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HISTORICAL WRITINGS OF BLESSED STANISLAUS PAPCZYŃSKI



Front cover

Portrait of Blessed Stanislaus Papczyński painted by Janis Balabon in 2007. Father Stanislaus's face is modeled after the image obtained as a result of the forensic study of his skull. The painting is located in the Apostolic Palace at the Vatican City.

Back cover

Marianki – Góra Kalwaria, tomb of Bl. Stanislaus Papczyński in the Church of Our Lord's Cenacle

HISTORICAL WRITINGS
OF BL. STANISLAUS OF JESUS AND MARY
PAPCZYŃSKI

HISTORICAL WRITINGS

**OF BL. STANISLAUS OF JESUS AND MARY
PAPCZYŃSKI, FOUNDER OF
THE CONGREGATION OF MARIAN FATHERS**

Translated from the original Latin by

Casimir J. Krzyzanowski, MIC

Stockbridge, Massachusetts 2007
in the year of Father Founder's beatification

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GENERAL INTRODUCTION

In this volume we present the historical writings of Bl. Stanislaus Papczyński in the translation from the original Latin. We call these writings “historical”, because they refer to the life and activity of its author, in distinction to his writings which *ex professo* treat of some religious and ascetical arguments (although some personal elements can be found in them by way of an example). Only in one of them do we find his experiences before entering religious life (n. 1). All remaining writings are connected with his religious life and with his activity, first in the Institute of Pious Schools (nn. 2-4. 6) and then in the Institute of Marian Fathers founded by him (nn. 5. 7-19). There are however a few historical writings in which he, as a Marian, makes some references to his life in the Institute of Pious Schools (nn. 7, 8, 13, 14).

Most of his historical writings are given here in chronological order, as they appear in their critical edition: *Scripta Historica P. Stanislai a J.M. Papczyński*, Varsaviae 1999 (which served also as the basis for our English translation). They do not include three writings – petitions of Bl. Papczyński (added by us in this volume as a kind of appendix with its own chronological order), which are known to us only in their summary elaboration by the S. Congregation of Bishops and Religious, and therefore do not constitute – *stricto sensu* – his writings, although they inform us – we hope faithfully – about what he wrote in them (nn. 17-19). For those three writings their texts published in the *Positio* served as a basis for our English translation.

There are numerous missing writings of Bl. Papczyński, also historical ones, of which we know from one source or another that he wrote them, but they are no longer available to us. A mention must be made of the letter he sent from Warsaw in 1666 to the Procurator (today's Postulator) of the Piarists in Rome with a copy of a letter of a high Polish official requesting beatification of Joseph Calasanz, the Founder of Piarists. It is not included either in the critical edition, nor here, because it contains just a few introductory and concluding words of Bl. Papczyński himself (cf. *Positio*, pp. 81-82).

The recent beatification of Father Stanislaus Papczyński will undoubtedly increase a public interest in his life, in his virtues, in what he did for the Church and in the spiritual message bequeathed by him not only to the Marians, his spiritual sons, but to the entire Church as well. We hope that the readers (not only the Marians in formation) will find some of the respective information also in the present edition of his historical writings.

My sincere thanks go to Frs. Lawrence Dunn, MIC and Richard Drabik, MIC for the verification and correction of my English language in the present translation of the Writings.

Casimir J. Krzyzanowski, MIC

LIST OF ABBREVIATIONS

- Apologia** S. Papczyński, *Apologia pro egressu e Scholis Piis*, critical edition, in: *SH*, n.6.
- Apology** S. Papczyński, *Apology for the departure from the Institute of Pious Schools*, in: *HW*, n. 6.
- Declaration** S. Papczyński, *Declaration of the one departing for Rome*, in: *HW*, n. 3.
- FRH** S. Papczyński, *Foundation of the House of Recollection*, in: *HW*, n. 7.
- HW** *Historical Writings of Bl. Stanislaus Papczyński*, Stockbridge, MA, 2007.
- NVC** [S. Papczyński], *Norma Vitae Clericorum Recollectorum Immaculatae Conceptionis B.V. Mariae alias Marianorum animabus Purgatorii Suffragantium in Regno Poloniae, Varsaviae 1687*.
- NVR** [S. Papczyński], *Norma Vitae Religiosae Congregationi B.V. Mariae sine labe Conceptionis Eremitarum Marianorum fidelibus defunctis praecipue Militibus et peste sublatis Suffragantium Proposita...* (1694), in: *Norma*

- Vitae et alia Scripta* (Fontes Historiae Marianorum 10), crit. ed. Varsaviae, 2001.
- Positio** *Posnanien. Beatificationis et Canonizationis S.D. Stanislai a I.M. Papczyński...*, *Positio super Introductione Causae et super Virtutibus*, Romae 1977.
- PRAb** S. Papczyński, *Protestatio Romam abeuntis* (1667), in: *SH*, n. 3.
- RL** [S. Papczyński], *The Rule of Life*, Washington, D.C. 2006.
- SH** *Scripta Historica P. Stanislai a I.M. Papczyński*, critical edition by C. Krzyzanowski, Varsaviae 1999.
- Statuta** *Statuta Patrum Marianorum Ordinis B.M.V. sub tit. Immaculatae Conceptionis, Defunctis et Parochis in Cura Animarum suffragantium Congregationis Polonae*, Romae 1723.
- VW** *Vita Ven. S. D. Patris Stanislai a I. M. Qui Congregationem Religiosorum Marianorum Immaculatae Conceptionis B.V.M., in Suffragium Animarum Purgatorii instituit, Composita per P. Casimirum Wyszynski eiusdem Congregationis Marianaе ExPraepositum Generalem* (1754), Ms. 1772.

1.
SECRETS OF CONSCIENCE

(two excerpts)

Warsaw? ab. June of 1656

INTRODUCTION

The full title of this writing of Stanislaus Papczyński is: *Secreta Conscientiae ad everendum Patrem N.N. Poloniae V[icarium?] meum in Spiritualibus Magistrum* (Secrets of Conscience for the Reverend Father N.N. Vicar for Poland my Spiritual Director). This was written by Papczyński probably towards the end of his novitiate in the Congregation of the Pious Schools, i.e. of the Institute of the Piarists, because its Constitutions advised that a novice make a general confession “totius vitae anteactae” (of the whole preceding life) before making the profession of vows. And this is the character of this writing, which is described as a booklet “of his Confessions, of his failings and sins, which he committed in his youth, before entering the Order [of Pious Schools]”. As the title indicates, this writing was destined for his Spiritual Director, who was probably Fr. Alexander Novari, because he is designated as “Vicar of Poland;” we know that at that time Fr. Novari – residing in Warsaw – was substituting for the Provincial Fr. Conti in governing the Piarist houses in the territory of Poland. Cf. *Positio*, p. 32s.

Papczyński entered the novitiate in Podoliniec on July 2, 1654. At that time the Piarist novitiate lasted two years. Since he proved himself an excellent novice during the first year, he

was permitted to continue his studies during the second year, and for this purpose he was sent to Warsaw where he started his theological studies. He was supposed to finish his novitiate on July 2, 1656, so we can presume that about a month before he was preparing himself for his general confession. Probably it was enough to make this confession orally, but he decided to write it down and to read it to his spiritual director.

The “*Secreta Conscientiae*” was kept in the archives of the Marian Order and later on it perished together with other objects of the archives. But Fr. Casimir Wyszyński read it when he was stationed in Puszcza Korabiewska and its copy was sent to him when he was in Rome. He took it to Portugal where he had it on hand when he was writing the biography of Bl. Papczyński. Thus he was able to use it to present the youthful years of Papczyński, because *Secreta Conscientiae* – while it is true that in some parts it contained his sins – it was nevertheless even more his autobiography relating the events of his life. Fr. Wyszyński writes about them, without entering into sinful matters, as we can even see in the two excerpts that he quotes in this biography. This then is all that we have of the text of *Secreta Conscientiae*, because the copy of this writing possessed by Fr. Wyszyński later perished as well. The present translation of these two excerpts from *Secreta Conscientiae* is based on their original Latin text in its critical edition published in *SH*, pp. 1 – 4 (*Fontes Historiae Marianorum* 8, n. 1).

First excerpt from *Secreta Conscientiae*

The first excerpt is a reflection made by Papczyński in the form of a thanksgiving to God, after the story of his sufferings in Lwow in the years 1648-49, as we find it in the biography written by Fr. C. Wyszynski. He suffered greatly physically and morally during this his first stay in Lwow, and Fr. Wyszynski calls these sufferings “*crux Leopoliensis*” (the Lwowian cross). He testifies to the authenticity of the quoted text in these words: “Here I bring the words written by the hand of the Venerable Servant of God Stanislaus himself; they are as follows: “And Fr. Wyszynski after this first excerpt writes: “By this thanksgiving to God [Papczyński] concludes here his story about that Lwowian cross...”.

Be blessed, o Lord, for ever, and after so many bad things done,¹ make me do good ones in my vocation², because in truth, I find that, of myself, I am not fit for anything good. You, however, who are reading about these events do not wonder that they have been related by me, for I thought that it is a wicked thing to conceal God’s benefits, and I wanted to spur you to praising God’s omnipotence and his care about us. To whom may praise, honor, glory be for ever. Amen.

¹ Obviously he speaks here about the sins, which he committed in his youth, as they are related in this writing.

² He speaks here about his vocation to the Congregation of Pious Schools.

Second excerpt from *Secreta Conscientiae*

Here again the young Papczyński, in this reflection is giving thanks to God for the spiritual profit derived from the experience of tending the sheep as they were grazing in the fields in the summer of 1650. He had just finished the last class of Grammar school (called *suprema* or *syntaxa*) in Podoliniec, and when he returned home to Podegrodzie – to escape the pestilence – about the middle of May his father sent him to tend the sheep, because – as Fr. Wyszynski observes – “his father was not giving him food for free”.

Therefore I thank God that, by his will, at that time I was obliged by my Parents to tend the sheep, because (I dare to make it known with tranquil conscience) while I stayed in the fields among the sheep I kept my conscience pure and holy! O my Lord, I humbly beseech of you, that this kind of Providence of Your Majesty, may lead me till the end of my life, – what I hope and believe shall be, – so that you may be glorified in all my works, thoughts and words. Amen.

2.
THE PROFESSION OF SIMPLE VOWS
Warsaw, July 22, 1656

INTRODUCTION

We refer the reader to the preface given to the critical edition of this document (in: *SH*, pp. 5-6), or to: T. Rogalewski, *Stanislaus Papczyński, Founder of the Order of Marians...*, Stockbridge, Mass. 2001 (pp. 88-89), where the explanation is given why our novice Papczyński did not make his profession of vows exactly at the end of his biennial novitiate, i. e. on July 2, 1656 and what kind of formula was used for this profession, which beside the essential part of professing the vows, contains also an oath of perseverance in the Congregation till the end of his life³, and four promises present in the original formula of the profession. Alexander VII on January 24, 1656, granted to the Piarist Institute a new juridical status with the possibility of professing simple vows.

The present translation of the profession is based upon the critical edition of its Latin text, as it appears in *SH*, pp. 8-9 (*Fontes Historiae Marianorum* 8, n. 2).

I, Stanislaus of Jesus Mary, having the secular name of John Papczyński, being 25 years old, make my profession in the Congregation of Pious Schools of the Poor of the Mother of

³ Such an oath was added to the formula of the profession, because at that time simple vows, different than solemn vows, were considered as not binding sufficiently on the Congregation.

God and I vow to God the Almighty, Father, and the Son, and the Holy Spirit, as also to the Mother of God the Ever-Virgin Mary, and to you Very Reverend Father Alexander of St. Bernard⁴, holding the position of God for the Most Reverend Father General John of Jesus Mary⁵ and to all his Successors to be lawfully elected, three Simple Vows, Poverty⁶, Chastity, Obedience, and in accordance with this a special care about the instruction of boys according to the form given in the Breve of Paul V, which form is contained in our Constitutions.

Moreover I swear that I shall persevere for my entire life in the said Congregation according to the form given in the Breve of Alexander VII.

I want this profession and the vows to be always firm, legal and valid, regardless of any existing declarations to the contrary, which I now renounce freely and wholly. In authentication of this I signed beneath my name on the 22 of July in the year 1656 at Warsaw.

Moreover I promise that I am not going to undertake any action, nor shall I seek it, nor shall I for any reason consent, that what has been prescribed in the Constitutions of our Congregation about Poverty be changed, unless when for a just cause it would seem right to make Poverty more strict and severe.

⁴ Fr. Alexander Novari († 1657), Vicar Provincial for Poland, residing in Warsaw from 1653.

⁵ Fr. John Garcia del Castillo, General of the Congregation of Pious Schools (1656-1659).

⁶ It is to be noticed that in the previous original formula of the profession, in the spirit of the Founder, the Piarists professed “*summam paupertatem*” (utmost poverty), dear to the heart of Bl. Papczyński, who later will write *Apologiam pro Summa Paupertate* (Apology for Utmost Poverty); cf. *Apology for the Departure from the Institute of Pious Schools*, § 35.

Besides I promise that I am not going to undertake any action, nor shall I seek it, not even in an indirect way, that I would be elected or advanced to some office of a Superior or to a dignity in the Congregation.

I also promise that I shall never try to obtain some dignity or a position of a Superior outside the Congregation, nor shall I consent to it, unless I would be compelled by obedience to the one who can give me orders under the punishment of sin. Then if I would know that someone tries to obtain or strives after some of the two afore mentioned things, I promise to reveal him and the whole matter to the Congregation or to its Superior General.

I will pay my vows to the Lord before all his people [...], in the courts of the house of the Lord, in the midst of thee, o Jerusalem [Ps 115, 14. 19].

I, Stanislaus of Jesus Mary by my own hand confirm all that is said above James of St. Barbara⁷ I was present, by my own hand John Casimir of St. Theophilus⁸, by my own hand.

⁷ Fr. James Weczirka (a. Wezyrka) of St. Barbara (†1668) was a member of the Warsaw house from 1654.

⁸ John Casimir Bukar of St. Theophil († 1701) was at that time a novice in Warsaw; he made his profession of vows in 1657 in Rzeszow.

3.
**DECLARATION OF THE ONE
DEPARTING FOR ROME**
[Warsaw, ab. Oct. 20, 1667]
(Protestatio Romam abeuntis)

INTRODUCTION

The original text of this writing written by Bl. Papczyński's own hand, does not exist any more and it appears that the author did not give any title to it. We only know this text from Protocollum of the Marian Order, where its editor divided it in two parts and gave each of them its own title. The title *Protestatio Romam abeuntis* belongs there to the first part, and yet, following Sydry, Navikevicius and *Positio*, we apply this title to the whole writing.

Fr. Papczyński, a member of the Warsaw house of the Piarists, wrote it shortly before leaving for his trip to Rome, where he was ordered to come by Fr. General Cosmas Chiara.

The present translation is based on the Latin text published in its critical edition in *SH*, pp. 14-20 (*Fontes Historiae Marianorum*, 8, n. 3).

I. [Declaration of the one departing for Rome]

In the name of the Lord Amen. I, a sinful man, by the name of Stanislaus (of the most holy names), of Jesus Mary born in Podegrodzie in the Sandetian region, of Polish decent, by the

dispensation of God's holy Providence called to Rome by our Father Superior General Cosmas of Jesus Mary⁹ by means of two letters sent to our Father Provincial (Venceslaus) of the Most Holy Sacrament¹⁰, accept this order given to me on Sept. 27, 1667, under religious obedience with utmost reverence, humility, readiness and compliance, only for the love of God and my Lord Jesus Christ, for the honor of the Most Blessed Virgin my Lady as well as for the honor of my Holy men and women Patrons, the Guardian Angels, and of the entire heavenly Court. I intend to carry out this order most perfectly according to God's wish, offering up to my Lord and my God, in communion with the obedience and merits of our Lord Jesus Christ, and also of the Most Holy Virgin and other Saints, the fatigues of this whole journey, the hardships, discomforts, annoyances, thoughts, prayers, words, conversations, actions and works, misfortunes, for the benefits bestowed on me (and even death itself, if it should happen), for my sins, for keeping disaster away from my Fatherland, for those who persecute my Institute and me, for benefactors, especially those living, for friends and enemies. And I desire particularly that the Lord God be glorified thus in my journey undertaken out of obedience, as he was glorified in the journey and staying in foreign countries of Abraham, Jacob and Joseph, in the obedience of all his creatures, in the toils, fatigues, teachings, persecutions and passion of my Lord Jesus Christ, in the pains of the Most Blessed Virgin Mary, in the obedience of all the Apostles and his servants.

⁹ Fr. Cosmas Chiara of Jesus Mary, S.P. (1616-1681), Superior General of the Institute of Pious Schools (1665-1671). The reasons for calling Fr. Papczyński to Rome are explained in the second part of this writing.

¹⁰ Fr. Venceslaus Opatowski of the Most Holy Sacrament, S.P. (1627-1680), Superior of the Polish Province (1665-1671).

II. [The Reason for travel to Rome of the same Father]

The reason for my journey was a most burning zeal concerning the observance in our Polish Province of the exact strictness of the Constitutions, Rites, Chapters, and particularly in regard to the election of Superiors that should take place in the Province, according to the Sacred Canons of the Council of Trent¹¹, according to the First Breve of Alexander VII granted to us¹², and in conformity with the decree of the first Provincial Chapter held in Podoliniec¹³ when Father James of St. Barbara was Provincial¹⁴ and I participating as a delegate of the Warsaw House, in which, with one accord this proposition was agreed upon, that a request be sent to the General Chapter in order to obtain permission for the referred to election of all Superiors in the Province¹⁵; and since our delegates brought us this reply from Rome:

The Polish Province in the next Provincial Chapter shall elect for itself [Candidates] (Father Venceslaus, at that time a delegate, and then Provincial, restricted [the election] to just three Candidates for the office of Provincial alone), from among whom we are going to confirm, namely the General with his Assistants¹⁶; and thus when the time was imminent for celebrat-

¹¹ According to the Council of Trent, the Superiors of religious institutes were supposed to be elected “per vota secreta”, which was not always observed by the Piarists in the election or the appointment of their Superiors. Cf. *Positio*, p. 89, *Ad primum*.

¹² Breve *Dudum felicis recordationis* of Jan. 24, 1656; cf. *Positio*, pp. 91-93, *Ad secundum*.

¹³ This Provincial Chapter took place in Podoliniec from 2-31 August of 1664. It was the “first” after the establishment of the Polish Province of the Congregation of Pious Schools in 1662.

¹⁴ Fr. James Wezyrka (a. Weczirka), S.P., Superior of the Polish Province (II 1664 – V 1665).

¹⁵ Cf. *Positio*, p. 88, no. 11, where we find the contents of this request.

¹⁶ Cf. *Positio*, p. 94 (intr. A, 2), *Ad tertium*.

ing the Provincial Chapter¹⁷, I was urging its celebration. Because this matter [i.e. the celebration of the Chapter] seemed to upset a certain plan of my Superiors, (who if possible wanted to avoid holding the election, so that they themselves could be Superiors for a longer time), they wrote to the General, that there is no need of this Chapter. And though the place for holding it in Podoliniec had been already been assigned, the Provincial declared that it will not take place and wrote that a letter must be written to Rome, if someone would like to have it, that a permission be granted for its celebration, because he himself by no means wants to impede it.

3. – I read this letter of the Provincial to the Fathers of the Warsaw House, for whom, at that time I was substituting for the Superior Father James who was gravely ill¹⁸. All grumbled, and some urged the proposal that the yoke [i.e. the ability to impose a burden on others] should be taken away from the present Superiors, who were impeding a lawful matter, as if incited by an obvious desire for office. Father Casimir of the Annunciation of the Most Bl. V. Mary, a Pole and Father Nicolaus of the Holy Mary, a Silesian, were of this opinion. On the other hand the other Nicolaus, the one of the Immaculate Conception proposed that all should beseech the Most Reverend Cardinal Protector¹⁹, accusing the Superiors that they relax holy observance. Finally, when the uproar had been calmed, on my proposal it was concluded that we all

¹⁷ According to the Constitutions the Provincial Chapter in the Polish Province was supposed to be held in August of 1667.

¹⁸ Fr. James Wezyrka was Superior of the Warsaw house from May of 1665 till his death (May 23, 1668). The meeting of the House members for reading and discussing of this letter of the Provincial took place probably ab. July 20, 1667.

¹⁹ At that time the Piarists had Cardinal Marzio Ginetti (1585-1671) as their Protector.

send a letter to Father General asking permission to celebrate the Provincial Chapter.

If it should be denied, seeing the very near ruin of the Province (which rightly was feared, not only because of internal factions²⁰, but also because of a plot of the Jesuits against us²¹, of which I was the only one aware together with the four priests of the Warsaw House, and I wanted to disclose it to the entire Province in the next Chapter, together with a certain suspicion of a hidden betrayal²²) then we would proceed to the election of new Superiors, having on hand the Bulla [Papal edict] and the General's concession, having admonished all to whom this thing would apply. However we were not going to do this shamelessly or tumultuously, or insidiously, but with holy peace and charity, searching out also agreements and opinions of other Fathers of the Province.

4. – As it happened Father Provincial was admonished because of this matter²³, therefore he immediately hastened to Warsaw²⁴, and enticed to himself just those who wanted to take away his yoke by the skill with which he was able to captivate the minds of men, while I with other zealous lovers of the Holy Observance (as was Onuphrius of St. Philip Neri, Alexis of St. Joseph, Anthony of the Most Holy Spirit, John

²⁰ Bl. Papczyński is probably speaking here about those “factions” within the Polish Province that he disapproved in *Apology*, § 39: “I [am a friend] of Peter, I [am] of Paul”.

²¹ He speaks here about the “plot”, by which the Jesuits were preparing themselves to open their own College in Warsaw. Cf. *Positio*, pp. 111-112.

²² We do not know for certain what was the “hidden betrayal” that was suspected.

²³ Fr. Provincial (Opatowski) was admonished or informed about this meeting by Fr. James Wezyrka, Rector of the Warsaw House. Cf. *PRAb*, no. 35, in: SH, p. 19.

²⁴ Fr. Provincial arrived to the Warsaw house ab. July 29, 1667.

of St. James)²⁵ was by all means urging the celebration of the Chapter according to our law.

The controversial question was disputed for some days; finally the consent for the celebration of the Chapter arrived from Rome²⁶. But perhaps because my Superiors feared that I promoted the most just matter in the case, so that they would at least give an account of their responsibilities, and that I would disclose certain factions²⁷, they decided to oblige me to go to Rome (where I desired to go, as I already mentioned, not only by reason of improving the observance, but mostly on account of my commitment, however, not so rapidly, and not at such an unfavorable time). Hence the Provincial threatened me with imprisonment, if I were not to obey the General. I was seeking to know in what matter and why I was given the order to go to Rome under obedience when the local Chapter was publicly announced. [The answer was] that this is the will of the General. I understood very well to what end the affair was aiming, and although I was admonished even by very serious men, very skilled both in Mystical and Practical Theology, that I should not throw myself into this obvious danger, and that I should not be so guileless in obedience, yet having made this declaration, which can be read above, I prepared my journey to Rome²⁸.

