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THE POPULARIZATION OF KNOWLEDGE ABOUT
CONTEMPORARY MONASTERIES OF BERNARDINE FATHERS
(BERNARDYNÓW) AND BERNARDINE FRANCISCAN SISTERS
(BERNARDYNEK) ONLINE

A b s t r a c t. The Internet is an essential tool in the mission of contemporary Catholic Church. It has become a daily instrument of work for priests and monks. Since 1990s the Bernardine Fathers and subsequently the Bernardine Franciscan Sisters have started to create the websites of their monasteries. Beyond a doubt it was caused by new opportunities of pastoral work, dialogue with the contemporary faithful, exchange of thoughts and experiences. Furthermore, the websites constitute a great aid to reach various kind of information especially those which concern the history of the Bernardine Fathers and the Bernardine Franciscan Sisters in Poland. The research papers present a different level, however they equip a reader with basic information about the presented monastic posts. Hence, they are worth reading.

Keywords: Bernardine Fathers; Bernardine Franciscan Sisters; Monastery; Internet.

The Internet is an essential tool in the mission of contemporary Catholic Church. It has become a daily instrument of work for priests and monks. Since 1990s Bernardine Fathers and subsequently Bernardine Franciscan Sisters have started to create the websites of their monasteries. Beyond

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a doubt it was caused by new opportunities of pastoral work, dialogue with the contemporary faithful, exchange of thoughts and experiences. Furthermore, the websites constitute a great aid to reach various kind of information especially those which concern the history of Bernardine Fathers and Bernardine Franciscan Sisters in Poland. The popularization of knowledge about them online will be presented in the article below. The bibliography is the Author's choice in terms of the prepared content.

1. BERNARDINE FATHERS ONLINE

In 1209 St. Francis of Assisi founded the men's Order of Friars Minor which was approved by Pope Honorius III in 1223. In the heart of the Order, almost from the very beginning of its existence, there was a striving for a closer keeping of the Rule, especially in the case of poverty. It provided basis to issue the papal bull by Pope Leo X *Ite et vos in vineam meam* (1517), which created to separate orders: Friars Minor and Friars Minor Conventual. First, Friars Minor came to Poland to Wrocław (1236), and subsequently they appeared in Cracow (1237). On the other hand, the more strict direction, known in west Europe as regular observance, was implemented in Poland by a penitential preacher, an Italian observant St. John of Capistrano. In the mid of 15th century he came to Czech Lands to convert Hussites, then he moved to Silesia and to south of Poland (1453). First Polish Observants accepted foundations outside the walls of big cities (Cracow, Warsaw, Poznań, Tarnów, Lublin, Lviv). Their first churches were dedicated to St. Bernardino of Siena. Hence, people started to call them Bernardines. Monasteries of Polish Observants which were founded starting from the second half of the 15th century belonged to Austrian-Czech-Polish province. Within its framework, firstly the commissariat (1464) and secondly the vicariate (1467) were established. Only in 1517 the observant province dedicated to Virgin Mary was founded and became to be called as the Bernardine one.¹ In 1628 Polish Bernardine province was divided into four separate provinces.² This division, which was modified in the 17th century was finally established in 1731. Since then there have been four Bernardine provinces: Little Poland, Great Po-

¹ Aleksander Krzysztof Sitnik, *Bernardyni lwowscy. Historia klasztoru i kościoła pod wezwaniem świętych Bernardyna ze Sieny i Andrzeja Apostoła we Lwowie (1460-1785)* (Kalwaria Zebrzydowska, 2006), 35-41, 44, 136.

² Aleksander Krzysztof Sitnik, „Paweł z Łęczycy, bernardyn (1572-1642)”, *Studia Franciszkańskie* 12(2002): 543–544.

land, Russian and Lithuanian. Within their borders there were 120 monasteries altogether. In the time of national bondage firstly they were dissolved in Prussian Partition (until 1830s), and then in Russian Partition (the second half of the 19th century). Only some monasteries in the region of Galicia in Austrian Partition survived and they formed the province of Immaculate Conception of the Blessed Virgin Mary.³ In 1897 Pope Leo XIII unified the Order of Friars Minor (former Observants, Reformats, Discalced, Alcantarines, Recollects) by Constitution *Felicitate quadam*. In consequence, in 1899 in the region of Galicia there happened an amalgamation of Bernardines and Reformats. The unified province numbered 28 monasteries. However, the union appeared to be temporary. In 1911 as a result of former Reformats' measures the union was cancelled by the Apostolic See.⁴ Between 1918 and 1939 the Bernardine province clearly revived. The number of monasteries from 16 in 1917 increased to 40 in 1939.⁵

Nowadays, in the borders of Immaculate Conception of Blessed Virgin Mary Province there are 27 monasteries:

1) Alwernia in the Archdiocese of Cracow, founded in 1611, a monastery and church of the Stigmata of St. Francis of Assisi, a parish since 1983, the Passion Sanctuary Ecce Homo;

2) Brody in the Archdiocese of Cracow, founded in 1611-1615, a monastery and church (the station of calvary trails) of the Assumption of the Blessed Virgin Mary, a parish since 1991;

3) Częstochowa in the Archdiocese of Częstochowa, founded in 1611, a monastery and church of St. John of Dukla, a parish since 1994;

4) Dukla in the Archdiocese of Przemyśl, founded in 1741, a monastery and church of St. John of Dukla, a parish since 1984, the Sanctuary of St. John of Dukla;

5) Hrubieszów in the Diocese of Zamość and Lubaczów, founded in 2001, a monastery and church of St. Stanisław Kostka, a parish since 2001, the Sanctuary of Our Lady of Sokal;

³ Hieronim Eugeniusz Wyczawski, "Krótka historia Zakonu Braci Mniejszych." w *Klasztorzy Bernardyńskie w Polsce w jej granicach historycznych*, red. Hieronim Eugeniusz Wyczawski (Kalwaria Zebrzydowska, 1985), 627-628.

⁴ Martynian Marcin Czechowski, "Zjednoczona prawica Zakonu Braci Mniejszych w Galicji (1899-1911)," *Przegląd Kalwaryjski* 20(2016): 121-291.

⁵ *Schematismus Ordinis FF. Minorum S. P. N. Francisci almae Provinciae Immaculatae Conceptionis B. M. V. (vulgo PP. Bernardinorum) in Polonia pro Anno Domini 1939* (Radecznicae, 1939), 115; *Schematismus Ordinis Fratrum Minorum S. P. N. Francisci almae Provinciae B. V. Mariae Immaculatae Conceptionis in Galicia (vulgo PP. Bernardinorum) pro Anno Domini 1915, 1916, 1917* (Leopoli, 1917), 37.

