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Early 20th Century Miracula Related to St. Anthony's Wondrous Painting from Sądowa Wisznia in the Light of Archival Sources from the Collection of the Krakow Archive of Our Lady of the Angels' Province of the Reformed Franciscans

St. Anthony of Padua (ca. 1195–1231), called the “Doctor of the Church” (also “Evangelical Doctor”), was an outstanding preacher and monastic superior, canonized barely a year after his death, one of the most eminent Franciscan saints, subject of many legends and a wealth of hagiographic literature. Therefore, the enormous growth of his cult, starting in Europe as early as the 14th century and in Poland more rapid since the 17th century, requires no explanation.¹ It is also understandable that particularly fervent promoters of the worship of the saint from Padua include (until present day) his fellow friars from various branches of the Franciscan Order.

1. See F. da Gama Caeiro, *António de Lisboa. Introdução ao estudo da obra antoniana*, Lisboa 1967; C. Niezgodna, *Św. Antoni z Padwy – życie i nauczanie*, Kraków 2002 – see references for further reading. For an analysis of hagiographic sources related to St. Anthony of Padua, see A. Wilk, *Literatura o św. Antonim Padewskim od XV do XX w.*, “Collectanea Theologica” 12 (1931), pp. 75–97; for Polish writings on St. Anthony, see J.R. Bar, *Udział Polski w literaturze franciszkańskiej: bibliografia c.d.*, “Studia Theologica Varsaviensia” 6 (1968), no. 2, pp. 171–181. On the cult of St. Anthony, see B. Kleinschmidt, *Antonius von Padua in Leben und Kunst, Kult und Volkstum*, Düsseldorf 1931 – see references for further reading.

This article contains an edition of the source text describing miracles which, according to witness testimony, took place in the first decade of the 20th century and were attributed to the saint portrayed in the image from the Reformed Franciscan monastery in Sądowa Wisznia. As such, it is only a brief fragment of the history of St. Anthony's worship, popularized by the Franciscans of Primitive Observance in pre-partition Poland, albeit one which can be regarded as carrying a considerable amount of additional information. The article is intended not only to familiarize a wider audience with the archival text, which is relatively difficult to access, but also allows us to present an example of the unique character of hagiographic piety from over a century ago in a specific community in the Eastern Borderlands of Poland. The analysis also offered an opportunity to discuss briefly the history of the veneration of St. Anthony among the Reformed Franciscans in Poland, as well as present an outline of the history of the church and monastery in Sądowa Wisznia and the biography of the Paduan saint. Accordingly, sections devoted to these subjects precede the source edition itself and the discussion of its content, as well as the enumeration of editorial rules applied in this work.

1. The worship of St. Anthony of Padua among the Polish Reformed Franciscans

The beginnings of the cult of St. Anthony in Poland should presumably be dated to the 13th century, i.e. the arrival of the Franciscans – first in 1236 in Wrocław, and a year later in Krakow.² However, a marked revival of the Polish worship of the friar from Padua occurred in the 17th century, and was related to the exceptional growth of the cult of Virgin Mary and saints as part of the implementation of the post-Trent reform in the Catholic Church.³

All Franciscan orders contributed to the spread of the worship of St. Anthony. These included Friars Minor, referred to as the Reformed Franciscans, who after nearly forty years of attempts managed to settle in Poland in 1621. At that time, apostolic commissary Father Alexander Patavius

2. The so-called "Kalendarz krakowski" (Krakow Calendar), prepared soon after 1253, shows 13 June as the day of St. Anthony the Confessor, although the entry on the saint was deleted afterwards. See *Kalendarz krakowski*, in: *Monumenta Poloniae Historica*, vol. 2, ed. A. Bielowski, Lvov 1872, p. 923.
3. See M. Banaszak, *Historia Kościoła Katolickiego*, vol. 3, part 1: *Czasy nowożytne 1517–1758*, Warsaw 1989, p. 199; S. Litak, *Struktura u funkcje parafii w Polsce od końca XVI do XVIII w.*, in: *Kościół w Polsce*, vol. 2: *Wiek XVI–XVIII. Studia nad historią Kościoła Katolickiego w Polsce*, ed. J. Kłoczowski, Kraków 1969, pp. 465–467.

arrived in Poland to supervise seven monastic locations, and Zygmunt Tarło, chatelain of Sącz, founded the first Polish Franciscan monastery and church in Zakliczyn on the river Dunajec.⁴ Among Reformed Franciscan centers established in the 17th century, four were dedicated to St. Anthony: in Warsaw (built in 1623 at the initiative of King Zygmunt III Waza), Przemyśl (founded in 1629 by Piotr and Szczęsna Cieciszewski), Rawicz (established in 1663 at the initiative of the then chamberlain of Poznań Jan Opaliński and his wife Zofia) and in Chełm (at the time the Stolzenberg district of Gdańsk, where Pomeranian voivode Ignacy Bąkowski founded the monastery in 1666).⁵

However, the Paduan saint was venerated in each Reformed Franciscan church. Even if the church was not named after St. Anthony, the friars ensured that St. Anthony was commemorated by the presence of a dedicated altar with a painting or a figure of him. The images were worshipped, sometimes more than relics, by the faithful from various social strata, as evidenced by numerous votive offerings or decorations in the form of silver "robes".⁶ The veneration was also expressed by the establishment of St. Anthony's Confraternity by Warsaw Order of Friars Minor Conventual on the basis of Pope Alexander VII's *breve* in 1664. Soon, this expression of piety became widespread all around Poland and continued until the end of the 18th century.⁷

4. The beginnings of the Reformed Franciscans in Poland are presented e.g. in: H. Błażkiewicz, *Powstanie małopolskiej prowincji reformatów (1589–1639)*, "Nasza Przyszłość" 14 (1961), pp. 49–160; J. Pasiecznik, *Kościół i klasztor Franciszkanów w Zakliczynie n. Dunajcem*, Kraków 1992; A. Szteinke, *Kościół św. Antoniego i klasztor Franciszkanów-Reformatów w Warszawie (1623–1987)*, Kraków 1990, pp. 36–50.
5. See A. Koralewicz, *Additament do Kronik Braci Mniejszych św. Franciszka*, Warsaw 1772, pp. 58–59, 71; A. Sroka, *Franciszkański Kościół św. Antoniego w Przemyślu*, Jarosław-Przemyśl 1992, pp. 13–19; A. Szteinke, *Kościół św. Antoniego...*, op. cit., pp. 51–99. It is also likely that in the 17th century St. Anthony was particularly venerated in St. Francis Church in Wieliczka, consecrated in 1626, whose the construction was financed to a large extent from the donations made by King Zygmunt III Waza. See J. Maciejszyk, *Cześć św. Antoniego w Polsce. Obraz cudowny św. Antoniego w Wieliczce*, "Chleb św. Antoniego" 1 (1895), pp. 247–249. Considering St. Anthony's popularity, it is little wonder that the Ruthenian province of Friars Minor Conventual, following its separation in 1625 from the Polish province, chose the saint as its patron. The tradition continues to this day in the Krakow province. See K. Kantak, *Franciszkanie polscy*, vol. 2: *1517–1795*, Kraków 1938, p. 144.
6. See K. Kantak, *Franciszkanie polscy...*, op. cit., p. 297.
7. The confraternity was mostly of worshipful and ascetic character, but it did not refrain from charitable activity. In spite of the subsequent decrease in its popularity, its legacy was substantial and contained a large number of printed prayer books with litanies, prayers, and chants in veneration of St. Anthony. Note that

First and foremost, the Antonian cult in the monastic community took an elaborate liturgical form. In churches of the Reformed Franciscans, the feast of St. Anthony was celebrated on June 13 as *duplex secundae classis*, i.e. as a double-rite feast, for which the friars prepared by keeping a strict fast. In addition, the fast was extended to include also the novena preceding the feast. The novena itself was introduced in late 17th to early 18th century. On the very day of St. Anthony's feast, the faithful would come crowding to the Franciscan sanctuaries dedicated to the Paduan saint. The Holy Mass, celebrated on that day with a special sermon, was sung and culminated with a Eucharistic procession. It was often enriched with choir and orchestral performances, which were exceptional in the Reformed Franciscan liturgy. On the octave of the June feast, a breviary liturgy was celebrated, as well as Holy Masses about St. Anthony.

Nevertheless, commemorations of the translation of St. Anthony's relics, held on February 15, had a smaller scale and significance.⁸ From 1673, by virtue of the permission of Pope Clement X, the entire Franciscan order was allowed to celebrate the Liturgy of the Hours of St. Anthony once a month. Starting in the 17th century, the centers of St. Anthony's worship also practiced Tuesday novenas and sung the *Si quaeris* responsory both during and outside the celebration of the mass, or even privately and in local languages.⁹

In the 19th century, the Polish Catholic Church was prohibited from many forms of activity due to restrictions imposed by the occupants. Despite the dissolution of monasteries and the ban on setting up religious societies in Poland, the memory of St. Anthony did not cease. Representatives of clerical and monastic professions, as well as laypersons, still visited sanctuaries dedicated to the saint and held church services. The end of the 19th century even saw a revival of the cult, especially in the area of the country annexed by Austria, where the Bernardines and the Reformed Franciscans

confraternities or societies at Reformed Franciscan establishments as a form of worship of the Paduan saint appeared as late as mid-19th century. See K. Kuźmak, E. Sokołowski, *Antoni z Padwy św.*, in: *Encyklopedia Katolicka*, vol. 1, eds. F. Gryglewicz, R. Łukaszyk, Z. Sułowski, Lublin 1973, col. 662; A. Sroka, *Prawo i życie polskich reformatów*, Kraków 1975, p. 244.

8. The feast was introduced in the church calendar by Pope Sixtus V under Apostolic Constitutions *Immensa* of 14 January 1586. See K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 661; A. Sroka, *Prawo i życie...*, op. cit., pp. 24, 189, 191, 284.

9. See K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 661; A. Sroka, *Prawo i życie...*, op. cit., pp. 4–5, 181, 235.

established in 1895 a new organization called St. Anthony of Padua's Pious Society,¹⁰ and the idea of "St. Anthony's Bread" came from France and became more and more widely accepted.¹¹

In the following century, the Reformed Franciscans still developed various types of religious societies related to the worship of the saint, keenly popularized by friars in their monasteries, as well as on missions and retreats. In 1912, friars began to issue a monthly entitled *Posłaniec Św. Antoniego z Padwy* [St. Anthony of Padua's Messenger], which in its final years, i.e. 1938–1939, was circulated in 10,000 copies.¹² A periodical published in 1917–1923 by the Reformed Franciscans from Wrocław, entitled *Głos Św. Franciszka Serafickiego* [The Voice of St. Francis Seraph], was of somewhat simi-

10. The society was aggregated to the parent organisation, erected in Rome on 13 February 1894. See K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 662.
11. The idea of "St. Anthony's Bread" was initiated in 1890 in Toulon by Louise Bouffier and took the form of alms for the poor, which at the same time was an offering or petition to St. Anthony. The initiative was popularised in Poland in a special information sheet entitled *Chleb Ubogich Świętego Antoniego Padewskiego* [St. Anthony's Bread for the Poor], issued in Poznań in the years 1895–1923. See H. Fros, F. Sowa, *Księga imion i świętych*, vol. 1, Kraków 1997, col. 216; E. Jouvre, *L'arrière-boutique de St. Antoine à Toulon et le pain des pauvres*, Parigi 1897; K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 661; G. Stano, *Antonio di Padova*, in: *Bibliotheca Sanctorum*, vol. 2, ed. P. Ciriaci, Roma 1962, vol. 173.
12. "Posłaniec św. Antoniego z Padwy" — this monthly was first issued in Krakow, and then in Lvov (in 1934 the title was changed to "Posłaniec św. Antoniego Padewskiego"). Originally, it was subtitled "Organ Pobożnego Stowarzyszenia Św. Antoniego Padewskiego i III Zakonu Św. Franciszka" ["Publication of the St. Anthony of Padua's Religious Society and the Third Order of St. Francis"], whereas from 1937: "Pismo miesięczne poświęcone szerzeniu czci św. Antoniego z Padwy oraz szerzeniu wiary i jej obronie, jest organem Stowarzyszenia Św. Antoniego z Padwy, III Zakonu Św. Franciszka i Franciszkańskiego Związku Misyjnego" ["A monthly periodical dedicated to the popularisation of the worship of St. Anthony of Padua, spreading and defending the faith is published by the Society of St. Anthony of Padua, the Third Order of St. Francis and the Franciscan Mission Association"]. According to the declaration in the subtitle, the periodical contained texts popularising Franciscan spirituality and describing the history of the Order of Friars Minor, as well as the hagiographies of Franciscan saints. Other subjects included moral theology and Christian upbringing. See B. Brzuszek, *Działalność pisarska i wydawnicza Franciszkanów-Reformatów (1772–1970)*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 3: *Zakon Braci Mniejszych – Franciszkanów*, ed. J.R. Bar, Warsaw 1978, p. 262; J. Jarowiecki, B. Góra, *Prasa lwowska w dwudziestoleciu międzywojennym. Próba bibliografii*, Kraków 1994 pp. 245–246; W. Mysiek, *Kościół katolicki w Polsce w latach 1918–1939. Zarys historyczny*, Warsaw 1966, pp. 215–216, 238; Z. Zieliński, *Bibliografia katolickich czasopism religijnych w Polsce 1918–1944*, Lublin 1981, pp. 228–229.