²⁵ More information about these “confoederati cum p. Stanislao” *ibid.*, nos. 37-40.

²⁶ This consent given by Fr. General Cosmas Chiara on Aug. 20, 1667, was received by Fr. Provincial Opatowski ab. Sept. 20, 1667.

²⁷ See above note no. 11.

²⁸ Fr. Papczyński was preparing himself for this journey to Rome in October of 1667.

4.
A LETTER TO FR. COSMAS CHIARA, S.P.

Cracow, Nov. 22, 1670

INTRODUCTION

P. Cosmas Chiara, Superior General of the Piarists, in a letter of Oct. 24, 1670, addressed to Bishop Trzebicki, Ordinary of Cracow, notified the Bishop that Fr. Stanislaus Papczyński had been released from his simple vows and the oath of perseverance in the Institute of Pious Schools on the basis of Pope Clement X's Breve *Cum felicis recordationis* of Oct. 18, 1670. Since Fr. Papczyński still knew nothing about this letter, he sent his last letter to Fr. Chiara, requesting to be released from the vows and the oath of perseverance.

Our present translation of this letter written in Latin is based on its critical edition in *SH*, p.24 (*Fontes Historiae Marianorum* 8, n. 4).

I beseech a Blessing
Very Reverend Father in Christ,
for me the Very Venerable Father.

Since, as I was given to know, the Holy Father has given to Your Very Reverend Paternity the power to release from simple vows and the oath of perseverance (although we supposed, and indeed we believed, that these were abolished together with the first Breve of Alexander VII²⁹) those who

²⁹ Fr. Papczyński erroneously for a while believed that he and his companions (two seminarians) had already been released from the Congregation

did not intend to profess solemn vows³⁰. Therefore I beseech Your Very Reverend Paternity that you may deign to impart this release to me, having already – according to the Apostolic decree – a suitable livelihood³¹. While I again and again earnestly request it, I commit myself to the very holy prayers of Your Paternity.

Cracow, November 22, 1670.

Of Your Very Reverend Paternity
 very humble servant
 Stanislaus of J. M. with his own hand

[*on the back of the letter:*]

To the Very Reverend Father, Cosmas of J. M. Superior General of the Fathers of the Order of Pious Schools – held by me in great respect – of the Poor of the Mother of God.

To Rome.

of Pious Schools on the basis of the papal declaration of August 5, 1670; cf. *Positio*, pp. 189-190.

³⁰ As was said in the introduction, Pope Clement X gave this power to Fr. Cosmas Chiara by the Breve “Cum felicitis recordationis” of Oct. 18, 1670.

³¹ What is meant by this “suitable livelihood” see: *Positio*, p. 209, no. 3.

5.
OBLATIO (OBLATION OF HIMSELF)
Kazimierz near Cracow, Dec. 11, 1670

INTRODUCTION

The act of releasing Fr. Stanislaus Papczyński from the vows and the oath of perseverance in the Congregation of Pious Schools took place at the Piarist residence in Kazimierz on December 11, 1670. The origin of the present *Oblatio* is known to us from the words of Fr. Papczyński himself: “just before the time of release [from the simple vows] that the said Divine Majesty suggested to me, that while I was going to be released from these, in the same act I would bind myself freely to God by other [vows], which I did as an “oblacione” (by offering myself) dawn out from my heart, and made publicly, although in a rather subdued voice” [FRH, 3]. Thus Fr. Papczyński, who on Dec. 11, 1670, juridically moved into the ranks of the diocesan clergy, while in his heart and mind, by virtue of this *Oblatio*, retained the status of a religious, the more so that at the same time he was announcing his intention to found a new religious family, the Marians of the Immaculate Conception of the Most Blessed Virgin Mary.

The present translation of the *Oblatio* from its original Latin text is based on its critical edition in *SH*, pp. 29-30 (*Fontes Historiae Marianorum* 8, n. 5).

In the name of Our Lord Jesus Christ Crucified. Amen.

I, Stanislaus of Jesus Mary Papczyński, according to the flesh, Son of Thomas from Podegrodzie of the diocese of Cracow, being forty years of age³², offer and consecrate to God the Father Almighty, to the Son and to the Holy Spirit, and also to the Mother of God the Ever-Virgin Mary, Conceived without original sin, my heart, my soul, intellect, memory, will, feelings, my whole mind, my whole spirit, my interior and exterior senses, and my body, leaving absolutely nothing for myself, so that in this way I may be henceforth the whole-hearted servant-slave³³ of the same Almighty [God] and of the Most Blessed Virgin Mary.

And so I promise that I shall, to the end of my life, serve Them chastely and zealously in the Society³⁴ of Marian Fathers³⁵ of the Immaculate Conception (which by the grace of God I resolve to found). I also promise that I will adjust my way of life to its laws, statutes and rites, and that I will never act nor permit or consent, not even indirectly, that these be in some way abolished, or changed, or that dispensation be given from them, except that a grave and lawful necessity requires it.

³² Not quite, because – born on May 18, 1631 – on Dec. 11, 1670 he was still about half way through in his 40th year of life.

³³ The Latin “servus” here may mean both servant and slave. With regard to God Fr. Papczyński probably meant “servant”, but with regard to Mary he might have meant “slave”, according to the Marian devotion of the spiritual “slavery” that began to spread in Poland from 1632; cf. *Positio*, p. 211, no. 2.

³⁴ The appellation “Society” of the religious Institute founded by Fr. Papczyński was used only in the beginning, while soon after and in official documents it was designated as “Congregation” until the Marians became an “Order” of solemn vows.

³⁵ From the beginning the Congregation of Marians was conceived by Fr. Papczyński as a clerical Institute, that basically consisted of priests as members, although almost from the beginning it included among its members also Brothers “Helpers” (*Fratres Coadiutores*).

Moreover I promise reasonably understood obedience to His Holiness the Vicar of Jesus Christ and to his delegated official authorities, as well as to all my mediate and immediate Superiors, and that I shall possess nothing privately, but have all in common³⁶.

I confess that I believe in everything that the Holy Roman Church believes, and in what she will teach everyone to be believed in the future, I especially confess, in truth, that Mary the Most Holy Mother of God was conceived without original sin, and I promise that I will spread and defend her honor even at the cost of my life. So help me God and this Holy Gospel of God.

Kazimierz near Cracow, in the Residence of the Priests of the Order of Pious Schools of the Poor of the Mother of God, in the presence of Very Reverend Father Michael of the Visitation Vice-Provincial of the Polish Province³⁷, of the Religious Father Joseph of the Mother of God President of the said Residence³⁸, and Venerable Clerics of Minor Orders Casimir of the Angels, and Bernard of the Lord's Passion, on December 2 [=11]³⁹, 1670.

³⁶ In this way this promise refers to the future vow of religious poverty; cf. RL, ch.III, 2.

³⁷ Fr. Michael Kraus (†1703) was authorized to release Fr. Papczyński and two Clerics: Casimir Paszakowicz and Bernard Krupski from the Congregation of Pious Schools; cf. *Positio*, pp. 278-279.

³⁸ Fr. Joseph Warzecha, professed member of the Congregation of Pious Schools from 1661.

³⁹ The reason why "2" should be read as "11" is explained in: *SH*, p. 26, b.

6.
APOLOGY
FOR THE DEPARTURE
FROM THE INSTITUTE OF PIOUS SCHOOLS
Cracow or Lubocz, 1671

INTRODUCTION

Fr. Papczyński wrote this *Apology* after his release from simple vows and the oath of perseverance in the Congregation of Pious Schools (Dec. 11, 1670), and all seems to indicate that he did it in 1671, either while still in Cracow, or already after his transfer to Lubocz, as it is explained in the introduction to the critical edition of the original Latin text of the Apology. Therein is also explained the reason for giving the above title (in Latin: *Apologia pro egressu e Scholis Piis*) to this writing of Fr. Papczyński. It is called “Apology”, because he wrote it in order to dispel erroneous opinions concerning the reason for his departure from the Piarists. Thus in this *Apology* he explains the four true reasons that compelled him to leave the Institute of Pious Schools.

The present translation of the *Apology* from Latin is based on the critical edition of its text in *SH*, pp. 37-73 (*Fontes Historiae Marianorum* 8, n. 6).

[Preface]

Because I hear various opinions coming from different people, and even from prudent men, about my actual abandonment of my former vocation, and I consider it a very use-

ful thing, in order to reveal or to remove any error of human judgment, even if the truth itself is given way to public notice, for that reason I bring forward the true external causes of this affair, prompted not by a vehement desire to defend my honor, for I have none and I despise it; nor do I wish to harass or slander anyone, but that everyone may know very well that I left the Institute of Pious Schools neither out of frivolity, nor was I expelled for some reason, but that induced by serious reasons I in fact requested the release.

FIRST CAUSE: ILL WILL

1. – The common opinion of theologians is that a religious may honorably and laudably abandon his vocation, if because of hostility or very frequent persecutions he is not able to remain in it with an undisturbed and tranquil spirit⁴⁰. The Superiors themselves in fact harassed, vexed and slandered me so much, that when I protested several times that I was lacking strength and spirit to endure this continuous tempest, I obtained nothing, but I stirred up more minds that were already sufficiently excited, I finally judged that I had to yield to this most persistent violence, so that I would not continuously row against the current, and that I myself would not be overwhelmed by the never ever desired malice, and that truly many others, on account of me, would not continually wish for it.

⁴⁰ Fr. Papczyński does not make any reference to the works in which some theologians expressed such an opinion. In the critical edition of this *Apology* (*Apologia*, no. 27) some excerpts from the works of Suarez, Lessius and Pellizzarius are given which could be interpreted in the sense of such an opinion.

2. – The first attack against me was made by Father Cosmas of Jesus Mary the Superior General⁴¹; when I heard that he had been elected, at once I prophesied that because of him a disaster was threatening me⁴². And the prophecy was not without consequence. In the beginning he indeed tried to win my trust by a very humane, and more than paternal letter⁴³, but soon prompted by certain “triarrii” – the oldest and most experienced – Germans⁴⁴ of the Polish Province, he declared himself a frank enemy to me: although for this very reason, under an altogether different pretext, he ordered me to come from Poland to Rome⁴⁵, and if I did not come, he ordered that I be shut in a prison cell, although in his letter he was sweetly urging me [to come] there by the promise of honors, rest, of his kindness and favors. And indeed in relation to himself he annoyed me more, because I did not see him to be consistent with himself (who as their leader should have been most consistent), for he used to write in a different way about me to the Superiors, and in a different way to me⁴⁶.

⁴¹ Fr. Cosmas Chiara, Superior General of the Congregation of Pious Schools (1665-1671).

⁴² In view of what we know about the religious life and mentality of Fr. Chiara, it is not easy to understand the reason why a “disaster” could be threatening Fr. Papczyński from him; cf. *Positio*, p. 254, nos. 3 and 4.

⁴³ This letter is no longer extant, and we do not know its contents not even from a copy.

⁴⁴ These “Germans” were the members of the Polish Province born in Moravia, Bohemia and Silesia. Most of them were transferred from the German Province when the newly established houses in Poland were joined to it forming the German-Polish Province in 1642. Only five of these “Germans” – called “triarrii” – remained in 1664 in the Polish Province erected in 1662, and yet almost all government was in their hands. This “instigation” was done evidently in a letter of ab. Aug. 9, 1667. Cf. *Apologia*, p. 39, no. 31.

⁴⁵ Cf. above: *Declaration*, § 1. “Different pretext” evidently is the fact that the General offered to Fr. Papczyński the teaching position for the Piarist students in Italy.

⁴⁶ Those letters are no longer extant, and therefore we are not able to verify this assertion.

3. – I went to Rome during a most nasty season⁴⁷, having endured many hardships and dangers to my life, armed only with the will of obeying the Superiors, “through darts, through fires” I burst into that Holy City, I was compelled to halt at the city gate, [which] I believe [is called] Flaminia, I was harassed and detained for a long time. At dusk, I was led, having given a recompense to a soldier, to [the church] of St. Pantaleon⁴⁸.

4. – Here another standstill, because the General suddenly informed of my arrival, had me detained for almost a quarter of an hour at the door, I presume, he intended to consult beforehand with his Assistants, what a way to receive a poor and miserable man, when stirred by the abnormality of the event, I magnanimously said that I would go to some inn, if I am not received in a different way, inasmuch as I was the one who was coming by order of the General himself.

5. – I think that these words were reported to him; consequently I was received kindly, and treated at last with the greatest affection for several weeks; when I investigated the reasons of my summons from the Province, I heard that I had been denounced to him by Superiors as a disturber of the Province. I demanded [to be heard before] the tribunal, willing to appeal even to the Holy Inquisition if the date [i.e. designation of the time and place] would not be given; I presented the case; acquitted, I was ordered to go back to the Province. It was going to be a happy ending for me, if a little

⁴⁷ Fr. Papczyński initiated his journey to Rome from Warsaw towards the end of October 1667.

⁴⁸ This church was given to the Piarists in 1614 for perpetual use. Annexed to this church was the House in which the General Curia of the Institute of Pious Schools had its seat. Fr. Papczyński arrived there probably towards the end of December 1667.

packet had not come flying from Poland⁴⁹, which thoroughly disturbed all things and me, made the General hostile to me, forced me to Germany⁵⁰ instead of Poland, and compelled me to make I know not what oaths, as it shall be – if God wills it – more extensively revealed in *The Roman journey*⁵¹.

6. – While he promised that he would send a Visitor to Poland, and that I would find in Germany the order to return to my Province, and he made these promises in the presence of Very Reverend Father Ruszocki Canon of Cracow, he did not fulfill either of them. For if God himself had not arranged, that the Superior of the German Province Father Charles of Saint Mary⁵² would give me the permission to go away, I would never show up in Poland⁵³, as some scoffing said during my absence. But there is no power, there is no plan against the Lord.

7. – What indeed does it mean, that he ordered the Provincial in Poland to throw me into the monastery prison upon my return⁵⁴; and this would have happened, if God had

⁴⁹ This “little packet” contained the acts of the Provincial Chapter held in November of 1667 in Podoliniec; Fr. General was beseeched there to punish Fr. Papczyński as “a disturber” of the Province.

⁵⁰ Fr. Papczyński left Rome probably towards the end of January 1668 on his way to Germany, to the Nicolsburg house of the German Province.

⁵¹ We do not know what those “oaths” were that Fr. Papczyński was compelled to make, because this *Roman journey* is no longer extant, if it has ever been written.

⁵² Fr. Charles of St. Mary Pessau was Superior of the German Province from 1662 to (de facto) the end of April 1668, when he was probably notified about the election of his successor.

⁵³ Fr. Papczyński was already in Cracow ab. May 15, 1668.

⁵⁴ Fr. Cosmas Chiara probably towards the end of March 1668 sent such an order to Opatowski, who in the meantime on March 20, 1668 had been re-elected Superior of the Polish Province. This was the punishment foreseen for the fugitives, because the General did not imagine that Fr. Papczyński could obtain the permission from the Provincial Pessau for his return to Poland.

not hindered it⁵⁵. Furthermore, it was also no trifling dart which he hurled at me in his letter sent to the Provincial: truly I do not respond to Father Stanislaus, because he is a Disturber, Instigator, Betrayer of the Congregation⁵⁶.

8. – Add [to this] a very calumnious letter, in response to the Very Illustrious and Reverend Lord Bishop of Plock, he called me there, I know not what kind of instigator of disturbances relating to the election of the Superiors in the Province, associated with only four youngsters, no doubt of course as the Father fond of filial fame⁵⁷.

9. – Add [to this] another letter sent to His Excellency the Most Reverend Bishop of Cracow, in which he abused me with very serious false accusations⁵⁸.

10. – Add [to this] the ill-famed irony, when he sent me two letters with the title of Provincial⁵⁹, so that he would reproach my seeming desire for the office. I call God as witness that I was not afflicted with this desire, since I uttered the public oath, by reason of the customary vow, that I would not

⁵⁵ What this means is explained below in paragraphs 15-18.

⁵⁶ This letter is no longer extant, and we do not know if it was sent to the Provincial Pessau or Opatowski. We also do not know to what letter the General did not want to respond.

⁵⁷ Both letters are no longer extant, but it is possible that bp. Gembicki of Plock was interceding with the General that he would give to Fr. Papczyński the permission to return from Germany to Poland. As regards “four youngsters” see above: “Declaration of the one departing for Rome”, 4; they should not have been called “youngsters”, because one was 25 years old and the others were ab. 30 years old.

⁵⁸ Both letters are no longer extant. Probably Fr. Chiara was thus responding to Bp Trzebicki or to Bp Oborski, who were protesting against the imprisonment of Fr. Papczyński at the beginning of 1670.

⁵⁹ Those two letters are no longer extant. One of them is possibly confirmed by Kraus; cf. *Apologia*, p. 44, no. 51.

accept any office of a Superior, unless elected by the Holy Spirit, in a secret vote⁶⁰. I envelop other things by silence.

11. – Also from this ill will was arising the issue, that – although I requested it incessantly in the face of an urgent necessity – I was not able to secure a Visitor, who would look into certain failings and would make the Province more stable, and strengthen it⁶¹. Wherefore I had to make up my mind to ask for a release.

12. – To the ill will of Father General was added one more hideous, because it was closer, namely [the ill will] of Father Provincial. He was Venceslaus of the Most Holy Sacrament, the person responsible for my vocation⁶² and also of my release. I admit that he was very favorable to me as long as – according to my conscience and freedom of spirit – I did not rather freely censure his certain doings, especially his excessive fondness of alchemy⁶³, his contempt of Pontifical laws⁶⁴, his conducting himself in government, definitely by a method that was unrestrained and not corresponding with right doctrines, and also his striving after honors.

⁶⁰ Cf. above, n. 2: *Profession of simple vows*, one of the promises added to the profession.

⁶¹ Cf. above, § 6; below, § 45. If this demand for Visitors was made by way of letters, they do not exist any more. Cf. also: *Apologia*, p. 45, no. 53.

⁶² It is the only information we have about the origin of the vocation of Fr. Papczyński to the Congregation of Pious Schools. More about it in: *Apologia*, p. 45, no. 55.

⁶³ This fact, also as contrary to religious poverty, is confirmed by a contemporary historian, Fr. Kraus; see: *Apologia*, p. 46, no. 57. Fr. Papczyński, living in Warsaw from 1663, was able to observe the actions of Fr. Opatowski, Rector of the Warsaw house, until 1665, when Opatowski – elected Provincial – moved from Warsaw do Podoliniec.

⁶⁴ We do not know which Pontifical laws were held in contempt by Fr. Opatowski; some hypotheses in this regard can be seen in: *Apologia*, p.46, no. 58.

13. – For I was the first professed member from among the Poles⁶⁵, I was not the lowest Priest in the most distinguished Warsaw House⁶⁶, a Preacher, but most of all, eager for improvement of myself and of others. For I was trying to draw back those, with whom sometimes I seemed to run after frivolities⁶⁷, together with myself, to the established order of observing the holy religious rule.

14. – Since Father Venceslaus took it hard, he was now reproaching me with bitter letters⁶⁸, he was now improperly commending me to Father General⁶⁹, then he was, I know not what, gravely accusing me before King Casimir⁷⁰, before the Apostolic Nuncio⁷¹, and he was undertaking plots against me.

15. – And so, when I first returned from my Roman journey to the Province⁷², he tried by every means to push me out

⁶⁵ This assertion is true if we take into consideration Polish professed members still alive and of simple vows, which began to be made after the Breve of Jan. 24, 1656, because Fr. Papczyński made the profession of simple vows on July 22, 1656. Cf. *Apologia*, p. 46, no. 59.

⁶⁶ In the list of the A Familia Domus Varsaviensis@ of Dec. 7, 1666, numbering 14 members, Fr. Papczyński figures in the third place, immediately after the Rector and Vice-rector.

⁶⁷ No other source mentions this fact, which seems to indicate a certain spiritual crisis in his religious life. A hypothesis of a possible explanation, which however does not have any documentary confirmation, is made in *Positio*, p. 50; cf. *Apologia*, p. 47, no. 62.

⁶⁸ These letters – no longer extant – were evidently sent to Fr. Papczyński from Podoliniec; cf. above, no. 24.

⁶⁹ These letter are no longer extant. From other sources we know only about one such letter; it was written by Fr. Opatowski to the General in 1667; cf. *Apologia*, p. 47, no. 64.

⁷⁰ John Casimir, King of Poland (1648-1668). We do not have any document confirming it.

⁷¹ Galeazzo Marescotti, Apostolic Nuncio in Poland (1668-1670); cf. *Positio*, p. 142, no.1.

⁷² He made this “Roman journey” in 1667-1668; cf. above, § 3-6. He returned to the Polish Province in May of 1668.

of it, since – as the document was not yet shown to me verifying his office as Provincial, – he ordered me – as I was taking a rest in Warsaw from the Roman journey – to return to Germany within twenty four hours from this House, and within just as many days from the Province. O Good Jesus! The Germans and Moravians gorged themselves with the goods of the Province provided by my not few works, and I its son, out of love for it continually dripping with almost bloody drops of sweat⁷³, was being sent into exile.

16. – I was; however, about to go for the love of peace, and out of respect for an order of the Superior, although he was unlawful⁷⁴, if the dear chests of the Polish priests of the Warsaw House, who were getting ready to go away with me, did not almost hold me back by force. I remained therefore in Warsaw while the assault on me [i.e. the one assaulting me] was overthrown, even to bed.

17. – Once Venceslaus saw that I was defended from his attacks⁷⁵, overcome by a furious anger and madness (unless the love towards him on my part would advise something else [as the cause]) was overthrown by a sudden illness. He asserted repeatedly that I was the cause of it, but indeed, holding his striving after honors in deep abhorrence, I had predicted this illness to him, as one of the Polish priests, in whose presence I said this, can testify, is what [actually] happened.

⁷³ Fr. Papczyński in this way describes his many works and offices accomplished in the Polish Province in the years 1658-1670; cf. *Apologia*, p. 48, no. 70.

⁷⁴ Fr. Papczyński considered Fr. Opatowski an “unlawful Superior” and Provincial, because he lost the eligibility to any offices in his Institute by a transgression of Pontifical decrees in the case of Bro. Augustine of St. Adalbert; cf. *Positio*, pp. 104-105.

⁷⁵ Fr. Papczyński was defended by almost all the members of the Warsaw house; cf. above, §16; *Positio*, p. 305.

18. – He dispersed afterwards the priests who were friendly to me, and he put them in different various houses, so that he might more easily assault me [as I was] left alone or by himself, or through others.

But these are rather small things; what was most painful, is that while he made an agreement with me under the condition that I would accept him as Provincial, although I accounted him to be unlawful, and that he would not move me from Warsaw, and would render an account of his illegality, later however, even while I was sick he wanted me to be carried out with my bed from the house, and, transport me closed in a cart, so that his meanness towards me would be strictly hidden⁷⁶.

19. – Finally I was moved away to Cracow under the pretext of reprinting, [i.e. attending to a new edition of] a book⁷⁷, when the Congregation was already changed into an Order⁷⁸, and I submitted myself to the jurisdiction of the Most Illustrious and Reverend local Ordinary⁷⁹ for this reason, it seemed to me, that in the Order I could not remain undisturbed. Then he came down from Podoliniec to Cracow, and most cruelly, with the help of two Ruthenians he brought with himself, he seized me, and although I wanted to go on foot, he enclosed me in a cart covered from above, and he trans-

⁷⁶ We do not know why Fr. Opatowski did this contrary to the agreement made with Fr. Papczyński and why this attempt to remove him from the Warsaw house evidently failed.