6) Jelna in the Archdiocese of Przemyśl, founded in 1971, a monastery and church of St. Francis of Assisi, a parish since 1983;

7) Kalwaria Zebrzydowska in the Archdiocese of Cracow, founded in 1602, a monastery and church of Our Lady of the Angels, the Passion-Marian Sanctuary of Our Lady of Calvary;

8) Kalwaria Zebrzydowska in the Archdiocese of Cracow, founded in 1993, a monastery and seminarian chapel of St. Francis of Assisi, the Major Seminary of Bernardine Fathers;

9) Koło in the Archdiocese of Wrocław, founded in 1466, a monastery and church of the Visitation of the Blessed Virgin Mary;

10) Cracow in the Archdiocese of Cracow, founded in 1453, a monastery and church of St. Bernardino of Siena, the Sanctuary of St. Simon of Lipnica;

11) Leżajsk in the Archdiocese of Przemyśl, founded in 1608, a monastery and basilica of Annunciation of the Blessed Virgin Mary, a parish since 1969, novitiate, the Marian Sanctuary of Our Lady of Leżajsk;

12) Lublin in the Archdiocese of Lublin, founded in 1991, a monastery and church of St. Albert Chmielowski, a parish since 1991;

13) Łęczyca in the Diocese of Łowicz, founded in 1632, a monastery and church of the Immaculate Conception of the Blessed Virgin Mary, a parish since 1981;

14) Łódź in the Archdiocese of Łódź, founded in 1932, a monastery and church of Elizabeth of Hungary, a parish since 1978, the Catholic High School of Anastazy Pankiewicz;

15) Opatów Kielecki in the Diocese of Sandomierz, founded in 1469, a monastery and church of the Assumption of the Blessed Virgin Mary, a parish since 1989;

16) Piotrków Trybunalski in the Archdiocese of Łódź, founded in 1625, a monastery and church of the Exaltation of the Holy Cross, the Marian Sanctuary of Our Lady of Piotrków;

17) Przeworsk in the Archdiocese of Przemyśl, founded in 1461, a monastery and church of St. Barbara;

18) Radecznica in the Diocese of Zamość and Lubaczów, founded in 1667, monastery and basilica of St. Anthony of Padua, a parish since 1981, the Sanctuary of St. Anthony of Padua;

19) Radom in the Diocese of Radom, founded in 1468, a monastery and church of Catherine of Alexandria;

20) Rzeszów in the Diocese of Rzeszów, founded in 1629, a monastery and basilica of the Assumption of the Blessed Virgin Mary, a parish since 1979, the Marian Sanctuary of Our Lady of Rzeszów;

21) Skępe in the Diocese of Płock, founded in 1498, a monastery and church of Annunciation of the Blessed Virgin Mary, a parish since 1946, the Marian Sanctuary of Our Lady of Skępe;

22) Tarnów in the Diocese of Tarnów, founded in 1459, a monastery and church of the Exaltation of the Holy Cross;

23) Warsaw in the Diocese of Warsaw, founded in 1693, a monastery and church of St. Anthony of Padua, the new church of St. John of Dukla (consecrated in 1996), a parish since 1950;

24) Warta in the Diocese of Wrocław, founded in 1467, a monastery and church of the Assumption of the Blessed Virgin Mary, a postulate, a parish since 1985, a spot of the eternal rest of relics of Blessed Rafał of Proszowice;

25) Wetlina in the Diocese of Przemyśl, founded in 1980, a monastery and church of God's Mercy, a parish since 1980;

26) Zakopane in the Archdiocese of Cracow, founded in 1902, a monastery and church of St. Anthony of Padua, a parish since 1984;

27) Żurawiczki in the Diocese of Przemyśl, founded in 1981, a monastery and church of Our Lady of Rosary, a parish since 1993.

Almost all of the above monasteries, except from Radom, have launched their Internet websites. There are also separate websites run by the Major Seminary of Bernardine Fathers in Kalwaria Zebrzydowska, the Provincial Curia in Cracow, the Catholic High School of Anastazy Pankiewicz in Łódź and the postulants of Warta. The detailed list of the websites is presented below:

Tab. 1. The websites of Bernardine monasteries in Poland

No.	Monastery	Website
1.	Alwernia	http://bernardyni-alwernia.pl
2.	Brody	http://www.grobek.eu
3.	Częstochowa	http://www.czestochowa.bernardyni.pl
4.	Dukla	http://dukla.bernardyni.pl
5.	Hrubieszów	http://www.hrubieszow.bernardyni.pl
6.	Jelna	http://www.parafiajelna.eu
7.	Kalwaria Zebrzydowska	http://kalwaria.eu
8.	Kalwaria Zebrzydowska (the Major Seminary of Bernardine Fathers)	http://www.wsd.bernardyni.pl http://duszpasterstwo.bernardyni.pl
9.	Koło	http://www.kolo.bernardyni.pl
10.	Cracow	http://www.bernardyni.com.pl

11.	The Provincial Curia of Cracow	http://www.bernardyni.pl http://www.bernardyni.ofm.pl
12.	Leżajsk	http://www.bernardynilezajsk.pl
13.	Lublin	http://www.lublin.bernardyni.pl
14.	Łęczyca	http://www.bernardyni-leczyca.pl
15.	Łódź	http://www.lodz.bernardyni.pl
16.	Łódź (the Catholic High School of Anastazy Pankiewicz)	http://www.pankiewicz.edu.pl
17.	Opatów	http://www.opatow.bernardyni.pl
18.	Piotrków Trybunalski	http://www.piotrkow.bernardyni.pl http://www.bernardyni.abc.pl
19.	Przeworsk	http://www.przeworsk.bernardyni.pl
20.	Radecznicza	http://www.radecznicza.bernardyni.pl
21.	Radom	—
22.	Rzeszów	http://www.bernardyni.rzeszow.pl
23.	Skępe	http://bernardyniskepe.com
24.	Tarnów	http://www.tarnow.bernardyni.pl
25.	Warsaw	http://www.bernardyni.net
26.	Warta	http://www.warta.bernardyni.pl
27.	Warta (the postulate)	http://postulatwarta.wixsite.com/postulat/bernardyni
28.	Wetlina	http://www.wetlina.bernardyni.pl
29.	Zakopane	http://www.zakopane.bernardyni.pl https://www.facebook.com/Bernardynibystre
30.	Żurawiczki	http://www.zurawiczki.bernardyni.pl

The above data were gathered in 2016.

On their websites Bernardine Fathers publish current pastoral information as well as the history of their monasteries in a popularized way. On the website of the parish of the Stigmata of St. Francis of Assisi in Alwernia (tab. 1, no. 1) there is a tab called “Sanktuarium” [Sanctuary]. Among other things it includes the history of the 15th century miraculous painting *Ecce Homo*, which was given to Bernardine Fathers of Alwernia in 1686 by the parish priest Babic Jan Michlajski. The tab “Historia” [History] is still in preparation. On the website there is also a YouTube video with the history of Bernardine Fathers of Alwernia told by Fr. Bartłomiej Mazurkiewicz for TV Trwam. Entering the tab “Galeria. Z życia klasztoru” [Gallery. Community’s life] one may take a virtual walk through monastery and church premises.

On the website of the parish of the Assumption of the Blessed Virgin Mary in Brody (tab. 1, no. 2) there are, inter alia, two subpages: “Historia” [History] and “Galeria” [Gallery]. “Historia” section includes the history of the Grave of Our Lady church which was consecrated on the 7th of September 1642, and the description of the parish. “Galeria” section contains the pictures of the church interior.

On the website of the monastery and the church of St. John of Dukla in Częstochowa (tab. 1, no. 3) there is a subpage “O zakonie” [About the Order] with some basic data about Bernardine Fathers. Entering the tab “Parafia” [Parish] one may find the history of the post until 2011, the calendar of events from 1988 to 2011, the biography of the patron of St. John of Dukla parish, photos of the reliquaries kept in the sacristy and the chronological order of the parish priests from 1994 to 2014. The subpage “Klasztor” [Monastery] publishes the chronological order of the guardians – superiors of the monastery from 1992 to 2014.

