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**PROVINCES IN THE ORDER OF ST. PAUL
THE FIRST HERMIT.
PAST, PRESENT AND FUTURE**

Introduction

A Prior once remarked, “There are too many Superiors”. An Institute of Consecrated life can be limited to a single house, with a single superior, or it may be two or three houses. Still, it would require a superior to oversee the three houses as a group. Such are Superiors multiplied. It is usual for an institute to have a General Superior and a Local Superior. The Institute naturally gains a Provincial Superior if it is divided into parts. Therefore, an Institute of Consecrated life has a General Superior and a Local Superior, but it may also have a Provincial Superior. Three superiors! *Omne trinum est perfectum!* At times one member may fill the role of two Superiors, being both a General and Local Superior, or perhaps even a third by being the Provincial Superior.

This trinity of superiors perhaps reflects the glory of the Most Holy Trinity, a περιχώρησις, a great dance. In many ways, the History of Provinces of the Order of St. Paul the First Hermit is a dance of communion between Provinces. Sometimes they are in the circle; at times, they are out. At times they are one or three; at other times, they are none!

This article is the second of two in a series that examine Provinces in the Order of St. Paul the First Hermit. This second paper will discuss the Historical and Present Provinces of the Order and those *equiparati* to a Province, that is, the Quasi- or Vice-Provinces of the Order. The paper ends by examining prospects and challenges facing Provinces in the Order, namely, the numbers and growth, extra-territorial formation, and possible future Provinces.

The value of this work is not its completeness but instead that it presents a unification of many scattered sources and presents this canonical-historic synthesis in the English language.

Historical Provinces

In the history of the Order, there have been several Provinces, for example, Croatian, Istrian, and Austrian¹. This work has chosen to focus on four historical Provinces, the Hungarian, the Polish, the German, and the Portuguese. This has been done because they are of the most interest to a study on Provinces in the Order. The Hungarian Province is the Mother Province of the Order. The Polish Province was removed from the Order and became its own “Congregation.” The German Province that existed historically contrasts with the modern German Province. Finally, the Portuguese Province was formed outside of the Order, entered into communion with the Order, and then left that communion.

Hungary

There is no doubt that the “Mother Province” of every Province and, in fact, of the whole Order is the Hungarian Province. After all, Blessed Eusebius himself founded it. Even during the life of Eusebius, many monasteries were founded in greater Hungary. In 1240, there was already a monastery in Remete. In 1244 a monastery was founded in Dubica. In 1263 the Monastery of the Holy Spirit was founded on the Pilis Mountain². The Order grew quickly. Eusebius was succeeded as Prior Provincial by Benedict, who ruled for 20 years³ and then by Stephen.⁴ Laurence was the 4th Prior Provincial and the first to hold the title of Prior General⁵. He also, like Eusebius, after his death, held the title, Blessed⁶.

¹ M. STRESKA, *Roczniki Zakonu Św. Pawła Pierwszego Pustelnika*, vol. II, z uzupełnieniami obejmujący lata od 1727 do 1786, Częstochowa 2008, 712.

² Cf. E. KISBAN, *Historia Zakonu Paulinów – Macierzystej Prowincji Węgierskiej*, Jasna Góra 2009, vol. 1, 28.

³ Cf. *Ibid*, 29.

⁴ Cf. G. GYÖNGYÖSI, *Vitae Fratrum Eremitarum Ordinis Sancti Pauli Primi Eremitae*, Budapest 1988, 51.

⁵ Cf. *Ibid*, 56.

⁶ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 97.

Laurence also founded the Monastery of St. Laurence in Buda⁷. It is unclear if there was then a separate Prior Provincial for the Hungarian Province immediately or if the Prior General was also the Prior Provincial of the Hungarian Province. Nevertheless, in these early years, the Prior Provincial was also the Local Prior of the Monastery at Pilisszentkereszt⁸. In 1417, it was decreed that the Prior General could only be elected at a General Chapter held in Hungary⁹.

The Province at the end of the 13th Century had 17 monasteries. By the end of the 14th, this number grew to 64¹⁰. In 1327 the Order had an Apostolic Visitation, and it was reported that the Order numbered 900 monks in 60 monasteries, which consisted of a minimum of 15 monks but usually numbered anywhere between 20-60. A partial cause of this growth was the royal patronage the Order received from the Hungarian Kings, such as Louis the Great, who was also King of Poland and founded the famous monastery at Marianostra in 1352.

Item eodem anno serenissimus princeps et dominus dominus Ludovicus iam dum rex Hungáriáé de Venetiis exportari fecit reliquias corporis sancti Pauli primi heremitae, et Budae in castro regio prius reponi, sed postea reverendissimus in Christo pater et dominus Dionisius archiepiscopus Strigoniensis ad claustrum Beati Laurentii martyris supra Budam asportavit et ibi collocavit. Cuius quidem translationis series pulchro stilo scripta est in Breviario nostro¹¹.

In 1381 Nicholas was elected Prior General, and in the same year, on the 14th of November, having won the relics of St. Paul the First Hermit from the Venetians, King Louis the Great translated them to the Church at the Monastery of St. Laurence in Buda¹². This event was then remembered by the Order as the Feast of the Translation of the Relics of St. Paul the First Hermit on the 14th of November. This feast was not included in the most recent liturgical calendar of the Order. The Hungarian Province expanded and grew until the 16th Century.

The year 1526 has come. The fate of Hungary has been fulfilled. *Fatum Hungariae!* Hungary's bad fortune. And when it comes to the Pauline Order, Mochács destroyed what Muhi had created, and it trampled down its rich, proud and creative eremitical race¹³.

⁷ Cf. G. GYÖNGYÖSI, *Vitae Fratrum*, 56.

⁸ Cf. *Ibid*, 31.

⁹ Cf. *Ibid*, 133.

¹⁰ Cf. *Ibid*, 101.

¹¹ Cf. *Ibid*, 77.

¹² Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, Częstochowa 2009, 58.

¹³ „Nadszedł rok 1526. Wypełniły się losy Węgier. *Fatum Hungariae!* Zły los Węgier.

1526 was a tragic year for the Order. The Hungarian kingdom and allies clashed with the Ottoman invasion at Mohács. Christendom lost this battle to the Muslim invader and lost a good portion of its territory to the Muslim Empire. The Turkish Sultan enters the cities of Buda and Pest, setting them on fire and levelling them to the ground. This destruction is levelled out throughout Hungary, and the Province suffers greatly.

Multa enim monasteria ordinis nostri in hoc periculo desolata sunt. Nam monasterium principale et caput ordinis heremitarum in Hungária supra Budam ad honorem sancti Laurentii || fundatum, amaenissimum et totius regni solatium delectabile omnino desolaverunt. In ecclesia tabulae splendidae, chorus mirifice et sumptuose fabricatus, organum elegans et omnia alia igne vehementi conflagrata sunt, et sic testudo sanctuarii corrui. Altaria destruxerunt, imagines frustatim conciderunt, sepulchra suffoderunt, lapidem superiorem tumbae marmoreae sancti Pauli subtiliter sculptum violenter deposuerunt et in tres partes fregerunt. Habitacula monasterii egregia et omnes officinae igne consumpta solo sunt prostrata. Utensilia omnia fregerunt, victualia omnia consumpserunt. Decem diebus in monasterio pausaverunt, et omnes angulos, omnia latibula perlustraverunt, suffoderunt, destruxerunt. Et nullibi tantum saevierunt sicut in hoc monasterio. Et ut videtur usque ad finem mundi nunquam hoc monasterium in pristinum statum reformabitur. Verum protegente Deo et sancto Paulo ornamenta ecclesiastica omnia permanserunt illaesa in secreto loco, quo fratres absconderant, et in capella sancti Pauli ignis non fuit accensus, nisi per valvam exterius in parte, sed tamen alia omnia sunt destructa. In libraria usque ad mille florenos libri concremati sunt. Postquam autem audierant fratres profligationem Hungarorum, corpus sancti Pauli eremitae quam citissime tulerunt, et ad Trinchinium, castrum fortissimum waywodae Transilvanensis deportaverunt. || Eodem tempore viginti quinque fratres occisi sunt a Tureis, aliqui etiam miro modo vulnerati. Monasteria vero undecim combusta et desolata sunt¹⁴.

The greatest tragedy to befall the Province and the Order as a whole was the destruction of its Principal Monastery, the Monastery of St. Laurence in Buda. A magnificent Church was destroyed, a monastery ruined, and the seat of the Prior Generals Curia was moved. Many archives and historical documents were destroyed. The number of monasteries destroyed by the Turkish invaders varies greatly by sources. Płatek states that about 100 monasteries of the province were destroyed.¹⁵ Kisban records that “the Prior General Stefan Ternavius ruled the Hungarian province that consisted of a number that was appropri-

A gdy chodzi o zakon paulinów, to Mochács zniszczył to, co stworzył Muhi, zdeptał jego bogaty, dumny i twórca ród pustelniczy’ - E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 194. My own translation.

¹⁴ G. GYÖNGYÖSI, *Vitae Fratrum*, 177-178.

¹⁵ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 59.

ate for a single Monastery.”¹⁶ The malaise of the Protestant reformation also wreaked havoc in the Hungarian Province¹⁷. In this period, the Province sent habit-less Monks secretly into the occupied lands by the Turks as secret squads of evangelising missionaries to win back souls, be it from Protestant heretics or Muslim pagans¹⁸. The Province recovered during the Counter-reformation and continued to serve as the heart of the Order. Although the Hungarian Province is decisively Hungarian, given the multi-ethnic nature of Greater Hungary, the Province, too, had decent numbers of Croatians and Austrians.

The Paulines faced a much greater danger because of the awakening of the question of nationality. So far, the Hungarian, Croatian and Austrian Paulines have lived together in the best of harmony. There was no room for ethnic antagonism among them. Nobody was asked what nationality one belonged to. However, in the last years of the 17th Century, the Croatian Pauline monks began their work... It was this antipathy, which had been fueled for 20 years, that resulted in the split of Croats and Austrians with their mother province of Hungary¹⁹.

In 1700 the Order faced the thorny question of whether to split monasteries from the Hungarian Provinces and create an Austro-Croatian Province. The Roman Congregation agreed to this but ordered the Office of Provincial of presumably the Hungarian Province, to be separated from that of Prior General²⁰. This suggests that the union of the Offices of Prior Provincial of the Hungarian Province and that of Prior General seems to have been quite frequent and common in the history of the Order. This became such an issue that in 1701, the Nuncio in Vienna, in the name of the Holy See, issued a rescript declaring that “In the future, the General may not fulfil the office of Provincial or administer the Province in any way, under pain of suspension.”²¹ Indeed,

¹⁶ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 208. *General zakonu o. Stefan Ternavius rządził zaledwie tylu zakonnikami prowincji węgierskiej, ilu było dawniej w jednym klasztorze*. The English translation is my own, as are all other translations, unless otherwise noted.

¹⁷ Cf. *Ibid*, 201-204.

¹⁸ Cf. *Ibid*, 203; J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 59.

