longum et latum sese extendentem ... de praedicta auctione dotis informatus sum ex tabulariis publicis, et transacionibus, nam prope eum locum habitabam.”

234. VW § 56, *Positio* 683.

235. W. Konopczynski, *op. cit.*, vol. II, 67-68.

236. VW § 56, *Positio* 683- 684.

237. J. Sobieski, *Listy do Marysienki* [Letters to Marysienka], ed. L. Kukulski, Warsaw 1962, 520; W. Czaplinski, *op. cit.*, 323-324.

238. W. Konopczynski, *op. cit.*, vol. II, 68.

239. W. Czaplinski, op. cit., 304-306.

240. VW § 56, *Positio* 684.

241. Sydry 171.

242. “Verum est, quod Servus Dei Stanislaus pro Theologo assumptus fuisset per Regem Poloniae Ioannem Tertium, eidemque Regi ad Bellum Viennense contra Turcas assistebat, prout ista rescivi a Celesissimo Principe Cajetano Jablonowski Palatino Braclaviensi Fundatore Conventus nostri Berezdoviensis in Volchinia, et a Patribus nostris Senioribus.” Kisielinski, ad art. 7, PP f. 173v.

243. *Polski Słownik Biograficzny X*, 234-235.

244. “Coram Rege Poloniae Ioanne Tertio per annos quattuor.” Kisielinski, ad Inf. 14, PP f. 165r-v.

245. W. Czaplinski, op. cit., 306.

246. Bogucka, op. cit., 325-326.

247. Breve *Cum sicut accepimus* granted by Pope Innocent XI to the Congregation of Marian Fathers, March 20, 1681. *Positio* 406-409.

248. Bishop S. Wierzbowski, The Second Approbation of the Congregation of Marian Fathers, February 21, 1687, *Positio* 425. Such, at least, was the bishop’s interpretation of the formulas used in the papal document, for the breve itself does not give permission *expressis verbis* to establish such confraternities at the Marian monasteries. *Positio* 406, footnote 10.

249. Letter by Bishop Stephen Wierzbowski to the Congregation founded by Fr. Papczynski, May 22, 1681, APPM, TrAAS 54-55.

250. Decrees sent to the Marian house at the Cenacle by Bishop Stephen Wierzbowski, June 14, 1685, *Positio* 413-417.

251. *Positio* 419, footnote 2.

252. *Positio* 399, § 11.

253. Bishop Stephen Wierzbowski’s declaration to the Marians, especially those residing at the Cenacle at Nowa Jerozolima, November 19, 1685, *Positio* 419-420.

254. The Second Installation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, 10, § 7, *Positio* 424, footnote 21.

255. The Second Installation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, *Positio* 422-430.

256. “Hinc ultimate visitans suum Benefactorem Episcopum Posnaniensem Stephanum Wierzbowski petiit ab eo benedictionem paternam, et pro sua Congregatione expostulando inquit: «Quid enim nobis sua Celstudo reliquit in testamento?» Cui Episcopus: «Divinam providentiam.» Ad quae verba vehementer exhilaratus benedixit Dominum, exinde bis de die ter «Pater, et Ave» in honorem Divinae Providentiae incaepit dicere, et suis sequacibus perpetuo servare mandavit.” VF § 55, *Positio* 643.

257. VW § 41, *Positio* 675.

258. Declaration by the Wierzbowski family regarding the Marian foundation at the Cenacle (Nowa Jerozolima) and the entire Congregation founded by Fr. Papczynski, October 26, 1688, *Positio* 432.

259. No original copy of this edition survived to our times, but we do have its duplicate in the Protocol of the monastery at Balsamao. ProtBals 210-222.

260. HierCat V, 322.

261. VF § 40; VW § 35: “quo intentante tollere Institutum.”

262. Litterae ad P. Alexium Armini SP, Neo-Jerosolymae, 23 Martii 1688, § 4, *Scripta* 102.

263. Information Process, 1751/1769, Art. 45; PP f. 71r-v; *Positio* 809-810.

264. F. Suarez, *De Religione*, tract. 7, 1. 2, c. 11, n. 2, in: D. Bouix, *Tractatus de Jure Regularium*, vol. I, 85; *Ibid.*, 108. In this sense, it might be said that the power of the simple vows is ‘dumtaxat *relativa* ad tempus, quo religiosus liber a votis non dimittatur,’ while in the case of solemn vows, it is “*absoluta*, i.e., ita perpetua et immutabilis, ut neque religiosus, neque etiam religio vim illam suspendere aut tollere possit.” *Ibid.*, 115.

265. NV c. I, n.5.

266. “Diabolus [...] nonnullos istius Congregationis socios incitavit, ut [...] eam desererent, et votis ac iuramento perseverantiae posthabitis, aliquorum Theologorum opinione delusi, apostatice ex ea excederent.” The Second Approbation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, 10, § 7, *Positio* 425.

267. *Ibid.*, 426.

268. The bequest of the Cenacle to the Marians, October 30, 1690, APPM, TrAAS, 100-101; *Positio* 434-436.

CHAPTER V

THE END OF FATHER STANISLAUS'S LIFE

Papal Approbation

Father Papczynski set out on his journey to the Eternal City to obtain papal approbation for his Congregation in the company of sub-deacon Joachim of St. Anne Kozlowski. It was a strenuous journey for him, full of unpleasant surprises. He fell ill very often. He had led a very strict life thus far and was simply losing his strength. In spite of his advanced age, he made the journey on foot, living on alms all the way. He had to cover long stretches of road where it was difficult to buy food or find lodgings for the night. He had to pass tracts of forest overrun by thieves and robbers. He was making his journey in late fall, during the rainy season. Hungry and cold, he walked along the slippery and muddy roads. One day, he slipped and fell into a deep bog,¹ such that his companion could not pull him out. On that occasion, he was miraculously saved by some saint of the Order of St. Francis; Fr. Stanislaus was convinced that St. Anthony rescued him from that bog.²

Joachim of St. Anne Kozlowski, a witness to the hardships of Fr. Stanislaus's journey, held important offices in the Congregation at a certain point. On April 19, 1690, Fr. Stanislaus appointed him, for the period of two years, to the office of the spiritual director and the director of the studies of humanities, philosophy, and moral theology at the Korabiew Forest monastery.³ Sub-deacon Kozlowski brought Fr. Papczynski to Rome in February of 1691.⁴ Italy greeted them in mourning because Pope Alexander VIII died on February 1, 1691, and the Holy See was orphaned.

One can imagine what Fr. Papczynski's reaction to the news of the pope's death was. After all, he was going to ask that pope for approbation of the Marian Order on the basis of their own constitutions. Father Stanislaus did not give up and decided to take care of the matter in a different manner. First, he went to confession to a papal confessor, Fr. Thomas Ignatius Dunin Szpot, SJ, at the Basilica of St. Peter, and received an official confirmation of his confession.⁵

After confession, Fr. Papczynski obtained information that papal approbation for his new religious order as an order with solemn vows on the basis of a new rule was not possible because such approbations were forbidden by the decree of the Fourth Lateran Council. He was familiar with this decree and knew that exceptions from it were possible. Some popes, even after 1215, approved new religious orders and institutes on the basis of these institutes' own rules. But the said decree was not formally annulled and had many supporters in the Roman Curia at that time.

There was another way to obtain approbation of the Holy See for his order, but it required a certain sacrifice on the part of the Founder. He had to agree to accept a rule that had already been approved by the Holy See, which required various changes and an adaptation of his own statutes, thus leaving him less freedom to realize his own charism. Father Papczynski decided to look for a religious order whose rule would be most appropriate for the Marian institute. He made his choice in March or April of 1691. In his opinion, the Order of Sisters of the Blessed Virgin Mary, the so-called "conceptionists" was most suitable.⁶

Undoubtedly, a deciding factor for Fr. Stanislaus was the very title of the order. He expected that the Holy See would easily grant its permission for the legal incorporation of the Congregation of the Immaculate Conception, i.e., the Marians, into the Order of Sisters of the Immaculate Conception of the Blessed Virgin Mary and that the Marian statutes could be easily adapted to that rule.

Since the Order of the Immaculate Conception was an institute for women and was legally dependent on the Order of the Franciscan Friars, Fr. Stanislaus had to obtain their permission for his plan. Therefore, in March of 1691, he sent a petition to them in which he asked for legal incorporation (aggregation) of his institute into the Order of Sisters of the Immaculate Conception of the Blessed Virgin Mary. He also asked that the Marians be given the same privileges that the Sisters of the Immaculate Conception enjoyed.⁷

The request was composed as a request from all of the Marians and signed: *Clerici Mariani Immaculatae Conceptionis*. Father Papczynski, of course, was its author, which can be surmised from the manner in which the document was composed. As the Founder and the Superior General of the institute, he had every right to submit this letter on behalf of all his confreres.⁸

The result of Fr. Papczynski's request was a letter of recommendation written by the Commissioner General of the Order of Franciscan Friars, Fr. Charles Francis da Varese on April 20, 1691,⁹ in which he stated that the Marians had been placed under the protection of the said Order of St. Francis and, therefore, he commended them to the care of the superiors of his order, especially in the Kingdom of Poland and in the Grand Duchy of Lithuania.¹⁰ The aforementioned letter was given an erroneous title in the *Protocol*: "Response and Incorporation." After all, it is not addressed to the Marians, but to the Franciscan Friars. Its text suggests that it is not a formal response to a request, but a letter of recommendation. Its author is making an appeal to the members of the Franciscan Order.

To an even lesser degree can this letter be considered an "incorporation," as it was phrased in the *Protocol*, because it does not speak about the legal incorporation of the Marians into the Order of the Immaculate Conception or into the Franciscan Order. To verify this, it is enough to compare the said letter with the document of the actual incorporation.¹¹

It must be emphasized that, having received such protection from the Franciscans, Fr. Papczynski obtained only a part, and not even the most important part, of what he had requested in his supplication. The letter of recommendation does not even mention the potential incorporation of the Marian institute into the Order of Sisters of the Immaculate Conception, should the Marians accept their rule. There was probably some difficulty with fulfilling this request. It may have been the fact that the rule of the Sisters of the Immaculate Conception, composed for a religious order of women, had not yet been adapted to be used by religious congregations of men. Therefore, in its original form, it could not be given to the Marians, and, at that stage, there was no legal possibility of their incorporation to the Order of Sisters of the Immaculate Conception.

Father Papczynski's request was later introduced at the General Chapter of Franciscan Friars which began on June 2, 1691, at the Aracoeli monastery in Rome. The request was discussed and the result of the discussion was a decree issued by the General Congregation on June 4, 1691, confirming the protection offered to the Marians by the Franciscans, and expressing their readiness to take the Marians under their direction and jurisdiction, contingent upon the consent of the Holy See. The Marians were to choose a religious rule, in accordance with the dispositions of the Holy See, on which they would take their solemn vows and according to which the Franciscans would supervise them.¹²

It can be understood from the context of the decree that it refers to a rule different than the rule of St. Francis. But why wasn't the Order of Sisters of the Immaculate Conception and their rule mentioned? The reason was that no one was certain at that point whether the rule of the Sisters of the

Immaculate Conception could be adapted to the needs of a religious congregation of men and whether the Marians would receive approbation from the Holy See to follow such a rule. Therefore, the Franciscans wanted to give the Marians an option to choose some other rule associated with the Franciscan Order.

But the response of the General Chapter to Fr. Papczynski's request was affirmative. Why, then, was this plan not put into effect at that time? The reason was that Fr. Stanislaus was unable to continue the matter in person. Due to his failing health, he had to leave Rome before a new pope was elected.

Father Papczynski believed that it was possible for the Marians to adopt the rule of the Sisters of the Immaculate Conception because he saw in it similarities with his own *Rule of Life*. The nuns had the same title, wore white habits, and prayed the Office of the Immaculate Conception.¹³ Meanwhile, however, it was necessary to wait for the election of a new pope.

The Longest Conclave

The conclave which began on February 12, 1691, was becoming interminable. It was the longest conclave of the 17th century. The waiting was getting increasingly difficult for Fr. Stanislaus. Since he had a lot of free time, he made many pious pilgrimages to the various churches of Rome and its vicinity. He prayed at the tombs of the Holy Apostles and Martyrs. One day, as he was praying at the tomb of Pope Innocent XI, who in 1681 had granted various indulgences to the Marians and permitted them to establish in their churches the Confraternity of the Immaculate Conception (such, at least, was Bishop's Wierzbowski's interpretation), Fr. Papczynski received an interior revelation that Cardinal Anthony Pignatelli would be elected Pope at the conclave then in session. And this, indeed, came to pass: Fr. Stanislaus's former penitent from Warsaw was elected to the See of Peter on July 12, 1691, and chose the name of Innocent XII.¹⁴

While waiting for this election, Fr. Stanislaus was staying at the monastery of the Franciscan Friars at Aracoeli. But, with the approach of the summer heat, his health worsened to such a degree that the doctors advised him to pursue a change of climate and return to Poland. Moreover, it would not have been prudent to continue to wait for the election of the pope, then try to obtain an audience maybe in the late fall, and risk returning to Poland in winter. Bothered by various ailments, and following the orders of his doctors, Fr. Stanislaus decided to return to Poland.¹⁵

Before leaving Rome, he turned to some religious orders, asking them to allow the Marians to share in their spiritual benefits (so-called *confraternitas*).

He received permission from the Capuchins, the Franciscans, the Dominicans, and from the Superior General of the Piarist Fathers, Fr. Alessio of the Immaculate Conception of the Blessed Virgin Mary (May 27, 1691),¹⁶ which demonstrates that the Piarists had changed their attitude towards Fr. Stanislaus. What is more, Fr. Alessio gave Fr. Papczynski a good opinion for all his help, dedication, and kindness towards the Piarists in Poland. To express their gratitude, the Piarists gladly admitted Fr. Stanislaus and his Congregation to the privileges that they had received from the Holy See, especially to participation in various graces.¹⁷

When Pope Innocent XII was finally elected on July 12, 1691,¹⁸ Fr. Stanislaus was no longer in Rome. He had left the Eternal City on July 10th or 11th, just before the election.¹⁹ It may be surmised that before he left for Poland, he had left his *Rule of Life* at the Sacred Congregation for Bishops and Religious (just as he did at the Franciscans') because he received its revised version in 1694, and there is no information in the documents that he sent it to Rome later.

As he had decided to return to Poland before a new pope was elected, Fr. Papczynski reconciled himself to the fact that his efforts to obtain papal approbation for his institute had turned into a fiasco at least for the time being. Before leaving Rome, on July 9, 1691, he obtained a letter of recommendation from Fr. Tirso Gonzalez de Santalla, the Superior General of the Society of Jesus.²⁰

Similar hardships as those he had experienced on his way to Rome, awaited him on his return journey to Poland. During this time, he experienced the special protection of St. Raphael the Archangel, whose image he carried with him, so that, in accordance with the vow that he had made earlier, he could place it above the altar that he intended to build in the Cenacle. After his return from Rome, he did what he had vowed, and the image of St. Raphael the Archangel soon became famous for graces and miracles obtained by those who asked St. Raphael's intercession in various spiritual and material needs.²¹

After his return to Poland, Fr. Papczynski sent a petition to the Holy See in the spring of 1692. In this petition, he wrote about all the matters that he had intended to discuss with the pope while he was in Rome. He asked the Sacred Congregation of the Bishops and Religious to order all deserters, who had left the Marians after receiving a dispensation from the vows from their confessors or some theologians, to return to the Congregation. He expected that the Sacred Congregation would issue such a decree, by the power of which the simple vows made at his institute would have a more binding power, such that only the Holy See could grant dispensation from them.

It is interesting that in his petition Fr. Stanislaus did not continue the negotiations that he had started the year before in Rome to obtain permission

for the Marians to adopt the rule of the Sisters of the Immaculate Conception and thus to obtain papal approbation. This might have helped to resolve the crisis within the Congregation of Marians that he was so concerned about. After discussing Fr. Papczynski's petition, the Sacred Congregation sent it to the nuncio in Poland to learn what his position in the matter was.²²

In August of 1692, Fr. Papczynski sent a second petition to Rome, in which he renewed his request to the Sacred Congregation for papal approbation for his Congregation and for incorporating it into the Order of Sisters of the Immaculate Conception of the Blessed Virgin Mary, under the jurisdiction of the Franciscan Friars. The petition was discussed on August 22, 1692, at a session of a commission of the Sacred Congregation for Bishops and Religious, which instructed Fr. Stanislaus to take this matter to the pope himself.²³

This decision amazes historians. Why should Fr. Papczynski have to bring his request directly to the pope? Why didn't the Sacred Congregation for Bishops and Religious follow the regular procedure in this case, according to which such petitions were presented to the pope by the Sacred Congregation itself? Perhaps Fr. Papczynski's request to have the Congregation of Marians incorporated into the Order of Sisters of the Immaculate Conception, under a rule that had not yet been adapted for religious orders of men, seemed so unusual that the commission preferred not to present this proposal directly to the pope?

At that time (we do not know exactly when and for what reason), Fr. Stanislaus sent a request to Pope Innocent XII. On September 5, 1692, a special commission of the Sacred Congregation discussed it and decided to send it *pro informatione et voto* to the nuncio in Poland. Since the request was addressed to Pope Innocent XII, therefore, on September 13, 1692, the petition of the Founder of the Marians was presented to the Holy Father, who sent it to the Sacred Congregation *pro voto*, i.e., asking the Sacred Congregation for its opinion.²⁴ In order to render its opinion, the Sacred Congregation had to wait for information from the Apostolic Nuncio in Poland, Archbishop Andrew of the Holy Cross (February 27, 1690 - May 1696),²⁵ who took almost a year to "investigate" the matter. When he sent his report to Rome, Fr. Papczynski was gravely ill. A year after his return from Rome, he was so close to death that he prepared his testament on December 9, 1692.²⁶ In it, he thanked God and the Most Holy Virgin for the grace of having been born in the Catholic faith and begged them to help the Congregation. As was his custom, he signed the testament with the word "peccator," asked for God's mercy, and made an appeal to his confreres to pray to the Blessed Virgin Mary, Mother and Protectress of all people on earth and of the souls suffering in Purgatory. His testament was, at the same time, a confession, full of love and humility, addressed to his confreres, whom he

encouraged to preserve the religious statutes. Father Stanislaus promised God's help and the protection of the Most Glorious Virgin Mary to all those who would remain faithful to their religious vocation. He told the persecutors of his Congregation that they would be punished by God's justice. He expressed his deepest conviction that the Congregation of Marian Fathers was called to life by God Himself, to honor the Immaculate Conception of the Most Blessed Virgin Mary and to come to the aid of the souls suffering in Purgatory. "My beloved brethren, he wrote in conclusion, it is my desire that you always live in peace, harmony, and mutual love. Bear one another's burdens and you shall fulfill Christ's law in this way. May the God of peace and love watch over you, guide you, strengthen and save you forever. Eternal glory, honor, and praise be to Him in the Undivided Trinity, and, our sweetest pleasure — in the Trinity itself, in the Incarnate Word, in all the chosen ones, especially in the Most Chosen Virgin Mary, Mother of Mercy, the only hope and rescue for all sinners and myself. Amen."²⁷

Father Papczynski knew that he was still needed by the Congregation, which did not yet have papal approbation, therefore he prayed for health and vowed that he would make a pilgrimage to Czestochowa, if the Immaculate Patroness would obtain the restoration of his health. And she did obtain it for him because, immediately after he had written his testament, he began to feel better and regained his health through the intercession of the Virgin Mary. Therefore, he sealed his testament and wrote on top that it should be opened and read only after his death.²⁸ In the summer of the following year,²⁹ he was able to fulfill his vow and made a pilgrimage to Czestochowa.

In 1694, Cardinal Colloredo sent a reply to Fr. Papczynski's supplication and, unfortunately, it was a negative reply. The Cardinal stated that no papal approbation was being granted to this institute because the approbation of the local ordinary was sufficient.³⁰ He also sent the revised *Rule of Life* back to Poland.

Such an answer did not satisfy Fr. Papczynski, but he had to accept the lack of approbation from the Holy See and the fact that the approbation of the Ordinary and the revised *Rule of Life*³¹ had to suffice for the time being. Later, he prepared the *Rule of Life* for publication and, on February 1698, obtained an *imprimi potest* for it from Bishop Poplawski.³² He did not receive any decision from the Holy See regarding the deserters because in *Praefatio Informativa* to the *Rule*, his ban on leaving the Congregation without papal dispensation was justified by a declaration that he had obtained from the Penitentiary in Rome as early as 1691.³³

The only achievement of Fr. Stanislaus's prolonged efforts was the authoritative statement by the Sacred Congregation that the Ordinary's approbation was sufficient for the Marians. Father Papczynski referred to this statement in *Praefatio Informativa* to the *Rule of Life* and argued that,

contrary to the claims made by the enemies of the Congregation of Marian Fathers, his Congregation did not need approbation by the Holy See to be able to exist as a legal entity. But this still did not satisfy him. Soon he would make yet another attempt at obtaining approbation from the Holy See for his Congregation.

Penitent and Apostle

After he had regained his health, Fr. Papczynski resumed his usual duties with renewed enthusiasm. He continued to proclaim the word of God without rest, heard confessions, consoled the sad, supported the poor and needy, encouraged people to piety and to imitating the Blessed Mother. He often left the Cenacle and went alone, or with a companion, or a group of the faithful, to visit the holy places of Nowa Jerozolima. He never stopped praying to God for the Church, for the souls suffering in Purgatory, and, by his own example and teaching, he showed his confreres the true path to heaven.³⁴

Even though Fr. Papczynski had always led a very intense spiritual life, he fulfilled his pious practices and contemplated God's perfection with even greater intensity after he had regained his health. His humility was so deep that he considered himself to be nothing — simply a great sinner. In the spirit of penance, he practiced restraint in eating and drinking, taking only barley bread and water on the days not covered by dispensation. In order to subdue the body to the spirit, he mortified it by using iron chainlets, always wearing a hair shirt and performing self-flagellation three times a day. He slept only several hours each night on the ground with a piece of hard wood under his head. He wore a shirt made of a raw fabric. His habit was made of the least expensive material. It was white and always clean. During Lent, he only ate rye bread and drank *cerevisia*.³⁵ He avoided all alcoholic beverages like sin and forbade his subordinates to imbibe them.³⁶

This great penitent was also a true apostle. He would often walk to various parish churches where he taught the truths of the faith and heard confessions. He treated the poor and fearful people with love and kindness, for he knew that, in this manner, he would bring them closer to God more easily. He recommended the same apostolic method to his confreres, so that they would fulfill their service of love with the same dedication as he did, as they went to preach the word of God in their own churches or as missionaries.³⁷

He loved the poor so much, he was always moved by their misery. He tried to alleviate their needs in every possible way. He visited hospitals, gave alms, helped orphans and widows; he never sent a needy person away empty-handed. He provided a dowry for poor girls who entered religious life.³⁸

Father Stanislaus's first biographers wrote that the Franciscan Friars, too, experienced his love for them. When they were in need, he gave them food

and wood for fuel. He was commonly known as the father of the poor. But, when he gave alms, he would say that he gave it to God at interest (*in usuram Deo meo hoc do*). And Divine Providence never failed him, for quite often, when he least expected it, God sent him alms, so he could take care of his needs and the needs of his confreres.³⁹

Father Papczynski also assisted Bishop Wierzbowski with his good advice⁴⁰ as the bishop organized the city of Nowa Jerozolima.

Venerator of the Saints

Concerned about the salvation of the faithful, Fr. Stanislaus took great care to extend his beneficial influence to his confreres. He himself proceeded towards ever greater perfection and tried to set an example for his confreres. He wanted to teach them how to live a life full of virtues, such that they would be affirmed in their vocation and encouraged to make greater efforts to obtain the kingdom of God. He knew that natural strength and ability alone were not sufficient to obtain this goal. Grace and assistance from above were also necessary. Therefore, he taught his confreres how necessary the intercession of the Most Holy Virgin Mary was. He discovered himself that the easiest way to draw closer to Jesus was through Mary's intercession. He spread the honor of her Immaculate Conception among them, he introduced the Office of the Immaculate Conception and obliged them to recite it every day (together and in private) in honor of the Blessed Mother. The said Office was approved by Pope Innocent XI,⁴¹ and Fr. Papczynski also tried to make sure that the confreres would sing it together with the faithful on holy days.⁴²

In order to spread the honor of this mystery, he ordered in his Constitutions that Confraternities of the Immaculate Conception be established at Marian monasteries and chapels. Each of these confraternities had an obligation to come to the aid of the souls suffering in Purgatory.⁴³ In order to come to the aid of these souls, he founded, upon the authorization of the Holy See, many altars endowed with privileges. His concern for the souls in Purgatory was so great that whenever he stopped to talk to people, he would often pray a Chaplet of the Immaculate Conception together with them for those who suffer in Purgatory.⁴⁴

Father Stanislaus also venerated St. Michael, Prince of the Heavenly Hosts. He wanted this special devotion to be practiced by the confreres, therefore, he chose St. Michael the Archangel to be the protector and defender of the Congregation of Marian Fathers. He also venerated other angels. Whenever he passed through a village or town, he would always greet the Guardian Angels of those places and pray nine "Hail Marys" in

their honor.⁴⁵

Father Stanislaus, a great venerator and imitator of Mary, also venerated St. Joseph, her husband.⁴⁶ He showed similar veneration for the Holy Apostles, St. Peter and St. Paul, for St. Stanislaus, Bishop and Martyr, St. Stanislaus Kostka, and many other saints. He wrote hymns in their honor, which he ordered to be sung in the churches of his Congregation on the feast days dedicated to those saints. He delivered special sermons and laudatory orations, both at Marian churches and during missions in other churches.⁴⁷

While Fr. Stanislaus lived such a saintly life in the monastery at the Cenacle and proclaimed God's glory in other parishes, the Kingdom of Poland was in a state of upheaval.

During King Augustus II's Reign

On June 17, 1696, King John III Sobieski died. The period of interregnum that followed was a time of ugly quarrels between the magnate families, intrigues, and confederations. Out of this confusion, a candidate to the Polish throne emerged. It was Frederick Augustus of the house of Wettin, Elector of Saxony, supported by Muscovy and Germany as well as the Elector of Brandenburg. During the spring election of 1697, the majority of the Polish nobility voted for the French Prince Louis de Bourbon Conti, but Frederick Augustus helped his fate by entering Malopolska [Little Poland] at the head of his army. He seized Cracow, where Stanislaus Casimir Dabnski, Bishop of Kujawy, pronounced him King of Poland on June 27, 1697, and crowned him on September 15, 1697, under the name of Augustus II.⁴⁸ It was a pitiful choice, just as pitiful as the morale of Polish society. By making such a choice, the people demonstrated how poorly they understood the country's situation at that time.

When Augustus II was on his way back to Warsaw from the coronation in Cracow, he stopped at Nowa Jerozolima. Father Stanislaus was among the many noblemen and religious who came to pay homage to the new king. Allowed to kiss the king's hand, he greeted the monarch with a beautiful oration and then strictly admonished him. Fr. Wyszynski wrote about this event:

"In private, Fr. Stanislaus reproached the king for something. Perhaps for shedding so much blood to keep himself on the throne or for something else. Suffice it to say that he made the king rather angry. But the king, assured of his saintliness, did not dare to oppose him, and *nolens volens* accepted the admonishment. Wishing to get rid of Fr. Stanislaus, so he could no longer bother him, the king called the treasurer and told him to count out *plus minus* [more or less] 30 ducats, which the *Venerabilis Pater* (Venerable Father) took in his hand, and then he left through a hall where many noblemen and senators stood and talked. One of them said:

“ ‘Yes, we chose him as our king, and it was a good choice; but he will not live long; he is too fat.’

