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THE PAULINE HABIT. YESTERDAY AND TODAY

Introduction

It would seem, then, that although the cowl could not make the monk, it might help to keep him constant to his ideal¹.

The Soul is seen through the Body. Grace is experienced through Sacred Signs. A Monk is seen in his Habit. The often quoted, “the cowl does not make the monk”, which is often used as an excuse not to wear the Habit, in fact, comes from the Rule of St. Basil, from the very place where Basil speaks of the importance of the Habit. The religious or monastic Habit, or rather the wearing of the Habit, is not an end in itself. It is not a magic robe. Rather it is a tool, a symbol, a sacramental.

This short essay will present the monastic Habit of the Monks of the Order of St. Paul the First Hermit. This will be done in five parts. First, the notion of a religious habit, in general, will be discussed. Second, a very brief history of the Order will be given. Third, the Pauline habit, as it is today, will be presented. Fourth, the Habit, as it was before the Council, will be examined. Fifth, the Habit in ages past will be recounted. Finally, the essay will conclude with a theory as to the origins of the Pauline habit and its similarity with that of the Dominican habit.

Naturally, this essay is brief and does not pretend to be exhaustive or definitive. Rather it aims to present the Habit to an outsider or a Pauline in formation so that they may see through the physical window of the Habit and discern the essence of the Pauline Charism in the Church of Christ.

¹ The quote is taken from the Rule of St. Basil, in E. F. MORISON, *St. Basil and his Rule: A study in early monasticism*, Oxford 1912, 119.

The Religious Habit

Can. 669 §1: Religious are to wear the Habit of the institute, made according to the norm of proper law, as a sign of their consecration and as a witness of poverty².

The Church requires religious to wear a habit. This Habit is determined by the institute to which the religious belongs. As the Code of Canon Law describes, a religious habit is a sign and witness. It is a sacred sign because it is, by nature, a blessed object and it points to an invisible reality, that is, the consecration of the religious to almighty God. Since this consecration is done by and in the name of the Church, the Habit itself is regulated by the Church through the institute itself. A habit is a sacramental, like a crucifix or a rosary (which are frequently parts of a habit) that gives actual grace, that is, *ad actum*³ of wearing the Habit. A habit hanging in a cupboard does the monk no good. This grace is obtained *ex opera operantis ecclesiae*, that is, by the intercession of the Church. The Habit is a sign of and a tool to strengthen his consecration.

The Habit by being an “archaic” form of dress, has little in common with modern fashion and serves as another tool to separate the religious from the “world”. A religious institute is characterised by a certain separation from the world⁴, which is expressed, in this case, in dressing differently. This form of dress is also a witness to poverty. A habit is worn every day. It is greatly limited in its accessories and trains the will by removing the embarrassment of choice of an overflowing wardrobe. This serves as a witness to poverty; the Habit is not greatly affected the winds and storms of fashion. The Habit serves as a sign, to others, but most importantly to the religious themselves, that they belong to Christ, and that they belong to another world, to the Heavenly Jerusalem. A Pauline belongs to the *Ordo Sanctorum Militum*, the Order of the Holy Warriors of God, he fights under the banner of the Our Lady of Jasna Gora, wearing the uniform of a monk and wielding the sword of prayer.

² The English translation of the Code is taken from: CANON LAW SOCIETY OF AMERICA, *Code of Canon Law: Latin New English Translation*, Washington 2020.

³ Cf. JOSEPH POHLE, „Actual Grace”, in *The Catholic Encyclopedia*, New York 1909.

⁴ Cf. CIC [*Codex Iuris Canonici*], Can. 607 §3.

The Pauline Order

The Order of St. Paul the First Hermit, (*Ordo Santi Pauli Primi Eremitae*) does not have a clear date of foundation. Bartholomew Le Gros, Bishop of Pecs in Hungary, gathers the hermits living in his diocese and builds a Monastery for them on the Patac mountain. This monastery is under the patronage of St. James the Greater. Blessed Eusebius, a Canon of Esztergom, in 1246, flees from his ecclesiastical careers and beings to live with the hermits of mount Pilis. He gathers them together and builds them a Church under the patronage of the Holy Cross⁵. These two monasteries merge in 1250, elect Blessed Eusebius as their Provincial and take as their Patron St. Paul the First Hermit. It is from here that the Order spreads throughout Hungary and central Europe⁶.