¹⁹ „O wiele większe niebezpieczeństwo groziło paulinom z powodu budzącej się kwestii narodowościowej. Dotychczas paulini węgierscy, chorwaccy, austriaccy żyli ze sobą w najlepszej zgodzie. Nie było wśród nich miejsca na antagonizm narodowościowy. Nie pytano nikogo, do jakiej należy narodowości. Jednakże w ostatnich latach XVII w. rozpoczęli paulini chorwaccy krecią robotę.... Ta właśnie antypatia, podsycana przez 20 lat, przyniosła w rezultacie rozbrat Chorwatów i Austriaków z macierzystą prowincją węgierską” - E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 203, J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 369.

²⁰ Cf. M. BENDER OSPPE, „Księża II obejmująca lata od 1663 do 1727”, in *Roczniki Zakonu Św. Pawła Pierwszego Pustelnika*, t. 1, Częstochowa 2008, 702-703.

²¹ Na przyszłość zatem General nie może wykonywać urzędu prowincjała czy admini-

this explains the lack of any reference to the Prior Provincial of the Hungarian Province in Kisban's history of the Hungarian Province.

Poland

Paulines reached Poland in 1382 and were given land near a village known as Czestochowa and custody of the Miraculous Black Madonna Icon by Vladislaus II, Duke of Opole. The first Church given to the Paulines was the parish church of the Blessed Virgin Mary on the hill in Old Czestochowa. A Monastery was then quickly erected at the site of the parish church²². This monastery is called *monasterium Beatae Mariae Virginis de Claro Monte*.²³ In 1388, two additional monasteries were founded in Poland, the Monastery of the Holy Trinity at Mochów in Silesia and that of St. Nicholas at Wieluń²⁴. Other monasteries were quickly founded, with one at Wieruszów in 1401, Pińczów in 1453, and Wielgomłyny in 1476²⁵.

The following houses were established between the 15th and 18th Century: Beszowa (1421), Brdów (1436), Monastery of Skałka in Kraków (1471), St. Sigismund's in Czestochowa (1474), Konopnica (1630), Łęczeszyce (1639), St. Barbara's in Czestochowa (1637–1642), Leśniów (1706), Jazłowiec (1717), Leśna Podlaska (1726) and in Lviv (Lwów) (1750)²⁶.

A monastery in Warsaw was founded in 1661²⁷. Given that it had already quickly founded three monasteries in Poland, the Polish Province was erected in 1396, with Fr. Nicholas Schurgost as its first Prior Provincial,²⁸ although Kisban claims Bartholomew Bolesławski as the first Provincial²⁹. The Provincial resided in the Monastery at Jasna Góra. Thus, the Convent at Jasna Góra was traditionally accustomed to an oligarchy of Superiors,

strować prowincją pod jakimkolwiek pozorem, pod karą suspensy etc. M. BENDER OSPPE, „Księga II obejmująca lata od 1663 do 1727”, 708.

²² Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 70.

²³ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol 1, 46,

²⁴ Cf. J. SZPAK, „Bohemian Crown Subjects in Polish province of the Order of St. Paul in the 18th Century” in *Historica. Revue pro historii a příbuzné vědy*, (2019), 16; J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 71.

²⁵ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 72.

²⁶ J. SZPAK, “Bohemian Crown Subjects in Polish province of the Order of St. Paul in the 18th Century”, 16.

²⁷ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 278,

²⁸ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 71.

²⁹ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 50.

with both a Local Prior and a Prior Provincial, all within the same complex³⁰. Szafranec states that in 1412, the Prior Provincial was titled *Prior Provinicalis Czanstowchoviensis* (sic), whilst, in 1396, he was known as *Prior Provinicalis fratrum heremitarum in Polonia*, and finally, in 1699 as *Per Poloniam, Silesiam, Pomeraniam Prior Provinicalis*³¹. In 1784, when the Polish Province was removed from the jurisdiction of the Prior General of the Order, it was given a Visitor General, who is referred to simply as the General, who also resided at Jasna Góra. Therefore, Jasna Góra had three levels of Superiors, all residing within her walls³².

Undisputedly the heart of the Polish Province is the Monastery at Jasna Góra. It combines not only a large, fully functioning monastery, the Provincial Curia, but also a well-renowned Marian Shrine. In 1577, Bishop Stanisław Karnkowski, whilst visiting the Shrine as an apostolic delegate, ordered that the entire complex be fortified and walls are built around the whole complex. These walls were built under the reign of King Władysław IV (1632-1648), who saw the usefulness of a military fortress near the Silesian border. From this, the Monastery at Jasna Góra is referred to as a *fortalitium Marianum*, a Marian Fortress.³³ The fortress was besieged by a Swedish army in 1655 and defended by Augustine Kordecki, who was Prior Provincial of the Polish Province for three terms³⁴.

The defence of Jasna Góra was directed by the then Prior of the monastery, Father Augustine Kordecki, who was born into a middle-class family in 1603 in Iwanowice, near Kalisz. He entered the Pauline Order at 30 years of age and on the 25th of March, 1634, he made his vows at Jasna Góra. Soon thereafter, his talents and moral values being recognised, he was appointed to various administrative positions. In 1650 he became the Prior at Jasna Góra. Full of steadfast energy and perception, he prepared the fortress against attack, supplying it with ammunition and food. In critical moments when even some monks had lost faith in the successful outcome of the situation, he was able to convince them, through his own faith, to strengthen their resolve and to dispel their doubts. During the siege, he ordered the monastic orchestra to play from the steeple hymns dedicated to Mary. Despite the Swedish artillery fire, he organised Eucharistic processions outside the church in order to provide courage to the defenders. ... Through a courageous and heroic defence of the fortress dedicated to the Virgin Mary, he gave a signal to the entire Nation to fight the invader³⁵.

³⁰ S. SZAFRANIEC OSP, *Konwent Paulinów Jasnogórskich 1382-1864*, Archivium Ordinis Pauli Primie Eremitae Dissertationis 1, Rzym 1966, 6

³¹ Ibid, 10-11.

³² Ibid, 11.

³³ Cf. G. LORENC, *American Czestochowa*, Doylestown 1989, 20-21.

³⁴ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 288.

³⁵ G. LORENC, *American Czestochowa*, 23-25.

The Monastery at Jasna Gora attracted many pilgrims and many hostile invaders. It was raided by Hussites in 1430, besieged by the aforementioned Swedes in 1655,³⁶ by Russians in 1771, and again in 1813³⁷. Interestingly the Polish Province met with exponential growth and development, as the Hungarian Province and the Order, in general, suffered from destruction and invasion at the hands of the Turks and stood on the edge of destruction³⁸.

In all probability, the Order's Polish province was an independent entity from its very beginning, as was the German or Swabian-Rhenish province. This is evidenced at least by the fact that other orders, under similar circumstances, expanded into new countries in the form of provinces. There are also other reasons for the independence of the Polish province, such as its great distance from Hungary and the constantly increasing number of monasteries³⁹.

The Polish Province generally lived in harmony and peace with the rest of the Order until the interventions of Emperor Joseph II (1741-1790) of the Holy Roman Empire in the internal workings of the Church. It has been argued that the exemption of the Polish Province from the jurisdiction of the Hungarian Prior General was an attempt to safeguard the existence of the Polish Province from its losses in the Austro-Hungarian Empire. The 18th Century saw monasteries after monasteries be dissolved in the Polish Province. These things were a direct result of the partitions of Poland amongst its rival neighbours, the Russian, Prussian and Austro-Hungarian empires. In 1864, the Russian Tsar Alexander II dissolved 10 Monasteries, along with their novitiates, in the Russian Empire. Thankfully the monastery in Krakow remained untouched due to its favourable situation of being made a part of the Austro-Hungarian Empire and it being declared a free city⁴⁰. Thus the Polish Province, although no longer a Province, lived on in two houses, the Monastery at Jasna Gora in the Russian Empire and the Monastery in Krakow, until the Order's rebirth in the 20th Century.

³⁶ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 46.

³⁷ Cf. G. LORENC, *American Czestochowa*, 30, 33.

³⁸ Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 48.

³⁹ „Według wszelkiego prawdopodobieństwa, polska prowincja zakonna była od samego początku jednostką samodzielną, podobnie jak prowincja niemiecka, względnie szwabsko-reńska. Świadczy o tym przynajmniej ten fakt, że i inne zakony, w podobnych okolicznościach, rozszerzały się na nowe kraje w formie prowincji. Za samodzielnością polskiej prowincji przemawiają i takie okoliczności jak wielka odległość od Węgier i ustawicznie wzrastająca liczba klasztorów” - E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 50.

⁴⁰ Cf. *Ibid.*, 51-52.

Germany

The 4th Prior General of the Order, Nicholas the Teuton (Mikołaj I Theutonicus), who ruled the Order from 1330-1335 and again from 1340-1345,⁴¹ as his name suggests, was German. In 1336 he resigned from the Office of Prior General and returned to his native Germany, where he, like Eusebius, gathered various hermits together into monasteries based on those in Hungary. In the space of four years, he was able to found monasteries in *Andenhausen*, *Halle* and *Basel*. These three Monasteries he represented at the General Chapter in 1340, and were solemnly received by the 5th Prior General, Peter I, who accepted them as the Reńska Province. He appointed Fr. Rudolf Mezeller as the Vicar General of the Prior General for this province until the province could elect its own Provincial⁴². Mezeller was then elected as the first Prior Provincial of the Germany Province.⁴³ The seat of the Prior Provincial was the monastery at Langau, whilst the Novitiate was at Rohrhlden⁴⁴.

It is important to note that the historic German province, at times referred to as the Swabian Province, is distinct from the Austrian Province. The monasteries of the later Austrian Province were located near cities rather than at a distance from them. The province itself was, like the Austrian Empire, multinational and multicultural, being composed of Czechs, Hungarians, and Austrians. At its height, in the year 1737, it had 104 members.⁴⁵ The German Province was also referred to as the “Schwäbische Provinz” or the Swabian Province, as well as the “Deutsch-rheinsche Provinz”, that is, the German Rhein Province⁴⁶.

At its height, the German province numbered over 20 monasteries. These monasteries were usually in areas far from great urban areas and in small villages. The monasteries themselves were small and humble, numbering only a few monks⁴⁷.

⁴¹ Cf. *Przełożeni i Generałowie*, in *Roczniki Zakonu Św. Pawła Pierwszego Pustelnika*, t. 2, Częstochowa 2008, 705-715.

⁴² E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 40-41.

⁴³ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 62.

⁴⁴ Cf. *Ibid*, 64.

⁴⁵ M. JOCHYMZYK, *Amandus Ivanschiz: His life and Music. With a Thematic Catalog of works*, Krakow 2016, 24-26.

⁴⁶ Cf. E. L. KUHN, “Die deutsche Provinz vom 14. bis 16. Jahrhundert”, in *Der Paulinerorden in Deutschland*, Tettnang 2005, 46-47

⁴⁷ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 63.

