

STANISŁAW PIECH (*Cracow*)

SIX CENTURIES OF THE FACULTY OF THEOLOGY IN CRACOW

Pope Boniface IX in his bull *Eximiae devotionis affectus* of 11 January 1397 called into being the Faculty of Theology at the University in Cracow, which was founded in 1364 by King Kazimierz Wielki (Casimir the Great). The Pope fulfilled the request of King Władysław Jagiełło and his wife Saint Jadwiga (Hedvig), Queen of Poland, to open a Faculty of Theology in *Studium Generale* in Cracow. *Therefore, considering these requests, Boniface IX wrote, with Our apostolic authority, and by means of this document, We order and decree that from now to perpetual times in this town there is and could be a Faculty of Theology. [...] However, as an expression of a special grace, We allow that the students and professors, who will be at theology at the given time, and those who have gained degrees of bachelor, licentiate and doctor, to enjoy and use all privileges and rights which are used by students and professors and those achieving similar degrees in Paris*¹.

St. Jadwiga paid much attention to appropriately high intellectual and moral level of clergy. She was concerned herself particularly about creating a Faculty of Theology in the capital of the kingdom which would educate and form clergy for the great work of evangelization of the newly converted Lithuania and also for further christianization of Poland and Russia. The organisation of the Faculty's scientific aspect, following the Queen's order, was prepared at least from 1396 by Jan Isner under the supervision of his master, Mateusz of Cracow, the outstanding theologian and later bishop of Worms. This work was supported by professors from the University of Prague and Polish officials headed by Bishop Piotr Wysz of Cracow. *God placed St. Jadwiga among peoples and nations* – said Pope John Paul II in the cathedral at Wawel in Cracow in 1987. *He called [...] her in order that she embraced with her heart their fates, their plans, their strug-*

* All the titles of books, articles and periodicals cited in this text in English are extant in Polish language versions only. For the original titles, see Polish text.

¹ *Codex Diplomaticus Universitatis Studii Generalis Cracoviensis*, pars 1, Cracoviae 1870, p. 25.

gles [...], in order that she discovered God's intentions for Poland, for Lithuania, for the Russian lands². Young Jadwiga, 25, after the death of her three-week-old daughter, Elżbieta Bonifacja, sensing her own death, donated all her jewellery for the purpose of re-founding the Cracow University, as if she gave the University her dowry and thus creating its financial basis. The dowry was not small at all. It was worth 3000 ancient monetary units (*marca*). If in those days a building in the centre was worth about 600 units, then the money from selling Jadwiga's jewellery was enough to buy two or three buildings and use the rest to adjust the buildings to the needs of the university³. A year after the Queen's death, on 26 July 1400, her gift enabled King Władysław Jagiełło to issue an act re-founding the Cracow University. With this act a new academic year was officially opened. The Faculty of Theology ranked highest in the University's hierarchy and was to serve the above mentioned work of evangelization of the vast Lithuanian-Russian lands.

IN THE GLORY OF *THE GOLDEN AGE*

At first the Cracow Faculty of Theology remained under the influence of the Faculty of Theology at the University of Prague. However, the greatest authority for all theologians of that period was the Sorbonne in Paris, which was used as a model when the Cracow Faculty was created at the will of St. Jadwiga, her husband Władysław Jagiełło and Pope Boniface IX. The lecturers of the Bible and dogmatic theology followed the Paris example for a long time. Scientific talents and hard work together with universal support of the state and Church authorities set the young faculty on its feet immediately. The period of the first hundred years was a *golden age* in the development of the Faculty. It won fame rapidly not only in Poland but also in all Europe, mainly because of the speeches of its theologians at the Councils of Constance and Basle. The fame of Cracow theologians particularly spread in Europe during the period of the Council of Basle. It was the time of a scandalous destruction of the unity of the Church called the *Great Schism*. Many leading Cracow theologians, with their urgent desires to restore the unity and bring about some religious revival, defended the teaching of the council's supremacy over the pope (counciliarism). Although the teaching was later condemned by the Church, the theological reflections of the Cracow theologians, characterised by high scientific level and zeal in the

² John Paul II, *He loved them to the end. The Third Pastoral Visit to Poland, June 8-14, 1987*, Città del Vaticano 1987, p. 101.

³ B. Przybyszewski, *Blessed Queen Jadwiga*, Kraków 1996, p. 105

cause of the Church reform, won common approval of European universities.

A famous theologian of that period was Jakub of Paradyż (1380–1464), the glory of the Cracow *Studium Generale*, one of the most outstanding European theologians at the close of the Middle Ages. Among the Cracow theologians, promoters of the council's supremacy, he held the most extreme opinion that only a universal council had the highest authority in the Church. He limited the pope's authority only to matters of administration. Benedykt Hesse (ca. 1389–1456) wrote an extremely large *Commentum in Evangelium S. Mathaei* in the spirit of Thomism (Mss, Jagiellonian Library, 1364, 1365, 1366, 1368). His commentaries on *Quatuor libri sententiarum* by Piotr Lombard (Mss Jag. Lib., 1518, 1519, 1531, 2091) were used at the Faculty of Theology not only in the 15th c. but also in almost all of the 16th century. This prominent and influential professor was a fervent propagator of the council's supremacy. He also carried out polemics with the Hussites. Other distinguished professors of that period were Jan Dąbrówka (1400–1472), whose commentary, printed in many copies, on *Quatuor libri sententiarum* by Piotr Lombard was used as a university manual for a long time, Franciszek Krzysowic of Brzeg (ca. 1370–1432), Maciej of Łabiszyn (ca. 1400-ca. 1452), Paweł of Pytkowice (ca. 1394–1470), Maciej of Sąspów (ca. 1408–1473) and Jan of Słupcza (1403–1488), authors of numerous philosophical and theological works. The Cracow University theologians of *the golden age* raised Polish theology to the European level. They strongly defended the Catholic faith. They opposed effectively the theological errors of John Wyclif and religious innovations of John Huss. *They earnestly and effectively uproot the thorns and weeds, all iniquities and heresies* – in 1427 stated Cardinal Zbigniew Oleśnicki (1389–1455), bishop of Cracow from 1423⁴. They protected not only the academic staff and students but also the people of the vast lands of the Polish State against a flood of Hussicism and later Protestantism⁵.