⁷⁷ There was the need to attend to the fourth edition of his book *Prodromus Reginae Artium* in Cracow, but later he was told that he was not allowed to return to Warsaw, in so far as he was destined to become member of the Rzeszow house; cf. *Apologia*, p. 50, no. 77.

⁷⁸ Clement IX by his Breve “Ex iniuncto Nobis” of Oct. 23, 1669 brought the Congregation of Pious Schools back to the status of an Order with solemn vows.

⁷⁹ Fr. Papczyński submitted himself to the jurisdiction of the Ordinary of Cracow towards the end of December 1669; cf. *Positio*, pp. 151-153.

ported me, closed in and half-naked, in a very severe winter, for about twenty Gallic miles⁸⁰; on the way he almost killed me by the pole [of the sledge] that was lowered and thrust into my neck. Also in Podoliniec he detained me while a sick man in a locked room, and when I was asking for the Sacrament of Extreme Unction, he forbade that it be given to me; and ordered that no one could approach [me], as I was already near death. He also did not permit me to write to the General and the [Cardinal] Protector⁸¹, and he oppressed me with such a violence, as is difficult to perceive among tyrants.

20. – Finally, as my Most Illustrious diocesan Bishop of Cracow, and my Protector, demanded that he would bring me back to Cracow⁸², he rather managed that I be taken over to Hungary, again accompanied by two soldiers, and ordered that I be kept there in seclusion⁸³, until a letter liberating me should come from Father General, who already wanted to release me from the Congregation⁸⁴. He finally accused me throughout all of the houses, so as to excite horrible hatred [towards me] among some Fathers of the Province who were sympathetic to me.

⁸⁰ That is about 106 kilometers (ab. 66 miles).

⁸¹ Card. M. Ginetti was at that time Protector of the Order of Pious Schools.

⁸² Bp. Andrea Trzebicki, Ordinary of Cracow, thought that his authority was violated (Fr. Papczyński and all the Piarist in the Kazimierz Residence were under his jurisdiction), and therefore on Jan. 16, 1670 wrote a letter to Fr. Provincial Opatowski “vindicans innocentem Patrem Stanislaum”; cf. *Positio*, p. 318.

⁸³ Fr. Provincial Opatowski, by sending Fr. Papczyński to Prievidza (distant ab. 112 miles from Podoliniec) in Hungary, wanted to remove him to a house situated outside the jurisdiction of the Ordinary of Cracow. Fr. Papczyński was held in there in the house prison from Jan. 28th to March 22, 1670; cf. below, § 27; *Positio*, p. 159.

⁸⁴ Cf. *Apologia*, p. 51, no. 85.

21. – Finally, I come to the Rector of the Warsaw House, Father Francis, who more than others was very hostile toward me and was the author of the entire tragedy⁸⁵. This good Father, installed as Rector by force on the members of the Warsaw House⁸⁶, in the beginning seemed to love me fondly⁸⁷, but as soon as he found me contrary to his ideas⁸⁸, he began to detest me fiercely. Therefore he was not giving me access to the consultative councils, and used to deceive me by cunning devices, to the priest, – I spare his name, – who after harsh words wanted to slap my face, he was so friendly, that although last by priestly ordination and being of little importance, he chose him for his confidences, or should I say assertions. Each of them used to spend a lot of time in mutual confessions, so much so that others also noticing it openly criticized it.

22. – In fact it so happened that contrary to our Statutes he admitted a certain young man for residence into our house⁸⁹. Prompted by a very great zeal, I spoke against this admission, and because I saw that he was an obstinate assailant of the Statutes, I began, as the senior priest of the House, to hold in abhorrence, also by sharp words, his deed which should not be recognized as good [with regard to] to

⁸⁵ Fr. Francis Haligowski from the summer of 1668 was Rector of the Warsaw house; cf. *Apologia*, p. 52, no. 86.

⁸⁶ Such an “imposition by force” is probably to be understood in the sense that Fr. Haligowski as a Rector (elected on May 15, 1668) did not please the members, may be because they were able to know his way of governing at the time when he had been their Vice-rector (for ab. four months in 1665).

⁸⁷ He speaks here probably about the year 1668: on May 26th of that year Fr. Papczyński returned from Rome-Nicolsburg to Warsaw, and Fr. Haligowski arrived there as Rector on June 2, 1668.

⁸⁸ Evidently because they did not agree with religious laws; cf. below, § 22.

⁸⁹ For reference to “against our Statutes” see: *Apologia*, p. 53, no. 92.

anyone, as it appeared soon after from the document restraining the members of the household, issued by Father General himself at my insistence⁹⁰. He accepted my abhorrence and zeal with such an adverse and furious temper, that he threw me out of his room with a violent hand.

23. – I do not dwell at all on other matters; no doubt it is something serious and abominable that he wanted to burn up the Panegyric written by me upon his order for His Majesty King Michael immediately after his election and sent to press with due censorship, for the reason that he did not want my name to be read by the King⁹¹.

24. – Moreover, having feigned for himself a commission for visiting the houses in Cracow, Podoliniec and Rzeszow, he accused me there, turning away the hearts of those who wished me well⁹². This thing agitated me thoroughly not because he brought me into bad repute, although according to the admonition of the Apostle I was holding very fast to good repute⁹³, but because this good Father sinning rather often against love was made so blind that he never ceased to persecute me, until he threw me out of the Warsaw house entirely⁹⁴.

25. – Besides [I must mention his] dreadful instigation of those who sided with me, and asked for my reinstatement when

⁹⁰ Neither the Fr. Papczyński's letter with the said "insistence", nor the said document issued by Fr. General ("Litterae inhibitoriae convictorum") are now extant. But Fr. Provincial's decree of 1669 was probably provoked by this document; cf. *Apologia*, p. 53, no. 93.

⁹¹ Cf. below, § 53.

⁹² Fr. Francis Haligowski was visiting these houses in the second part of January or in the first part of February of 1669.

⁹³ For a possible "admonition" of St. Paul the Apostle, see: *Apologia*, p. 54, no. 96.

⁹⁴ Probably he speaks about his trip to Cracow in 1669; cf. above, § 19 and no. 38.

I had been imprisoned⁹⁵, that they not only draw back from me, but that they condemn the means they had undertaken in my cause, urged on by love. Oh, how abominable and nearly diabolic a thing it is to compel someone to the condemnation of love! Let anyone think if there was a spark of love in this heart, in him who thought that in others it was so fickle, who did not want to make his peace with others in another way, unless previously they strip me and themselves of all gifts.

26. – I make no mention of the false accusations, by which he overwhelmed me, I say, and did not protect me, already abducted from Cracow, and refusing to make the profession of solemn vows⁹⁶, even before those men Religious, upon whose counsels I was leaning⁹⁷.

27. – Besides [I must mention] a very slanderous letter written to Father Paul Rector of the Prievidza House⁹⁸, when I was in his [house] prison, in which, having charged me most falsely with some crimes, he asked him, even if I would like [to do so], not to admit me to the profession of [solemn] vows. Although he was a very cunning and crafty man, I believe that he concealed a different poison under this rage: namely he wanted to make known, that he not only did not compel me, although I was compelled, to make the profession of solemn vows, but even, as being abominable, prohibited my entrance to the Order, or certainly supposing that I am

⁹⁵ Probably he speaks here about his imprisonment in January-March of 1670; cf. above, §§ 19-20; below, §§ 26-27.

⁹⁶ This refusal was expressed in his third petition for the release from the Institute of Pious Schools, sent to Rome on Dec. 20, 1669.

⁹⁷ We do not know their names, but we know that they were chiefly Jesuits, Dominicans and discalced Carmelites, with whom he consulted about his proposed submission to the Bishop's jurisdiction. Cf. *Positio*, p. 316.

⁹⁸ Fr. Paul Frankovic of the Nativity BVM, Rector of the Prievidza House (1666-1671).

going to defy him, and in this way I am going to make the profession of vows, with this cunning device he wanted to deceive me. Whatever he finally wanted to achieve by his letter, indeed it was abominable, whether he struggled by it to dissuade me from making the profession, or to impel me to make it⁹⁹.

28. – Whatever [it was], in a completely amazing and almost infernal way, or by deceit he had dealings with me about bringing the Visitor to the Province! For when he came with the first Assistant Father Adalbert of Saint Theresa to Cracow, in order to win over His Excellency the Most Reverend Lord Bishop to the Provincial, and to inform him about the reason of my imprisonment, when I refused to undertake anything, until the General Visitor promised me would arrive, he openly declared that no Visitor would be coming to the Province, but that he came with full authority to decide my case and that of the others, who were my companions.

29. – I agreed therefore, and proceeded where I was drawn, although not against my will, having obtained men of great wisdom and highest virtue and authority who were delegated to hear me by His Excellency the Bishop, my remarkable Protector and Defender. What was then done? what crime was brought forward because of which I was more than tyrannically seized and carried away? Indeed not even any fault.

Francis opened the one and only letter, and did not even want to read it entirely, if he had not been asked by me [to do so], the letter — I acknowledge — full of zeal, that was fitting for a Servant of God, who was able to bring himself and others to the way of life corresponding to the rule. Besides

⁹⁹ This letter of Fr. Haligowski is no longer extant. Cf. *Positio*, p. 160.

this nothing. In fact, after I withdrew my simple vows because of the first breve of Alexander VII, by virtue of which I had professed them, no longer remained [valid]¹⁰⁰, I demonstrated that I was free from the jurisdiction of the Superiors of the Order, as one who made religious profession in a secular Congregation already replaced, that is [to say] changed to an Order of solemn vows¹⁰¹. I also proved irrefutably that Father Provincial had raved against me savagely out of ill will alone as a pretext of falsely having recourse of a law.

30. – In order, however, that the Very Reverend Deputies would not appear to do something contrary to the Apostolic Decrees, they decided that the whole matter be transmitted to the Sacred Congregation. Father Francis [Haligowski] for the time being promised, with hand on his heart, in the name of the Provincial and the entire Province, that from their part there would be no attack against me and my companions, until our claim obtains a decision of the Sacred Congregation¹⁰².

31. – Let the whole world indeed see the promise of the man – a religious, a priest, Rector of the first House, Assistant of the Province¹⁰³, the promise, I say, given not to me, but to the Bishop who is renowned in the entire world! And before

¹⁰⁰ The Breve “Dudum felicitatis recordationis” of Jan. 24, 1656 – the first of Alexander VII given to the Piarists – allowed them to profess simple vows (cf. above, n. 2), but it lost its validity when the Breve “Ex iniuncto Nobis” of Oct. 23, 1669 brought back solemn vows to the Institute of Pious Schools.

¹⁰¹ Cf. *Positio*, pp. 151-153.

¹⁰² Thus was concluded in the beginning of June of 1670 the fourth and the last session in the legal proceedings against the Superiors of the Order of Pious Schools in Poland before the diocesan court in Cracow; cf. *Positio*, pp. 170-171.

¹⁰³ Fr. Papczyński speaks about Fr. Francis Haligowski – religious professed from 1653/1657, priest from 1657, Rector of the Warsaw house and Provincial Assistant (1668-1671).

he departed from Cracow, and indeed behold! Father Charles of Saint Mary entered [the residence of] Kazimierz with the authority of a Visitor¹⁰⁴, and thus he himself made his way into a case handed over to a higher instance, so that even before he gave a hearing to me, he already condemned me at the table of a certain distinguished man¹⁰⁵. In fact, having inquired around the whole Province, he was looking for evidence against me in each house; while I lived the entire six years in the Warsaw house¹⁰⁶, I have not been in Podoliniec for ten years¹⁰⁷, in Rzeszow for six years¹⁰⁸, and never in Chelm.

32. – He; however, in each house, under the direction of the Provincial, was undertaking legal proceedings regarding my conduct, as if the Podolinians [i.e. members of the Podoliniec House] or others knew how Stanislaus was conducting himself in Warsaw, while it is stipulated by the Constitutions of the Congregation of Pious Schools, that they should not be curious to hear what is going on in other houses¹⁰⁹. And I indeed would have willingly made the rounds of the individual houses with the Visitor, to show him what is to be corrected in them; but this was his attitude towards me, that setting out from Kazimierz to Warsaw he addressed me with three words [i.e. briefly] promising to be of service to me.

¹⁰⁴ Fr. Charles Pessau of St. Mary, appointed Visitor for the Polish Province on Feb. 22, 1670, arrived to Kazimierz from Germany probably about June 10, 1670. Cf. *Positio*, pp. 162-163.

¹⁰⁵ We do not know who that “distinguished man” was.

¹⁰⁶ Those six years of his stay in the Warsaw house: May 1663 to September 1669.

¹⁰⁷ Fr. Papczyński lived in Podoliniec for the last time in the years: 1658-1660.

¹⁰⁸ Fr. Papczyński lived in Rzeszow for the last time in the years: 1660-1663.

¹⁰⁹ Cf. *Apologia*, p. 58, no. 115.

33. – Indeed he was of admirable service, when he gave me threefold summons abounding in very false accusations, transferring me from Cracow to Podoliniec, to oppress me there more easily. I would go however, unless His Excellency the Prince my Lord Bishop¹¹⁰, pained that his authority was illuded by the Assistants of the Province, and astounded that the given promise¹¹¹ was broken, forbade me to move away from his protection until a decision was made by the Sacred Congregation for us¹¹², as in fact it was made. For, not so [much] on our petition, as on [the petition] of many Italians, the Congregation issued on October 18th an Apostolic Breve, that those, who do not want to take solemn vows are declared free from simple vows and the oath of perseverance made in the Congregation¹¹³. By the virtue of this Breve this had already been granted to me¹¹⁴. Having shown therefore, ill will - although not all, and having somewhat mentioned my persecutions, which even the doctrine of Christ the Lord itself at some time or other bids us to avoid¹¹⁵, and trying to avert this lawlessness for two years I kept entreating with the General¹¹⁶, we pass to other matters.

¹¹⁰ The Ordinary of Cracow, Bp. Andreas Trzebicki (1658 – †1679).

¹¹¹ Cf. above, § 30. See: *Positio*, pp. 170-171.

¹¹² Cf. above, § 30. Cf. *Positio*, p. 171.

¹¹³ The Breve “Cum felicis recordationis” of Clement X on Oct. 18, 1670. Cf. *Positio*, pp.201-202.

¹¹⁴ The release from the Institute of Pious Schools on Dec. 11, 1670, authorized by Fr. Cosmas Chiara in a letter to Bp. Andrea Trzebicki of Oct. 24, 1670; cf. *Positio*, pp.190-194. 201-204.

¹¹⁵ Cf. Mt 10, 23?

¹¹⁶ “For two years”, that is evidently: from the summer of 1668 to the summer of 1670; cf. *Positio*, pp. 104-117. The said letters of “entreaty” are no longer extant.

**SECOND CAUSE:
RELAXATION IN THE OBSERVANCE
OF THE OLD RELIGIOUS RULE**

34. – Theologians also forbid someone to remain in a religious institute in which [the observance of the rule] begins to be relaxed, and permit him to leave it, if danger to his salvation is present¹¹⁷. In truth, not willing by any means to detract from the general observance [of the rule] of the Congregation of Pious Schools, I mention with moderation, and only slightly, what was bringing me and others to ruin, not accusing the Order, but rather some who were inclined to some extent to relax a way of life, either the Superiors or subjects.

35. – In the first place those know how much the Institute of Pious Schools differs in the matter of utmost poverty, who coming to this Province looked at it attentively and those who will read my *Apology for utmost poverty*, written at the time when I was still a member of the Institute¹¹⁸. Certainly the poverty of the Institute of Pious Schools is equally as strict as the Capuchin's, with the exception of the fact that its members may procure food products for a year¹¹⁹. But without a doubt the Institute of Pious Schools is not allowed to accept any stable goods, neither by the title of heredity, nor by the

¹¹⁷ Cf. *Apologia*, p. 60, no. 123.

¹¹⁸ This *Apology* is no longer extant and we do not know exactly what was written in it. We may however believe that Fr. Papczyński proposed in it some arguments for the return to the observance of utmost poverty, which in the spirit of the Founder was obligatory before 1656 and which he learned to appreciate during his formation in the novitiate (1654-1656). In 1656 the observance of poverty in the Congregation of Pious Schools was so weakened that it no longer could be called "utmost".

¹¹⁹ It is difficult to verify this assertion; cf. *Apologia*, p. 61, no. 125.

title of donation¹²⁰, indeed they were not allowed to accept annual rents¹²¹. If Alexander VII did not permit it, ecclesiastical accessories corresponding to the utmost poverty, should not allow anything of silk, nothing of gold or silver, except the upper part of a chalice¹²².

However, what is happening? Let it be judged by these who out of pious curiosity compare the latest things with the Institute of Pious Schools of Pious [souls]¹²³.

36. – In order to preserve chastity the Bl. Founder enjoined in the Constitutions certain modes of abstinence, which already vary and from them slowly are given dispensations¹²⁴. It belongs to obedience that Superiors should be as obedient to the laws, as the subjects [are obedient] to them and to the Superiors. I certainly observed that something else is done, when also, even this cry used to be heard from certain [Superiors], you may go to hell, you should only obey¹²⁵. And I underwent great agitations for no more reason, than this: because I exposed myself to the

¹²⁰ This assertion hardly agrees with what was said above; cf. *Apologia*, p. 61, no. 126.

¹²¹ Cf. *ibid.*, no. 127.

¹²² Cf. *ibid.*, p. 62, no. 128.

¹²³ Evidently the expected conclusion from this comparison would be: “with regard to the observance of poverty, there is a relaxation in the observance of the old religious rule”. But what does he want to say by this expression? – In 1656, some relaxation with regard to the observance of poverty was lawfully introduced, so evidently he reproves some unlawful individual further relaxations in the observance of poverty; cf.: *Apologia*, p. 62, no. 129.

¹²⁴ Cf. *ibid.*, nos. 130 and 131. It looks like he speaks here primarily about abstinence from food, also evidently in its wider sense of fasting. But this word is possibly used here also in its wider meaning as self-denial or temperance.

¹²⁵ Evidently thus some Superiors were responding to his subjects, when they did not want to fulfill his commands, claiming that they were contrary to Church laws in grave matter, hence it would be a grave sin to obey him.

displeasure of the Superiors who were not only openly, but also violently trampling under foot domestic and Pontifical laws, as I am ready to prove through most clear testimonies¹²⁶.

37. – Silence, a guardian of all virtues, was already rather feebly kept, and in order that there would be greater occasion for insolence, it had been declared that silence is not broken by speaking softly¹²⁷, while, nevertheless, in these quiet conversations, as most often [happens], were spread murmurs, complaints, gossips, enmities, cunning devices and the like, which – if everyone would speak aloud – would never be heard. And so I, for this reason of not keeping silence used to be blamed, because I wanted to be heard by all, since this silent talk displeased me. Let it be known what is in the heart, by what is in the mouth; I never fear loud shouting, I hate whisperings.

38. – Love, which makes a unique paradise out of a religious Institute: oh! How cool [it was]! I believe that this sentence of the Apostle applies to it: bear one another's burdens, and so you shall fulfill the law of Christ [Gal 6: 2]; in truth it was not so, that burdens were borne, even faults were concocted to [apply the faults to] another, that he would be harassed.

39. – Antipathy and attraction, which was especially prohibited¹²⁸, penetrated itself inordinately into the Congregation of Pious Schools, so that by this time it is heard: I [am a friend] of Peter, I [am] of Paul¹²⁹. And matters were not judged accord-

¹²⁶ Cf. above, §§ 2-33.

¹²⁷ Cf. *Apologia*, p. 63, no. 134.

¹²⁸ The said prohibition was made in the Constitutions; cf. *ibid.*, p. 64, no. 136.

¹²⁹ An evident reference is made – in comparison with “the antipathy and the attraction” factions among the Piarists – to the factions arisen among the Corinthians: “Every one of you says: ‘I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ’.” (1 Cor 1, 12).

ing to justice, but according to a feeling, to such an extent that most deserving men were honored only by persecutions for the reason that by their appropriately grave conduct they did not smile at others' levity, that is to say – insolence.

40. – The elections of the Superiors granted to the Provinces by the Breve of Alexander VII¹³⁰, I don't know in what way they returned to the General alone¹³¹; as if really the General living in Rome could know who is well fitted in Poland for the office of Provincial, or for the office of Rector. For I do not consider him to be suitable, who enjoys having banquets outside and at home, but him who is commended to me by remarkable qualities of virtue, and learning, and by solid works, who himself eagerly and firmly bears the yoke to be imposed upon others, who first did what he is going to command, in a word who is accustomed to ride on four wheels – of zeal, gentleness, prudence and learning, (as Saint Francis de Sales somewhere use to advise).

41. – I revere the Superiors of the Congregation of Pious Schools, but not all; I revere those, who merit to be so [revered]; not those who were imposed and ascended to high dignities as prelates through the “trampled under foot” laws of nature, of the Church and [on] the backs of subjects¹³².

¹³⁰ Fr. Papczyński interpreted in this way the respective passage in the Breve *Dudum felicitis recordationis*, but the words there: “in qualibet Provincia” can be joined either to the word: “elections”, or to the words: “Provincial Superiors”; cf. *Apologia*, p. 64, no.138. Cf. also: *Positio*, pp. 91-93.

¹³¹ Cf. *Positio*, p. 93. The said doubt was solved in the Breve of Alexander VII (Apr. 28, 1660).

¹³² Saying it Fr. Papczyński perhaps had before his eyes Fr. Provincial Opatowski; cf. *Apologia*, p. 65, no. 140.

42. – What I could not also both find good and endure was, that for certain faults certain Principles of Punishment were not defined¹³³, and punishment was handed over to the decision of the Superiors, who were indulgent to those whom they favored, punishing others severely for the smallest faults, thus increasing personal ill will. I would give examples, but they who came to know their own, came to know them.

43. – And then it seemed a wholly intolerable tyranny that the Superiors have been always successively the same. For although they were want to change the location, not however the position. Hence having forgotten obedience, nourished on their authority, not infrequently, as is usual with men, they were becoming worse¹³⁴.

44. – Finally, a Visitation was never undertaken during all the years that the renowned name of the Pious Schools and the Order exists in Poland¹³⁵. For although the Local Superiors were visited by Provincials, however I could never detect, that their faults were corrected. Rather their harshness with the subjects was often approved, or at least it was ignored. Such a visitation was either courteous, or friendly, but not canonical; [it was done in order] to plunder the poor [house] treasury, and not to either restore or make firm a regular observance¹³⁶.

¹³³ “Canones poenitentiales” defined only in 1671, were put in use in 1686; cf. *ibid.*, no. 141.

¹³⁴ It is to be noted however that this “perpetuity” of the Superiors was not neither against common law, nor against the law of the Institute of Pious Schools; cf. *Apologia*, p. 66, no. 142.

¹³⁵ He speaks here about a real, formal and canonical Visitation of the houses, which a Provincial was supposed to perform every year; cf. *ibid.*, no. 143.