Historians mention the following Pauline monasteries from the later Middle Ages: Andenhausen (1341), Halle (1341), Basel (1341), Awe (1344), Tannheim near Villingen (1353), Rohlhalden near Rottenburg (1353), Argenhart (1359), Blumenstahl (Blumenhal), Donnersberg, Engelhal, Goldbach, Gundelsbach (Gundelsdorf), Kaiserstuhl near Breisgau, Kirnhalde, Rothenhaus in the Duchy of Wittenberg, Sulz, Tonnenbach, Bonndorf (1403), Langnau near Tettngang (1405), Mainsbach (1408), Grunwald near Lenzkirchen.

Two former Pauline monasteries in Bavaria are also mentioned in Maihingen in the diocese of Augsburg (1437) and in Sankt Oswald in the diocese of Passau (1396). The stay and activity of the Pauline monks in these places were not long-lasting but brief: in Maihingen for 18 years and in St. Oswald for 13 years⁴⁸.

The development and growth of the German Province were stunted by the thirty years war, the rise of Protestantism, and the difficult economic and political situation of southern Germany. The Province also suffered from economic hardship and experienced difficulty sending delegates to the General Chapter in Hungary. The Province was also usually not visited by the Prior General personally but by a local monk delegated by him⁴⁹. The German Province, at times being the most remote Province of the Order, never had a great relationship with the Order as a whole and frequently had a different understanding of the spirituality and character of the Order⁵⁰.

In 1758, the Superior of the German province, Fr. Gregory Luzan, sent to the Holy See on behalf of the entire province a comprehensive letter in which he asked for the province to be removed from the authority of the Superior of the Order, and at the same time expressed the wish to place the German Pauline monks, like the Portuguese monasteries under the authority of the local bishop, in this case, the ordinary of Constance. He also emphasised in the letter that impoverished German monasteries, four in all, were unable to pay for frequent trips to Hungary for the general chapter and for visitors and commissioners from Hungary⁵¹.

⁴⁸ „Historycy wymieniają następujące klasztory paulińskie z późniejszego średniowiecza: Andenhausen (1341), Halle (1341), Bazylea (1341), Awe (1344), Tannheim koło Villingen (1353), Rohlhalden koło Rottenburga (1353), Argenhart (1359), Blumenstahl (Blumenhal), Donnersberg, Engelhal, Goldbach, Gundelsbach (Gundelsdorf), Kaiserstuhl w pobliżu Breisgau, Kirnhalde, Rothenhaus na terenie księstwa Wittenberskiego, Sulz, Tonnenbach, Bonndorf (1403), Langnau koło Tettngang (1405), Mainsbach (1408), Grunwald koło Lenzkirchen. Wymienia się też dwa klasztory paulińskie dawnej Bawarii w Maihingen w diecezji augsburskiej (1437) i w Sankt Oswald w diecezji Passau (1396). Pobyty i działalność paulinów w tych miejscowościach nie była trwała, lecz krótka: w Maihingen 18 lat, a w St. Oswald 13 lat” - J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 63.

⁴⁹ Cf. *Ibid.*, 63-64.

⁵⁰ Cf. *Ibid.*, 66.

⁵¹ „W 1758 r. przełożony niemieckiej prowincji, o. Grzegorz Luzan, skierował do

The German Province failed, where the Polish Province succeeded in being removed from the jurisdiction of the Hungarian Prior General of the Order. The Holy See sided with the Prior General, who did not wish to see the German Province leave. In this decision, the Prior Provincial Gregory Luzan saw himself as being discredited in the eyes of his Province and in the Order in general and subsequently left the Order to live near Rome⁵². The German Province was ultimately dissolved by a decree of Emperor Joseph II on the 7th of February 1786. The last and final remaining monastery of the Province was liquidated by the Private Council of the Grand Duchy of Baden in 1807⁵³. Interestingly, for a time, there existed a Portuguese Province that, like the German, was founded outside the Order and joined it, but unlike the German Province, it successfully left the communion of the Order.

Portugal

The eremitical life in Portugal was already present since the 4th Century. In the 14th Century, these hermits, much like their distant Hungarian Brothers, began to gather and organise themselves into coenobitical communities. These communities, quite independently from the monks in Hungary, chose St. Paul the First Hermit as their patron⁵⁴. The ease of living the eremitical life, as compared to mendicant or monastic, in the post-Reconquista Portugal allowed this life to flourish. Between the years 1366-1406, Portugal had nine such communities spring up. These communities were characterised by their independence and desire to be only subject to the Holy See. In 1406, the Pope himself placed them under the care of the local Bishops⁵⁵. They were also brought to some order by Royal decrees. Most notably, they were ordered by King John II to elect a Prior Provincial for themselves, whose term was to

Stolicy Apostolskiej w imieniu całej prowincji obszerna materiał, w którym prosił o wyjęcie prowincji spod władzy przełożonego zakonu, a równocześnie wyjawiał życzenie, by na wzór klasztorów portugalskich poddać niemieckich paulinów pod władzę biskupa miejscowego, w danym wypadku ordynariusza Konstancji. Podkreślał nadto w memoriale, że zubożałe klasztory niemieckie, w sumie cztery, nie są w stanie opłacać częstych podróży na Węgry na kapitułę generalną i przybywających z Węgier wizytatorów i komisarzy” - E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 43.

⁵² Cf. E. KISBAN, *Historia Zakonu Paulinów*, vol. 1, 45

⁵³ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 67.

⁵⁴ Cf. *Ibid.*, 68.

⁵⁵ Cf. H. Á. ATTILA, “Kurzer Abriss der Geschichte der Portugiesischen Pauliner nach Überlieferungen und neueren Forschungen”, in *Studia Claramontana* 34, 303-305.

be three years⁵⁶. After many accusations against these hermits, one of them, Br. Christopher, titled Procurator General, journeyed to the Holy See to have their Province be exempt from the Local Bishops and become of Pontifical Right. Br. Christopher, having met the monks at the Monastery at St. Stefano Monticello in Rome, learnt that the Hungarian Paulines had these privileges. The Pope at the time gladly granted the request of the Portuguese Paulines and allowed them to send their brothers every four years to the General Chapter of the Hungarian Paulines at the Monastery of St. Laurence in Buda. Pope Paul III granted them the rule of St. Augustine. These privileges were better organised and granted more stability to the Portuguese Paulines. Both sides saw this as a form of incorporation between the Province and the Order, but it has been suggested that the Portuguese saw this as more of a spiritual union than a juridical one. The Portuguese broke this union in 1577 on account of the great distance between Portugal and Hungary, as well as the Turkish invasion of Hungary⁵⁷. In 1578 the Portuguese Paulines sent missionaries to Brazil. It is unknown whether any Hungarian Paulines joined them on the expedition⁵⁸. The Hungarian Paulines attempted to have the Portuguese Paulines re-join them twice more, once in 1642 and another time in 1717. The Portuguese Paulines were suppressed in 1834.

Present Provinces

In 1718, the Order had 6 Provinces, the Polish with 190 monks, the Hungarian with 123 monks, the Croatian with 115, the Austrian with 68, the Swabian with 34 and the Istrian with 34⁵⁹. As of this paper, the Order has three Provinces, the German, American and Australian. It also has three Quasi-Provinces or Vice-Provinces, the Hungarian, Croatian and Slovakian, and three areas where the Prior General has appointed his delegate, Italy, Cameroon, and Ukraine⁶⁰. Although the Order grew out of the Hungarian

⁵⁶ Cf. Ibid, 306.

⁵⁷ Cf. Ibid, 306-308.

⁵⁸ Cf. Ibid, 321.

⁵⁹ E. L. KUHN, "Die österreichische Provinz des Paulinerordens", <http://www.el-marlkuhn.de/aufsaeetze-im-volltext/paulinerorden/die-oesterreichische-provinz/der-orden/index.html>, (accessed 02/06/2022)

⁶⁰ KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika obradującej na Jasnej Górze w Częstochowie w dniach 01.03-12.03.2020 r. w Roku Jubileuszowym*

Province, the Province of Blessed Eusebius, by a happy twist of fate, the Order was reborn from the Polish Province. In 1934 the Order had two houses in Hungary, 4 in Poland and 1 in Rome. From this small number, in 2020, the Order has regrown into 71 houses with 500 monks worldwide, with 49 houses in Poland, 35 in the rest of Europe and 14 on other continents⁶¹. The first Province in modern times to be erected was the German Province.

Germany

Although inheriting the legacy of the historical German Province, the current entity is characteristically quite different.

The present-day Pauline monasteries are clearly characterised by intense parish and Marian pastoral care. There is intense Marian devotion in every institution, especially in the three pilgrimage centers Todtmoos, St. Märgen and Mariahilf in Passau. All of the 27 Pauline monks are currently exclusively Polish. This, of course, affects the spirituality and character of piety in German monasteries. However, it can be seen that the German province has its own character. It is not an ordinary transfer of Polish monasteries to Germany. The fathers and brothers of our Province strive to respond to the expectations and needs of the environment in which they live. Contrary to the old, historic monasteries, the present-day houses are not far from human environments; on the contrary, they are in the middle of a bustling life. Like other hermit orders, Paulines are forced to combine their pastoral work with a life of prayer and contemplation. It is not easy, but it does not contradict our spirituality either. The tasks of the Pauline Fathers in Germany are, therefore, not limited to parish work alone. An important role is also played by, for example, Marian and pilgrimage pastoral care, adoration of the Blessed Sacrament, and vigils. Each monastery is also a place of numerous confessions. The eremitic life today is a spiritual life in the middle of a secularised world. It is not the severity of fasting but the consistency in choosing higher values and in self-sacrifice that is at the heart of witness - especially in the West⁶².

750-lecia narodzin dla nieba bł. Euzebiusza, założyciela Zakonu, Jasna Góra 2020, IX.

⁶¹ KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika obradującej na Jasnej Górze w Częstochowie w dniach 01.03-12.03.2020 r. w Roku Jubileuszowym 750-lecia narodzin dla nieba bł. Euzebiusza, założyciela Zakonu, Jasna Góra 2020, 22-25.*

⁶² „Obecne klasztory paulińskie charakteryzuje jednoznacznie intensywne duszpaństwo parafialne i maryjne. W każdej placówce jest intensywny kult maryjny, zwłaszcza w trzech ośrodkach pielgrzymkowych Todtmoos, St. Märgen i Mariahilf w Passau. Wszyscy z 27 paulinów to obecnie wyłącznie Polacy. Wpływa to oczywiście na duchowość i charakter pobożności w klasztorach niemieckich. Można jednak zauważyć, że prowincja niemiecka ma swój własny charakter. Nie jest ona zwykłym przeniesieniem polskich klasztorów na ziemię niemieckie. Ojcowie i bracia naszej prowincji starają się odpowiadać na oczekiwania i potrzeby środowiska, w którym żyją. W przeciwieństwie do starych,

Paulines returned to Germany in 1980, with the first being Fr. Bernard Alter. They came to Germany to take possession of a former Capuchin Friary in Salvatorberg, Mainburg, Bavaria. They officially took possession of the place on the 30th of July 1981. The monks not only looked after their new monastery's church but also helped in surrounding parishes, to which some of them were appointed as Parish Priests or Parochial Vicars⁶³. This monastery later became the Motherhouse of the German Province and the seat of the Province. The Paulines also received houses in Dachingen (1982) in the archdiocese of Freiburg, Todtmoos (1987) in the same Archdiocese, Erding in the Archdiocese of München-Freising (1992), a house in Regensburg (1994), St. Mägern (1995) in the Archdiocese of Freiburg and the famous Shrine of Mariahilf in Passau (2002)⁶⁴. Several Seminarians from the Order's seminary in Krakow were sent to Germany to complete their studies for the Priesthood in Germany⁶⁵.