In the atmosphere of piety and virtuous instruction in fidelity to the Catholic Church numerous professors and students reached the level of human perfection. The work of their lives and efforts was a specific climate of the royal city in the 15th century called *felix saeculum Cracoviae*, which yielded holy professors and students. The pride of Cracow University was St. Jan Kanty (1390–1473), professor of theology, known for his piety, good heart for youth and mercy for

⁴ *Codex Diplomaticus...*, pars 1, p. 159.

⁵ This period has been widely discussed by Mieczysław Markowski in his work *Dzieje Wydziału Teologii Uniwersytetu Krakowskiego w latach 1397–1525* [*The History of the Faculty of Theology of the Cracow University in 1397–1525*], Kraków 1996.

the poor, whose cult began to spread immediately after his death⁶ Izajasz Boner, Servant of God, lived a life of holiness as well. He belonged to the Monks of St. Augustin, living in the monastery of St. Catherine. He was a university professor. There were also holy students: Blessed Stanisław Kazimierczyk, Lateran canon regular, Szymon of Lipnica and Władysław of Gielniów, Bernardines, and Michał Giedroyc, Servant of God, called Blessed, from the monastery of St. Mark.

At the beginning of the 16th century Jan of Oświęcim was famous for his theological works (Sacramus, 1443–1527). He was the author of a well-known treatise *Elucidarius errorum ritus Ruthenici* (ca. 1501), directed against the Orthodox Church. He was an opponent of the union between the Orthodox Church and the Roman Catholic Church, which was based on the principle of equality of rites. He demanded a second baptism from those Orthodox who wanted to join the Catholic Church. The problem was brought to the Holy See, which explained that there was no need of a new baptism for those having been baptised in the Orthodox Church.

IN THE COURSE OF CATHOLIC REFORM

During the period of Reformation, professors of the university, then called the Cracow Academy, were involved in the course of defence of the Catholic Church. During the Council of Trent (1545–1563) in the university circles there appeared splendid works impugning Protestant and neo-Arian views. In their teachings and polemics, in the spirit of humanism, the Cracow professors more and more often began referring to the biblical texts in the original languages. In their polemics they used their vernacular, which had been hardly used by Catholic theologians. Mateusz of Kościan (d. in 1545) used the Hebrew text in his explanations of the Psalms and the prophesies of Isaiah, Jeremiah and Ezekiel (Mss Jagiellonian Library, 2310, 2046). His short work *Examen spirituum et visionum cum parenesi ad agendam poenitentiam* (Cracoviae 1542) was devoted to the discernment of spirits, which was an important matter in the theology of spiritual life. Costenus, influenced by humanism, used abundantly the works of the Fathers of the Church, ancient Christian writers and the works of ancient Greek and Latin classics. In 1553 *Scopus biblicus Veteris et Novi Testamenti...* by Wojciech Nowopolczyk (ca. 1504–1559), known as Novicampianus, Nowopolski, appeared in

⁶ Many interesting information about the scholarly and pedagogical work of St. Jan Kanty was given by Roman Zawadzki in his study *Spuścizna rękopiśmienna św. Jana Kantego* [The Manuscripts of Saint Jan Kanty], Kraków 1995.

Cracow. This short work, written in popular Latin, which presented a clear explanation of basic dogmas and principles of Christian life, using a modern biblical method, was widely accepted, the evidence being six international editions. In 1559 another controversial work by Nowopolczyk was published, namely *Apologia... pro catholica fide et doctrina de veritate Corporis Christi Jesu in Eucharistia de caeterisque sacramentis*, under the evident influence of the monumental work of Cardinal Stanisław Hozjusz, *Confessio catholicae fidei christiana* (Moguntiae 1557), which was an example for almost all polemicists fighting with Protestantism and partly with neo-Arian movements in the 16th century. In his work Nowopolczyk discussed almost all subjects of the polemic between Catholics and Protestants. His contemporaries considered him to be one of the most outstanding university professors. Because his works were published in several editions in Antwerp, Cologne and Lyons, he was well-known abroad. Antoni of Napachañ (1494–1561), professor of the Faculty of Theology, published *Enchiridion, i.e. manuals on Christian teaching, what a Christian has to hold to in times of various faiths* (Cracow 1558), a humanistic exposition of basic truths of faith attacked by Protestants. St. Jan Leopolita „the younger”, professor of the Holy Scriptures (Kasprowicz, ca. 1523–1572), attained a lasting place in the history of Polish literature by editing and publishing the first complete Catholic translation of the Bible in Polish, known as *Biblia Leopoldy* (Cracow 1561). Jakub Górski (1525–1585), being a professor of law, justified his theological writings with a conviction that in time of fire all were called to save the edifice of the Church. In his work *Praelectionum Plocensium* after he had presented the Catholic teaching in a positive way, he answered the objections of the heretics. He included the decrees of the Council of Trent in the theses condemning the heretics. The work was written in five volumes, two were published in Cracow in 1572–1583, and three in Cologne.

The university circle yielded Stanisław Sokołowski (1537–1593), eminent theologian, preacher of King Stefan Batory. He made himself known among Protestants and won European fame with his well-known *Censura Orientalis Ecclesiae* (Cracoviae 1582), in which he commented on the correspondence between Jeremiah II Tranos, Patriarch of Constantinople, and the University of Tübingen, the subject being the unity of the Greek Orthodox Church and the Lutheran Church, proposed by German Protestants, and the Patriarch's rejection of the Augsburg Confession as contrary to the traditional Christian teaching. The work evoked several years' polemic and made Sokołowski extremely famous in the highest Catholic circles, with Pope Gregory XIII at the head. This book had five editions in Ingolstadt, Düling, Cologne and Paris (twice in German). Another work assured him a lasting place in theology was *De verae et falsae Ecclesiae*

discrimine... libri tres (Cracoviae 1583), which was also directed against Protestantism. He adapted the four characteristics of the Church from the Nicene-Constantinople Creed, and the scheme of his work followed the treatise of Hozjusz's school. He stressed the role of the pope as the bishop of the universal Church. In his definition of papal infallibility he was close to the theses of Vatican Council. The book was printed three times in Germany. During 17th century his *Partitiones ecclesiasticae* (Cracoviae 1589) was used at the university as a manual of preaching.