The Order continues to grow through the tides of history and begins to decline on account of the fall of Hungary to the Turkish invasion in 1526, the dissolution of religious orders in the Austro-Hungarian empires as a result of Josephinism, and the partitions of Poland in 1795. The Order in the 1800s is reduced to two monasteries, Jasna Góra in Czestochowa in the Russian partition of Poland and Skalka in the free city of Kraków, in the Austro-Hungarian Empire⁷.

In the beginning of the 20th Century, following Poland's regaining of independence, the Monasteries of Jasna Góra, Kraków and Leśna Podlaska, reunite properly into the Order and elect a Prior General⁸. From here the Order is reborn in Poland and eventually in Hungary. In the later half of the 20th Century, the Order returns to Croatia and Germany, and spreads to the United States and to Australia.

The Pauline Habit Today

The Habit of a Pauline monk is presented in the General Directorium of the Order. This is a secondary codex of proper law to the Constitutions

⁵ Cf. GÁBORK HORVÁTH, *Gergely Gyöngyösi OSPPE (1472-15321) ed i Paolini nel XVI secolo: storia e culto, Estratto della Dissertazione per il Dottorato nella Facoltà di Storia e Beni Culturali della Chiesa della Pontificia Università Gregoriana*, Roma 2010, 23-25.

⁶ Cf. Ibid, 30.

⁷ Cf. Ibid, 231-238.

⁸ Cf. Ibid, 302.

of the Order⁹. Unlike the Constitutions, it can be changed by the General Chapter¹⁰, much more easily than the Constitutions and does not require the approval of the Holy See.

Norm 11

Our Religious Habit consists of the following: a tunic, a belt on which is suspended a set of mysteries of the rosary, (5 Decades) a scapular and capuce. All Monks are also allowed to use a white skullcap. (Zucchetto) This should be done with uniformity. Those who have been professed solemnly may also use a mantle with a capuce during Solemn Liturgies¹¹.

The Habit fundamentally is the white tunic. It is bound at the waist by the belt, which takes the form of a white band of material that is fastened by ties. From this belt hangs a set of mysteries of the rosary, that is, 5 decades. Many monks do not interpret this strictly and have several sets of mysteries (15 decades or 20 decades). Over this is worn the scapular, which in turn is covered by a shoulder cape with an attached hood, which in the English translation is referred to as a *capuce*. The Customs of the Order state that, “when walking in procession from the choir to the refectory or the reverse order we cover our heads with the hood”. Not all houses observe this. The Customary continues: “Aside from this time, the use of the hood as a head overing is optional”¹². The hood, although it is not rigid or stiffened, is constructed and ironed in such a way as to give a stiff appearance.

Solemnly Professed monks wear a white mantle over the tunic, belt and scapular, and under the capuce, for solemn liturgical. This mantle usually comes with its own capuce to avoid contrasting shades of white. The constitutions permit monks of the Order to wear a white skull cap or *zuchetto*. Not many monks make use of it and the matter is even more complicated by the Constitutions requiring its use to be uniform. This is very unpleasant to interpret strictly as no one would be able to wear it, because far more monks would refuse to wear

⁹ Cf. CIC, Can. 587.

¹⁰ Cf. Article 198: The General Chapter can suspend either in whole or in part norms contained in the directory and is able to introduce new ones. These norms approved by the next General Chapter have the same binding force as all the norms of the directory. In *Constitutions and General Directory of the Order of St. Paul the First Hermit*, Penrose Park 2019.

¹¹ *The Rule. Constitutions and General Directory of the Order of St. Paul the First Hermit*.