The German Houses first had a delegate of the Prior General appointed for them,⁶⁶ then in 1996, they were erected as a "Quasi-Province"⁶⁷. The Province was erected in 2002⁶⁸. The Statutes of the Province foresee following aims of the province:

historycznych klasztorów, obecne domy nie znajdują się z dala od środowisk ludzkich, a wręcz przeciwnie pośrodku tętniącego życia. Podobnie jak inne zakony eremickie, paulini zmuszeni są do łączenia pracy duszpasterskiej z życiem modlitwy i kontemplacji. Nie jest to łatwe, ale i nie sprzeczne z naszą duchowością. Zadania paulinów w Niemczech nie ograniczają się w związku z tym wyłącznie do pracy parafialnej. Poważną rolę odgrywa także np. duszpasterstwo maryjne i pielgrzymkowe, adoracja Najświętszego Sakramentu, czuwania. Każdy klasztor to także miejsce licznych spowiedzi św. Życie eremickie dzisiaj to życie duchowe pośrodku zsekularyzowanego świata. Nie surowość postów, lecz konsekwencja w wyborze wyższych wartości i w samopoświęceniu stanowią istotę świadectwa - zwłaszcza na Zachodzie" - M. LEGAWIEC, *Prowincja Niemiecka Paulinów - jej początki i charakter w ciągu wieków i dzisiaj*, in *Vox Eremi*, Rok LXI, nr 32 (2006), 10-15.

⁶³ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 283-286.

⁶⁴ Cf. *Ibid*, 286-300.

⁶⁵ Cf. *Ibid*, 285.

⁶⁶ Cf. J. NAŁASKOWSKI, „Dekret – Delegatura N. O. Generała w Niemczech”, in *Biuletyn Zakonu Paulinów*, Rok XXVI, nr 1 (1995), 83.

⁶⁷ Cf. KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika odbytej na Jasnej Górze w Częstochowie w dniach od 6 do 22 marca 1996*, in *Biuletyn Zakonu Paulinów*, Rok XXVIII, nr 2, (1996), 12.

⁶⁸ Cf. I. MATUSZEWSKI, „Dekret Generała Zakonu, o. Izydora Matuszewskiego, z dnia 24.04.2002 r. erygujący Prowincję Niemiecką zgodnie z decyzją podjętą przez Kapitułę Generalną w uchwale n. 6”, in *Biuletyn Zakonu Paulinów*, Rok XXXIII, (2002), 15.

§2 Purpose of the Province

1. The aim of the Province is to support the apostolic and missionary activity of the Pauline Order within the Roman Catholic Church in the Federal Republic of Germany.

This goal is achieved as follows:

- a) by the pastoral care of the Church and in accordance with the Constitutions of the Pauline Order;
- b) by charity and educational activities;
- c) by participating in ecclesiastical social and charitable activities of local churches in developing countries;
- d) by possessing and managing material goods of all kinds in accordance with the intentions and purpose of the Province;
- e) by educating the members of the Order;
- f) by caring for the sick and elderly members of the Order⁶⁹.

The delegate of the Prior General was to serve as a symbol of the unity of all the German houses, as well as their unity with the whole Order. Fr. Andrzej Laskus was named the first delegate. When the Province was erected, it consisted of 6 Pauline Houses and 27 monks, of which 19 were Priests and seven lay Brothers. In terms of economy, the Province is self-sufficient, but in terms of formation and personnel, it relies on the Order as a whole. In its 20 years of existence, it is still populated by Polish monks⁷⁰. The same can almost be said of the American Province.

⁶⁹ §2 Cel Prowincji

1. Celem Prowincji jest wspieranie działalności apostolsko-misyjnej Zakonu Paulinów w ramach Kościoła Rzymsko-Katolickiego na terenie Niemieckiej Republiki Federalnej.

Cel ten spełniany jest w następujący sposób:

- a) przez duszpasterstwo w ramach posługi Kościoła i zgodnie z Konstytucjami Zakonu Paulinów;
- b) przez działalność charytatywną i oświatową;
- c) przez udział w kościelnej działalności socjalnej i charytatywnej kościołów lokalnych w krajach rozwijających się;
- d) przez posiadanie i zarządzanie dobrami materialnymi wszelkiego rodzaju zgodnie z intencjami i celem Prowincji;
- e) przez kształcenie członków Zakonu;
- f) przez opiekę nad chorymi i starszymi członkami Zakonu.

„Statuty Prowincji Niemieckiej Zakonu Paulinów,” in *Biuletyn Zakonu Paulinów*, Rok XXXIII, (2002), 16-25.

⁷⁰ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 283-286, 300-301.

United States

The presence of Paulines in the United States of America begins with Fr. Michał Zembrzuski, who arrived in the States in 1951. He came from Rome, which he had fled to when the Hungarian houses were dissolved by the Hungarian Communist Government. Zembrzuski's mission to the States was, after the bitter historical experiences of the Order, with the fall of Hungary to the Turks, the partitions of Poland and the meddling Caesaropapism of Joseph II, to transplant the Order to the New World, where it might survive its losses from the now hostile communist governments of Poland and Hungary. Zembrzuski established a monastery and Shrine in Doylestown, Pennsylvania, in 1953⁷¹. The first Pauline monks in the States are a mix of Poles and Hungarians. The Shrine at Doylestown was planned to be the "American Czestochowa".

The idea of an American Czestochowa took shape in 1960 when a proposal was made to build the church as a monument to Polonia on the Millennium of Christianity in Poland. Father Michael Zembrzuski, through the use of the mass media, proposed building a Shrine to Our Lady of Czestochowa by 1966. His dream was to build, as a contribution from all of American Polonia, a national Shrine for the Queen of Poland, an American Czestochowa⁷².

In 1966, Cardinal John Krol consecrated the Monastery's Church⁷³. The Shrine houses a copy of the Icon of Jasna Gora, which was blessed by Pope St. John XXIII in 1963⁷⁴. Several Presidents of the United States visited the Shrine, such as Lyndon B. Johnson and Ronald Regan. The Shrine faced great financial difficulties in 1973⁷⁵. There apparently was even talk of the Prior General Kotnis removing American Houses and those in South America from the Order⁷⁶. These financial problems were definitively resolved in 1981⁷⁷.

More Houses were founded in the United States, Kittanning (1964), Manhattan (1986), Rockville (1996), Yonkers (1997), Chicago (2002), Buffalo (2003), and Summerfield Lady Lake (2005).

Fr. Michał Zembrzuski became Vicar General of the Order in 1963, an office which he held for two terms, a total of 12 years⁷⁸. As the second

⁷¹ Cf. Ibid, 310-314.

⁷² G. LORENC, *American Czestochowa*, 71.

⁷³ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 312.

⁷⁴ Cf. Ibid, 313.

⁷⁵ Cf. A. LANG, *Sprawa obiektowa kryptonim „Pustelnik”*, Warszawa 2022, 74-82.

⁷⁶ Cf. Ibid, 83.

⁷⁷ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 322.

⁷⁸ J. PŁATEK, *Dzieje Paulinów XX wieku. Życie i działalność*, Jasna Góra 2003, 908.

Vicar General of the Order for America, he had the rights of a Definitor General at Definitor sessions in Poland⁷⁹. He was elected to the office at the General Chapter in 1963 and received additional and wide-ranging delegated powers from the Prior General Jerzy Tomziński⁸⁰. In the Chapter on 1975, it is noted that no one was elected to the Office of Vicar General for beyond the border⁸¹. In 1984 the General Chapter ordered the erection of the American Quasi-Province, appointing Gabriel Lorenc as its first Quasi-Provincial⁸².

Norm 1

1. The American Province was erected by the General Chapter held at Jasna Góra from the 18th of February - the 1st of March 2008. It includes all Pauline monasteries and institutions currently located in the USA and new ones to be erected in North America in the future.
2. The Motherhouse of the Province and the seat of the Provincial at the same time is the monastery in American Częstochowa, in Doylestown⁸³.

The American Province was erected by the 2008 General Chapter. It included all the Houses founded in the United States, which numbered three monasteries and 5 Houses⁸⁴. The Province, when erected, consisted of 26 Priests and 5 Brothers, 31 in total⁸⁵. Any new Houses founded on the North American Continent will belong to the Province, that is, including Canada and Mexico. The Monastery of Doylestown is the heart of the pro-

⁷⁹ Cf. KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, „Zarząd Zakonu Paulinów”, in *Biuletyn Zakonu Paulinów*, nr 1. Listopad 1969, 22.

⁸⁰ J. PŁATEK, *Dzieje Paulinów XX wieku. Życie i działalność*, 911.

⁸¹ *Wikariusz generalny dla zagranicy*. Cf. A. LANG, *Sprawa obiektowa kryptonim „Pustelnik”*, 36.

⁸² J. PŁATEK, „Dekret Generała Zakonu dotyczący Quasi-Prowincjała”, in *Biuletyn Zakonu Paulinów*, Rok XIV, nr 3, (1984), 14.

⁸³ *Statuty Prowincji Amerykańskiej Zakonu Świętego Pawła Pierwszego Pustelnika*, in *Biuletyn Zakonu Paulinów*, Rok XXXIX, (2008), 23:

Norma 1: 1. Prowincja Amerykańska została erygowana przez Kapitułę generalną obradującą na Jasnej Górze w dniach 18.02 - 01.03. 2008 r. Obejmuje ona wszystkie klasztory i placówki paulińskie znajdujące się aktualnie na terenie USA oraz nowe, które będą erygowane w przyszłości na terenie Ameryki Północnej; 2. Domem macierzystym Prowincji, a zarazem siedzibą Prowincjała jest klasztor w Amerykańskiej Częstochowie, w Doylestown.

⁸⁴ I. MATUSZEWSKI, „Dekret Generała Zakonu o. Izydora Matuszewskiego ogłaszający erygowanie Amerykańskiej Prowincji Zakonu”, in *Biuletyn Zakonu Paulinów*, Rok XXXIX, (2008), 21-22.

⁸⁵ „Lista Ojców i Braci Prowincji Amerykańskiej uprawnionych do wzięcia udziału w Pierwszej Kapitułe Prowincji”, in *Biuletyn Zakonu Paulinów*, Rok XXXIX, (2008), 29-30.

vince and the third-largest Monastery in the Order⁸⁶. The Monastery, being the seat of the Prior Provincial, consists of two levels of Governance, that of the Prior of the Monastery and that of the Prior Provincial. The two offices are distinct and generally held by two different monks⁸⁷. The statutes of the Province give a more developed end for the Province than that of the German Province.