lar character. Its long title specified that it was "a monthly periodical for the members of the Third Order, worshippers of St. Anthony of Padua."¹³

After 1918, the Franciscans, who were returning to reclaimed monasteries or establishing new ones, brought the cult of the Miracle Worker of Padua with them. As a result, altars with images of St. Anthony and collection boxes for donations for "St. Anthony's bread for the poor" were placed and the practice of nine-Tuesday novenas preceding the feast of the saint was introduced. Generally, these forms of piety continue until the present day. After the reform of the Second Council of Vatican, Holy Masses of the novena are celebrated at the high altar, whereas the celebrant uses St. Anthony's side-altar for additional services. On such occasions, the friars still read petitions and thanks addressed to the saint, the Antonian litany is read and the *Si quaeris* responsory is sung – sometimes in the Polish version. St. Anthony's sanctuaries under the supervision of the Reformed Franciscans still observe the feast of July 13. Unique ties of the order with the worship of the Paduan saint is noticeable in the fact that St. Anthony's Congregation of the Sisters of Social Service (commonly referred to as the "Antonine Sisters") was aggregated to Friars Minor by the Holy See in 1960.¹⁴

Currently, only two out of twenty monasteries belonging to Out Lady of the Angels' Province of the Order of Friars Minor are dedicated to St. Anthony of Padua: one in Przemyśl and one in Warsaw. The saint is also the patron of the Minor Seminary of the Reformed Franciscan Fathers in Krakow.¹⁵ For various reasons, from the decision of the occupants' authorities to the post-war change in Poland's borders to the decisions of

13. See Z. Zieliński, *Bibliografia katolickich czasopism...*, op. cit., p. 116.

14. The congregation was founded in 1933 in Poznań by Innocenta Katarzyna Rządka from Mirków (1894–1962). In time, the nuns moved to Wieluń, and the congregation was canonically erected in 1946. It runs diners for the poor and provides home daycare to the lonely and the sick. The Antonines also provide nursing services in nursing homes and hospitals, run pre-schools, teach religion and assist parishes as sacristans or organists. See J.R. Bar, *Antoninki*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 1: *Zgromadzenia męskie i żeńskie oraz klasztory klauzuralne*, ed. J.R. Bar, Warsaw 1978, pp. 150–151; B. Łoziński, *Leksykon zakonów w Polsce. Informator o życiu konsekrowanym*, Warsaw 1998, pp. 138–139; J. Marecki, *Zakony w Polsce. Instytuty życia konsekrowanego, instytuty i zgromadzenia zakonne, instytuty świeckie, wspólnoty życia apostołskiego*, Kraków 2000, p. 92.

15. *Provincia Matki Boskiej Anielskiej Zakonu Braci Mniejszych – klasztory*, <http://ofm.krakow.pl/cms/index.php?page=klasztory> (DOA: 22/10/2019)

Church hierarchy, Friars Minor are no longer in possession of other centers particularly related to St. Anthony, as manifested in their dedications (e.g. in Boćki, Rawicz, Węgrowiec, Wrocław). This group of lost monasteries where the Paduan saint enjoyed special veneration includes the church/monastery compound in Sądowa Wisznia, along with the miraculous painting of St. Anthony, which used to be displayed inside the temple.

2. An outline of the history of the Reformed Franciscan monastery in Sądowa Wisznia and the local painting of St. Anthony of Padua

In late 19th to early 20th centuries, Sądowa Wisznia, situated on the river Wisznia (a tributary of the river San), 17 kilometers east of the poviat town of Mościska, was a town of nearly 4000 inhabitants. Over a half of the then residents were of Ruthenian nationality, followed by a group of slightly over 1200 Poles, and a German minority half the size. Within that population, over 2000 of town dwellers belonged to the Greek Catholic Church, around 1100 were of Jewish religion, and a little more than 400 declared their connection to the local Roman Catholic parish, whose beginning dates to 1368,¹⁶ when the church in Wisznia was apparently founded by Kazimierz Wielki [Casimir the Great]. Documents from the year 1393 name a local parish priest Tomasz.¹⁷ The end of the 16th century saw a crisis in the parish, caused by the parish priest Marcin Krowicki, who became notorious for breaking moral standards and spreading ideas of the Reformation.¹⁸ It was not until 1605 that the church in Sądowa Wisznia, thanks to Zygmunt III, regained

16. See Lu. Dz. [L. Dziedzicki], *Sądowa Wisznia*, in: *Słownik Geograficzny Królestwa Polskiego i innych krajów słowiańskich* [hereinafter: "SGKP"], vol. 10, eds. B. Chlebowski, W. Walewski, Warsaw 1889, p. 361.

17. See F. Piekosiński, *Kodeks dyplomatyczny Małopolski*, vol. 3, Kraków 1887, p. 219; *Schematismus universi cleri saecularis et regularis Dioecesis Premisliensis ritus latini pro anno Domini 1895*, Premisliae 1894, p. 125.

18. Marcin Krowicki, also known as Crovicki, Crovitius (born ca. 1501 in Lubawa, deceased 1573 in Piaski), was a famous Polish activist and reformation writer, co-author of the translation of Bible entitled *Biblia Brzeska* [the Brest Bible] and author of e.g. *Chrześcijańskie a żałobliwa napominanie do Najaśniejszego Jego Królewskiej Miłości Majestatu i do wszystkich panów wielkich, małych, bogatych i ubogich* (Magdeburg 1554), *Napominanie ks. biskupa krakowskiego* (Pińczów 1555), *Obrona nauki prawdziwej i wiary starodawnej krześcijańskiej* (Pińczów 1560). See H. Barycz, *Krowicki Marcin (zm. 1573)*, in: *Polski Słownik Biograficzny* [hereinafter: PSB], vol. 15, ed. E. Rostworowski, Wrocław 1970, pp. 350–353; J. Łukasiewicz, *Dzieje kościoła wyznania helweckiego w Litwie*, vol. 2, Poznań 1843, p. 96;

its original rights and property, and subsequent parish priests: Jakub Solikowski and Kasper Rożyński oversaw the construction of a new brick church, which was completed around 1620. Unfortunately, the building was destroyed by fire in 1785.¹⁹

In parallel to those events, first episodes in the history of the Reformed Franciscans in Sądowa Wisznia took place. Specifically, the friars were brought to the town in 1730 by Lvov chatelain Jan Siemieński (deceased 1746) and Kiev master of the hunt Franciszek Zawadzki (deceased 1745 or 1753).²⁰ They founded a church and monastic compound for the Friars Minor using a plot of land donated for this purpose by King August III.²¹ On part of the order's authorities, the establishment of the new location was approved by the then provincial, Father Rajmund Maykiewicz.²²

Bibliografia Literatury Polskiej – Nowy Korbut, vol. 2: *Piśmiennictwo Staropolskie*, compiled by R. Pollak et al., Warsaw 1964, pp. 421–423.

19. See M. Kaleciński, J.K. Ostrowski, *Kościół parafialny p.w. Najświętszej Panny Marii Wspomożenia Wiernych w Sądowej Wiszni*, in: *Kościół i klasztory rzymskokatolickie dawnego województwa ruskiego*, vol. 3, compiled by A. Betlej et al., Kraków 1995, p. 153; Lu. Dz. [L. Dziedzicki], *Sądowa Wisznia...*, op. cit., p. 361.
20. See the Archive of the Province of the Reformed Franciscan Fathers in Krakow [hereinafter: APRK], no ref., *Annales Provinciae S[ancti]s[sim]ae Virginis Mariae Angelorum Minoris Poloniae ab initio Reformationis descripti ab Anno 1721 ad Annum 1740*, [MS], pp. 142–144; B. Malinowski, *Facundia Soluta in Epitomen Laudationis Fundatorum Reformationis Seraphicae intra viscera Domini Poloni fixae, Posnaniae 1762*, pp. 145–147; J. Pasiecznik, *Sądowa Wisznia – sanktuarium św. Antoniego z Padwy*, "Miesięcznik Franciszkański" 83 (1990), no. 9, p. 25; M. Sobieraj, *Fundatorzy klasztorów franciszkańskich w Rzeczypospolitej XVII–XVIII wieku*, in: *Zakony Franciszkańskie w Polsce*, vol. 2, part 1: *Franciszkanie w Polsce XVI–XVIII w.*, ed. J. Kłoczowski, Niepokalanów 1998, p. 212; *Rys historyczny klasztoru Braci Mniejszych w Sądowej Wiszni*, in: *Kalendarz Posłańca św. Antoniego z Padwy na rok Pański 1936*, Miejsce Piastowe 1935, p. 50; *Polska Encyklopedia Szlachecka*, vol. 11, eds. S.J. Starykoń-Kasprzycki, M. Dmowski, Warsaw 1988, p. 46. It should be noted that Franciszek Zawadzki of Ślepowron coat of arms, who had no children with his wife Eufrozyna Wierzchowska, devised his family fortune to the Reformed Franciscan monastery in Jarosław and the Lvov convent of Daughters of Charity of Saint Vincent de Paul, in addition to providing financial support to the Trinitarian church in Stanisławów. See K. Nie[ś]iecki, *Herbarz Polski... powiększony dodatkami późniejszych autorów, rękopismów, dowodów urzędowych i wydany przez Jana Nep. Bobrowicza*, vol. 10, Leipzig 1845, p. 107; T. Żychliński, *Złota Księga Szlachty Polskiej*, vol. 9, printed and published by J. Leitgeber, Poznań 1887, p. 293.
21. The king's donation was given in a response to the request of Michał Józef Rzewuski, *incisor Regni* and starost of Wisznia. See APRK, no ref., *Inventar-massige Beschreibung 1835*, [MS], p. 7.
22. Father Rajmund Maykiewicz [Majkiewicz] (deceased 11 May 1736 in Krakow), son of Józef Majkiewicz, syndic of the monastery of the Reformed Franciscans in Zakliczyn. He took his perpetual vows on 30 August 1687, and received holy orders from

The monastery was designed by excellent Italian architect Paweł Fontana, who at the same time supervised the construction of another Reformed Franciscan monastery in Rawa Ruska.²³ The construction of the compound in Sądowa Wisznia commenced in 1730, took eleven years and culminated in the consecration of the Church of the Ascension of Blessed Virgin Mary by Andrzej Pruski, Przemyśl Bishop Suffragan in 1729–1759.²⁴ The new church had seven altars; among them one dedicated to St. Anthony of Padua, financed by chatelaine Dorota Siemieńska.²⁵ An early 18th century oil painting

Bishop Jan Małachowski on 4 June 1689. He was appointed provincial at a meeting of the chapter sitting in Krakow on 25 June 1719. Prior to that, he held functions of e.g. novice master, custodian and vice-provincial; he was also perpetual administrator (*definitor*). See APRK, no ref., *Catalogus Omnium Fratrum Professorum Provinciae S[ancti]s[sim]ae' Virginis Mariae Angelorum] in Minori Polonia Reformatorum] a Die Ingressus computatus. 1621–1859*, [MS], p. 16; APRK, no ref., *Catalogus Fratrum nostrum Ordinatorum Cracovia[e] ab A. D. 1650*, [MS], p. 364; J. Maciejczyk, *Series Praelatorum. Provinciae Poloniae Minoris sub Titulo Beatissimae Virginis Mariae Angelorum in Imperio Russico*, "Acta Ordinis Minorum" 9 (1890), p. 170; O. Mysłowski, *Dalszy ciąg Przydatku do Kronik Braci Mniejszych S[więte]go Franciszka, czyli Rys Genealogiczny Reformy Dwóch Prowincji: S[więte]go Antoniego Padewskiego i Najświętszej Maryi Panny Anielskiej Rzetelny Od Roku 1722 w daley następne czasy i lata [...] pociągniony*, [s.l.] 1806, p. 26.

23. See A.J. Błachut, *Realizzazioni architettoniche non note eseguite da Paolo Antonio Fontana per i Fratři Minori Riformati della Małopolska*, "Archiwum Franciscanorum Historicum" 77 (1985), p. 230; Idem, *Realizacje architektoniczne Pawła Fontany dla reformatów małopolskich*, in: *Podług nieba i zwyczaju polskiego. Studia z historii architektury, sztuki i kultury ofiarowane Adamowi Miłobędzkiemu*, ed. Z. Bania et al., Warsaw 1988, p. 319.

Paweł Fontana, native of the Swiss-Italian borderland, is considered one of the leading late-Baroque architects in Poland. He was closely connected to the aristocratic Sanguszko family, and his output contains plans of churches (e.g. the Basilica of the Birth of the Virgin Mary, the Reformed Father's Church in Chełm and the Pauline church in Włodawa) or monastic compounds (e.g. the previously mentioned Rawa Ruska and the monastery of Missionary Fathers in Zasław), as well as private mansions (e.g. the Sanguszko palace in Lubartów). Most of them manifest the architect's lead concept, i.e. the intention to integrate space and volume so as to allow the uniformity of the interior of the designed building. See Z. Rewski, S. Kozakiewicz, *Fontana Paweł Antoni (1696–1765)*, in: *PSB*, vol. 7, ed. W. Konopczyński, Wrocław 1949, pp. 60–61; J. Skrabski, *Paolo Fontana. Nadworny architekt Sanguszków*, Tarnów 2007.