¹² Chapter 8 The Customs of the Order, in *Constitutions and General Directory of the Order of St. Paul the First Hermit*, Penrose Park 2019, 6.

it as opposed to those who would gladly wear it. The Customs of the Order, further explain its use by saying that it is not used during the celebration of Mass or the exposition of the Blessed Sacrament¹³. The Customary further complicates things by explaining that it is “recommended that at all Community appearances its use should be dictated by Community Consensus”¹⁴. Finally, the Customary also answers the question, what colour socks ought to be worn with the Habit. “In accordance with established custom we clothe the deceased Pauline in his habit with head covered by the hood and white socks covering the feet and without shoes”¹⁵. Using the principle of Can. 17¹⁶, it would seem as though white socks should be worn with the Habit.

Though not a part of the Habit officially, the *Regulamin* or the Rule of Life of the Pauline Seminary in Krakow, requires a black cloak to be worn over the Habit in winter¹⁷. The purpose of this cloak is to keep warm. Monks are also usually provided with a lighter cloak for use outside of winter. In times past a *Greca*, also known as a *douillette* or *cappotto*,¹⁸ be it light for summer or heavy for winter, was provided as a means to protect the Habit from the elements.

Article 15

2§ Our religious Habit, which is a symbol of our Consecration to Christ and a witness to poverty, according to long-standing tradition is made of white material. This Habit is used everywhere but especially within the cloister, the Church and wherever we appear officially as members of the Pauline Order. Besides this, it is necessary to take into account the regulation of the local Church as well as the directives of our General Chapters or Provincial Chapters¹⁹.

Although the Constitutions foresee the Habit being worn everywhere, they certainly imply that this may not be case all the time, thus they

¹³ Cf. Ibid, 14.

¹⁴ Cf. Ibid.

¹⁵ Ibid.

¹⁶ CIC, Can. 17: Ecclesiastical laws must be understood in accord with the proper meaning of the words considered in their text and context. If the meaning remains doubtful and obscure, recourse must be made to parallel places, if there are such, to the purpose and circumstances of the law, and to the mind of the legislator.

¹⁷ WYŻSZE SEMINARIUM DUCHOWNE OO. PAULINÓW, *Regulamin Wyższego Seminarium Duchowego Zakonu Paulinów*, Kraków-Skałka 2007, 87.

¹⁸ Cf. JAMES-CHARLES NOONAN JR, *The Church Visible the Ceremonial life and Protocol of the Catholic Church*, New York 2012, 305-306.

¹⁹ *The Rule. Constitutions and General Directory of the Order of St. Paul the First Hermit.*

especially draw attention to wear the Habit, above all in the cloister. In Churches, presumably those of the Order, and where a Pauline officially appears as a Pauline, are also times the monks are to take care to wear the Habit. It is important to note the Constitutions do not forbid not wearing the Habit, or assign any kind of penalty to it.

Finally, it is of interest to note that when Fr. Augustine Lazur came to Australia and eventually founded the Australian Province of the Order, he decided to adopt a white biretta. Those members of the Australian Province, who make use of a biretta, wear a white one in tribute to him and to continue the tradition he established. Outside of the Australian Province, monks who make use of a biretta, make use of a black one. Liturgically, it would seem now to be more appropriate to make use of the hood as a head covering, although this was not the case before the Council.

The Habit before the Council

It is no surprise that the previous pre-conciliar juridical Order was far more prescriptive and detailed regarding the Habit. The 1930 Constitutions of the Order devotes chapter XXV to the Habit, which has a total of 7 points.

Caput XXV

De Vestibus Fratrum et iis quae concernunt paupertatem

165. Cum album habitum, in signum innocentiae et humilitatis indicium Sancti Patres nostri abrenuntiantes, saeculo deferri sanxerint, ideo nostrae vestes ex panno albo, vili tamen conficiantur; non tamen sint sordidae aut immundae aut laceratae, non nimis latae aut strictae et usque ad talos descendant, una cum mediocriter lato scapulari. Capucia itidem ad distinctionem aliorum Religiosorum non nimis lata nec nimis stricta sunt: latitudo eorum humeros cooperiat, anterior pars medietatem pectoris cingulum ne excedat. Horum usus erit in monasterio, generatim intra fines clausurae, sed uniformiter. Pileoli debent esse rotundi, a capite parum aut nihil elevati, ex eadem ac habitus materia, quibus tantum Fratres utantur ubique. Cinguli sint simplices, latitudinis 9 centim. Ex lino albo. Insuper unusquisque Patrum votorum solemnium habeat cappam albam ex eadem materia, longam ad plantas pedum cum capucio, cuius usus erit in processionibus, in concionibus et in Choro solemnium in Ecclesia. Fratres vero Conversi tunc talari absque tamen scapulari et capucio ad characteris clericalis distinctionem vestiantur et cingulo se praecingant²⁰.