Among the professors of the Cracow Academy in the 17th century, the distinguished figures, according to European standards, were Adam of Opatów and Szymon Makowski. Adam of Opatów (1574–1647), known as Opatowski, Opatovius or Opatowczyk, enjoyed a high reputation of being an outstanding scholar among his contemporaries. In his two large works: *Tractatus de sacramentis in genere et specie* (Cracoviae 1642), *Tractatum theologorum ex I p. Doctoris Angelici... pars prima* (Cracoviae 1644), *Tractatum theologorum ex 1. 1 et ex 2. 2, Summae D. Thomae... pars secunda* (Cracoviae 1645) he embraced the entire contemporary theology unfolded *ad mentem sancti Thomae*. These works, especially the treatise on sacraments, were obligatory manuals at the Faculty of Theology of the Cracow Academy. Adam Opatowski, who died *in odore sanctitatis*, was also a theologian of spiritual life and a hagiographer.

Szymon Stanisław Makowski (ca. 1612–1683), left several volumes on philosophy, dogmatics and moral theology and preaching. In his works, Polish moral theology of the 17th century reached its heights of faith. Szymon Makowski was able to work out his own, positive and deeply biblical image of Christian life and in an original way link it with a method of teaching elaborated by Spanish theologians. Among his theological and moral works the most important was *Explanatio decalogi* (Cracoviae 1682). His most distinguished dogmatic work was *Theologia christiana* (Cracoviae 1682). Both works were obligatory manuals for students.

THE ORGANISATION OF STUDIES

The mediaeval structure of theological studies created in *the golden age* at the Cracow Academy remained till the reform of Hugo Kołłątaj in 1780. A candidate for theological studies had to complete first liberal arts with a master's degree. *Statuta Theologicae Facultatis Studii Cracoviensis*, elaborated in 1521 by Marcin Biem, also called Marcin of Olkusz, allowed philosophers without *magisterium in artibus* to theological studies. However, they were required to hold two public disputes *absque dispensatione* at the Faculty of Liberal

Arts within the first two years of theological studies. A student of theology attended the lectures on the Holy Scriptures during his first two years. After their completion, he was *baccalarius-cursor*. For the next two years he lectured on the Bible under the supervision of his professor and continued his personal theological study. He read *Quatuor libri sententiarum* by Piotr Lombard. Then he took an exam in the form of dispute, after which he gained the degree of *baccalarius-sententiarius* and he expounded the four books of *Sentences*. After the completion of lectures and exam in the form of debate a student of theology received the title of *licentiam docenti* i.e. permission to lecture theology on his own and he became a member of the Faculty of Theology. The way *pro loco inter Doctores Sacrae Theologiae* was opened to him. The reform of Rector Mikołaj Dobrocieski in 1603/1604 required three years of studies *ante primam Lauream in Theologia* and two *ante Licenciaturam*. The reform of Mikołaj Dobrocieski introduced *Summa Theologica* by Thomas Aquinas instead of *Quatuor libri sententiarum* by Piotr Lombard. The Bible could be expounded only by doctors of theology. The time of numerous debates was shortened.

Only a student with a master's degree in arts and a completed five-year course of theology could pursue a doctor's degree. The way to a doctor's degree in theology, which was the summit of academic carrier, was long. A doctor's degree in theology was gained by a man of about 50 years old. Its completion was not easy at all. The Faculty of Theology at the Cracow Academy, similarly to the Faculty of Theology in Paris, had very severe requirements.

The long period of studies and the exceptionally rigorous demands placed on the candidates caused most professors of theology to complete their doctor's degrees abroad, particularly in Rome where they could achieve the degree more quickly and easily. The theological studies in Padua, Bologna and Rome, which the Cracow professors were familiar with, promoted two kinds of doctors. The first were the ones who attained *ius collegii*, i.e. became members of the university staff. The second embraced the so-called *extranei*, who received the title without any rights to teach at a university. The Roman University *Sapienza* treated the *extranei* with some remission. They did not have to attend lectures. It was enough for them to pass the obligatory exams and conduct a debate. A similar practice was common in all Europe. The Cracow Faculty of Theology showed a justifiable resistance to those easier conferments of the doctor's degree. *Doctores romani* were permitted to conduct a debate and become a member of the Faculty after a long period of waiting, sometimes lasting even 25 years. Only in 1690, following the example of Western universities, in particular the Italian ones, the rigid rules were waived especially for candidates not pursuing a university carrier. Many members of the

cathedral chapter and other ambitious clergy were conferred the doctor's degree in a shorter procedure, without the arduous attendance of the whole course. They did not become members of the university staff. These relieves were commonly applied only in the 17th century when just a debate was required.

The Academy adhered to the teaching of St. Thomas Aquinas with a special predilection and followed it till the end of the 18th century. Under the influence of the works of Melchior Cano, famous theologian of the Dominican and Jesuit *ratio studiorum*, one could see the division into scholastic and positive theology in the teachings of Cracow academic theologians already at the beginning of the 17th century. In practice the exposition of scholastic theology, i.e. the explanation of *Summa Theologica* by St. Thomas Aquinas, embraced dogmatic and moral questions, sometimes interwoven with a polemic against heretics. The positive theology included the study of the Bible and the Tradition connected with disputes of contrary views.

The codification of dogmas at the Council of Trent facilitated the teaching methods and acceptance of *Summa Theologica* by St. Thomas Aquinas as the best interpretation of the Christian outlook. In the first half of the 17th c. the academic theologians yielded to Jesuits who were leading in controversial literature unrivalled. However, the teaching levels were equal, the only difference being a divergent treatment of scholarly writing. The Jesuits were called to apostleship in word and pen whereas the Academy professors defined the basic duty as didactics. This attitude was evident in literary heritage. A strictly scholarly production was not necessary for university carrier. The lecturers were promoted, thereby combining the duties of a teacher and student at the same time.

As a delegate of the National Education Commission Hugo Kołłątaj carried out a thorough reform of the Cracow Academy, which he changed into the General Royal School (Szkoła Główna Koronna). The Theological and Canonical College, established at the School, embraced only four theological chairs: biblical studies, dogmatics, moral theology and Church history, and two chairs of canon law. In 1783 the College was incorporated into the Moral College within which a School of Theology was created. In a way the reform of Hugo Kołłątaj relegated the Faculty of Theology from a leading position in the university structure.