3. The purpose of the Province is to carry out the apostolic and missionary activity of the Pauline Order within the Roman Catholic Church in North America. This goal is achieved through:
 - carrying out the sanctuary and parish ministry in the pastoral centres entrusted to us, with particular emphasis on the Marian mission of the Order;
 - conducting pastoral activity among the Polish community;
 - through charity, cultural and educational activities;
 - concern for the vocation and education of members of the Order;
 - by the possession and management of temporal goods in accordance with the provisions of common and particular law.
4. Due to the exceptional role of the National Sanctuary of Our Lady of Jasna Góra in Doylestown, the American Province feels particularly obliged to spread Marian devotion and promote Polish patriotic and national values⁸⁸.

⁸⁶ KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich. Stan na dzień 01.02.2022*, vol. 23, Częstochowa 2022, 37.

⁸⁷ Ibid.

⁸⁸ *Statuty Prowincji Amerykańskiej Zakonu Świętego Pawła Pierwszego Pustelnika*, in *Biuletyn Zakonu Paulinów*, Rok XXXIX, (2008), 23-24:

3. Celem Prowincji jest prowadzenie działalności apostołsko-misyjnej Zakonu Paulinów w ramach Kościoła Rzymskokatolickiego na terenie Ameryki Północnej, Cel ten spełniany jest poprzez:

- prowadzenie duszpasterstwa sanktuarijnego i parafialnego w powierzonych nam ośrodkach duszpasterskich, ze szczególnym uwzględnieniem maryjnego posłannictwa Zakonu;
- prowadzenie działalności duszpasterskiej wśród Polonii;
- przez działalność charytatywną, kulturalną i oświatową;
- troskę o powołania i kształcenie członków Zakonu;
- przez posiadanie i zarządzanie dobrami doczesnymi, zgodnie z przepisami prawa powszechnego i partykularnego.

4. Ze względu na wyjątkową rolę Narodowego Sanktuarium Matki Bożej Jasnogórskiej w Doylestown, Prowincja Amerykańska czuje się w szczególności zobowiązana do szerzenia kultu maryjnego oraz propagowania polskich wartości patriotyczno-narodowych.

5. W życiu i działalności Prowincji należy kierować się przepisami zawartymi w Kodeksie Prawa Kanonicznego, Konstytucjach i Dyrektorium Generalnym Zakonu Św.

The province seeks to minister in shrines and parishes and to emphasise its Marian mission. Moreover, the Province specifically seeks to minister to the Polish community. The Shrine at Doylestown, being created to celebrate 1000 years of Christianity in Poland, is a natural and important focal point for this ministry. The Australian Province, on the other hand, although founded by a Pole, is not juridically bound to a Polish identity.

Australia

The presence of the Pauline Order in Australia is the result of the efforts of one Monk, Fr. Augustine Łazur. He arrived in Australia in 1981⁸⁹. Fr. Augustine, after ordination, worked for a few years in Poland, then he was transferred to work in Croatia, but the Order saw greater need for monks in America. Thus he worked in America for a decade. Fr. Augustine always desired to visit Australia, and an opportunity came for him to spread devotion to Our Lady of Jasna Góra in the great southern land. Fr. Augustine sojourning in Rome, by chance, met Cardinal Clancy at Termini Bus station and, with his invitation, managed to arrive in Australia⁹⁰.

Fr. Augustine, upon arriving in Australia, began priestly ministry in the Archdiocese of Canberra-Golburn. Later he transferred to the Diocese of Wollongong, where he was entrusted with the Church of St. Francis Xavier in Berrima⁹¹.

Fr. Augustine was appointed as the General's delegate in 1994⁹² and as Quasi-Provincial in 1996. He returned to Poland in 2002 and died in 2015⁹³. The Houses in Australia were united into a Quasi-Province by

Pawła Pierwszego Pustelnika, Statutach Prowincji Amerykańskiej oraz w prawie Kościoła lokalnego.

6. Prowincja Amerykańska świadczy pomoc materialną na rzecz funduszu Zakonu, w wysokości określonej przez Ojca Generała.

⁸⁹ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 260.

⁹⁰ Cf. E. SKURJAT, *Sanktuarium Jasnogórskiej Matki Miłosierdzia w Berrina – Penrose Park*, Lynbrook 1991, 18; cf. P. PRZYGODZKI, *Curriculum Vitae of Fr. Augustine Joseph Lazur, a Pauline monk*, trans C. ZIELINSKI, <https://paulinefathers.org.au/history/australian/augustine-joseph-lazur/>, (accessed 05.09.2022).

⁹¹ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 261.

⁹² Cf. JAN NAŁASKOWSKI, „Dekret - Uprawnienia Delegata O. Generała w Australii”, in *Biuletyn Zakonu Paulinów*, Rok XXV, no. 1, (1994), 15-17.

⁹³ Cf. P. PRZYGODZKI, *Curriculum Vitae of Fr. Augustine Joseph Lazur, a Pauline monk*, trans C. ZIELINSKI, <https://paulinefathers.org.au/history/australian/augustine-joseph-lazur/>, (accessed 05.09.2022).

the General Chapter in 1996⁹⁴. Most notably, the province has produced a Bishop for the Australian church, Bishop Columba Macbeth-Green, the Bishop of Wilcannia-Forbes⁹⁵. In 2011 the Province was placed under the patronage of Our Lady Queen of Hermits⁹⁶.

The Australian Province has two monasteries, Penrose Park at Sutton Forrest, New South Wales, founded by Fr. Augustine in 1984⁹⁷, and Marian Valley, Canungra, Queensland, arguably founded by Fr. Joachim Dembicki in May 1996⁹⁸. A novitiate was erected at the Monastery at Penrose Park in 1984, with Fr. Augustyn Łazur serving as its first Novice Master⁹⁹.

The Australian Province also has two Houses that are attached to two parishes, Smithfield and Merrylands, which, although next to each other geographically, are in two different Dioceses, that of the Archdiocese of Sydney and the Diocese of Paramatta. The province has 20 monks, 14 of which are priests, 3 are brothers, one seminarian, one novice and one bishop¹⁰⁰. Since 2005, the Province sends its novices to the Polish Novitiate and its seminarians to the Order's Monastery in Rome, where they attend the Angelicum¹⁰¹. The Statutes of the Province state that:

1. The Australian Province of the Order of St. Paul the First Hermit was established during the General Chapter of the Order at Jasna Góra (Częstochowa – the 18th of February - the 1st of March 2008). The

⁹⁴ „15. Decyzją Kapituły Generalnej zostały erygowane Quasi-Prowincje: Węgierska, Niemiecka, i Australijska, zgodnie z art. 136 Konstytucji Zakonu”: KAPITULA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, „Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika odbytej na Jasnej Górze w Częstochowie w dniach od 6 do 22 marca 1996 r.”, in ZAKON ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Biuletyn*, Rok XXVIII, nr 2, (1996), 10-15.

⁹⁵ Cf. Bollettino Sala Stampa della Santa Sede, Sabato 12.04.2014, N. 0266.

⁹⁶ Cf. I. MATUSZEWSKI, „Dekret Generała Zakonu, o. Izydora Matuszewskiego nadający patronat Prowincji Australijskiej” in *Biuletyn Zakonu Świętego Pawła Pierwszego Pustelnika*, Rok XLII, (2011), 24.

⁹⁷ J. PŁATEK, „Dekret Erygujący Nowy Dom w Australii,” 11.07.1984, L.dz. 263/84, in KURIA GENERALNA ZAKONU PAULINÓW, *Biuletyn Zakonu Paulinów*, Rok XV, nr 3/85, (1984), 4.

⁹⁸ Cf. A. J. DEMBICKI, *Marian Valley: Anything is possible with Our Lady and St. Joseph*, Springwood 2012, 16.

⁹⁹ J. PŁATEK, „Dekret Erygujący Nowicjat w Australii,” 11.07.1984, L.dz. 264/84, in KURIA GENERALNA ZAKONU PAULINÓW, *Biuletyn Zakonu Paulinów*, Rok XV, nr 3/85, (1984) 5.

¹⁰⁰ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 5, 35, 41-43.

¹⁰¹ Cf. <https://paulinefathers.org.au/vocations/>, (accessed 05.09.2022).

Australian Province encompasses all Pauline monasteries and houses which are actually on the territory of Australia as well as any new houses to be erected in the future in the territories of Australia and Oceania.

2. The Mother House of the Australian Province is the monastery at Penrose Park¹⁰².

Naturally, the Australian Province encompasses all the houses within the territory of the Commonwealth of Australia. The term *Oceania* would imply houses erected in New Zealand and the various other countries of the Pacific. If a House were to be erected in Asia or, more specifically Southeast Asia, then it would be natural for it also to belong to the Australian Province. One of the driving factors for the erection of the Australian Province is its physical distance from the Prior General and from Jasna Gora. The Statutes say that the Motherhouse of the Province is Penrose Park and not the seat of the Provincial or that of the Provincial Curia. More importantly, the Statutes define the purpose and end of the Province.

3. The goal of the Australian Province is to carry out apostolic and missionary activities of the Order of St. Paul the First Hermit as part of the Roman Catholic Church in Australia and Oceania. This goal is fulfilled through:
 - Conducting pastoral ministry in shrines and parishes in pastoral centres entrusted to us, with particular consideration to the Marian mission of our Order;
 - Charitable, cultural and educational activities;
 - Pastoral care for vocations and formation of members of our Order;
 - Retaining and administering temporal goods in accordance with the universal and particular law.

The Apostolic and missionary activities of the Order are the purpose of the Australian Province, and this mission is fulfilled within the context of the Commonwealth of Australia and its Dioceses and particular churches. The Order has a presence in 2 Archdioceses and 2 Dioceses through

¹⁰² “The Statutes of the Australian Province of the Order of St. Paul the First Hermit,” in AUSTRALIAN PROVINCIAL CURIA OF THE ORDER OF ST. PAUL THE FIRST HERMIT, *The Rule, Constitutions and General Directory of the Order of St. Paul the First Hermit*, Penrose Park 2019, 174-186.

its Houses and through its Bishop in a third. The Pastoral ministry of the Order is to have a particular Marian character. This is achieved through the two Marian Shrines of Penrose Park and Marian Valley, both of which are Diocesan Shrines in their particular Diocese. The other means are simply a restatement of the ends of temporal goods¹⁰³ within the Church, which is particularly important for a public juridical person¹⁰⁴.

Since the arrival of the Paulines in Australia, the Order has produced 1 Bishop, 8 Priests, and 3 Brothers who are natives of Australia and Oceania. It is financially independent and self-sustaining in terms of personnel. It has its own novitiate and provides for the formation of its future Priests through the Angelicum. Although small in number, it meets the requirements for a Province, and its self-governance allows it to overcome the age-old Australian problem, the *Tyranny of Distance*¹⁰⁵.

Quasi/Viceprovinces

Hungary

*Et tu Hungaria, mi dulcis Patria, cum Paulinis crescis et cum iis ibidem decrescis*¹⁰⁶.