“On hearing this, the Venerable Father said:

“ ‘My Lords, you are mistaken. The king will live a long time. He will live for as many years as I have golden coins that he gave me.’

“Thereupon, he opened his hand and began to count the coins. There were quite a few of them and the noblemen were happy with the prophecy, for they loved the king and wished him a long life, so that they might enjoy peace during his reign. They wrote down the number of the coins. The prophecy was fulfilled for the king lived as many years as the Venerable Father had promised him.”⁴⁹

Later, the king would find himself in great danger many times, but he always managed to survive. He ruled the country for as long as Fr. Stanislaus had prophesied. He would have ruled longer, had it not been for a hunting accident. The king was wounded on the leg by a bear, after which he was ill for a long time. He never really recovered and died.⁵⁰

Father Papczynski's prophecy is confirmed by Fr. Kisielinski, a witness in the Information Process. He added that there were 37 ducats. He heard this story, still during the king's lifetime, from Br. Anthony Cinski, who had accompanied Fr. Stanislaus during the audience with the king. The story was also confirmed, after the king's death, by Wenceslaus Trzcinski, Castellan of Rawa, who was an eyewitness to the entire event.⁵¹

In spite of his many shortcomings, Augustus II the Strong was a clever diplomat. In 1699, he signed the peace treaty with Turkey at Karlowice, thereby regaining Podolia and part of Ukraine. In the same year, he entered into a covenant with Russia and Denmark, counting on their help in regaining Livonia, should a new war with Sweden break out. But he overplayed his hand here because it turned out that the very young King of Sweden, Charles XII, who was only 15 years old when he ascended to the throne in 1697, showed that he was a dangerous adversary when King Augustus II and then the Danes declared war on him in 1700. He quickly forced Denmark to sign a peace treaty with him, defeated the Russian army at Narva in 1700, and then, in 1701, beat the Saxon army, too. He wanted to leave Poland in peace on the condition that King Augustus would be dethroned. When Poland refused, Charles XII crossed its borders in 1702 and the story of the “deluge” repeated itself.⁵²

Fortunately, Fr. Stanislaus Papczynski, a great patriot, an unyielding opponent of *liberum veto*, did not live to see it. In 1701, he gave up his spirit to God. But, before he left this world, he made yet another attempt to obtain papal approbation for his congregation.

It seems that after Fr. Papczynski had received the negative response from the Holy See regarding his request for papal approbation for his institute (1694), he gave up further appeals; but at least till February 20, 1698, he tried to improve the legal status of his institute — on the basis of diocesan approbation. However, in the first months of 1698, he decided to renew his request for papal approbation for the Marians. He made this decision after Bishop John Stanislaus Witwicki, Ordinary of Poznan, died on March 4, 1698. At that moment, the Marians could count on the support of the new bishop, i.e., Jerome Wierzbowski, nephew of the late Bishop Stephen Wierzbowski and administrator of the diocese during *sede vacante* (March 11, 1698 - May 18, 1699).⁵³ The Founder of the Marians would soon need this support.

In the summer of 1698, Fr. Papczynski summoned a general chapter during which Fr. Joachim of St. Anne Kozlowski was elected Procurator General, with all necessary authorizations, and sent to Rome to resume negotiations.⁵⁴ In the fall of the same year, supplied with a letter of recommendation from Bishop Wierzbowski, he set out for the Eternal City in the company of Br. Anthony Cinski.

Father Joachim obtained an audience with Pope Innocent XII and submitted the petition for approbation of the Congregation of Marian Fathers. After all, the pope knew Fr. Papczynski, he was Papczynski's penitent when he stayed in Warsaw as the Apostolic Nuncio. Guided by kindness for his former confessor, he intended to approve the Congregation of Marian Fathers and their *Rule of Life*, but the cardinals, whose advice he sought, talked him out of it, citing the decree of the Fourth Lateran Council which forbade the approval of religious orders with rules other than those already approved.⁵⁵

Father Kozlowski was not discouraged by this negative answer. In January of 1699, he wrote a letter to Fr. Papczynski, in which he asked him to obtain support for his efforts in Rome from the various dignitaries (both lay and religious) in Poland. Father Papczynski obtained the requested letters of recommendation.⁵⁶ He had the majority of them ready in March of 1699, so that Fr. Joachim received them in May. One of them, dated March 20th, came from Bishop Wierzbowski and was a testimony to Fr. Papczynski's and his companions' virtuous lives in the Congregation. Father Joachim's advisors in Rome must have found these letters insufficient because, in June of the same year, Fr. Kozlowski asked for more letters of recommendation. He received them in August.⁵⁷

The obtained petitions could be divided into two groups: those from Church authorities and those from civil authorities and private persons. Three requests survived from the first group: the request of Bishop Jerome Wierzbowski,

Administrator of the Diocese of Poznan,⁵⁸ and two requests from Bishop George Denhoff.⁵⁹ The surviving requests from the second group are: a letter from John Lasocki, Cupbearer for the Region of Lukow,⁶⁰ a letter from Stanislaus Grzybowski, Standard Bearer for the Region of Czersk,⁶¹ two requests from Francis Grzybowski, Castellan of Inowroclaw,⁶² and three requests from Alexander Zaluski, Palatine of Rawa.⁶³

The request sent by Bishop Wierzbowski is probably the most important one because it came from the highest church authority in the diocese, in which the Marian institute was founded. Even though Bishop Wierzbowski was the administrator of the Diocese of Poznan for only a few days at that time, he knew Fr. Papczynski and other Marians very well because, since January 1, 1677, he had held the office of Vicar General for this diocese. After his uncle, Bishop Stephen Wierzbowski, died, he also fulfilled the duties of administrator of the diocese for some time.⁶⁴ Therefore, his words of praise for the Marians and their Founder contained in his letter were very valuable.

Father Papczynski's contacts with Bishop Denhoff probably began during their studies together at the Jesuit College at Rawa Mazowiecka in the years 1651-1654. In any case, it is certain that the request that Bishop Denhoff sent to the Holy See was sent not as a request from the Ordinary of Przemysl (at that time the Marians did not have any foundation in that diocese), but as a request from the Chief Chancellor of the Kingdom of Poland. A duplicate copy of this request does not have any date, but it seems that the request was written on the same day, on which the same bishop sent another request, i.e., on August 2, 1699.

Bishop Denhoff sent this second petition to Cardinal Marescotti not only because Marescotti was a friend of his relative, the late Cardinal Denhoff, but also because Cardinal Marescotti was a person of authority at the Roman Curia.⁶⁵ This petition is a valuable testimony to Fr. Stanislaus's saintliness and the esteem that he enjoyed at that time. It also contains important information which confirms the traditional conviction (expressed by the term *in servitiis*) according to which Fr. Papczynski was a confessor to Pope Innocent XII while the latter was still the Apostolic Nuncio in Poland.

The requests sent to the Holy See by the civil authorities were important, too. In the 17th century, the Church respected the opinions of the magnates and nobility, who played a leading role in the public, religious, and cultural life of Poland at that time. Thus, it is not surprising that representatives of this social class were asked to support Fr. Kozlowski's endeavors. Their requests were addressed to the cardinals of the Roman Curia.

The author of the first request in this group was a nobleman by the name John Lasocki. Six months before, he had founded a church and a monastery

for the Marians on his estate in Gozlin, about 20 kilometers away from Nowa Jerozolima. His letter contains praises of the apostolic virtues of the Marians and their founder and spiritual director, Fr. Papczynski, who resided at the Cenacle at that time. Lasocki's testimony is based on his personal acquaintance with Fr. Stanislaus. Therefore, it is of great value, even though it did not rank very high in the opinion of the Roman Curia as it came from a person who was not very well known.

The author of the next request, a nobleman by the name Stanislaus Grzybowski, was trying to found a church and a house for the Marians in Lewiczyn, where Fr. Papczynski would often bring his apostolic ministry.⁶⁶ His request does not contain direct praises, but refers to Fr. Stanislaus indirectly when its author writes about his intention to found a Marian outpost on his family estate. It may be surmised that the Marians, and Fr. Papczynski in particular, proved themselves worthy of such an offer. Grzybowski stated that apostolic approbation for the Marians was a *conditio sine qua non* [a precondition] for his foundation. This was an argument which might have created a greater impression at the Roman Curia than the fact that the author of the request was a colonel of the royal army and a royal official.

Grzybowski often met Fr. Stanislaus and the Marians; the family and the Marians remained in close contact.⁶⁷ His testimony, so favorable to the Marians, is based on his personal experiences and demonstrates how highly esteemed the Marians were in places where they ministered.

As Castellan of Inowroclaw, Francis Grzybowski was one of the so-called "greater castellans." There were 33 castellanies in Poland, and the castellany of Inowroclaw was the fourteenth largest.⁶⁸ Grzybowski was also a Senator of the Kingdom of Poland. A request from such an important personage was received very favorably and with great respect in Rome.

Alexander Zaluski, the author of three requests, was a Palatine of Rawa. The Korabiew Forest, the cradle of the Marians, was located in the territory of his palatinate. There is no information in any document that Zaluski had any personal contacts with Fr. Papczynski or any of the Marians. However, due to the nature of his office, he was well informed about their life and apostolic zeal. It seems, therefore, that his testimonies are very credible. Although Fr. Stanislaus was not mentioned there by name, their content suggests that praises for the Congregation were also addressed to him.

It should be mentioned that the office of a palatine was one of the most important and most prestigious public offices in Poland in the 17th century.⁶⁹ That is why Alexander Zaluski's requests were of great importance.

Initiative of the Procurator General

Without waiting for new letters from Poland, already in May of 1699, Fr. Kozłowski submitted a new petition in the offices of the Holy See regarding

approbation for the Congregation of Marians Fathers, for he still had not obtained approbation on the basis of the *Rule of Life*. Apart from the previous reservations regarding the rule itself, some unfavorable information about the Marians (sent from Poland) was also a factor.⁷⁰ But Fr. Joachim did receive an explanation that the Congregation of Marians of the Immaculate Conception could obtain papal approbation, if it chose an already approved rule.⁷¹ The most known among them were the rules of St. Basil, St. Augustine, St. Benedict, and St. Francis.

Such a suggestion is rather amazing, if we consider the fact that *Norma Vitae* of 1694/98 already contained a promise to observe the Rule of St. Augustine.⁷² Even Bishop Jerome Wierzbowski, in his petition to the Holy See of March 20, 1699, mentioned twice that the Marian Constitutions (*Norma Vitae*) are consistent with the Rule of St. Augustine.⁷³ It would seem that the Marians had already chosen a religious rule approved by the Church. Why, then, were they being asked to do what they had already done?

The issue is explained by Fr. Wyszynski's remark when he wrote that Fr. Papczynski did not choose any rule in 1699 and wanted to obtain papal approbation for his Congregation only on the basis of the *Rule of Life*.⁷⁴ It can be, therefore, concluded that the version of *Norma Vitae* presented to the Holy See by Fr. Joachim was the one which was published in 1687, and in which nothing was said about the Rule of St. Augustine. Father Stanislaus hoped that his Procurator General would be able to obtain papal approbation on the basis of the *Rule of Life* (accepted as "Regula-Constitutiones"), i.e., without the necessity to accept any other rule already approved by the Church and without the necessity to be incorporated into an already existing religious order. This was what happened with the Jesuits and the Piarists.

Father Kozlowski was unable to follow that path and, in order to fulfill his mission, he had to choose some rule that had already been approved and be satisfied with the Marians being incorporated into an already existing religious order.⁷⁵ So, he chose the Franciscan Order whose spirituality seemed similar to the spirituality of the Marians. At first, he even thought about adopting the Rule of St. Francis, but later, following the advice of Fr. Francis Diaz, a Franciscan, he chose the Rule of the Ten Virtues of the Blessed Virgin Mary, which had already been adapted to the needs of religious institutes of men.⁷⁶ The rule was written around 1501 by Blessed Gabriel Maria for the Sisters of the Annunciation. It was approved by Pope Alexander VI in 1502. Since the rule remained under the jurisdiction of the Order of the Franciscan Friars, he did not have to choose another religious order to be incorporated into. We do not know exactly when, but it seems that it was in September of 1699, that Fr. Kozlowski submitted a request to the Superior General of the Franciscan Friars, Fr. Matthew of St. Stephen, to incorporate the Marians into his order. Father Matthew agreed and, on

September 21, 1699, at the Aracoeli monastery, drew up the document expected by the Marian envoys, confirming the incorporation of the Congregation of Marian Fathers into the Franciscan Order. He gave the Marians the Rule of the Ten Virtues of the Blessed Virgin Mary and the right to wear a white habit with a belt. He recommended that they ask the Holy See to confirm the profession under this rule and the regular privileges attached to it.⁷⁷

Father Papczynski presented the original copy of the document confirming the aggregation of the Marians to the Franciscan Order to the Apostolic Nuncio in Poland in 1701.⁷⁸ He, in turn, attached it to other documents containing papal dispositions regarding the incorporation of the Marians into the Franciscan Order and the permission to take solemn vows on the Rule of the Ten Virtues of the Blessed Virgin Mary.

The Long Awaited Breve

Even though the Superior General of the Franciscan Order had all the necessary permissions granted by the Holy See to incorporate the Congregation of the Immaculate Conception, i.e., the Marians to his order under the Rule of the Ten Virtues of the Blessed Virgin Mary, nonetheless, according to the document issued on September 21, 1699, the Marians had to approach the Holy See one more time in order to receive all the graces, privileges, and indulgences enjoyed by other religious institutes under that same rule. Therefore, upon concluding all the formalities with the Order of Franciscan Friars, Fr. Joachim sent a request to Pope Innocent XII in October of 1699. In reply, he received a breve entitled *Exponi nobis nuper*, dated November 24, 1699. The breve was, in fact, a letter addressed to the Apostolic Nuncio in Poland, informing him that the Marians had received the Rule of the Ten Virtues of the Blessed Virgin Mary in brotherly communion with the Franciscan order. The letter further mentioned that the Marians obtained the privileges granted to all religious institutes which had adopted the same rule. The pope threatened to punish those who would question the rights given to the Marians and obligated the Apostolic Nuncio to make sure that the orders contained in the aforementioned letter were carried out.⁷⁹

The papal breve did not grant anything to the Marians *de iure*, but expressed a concern that they *de facto* receive everything that they were entitled to by the power of their incorporation into the Order of Franciscan Friars. It is a very important document for the Marians because it confirms everything that resulted from their aggregation to the Franciscan Order and removes any doubts as to the legality and the binding power of that act.

The original copy of the breve, which Fr. Kozłowski brought to Poland,⁸⁰

was later handed to the Apostolic Nuncio in Warsaw who ordered his office to make a copy of it⁸¹ and attach it to the document, in which the act of incorporation of the Marians into the Franciscan Order was confirmed.

After the act of incorporation of the Marians into the Franciscan Order under the Rule of the Ten Virtues of the Blessed Virgin Mary had been completed and the necessary documents associated with this aggregation obtained from Pope Innocent XII, Fr. Kozłowski remained in Rome for over a year, i.e., till the end of December 1700. It may be surmised that he began preparations to his return to Poland in July (the first letter of recommendation is dated July 27, 1700),⁸² but it is certain that he was still in Rome on September 18, 1700 (the date of the last letter of recommendation, written in Rome).⁸³ It was his intention to leave the Eternal City soon, but, anticipating Pope Innocent XII's death (he died on September 27, 1700), he evidently decided to stay longer in order to obtain a confirmation of the breve *Exponi nobis nuper* of November 24, 1699, from the newly elected pope. Immediately after the election of Pope Clement XI (November 23, 1700), Fr. Joachim obtained from him a mandate for the Apostolic Nuncio in Poland, Francis Pignatelli, to receive the solemn profession from Fr. Papczynski.⁸⁴ In the last days of July and the first days of August 1700, he had also obtained letters from the cardinals of the Roman Curia, in which they recommended the Order of the Marians and commended it to the kindness of the Apostolic Nuncio and the Primate of Poland.⁸⁵ Soon after, he also received a letter from Fr. Francis da Varese, in which Fr. Varese congratulated Fr. Papczynski and his confreres on the happy conclusion of Fr. Joachim's mission in Rome, explained how the aggregation of the Marian institute to the Franciscan Order was carried out, and what it brings to the Marians. Finally, he reminded them that they should continue their apostolate among simple folk.⁸⁶

The author of the letter met Fr. Stanislaus in person during his visit in Rome in 1691. At that time, Fr. Varese was Commissary General of his order and was, no doubt, very familiar with all the matters regarding the incorporation of the Marians into the Order of Sisters of the Annunciation. As Commissary General, he wrote a letter of recommendation for the Marians in the same year 1691. This last letter from Fr. Varese (August 14, 1700) has a more private character.

It is possible that the Procurator General of the Marians and his companion, Br. Cinski, set out on their return journey from Rome to Poland at the beginning of December 1700. Due to various difficulties associated with traveling in winter, they arrived in Poland only in the spring of 1701.

While the Procurator General of the Marians was still in Rome, the Marians received a new, third, foundation. John Lasocki, Cupbearer for the Region of Lukow, founded a church and a monastery for the Congregation in his family estate of Gozlin, on the right bank of the Vistula River, in the territory of the parish of Wilga. The foundation document was prepared in Czersk on October 15, 1699, but the necessary formalities had already begun in 1698 when, on September 11th, the Church authorities gave permission to build a chapel in Gozlin and to install the Marians there. The official ceremony of installation took place eight days after the act of donation was drawn up in Czersk. The founder stated in the act of donation that, motivated "by the pure intention of promoting God's glory and the honor of the Immaculately Conceived Blessed Virgin Mary, and of helping the souls in Purgatory, especially those forgotten by others, he decided to found ... the religious of the Immaculate Conception of the Blessed Virgin Mary." Along with the building of the church, he designated the areas of fields, meadows, and pastures that they could use, gave them permission to cut wood in his forest, and fish in the rivers and ponds. The document stated that the purpose of the Marians in Gozlin was not pastoral ministry, because they were beyond the parish structures, but the realization of their specific goal which resulted from their charism.⁸⁷

A lot of serious difficulties and obstacles emerged when the monastery at Gozlin was being established. Father Wyszynski wrote later that all hell conspired to persecute this foundation. Among the fiercest opponents of this work was the pastor of the parish of Wilga,⁸⁸ in whose territory the future foundation was located. The pastor was an educated man, but, as he relied too heavily on his scientific experience, he was an opponent of the truth of the Immaculate Conception of the Blessed Virgin Mary.

The said pastor not only opposed the truth of the Immaculate Conception of the Blessed Virgin Mary, he also fought the Congregation of Marians Fathers and remained in conflict with it all the time. In order to prevent the establishment of the foundation at Gozlin, he slandered the new Marian institute not only before the local bishop, but also before various other prominent people. He claimed that the Church of God did not need the Congregation of the Immaculate Conception and quoted many reasons to gain supporters for his plans. He held on to his conviction, turning a deaf ear to the pleas and arguments made by the founder, Count Lasocki.

Father Wyszynski further recalled that heaven itself intervened in this conflict because, on the night of June 31[sic!], 1699, when the pastor turned in for the night and before he fell asleep, two demons under the guise of black monsters with whips in their hands appeared to him, ready to flog him. They were not able to do it because the priest had an icon of the Blessed Mother in his cell, before which a light was burning. The demons only shook

their whips at him and said: "You are fortunate that the light is burning before this Virgin" and disappeared.

Terrified by this vision, the pastor always made sure that the light was burning before the icon in his cell. But, one night, when the light died out, the demons returned and gave him a painful beating with their sticks. He cried for help, but no one came to his rescue. Almost dying with pain, he called to God and the Blessed Virgin Mary for help. At that moment, the house was filled with light and the black monsters disappeared. A Beautiful figure, dressed in a white habit, just like the one worn by the Marians, entered the pastor's cell. The figure approached the priest's bed and asked: "Do you know why you were flogged?" "I don't, my Lord," answered the priest. "Know, then," said the figure, "that it was because you are persecuting the Blessed Virgin's companions." The figure continued, "Do you want to regain your health and live?" "Yes, I do, please, my Lord," answered the priest. "Swear, then," said the figure, "that you shall not persecute them any longer." The priest answered, "I swear, my Lord." At that point, the figure told him to repeat the oath three times. The priest did so eagerly and without any objections. After he had made the oath, the figure touched him and said, "You will not die." As the figure was leaving, the priest asked him [the figure] to tell him who he was, for he wanted to know whom to thank for such great kindness. The figure replied, "I am Mary's messenger" and disappeared.

Feeling injured and sore and doubting that he would survive until morning, the pastor called for the members of his household to help him. One of the servants came in running. The pastor told him to run to Gozlin and ask one of the Marian priests living at the house of the founder (i.e., Mr. Lasocki), to come and prepare him for death because he was in great danger. At that time, Fr. Stanislaus was also staying at Mr. Lasocki's house. But the host and the other religious were afraid that this might be a trick on the part of the pastor. Father Papczynski, however, inspired from heaven, ordered one of his companions to go to the sick priest without fear. He felt that the pastor really needed help because he was very ill.

The religious, whom Fr. Papczynski had sent, entered the pastor's house and found him almost dying. So he helped him to prepare for death. The pastor made a confession and related the entire incident. He also promised to support the foundation of the monastery, if he should survive. Upon uttering these words of contrition, he regained his health. Afterwards he, indeed, helped to establish the Marian monastery. What is more, he wanted to make what had happened to him known to all the people. Therefore, he asked the Marians to allow him to deliver a sermon at the church in Gozlin, once it was finished, so that he could confess his sin in public.

The sermon was delivered on the feast of the Immaculate Conception of the Blessed Virgin Mary. In a very eloquent manner, the preacher explained

to the congregation how dangerous it was to persecute and fight the religious of the Most Holy Virgin Mary. He also related in great detail what had happened to him, while the people cried and beat their breasts.

Father Wyszynski wrote that the aforementioned sermon, written by the pastor in his own hand, was kept with great reverence in the monastery archives to commemorate that event. Father Wyszynski himself read it many times.⁸⁹

In order to frustrate the construction of the Marian monastery in Gozlin, Satan had used the local pastor. When his plan fell through, after the pastor had corrected his error and became a promoter of the Marian cause, the demon regretted his loss. Every time, when the workers employed at the construction site stopped their work in the evening, Satan would appear on the walls of the buildings in the guise of a black dog and, with its doleful howling, let the world know how unhappy he was with the fact that the construction of the church and monastery continued. People in the entire vicinity could hear his howling. They ridiculed him saying: "This is how the hellish beast is crying, this is how he is tormented by this foundation."

Satan had a reason to grieve, for he lost here what he had gained somewhere else. He knew that this monastery would become a place of ardent prayer, a place where Christian principles are taught, where the word of God is proclaimed, where the religious hear confessions every day. Moreover, the monastery was to become a home to an icon of the Blessed Virgin Mary — an icon venerated and famous for many graces and miracles.

The story about the admonishment and the conversion of the pastor and about the lamentations of Satan survived in the memory of local residents. Some eyewitnesses to these events were still alive in Fr. Wyszynski's times, and they told him all about it.⁹⁰

In spite of all these difficulties, the Marian foundation in Gozlin was realized. In 1700, the construction of the church was completed.⁹¹ Tradition maintains that an icon of Our Lady of Sorrows, which Fr. Papczynski had brought from his family home in Podegrodzie, was displayed there. The Founder of the Marians brought it in the summer of 1699, when he made a pilgrimage to the Diocese of Cracow and visited several holy places.⁹² The icon, known under the name of Our Lady of Gozlin, became famous for miracles and attracted many pilgrims who brought numerous votive offerings to be placed before it.⁹³

A Confraternity of Our Lady of Consolation, which became known for its memorable activity, met in the presence of the icon of Our Lady of Gozlin, whom they sought to emulate. A second volume of the Confraternity Book, dated 1775 and kept by the Marians until 1864, contains a list of 650 members of the Confraternity who were recruited not only from the parish itself, but also from farther away outside the parish. The Confraternity of the

Immaculate Conception of the Blessed Virgin Mary, too, met in the presence of the icon of Our Lady of Gozlin.⁹⁴

The icon was painted by an unknown artist at the beginning of the 17th century on linen canvas and measures 132 cm x 107 cm. The icon was originally glued to a wooden plate, the figure of Mary was covered with a silver dress and her head was adorned with a gilded crown held up by two angels. There is also a crown above the head of the Infant Jesus. The picture is similar to the image of Our Lady of Czestochowa. It depicts the Blessed Virgin Mary with the Infant Jesus on her left arm, as the Mother of Jesus and our Mother, whose eyes are gazing at the People of God and her right hand is pointing to the Son of God. Jesus is pointing to His Mother with two fingers of his right hand as if to say: "Come to the Mother of God." In His left hand, He is holding the Book of the Word of God. Mary's face is serious, concerned, and pensive. The garments of the Mother and the Infant Jesus are adorned with little gold chains, embroidery, precious stones, and pearls. Between the frame and the columns stand two angels: one is holding the nails from the Cross, and the other — a crown of thorns. The inscription on the right reads: *Quo Abiit Dilectus Tuus o Pulcherrima*, and the one on the left: *Where did Your Beloved go, O Most Beautiful One*. The numerous votive offerings at the feet of Our Lady of Gozlin, also known as Our Lady of Defense and Rescue, testify to the graces obtained here by many of the faithful. Among about 150 votive offerings are gold rings, coral necklaces, pendants, ducats, silver and gilded little hearts from before World War I and World War II, as well as from more recent times. The Book of Graces contains notes of gratitude for graces received, and those who make Mass offerings ask Our Lady of Gozlin for protection against temptations, fires, and natural disasters. Many people dedicate themselves to her before this icon: parents and their children on the day of their First Holy Communion, newlyweds, and expectant mothers. It is before the icon that the mysteries of the "Living Rosary" are exchanged. On Sundays and various feast days, the icon is solemnly uncovered, and, on the third Sunday of the month, a Novena to Our Lady of Gozlin is offered with special prayers and a Chaplet of the Ten Virtues of the Blessed Virgin Mary that the Marians once used to recite. The people also believe that it was because of Our Lady of Gozlin that the church was not damaged during World War I and survived World War II, although the front line in the years 1944-1945 ran along the Vistula River. It did not burn during a fire in the area in 1966, although it was in serious danger. The fire was already touching the shingles, but, due to the intercession of the Blessed Mother, the historic church survived.⁹⁵

The present church in Gozlin is a replacement for the first one which burned down in 1769. A wayside cross commemorates the place where the original stood. The construction of the new church was completed in 1776,

which is confirmed by an inscription carved on the railing around the choir loft: *Aedific. 1776*. This basilica-like church, built in the shape of the cross, in the Baroque style, on a brick foundation, with three aisles, boarded walls, with a two-tower facade, is a unique relic of wooden architecture, imitating the classic forms of religious stone architecture of the 18th century. The walls of the main aisle are supported by two pairs of Tuscan pillars. The windows are rectangular except for those in the side aisles which are finished in a semicircle. The main door and the side door are secured with old metal fittings and locks. The illusionistic, late Baroque polychromy inside the church was designed and painted in part by Fr. John Niezabitowski, a Marian, and restored in 1933 by Ladislaus Zych. Painted in tempera on canvas and on primed wooden beams, it covers the entire interior of the church and is beautifully harmonized with it. Above the main altar, there is a painting depicting the Immaculate Mother of God, painted by Fr. Niezabitowski in the last decade of the 18th century and restored in 1984. On the side walls of the presbytery are the figures of the Twelve Apostles, standing in pairs on consoles, between Corinthian-style columns, with verses from the Nicene Creed underneath. Above the figures of the Apostles hang six paintings depicting the Most Holy Virgin Mary with appropriate invocations from the Litany of Our Lady of Loretto. The depiction of the Holy Trinity on the ceiling of the presbytery captivates the observer with its composition. At the intersection of the main aisle and the transept, there is the Marian Star with the inscriptions of the Ten Virtues of the Blessed Virgin Mary — a symbol of the original rule of the Congregation of Marians.⁹⁶

The Shrine of Our Lady of Gozlin is located in the heart of Powisle, in the basin of the Vistula River, between the settlements of Sobienie-Jeziory and Wilga, near the road from Warsaw to Deblin, at the western end of the Diocese of Siedlce. The historic church stands among acacias, chestnuts, and lindens. Nearby is a small monastery-rectory, further down — a garden, with picturesque meadows and ponds behind. In 1982 and the following years, the polychromy of the church and the entire building on the outside were restored. The walls and the shingles were properly treated and preserved. The church received new oak ground beams and underpinning brickwork, the towers were covered with copper sheeting. In 1986, with the permission of the chief conservator in Siedlce, the miraculous icon of Our Lady of Gozlin, was also thoroughly restored and preserved.⁹⁷ Today, we can see it in all its beauty as it hangs in the side altar on the left side of the church. It is covered by a movable painting of St. Nicholas.