¹³⁶ Cf. *Apologia*, p. 66, no. 144.

45. – Further, a General Visitor has not made his appearance during all this time in this Province¹³⁷, except recently [the one] from Moravia, Father Charles of the Mother of God, who was sent secretly, particularly to become acquainted with my case and that of my companions, and not to correct the Superiors. Since he was a friend and compatriot of the Provincial, he used his power rather against me [who was] enduring [the persecution], and not against him who was persecuting. For while he was supposed to investigate the reasons of my captivity, of the ill will of the Provincial toward me¹³⁸, he chose to oppress more the innocent, in order to push him as soon as possible out of the Congregation of Pious Schools, rather than to encourage him.

46. – Who would not be astounded, as the one who rightly knew me and observed my external life, that I was most roughly seized by the Provincial, at that time when I should not have been subject to him, because of the many reasons which I brought forward, and yet the Provincial's harshness was praised very much, my innocence was condemned. Oh! God, who judges justly remember it, and forgive nevertheless.

THIRD CAUSE: LOVE

47. – The teachers of Natural law are of this opinion that it is love which demands even to sacrifice one's life for the common good, if it is impossible to be defended or preserved in another way¹³⁹. What was I to do when I was declared

¹³⁹ This rule is valid in case of a grave spiritual good, as was "good of peace" in the Polish Province of Pious Schools (cf. below, § 48-49); cf. *Apologia*, p. 67, no. 147.

¹³⁷ Cf. above, §§ 6. 11; *Apologia*, p. 66, no. 145.

¹³⁸ Cf. above, §§ 19-20. 31.

a trouble-maker, an instigator, a betrayer of the Congregation¹⁴⁰, if I wanted to have concern for my peace of conscience? I confess that I even up till now do not admit that I stirred up any kind of disturbances in the Congregation of Pious Schools, and much less can a reproach be brought up against me for some kind of betrayal. Inspired by sincere zeal, with all the ways discovered, I set myself against the relaxation [being introduced] in our Province, I also strongly voiced my discontent when I saw that something was done irregularly, against the Statutes of the Congregation, the Pontifical Decrees, and the sacred Councils: as the Provincial himself acknowledges – although having used double meaning terms¹⁴¹ – in the testimony given to me by the order of the Most Distinguished and Most Reverend Apostolic Nuncio, after coming to the conclusion that I was innocent¹⁴². But no one can bring up against me as a reproach, or prove it with a peaceful conscience, that I plotted some cunning machinations against the Congregation with outside persons, or with house members.

48. – Therefore although I perceived that I was neither a disturber, nor instigator, nor betrayer, guessing however that I was the cause of arising disturbances, because while ill-disposed persons conspired and rose up for my destruction and ruin, well-disposed persons protected and defended me, and so that is why there were many conflicts and struggles arising between them, finally I decided that for the sake of true peace, and for the sake of tranquility in the Province to withdraw from the Congregation of Pious Schools. Having implored Divine clemency and protection, I wrote a serious

¹⁴⁰ Cf, above, § 5. 7; *Apologia*, p. 67, no. 148.

¹⁴¹ Cf. *ibid.*, no.149.

¹⁴² This testimony was given by Provincial Opatowski on July 20, 1669; cf. *Positio*, p. 143.

letter from Warsaw to the General¹⁴³, entreating him, that if because of me a tempest had arisen, he [ought to] cast me into the sea, I, who was to be saved by God's grace in Peter's boat¹⁴⁴. At the same time I beseeched the Most Distinguished and Most Reverend Lord Galeazzo Marescotti, at that time the Nuncio of the Holy Apostolic See in Poland, that he would use his authority with Father General for my release¹⁴⁵.

49. – When the Poles, especially the Fathers of the Rzeszow House, detected it, they exhorted me with the most ardent letters, which I am ready to show¹⁴⁶, to persevere in the Congregation, promising that they will defend the integrity of my good name even by shielding me with their own bodies. But to what use were their testimonies? to what use their letters? The testimonies were intercepted by the German-Polish Rector¹⁴⁷, the letters despised by Father General, I was overpowered by greater persecutions and ill will. The friendly attitude and love of the Poles made the Germans¹⁴⁸ most hostile to me, whom the Sicilian General¹⁴⁹ admirably supported and defended. And so, I remember that I beseeched for my release

¹⁴³ This letter to Fr. General Cosmas Chiara (the first one requesting the release from the Congregation of Pious Schools) is no longer extant. It was written probably about the middle of August of 1669. Cf. *Positio*, pp. 145-147.

¹⁴⁴ Cf. Jon 1:12.

¹⁴⁵ We do not have any evidence that Marescotti, Apostolic Nuncio in Poland in the years 1668-1670), did anything to help Fr. Papczyński to obtain his release from the Piarists Congregation.

¹⁴⁶ Those letters are no longer extant.

¹⁴⁷ He speaks here about Fr. Michael Kraus, Rector of the Rzeszow house (1666-1671). The reason why he is denoted here: "German-Polish", and not as usual: "German", is given in: *Positio*, pp. 273- 274, no. 7.

¹⁴⁸ Obviously he speaks here not about the Germans in general, but about the members of the Polish Province of the Congregation of Pious Schools who were of German nationality; cf. above, no. 5.

¹⁴⁹ Fr. Cosmas Chiara, called "Sicilian", because of his Sicilian origin.

a second time in this sense, that since the Germans ruling over us¹⁵⁰ were more agreeable to him, than the Poles bearing the burden of the day and the heat [cf. Mt 20:12], then maintaining them, that he would permit me who was displeasing, to go away with holy love¹⁵¹. What did I effect? again and again I was ordered to be imprisoned¹⁵². Wherefore considering such great motions of the minds violently moved because of me, was I not morally bound, persuaded by true love for the sake of restoring a calm sea¹⁵³, to withdraw myself from the Congregation of Pious Schools?

**FOURTH CAUSE:
IMPEDIMENTS TO THE USE OF
THE INNATE ABILITIES**

50. – May I be allowed last of all, to end with, what brought or caused a very annoying displeasure to many renowned men. Having given myself to the Most Holy institute of Pious Schools, I used to undertake and to complete the works imposed upon me in such a way, that they also would be appropriate and useful for future times, and indeed for the next generations. Consequently, engaged in teaching eloquence and in this art [the rhetorical exercises] taking great pains, not without fatigue, for about nine or

¹⁵⁰ Those “Germans” in the governing positions were: Venceslaus Opatowski, Michael Kraus and Glicerius Neumann. Cf. *Apologia*, p. 69, no. 158.

¹⁵¹ This was said in his second petition for the release from the Congregation of Pious Schools, written ab. Oct. 15, 1669 to the General Chiara. This letter is no longer extant. Cf. *Positio*, p. 147.

¹⁵² We do not have any documentary confirmation of the imprisonment of Fr. Papczyński, or even of any attempt to imprison him, in 1669.

¹⁵³ Cf. John 1:15.

ten years¹⁵⁴, I wrote many things and I began – by lamplight – to compose [books], which would be of advantage not only to the students of eloquence, but also truly for the Teachers.

51. – For with much effort and care, in secret I composed six books about the art of speaking in public, under the title of the Queen of Arts; I made a selection from ancient, as well as from more recent Masters of speech making, adapting all to the use of the present age, especially of the Polish nation, and illustrating the plain and splendid method of speech making by my examples and also those of others¹⁵⁵. Besides [I wrote] the Rhetorical-Civic Orator, A Learner of Eloquence, the grand volume of Speeches and Epigrams, Elegies, Odes¹⁵⁶, not at all departing from the rules that were drawn up in writing for me. I do not mention the remaining [writings]; even if perhaps they will not be satisfactory to all (for whoever has attained it or will attain it), to many however they will be useful.

52. – Before all others I sent [to the press, to be published] *The Forerunner of the Queen of Arts*, selected from its [i.e. of the Queen of Arts] greater whole¹⁵⁷. When I published it, oh! how many obstacles I had, how many difficulties I had to overcome, how many insults [I had] to bear. I make no mention of the thunderbolts flung against it as soon as it came out, perhaps by the instigators living in the same house¹⁵⁸.

¹⁵⁴ Fr. Papczyński taught eloquence within this period of time in three Colleges: in Podoliniec (1658-1660), in Rzeszow (1660-1662) and in Warsaw (1663-1667; 1668-1669). Cf. *Positio*, pp. 58-62.

¹⁵⁵ The manuscript of the Queen of Arts is no longer extant. Cf. *Positio*, pp. 58-59; p. 582, 4).

¹⁵⁶ None of the manuscripts of these rhetorical works is today extant. Cf. *Apologia*, p. 71, no. 163.

¹⁵⁷ This work was published in Warsaw in 1663 for the first time; soon three more editions of the *Forerunner* appeared; cf. *Positio*, pp. 576-577 (A, a, I, 1); pp. 591-599 (Extracts).

¹⁵⁸ Cf. *Apologia*, p. 71, no. 165.

The *Forerunner* ought to be rightly followed by the *Queen* herself¹⁵⁹. But [the problem] is: that I was granted at least an hour of time to elaborate it? Was a secretary, that was promised, given to me? – no good-will at all, or assistance in printing. Indeed those, who like the owls, or bats fearing the light, deny it to others, strive that it would never appear in public sight. Having the intention to give the Crucified Orator for public use, I asked Father General for permission, and I did not even receive an answer¹⁶⁰; why so? He will become famous (it was said) by published books, he will have Protectors, and in what way shall we restrain him?

53. – Consequently they forbade me to put my name [as author] of the Panegyric presented to His Sacred Majesty the King of Poland in the name of the Warsaw College¹⁶¹, if I remember correctly, on the fifth day, shortly after the most fortunate election, although the Constitutions did give it as the only possibility by the law¹⁶². And if I had put [my name], they wanted to burn it [the Panegyric]¹⁶³, manifestly, so that being known in some way to the Highest power, I would then be protected and

¹⁵⁹ That means: Fr. Papczyński hoped that after the *Forerunner of the Queen of Arts* (FQA), also the *Queen of Arts* itself would be published. This hope was expressed by the word: “Forerunner”, that signifies a person or a thing that precedes the other. Cf. FQA, ed. I: “Candido Lectori”; ed. IV: “Amice Lector”.

¹⁶⁰ The ascetical work under the title the *Orator Crucifixus* was published in 1670, when Fr. Papczyński was already under the jurisdiction of the Ordinary of Cracow, and therefore he now did not need the consent of the General for its publishing; see: *Fontes Historiae Marianorum*, 6. Cf. *Apologia*, p. 72, no.168.

¹⁶¹ This Panegyric written by Fr. Papczyński was published and offered to the King Michael Korybut Wisniowiecki, who was elected on June 19, 1669. Cf. *Positio*, pp. 115-116; pp. 587-588.

¹⁶² Cf. *Apologia*, p. 73, no. 170.

¹⁶³ Cf. above, § 23.

saved most compassionately by it, in that tempest which they were preparing for me¹⁶⁴.

54. – I am not saying [this], most beloved, that they should be ashamed – because I do not wish to make anyone feel ashamed – of this so great ill will toward me, of so great an opposition to the laws, of so many and so great reasons (for I pass over in silence many [of them], and especially the more serious) given to me for leaving your Community; however I pray that repentance be felt. I indeed justly suffer for my sins. You on the other hand, what is in store for you? As for my part a true love; in which I want to remain¹⁶⁵; but yet on the part of God, who searches minds and hearts, a judgment. I however most humbly bend my knees before His goodness for you who abide in my charity. As for you, do so equally for me, so that at least He may pardon us, who are mutually begging [His forgiveness], or that, because He is just, He may punish [us] here [on this earth], not elsewhere.

¹⁶⁴ By this “tempest” Fr. Papczyński probably meant the reaction of the Superiors to his submission to the jurisdiction of the Ordinary of Cracow; cf. above, §§ 19-20.

¹⁶⁵ In fact, Fr. Papczyński after his release from the Institute of Pious Schools never ceased to show great love toward this Institute and its members. Cf. *Positio*, pp. 233-246.

7.
**FOUNDATION OF
THE HOUSE OF RECOLLECTION**
[Eremus Corabieviensis (Korabiew Hermitage)¹⁶⁶,
towards the end of 1675?]

INTRODUCTION

The full title of this writing of Fr. Papczyński is: *Fundatio Domus Recollectionis Clericorum B.M.V. sine macula conceptae* (Foundation of the House of Recollection of the Fathers of the Blessed Virgin Mary conceived without sin). But in fact in this writing there is more about the foundation of the Congregation of the Immaculate Conception than about the foundation of its first house in the Korabiew forest.

The present translation from the original Latin of the text is made on the basis of the critical edition of this writing in *SH*, pp. 81-96 (*Fontes Historiae Marianorum* 8, n. 7).

1. – Divine goodness and wisdom begins and brings to an end what it wants, in spite of countless difficulties standing in the way, and the very unfitness, according to human judgment, of the means. For nothing is impossible for the Almighty. This shone forth most clearly in me the most wretched, most despicable sinner, most inadequate, most unfit instrument for found-

¹⁶⁶ Fr. Papczyński in this writing uses the same word: “Eremus” for the “Hermitage” and for the “Forest” (i.e. the Korabiew Forest) in which it was situated. Only from the context can we determine what he had in mind in the particular case.

ing the lowest and the smallest Congregation of the Fathers of the Blessed Virgin Mary Conceived without sin. In me the spirit was unequal to [the task], no virtue, little prudence, all were by far too small, for dreaming of rather than for undertaking a matter of such great difficulty. But God himself, God (to whom be everlasting and endless glory, and thanksgiving), as he inspired me for this work of his admirably, that is lovingly, mercifully, wisely, wonderfully, so he himself accomplished it and is accomplishing it for ever and ever.

2. – Not a few knew that I was in the Congregation of Pious Schools, which was more dear to me than my life, in that most sweet Society of the Poor of the Mother of God¹⁶⁷. It is very difficult to explain how highly I valued my vocation stirred up solely by God. Moreover I belonged to that most holy company, bound to it not only by the bond of love, but truly also bound by a commitment of the oath of persevering in it for ever¹⁶⁸. I wanted the first to be indissoluble; the other was dissolved by the one, to whom was given the highest authority of binding and of loosing, the Vicar of the Most Holy Jesus Christ, the legitimate Successor of Saint Peter, Pope Clement X¹⁶⁹. And yet ah! It came to this by what way of the cross!¹⁷⁰

3. – Furthermore enormous confusions, scruples, doubts, anguish, fears distressed me and nearly tortured me. For

¹⁶⁷ Fr. Papczyński was a member of this Congregation in the years 1654-1670.

¹⁶⁸ Cf. above, n. 2, where in the text of the profession of the vows we read: "I shall persevere for my entire life in the said Congregation".

¹⁶⁹ In virtue of the Breve *Cum felicis recordationis* (Oct. 18, 1670) given by Clement X, Fr. Papczyński was absolved both from his simple vows, and from the oath of perseverance. Cf. *Positio*, p. 204.

¹⁷⁰ Fr. Papczyński speaks here about the ill will and persecutions that he experienced from the part of his Superiors in the Congregation of Pious Schools. Cf. above, n. 6, First Cause.

who would have so lax a conscience, that he would pass without them from the state of vows, even simple, to a mere secular [state]?¹⁷¹

Although just before the time of the release [from simple vows] Divine Majesty suggested to me, that while I was going to be released from these, in the same act I would bind myself freely to God by other vows, which I did by offering myself taken out of my heart, and made publicly, although in a rather quiet voice; its tenor is such: [...]¹⁷².

4. – And this Father, who in the name of the General imparted to me the release¹⁷³, confirmed [this oblation] by the acclamation: May God strengthen what He has worked in you.

5. – And indeed he strengthened [it], because I asked and obtained permission from the Most Reverend Lord Vicar (Nicolaus Oborski, Bishop of Cracow, who was a very prudent man¹⁷⁴ and he was already inclined to help me in the foundation of a new Congregation, but later – it is entirely unknown to me by whose instigation – he changed his mind) to assume the white habit, and I was by now to be vested with it by a certain Domestic Prelate of the Bishop in his palace, where at that time

¹⁷¹ Evidently Fr. Papczyński speaks here about the internal impact made on him by his release from the Congregation of Pious Schools on Dec. 11, 1670, in virtue of which officially he was relegated to the rank of secular priests. To find what was the will of God, probably toward the end of 1670 he applied for the re-admission to the Piarists under certain conditions. Cf. *Positio*, p. 219.

¹⁷² See the text of this “oblatio” made on Dec. 11, 1670, above, n. 5, where it is placed according to chronological order.

¹⁷³ It was Fr. Michael Kraus, Vice-Provincial of the Polish Province of the Order of Pious Schools.

¹⁷⁴ Bishop Nicholas Oborski († 1689), who was the Auxiliary Bishop of Cracow (1658-1689).

I was being protected for reasons of security¹⁷⁵, during the very celebrations of the Immaculate Conception.

6. – Nevertheless by Divine disposition it so happened, that – when the matter was brought to naught¹⁷⁶ – I was summoned to Warsaw by my singular patron, the Most Distinguished Lord John Gebicki, at that time Bishop of Plock, afterwards of Cracow¹⁷⁷.

And indeed he was offering me the dignity of a Canon of the Plock cathedral; which I refused for the love of God and because of my intention to honor the glory of His Mother, although by this deed the Patron was gravely offended by me, who greatly desired to join me adorned by this dignity to his closest associates¹⁷⁸.

There was no lack of Most Holy Religious Institutes, which were inviting me into their company¹⁷⁹, assuredly I was unwilling, since I eagerly desired greater perfection. After all, the

¹⁷⁵ Fr. Papczyński took refuge in the palace of the Bishop because there was a well founded fear that he might be seized again and put into a monastery prison, if he stayed in the Kazimierz Residence.

¹⁷⁶ We do not know what hindered this assumption of the white habit; cf. *Positio*, p. 217.

¹⁷⁷ Bp. John Gembicki, Ordinary of Plock from 1655, in 1674 was transferred not to the See of Cracow, but to the See of Włocławek. We do not know how Bp. Gembicki summoned Fr. Papczyński to Warsaw. He probably renewed his invitation made by the letter of Oct. 1, 1670. Cf. *Positio*, pp. 194-201.

¹⁷⁸ Cf. *Positio*, pp. 494. 640.

¹⁷⁹ We do not have any documentary confirmation of those invitations, but we do not have any reason to doubt the veracity of this affirmation. On the contrary, we cannot believe Kraus, who asserts that Fr. Papczyński after his release from the Congregation of Pious Schools sought admission to other religious Institutes, but in each case met with the refusal. We also can doubt Fr. Casimir Wyszynski's assertion, for which there is no documentary confirmation, that Fr. Papczyński asked to be accepted to the Order of the Dominican Observants. Cf. *SH*, p. 84, no. 37.

Divine vision, which was imprinted upon my soul in respect to the founding of the Congregation of the Immaculate Conception of the B. V. M.¹⁸⁰, having spurned all things, and also the possibility of a return to the Institute of Pious Schools having been hindered¹⁸¹, was compelling me to the goal of that vision.

7. – And so again I approached the Most Distinguished Lord Stephan Wierzbowski the Bishop of Poznan¹⁸² in whose diocese I was staying, and from him I easily obtained the permission to put on a new habit. For he is an upright and virtuous man, most ardent in promoting the glory of God. Wherefore having given up the post with the Bishop of Plock, according to the counsel and order of my Confessors, having been requested [to do so], I went to the court of a certain nobleman James Karski¹⁸³, a very good man. Having finally settled the case with the Institute of Pious Schools, not without some injustice done to me¹⁸⁴, with

¹⁸⁰ Cf. above, n. 5 (*Oblatio*), § 2.

¹⁸¹ Fr. Papczyński probably is speaking here about the negative outcome of his petition for readmission to the Institute of Pious Schools; cf. *Positio*, pp. 219. 329-330.

¹⁸² Bp. Stephan Wierzbowski, Ordinary of Poznan (1663-1687). Fr. Papczyński evidently approached Bishop Wierzbowski in Warsaw, where the Bishop had his permanent residence. The word “again” indicates that Fr. Papczyński had already met with this Bishop and he probably then obtained from him the promise of some help in the foundation of his Congregation. This is the reason why Fr. Papczyński moved from the diocese of Cracow to the diocese of Poznan.

¹⁸³ The court of James Karski was in the village called Lubocz, distant ab. 50 miles from Warsaw. We do not know exactly when Fr. Papczyński moved from Warsaw to Lubocz, but it seems that he did it in the first week of September of 1671.

¹⁸⁴ Fr. Papczyński probably is speaking here about the testimony concerning his stay in the Institute of Pious Schools, which was due to him after his release from it, and yet the Piarists did not want to give it to him, but it seems that he finally obtained it, probably in the beginning of September of 1671. The testimony, no longer extant, did some “injustice” to him, evidently not recognizing his merits for this Institute. Still, having obtained it, he had to depose the Piarist habit. Cf. *SH*, p. 85, no. 43.

the knowledge of the Holy Apostolic Nunciature, within the octave of the Nativity of the Blessed Virgin Mary, I, already in the white colored [habit], devoted myself as a new candidate of this Mother for everlasting service¹⁸⁵. And immediately I went to the Most Distinguished Lord Angelo [Ranucci] the Nuncio in Warsaw to prove my obedience, to ask for his blessing and to reveal my desires¹⁸⁶.

8. – All these matters at that time turned out favorably for me. For although admiration seized many on seeing me [turning] white from black¹⁸⁷, they even sang this from the Poet: “So suddenly the Swan who was just a raven”¹⁸⁸; however they were thus animated by the Divine Majesty, so that they even applauded this change, they highly praised [my] plan, and wished me a most hallowed success; [these] among the others [were] the Apostolic Nuncio himself, a certain Bishop, [some] well known Religious, although [there were] some [who] perceived [me] as crazy, some even persecuted [me], because it was necessary that these beginnings had to be founded on some suffering. – Granted that I am omitting other matters, I now come to the very beginning of the Tiny-Congregation, [recounting] what sort of beginning it was.

¹⁸⁵ The ceremony of assuming the white habit by Fr. Papczyński took place in Lubocz, in the court chapel of the nobleman Karski before the miraculous image of the Immaculate Virgin Mary, probably on Sept. 15, 1671. Cf. *SH*, p. 85, no. 44.

¹⁸⁶ Angelo Ranucci a. Ranuzzi was Apostolic Nunzio in Poland in the years 1671-1673. If any annotation was made of this event in the Acts of the Nunciature, it is not possible to find it today; cf. *SH*, p. 85, no. 45.

¹⁸⁷ “White from black” – because Fr. Papczyński previously wore the black habit, when he was a member of the Institute of the Pious Schools, and now he assumed the white habit that he had chosen for his own Congregation, but the cut of the habit remained the same; cf. *ibid.*, p. 86, no. 46.

¹⁸⁸ In the poet Martial († ab. 103) we find: “Tam subito corvus, qui modo cygnus eras”, therefore the changing of color was in the opposite direction: from white to black.

