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The role and influence of Pauline architecture on non-architects

Sacral architecture constitutes a particular sign of presence in culture. Its forms as well as places of location have changed throughout the centuries. Each of the historical époques marked its character by presenting the church structure. These structures were very differentiated but they always stood out in their surroundings. Their locations as well as aesthetic and prestige values distinguish this architecture in a unique way in man's awareness. It rarely happened that a sacral structure was designed concurrently with towns or settlements for which it was built. Most often the churches were incorporated into the existing context as new elements. Sometimes certain complexes of buildings are different from others and they are characterised by the distinctness which is given to them by their inventors like, for instance, Paulines. Their forms are very appealing to the recipients' tastes and they are admired by more people than it is the case with other inventors. It is so because Paulines treat their religious mission diligently, which allows them to last for ages. The Superior General of Pauline Order wrote: *On the one hand, the fact of lasting for such a long time gives us real satisfaction; however, on the other hand, the future, with this type of foundation, gives rise to the awareness of great responsibility. In such moments we refer to the spiritual and cultural heritage of the Order. It left a special stamp in the Central Europe history of church and particularly in the history of two countries: Hungary and Poland. (...) ...The Paulines' contribution to the Polish history and culture is invaluable and is not to be overestimated* [4, pp. 4, 5].

The origins of the Pauline Order date back to the 13th century. It was established from hermitic communities united on Hungarian Land. In about 1225, Bartholomew the Bishop built St. Jacob cloister on Ūrög Mountain for hermits from his diocese, where Pécs town is now located. At that time, Ostrzyhom canon Eusebius founded the second monastery in the Pilis Mountains and in about 1250 he built St. Cross Church in Pilisszentkereszt. The canon Eusebius soon connected both monasteries and in the years 1262–1263 he received a temporary authorization of the Order under the name of St. Paul the First Hermit [5, pp. 7, 8].

The development of architecture of the Pauline order is strongly linked with the history of the order. The time of the first centuries of the Pauline architecture and culture in Hungary has been thoroughly studied by researchers. T. Guzik and R. Á. Fehérváry divided that period of time into three stages in their research [3]. They called the first period 'architecture out of necessity' and dated it from the beginnings of the order (1225) till the year 1340, i.e. the time when the Pauline Fathers had great privileges and considerable independence. At that time, the Paulines were a typical hermit order which was isolated from the world. There are some similarities in the ways in which the monasteries were founded then. They were isolated from inhabited places and located in the distance of 20–30 km from each other. These monasteries were often situated on river islands or in the mountains, in the woods [3, pp. 308, 309]. At that time, their architecture was really diverse, which resulted, first of all, from a lack of organization and the fact that communities were dispersed on a large area. The particular monasteries significantly differed with regard to their size and equipment. Generally, we can say

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Fig. 1. Wieruszów,
Holy Spirit church
Photo by A. Białkiewicz

that the monasteries were very poor; the churches were small and usually with one nave and without towers. In this architecture no repeatable scheme can be seen, the one would characterize the Pauline buildings of those times. The second period of the architecture development took place in the years 1340–1419 and it was defined as

‘representative architecture, royal, nobles and church foundations’. At that time the Paulines were not a typical hermit order. Monasteries were built in the vicinity of towns or on the land of founders. This was the time when first germ of the Pauline development typical arrangement appeared. It consisted of a big usually one-nave church



Fig. 2. Częstochowa,
St. Barbara church
Photo by A. Białkiewicz

which was connected with a monastery from the northern side. The church was connected with a house-chapel, the so called choir where night psalmodies were sung [5, pp. 11–17, 51]. Utility buildings adjoined the monastery or they were situated within a short distance from it. The third period took place in the 15th and 16th centuries and it is called ‘golden period of the monastery development’. During this period there were new foundations and the monasteries that were taken over from other orders were rebuilt. Therefore, the Paulines became a significant part of the social life. The monastery complex still consisted of a church, order building and utility buildings. Gradually it became a place of pilgrimages in which huge numbers of pilgrims participated as well as church and state officials. This situation brought about a necessity to introduce new functions and develop the next monastery complexes.