Did the Marians have any other houses during the lifetime of their Founder? They probably had one in Ruthenia and one in Lithuania, which can be gleaned from a letter written by Alexander Zaluski to one of the cardinals of the Roman Curia, in which Zaluski asked that the Marians be

granted papal approbation, so that they might develop in the territories inhabited by the adherents to the Russian Orthodox faith.⁹⁸

Solemn Profession

Waiting for the return of the bearers of good news from Rome was very difficult for Fr. Stanislaus. He was already advanced in years, seriously ill, and his envoys were late in returning. At that time, he needed good news more than anything else in the world. Finally, towards the end of March, his envoys arrived back in Nowa Jerozolima and brought him such good news.⁹⁹

One can only imagine the joy of the ailing Founder when the bearers of the grace of the Holy See appeared at the gates of the monastery. The work of his life was successfully concluded, and he could now prepare himself to leave this world in peace. As he held the documents in his hands and saw the *Rule of the Ten Virtues of the Blessed Virgin Mary* adapted to the Marian statutes, he was filled with great joy. He thanked God and His Most Glorious Mother for such a tremendous grace, namely, that he did not die before he saw this *Rule of the Virgin Mary*. He kissed it with utmost love and cried out just as Simeon did: "Lord, let Your servant depart in peace, according to Your word; for mine eyes have seen Thy salvation ..." (Lk 2:29-30).

At that moment, Fr. Stanislaus felt as light as one feels "after a long cry." He was so happy that it seemed that someone had removed all of his cares at end of his life. The extraordinary joy strengthened him so much that he left his cell and, surrounded by his confreres, made his way to the Church of the Cenacle, singing *Te Deum laudamus* with great enthusiasm and gratitude. Great joy, just as great pain, is usually expressed in silence. But his joy was too great, no wonder he wanted to sing it! Afterwards, he returned to his cell where he had a revelation that he would soon die. He shared this news with his confreres and soon completed his second and last testament.¹⁰⁰ The testament is an ardent declaration of his love for God, for the Blessed Mother, for the Church, and for the Marian community. Thoughts about repentance are mixed there with gratitude to God and to the people for all the blessings and kindness that he had received.

In his testament, Fr. Papczynski made a solemn profession of his Roman Catholic faith, for which he was ready to shed his own blood when he was attacked by a Swedish soldier. He gave thanks to Divine Providence for the suffering he had endured due to persecution in the Order of the Piarist Fathers. After he had mentioned that he was released from the simple vows in that congregation, he mentioned the fact that he gave up two benefices that were being offered to him by Bishop Trzebicki of Cracow and Bishop Gembicki of Plock. Then he recalled how, upon the advice of theologians, the Bishops

of Cracow and Poznan, and with the blessing of the Apostolic Nuncio in Poland, he had started the Congregation of Marian Fathers. Further, he admonished his confreres that they be faithful and submissive to the Holy See and all its representatives. He asked them to forgive him, if he had ever been a cause of scandal due to his imperfections. He thanked all the benefactors of the Congregation, especially the Wierzbowski family and Cardinal Radziejowski, asking them for further protection. With the consent of the bishop, he appointed Fr. Joachim of St. Anne his successor, obligating him in his conscience not to introduce any innovations to the Congregation. He encouraged his spiritual sons to be obedient to their rightful Superiors, to persevere in their vows, and to fulfill the will of their benefactors. He bequeathed his rights to the houses at the Korabiew Forest and at the Cenacle, along with the original copy of the *Rule of Life*, all documents, and the seal of the Congregation to Fr. Cyprian of St. Stanislaus. He wrote: "In a spirit of profound reverence, I commend this small Congregation, of which I am the unworthy Superior, to my Lord Jesus Christ and the Most Elect Lady, Mary His Virgin Mother, as the true and only Founders, Directors, Defenders, and Patrons of this little Congregation of the Immaculate Conception, the helper of the faithful departed ... I am leaving, not to return again. Pray for me, and I, having by your help obtained Divine Mercy, will pray for you. I leave the picture of my person for the curious to look at, and the life of my Lord Jesus Christ to imitate."¹⁰¹

After Fr. Papczynski had read more carefully the documents that were brought from Rome, he was not quite pleased with how Fr. Joachim had fulfilled his mission. His *Norma Vitae* was not approved, instead, he had to accept a new rule and the fact that his Congregation would be incorporated into the Order of Franciscan Friars.¹⁰² But he became convinced that the *Rule of the Ten Virtues* was not contradictory to the Statutes of the Congregation which he had prepared and corresponded to the spirit of his intentions. After all, it was an ardent encouragement to imitate the virtues of the Immaculately Conceived Virgin, which the Marians, more than anyone else, should practice. In spite of this, Fr. Papczynski reproached Fr. Kozlowski for not having obtained approbation for the *Rule of Life* as the Marian Constitutions adapted to the said *Rule of the Ten Virtues*.¹⁰³

Sometimes Fr. Papczynski experienced problems with Fr. Kozlowski. This time he not only presented his reservations as to how Fr. Kozlowski fulfilled his mission in the Eternal City, but also admonished him for trying to introduce new customs in the community. He noticed that Fr. Joachim and Br. Cinski were wearing the white hats which they had brought from Rome, while all other members of the Congregation wore black hats. When he asked the two of them for the reason behind this change, Fr. Kozlowski replied that it was appropriate to wear a white hat with a white habit. Father

Stanislaus replied with some displeasure that the hat had no connection with the habit because the habit was an essential form and should be white to signify interior purity, as an encouragement for oneself and others to imitate the impeccability of the Immaculate Virgin Mary, while the hat was something additional which could be used or not. Therefore, he asked Fr. Joachim not to change anything in the Congregation, since it was not he (Fr. Papczynski) but God Himself who had called it to life in the Church and everything should remain as it was. In order to remove any doubts that everything in the Congregation was, indeed, in accordance with God's will which he had discerned, Fr. Stanislaus ordered that the white hats be cut into small pieces, seeing in them a harbinger of even greater deviations (because of Fr. Kozlowski) from the original idea of the Congregation.¹⁰⁴

Father Kozlowski was a great individualist and a man of restless spirit, even though he was one of the most meritorious members of the Congregation. According to the testimony given by Fr. Wyszynski, he harassed Fr. Papczynski, opposed his orders, and introduced his own customs. Father Stanislaus admonished him for that, but he adhered to his often frivolous opinions and would not accept the rightful admonishments. At that time, Fr. Stanislaus made a prophecy which was to be fulfilled many years later: "Father Joachim, you object to my decisions in many things, and you try to distort and explain in a different way the orders which I issue to you, not by myself, but because I was instructed by the hidden mystery of the eternal wisdom. Know, therefore, for it is a certain thing, what I predict now: When you have reached your old age, God will give you a little comb (speaking diminutively) in this Congregation that will comb your head well."¹⁰⁵ In this manner, Fr. Papczynski was letting him know that a zealous member of the Congregation of Marian Fathers will one day correct him every time he is remiss in his religious observance.

All of this came to pass after the Founder's death. Twenty-three years later, when Fr. Kozlowski was the Superior General of the Congregation of Marians Fathers, a young man joined the Congregation (as foretold by Fr. Papczynski). Being a zealous religious, he demanded that his spiritual father observe the religious statutes perfectly. Guided by his zeal, he would often admonish Fr. Joachim quite violently. Thus, the persecution that the aging father had to suffer at the hands of the young zealous religious was much greater than what Fr. Papczynski once had to suffer at the hands of Fr. Joachim.

The young religious did not know about Fr. Stanislaus's prophecy and learned about it only after the one whom had "combed" had died. Watching what was going on, the older members of the Congregation marveled at how precisely Fr. Papczynski's prophecy was fulfilled after so many years.¹⁰⁶

Advanced in years and feeble, Fr. Papczynski spent his days as if he did not belong to this world any more. He was all given to God in his ardent prayers and contemplation. He waited for that last moment when he could give up his spirit to his Maker. The sufferings, which were becoming ever more acute, foretold an end soon. He hoped that he would soon be able to leave this world because, as Fr. Wyszynski claimed, God had promised him that he would die before the Swedish army began to plunder Poland again. Yet, suddenly, to everyone's great amazement, he regained his health. God kept him alive a little longer, so that he might make his profession before the Apostolic Nuncio.¹⁰⁷

When Francis Pignatelli received the letter from Pope Innocent XII and the mandate issued by Pope Clement XI which concerned receiving the solemn profession from Fr. Papczynski and his spiritual sons, the nuncio demanded that, according to the principle *Quod omnes tangit, debet ab omnibus approbari*, they all submit their written consent to make the solemn vows on the *Rule of the Ten Virtues of the Blessed Virgin Mary*. At that time, Fr. Stanislaus summoned the representatives of the Marian houses to a Chapter in Nowa Jerozolima, on April 4, 1701, at which the new rule was read and the written consent, expected by the nuncio, was given.¹⁰⁸

The document, signed by six fathers on behalf of all the Marians,¹⁰⁹ declared their readiness to accept the *Rule of the Ten Virtues* and to make a profession of solemn vows. The petitioners asked the nuncio, as their protector, to admit them to the said profession, on the basis of Pope Innocent XII's apostolic breve, as soon as possible. They wrote that it was necessary to hurry because of their Superior's grave illness. They added that their Superior eagerly awaited and humbly asked His Most Reverend Excellency's consent.¹¹⁰

It was only on June 6, 1701, that ailing Fr. Stanislaus regained enough strength to be able to go to Warsaw and make his solemn profession before the Apostolic Nuncio. Present were Fr. Cajetan Bellavita from the monastery of the Theatine Fathers in Warsaw, and Fr. Charles Vandera, chaplain of the palace.¹¹¹ On the same day, a document with the text of the profession was drawn up. The Founder of the Marians vowed: "I, Stanislaus of Jesus Mary, unworthy Superior of the Polish Order of the Immaculate Conception of the Blessed Virgin Mary, whose goal is to help the deceased and pastors, promise and vow to God and to the Most Holy Virgin ... to observe throughout my entire life the Rule of the Imitation of the Ten Virtues of the Blessed Virgin Mary, as long as it is not contrary to the principles of our institute, living in chastity, obedience, and holy poverty."¹¹²

Afterwards, the nuncio ordered the Founder of the Marians to receive the

solemn profession of vows from the other members of the Congregation. At the same time, he issued a confirmation regarding the entire procedure associated with the incorporation of the Marians into the Franciscan Order, and with the fulfilling of the papal order. The confirmation contained all the documents connected with the change of status of the Congregation of Marian Fathers from that of an Order approved under diocesan law to that of an Order with solemn vows, approved under papal law.¹¹³

Fulfilling the nuncio's order, Fr. Stanislaus received the solemn profession from Fr. Joseph of All Saints and then from the other confreres, at the Cenacle, on July 5, 1701.¹¹⁴ In this manner, the Marians became a religious order approved under papal law and received the rights and privileges vested in all clerical orders with solemn vows. The papal document of November 24, 1699, no longer referred to them as "hermits" or "recollects." The official name of Fr. Papczynski's institute was *Clerici Mariani*. At the time, the Marians were quite often referred to as the Congregation "helping the deceased and pastors."¹¹⁵

Last Moments

After his own solemn profession and after receiving such a profession from his confreres, Fr. Papczynski did not have much more time left in his life here on earth. He lived 70 years, 40 years as a priest and 28 years as the Superior General. Sensing that his end was near, he began to prepare himself to die. He walked towards it in peace because, after all, "death is God's messenger, and a sister of man," as St. Francis of Assisi tenderly referred to it. He did live to see the fulfillment of his most ardent desires, and he could now depart from this life. He looked at the work which he had accomplished and felt consoled in spirit. He now dedicated himself to the contemplation of the eternal goods that he was soon to attain.¹¹⁶

We can try to imagine him during those last months of his life, waking up in the morning and wondering whether the Lord would interrupt his work and begin His own on that very day. To tell the truth, Fr. Papczynski did not wait for death, he waited for Him, for life or death are equally welcome, if we live according to God's will and feel His presence all the time. This is exactly how Fr. Papczynski lived. Therefore, feeling that his strength was leaving him, he was preparing for this unique meeting.

It was already in 1695 that he delegated part of his authority as the Superior to Fr. Joachim Kozlowski, who was elected Fr. Papczynski's Vicar by the Provincial Chapter. On April 16th of the same year, Fr. Stanislaus instructed the members of the Congregation to be obedient to Fr. Kozlowski, in whom he saw his successor.¹¹⁷ He himself still fulfilled the duties of the Superior of the monastery at Nowa Jerozolima (after Fr. Jacob of St.

Thomas, whom he had appointed Superior of the Cenacle in 1685, left the Congregation) until, crushed by a grave illness in the winter of 1699, he handed them over to Fr. Cyprian of St. Stanislaus.¹¹⁸ In the same year he prepared his second testament and made Fr. Joachim his successor.

He confirmed and amended this testament on April 10, 1701, when he received news of papal approbation for his institute and when a new grave illness forced him to take to his bed again.¹¹⁹ He rose from it one more time to go to Warsaw to make his solemn profession before the Apostolic Nuncio. The *Praecepta* (Admonitions), which were written during that period of his life, indicate that he made the last canonical visitation of the house at the Korabiew Forest at that time.¹²⁰

In August of 1701, Fr. Papczynski was afflicted by another serious illness which proved fatal. The illness violently ravaged his body. The Founder of the Marians knew that he was getting closer to the gates of eternity. Consumed by fever, he remained coherent and lucid till the very end. When his suffering intensified, he would say, as was his custom, "Increase, O Lord, my sufferings, that You may diminish the punishment of the souls in Purgatory."

On September 17, 1701, the small group of Marians at the Cenacle, Fr. Stanislaus's spiritual sons, gathered around his bed. Fully aware and with great humility, he received the Holy Sacraments from the hands of Fr. Joseph of All Saints, the first priest ordained in the Congregation. But let us see what Fr. Wyszynski wrote about this unique moment:

"As he had nothing more in common with this world, he only sighed for the Heavenly Home, for the undeserved crown, just as the great jubilee that was celebrated at that time came to an end. Sensing the approaching death, he made his last confession and asked for the Viaticum. After receiving it with great reverence, he asked to be anointed, and received the anointing with the same reverence. Wishing to be separated from this world and to be with Christ, in the presence of his confreres (to whom he gave his last blessing), in an inexpressible yearning of the heart and an outburst of piety, amidst prayerful sighs, weak in body, but with a clear mind, grasping the crucifix, he peacefully gave up his soul to God."¹²¹

Leporini, too, wrote that Fr. Stanislaus of Jesus Mary Papczynski gave up his soul to God, as he grasped and kissed his crucifix, on the feast of the Stigmata of St. Francis, i.e., September 17, 1701, in the evening, as the sun faded and disappeared below the horizon.¹²²

His last words that could be heard by those gathered around him were the words of the Psalm, which is the prayer of a man tormented by a long illness and asking God to rescue him: "Into Your hands, O Lord, I commit my spirit." (Ps 31:5).¹²³

This was how the song of his life was silenced, and the confreres who

gathered around the bed of their saintly father listened to this silence, more precious than a song, for a long time. He left silently into the darkness, but in this darkness he met His Heavenly Father's open arms.

Father Wyszynski added: "Throughout his entire life, Fr. Stanislaus was a great venerator of the Blessed Virgin Mary and an ardent defender of her honor. Therefore, Our Lord Jesus Christ bestowed a double privilege upon him. First, that he died after he had made his profession on the Rule of the Imitation of the Ten Virtues of the Blessed Virgin Mary, and second, that he was laid to rest at a place similar to the one where the Blessed Mother ended her days, i.e., at the Lord's Cenacle in Jerusalem."¹²⁴

After Father Papczynski's Death

The news of Fr. Papczynski's death spread rapidly through Nowa Jerozolima and the surrounding countryside. Crowds of the faithful, especially the clergy and religious, drawn by the fame of his sanctity, made their way to the Cenacle. They all hastened to pay their last respects and to commend themselves to his intercession. With tears in their eyes, they bade farewell to the one whom they always considered to be a saint. They lamented the loss of "a holy man, a father of the poor and of the orphans, a comforter of the grief-stricken; the one to whom they had always turned for advice." Convinced of his great sanctity, they commended themselves to his prayers with even greater trust, remembering that even during his lifetime they would obtain help in various afflictions and illnesses through his intercession. One thought brought some solace to their sad hearts, namely, that Fr. Stanislaus had chosen for himself the best part, which would never be taken away from him.¹²⁵

Father Stanislaus's earthly remains were buried reverently under the floor of the Church of the Cenacle, near the altar of St. Raphael. The body was carried and deposited in the grave by the Franciscan Friars and by Fr. Stanislaus's beloved spiritual sons.¹²⁶ The casket with his body was placed in a shallow grave dug in wet soil. The walls of the grave were lined with wooden logs and the grave was covered with three beams.¹²⁷ Crowds of people attended the burial and were moved.

The fame of Fr. Papczynski's sanctity spread quickly throughout the Kingdom of Poland. After his death, he appeared to many Marians and lay people, helping them in their spiritual needs. He exhorted people to live in peace, to reform their lives, to observe the religious rule and God's Commandments. Once he strictly admonished a disobedient brother. While he was asleep, Fr. Papczynski instructed him to reform his life and did it so effectively that the brother, indeed, tried to be a better religious from then on. He practiced humility and obedience with a great zeal in order to avoid

a second reprimand from Fr. Stanislaus.¹²⁸

In a similar manner, he appeared to a certain young diocesan priest by the name Jacob Sasin, who had a very tempestuous character. He persecuted the Marians and slandered them all the time. Father Papczynski, with a cross in his hand, said to him: "And you, young man, are also against me?" Upon uttering these words, he touched the young priest on the nose with the cross. The priest, terrified by this vision, woke up speechless, jumped out of bed, and ran to the Cenacle to make peace with the Marians and ask their forgiveness. Later, he became a great venerator of Fr. Papczynski and a faithful friend and benefactor of the Congregation of Marian Fathers. As a pastor, he gave them generous alms and left them valuable bequests.¹²⁹

One day, before sunrise, Fr. Stanislaus appeared to Fr. Joseph of All Saints in his sleep and ordered him to make sure that the confreres recite the following prayer after canonical hours in choir: "Holy Mary, Virgin, Mother of the Incomprehensible God, intercede for us."¹³⁰ Later the Marians would recite this prayer, in choir or outside the choir, after the prayer: *Sacrosanctae et Individuae Trinitati ...*¹³¹

Father Papczynski's grave was opened for the first time, with permission for exhumation, in 1705. It was discovered that his body remained quite undamaged, only the face around the nose was somewhat decayed. The body did not have an unpleasant but a pleasant odor, even though the casket was rotted through in the wet soil. Father Stanislaus's habit had lost hardly any of its color. However, the habit and the casket were changed.¹³²

The grave was opened for the second time during the canonical visitation of the Cenacle by Adam Rostkowski, the Bishop of Luck,¹³³ around 1716¹³⁴ or 1721.¹³⁵ It was discovered again that the body was not decayed. Upon seeing the body undamaged, as if it had been buried recently, the bishop exclaimed to the religious: "You will certainly consider him a saint because of this."¹³⁶ Then he told them to close the grave and was much kinder to the Marians later on.¹³⁷

Father Papczynski's body did begin to decay only within the next several years when water flooded the monastery grounds and the floor of the church. The flooding continued for 15 years, and the rotten beams crushed the coffin and pressed Fr. Stanislaus's body into the mud. After some time, only his bones remained. Father Wyszynski, the Superior General of the Marians from 1737, exhumed the bones in 1739/1740, with authorization given by Fr. Anthony Grzegorzewski, Vicar for Warsaw.¹³⁸ He removed the bones from the mud and put them in a different casket.¹³⁹ Then, in 1752, Fr. Cajetan Wetycki, the Superior General of the Marians, had a new casket made and Fr. Stanislaus's remains were moved to a new grave.¹⁴⁰

Father Papczynski's casket was opened for the last time in 1766, with the

permission of Bishop Felix Turski, Ordinary of Chelm and, at the same time, Auxiliary Bishop of Warsaw. At that time, due to the efforts of the Superior General, Fr. Hiacynth Wasilewski, a sarcophagus was built near the main altar and the casket with Fr. Stanislaus's remains was placed inside without any inscription.¹⁴¹ To this day, the sarcophagus is located in the Church of the Cenacle in Gora Kalwaria. Towards the end of the 19th century, a plaque, bearing the following inscription, was placed on the sarcophagus:

In memory of
STANISLAUS
PAPCZYNSKI
Founder of the Congregation
of Marian Fathers
Died in the year 1701, on September 17th
Lived 70 years

NOTES

1. It happened near the bogs of Veneto. Navikevicius 184.
2. VF § 41, *Positio* 641; VW § 35, *Positio* 647.
3. Incorporation of the Marians into the Order of Franciscan Friars at Fr. Papczynski's request, May 1, 1691, *Positio* 446; VW § 35, *Positio* 674; Letter from Fr. Papczynski to the Marians at the Korabiew Forest, April 19, 1690, *Positio* 484-486.

4. VF § 42, *Positio* 641. It was immediately after Pope Alexander VIII's death, i.e., after February 1, 1691. *Positio* 506.

5. A certificate of Fr. Papczynski's confession in Rome, on February 24, 1691, *Positio* 570-571. The original of this certificate, presented on 1769 during the beatification process and sent to Rome in 1773, does not exist today. But we do have a copy from the original acts of the Process.

6. The Order of Sisters of the Immaculate Conception of the Blessed Virgin Mary was founded in 1484 in Toledo, Spain, by Blessed Beatrix de Silva, approved by Pope Innocent VIII in 1489, and then by Julius II in 1511. *Positio super vita et virtutibus B. Beatricis de Silva Fundatricis Monialium Franciscalium a Sanctissima Conceptione*, Roma, 1970.

7. Litterae ad Ordinem Fratrum Minorum [Romae, III/IV ? 1691], *Scripta* 113-116. The petition contains a request that the Marian *Rule of Life* be adapted to that of the Order of the Immaculate Conception, the habit, the goal of aiding the souls suffering in Purgatory, and the free election of the Superior General excepted.

8. The copy of this request, available to us today, does not specify the place or the date of its writing. Rome must have been the place, which is evident from the document. It is also certain that the date of this request was earlier than April 20, 1691, because on that very day the said request is referred to as an accomplished fact. If we assume that Fr. Stanislaus arrived in Rome towards the end of February 1691, and that the decision could not have been made earlier than after a few weeks of talks and consultations, we may surmise that the request was composed some time at the end of March or the beginning of April 1691. Krzyzanowski 143-144. The original of the request did not survive, but we do have a summary which was kept in the Marian archives. The summary was copied in 1705 in the *Protocol of the Order of Marians* under the title: Litterae Supplicatoriae ad Ordinem Minorum. Today, the text of the request is known from a copy made in 1744. The request was sent to the Order of Franciscan Friars (March-April 1691), *Positio* 507-508.

9. Letter of recommendation by Fr. Charles Francis da Varese OFMObs, dated April 20, 1691, *Positio* 510.

10. Letter of recommendation by Fr. Charles Francis da Varese, Commissary General of the Order of Franciscan Friars, April 20, 1691, *Positio* 510-511.

11. Incorporation of the Marians into the Franciscan Order under the Rule of the Ten Virtues of the Blessed Virgin Mary, September 21, 1699, in: *Regula Ordinis Beatae Virginis Mariae*, Varsaviae, 1723, 36-40, *Positio* 540-

542.

12. "Salvo beneplacito Sedis Apostolicae." Decree by the General Congregation OFM, June 4, 1691, in: *Chronologia Historico-Legalís Seraphici Ordinis*, vol. III (1633-1718), Romae, 1752, P.I., 337. *Positio* 512.

13. *Positio super vita et virtutibus B. Beatricis de Silva Fundatricis Monialium Franciscalum a Sanctissima Conceptione*, Roma, 1970 (S. C. pro C. Sanct., Off. Hist., N. 6, 3-8. 55-69); A request to the Order of Franciscan Friars, [March-April, 1691], *Positio* 507 n.; An order issued by Fr. Charles Francis da Varese, General Commissary OFM,Obs, April 20, 1691, *Positio* 510 n.

14. VF § 42, *Positio* 641.

15. VW § 36.

16. *Positio* 444-449.

17. *Positio* 447-448.

18. L. Pastor, op. cit., XIV/2, 413.

19. VF § 42-43, *Positio* 641-642.

20. Prot 139; *Positio* 513, footnote 1.

21. VW § 36; VF § 43.

22. The (first) request to the Sacred Congregation for the Bishops and Religious, June 20, 1692. Arch. Segr. Vatic., S. C. Episc. et Reg., Sezione Regolari, file folder: May-June, 1692, *Positio* 514-515.

23. The (second) request to the Sacred Congregation for Bishops and Religious, August 22, 1692. Arch. Segr. Vatic., S. C. Episc. et Regul., Sezione Regolari, file folder: August-September 1692, September 5, *Positio* 516-517.

24. A request to Pope Innocent XII, September 13, 1692, *Positio* 518-519.

25. W. Meysztowicz, *De Arch. Nunt. Varsav.*, tab. I.

26. Testamentum I, *Scripta* 117-122.

27. "... ante omnia pacem, et concordiam, et mutuam dilectionem inter vos vigere, dilectissimi mei, volo; alter alterius onera portate, et sic adimplebitis legem Christi. Deus pacis, et dilectionis vos custodiat, gubernet, munit, salvet in aeternum, Cui in Trinitate uni, aeterna sit gloria, honor, magnificatio, et in se ipso, ac Verbo Incarnato, ac in Electis omnibus suavissima complacentia, ac maxime in Ejus Electissima Virgine Parente, Matre misericordiarum, unice Spe, et refugio peccatorum omnium, et meo. Amen." Ibid., 121.