9. – I lived at the house of the Lord Nobleman Karski for nearly two years¹⁸⁹ as I was searching for the ways to begin the Society of Immaculate Conception already formed in my mind by the Divine Spirit. But companions of the kind that a beginning of so great work required, were wanting. And although some [candidates] presented themselves both from the laity and Religious, I was afraid to attach them to myself, first because their virtue did not appear evident, then because of the lack of a place [for the foundation].

10. – Also the Bishop of Poznan¹⁹⁰, although well-disposed to me, because he had been misinformed by someone, was entirely opposed to the establishment of a new Congregation in his diocese, especially not having the consent of the Holy Apostolic See for it. I endeavored to deal with this problem of consent incessantly for two years¹⁹¹ and therefore I endured many hardships, and I incurred some expenses. But because the agent¹⁹² was treacherous and crafty, who fed me with promises, not even trying to deal with the matter, therefore it pleased me to undertake the matter in a different way in accord with the counsel of a certain Pauline Religious, the Most Reverend in Christ Father Francis Wilga of the Camaldolese Order, Superior in the Kingdom of Poland¹⁹³, following the example of the Holy

¹⁸⁹ It seems that in fact he stayed at the court of Karski a little more than two years, that is: from the beginning of September of 1671 to Sept. 30, 1673; cf. above, § 7 and below, § 16.

¹⁹⁰ That is Bp. Stephan Wierzbowski, about whom there was talk above, see: § 7.

¹⁹¹ Evidently in the sense: in 1671 and in 1672; cf. *Positio*, p. 361, no. 26.

¹⁹² We do not know who this “agent” was.

¹⁹³ It seems that Fr. Papczyński obtained this counsel from Fr. Wilga in the autumn of 1672. For more information about Fr. Wilga and about his contacts with Fr. Papczyński cf. *SH*, p. 87, no. 53. Fr. Wilga is called: “Pauline Religious” perhaps because he was full of the spirit of St. Paul the Apostle.

Founders, namely first to admit some Companion, and then, having a place, to arrange the matter by the Roman authority.

11. – Consequently, it came to my mind that about four miles from my place of residence there is a certain Hermit¹⁹⁴. It seemed good to explore whether he would feel inclined to be my companion according to my plan. I went to the Hermitage¹⁹⁵, and when I explained it candidly and frankly to him, he whole-heartedly seized the matter, offered his place and himself to me, and induced the other, his companion, to the same way of thinking¹⁹⁶; he seemed to desire it so fervently and to put it into action, that he both invited me to the Hermitage by letters¹⁹⁷ rather often, and he approached me rather frequently, asking and exhorting, that I be willing to be their Superior, that I be willing to found at that place the new Society, and showing himself most ready to embrace the laws, yes indeed even the most strict, which I offered to him for examination.¹⁹⁸

12. – And indeed, at the beginning I was very inclined toward seizing this occasion of managing my matter; but many things were holding me back, among other things the independence of the man unacquainted with obeying, his desire to attribute to himself, I know not what, a title of the Founder, a changeable spirit, an erratic fame, a fiery nature, severity, cunning, obstinacy, incompetence for everything, let these be said without defamation.

¹⁹⁴ This “hermit” was Stanislaus Krajewski, who lived for ab. 12 years in the Korabiew Forest, in the hermitage distant of ab. 25 miles from Lubocz. Cf. *Positio*, pp. 332-336.

¹⁹⁵ We do not know exactly when Fr. Papczyński went to see Krajewski, but it was probably toward the autumn of 1672.

¹⁹⁶ This “companion” was probably Simon, a Franciscan Tertiary; cf. below, § 16.

¹⁹⁷ These letters are no longer extant.

¹⁹⁸ The “laws” shown to Krajewski are evidently those contained in the Rule of Life, which Fr. Papczyński wrote probably in 1672. Cf. *Positio*, p. 452.

13. – What was I to do? I would implore God, I did as much as my sins allowed, but from my prayer I was getting contrary responses, and I was forbidden entirely to enter companionship with that man. Should I consult experienced and learned men? – they were not available. [Finally] one appeared from the Order of Saint Francis, who did not advise entirely against it; an other, who at a certain time in the past in Cracow inquired about this Society to be founded by myself, even commanded it: he declared that it is the Divine will that I should undertake this work; also came down to Studzianna for the feast of the Immaculate Conception, in the very act of Confession he counseled me, that I should go to the Hermitage and start something with the help of God, and God will complete all the rest¹⁹⁹.

14. – Therefore I permitted this Hermit to assume the habit of my pattern (which I had accepted by Divine inspiration), and I declared him as my Companion in the Sacred Nunciature, previously however having accepted from him the oblation to the Society of the Immaculate Conception of the B.V.M. [with the promise] to live and persevere according to its rule²⁰⁰, and this under the personal oath, which he made before me in Lubocz, as is evident below [cf. § 15]. Finally, I myself was having the intention of going to the Hermitage, previously obtained permission from the Bishop to remain there for the purpose of a spiritual renewal. At that time I was unable to obtain permission to celebrate Mass in the private Oratory,

¹⁹⁹ We do not know the names of these two Franciscans who advised Fr. Papczyński about the foundation. He made this confession in Studzianna (distant ab. 6 miles from Lubocz) probably on Dec. 8, 1672. He went there evidently because he wanted to make a pilgrimage to the miraculous image of the Blessed Virgin Mary in the church of the Oratorian Fathers (i.e. members of the Institute of the Oratory of St. Philip Neri). Cf. *Positio*, p. 679.

²⁰⁰ i.e. *Norma Vitae* (the *Rule of Life*) composed by Fr. Papczyński; cf. above, no. 33.

therefore it had to be requested from the Apostolic Nuncio, the Most Distinguished Lord Francis Buonvisi, who willingly granted it; he recently at that time had taken over his office²⁰¹.

15. – Now the oblation of that Hermit was as follows:

I, John of the Immaculate Conception, having the secular name of Stanislaus Krajewski, according to the flesh son of Bartholomew Krajewski and Regina Krasnopolski, of the diocese of Przemysl, being thirty nine years old, offer and consecrate to God the Almighty Father, the Son, and the Holy Spirit, and also to the Mother of God the ever Virgin Mary conceived without original sin, my heart, my soul, my intellect, memory, will, feelings, my mind, my whole spirit, my external and internal senses, and my body, leaving absolutely nothing for myself *etc.*, as the above form composed and defined by me²⁰². Lubocz on July 4, 1673.6. – The Korabiew Forest, truly a very vast one, is situated between four towns:

Bolimow, Mszczonow, Skierniewice and Wiskitki. I arrived at this place in the year 1673, if I remember correctly, on the Eighteenth Sunday after Pentecost²⁰³, coming late from Lubocz by a cart filled with food and some of my small belongings. I did not find Krajewski, but a certain Simon, a Tertiary of St. Francis and the other Organist with a domestic boy. This Simon had come here from Italy, where for about four years he led a hermit's life near Subiaco above the Holy Cave, a hard-working man, at that time a guest in this Hermitage, he had a

²⁰¹ Buonvisi was appointed Nuncio in Poland on July 15, 1673, but we do not know exactly when he in fact began to be active in this office (probably toward the middle of September of 1673).

²⁰² See above, n. 5: *Oblatio*.

²⁰³ His memory failed him here: he arrived there on the feast of Sr. Jerome (cf. below no.17), hence on Sept. 30, 1673, which was Saturday before the 19th Sunday after Pentecost. In 1673 the 18th Sunday fell on Sept. 24th.

different disposition, already in a hermit's habit, he expressed joy in his intention to enter into the Society, which he however deserted when he noticed a stricter regular observance²⁰⁴.

17. – Well then, having greeted – according to my custom – the Holy Patrons and Protectors of persons and places, I entered – commending myself to the good God – the cottage which was consigned to me. A short time ago a certain Lithuanian soldier called John Nowosielski built it up and occupied it for two years for reason of penance.

I commended myself to the Blessed Virgin and to Saint Jerome, whose annual memory was being observed.

18. – Very early in the morning I rose from sleep and woke up the Hermits to come for prayer, however, on the second and third day they complained boisterously before Krajewski, who had already returned, that they are forced by me to pray, who are more willing to work with him. I noticed therefore that those men have no inclination to prayer, that they are headstrong men, and that they dwelled in the Hermitage not from a zeal for penance or for perfection, but to be generously supported by alms, which the people, regarding them as saints, were copiously offering through Krajewski, who use to make the rounds of courts of the noble-men. Consequently I decided to return, having made for at least a month some spiritual renewal. In the meantime; however, I explained my intention to Krajewski, asking whether he would in any way grant me and the Society his piece of land endowed with privileges, which he had in another meadow, along with all rights, and that he himself would act as the Administrator of the Society. He reflected

²⁰⁴ Simon left the Hermitage probably soon after Oct. 24, 1673, when Bp. Swiecicki prescribed the Statutes or Ordinances for it, which prescribed for the hermits living there a very strict eremitic way of life; cf. below, § 20.

for some days, and finally granted [the parcel], he also wanted to introduce this cession written by his own hand²⁰⁵ to appropriate Acts and to legalize it. Having obtained it, I instantly thought of other, more zealous Companions, with whom I would begin common life, and would found the Congregation at that place, beginning with the House of Recollection.

19. – My undertaking did not lack heavenly assistance. Because the Divine Majesty sent me [as a help] a needed mediator, – I mean – an eminent, pious and learned Man, the Most Reverend Lord Stanislaus Hyacinth (Jacek) Swiecicki Bishop of Spiga(?), Archdeacon and Official of Warsaw²⁰⁶, who when visiting his archdeaconry, had the commission of the Bishop of Poznan, that he should reach this Hermitage, and to bind by certain laws the Hermits whom he would find, or to remove them from there, since the Apostolic See ruled that no others were to be admitted except those approved²⁰⁷. And indeed the most pious Bishop revealed to me an Interdict which he had drawn up for this place. Nevertheless, by my persuasion he intended beforehand to get to know, through his Visitor, whether these Hermits with their hearts belonged in fact to the Society or whether they are at least favorably disposed to it. If this would now be found out in them, he would believe that they should be tolerated.

20. – Accordingly, for this reason the Visitor arrived, and at the time not finding Krajewski in the house, he was angry. Filled with indignation he promptly was to exclude him, along with the others, from the Hermitage, save he would recognize

²⁰⁵ This cession was written by Krajewski on Oct. 7, 1673; see: *Positio*, pp. 336-339.

²⁰⁶ Bp. Swiecicki was appointed Archdeacon in 1663, and soon after – Official of Warsaw. He held these offices until 1677. Cf. *Positio*, p. 366, no. 47.

²⁰⁷ Cf. *The Rule of Life (RL)*, Informative Preface, § 2.

what was more proper to do, to test these men by the touchstone of his laws. Therefore he prescribed certain Statutes, that is to say Ordinances, having as an aim devotion and penance, as well as internal recollection²⁰⁸. He decided that all the Hermits, those who are at present and others who would like to come, should be bound by an oath of obedience to the Episcopal See, and should be obliged to observe the Ordinances by its authority. Having made my retreat – I was going to return elsewhere, but he decided that I should be their Superior, having granted me all his power in their regard.

21. – They were astounded, and not accepting the Ordinances, they preferred to leave the Hermitage. Only Krajewski remained, and now and then he accused me before laymen. Besides he pretended zeal in the observance of the rule, in fact he lived in the house and outside as he wished, unrestrained, disobedient, lawless, rebellious both to me and to the Bishop; he slandered my actions everywhere, and at last he accused me through those who were his confidants before the same Visitor of an excessive severity and of being a vagabond, while I, not without due permission, was compelled to go out [from there] to Cracow and elsewhere²⁰⁹. For indeed he supported himself by the protection of scoundrels, and of his relative, an otherwise dignified man, the Canon of Gniezno²¹⁰.

²⁰⁸ These Statutes or Ordinances can be found in the Acts of the Visitation made by Bp. Swiecicki in the Korabiew Hermitage on Oct. 24, 1673. Cf. *Positio*, pp. 341-345.

²⁰⁹ Fr. Papczyński went to Cracow in 1774 probably in connection with his book *Templum Dei Mysticum*, which was published there in 1775; cf. *Positio*, p. 367, no. 51. Cf. *Mystical Temple of God*, Stockbridge, Mass. 2006, pp. 9-13: Introduction. “Elsewhere” means probably Podegrodzie, where probably he had to act as the executor of the Last Will of John Papczyński; cf. *Positio*, pp. 558-562.

²¹⁰ This Canon of Gniezno (since 1666) had the same name: Stanislaus Krajewski. Cf. *Positio*, p. 367, no. 52.

22. – Nevertheless, confiding in God’s help, I summoned the deceitful and crafty man to appear before the court of the Visitor²¹¹, and compelled him to take an oath to live according to the given laws. And indeed he was going with the intention to honor the cross and to take an oath before the Visitor. I however, having foreseen the inconstancy of the man, exclaimed that he, who soon was to commit perjury, should not do it, but that he should rather test his virtue for three weeks, and then finally take the oath.

23. – O good God! It is a shame to relate what his observance of the rule was in this time. Certainly I myself am weak and I moan noting these things; I do not know whether I am worthy of grace or hatred, however I’m afraid of being implicated, if I would blatantly defend or excuse, what is clearly done badly. May God enlighten us, forgive us and direct in the future in the way of his commands.

24. – Without doubt, for me, the Visitor’s coming was to my liking, and I gladly accepted the Laws given by him (although I already had the rule of life prescribed for me, approved by Spiritual Fathers²¹²), and I intend to observe them. For although they seem in some ways very strict, I strive however for nothing except the salvation of my soul, which indeed everyone should place before all else, and do everything to attain it, even if this should be most difficult. May the Divine goodness give us constant zeal for this concern and perseverance in it for his glory, that no one may perish from those whom he redeemed by his most precious Blood. Amen.

²¹¹ This happened probably during the canonical Visitation of the Korabiew Hermitage made by Bp. Swiecicki in 1674.

²¹² We do not know who these “Spiritual Fathers” were who approved his *Norma Vitae* of 1672.

25. – When I observed that the Most Reverend Lord Visitor desires with no little zeal, that life in this Hermitage be lead after the manner of Hermits, I resolved to fulfill his desire and I decided to build here a House of Recollection with an Oratory of the Immaculate Conception and Saint Michael the Archangel, in such a fashion that I would adapt my laws to his Ordinances, first because it was fitting for the Superior of the Hermits to act properly in accord with the rule prescribed for them, then because all in them would be adapted to my ideas in respect to the House of Recollection, with the exception of some things, which seemed to me to go beyond the boundary of prudence.

26. – I therefore went to Warsaw, to begin with, I requested that the cession made by Krajewski be recorded²¹³, thereafter, that the documents which are called Cride²¹⁴ be released, so that I would properly acquire the possession of this site in accord with the law, not through the window, but through the door; and that I would not neglect the laws of the Church which are usually observed in respect to such constructions. If on the other hand I would like to proceed in founding the Congregation, without complying with what should be observed, in these two years²¹⁵ I would already have both several houses and a many companions. But, most of all, I take precautions in my desires, although pious and salutary, lest I knowingly and willingly undertake something contrary to the accepted practice or rule of the Church. Therefore the Divine Majesty himself is also blessing the things undertaken by me: because I easily obtained the decree for the establish-

²¹³ The cession was recorded in Warsaw on Oct. 27, 1673; cf. *Positio*, p. 336, no. 2. Hence Fr. Papczyński must have gone to Warsaw almost immediately after the Visitation made by Bp. Swiecicki on Oct. 24, 1673.

²¹⁴ This document is no longer extant today, not even in a copy.

²¹⁵ By “these two years” we understand the period: 1674-1675. Cf. *Positio*, pp. 351-352.

ment of the House of Recollection, and God himself removed the difficulties which were pressing upon me from different directions.

8.
A LETTER TO FR. ALEXIS ARMINI, S.P.
New Jerusalem — March 23, 1688

INTRODUCTION

Father Papczyński wrote this letter to Fr. Armini, Superior General of the Order of Pious Schools, to resolve his doubt: whether he should continue with the foundation of his own Congregation of the Immaculate Conception, or should he return to the Institute of Pious Schools? Such a doubt arose in his mind because of some external circumstances: after the death of Bp. Wierzbowski (March 6, 1687), the great protector of his Congregation, there was nobody to defend the Marians against the attacks of those who claimed that this little Congregation should be suppressed and Bp. Witwicki, successor of Bp. Wierzbowski, was made to believe that it had no legal foundation for its existence, and seemed to be ready for its suppression. There was also a growing number of Marians leaving the Congregation, because it was easy to find confessors who absolved them from their simple vows, which were often considered at that time as mere promises. Was all this a sign that God wanted him to discontinue the work of the foundation? If Father Armini would advise him to carry on the foundation despite all adversities, he would do so. But if Armini would advise him to re-join the Piarist Institute, it would mean that God himself is behind the actions leading to the annihilation of his Congregation, while giving him the means to persevere in the religious state. Probably Fr. Armini told him to do everything possible to bring his Congregation out of this crisis. For

he did not apply for re-admission to the Piarists and undertook all necessary steps to save his Congregation.

The present translation of the Letter from the original Latin is based upon its critical edition in *SH*, pp. 101-105 (*Fontes Historiae Marianorum* 8, n. 8).

I beseech your blessing
Very Reverend Father in Christ,
my most honored Father.

1. Although I was externally compelled to leave the Institute of Pious Schools²¹⁶, nevertheless I love it from the bottom of my heart as the one that gave me spiritual training, and most humbly I honor and acknowledge Your Paternal Reverence from the bottom of my heart as my Father and Superior. Wherefore Father, by this letter, I most humbly ask you, for the peace and salvation of my soul, concerning what I relate and manifest to Your Paternal Reverence, so as to discern what is His internal will, that Your Paternal Reverence may be willing to define and recommend for me, as will seem in the Lord to Your Paternal Reverence, what is more perfect and more acceptable to the Divine Majesty.

2. – About sixteen years ago (as far as it can be remembered), I was compelled by Fr. Francis of Jesus Mary, at that time Rector of the Warsaw House and governor of the Polish Province in the absence of the Provincial who had set out to the General Chapter, to take off the apparel of the Poor of the Mother of God²¹⁷ (which I retained long after my external

²¹⁶ The reasons why Fr. Papczyński was compelled to leave the Piarists are presented in his *Apology*; cf. above, n. 6. He was absolved from his simple vows and from the oath of perseverance on Dec. 11, 1670. Cf. *Positio*, pp. 144-214.

²¹⁷ Cf. *Positio*, pp. 219. 227-229. 230-231.

release, till I would obtain a response to my letter transmitted to the said Chapter²¹⁸).

3. – Then, having consulted some Theologians and pious men, about my status and having refused some eminent and lucrative prelacies offered to me²¹⁹, I assumed the habit of a white color with the permission of the Local Ordinary and the benediction of the Apostolic Nuncio²²⁰. After some time, I withdrew myself to a vast wilderness²²¹; I built there a small church under the title of the Immaculate Conception of the B.V.M. and St. Michael, and I admitted some companions, with the consent of the Ordinary, obtained by way of a decree.

4. – Having lived here rather severely for some years²²², I was summoned from that site to New Jerusalem, commonly [called] Gora, by the faithfully departed Bishop of Poznan²²³. I moved there rather willingly seeing in the same location a foundation of the Order of Pious Schools²²⁴, of whose spiritual counsel I could avail myself and by it be helped.

²¹⁸ This letter, by which Fr. Papczyński asked to be re-admitted to the Institute of Pious Schools under certain conditions, was written towards the end of 1670. Cf. *Positio*, p. 219.

²¹⁹ Cf. *Positio*, pp. 359. 494. Cf. above, n. 7, § 6.

²²⁰ Cf. above, n. 7, § 7.

²²¹ This “vast wilderness” is the Korabiew Forest, in which Krajewski – his first companion – had an hermitage. Fr. Papczyński arrived there from Lubocz on Sept. 30, 1673; cf. above, n. 7, §§ 11. 16.

²²² Fr. Papczyński lived in the Korabiew Hermitage from 1673 -1677, “rather severely”, because of the severe Ordinances prescribed for its inhabitants by Bp. Swiecicki; cf. above, n. 7, §§ 20. 24.

²²³ Bp. Stephan Wierzbowski, who died on March 7, 1687. He transferred Fr. Papczyński from the Korabiew Hermitage to New Jerusalem in 1677, where the Marians took over the little monastery called Cenacle of the Lord; cf. *Positio*, pp. 378-382. 422-423. 427.

²²⁴ The Order of Pious Schools obtained a foundation in New Jerusalem in 1675.

5. – Then it pleased the Bishop that our Gora House would be united with the Eremitic one, that they be united in one Tiny-Congregation²²⁵ and that this be indeed protected by the laws; he also appointed me, unworthy as I was, its Superior for life²²⁶. The Congregation was founded with the status of Hermits of the first class described most admirably and very precisely by that most learned man Prosper Fagnani and by Lauretto de Franchis²²⁷, for helping the souls of the faithful departed who are deprived of propitiatory prayers and deeds, particularly of the soldiers and victims of pestilence: this should become more clearly evident from the booklet *Norma Vitae*, which I am sending to Your Paternal Reverence²²⁸, if in your commitment and charity you will deign to read it. I myself, in this Tiny-Congregation made my profession [of vows], according to the form that is added at the end of the first chapter²²⁹.

6. – Indeed I did all these things as it was advised [and foretold] to me in a vision by Our Ven. Father Joseph Calasanctius of the Mother of God²³⁰, who – when I was gravely ill at that time – restored me suddenly to good health, so that from my sister's house, about four hours after that vision, I set out on a very long journey and I walked forty German miles from my

²²⁵ This unification of the two Houses into one Congregation was done in virtue of its establishment in 1679; cf. *Positio*, p. 396 (Doc. XI, § 5).

²²⁶ Cf. *Positio*, p. 424.

²²⁷ Cf. *ibid.* and *RL*, Informative Preface, § 2.

²²⁸ Cf. *Positio*, p. 395 (Establishment, § 2); *RL*, ch. I: “The aim of the Congregation and admission to it”. Evidently Fr. Papczyński sent a copy of *Norma Vitae* published in 1687 to Fr. Armini.

²²⁹ Cf. *RL*, ch. I, § 6. Fr. Papczyński probably made this profession of simple vows soon after the Establishment of the Congregation in 1679; cf. *Positio*, p. 424.

²³⁰ Fr. Joseph Calasanctius, Founder of the Order of Pious Schools, died in 1648. Two years later the Process of his Beatification started, in which Fr. Papczyński took his part. Cf. *Positio*, pp. 72-74.

paternal home to the hermitage healthy and sound²³¹; what I already revealed to some of my Spiritual Fathers, as also those of the Institute of the Society of Jesus and I am unveiling to Your Paternal Reverence by the order of my confessor, that I may not restrain the received grace under a bushel basket.

7. – The purpose of my Letter is indeed: that Your Paternal Reverence, for my interior peace, stability and the salvation of my soul, having read the booklet of our Rule of Life (is what I beseech most humbly), deign as soon as possible to definitely set forth for me your conviction, decision and will: whether I should persevere indeed to the end of my life, as I have sworn, in this state, which I now profess (having been externally released from the Institute of Pious Schools by virtue of the Pontifical Breve, having received an external absolution from the Oath etc.²³²) for the glory of God, for the honor of the Virgin conceived without sin, for the help of the deceased who are in need of propitiatory prayers and deeds? or should I return to my first religious Institute of the Mother of God, which I have particularly loved, in love and honor: what some of our members of the Order of Pious Schools advise?