24. See A.J. Błachut, *Realizzazioni architettoniche...*, op. cit., p. 230; Idem, *Realizacje architektoniczne Pawła Fontany...*, op. cit., p. 319; P. Nitecki, *Biskupi Kościoła w Polsce. Słownik biograficzny*, Warsaw 1992, p. 172; K. Wolski, *Pruski Andrzej h. Prawdzic*, in: *PSB*, vol. 28, part 1, ed. E. Rostworowski, Wrocław 1984, pp. 591–592; *Rys historyczny klasztoru Braci Mniejszych...*, op. cit., p. 50.
25. The remaining altars include the main altar with the sculpture of Crucified Christ and the image of the Holy Trinity, side altars dedicated to the Ascension of Virgin

depicting this old Franciscan was displayed at the altar; the growth of the cult of the painting dates back almost to the time when it first appeared in the monastic temple. Indeed, the first chronicled mention of a miracle related to the image dates back to as early as 1752. Over time, the town Sądowa Wisznia enjoyed the reputation of an important pilgrimage site.²⁶ Large numbers of the faithful arrived there on the day of the liturgical commemoration of St. Anthony of Padua, i.e. June 13.²⁷ Extant accounts from the late 19th/early 20th century also confirm that pilgrims came to see the miraculous image nearly on a daily basis. In addition, Tuesday services were celebrated at St. Anthony's altar: the Holy Mass was sung, a reliquary containing

- Mary and All Saints (each founded by Franciszek Józef Zawadzki), St. John the Baptist and St. Francis (founded by chatelain Jan Siemieński) and St. Peter of Alcantara (founded by Józef Siemieński, son of the chatelain Jan Siemieński). See APRK, no ref., *Inventar-massige...* op. cit., pp. 2, 17; APRK, no ref., *Spis rzeczy kościelnych i klasztornych OO. Reformatów ze Sądowej Wiszni*, [typescript], pp. 1–2; Ś. Lenartowicz, *Kościół p.w. Wniebowzięcia Najświętszej Panny Marii i klasztor oo. franciszkanów-reformatów w Sądowej Wiszni*, in: *Kościół i klasztory rzymskokatolickie dawnego województwa ruskiego*, vol. 3, compiled by A. Betlej et al., Kraków 1995, p. 172.
26. See APRK, no ref., *Inventar-massige...*, op. cit., p. 209; J. Pasiecznik, *Sądowa Wisznia...*, op. cit., p. 27. Among the earliest miracles which were reported in connection with the image of the Paduan saint, the chronicler mentions the 1752 miraculous healing of the son of Ciecior Pieńkowski, administrator of Gródek forests; monastery's lost oxen found in 1765; and inhabitants of Sądowa Wisznia saved from a plague ravaging the neighbouring areas in 1770. See *O cudownym obrazie św. Antoniego w klasztorze Braci Mniejszych (OO. Reformatów) w Sądowej Wiszni*, "Posłaniec św. Antoniego z Padwy" 2 (1913), pp. 207–208.
27. According to extant archive material, preparations for the feast in Sądowa Wisznia started as early as June 4, when after the Communion Mass the novena of St. Anthony was initiated, lasting until 12 June. On that day, being the eve of the feast, the faithful came crowding to the monastery, participated in the sacrament of penance and the 6:30 pm vespers with the benediction of the Blessed Sacrament. On June 13, the Communion Mass was celebrated at 6:30 am, followed by a Holy Mass sung at 8:00 am and a Votive Mass at 9:00 (without benediction of the Blessed Sacrament). A solemn High Mass with benediction, occasional sermon and procession was held at 10:30 am. Due to the number of pilgrims present, if weather permitted, the celebrations took place outdoors. The day was closed with vespers at 6:30 pm. The deeply-rooted tradition and popularity of the feast caused friars to adhere to the above pattern without alteration. This was even more important when we take into account the fact that there were many people of Ruthenian nationality there. In the interwar period, the number of Hosts administered among the faithful on that day was estimated at two thousand. See APRK, no ref., I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego w kościele OO. Franciszkanów-Reformatów w Brodniczy n/Drwęca. Dawniej w Sądowej Wiszni*, part 1, [MS], pp. 4–5; APRK, no ref., *Porządek nabożeństw w kościele OO. Reformatów w Sądowej Wiszni*, in: *Kronika Klasztoru Franciszkanów-Reformatów w Sądowej Wiszni 1888–1945*, [MS], pp. 136–137.

a fragment of the saint's bone was exhibited, votaries to the Miracle-Worker of Padua were read out alongside a prayer and the *Si quaeris* responsory.²⁸ As part of the saint's worship, the Pious Society in Veneration of St. Anthony of Padua was established in 1894 in Sądowa Wisznia.²⁹

As a result of the destruction of the parish church in 1785, the Reformed Franciscan church performed its function until 1890 and was thus incorporated into the structure of diocesan administration as a part of Jarorów deanery.³⁰ Perhaps this is also why the monastery was not dissolved, unlike many others that functioned in the lands annexed by Austria.³¹ Still,

28. The monastery received the relics from Paduan Bishop Giuseppe Callegari (1841–1906). See APRK, no ref., I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego...*, p. 5; *Ém. card. Callegari (Giuseppe), év. de Padoue*, in: *Annuaire Pontifical Catholique de 1907*, Paris 1907, pp. 645–646. At the request of the faithful, the *Si quaeris* responsory before St. Anthony's altar was sung by the friars also on other days of the week. See I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego w kościele OO. Franciszkanów-Reformatów w Brodnicy n/Drwęca. Dawniej w Sądowej Wiszni*, part 2, [MS], p. 5.
29. Before 1941, the Society was joined by 3094 new members; in the years referred to in the analysed source, the number of new members was as follows: 6 in the year 1911, 76 in 1912, 117 in 1913. Members of the Wisznia society met at Tuesday services, which included: the Holy Mass before St. Anthony's altar, singing the *Si quaeris* responsory, a prayer to the Miracle-Worker of Padua and kissing his relics. See APRK, no ref., *Bractwa i Stowarzyszenia istniejące przy kościele OO. Reformatów w Sąd[owej] Wiszni i ich nabożeństwa*, in: *Kronika Klasztoru Franciszkanów-Reformatów w Sądowej Wiszni 1888–1945*, [MS], p. 140; APRK, no ref., *Księga wpisowa do św. Antoniego*, [MS], pp. 27–35.
30. See *Schematismus universi cleri saecularis et regularis Dioecesis Premislensis ritus latini pro anno Domini 1875*, Premisliae 1875, pp. 54–55; *Schematismus universi cleri saecularis...*, op. cit., p. 125; *Schematyzm diecezji przemyskiej ob. łac. na rok 1938*, Przemyśl 1938, p. 161.
31. According to some friars, saving the Wisznia monastery from liquidation was one of St. Anthony's miracles. Irrespective of such conjecture, subsequent decrees concerning the functioning of the monastery in areas annexed by Austria, issued by Empress Maria Theresa, and then by Emperor Joseph II, led to their gradual depopulation and, ultimately, dissolution. Consequently, three Reformed Franciscan monasteries in Galicia were closed before 1795: in Lvov, Rzeszów and Złoczów; later, in 1806–1808, monasteries in Zamość, Kryłów and Bukaczowca followed suit. The monasteries in Biecz, Chełm, Jarosław, Kęty, Stopnica and Wieliczka were also at risk of dissolution. Nevertheless, the amalgamation of two Galician provinces enabled counteracting staff shortages in those locations and prove their pastoral usefulness. See P.P. Gach, *Kasaty zakonów na ziemiach dawnej Rzeczypospolitej i Śląska 1773–1914*, Lublin 1984, pp. 22–36; S. Grodziski, *Historia ustroju społeczno-politycznego Galicji 1772–1848*, Wrocław-Warsaw-Kraków-Gdańsk 1971, pp. 119–123; G. Wiśniowski, *Franciszkanie-Reformaci między pierwszym a trzecim rozbiorem Polski (1772–1795)*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 3: *Zakon Braci Mniejszych – Franciszkanów*, ed. J.R. Bar, Warsaw 1978,

other types of damage were sustained by the monastery in the 19th century. Namely, on 2 September 1858 the compound suffered from a large-scale fire, which spread not only in the monastic buildings, but also in the church. During the reconstruction, financed from the gifts of numerous donors, e.g. Emperor Franz Joseph I, new floor was laid in the church, the building was covered with a roof, and a new organ was installed. The work was completed in 1890 along with the construction of a new parish church.³²

The First World War and subsequent Polish-Ukrainian hostilities caused more severe damages to the monastic property. Initially, the monastery was taken by the Russian army, which used it as a hospital, and from 1918 to May 1919 the compound, being a site of strategic importance, was under fire from artillery. This led to the destruction of the roof of the church and a part of the library resources.³³ Consequently, the interwar period was the time of restoration: the roof was repaired, a new ridge turret was built, and the fence was reconstructed. In 1933, the reliquaries for the relics of the Holy Rood and St. Anthony were handed over for gilding. Three years later, St. Anthony's and St. Francis's altars were renovated.³⁴

At the beginning World War II, the monastery served as a refuge to nearly 300 people from the Krakow region and Silesia. Then, from 1941, it was the location of a daycare for children run by the Felician Sisters. After the Germans were driven out by the Red Army, the Reformed Franciscans made their brief comeback to their monastery; however, already on 7 September 1945 they were forced to leave Sądowa Wisznia.³⁵ The compound itself was converted into a hospital for mentally ill women in 1970.

pp. 141–142; Idem, *Prowincje Reformackie w latach 1795–1815*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 3: *Zakon Braci Mniejszych – Franciszkanów*, ed. J.R. Bar, Warsaw 1978, pp. 156–157.

32. A report on the fire in the monastery in Sądowa Wisznia was even posted in the *Kronika kościelna i rozmaiłości* [Ecclesiastical Chronicle and Varia], section of the periodical "Pamiętnik Religijno-Moralny. Czasopismo ku zbudowaniu i pożytkowi tak duchownych jako i świeckich osób" published as far away as Warsaw, see 2 (1858), no. 11, p. 581.
33. See J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów*, in: *Diecezja przemyska 1939–45*, vol. 3: *Zakony*, eds. J. Draus, J. Musiał, Przemysł 1990, pp. 268–269; *Rys historyczny klasztoru Braci Mniejszych...*, op. cit., pp. 51–55.
34. See Ś. Lenartowicz, *Kościół p.w. Wniebowzięcia Najświętszej Panny Marii...*, op. cit., p. 173.
35. See J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów...*, op. cit., p. 269–275; Idem, *Prowincja Matki Boskiej Anielskiej Zakonu Braci Mniejszych (franciszkanie-reformaci)*, in: *Życie religijne w Polsce pod okupacją 1939–45. Metropolie*

During the repatriation within the new borders of Poland, the friars did not manage to take extant library resources and the majority of Wisznia's archives with them. The resources were collected by their guardian, Father Leon Osada;³⁶ the movables reached the Friars Minor monastery in Wieliczka. When it was closed in 1954, they dispersed.³⁷

The painting of St. Anthony in Sądowa Wisznia was first moved from the monastery in Wieliczka to Kęty, and finally, thanks to the effort of Father Beniamin Brzozowski,³⁸ was placed in the Reformed Franciscan Church of

wileńska i lwowska. Zakony, ed. Z. Zieliński, Katowice 1992, pp. 264–266; G. Rąkowski, *Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej*, part 3: *Ziemia Lwowska*, Pruszków 2007, p. 484; A. Szteinke, *Prowincja M. B. Anielskiej (1911–1970)*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 3: *Zakon Braci Mniejszych – Franciszkanów*, ed. J.R. Bar, Warsaw 1978, p. 229.

36. Father Leon Kazimierz Osada (born 17 February 1909 in Wiązownica, deceased 12 March 1968 in Poznań) joined the Reformed Order of Friars Minor of the Strict Observance in 1928, to take his vows five years later. He was ordained on 29 June 1933. Initially, he worked in Lvov, and from 1942 he was guardian of the monastery in Sądowa Wisznia until its liquidation in 1945. After his stint in Wieliczka, he was appointed superior of the monastery in Kazimierz Dolny. Subsequently, he served as vicar in Biecz (1948–1950), Włocławek (1950–1952), and Brodnica (1952–1954). In 1954, he was appointed guardian in Zakliczyn, and three years later also in Pilica. However, he resigned from the latter position at his own request and went to live and work as vicar in Jarosław. In 1966, he was relocated to Konin, where he oversaw for the Third Order. It was there that he died and was buried. See APRK, no ref., *Księga Personalna Prowincji Matki Bożej Anielskiej Franciszkanów-Reformatów w Polsce (1933–1972)*, [MS], p. 97.
37. See Ś. Lenartowicz, *Kościół p.w. Wniebowzięcia Najświętszej Panny Marii...*, op. cit., p. 174; J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów...*, op. cit., p. 275; Idem, *Prowincja Matki Boskiej Anielskiej Zakonu Braci Mniejszych...*, op. cit., p. 266; J. Tokarski, Z. Hauser, *Ilustrowany przewodnik po zabytkach kultury na Ukrainie*, vol. 1, [Warsaw] 2000, p. 167.
38. Father Beniamin Edward Brzozowski (born 29 December 1930 in Brzozowa, deceased 18 August 1991 in Gdańsk) joined the Reformed Order of Friars Minor of the Strict Observance in 1948, to take vows four years later. He received holy orders on 5 April 1955. From 1956 to 1960 he studied at the Faculty of Philosophy of the Catholic University of Lublin, working on his master's thesis under the supervision of Rev. Bishop Prof. Dr. Karol Wojtyła, and was conferred master's degree in philosophy. At the same time, he assisted in pastoral work in Kazimierz Dolny. Having completed his higher education, he remained in Kazimierz Dolny as a vicar until 1963. For the next six years, he was the superior of the monastery in Brodnica, and from 1969 to 1972 he worked in Warsaw as a teacher of religion; in 1970 he became guardian of the monastery. In subsequent years he worked in Gdańsk-Nowy Port (1970–1971) as a preacher and confessor, in Wieliczka (1971–1975) as a guardian and vicar of the monastic parish, and finally in Chełm (1975–1984) as a hospital chaplain, religion teacher and at the construction site of the local monastery. From 1984 to 1987 he was vicar at the monastery in Pilica, and then in Gdańsk-Nowy Port,

the Immaculate Conception of Blessed Virgin Mary in Brodnica on the river Drwęca.³⁹ Its solemn introduction to the Brodnica temple took place on

where he died. He held powers of the Province's definator and people's missionary. See APRK, no ref., *Księga Personalna Prowincji Matki Bożej Anielskiej...*, op. cit., p. 366; *Przeszli do życia wiecznego. Śp. O. Benjamin Edward Brzozowski OFM*, "Nasze Dzisiaj. Biuletyn Prowincji M. B. Anielskiej Zakonu Braci Mniejszych" 3 (1991), pp. 64–65.