On the website of St. John of Dukla Sanctuary (tab. 1, no. 4) one may enter the subpage “Sanktuarium” [Sanctuary]. There is some information about sanctuary’s erection basing on the diocesan law of the 12th of July 2009 enforced by the Archbishop of Przemyśl, Józef Michalik, the history of the monastery and church of Dukla (with the photograph of Dukla’s plan), the history of church “Na Puszczy” [In the woodland] and the history of Złota Studzienka [Gold Well] on Cergowa mountain — all prepared by Aleksander Sitnik OFM.

The website of Our Lady of Sokal Sanctuary in Hrubieszów (tab. 1, no. 5) needs to be supplemented in many aspects. Only the tab “Sanktuarium” [Sanctuary] directs a reader to the section “Cudowny obraz” [Miraculous picture] with the article *Hodegetria sokalska w Hrubieszowie* [Hodegetria of Sokal in Hrubieszów] by Cyprian Moryc OFM. Sections „Początki kultu” [Cult’s beginnings] and “Architektura kościoła” [Church’s architecture] have not been developed yet.

On the website of the church of St. Francis of Assisi in Jelna (tab. 1, no. 6) there is a tab “Historia” [History]. Here, the beginnings of Bernardine’s pastoral service in Jelna are presented, as well as the foundation of a new spot and its history until 2011. Clicking on the subpage “Kościół filialny” [A branch church] one may find the information about the church of the Exaltation of the Holy Cross in Judaszówka which was erected between 1988 and 1992 and consecrated by Archbishop Ignacy Tokarczuk on the 26th of September 1992. On the subpage „Wspólnoty” [Communities] in the section “Wspólnota klasztorna” [Monastery’s community] there are registers of:

vocations of men and women from Jelna to priesthood and monastic life, priests who commuted to Jelna from Leżajsk between 1967 and 1981, parish priests and guardians from 1981 to 2014, vicars and catechists from 1982 to 2008, catechists and priests from 1990 to 2014. In the tab “Kronika fotograficzna” [Photograph chronicle] there are photographs from the church interior. On the website of the Passion-Marian sanctuary of Kalwaria Zebrzydowska (tab. 1, no. 7) one may find the subpage “Sanktuarium” [Sanctuary]. The section “Historia sanktuarium” [Sanctuary’s history] publishes: foundation act from 1602 translated into Polish by Kazimierz Żuchowski OFM, the history of the Zebrzydowski family who were founders of the sanctuary, the calendar of the most important events from 1553 to 1999, the history of Our Lady of Calvary picture cult, the origin and development of calvarian mysteries. Further, the section “Przewodnik” [Guide] contains: the article *Sanktuarium pasyjno-maryjne w Kalwarii Zebrzydowskiej* [Passion-Marian Sanctuary of Kalwaria Zebrzydowska] by Mikołaj Rudyk OFM, the article *Obraz Matki Bożej Kalwaryjskiej* [Our Lady of Calvary Picture] by Cyprian Moryc OFM, the map and the description of calvarian trails, the outline history of calvarian songs and the organ which may be found in sanctuary's premises. The next section “Opiekunowie sanktuarium” [Sanctuary’s keepers] presents brief information about the Order of Friars Minor, the excerpt of foundation act from 1602 and the current community dwelling in the monastery. The copy of UNESCO certificate which was awarded to the sanctuary and the article *Kalwaria Zebrzydowska światowym dziedzictwem kultury* [Kalwaria Zebrzydowska as a world cultural heritage] by prof. Andrzej Tomaszewski may be found in the section “Kalwaria w UNESCO” [Calvary in UNESCO]. The last section “Z kalwaryjskiej ambony” [From the calvarian pulpit] is a place where chosen sermons from 2012 to 2013 and 2015 to 2016 are published. On the subpage “Papieska Kalwaria” [The papal calvary] there are sermons of the Archbishop Karol Wojtyła and the materials from Pope John Paul II and Pope Benedict XVI pilgrimages to Kalwaria Zebrzydowska. Entering the “Multimedia” tab one may see photographs from Kalwaria and take a virtual walk through the sanctuary. There is also a section “Pielgrzym Kalwaryjski” [A calvarian pilgrim] which is dedicated to a quarterly which has been published by the sanctuary since 1998. This periodical widely describes the sanctuary’s history.

Except from the sanctuary, in Kalwaria Zebrzydowska there is also the monastery of St. Francis of Assisi and the Major Seminary of Bernardine Fathers. Looking at the website of the seminary (tab. 1 no. 8) one should pay attention to electronic version of a magazine “Młodość Seraficka” [Francis-

can Youth]. The seminary also runs the page dedicated to the youth-vocational chaplaincy. The tab “Duchowość” [Spirituality] includes the biography of St. Francis of Assisi and the historical information about Bernardine Fathers in Poland until now, while the subpage “Młodzież” [Youth] publishes the history of Franciscan Youth Oasis chaplaincy.

The website of the Bernardine church and monastery in Koło (tab. 1 no. 9) has the tab “Historia” [History] with the information about the foundation of the monastery and its history until 1945. On the subpage “Remont” [Renovation] there is a piece of information about the overhaul which took place in the church and the monastery. Clicking on “Galeria” [Gallery] one may see photographs of buildings before the renovation and after it. There are also pictures of overhauled church interior.

On the website of Bernardine Fathers from Cracow (tab. 1 no. 10) one may read a short history of St. Bernardine of Siena church and monastery, the information about St. Simon of Lipnica, St. Anna, and Our Lady of Sokal chapels (archival postcards with the picture of Our Lady and the Bernardine church of Sokal). On the subpage “Św. Szymon z Lipnicy” [St. Simon of Lipnica] there are nine articles: *Bł. Szymon z Lipnicy wśród świętych Kościoła* [Blessed Simon of Lipnica among Church Saints] by Czesław Gniecki OFM, *Szymon z Lipnicy rusza w świat* [Simon of Lipnica hits the road] by Adam Wojnar, *Otwarcie trumienki bł. Szymona z Lipnicy* [The opening of Blessed Simon of Lipnica coffin] by Czesław Gniecki OFM, *Patron Krakowa i młodzieży akademickiej* [The patron of Cracow and of the academic youth] by Dominik Siuta OFM, *Nowy polski święty* [A new Polish saint] by Jan Ziemiński, *Szymon z Lipnicy* [Simon of Lipnica] by Grzegorz Mleczek, *Umie kochać jak On* [He can love as Him] by Marek Białek, *Św. Jan Kapistran a bł. Szymon z Lipnicy* [St. John of Capistrano and Blessed Simon of Lipnica] by Aleksander Sitnik OFM, *Święty spod Wawelu* [A saint from under Wawel] by Bogdan Gancarz. In the gallery, among others, there are pictures of church interior and of the reliquary of St. Simon of Lipnica, *Historia konserwacji kościoła* [The history of church's conservation] by Barbara Ferdek, the biographical sketch of St. Simon developed by Wiesław Murawiec OFM, the history of *Taniec Śmierci* [Dance Macabre] picture with its photos. Finally the tab “Pliki multimedialne” [Multimedia files] presents the panoramic photos of monastery's garden, the central nave of the church and its aisle. On the website there is also a link to Calvarianum publishing house.