After the third partition of Poland in 1795 Cracow came under the sway of the Austrians. The Faculty of Theology and the whole University heralded a difficult period in their history. Frequent political changes on the map of Europe left painful traces. Josephinism affected the theological studies destructively. After Cracow had been again annexed to the Austrian Empire in 1846, the Faculty of Theology of the Cracow University, called the Jagiellonian University from

1818, suffered the most devastating blow. In 1847 in virtue of a monarch's decree the Faculty was deprived of the right of doctor's conferment. However, during this extremely difficult period there originated the institution of a private docent as a completely new organisational and didactic element. In 1867 Fr. Jan Drożdżewicz (1812–1888) attained *veniam legendi* in patristics and later became a professor of patrology and from 1872 was a lecturer on the Old Testament and oriental languages. The institution of a private docent, for the first time introduced at the University of Berlin in 1816, was accepted in Austria only in 1848. At the Jagiellonian University the first „habilitation” was in 1862 at the Faculty of Law and Administration (Fryderyk Zoll). Soon the habilitation examination was assured of holding a university chair. During that period the Faculty had professors of outstanding achievements. The pioneering work *Compendium hermeneuticae generalis librorum Veteris et Novi Foederis usui studiosorum Sacrae Scripturae accommodatum*, (vol. 1–2, Cracoviae 1817–1821) by Father Florian Kundrewicz O.S.B.M. (1766–1834), one of the most distinguished Polish biblists in the first half of the 19th c., was commonly used in all Polish theological departments. Fr. Ignacy Penda (1793–1855) wrote a highly esteemed, original manual *Praelectiones ex theologia dogmatica* (vol. 1–4, Cracoviae 1844–1845), in which a thoroughly erudite explanation of faith in a wide context of moral theology, history of dogmas, patristics and Church history dominated over a polemic with contrary views. Fr. Leon Laurysiewicz (1798–1854), professor of pastoral theology, lectured on *the art of educating the deaf-mute*, which was a complete novelty.

„SECOND SPRING” OF THE OLD FACULTY

The re-organisation of the Faculty in 1880 was very crucial. It restored full academic rights and the increasing number of chairs initiated a period of intense re-building of the University's role for the Polish culture, which it enjoyed in the 15–17th cc. In 1880–1939 the Faculty experienced something similar to a *second spring*, comparable with its *golden 15th century*⁷. After the announcement of the encyclical *Aeterni Patris* by Pope Leo XIII in 1879 the regenerating scholastics experienced a strong impulse to its development. The lectures on neo-thomistic philosophy were introduced at the Faculty of Theology of the Jagiellonian University in 1880. They were delivered by Fr.

⁷ Many detailed information on *the second spring* of the Faculty was given by Stanisław Piech in his monograph *Dzieje Wydziału Teologicznego Uniwersytetu Jagiellońskiego w latach 1880–1939* [*The History of the Faculty of Theology of the Jagiellonian University in 1880–1939*], Kraków 1995.

Zygmunt Golian (1824–1885), one of the most eminent early Polish neo-scholastics. In 1882 the first chair of Christian philosophy in the Empire of Austria-Hungaria was created at the Faculty of Theology. It was given to Fr. Stefan Pawlicki C.R. (1839–1916), erudite of European rank, philosopher and apologist. He was a professor of fundamental theology from 1883. In his works *About the Beginnings of Christianity* (Cracow 1884), *The Life and Works of Ernest Renan* (Cracow 1896; third edition in Warszawa 1905) he carried out a penetrating critique of rationalistic attempts to solve the problem of the origin of Christianity and he discussed the key apologetic issues of authenticity and reliability of the Gospel, the teaching on miracles as verifying the divinity of Christ's mission and the primacy of St. Peter. The important works of Fr. Franciszek Gabryl (1866–1914) were university manuals: *Formal Logic* (1899), *Noesis* (1900), *General Metaphysics that is the Teaching on Being* (1903), *Psychology* (1906), *Philosophy of Nature* (1910) and *General Logic* (1912), all published in Cracow. He presented almost the whole system of neo-scholastic philosophy.

One of the most prominent European neo-scholastics was Fr. Marian Ignacy Morawski S.J. (1845–1901), an equally outstanding philosopher and theologian, who was professor of dogmatic theology in 1887–1899. His most important philosophical works remained *Philosophy and its Tasks* (Lvov 1877; third edition in Cracow 1899), *Purposefulness in Nature* (1887; 6th edition Cracow 1928) and *The Principles of Ethics and Law* (Cracow 1891; 4th edition in 1930). He combined philosophical issues with his interests in apologetics in which he achieved European quality. His extraordinary position in the history of Polish apologetical thought was based on the classic scheme of three elements: religion, Christian revelation and Catholic Church. The justification of his views were masterfully carried out in *Evenings over the Lake of Lemn* (General Review 1893–1896). This short work had 12 editions in Polish and 14 in foreign languages. Fr. Ignacy Morawski, Polish *Chateaubriand*, was regarded as a creator of a new kind of theological writing in Poland called world outlook literature.

Fr. Józef Krukowski (1828–1900) wrote a manual *Catholic Pastoral Theology for the Use of Theological Seminaries and Shepherds of Souls* (Lvov 1874; 4th edition in Cracow 1894), in which he presented the exposition of general pastoral theology, homiletics, catechises and liturgics with a wide treatment of the sacrament of penance. At the end of the 19th c. this compendium was the most widespread pastoral manual in Polish theological seminaries in all three partitions. His manual on religious instruction was edited several times.