39. Situated on the river Drwęca near Toruń, Brodnica, is a town dating back to the 13th century, with its origins in Teutonic settlements. Main founders of the local church and monastic complex of the Reformed Franciscans included starost of Brodnica Józef Płaskowski (deceased 1773) and his wife Rozalia of the Czapski family (deceased 1755), for whom this initiative was reportedly to be of expiatory character. In addition, heir to the Karbów estate Dominik Rembieleński and his wife Wiktoria as well as district judge Karol Ostrowski made their financial contribution to the establishment of the monastery. Its construction was approved both by the then bishop of Chełmno Diocese Wojciech Stanisław Leski (1747–1758), and archpriest of the church of Brodnica Diocese, Rev. Henryk Kosiński, who, interestingly, secured the status of the parish pastor for himself and his successors. The construction of the church, which was initially dedicated to St. Francis of Assisi, was carried out in 1751–1761, whereas the work on monastic buildings, due to political turmoil, lasted until 1772. After the Congress of Vienna, Brodnica was placed in the lands annexed by Prussia. Although the local monastery was not officially dissolved, German authorities initially tried to hand it over to the Evangelical commune, and finally converted it into an isolation hospital in the 1830s. As a result, the Reformed Franciscans of Brodnica, together with their last guardian Father Robert Bulman (deceased 1836), moved to the monastery in Łąki. By a decree of King Frederick William III, the church was transferred to administration by a Catholic parish; the monastic compound was handed over to the town and earmarked for school premises, but was finally turned into a penitentiary. It was not until 15 August 1947 that the Reformed Franciscans returned to Brodnica. On that day, Ordinary Kazimierz Kowalski (1896–1972) gave the church and the monastery to the friars from the Province of Our Lady of Angels. The ceremonial acquisition of the complex was held on 2 November of the same year, and Father Mieczysław Kierzkowski became the monastery's first superior. The second Brodnica parish has functioned since 4 October 1978 at the Reformed Franciscan church, and since 1991 the monastery has belonged to the Polish St. Francis's Province of Friars Minor, established at this time in northern Poland.

From an architectural point of view, the church in Brodnica is a Baroque, non-oriented, single-nave church with a chancel culminating with a straight wall, facing south, and a barrel vault with lunettes. Plastered walls of the temple are decorated with window recesses and a cornice with Corinthian pilasters. The church choir, forming the fourth span of the nave, is supported by three semicircular arcades. The church does not have a tower, only a ridge turret above the chancel. To the West, the temple is adjoined by a wing of the original monastic compound, built on a rectangular layout with an inner four-sided cloister garth. Rococo furnishings inside the church include the pulpit, the balustrade, confession boxes and wooden altars. The main altar had been moved away from the wall, and a sacristy (downstairs) a monastic choir (upstairs) were created in the space behind the altar. Two Baroque paintings were placed on the side walls of the chancel: Blessed Virgin

16 June 1968, a church feast Sunday. In preparation for the feast, the parish held a nine-Tuesday novena, during which sermons were preached by Innocenty Jarosz,⁴⁰ who had worked in Sądowa Wisznia in 1937–1942 and witnessed the veneration that the painting was receiving there. During the ceremony itself, the sermon was delivered by the custodian, Father Zbigniew Sułek,⁴¹ who had stayed in the monastery in Wisznia during the war (as

Mary Queen of Angels and the Family Tree of St. Francis. Initially, the church had two side-altars (St. Francis of Assisi and Our Lady of the Angels) with oil paintings, which were replaced by figures in 1948. In the 20th century, the altars of the Heart of Jesus and St. Anthony of Padua were added. See APRK, no ref., P. Grażawski, *Kościół i klasztor oo. Reformatorów w Sądowej Wiszni 1751–1845*, [MS], Kraków 1959, pp. 11, 13–14, 23–24, 26–28; J.B. [J. Bliziński], Rev. F. [J. Fankidejski], *Brodnica*, in: SGKP, vol. 1, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1880, p. 364; R. Łazęga, *Brodnica między r. 1819 a 1863*, "Roczniki Towarzystwa Naukowego w Toruniu" 5 (1898), p. 63; H. Plehen, *Ortsgeschichte des Kreises Strassburg in Westpreussen*, Königsberg 1900, p. 123; *Brodnica – parafia pw. Niepokalanego Poczęcia Najświętszej Marii Panny*, in: *Diecezja Toruńska. Historia i teraźniejszość*, vol. 3: *Dekanat brodnicki*, ed. S. Kardasz, Toruń 1998, p. 74–77.

40. Father Innocenty Józef Jarosz (born 17 February 1908 in Hucisko, deceased 13 April 1988 in Kraków) joined the Reformed Order of Friars Minor of the Strict Observance in 1932, and took his vows 4 years later. He took holy orders on 21 June 1936. Soon afterwards, he moved to Kraków, where he stayed until November, and then he was moved to Kęty and started working as a teacher of religion in an agricultural school in nearby Kobiernice. Sądowa Wisznia was another location where he served (from 10 August 1937, from where he was moved to Rawa Ruska on 15 June 1942. Note that his official press obituary contains inaccurate information, i.e. that Father Innocenty stayed in the Wisznia monastery until its liquidation in 1945 and makes no mention of his visit to the monastery in Rawa. Consecutive places where Father Jarosz worked include Jarosław (1945–1949), Włocławek (1949–1950), Biecz (1950–1954) and Kazimierz (1954–1963). His responsibilities in those places included being vicar, preacher, confessor, and – in Kazimierz – also guardian of the monastery (from 1956). Father Innocenty frequently changed his address also in the subsequent years. Specifically, he was vicar in Chełm (1963–1965), Biecz (1965–1967), Brodnica (1967–1969) and Kęty (1969–1972), and the superior in Dzwonowice (1972–1975) and Stopnica (1975–1978). The following year he returned to the monastery in Kęty, and the last 10 years of his life he lived in Krakow-Azory. See APRK, no ref., *Księga Personalna Prowincji Matki Bożej Anielskiej...*, op. cit., p. 72; I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego...*, part 2, op. cit., p. 4; *Przeszli do życia wiecznego. Śp. O. Innocenty Józef Jarosz*, "Nasze Dziaśią. Biuletyn Prowincji M. B. Anielskiej Zakonu Braci Mniejszych" 2 (1988), pp. 75–77.
41. Father Zbigniew Józef Sułek (born 11 November 1914 in Porąbka Uszewska, deceased 28 June 2011 in Przemyśl) initially of the Third Order of St. Francis (his investiture took place in Lvov on 20 November 1933), he later joined the Order of Reformed Friars Minor in 1937, and took official religious vows as a friar 8 years later. After the war, he continued his education (starting from evening middle school classes) and received permission to enter the clerical profession (his second investiture in 1950). He received his final priestly orders on 29 June 1953. From 1954 to

friar Matthew at the time) and was personally involved in the efforts to save the painting. Father Sulek's sermons were therefore inspired by the stories surrounding the miraculous image. The celebration closed with a blessing of children and entrusting them to the protection of St. Anthony, followed by vespers with a procession to four altars (because of the octave of Corpus Christi) led by Father Mieczysław Kierzkowski,⁴² the then guardian in Włocławek, formerly the first parish priest of Brodnica. Local diocesan priests and a large number of the faithful also took part in the event.⁴³

1957 he was vicar in Pińczów, and then from 1957 guardian in Włocławek. In 1966, he was appointed custodian and performed this duty until 1972. In the following years, he was also vice-master of Krakow clerics, examiner in the process of recruitment of candidates to the Order, provincial commissioner of the Third Order, people's missionary and visitor general of the Bernardine Fathers (1969). Later, in 1972–1984 he was guardian and the first parish priest in the monastic parish church in Przemyśl. See APRK, no ref., *Księga Personalna Prowincji Matki Bożej Anielskiej...*, op. cit., p. 200; *Schematyzm Prowincji Matki Bożej Anielskiej Zakonu Braci Mniejszych w Polsce*, Kraków 2016, p. 266.

42. Father Mieczysław Alfons Kierzkowski (originally Kieschkowski, born 23 August 1919 in Mały Waćmierk, deceased 19 December 1996 in Włocławek) joined the Order of Reformed Friars Minor in 1937, and took official vows 5 years later. He took holy orders on 30 January 1944. Over the next few years, he worked in Pińczów (until February 1946), Pilica (February to September 1946) and Włocławek (until October 1947). From 12 October 1947, he was the first superior of the monastery in Brodnica, regained by the Reformed Franciscans. In 1952, he was appointed guardian in the Krakow monastery, and 2 years later he was elected provincial. His main achievement in this position was the reorganisation and ordering of the monastic libraries, in particular the Krakow one, creating a minor seminary in Wieliczka in 1958, care for specialised education of young friars and the reconstruction of several monastic sites. In 1957, as the first Polish provincial since 1939, he took part in the General Chapter in Assisi. Having resigned from his office in 1960, he moved to live in Gdańsk-Nowy Port. He was visitor of the Province of the Ascension of Blessed Virgin Mary twice (in 1959 and 1962). From 1966, he served as guardian in Włocławek, and from 1969 also the administrator of the parish established in the city. In 1972, he was appointed superior of the Gdańsk monastery, and stayed in the office until 1975. He spent 3 following years in Konin, and then he again took the office of guardian in Brodnica, where he celebrated his golden anniversary of his holy orders in 1994. After the creation of the new Province of St. Francis, he initially joined its ranks, but soon afterwards requested that he be moved to his parent province. Hence, in 1991 he moved to Włocławek as the vicar of the monastic house. In 1994, he resigned from the function due to his poor health, although he stayed in the monastery in Włocławek, where he died. See *ibidem*, p. 281; G. Wiśniowski, *Śp. O. Mieczysław Alfons Kierzkowski OFM, Przeszli do życia wiecznego. Śp. O. Innocenty Józef Jarosz*, "Nasze Dzisiaj. Biuletyn Prowincji M. B. Anielskiej Zakonu Braci Mniejszych" 4 (1996), pp. 115–116.
43. See *Obraz św. Antoniego w Brodnicy*, "Pietas et Studium" 3 (1968), pp. 248–249.

In Brodnica, the worship of St. Anthony grew steadily, albeit not necessarily in strict connection with the painting from Wisznia. On 26 October 1995, the parish established in the monastery's church celebrated the feast of the visitation of St. Anthony's relics. On that occasion, the saint was announced the town's patron, and the church in Brodnica was elevated to the rank of St. Anthony's sanctuary.⁴⁴

3. Description of the gracious painting of St. Anthony of Padua from Sądowa Wisznia

In art, St. Anthony of Padua is usually depicted with his typical paraphernalia: a book as a symbol of wisdom, a lily as a symbol of chastity, and a heart in flames (or just the flame) on his palm, which stands for ardent adherence to the will of God.⁴⁵ Some images also contain references to the legends about the life of the saint, e.g. to the grace he experienced by being allowed to hold the newly born Baby Jesus in his vision. Thus, one of the most popular artistic depictions of the saint is the one in which he appears with Infant Jesus.⁴⁶ The above characteristics are quite often combined in a single image, and this is exactly the case in the painting from Sądowa Wisznia.