28. VW § 86, *Positio* 700.
29. Letter of recommendation by Bishop M. Pawlowski, dated August 28, 1693. *Positio* 564-566.
30. NV *Praefatio Informatoria*, § 4, *Positio* 462.
31. *Ibid.*
32. Bishop Poplawski's permission (*facultas*), February 20, 1698, NV from 1694/1698, *Positio* 457.
33. NV *Praefatio Informatoria*, § 2, *Positio* 461.
34. VW § 86, *Positio* 701.
35. Cf. Chapter IV, footnote 58.
36. VW § 38, *Positio* 675.
37. VW § 39, *Positio* 675.
38. VW § 40.
39. *Ibid.*
40. VW § 43, *Positio* 677.
41. NV VI, 1, *Positio* 474. It was not an approbation in the strict sense of the word, but a permission to recite the Office. Cf. *Ibid.*, footnote 67.
42. VW § 45, *Positio* 678.
43. NV VII, 8, *Positio* 478.
44. VW § 45, *Positio* 678.
45. VW § 46, *Positio* 678.
46. Evidence of his devotion to St. Joseph is mentioned in *Informatio*, 58.
47. VW § 47, *Positio* 678-679; *Informatio* 59.
48. W. Czaplinski, *op. cit.*, 323-324.
49. DW 3, f. 18v; Sydry 218-219.
50. VW § 61, *Positio* 686-687; APS 5, f. 30, § 16; f. 37v. In reality, the king lived 35 years and 3 months from the day he and Fr. Stanislaus met. *Positio* 687, footnote 118.
51. Wyszynski said that there were 35 gold coins. VW § 61, *Positio* 687.
52. W. Czaplinski, *op. cit.*, 326.
53. Request to the Holy See from Bishop Jerome Wierzbowski, Administrator of the Diocese of Poznan, March 20, 1699, § 1, *Positio* 522.

54. VF § 85, *Positio* 648.
55. VW § 91, *Positio* 701.
56. Letter from Fr. Francis da Varese OFMObs. to Fr. Papczynski, August 14, 1700, *Positio* 547-549.; VW § 91, *Positio* 701; *Positio* 521-537.
57. We do not know their exact number, for their originals did not survive to our times and the preserved copies may simply be collections of only some of the requests. Today, we know them from the copy of the *Protocol* of 1744. Bishop Wierzbowski's request is known from a copy made by a notary in 1773 and is the only one that was published.
58. A request to the Holy See from Bishop Jerome Wierzbowski, Administrator of the Diocese of Poznan, March 20, 1699, § 1, *Positio* 522.
59. A request to the Holy Father from Bishop George A. Denhoff, Ordinary of the Diocese of Przemysl, August 2, 1699, *Positio* 526. A request from George Denhoff, Bishop Ordinary of the Diocese of Przemysl, to Cardinal G. Marescotti, August 2, 1699, *Positio* 527. In 1685, George Denhoff (1640-1702) became the Bishop of Kamieniec; in 1687, he was transferred to Przemysl and assumed the office of the Bishop of Przemysl in 1690; in 1688, he was given the title of the Great Chancellor of Poland; in 1700, he became the Bishop of Cracow. PEK 7-8 (1906), 401 a; HierCat, vol. V, 138. 175. 324.
60. A request from John Lasocki, Cupbearer for the Region of Lukow, February 25, 1699, *Positio* 530.
61. A request from Stanislaus Grzybowski, Standard Bearer for the Region of Czersk, March 20, 1699, *Positio* 531.
62. Requests from Francis Grzybowski, Castellan of Inowroclaw, March 20, 1699, *Positio* 533-534.
63. Requests from Alexander G. Zaluski, Palatine of Rawa, March 22, 1699, *Positio* 535-537.
64. J. Nowacki, *Dzieje Archid. Pozn.*, vol. II, 188.
65. L. Pastor, op. cit., XV, 5; PEK vol. 25-26, 273.
66. VF § 49.
67. A request from Stanislaus Grzybowski, Standard Bearer for the Region of Czersk, March 20, 1699, § 2, *Positio* 531; Also, a bequest in the amount of 1000 Polish florins, made by Theophelia Grzybowska, for the benefit of the Marian foundation at Nowa Jerozolima (the Cenacle), July 20, 1695, APPM, TrAAS 102-104.

68. G., *Księga Rzeczy Polskich*, Lvov 1896, 154.

69. *Ibid.*, 477-478.

70. Letter by Fr. Charles Francis da Varese OFMObs to Fr. Stanislaus Papczynski, August 14, 1700, *Positio* 547-548.

71. “Regulam aliquam, de iam antiquitus approbatis.” VW § 91.

72. NV c. I, n. 1.

73. A request to the Holy See from Bishop Jerome Wierzbowski, Administrator of the Diocese of Poznan, March 20, 1699, *Positio* 522.

74. “... nullam sibi Regulam pro tunc (i.e. in 1699) elegerat, desiderans nisi sub suis Constitutionibus [*Norma Vitae*] Institutum Immaculatae Conceptionis Beatissimae Virginis Mariae habere.” VW § 91, at the end.

75. “... imprimis requisitus fuerat, ut indicaret: quamnam Regulam Servus Dei [Stanislaus Papczynski] elegerit, verum quoniam nullam se habere retulit Regulam.” PP f. 343v.

76. VW § 92.

77. Incorporation of the Marians into the Franciscan Order, under the Rule of the Ten Virtues of the Blessed Virgin Mary, September 21, 1699, in: *Regula Ordinis Beatae Virginis Mariae*, Varsaviae, 1723, 36-40, *Positio* 540-542; VW § 91-92, *Positio* 701-712.

78. A testimony of the Apostolic Nuncio, Francis Pignatelli, June 6, 1701, § 2, in: *Regula Ordinis Beatae Virginis Mariae etc.*, 1723, 35-47; *Positio* 556.

79. *Breve Exponi nobis nuper* by Pope Innocent XII, November 24, 1699, in: *Regula Ordinis Beatae Virginis Mariae*, Varsaviae, 1723, 40-44, *Positio* 544-546; T. Gorski, *Papczynski John, w zakonie Stanislaw od Jezusa Marii (1631-1701), pijar, potem zalozyciel marianow, pisarz religijny*, in: PSB, XXV, 159-161.

80. VW § 95.

81. This was most likely the copy which Fijalkowski referred to in the *Information Process*. PP f. 151v.

82. Prot 154.

83. APS 7/C, f. 15r-v.

84. “Mandatum [...] ad Franciscum Pignatelli datum, ut suscipiat Professionem Solemnem V. P. Stanislai.” RLD n. 9, APS 6, 20r; CLS n. 39, APS 5, f. 3r.

85. Prot 152-155. Father Joachim of St. Anne Kozlowski also obtained a letter of recommendation from the Superior General of the Piarist Fathers. CLS n. 43, in: APS 5, f. 3v.

86. A letter from Fr. Charles Francis da Varese OFMObs. to Fr. Papczynski, August 14, 1700, *Positio* 547.

87. Sydry 219.

88. According to some accounts, the pastor's name was John Galewski, according to others — the name was Matthew Brolinski. There is not enough documentation to explain which of these accounts is more credible. Prot 243-244; PP ff. 216r-v, 220v- 221r; *Positio* 695, 791.

89. VW § 78, *Positio* 694-696; *ibid.*, 331-332; DW, August 31, 1752.

90. VW § 79, *Positio* 696.

91. Prot 92-95, *Positio* 331-332.

92. A testimony by Bishop Wierzbowski, Vicar for Warsaw, for Fr. Papczynski, August 4, 1699, *Positio* 566-567; VW § 111, *Positio* 711.

93. Sydry 220.

94. John Karbasz MIC, *Krotka Historia Obrazu Matki Boskiej Gozlińskiej*, Gozlin, 1986, a typewritten copy.

95. John Karbasz MIC, *Przewodnik po Sanktuarium Matki Boskiej Gozlińskiej w Marianskim Porzeczcu*, Gozlin, 1986, a typewritten copy; *ibid.*, *Krotka Historia Obrazu...*

96. *Ibid.*

97. *Ibid.*

98. A request made by Alexander G. Zaluski, Palatine of Rawa, March 22, 1699, *Positio* 535.

99. VF § 86, *Positio* 648-649.

100. VW § 95, *Positio* 702-703. It is a supplement to the testament already written in the second half of 1699, but there is no proof of illness which had probably prompted him to do this. *Scripta* 131. In any case, he wrote this supplement before Fr. Joachim Kozlowski's return from Rome because he recalled that he "modo sit extra Provinciam," i.e., outside the borders of Poland.

101. "Congregatiunculam hanc, cuius indignus Praepositus Domino meo Jesu Christo, et electissimae Virgini Genitrici Ejus Mariae, uti veris et solis huius Congregatiunculae Conceptionis Defunctorum Suffragatricis Fundatoribus, Directoribus, Protectoribus, Patronis devotissime in aeternum

committo... Vado non rediturus, orato pro me et ego pro vobis misericordiam Dei per vestra suffragia consecuturus. Imaginem Personae meae spectandam curiosis, vitae vero Domini mei Jesu Christi imitandam relinquo.” Testamentum II § 5.9, *Scripta* 136-137.

102. A letter from Fr. Charles Francis da Varese, OFMObs. to Fr. Papczynski, August 14, 1700, *Positio* 549.

103. VW § 97, *Positio* 702-703.

104. VW § 97, *Positio* 703. Father Wyszynski saw a gift of prophecy reflected in Fr. Papczynski’s reaction. Perhaps he was thinking of Moses who burned the golden idol in the fire and crushed it to powder (Ex 32:20).

105. “Pater N: multum mihi in multis contravenis, et ordinationes, quas ego non ex me, sed secreto arcano sapientiae aeternae edoctus praescripsi tibi, aliter quam convenit explicas, et pervertere studes: quapropter scias hoc de certo, quod ego praedicto tibi: Enimvero, quando ad annos tuae senectutis devenies, dabit tibi Deus in hac Congregatione unum pectinem (diminutive eum nominans) qui te pectinabit.” VW § 83, *Positio* 698.

106. VW § 83, *Positio* 698-699. It can be concluded from the information contained in the Acts of the Process in Poznan that Fr. Joachim of St. Anne Kozlowski was the disobedient spiritual son of Father Founder, and Fr. Casimir of St. Joseph Wyszynski (who had a rake in his coat of arms) was the Founder’s faithful spiritual son.

107. VW § 98, *Positio* 704. It was even before September 1701 that a Swedish invasion of Poland could be anticipated. Its horrors were similar to those experienced by Fr. Papczynski in the years 1655-1656. *Positio* 615, footnote 6.

108. The consent given by the Marians to the *Rule of the Ten Virtues of the Blessed Virgin Mary*, April 14, 1701, in: *Regula Ordinis Beatae Virginis Mariae* (1723), 44-46, *Positio* 551-552.

109. The following fathers signed the document: Fr. Stanislaus of Jesus Mary, Superior General; Fr. Joseph of All Saints, Superior of the hermitage and an Assistant of the Congregation; Fr. Joachim of St. Anne, Assistant and Procurator General; Fr. Cyprian of St. Stanislaus, Superior of the Cenacle and Secretary of the Congregation; Jacob of St. Anne, Superior of the house in Gozlin; Fr. Constantine of St. Casimir, General Preacher. VW § 99.

110. VW § 99.

111. Navikevicius 216.

112. “Ego Stanislaus a Jesu Maria Ordinis Immaculatae Conceptionis

Beatissimae Virginis Mariae Congregationis Polonae Defunctorum, et Parochorum Suffragatricis indignus Praepositus promitto et voveo Deo ac Beatissimae Virgini Mariae... toto vitae meae tempore observare Regulam Imitationis Decem Virtutum Beatissimae Virginis Mariae... vivendo in Castitate, Obedientia, atque Paupertate sancta.” A confirmation of Fr. Papczynski's solemn vows, June 6, 1701, *Positio* 553-554; VW § 100, *Positio* 704-705.

113. A confirmation issued by the Apostolic Nuncio, Francis Pignatelli, June 6, 1701, in: *Regula Ordinis Beatae Virginis Mariae etc.*, 1723, 35-37, *Positio* 557.

114. VW § 100, *Positio* 705.

115. Testamental cession of the Cenacle, October 30, 1690, *Positio* 434; Testimony of the Apostolic Nuncio, Francis Pignatelli, June 6, 1701, in: *Regula Ordinis Beatae Virginis Mariae etc.*, 1723, 35-47, *Positio* 556.

116. VW § 101.

117. Litterae ad Marianos, Neo-Jerosolymae, 16 Aprilis 1695, *Scripta* 123-125.

118. Decretum Commissionis ad revisionem fundorum ac Limitum Coenaculi, March 8, 1697, *Positio* 438; Testamentum II, *Scripta* 138-139. Father Cyprian of St. Stanislaus was the Superior of the Cenacle in 1699, but we do not know when exactly he was appointed to this office.

119. Testamentum II § 14, *Scripta* 140.

120. Praecepta pro Eremo Corabieviensi, [In Eremo Corabieviensi ?, 1701?], *Scripta* 145-149.

121. “Cum hoc mundo nihil jam commune habens, nisi ad Patriam caelestem, pro immercesibili corona suspirans, absoluto magno jubileo, quod eodem tempore celebrabatur, cum jam mortem appropinquantem sibi videret, confessione facta, petijt sibi dari Sanctissimum Viaticum; quo cum magna devotione sumpto, petijt et extremam unctionem, qua reverenter peracta; Ipse enim frequentioribus desiderijs, ac suspirijs, cum hoc mundo cupiens dissolvi, et esse cum Christo, adstantibus Fratribus (quibus postquam suam Benedictionem praestiterit) inenarrabili cordis affectu et devotionis, cum gemebundae orationis voce, corpore debilissimus, sed sensibus sanissimus, in amplexu Crucifixi Domini, Animam Deo placatissime tradidit.” VW § 101.

122. “Plenus dierum, exhaustus laboribus pro Deo, et ejus Ecclesia voluntaria poenitentia, ac febris calida ferme menstrua exiccatu, absoluto magno Jubileo, munitus omnibus Sacramentis in frequentibus desiderijs, ac

suspiriis dissolvi cum mundo, et esse cum Christo, adstantibus Fratribus, inennarrabili cordis affectu, et devotionis, seu gemebundae orationis voce, animam Deo pacatissime tradidit in amplexibus Crucifixi Domini Anno Domini 1701. die 17. Septembris post occasum Solis in festo Impressionis Sacrorum Stigmatum S. patris Francisci, cujus protectioni in vita, et post mortem se cum tota sua Congregatione devoverat.” VF § 87, *Positio* 649.

123. PP f. 344v.

124. VW § 101.

125. VW § 102, *Positio* 705.

126. VF § 88, *Positio* 649; VW § 102, *Positio* 705; *Positio* 609-621. The “Notes” of the Information Process contain information that Fr. Alessio had allegedly heard from Fr. Justin, who delivered a sermon at the church of the Piarist Fathers in Gora on the feast of St. Joseph, that, out of humility, Fr. Stanislaus wanted to be buried near the church of the Piarists and that they quarreled with the Marians over his earthly remains. In the acts of the visitation in Gora, dated February 9, 1696, mention was made that Fr. Papczynski asked the Superior General of the Piarist Fathers to allow him to be buried near them. Navikevicius 217-218.

127. VF § 88, *Positio* 614; VW § 102, *Positio* 705; PP f. 153v, *Positio* 619-620; PP f. 73r-v. Art. 52, *ibid.*, f. 74r-v, *Positio* 810.

128. VW § 103, *Positio* 706.

129. VW § 104, *Positio* 706.

130. “Sancta Maria, et incomprehensibilis Dei Genitrix Virgo, intercede pro nobis.” VW § 105.

131. Before Pope John XXIII’s liturgical reform *Rubricarum instructum* of July 25, 1960, it was possible to obtain the forgiveness of one’s faults (resulting from human imperfection) committed while praying the breviary, by reciting the prayer *Sacrosanctae et Individuae Trinitati ...* at the conclusion of the breviary. After the aforementioned reform, the said indulgence was attached to the final antiphon to the Blessed Mother.

132. VF § 90, *Positio* 650; PP f. 348r.

133. “Pro additionalib. arctic.,” 11-o, APS 5, f. 30r: “Per Visitatorem ... inventum est cadaver incorruptum.” Bishop Adam Rostkowski (†1738) was an Auxiliary Bishop to Christopher Szembek (†1748), Ordinary of Poznan (1716-1720).

134. PP f. 229; Fisher, *Vita*, § 5, ProtBals 92.

135. R § 2; VW § 106; PP f. 74 (Art. 52). Fr. Wyszynski wrote: “The

information about the fact that the body was not decayed had been included in the Protocol for many years. But our old fathers, too, told us that when our Visitor, Rev. Rostkowski, Auxiliary Bishop of Luck and Vicar for Warsaw, ordered that the grave be opened (before the water destroyed it), he said the following words upon seeing that the body of the Reverend Father had not decayed: «They will certainly consider him a saint because of this.» Since he [the bishop] was a person who wished to destroy our Order, the fact that the body was not decayed certainly was not to his liking.” Father Sydry who quoted the above text also added: “The body of our Renovator, Fr. Matulewicz, lying for almost eight years in the crypts of the cathedral in Kaunas, flooded by water in spring, did not decay; only the face was somewhat damaged around the nose.” Sydry 256.

136. “Jam nunc video, quod vos ipsum pro Sancto habebitis.” VW § 106, *Positio* 707.

137. *Ibid.*

138. The permission for the exhumation and relocation of Fr. Papczynski's earthly remains to a new grave, August 11, 1739. The original copy (1775), Arch, S.C.R. Proc. 1786.; Proc. Inf. Posn. Wysz., ff. 406-407v, *Positio* 763; A report from the exhumation and relocation of Fr. Papczynski's remains to a new grave, June 18, 1740, *Positio* 765; Navikevicius 231.

139. DW, Ann. 2, 24 (April 10, 1752).

140. Permission for exhumation and relocation of Fr. Papczynski's earthly remains to a new grave, February 2, 1752, *Positio* 767.

141. Decrees by various Chapters regarding the care of Fr. Papczynski's earthly remains, September 11, 1757, and August 10, 1760. A contemporary copy in ADL, B, 235, ProtGoslin ff. 66r, 71r. *Positio* 759-771.

CHAPTER VI

POSTHUMOUS CULT

Spiritual Profile

Now that we have become more familiar with the person of Fr. Stanislaus Papczynski, we are convinced that he was an extraordinary man. It seems that the spiritual work of many generations went into the making of his personality. Due to persistent effort and tremendous inner strength, the little shepherd became the founder of the first Polish clerical religious order. His life as a shepherd of souls and founder of a religious congregation, as well as his literary output, prove that he was a man of uncommon caliber. His collaborators and friends were prominent people, too. Many of them were scholars, saints, and the like. The most distinguished among them were: the Apostolic Nuncio, Francis Pignatelli (later Pope Innocent XII), King John III Sobieski, and Bishop Stephen Wierzbowski. The list also includes the Ordinary of Cracow, the Ordinary of Plock, the Ordinary of Chelm, other distinguished prelates, representatives of religious orders, and famous personages, as for example, Christian Stanislaus Mirecki, Abbot of the monastery of the Holy Cross on Lysa Gora [Bald Mountain], Fr. Ambrose Skopowski,¹ a reformer of the Dominican Fathers, Fr. John Stanislaus Ligeza, Superior General of the Oratorians, Fr. Francis Wilga, Prior of the Camaldolese Monks, and many others.²

The picture is completed by Fr. Papczynski's rich spirituality, based on solid principles, as well as nourished and developed by all available means, even if they might have seemed difficult or unpleasant to human nature.

A Man of Deep Faith

Father Papczynski's biographers and the witnesses in the Information Process point out that he distinguished himself by deep faith from very early

on in his life. Born and raised among simple folk, who not only accepted the truths of the faith but also lived according to them every day, Fr. Stanislaus developed a true spirit of piety. It expressed itself in his zealous participation in the religious services at the parish church and in the trust that he placed in God and the Most Holy Virgin when he had to face various difficulties and dangers. He preserved this spirit of faith during the difficult time of his youth. During his studies, he distinguished himself by humility and many other spiritual attributes.³

Guided by supernatural motives which had their source in his faith, he declined an offer of marriage after he had completed his studies in order to realize the ideal of the evangelical counsels on the path to the religious life. He was convinced that he made this decision in response to a special inspiration from God.⁴ His faith continued to deepen, so much so that during the time of his novitiate at the Piarist Fathers, he became known for his zeal in the spiritual life.⁵ It was during that time, when he was only 25 years of age, that he was ready for martyrdom. He was ready to die for the faith when he was attacked by a Protestant Swedish soldier on one of the streets of Warsaw.⁶ Later, too, he was referred to as a model of religious life and Christian perfection.⁷

After he had left the Piarists, during the period preceding the founding of the Congregation of Marian Fathers, many of his contemporaries, some of whom were very prominent men, considered him to be a man of great sanctity.⁸ His faith helped him to overcome the tremendous difficulties associated with the foundation of a new religious family. He would always overcome them, trusting in Divine Providence.⁹

Father Papczynski's ardent faith also expressed itself in the pilgrimages that he made to various holy places. Pilgrimages to religious shrines, especially those dedicated to Mary, were very popular and valued in Poland in the 17th century. This particular form of piety was also close to Fr. Stanislaus's heart. We know that when he was young and was stricken with a disease, he vowed to make a pilgrimage to Czestochowa and was healed.¹⁰ Later, he often made pilgrimages to Jasna Gora [in Czestochowa] and to other holy places.¹¹ In the years 1671-1677 and later, he made several pilgrimages to the Marian sanctuary in Studzianna.¹² In 1699, Fr. Stanislaus went to Sary Sacz to venerate the relics of Blessed Kunegunda, which were kept at the monastery of St. Clare. He also took that opportunity to visit his family home in Podegrodzie and take an icon of the Blessed Mother from there to be placed in the church at the new Marian foundation in Gozlin. He was born near this icon and wanted this precious image to be placed above the altar of the third Marian church that he founded.¹³

Model of All Virtues

Father Papczynski's biographer, Fr. Casimir Wyszynski, stated on the basis of his research, that before he reached the age of twelve, Fr. Papczynski had already made great progress in acquiring virtues, and, when he was sixteen, he distinguished himself by humility and other virtues.¹⁴

When he was in the novitiate at the Piarist Fathers and scrutinies were held to evaluate the conduct of the novices, they were always positive in Fr. Papczynski's case. During every scrutiny, he was found to have shown continued progress in acquiring virtues.¹⁵ His first biographer, Leporini, stated that from the very beginning, Fr. Stanislaus dedicated himself to practicing virtues with such enthusiasm that he surpassed even those who were a lot more experienced than himself.¹⁶

Father Papczynski's desire to realize the evangelical counsels was an expression of his virtuous life. He demonstrated his love of the religious vows as a means to attain spiritual perfection, not only by making his own profession in 1656, but also by promising in his *Oblatio* to remain in religious vows till the end of his life.¹⁷

In 1665, Fr. Hausenka, who had stayed at the same house with Fr. Papczynski for several years, wrote to Fr. Kraus that Fr. Stanislaus was a shining example of all the Christian virtues and was thereby like Fr. Franchi, who died in 1662, in the opinion of sanctity.¹⁸

In 1667, the Superiors of various religious orders, with whom Fr. Papczynski remained in close contact, issued him certificates confirming his exemplary religious life and saintliness. In the opinion of the Conventual Franciscan Friars, Fr. Papczynski was a model of the most sublime perfection at the Institute of the Piarist Fathers.¹⁹ Fr. Wilga, Prior of the Camaldolese Monks, wrote that Fr. Papczynski was filled with the spirit of the Founder of his congregation (i.e., Joseph Calasantius) and became a solid pillar and an exceptional ornament of his congregation in Poland. Fr. Wilga praised the beauty and the sublime nature of Fr. Stanislaus's virtues and said that he lived a life worthy of a religious.²⁰

In 1670, Bishop Nicholas Oborski testified that Fr. Papczynski, as a member of the Congregation of the Piarist Fathers, distinguished himself by his righteous life and religious observance. As the Bishop of Cracow, he took Fr. Stanislaus under his protection because he lived an exemplary life.²¹ Later, in 1671, the same bishop stated that, while Fr. Papczynski was in Cracow, he conducted himself impeccably and in a manner expected of a religious.²²

After he had left the Piarists, Fr. Papczynski declined the invitations that he received from various religious orders to join them, believing that, by

doing so, he would not be able to attain the ideal of higher perfection that he aspired to.²³ But the main reason for his refusal was his fidelity to his vocation; he was to found a new religious order.

According to the witnesses in the Information Process, Fr. Papczynski enjoyed the opinion of great sanctity not only among his confreres.²⁴ When he lived at the Korabiew Forest, the news about his piety and saintliness spread very quickly. Many people would come to that place as to a shrine to ask Fr. Papczynski for help in their troubles. His saintliness attracted a group of pious and educated candidates to the institute. Under Fr. Stanislaus's direction, they made great progress in their spiritual lives and died themselves in the opinion of sanctity.²⁵

Bishop Wierzbowski, admiring the example of Fr. Stanislaus's dedicated and saintly life, gave him a foundation in Nowa Jerozolima in order to have him close by.²⁶ The same bishop testified in 1687 that, while Fr. Papczynski lived in his diocese for almost twenty years, he always conducted himself modestly and in an exemplary manner as a religious.²⁷ In 1699, Bishop Jerome Wierzbowski, too, stated that Fr. Stanislaus was a model priest, dedicated to working in the Lord's vineyard, an educated man, and full of the Spirit.²⁸

In 1699, Bishop Denhoff wrote to Cardinal Marescotti that the Institute of the Marians was governed by a man famous for his virtue and piety.²⁹

In his *Rule of Life*, in various circulars, in the specific orders that he issued, Fr. Papczynski as the founder of a religious congregation, reminded his confreres about the necessity of ongoing spiritual formation and about striving for spiritual perfection.³⁰

As he tried to sum up Fr. Papczynski's very rich spiritual portrait, Fr. Wyszynski stated that he was perfect in everything: untiring in work, in conducting religious services, in writing religious books. He taught the truths of the Christian faith, proclaimed the word of God, and gave instructions and admonishments necessary to improve one's spiritual life. In Nowa Jerozolima, he often led processions of the faithful to visit the places of the Lord's Passion, delivered sermons, and sang hymns together with the faithful. He visited the suffering and the dying, encouraged the sinners to reform their lives, heard numerous confessions, assisted the sick in hospitals, and supported the poor and the orphans; he commended them to the help of the well-to-do, encouraging others to charity by his own example. In this manner, after the example of St. Paul, he became all things to all men, so that he might win them all for Christ.³¹

As we sum up all these favorable testimonies, we should add that, in the opinion of his contemporaries who witnessed Fr. Papczynski's life in Nowa Jerozolima, he lived a saintly life during his entire stay there, until the day he died, setting an example of heroism in practicing the virtues.³²

Venerator of the Immaculate Virgin

One of the characteristic features of Fr. Papczynski's spirituality is his ardent love for the Most Holy Mother Immaculately Conceived. He grew up in the atmosphere of this love from early childhood. His love for the Blessed Mother continued to deepen, strengthen, and mature during the time of his studies at Jesuit and Piarist colleges. At that time, the Jesuits were spreading the idea of "Mary's maternal bondage." They also propagated the Sodality of Mary. The Piarists, too, attracted candidates as a congregation of venerators of the Blessed Mother. Therefore, young Papczynski, wishing to better serve Mary, decided to join that particular religious order.

In 1670, when he confessed that he believed "in everything that the Holy Roman Church believes and what she gives us to believe," his special act of faith included the truth about the Immaculate Conception of the Blessed Virgin Mary. He promised to spread and defend this truth even at the price of his own life.³³

The main idea that guided Fr. Papczynski as he founded the Congregation of Marian Fathers was to spread the cult of the Immaculate Conception of the Blessed Virgin Mary. The idea was expressed in the name of the institute which he intended to found. He declared his readiness to do so in his *Oblatio* of December 11, 1670. It was supposed to be an institute of the Immaculate Conception. At that time, he offered to "the Mother of God, the ever-Virgin Mary, conceived without sin" his heart, his soul, his intellect, his memory, his will, his feelings, his mind, his external and internal senses, his body, leaving for himself absolutely nothing, so as to become the servant of the Blessed Virgin Mary.³⁴ Later, he instilled this special love and dedication to the Blessed Mother in the members of the religious order which he founded. It was for quite some time that Fr. Papczynski carried the idea of a religious order dedicated to Mary in his heart. After he had left the Piarists, the Bishop of Plock, John Gebicki, offered him the office of a Canon and invited him to his diocese. Father Papczynski declined the offer, so that he would be able to realize his own intention.³⁵ Even when he asked the Piarists to accept him back into their community, he made a condition that they should dedicate themselves to spreading the honor of the Immaculate Conception of the Blessed Virgin Mary.³⁶ When he discerned that it was not God's will for him to return to the Piarists, he founded a new religious institute dedicated to Mary.