Hungary being the ancient heartland of the Order, has always had a special place in the soul of the Order. It is also a very strange and complex area of the history of the Order. After the suppression of the Order in the Austro-Hungarian Empire, there was already an unsuccessful attempt to restore the Order in 1790. Benedictines, Cistercians and Norbertines were restored in 1802. The Paulines were not on account of their strong association with Hungarian national identity and patriotism¹⁰⁷. There was another attempt in 1863 initiated by the Primate of Hungary, John Cardinal Scitowsky, where three Priests and two seminarians came from Poland and settled in Hungary, but they were quickly recalled back to Poland.

¹⁰³ Cf. *Codex Iuris Canonici*, in AAS 75 (1983/II) III-XXX, Can. 1254 §2.

¹⁰⁴ Cf. *Ibid*, Can. 144 §1, §2.

¹⁰⁵ Cf. G. BLAINEY, *The Tyranny of Distance: How Distance Shaped Australia's History*, London 2001.

¹⁰⁶ E. KISBAN, *Historia Zakonu Paulinów – Macierzystej Prowincji Węgierskiej*, vol. 2, Jasna Góra 2009, 529.

¹⁰⁷ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 238.

Another more successful attempt came in 1902, when Fr. Ludwik Muszynski, a Pole, volunteered to go to Hungary to re-found the Pauline presence there. He met with goodwill and support from the local Bishop and was entrusted with the Church and Monastery of the Holy Cross. There a novitiate was opened, and many Hungarians entered it. Unfortunately, Fr. Ludwik wanted to be independent of his original monastery of Skalka and sought to circumvent the hierarchy of the Order. He sought and was denied special faculties from the Holy See, going even so far as to try to petition for the title of Prior General. This did not go unnoticed, and he was quickly recalled to Poland, where he threw off the habit and left the Order and Poland for America¹⁰⁸.

Two more Paulines were sent from Poland to look after this novitiate. Two of the Novices made profession, Marian Tóth and Benedict Majók, after which they returned with the other two Paulines to Poland. After the First World War, Fr. John Bodo, a Hungarian Priest, entered the Order but was not admitted to Solemn profession. In response to this, he fled Poland, taking his habit and the novices with him. They attempted to re-found the Province “schismatically” and ultimately failed¹⁰⁹.

In 1930 several Hungarians put together a fund to restore the Pauline Order in Hungary. They even build a Church and Monastery for them in the heart of Budapest. The Prior General Pius Przewdziecki, who had already received two Priests and three seminarians from Hungary into the Novitiate in Lesnia Podlaska, officially received a delegation of Hungarians asking for Paulines to return to Hungary officially. On the 12th of May 1934, these Hungarian Paulines, along with three Polish Pauline Priests and two brothers, arrived in Budapest. They were received and installed into the Church at Budapest by the Primate of Hungary, Cardinal Serédi himself. These monks then founded more monasteries in Pecs, Vac and even re-founded the ancient monastery of St. James. This good fortune and growth even lasted throughout the Second World War until 1950.

On the 9th of June 1950, the Hungarian Secret Police entered the Pauline Monasteries, gave the monks 30 minutes to pack, and then transported them to another site. They did this by claiming that they were a danger to the State. The Paulines, along with all other religious institutes, were dissolved in Hungary. Priests could assume priestly ministry in a Diocese,

¹⁰⁸ Cf. Ibid, 239.

¹⁰⁹ Cf. Ibid, 240.

and Brothers were told to go home. Three monks tried to flee to Rome but were betrayed by their guide. The Communist authorities banned the common life and kept close tabs on individual Paulines in order to make sure they were not living the Religious life. The scattered Hungarian Paulines remained faithful to their vows and tried to maintain the Order through various structures in secret¹¹⁰.

This situation caused many juridical difficulties for the Order. These clandestine Paulines, also known as Black Pauline on account of them wearing the black soutane as opposed to the white habit of the Order, were difficult to regularise. One of them, István György Ács (1935-1993), was made the Auxiliary Bishop of Eger¹¹¹. A Definitor General was sent as delegate of the Prior General in 1979 to examine the situation in Hungary¹¹². In 1982, the Prior General Joseph Płatek named Vincent Ávra his delegate for Paulines in Hungary¹¹³.

The Hungarian Pauline faced many difficulties. Ávra wrote to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on the 2nd of February in 1994, lamenting the issues amongst Hungarian Paulines and his relationship with the Prior General Jan Nalaskowski after a visitation. He asked for Apostolic visitation and the erection of a Hungarian Province. The congregation answered in the negative¹¹⁴.

Ávra eventually began to propagate a *two Pauline Orders theory*. This consisted in claiming that the Order is, in reality, only the former Polish Province of the Order that was exempted from the authority of the Prior General in 1784. As such, he and perhaps the other black Paulines are the true Paulines, being members of the proper, that is, the Hungarian Order¹¹⁵.

¹¹⁰ Cf. Ibid, 241-242.

¹¹¹ Cf. J. PŁATEK, *Dzieje Paulinów XX wieku. Życie i działalność*, 31-37.

¹¹² Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 243.

¹¹³ Cf. J. PŁATEK, *Decretum*, Prot 150/82, 22 augusti 1982, in BAKK ISTVÁN - BAKK ERZSÉBET, „P. Ávra Vince atya, az egyetlen magyar pálos emlékére”, *Pálosok*, 23-35, http://epa.oszk.hu/02300/02387/00003/pdf/%C5%90si%20Gy%C3%B6k%C3%A9r_2013_1-2_023-035.pdf (accessed 30.01.2022).

¹¹⁴ Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSECRATAE ET SOCIETATIBUS VITAE APOSTOLICAE, Letter Prot. N. 14192/88, 27 June 1994, in BAKK ISTVÁN - BAKK ERZSÉBET, „P. Ávra Vince atya, az egyetlen magyar pálos emlékére”, *Pálosok*, 23-35, http://epa.oszk.hu/02300/02387/00003/pdf/%C5%90si%20Gy%C3%B6k%C3%A9r_2013_1-2_023-035.pdf (accessed 30.01.2022).

¹¹⁵ I. PÓVEDÁK, “The Monk and the white shaman. Competitive discourses and conspiracy Theories around the reinterpreted cult of Blessed Eusebius” in G. BARNÁ (ed.), *Religion, Culture, Society. The Yearbook of the MTA-SZTE Research Group for the Study of Religious Culture*, Szeged 2013, 97.

Ávra eventually left the Order, incardinated in the Diocese of Székesfehévár on the 28th of May 2004,¹¹⁶ and he died tragically a short time later.

5. As the heir to the parent province of the Order and the spiritual heritage that goes back to its origins, the quasi-province of Hungary is called in a special way to care for, develop and promote the original spiritual culture of our fathers. Her unique vocation is also to guard and secure the remains of our monasteries, especially the first monastery founded by Blessed Eusebius in Klastrompuszta¹¹⁷.

Notwithstanding these difficulties, the Hungarian Viceprovince is today made up of 5 Houses and 19 monks, 18 of which are in Solemn vows¹¹⁸. It sends its novices to the Polish Novitiate, and its seminarians study in Budapest.

Croatia

The Pauline Order is closely related to the Croatian people and their culture; for she shared the difficult and painful fate of Croatia, especially during the Turkish invasions and occupation, her own suppression and communist times, and dependence on Serbia¹¹⁹.

Although Croatia was under the strong influence of the Hungarian Kingdom and later that of the Austro-Hungarian Empire, it fiercely forged its own strong national identity. Croatians have greatly contributed to and influenced the Order. 11 Croats have been the Prior General, and 4 Croatian

¹¹⁶ KURIA GENERALNA ZAKONU PAULINÓW, *Biuletyn Zakonu Paulinów*, Rok XXXV, (2004), 52.

¹¹⁷ „5. Quasi-prowincja Węgierska jako spadkobierczyni macierzystej prowincji Zakonu i duchowego dziedzictwa sięgającego jego początków, w szczególny sposób jest wezwana do troski o pielęgnowanie, rozwój i krzewienie pierwotnej kultury duchowej naszych ojców. Jej wyjątkowym powołaniem jest również strzeżenie i zabezpieczenie pozostałości po naszych klasztorach, zwłaszcza pierwszego klasztoru założonego przez Bł. Euzebiusza w Klastrompuszta”. QUASI-PROWINCJA WĘGIERSKA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, „Statuty Quasi-Prowincji Węgierskiej Zakonu Świętego Pawła I Pustelnika,” in *Biuletyn Zakonu Paulinów*, Rok XLII, (2011), 14-17.

¹¹⁸ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 53-55.

¹¹⁹ „Zakon paulinów jest ściśle powiązany z narodem chorwackim i jego kulturą; dziełił bowiem trudne i bolesne losy Chorwacji zwłaszcza w czasach najazdów i okupacji tureckiej, własnej kasty i w czasach komunizmu, i uzależnienia od Serbii”. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 270.

Pauline have been Bishops of Zagreb¹²⁰. Blessed Aloysius Cardinal Stepinac (1898-1960) wished to see the rebirth of the Paulines in Croatia and invited them to retake their historic monastery at Remete. Paulines from Poland came to Croatia in 1943 and had to leave in 1945. Paulines only returned definitively in 1972 and founded a house at Kamensko¹²¹.

The Croatian Quasi-Province was erected by the Prior General, implementing a decision of the General Chapter in 2002, on the 24th of April of the same year. The Province at its creation was composed of three houses, that of the one in Kamensk, Svetice and at Sv. Petar u Šumi. Its territory is the Republic of Croatia, and its end is to assist the Pauline Order in its work in the Church in Croatia¹²². In 2014, the Prior General Arnold Chrapkowski granted the Quasi-Province the patronage of the Queen of Angels¹²³. The Quasi-Province is currently composed of 3 Houses and 13 monks¹²⁴ Seminarians for the Province study at the Order's Seminary in Kraków.

Slovakia

The Pauline Order in Slovakia, like that in Croatia, was very much influenced by the Hungarians and the Austro-Hungarian Empire. As such many of its Houses and history is interconnected with that of the Hungarian Province.

3. The Holy Mother of Sorrows, to whom we entrust all our ministry, is the patron and heavenly advocate of the entire Quasi-Province and all its members. The patronal ceremony, according to the liturgical calendar, takes place on the 15th of September¹²⁵.

¹²⁰ Cf. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 269.

¹²¹ Cf. *Ibid*, 270-271.

¹²² Cf. I. MATUSZEWSKI, „Dekret Generała Zakonu, o. Izydora Matuszewskiego, z dnia 24.04.2002r. erygujący Quasi-Prowincję Chorwacką zgodnie z decyzją podjętą przez Kapitułę Generalną w uchwale nr 6”, in *Biuletyn Zakonu Paulinów*, Rok XXXIII, (2002), 26-27.

¹²³ Cf. *Biuletyn Zakonu Świętego Pawła Pierwszego Pustelnika*, Rok XLV, (2014), 68.

¹²⁴ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 13, 48-49.

¹²⁵ „3. Patronką i niebieską orędowniczką całej Quasi-prowincji i wszystkich jej członków jest Najświętsza Matka Boża Bolesna, której zawieramy całe nasze posługiwanie. Uroczystość patronalna, zgodnie z kalendarzem liturgicznym, przypada w dniu 15 września” - The author of this only has the Statutes in a Word Document sent out by the General Curia.