8. – I, my Very Reverend Father, neither wickedly, nor heedlessly severed my connection with the Institute of Pious Schools: but forced by very severe persecutions²³³, I assented to the Apostolic indult; I went away, I withdrew to a wilderness, and by Divine dispensation I seized my present status²³⁴; ready

²³¹ Probably this “vision” took place in Podegrodzie in 1674, when Fr. Papczyński went from the Korabiew Hermitage to Cracow, and then also to Podegrodzie. Miraculously healed, he was able to make the journey of ab. 186 miles on foot to the Korabiew Forest easily. Cf. above, n. 7, § 21, no. 44.

²³² This release from the Institute of Pious Schools and the absolution from the simple vows and the oath of perseverance took place in Kazimierz near Cracow on Dec. 11, 1670.

²³³ Cf. above, n. 6 (*Apology*), §§ 1-33. Cf. *Positio*, pp. 86-143. 151-188.

²³⁴ Cf. above, n. 7 (*FRH*), § 6.

to persevere in it, as I have sworn; ready to return to the Institute of Pious Schools, if this will seem more advisable, more perfect and for me more profitable to Your Paternal Reverence. Therefore I set forth the whole matter very candidly, so that I would not act differently before the tribunal of conscience. It will belong to you, Very Reverend Father, to order what you would decide in the Lord, it will belong to me – to most humbly to accomplish it for Jesus, the Lord.

9. – In the meantime I kiss your hands always friendly to me, and I embrace your kind feet.

New Jerusalem,
from the little hermit cloister of the Lord's Cenacle,
March 23, 1688.

Your Paternal Reverence's most submissive
Servant Stanislaus of J. Mary
of the Recollected Priests of the I[mmaculate]
C[onception] unworthy Superior,
by his own hand.

[A marginal note:]

10. – I ask humbly that the response be directed to the Rector of the Warsaw House, who would be obliged not to open it, so that he may deliver it faithfully to my hand.

11. – P.S. It serves the good name and preservation of many in the Order of Pious Schools, that Fr. Joachim once first Professor of Theology in this Polish Province, be kept, and that he does not move hastily to the Camaldolese Order of the Hermits²³⁵. This is from my sincerity and love toward the Order.

²³⁵ Fr. Papczyński met this Fr. Joachim Goralewicz of the Nativity of the B.V.M. in the years 1686-1688, when he stayed in the Piarist House of New Jerusalem. Cf. *SH*, p. 105, no. 32.

9.
A LETTER
TO THE MARIANS
IN THE KORABIEW HERMITAGE
New Jerusalem, April 19, 1690

INTRODUCTION

The Tiny-Congregation of the Immaculate Conception in 1690 consisted of only two Houses: the Korabiew Hermitage in the Korabiew Forest and the Cenacle of the Lord in New Jerusalem, where Fr. Papczyński had his residence from 1677. As Superior of the whole Congregation he was responsible also for the Korabiew Hermitage, but because of the distance he was unable to watch over the life of its members. This is the reason why in this letter he appoints subdeacon Joachim of St. Anne Kozlowski Instructor not only of the religious life of all the members, but also of the studies of the younger members, for the Marians – as all religious – have to distinguish themselves both for “virtue and learning”. On this occasion Fr. Papczyński also prescribes certain ascetical and disciplinary rules by which the life in this House is to be governed.

The present translation of this Letter from the original Latin text is based on its critical edition in *SH*, pp. 108-111 (*Fontes Historiae Marianorum* 8, n. 9).

1. – Stanislaus of Jesus Mary, unworthy Superior of the Congregation of the Immaculate Conception of Marian Fathers

giving aid to the Deceased. To the Brothers in the Hermitage²³⁶ – greetings and blessing.

2. – There are two splendors by which sacred [religious] institutes shine out greatly:

Virtue and learning. Virtue is shown by the observance of the religious rule, profit of one's neighbors recommends learning. Therefore, moved by Divine decree to the government of our Tiny-Congregation and to be of service to it²³⁷, We try with all zeal to apply ourselves to this, that we may see and have all our Brothers in the Lord conspicuous by a perfect discipline of Religious life and by the luster of sufficient knowledge.

3. – Even though we have been unable so far to realize our desires entirely, still We do not have the least doubt that with the help of the Lord our God, we are going to attain it in the future. And so that there may not be anything wanting in what concerns our duty and office, we send you help, we appoint and assign for two years as Instructor of both true and solid spirit and religious perfection, and of the humanities, as well as of the exercises of Moral Theology and Philosophy, the Most Dear in the Lord, Brother Joachim of St. Anne Subdeacon of our Congregation²³⁸, trusting in the mercies of God that he will excellently adorn the office which fell to him and was entrusted to him for the merit of obedience and love.

²³⁶ It is the Korabiew Hermitage, the cradle of the Congregation. Cf. *Positio*, pp. 332-404.

²³⁷ With the words "by Divine arrangement" Fr. Papczyński makes reference to the document of the establishment of his Congregation, in which Bp. Wierzbowski appointed him its Superior; cf. *Positio*, p. 399.

²³⁸ We do not know when Joachim Kozłowski of St. Anne entered the Congregation, but we know that he was one of the first companions of Fr. Papczyński ; cf. *Positio*, p. 698. Also we do not know when he was ordained subdeacon; cf. *Positio*, p. 435.

4. – Consequently, as We seriously enjoin and command him, that he continuously and very diligently give great attention, with greatest strictness, to the observance of our laws, and also to the exercises relating to reading and writing: so We exhort and adjure each and all of you dear to us by all that you hold sacred, that you submit to him in both spheres, immediately, promptly, cheerfully, faithfully, humbly, perseveringly and perfectly.

5. – And thus none of You for the future, under the penalty of excommunication, without Our explicit permission shall go out from the Hermitage even to the neighboring villages or benefactors, with the exception of Our Vicar²³⁹ and the Procurator of Alms and of the House, whom as such by this letter we declare the Most Dear in Christ, Brother Andrew the junior²⁴⁰.

6. – No one shall absent himself from prayer both meditative and oral or from our other common and customary exercises as well as studies (unless he is impeded by some legitimate action with the knowledge of Our Vicar or the Instructor). At meals [in the refectory] by weekly turn, (with the exception of the Vicar alone) they shall read religious books²⁴¹. After the meal and immediately after the recitation of a part of the Rosary, they shall devote themselves to the study of moral Theology, which – according to the discretion of the Instructor – will be dictated to you for writing down, or

²³⁹ According to the document of the establishment of the Congregation, the Superior in each House had his Vicar; cf. *Positio*, p. 398. This office was equivalent to the office of the local Superior.

²⁴⁰ This is probably Andrew de Spot (a. Deszpot) of St. Matthew († 1750). We do not know anything about his life as Marian before the death of Fr. Papczyński.

²⁴¹ This corresponds to the injunction given in the *RL*, ch. VI, §§ 2. 6.

shall be read through from approved authors, always having examined how much anyone has made progress²⁴².

7. – Each Saturday, in proper order, they will have brief sermons on striving for virtues and on rooting out and avoiding vices, as well as on other salutary matters. They shall afterwards be able to fruitfully repeat these sermons (if this will seem good to the Vicar and to the Instructor), on the following Sunday to the people, if they will be present in the little church, standing at the altar not from the pulpit.

8. – Let them read the rubrics of the Missal and of the Roman Breviary on each Sunday and Feast after the midday meal²⁴³. Let them daily read through clearly, at the midday and evening meal, the Rule of Life, the Sacred Scripture, A little Mirror of the Religious²⁴⁴, the Book of Examples and of the Holy pious [Brother] Helpers, and also The imitation of Christ, for spiritual edification and progress in virtues, while all keep silence, and from which the Vicar never gives a dispensation²⁴⁵.

9. – On Sundays and Feasts they should have a sung Mass according to our custom. The Litany of Loreto or of the Name of Jesus shall be recited by all on week-days during the read Mass for our Congregation.

10. – The common flagellation, which is generally called the lashes of the whip, should be done on Monday, Wednesday

²⁴²The study of moral Theology after the meal was prescribed in the *RL*, *ibid.*, § 3.

²⁴³ According to the Rule of Life this reading of the rubrics was supposed to be done “nonnullis diebus”; cf. *ibid.*

²⁴⁴ This book entitled *Speculum parvum Religiosorum* was edited by F. Ferdinand Ohm (a. Januszowski), O.P. and published in Cracow in 1689. Cf. *Positio*, p. 485, no. 12.

²⁴⁵ Cf. *RL*, ch. VI, §§ 2. 5.

and Friday in common for the duration of the Psalm *Miserere* and *De profundis*; we recommend that it be done in private, piously every day when rising and going to bed²⁴⁶. Manual exercise, even if very brief, should never be neglected.

11. – Finally We fervently recommend to all of you love for God, devotion to the Most Noble Virgin and the Holy Patrons, mutual Charity, peace, harmony, observance of the holy vows, zeal for fervent prayer and enduring mortification, humility, patience, gratitude, and perseverance in your holy vocation with the help of God.

We also strongly entreat you that you do not cease to recommend me, a miserable old man, constantly by your prayers to the Lord God.

Given at the Cenacle of the Lord in New Jerusalem. On April 19, 1690.

(The place of the seal)

Your unworthy Servant in the Lord
Stanislaus of Jesus Mary, by my own hand.

²⁴⁶ The common and private flagellation was also prescribed in the Rule of Life, but without the determination of its duration; cf. *RL*, ch. IV, § 6.

10.
A LETTER
TO THE ORDER OF THE FRIARS MINOR
[Franciscan Friars]
[Rome, March/April 1691]

INTRODUCTION

This letter is connected with Fr. Papczyński's effort to obtain a pontifical approval of his Congregation, which would benefit it in two ways: first, as an Institute dependent directly upon the Holy See, it would be exempt from the jurisdiction of the Bishop who established it in his diocese, and thus the Bishop would not be able to suppress the Marians at his will (there was a threat of this kind on the part of Bp. Witwicki²⁴⁷); second, pontifical approval would give the Marians the right to profess solemn vows, which would check the desertions of the members who were being absolved by confessors from their simple vows considered as mere promises.

Fr. Papczyński decided to seek pontifical approval personally in Rome. He arrived at Rome in February of 1691²⁴⁸. He was told there, that, in view of the decree of the Fourth Lateran Council (1215), which forbade founding new religious Orders with a rule different from those already approved by the Holy See, it was impossible to obtain a Pontifical approval on the basis of his *Rule of Life*. One of those approved rules was a rule

²⁴⁷ Cf. *Positio*, pp. 504-505.

²⁴⁸ Fr. Papczyński set out for his journey to Rome from New Jerusalem probably in November of 1690. Cf. *Positio*, pp. 433-436.

possessed by the Order of nuns of the Immaculate Conception²⁴⁹ and he thought that it would suit his own Congregation. But because this Order of nuns was under the jurisdiction of the Order of the Franciscan Friars, he had to apply to them for the consent that was necessary to juridically incorporate the Marians to the Order of nuns of the Immaculate Conception, in the hope that their rule could be easily adapted to his Institute of men. With this purpose in mind, he wrote this letter in his own name and in the name of all Marians.

The present translation of this Letter from the original Latin text is based upon the critical edition of this text in *SH*, pp. 115-116 (*Fontes Historiae Marianorum* 8, n. 10).

[A Letter of Entreaty to the Order of the Friars Minor]

Very Reverend Fathers in Christ
Most Venerable Lords and Patrons

1. – Since the Holy Order of Nuns of the Immaculate Conception, approved by Pope Julius II and endowed by other Roman Pontiffs with many privileges, graces and indults, remains under the jurisdiction and government of Your Seraphic Order, as renowned for great sanctity and perfection²⁵⁰, our very tiny Congregation of the Immaculate Conception canonically established in the Kingdom of Poland by the Bishop of Poznan, by nomination the Archbishop of Gniezno Stephan Wierzbowski, for helping the souls of the faithful departed who are

²⁴⁹ Cf. *Positio*, p. 506, no. 3, where information about this Order can be found.

²⁵⁰ Cf. *Positio*, p. 508, no.1.²⁵¹ Cf. *Positio*, pp. 392-400, where information about the First Establishment (1679) can be found. The Second

in need of propitiatory prayers and deeds²⁵¹, accepted by the Most Eminent King and the Republic in perpetual protection²⁵², endowed by Innocent XI of holy memory with certain indulgences and a confraternity²⁵³, urged on by the zeal for greater perfection and perpetual stability,

2. – turns also to the arms of Your kindness and holiness most humbly beseeching, that you would deign to incorporate it to the said holy Order of the Immaculate Conception, to admit it to the protection and immediate direction of the Very Reverend Father Minister General or His Commissioner, to adorn it by the imparting of Privileges, Indults and Indulgences, as you would wish and might do it in a better and more enduring way.

3. – Besides our Congregation desires and eagerly begs this, that you designate several Men from the midst of your very pious Order, who are burning with a devotion to the Immaculate Conception, endowed with extraordinary wisdom, who would carefully examine and correct our rule of life²⁵⁴, already improved in certain things by the former Very Reverend Father Commissioner²⁵⁵, and adjust it to the Holy Order of the Immaculate Conception, saving the habit and our

Establishment of the Congregation was made by Bp. Wierzbowski in 1687; cf. *ibid.*, pp. 420-430.

²⁵² Cf. *Positio*, pp. 376-378. This protection was granted to the Marians on April 27, 1677.

²⁵³ Cf. *Positio*, pp. 404-409. This was done by the Breve *Cum sicut accepimus* of March 20, 1681. To find more information about the said “confraternity” cf. *ibid.*, p. 406, nos. 10 (intr.) and 1 (text).

²⁵⁴ It is evidently the *Norma Vitae* published in 1687. Cf. *Positio*, pp. 455-456.

²⁵⁵ Cf. *Positio*, p. 508, no. 6 and no. 7. Fr. Julian Chumillas was a Commissioner of the Franciscan Order in the years 1685-1688. We do not know what things he improved or changed in the *Norma Vitae*.

aim of coming to the rescue of the souls of the deceased, and [that] the free election of our Superior to be confirmed by the Very Reverend Father Minister General of Your Seraphic Order or by His Commissioner.

4. – If all this will be granted to us, we shall strive with an attentive zeal that this be graciously confirmed by the Most Holy Apostolic See²⁵⁶.

Your Very Reverend Paternal Lordships’
Most humble Servants
the Marian Fathers of the Immaculate Conception, Poles.

²⁵⁶ Since the requested incorporation of the Marian Congregation to the Order of Nuns of the Immaculate Conception was not obtained (probably because its Rule was not adapted to the Institutes of men), so also there was no recourse to the Holy See for the confirmation. Hence there was also no need for the mentioned correction and adaptation of the *Norma Vitae*. However Fr. Papczyński’s request was later introduced at the General Chapter of Franciscan Friars which began on June 2, 1691. The request was discussed and as a result a decree was issued on June 4, 1691, confirming the protection offered to the Marians by the Franciscans, and expressing their readiness to take the Marians under their direction and jurisdiction, contingent upon the consent of the Holy See. The decree does not speak (for the reasons given above) about the requested incorporation to the Order of nuns of the Immaculate Conception. Yet the Marians were to choose a religious rule connected with the Seraphic Order, in accordance with the dispositions of the Holy See, on which they would take their solemn vows. Cf. *Positio*, pp. 510-512. The matter however was not continued in Rome personally by Fr. Papczyński, because – due to his failing health, – he had to leave Rome before a new pope was elected. Hoping that the Rule of the said nuns could be adapted to his Institute of men, the next year by way of letters directed to the Holy See he renewed – without success – his effort to obtain the incorporation to the Order of Nuns of the Immaculate Conception; cf. below, nn. 18 and 19 (*Positio*, pp. 516-519).

11.
THE FIRST TESTAMENT
[Last Will]

New Jerusalem, December 9, 1692.

INTRODUCTION

Father Papczyński, after his return from Rome, in 1692 fell seriously ill and believing that it was a mortal illness, he wrote a Testament, that is his Last Will. It was a spiritual testament destined mainly for the members of his Congregation, and not a testament in its usual sense, namely the disposition of one's own goods, because as a religious he was bound by the vow of obedience and poverty and was not free in the exercise of his own will and kept everything in common.

His belief in his impending death did not prove true, because he returned – we do not know exactly when – to good health. Therefore he sealed the testament and wrote upon it that it should not be opened and read by anyone until his death. We call it the “first” testament, because later (in 1699/1701) he wrote another testament.

The translation of this First Testament from the original Latin text is based upon the critical edition of this text in *SH*, pp.119 -122 (*Fontes Historiae Marianorum* 8, n. 11).

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

1. – I, unworthy Priest and greatest sinner, Stanislaus of Jesus Mary, every day expecting the day of death, uncertain

as to the time for all, am ready to accept it with humble thanksgiving as defined by the Lord of life and death. Because, deprived of my own will through the vow of obedience, I cannot make a will²⁵⁷, I proceed to make a public declaration before the Most Merciful and Most Holy Trinity, and before the Most Noble Virgin, and the whole Heavenly Court and all creatures.

2. – Because I was born and was educated in the Roman Catholic Faith, in the same I am dying, believing whatever Holy Mother the Church believes, and enjoins to be believed and will enjoin for the future to be believed (and indeed this for the merit of faith). If I sometimes thought, or said, or wrote something without consideration, contrary to this faith, I revoke it, indeed I wish that it be not thought, not said, nor written.

3. – I give thanks to the Divine Majesty for the graces, favors, gifts and benefits lavished upon me most abundantly, but I indeed grieve deep within my heart, and I want to grieve most perfectly, out of the love of Him, for my sins, all of which I plunge into the salutary wounds of my Lord and Redeemer Jesus Christ.

4. – I spread myself at the feet of the Most Noble Virgin Mary, Mother of God with our entire Tiny-Congregation for all eternity beseeching clemency, intercession, direction, most efficacious protection, and in the moment of death, a most merciful and most powerful defense from the snares of the enemies, and freeing me from all temporal and eternal evil, especially of the punishments due to me, imploring forgiveness, mercy, grace and a plenary indulgence, and through the most

²⁵⁷ Cf. *Positio*, p. 487, no. 1, where it is explained that Fr. Papczyński was not able to “make a will” (in the strict sense of the term) in so far as he was a Hermit of the first class, according the Second Establishment of 1687. Cf. *ibid.*, p. 424, § 7.

cruel death of Her Son, through His and Her most painful sufferings, everlasting life in the Communion of the Saints for unending happiness.

5. – Because in truth I had to have dealings with many, and I could offend many, irritate and exasperate many, therefore I beg each and all, especially those whom I at times scandalized, burdened, or disturbed unfairly, to forgive me; similarly I forgive all, even those who will attack me after my death, and I desire and entreat the God of all goodness to be most merciful to them.

6. – I do not make any will as regards belongings, because voluntarily poor, I do not have any; since I held all in common and for common²⁵⁸, I also leave everything to the community; however I desire that my writings be burned (because they are not good enough for reading and are totally fruitless)²⁵⁹; I do not dare to impose this [commission] upon anyone, because I am stripped [of all powers], externally as well as internally.

7. – To the Most Illustrious and Very Reverend Lord my Bishop, because he has endured me in his diocese²⁶⁰, may God be propitious, as He rewarded and glorified his Predecessor, who did many good things for me²⁶¹. Indeed to all, who have supported and protected this Tiny-Congregation of the Immaculate Conception called forth by God for helping the Faithful Departed, I promise a double portion from the hand of God, while to the persecutors, as they already learned by expe-

²⁵⁸ Thus according to the *RL*, ch. III, § 2.

²⁵⁹ It is to be noticed that Fr. Papczyński did not renew this desire in his Second Testament.

²⁶⁰ Fr. Papczyński speaks here about Bp. John Stanislaus Witwicki, the Ordinary of Poznan (1687-1698).

²⁶¹ The predecessor of Bp. Witwicki in the See of Poznan was Bp. Stephan Wierzbowski (†1687).

rience, a prepared punishment: for it is dangerous to touch the “Clients” [i.e. those who are under the protection] of the Most Blessed Virgin Mary²⁶².

8. – To my most dear Brothers in Christ I especially and urgently recommend Love for God and neighbor, a union of minds, humility, patience, sobriety, modesty, a faithful fulfillment of their vocation and a constant perseverance in it, an enduring veneration of the Virgin conceived without sin, a fervent help to the Deceased, an observance of religious rules, religious discipline and perfection, and always a more zealous spirit; let them remember, that for those things that they have vowed to God and to the Most Noble Virgin, a most certain and infallible reward is laid up in heaven for them.

9. – Before all else, I desire, my beloved, that peace and harmony, and mutual love flourish among you²⁶³; bear one another’s burdens, and so you shall fulfill the law of Christ²⁶⁴. May the God of peace and love take care of you, direct you, defend and save you for ever. To Whom in one Trinity be eternal glory, honor, adoration, and in Himself, and in the Word Incarnate, and in all the Elect a most sweet predilection, and most of all in His Most Noble Virgin Mother, the Mother of mercies, the unique hope and refuge of all sinners, and mine. Amen.

10. – O God, O Goodness, O infinite Power, as you can, as you know, as you want, have mercy upon me Stanislaus of

²⁶² This fact is confirmed by Fr. Wyszynski in his biography of Fr. Papczyński (*VW*), §§ 80-82; cf. *Positio*, pp. 696-698.

²⁶³ Fr. Papczyński stressed the importance of mutual love in his *Norma Vitae (Rule of Life)*, ch. II, § 4) in these words: “Each of you should keep in mind that the soul of his Institute is love, and to the extent that he withdraws from love, he withdraws from life”.

²⁶⁴ Cf. Gal 6, 2.

Jesus Mary the most unworthy Priest, a worthless Servant, the greatest sinner. By my own hand.

11. – I have written this by my own hand in a little cell granted to me by the Most Generous God, and belonging to the Cenacle of the Lord. On 9th of December in the Year of the Lord 1692. In New Jerusalem.

12. – I do not leave any debts, except only one, which – I confess – I owe to all, especially to the very devout persons of this town and to the Priests living in common²⁶⁵, to the inhabitants, the benefactors, friends and enemies, and this is the debt of the gratitude, which I repay to them through a humble thanksgiving, to their holy propitiatory prayers and deeds I commend myself, and also my [confreres]²⁶⁶ to their goodwill and protection.

²⁶⁵ Fr. Papczyński evidently speaks here about the members of the Institute of the secular Clergy living in common (its original name was: Institutum Clericorum saecularium in communi viventium) which was founded in 1640 by Bartholomew Holzhauser (therefore its members used to be called: “Bartholomites”). They obtained a foundation in New Jerusalem from Bp. Wierzbowski in 1683. Cf. *Positio*, p. 439, no. 6.

²⁶⁶ Evidently Fr. Papczyński here had in mind his companions and spiritual sons, that is the Marians, especially those living in New Jerusalem.

12.

A LETTER TO THE MARIANS IN BOTH HOUSES

New Jerusalem, April 16, 1695.