In the rule of the new Congregation, Fr. Papczynski ordered his confreres to do everything in their power to promote the cult of "the Immaculate Conception of the Most Elect Blessed Virgin Mary."³⁷ He recommended that the confreres always display unshakeable veneration for the "Virgin

conceived without sin,” and remember what they had vowed to “God and the Most Elect Virgin.” It was his desire that God find “the sweetest predilection in the Most Elect Virgin, Mother of God, Mother of Mercy, the only Hope and Rescue of all sinners.”³⁸

In his testament, Fr. Stanislaus ordered his successor to continue to make certain that the members of the Congregation venerate the Most Holy Virgin Mary by reciting the Little Office of the Immaculate Conception and the entire Rosary.³⁹

Father Stanislaus always placed his hopes of obtaining heaven in the Blessed Mother’s exceptional privilege, i.e., in her Immaculate Conception. He discussed this truth in his sermons “on the exceptional, and free from original stain, Conception of the Most Holy Virgin Mary.” He often delivered these sermons and published them.⁴⁰ He also wrote prayers and songs about the Immaculate Conception of the Blessed Virgin Mary.⁴¹ Although the sermons, the prayers, and the songs did not survive to our times, the love of Mary Immaculate, which he had instilled in the hearts of his spiritual sons, has survived.

This first characteristic of the Marian charism, i.e., the veneration of Mary in her Immaculate Conception, was later formally expanded to include the imitation of Mary’s virtues in general, when the Congregation accepted the Rule of the Ten Virtues of the Blessed Virgin Mary.⁴² In order to encourage Mary’s venerator to imitate her virtues in their lives, the Founder of the Marians praised and glorified all the virtues of the Blessed Virgin. “Grafted in the Lord’s house,” guided by the Holy Spirit, she appears in Fr. Stanislaus’s vision as a vessel of all virtues, “like the green olive tree.”⁴³ Father Stanislaus praised the Most Holy Virgin as the one who was always filled with God, never in bondage to the world, free from imperfections, and rich in virtues. Delighted with her person, he repeated after St. Ambrose: “O, how many kinds of virtues appear in one Virgin. Modesty, faith, zeal in the service of God, a virgin inside the home, a companion in ministry, a mother inside the temple.”⁴⁴

The person of the Immaculate Mother, whom Fr. Stanislaus brings closer to us, is magnificent. Presented in such a manner, she evokes our delight and encourages us to imitate her. The Founder of the Marians walked in the first line of those who, just as he did, loved Mary above all else. As he was preparing to leave this world, he fell down at the feet of the Most Elect Virgin Mary, Mother of God, and, together with the entire congregation, commended himself to her for all eternity, begging, with tears in his eyes, for graciousness, intercession, direction, and protection.⁴⁵ He wanted Jesus Christ Himself and the Blessed Mother to be the true and only Guides, Defenders, and Protectors of this Congregation of the Immaculate Conception.⁴⁶

Mary was an object of veneration, delight, contemplation, and fascination

for Fr. Stanislaus. He considered her a model to imitate for himself, for his confreres, and for every Christian. He spoke about her so beautifully as only a poet, a theologian, and a saint can.

Intercessor for the Souls in Purgatory

The great venerator of the Blessed Mother Immaculately Conceived was also an ardent intercessor for the souls suffering in Purgatory. This feature of Fr. Papczynski's charism is very characteristic of his spiritual attitude, even though it was absent from *Oblatio*. In the kind of devotion to Mary that was typical of those times and expressed itself especially in the idea of "Mary's maternal bondage," the aforementioned feature was usually associated with the Immaculate Conception. The visions that Fr. Stanislaus experienced at the home of the Karski family in Lubocza, in Studzianna, and in many other places, contributed to its introduction into the charism of the Congregation.

The idea of assisting the souls suffering in Purgatory had to be nourished and supported in Fr. Papczynski's times. Those were times filled with constant wars between Poland and its neighboring countries as well as internal unrest, all of which reaped a rich harvest of death. Due to natural disasters, hunger, and epidemics, people died prematurely and often went to God's judgment unprepared. Christian love prompted Fr. Stanislaus to think about them and hasten to their aid. During his prayers, he often descended in spirit into Purgatory and remained there with the souls.

Father Stanislaus particularly wanted to help the souls of soldiers who died in battle and, therefore, he would often pray at their graves. He also made coming to the aid of the departed, especially those killed in a war or due to pestilence (which usually accompanied wars in those times), a second particular goal of the Congregation. He encouraged all of his confreres to pray and to undertake works of mercy for the intention of the souls suffering in Purgatory.⁴⁷ He would often tell them: "Brethren, please pray for the departed, for they suffer terribly." Those who listened to his sermons were convinced that whenever he fell into an ecstasy, he would have a vision of Purgatory. Very often in his admonishments to his confreres and in his sermons to the people, he would ask with tears in his eyes that they come to the aid of the departed, claiming that there were a lot more souls in Purgatory than there were people on earth. He said that the souls in Purgatory suffered terribly as they tried to requite God's justice. Therefore, he offered all his illnesses, sufferings, the many persecutions that he bore, fasts, mortifications, and all other pious deeds as a sacrifice for the souls in Purgatory. He continued to remind his confreres to perform deeds of mercy

for the sake of the departed and to commend them to the Immaculately Conceived Blessed Virgin Mary as the Most Gracious and Most Merciful Protectress of the souls in Purgatory.⁴⁸

In order to help the souls in Purgatory, Fr. Papczynski ordered his confreres to pray the rosary and the Office of the Dead every day. He also told them to offer all their merits, works, fasts, mortifications, and other pious deeds for the departed, so that they might be freed from the unbearable punishments of Purgatory.⁴⁹

It was Fr. Stanislaus's desire that special prayers be always offered for the dying and the departed confreres. Whenever any one of them was dying, he ordered everyone to gather around him at the sound of the bell, support him with prayers, and commend him to Divine Mercy. In Fr. Stanislaus's opinion, it was the duty of the Superior to provide the ill confrere not only with medical assistance, but also with help in obtaining eternal life. This was to be accomplished by a sincere confession of sins, penance, a confession of faith, chasing the evil spirits away, commending oneself to God and to the confessor, piously receiving Holy Eucharist and Extreme Unction, invoking the help of those in heaven, and placing one's complete trust in the merits of Our Savior.⁵⁰ It was also necessary to recite other prayers that were customarily offered for the dying person and ardently commend his soul to God. After the person died, the body was to be washed carefully and buried within three days. It was necessary to notify other religious houses as soon as possible, so that other members of the Congregation might support the departed soul of the confrere with Holy Masses offered for his soul, prayers, and mortifications.⁵¹

The devotion to the souls in Purgatory, so strongly emphasized by the Founder, was accepted by his spiritual sons and became one of the characteristics of the Marian community.

Charismatic Figure

Father Papczynski, a man of deep faith and piety, lived in a truly evangelical climate and in deep communion with God. He established intimate ties with Christ and His Mother, with the angels, the saints, and with the souls suffering in Purgatory. Intercessors from heaven would often come to his aid at difficult moments in his life. His Guardian Angel helped him once in his childhood as he was trying to cross the Dunajec River.⁵² St. Anthony saved him from drowning in a bog during his trip to Rome.⁵³ St. Raphael supported him on his return trip from Rome to Poland.⁵⁴ St. Joseph Calasantius healed Fr. Stanislaus from a grave illness during a vision that he had at the home of his sister.⁵⁵ Therefore, he piously venerated his heavenly

protectors, especially St. Michael the Archangel, St. Joseph, St. Peter and St. Paul, St. Stanislaus the Martyr, St. Stanislaus Kostka, as well as the Holy Guardian Angels of the places that he was passing through during his numerous journeys.⁵⁶

God supported the life of this great charismatic figure with extraordinary signs, such as levitations, visions, miracles, and prophecies. Father Papczynski's first biographers looked for information about them and recorded it in their books. The witnesses spoke about these extraordinary gifts in the Information Process in Poznan.

Prognostics

In the history of Fr. Papczynski's childhood, one can find certain prognostics of his future life as a religious and a priest. When he was a child, he liked to play "holy games" with his friends. He was deeply devoted to the Blessed Mother and turned to her trustingly in his daily pious practices as well as in various needs. Father Papczynski saw the edifying influence of Divine Providence in various events and circumstances of his life. Some of his biographers shared this conviction, and, as they wrote about his life, they gladly drew parallels between him and some biblical figures. They compared him to Lot fleeing Sodom, when he finally fled from the advances of the demoralized teacher in Nowy Sacz.⁵⁷ John Papczynski's penance and confession of sins in *Secreta Conscientiae* resemble the conversion of St. Augustine and his *Confessions*.⁵⁸ Father Papczynski never forgot his moments of infidelity and referred to himself as "Stanislaus the sinner," which really expresses his heroic humility.⁵⁹ His own spiritual drama prepared him well for the work of helping sinners and freeing them from the power of Satan. Yet another drama that took place during Fr. Papczynski's stay in Lvov, when he was very ill for a long period of time, bears resemblance to the story of the biblical Lazarus.⁶⁰ Those events formed Fr. Papczynski as a future intercessor for the souls in Purgatory and taught him to be merciful towards the sick and the poor. The times when the future Founder of the Marians tended his father's sheep in good or bad weather bring to mind, the figure of David, a shepherd and a king,⁶¹ and we do remember that Fr. Papczynski was a true shepherd of souls.

One of the more telling signs announcing little Johnny as a future teacher and the author of various important publications was the miraculous awakening of his mental abilities. Although at first he did not show any talent for studies and seemed to lag behind his classmates, he experienced an awakening of his intellectual powers one day, after he had begged God and prayed to Mary to intercede for him and obtain for him the gift of

understanding. He did receive this gift and its first evidence was the fact that, all of a sudden, Johnny Papczynski learned the entire alphabet within one afternoon.⁶² Father Stanislaus was convinced that he experienced a miracle at that moment. This was further confirmed by the fact that he quickly surpassed his classmates and by his subsequent successes in his studies. He knew that this was not the result of his own efforts, but that it was a special gift from God.

One amazing phenomenon in the history of Fr. Papczynski's life is that it is so similar to the history of the life of St. Joseph Calasantius, Founder of the Piarist Fathers. Both of them were born near the mountains: Fr. Stanislaus in Podegrodzie in Beskid Sadecki, Fr. Calasantius — in Perlata de la Sal in the Pyrenees. Both of them had fathers who were blacksmiths and held the office of prefect of their villages and were administrators of the local church property. Both of them had a similar number of siblings: Fr. Stanislaus had six sisters and one older brother, Peter, and St. Joseph Calasantius had five sisters (not counting those who died in infancy) and also an older brother by the name Peter. The mothers of both men were good and pious women and instilled these virtues in their sons. The intellectual formation of both of these men was also similar: at first — in a large village, then in a small town nearby. Both of them often moved from one place to another during their studies. After they had completed their studies, both of them had to overcome the opposition of their relatives with regard to their vocation to the service of God; their families insisted that they start their own families. Both of them declined the offers that were being made to them at the beginning of their religious vocation. Both of them supported strict religious life and exemplary observance. They both suffered persecution from their confreres, including incarceration. Because of these similarities, Fr. Papczynski adopted many of the spiritual attributes of the Founder of the Piarist Fathers and handed them down to the first Marians.⁶³

Levitations and Ecstasies

Another sign of Fr. Papczynski's spirituality is his levitations and visions. Always united with God, Fr. Stanislaus often crossed the border between the visible and the invisible world, so much so that he would be seen suspended above ground during prayer, as confirmed by Catherine Zebrowska nee Karski in her testimony.⁶⁴ This phenomenon repeated itself before the eyes of his confreres at Nowa Jerozolima during a prayer in choir.⁶⁵

Another instance of levitation was recorded during a reception at the home of the Karski family, on the occasion of the anniversary of Mr. Karski's parents' death, in the presence of many guests. After the service at the church, everyone went to the dining room where, before the meal started,

Fr. Papczynski fell into ecstasy during which he saw the suffering of the souls in Purgatory. At that point, he walked through the richly set table, without touching any dish or any of the guests, and returned to the monastery at the Korabiew Forest.⁶⁶

Father Papczynski experienced other visions in his life that were not necessarily accompanied by levitation. One of the most known is his vision of Purgatory which he experienced at the monastery of the Oratorians in Studzianna when Fr. John S. Ligeza was the Superior there. Father Stanislaus asked to be taken to the miraculous icon of the Holy Family at the local shrine. It was in 1693 when he was gravely ill. After confession and Holy Mass, he went to his cell and fell into ecstasy, in which he experienced the mystery of the suffering of the souls in Purgatory. When some of the brothers entered his cell, they were convinced that he was dead, but Fr. Ligeza reassured them and said that Fr. Papczynski had not died. He said that he, his friend and confessor, knew where Fr. Papczynski was at that moment. After his ecstasy was over, Fr. Stanislaus went to the church and delivered a sermon about the necessity of helping the souls suffering in Purgatory.⁶⁷

One of his visions was especially powerful. It took place in 1675 in Ukraine where he was chaplain at the camp of the Polish army, which was fighting with the Turks under the leadership of King John III Sobieski. As he was praying for the souls of the soldiers who had died in battles with the Turkish hordes, he had a vision of many souls in Purgatory begging him never to stop helping them.⁶⁸

Leporini mentions yet another vision that Fr. Papczynski experienced, a vision which was not associated with Purgatory. On November 11, 1673, when Fr. Stanislaus was at the parish church in Chojnata to deliver a sermon in honor of St. Martin whose feast was being celebrated on that very day, he saw in ecstasy the victory of the Polish army over the Turks at Chocim and shared this news with the large crowd of the faithful gathered at the church.⁶⁹

It should be also mentioned that when he had a vision of St. Joseph Calasantius, he most likely received instructions regarding his work as the founder of a new religious order. At that same time, he was healed from a grave illness.⁷⁰

According to his contemporaries, Fr. Stanislaus experienced many more ecstasies and visions, but not all of them were recorded because he did not really talk to other people about the extraordinary events in his life.

Thanks for Graces Received

The witnesses in the Information Process testified that Fr. Stanislaus had the a gift of performing miracles and people referred to him as a miracle

worker. The names of some of those witnesses were: Louis Zapalkowicz, OIC, Cyprian Fijalkowski, OIC, Dionysius Kisielinski, OIC, Benedict Hoening, OIC, Isidore Taudt, OIC, and Adalbert Magnuszewski. According to their testimonies Fr. Papczynski healed the sick,⁷¹ especially sick children.⁷² He healed people afflicted by plica⁷³ He also freed those who were possessed by Satan.⁷⁴

According to the testimony given by his family from Lubocza, Fr. Stanislaus healed Mr. Karski from a stomach ailment.⁷⁵ He also healed Joseph Karski after his tragic accident (he was overrun by a cart), and healed Mrs. Karska from the ailment of her legs.⁷⁶ He healed Martin Swidnicki, which the healed man himself confirmed in writing,⁷⁷ and a servant by the name Skarzewski.⁷⁸ In Korabiew, on the feast of St. Stanislaus, he helped a mute regain the use of speech.⁷⁹ He healed Miss Cetler⁸⁰ and brought Mrs. Raciborska, daughter of the owner of Cedrowice, back to life.⁸¹

There were many more miracles, but some of them were forgotten because Fr. Papczynski tried to divert attention from himself and from the miracles that he performed. "For this purpose, he used the image of St. Raphael which he had brought from Rome to Gora and placed at the Cenacle. He would send people to the Archangel and tell them to thank him for the grace of healing. He also joked with the mothers of the children whom he healed in such a way that they were no longer absolutely sure that their children had been sick. In this manner, he dampened their enthusiasm to call him a miracle worker."⁸²

Let us mention one other category of miracles performed by Fr. Papczynski. According to the testimony of his contemporaries, one afternoon, he dispersed a rain cloud that was threatening the faithful who came to listen to his sermon outside a church.⁸³ We also have accounts of water in a pond boiling at his command.⁸⁴ The incident of putting Anne Karska's dog to death is quite well known (there is an exceptional number of testimonies in this matter),⁸⁵ as in the case of the incident when Fr. Papczynski brought Mr. Karski's hunting dog back to life.⁸⁶

Some testimonies recalling Fr. Papczynski's gift of prophecy have also survived. He was able to foresee some people's future or the consequences of their actions. One of his better known prophecies is the one in which he said that King Augustus II would live a long life, even though he was very fat and many people thought that he would die rather soon.⁸⁷ Father Stanislaus told two prelates that they would become bishops,⁸⁸ and when he met seminarian Jacob Wolski, OFMRef, he told him that he would become the Provincial Superior of his congregation.⁸⁹ He also made a prophecy about the two daughters of Mr. and Mrs. Trzcinski, saying that the one who was healthy at the time would become ill and die, and the one who was sick would regain her health and join a religious order of which she would

become Superior.⁹⁰ Father Papczynski foresaw the future of Mr. and Mrs. Trzcinski's sons⁹¹ and the successful future of Otolia Cetler as a member of a religious congregation, even though she was a rather frail girl and thus not a good candidate for religious life.⁹² We also know that Fr. Papczynski foresaw the crisis of his Congregation and its positive ending,⁹³ and made a prediction in his *Testament* that the benefactors of the Marians would be doubly rewarded, while those who persecuted the community would be severely punished by God.⁹⁴ The subsequent history of the Congregation confirmed this prediction, and Fr. Wyszynski often referred to it with pleasure.

Leporini emphasized that Fr. Papczynski was also endowed with the grace to discern spirits and would often help penitents of timid conscience to regain peace and resolve their doubts.

The many words of thanks and letters of gratitude submitted by the people who obtained various graces through his intercession before God testify to the fact of Fr. Papczynski's power as a miracle worker. Many have survived to our times.

Fame of Sanctity

It was even before the Founder of the Marians died that the people's veneration for him began to grow. Immediately after his death, the opinion of his sanctity began to spread not only in Nowa Jerozolima and the vicinity, but also as far as Lithuania and Podolia. The Marians brought it also to Portugal and Rome. There are quite a few testimonies given by the people who were strongly convinced of Fr. Papczynski's sanctity.⁹⁵

Sister Otolia, a Dominican nun (†1761), testified in 1760, that Fr. Stanislaus was a holy man. Martin Swidzinski, who was healed through Fr. Papczynski's intercession in 1698, still recalled his piety when he gave this testimony in 1774. Fr. Jacob Wolski, OFMRef, who had met Fr. Papczynski in 1698, spoke about him in 1725, and said that Fr. Stanislaus was already in heaven with the saints, and that he commended himself to his prayers.

In the 18th century, numerous healings occurred through Fr. Papczynski's intercession. In 1754, Nicholas Twarowski's dying daughter was healed after invoking Fr. Stanislaus's help. In the same year, two Portuguese men, who had been very seriously ill, regained their health through his intercession. Around the year 1766, Simon Krasuski of Skorzec, bed-ridden for several weeks and without any hope of getting better, regained his health after he had invoked Fr. Papczynski's help. In 1767, Theophelia Morawska, suffering severely from the complications of childbirth and abandoned by her doctors, regained her health through Fr. Papczynski's intercession. In 1771, Andrew Kuszewski's son, tormented by convulsions for twelve days

and nights, was healed through Fr. Stanislaus's intercession.

During the years 1752-1769, the Marians gathered many testimonies confirming the opinion of Fr. Papczynski's sanctity. The testimonies were given by people who had either been healed through his intercession or had received other graces. In the years 1750-1752, the opinion of his sanctity was strongly maintained by the Piarists in Lithuania and in Rome.

In 1752, Adam Komorowski, the Archbishop of Gniezno and the Primate of Poland, wrote to Joseph Emmanuel I, King of Portugal, that the memory of Stanislaus Papczynski, who continued to be praised and blessed by the people, was still alive in Poland. His memory was also alive in Lisbon where many people were obtaining graces through his intercession. A translation of his biography was published there and pictures of him were printed.⁹⁶

It is worth mentioning that the Marians did not recite the Office of the Dead or celebrate Holy Mass for Fr. Papczynski's soul on the anniversary of his death because they were convinced that he was already in heaven and did not need such help. They would sing *Te Deum* instead.⁹⁷ In 1748, printed images of Fr. Papczynski appeared. They were inscribed *Venerabilis Dei Servus* (Venerable Servant of God).

Three biographies of Fr. Papczynski, which were published in the 18th century, corroborate the opinion of his sanctity. The first one was written in Poland around 1705 by Fr. Mansueto Leporini, OFMRef, who was the Marians' Novice Master at that time. The second one was written by Fr. Casimir Wyszynski in Rome in 1754. The third biography, which was, in fact, a free translation of the previous one, is the work of Fr. Joao Teixeira and was published in Portugal in 1757.⁹⁸

An image of heroic virtues emerges from these biographies, virtues which are a testament left for posterity. It is an extraordinary testament, one that seems to have been torn out of his living flesh by means of a burning etching-needle. But, because of it, many became aware that it is worthwhile to live according to one's vocation and that faith is an indestructible promise of a happy world which the loving God created for man.

Awaiting Beatification

Father Casimir Wyszynski was the first to become involved in the matter of Fr. Stanislaus Papczynski's elevation to the honors of the altar. When he joined the Marians, he met the confreres and the people from outside the community who personally knew Fr. Papczynski and considered him to be a saint. They testified to his exemplary life as a religious and a priest, they spoke about his prophecies and the healings obtained through his intercession. Later, when he was in Rome, Fr. Wyszynski took the first steps towards opening the beatification process. He was deeply convinced that Fr.

Stanislaus was a saint. He claimed that, after his earthly remains had been exhumed, he himself felt clearly blessed. He believed that neglecting the efforts aimed at the elevation of the Founder of the Marians to the honors of the altar would bring a calamity upon the members of the Marian Order.⁹⁹ Father Joachim of St. Anne Kozlowski was one of those members. Father Wyszynski wrote: “The late Fr. Joachim and other predecessors should have made better efforts in this matter, but since they neglected it, the Congregation was beset by various difficulties and they themselves were surprised by unpleasant adventures. Therefore, if we want God to bless us, their successors, “let us now praise famous men and our Fathers.”¹⁰⁰

According to Fr. Wyszynski’s testimony, Fr. Papczynski’s confrere, Joachim Kozlowski, wanted to be considered the Founder of the Congregation himself and did not want to give permission to begin efforts to obtain Fr. Papczynski’s beatification at all. Meanwhile, Fr. Papczynski’s body, buried in the tomb at the Cenacle, lay in water for ten years, but Fr. Joachim did not even try to dry the tomb out. Finally, as he was crossing the Vistula River one day near Warsaw, he drowned, and thus it became possible to continue Fr. Papczynski’s beatification process.¹⁰¹

In order to be fair, we must add that Fr. Joachim did face certain obstacles before Fr. Papczynski’s beatification process could begin. And, even though he allowed himself to be driven by unhealthy ambition, he was convinced of Fr. Stanislaus’s sanctity himself. The witnesses in the Information Process often mentioned that Fr. Joachim hired Fr. Leporini to write the biography of the Founder of the Marians and, as an eyewitness, provided him with the necessary documents and information. Even Fr. Wyszynski gives a beautiful testimony of Fr. Joachim’s devotion to Fr. Stanislaus: “Our confreres, too, can testify that Fr. Joachim, who arrived after Fr. Papczynski had already died, fell at his feet, crying: « And who did you leave us to, O holy father» etc., all of which must have been the result of his belief in Fr. Papczynski’s great sanctity.”¹⁰²

Convincing the Undecided

In order to convince others to support Fr. Papczynski’s beatification cause, Fr. Wyszynski wrote: “If we have any doubts about our holy Founder and, therefore, we neglect his cause, it will certainly be our doom if we choose to offend such a great Servant of God and Venerator of the Blessed Mother and not to promote his honor; the honor which he deserves for having become our Father and leader.”¹⁰³

Fr. Casimir continued to send urgent letters from Rome to the Superiors in Poland to start preparations leading to the opening of the beatification process as soon as possible. It pained him greatly that the matter was getting

delayed and, in the meantime, the number of the living witnesses who could give testimony about the life and virtues of the Founder of the Marians was growing smaller.¹⁰⁴ He wrote to the Superior General, Cajetan Wetycki:

“I humbly beg you, Most Reverend Father, to mend any ignorance and negligence on my part as soon as possible, for God Himself has placed this duty upon you. You can expect a great reward from God through the intercession of this holy Father [Papczynski] when you at last announce that news which we have longed to hear. After all, not only should our holy Father’s cause have been opened much earlier, but he should have already been raised to the honors of the altar.”¹⁰⁵

The letter to his brother has a similar tone: “I oblige you, Dear Sir, to motivate them (the Marians) to do it. You will receive a tremendous reward through the intercession of the Servant of God who was and is a saint and reigns with Christ in heaven. Whenever we promote his cause, all things go well for us, but when we stop, things change for the worse.”¹⁰⁶

Father Wyszynski, the ardent venerator of the Founder of the Marians, shares his own experience when he speaks about the blessings enjoyed by those who love Fr. Papczynski. He confesses: “I marvel at the mysterious Divine Providence around me; as soon as I sincerely began to promote the process of Our Reverend Father Founder ..., God immediately began to bestow exceptional graces upon us.”¹⁰⁷

Among those graces, Fr. Wyszynski names the following: obtaining financial means to rebuild the ruined Cenacle, new foundations in Poland, a happy conclusion to the conflict with Rev. Stephen Turczynowicz, and an invitation for the Marians to establish a house in Portugal. He even attributed the fact that he received a better cell at the Aracoeli monastery to Fr. Papczynski’s intercession.¹⁰⁸

In his letter to the Superior General of the Marians, dated October 18, 1751, Fr. Wyszynski wrote from Rome about the purpose of elevating certain people to the honors of the altar:

“The purpose of the beatifications and canonizations of the Servants of God that the Church performs is twofold: first, that God be glorified in his Servants; and second, that the faithful imitate the examples of the holy lives lived by the Servants of God.”¹⁰⁹

The above letter, which contains a quotation from a writer who was a respected authority on the matter at that time, is an instruction on how to proceed in matters associated with the beginning of a beatification process. The letter also demonstrates that Fr. Wyszynski had the right goal in mind in his efforts to obtain Fr. Papczynski’s beatification; the same goal that the Church has when she elevates her sons and daughters to the honors of the altar. Nonetheless, he was eager to make certain that his Order would gain its own special patron, whom he personally considered to be a saint.¹¹⁰

History of a Portrait

As the Postulator of Fr. Papczynski's beatification process in Rome, Fr. Wyszynski made efforts in 1752 to have a portrait of Fr. Papczynski painted. A famous painter by the name Anthony Albertoni,¹¹¹ motivated by reverence for Fr. Papczynski, was to paint it for free. Father Wyszynski gave him a copy of the original portrait,¹¹² so that he could paint the figure of the Founder of the Marians in the last years of his life. However, the artist disregarded the image of Fr. Stanislaus that he was given and depicted him as a young man, with keen eyes and ruddy face, devoid of any signs of modesty and sanctity. It was pointed out to the painter that the portrait he had painted bore no resemblance to Fr. Papczynski's image — advanced in age, emaciated by penance, dedicated to contemplation, absorbed in meditation on eternity, gentle in his look and gestures, separated from earthly matters. The artist was asked to correct the portrait because it was not true to the original. But he claimed that a beautiful and corpulent figure was more in agreement with the requirements of art than a gaunt and suffering one, and he refused to change anything, even though many priests, religious, and other people insisted that he should do so. Father Wyszynski asked him many times to correct the picture, but he continued to refuse because he thought that it was a shame to correct his own work.