In Cracow next to the monastery there's also a Provincial Curie of Bernardine Fathers. It runs the page www.bernardyni.pl (tab. 1, no. 11). “Informacje o zakonie” [Information about the Order] is a tab with the information about

the founder of the community and about the provinces of St. Jadwiga and St. Francis of Assisi. Subpages of Immaculate Conception of the Blessed Virgin Mary Province, Our Lady of the Angels and the Assumption of the Blessed Virgin Mary have not been developed. The “Informacje o prowincji” [Information about the province] tab deals with the question who Bernardines are and why they are called like that. The tab “Nasze klasztory” [Our monasteries] provides the information about Bernardine monasteries in Poland and abroad. The subpage “Nasi święci i błogosławieni” [Our saints and blessed] publishes the profiles of saints: Anthony of Padua, John of Dukla, Simon of Lipnica; blessed: Władysław of Gielniów, Anastazy Pankiewicz and Rafał of Proszowice. On the main page there are also tabs with information about the publishing house “Calvarianum” and the Provincial Museum in Leżajsk. On the subpage “Siostry” [Sisters] one may read about the Congregation of the Antonian Sisters of Christ the King which was founded by Blessed Anastazy Pankiewicz. The subpage about Bernardine Sisters has not been elaborated.

The website www.bernardyni.ofm.pl (tab. 1. no. 11) is also devoted to the Bernardine Province of the Immaculate Conception of the Blessed Virgin Mary. The tab “Nasze Sanktuaria” [Our sanctuaries] presents the links to monasteries in Kalwaria Zebrzydowska, Leżajsk, Rzeszów, Skępe, Hrubieszów, Piotrków Trybunalski, Opatów, Alwernia, Radecznica and Dukla. Entering “Informacje ogólne” [General information] one may find a few words about the history of Bernardine province and the rule of St. Francis and St. Clare. The map of Bernardine monasteries in Poland and abroad, alongside with links to their webpages has been published on the subpage “Klasztory” [Monasteries]. The tab “Święci i błogosławieni bernardyńscy” [Saint and blessed Bernardines] contains articles about St. Simon of Lipnica and the profile of Blessed Anastazy Pankiewicz. The subpages devoted to Blessed Władysław of Gielniów, and Blessed Rafał of Proszowice have not been worked out. The archival webpage www.powolanie.bernardyni.pl has got the tab “Wartościowe teksty” [Valuable texts], where one can find *Pamiętniki* [The diary] of monastic brother January Wilk (1900-1986), the hermit of Dukla; the articles about St. Simon of Lipnica and the quotes from monograph “Bernardyni Polscy” [*Polish Bernardines*] by rev. Kamil Kantak.

On the website of the monastery of Leżajsk (tab. 1, no. 12) there is a tab “Historia” [History]. It contains the history of the monastery and sanctuary and the information about the painting of Our Lady of Consolation which is surrounded with worship. The “Multimedia” tab describes how Bernardine Museum in Leżajsk has been founded.

One of the tabs found on the page of the monastery and parish of St. Albert Chmielowski in Lublin (tab. 1, no. 13) presents a short history about the Bernardine residence in Lublin which has been written by Julian Śmierciak OFM (the archival photographs have been also attached).

The website of the parish of Immaculate Conception of Blessed Virgin Mary in Łęczyca has got a subpage "Historia" [History] where the outline of history describing Bernardines in Łęczyca is presented. The information have been collected and developed by Krystyn Mroczka OFM.

On the website of St. Elizabeth and Blessed Anastazy Pankiewicz Parish (tab. 1, no. 15) in the tab "Pokój i dobro" [Peace and Good] one may find short information about the Order of Friars Minor and the erection of the parish in 1974. On the subpage "O nas" [About us] the history of the monastery and parish is presented, while the tab "Parafia" [Parish] presents the profiles of Blessed Anastazy Pankiewicz and St. Elizabeth of Hungary.

By the monastery of Bernardine Fathers in Łódź there is a Catholic High School of Anastazy Pankiewicz. It has its own website (tab. 1, no. 16). The tab "O szkole" [About school] publishes the profile of the patron.

On the website of Bernardine Fathers in Opatów (tab. 1, no. 17) in the tab "Kościół" [Church] the history of the monastery has been described and illustrated by photographs. There is also some information about the high altar and side altars, paintings, Torcular Christi of Opatów, gravestones, epitaphs, and the Gothic cross dated about 1400 (photographs attached).

On the website of the Exaltation of the Holy Cross Church and Our Lady of Piotrków Sanctuary (tab. 1, no. 18) in the tab "MB Piotrkowska" [Our Lady of Piotrków] the publication *Zarys kultu Matki Bożej Piotrkowskiej* [The sketch of Our Lady of Piotrków Cult] by Dawid Postawa OFM has been placed. The tab "Historia klasztoru" [The history of the monastery] presents the article *Historia klasztoru oo. Bernardynów w Piotrkowie Trybunalskim* [The history of Bernardine monastery in Piotrków Trybunalski] by Kajetan Grudziński OFM.

On the website of the monastery in Przeworsk (tab. 1, no. 19) one may find a solid study of the history of the church and monastery (photographs attached, among others pictures of view of the church and monastery from 16th century), the register of guardians from 1892 to 2011 with photographs, the history of worshipped paintings of Our Lady of Consolation, St. Barbara, St. Anthony of Padua and the relics of St. Clement the martyr (illustrated by photographs). On the subpage "Zwiedzanie" [Visiting] one may marvel at the photographs of church and monastery premises.

On the website of the St. Anthony of Padua Basilica in Radecznica (tab. 1, no. 20) one may read about sanctuary's history which was written by Błażej Budnik OFM. There are also photographs and a map of the sanctuary.

On the website of Our Lady Rzeszowska Sanctuary and the Assumption of the Blessed Virgin Mary Basilica (tab. 1, no. 22) there are three interesting tabs. "Historia" [History] deals with the history of the sanctuary, "Bazylika" [Basilica] concerns the history of the church and "Bernardyni" [Bernardines] provides the information about the order's province. The photographs illustrating the church and monastery have been placed in "Galeria" [Gallery]. On the website of Our Lady Pregnant of Skępe, the Queen of Mazovia and Kuyavia Sanctuary (tab. 1, no. 23) in the tab "Sanktuarium" [Sanctuary] there is a decree from the 25th of March 2015 denounced by the bishop of Płock Piotr Libera which makes the church of Annunciation of the Blessed Virgin Mary a diocesan sanctuary and establishes the sanctuary's status. On the subpage "Historia" [History] there are two articles: *Rozwój kultu maryjnego [The development of Marian Cult]* by Dobromił Godzik OFM and *Historia sanktuarium Najświętszej Maryi Panny Skępskiej i klasztoru Ojców Bernardynów w Skępem [The history of Our Lady of Skępe Sanctuary and the history of the Bernardine Fathers monastery of Skępe]* by Krystian Olszewski OFM. One may also take a virtual walk across the sanctuary.