In the field of spiritual life theology Blessed Józef Sebastian Pelczar (1842–1924) is worth mentioning. Later he became the Latin

rite bishop of Przemyśl. For over 50 years his work *Spiritual Life that is Christian Perfection* (Przemyśl 1873; 8th edition in 1924), an original synthesis based on the classical ascetic literature, was an obligatory introduction to spiritual life issues in seminaries and religious noviciates. On the basis of his lectures on canon law he wrote a large work *The Law of Catholic Matrimony Including the Civil Law Obligatory in Austria, Prussia and the Polish Kingdom* (Cracow 1882; 4th edition in 1898). It was the first manual in Polish and in those days, the only large manual at the same time being a practical hand-book on marital law. He also wrote the first Polish manual *Pastoral Medicine, that is information on hygiene, physiology and pathology including some theological questions a priest needs* (Lvov 1900; 3rd edition in 1908). His small work *Freemasonry, its Beginnings, Organisation, Rites, Principles and Activities* (Przemyśl 1905; 4th edition in Cracow 1914) aroused a wide social interest. It was the first Polish description of freemasonry in the world. Fr. Tadeusz Gromnicki (1851–1939) wrote valuable works on the history of ecclesiastical law: *Provincial Synods and the Activities of some Apostolic Officials in Poland till 1357* (Cracow 1885) and *Peter's Pence in Poland* (Cracow 1908). Fr. Władysław Chotkowski (1843–1926) wrote a work fundamental to be acquainted with the history of the Church under the Austrian rule: *Political History of Old Women's Cloisters in Galicia in 1773–1848 on the Basis of the Acts of the Emperor's Chancellery* (Cracow 1905) and *Political History of the Church in Galicia under the Rule of Maria Theresa, 1772–1780* (Cracow 1909).

A scientific seminar plays an indispensable role in university teaching. The formative relation between master and disciple is evidently manifested in such a seminar. At the Faculty of Theology of the Jagiellonian University the dean of the Faculty at that time, Fr. Władysław Chotkowski, introduced *disputatoria historica* in the academic year 1882/1883. Fr. Stefan Pawlicki, C.R. began his dialectic classes in 1884/1885. In 1888 the Ministry of Religions and Education sanctioned the provisional statutes of seminars: Church history and philosophical-scholastic one. They were the first seminars in theological faculties in Austria-Hungary. At the Faculty of Theology of the Vilnius University seminars were introduced only in 1899/1900. Other chairs of the Cracow Faculty opened seminars only in 1906/1907.

A considerable increase in the Catholic thought and social work after the encyclical *Rerum novarum* by Pope Leo XIII in 1891 inspired universities to introduce a regular course of Catholic teaching on social matters, then called Christian sociology or Christian social teachings. In 1910 a chair of Christian social teachings was created at the Faculty of Theology of the Jagiellonian University as the first in Austria-Hungary. It was directed by Fr. Kazimierz Zimmermann

(1874–1925), doctor of political economy at the University of Munich, well-known social activist in the region of Great Poland. Fr. Franciszek Gołba (1862–1944) translated, interpreted in a philosophical way, and edited *Three Aramaic Papyri from Elephantine* (Cracow 1908) and wrote *Meter in Hebrew Poetry* (Cracow 1913).

After Poland had regained independence, there was a great need for lecturers in the newly organised universities. The Jagiellonian University helped them with staffing. The Faculty of Theology joined in this effort. In 1918–1939 there was no single faculty of theology in Poland without scholars connected *cum Alma Matre Jagellonica* either by habilitation or doctor's conferment.

After the period of national slavery the Church in Poland inherited two faculties of theology having been already created before the partitions: in Cracow (1397) and in Lvov (1661), in their structures similar to the Austrian and German faculties. In the restored country faculties of theology were created in new universities in Warsaw, Lublin and Vilnius. There was no faculty of theology in Poznań. The organisation of faculties in Warsaw and Lublin was based on the model of Roman higher schools. The Faculty of Theology at the new University of Vilnius was adjusted to the structure of the Cracow and Lvov Faculties. Therefore, in the interwar period Poland had five faculties of Catholic theology. The Faculties in Warszawa and Lublin were open only to alumni of seminaries. The aim was to widen and deepen completed philosophical and theological studies, in a form of specialisation. The admission requirement in the faculties of theology in Cracow, Lvov and Vilnius was the certificate of completion of a grammar school. At the same time students of these faculties were alumni of diocesan or sometimes religious seminaries. After graduation they were ordained. The more talented could achieve academic degrees. In the academic year 1919/1920 five year studies were introduced. The former practice was four years.

The Cracow metropolis was one of the five Latin Church provinces which resulted from the division of the whole country in virtue of the concordat between the Holy See and the Republic of Poland in 1925. A formal erection of the Cracow metropolis was made by Pope Pius XI with the bull *Vixdum Poloniae unitas*. Beside the Cracow archbishopric the following dioceses were included in the metropolis: Tarnów and Kielce and two new ones of Częstochowa and Silesia (Katowice). The newly created dioceses did not have their own seminaries nor proper staff. However, the Jagiellonian University with its Faculty of Theology was within the Cracow metropolis and from the academic year 1921/1922 the Faculty of Theology was the biggest theological faculty in Poland. A special scientific and cultural climate of this oldest Polish university and outstanding personalities in the staff of the Faculty of Theology created particularly profitable conditions for

a thorough and versatile education of clergy. For this reason in 1926 Bishop of Częstochowa, Teodor Kubina, and the Bishop of Katowice, August Hlond, then the Primate of Poland, decided to educate their seminarians in Cracow, where they built seminaries for their dioceses. After their establishments in Cracow the number of students of theology increased considerably and ranged from 217 in 1926/1927 to 397 in 1933/1934. The Cracow Faculty had the greatest number of students in Poland. There were also American, German, Romanian and Czech students of Polish background. One could meet Germans, Slovaks, Ukrainians and even Frenchmen at the Faculty.

In 1931 Pope Pius XI announced his apostolic constitution *Deus scientiarum Dominus* on universities and faculties of ecclesiastical studies in order to raise the level of studies and to introduce a uniform system of theological education in the whole Church. The supplementary executive instructions of the Sacred Congregation for Seminaries and Universities ordered six years of philosophical-theological studies. The first two years were to include the study of Christian philosophy and the next four – theology. At the Faculty of Theology in Cracow this demand was met for the time being that the second year of studies was at the same time the second of a two-year course of philosophy and the first of a four-year course of theology. The studies still lasted five years. The plans of introducing a six-year programme were carried out very slowly. The felt need for priestly callings was crucial.