44. The visitation of the relics of St. Anthony in Brodnica took place at the initiative of local guardian Father Eugeniusz Krajewski (1936–1997) and with support from Bishop of Toruń Andrzej Suski (born 1945) as well as the town's authorities. Father Krajewski was also the author of the idea to create St. Anthony's Kitchen in the Brodnica monastery, which opened in 1993 and distributes 200 meals a day among the needy. See B. Drogorób, *Św. Antoni na ulicach miasta*, "Gazeta Pomorska" <https://pomorska.pl/sw-antoni-na-ulicach-miasta/ar/6840717> (25/09/2019); *Historia klasztoru*, <http://brodnica.franciszkanie.net/historia/historia-klasztoru> (25/09/2019).
45. For more on the symbolism of the attributes in Christian art, see D. Forstner, *Świat symboliki chrześcijańskiej*, Warsaw 1990, pp. 187–189, 358–361, 404–407. St. Anthony was portrayed in a picture by Bonaventura Berlinghieri, painted as early as 1270. In the Polish art, the Paduan saint with a lily was first depicted in a picture by Master Mateusz from the Warsaw Franciscan church, dated to 1664. See K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 662; L. Réau, *Iconographie de l'art chrétien*, vol. 3: *Iconographie des saints*, part 1, Paris 1958, pp. 117–118.
46. In view of the popularity of the subject, it comes as no surprise that it was used by the most illustrious artist, e.g. on at least three occasions by Bartolomé Esteban E. Murillo (paintings from the Kaiser-Friedrich-Museum in Berlin, the Museum of Seville and the Hermitage) and Antoon van Dyck (the work in Milan's Accademia di Brera). See H. Fros, F. Sowa, *Księga imion...*, op. cit., col. 216; K. Kuźmak, E. Sokołowski, *Antoni z Padwy...*, op. cit., col. 662; L. Réau, *Iconographie de l'art chrétien...*, op. cit., p. 121; E. Zimmermanns, *Antonius von Padua OMin*, in: *Lexikon der christlichen Ikonographie*, vol. 5: *Ikonographie der Heiligen*, Rom-Freiburg-Basel-Wien 1973, col. 223.

As already mentioned, the gracious painting is a Baroque work of art. It depicts St. Anthony standing (or possibly kneeling; this, however, is suggested neither by bodily proportions nor the arrangement of the saint's attire) with his left arm resting on his chest, and his right arm reaching slightly forward. He is clad in a black Franciscan habit; he has no facial hair, and his head, surrounded by a luminous halo, clearly reveals a tonsure. The miracle-worker contemplates Baby Jesus standing in front of him. Jesus's right hand is stretched out in a gesture of benediction, and his left arm is pointing towards the heavens. The Baby's body is partly covered with red fabric, and his feet are resting on the head of a putto emerging from a cloud. Below, partly covering the lower half of the figure of the saint, there is a piece of furniture resembling a table (possibly a kneeler with a wide armrest), and an open book with colorful pages with red edges and a white lily leaning slightly outside the edge of the table top. In the upper left corner, behind Anthony's head, two putti surrounded by clouds are floating in the air. The background of the scene is blurred, revealing an interplay of chiaroscuros which appear to form vertical draperies.⁴⁷

Before the painting was displayed in the church in Brodnica, painter Stefan Chmiel (1888–1978) from Wieliczka was commissioned with its restoration. In 1979, the picture underwent another conservation, this time by Sister Michaela from Sisters of the Divine Shepherd of Divine Providence from Jabłonowo.⁴⁸

47. See P. Grażawski, *Franciszkanie w Brodnicy n. Drwęca 1947–1997*, Brodnica 1997, pp. 49, 55. Note that the author provides an incorrect date when the painting of St. Anthony was brought to Brodnica: the year 1967.

48. A comparison of the present condition of the picture with extant photographs leads to the conclusion that Sister Michaela probably repainted the image, especially the background scene. When the Catholic church in Sądowa Wisznia was reopened, the painting, loosely based on the original image of St. Anthony, was placed above the side-altar. Differences in the arrangement of both images are easily noticeable. In the contemporary version of the picture, St. Anthony is clearly kneeling; although his right hand is resting on his chest, the left one hangs loosely down. The friar's habit has a much clearer outline, is brown in colour and tied with a rope. Anthony's eyes are cast down instead of on Baby Jesus, who is standing before him on a large cloud, before which the saint is also leaning. The red fabric covering Baby Jesus is positioned differently, even though his arms are arranged in a similar manner. There are two more putti emerging from behind the cloud, and a third one can be seen above the saint's head; behind St. Anthony's back, a green drapery and a wooden piece of furniture has been added. Finally, the Miracle-Worker's paraphernalia, i.e. the book, this time with pages filled with colourless text, and the white lily flower, are now resting on a low wall of some description, on which

4. Early 20th century miracula related to St. Anthony's wondrous painting from Sądowa Wisznia

St. Anthony of Padua is a patron of many causes. His assistance is requested particularly in searching for lost objects. He has also been considered the patron of engaged and married couples, as well as women after childbirth. The saint also protects people against diseases, cattle from plagues, and homestead from fire.⁴⁹

A description of miracles which took place in connection with the gracious image of St. Anthony from Sądowa Wisznia comes from the resources of the Archive of Our Lady of the Angels' Province of the Reformed Franciscans in Krakow. Note that it does not constitute an independent archive unit, but has instead been incorporated on pages 181–191 of the hand-written *Kronika klasztoru w Sądowej Wiszni z lat 1888–1945* [The Chronicle of the Monastery in Sądowa Wisznia in 1888–1945].⁵⁰

Writing his account presumably in 1913, the friar began by briefly presenting the local veneration for the miraculous image of the saint.⁵¹ He

the saint is kneeling. See APRK, no ref., P. Grażawski, *Franciszkanie w Brodnicy na Pomorzu (1750–1984)*, Kraków 1984, [MS], p. 89; *Św. Antoni w Sądowej Wiszni*, https://www.kresowianie.info/artykuly,n367,sw_antoni_w_sadowej_wiszni.html (29/09/2019).

49. See M. Balon, H. Bejda, M. Pabis, *Koronka św. Antoniego. Cuda i łaski*, Kraków 2011, pp. 46–47, 58–60; H. Fros, F. Sowa, *Księga imion...*, op. cit., col. 216; E. Polak, *Cuda świętego Antoniego. Świadectwa i modlitwy*, Kraków 2015, pp. 70–71, 99–101, 130–131.

50. The entire book, sized 33.5 x 21 cm, is made up of lined pages with dark pink edges. It has a hard cover, wrapped in dark brown canvas with a nearly rectangular paper vignette, glued lengthwise slightly above the centre of the cover. This sticker bears the ornamental title that translates: "CHRONICLE of the Reformed Franciscan Monastery in Sądowa Wisznia," written in black ink and surrounded with a double rim. In addition to entries typical of a chronicle, the volume contains other kinds of information, such as the censuses of the monastery's residents, each of such lists usually separated by several blank pages, the order of services in the local church or the catalogue of the monastic library. Pages are numbered in various styles of handwriting in the outer upper corner using a pencil or dark blue ink.

51. The author of the analysed source was presumably Father Florenty Stanisław Szczepanik (born 1871 in Brzezie, deceased 16 May 1916 in Zakopane), who joined the Order of Reformed Friars Minor in 1888, took his official vows four years later, and received holy orders in 1894. The year in which the testimony of miracles was written down, he stayed in Sądowa Wisznia, in addition to being editor of *Posłaniec św. Antoniego* [St. Anthony's Messenger]. See *Schematismus Almae Provinciae B. V. Mariae Angelorum Ordinis Fratrum Minorum in Galicia pro Anno Domini 1912*, Gródek Jagielloński 1911, p. 31; *Schematismus Fratrum Minorum Almae Provinciae B. Virg. Mariae Angelorum in Galicia pro Anno Domini 1913*,

stressed what today could be called the 'interdenominational' nature of the cult, practiced equally by Roman Catholic Poles and Greek Catholic Ruthenians. Having emphasized that not every person endowed with a grace is able to express their thankfulness, the "chronicler" went on to present examples of miracles which took place "in the past few years," i.e. from ca. 1900 to 1913. The entire account is written consistently in the same handwriting in black ink. In margins, marked arbitrarily next to each paragraph of the text, the same writer gave and underlined specific names to individual miracles.

The chronicle describes a total of fourteen cases. Testimonies include seven instances of faith healing of various afflictions: from epilepsy, ear problems or leg ulceration to indeterminate conditions. Interestingly, healed individuals include a Jew supported by the prayer of a townsman from whom she rented premises. Apparently, St. Anthony also intervened by saving both a mother and her child in a difficult childbirth, and miraculously saved the life of a railway official's son after an accident involving a fall from a considerable height. Moreover, reports include three cases in which the saint's intercession led to finding lost or stolen property (including horses of a Ruthenian from Małnów or the purse of a woman from Sądowa Wisznia), and preventing the fire on a farm. A special intervention on part of the Paduan saint took place in 1913, when hostilities were prevented on written request of a "collective entity," i.e. residents of Lvov.

The majority of healed individuals were peasant women (in one case an orphan), although St. Anthony's healing power was also manifested in reference to sons of a townsman and a nobly born female relative of the proprietor of Sądowa Wisznia. Representatives of various social classes, from a peasant to a townsman, recovered their lost goods with the saint's assistance.

The graces were given thanks to a prayer to Anthony, supported by the promise to make a Mass offering or give alms to the poor. Sometimes, if the circumstance permitted, the Mass was celebrated prior to the miracle, and therefore the latter was considered a direct consequence of the former. In one case, information is supplied on a silver votive offering which, by analogy to widow's mite in the gospel, was made by a poor orphan. One of the healed faithful expressed their gratitude in a non-material way,

Rawa Ruska 1912, p. 29; Schematismus Ordinis Fratrum Minorum S.P.N. Francisci Almae Provinciae Beatae Virg. Mariae Angelorum in Galicia et Commissariatus Poznaniensis pro Anno Domini 1915, 1916, 1917, Cracoviae 1917, p. 33.

by posting the description of the miracle in the press, and thereby adding to the saint's glory.

The accounts mentioned above contain a clear indication of a manner of thinking typical of the worship of saints present since the first centuries of Christianity, based on the ancient principle *do ut des*.⁵² There is no shortage of magical thinking, demonstrated by para-ritual gestures with the use of Christian paraphernalia. Examples include laying a blessed medallion against a diseased body part or putting a scapular on the woman in difficult childbirth.⁵³

These instances do not contradict the fact that the vast majority of miracles are within the scope of patronages traditionally associated with St. Anthony, and their analogies can be found in 18th century *Liber gratiarum* by Father Aleksy Koralewicz OFM, who made a record of half a thousand graces in connection with the Paduan saint during the Old Polish period.⁵⁴ According to Koralewicz, it was St. Anthony who freed the monastery in Wieliczka from Swedish occupation in 1655;⁵⁵ it was also believed that a similar intercession was at work in 1913 when Lvov residents feared of the risk

52. See M. Simon, *Cywilizacja wczesnego chrześcijaństwa I–IV w.*, Warsaw 1981, p. 303.
53. Father Innocenty Jarosz reported manifestations of such mentality in Sądowa Wisznia as late as the 1930s and 1940s. In his accounts, the faithful visiting the monastery frequently asked the friars for "sacred things," i.e. fragments of candles which were lit in front of St. Anthony's altar. These fragments were then placed in holes drilled in cattle's horns, due to the belief that the Paduan miracle-worker, as the patron saint of cattle, will protect the animals in a special way. Similarly, "healing shirts" for the sick were blessed at St. Anthony's altar. With regard to mental or neurological illnesses, a "procedure" which was held to be particularly effective involved reading Gospels at St. Anthony's altar, above the head of the indisposed. In any case, an example of such procedure was also presented in the analysed source. See I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego...*, part 2, op. cit., p. 5; J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów...*, op. cit., p. 275.
54. *Liber gratiarum* is part of the book *Additament do Kronik Braci Mniejszych św. Franciszka* quoted above (published in Warsaw 1722). Since Father Koralewicz (ca. 1656–1722) was a member of Greater Poland's province of the Reformed Franciscans, he wrote down events which happened in the region. He paid particular attention to the manifestations of St. Anthony's veneration related to the churches in Warsaw and Gdańsk, and only rarely included information from monasteries in Poznań, Pakość, Toruń-Podgórze, Szamotuły, or Połczyn. As regards the province of Lesser Poland, the friar only mentions miracles in relation to the monastery in Wieliczka, which he became acquainted with during his visitation in 1710. See A. Szeinstejn, *Koralewicz Aleksy (ok. 1656–1722)*, in: *PSB*, vol. 14, ed. E. Rostworowski, Wrocław-Warsaw-Kraków 1968–1969, pp. 30–31.
55. See A. Koralewicz, *Additament...*, op. cit., p. 16.

of war, but the risk was ultimately averted. Furthermore, *Liber gratiarum* contains a tale of the miraculously found horse which had been stolen in Warsaw from a Tartar envoy,⁵⁶ in parallel to the story of the peasant from Małków. The account of a woman from Gdańsk, who recovered a precious book thanks to the saint's intervention,⁵⁷ is slightly reminiscent of the woman in Wisznia and her lost purse. Izabella Lubomirska of the Ossoliński family, the wife of Krakow's voivode, begged for the recovery of health of her seriously ill son Józef,⁵⁸ as did Mrs Władysławowa Mars before her son's operation. At the request of Armenian woman Simonova, the saint allegedly averted the fire which raged in a tenement,⁵⁹ not unlike the village fire described in the 20th century. Also a miraculous survival of the son of a townsman from Szamotuły, who fell into a deep river from its bank,⁶⁰ bears resemblance to the story of the son of a railway official from Wisznia who fell out of the window of a high building. Note that prayers for both boys were said to St. Anthony by the witnesses to the dramatic events. We should also note that in the events of the 18th century as well as those which took place two hundred years later, the saint intervened regardless of the denomination of the person who requested his intercession, whereas throughout centuries people who wished to ask the saint for assistance booked Masses for their own intentions or made votive offerings of monetary or other character.⁶¹

There are also examples of descriptions of St. Anthony's miracles and his special protection enjoyed by the inhabitants of Sądowa Wisznia and its vicinity from a later period. A series of such extraordinary events, in particular during the difficult period of World War II, were recorded by Father

56. See *ibidem*, pp. 98–99. In this particular case, the whole event made such a great impression on the aggrieved Tartar envoy that he decided to become christened.