The Houses in Slovakia were united into a Quasi-Province by a decision of the General Chapter in 2014. At its creation, it consisted of three Houses, one at Topol'čany, Trnava and Vranov n'Topl'ou. Its territory encompasses the territory of the Republic of Slovakia¹²⁶. Currently, the Quasi-Province is composed of four Houses and has 15 monks, a majority of whom are Slovaks¹²⁷. Seminarians for the Province study at the Order's Seminary in Kraków.

Prospects and Challenges

Numbers and growth

Although Provinces have been restored in the Order, the Order remains largely directly under the jurisdiction of the Prior General. Before the suppression of the Order in the Austro-Hungarian Empire, the Order had 6 Provinces, all of which were larger than any of the present Provinces. It should be noted that there were large, more dominant Provinces and smaller Provinces. The Polish Province numbered 190, whilst the two smallest, the Swabian and the Istrian, numbered 34 monks each. Like before the suppression, Provinces were territorial circumscriptions based on nationality. The Australian Province, although still very small, is beginning to become more Australianised. The Croatian, Hungarian and Slovak Viceprovinces are also almost exclusively composed of nationals of the territorial circumscription.

The Viceprovinces have yet to reach, in the judgement of the Order as a whole, a necessary level of independence financially in terms of organisation and formation. The Order maintains one seminary in Krakow, which forms its seminarians and those of the Viceprovinces, apart from the Hungarian. The German Province does not have native vocations. The Australian Province, as of this paper, and partially the American Province, send their seminarians to the Monastery at Prima Porta to study at the Angelicum towards the Priesthood. With continual growth in numbers and financial independence, the Viceprovinces will be elevated to Provinces.

¹²⁶ A. CHRAPKOWSKI, „Dekret Generała Zakonu o. Arnolda Chrapkowskiego erygującej Słowacką Quasi-prowincję Zakonu”, in *Biuletyn Zakonu Świętego Pawła Pierwszego Pustelnika*, Rok XLV, (2014), 21-22.

¹²⁷ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 13, 50-52.

The Constitutions of the Order, and perhaps even in the thought of many monks in Poland, see Provinces as a new reality and, as such, give little thought to them.

The Order of Preachers, on the other hand, being a far larger Order, has a well-developed juridic understanding of Provinces.

Art. I – DE PROVINCIIS

253. § I. – Provincia constat ex tribus saltem conventibus quorum duo ad minus habeant decem vocales. Insuper, omnes vocales provinciae saltem sint quadraginta.

§ II. – Provincia habere debet territorium a territorio aliarum provinciarum distinctum.

254. – Cuilibet provinciae competit ius:

1° adscribendi sibi ut filios eos qui novitiatum pro ea incipiunt;

2° apte procurandi institutionem fratrum, et – dummodo adsint condiciones requisitae – habendi novitiatum et centrum studiorum institutionalium proprium;

3° celebrandi capitulum provinciale;

4° participandi capitulis generalibus.

255. — Ad novam provinciam erigendam, praeter condiciones in n. 253 stabilitas, requiritur ut habeatur fundata spes quod vocationibus ex proprio territorio poterit ulterius progredi in vitam regularem et apostolicam¹²⁸.

The Pauline Constitutions lack such well-developed legislation. A Pauline Province requires 3 Houses¹²⁹ A Dominican requires at least 3 Convents, two of which must number at least 10 Dominicans, whilst the whole Province must contain 40 Dominicans. The Dominican Constitutions give a Province the right to accept Novices as its sons, that is, its members. It is, if the conditions are present, to have its own novitiate and provide for the formation of its brothers. Of great interest is point 255, an Ordination¹³⁰ that requires that there is a *spes fundata*, a well-founded hope that eventually the Province can draw on vocations found within its territory. The Dominican Constitutions use the term Vice-Province for the level below a Province and require that it have 25 Dominicans¹³¹. Currently, no Pauline Province, let alo-

¹²⁸ CURIA GENERALIA FRATRUM ORDINIS PRAEDICATORUM, *Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum* iussu FR. BRUNONIS CADORE magistri Ordinis editus mutationibusque factis in Capitulo Generali de Biên Hòa sub FR. GERARDO FRANCISCO TIMONER III Magistro Ordinis a.D. 2019 celebrato auctus, Romae 2021.

¹²⁹ Cf. Article 136.

¹³⁰ The Order of Preachers refer to their “Directorium” as the “Ordinations” are founded combined with the constitutions.

¹³¹ 257. - 1° Magister Ordinis, de consensu sui consilii, erigere potest vice-provinciam, quae saltem habeat in territorio ei assignato duos conventus proprie dictos et viginti

ne vice-provinces qualifies to be a Vice-Province in the Order of Preachers. The Dominicans have a Vicariate of the Master of the Order or of a Prior Provincial,¹³² as opposed to a delegation of the Prior General¹³³.

Ukraine, Cameroon and Italy

Currently, the Prior General has established his delegate for three territories of the Order, one for Ukraine,¹³⁴ one for Cameroon and one for Italy.

Ukraine

Ukraine is an important place for the Order, not only because Ukraine formed part of the social-cultural heritage of the Polish-Lithuanian Commonwealth and, therefore, of the Polish Province, but also because the Icon of the Black Madonna is originally from Ukraine¹³⁵.

There are currently five houses in Ukraine, Brovary, Kamieniec Podolski, Mariupol and Róžyn, with a total of 12 monks¹³⁶.

Cameroon

The first Pauline house in Cameroon was erected in Bélébo in 1997.

quinque vocales; insuper possit ex propriis mediis providere ut habeat condiciones ad novam provinciam instaurandam stabilitas.

2° Vice-provinciae praest ut superior maior prior vice-provincialis, a capitulo vice-provinciae electus. Vice-provincia obligationes et iura provinciae habet.

¹³² Art. VI – DE VICARIATIBUS PROVINCIALIBUS

384. - § I. Quando provincia habet extra suum territorium in aliqua natione vel regione saltem duas domus quarum unum conventum proprie dictum, et saltem quindecim vocales, capitulum provinciale eos coadunare potest in vicariatum provinciale, ut activitas apostolica et vita regularis fratrum ibi melius coordinari possint.

§ II. Vicariatus provincialis regitur statuto a capitulo provinciali confecto et a magistro Ordinis adprobato.

¹³³ Cf. Art 141.

¹³⁴ Cf. I. MATUSZEWSKI, „Dekret Generała Zakonu, o. Izydora Matuszewskiego mianujący o. Grzegorza Ciesielskiego Delгатem Przełożonego Generalnego na Ukrainie”, in *Biuletyn Zakonu Świętego Pawła Pierwszego Pustelnika*, Rok XL, (2009), 49.

¹³⁵ Cf. G. LORENC, *American Czestochowa*, 8.

¹³⁶ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Czestochowa 2022, 31-33.

The Paulines were invited to Cameroon by Archbishop Lambert van Heygen, who desired that the Black Madonna come to live in Black Africa. In 2004 a second House was opened in Ayos. There a Novitiate was established for local candidates to the Order. The formation for these local candidates is much longer than it is in the rest of the Order, requiring even two years of novitiate¹³⁷ for candidates for the Priesthood.

The two Houses in Cameroon have 4 Priests, 2 Brothers, one aspirant¹³⁸ and five seminarians at the Seminary in Krakow¹³⁹. Apart from 3 Polish Monks, all the others are local vocations in Cameroon.

Italy

The Order has had a very long presence in Rome. The oldest house of the Order in Rome was at San Salvatore in Onda, which is now the General Curia of the Pallottines. It was granted to the Order by Pope Innocent VII (1404-1406). It is unknown why the Order abandoned the Church after 40 years¹⁴⁰. Later Pope Nicholas V, in 1454, gave the Order the Basilica of Stefano al Monte Celio. This was recorded in the chronicles of the Order.

Huius praelati tempestate Nicolaus quintus donavit ordini nostro claustrum Sancti Stephani Rotundi in Celio monte de Urbe¹⁴¹.

The Order held onto the Basilica for 70 years. Then the Order following its losses following the battle of Mochas, had to withdraw from the Basilica, which later became the seat of the *Collegium Germanicum et Hungaricum*. To reward the Order for its service to the Church, Pope Gregory XIII (1572-1585) created special scholarships for monks of the Order to send students to Rome and to Vienna.

Later the Order attempted to return to Rome once again, and thanks to the generous backing of the Hungarian King Leopold, they brought land

¹³⁷ Cf. I. MATUSZEWSKI, „List Generała Zakonu, o. Izydora Matuszewskiego do Kongregacji ds. Instytutów Życia Konsekwowanego i Stowarzyszeń Życia Apostolskiego w sprawie przedłużenia nowicjatu dla kandydatów do kapłaństwa z Kamerunu”, in *Biuletyn Zakonu Świętego Pawła Pierwszego Pustelnika*, Rok XL, (2009), 50.

¹³⁸ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 28-29.

¹³⁹ Cf. *Ibid*, 13.

¹⁴⁰ Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 341.

¹⁴¹ G. GYÖNGYÖSI, *Vitae Fratrum*, 104.

from the Cistercians at *Via Agostino Depretis 29* and built a Church and monastery dedicated to St. Paul the First Hermit. In 1671 Pope Clemens X established at the Monastery a *Studium Generale* for the Order. All the Provinces of the Order were to contribute to its upkeep, and its Prior was to be the Procurator General to the Holy See¹⁴². The Monastery continued to exist and be supported by the whole Order, until slowly, with the dissolution of the Order in the Austro-Hungarian Empire and the troubles of the Polish Province, the Monastery was left with only two monks, a priest and a brother. When Rome was occupied by Napoleon in 1798, the Paulines were driven out, and the Church and its Monastery were confiscated and sold by the occupier. After Pius VII returned from exile in 1814, the Pontiff desired to return the Church and Monastery to the Order, but the Order was no longer capable of sustaining the house, and as such, it was given to the Trinitarians. After the fall of the Papal States in 1870, the Church and Monastery were acquired by the Italian State¹⁴³.

Paulines returned permanently to the City in 1934, in particular, to allow young Paulines to study at Roman Universities. They first served the Arch-fraternity at the Church of St. Catherine of the Rota at *via. S. Gieolamo della Carita 80*. The monks, because of the poor conditions, soon asked the Roman Vicariate for another Church. They receive the *Gesu Nasreno* church at *Via dei Barbieri 22A*. They moved there in 1940¹⁴⁴. In 1985 they left the Church and acquired a house at *Via Alcamo 12A*, which became the Roman Monastery and the seat of the Procurator General.

Quite distinct from this official presence in Rome. The Order acquires houses in Ravenna (1991) and a Shrine at Selvaggio (1998)¹⁴⁵. In 2005 a Roman Parish at Prima Porta was acquired, and a Monastery was established, which serves as a house for Student Priests and Seminarians of the Order to study in the City.

Currently, there are four Houses in Italy, with 19 monks, of which 14 are Priests, 3 are Brothers, and 2 are seminarians. The Procurator General and his house are removed from Italian pastoral work, whilst 2 Monks of the House at Prima Porta belong to the Australian Province, and one belongs to the American Province. The House at Prima Porta serves as a House of formation for semi-

¹⁴² Cf. J. PŁATEK, *Wybrane zagadnienia z historii i duchowości Paulinów*, 343.