In the interwar period the teachings of Cracow theologians were known not only because of the glorious traditions of the old university but first of all because of the superb scientific and research achievements which drew the youth from all over the country and even from abroad. From the beginning of the 20th c. the pride of the Jagiellonian University was Fr. Jan Fijałek (1864–1936), the most distinguished historian in the Polish Church. Being an erudite on the world level, he could compete with the most eminent contemporary scholars taking into consideration his enormous knowledge and versatile mind characterised by constant critical thinking. Despite the lapse of many years his works did not lose its value, not only because of the richness of contents but also because of his method of research. His most important works include: *Studies of the History of the Cracow University and its Faculty of Theology in the 15th century* (Cracow 1899), and in particular *Master Jacob of Paradyż and the Cracow University during the Council of Basle* (vol. 1–2, Cracow 1900). He contributed greatly in the field of publishing historical sources. He edited *The Statutes of the Chapter of the Włocławek Cathedral* (Cracow 1916) prepared by Fr. Stanisław Chodyński; *The Oldest Synodal Cracow Statutes of Bishop Nanker of 2 October 1320* (Cracow 1915); *The Diplomatic Codex of the Vilnius Cathedral and Diocese* (vol. 1, issue 1, Cracow 1932,

issue 2, Cracow 1939, co-edited with W. Semkowicz) and *The Collection of the Documents of the Pauline Order in Poland*, issue 1, 1328–1464 (Cracow 1938). His publications were characterised by an extraordinary precision and could compete with the best foreign editions of that kind. In 1918–1921 he was the editor of a scientific magazine „Polonia Sacra”, and after its bankruptcy due to financial difficulties he edited „Nova Polonia Sacra” (1926–1928).

During the interwar period, the Faculty of Theology of the Jagiellonian University still noted imposing achievements in Christian philosophy. The Cracow school of philosophy was mostly historical. Fr. Konstanty Michalski, C.M. (1879–1947), pride of Polish science of the interwar period, was the Polish scholar who working on the explanation of main trends in philosophy in late medieval England and in France of the 14th century, made a strong and significant contribution to European science. The medieval treatises of Fr. K. Michalski: *Les courants philosophiques à Oxford et Paris pendant le XIV siècle*; *Le criticisme et la scepticisme dans la philosophie du XIVe siècle*; *Les courants critiques et sceptiques dans la philosophie du XIV siècle*; *La physique nouvelle et les différents courants philosophiques au XIVe siècle* („Bulletin International de l'Academie Polonaise des Sciences et des Lettres. Classe d'histoire et de philosophie” 1919, 1920; 1925, issue 1–10; 1927, issue 4–6); *The Influence of Oxford on the philosophy of John of Mirecourt* (Series II of PAU Dissertations, The Historical-Philosophical Faculty, vol. 38); *The Revival of Nominalism in the 14th century* („Kwartalnik Filozoficzny” 4:1926); *Le probleme de la volonté à Oxford et a Paris au XIVe siècle* (Studia Philosophica II, Leopoldi 1937), made him one of the international authorities in the field of medieval philosophy, one of the few historians who changed the views of the history of European thought.

The scientific interests of Fr. Jan Salamucha (1903–1944) focused mainly on the history of ancient and medieval philosophy, taking logic into special consideration. In his historical researches he used strict methods of mathematical logic. He exposed the discrepancies in Aristotle's theory of deduction (*The Idea of Deduction in Aristotle and St. Thomas Aquinas*, Warszawa 1930). He proved that William of Ockham was the most outstanding medieval expert of the logic of sentences (*Logic of Sentences by William of Ockham*, „Przegląd Filozoficzny” 38:1935). He proved the authenticity of the treatise on the so-called insolubles (that cannot be solved) in *Logical Summa* by Ockham (*The Appearance of Antyomnial Issues in the Field of Medieval Logic*, „Przegląd Filozoficzny” 40:1937). He formalised the evidence of God's existence from *Summa contra gentiles* and showed that St. Thomas' reasoning went beyond the framework of Aristotle's logic (*Proof ex motu of God's existence. Logical Analysis of the Argumanta-*

tion of St. Thomas Aquinas, „Collectanea Theologica” 15:1934). It was the first mathematical-logical analysis of the existence of God.

Fr. Maciej Sieniatycki (1869–1949) made his name known in Polish theology with his university manuals: *An Outline of Catholic Dogmatics* (vol. 1–4, Cracow 1928–1931; 2nd edition in 1933–1936) and *Apologetics that is Fundamental Dogmatics* (Cracow 1932), in which he defined Polish terminology in dogmatic theology. His manuals were soon accepted in almost all Polish theological departments in Poland and abroad.

Fr. Józef Archutowski (1879–1944) achieved a high position in biblical studies due to his hand-books: *Detailed Introduction to the Old Testament Books* (Cracow 1927) and *About the Inspiration of the Bible* (Cracow 1930), which equalled the level of university international books. However, his most distinguished biblical manual, highly evaluated in scientific circles, was *The History and Text Criticism of Hebrew Old Testament* (Cracow 1938). He was the initiator and participant of almost all national biblical events. In 1937–1938 he edited and published „Biblical Review” following the pattern of French „Revue Biblique”

The source-books and in many cases pioneering works of Fr. Władysław Wicher (1888–1969): *Fr. Szymon Stanisław Makowski – Polish Moralist in the 17th century* (Kielce 1926) and *Fr. Marcin Śmiglecki’s, S.J. „Treatise on Usury and Percentage” in the Light of Contemporary and Later Teaching of Theologians* (Lvov 1936) continue to be used by historians of theology. One of the most eminent Polish specialists on canon law of that period was Fr. Jan Krzemieniecki (1887–1956) who explained the canonical administrative procedure (*Administrative Procedure in the Code of Canon Law*, Cracow 1925); *The Main Conditions of Validity of Canonical Administrative Trial*, Cracow 1930) and researched the sources of Polish ecclesiastical law. Fr. Tadeusz Kruszyński (1884–1959), historian of Church art, meritorious for restoring the stannic royal sarcophagi in the crypt of the Wawel cathedral, was a distinguished expert on Polish and international historical weaving. Bishop Michał Godlewski (1872–1956), professor of Church history, was famous for his preaching. His lectures, delivered in excellent Polish with a subtle humour, slight irony and frequent anecdotes, had an enormous audience. He was an expert and editor of the sources of the Catholic Church in Russia among which two large collections are worth mentioning: *Monumenta Ecclesiastica Petropolitana* (vol. 1–5, Petersburg 1906–1913) and *Journal et correspondance de Stanislas Sistrzeńcewicz-Bohusz premier archevêque métropolitain de toutes les Eglise catholique en Russie* (vol. 1–5, Petersburg 1913–1917, together with N. Kriksin). The most important works of Fr. Tadeusz Glemma (1895–1958), successor of Fr. Jan Fijałek on the chair of Church his-

tory in Poland remained: *The Ecclesiastical Relations in Toruń w the 16th and the 17th centuries in the Background of Ecclesiastical History of Royal East Prussia* (Toruń 1934) and *The Faculty of Theology of the Jagiellonian University in 1795–1847* (Cracow 1949). The fact that many professors (W. Chotkowski, J. Fijałek, T. Glemma, M. Godlewski, K. Michalski, S. Pawlicki) became members of the Academy of Abilities, and from 1919 the Polish Academy of Abilities embracing the elite of the nation, was an expression of high esteem for their scientific achievements.