On the official website of the monastery in Tarnów (tab. 1, no. 24) there is a subpage "O zakonie" [About a monastery] which presents summarized information about the Order of Friars Minor. The tab "Kościół i klasztor" [Church and monastery] publishes two articles: *Bernardyni w Tarnowie [Bernardines in Tarnów]* and the history and description of the equipment of the Exaltation of the Holy Cross Church. In the "Kalendarium" (Calendar) tab one may find important dates and the description of the events which took place in the monastery between 1459 and 1996.

On the website of Bernardine Fathers in Warsaw (tab. 1, no. 25) tabs "O zakonie" [About monastery] and "Dlaczego Bernardyni?" [Why Bernardines?] provide information about the Order of Friars Minor and about the Bernardine province. Next, on the subpage "W Warszawie od XV w." [In Warsaw from the 15th century] one may read richly illustrated history of three Warsaw Bernardine posts: Czerniaków, Praga and the monastery and church of St. Anna, the spot of Władysław from Gielniów (died in 1505) cult.

On the website of the monastery and church of the Assumption of the Blessed Virgin Mary in Warta (tab. 1, no. 26) one may take a virtual walk through the temple. Tabs "Historia klasztoru" [The history of the monastery] and "O. Rafał z Proszowic" (Fr. Rafał of Proszowice) contain information about

the history of monastery's events from 1457 to 1967 and a short profile of the blessed who died in Warta in 1534.

By the monastery in Warta there is also a postulate for candidates to the Order which runs separate website (tab. 1, no. 27). Here, one may obtain basic information about Bernardines and read the profiles of St. Francis of Assisi and Blessed Rafał of Proszowice.

On the website of God's Mercy Parish in Wetlina (tab. 1, no. 28) there is a richly illustrated tab "Historia" [History]. Therein one may learn about the history of this Bernardine spot. The photo gallery presenting church and monastery premises is also interesting.

The website of St. Anthony of Padua Parish in Bystre in Zakopane (tab. 1, no. 29) lacks information about the history of the spot. The subpage "Historia" [History] has not been completed.

On the website of the monastery in Żurawiczki (tab. 1, no. 30) in the tab "Historia" [History] the information about the history of the monastery have been placed. One may also find the profiles of St. Francis of Assisi, St. Anthony of Padua and St. John of Dukla.

In conclusion it should be said that almost each website of Bernardine monasteries publishes information about their history.

2. BERNARDINE FRANCISCAN SISTERS ONLINE

St. Francis of Assisi, the founder of two orders, organized so-called Third Order of Penitents⁶ by setting in motion the evangelical renewal of some groups of penitents. However, he should not be imputed the title of the Order of Penitents founder, because the state of voluntary penitents had existed in Church long before. St. Francis only renewed the Order of Penitents by peni-

⁶ Alojzy Marian Pańczak, 1994. "Franciszkańskie początki Trzeciego Zakonu," *Studia Franciszkańskie* 6(1994): 225-226; Henryk Damian Wojtyska, "Istota rewolucji franciszkańskiej," *Zakony franciszkańskie w Polsce średniowiecznej. Franciszkanie w Polsce średniowiecznej*, t. 1: *Franciszkanie na ziemiach polskich*, cz. 1, red. Jerzy Kłoczowski (Kraków, 1983), 125; Paolo Brezzi, "Francesco e i laici del suo tempo," w *Francesco ǎ Assisi ǎ Assisi e francescanesimo dal 1216 al 1226. Atti del IV convegno della societ  internazionale di studi francescanii* (Assisi, 1977), 186-187; Tomasz z Celano, "Życiorys pierwszy świętego Franciszka z Asyżu," tłum. i oprac. Cecylian Tadeusz Niezgoda, w *Wczesne źródła franciszkańskie*, t. 1, red. Salezy Kafel (Warszawa, 1981), 41-42; "Relacja trzech Towarzyszy", tłum. i oprac. Salezy Kafel, w *Wczesne źródła franciszkańskie*, t. 2, red. Salezy Kafel (Warszawa, 1981), 46.

tential homiletics.⁷ Its members, who were married, single or celibates, obliged themselves to many sacrifices. It was expressed by modest clothes, frequent fasting and receiving sacraments.⁸

The question is how the Third Order of Penitents was born in Poland. In 1453 St. John of Capistrano came to Cracow. His sermons were also popular among married and single people. Following the example of the Poor One of Assisi they also wanted to lead a penitential life. Italian preacher organized them in the community of the Third Order of Penitents.⁹

Despite the small amount of historical sources, the researchers submitted a proposition that almost by each new foundation in the very first years of its existence, similarly to Reformers in later period, Bernardines called into being the Third Order of Penitents.¹⁰ It gathered people of different states and jobs who lived in the world on the basis of the rule confirmed by Pope Nicholas IV in 1289.¹¹ For those people, in the Franciscan environment already about 1484

⁷ Alojzy Pańczak, *Historia III Zakonu Franciszkańskiego* (Warszawa–Woźniki 2015), 62-63.

⁸ Mirosław Daniluk, *Encyklopedia instytucji życia konsekrowanego i stowarzyszeń życia apostołskiego* (Lublin, 2000), 370; Agostino Gemelli, *Il Francescanesimo* (Milano, 1933), 80-81.

⁹ Anna Ewa Kędracka, *Dzieje łowickich bernardynek, 1650–2000* (Łowicz, 2000), 5; Cecylia Niezgoda, *Święta Klara z Asyżu w świetle Poverella* (Kraków, 1993), 212; Bogumił Migdał, “Bernardynki,” w *Zakony św. Franciszka w Polsce w latach 1772–1970. Zgromadzenia męskie i żeńskie oraz klasztory klauzurowe*, cz. 1, red. Joachim Roman Bar (Warszawa, 1978), 27; Romuald Michał Gustaw, Aleksander Krzysztof Sitnik, *Klasztor i kościół św. Józefa ss. Bernardynek w Krakowie, 1646–2009* (Kalwaria Zebrzydowska, 2013), 34; Czesław Bogdański, *Bernardyni w Polsce, 1453-1350*, t. 1 (Kraków 1933), 246; Stanisław Chodyński, “Bernardynki,” w *Encyklopedia kościelna*, t. 2, red. Michał Nowodworski (Warszawa, 1873), 229.

¹⁰ Barbara Kalinowska, *Bernardyni w Ostrołęce, 1664–1864* (Ostrołęka, 2011), 287; Józef Kachel, *Dzieje kościoła i klasztoru ojców bernardynów w Zbarażu (1628–1946)* (Kalwaria Zebrzydowska, 2001), 451; Inocenty Marek Rusecki, *Dzieje ojców bernardynów w Leżajsku, 1608–1961* (Kalwaria Zebrzydowska, 2000), 251; Bogdan Piotr Siwiec, *Bernardyni tarnowscy w latach 1459–1939. Zarys dziejów klasztorów Zakonu Braci Mniejszych w Tarnowie* (Kraków, 1999), 117; Joachim Andrzej Mazurek, “Bernardyni w Poznaniu, 1455-1655,” *Studia Franciszkańskie* 4(1991): 278; Anzelm Janusz Szejnke, *Kościół Świętego Antoniego i klasztor Franciszkanów-Reformatów w Warszawie, 1623–1987* (Kraków, 1990), 226; Hieronim Eugeniusz Wyczawski, “Krótka historia Zakonu Braci Mniejszych,” w *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, red. Hieronim Eugeniusz Wyczawski (Kalwaria Zebrzydowska, 1985), 617; Hieronim Eugeniusz Wyczawski, *Kalwaria Zebrzydowska. Historia klasztoru Bernardynów i kalwaryjskich Dróżek* (Kalwaria Zebrzydowska, 1987), 203; Hieronim Eugeniusz Wyczawski, *Z dziejów Trzeciego Zakonu św. Franciszka w Tarnowie* (Tarnów, 1947), 4; Wiesław Franciszek Murawiec, *Bernardyni warszawscy. Dzieje klasztoru św. Anny w Warszawie, 1454–1864* (Kraków, 1973), 152; Kamil Kantak, *Bernardyni polscy, 1573–1932*, t. 2 (Lwów, 1933), 262, 477.