57. See *ibidem*, p. 105.

58. See *ibidem*, p. 104.

59. See *ibidem*, p. 100.

60. See *ibidem*, p. 106.

61. A votive offering usually takes the form of an object offered to God or one of saints under a vow or pledge made by the votary. Its purpose is either to satisfy a particular wish or express gratitude for a wish that has been fulfilled. In Roman Catholicism, votive offerings are generally small objects made of precious metal (e.g. tablets with an appropriate sign, representations of healed body parts) or bead strings, etc. Votive offerings are most often hung, sometimes in great numbers, on the altars displaying gracious images, and are a palpable evidence for pilgrims of the divine power which manifests in a given place. See M. Kowalewski, *Mały słownik tegoroczny*, Poznań-Warsaw-Lublin 1959, p. 412.

Innocenty Jarosz.⁶² He also quoted the written testimony of Przemysław Suffragan Rev. Bolesław Taborski (1917–2004), who was vicar in Sądowa Wisznia in 1939–1945.⁶³ In addition, the sources may serve as an interesting departure point for other studies.

5. Principles of this source edition

The present edition of the source text was prepared according to the publishing instructions by Ireneusz Ihnatowicz.⁶⁴ A dual footnote system was applied: firstly, lettered footnotes mark typographic changes (e.g. larger letters or underlined words, comments/notes in different handwriting, etc.) or suggest more stylistically correct short passages of text; secondly, numbered endnotes contain additional information referring to the persons, locations, phenomena, and historical events, as well as relevant bibliographical references.

Currency names and the spelling of words which were used in the original text in line with the practice of the period were modernized and standardized (e.g. *intencya*: *intencja*, *operacyji*: *operacji*, *Rosyą*: *Rosją*). Non-standard abbreviations were spelled out and made uniform (e.g. *Sąd. Wisznia* – *Sąd[owa] Wisznia*, *Ant.* – *Ant[oni]*); dates were converted into the following format: day – Arabic numeral, month – Arabic numeral, year – Arabic numeral. Likewise, all figures in verbal or numerical form

62. By order of Father Atanazy Tomasz Matlak (born 14 September 1893 in Tenczyn, joined the Order on 31 October 1908, took his vows on 8 December 1912, was ordained on 16 January 1916, and died on 26 October 1973 in Gdańsk-Nowy Port), who was guardian of the monastery in Sądowa Wisznia in 1936–1942 and a great worshipper of the Paduan Miracle-Worker, on the first day of World War II friars surrendered to the protection of St. Anthony, and they subsequently sang the *Si quaeris* responsory in front of his altar. Father Atanazy himself attributed his rescue from a Soviet prison in 1941 to the saint's intercession. See APRK, no ref., I. Jarosz, *Materiały do Historii Obrazu Św. Antoniego...*, part 2, op. cit., pp. 7–11; APRK, no ref., *Kronika kościoła i klasztoru OO. Franciszkanów-Reformatów w Gdańsku Nowym Porcie od czerwca 1972 [do maja 1975]*, [MS], p. 7; APRK, no ref., *Księga Personalna Prowincji Matki Bożej Anielskiej...*, op. cit., p. 19; J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów...*, op. cit., p. 275; *Kronika żałobna*, "Pietas et Studium" 8 (1973), no. 3–4, p. 333; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae Beatissimae Virg. Mariae Angelorum in Polonia (olim PP. Reformatorem) pro Anno Domini 1937, Cracoviae 1937*, p. 62.
63. See APRK, no ref., [List bp. Bolesława Taborskiego z 25 IV 1968 r.], [MS]; K. R. Prokop, *Biskupi Kościoła katolickiego w III Rzeczypospolitej*, Kraków 1998, pp. 148–149.
64. See I. Ihnatowicz, *Projekt instrukcji wydawniczej dla źródeł historycznych XIX i początku XX wieku*, "Studia Źródłoznawcze" 7 (1962), pp. 99–123.

were replaced with Arabic numerals. In accordance with the publisher's instructions, titles preceding surnames were abbreviated (e.g. Reverend: Rev., Father: F.). Foreign words were translated, and their explanation was supplied in end notes. For the sake of clarity, punctuation marks were added where necessary. Finally, every new page of the original text was indicated with a relevant number in square brackets at the beginning of a separate line.

Appendix

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^aThe Miraculous painting of St. ^bAnthony of Padua^{ba}
in the Church of the Ref[ormed] Franciscans in Sądowa Wisznia

Since the foundation of the monastery of the Reformed Franciscans in Sądowa Wisznia, there has been many a faithful arriving from nearby or distant areas to St. Anthony. Evidence may be found in an old chronicle kept in the monastery's archive, entitled "Transumptum Archivi Conventus Visnensis a. 1757."¹ Below the chapter "Notata variorum eventiorum in hoc conventu," several graces received through the intercession of St. Anthony are listed. Sadly, in later years no graces or miracles were noted, on the one hand, due to laziness and negligence, on the other hand, to unfortunate events in both the country and the monastery in the 18th and 19th centuries.

It is traditionally believed that thanks to St. Anthony the monastery owes its survival from liquidation by Joseph II despite the dissolution of other, much more important monasteries; the same can be said of the fact that it was not allotted for a parish.²

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There are places which enjoy special divine privileges, in which God distributes his graces more generously among people, and the monastery "on the hill" in Sądowa Wisznia can be considered one of such locations.

Through St. Anthony of Padua, God performs numerous miracles. The Gospel gives the story of the ten lepers, of whom only one came back to thank Jesus,³ and so it happens that the prayers of a myriad of people are heard through the intercession of our Miracle-Worker, but only a few of them come and thank for the graces bestowed on them, hang a *votum* on the Saint's picture or give money to book a thanksgiving Mass. Nonetheless, we may find proof that such gratitude has always existed. Browsing old missals, where

- a. Not found in surviving archive material.
- b. See introduction.

offerings given by people for Holy Masses are noted down, we see that those are mostly offerings for Masses to St. Anthony, to petition or to give thanks.⁴

This is also confirmed by numerous silver votive offerings hung by the painting [p. 183] of St. Anthony, made at various points in time as a token of gratitude for miraculous recoveries or graces.⁵

On 13 June, i.e. on the feast of St. Anthony of Padua, we find the best proof of enormous reverence and veneration of the local people for St. Anthony. As early as the eve of the feast, many faithful are present in the church and at the cemetery next to it, and on the day of the feast, there are sometimes several thousand people, especially in fine weather. The service is usually celebrated by a high-ranking Church dignitary. On one occasion it was Bishop Pelczar.⁶ Several times it was Mitred Prelate Federkiewicz from Przemyśl.⁷ The sermon is usually delivered in the open air to a gathering of thousands, both Poles and Ruthenians. The latter also attach special importance to the feast of St. Anthony. Almost every day of the year, there are faithful arriving from distant locations such as Sambor,⁸ Rudki,⁹ Komarno,¹⁰ Gródek,¹¹ Jaworów,¹² Mościska,¹³ Medyka¹⁴ to book Holy Masses to St. Anthony. They often book sung Masses or "Council" Masses, i.e. assisted ones,¹⁵ and when they celebrate the Savior's feast ("Spas")¹⁶ they never forget about St. Anthony and on that day they visit our monastery and church in great numbers, as during

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the celebration of the feast of St. Anthony.

^cLet us look at several graces bestowed at the intercession of St. Anthony in the past few years.^c

^dIt is worth noting that under Father Henryk Lokajczyk's guardianship¹⁷ a child was miraculously saved at the train station in Sądowa Wisznia. The servant of a railway official was playing with a child, having seated it by the window. Suddenly, someone entered the room. Curious of who this might be, the servant looked round, not paying attention to the child, who was lying in the window; she heard a scream, and the child, left on its own, fell from the first floor to the ground. "St. Anthony, please help," she called out and

c. Underlined words.

d. On the margin, there is a note in the same handwriting, underlined: "Child saved," and a number written with a red ballpoint pen: "1".

rushed down the stairs to pick up the child she thought was already dead. "Unbelievably...!"^e Instead of a dead body, she found a living child, picked it up, did not see even the smallest scratch; smiling, the child embraced her and played with her "as if nothing happened."^f The child's parents made a hasty return, having learned about this extraordinary incident, asking why the child had fallen and what the reason could be for the lack of any injury. With tears in her eyes, the servant told her masters that it was thanks to St. Anthony's help that nothing had happened to the child, since

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hearing a scream and seeing the child fall out of the window, she called St. Anthony, the miracle-worker from the Reformed Franciscan monastery, and it is to him that she attributes the child's survival. Out of their gratitude, the parents thanked St. Anthony for the grace, bringing an offering for the Holy Mass to the monastery, and related the whole event to the guardian. They did not forget about the saint afterwards and every year they booked a Mass to St. Anthony for this intention.

^gOne early morning, someone rings the bell at the gate of the monastery. Awoken by the sound, a friar approaches the gate and asks what the matter is. In reply, he hears a cry, weeping and moaning; finally some man says: "Reverend Father, we brought a sick woman to St. Anthony, perhaps St. Anthony will heal her, as no medicines or doctors can help. We are from as far as Rudki and want to book a Holy Mass for the intention of the woman in front of the miraculous [painting of] St. Anthony. She is screaming, as she is in terrible pain". On an agreed hour, a Holy Mass was celebrated, then a Gospel was read above the woman's head, and a strange thing happened; the woman felt better and soon recovered, which was confirmed by the same people who brought her.

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^hIn Małnów,¹⁸ a Ruthenian village near Mościska, a peasant had his horses stolen. Unable to find any traces of the thief, he resigned himself to

e. Suggested correction: "Unbelievable!"

f. Suggested correction: "as if nothing had happened."

g. On the margin, there is a note in the same handwriting, underlined: "Sick woman healed," and a number written with a red ballpoint pen: "2)".

h. On the margin, there is a note in the same handwriting, underlined: "Horses stolen," and a number written with a red ballpoint pen: "3)".

the thought that he would never find his horses. Desperate, he went to ask for the assistance of St. Anthony at the church of the Reformed Franciscans in Sądowa Wisznia. St. Anthony honored his request and the horses were found. Out of gratitude, he paid 5 florins¹⁹ for a Holy Mass to St. Anthony.

¹A peasant tells a friar who notes down offerings for Holy Masses the following story: "A few days ago, a huge fire broke out in our village, and it spread so quickly, for it was fanned by the wind, and the houses were quite close together. The nearest buildings of my farmstead had already caught fire and I was sure that my own house would burn down. Concerned about my house, deep inside I heaved a cordial sigh to St. Anthony, promising that I would book a Holy Mass at the monastery in front of his image if he saved the buildings from fire. Thanks to St. Anthony, the fire did not even touch my house, so here I am giving an offering for a Holy Mass to St. Anthony."

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^jIn Laszki²⁰ [...] ^k the chief of military police met our collector, brother Florian,²¹ who in this village raised alms for our monastery in Sądowa Wisznia, and asked: "Does your Miracle-Worker in your monastery help find lost things? I've had a case lately, so hard and tangled that we find out nothing. One of local farmers had a substantial sum of money stolen. There was no way we could track down the thief. I merely wrote down my report. Soon, the farmer said that the money had been found. 'How?,' I asked. 'St. Anthony from the monastery of the Reformed Franciscans in Sądowa Wisznia managed to find my money. I turned to him as a last resort, I gave money for the Holy Mass, and the money was found.'"

¹A mother had been writhing in horrible agony for 3 days, unable to give birth to a child. A local midwife advised her to entrust herself to St. Anthony the miracle-worker and St. Francis, and then she put a scapular

- i. On the margin, there is a note in the same handwriting, underlined: "Fire," and a number written with a red ballpoint pen: "4".
- j. On the margin, there is a note in the same handwriting, underlined: "Money recovered," and a number written with a red ballpoint pen: "5".
- k. Illegible word.
- l. On the margin, there is a note in the same handwriting, underlined: "Difficult childbirth," and a number written with a red ballpoint pen: "6".

on the woman's head. Soon the child came into this world, but the mother fainted and lay unconscious for a long time, so that it was impossible to bring her round. Those present started to

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pray to St. Anthony, and their prayers were heard. When the woman's husband promised to make an offering for St. Anthony's bread for the poor, and started a novena to St. Anthony, she came round and made a recovery.

^mN. Skorupka from Sądowa Wisznia had a problem with her leg, she was in pain and couldn't walk. In her affliction, she entrusted herself to the intercession of St. Anthony and put a blessed medallion with an image of the saint to her leg. Hardly 15 minutes passed, an abscess in her leg burst and she regained strength in her limb.

ⁿIn June 1911, a woman from Sądowa Wisznia admitted that she had experienced genuine grace on part of St. Anthony. She came to a shop to purchase some essentials. The Jewish shopkeeper was busy doing other work and asked the customer to help herself to the goods. So the woman from the town put her money purse aside and started weighing. When she finished and packed the goods, she wanted to pay the shopkeeper for the purchase. She looked for the purse but did not find it. First, she suspected that the shopkeeper had taken the

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money, then she thought that perhaps two other customers in the shop had taken her purse. After a long and futile search, the Jewish shopkeeper said, 'maybe you have the purse in your home, go there and look for it!' So she went home but did not find the purse. Distressed, she prayed to St. Anthony and promised to pay 1 krone²² for the bread for the poor. She came back to the shop and told the Jewish shopkeeper that there was no purse at home, and it must have been left in the shop. She looked again and found it right next to the scales where she had weighed the goods.