¹⁴³ Cf. Ibid, 343-344.

¹⁴⁴ Cf. Ibid, 344.

¹⁴⁵ Cf. Ibid, 354-355.

narians who cannot study at the Seminary in Krakow¹⁴⁶. At the 2020 General Chapter, some Monks of the Italian Houses petitioned the General Chapter to erect an Italian Vice-Province¹⁴⁷. This has not as yet happened.

Historically there was always a presence in Rome, but it was usually a single international Monastery that had the Procurator General as its Prior. Pastoral work amongst the Italian People was never a part of the mission of the Order. This implies little need for a separate Italian Province. A Vicariate of the Prior General, with the Procurator General as Vicar of the Prior General, could be a juridical solution to the need for governance, representation and juridic personality of the Order in Italy.

Poland

As of the 2020 Chapter, there were 22 Houses in Poland¹⁴⁸ with 303 Monks¹⁴⁹. This number includes the two largest Houses of the Order. Jasna Góra, as of 2022, had 67 Priests and 24 Brothers, not counting the General Curia, in a total of 91 monks¹⁵⁰. Skałka had 19 Monks and 44 information¹⁵¹. The other houses in Poland are much smaller, with the largest being in Warsaw with 12 Monks¹⁵², Leśniów with 11 Monks, not counting novices,¹⁵³ Leśna Podlaska with 10¹⁵⁴, followed by Świętej Barbary,¹⁵⁵ Toruń,¹⁵⁶ Wrocław¹⁵⁷ and Włodawa¹⁵⁸ with eight each. With such a large number of Houses and Monks, as well as a small Province being created, there naturally arose a question of whether a Polish Province should be created.

¹⁴⁶ CURIA GENERALIS FRATRUM ORDINIS PRAEDICATORUM, *Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum*, Romae 2021.

¹⁴⁷ KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika odbytej na Jasnej Górze w Częstochowie w dniach 01.03 – 12.03.2020 r.*, Jasna Góra 2022, 14.

¹⁴⁸ Ibid, 25.

¹⁴⁹ Ibid, 24.

¹⁵⁰ Cf. KURIA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Adresy i skład personalny klasztorów i placówek paulińskich*, vol. 23, Częstochowa 2022, 10-11.

¹⁵¹ Cf. Ibid, 12-14.

¹⁵² Cf. Ibid, 18.

¹⁵³ Cf. Ibid, 21.

¹⁵⁴ Cf. Ibid, 14.

¹⁵⁵ Cf. Ibid, 11.

¹⁵⁶ Cf. Ibid, 17.

¹⁵⁷ Cf. Ibid, 8.

¹⁵⁸ Cf. Ibid, 26.

18. Bearing in mind the good and development of the Order, the General Chapter obliges the new General Council to consult with the Fathers and Brothers of religious houses in Poland for the possible establishment of a Polish Province¹⁵⁹.

The Fathers and Brothers Capitular of 2014 obliged the new Prior General to look into the possibility of establishing a Polish Province. The Fathers and Brothers had already made a similar request in the 2008 Chapter.

16. Responding to the numerous voices in favour of the erection of the Polish Province, the General Chapter encouraged prudent reflection on this issue. At the same time, it indicated the need for proper, good, comprehensive preparation¹⁶⁰.

A Polish Province has not been established. If the Principle of the previous Provinces is followed, then all the houses on the territory of the Polish Republic should belong to the Province. Therefore it would be the largest Province of the Order. It would contain with itself two sets of *Curiae*, as the monastery at Jasna Góra is the seat of the Prior General¹⁶¹, and there would need to be a Provincial Curia as well. If the Provincial Curia were erected at Jasna Góra, then the house would have all three levels of governance present within its walls.

It might be wondered whether the seminary and the novitiate would be exempt from the Polish Province or would the Monastery of Jasna Góra itself be exempt from the Province and be directly under the Prior General. All these questions are also quite bound up with the income and assets of Order in general. Numerically removing Jasna Góra from the Polish Province would take 91 monks away from the Provincial total of 303 and thus leave the Province with 212 monks. If the Seminary and its Monastery were removed, that is, 60 monks, then the Province would still be left with

¹⁵⁹ „18. Mając na uwadze dobro i rozwój Zakonu, Kapituła Generalna zobowiązuje nowy Zarząd Generalny do przeprowadzenia odpowiedniej konsultacji z Ojcami i Braćmi domów zakonnych w Polsce w celu ewentualnego powołania do istnienia Prowincji Polskiej”. KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA, *Uchwały Kapituły Generalnej Zakonu Świętego Pawła Pierwszego Pustelnika odbytej na Jasnej Górze w Częstochowie w dniach 01.03 – 13.03.2014 r.*, Jasna Góra 2014.

¹⁶⁰ „16. Odpowiadając na liczne głosy za erygowaniem Prowincji Polskiej, Kapituła Generalna zachęciła do roztropnego przemyślenia tej kwestii. Wskazała jednocześnie na konieczność odpowiedniego dobrego, całościowego przygotowania”. KAPITUŁA GENERALNA ZAKONU ŚWIĘTEGO PAWŁA PIERWSZEGO PAWŁA PUSTELNIKA, *Uchwały Kapituły Zakonu Świętego Pawła Pierwszego Pustelnika odbytej w dniach 18.02 - 01.03.2008*, Jasna Góra 2008.

¹⁶¹ Cf. CURIA GENERALIS ORDINIS SANTI PAULI PRIMI ERIMITAE, *Constitutiones et Directorium Generale Ordinis Sancti Pauli Primi Eremitae*, Jasna Góra 1998, Art. 123.

152 monks and 19 houses. It is doubtful that a Polish Province without Jasna Gora would be capable of sustaining itself economically.

Given the history of Provinces of the Order and the fact that the Order has been reborn from what was essentially the Polish Province, it would be fair to view the Prior General essentially as the Polish Provincial, the Order in Poland as the Polish Province and houses outside Poland and Provinces as dependent houses on the Polish Province. As suggested earlier in this work, the Hungarian Provincial was frequently united with the office of the Prior General. Perhaps now a Polish Province could be erected, united with the office of the Prior General and his curia. This would, at the same time, acknowledge the historical reality of the Order being a communion and unity of Provinces under the Generalship of a much larger and important Province, which once was the Mother Province of Hungary and now is the reborn Polish Province.

Conclusion

Historically the Order grew out of the Hungarian Province. A German Province was quickly formed by a German monk of the Order and united with the Order. A Polish Province was soon created centred at the Jasna Góra Monastery. Several hermits were gathered into coenobitic communities in Portugal and, becoming their own Province, for a time, entered into communion with the Order in Hungary. The German Province attempted to leave the Communion of the Order, whilst the Polish Province was successfully exempted from the jurisdiction of the Prior General by Papal Bull at the request of the last Polish King. This Province barely survived the dissolution of the Order in the Austro-Hungarian Empire and the dissolution of the German Province.

The Order was reborn from the Polish Province at the start of the 20th Century, centred around the Jasna Gora monastery. The Order attempted to revive its ancient presence in Hungary with much difficulty and opposition from the Communist State. Fearing to see a repeat of the suppression of the Order because of Josephinism and the partitions of Poland at the hands of the Polish and Hungarian Communist Regimes, the Order spread to the New World, to Doylestown. The first modern Province was erected in Germany in 2002. A monk of the Order seeds the Order in Australia and, from his toils, grows the Australian Province of the Order. Croatians and Slovaks,

with eyes set on eventually having full Provinces, are erected into Quasi or Vice provinces.

The modern reality of Provinces in the Order is still a very new experience for many monks, notwithstanding their robust history within the Order. Surprisingly and in continuity with the history of the Order, like then, now the Order has a large Province which dominates the Order and several smaller ones based on nations and nationality. Once the Maternal Province of Hungary dominated the Order, the Prior General and Prior Provincial almost always united in one monk, so too now, does the former Polish Province dominate the Order, with the Prior General essentially being the Polish Provincial and the Order essentially being the Polish Province.

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PROWINCJE W ZAKONIE ŚWIĘTEGO PAWŁA PIERWSZEGO PUSTELNIKA. PRZESZŁOŚĆ, TERAŹNIEJSZOŚĆ I PRZYSZŁOŚĆ

Streszczenie

Zakon Paulinów powstał na Węgrzech, niejako wyrósł z prowincji węgierskiej. Jednakże podział na prowincje rozpoczął się z chwilą utworzenia prowincji niemieckiej przez niemieckiego zakonnik i przyłączenia jej do Zakonu. Prowincja ta próbowała jednak opuścić wspólnotę zakonną. Wkrótce powstała prowincja polska, której centrum stanowił klasztor na Jasnej Górze w Częstochowie. Z kolei w Portugalii kilku pustelników, zgromadziwszy się w ramach cenobitycznych wspólnot, stało się prowincją, wchodzącą na pewien czas w komunię z Zakonem na Węgrzech. Z czasem prowincja polska została wyłączona spod jurysdykcji przeora generalnego bullą papieską na prośbę ostatniego króla Polski. Prowincja ta z trudem przetrwała po kasacie Zakonu w Cesarstwie Austro-Węgierskim i po rozwiązaniu prowincji niemieckiej.

Na początku XX wieku Zakon odrodził się z prowincji polskiej, której centrum stanowiła Jasna Góra. Próbował ożywić swoją dawną obecność na Węgrzech, co spotkało się z wieloma trudnościami. Mając w pamięci proces likwidacji licznych klasztorów przez józefinizm, a także na skutek rozbiorów Polski oraz z powodu wrogiej postawy polskich i węgierskich reżimów komunistycznych, Zakon udał się ze swoją misją do Nowego Świata. Dotarł do Ameryki i Australii. W Ameryce Północnej, w Doylestown, powstała Prowincja Amerykańska. Niemniej pierwszą prowincją utworzoną współcześnie jest Prowincja Niemiecka erygowana w 2002 roku. Ważne znaczenie ma dziś Prowincja Australijska. Chorwaci i Słowacy, z myślą o posiadaniu pełnych prowincji, tworzą quasi lub vice-prowincje.

Współczesna rzeczywistość prowincji w Zakonie jest jakby w trakcie tworzenia się, i to niezależnie od jego bogatej historii. Na chwilę obecną istnieje jedna duża „prowincja”, która dominuje w Zakonie i kilka mniejszych, opartych na przynależności narodowej, względnie państwowej. Niegdyś dominowała w Zakonie macierzysta prowincja węgierska, gdzie prawie zawsze przeor generalny był jednocześnie przeorem prowincji. Dzisiaj dominuje w Zakonie dawna prowincja

polska, gdzie przeor generalny jest jakby polskim prowincjałem, a Zakon funkcjonuje tak, jakby stanowił *de facto* prowincję polską.

Słowa kluczowe: Zakon Paulinów, kapituły generalne, prowincje paulińskie, vice-prowincje paulińskie, kapituły prowincjalne, historia Zakonu Paulinów

Keywords: Pauline Order, general chapters, Pauline provinces, Pauline vice-provinces, provincial chapters, history of the Pauline Order