²⁰ ORDO SANCTI PAULI PRIMI EREMITAE, *Constitutiones Religionis S. Pauli Primi Eremitae a Sanctissimo D. N. Papa Pio XI Approbatæ et Confrimatæ anno Domini 1930*, Cracoviae 1930.

The Constitutions state that the Habit is white on account of it being a symbol of innocence, humility and was thus so willed by our ancestors in the Order by their renunciation of the world. The Habit is to be made of simple material. It is to be kept clean and in good repair. It is to be well fitting, neither too long or too short, and it is to reach the ankles. The capuce is said to differentiate the Habit from other orders, which is to cover the upper part of the forearms, not go beyond the middle of the breast and its back is not to go beyond the belt. In another part of the Constitutions, each monk is required to wear a part of the rosary hanging on the left²¹. The zucchetto is to be round, well fitting to the head, and of the same material as the Habit. The Brothers are instructed to use it everywhere. The belt is to be of white material and 9 cm wide. The white mantle is only permitted to Priests after solemn profession, it is of the same material as the rest of the Habit, and it is to reach the ankles. It is used in processions, preaching and the solemn recitation of the breviary in the Church.

Lay Brothers in the Order are not only not allowed to use the processional mantle, which they were only permitted to use in 1975²², but they also do not wear a scapular and the capuce.

166. In indumentis nullus color praeter album admittatur; sed quoad pallium, pileum et calceamenta liceat uti nigro colore. Indumenta interna ex lino, cannabe vel gossypio confecta sint, quibus ob frigore arcendum, ex lana aliquid addidi potest²³.

167. Ubi usus obtinuit et necessitas urget possunt habere Fratres, sub habitu vel supra illum, pelliceum ex pellibus agninis vel similibus²⁴.

In the clothing of the monks, no other colour is permitted apart from white. Therefore, the shirt worn under the Habit was to be white and presumably the socks too. It was permitted to wear a black cloak, hat, and shoes. Zbudniewek claims that wearing a black beret with the Habit was popular amongst the priests of the Order before the Council; this was severely opposed by the General Government of the Order²⁵. The Constitutions also

²¹ 181. Habeant orationale, nec non precariam coronam S. Rosarii B. Viriginis Mariae, quam ad latus sinistrum uniformiter deferant; in *Constitutiones Religionis S. Pauli Primi Eremitae...*, Cracoviae 1930.

²² Cf. J. ZBUDNIEWEK, „Monaci Paolini”, in *La sostanza dell'effimero. Gli abiti degli ordini religiosi in occidente*, Roma 2000, 408.

²³ *Constitutiones Religionis S. Pauli Primi Eremitae...*, Cracoviae 1930.

²⁴ Ibid.

²⁵ J. ZBUDNIEWEK, „Monaci Paolini”, 409.

refer to priests, deacons and subdeacons making use of a black biretta for Mass²⁶. Underwear was to be made of linen and could be mixed with wool for cooler weather. Likewise, monks were allowed to wear a woolen vest or jumper over or under the Habit.

168. Sciant Frates se gravi teneri obligatione, ne unquam, praesertim extra Monasterium, sine habitu regulari appareant²⁷.

The Constitutions impose the Habit to be worn and as a grave obligation, not to be seen outside the monastery without the Habit.

171. Fratres in capillis tondendis, barba et quoad clericos etiam tonsure seu corona regulari radenda, solliciti sint et quidem ratione modestiae non vero spiritu aliquo mundano ducti: capillos breves deferant et quolibet mense tondant, barbam radant more ecclesiastico saltem semel in hebdomada, itemque tonsuram seu coronam, nempe in forma circuli latitudinis 9 centim. Habeant²⁸.