As a result of his stubbornness, the painter became ill and fell into some kind of madness. He asked many doctors for help, he tried various medicines, but his health was not improving. He remained in such a condition for several months until he finally understood that his suffering was a punishment for refusing to paint Fr. Papczynski's portrait according to the original image. After all his unpleasant experiences, he agreed to correct the picture. But he could not do it himself because he was still ill. Therefore, another renowned painter,¹¹³ did it for him. At that time, the sick artist regained his health and returned to painting. From then on, he began to venerate Fr. Stanislaus even more and so did all those who were witnesses to this event.¹¹⁴

Meanwhile, it was necessary to make more energetic efforts to begin Fr. Papczynski's beatification process.

A Justified Delay

The beginning of the beatification process continued to be delayed. There were various reasons for this delay, among others, the lack of knowledge of the proper procedures, the lack of direct contacts with Rome, the small number of members of the Congregation, and thus the lack of an

appropriate person to handle the matter. The Marians did not have their own protector, either.¹¹⁵ Father Wyszynski pointed out some of these reasons after his meeting with an expert in Rome, Fr. Andrew Budryoli, SJ, who was surprised by how slowly this matter was proceeding. At that time, Fr. Wyszynski wrote to Fr. Cajetan Wetycki: "I explained to him that there were various reasons why we could not do it earlier. I told him that at first we had to free our Congregation from various persecutions, which were followed by pestilence and various wars. Therefore, we did not really have an opportunity to begin the beatification process of our holy Founder."¹¹⁶

In the next year, he wrote again:

"Since we have delayed the matter so much, he advised me to present the following reasons to the judges: the fact that our Congregation was persecuted by so many people, including our own members, just as it was the case of Blessed Joseph Calasantius; that we were tormented by wars and pestilence; that our predecessors neglected the matter, but were punished for it by God; the fact that our Congregation is poor, otherwise, we would have begun our endeavors immediately after our Reverend Father's noble death."¹¹⁷

Referring to the fact that certain matters associated with the process were neglected, Fr. Wyszynski also blamed himself. He wrote to Fr. Wetycki:

"God is my witness that for as long as I have been in this Congregation, I have always recommended it to our members and tried to persuade our Superiors to do it. But they always skirted the issue with their evasive answers and tried to convince me that such matters should be started only after at least a hundred years had passed. But, when I went to Rome precisely for this reason and consulted the lawyers, I understood that this matter had been delayed for too long and that it must be undertaken without any further delay. I regret that I did not have this information during the time when I was the Superior General. Therefore, I humbly beg you, Most Reverend Father, to mend my ignorance and negligence as soon as possible."¹¹⁸

The dramatic pleas sent by Fr. Wyszynski from Rome to Poland soon moved people's hearts, and the Marians took the first steps in the matter of the beatification of their Founder. In the years 1752-1757, Superior General Wetycki ordered the Marians to begin to gather testimonies about the sanctity of Fr. Papczynski's life and about the miracles obtained through his intercession. On January 25, 1753, the same Superior General sent a circular to all Marian houses, commending the matter of their Founder to their prayers. He also ordered that *Veni Creator Spiritus* be sung for the intention of his beatification after matins, prime, and vespers.¹¹⁹

Soon some bishops, princes, and magnates also sent their petitions to Rome, asking for Fr. Papczynski's beatification. Also, the Polish Diet, gathered on the occasion of the coronation of King Stanislaus Augustus Poniatowski, supported the matter in a resolution issued on December 9,

1764. At that time, Poland was asking for the beatification of several Poles, such as Andrew Bobola, and others, and Fr. Papczynski's name was included on the list. Finally, at the suggestion of the General Chapter of the Marians, gathered on August 24, 1766, Fr. Hiacynth Wasilewski, the Superior General of the Congregation, appointed Fr. Louis Zapalkowicz Postulator General (on January 1767) to handle Fr. Papczynski's beatification cause.¹²⁰

At that time, with the permission of Felix Turski, the Bishop of Chelm and the Vicar for Warsaw, Fr. Papczynski's remains were identified and, with the permission of Anthony Ostrowski, Bishop of Kujawy (1763-1773), transferred to another grave at the Church of the Cenacle in Gora (ca. 1766). As a result of further efforts, Theodore Czartoryski, Bishop of Poznan and Warsaw, delegated Bishop Joseph Zaluski of Kiev (1759-1774), on April 9, 1767, to begin the Information Process. Finally, on June 10, 1767, at the bishop's residence in Warsaw, the Bishop's Court, acting on behalf of the Ordinary of Poznan, began the long awaited Information Process. Alas, the eyewitnesses (i.e., the witnesses *de visu*) were no longer alive. Only the testimonies given by six witnesses "ex auditu" were heard. Those witnesses were: four Marians (Benedict Hoennig, Cyprian Fijalkowski, Dionysius Kisielinski, and Isidore Taudt), as well as Fr. Martin Luba and Adalbert Magnuszewski. The Process lasted till October 4, 1769. The Acts of the Process, confirmed by the Ordinary of Poznan, Bishop Andrew Stanislaus Mlodziejowski, were sent to the Sacred Congregation of Rites in Rome by a special messenger, Valentine Czubernatowicz. There, through a request submitted by the Postulator General on June 13, 1771, the Holy See granted a dispensation "a non integro lapsu decennii a die praesentationis" of the Process. In 1772, Cardinal Ponente presented a list of nineteen letters to the Holy See requesting an Introductory Commission. The letters were written by bishops, superiors of religious orders, state officials, and other people. On January 18, 1774, in response to the letter of May 23, 1772, Bishop Mlodziejowski sent all of Fr. Stanislaus's manuscripts and other documents to the Sacred Congregation of Rites. On July 22, 1775, the Sacred Congregation issued a decree regarding Fr. Papczynski's writings (*super scriptis*) signed by Cardinal Marefoschi. The decree confirmed that Fr. Papczynski's writings did not contain anything contrary to the faith or morality. Finally, after "Informatio"¹²¹ and "Summarium"¹²² had been prepared and published, Giovanni Alegiani, an attorney of the beatification process, copied the theses presented by the Promoter of the Faith in "Animadversiones"¹²³ and thus the entire procedure was concluded.¹²⁴

Interruption and Resumption of the Process

The beatification process that had started so successfully, was interrupted

in 1775, because not enough care was given to collecting evidence to refute the groundless charges presented by the Promoter of the Faith in "Animadversiones." Attorney Alegiani was unable to respond to those charges, and Fr. Papczynski's beatification cause was interrupted. Meanwhile, Alegiani continued Fr. Casimir Wyszynski's case until 1798 when the Marians had to give up the office of their Procurator General at the Church of St. Vitus and St. Modest. The documents of Fr. Papczynski's beatification process were transferred to the Vatican Archives. The political calamities which affected Poland towards the end of the 18th century made contacts with the Holy See more difficult and frustrated efforts to resume the beatification process.¹²⁵

Although Fr. Papczynski's beatification process was interrupted, the efforts made by Marian Fathers to resume it never ceased. First and foremost, they continued to refer to his moral authority. They also continued to celebrate the anniversary of his death. And accounts of many graces received through Fr. Stanislaus's intercession continued to come to the Marians.¹²⁶

In the 19th century, the following authors wrote about Fr. Papczynski: Louis Gorski in 1843, Benjamin Szymanski in 1848, Louis Tripplin in 1854, Francis Sobieszczanski in 1868, Ambrose Wadowski in 1880, and Valerian Mrowinski in 1898. In 1891, Fr. Bernard Pielasinski obtained permission to consecrate the restored Church of the Cenacle in which Fr. Stanislaus's earthly remains are buried.¹²⁷

The 20th century brought a rich bibliography about the Founder of the Congregation of Marians. Many authors made the same suggestion in their articles, namely, that Fr. Papczynski's beatification process should be resumed. They informed the readers about pilgrimages to his tomb and the graces received through his intercession. In 1964, a historical commission gathered 353 letters from various parts of Poland, written in the years 1932-1964. Their authors speak about various graces obtained through Fr. Stanislaus's intercession, such as: regaining health or obtaining effective help in a difficult material or spiritual situation. Some of those letters contain accounts of events which can be classified as miracles in the strict sense of the word.¹²⁸ Let us recall one such account.

In 1964, Paulina Ciechomska, 65 years of age, a resident of Sokolow, testified that she suffered terribly because of her varicose veins. She could not ask her doctors for help, therefore, in 1953, she turned to Fr. Papczynski. As she was praying at his tomb, she was healed. From then on, the varicose veins never appeared again and she never felt any pain.¹²⁹

When Poland regained its independence in 1918, the Marians began preparatory works to continue Fr. Papczynski's beatification cause. The necessary archival materials were gathered, especially by Fr. John Totoraitis,

Fr. Stephen Sydry, and Fr. Joseph Vaisnora. Many pilgrimage groups continued to come to Fr. Papczynski's tomb. However, it was only after almost two hundred years had passed that the General Council of the Congregation of Marian Fathers, gathered at a session in Rome on November 15, 1952, elected Fr. Casimir Reklaitis, MIC, to the office of Postulator General and charged him with the task of resuming the necessary efforts to obtain Fr. Papczynski's beatification. Father Reklaitis soon prepared a catalogue of all documents regarding the Founder of the Marians and presented it to the Historical Section of the Sacred Congregation of Rites which reopened Fr. Papczynski's beatification process on November 7, 1953, (file number 161/53) in order to make further research possible.¹³⁰

After the necessary documents had been gathered and presented to the Sacred Congregation for the Causes of the Saints, it became clear that the matter should be handled by the Historical Section of the Congregation. Monsignor P. A. Frutaz, Relator of the section at that time, ordered that a Historical Commission be appointed to gather the documents confirming that the renown of Fr. Papczynski's sanctity continued without interruption. Such a commission was appointed by the Ordinary of Warsaw, Cardinal Stephen Wyszyński. It made the necessary inquiries and confirmed that the renown of Fr. Papczynski's sanctity, indeed, continued without interruption. On the basis of the gathered documents, the Historical Section could begin to work on *Positio super introductione Causae*. The Historical Section appointed Fr. Casimir Krzyzanowski to do this work under the direction of general relators. Other Marians, especially Rev. John Bukowicz, Vice-Postulator in Poland, assisted him in searching for the documents. The work was published in 1977.

Positio was first evaluated on November 23, 1977, by historical consultants and, based on their positive opinion, the General Congregation also gave its approval on November 28, 1980. But new difficulties emerged almost immediately because the process was now reopened as a historical process, while in the 18th century it was a regular process with the participation of only one promoter of the faith. Now the number of experts was increased (twelve historians and nine theologians) and a lot more questions and even charges were put forward. One of the charges was that Fr. Papczynski's first biographers, M. Leporini and C. Wyszyński, were panegyrists and that their biographies were simply legends, containing facts which could not be confirmed in any other sources. The consultants suggested that the events which the biographers described took place during the Baroque Period when biographers particularly liked to create legends. The experts supported their claims with a hypothesis that the Marians were not immediately convinced of their Founder's sanctity but, concerned about the development of the Congregation, began to create the opinion of sanctity

around his person.¹³¹

The experts of the Congregation, C. Krzyzanowski and W. Makos, responded to the charges made by the consultants.¹³² They pointed out that the essential value of such documents as records of the testimonies given by witnesses in the Information Process in Poznan, the verdicts of various courts, or the statements made by some bishops, was not sufficiently appreciated. The consultants did not treat seriously all of the interviews that Fr. Wyszynski conducted with the eyewitnesses to Fr. Papczynski's life, who were still alive at that time, the records of which could be found in his notes.¹³³

As they investigated the documents, the consultants would take certain sentences out of context, without taking other testimonies into account. This resulted in some serious errors.¹³⁴ They also ignored the historical and cultural background of the 17th century. They did not take into account the literary genre of some sources that were polemic in nature. Reference here is being made to the *History of the Polish Province of the Pious Schools*, to the charges made by the Piarists and gathered by the Jesuits in the *Ten Points*, to Fr. Papczynski's *Public Statement Upon Departing for Rome* [Protestatio Romam abeuntis], and to his *Apology*.

While Kraus's history *Provincia Poloniae CC. RR. Pauperum Matris Dei Scholarum Piarum*¹³⁵ is not objective, it is nonetheless a valuable historical document because it includes many details omitted in other sources and allows us to establish the chronology of events more exactly. Therefore, it must be read with the use of a special "filter." Kraus's account is tainted with irony. By means of a peculiar kind of sophistry, he can obscure certain events and circumstances favorable to Fr. Stanislaus and sneak in various false statements. Because of this, Kraus's charges and accusations should be treated with caution, for we are dealing here with statements made by a demagogue.

The charges gathered by the Jesuits in the "ten points"¹³⁶ are of a similar character to those in Kraus's *History*. In spite of this, some consultants gave faith to certain absurd statements made there, such as the one that Fr. Stanislaus preferred St. Francis to Christ.¹³⁷ Meanwhile, the orthodoxy of his writings was confirmed during the beatification process by a special decree issued on July 15, 1775.¹³⁸

Father Papczynski's writings in his own defense, such as *Protestatio Romam abeuntis*¹³⁹ and *Apologia pro egressu e Scholis Piiis*,¹⁴⁰ created a lot of confusion among the consultants. In these writings, Fr. Papczynski took steps in connection with the campaign against him. He tried not so much to defend himself as to defend the values that he embraced, among others, of religious observance. In the case of his *Apology*, which was written before he founded his new religious community, he had to defend his good name as the future founder of a religious order. Meanwhile, some consultants

brought charges against him, without considering the nature of this polemical writing. They claimed that such writing should, in principle, show the values that are being defended and condemn the unjust attacks of the enemies. Due to this misunderstanding, *Apology* became an affront to many consultants.¹⁴¹ However, had they consulted Fr. Papczynski's other writings, that were not apologetic in nature, they would have seen an image of a wise, moderate, and balanced man. "In these writings, like in a mirror, one can see his longing for heaven, his love of God and neighbor, his love for the Blessed Mother, and his submission to the Holy Spirit in fulfilling God's will."¹⁴² In other words, some consultants ignored certain important facts from Fr. Papczynski's life and some important documents gathered in *Positio*. After all, during the time when Fr. Stanislaus was most humiliated, i.e., after his abduction and incarceration, other religious orders wanted him to join them. He was also highly esteemed by the Bishop of Cracow, the Bishop of Plock, and the Bishop of Poznan and Warsaw; they all defended him and offered him prestigious offices. Only two consultants noticed these facts.¹⁴³

Reservations with Regard to the Credibility of the Sources

Some consultants contested certain facts or denied the credibility of certain sources under the pretext that they could not be confirmed in other documents. In this manner, without conducting special research, they labeled Fr. Papczynski's first biographies as collections of fictitious descriptions and tendentious panegyrics.¹⁴⁴ Even G. Navikevicius, a Marian,¹⁴⁵ seemed to have given in to the same way of thinking when he stated that the aforementioned sources and the subsequent works that were based on them were legends. Because of this, he created a lot of confusion among both the Marian writers¹⁴⁶ and some of the consultants. Meanwhile, the facts described in the aforementioned biographies are corroborated by other credible sources, such as, the record of the testimonies given by the witnesses in the Information Process in Poznan, Fr. Papczynski's autobiography entitled *Secreta Conscientiae*, and Fr. Wyszynski's *Letters and Diary of Activities*.

Finally, some consultants simply ignored certain facts and historical data. For example, they ignored the historical background of the Piarists and chose to follow the path of certain assumptions like the one that the Piarist Superiors were without reproach and Fr. Papczynski alone was unyielding. Meanwhile, Fr. Papczynski believed that it was his duty to be concerned about religious observance and to disapprove of injustice and immorality.

This is what his conflict with some of the Piarist Superiors was all about.

Decree on His Heroic Virtues

In the further course of efforts undertaken to obtain Fr. Papczynski's beatification, when the discussions and quarrels among the historical consultants and theologians were still going on, the Holy Father received letters of recommendation from the Plenary Conference of the Polish Episcopate and from the Councils of the Religious Orders of Men and the Religious Orders of Women in Poland. On March 6, 1981, following the decision made by the Holy Father, John Paul II, the Sacred Congregation for the Causes of the Saints issued a decree announcing the introduction of Fr. Papczynski's cause before the Apostolic Tribunal.

The process, which was to establish that the decrees issued by Pope Urban VIII regarding the cult of the saints were observed, took place in Warsaw during the years 1981-1982. Its conclusion was that Church regulations concerning public veneration of Fr. Papczynski at his tomb had been followed.

Then, on the basis of the materials gathered in *Positio*, and following a new procedure, in force since 1983, it was necessary to prove the heroic nature of Fr. Papczynski's virtues before the Sacred Congregation for the Causes of the Saints.

In the meantime, in 1990, a decree *super validitate*, regarding the former process, was issued. Then, at a special meeting on January 22, 1991, chaired by the General Promoter of the Faith, the theological consultants confirmed that Fr. Papczynski practiced the virtues to a heroic degree. Finally, on March 17, 1992, the cardinals and bishops gathered at the General Congregation stated that Fr. Stanislaus of Jesus Mary Papczynski practiced the theological, the cardinal, and all other virtues to a heroic degree.

The crowning achievement of all the efforts made thus far was the acceptance of the decision made by the Sacred Congregation for the Causes of the Saints by the Holy Father, John Paul II, and his order to issue a decree on the heroic nature of Fr. Papczynski's virtues. The decree was issued on June 13, 1992.

The following are the most important words of the decree: "It is considered a certain thing that the Servant of God Stanislaus of Jesus Mary Papczynski practiced the theological virtues of faith, hope, and charity, the cardinal virtues of prudence, justice, temperance, and fortitude, as well as other virtues associated with these, to a heroic degree."¹⁴⁷

In this manner, the prolonged beatification process came to an end. The aforementioned decree is an official recognition of the sanctity of Fr. Papczynski's life by the Church. It is a very important step on his way to the

honors of the altar. Should any more doubts with regard to the sanctity of the Founder of the Marians arise, we can now refer to the authority of the Holy See, which does not publish these kinds of documents until all questions have been answered.

Testimonies of the Faithful

The many accounts of graces and miracles obtained through Fr. Papczynski's intercession that were being sent to the Vice-Postulator in Poland, Fr. John Kosmowski, MIC, prompted him to collect and publish many authentic letters and statements by people from various social groups, various professions, simple people, scholars, priests, and religious sisters. The testimonies reveal their authors' deep conviction that they obtained the graces, of which they write or speak, due to Fr. Papczynski's intercession. People talk about regaining health, about changes in their material, spiritual, or family situation. The accounts were selected from among the testimonies that Marian Fathers have been gathering since the last world war (although some of them come from before the war) until today. They are full of ardent faith and sincere gratitude to this great Pole and son of the Church — Fr. Stanislaus Papczynski.¹⁴⁸ Enclosed below are a few of the most moving testimonies which show how close to Fr. Papczynski's heart people's cares and needs are.

“There was a very difficult problem in my family. My son-in-law was a habitual drunkard. He often returned home drunk, dirty, bruised and began rows with his wife. He beat his wife — my daughter. The atmosphere at home was simply horrible. Constant fear, anxiety, nervousness, and painful anticipation to see in what condition he would return home. My daughter and I were completely helpless. Our remarks made him furious. We had to keep silent and cry. I prayed a lot. My prayers were sprinkled with a lot of tears. At that time, I learned about the Servant of God, Fr. Stanislaus Papczynski. Reverend Stanislaus Idziuk sent a booklet about him through our children and encouraged us to pray for various intentions. I began to pray the Novena to Mary Immaculate through Fr. Papczynski's intercession, and I received Holy Communion for nine consecutive days. I deeply believe that the Rev. Fr. Stanislaus helped us. After all, is it simply a coincidence that right after I had finished my novena, my son-in-law returned home sober and then, to our great joy, stopped drinking? Today, my daughter and my son-in-law live an exemplary life, in harmony, just as God intended. Thank you, Fr. Stanislaus.

“I often pray and ask Fr. Stanislaus to intercede for me. When my husband was seriously ill — with pneumonia, high fever, and complications — the doctor decided that he had to go to the hospital, I began to pray the

novena, asking for Fr. Stanislaus's intercession, and to receive Holy Communion every day. It was as early as on the fifth day that my husband regained his strength, his fever broke, and he recuperated without having to go to the hospital.

"Yet another time, my other daughter, a high school senior in Warsaw, dropped out of school and began to live a dangerous life. I was very worried and concerned. I realized what danger she was in because I knew what path she had entered, and I really prefer not to discuss it here. I felt helpless. I did not even know where to look for her and how to help her. But I kept calling with all my hope: «Fr. Stanislaus, Rev. Servant of God, help me.» I recognized my rescue in him. I began to pray, to recite the Novena. I did not even ask that my daughter would graduate from high school, only that she would abandon the wrong path she had chosen and return home.

"At that time, we had a Lenten retreat at our church. I received Holy Communion for the intention of my daughter, and I prayed to the Servant of God Fr. Stanislaus. On the second day of the retreat, when I returned from church, someone quietly knocked at our door. I held my breath. Yes, it was my daughter returning home. I received her like the biblical father received his prodigal son.

"My daughter made a break with her past, with Warsaw, with the company that she used to keep. She found work nearby and became a really exemplary girl and an honest Catholic.

"All of this happened because of Rev. Fr. Stanislaus. Therefore, I am convinced of his sanctity and I pray for his beatification. Thanks be to God. Very grateful, L."¹⁴⁹

"On Wilenska Street in Warsaw, there lived a staunch atheist, gravely ill with tuberculosis of the lungs, together with his wife, who was an even fiercer atheist. When their neighbors wanted to bring a priest to the sick man, his wife told them that she "would never allow any priest to come near her husband." For them, the party and Communism were gods.

"I felt sorry that this man's soul should be lost. I decided to pray ardently together with my sister. Each one of us prayed a Novena to the Rev. Servant of God, Fr. Stanislaus Papczynski, asking him for a miracle, asking him that the sick man himself ask to see a priest. We prayed the Novena three times. I did not stop trusting even for a moment in the efficacy of our prayer. A few days later, the sick man began to feel much worse. His wife called the ambulance. He was taken to the hospital on Wolska Street, to the tuberculosis ward. There was absolutely no chance that he could go to confession because his wife kept a tight watch and told the hospital staff not to let any priest in. Those were the years of hard Communism. Every time,

when she came to the hospital, she would ask the other patients whether anyone had tried to persuade her husband to go to confession in her absence. She even threatened people with prison should anyone dare to “bring this religious propaganda to my husband.” The sick man’s condition deteriorated even further, and he was moved to a smaller room where only two other patients were lying. His wife did not know about this because she was at home at that time. Early in the morning, the sick man himself asked that a priest be brought to him: «I want to make a confession,» he said.

“A chaplain from the parish church came. The sick man made his confession. Mrs. Teresa, a nurse, was a witness to his conversion. She gave him her little cross to kiss after the confession. On the next day, the sick man died peacefully. His wife was not present at his death.

“The Rev. Servant of God Fr. Stanislaus never fails those who place their trust in him. Convinced of Fr. Stanislaus’s sanctity, Joann.”¹⁵⁰

“I state that in 1957 I became ill with spotted fever and typhoid fever at the same time. My condition was grave. I was only nine years old at that time. I was staying at the hospital for infectious diseases on Wolska Street. In the opinion of the doctors, my condition was hopeless. My mother obtained permission for me to make my confession and receive my First Holy Communion at the hospital. When this was taking place, I was completely aware, for I must say that I often lost consciousness before. As I later learned from my mother, she prayed for me and my health through Fr. Papczynski’s intercession. And it is to his intercession that she attributes my healing. Wlodek from Warsaw.”

“I would like to complete my son’s statement and add that as I prayed the Novena to Fr. Stanislaus Papczynski, all the children with whom my son was supposed to go to First Holy Communion prayed together for him on that day. Reverend Pastor Bakalarz led them in those prayers. I turned to him when the doctors refused to help me because they had lost any hope of saving my son.

“Our prayers were answered and, after receiving First Holy Communion, my son began to recuperate. It so happened that some doctors from the Hospital of the Transfiguration of Our Lord, where my son had stayed earlier, were visiting the hospital on Wolska Street. When they entered the room where my son was lying and read his name on the chart, along with the description of his condition, they expressed their surprise by saying: «So this patient is still alive?»

“For everything that God sent me through Fr. Stanislaus Papczynski’s

hands, I am truly grateful and will be grateful till the end of my life. Antonia, the mother.”¹⁵¹

Paul Claudel said: “There is a man who was given a task in the morning and became one with it — a doctor, a poet, a soldier, a farmer, a builder of homes — he offers his work to God; the work which rises around him and under him like an altar, which bears his name.” Fr. Stanislaus Papczynski was a doctor of souls and a poet. He was also a farmer, a builder of homes, and a soldier in the service of Christ. He organized his fighters for the Kingdom of God on earth into the Congregation of the Immaculate Conception of the Blessed Virgin Mary which will forever bear his name, too.

With the words of Fr. Stanislaus Papczynski’s dedication from his textbook of rhetoric, published for the first time in 1663, I dedicate this work to Our Immaculate Mother:

To the Mother of the Eternal Word,
to the Devoutly Eloquent Virgin Mary
Conceived without stain.

NOTES

1. According to Fr. Wyszynski, his first name was not Ambrose, but Jacob.

2. VW § 76, *Positio* 691-692.

3. “Maxime praeditus fuit virtute... fidei.” B. Hoening, PP ff. 99v-120v, *Positio* 812; VW § 12, *Positio* 665; *ibid.*, § 16, *Positio* 668.

4. “Novere non pauci qui fuerim in mihi vita mea carioribus Scholis Pijs in illa Puperum Matris Dei suavissima Societate, quanti meam vocationem nonnisi a Deo provectam... .” *Fundatio* § 2, *Positio* 358.

5. VF § 19, *Positio* 637.

6. “Flexit genua cupidus martytii, percussus, non tamen decollatus [est].” VF § 23, *Positio* 638; *Positio* 31; Testament II, *Scripta* 134-134.

7. VF § 29, *Positio* 638.

8. Letter of recommendation by Nicholas Oborski, Auxiliary Bishop of

Cracow, delivered to Fr. Papczynski on October 28, 1670, *Positio* 206; A certificate issued to Fr. Papczynski by Nicholas Oborski, Auxiliary Bishop of Cracow, February 23, 1671, *Positio* 229.

9. *Positio* XXIII.

10. VF § 8, *Positio* 635; VW § 74, *Positio* 691.

11. VW § 74-76, *Positio* 691.

12. Fundatio § 13, *Scripta* 89; VF § 62; VW § 48; PP ff. 275r-v, 127r.

13. VW § 111; APS 5, f. 30r, n. 14: “Gozlinensis Imago de Podgurie [!] domo penes quam natus est [Servus Dei] allata est miraculose.”

14. “Melior in dies virtutibus proficiebat.” VW § 12, *Positio* 665; “modestia et aliis virtutibus.” VW § 16, *Positio* 668.

15. The votes taken at the particular scrutinies during which Fr. Papczynski’s conduct as a novice was evaluated; 1654-1655, *Positio* 35-39; Profession of simple vows and the oath of perseverance in the Piarist community, taken by Fr. Papczynski on July 22, 1656, *Positio* 40-41.