- m. On the margin, there is a note in the same handwriting, underlined: "Leg healed," and a number written with a red ballpoint pen: "7)".
- n. On the margin, there is a note in the same handwriting, underlined: "Lost and found," and a number written with a red ballpoint pen: "8)".

°On 2 January 1912, a townswoman from Sądowa Wiszna booked a Holy Mass to St. Anthony to thank for her son Władysław having been miraculously healed by St. Anthony from epilepsy and other ailments. Around the same time a year before,, she entrusted her son to St. Anthony, asking for his intercession with God, and paid for the Mass for her son's health. A year had passed, and no relapse occurred. Her testimony was heard in the presence of witnesses.

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°Mr Józef Bałabach, a wealthy townsman and carpenter in Sądowa Wisznia, rented a room in his house to a Jewish woman named Estera, who became seriously ill. As the woman was very conscientious, she paid the rent regularly, and did many good deeds for the poor, the townsman felt great compassion for her. She was almost dying and even doctors gave up on her, when he offered 4 kronas for a Holy Mass before St. Anthony's image at the monastery so that St. Anthony could intercede with God to heal the woman. From that time onward, the woman started feeling better, and fully recovered after three weeks.

°Zofia N. from Stojańce²³ had a serious health problem with her ears and it appeared that she would never hear again. She tried various medications, but to no avail. Then, she entrusted herself to St. Anthony in Sąd[owa] Wisznia, asking him to relieve her from this predicament. St. Anthony fulfilled her request and she fully regained her hearing. She expressed her gratitude in the periodical dedicated to Anthony, published under the title "Posłaniec św. Antoniego."

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°In autumn 1912, the son of Mrs Władysławowa Mars, close relative of the owner of Sądowa Wisznia, became seriously ill with appendicitis.²⁴ His name was Krzysztof and he was student of the 5th grade of a middle school in

- o. On the margin, there is a note in the same handwriting, underlined: "Healed from epilepsy," and a number written with a red ballpoint pen: "9".
- p. On the margin, there is a note in the same handwriting, underlined: "Jewish woman healed," and a number written with a red ballpoint pen: "10".
- q. On the margin, there is a note in the same handwriting, underlined: "Hearing regained," and a number written with a red ballpoint pen: "11".
- r. On the margin, there is a note in the same handwriting, underlined: "Successful surgery," and a number written with a red ballpoint pen: "12".

Krakow. Doctors said that surgery would be necessary. The distressed widow, mother of several daughters and only one son, had to give her consent to the operation, and wrote a letter to the monastery in Sądowa Wisznia with a request for a Holy Mass and a prayer for a successful surgery. Her trust in St. did not fail her. The surgery was successful, and the boy made a complete recovery.

^sA proof of the veneration, reverence and trust enjoyed by St. Anthony in Sąd[owa] Wisznia may be found in the request received from Lvov to pray to St. Anthony to avert the impending war. It was a time of political tensions; war between Austria and Russia over the turmoil in the Balkans was looming, while the Slavic countries confronted Turkey in the same region of the world.²⁵ All social classes were panic stricken so much that newspapers had to appeal to people to remain calm and keep their composure. The letter is dated November 1912. Indeed, several months have passed and thank God, there is no war.

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^tIn 1913, poor orphan Anna M., living near Sądowa Wisznia, offered a silver votive offering to St. Anthony and paid for 3 Holy Masses before his altar in gratitude for having been healed of St. Valentine's disease.²⁶ A few years back, she had been cruelly expelled from her home by her stepmother, so she had to work as a servant to earn her keep. Yet she put all her trust in St. Ant[hony] of Padua's protection, and thank God, although being seriously ill, she was able to fulfil her duties.

- s. On the margin, there is a note in the same handwriting, underlined: "Trust in St. Anthony," and a number written with a red ballpoint pen: "13".
- t. On the margin, there is a note in the same handwriting, underlined: "Miraculous recovery," and a number written with a red ballpoint pen: "14".

Endnotes for Appendix

1. Not found in surviving archive material.
2. See introduction.
3. Cf. Luke 17, 11–18.
4. The lists of Holy Masses in the monastic church in Sądowa Wisznia indicates that in proportion to the total number of masses celebrated there, the masses in connection with St. Anthony make up only a small percentage. For example, an analysis of the year 1911 shows that the proportion of such Masses is 108 to 3457. Obviously, we need to take into account the generality or inaccuracy of entries made in the *Księga Intencji Mszalnych* [Mass Intention Book], all the more so because of a sharp rise in the number of Masses celebrated in the month of the saint's feast (e.g. although there were 219 celebrations in January 1911, 277 in March, 156 in August, and 133 in November, the number recorded for June is as much as 1049). Nonetheless, Mass intentions related to St. Anthony usually take the following forms, which are *nota bene* in line with patronages traditionally mentioned in connection with the Paduan saint: *pro grat[ia] act[a] ad S. Ant[onium]* – for the grace granted by St. Anthony; *pro furto ad Ant[onium]* – on the cause of a theft to St. Anthony; *pro sanitate ad S. Ant[onium]* – for health to St. Anthony; *pro injuria ad S. Ant[onium]* – on the cause of injuries/damage to St. Anthony; *ad int[entionem] dat[am] ad S. Ant[onium]* – for an intention [known] to St. Anthony; *pro inimicis ad S. Ant[onium]* – for adversaries to St. Anthony; *pro pecundu ad S. Ant[onium]* – for cattle to St. Anthony. See APRK, no ref., *Comptus Mensilis Conventus Sądowo-Wisznensis Ord. Fratt. Min.*, vol. 1: *Ab A.D. 1910 [-1926]*, [MS], pp. 20–35; APRK, no ref., *Sądowa Wisznia. Księga Intencji mszalnych 1907–1916*, [MS], pp. 156–206.
5. In 1913, there were reportedly 36 gold and silver votive offerings by St. Anthony's picture. See *O cudownym obrazie św. Antoniego w klasztorze Braci Mniejszych...*, op. cit., p. 209.
6. Józef Sebastian Pelczar (born 17 January 1842 in Korczyn, deceased 28 March 1924 in Przemyśl), rector of the Jagiellonian University (1882–1883), bishop suffragan (1899–1900), later ordinary of Przemyśl Diocese (1900–1924); founder of the Congregation of the Servants of the Sacred Heart of Jesus (commonly referred to as *sercanki* in Polish). Beatified in 1991, and canonized twelve years later. See S. Rospond, *Święty Józef Sebastian Pelczar*, Kraków 2006; T. Śliwa, *Pelczar Józef Sebastian (1842–1924)*, in: *PSB*, vol. 25, ed. E. Rostworowski, Wrocław 1980, pp. 547–550, including further reading.
7. Rev. Jakub Federkiewicz (born 25 July 1852 in Rymanów, deceased 7 July 1926 in Przemyśl), having attended a public school in Rymanów, he graduated from a middle school in Rzeszów and joined the seminary of Przemyśl diocese. He was ordained on 11 June 1876, and afterwards worked for a year as vicar in Pruchnik. He was subsequently sent for doctoral studies in Canonical Law to Vienna, from where he was summoned when the need arose to fill the vacant position of the head of the History and Canonical Department in Przemyśl seminary. He served as the defender of the bond of marriage at the local episcopal court. Rev. Federkiewicz was also a parish priest at the cathedral and dean of the cathedral chapter in Przemyśl. See L. Krzyżak, *Nauczanie prawa kanonicznego w seminarium duchownym w Prze-*

- myślu – zarys problematyki*, "Studia Elckie" 19 (2017), no. 2, p. 140; S.M. [S. Momidłowski], *Śp. Rev. Jakub Federkiewicz*, "Kronika Diecezji Przemyskiej" 27 (1927), pp. 30–35; T. Śliwa, *Federkiewicz Jakub, krypt.: F, X. F. (1852–1926)*, in: *Słownik Polskich Teologów Katolickich 1918–1981*, vol. 5, ed. L. Grzebień, Warsaw 1983, pp. 358–359.
8. Sambor – a royal city chartered in 1390 and situated on the river Dniester. In the late 19th century, the Galician seat of poviat authorities. Its most recent history saw a tragic massacre perpetrated in 1941 by NKVD on people detained in the local prison. Currently a town in Lvov Oblast and seat of Sambor district in Ukraine. See L. Dziedzicki, *Sambor*, in: *SGKP*, vol. 10..., op. cit., pp. 227–242; B. Musiał, *Rozstrzelać elementy kontrrewolucyjne. Brutalizacja wojny niemiecko-sowieckiej latem 1941 roku*, Warsaw 2001, pp. 111–112.
 9. Rudki – a town in Sambor district, Lvov Oblast in Ukraine, situated on the stream Wiszenka. In the early 20th century, a Galician poviat town. Aleksander Fredro's funeral was held there in the Blessed Virgin Mary's church in 1876. See Lu. Dz. [L. Dziedzicki], *Rudki*, in: *SGKP*, vol. 9, eds. B. Chlebowski, W. Walewski, Warsaw 1888, pp. 915–919; G. Rąkowski, *Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej...*, op. cit., p. 71.
 10. Komarno – a town founded by Ruthenian voivode Stanisław of Chodziec in 1471, situated on the river Wereszyca. Administratively, in the early 20th century, it belonged to Rudki poviat; the seat of the poviat was 15 km southeast away from Komarno. As early as the beginning of the 19th century, it was an important centre of craftsmanship (mainly weaving), but it lost its significance over the next few decades. In the period discussed here, as most towns mentioned in the source, it was a seat of Roman and Greek Catholic parish churches, both of which were part of Przemyśl Diocese. Currently, it is a town in Gródek district of Lvov Oblast in Ukraine. See Lu. Dz. [L. Dziedzicki], *Komarno*, in: *SGKP*, vol. 4, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1883, p. 301–305; J. Tokarski, Z. Hauser, *Ilustrowany przewodnik...*, op. cit., pp. 45–47.
 11. Gródek – in the late 19th/early 20th century, a Galician poviat town referred to as "Jagielloński" (until 1945; as a place of King Władysław Jagiełło's death in 1434) or "słony" (as a place where Ruthenian salt had been formerly stored), situated on the river Wereszyca, approx. 33 km southeast of Lvov. Currently a Ukrainian town in Lvov Oblast, first the capital of the region, and since 1945 of Gródek poviat. See Lu. Dz. [L. Dziedzicki], *Gródek*, in: *SGKP*, vol. 2, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1881, pp. 819–825; G. Rąkowski, *Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej...*, op. cit., p. 453.
 12. Jaworów – a town situated ca. 50 km west of Lvov on the river Szkło. At the end of the 19th century, it was the seat of poviat authorities. At the local post-Jagiellonian residence, Jan III Sobieski received congratulations from Pope Innocent XI after the king's victory at Vienna. Today, a town in Lvov Oblast in Ukraine and administrative seat of Jaworów district. See A. Kępiński, *Ukraina – po obu stronach Dniestru*, Poznań 2013, p. 145; Lu. Dz. [L. Dziedzicki], *Jaworów*, in: *SGKP*, vol. 3, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1882, pp. 519–527; G. Rąkowski, *Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej...*, op. cit., pp. 506–511.
 13. Mościska – a royal town chartered in 1404. The origin of its name (related to the Polish word *most*, which means 'bridge') is due to the its being surrounded with bridges from four sides. In the late 19th to early 20th century a poviat town situated 70 km west of Lvov and approx. 30 km east of Przemyśl. At present a town in Lvov Oblast, centre of Mościska district and a Polish-Ukrainian border crossing. See L. Dziedzicki, *Mościska*, in: *SGKP*, vol. 6, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1885, pp. 693–700; G. Rąkowski, *Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej...*, op. cit., pp. 488–489.