During the interwar period Cracow was a well-known centre of Polish movement of liturgical revival, its precursor being Fr. Jan Kozonkiewicz (1877–1932), former professor of the Old Testament. The pioneer of the movement was Fr. Michał Kordel, disciple of Fr. Kozonkiewicz. Fr. Kordel was the founder of „Misterium Christi”, the first Polish magazine devoted to the service of God, published in Cracow in 1929–1935 and being similar to an organ of the liturgical movement in Poland. Published in thousands of copies, the works of Fr. Korbela: *Sunday and Feast Missal* (Cracow 1935) and *Roman Missal in Polish Translation. Full Edition for All Sundays, Feasts and Days of the Liturgical Year* (Cracow 1936, 2nd edition in 1939) in comparison with popular German missals, won him fame of Polish [Anzelm] Schott.

YEARS OF SUFFERINGS AND STRUGGLES WITH VIOLENCE

The successful development of the Faculty was dramatically broken by the tragic September of 1939 and the following gehenna of Nazi occupation. On 6 November 1939, 183 professors and lecturers of the Jagiellonian University were arrested treacherously in the ill-famed *Sonderaktion Krakau*. Among the arrested were 10 professors and lecturers of the Faculty of Theology, which constituted 83% of the faculty staff. The following priests were arrested: Józef Archutowski, biblical scholar (Old Testament); Antoni Bystrzonowski, pastoral theologian; Tadeusz Glemma, historian; Józef Kaczmarczyk, biblist (New Testament); Tadeusz Kruszyński, historian of art; Jan Krzemieniecki, lawyer; Konstanty Michalski, philosopher; Marian Michalski, patrologist; Jan Salamucha, philosopher and logician and Władysław Wicher, moral theologian. The gehenna of the concentration camp caused many deaths among them; they did not live to see the day of liberation – 8 February 1940 – due to many attempts of diplomatic, international academic circles and particular scientific authorities and the Holy See. That day almost all professors of the Faculty of Theology were released, except M. Michalski and J. Salamucha, who were taken to the camp in Dachau near München and suf-

ferred for one more year. They were not freed until 4 January 1941. During the war four professors and lecturers of the Faculty gave their lives for their country.

The SS shock troops guarding the Cracow castle seized control of the archdiocesan seminary building on 8 November 1939. Archbishop Adam Stefan Sapieha moved the fourth and fifth years of theological studies to his palace at 3 Franciszkańska Street. The younger seminarians were moved to the Catholic House (the filharmonic hall at present). Having been removed from this building on 9 December 1941, they were accommodated in the Bishops' palace. The Częstochowa seminary was thrown out of its own building at 3 Bernardyńska Street on 2 November 1939, in which the Gestapo relocated. The seminarians moved to the neighboring Bernardine monastery and partly to the archbishop's seminary. Then they were accommodated in the building of the Catholic Academic House at 1 Jabłonowskich Square, later in the Pauline monastery at Skalka and in the Augustinian monastery and towards the end of the war in the convent of Sisters of the Holy Spirit de Saxia at 12 Szpitalna Street. A Nazi police station (schupo) occupied the building of the Silesian seminary. The alumni of the fourth course were ordained in November and December of 1939. The younger seminarians and freshmen had to find individual possibilities of further studies. Only a few succeeded in studying at the Cracow and Sandomierz seminaries. They often had to hide to avoid arrest or service in Wehrmacht. The secret theological studies were directed by Fr. Tadeusz Glemma acting in a close relation with Archbishop Sapieha.

After the liberation of Cracow from the Nazi occupation on 18–19 January 1945, the University quickly began its normal academic-didactic activities. On 16 February the Faculty of Theology, having the permission of the Ministry of Education and the Senate of the University, acknowledged the secret theological courses as university studies needed for graduation and pursuit of a master's degree. The extremely hard times, marked with suffering and sacrifice of life, were the years of university *iter scholasticum* of Fr. Karol Wojtyła, later Pope John Paul II, unquestionable moral authority for all people of good will, outstanding scholar, theologian and philosopher. He began his studies at the Faculty of Philosophy (Polish philology) in October 1938 and then from 1942 continued in the secret courses at the Faculty of Theology.

After the war, the Faculty of Theology of the Jagiellonian University, as in 1939, held 12 chairs: two of Christian philosophy; biblical studies of the Old Testament; biblical sciences of the New Testament; fundamental theology; detailed dogmatic theology; history of dogmas and patrology; moral theology; pastoral theology; canon law and two chairs of Church history. In this period the Faculty of Theology had

distinguished scholars. The greatest pride of the Jagiellonian University remained Fr. Karol Wojtyła, later Pope John Paul II, lecturer on social ethics, the last who had his habilitation before the liquidation of the Faculty of Theology. Fr. Kazimierz Kłósak (1911–1982) won wide fame due to his polemic with dialectical materialism and critical evaluation of the views of Teilhard de Chardin. However, he primarily focused on specific issues: of proofs for God's existence, origin and structure of human soul, issues of cognitive possibilities and limits of natural sciences. Fr. Ignacy Różycki (1911–1983), who considered theology as scientific exposition of Church beliefs, focused on the problems of methodology in dogmatic theology. Fr. Aleksy Klawek (1890–1969) was an outstanding biblical scholar and orientalist who researched mainly the issues in the Book of Genesis and Psalms. In 1948 he founded a bimonthly „Ruch Biblijny i Liturgiczny” [„Biblical and Liturgical Movement”]. After 1945 the students of the Faculty of Theology were not only the alumni of the above mentioned diocesan seminaries but also for a short time alumni of the Wrocław archdiocese and apostolic administration of Śląsk Opolski. There were also students of various religious communities. After the opening of regular studies in 1945, the Faculty had 114 students. In the next academic year (1945/1946) there were 207. The number increased every year reaching 476 students in 1950/1951. During the last three years of the activities of the Faculty within the structure of the Jagiellonian University, the number of students was decreasing. In the academic year 1953/1954 there were only 343 students at the Faculty. The decrease in the number of students was undoubtedly due to the restrictive policy of the government towards the Faculty.