16. VF § 19, *Positio* 637.

17. *Oblatio*, *Scripta* 29.

18. “Virtutum religiosarum omnium elucet compendium et exemplum.” Kraus 261, *Positio* 291.

19. “Sublimioris exemplar factus [est] perfectionis.” A letter of recommendation issued by the Conventual Franciscan Friars to Fr. Papczynski on October 2, 1667, *Positio* 123.

20. “Religiosum spiritu sui Fundatoris plenum;” “... sui Ordinis in Polonia... columnam immobilem et decus singulare.” Letter of recommendation by the Camaldolese Monks issued to Fr. Papczynski on October 6, 1667, *Positio* 125.

21. “Patris Stanislai Papczynski... sibi optime a moribus et vita commendati patrociniū suscepit.” Testimonium II by Bishop Nicholas Oborski, Auxiliary Bishop of Cracow, July 17, 1670, *Positio* 181; Letter of recommendation by Bishop Nicholas Oborski issued to Fr. Papczynski on October 28, 1670, *Positio* 206.

22. A certificate issued to Fr. Papczynski by Bishop Nicholas Oborski, February 23, 1671, *Positio* 229.

23. “perfectionis maioris.” Fundatio § 6, *Scripta* 84.

24. “in opinione et existimatione sanctitatis.” Information Process, *Positio*

812, 822.

25. VW § 77, *Positio* 693; Information Process, *Positio* 807, 814, 815, 818, 823, 828.

26. The second approbation of the Congregation of Marian Fathers by Bishop Stephen Wierzbowski, February 21, 1687, *Positio* 422-423.

27. Testimony given by Bishop Wierzbowski, issued to Fr. Papczynski on February 17, 1687, *Positio* 564.

28. A request from Bishop Jerome Wierzbowski to the Holy See, March 20, 1699, *Positio* 523.

29. “Magnis virtutis et devotionis celebri.” A request from Bishop George Denhoff, Ordinary of Przemysl, to Cardinal Marescotti, August 2, 1699, *Positio* 528.

30. NV, *Positio* 463, 472, 474-475, 482-483; Fr. Papczynski’s letter to the Marians at the Korabiew monastery, April 19, 1690, *Positio* 485-486; Fr. Papczynski’s letter to his Marian confreres, April 16, 1695, 490-491; Testamentum II § 6, *Scripta* 136.

31. VW § 62, *Positio* 687-688.

32. Testimony given by Otolia Cetler, a Dominican Sister, ca. 1760 ?, *Positio* 754 n.; Information Process, 808, 826.

33. *Oblatio* § 4, *Scripta* 30.

34. “Ego Stanislaus a Iesu Maria Papczynski... offero, ac dedico Omnipotenti Deo Patri et Filio et Spiritui Sancto, ac Deiparae semper Virgini Mariae, sine macula originali Conceptae, Cor meum, animam meam, intellectum, memoriam, voluntatem, affectus, mentem totam, animum totum, sensus interiores et exteriores, et corpus meum, nihil mihi penitus relinquendo, ut sie deinceps sim totus eiusdem Omnipotentis, ac B.V. Mariae Servus.” *Oblatio*, *Scripta* 29.

35. Fundatio § 6, *Scripta* 83.

36. Kraus 336, *Positio* 329.

37. “Ne tamen otiosi stetis in Vinea Domini cultum Immaculatae Conceptionis Electissimae DEI Matris Virginis pro modulo virium Vestrarum promovebitis.” NV c. I, n. 2, *Positio* 463.

38. Testamentum I § 4, *Scripta* 119.

39. Testamentum II § 15, *Scripta* 140.

40. A. Horanyi, *Scriptores Piarum Scholarum*, P. II, Budae, 1809, 460.

41. “Servus Dei Stanislaus sedulissimus fuerit Promoter cultus Immaculatae Conceptionis B. V. Mariae, et de Ea Orationes et Cantilenas pias reliquit, et nobis porrexit.” PP f. 113r, *Positio* 585.

42. Makos, 292.

43. “Nec aliter factum esse Virgineus Panegyristes Damascenus, testatus: *In domo Dei*, inquit, *plantata atque per Spiritum saginata, instar olivae frugiferae virtutum omnium domicilium efficitur.*” *Laus Deiparae Mariae Virginis*, Prodromus, *Positio* 594-595.

44. “O puellam Deo plenam! Mundo minime subiectam, imperfectionibus vacuum, virtutibus refertam adeo, ut has eloquentissimus Ambrosius miratus, quasi raptus extra se clamet: *Quantae in una Virgine species virtutum emicant! Secretum verecundiae, Vexillum fidei, Devotionis obsequium, Virgo intra domum, Comes ad ministerium, Mater ad Templum.*” Ibid.

45. “Subterno me pedibus Electissimae Virginis Dei Genitricis Mariae cum tota Eius Immaculatae Conceptionis nostra Congregatiuncula tota aeternitate, implorans clementiam, intercessionem, directionem, protectionem efficacissimam... .” Testamentum I § 4, *Scripta* 119.

46. “Congregatiunculam hanc, cuius indignus Praepositus Domino meo Iesu Christo, et electissimae Virgini Genitrici Eius Mariae, ut veris et solis huius Congregatiunculae Immaculatae Conceptionis Defunctorum Suffragatricis Fundatoribus, Directoribus, Protectoribus, Patronis devotissime in aeternum committo.” Testamentum II § 5, *Scripta* 136.

47. VW § 50, *Positio* 680-681.

48. VW § 52, *Positio* 682.

49. VW § 48, *Positio* 679-680; VF § 62, *Positio* 644.

50. “Ultimo congregabuntur omnes communi signo campanae ad animam alicuius Socii iuvandam ex hac mortalitate decedentis, piis monitis, orationibus, lachrymisque humilibus, Divinae bonitati et misericordiae commendandam, totis viribus fraterne adnites, ne quis in hoc supremo agone de salute sua periclitetur. Superior sane dabit operam, ut aegro non solum remedia sanitatis tempestive summa charitate provideat, sed praecipue vitae aeternae; qualia sunt, seria peccatorum confessio, et detestatio, fidei professio, contra machinationes Daemonium protestatio, animae suae in Divinas et Confessarii manus resignatio, Sanctissimae Eucharistiae devotissima susceptio, et Extremae Unctionis; invocatio auxiliorum Supernorum, in meritis Nostri Salvatoris absoluta spes et fiducia.” NV c. IX, n. 5, *Positio* 483.

51. “Consuetae preces Ecclesiae circa agonizantem devote absolvantur,

anima ferventer DEO commendetur, Defuncti cadaver abluatur decenter, pie intra triduum tumuletur, obitus quam citissime per alias domos divulgetur; ut iam missarum Sacrificiis, quam orationibus et mortificationibus defunctus ab omnibus adiuvetur.” Ibid., n. 6.

52. VW § 11, *Positio* 665.

53. VW § 35, *Positio* 674.

54. VW § 36.

55. Litterae ad P. Alexium Armini, S.P., Neo-Jerosolymae, 23 Martii 1688, § 6, *Scripta* 103.

56. VF § 61, *Positio* 644; VW § 46-47, *Positio* 678-679.

57. VW § 11, *Positio* 664-665.

58. L. Zapalkowicz, PP a. 44, f. 71r.

59. L. Zapalkowicz, PP a. 4, f. 56v-57r; B. Hoennig, f. 108r-v; C. Fijalkowski writes: “Eademque omnia legi in Scripturis Servi Dei per ipsum confectis,” f. 13v; D. Kisielinski, f. 169v; I. Taudt, 315r; VW § 6 n., 11, *Positio* 663-665.

60. VW § 17-18, *Positio* 668-669.

61. VW § 6, 20, *Positio* 663, 671.

62. VW § 5, *Positio* 663; PP ff. 108r, 130v-131r, 169r-v, 257r-v, 314v-315r.

63. Makos, 249.

64. APS f. 32r.

65. “Accessit ad id mira ejusdem Corporis elevatio, dum in choro orans, et in Dei contemplatione absorptus, vidit ante Tribunal Christi quaedam animam, prorupitque in haec verba: «Oremus adinvicem pro anima, quae modo judicatur.»” VF § 65, *Positio* 645; VW § 49, f. 12v.

66. VW § 51, *Positio* 681-682; APS 5, ff. 37r-v; L. Zapalkowicz, PP f. 69v; C. Fijalkowski, PP f. 148v; DW 3, f. 16v.

67. VF § 62, *Positio* 644; VW § 48, 679 n.; DW 3, f. 16v; PP ff. 275r-v.

68. VW § 50, *Positio* 680-681; DW 3, f. 16v.

69. VF § 66, *Positio* 645; VW § 55, *Positio* 683.

70. Litterae ad P. Alexium Armini, S.P., Neo-Jerosolymae, 23 Martii 1688, § 6, *Scripta* 103.

71. VF § 77, *Positio* 647; VW § 68, f. 16v; DW 3, f. 16r; PP f. 61v-62v;

ff. 139r-139v; ff. 204r, 208v-209v; ff. 263r-263v.

72. VW § 73, *Positio* 691; DW 3, f. 18r; APS 5, ff. 29v, § 3; 37v, § 6.

73. VF § 78, *Positio* 647; VW § 69, f. 16v; PP f. 209r-209v.

74. VF § 79, *Positio* 647; VW § 69.

75. APS 5, f. 31v; VF § 81, *Positio* 641; VW § 70, *Positio* 688-689.

76. PP ff. 135v-136r.

77. APS 5, ff. 38v-39r.

78. VW § 81, *Positio* 697.

79. VF § 80, *Positio* 647; VW § 69, f. 16v.

80. PP ff. 282r-v; f. 298r.

81. PP ff. 282r-v; f. 298r.

82. Makos 258.

83. VF § 83, *Positio* 648; VW § 72, *Positio* 690-691; PP f. 63r; f. 140r; ff. 209v-210r; f. 267r; f. 300r; f. 327r.

84. VW § 66, *Positio* 688; PP f. 63v; f. 112v; ff. 140v-141r; ff. 211r-211v; f. 267v; f. 328.

85. VF § 82, *Positio* 647; VW § 70, *Positio* 688-689; APS 5, ff. 36r-36v, § 3; DW 3, ff. 16r-16v, § 4; APS 5, ff. 30v, § 10; 31v; PP ff. 65v- 66v; ff. 113v-114r; ff. 143r-143v; ff. 221r; ff. 269v-270v; ff. 333r-333v.

86. VW § 71, *Positio* 689-690; APS 5, f. 36v; PP f. 66r; f. 114v; f. 143v; f. 270v.

87. VW § 61, *Positio* 686-687; DW 3, f. 18v; APS 5, f. 30, § 16; f. 37v.

88. VW § 58.

89. VW § 60; DW 3, f. 13r, § 9; APS 5, f. 38r, § 2; PP f. 67r; ff. 117r-117v; f. 146r; ff. 223r-224v; ff. 336v-337r.

90. VW § 58, *Positio* 684-685; DW 3, ff. 15r, § 9; 18v, § 3; PP ff. 66v-67r; f. 117r; ff. 145v-146r; ff. 222r-223r; ff. 273r-273v; ff. 336r-336v.

91. PP ff. 283r-v.

92. APS 5, ff. 32r-33r; 38r, § 4; VW § 59, *Positio* 685-686; DW 3, f. 18v, § 4; PP f. 67v; ff. 146v-147r; f. 227v; ff. 337r-337v.

93. VW § 109, *Positio* 709; PP f. 68v; ff. 117v-118r; f. 147; ff. 229r-230r; f. 274v; ff. 338r-338v.

94. Testamentum I, § 7, *Scripta* 120.

95. *Positio* LXXXIV.
96. VW § 114, *Positio* 717, 718, 721, 743, 744.
97. *Positio* LXXXIII.
98. Ibid.
99. Ibid., 26.
100. Letter to the Superior General, Cajetan Wetycki, December 18, 1751; ProtWet ff. 20v-21v; letter to the Superior General, October 18, 1951; DW 3, f. 14r.
101. VW § 110, *Positio* 710.
102. DW 3, f. 15r, § 12.
103. Letter to Fr. Casimir Polak, February 19, 1752; also, a letter to the same father, dated August 19, 1752.
104. *Positio* LXXXV.
105. Letter of February 17, 1753; DW 3, ff. 34r-34v.
106. A letter to his brother, February 2, 1753, DW 4, 27 n.
107. DW 2, 23-24.
108. DW 2, 13, 14, 19.
109. “Primo, finis Sanctae Ecclesiae in promovendo Servis Dei ad Beatificationem et Canonisationem duplex est: videlicet ut Deus honorificetur in Servis suis, deinde ut Fideles exemplo Servorum Dei vitam Sancte [ab] eis peractam imitentur.” DW 3, f. 16r.
110. DW 3, f. 22r.
111. Anthony Albertoni was a talented painter. Born in 1730, son of Francis [Albertoni], an Italian residing in Warsaw, he was sent by his father to Rome to study painting. After his return to Poland, he was one of King Stanislaus Augustus’s court painters (*pictor regius*). He died in 1795. Z. Batowski, *Albertrandy Antoni*, vol. I, 44; *Positio*, 715-716, footnote, 253, 255.
112. Today, the original portrait of Fr. Papczynski hangs at the Marian monastery in Skorzec. It was carefully restored in 1998. We do not know, however, where the copy of this portrait is; the copy that Fr. Wyszynski had with him in Rome.
113. His name was Theodore, he was Prince Czartoryski’s painter and also studied in Rome. DW, Letter to Rev. Ladislaus, the councilman, August 1752.

114. VW § 113, 715-716. The aforementioned portrait could not be found today. But it should be added that the portrait of Fr. Papczynski, which is now kept at the monastery at the Marian Forest [Puszcza Marianska], bears an inscription similar to the one suggested by Fr. Wyszynski for the copy that was to be made in Rome. Doc. f. c. Pap., Alb. I, photo 9; DW, Ann. 3, f.[21 a] v, letter of March 18, 1752. A similar account regarding this portrait can be found in: DW/2, 8-9; Positio, 715, footnote 254.

115. DW 4, 27-28.

116. Letter dated October 16, 1751; DW 3, f. 20r.

117. Letter to the Superior General, Cajetan Wetycki, July 29, 1752; DW 3, ff. 29r-29v; Letter to the same Superior General, August 19, 1752; DW 3, f. 31v.

118. DW 3, ff. 34r-34v.

119. Navikevicius 232.

120. Ibid.

121. *Posnanien. Beatificationis et Canonizationis Ven. Servi Dei Stanislai a Jesu Maria Papczynski Fundatoris, ac primi Praepositi Congregationis Immaculatae Conceptionis B.M.V. Animarum Suffragatricis. INFORMATIO super dubio an sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1772].

122. *Posnanien. Servi Dei Stanislai a Jesu Maria Papczynski Fundatoris ac primi Praepositi Congregationis Immaculatae Conceptionis B.M.V. Animarum Suffragatricis. SUMMARIUM super dubio An sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1771].

123. *Posnanien. Beatificationis et Canonizationis Ven. Servi Dei Stanislai a Jesu Maria Papczynski Fundatoris ac primi Praepositi Congregationis Immaculatae Conceptionis B.M.V. Animarum Suffragatricis. Responsio Ad ANIMADVERSIONES R.P.D. Fidei Promoteris, Super Dubio An sit signanda Commissio Introductionis Causae in casu, et ad effectum de quo agitur*, ca 1775, APS 9.

124. Navikevicius 232-234.

125. Ibid. 235.

126. *Positio* LXXXVIII.

127. *Positio* LXXXVIII.

128. *Positio* XCII.

129. The account of this healing was presented to the Holy See, but was not recognized as a miracle because of the lack of sufficient medical documentation.

130. Navikevicius 236.

131. RVH II, 10, p. 2; III, 11-14; IV. 15 n., 19-21.

132. *Informatio super dubio*, Roma 1990; *Explicationes ad adnotationes Congressus Specialis*, Roma, 1991.

133. Makos, 23-24.

134. *Ibid.*, 29.

135. *Positio* 286-330

136. *Positio* 139-141.

137. Makos, 63.

138. *SUMMARIUM ADDITIONALE super dubio, Decretum super examine, revisione et approbatione Operum typis editorum et Manuscriptorum Servi Dei P. Stanislai a Jesu Maria Papczynski, 1775, n. 3, 147., April 13, 1771; Informatio 1990, 47, note 25.*

139. *Positio* 128-132.

140. *Ibid.*, 252-276.

141. RVH odp. 11, 41 n.; RVT odp. 12-13, 65, 84 n. etc.

142. Makos, 71.

143. RVH 32; RVH 42.

144. RVH 11-14; RVH 10; RVH 15-16; 19-21.

145. Navikevicius 23-24, 46.

146. Z. Zywica, *Maryjnosc w zyciu i pismach O. Stanislawy Papczynskiego Zalozyciela Marianow (1631-1701)*, a typewritten copy, Lublin, 1976, 46; RVH 12-14, 24.

147. "Constare de virtutibus theologalibus Fide, Spe et Caritate tum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, eisque adnexis, in gradu heroico, Servi Dei Stanislai a Jesu Maria Papczynski, in casu et ad effectum do quo agitur." Congregatio de Causis Sanctorum, Decretum Posnaniense. Canonizationis Servi Dei Stanislai a Jesu Maria Papczynski, AAS, vol. LXXXIV, 5 Decembris 1992, no. 12, 1179-1183.

148. J. Kosmowski MIC, ed., *Owoce modlitwy, Swiadcstwa o doznanych*

laskach za przyczyna Czcigodnego Slugi Bozego Ojca Stanisława Papczyńskiego, Warsaw, 1997, 7-8.

149. Ibid., 11-12.

150. Ibid., 20-21.

151. Ibid., 51-52.

**KALENDARIUM OF [I] FATHER
PAPCZYNSKI'S LIFE
AND
[II] THE BEATIFICATION PROCESS**

I

- 05.18.1631 — born in Podegrodzie
1640 — began elementary school in Podegrodzie
1643 — moved to a school in Nowy Sacz
1646 — in May, left for a school in Jaroslaw, where he studied from
the middle of May until the end of July
1646 — in August, left for Lvov and tried unsuccessfully to be
accepted at the Jesuit College
1649 — in April or at the beginning of May, went to the Piarist
school in Podoliniec
1650 — in June, went to Lvov and was accepted at the Jesuit
College
1651 — went to the Jesuit College in Rawa Mazowiecka where he
completed high school and his studies of philosophy
07.02.1654 — accepted the Piarist habit and began his novitiate in
Podoliniec
1655 — spent the second year of his novitiate in Warsaw
07.22.1656 — took his first simple vows
1655-1656 — studied theology at St. Anthony's College of the Franciscan
Friars in Warsaw
1658-1660 — taught rhetoric in Podoliniec
03.12.1661 — ordained to the priesthood
1660-1662 — taught rhetoric at the Piarist house in Rzeszow
1663 — was transferred to the house in Warsaw where he fulfilled the

- duties of a teacher, confessor, and preacher for four years
- 09.27.1667 — went to Rome at the order of the Superior General
- 1668 — went to Nicosburg in Moravia at the order of the Superior General
- 1668 — in May, went from Nicosburg to Warsaw
- 1669 — in the middle of September, went to the Piarist residence at Kazimierz near Cracow
- 1670 — in January, was abducted from Kazimierz by the Provincial Superior and moved to a monastery prison, first in Podoliniec and then in Prievidza in Hungary
- 03.22.1670 — was released from Prievidza
- 04.02.1670 — returned to Kazimierz and placed himself under the protection of the local bishop
- 1670 — around August 26, took up residence at the bishop's palace
- 12.11.1670 — was officially released from his simple vows and the oath of perseverance in the Piarist order by Fr. Michael Kraus, Vicar-Provincial Superior in Poland
- 1670 — after leaving the Piarists, he resided in Cracow and was moderator of the Confraternity of the Immaculate Conception at Kazimierz (at the Church of St. James)
- 1671 — became chaplain to the Karski family in Lubocza, in the Diocese of Poznan
- 1671 — in September, donned the white habit in Lubocza
- 09.30.1673 — arrived at the Korabiew hermitage to found a new religious order
- 10.24.1673 — the first religious house of the Congregation of Marians was established by Bishop S. Swiecicki's decree
- 11.22.1677 — took possession of the Church of the Cenacle in Nowa Jerozolima and established a second religious house
- 04.21.1679 — the Congregation of Marian Fathers was canonically erected by Bishop S. Wierzbowski
- 1684 — in June, summoned the first General Chapter at the Korabiew Forest
- 1690 — went to Rome to obtain papal approbation for the Marian institute, became ill, and returned to Poland without attaining his goal
- 1698 — in the fall, sent Fr. Joachim Kozlowski to Rome in order to obtain papal approbation for the Marian institute

- 10.15.1699 — accepted the third foundation in Gozlin
- 09.21.1699 — obtained papal approbation through incorporation into the Order of the Franciscan Friars, under the rule of the Ten Virtues
- 11.24.1699 — Pope Innocent XII sent a breve to the Apostolic Nuncio in Poland, ordering him to receive solemn vows from the Marians
- 06.06.1701 — made his solemn profession of vows before the Apostolic Nuncio, Francis Pignatelli, in Warsaw
- 07.05.1701 — received the solemn profession of vows from his confreres at the Cenacle in Gora
- 09.17.1701 — surrounded by his confreres, fell asleep in the Lord at the monastery attached to the Cenacle

II

- Ca. 1705 — Fr. Mansueto Leporini OFMRef wrote Fr. Papczynski's first biography, *Life of the Founder*
- 04.30.1751 — Fr. Casimir Wyszynski went to Rome as Procurator General of the Congregation and took the first steps there to begin Father Papczynski's beatification process. He established contact with attorney Alegiani, who gave him instructions on how to handle the process; they prepared a project of *interrogatoria* and the *articles* of the process together
- 1754 — Fr. Wyszynski wrote Fr. Stanislaus Papczynski's *Biography*
- 01.01.1767 — the Superior General of the Marians, Fr. Hiacynth Wasilewski, appointed Fr. Louis Zapalkowicz to the office of the Procurator and instructed him to handle the matter of Fr. Papczynski's beatification
- 04.09.1767 — Bishop Theodore Czartoryski delegated Bishop Zaluski to open the beatification process and gave him two judges and a fiscal promoter as assistants
- 06.10.1767 — in Warsaw, the first session of the *Information Process* in Poznan was held in the matter of the beatification of Fr. Stanislaus of Jesus Mary Papczynski
- 09.26.1767 — the Process was interrupted because Bishop Zaluski, Chairman of the Tribunal, was imprisoned by the Russians
- 01.01.1768 — a new chairman of the tribunal, Anthony Okecki was

- nominated and the Process was resumed
 10.04.1769 — the Process was concluded and its acts were sent to the Sacred Congregation in Rome
 1772 — the attorney prepared *Informatio* and *Summarium*
 1775 — *Animadversiones Fidei Promotoris* (charges made by the Promoter of the Faith)
 07.15.1775 — the Sacred Congregation of Rites issued a decree approving Fr. Papczynski's writings
 1775 — Attorney Alegiani responded to the charges made by the Promoter of the Faith, but his responses turned out to be insufficient
 1952 — the General Chapter of the Marians nominated their Postulator
 1977 — a new work regarding Fr. Papczynski was published in Rome. Its title: *Stanislai a Iesu Maria Papczynski, etc., Positio super introductione causae*
 11.23.1977 — *Relatio et vota* from the meeting of consultants-historians was published
 1990 — additional information and explanations were published in *Informatio*
 10.08.1990 — a statement by the Sacred Congregation for the Causes of the Saints regarding the correctness of the Process that took place in the 18th century
 01.22.1991 — *Relatio et vota* from the meeting of the consultants-theologians
 1991 — further explanations were published, *Explicationes ad adnotationes Congressus Peculiaris super Virtutibus dies 22 ianuarii habiti*
 06.13.1992 — *Decree on the Heroic Virtues* of Fr. Stanislaus of Jesus Mary Papczynski was promulgated

DECREE ON HIS HEROIC VIRTUES

SACRED CONGREGATION FOR THE CAUSES OF
THE SAINTS

DECREE

IN THE DIOCESE OF POZNAN
THE CANONIZATION CAUSE OF
THE SERVANT OF GOD
STANISLAUS OF JESUS MARY PAPCZYNSKI

Founder of the Congregation of Marians
under the title of the Immaculate Conception
of the Blessed Virgin Mary
(1631-1701)

In answer to the question:

Is it a certain thing that the theological virtues of faith, hope, and charity; the cardinal virtues of prudence, justice, temperance, and fortitude, as well as other virtues associated with these, are present in a heroic degree in the one to whom this cause regards?

“I rejoice heartily in the Lord, in my God is the joy of my soul; for He has clothed me with a robe of salvation, and wrapped me in a mantle of justice, ... Like a bride bedecked with her jewels” (Is 61:10).

The above words, as if spoken by the Mother of God, Virgin Mary, for the glory of God who, by preserving her from “any stain of original fault,” has done “great things to her,” are used by the Church in the Holy Mass on the

feast of the Immaculate Conception of the Blessed Virgin Mary. The Servant of God Fr. Stanislaus Papczynski always placed his great hope of attaining heavenly goods in this special privilege of the Blessed Mother. He often cried: *Immaculata Virginis Mariae Conceptio, sit nobis salus et protectio* [May the Immaculate Conception of the Virgin Mary be our health and protection].

This was the reason why he founded “The Society of the Immaculate Conception,” which was supposed to promote “the cult of the Immaculate Conception of the Most Elect Virgin Mother of God.” For it is true that, as Pope John Paul II stated on the feast of the Immaculate Conception in 1986, “All those who have placed their hope in Christ, gather around the Immaculate Mother of Our Savior” and that “she — the rescuer of the people — continues to come to our aid” (*Insegnamenti di Giovanni Paolo II*, IX, 2, p. 1907). As he recalled her struggle with Satan, whom she fully defeated by her Immaculate Conception, the Holy Father addressed the following words to the Immaculate Virgin: “The hope of victory was given to us through your Immaculate Conception. We fly unto your protection ...” (*L’Osservatore Romano*, 9-10 December, p. 5).

Mary Immaculate, “in the glory which she possesses in body and soul in heaven is the image and beginning of the Church as it is to be perfected in the world to come” (LG, 68). And, “in the Most Blessed Virgin, the Church has already reached that perfection whereby she exists without spot or wrinkle.” Faithful Christians are called to strive for perfection and holiness and, as they do so, they “turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues” (Ibid., 65). It is, therefore, no wonder that “Mary, the noble Daughter of Zion, helps all of her children, regardless of where and in what conditions they might live, *so that, in Christ, they might find the way leading to the house of the Father*” (John Paul II, *Redemptoris Mater*, no. 47).

This truth is clearly manifested in the life of the Servant of God Stanislaus of Jesus Mary Papczynski.

The Servant of God Stanislaus was born in Poland in the village of Podegrodzie, formerly belonging to the Diocese of Cracow, on May 18, 1631, as the youngest of eight children. His parents were Thomas Papka or Papiiec and Sophia nee Tacikowska. At baptism, which took place on the day of his birth, he was given the name John. He received his initial Christian upbringing from his parents who were both well formed in the Catholic faith.

From his earthly mother, Sophia, he learned ardent veneration of the Most Holy Virgin Mary and, thanks to her intercession, managed to overcome his initial difficulties with studies at elementary school. After he had completed elementary school, he continued his studies mostly at Jesuit colleges.