INTRODUCTION

As it appears from the contents of this letter, Fr. Papczyński chiefly wrote it in order to exhort the members of his Congregation to be obedient to his newly elected Vicar and Successor, while defining the limits for the exercise of his authority. But at the end he also uses this occasion to make a short spiritual exhortation and admonition. Thus we have to presume that shortly before, a General Chapter was celebrated in which the aforementioned election took place. But we do not have any documentary confirmation of this Chapter and of this election, because the minutes of the Chapter proceedings are no longer extant.

The present translation of this Letter from the original Latin text is based upon the critical edition of this text in *SH*, pp. 124-125 (*Fontes Historiae Marianorum* 8, n. 12).

1. – Stanislaus of Jesus Mary unworthy Superior of the Congregation of the Immaculate Conception of Marian Fathers Helpers to the Deceased. Greetings to the Brothers in the [Korabiew] Hermitage and in the Cenacle of the Lord.

2. – Constantly concerned about Your Salvation and the good of the Congregation, for increasing this good as well as

for attaining salvation by Divine grace, we seek and so apply the means which – by the mercy of God – we may both gain a merit for us with God, and obtain for you a just reward for good works.

3. – Our common concern is that we all more fervently and assiduously hasten by way of the Lord's commands, and know beforehand, that in addition to the heavenly aids, there are also the necessary incentives of our deliberation for it. Therefore we cannot be everywhere and always attend to you by good examples, as by salutary instructions, (although we are most worthless and the least suitable among you) to inspire each one to perfection, therefore – with a view to this care and this task – we appoint the most dear to Us in Christ, Brother Joachim of St. Anne,²⁶⁷ formerly elected by you Our Vicar and Successor, and we command each and all of You and ask in the Lord that in all things you be candidly and honestly obedient to his pious exhortations and just commands, and indeed to whatever ordinances, which are in no way contrary to ours, and which first of all concern the glory of God, and then the salvation of Your souls, and also progress in virtues, as well as the good of the Congregation, as to one who has the authority delegated by Us for this (except to the promotion to [Sacred] Orders, and the expelling of the incorrigible, as well as the appointment of Local Superiors).

4. – We admonish finally both Priests and Brothers, separately and all together, that they be mindful of the vows pronounced before God; particularly; however, let them avoid the

²⁶⁷ In 1690 Joachim of St. Anne Kozłowski (born in 1658), a subdeacon at that time, was appointed "Instructor" for the Marians in the Korabiew Hermitage; cf. above, n. 9, § 3. In 1691 Kozłowski, still a subdeacon, accompanied Fr. Papczyński in his journey to Rome. After his return to Poland, towards the end of 1691, he was ordained deacon and priest. Cf. *Positio*, p. 617, no. 2.

crime of propriety²⁶⁸, let them detest discords and revolts and murmurs against the Superiors, let them abstain from a harmful conversation, let them promote zealously the common good, let them be most devoted to modesty, patience, humility, obedience, sobriety, industriousness and prayer, so that, dead to the world and vices, they may live in Jesus Christ Our Lord for ever.

5. – In the Cenacle of the Lord, on April 16, 1695.

[*the place of the seal*]

Stanislaus Superior, by my own hand.

²⁶⁸ Cf. below, n. 16, § 7, where it is explained that the “crime of propriety” consisted in retaining some money with himself or in some other place (the text says: “dared to retain”, which implies that one did it without the permission of the Superior).

13.
A LETTER TO FR. JOHN FOCI, S.P.
New Jerusalem, Feb. 17, 1696.

INTRODUCTION

Father John Foci, the Superior General of the Order of Pious Schools (1692-1699), arrived in Poland during November of 1695 to make a general visitation of the Houses of his Order. On Feb. 16, 1696 Fr. Foci made a visit to Fr. Papczyński in the Cenacle of the Lord. On this occasion he was asked to grant to the Marians the customary affiliation, that the participation in the spiritual goods of his Order²⁶⁹. The present Letter is Fr. Papczyński's thanksgiving for this affiliation.

It is to be noticed that Fr. Papczyński, on the occasion of his visit to Rome, obtained a similar affiliation to the Order of Pious Schools on May 27, 1691 from Fr. Alex Armini, who was its Superior General at that time²⁷⁰. Since however an affiliation used to be a personal act of a Superior General, the one obtained from Fr. Armini lost its validity with the end of his term in 1692; hence Fr. Papczyński had to ask his successor in the office to renew it.

²⁶⁹ Cf. *Positio*, pp. 243-245. In the Letter there is no indication to whom it was written. The way to identify the recipient of this Letter is to be seen in the introduction to its critical edition, *Litterae ad P. Ioannem Foci, S.P.*, in: SH, p. 127.

²⁷⁰ Cf. *Positio*, pp. 447-448.

The present translation of the Letter from the original Latin text is based on the critical edition of this text in *SH*, p. 129 (*Fontes Historiae Marianorum* 8, n. 13).

Very Reverend Father in Christ
 Father and Lord held by me in greatest honor.

1. – I am not able to express an adequate thanksgiving; however, I convey the best I am able, although an imperfect thanksgiving, to Your Very Reverend Paternity, in my own name and in that of all my companions, for the remarkable benefit, surpassing all temporary goods. By this benefit you admitted us all to the immense merits of Your Holy Order²⁷¹, and incorporated us – as if your own – to all the most excellent deeds of all Your [Members] before the Divine Majesty.

2. – We shall attempt to repay so admirable a love; we shall endeavor that our Tiny-Congregation may have for ever one Heart and one Soul²⁷² with Your Holy Order. And yet, that I may not seem to exceed in sentiment, let us be permitted to be Your clients and servants for ever. I declare that I will be such with my dearest confreres for ever.

3. – In the Cenacle of New Jerusalem, on February 17, 1696.

Your Very Reverend Paternity and Lordship's
 Most Submissive and most Devoted
 Stanislaus of Jesus Mary
 of the Congregation of the Immaculate Conception
 not Founder, but unworthy servant, by my own hand.

²⁷¹ It is the Order of Pious Schools.

²⁷² Cf. Acts 4, 32: "the multitude of believers had but one heart and one soul".

14.
ANOTHER TESTAMENT [Last Will]
New Jerusalem, [1699]/1701

INTRODUCTION

Probably afflicted by another severe illness (of which we do not have any documentary evidence or timing), Fr. Papczyński wrote another Testament that was manifestly to substitute for the one written in 1692 (cf. above, n. 11). Its second, supplemental part – consisting of two sections – was written in 1701 (the first section is dated: April 10, 1701), but the main body of this Testament (not dated) was written probably in the first part of 1699²⁷³.

The present translation of this Testament from the original Latin text is based on the critical edition of this text in *SH*, pp. 133-142 (*Fontes Historiae Marianorum* 8, n. 14).

[The Testament of Ven. Father Stanislaus of Jesus Mary]²⁷⁴

In the Name of the Father, and of the Son,
and of the Holy Spirit. Amen.

1. – I, Stanislaus of Jesus Mary, formerly a member of the Institute of Pious Schools²⁷⁵, now by the mercy of God a

²⁷³ The way to determine it is to be seen in the introduction to the critical edition of this Testament, in: *SH*, p. 131.

²⁷⁴ It is the title given to this Testament by the editor of the *Protocollum Ordinis*, from which the text of the Testament is known to us today.

²⁷⁵ From 1654 to 1670; cf. *Positio*, pp. 24-214.

Religious – although unworthy – of the Order²⁷⁶ of the Immaculate Conception, all set to fulfill – for the love of God – the Divine resolve by which all men are obliged once to die, I declare [publicly] that I depart from this mortal life in the Roman Catholic faith, for which I was ready to shed my blood at the time of the Swedish war²⁷⁷, when a heretic soldier attacked me with an unsheathed sword as I was going from the [Old] City with a companion near [the church and the monastery of] the Dominican Fathers²⁷⁸; while the companion (although he was a German) was fleeing away, I – having knelt down – held out my neck to be slashed, but by Divine providence it happened that I was not wounded at all, although I was struck very strongly three times, and yet I sustained immense pain for almost an hour and half²⁷⁹.

2. – Now I thank Divine goodness, which saved me at the time for a long lasting martyrdom. For I suffered very grievous persecutions in the Institute of Pious Schools, I was even nearly killed out of ill will, and finally I was unfairly dispos-

²⁷⁶ Originally, the status of the Institute was “Congregation” and certainly thus it was written here in the first part of 1699, but we believe that Fr. Papczyński in 1701 changed the word “Congregation” into “Order”, according to its changed status after the Pontifical approbation.

²⁷⁷ The “Swedish war” started on July 21, 1655 with the invasion of Poland by the Protestant Swedish army, which attacked everything that was Polish and Catholic. On Sept 8th of that year Warsaw was occupied by them. An eyewitness tells us that, in the streets of Warsaw, “the Swedish soldiers kill at will and with impunity”.

²⁷⁸ Papczyński finished his first year of Novitiate on July 2, 1655 and two weeks later he was sent to Warsaw to study theology together with his companion Bro. Joseph Starck at St. Anthony’s Franciscan Monastery. It is obvious that they were going from the **Old** City of Warsaw (surrounded by high walls), probably to their own House situated outside it (ab. 1000 ft from the walls), as was also the Dominican church (just a few steps from the City gate). Cf. *Positio*, pp. 286, 494, no. 8. It was enough to be recognized as a Catholic priest or religious to be attacked by a Protestant soldier at that time.

²⁷⁹ We do not know exactly when this happened, but certainly it must have been between Sept. 8, 1655 and May 6, 1656. Cf. *Positio*, p. 494, no. 9.

sessed of my first vocation²⁸⁰. I forgive all before God, who had caused this.

3. – Having obtained the dispensation from the oath of perseverance in the Institute of Pious Schools by the force of the Breve of Clement X²⁸¹, having rejected the ecclesiastical benefices and prelacies, that were being offered to me by my two Patron Bishops, Trzebicki of Cracow²⁸² and Gembicki of Plock²⁸³, by a divine inspiration, with the counsel of the most distinguished Theologians, and with the consent of the Ordinary See of Cracow and Poznan, I assumed the white habit in honor of the Immaculate Conception of the Most Blessed Virgin Mary, and in it I presented myself without delay to the Very Illustrious and Very Reverend Lord [Bishop] Ranucci, the Apostolic Nuncio in Poland, to express obedience and submission, I received a blessing and strong praise and encouragement for my intention to found this Tiny-Congregation²⁸⁴.

4. – I pass over the other matters in silence because they are described in the authentic documents of the Establishment²⁸⁵. Rather I turn most humbly with the publican to beseeching the Divine Majesty that He may deign, by his mercy, because of the merits of my Lord Jesus Christ, and of the Most Blessed Virgin

²⁸⁰ Cf. *Positio*, pp. 86-214. 252-276.

²⁸¹ It was the Breve *Cum felicis recordationis* of Oct. 18, 1670. Cf. *Positio*, pp. 201-204.190-194.

²⁸² Fr. Papczyński received the benefice of the chaplaincy in the Archconfraternity of the Immaculate Conception of the B.V.M. in Kazimierz from Bp. Andrew Trzebicki towards the beginning of 1671, but he rejected it by moving to the diocese of Poznan. Cf. *Positio*, p. 229.

²⁸³ Bp. John Gembicki offered him the prelacy of a canon at the cathedral of Plock. Cf. above, n. 7: *FRH*, § 6. Cf. *Positio*, pp. 194-201.

²⁸⁴ Cf. *FRH*, § 7 (see: above, n. 7).

²⁸⁵ There were two Establishments of the Congregation of the Immaculate Conception; cf. *Positio*, pp. 392-400. 420-430.

Mary, and all the Saints, to pardon all my sins, and the punishments due to them.

5. – I entrust this Tiny-Congregation, as its unworthy Superior, to my Lord Jesus Christ, and to the most Nobel Virgin Mary His Mother, in so far as they are the true and only Founders, Directors, Protectors, Patrons of this Tiny-Congregation of the Immaculate Conception Helper of the Deceased, most devoutly for ever.

6. – To my Companions, and (if it is proper to say) to my Sons, I greatly commend love for God and neighbor, zeal for the Catholic faith, respect, reverence and obedience to the Most Holy Apostolic See; observance of the vows, humility, patience, help to the Deceased, and peace with all.

7. – I beg pardon of all, both members and those who live outside, if I offended or scandalized anyone, pleading that for the love of Jesus Christ they forgive my frailty.

8. – I offer immortal thanks to the Wierzbowski Family for the benefits received from them²⁸⁶, hoping that they will be always most favorable to our Tiny-Congregation. I received many graces from the Most Eminent and Very Reverend Prince Cardinal Radziejowski²⁸⁷, for these God will reward His Eminence with eternal life. I humbly beseech the Most Illustrious and Very Reverend Lord Bishops of Poznan that they deign to assist, conserve and protect this Tiny-

²⁸⁶ The Wierzbowski Family (designated here as the “Wierzbovian House”), the relations of the great benefactor of the Marians Bp. Stephen Wierzbowski († March 7, 1687), assumed the Marian Congregation under their protection on Oct. 26, 1688; cf. *Positio*, pp. 430-433. There is, however, no documentary evidence of the “benefits” received from them.

²⁸⁷ We do not know about any “grace” obtained by the Marians from Card. Radziejowski.

Congregation legitimately and canonically founded in their diocese²⁸⁸. To the Religious of Gora²⁸⁹ for their love, kindness and endurance with my person, as also to the Very Reverend Lord Priests living in Common²⁹⁰, as well as to the Citizens may the Lord be their reward.

9. – I go with no prospect of future return; pray for me and I [will pray] for you, as the one who by your propitiatory prayers and deeds will obtain the mercy of God. I leave the portrait of my Person²⁹¹ to the curious to be looked at, whereas the life of my Lord Jesus Christ to be imitated.

10. – Now, as the unworthy Superior I come to setting [things] in order. I leave and resign the Hermitage²⁹² and the Cenacle of the Lord²⁹³ to those Fathers and Brothers who have obliged themselves in conscience that they shall not abandon these Houses until their death²⁹⁴. By the license of the Most Illustrious and Very Reverend Lord [Bishop] Administrator²⁹⁵,

²⁸⁸ He speaks here about the establishment of the Congregation in 1679; cf. *Positio*, pp. 392-400.

²⁸⁹ The Religious founded by Bp. Wierzbowski in Gora (that is: New Jerusalem).

²⁹⁰ Cf. above, n. 11 (*The First Testament*), § 12.

²⁹¹ This is probably the portrait of Fr. Papczyński done by an unknown painter, which today is found in the Marian house of Skorzec (Poland). Cf. *Positio*, p. 496, no. 24.

²⁹² The Korabiew Hermitage, the first foundation of the Marians in the Korabiew Forest (1673).

²⁹³ The second foundation of the Marians (1677) in New Jerusalem (called also Gora Kalwaria).

²⁹⁴ The Marians had assumed such an obligation evidently because on March 8, 1697 it was imposed upon them by Bp. Poplawski, Warsaw Official, (“qui perpetuam stabilitatem loci iurare debebunt”); cf. *Positio*, p. 442; p. 496, no. 27.

²⁹⁵ Bp. Jerome Wierzbowski, Auxiliary of Poznan (1682-1712), who after the death of Bp. John St. Witwicki († March 4, 1698) was the Administrator of the diocese of Poznan (11.III.1698 – 18.V.1699).

Father Joachim of St. Anne was elected for me as a Coadjutor²⁹⁶; now I declare him also as [my] successor, obliging his conscience by the severe judgment of God to maintain most strictly the regular observance implanted by God. But since he is now abroad²⁹⁷, therefore I consign the government of the Tiny-Congregation to my Assistants Father Joseph of All the Saints and Father Cyprian of St. Stanislaus, and I – in the Name of God – command that all the other Fathers and Brothers be obedient to them in the Lord and for the Lord.

11. – Mindful of the vow of poverty, I should not order anything about other things, but since many things usually are done improperly, therefore by the Divine will I distribute in this way from the sums not specified in the Decree of the Warsaw Consistory²⁹⁸. I inscribe to the Cenacle of the Lord, and to my [companions] (not to anyone else) who serve God here, especially to Fathers Joseph and Cyprian, a thousand florins inscribed for me to the acts of Czersk as a simple debt by the Distinguished Lady Theophila of Windiki Lasocka, Wife of the Lomza Cup-bearer²⁹⁹, and also one thousand five hundred florins [deposited] with the Distinguished Lord Constantine Lasocki³⁰⁰, on this condition, that in consideration of the annual interest, each week two Masses should be said by them, and by their successors, one for the Deceased deprived of propitiatory prayers and deeds, and the other for sinners.

²⁹⁶ Probably Fr. Joachim Kozlowski was elected Coadjutor in the General Chapter in 1698.

²⁹⁷ Fr. Joachim Kozlowski was “abroad”, because at that time he was in Rome as Procurator General of the Congregation, trying to obtain for it Pontifical approbation; cf. *Positio*, pp. 520-549.

²⁹⁸ Cf. the Decree of March 8, 1697, in: *Positio*, pp. 437-443.

²⁹⁹ Cf. *Protocollum Ordinis* (see the information about it in *SH*, p. IX, “Prot.”), p. 44.

³⁰⁰ These “inscriptiones particulares” were later on declared as contrary to the vow of poverty, in so far as the Marians should have “omnia in communi”; cf. *Positio*, p. 497, no. 37.

12. – I hand over all the rights [i.e. the title deeds, the documents regarding the title to property] both of the Hermitage and the Cenacle of the Lord, the authentic Rule of Life³⁰¹ with all the writings and the seal of the Congregation, to Father Cyprian of St. Stanislaus Superior of the Cenacle of the Lord, and I entrust them to be kept and protected. For the repair of the Cenacle of the Lord I assign a hundred florins [deposited] with the Noble Lord Bogatek and just as many deposited in the common [cash box]. I committed the other matters orally to the same Father Cyprian, to all present and to each of my future Brothers and Companions assigning for ever the greatest Foundation: the Providence of the Most Generous God.

13. – The Blessing of God the Father, and the grace of our Lord Jesus Christ, and the imparting of the Holy Spirit, the care of the B. V. Mary Mother of Mercy and the protection of all the Dwellers in Heaven may be always with you. Amen³⁰².

14. – In the Year of the Lord 1701, on April 10th I confirm all that is written above, although already our Tiny-Congregation is an Order of solemn vows under the Rule of the Imitation of the Ten Virtues of the Most Blessed Virgin Mary³⁰³, which I most humbly accept and I want to renew again the Solemn Profession according to it³⁰⁴; providing – if I should live – a better ordinance as regards the Houses³⁰⁵.

³⁰¹ Evidently it was the text of *Norma Vitae* that was corrected in 1694 by Card. Colloredo and in 1698 was approved for the publication by Bp. Poplawski, but it was never published; cf. *Positio*, pp. 455-458.

³⁰² Here ends the principal part of the Testament, written in 1699.

³⁰³ Cf. *Positio*, pp. 540-541, where we can read about the origin of this Rule. The Marians, by accepting it, were aggregated on Sept. 21, 1699 to the Order of the Franciscans.

³⁰⁴ Fr. Papczyński made the solemn profession on this Rule on June 6, 1701; cf. below, n. 15. Strictly speaking, his profession was not “renewed again”, because his former profession was of simple vows.

³⁰⁵ Fr. Papczyński already before, in 1699, in the first part of the

15. – And if Father Joachim by the consent of the Fathers should again be confirmed as a Coadjutor, then I oblige him, by the terrible judgment of God, that – with regard to what has been prescribed by me – he does not introduce any innovations in the habit, in the title of the Order, nor that he dare to impiously abolish the veneration of the Most Blessed Virgin Mary which we, very unworthy, offer to her Majesty through the recitation of the Little Office of the Immaculate Conception and the entire Rosary. As regards the use of “crematum” i.e. [“burning vodka” – “aguardiente”] he should realize that it is forbidden to him and to all, because this drink by the mysterious mercy of God is alien to Our Company³⁰⁶;

16. – Although I can write with difficulty at the end of this document – the hand being seriously ill, yet [I write] with a mind that is very sound and in the possession of God.

Stanislaus of Jesus Mary unworthy Superior
of the Order of the Immaculate Conception,
by my own hand.

17. – I bequeath the Hermitage to Father Joseph³⁰⁷, John³⁰⁸ and to others who are now residing in the same place and to

Testament, made a certain “ordinance regarding the Houses” (cf. above, § 10). Soon he will make “a better ordinance”, as it can be seen in the second section of this second part (cf. below, § 17).

³⁰⁶ This is evident from the *RL* (ch. IV, § 2) and from the *Ordinances for the Korabiew Hermitage*, § 5 (cf. below, n.16). From this point of view, the Marians were a kind of exception: it seems that in other religious Institutes at that time the use of vodka (crematum) was not forbidden, maybe because they felt they were not able to oppose the common use of vodka among the middle class of the Polish civil society.

³⁰⁷ Fr. Joseph Nowakowicz of All Saints, at that time the Superior of the Korabiew Hermitage.

³⁰⁸ Perhaps it was Fr. John of St. James, who later left the Order or was expelled from it.

their successors; I bequeath the Cenacle of the Lord and the Gozlin House of the Most Holy Sorrowful Mother³⁰⁹ to Fathers Cyprian of St. Stanislaus, to James of St. Anne, to Paul of the Lord's Nativity, to Constantine of St. Casimir and to the three present [there] and to those taking their place, who nonetheless must be obedient to my Successor lawfully elected, but if they³¹⁰ would like to introduce something new, let them make a stand against it with the help of God and of the Nunciature.

18. – Moreover, I order, in obedience to God, that all Priests endorse it by signing their name, and if someone would refuse, he is not to be considered as my son and as a faithful Servant of the Most Holy Virgin Mother of God, as above.

19. – I was present at this [writing], and I wrote all this by order and by the dictation given me by our Father Stanislaus of Jesus Mary and was undersigned by his own hand. Under oath I bear witness to this.

Cyprian of St. Stanislaus
Superior of the Cenacle
[place of the seal]

I was present at this and by the order
I sign James of St. Anne
Procurator of the Cenacle of the Lord,
by my own hand.

By the order Father Joachim of St. Anne
Procurator General of the Order
of the Immaculate Conception
of the Most Blessed Virgin Mary

³⁰⁹ This third Marian foundation in Gozlin was made in 1698/1699; cf. *Positio*, pp. 331-332.

³¹⁰ Probably under “they” were meant: Successors of Fr. Papczyński as Superiors of the Order.

of the Polish Congregation,
by my own hand.

By the order Paul of the Lord's Nativity,
President of the Gozlin Residence, I was present at this.

15. THE PROFESSION OF SOLEMN VOWS

Warsaw, June 6, 1701

INTRODUCTION

Once the Marians on April 14, 1701 expressed their consent to accept the Rule of the Ten Virtues of the Bl. V. M.³¹¹, they were obliged to make the profession of solemn vows upon it. The first to do it was the Superior of the Order of the Immaculate Conception, Fr. Stanislaus Papczyński, before the Apostolic Nuncio³¹². Then the other members of the Order would make the profession before the Superior of the Order³¹³.

Fortunately, the ailing Fr. Papczyński regained enough physical strength to present himself before the Apostolic Nuncio on June 6, 1701 in Warsaw and made the profession of solemn vows through his hands. The text of the Profession, composed probably by Fr. Papczyński himself, is included in the Certificate attesting to the fact that the profession was made³¹⁴.