¹¹ Wyczawski, *Z dziejów Trzeciego Zakonu*, 6.

friars translated into Polish the Third Rule of the Order of St. Francis.¹² For example in the monastery of Bydgoszcz, founded in 1480, the Third Order of Penitents was called into existence before 1485. Vicar Marian of Jeziorko accepted to the group of its members the Bernardine benefactor, Teodoryk the pharmacist of Gdańsk (*Theodorico apotecario in Gdansk*).¹³

After some time, in the Third Order of Penitents the second option came into being. Its supporters, on the basis of the same Rule, promoted a community life which was modelled on a monastic example. The authors of the sources do not say anything about this kind of autonomic male communities which organized themselves by Bernardine monasteries. However, in the convents of Friars Minor, rarely in separate monastic premises, lived so-called Tertiaries.¹⁴ For some of them the tertiary was the preparatory stage to start a monastic life. For example, Marcin Stopphun, who came from the surroundings of Dobre Miasto, established the tertiary profession in 1752. Eight years later on the Festival of Holy Trinity his monastic vows took place. He took them in the hands of Rajmund Kreye, and adopted the name of Eleazara.¹⁵

The issue of a female part of the Third Order of Penitents community looked somehow different. Most of its members aspired to achieve the Christian excellence, being either married or single. From the latter, the group of women separated who preferred a community life similar to this led by Italian or German Tertiaries or Dutch Beguines.¹⁶ They were united by the

¹² Roman Pilat, *Historia literatury polskiej w wiekach średnich. Od przyjęcia chrześcijaństwa w Polsce do końca XV wieku (965–1500)*. t. 1, *Literatura średniowieczna w Polsce w wieku XV*, cz. 2 (Kraków, 1926), 477–478.

¹³ 1485. Marian z Jeziorka [Yezorko], wikariusz generalny zakonu św. Franciszka [OFM], komisarz, przyjmuje Teodoryka z Gdańska, aptekarza, do Trzeciego Zakonu. Catalogue No 7, a paper document issued on the 22nd of October in Bydgoszcz. Archiwum Prowincji oo. Bernardynów w Krakowie (The Province Archives of Bernardine Fathers of Cracow).

¹⁴ Sitnik, *Bernardyni lwowscy*, 372–391; Szeinke, *Kościół Świętego Antoniego*, 226; Hieronim Eugeniusz Wyczawski, "Schematyzm bernardyński z 1753 roku," *Archiwa, Biblioteki i Muzea Kościelne* 26(1973): 282; Wyczawski, *Kalwaria Zebrzydowska*, 176; Wyczawski, *Z dziejów Trzeciego Zakonu*, 9; Joachim Andrzej Mazurek, "Kasata zakonu Bernardynów w zaborze pruskim," w *Studia z historii Kościoła w Polsce*, t. 1, red. Hieronim Eugeniusz Wyczawski (Warszawa, 1972), 453; Kamil Kankak, *Bernardyni polscy, 1573–1932*, t. 2 (Lwów, 1933), 195, 478; Norbert Golichowski, *Kościół OO. Bernardynów we Lwowie* (Lwów, 1911), 61.

¹⁵ Wojciech Zawadzki, *Dzieje klasztoru bernardynów w Kadynach* (Olsztyn, 2002), 60.

¹⁶ The Beguines emerged on the ground of general European religious movement of women at the end of the 12th century. They followed evangelical advice living in the lay state. Due to heretical views which spread among them, Pope Clement V issued a bull which ordered

same Rule. In this way the community of the Third Order Regular of St. Francis of Assisi started to develop in Poland. It chose St. Elizabeth of Hungary for its patron.

Hence, the arising question is: who was its founder? It is obvious that nuns did not consider as their founder neither the Italian princess Angelina of Marsciano, as Wiesław Murawiec OFM claims, nor Colette of Corbie.¹⁷ The person who had a direct influence on the rising of the Third Order Regular by the Bernardine monastery in Cracow was the promoter of the tertiary idea in Poland, St. John of Capistrano. He could not accept women to the Order of Saint Clare because their monastery of St. Andrew the Apostle in Cracow was dependent on Conventual Franciscans. Therefore, beyond a doubt it should be stated that it is St. John of Capistrano who organized the first community of sisters. In view of this fact, the genesis of Bernardine Sisters should be connected with the earliest foundation of their monastery located in front of Brama Mikołajska [The Nicholas Gate] in Cracow and dated on 1453. On the 14th of May 1454 this community was given a legacy by a townswoman of Cracow Anna Weidenlich, who was the wife of a certain Henky. She is mentioned in written testamentary records in the files of municipal archives from 1456 (a record of Małgorzata Leipinger) and 1458.¹⁸

to close the movement. The Beguines wanted to keep their life model and hence they undertook a reform and accepted the Rule of the Third Order of Penitents of St. Francis of Assisi. In Poland they appeared in the second half of the 13th century. Urszula Borkowska, "Beginki," w *Encyklopedia Katolicka*, t. 2, red. Feliks Gryglewicz (Lublin, 1995), 177-181; Hieronim Eugeniusz Wyczawski, *Przygotowanie do studiów w archiwach kościelnych* (Kalwaria Zebrzydowska, 2013), 137; Marcel Haverals, "Trzeci Zakon świętego Franciszka i begardyzm w południowych Niderlandach (XII–XIV wiek)," w *Zakony franciszkańskie w Polsce średniowiecznej*, t. 1. *Franciszkanie na ziemiach polskich*, cz. 1, red. Jerzy Kłoczowski (Kraków, 1983), 150; Murawiec, *Bernardyni warszawscy*, 152.

¹⁷ Wiesław Franciszek Murawiec, "Bernardynki warszawskie (1496-1818)," *Analecta Cracoviensia* 29(1997): 575; Murawiec, *Bernardyni warszawscy*, 152; Hieronim Eugeniusz Wyczawski, "Kraków – św. Koleta," w *Klasztory Bernardyńskie w Polsce w jej granicach historycznych*, red. Hieronim Eugeniusz Wyczawski (Kalwaria Zebrzydowska, 1985), 522; Henryk Fros, Franciszek Sowa, *Twoje imię. Przewodnik onomastyczno-hagiograficzny* (Kraków, 1975), 289.