Monks were to take care to cut their hair and to shave, whilst seminarians were to also wear the tonsure, that is, the corona. This was to be done in a spirit of modesty and not following the spirit of the world. Monks were to keep their hair short and not wear a beard. The tonsure was to be round and have a diameter of 9 cm. The Constitutions of 1930, whilst retaining the essence of the Pauline habit, in some ways certainly do depart from the historical Habit of the Order.

The Habit in ages past

De Vestitura fratrum & quae concernunt Paupertatem.

Cap. XXIV.

1. Cum album habitum in signum Innocentiae, & humilitatis indicium Sancti Patres nostri abrenunciantes saeculo serre sanxerint, ideo nostrae vestes ex panno vili conficiuntur. Non tamen sint fordidae, aut immundae, non minus longae, aut fibulatae, ad Canuillas pedum descendant una cum mediocriter lato scapulari: Capucia itidem ad distinctionem aliorum religiosorum, non nimis lata, nec nimis

²⁶ 82. Omnes Partres pro Missis Cantandis vel legendis e sacristia egredientes itemque Diaconi et Subdiaconi capite cooperto nigris biretis decenter incedant: *Constitutiones Religionis S. Pauli Primi Eremitae...*, Cracoviae 1930.

²⁷ Ibid.

²⁸ Ibid.

stricta, latitudo humeros cooperiat, anterior pars medietatem pectoris, posterior cingulum non excedat. Horum usus erit in Ciuitatibus, in Oratorio, Refectorio, Dormitorio, Ecclesia, & Coro, cum quibus permittuntur etiam pileoli rotundi a capiteparum, aut nihil eleuati; non tamen simbraiati: Cinguli sint simplices. In indumentis autem nullus color praeter album admittatur. In itinere vero ob pluuias, & alias aeris iniurias arcendas, Fratribus liceat vti pallijs nigris, pileis latis, & Ocreis feruata tamen in omnibus religioa paupertate, & humilitate²⁹.

The 1930 Constitutions are very much in the tradition of the 1644 Constitutions regarding the Habit, in fact, most of it is copied verbatim. In the 1644 Constitutions, the hood is to be worn raised more frequently, for example, in the city, in the oratory, in the refectory, in the dormitory, in the Church and in the choir. There is no mention of the white mantle. A black cloak is prescribed to protect the Habit from the elements when travelling. The Habit is white. The cloak, shoes, and hat are black. Zbudniewek claims the wearing of the white skull cap is thought to have originated after the Council of Trent³⁰.

7. Ad fummum quolibet menfe fratres Clerici radantur, Coronae in latitudine non excedant duos digitos, nec inter coronam, & aures fint plus quam duo digiti. In barbibus cultum more faecularium prohibemus: myftices fint fine caudis, & ob periculum facris Calicis faepius corrigantur....³¹.

The Tonsure is to be worn, and most surprisingly, the constitutions imply that a Pauline wears a beard. It is not to be fussed over like it is in secular fashion, but the moustache is to be trimmed, so as not to endanger a profanation of the precious blood when drinking from the chalice.

They wore a hermit's beard from the very beginning. This custom was in force until the dissolution of the Order. In 1756, the Holy See intended to abolish the obligation to wear beards. It was only after pleading with the letters of the General of the Order and the Procurators General that the Holy See refrained from issuing an order in this regard. Recently, Poles have abandoned the practice of wearing a beard, of course with the permission of the Holy See³².

²⁹ ARCHIVUM ORDINIS SANCTI PAULI PRIMI EREMITAE, *Constitutiones Religionis S. Pauli Primi Eremitae a Sant.^{mo} D N Papa Urbano VII approptatae, & confirmatae Romae 1644*, II Fontes T. XXI, Coesfeld 2014.

³⁰ J. ZBUDNIEWEK, „Monaci Paolini”, 408.

³¹ *Constitutiones Religionis S. Pauli Primi Eremitae, Romae 1644*.