14. Medyka – a village dating back to the 14th century. As today, until the end of the 19th century, it belonged to Przemyśl powiat (at present part of Podkarpackie Voivodeship). Currently a road border crossing in the direction of Mościska. See Lu. Dz. [L. Dziedzicki], *Medyka*, in: *SGKP*, vol. 6... op. cit., pp. 236–239.
15. The term was also used to denote a concelebrated mass. See *Prześladowanie Unii na Podlasiu*, "Przegląd Polski" 10 (1875), vol. 10, p. 54.
16. Another important celebration in honour of St. Anthony in Sądowa Wisznia was the Ruthenian Saviour's Feast, i.e. Transfiguration, celebrated on 19 August at the local Uniate church. Due to the proximity of both churches, it was the occasion on which many Greek Catholics came also to the monastic church to pray before the Franciscan image of the Paduan saint. For this reason, the friars celebrated the Communion Mass at 6.30 am, the first Votive Mass at 8.00 am and the second at 9.00 am, and heard confessions until early afternoon. See APRK, no ref., *Porządek nabożeństw...*, op. cit., p. 139; J. Pasiecznik, *Sądowa Wisznia, klasztor Franciszkanów-Reformatów...*, op. cit., pp. 275–276.
17. Father Henryk Lokajczyk (born 1845 in Kęty, deceased 16 June 1910 in Biecz) joined the Reformed Order of Friars Minor in 1863, to take his vows six years later. He received his holy orders in 1871. His first post was Krakow (1871–1879), followed by Zakliczyn, where he was guardian (1880–1883), then again Krakow (1884–1885) and Przemyśl (1886). In the following years he worked as guardian in Biecz (1887–1895) and Sądowa Wisznia (1896–1898) and for the third time in Krakow (1899), from where he returned to the position of guardian in Sądowa Wisznia (1900–1903). In the last years of his life, he served in Przemyśl (1904–1905), Lvov (1906–1907), Kęty (1908–1910) and Biecz. See *Schematismus Patrum ac Fratrum Ordinis Minorum S. P. N. Francisci Strictoris Observantiae Reformatorum Provinciae B. V. M. Dolorosae Galicianae pro Anno Domini 1873*, Premislae 1873, p. 13; *Catalogus Patrum ac Fratrum Ordinis Minorum S. P. Francisci Reformatorum Provinciae B. V. Mariae Dolorosae in Galicia pro Anno 1879*, Cracoviae 1878, p. 7; *Catalogus Patrum ac Fratrum Ordinis Minorum S. P. Francisci Reformatorum Provinciae B. V. Mariae Dolorosae in Galicia pro Anno 1880*, Cracoviae 1880, p. 4; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1883*, s.l. s.a., p. 8; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1884*, s.l. s.a., p. 12; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1885*, Premislae s.a., p. 14; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1886*, Premislae s.a., p. 19; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1887*, Cracoviae s.a., p. 15; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum S. P. Francisci Strictioris Observantiae vulgo Reformatorum pro Anno Domini 1895*, Cracoviae 1895, p. 20; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum pro Anno Domini 1898*, Cracoviae 1898, p. 37; *Schematismus Almae Provinciae B. V. Mariae Dolorosae in Galicia Ordinis Minorum pro Anno Domini 1899*, Cracoviae 1899, p. 27; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculae Conceptionis in Galicia pro Anno Domini 1900*, Cracoviae 1900, p. 85; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculae Conceptionis in Galicia pro Anno Domini 1901*, Leopoli 1900, p. 84; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculae Conceptionis in Galicia pro Anno Domini 1903*, Stryj 1902,

- p. 87; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculatae Conceptionis in Galicia pro Anno Domini 1904*, Stryj 1903, p. 69; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculatae Conceptionis in Galicia pro Anno Domini 1906*, Stryj 1905, p. 82; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculatae Conceptionis in Galicia pro Anno Domini 1908*, Stryj 1907, p. 73; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae B. V. Mariae Immaculatae Conceptionis in Galicia pro Anno Domini 1911*, Stryj 1910, p. [98].
18. Małnów — a royal village chartered in the mid-15th century under its original name Malinów. In the late 19th century it belonged to Mościska powiat, and was situated approx. 14 km away from the city of Mościska. In 1901, the village was almost totally destroyed in a fire. After its reconstruction, it was a standalone commune unit in the Second Polish Republic. Currently, Małnów is a village in Mościska district of Lvov Oblast in Ukraine. See Lu. Dz. [L. Dziedzicki], *Małnów*, in: *SGKP*, vol. 6..., op. cit., p. 36.
 19. The Austro-Hungarian florin (*gulden*) was a currency introduced by the Austrian government in 1857 to replace the Rhenish florin (also called the "Rhenish guilder"; the latter name survived as long as 1923 in the lands formerly annexed by Austria-Hungary). The system was based on a silver instead of gold standard; according to a new rate of mintage, a pound of pure silver was used to mint 45 florins. Its subunit was the kreutzer, and 100 kreutzers made 1 new florin. See A. Szwagrzyk, *Pieniądz na ziemiach polskich X–XX w.*, Wrocław 1973, p. 260.
 20. Laszki (or, more accurately, Laszki Zawiązane) — a village on the river Wiszenka, 18 km northwest of Rudki. During the Old Polish period, it belonged administratively to Przemysł lands, but at the end of the 19th century it became part of Rudki powiat. Currently, a Ukrainian village in Mościska district (Lvov Oblast). See Lu. Dz. [L. Dziedzicki], *Laszki*, in: *SGKP*, vol. 5, eds. B. Chlebowski, F. Sulimierski, W. Walewski, Warsaw 1884, pp. 95–96.
 21. Brother Florian, who stayed at that time in the monastery in Wisznia and who is mentioned by the chronicler, was presumably Florian Łukasz Siusiałuk (born 1887 in Suchodoły, joined the Order in 1901, took his vows in 1909, and left the ranks of the Reformed Franciscans in 1927). However, monastic records show that he worked as a tailor, and the function of the collector in Sądowa Wisznia was performed at that time by Brother Bolesław Karol Potok (born 1847 in Biecz, joined the Order in 1876, took vows in 1880, deceased 1917 in Sądowa Wisznia). See *Schematismus Almae Provinciae.... 1912...*, op. cit., pp. 31–32; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci Almae Provinciae Beatissimae Virg. Mariae Angelorum in Polonia (olim PP. Reformatorum) pro Anno Jubilaei 1925*, Wieliczka 1925, p. [58].
 22. Krone — the official Austro-Hungarian currency from 1892, equivalent to 0.322 gram of gold. Its subunit was heller, with 100 hellers equal to 1 krone. See Ihnatowicz, *Vademecum do badań nad historią XIX i XX wieku*, vol. 1, Warsaw 1967, p. 94; A. Jezierski, C. Leszczyńska, *Historia gospodarcza Polski*, Warsaw 2001, p. 207; J.A. Szwagrzyk, *Pieniądz na ziemiach polskich...*, op. cit., p. 261.
 23. Stojanice (currently Stojańce) — as an Old Polish village, it was called Stoianice and belonged to the Czuryło family. The village is situated 12 km southeast of Mościska and 7 km from Sądowa Wisznia. At the end of 19th century, it was part of Mościska powiat, and in the interwar period it was a standalone commune unit, whereas presently it is situated in Ukraine (Mościska district of Lvov Oblast). See A. Jabłonowski, *Polska XVI wieku pod względem geograficzno-statystycznym*, vol. 7: *Ziemie ruskie. Ruś Czerwona*, part 1, Warsaw 1901, p. 14; Lu. Dz. [L. Dziedzicki], *Stojańce*, in: *SGKP*, vol. 11, eds. B. Chlebowski, W. Walewski, Warsaw 1890, p. 353.

24. Jan Nepomucen Mars, Noga coat of arms (1852–1924) – son of Antoni Józef Mars (1819–1905) and Franciszka of the Żelechowski family, husband of Józefa of the Jasiński family. He became famous as the art collector who purchased Sądowa Wisznia in 1905, and having renovated the local residence of the Bąkowski family, gathered an impressive collection of bronze works of art, originally part of the property of the Wiśniowiecki family. His son Krzysztof (1897–1974) was the last proprietor of the land. See P. Sz. Łoś, *Szkice do portretu ziemian polskich XX wieku*, Warsaw 2005, p. 571; G. Rąkowski, *Przewodnik krajoznawczo-historyczny...*, op. cit., p. 483.
25. In 1912, countries of the Triple Entente demanded that Turkey should give autonomy to its dependent Balkan states. In the face of the Ottoman sultan's refusal, the first of two military conflicts called the First Balkan War broke out. It lasted from October 1912 to May 1913. At that time, Turkey's opponents included Montenegro, Bulgaria, Serbia, and Greece. The hostilities ceased in December 1912 on request of the Ottoman Empire. However, they were renewed at the beginning of 1913, as none of the claimed territories were regained. In May 1913, a peace treaty was signed, under which Turkey lost its Balkan dependencies and Crete. Still, the decisions did not ease the situation, leading to another conflict between former allies over the share of the spoils. Greece and Serbia made a secret agreement against Bulgaria, which was first to start hostilities. The so-called Second Balkan War lasted from June to August 1913 and culminated in the defeat of the Bulgarian side, against which Romania and Turkey soon turned. Finally, on 10 August 1913 a peace treaty was signed in Bucharest. It was agreed that Bulgaria would cede Dobruja to Romania, North Macedonia to Serbia, and part of south Macedonia and Western Thrace to Greece. In the long term, the events led to the outbreak of the First World War. The turbulence in the "Balkan cauldron" brought about both territorial and diplomatic changes in critical spots on the geopolitical map of Europe. As a result, the Ottoman Empire lost its significance and reinforced its pro-German stance. Meanwhile, Russia concentrated on supporting Serbia and increasing Serbia's dependence, which allowed the latter to intensify its anti-Habsburg policy. Germany on its part grew closer to increasingly weaker Austria, subordinating it to its own political aims. See J. Gozdawa-Gołębiowski, *Od wojny krymskiej do bałkańskiej*, Gdańsk 1985; J. Pajewski, *Historia powszechna 1871–1918*, Warsaw 2002, pp. 283–285; R. Rabka, *Balkany 1912–1913*, Warsaw 2010.
26. The association of the disease (epilepsy) with St. Valentine, a bishop and martyr from the late 2nd/early 3rd century, in the German culture may be explained in several ways. Linguistically, it is worth noting that the German term for the disease (*Fallsucht*) resembles the pronunciation of the saint's name (*Falentin*). Similarly, the sound of the Polish version of the name Walenty was associated with a symptom of the disease where an affected person *wali się*, i.e. literally collapses to the ground. This connection is also confirmed by a Polish folk proverb which goes, "Święty Walek tych powali, co patronem go nie zwali" ["Saint Valentine will strike down those who did not call him their patron saint"]. Besides, the events of St. Valentine's life prove that this patronage is justified since the saint allegedly healed a young man who had long suffered from epilepsy. See J. Karłowicz, *Słownik ludowy*, Kraków 1878, p. 32; *Słownik folkloru polskiego*, ed. J. Krzyżanowski, Warsaw 1965, col. 51, 423; S.B. Linde, *Słownik Języka Polskiego*, vol. 6, Warsaw 1814, p. 130.

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Abstract

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Early 20th Century Miracula Related to St. Anthony's Wondrous Painting from Sądowa Wisznia in the Light of Archival Sources from the Collection of the Krakow Archive of Our Lady of the Angels' Province of the Reformed Franciscans

The article is an edition of the archival source containing a list of miracles which took place from ca. 1900 to 1913 through the intercession of St. Anthony of Padua in a painting from the Reformed Franciscan monastery in Sądowa Wisznia. The analyzed text is currently kept in the resources of the Archive of Our Lady of the Angels' Province of the Reformed Franciscans in Krakow. Note that it does not constitute an independent archive unit, but has been instead incorporated in the hand-written Chronicle of the Monastery in Sądowa Wisznia of 1888–1945. The actual source edition — prepared in accordance with the principles set by I. Ihnatowicz, i.e. a complex, double note system — is preceded by a multi-section introduction. It starts with a brief outline of the unique characteristics of the cult of St. Anthony among the Polish Reformed Franciscans, followed by a short history of the monastery in Sądowa Wisznia and the gracious painting, and closes with an analysis of the miracles. The author did not hesitate to point out analogies with the miracles described in the article and to include reflections on the fragmentary picture of the early 20th-century society of the Eastern Borderlands of Poland based on the sources, in terms of their religiousness and a tendency to put faith in a miraculous power of objects of worship. She also used other sources from the archives (e.g. the mass intention book, the chronicle and the documents of St. Anthony's Society).

Keywords:

St. Anthony of Padua, miracles, venerated painting, Sądowa Wisznia, Reformed Franciscan monastery, Brodnica on Drwęca

Abstrakt

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Miracula z początku XX w. związane z cudownym obrazem św. Antoniego z Sądowej Wiszni w świetle źródeł archiwalnych z zasobów krakowskiego Archiwum Prowincji Matki Boskiej Anielskiej OO. Reformatów

Słowa kluczowe:

św. Antoni
z Padwy, cuda,
kult obrazu,
Sądowa Wisznia,
zakon reformatów,
Brodnica
n. Drwęca

Artykuł stanowi edycję źródła archiwalnego będącego spisem cudów, jakie dokonać się miały od ok. 1900 r. do 1913 r. za sprawą św. Antoniego Padewskiego w wizerunku z reformackiego klasztoru w Sądowej Wiszni. Analizowany tekst znajduje się obecnie w zasobie krakowskiego Archiwum Prowincji Matki Boskiej Anielskiej OO. Reformatów nie stanowi on jednak samodzielnej jednostki archiwalnej, lecz został włączony w tom rękopiśmiennej *Kroniki klasztoru w Sądowej Wiszni z lat 1888–1945*. Właściwą edycję źródła – wykonaną według zasad I. Ihnatowicza, tj. z zastosowaniem podwójnego systemu rozbudowanych przypisów – poprzedzono wioelementowym wstępem. Prowadzi on od krótkiego omówienia specyfiki kultu świętego z Padwy w środowisku polskich reformatów, przez rys historii klasztoru w Sądowej Wiszni i samego łaskami słynącego obrazu, aż po analizę przedmiotowych mirakuli. Autorka pokusiła się tu o wskazanie analogii do wymienionych cudów oraz o rozważania na temat rysującego się w świetle informacji źródłowych wycinkowego obrazu kresowego społeczeństwa z początku XX w. w aspekcie pobożnościowym oraz tendencji do uwidocznionej tu wiary w cudotwórczą moc obiektów kultu. Sięgnęła przy tym także do innych źródeł z zasobu wspomnianego archiwum (m.in. ksiąg intencji mszalnych, kroniki, dokumentacji Stowarzyszenia św. Antoniego).