¹⁸ Patrycja Gąsiorowska, "Początki klasztoru św. Agnieszki (bernardynek) w Krakowie. Rekonesans badawczy," w *Mendykanci w średniowiecznym Krakowie*, red. Krzysztof Ożóg, Tomasz Gałuszka, Anna Ząbhowska (Kraków, 2008), 117; Eugeniusz Krężel, "100-lecie obecności ss. Bernardynek w Zakliczynie," *Studia Franciszkańskie* 2(1986): 354; Hieronim Eugeniusz Wyczawski, "Kraków (św. Agnieszka)," w *Klasztory Bernardyńskie w Polsce w jej granicach historycznych*, red. Hieronim Eugeniusz Wyczawski (Kalwaria Zebrzydowska, 1985), 517; Gustaw, Sitnik, *Klasztor i kościół św. Józefa*, 35; Kantak, *Bernardyni polscy*, t. 1, 256.

This is how the Third Order Regular of St. Francis of Assisi (lat. *Tertius Ordo Regularis Sancti Francisci*) and therefore the first Polish female order was founded.

In the Polish historiography there were different names used by chroniclers to call female communities of the Third Order Regular, namely: *tercjanki*, *kletki*, *klepki*, *koletki*, *koletanki*, *klaryski* and *bernardynki*. What is the genesis of these names? It may be assumed that the name *tercjanki* comes from the word *tercjarka* [Eng. Tertiary]; *koletki* — from St. Koleta [Eng. St. Colette] (in Cracow, nuns lived on St. Colette Street); *klaryski* [Eng. Poor Clares] is the name entitled to The Second Order of St. Francis of Assisi and using it with reference to the Third Order Regular causes lots of inaccuracies; finally the name *bernardynki* [Eng. Bernardine Sisters] comes from the male Order of Friars Minor, so-called Bernardine Fathers, who took spiritual care of nuns. The last name is the most popular in Poland and has been used until now. At the moment the official name of the Order is: *Mniszki Trzeciego Zakonu Regularnego Świętego Franciszka z Asyżu* — [Eng. Sisters of the Third Order of St. Francis] (lat. *Moniales Tertii Ordinis Regularis Sancti Francisci Assisiensis [Bernardinae]* — OSFB.¹⁹

Starting from 1453, throughout the second half of the 15th century next foundations in favour of the Third Regular Order of St. Francis of Assisi emerged. The house in front of Brama Mikołajska, [The Nicholas Gate] as it has already been mentioned, was one of the first. We do not have much information about it. Neither do we know the name of its owner, nor the circumstances under which it came into sisters' possession. It may only be guessed that it belonged to one of the first nuns or, as Patrycja Gąsiorowska presumes, it was bequeathed by cardinal Zbigniew Oleśnicki²⁰. Between the second half of the 15th century and the first half of the 20th century Bernardine Sisters built a dense net of monasteries in Poland within its historical borders. During this period thirty-six foundations in favour of Bernardine sisters came into being, and three more were started but have not been completed. Mostly, they were created by Bernardine monasteries, emerging spon-

¹⁹ Tomasz Wróbel, "150 lat pobytu Sióstr Bernardynek w Klasztorze św. Katarzyny, 1815–1965," w *Klasztor Sióstr Bernardynek w Świętej Katarzynie. Klasztor pod Łysicą. Dwa wieki pobytu Sióstr Bernardynek* (Święta Katarzyna, 2015), 18; Daniluk, *Encyklopedia*, 54; Bogumił Migdał, "Bernardynki," w *Encyklopedia Katolicka*, t. 2, red. Feliks Gryglewicz (Lublin, 1995), 315; Joachim Bar, "Bernardynki amerykańskie," w *Encyklopedia Katolicka*, t. 2, red. Feliks Gryglewicz (Lublin, 1995), 315–316.

²⁰ Gąsiorowska, "Początki klasztoru św. Agnieszki", 117.

taneously out of the community of the Third Order of Penitents. Among exceptions there were the monasteries in Wieluń, Drzewica, Zakliczyn, Chęciny, Łódź and Brzeziny which were dependent on the will of their founders. Mostly, the foundations came from donations given by nobility (10), clergymen (8), bishops (6) and townspeople (1). In the case of the remaining eleven monasteries it is really hard to determine the name of the founder. Mostly, they were situated in the suburbs of cities (27), rarely in the centres (9). Jurisdictionally they were under the authority of the Bernardine provincial, therefore they were territorially included in the borders of particular Bernardine provinces.

Merely the monasteries in Chęciny, Łódź and Brzeziny were subordinated to the local ordinary bishop from the very beginning. The most monasteries were located at the Archdiocese of Cracow (8), next Gniezno (6), Poznań (5) and Vilnius (5). There were two such monasteries at the Archdiocese of Płock, Kielce and Łódź, and one could be found at the Archdiocese of Tarnów, Wrocław, Przemyśl, Lviv, Lutsk and Samogitia.²¹

On the 28th of October, 1959, the Federation of Bernardine Sisters was created in Poland. Only the Cracow monastery joined it just in December 1965.²² At the moment there are nine monasteries which belong to the federation:

1) Brzeziny in the Archdiocese of Łódź, the foundation from 1952, the monastery and Holy Spirit Church, under the jurisdiction of the archbishop of Łódź;

2) Chęciny in the Archdiocese of Kielce, the foundation from 1931, the monastery and St. Mary Magdalene Church, under the jurisdiction of the Bernardine provincial;

3) Cracow in the Archdiocese of Cracow, the foundation from 1646, the monastery and St. Joseph Church, under the jurisdiction of the Bernardine provincial; the sanctuary of St. Joseph;

4) Łowicz in the Diocese of Łowicz, the foundation from 1650, the monastery and church of the Immaculate Conception and St. Elisabeth of Hungary, under the jurisdiction of the bishop of Łowicz;

5) Łódź in the Archdiocese of Łódź, the foundation from 1946, the monastery and church of Our Lady of the Gate of the Dawn, the Mother of Mercy, under the jurisdiction of the archbishop of Łódź;

²¹ "Konwenty bernardynek," w *Klasztory Bernardyńskie w Polsce w jej granicach historycznych*, red. Hieronim Eugeniusz Wyczawski (Kalwaria Zebrzydowska, 1985), 502–569.

²² Gustaw, Sitnik, *Klasztor i kościół św. Józefa*, 185–186.

6) Święta Katarzyna in the Diocese of Kielce, the foundation from 1815, the monastery and church of St. Catherine; under the jurisdiction of the bishop of Kielce;

7) Warta in the Diocese of Włocławek, the foundation from about 1538, the monastery and church of Our Lady Mother of the Church and St. Joseph, under the jurisdiction of the bishop of Włocławek;

8) Wieluń in the Archdiocese of Częstochowa, the foundation from 1613, the monastery and church of St. Nicholas, under the jurisdiction of the archbishop of Częstochowa;

9) Zakliczyn in the Diocese of Tarnów, the foundation from 1882, the monastery and church of the Sacred Heart of Jesus, under the jurisdiction of the bishop of Tarnów.

Almost all of the above monasteries have their own websites, except from Święta Katarzyna and Warta. Links to the websites are presented in the table below:

Tab. 2. The websites of Bernardine Sisters communities in Poland

No.	Monastery	Website
1.	Brzeziny	www.franciszkaniebrzeziny.pl/siostrybernardynki.php
2.	Chęciny	www.bernardynki.pl
3.	Cracow	www.bernardynki.com
4.	Łowicz	www.bernardynki.lowicz.opoka.org.pl
5.	Łódź	www.archidiecezja.lodz.pl/bernardynki/
6.	Święta Katarzyna	—
7.	Warta	—
8.	Wieluń	www.bernardynki.czystochowa.opoka.org.pl
9.	Zakliczyn	www.bernardynki.diecezja.tarnow.pl

The above data were gathered on the 28th of November 2016.