³² The translation is my own, the Polish original: *Od samego początku nosiły brodę pustelniczą. Ten zwyczaj obowiązywał aż do kasaty Zakonu. W 1756 r. Stolica Apostolska zamierzała znieść obowiązek noszeni brody. Dopiero na błagalne listy generała zakonu i prokuratora generalnego powstrzymała się od wydania zarządzenia w tym względzie.*

Kisbán, noted historian of the Order, states interestingly that the monks of the Order kept a beard. This custom was very much threatened by the Polish Province, which coincidentally may explain why the 1930 Constitutions, being a work of the “Polish Province”, require monks to shave.

Świdziński believes that the rosary, in intimation of the Dominicans, was added to the Habit in 1475³³. A manuscript of the earliest constitutions of the Order, found in *St. Paul im Lavanttal*, which allegedly date, from between 1365-1381³⁴, has the following about the Habit:

De vestitu fratrum

Ut autem nimietas et superfluitas in vestibus nostris discerni possit et abscondi, ordinavimus, ut nullus fratrum possit plus servare quam vestes corpori suo necessarias, scilicet duas tunicas et terciam vilem. Item duo scapularia tantum et habebunt unam cappam valentem vel mantellum, in qua vel quo extra claustrum proficiscuntur, et possunt habere aliud manteullum vile, in quo valeant incedere in claustrum. Pelliculas ferarum et bestiarum silvestrium non portamus, sed tantum ovinas, angellias aut caprinas, de quibus quilibet frater potest habere pellicium unum aut unam manstrucam tantum, exceptis senibus, debilibus, infirmis et qui sunt corpore frigidi, aut extra pristinam consuetudinem delicate³⁵.

Here the Habit is essentially the same. A tunic, a scapular, and a cloak. Presumably a hood is attached to either the scapular or the cloak. There is a cloak for wearing inside and a different one, a stronger one, for wearing outside.

The Habit originally seemed to be a darker color, most probably grey, which was used by hermits. Nicholas the Teuton, the 4th Prior General of the Order ordered the Habit to be white in 1341³⁶. Hungarian historians claim at that stage the Habit of the Order was a white tunic, white scapular,

Ostatnio Polacy zaniechali zwyczaj noszenia brody, naturalnie za pozwoleniem Stolicy Apostolskiej. In EMIL KISBÁN, *Historia Zakonu Paulinów - Macierzystej Prowincji Węgierskiej*, Vol. 2, Jasna Góra 2009, 333.

³³ Cf. ARCHIVUM ORDINIS SANCTI PAULI PRIMI EREMITAE, *Constitutiones [antiquiores] Fratrum Sancti Pauli Primi Heremitae ordinis Sancti Augustini et Informatio Religiosi*, II Fontes T. VI, Coesfeld 2009, XVII.

³⁴ Cf. *Constitutiones [antiquiores] Fratrum Sancti Pauli Primi Heremitae*, 1-3.

³⁵ *Ibid.*, 70.

³⁶ Cf. G. HORVÁTH, *Gergely Gyöngyösi OSPPE (1472-15321) ed i Paolini nel XVI secolo*, Estratto della Dissertazione per il Dottorato nella Facoltà di Storia e Beni Culturali della Chiesa della Pontificia Università Gregoriana, Roma 2010, 27.

white belt from which hung a rosary, and a white capuce³⁷. It appears that through the ages, the Pauline habit has remained fundamentally the same. One cannot escape its similarity to that of the Dominicans.

Origins of the Habit

Horáth explains that the similarity between the Habit of the Dominicans and the Pauline, and the friendship between both orders, has its origins in the role St. Thomas Aquinas had in interceding before the Pope when Eusebius was attempting to secure the rule of St. Augustine for the Order in 1261³⁸. St. Dominic, being a Canon of Osma, wore a white tunic, like other canons in the 12th century. This tunic would have been bound by a belt. Over this he wore a black cloak with a hood. He wore a tonsure in the shape of a crown. As a canon during liturgies, he wore a rochet over the white tunic. The first Dominicans did the same, and at some early stage they stopped wearing the rochet and started wearing a monastic scapular. This scapular originally had a hood attached, which eventually was detached and combined with a shoulder cape³⁹. St. Dominic and Blessed Eusebius were both Canons before they founded their respective orders.