The struggle with the Church, atheistical policy and laicization planned by the communist government prevented a normal development of the Faculty outright. The attempts to create chairs of Christian pedagogy and catechesis and history of literature on preaching did not succeed. The Ministry of Education and then the Ministry of Higher Education limited the funds for didactic activities, stubbornly refused to acknowledge habilitations and nominations of new professors. A six-year program of studies was not permitted. The basic course of philosophical-theological studies lasted five years until 1961. The faculty's existence was in jeopardy. The threat of liquidation appeared unavoidable. The Council of Ministers of the Polish People's Republic by its unilateral decision of 11 August 1954, without any agreement with the Church, joined the Faculty of Theology of the Jagiellonian University with the Faculty of Catholic Theology of the Warsaw University to form the Academy of Catholic Theology in Warsaw. The Faculty of Theology – the work of Saint Queen Jadwiga – after more than 500 years of service in the oldest Polish university, was removed from the University.

IN THE STRUCTURES OF PONTIFICAL ACADEMY

However, the Faculty of Theology in Cracow opposed the force. It survived as an independent faculty due to the uncompromising attitude of the Apostolic See and Cracow bishops. The Sacred Congregation for Seminaries and Universities in the Vatican, with its decree of 16 December 1959, stated that the Cracow Faculty of Theology still *remained under the supervision of one ecclesiastical authority and in the future is to be formed according to the laws passed by the Apostolic See*⁸. In 1974 the Faculty, functioning within the Metropolitan Seminary, was bestowed the title „pontifical”.

A turning point in the history of the Faculty was its re-structuring into an academy with three faculties. On 8 December 1981 Pope John Paul II established the Pontifical Academy of Theology in his „*motu proprio*” *Beata Hedvigis: granting it the rights, honours, privileges and responsibilities justly entitled to all similar schools in the whole Catholic world [...] The Academy, at present consisting of three ecclesiastical faculties: Sacred Theology, Philosophy and Church History, should be governed by the academic laws of the Church*⁹. „*Motu proprio*” *Beata Hedvigis* was issued a few days before the imposition of martial law in Poland (13 December 1981). The contacts between the Apostolic See and the Church in Poland were restricted as well as the contacts of the Church inside the country. The news about the erection of the Pontifical Academy of Theology reached Cracow only at the turn of 1981/82. The inauguration of the first academic year of the Pontifical Academy of Theology in Cracow was held in St. Anne’s Church on Sunday, 17 October 1982. The press gave publicity to that event defining the Academy as the continuation of the Faculty of Theology of the Jagiellonian University and at the same time a new higher school in Poland. The academic environment in Cracow welcomed the new theological school with approbation. However, the state authorities assumed a decisively negative attitude towards the new theological school in a very short time. The problem of acknowledgement of the Pontifical Academy of Theology in Cracow by the state became the subject of negotiations between the representatives of the Polish Church and the Apostolic See on the one hand and the representatives of the state authorities on the other. It was not until 1989 that the authorities of the Polish People’s Republic finally acknowledged the Academy.

The Academy develops its didactic and research activities in three faculties: theological, philosophical and Church history. Within the

⁸ The Archives of the Pontifical Academy of Theology in Kraków, PWT 0110, Decree of the Sacred Congregation for Universities, Rome 16 December 1959.

⁹ *Litterae apostolicae motu proprio „Beata Hedvigis” datae Pontificia Academia Theologica Cracoviensis constituitur, „Acta Apostolicae Sedis” 74:1982, p. 372.*

Faculty of Theology there is the Blessed Michał Giedroyc Institute of Liturgy (1968); the Institute of Family, the Interreligious Higher Institute of Catechesis (1970), the Ecclesiastical and Mariological Section in Częstochowa; Pastoral Studies with two specializations: vicar and pastor for priests – graduates of the Faculty of Theology; Studies of Theology for Nuns; Studies of Theology for Laymen and the College of Theology educating lay religious instructors. The Centre of Interdisciplinary Studies has been allied with the Faculty of Philosophy. The remaining structures of the Academy are: the Interdepartmental Institutes of Bioethics (1988) and of Ecumenism and Dialogue (1993); the Interdepartmental Studies of Pedagogy (1993) and of Languages (1989), and Postgraduate Studies of Journalism (1995) and of Pro-Family Education (1996). The Pontifical Academy of Theology has got its own library as its basic centre of research. Within the structure of the main library there are libraries of faculties, institutes and chairs.

The Academy has signed numerous agreements of scientific cooperation („affiliations”) with higher diocesan and religious theological seminaries. In 1997 there were two agreements of *aggregation* with the Theological Institute in Tarnów and the Warmia Theological Institute „Hosianum” in Olsztyn and twenty-two agreements of *affiliation*. Thanks to these agreements the graduates of these institutions can first of all pursue the degree of master of theology¹⁰.

The Cracow Faculty of Theology has been contributing to the treasure of Polish culture for six hundred years. The Holy Father John Paul II in his sermon in the Wawel cathedral on 10 June 1987, during his third pastoral visit to Poland, mentioned *the great work of Jadwiga, that is the theological school – the Faculty of Theology of the University over many centuries – in the past years rebuilt as Pontifical Academy. [...] This school bears witness to our history, it belongs to the heritage of the Church and Polish culture*¹¹. The Pontifical Academy of Theology in Cracow has inherited the six-hundred-year-old tradition of *the Faculty of St Queen Jadwiga* and through its professors, lecturers, graduates and students brings it into the contemporary service of evangelization of nations.

Translated by M. Kantor, M. Rudnicki

¹⁰ More detailed information about the Pontifical Faculty of Theology and Pontifical Academy of Theology in Cracow can be found in the papers by Adam Kubiś and Jan Szczurek published in *The Faculty of Theology in Cracow 1397–1997. Jubilee Book*, by Stanisław Piech, Kraków 1997, p. 215–248.

¹¹ John Paul II, *He loved them to the end*, p. 103.