³¹¹ Cf. *Positio*, pp. 550-552.

³¹² This was to be done according to the letter-Breve *Exponi Nobis nuper* of Nov. 24, 1699 sent by Innocent XII to the Apostolic Nuncio in Poland; cf. *Positio*, pp. 543-546.

³¹³ Today we do not have any documentary evidence of these Professions, but we know that they were made through the hands of Fr. Papczyński on July 5, 1701; cf. *Positio*, p. 705 (*VW*, § 100, no. 207).

³¹⁴ Cf. *Positio*, pp. 553-557.

The present translation of the Profession from the original Latin text is based on the critical edition of this text in *SH*, p. 144 (*Fontes Historiae Marianorum* 8, n. 15).

Francis Pignatelli, [...] Nuncio of Pope Clement XI and of the Holy Apostolic See.

We bring to the indubitable notice of all:

That We accepted from the Very Reverend Father Stanislaus of Jesus Mary, Superior of the Order of the Immaculate Conception [...] who appeared personally and genuflected before Us, the Religious Profession or otherwise the solemn vows of the Order, of the contents as written below, namely:

In the name of the Most Holy Trinity of the Father, and of the Son, and of the Holy Spirit, and of the Most Worthy Virgin Mary, Mother of God.

I, Stanislaus of Jesus Mary, unworthy Superior of the Order of the Immaculate Conception of the Most Blessed Virgin Mary, of the Polish Congregation, Helper of the Deceased and Pastors, promise and vow to God and to the Most Blessed Virgin Mary and to All the Saints, and to You Most Illustrious and Very Reverend Lord, Lord Francis Pignatelli, by the grace of God and of the Apostolic See Archbishop of Tarent, Nuncio in the Kingdom of Poland³¹⁵ of the Very Holy Our Lord, the Pope who from Divine Providence bears the Name of Clement XI, to observe through the whole time of my life the Rule of the Imitation of the Ten Virtues of the Most Blessed Virgin Mary in what is not contrary to our religious institute, living in

³¹⁵ Francis Pignatelli was appointed Apostolic Nuncio in Poland on May 12, 1700 (he effectively took over this office on July 20, 1700) and fulfilled this office until the end of 1703; cf. *Positio*, p. 553, no.1.

Chastity, Obedience, and holy Poverty, adapting my morals to the Rule itself, by this kind of obligation, by which in it, or by it are bound and are obliged those who profess vows upon it.

We accepted this Profession made through our hands, and [the vows] taken, on this sixth day of the month of June in the Year of the Lord one thousand seven hundred first, in the presence of the Witnesses in respect to the facts stated above:

Reverend Father Cajetan Bellavita, a priest from the Theatine Convent in Warsaw and the Lord Charles Vandera Our Chamber-servant, etc.

FRANCIS *Archbishop of Tarent, Apostolic Nuncio*
[*the place of the seal*]

SEPTIMUS PALUTIUS, *Auditor General*

ADALBERT SKWARCZYNSKI, *Chancellor*

STANISLAUS OF JESUS MARY, *unworthy Superior,*
by my own hand.

16.
THE ORDINANCES
FOR THE KORABIEW HERMITAGE
In the Korabiew Hermitage? 1701?

INTRODUCTION

This document is not dated, but there are some indications that it was written in 1701, perhaps towards the month of June of that year, because we know that about that time Fr. Papczyński regained his strength and was able to go to Warsaw to make his profession of solemn vows before the Apostolic Nuncio³¹⁶. Therefore it is possible that about that time he was able to go also to the Korabiew Hermitage for a visitation and that these Ordinances were made and written while he was still there, at the end of the visitation³¹⁷.

The present translation of the Ordinances from their original Latin text is based on the critical edition of this text in *SH*, pp. 147-149 (*Fontes Historiae Marianorum* 8, n. 16).

1. – A very attentive care should be taken of the novices, hence they should never be sent from the Hermitage, not even to the Village³¹⁸, they should not talk with the Professed, they should stay in their Novitiate. They are not to be permitted to

³¹⁶ Cf. above, n. 15.

³¹⁷ In the introduction to the critical edition of these *Ordinances* there are given also some other indications confirming this date; cf. *SH*, p. 145.

³¹⁸ This neighboring village was called Korabiewice.

have conversations with the people from outside. In a word, they should be educated according to the Constitutions of Clement VIII on the Reform of the Religious³¹⁹.

2. – Let Brother Alex³²⁰ teach Our Brothers Jerome, Peter and Andrew³²¹ the Latin language and they should use it in common with the others for two hours in the morning and for two hours after lunch to be indicated by the President³²². Whereas Brothers Gabriel and Paul³²³ at that time should read for themselves the cases of conscience³²⁴ in the Novitiate. Let them not forsake however works consisting in manual occupations for at least two hours every day, and this for preserving their health.

3. – A dispensation from silence is never to be given during the community meals, unless in the time of recreation³²⁵, but an uninterrupted reading of Sacred Books and of Pontifical Decrees should be brought into practice, which [Decrees] are

³¹⁹ Fr. Papczyński speaks here about the pontifical document *Cum ad regularem* of March 19, 1603.

³²⁰ It was probably Bro. Alex of St. Mark, who was ordained a priest in 1703 or 1704. He left the Order before 1715. Cf. *Positio*, p. 501, no. 4 to the text.

³²¹ Probably Brothers Jerome of St. Valentine, Peter of St. James and Andrew Deszpott of St. Matthew († 1750), who was ordained priest ab. 1710. Cf. *Positio*, p. 501, no. 5, 6 and 7, to the text.

³²² Such was the title of the Local Superiors at that time; cf. *Statuta* (1723), ch. X, § 5.

³²³ Bro. Gabriel of the Presentation of the B.V.M. (†1728), who joined the Marians ab. 1700 and Bro. Paul Juskiewicz of the Purification of the B.V.M. (†1757), who was ordained a priest ab. 1703. Cf. *Positio*, p. 502, no. 8 and 9.

³²⁴ It means the application of moral principles to singular cases; cf. art. “Casuistry”, in: *New Catholic Encyclopedia*, vol. III, p. 195.

³²⁵ There was a custom of having one day of recreation once a week; cf. S. Sydry, *Organizacja Zgromadzenia Ksiezy Marianow w XVIII wieku*, Warszawa 1930, ed. dact., p. 85.

to be read every day (since in our Institute they take the place of the Constitutions³²⁶).

4. – It is prohibited for all to keep the things fit to eat or to drink in their bedrooms. Indeed outside of community meals let them not venture to either drink, or consume anything without the permission of the Superior.

5. – The use of the “crematum” i.e. “burning” vodka is forbidden both outside, and in the House under a threat of the loss of the Divine blessing³²⁷, and this in order to honor Christ the Lord and Our Savior thirsting on the Cross.

6. – The President should not dare to go away from the House, except very rarely and this for a grave reason. For the duration of his lawful absence he should appoint another in his place, to whom all should be obedient in the Lord.

7. – Nothing from the House, the church and from the library should be transferred into the hands of non-members. Neither a notable quantity of money (with the exception of buying food and clothing for our members) should be paid out without our knowledge; on the other hand they are declared as burdened with the crime of property,^{327A} if they (may God hin-

³²⁶ The Marians did not have any Constitutions at that time: on Nov. 24, 1699 they obtained the *Rule of the Ten Virtues of the B.V.M.*, but no approval was obtained yet from the Holy See for their *Norma Vitae* (as adapted to their new juridical state of solemn vows), which could serve as Constitutions.

³²⁷ Cf. above, n. 14, § 15. To this paragraph the editor of the book of Protocol, into which the *Ordinances* were transcribed, added the following remark: “what certainly so far is observed by all our members pledged to piety and sobriety”. Cf. *Positio*, p. 501, at the end of the introduction.

^{327A} Because it would be a transgression of the vow of poverty, as read in the Rule of Life: “The essence of your poverty consists in this, that no one should dare to keep privately anything without the consent of the Superiors nor call anything his own. [...] For all should live from the common resources and table” (Chap, III, 2)

der them from doing it) would dare to detain some money on themselves, or elsewhere.

8. – The chapters of faults should be held every Friday³²⁸. (every day approaching the refectory table they should also frankly confess their faults³²⁹) On the other hand the common flagellation should take place on Monday, Wednesday and Friday³³⁰.

9. – Women should not be admitted to the house and to the ambulatory. Moreover in place of the Directory the old Rule of Life³³¹ should be observed.

Stanislaus of Jesus Mary
unworthy Superior by his own hand.

³²⁸ Cf. *RL*, ch. IX, § 3.

³²⁹ It looks like Fr. Papczyński borrowed this custom of confessing the faults in the refectory from the Institute of Pious Schools; cf. critical edition of the Ordinances (1999), in *SH*, p. 149, no. 18.

³³⁰ Cf. *ibid.*, ch. IV, § 6.

³³¹ This Rule of Life is designated as “old” (*vetus*), because evidently Fr. Papczyński in this way distinguished the “old” Rule of Life published in 1687 (*NVC*) from the “new” Rule of Life which was corrected by Card. Colloredo in 1694, but never published (cf. *NVR*).

17.
THE 1st PETITION ADDRESSED TO
THE S. CONGREGATION OF
BISHOPS AND RELIGIOUS

[1692]

presented in the form of a *resumé*: June 20, 1692

INTRODUCTION

Because the Marians were professing simple vows, these were considered by some moralists as not so binding as solemn vows, and therefore – they claimed – could be absolved by any confessor. Some Marians – having experienced a rather strict way of life in their Congregation – were taking advantage of this possibility in order to be freed from their vows (despite the oath of perseverance made by them). Since Fr. Papczyński had to desist for the time being from his efforts to obtain Pontifical approval for his Congregation, which would bring along solemn vows for its members, he tried by this petition to find another remedy to this internal crisis affecting his community.

Neither the manuscript nor the date of the petition are known to us. Its contents are known to us only from its *resumé*, i.e. from the written summary presentation made to the Cardinals by the Sacred Congregation of Bishops and Religious for its session on June 20, 1692. Before taking any decision on the matter, it was decided to send the petition to the Apostolic Nuncio in Poland “pro informatione et voto” (to obtain information and an opinion on the matter).

The present translation of the summary Petition is based on the original Latin text published in the *Positio* (pp. 512 – 515).

[*outside:*]

To the Sacred Congregation of Bishops and Religious

On behalf

of Stanislaus of Jesus Mary Superior of the
Congregation of Marian Fathers under the

title of the [Immaculate] Conception of the B.V.M. in the
Kingdom of Poland

[June 20, 1692]

[*inside:*]

Most Eminent and Reverend Lords.

The most humble Suppliant Stanislaus of Jesus Mary unworthy Superior of the Religious Congregation of Marian Fathers under the title of the [Immaculate] Conception of the Blessed Virgin Mary assisting the deceased, makes known to Your Eminences

– that this Congregation was erected in conformity with canon law in the Kingdom of Poland by the Bishop of Poznan Stephan Wierzbowski of pious memory for helping the souls of the faithful departed who lack propitiatory prayers and deeds, and [for helping] the Pastors in the care of souls³³²,

³³² The establishment took place on April 21, 1679. Cf. *Positio*, pp. 392-400. As a matter of fact, helping Pastors is not mentioned in the document of the establishment as an end of the Marian Congregation. But in the second establishment of 1687 it is said that the Bishop approved the *Norma Vitae* published the same year, and there was said that the Marians “non prohibebuntur [...] parochos in laboribus ecclesiasticis humiliter adiuuare” (NVR, ch. I, § 3, which words were present also in NVC).

– that it was assumed by the present Most Gracious King of Poland and the entire Republic in perpetual protection³³³,

– that it was endowed by Pope Innocent XI of holy memory with certain Indulgences and a Confraternity of Laity who also assist the deceased³³⁴,

– that moreover the said Fathers at the end of the year of the novitiate in consideration of greater perfection take three substantial [= real] vows with the irrevocable oath of persevering for ever in the Congregation, which is dispensable only by the Apostolic See in a most justified case of passing over to an Order of a more strict Rule at the insistent request of the Superior of the Congregation³³⁵.

Nonetheless there were found some Confessors so audacious that they absolved priests and clerics of this Congregation not only from the mentioned irrevocable oath, but also from the vows, with a noteworthy ruin of the same Congregation, and the scandal of the fellow-citizens, and of the heretics [dwelling] in these regions³³⁶.

Wherefore the said Superior beseeches humbly Your Eminences that they may deign to decree.

– that the vows of the same Congregation are not dispensable, unless [they are dispensed] by the Holy Apostolic See in a most grave case, and this at the insistent request of the Superior of the same Congregation, and - that those who have

³³³ Cf. *Positio*, pp. 376-378.

³³⁴ Cf. *RL*, no. 4.

³³⁵ Cf. *ibid.*, ch. I, nn. 5-6. Already the document of the second establishment of 1687 speaks about the oath of perseverance in the Congregation to be made by the Marians; cf. *Positio*, p. 424.

³³⁶ Cf. *RL*, no. 13.

been dispensed from the said vows by some Theologians are bound to return to the named Congregation, and that otherwise they are to be treated as Apostates; then that they deign to forbid even the Superiors themselves of the said Congregation in office at a given time to dispense or absolve anyone from such vows, under the punishment of excommunication *latae sententiae*.

Which etc.

18.
THE 2nd PETITION ADDRESSED TO
THE S. CONGREGATION OF
BISHOPS AND RELIGIOUS

[1692]

presentation in the form of a *resumé*: August 22, 1692

INTRODUCTION

By this Second Petition Fr. Papczyński resumed his efforts to obtain the Pontifical Approval of his Congregation by way of its aggregation to the Order of Nuns of the Immaculate Conception, the efforts which he had initiated during his stay in Rome in 1691.

The original (autograph) of the petition is no longer available to us and we know its contents only from the present document, which is a *resumé* of the petition that was presented in this summarized form for discussion by a Commission of the Congregation of Bishops and Religious on August 22, 1692. Also in this case the date of the petition itself is not known to us. The Commission came to the following decision: “Supplicet Sanctissimo”, that is that Fr. Papczyński should address himself with the same petition directly to the Holy Father³³⁷, evidently not knowing that in the meantime he – we do not know exactly when and for what reason – already did it, as we can see from the next document presented by us (n. 19). The decision was

³³⁷ This decision is very surprising, because such petitions requiring the consent of the Pope used to be referred to him by the S. Congregation itself. See the possible explanation of the fact in the introduction to this document in the *Positio*, p. 515.

probably made known to Fr. Papczyński soon after, but we do not have any documentary evidence of it. The present translation of the summarized Petition is based on the original Latin text of the Petition published in the *Positio*, pp. 515-517.

[*outside:*]

To the Sacred Congregation of Bishops and Religious

On behalf
of Stanislaus of Jesus Mary Superior of the Congregation of
Marian Fathers under the
title of the Conception of the Immaculate B.V.M.
founded in the Kingdom of Poland.

[August 22, 1692]

[*inside:*]

Not long ago a suppliant petition was transmitted to Your Eminences in the name of the devoted of the same Your Eminences suppliant Stanislaus of Jesus Mary unworthy Superior of the Religious Congregation of Marian Fathers under the title of the Conception of the Immaculate B.V.M. assisting the deceased, founded in conformity to canon law in the Kingdom of Poland. In this petition he beseeched for the things mentioned below, namely [for the declaration]:

– that the vows of the same Congregation are not dispensable, unless [they are dispensed] by the Holy Apostolic See in a most grave case, and this at the insistent request of the Superior of the same Congregation, and

– that those who have been dispensed from the said vows by some Theologians are bound to return to the named

Congregation, and that otherwise they are to be treated as Apostates; then to forbid even the Superiors themselves of the said Congregation in office at a given time to dispense or absolve anyone from such vows, under the punishment of excommunication *latae sententiae*, and moreover as it was contained rather abundantly in the said suppliant petition transmitted in this matter³³⁸.

The Sacred Congregation sent back the said suppliant petition to the Nuncio in Poland “*pro informatione*” (to get information on the matter)³³⁹.

Now again the said Superior Suppliant beseeches humbly Your Eminences that they deign, as a special grace, by Apostolic authority to confirm and approve the said Congregation, and also to unite, incorporate and aggregate to the Order i.e. Institute of Nuns of the [Immaculate] Conception of B.V.M. approved by Julius II etc., with communication of all and single privileges, Indults, graces, and indulgences granted to the said Order i.e. Institute by the Apostolic See, and those that are going to be granted in the future in any way³⁴⁰, and [declare] that the said Congregation is capable of possessing movable and immovable goods, with the approval of the estates and foundations, which they presently possess, namely those of Gora, Korabiew and Woraszcze³⁴¹ (?), and others existing in

³³⁸ Cf. above, n. 17.

³³⁹ Cf. *Positio*, p. 516, no. 2.

³⁴⁰ Cf. above, n. 10, §§ 1-2.

³⁴¹ The Marians obtained the foundation of Cenacle of the Lord in Gora (called later: GoraKalwaria) from Bishop Wierzbowski in 1677; cf. *Positio*, Doc. X, 8 (pp. 378-382). Korabiew Forest was the first Marian foundation from 1673; cf. *ibid.*, Doc. X, 1-7(pp. 331-378). Woraszcze is unknown to us. It was probably one of the two foundations in the eastern regions of the Republic that the Marians possessed for a short time and had to abandon for reasons not well known to us; cf. *Positio*, p. 535, no. 1.

a given time, and also [allow] that it be under the immediate jurisdiction of the Most Reverend Father Minister General of the Order the Friars Minors of St. Francis of the Observance, under the stipulation however that [the Congregation] would retain free election, authority and government of the Superior of this Congregation, who would be freely elected by the said Fathers every six years, and would be confirmed by the above said Minister General³⁴², and that it would be under the protection of the Most Eminent Protector of the said Order of St. Francis of the Observance, and that the Fathers of the said Congregation who are found suitable may be ordained by any Catholic Bishop being in communion with the Holy Roman Church, etc.

[outside:]

[*Supplicet Sanctissimo*] = Let him beseech the Holy Father.

³⁴² Cf. above, n. 10, § 3.

19.
THE PETITION ADDRESSED TO
THE POPE INNOCENT XII

[1692]

INTRODUCTION

This Petition, requesting the Pontifical approval of the Congregation of Marian Fathers, was presented to Pope Innocent XII on Sept. 13, 1692, and as usual it was transmitted the same day to the S. Congregation of Bishops and Religious “pro voto”, that is to get its opinion on the matter. But to express this opinion, the S. Congregation had to wait for the opinion and information it had asked on Sept. 5, 1692, from the Apostolic Nuncio in Poland. We know from Fr. Papczyński that it took almost a year for the Nunciature to do research on this matter and to prepare the information requested, that on the basis of this information the matter was discussed in Rome, probably by a Commission of the S. Congregation, “for a longer time”. We do not know if the result of this discussion was ever sent to the Pope. All we know is, that in 1694 Card. Colloredo sent a negative answer to Fr. Papczyński: in it there was evidently no word about the requested Pontifical approval of his Institute, but a simple declaration that the approval of the Ordinary of the place was a sufficient legal basis for its existence in the Church (cf. *Rule of Life*, Informative Preface, § 4). We do not know the exact reasons for this negative response.

Also in this case, the original of the Petition is not available to us and its date is not known to us. Its contents are known to us only from the *resumé*, that is from the document in which the Petition was presented in a summarized form by the S. Congregation to the Pope.

The present translation of the Petition thus summarized is based on its original Latin text published in the *Positio* (pp. 517-519).

[*outside:*]

To Our Holy Father Pope Innocent XII.
[On Sept. 13, 1692

sent to the Congregation of Bishops and Religious *pro voto*,
i.e. to get its opinion on the matter]

On behalf
of Stanislaus of Jesus Mary at the present time Superior of
the Congregation of Marian Fathers under the title of the
Immaculate Conception of the B.V.M.
assisting the deceased.

[Sept. 5, 1692 – transmitted to the Apostolic Nuncio
to get information and his opinion on the matter]

[*inside:*]

Holy Father

It is humbly made known to Your Holiness, in the name of the devoted Suppliant of Your Holiness, Stanislaus of Jesus Mary at the present time Superior of the Congregation of Marian Fathers under the title of the Immaculate Conception of the Blessed Virgin Mary assisting the deceased:

– that this Congregation was established in conformity with canon law in the Kingdom of Poland by Stephan Wierzbowski of pious memory at that time Bishop of Poznan, for helping the souls of the faithful departed who lack propitiatory prayers and deeds, and [for helping] Pastors in the care of souls³⁴³,

– that it was assumed by the present Most Gracious King of Poland and the entire Republic in perpetual protection³⁴⁴,

– that moreover the aforesaid Fathers at the end of the year of the novitiate in consideration of greater perfection take three substantial [= real] vows with an irrevocable oath of persevering for ever in the Congregation, which can be relaxed only by the Apostolic See in a most justified case of passing over to another Order of a more strict Rule, at the insistent request of the Superior of this Congregation³⁴⁵.

Now the aforesaid Superior Suppliant humbly beseeches Your Holiness to deign, by Apostolic authority, to approve and confirm the aforesaid Congregation, and also to unite, incorporate and aggregate it to the Order i.e. Institute of Nuns of the [Immaculate] Conception of Blessed Virgin Mary approved by Julius II etc., with communication of all and single privileges, Indults, graces, and indulgences granted to the aforesaid Order i.e. Institute by the Apostolic See or otherwise, and any that are going to be granted in the future³⁴⁶, and [to declare] that the aforesaid Congregation is capable of possessing movable and immovable goods, with the approval of the estates and foundations, which they presently possess, namely those of Gora,

³⁴³ Cf. above, n. 17, no. 1.

³⁴⁴ Cf. *ibid.*, no. 2.

³⁴⁵ Cf. *ibid.*, no. 4.

³⁴⁶ Cf. above, n. 18, no. 8.

Korabiew and Woraszczę³⁴⁷ (?), and others which they will possess at any given time, and that it also be allowed to be under the immediate jurisdiction of the Most Reverend Father Minister General of the Order the Friars Minors of St. Francis of the Observance, under the stipulation however that [this Congregation] would retain free election, authority and government of the Superior of this Congregation, to be freely elected by the said Fathers every six years, and to be confirmed by the above said Minister General³⁴⁸, and that it would be under the protection of the Most Eminent Protector of the said Order of St. Francis of the Observance, and that the Clerics of the above mentioned Congregation who are found suitable may be ordained by any Catholic Bishop being in communion with the Holy Roman Church.

– that the vows of the same Congregation cannot be dispensed by anyone, unless they are dispensed by the Holy Apostolic See in a most serious case, and this at the insistent request of the Superior of the same Congregation, and

– that those who have been absolved from the aforesaid vows by some Theologians are bound to return to the named Congregation, and that otherwise they are to be treated as Apostates; then would deign as a special grace to forbid even the Superiors themselves of the said Congregation in office at a given time to absolve anyone from such vows, under the punishment of excommunication *latae sententiae*³⁴⁹.

³⁴⁷ Cf. *ibid.*, no. 9.

³⁴⁸ Cf. above, n. 10, § 3.

³⁴⁹ Cf. above, n. 17.



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