Therefore, using the same logic, Eusebius would have worn a tunic, bound by a belt. He too would have used a cloak when travelling. Since Eusebius' Order became a monastic one, he would have all the more reason to lay aside the canonical rochet and adopt the monastic scapular. Since he first became a hermit and hermits were known for wearing beards, he too would have worn the eremitical beard, in addition to the cleric tonsure. The Dominican and Pauline habit look so similar, because they have the same origins in the Habit of Canons.

Conclusion

The Pauline habit is a fusion of Canonical, monastic and eremitical elements. Its basic form has been maintained since the beginning of the Order. It is composed of a tunic and cloth belt taken from the Canonical

³⁷ Cf. L. Z. ACZÉL, L. LEGEZA, P. SZACSVAY, J. TÖRÖK, *Pálosok*, Budapest 1996, 16.

³⁸ G. HORVÁTH, *Gergely Gyöngyösi OSPPE (1472-15321) ed i Paolini nel XVI secolo*, 26.

³⁹ Cf. PIETRO LIPPINI, „Fratì Predicatori” in *La sostanza dell'effimero. Gli abiti degli ordini religiosi in occidente*, Roma 2000, 303-305.

Tradition of Blessed Eusebius. The scapular and its hood are monastic, whilst the beard come from the Order's eremitical tradition.

With the passage of time, a white skull cap was placed upon the heads of the sons of St. Paul. A rosary was girdled at their sides by Our Lady and Holy Mother Church clothed them with in the white choir mantles of justice. The Hungarians gave the Habit to the Order, the Germans made it white, and the Poles shaved the hermit's beard.

This short essay presented the development of the Pauline habit from one of its earliest constitutions, until the present constitutions of 1987. The Habit has largely remained the same through the course of the ages. It is essentially white; its accessories are black. It is similar to the Dominican habit on account of its common origin in the tradition of Canons. The Pauline habit serves as a witness to poverty and to the consecration of the monk, for the greater glory of God and the service of the Church, as a son of St. Paul the First Hermit in the Order founded by Blessed Eusebius of Esztergom.

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HABIT PAULIŃSKI – WCZORAJ I DZIŚ

Streszczenie

Pauliński habit łączy w sobie elementy kanonickie, monastyczne i eremickie. Jego podstawowa forma nie uległa zmianie od początku istnienia Zakonu. Składa się z tuniki i płóciennego pasa - elementów zaczerpniętych z kanonickiej tradycji błogosławionego Euzebiusza z Esztergom, założyciela *Ordinis Sancti Pauli Primi Eremitae*. Szkaplerz i kaptur są pochodzenia monastycznego, zaś broda przynależy do tradycji eremickiej.

Z biegiem czasu na głowach synów św. Pawła pojawiła się biała czapka (piuska). Matka Boża opasała ich różańcem, a Kościół przyodział ich w białe „chóry sprawiedliwości” (płaszczce procesyjne). Węgrzy nadali Zakonowi habit, Niemcy go wybielili, a Polacy zgolili pustelniczą brodę.

Ten krótki esej przedstawia kształtowanie się stroju (habitu) paulińskiego, co znajduje swoje odzwierciedlenie w zapisach konstytucji zakonnych. Na przestrzeni wieków habit w dużej mierze pozostał taki sam. Zasadniczo ma kolor biały, a jego dodatki są czarne. Jest podobny do habitu dominikańskiego ze względu na wspólne początki kanonickie. Pauliński habit ma symbolizować ducha ubóstwa i świadczyć o konsekracji mnicha dla większej chwały Bożej i służby Kościołowi.

Słowa kluczowe: Zakon Paulinów, habit zakonny, elementy stroju paulińskiego (tunika, pas płócienny, szkaplerz, kaptur, piuska, broda), tradycja monastyczna, tradycja eremicka, tradycja kanonicka

Keywords: Pauline Order, monastic habit, elements of Pauline costume (tunic, cloth belt, scapular, hood, cap, beard), monastic tradition, eremitic tradition, canonical tradition