On their websites Bernardine Sisters, except from current pastoral information, describe the history of their communities in a popularized way. On the website of the parish of St. Francis of Assisi and Franciscan monastery of Brzeziny there is a tab “Siostry Bernardynki” [Bernardine Sisters] (tab. 2, no. 1). It briefly presents the history and the architecture of the Holy Spirit Church which is located next to the monastery and was erected between 1737 and 1750 owing to the foundation of Józef Lasocki. It also describes the

genesis of the rise of Bernardine Sisters monastery in this city. The person who was behind it was s. Franciszka Wierzbicka, who came to Łódź from Brzeziny in 1949. Subsequently, on the website the Bernardine Sisters describe how the monastic life is organized.

On the website of the monastery of Chęciny (tab. 2, no. 2) there is a tab “Nasza historia” [Our history]. Here, the nuns present some information about the convent. It is discussed how the monastery was founded on the initiative of a Bernardine Sister from Vilnius, Klara Tuszewska (her photo is enclosed as well).

On the website of the Cracow monastery there is a subpage “Historia” [History] (tab. 2, no. 3). It presents the beginnings of Bernardine Sisters monastery in the 15th century and subsequently describes the rise, development and life in the monastery of St. Joseph (the enclosed photographs show: the bishop of Cracow Jakub Zadzik, his sisters, Bernadine Sisters of Teresa Zadzik, the monastery’s façade, the Bernardine Father Bonifacy Jastrzębski who was the reformer of the monastery, and the ancient monstrance). Here, one may also read about the history of St. Agnes (two photographs of the contemporary St. Agnieszka Garrison Church) and St. Colette monasteries in Cracow. The subpage “Kościół św. Józefa” [St. Joseph’s church] discusses the history and the architecture of the church neighbouring the monastery (two photographs from the temple’s interior), as well as the cult of Baby Jesus of Colette (the photograph of a figurine) and St. Joseph (the photograph of a painting).

On the website of the sisters from Łowicz (tab. 2, no. 4) there is a tab “Dzieje Klasztoru” [The history of the monastery]. It is divided into several sections: “Geneza zakonu bernardynek” [The genesis of Bernardine Sisters Order], “Początki bernardynek łowickich” [The beginnings of Bernardine Sisters of Łowicz] (the photograph of the postcard *Łowicz, church and the monastery of Bernardine Sisters* from about 1910 is enclosed), “Powtórna fundacja” [Repeated foundation] (the photograph of the monastery and church from 1929), “Klasztor w okresie zaborów” [The monastery at the time of Partitions] (the photograph of Bernardine Sisters Serafina Wojtasiewicz and Franciszka Taranczewska from 1862), “Odzyskanie klasztoru” [Regaining of the monastery] (the photograph of Romulad Oczykowski, the syndic of the monastery who died in 1920), “Pierwsza połowa XX wieku” [The first half of the 20th century] (photographs of: Bernardine Sister Gertruda Ciołkiewicz, who died in 1943; children from the primary school which existed by the monastery with Bernardine Sister Ryta Rembowska; Bernardine Sister Apolinarą Kuzawów who died in 1953; the interiors of the church from the first

half of the 20th century; Bernardine Sister Kazimiera Kret who died in 2005), “Reforma w duchu Soboru Watykańskiego II” [The reform in the spirit of the Second Vatican Council], “Architektura i ważniejsze zabytki” [The architecture and the most important monuments] (the photograph of the façade of the contemporary church) and “Ilustracje” [Illustrations] (photographs of the church and monastery premises and its equipment). The next tab is devoted to the current work of the nuns. Subsequently, the Rules are presented, the theology of consecrated life led by enclosed nuns, links to the websites about the life of St. Francis of Assisi and St. Elizabeth of Hungary, some of the poems written by Bernardine Sister Marta Bryła entitled *Sitio* and publications concerning the history of Bernardine sisters of Łowicz.

On the website of the monastery of the sisters of Łódź (tab. 2, no. 5), on the subpage “Nasz Patron” [Our Patron], there is a short biography of St. Francis of Assisi. Next, in “Historia” [History] section Bernardine Sisters describe the raising of the Order in the 15th century and the monastery of Łódź in 1946. They also present the profile of their founder, the Bernardine Sister Franciszka Wierzbicka (died in 1970) and her photograph. In the tab “Koronacja” [Coronation] there is a history of the painting of Our Lady of Mercy and the description of coronation celebrations which took place in the monastery church of Bernardine Sisters of Łódź.

On the website of the sisters from Wieluń (tab. 2, no. 8) in “Dzieje zakonu” [The history of the Order] section, the raising and development of Bernardine Sisters in Poland have been described. Subsequent subpages present the profiles of St. Francis of Assisi, the patron of Polish Bernardine Sisters Elizabeth of Hungary, and St. John of Capistrano. There is also a tab “Historia zakonu na ziemi wieluńskiej” [The history of the Order on the land of Wieluń] which publishes photographs of the contemporary church and monastery premises, as well as the the profile of the founder Anna Konieczpolska (died in 1616) with her portrait.

On the website of the monastery of Zakliczyn (tab. 2, no. 9) in “Historia” [History] section, one may read about the genesis of Zakliczyn’s monastery foundation, allowing the fortunes of its founder, Bernardine Sister Jadwiga Jurkiewicz (died 1909). The important event in the history of the monastery was the departure of five Bernardine Sisters who travelled to the USA in 1929 and some of the sisters who went to Brazil where they gave rise to the active communities.

In conclusion it should be stated that both Bernardine Fathers and Sisters use the Internet for pastoral work and to promote the history of their monasteries. Even if the research papers present a different level, they equip a rea-

der with some basic information about the presented monastic posts. Hence, they are worth reading.

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Archiwum Prowincji OO. Bernardynów w Krakowie

Sygn. 7, dokument papierowy, wystawiony 22 października 1485 roku w Bydgoszczy. Marian z Jezioraka [Yezorko], wikariusz generalny zakonu św. Franciszka [OFM], komisarz, przyjmuje Teodoryka z Gdańska, aptekarza, do Trzeciego Zakonu.

POPULARYZACJA WIEDZY O WSPÓŁCZESNYCH KLASZTORACH BERNARDYNÓW I BERNARDYNEK W POLSCE ONLINE

S t r e s z c z e n i e

Internet jest obecnie niezbędny w działalności współczesnego Kościoła katolickiego. Stał się zwykłym narzędziem pracy księży i zakonników. Począwszy od lat 90. XX wieku, bernardyni, a potem bernardynki, zaczęli stopniowo zakładać strony internetowe swoich klasztorów. Dzięki temu pojawiły się nowe formy pracy duszpasterskiej, możliwość dialogu ze współczesnymi wiernymi, przestrzeń wymiany myśli i doświadczeń. Strony internetowe stanowią ogromną pomoc w docieraniu do różnego rodzaju informacji, także tych dotyczących historii klasztorów bernardynów i bernardynek w Polsce. Opracowania są na różnym poziomie, niemniej dają czytelnikowi podstawowe informacje o dziejach prezentowanych placówek zakonnych.

Słowa kluczowe: bernardyni; bernardynki; klasztor; Internet.