However, in the academic year 1649-1650, he was taught by the Fathers of the Order of Pious Schools, where, by God's decree and with His help, the seed of his religious and priestly vocation was sown. According to the custom of those times, he changed his last name to Papczynski and remained in the secular world for four more years, continuing his studies and waiting until the Order of Pious Schools regained the right to accept religious vows from its members. This was not possible for a while because, in 1646, that order was turned into an association without the right to make religious vows. After completing a two-year course of philosophy, he entered the Piarist novitiate in Podoliniec on July 2, 1654, and received the religious name of Stanislaus of Jesus Mary.

During the first year of his novitiate, he made such progress in the religious life that, at the beginning of his second year of the novitiate, he was sent to study theology in Warsaw. In 1656, he took three simple vows there, that of chastity, poverty, and obedience, and, after receiving four minor orders, he also received the sub-diaconate.

In 1661, the Servant of God Stanislaus was ordained to the diaconate and to the priesthood. Even before this, he began to teach rhetoric at the colleges of his religious institute. Using the textbook which he wrote himself, he tried to teach his students the art of "speaking well and living a good life." During his stay in Warsaw, which began in 1663, he quickly became famous as a preacher and confessor. One of his penitents was the Apostolic Nuncio, Anthony Pignatelli, later Pope Innocent XII. The Servant of God Stanislaus was an untiring promoter of devotion to the Most Holy Virgin Mary and contributed to the growth of the confraternity dedicated to her name at the Piarist church in Warsaw.

In spite of his many responsibilities associated with teaching and pastoral ministry, Fr. Stanislaus was very dedicated to the religious life of his institute. Filled with the spirit of their Founder, he fiercely defended the original religious observance at the Order of Pious Schools. He also supported the introduction of the right of the members to choose the Superiors of the Province and defended this right. He and those confreres who shared his convictions met with sharp and stubborn opposition from some of their Superiors and all those who preferred a more relaxed style of religious observance. Motivated by true charity and the desire to restore peace in the Province, which had been divided because of the aforementioned controversy, he asked, in 1669, to be allowed to leave the Order of the Piarist Fathers, which took place on December 11, 1670, on the basis of a papal *breve*.

At the same time, inspired by a "Divine vision" which made an imprint on his soul, he made it known that he intended to found a Society of Marian Clerics of the Immaculate Conception. He called this new religious family to life in 1673, in the Diocese of Poznan, especially for the purpose of

spreading the cult of the Immaculate Conception of the Blessed Virgin Mary. To this original goal of the Congregation, he added another one in 1676, that of coming to the aid of the souls suffering in Purgatory, especially the souls of the soldiers who had fallen in battle and those who had died because of pestilence. These goals were clearly presented in *Norma Vitae*, which he wrote for his institute (erected canonically in 1679).

From the very beginning, the Servant of God and his Marian confreres were very eager to assist pastors in their parish ministry. Therefore, they undertook efforts to obtain permission to perform apostolic work, even though, due to circumstances at that time, their institute was founded on the law appropriate for eremitic orders. After the bishop relaxed the rigors of religious life at the second monastery, the Servant of God was able to dedicate himself to pastoral ministry, especially among the simple folk who lived in poverty and were deprived of any pastoral care. He also performed other works of mercy with regard to body and soul. He freed the people who came to him from various diseases and afflictions, and, as tradition maintains, often helped in a miraculous way those who were gravely ill. For those reasons, he was considered to be a saint even when he was still alive.

He distinguished himself by humility, poverty, a spirit of mortification, and other virtues. It was also his concern to lead his confreres by word and example to the heights of perfection. In his book *The Mystical Temple of God*, he presented a way of pursuing holiness for lay people.

Amidst various difficulties, he fulfilled the duties of Superior General and was the spiritual father of the Marian Institute, first at the Korabiew Forest (today Marian Forest, Puszcza Marianska), and then, from 1677 until his death, at a small monastery adjacent to the little Church of the Cenacle in Nowa Jerozolima (today Gora Kalwaria). In order to secure the legal status of his Congregation of the Immaculate Conception, he obtained papal approbation for it in 1699. He was the first Marian to make his profession of solemn vows on the Rule of the Ten Virtues of the Blessed Virgin Mary. Soon after, due to physical exhaustion, caused by his zealous apostolic work and constant mortification, he died in the opinion of sanctity on September 17, 1701.

The beatification cause of the Servant of God Stanislaus was undertaken during the [information] process conducted in the years 1767-1769 at the Warsaw Curia. After the evidence collected during the process had been examined, a decree *super scriptis* of the Servant of God was issued in Rome in 1775. However, due to the lack of certain documents and sufficient information necessary to clarify some circumstances of his life, the *cause* was put on hold in the same year.

In subsequent years (even though the fame of Fr. Stanislaus's sanctity continued), due to constant wars and persecutions suffered by the Church and by the Polish and Lithuanian nations, there were no favorable conditions

to resume efforts in the matter. In 1918, Poland and Lithuania regained their independence, but the documents were dispersed in various archives, and there was not enough time to make appropriate preparations. Thus, the Marians were not able to resume the beatification process before World War II, either. It was only in 1953, after many pleas from the Marians and the faithful, and after work on the publication of *Positio super Introductione Causae et super virtutibus* of the Servant of God Stanislaus had begun, that the resumption of the *cause* became possible.

In 1977, *Positio* was published and evaluated by historical consultants, and on March 6, 1981, the *cause* was introduced before the Apostolic See. In the years 1981-1982, a process *de non cultu* was conducted in Warsaw. The decree *super validitate Processus* (regarding the validity of the diocesan process) was promulgated in 1990. Further evaluations of *Positio super Virtutibus* were also conducted. Then, on January 22, 1991, during an Ordinary Congress of the Congregation, chaired by Anthony Petti, General Promoter of the Faith, the theological consultants stated that the Servant of God practiced virtues to a heroic degree.

On March 17, 1992, after having listened to the report delivered by Paulino Limongi, Titular Archbishop of Nice in Hemimont, the Cardinals and Bishops gathered at an Ordinary Congregation stated that the Servant of God Stanislaus of Jesus Mary Papczynski practiced the theological virtues, the cardinal virtues, and other virtues associated with these, to a heroic degree.

After the results of the research conducted by the Cardinal Prefect signed below had been presented to Pope John Paul II, the Holy Father gladly accepted the decision of the Sacred Congregation for the Causes of the Saints and ordered that the decree on the Servant of God's heroic virtues be prepared.

On June 13, 1992, the Holy Father invited the Cardinal Prefect, the relators of the cause, the Secretary of the Congregation, and other people who are usually summoned in such circumstances and, in the presence of all gathered with regard to the cause and its result, solemnly announced that:

It is considered to be a certain thing that the Servant of God Stanislaus of Jesus Mary Papczynski practiced the theological virtues of faith, hope, and charity, the cardinal virtues of prudence, justice, temperance, and fortitude, and other virtues associated with these, to a heroic degree.

The Pope ordered that this decree be made public and kept in the acts of the Sacred Congregation for the Causes of the Saints.

Given in Rome, on June 13, in the year of Our Lord 1992

Angelus Cardinal Felici, Prefect

L.-S.

Edward Nowak, Titular Archbishop of Lunen, Secretary

THE WRITINGS OF FATHER STANISLAUS PAPCZYNSKI

Surviving Writings (*Positio* 576-580)

- 1) Two excerpts from *Secreta Conscientiae ad Reverendum Patrem N.N. Poloniae V[icarium] meum in Spiritualibus Magistrum, 1656*, in: *Vita Venerabilis Servi Dei Patris Stanislai a Jesu Maria [...] composita per Patrem Casimirum Wyszynski, 1754*, § 18, 20, *Positio* 669, 671; *Scripta* 1.
- 2) *Professio votorum simplicium, Varsaviae, 22 VII 1656, Scripta* 5-9
- 3) *Prodromus Reginae Artium sive informatio tyronum eloquentiae, Varsaviae, 1663*¹; *Varsaviae, 1664*²; *1665*³; *Cracoviae [ca. 1669]*⁴; In the Polish translation by E. Jarra (from the 4th edition) entitled *Wstęp do krolowej sztuk, czyli zarys wiadomosci dla poczatkujacych w krasomowstwie, Rome, 1960*.
- 4) *Doctor Angelicus, in sui Ordinis Varsaviensi Basilica, pro nostris laudatus a P. Stanislao a Jesu Maria, Clericorum Pauperum Matris Dei Scholarum Piarum Sacerdote, Varsaviae, ca. 1664*.
- 5) Letter to the Procurator General of the Piarist Fathers in Rome, 1666, *Positio* 81-82.
- 6) *Panegyris Lyrica Illustrissimo et Reverendissimo Domino D. Joanni Gembicki Dei et Sedis Apostolicae Gratia Episcopo Plocensi decantata per P. Stanislauum a Jesu Maria Cler. Pauperum Matris Dei Scholarum Piarum Anno 1666, Varsaviae, ca. 1667*.
- 7) *Protestatio Romam abeuntis [Varsaviae, ca 20 X 1667], Scripta* 11-20.
- 8) *Panegyris Augustissimo Principi Michaeli Korybuth Divinitus Electo Regi Poloniae, Lithuaniae, Russiae, [...] Magno Duci, debitae subiectionis et observantiae causa a Regio Collegio Varsaviensi Clericorum Pauperum Matris Dei Scholarum Piarum Consecratus, Varsaviae, 1669*.
- 9) *Triumphus Sine originali macula conceptae Magnae Virgini, nova methodo, celeberrime adornatae, 1669*, in: D. C. Kochanowski, *Novus Asserendae*

Immaculatae Conceptionis Deiparae Virginis Modus, Casimiriae ad Cracoviam, 1669.

10) *Orator Crucifixus sive Ultima Septem Verba Domini nostri Jesu Christi, totidem piis discursibus exposita per R. P. Joannem [!]Papczynski, Presbyterum Polonum, Cracoviae, 1670*, ed. C. Krzyzanowski, MIC, Varsaviae, 1998: *Fontes Historiae Marianorum* 6.

11) *Litterae ad P. Cosmum Chiara*, SP, Cracoviae, 22 XI 1670, *Scripta* 21-24.

12) *Oblatio*, Casimiriae ad Cracoviam, 11 XII 1670 (?), *Scripta* 25-30.

13) *Apologia pro egressu e Scholis Piis*, [Cracoviae? Luboczae?, 1671?], *Scripta* 31-73.

14) *Templum Dei Mysticum quod in Homine Christiano demonstravit R. P. Stanislaus a Jesu Maria Presbyter Polonus*, Cracoviae 1675¹; Varsaviae, 1741²; 1747³, , ed. C. Krzyzanowski, MIC, Varsaviae, 1998: *Fontes Historiae Marianorum* 5; In the Polish translation by E. Jarra, entitled *Mistyczny Kosciol Bozy*, Stockbridge, MA, 1965.

15) *Fundatio Domus Recollectionis*, In Eremo Corabieviensi, versus finem anni 1675 (?), *Scripta* 75-96.

16) *Inspectio Cordis, Stanislai a Jesu Maria Congregationis Immaculatae Conceptionis Clericorum Recollectorum, ex Scholis Pijs Praepositi – Recollectiones pro Dominicis et Festis totius anni et Menstruis exercitijs tumulturaria [! = tumultuaria?] opera consutatae [!] [ca 1677-1682]*, copy 185 ff, Library of the Higher Religious Seminary in Lublin, manuscript copy, 523; ed. C. Krzyzanowski, MIC, Varsaviae, 2000: *Fontes Historiae Marianorum* 9.

17) *Litterae ad P. Alexium Armini, S.P., Neo-Jerosolymae*, 23 Martii 1688, § 4, *Scripta* 97-105.

18) *Christus Patiens, Septem Discursibus Quadragesimali Paenitentiae accomodatis, Devotae Piorum considerationi Propositus per Patrem Stanislaum a Jesu Maria Sacerdotem Polonum*, Varsaviae, 1690, ed. C. Krzyzanowski MIC, Varsaviae, 1998: *Fontes Historiae Marianorum* 7.

19) *Litterae ad Marianos in Eremo Corabieviensi, Neo-Jerosolymae*, 19 Aprilis 1690, *Scripta* 107-111.

20) *Litterae ad Ordinem Fratrum Minorum [Romae, III/IV ? 1691]*, *Scripta* 113-116.

21) *Testamentum Primum, Neo-Jerosolymae*, 9 Decembris 1692, *Scripta* 117-122.

- 22) Two requests to the Sacred Congregation for the Bishops and Religious, 1692, *Positio* 514-515; 516-517.
- 23) A request to Pope Innocent XII, 1692, *Positio* 518-519.
- 24) *Norma Vitae Religiosae Congregationi B.V.Mariae Sine labe Conceptae Eremitarum Marianorum fidelibus defunctis praecipue militibus et peste sublatis Suffragantium Proposita et ab Eminentissimo et Reverendissimo Domino Domino Lucio [! = Leonardo] Cardinali Colloredo ex Commissione Sacrae Congregationis Regularium et Episcoporum Correcta Romae Anno Domini 1694-to*, manuscript copy, 1694-98, *Positio* 458-483.
- 25) Litterae ad Marianos, Neo-Jerosolymae, 16 Aprilis 1695, *Scripta* 123-125.
- 26) Litterae ad P. Ioannem Foci, S.P., Neo-Jerosolymae, 17 Februarii 1696, *Scripta* 127-129.
- 27) Testamentum Alterum, Neo-Jerosolymae, [1699]/1701, *Scripta* 131-142.
- 28) Praecepta pro Eremo Corabieviensi, [In Eremo Corabieviensi ?, 1701 ?], *Scripta* 145-149.
- 29) Professio votorum solemnium, Varsaviae, 6 Iunii 1701, *Scripta* 143-144.

Lost Writings

(Positio 580-586)

Some of Fr. Stanislaus Papczynski's writings still existed in 1775 when the decree of the Sacred Congregation of Rites *super eorum examine, revisione et approbatione* was issued. It is from this decree and from several other documents of that time that we can draw information about Fr. Papczynski's lost writings. We usually know their titles, content, the words with which they begin and end, their literary form, and the date when they were written. Sometimes, however, their description does not include all these elements. (C. J. Krzyzanowski, Stanislaus a Jesu Maria Papczynski O.IMM.CONC. (1631-1701): magister studii perfectionis, Romae, 1963, 146).

- 1) *Secreta Conscientiae ad Reverendum Patrem N.N. Poloniae V[icarium?] meum in Spiritualibus Magistrum*, 1656 (?); VW § 1-3, 5-8, 10-21. NB: we know two excerpts of this writing.
- 2) *Boleslaus*, 1655 – described as: “Gratulatio R.o P.and Wenceslao. 1655 ex Programmate Boleslaus, Abel Solus”, or as: “Scriptum gratulatorium pro festo Divi Venceslai cum titulo *Boleslaus seu qui Fratris anagrammate*”.

- 3) *Natalis Hieronymi Lubomirski*, 1660.
- 4) *Regina Artium*, 1658.
- 5) Fifteen various writings on rhetoric.
- 6) Four writings entitled: *Poesis sacra*, *Opuscula poetica*, *Poesis Lyrica*, *Epigrammata*.
- 7) Nine notebooks “in quibus agitur de doctrina Theologiae moralis”.
- 8) *Sol Theologorum de S. Thoma*, or: *Sol Theologorum*, *S. Thomas*.
- 9) *Reflexiones de Distracta Oratione*, ca. 1666?.
- 10) *Apologia pro Summa Paupertate*, ca. 1663-1669.
- 11) Polemic writings against the Jesuit Fathers in Warsaw, 1667/1669.
- 12) A promise “deponendi habitum”, December 10, 1670.
- 13) Eight letters to the Superior General of the Pious Schools, 1667-1670.
- 14) Two letters to the Provincial Superior of the Pious Schools, 1668-1669.
- 15) Four letters to Fr. Michael Kraus SP, 1665. 1670.
- 16) Letters to various Piarist Fathers in Poland.
- 17) One letter to Br. Jerome Wolski SP, 1668.
- 18) Two letters to the Piarist seminarians at Kazimierz, ca. February 1, and ca. April 1, 1670.
- 19) Two letters to the Bishop of Cracow, December 1669 and April 1670.
- 20) A request to the Superior General of the Pious Schools, ca. January 1, 1671.
- 21) A request to the General Chapter of the Pious Schools, 1671.
- 22) A request to the Provincial Chapter of the Pious Schools in Poland, 1676.
- 23) A letter to the pastor at Sieciechowice, January 15, 1671.
- 24) A letter to the Holy See (?), February 16, 1671.
- 25) *Memoriale donorum, illuminationum etc.* [...] Donum A . 1675 ingentem devotionem erga animas purgatorij concepit, finemque peculiarem Congregationis cum officio incoepit dicere 11 febr. 1676 cum Fratre Joanne a S. Maria.
- 26) *A Study of the Spiritual Life*, after 1677?.
- 27) *Norma Vitae*, Varsaviae, 1687¹.
- 28) Speeches addressed to Prince Lubomirski; Alexis Horanyi, *Scriptores Piarum Scholarum*, P. II (Budae, 1809), 460.

- 29) Speeches “de singulari, eoque illibato ab originis labe conceptu B.V. Mariae”; *ibid.*
- 30) Mandatum manu Servi Dei scriptum, et ad suos Religiosos pro servanda paupertate directum, January 12, 1694.
- 31) Literae missivae per Ve. Servum Dei datae ex Coenaculo Domini [...] ad suos Confratres Coenobii Korabiovensis, January 3, 1696.
- 32) Litterae testimoniales per Servum Dei datae suis Religiosis Romam pergentibus, 1698?
- 33) Letters to the Trzcinski family, 1677?
- 34) A letter to the Superior of the Marian monastery at the Korabiew Forest, after 1677.
- 35) Letters to unknown addressees, 1673/1701?
- 36) “Nauki rozporzadzenia czasu, godzin dnia calego”.
- 37) *Institutiones beatae vitae.*
- 38) MSS. continens materias spirituales.
- 39) Varias Theses principio et fine carentes in materia spirituali.
- 40) *Documenta religiosa.*
- 41) “Meditacye o mece Panskiej”.
- 42) Sermones festivos.
- 43) Dispositio S. Adventus.
- 44) Binae Scripturae Concionum
- 45) Versiculi seu Cantilenae
- 46) Prayers to the Blessed Virgin Mary in the mystery of the Immaculate Conception.
- 47) Letters to Bishops.
- 48) Letters to unknown addressees.
- 49) Fasciculus quam plurimum foliorum Polono idiomate exaratorum.

Documents and Records Included or Referred to in *Positio*

(The documents are listed according to the date when they were written)

– Swiecicki Stanislaus Jacek, Bp, Record of the Canonical Visitation at the

Korabiew Hermitage, 24 octobris 1673, *Positio* 341-345.

– Caputi Giovanni Carlo SP, *Notizie Historiche*, manuscript copy, ca. 1675, GAP, Hist. bibl. 5.

– Wierzbowski Stephen, Bp, *Foundation of the Lord's Cenacle for the benefit of the Servant of God*, November 22, 1677, *Positio* 381-382.

– Wierzbowski S., Bp, *The First Approbation of the Congregation of Marian Fathers*, April 21, 1679, *Positio* 392-400.

– Wierzbowski S., Bp, *The Second Approbation of the Congregation of Marian Fathers*, February 21, 1687, *Positio* 420-430.

– Wierzbowski Jerome, Bp, *A request to the Holy See for papal approbation for the Marians*, March 20, 1699, *Positio* 522-525.

– *Nomina Discipulorum Podolinii Scholas Pias frequentantium ab Anno 1643*, manuscript, ACP Hung. (Budapest), For. 0-6, No. 77.

– [Kraus M. SP], *Historia Polonae Scholarum Piarum Provinciae quam scripsit P. Michael a Visitatione BMV, ... ab Anno 1642 ad Annum 1686, 1692-1701?*, ACP, For. 0-6, No. 70; *Positio* 286-330; in: *Informatio super dubio*, Roma, 1990, 284-288.

– [Leporini M. OFM Ref.], *Vita Fundatoris Congregationis Polonae Ordinis Immaculatae Conceptionis Beatae Mariae Virginis, (ca 1705)*, Prot 3-16. *Positio*, doc. XVII, 624-650.

– *Statuta Patrum Marianorum Ordinis B. M. V. sub titulo Immaculatae Conceptionis*, Varsaviae, 1723.

– *Protocollum Ordinis Beatae Mariae Virginis Immaculatae Conceptionis Congregationis Polonae, Defunctorum et Parochorum Suffragatricis sub Regula Imitationis Decem Virtutum seu Decem Beneplacitorum B. Mariae V. In quo Origo, Erectio, Admissio, Approbatio, Legitimae Superiorum Electiones, Regula, Statuta, Ordinarium, Foundationes ac insignes Benefactores, nonnullaque alia scitu digna Ad consolationem huius Congregationis RR Patrum ac Fratrum futuramque et hanc perpetuam memoriam Connotantur Cum consensu et supplicatione totius Congregationis per Adm Reverendum Patrem Joachimum a Sancta Anna, Praepositum Generalem, et Adm Rev.dum Patrem Mansuetum Leporini Ordinis Minorum Reformatorem, ex Majoris Poloniae Provincia S. Antonii, protunc in hac Congregatione Magistrum Novitorium, Philosophiae ac Theologiae Lectorem [...]. Anno Virginei partus 1705 In Colle Mariano Eremitici Corabieviensis die 13 Maij, 1705-1744*, in Muniak (Cracow).

– *Protocolum [!] Conventus Rasnensis Patrum Marianorum Inchoatum ab introductione celebrata Anno 1749 die 8 Junij sub Praesidentia Rdi P.*

Isidori Thaut [Taudt], Vil. Bibl. Univ., manuscript, F4-A390.

– *Protocolum Trienne Adm Rdi Patris Cajetani Wetycky S.T.L. Praepositi Generalis Congregationis Polono-Marianae Immaculatae Conceptionis B.V. Mariae. In se continens omnia Acta Congregationis, Literas tam Pastorales, quam aliunde advenientes sive extraditas in magnis negotiis Congregationis, tum denique diversas Causas necessitatesque mihi et Conventibus per decursum triennij contingentes.* Inceptum Anno 1750 Praepositurae nostrae anno primo Die 28 Novembris. Vil. Bibl. Univ., F4-A4559.

– *Rule of the Marian Fathers of the Congregation of the Immaculate Conception of the Blessed Virgin Mary*, Warsaw, 1750.

– *Scriptis manu propria ARP Casimirus Wyszynski de Venerabili Patre Stanislaeo Papczynski*, manuscript, 1738/1750?, copy (1753-57?), AAP: APS 5.

– *Articuli Additionales*, ed. J. Alegiani (1751), manuscript, APS 5, ff. 14v-15v.

– *Posnaniensis Beatificationis et Canonizationis Venerabilis Servi Dei Stanislai a Jesu Maria Papczynski [...] Positiones et Articulos infrascriptos dat [...]*, ed. J. Alegiani, manuscript, APS: AAP 5, ff. 6r-9v.

– *Statuta Patrum Marianorum Ordinis B.M.V. sub titulo Immaculatae Conceptionis*, Varsaviae, 1750.

– Wyszynski C. OIC, *Relationes de mihi notis et auditis gestis Venerabilis Patris nostri Stanislai* (1751), manuscript, AAP: DW, Ann. 3.

– *Vita Venerabilis Servi Dei Patris Stanislai a Jesu Maria Qui Congregationem Religiosorum Marianorum Immaculatae Conceptionis Beatissimae Virginis Mariae, sub Regula Decem Virtutum Ejusdem Gloriosissimae Dei Genitricis, in Suffragium Animarum Purgatorii instituit, Composita per Patrem Casimirum Wyszynski eiusdem Congregationis Marianae ex Praepositum Generalem* (1754), manuscript 1772, APPostMIC.

– *Records of the Activities in Rome of the Servant of God Casimir Wyszynski and His Notes and Letters Regarding the Canonization of the Servant of God Stanislaus Papczynski*, manuscript, 1751-1753, AAP: APS 7/D.

– Wyszynski C. OIC, *Relatio de Spiritu Prophetico eiusdem V. Patris Stanislai*, manuscript, AAP: DW, Ann. 3.

– Wyszynski C. OIC, *Testimonia Sanctitatis*. The collection includes three manuscripts marked with the signs: R, TS i RSP and is kept in AAP: DW, Ann. 3.

- Wyszynski C. OIC, *Znaki Swiatobliwosci zycia Jego wydaja sie* (Ea quae videntur esse Signa Sanctimoniae vitae Eius), manuscript, AAP: DW, Ann. 3.
- Wyszynski C. OIC, *Quaedam Annotationes ad Positiones et Articulos super Processum Venerabilis Servi Dei Nostri Institutoris*, manuscript, AAP, DW Ann. 3.
- *The articles according to which the witnesses are to be interviewed*, manuscript, AAP: APS 6.
- Teixeira Joao Coelho de S. Paio, *Vida do Veneravel Servo de Deos, o Padre ESTANISLAO de Jesus Maria, Fundador da Congregaam e Ordem dos Religiosos da Immaculada Conceicao da Beatissima Virgem MARIA, debaixo da Regra das Dez Virtudes da mesma Gloriosissima May de Deos, em suffragio das almas do Purgatorio, que expoem a luz do publico para gloria de Deos, e da Immaculada Senhora*, Lisboa 1757, [III-X]. [XVII-XXIII]; Polish translation by M. Wisniewski, MIC, Stockbridge, MA, 1962.
- *Protocollum Ordinis Mariani immaculatae Conceptionis B.V. Mariae Animabus in suffragium, Parochis in adjutorium in Regno Poloniae Anno Domini 1679 per Venerabilem P. Stanislaum a Jesu Maria Papczynski canonice Erecti, Noviter vero per V.P. Casimirum a S. Josepho Wyszynski eiusdem Ordinis Ex-Praepositum Generalem in Balsamaum Regni Portugalliae [!], Episcopatus Mirandensis Anno Domini 1754 introducti Conscriptum a P. Fr. Alexio de S. Octaviano Fischer, eiusdem Ordinis indigno post obitum V.P. Casimiri Commissario in Balsamao Anno Domini 1758*, Archivio della Camera Municipale, Vila Real (Portogallo).
- [Fischer A. OIC], *Posnanien. Beatific. et Canoniz. Ven.S.D. Stanislai [...], Positiones et Articulos [...]*, Library of the Polish Academy of Sciences, Fund. Mich. 226: Various acts and records of the process.
- *Protoculus Conventus Korabiewiensis Ab Anno Dni 1731 usque ad Annum Dni 1752 !// conscriptus et annotatus*, 1731-1759, APPM.
- *Constitutiones Congregationis Pauperum Matris Dei Scholarum Piarum, in: Clericorum Regularium Scholarum Piarum. I. Constitutiones cum Notis. II. Regulae et Ritus Communes. III. Compendium Privilegiorum. IV. Directorium Capitulum. V. Directorium Visitationis Provin: et Paenae Canonicae*, 1768.
- *Posnanien. Servi Dei Stanislai a Jesu Maria Papczynski Fundatoris ac primi Praepositi Congregationis Immaculatae Conceptionis B.M.V. Animarum Suffragatricis. SUMMARIUM super dubio An sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1771].

- *Posnanien. Beatificationis et Canonizationis Ven. Servi Dei Stanislai a Jesu Maria Papczynski Fundatoris, ac primi Praepositi Congregationis Immaculatae Conceptionis B.M.V. Animarum Suffragatricis. INFORMATIO super dubio an sit signanda Commissio Introductionis Causae in casu, et ad effectum etc.*, [Romae, 1772].
- *Connotatio Librorum et Scriptorum extraditorum pro Commissione Romana a Sacra Rituum Congregatione demandatorum*, manuscript, ca. 1773, AAP: APS 5.
- *Regiestrum [!] Librorum et Documentorum Romam Missorum Anno 1773*, manuscript, AAP: APS 6.
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