Buildings of Jasna Góra were rebuilt and modernised. The oldest fragment, which comes from the foundation times, is the Gothic chapel presbytery where there is the picture of Black Madonna of Częstochowa. After the fire in 1690 on the place of the old Gothic chapel, which was built in the years 1430–1463, the present basilica was built. Other foundations of Prince Władysław Opolczyk were cloisters in Mochów near Głogówek and in Wieluń. The next foundation by Bernard Wierusz took place in 1401 and referred to the cloister in Wieruszów. In 1421 the Cracow bishop Wojciech Jastrzębiec brought Pauline Fathers to Beszowa and gave them a parish. The bishop W. Jastrzębiec foundation of the Pauline monastery was the fifth one in Poland. In Beszowa Paulines also ran the parish school and hospital for the poor [2, p. 468]. It should be emphasized that so far Paulines had no pastoral duties. The bishop Jastrzębiec *imposed on Paulines a new*



Fig. 3. Włodawa,
St. Ludwig church
Photo by A. Białkiewicz

In spite of the fact that generally architects are responsible for their works of art, the Pauline architecture in Poland depended to a large extent also on a founder and investor. The first Pauline monastery in Poland was Jasna Góra Monastery. In 1393 Jasna Góra became a royal foundation. Under the influence of Queen Jadwiga, king Władysław Jagiełło legalized prince Władysław Opolczyk foundation. In Jasna Góra Monastery soon a sort of evolution took place, i.e. the way of life changed from the almost hermit one to the kind of life which made Pauline Fathers involve in social issues. The reason for this situation was a great number of pilgrims coming to Jasna Góra. The Paulines built a drug store for pilgrims. It had its own laboratory and medical library, hospital, pilgrim house and printing house. In the years 1620–1631 J. Zywerth the builder started to build a fortress. A master builder I. Neigebauer and a general and engineer Ch. Dahlke who was sent by Great Hetman of the Crown Potocki in 1745, managed the development of the fortress.

model of monastery buildings which – after the original church was pulled down – stood in some distance from the great basilica. According to the documentation, one part of the monastery was situated above the right nave of the church and the basic monastery was built as a separate two-storey structure connected with the church by means of an over-ground porch [5, p. 61]. Since the time of this foundation, a quite expressive model of the Pauline architecture was established, which was later copied. As examples, we can mention the monasteries in Brdów, Pińczów, Cracow, Włodawa, St. Barbara Monastery in Częstochowa and many others.

Thanks to the activities of superior generals, provincials and priors, the Pauline order was in the impingement reach of the most remarkable Polish and European architects and artists. An outstanding example of such an activity is Father Andrzej Gołdonowski (1596–1660) who performed the role of a provincial in the years 1641–1644. He contributed to the erection of many new churches,

chapels and monasteries. Also later in the 18th, 20th and 21st centuries there were many prominent examples of such ‘monastery patronage’. We can mention here Father Konstantyn Moszyński PhD, the provincial in the years 1706–1728 with a break in the years 1719–1722, who contributed to the erection of several churches and cloister houses. We cannot fail to mention Father Euzebiusz Rejman – the prior of Jasna Góra Monastery in the years 1895–1910 and the superior general of the Monastery in the years 1903–1910. With regard to architectural aspects, we can see many common features in the Pauline architecture. These forms of architecture, which had been shaped thorough centuries, survived till modern times and they are at present used in new churches and monasteries as well as in the cloister and church in Łukęcin, which were completed some years ago, and also a structure in Toruń which is under development. At the moment, there are twenty Pauline monasteries in Poland.

The Pauline architecture was created both in big cities and in small villages. However, this is the architecture which performs a significant role in culture in each place and constitutes a distinguishing feature of the place in which it appears. This architecture sometimes surprises with its excellent quality and flourish in small villages outside big cities in less urbanized areas. Undoubtedly, an intellectual contact with the architecture of churches and Pauline monasteries had its emotional impact on both inhabitants and pilgrims. *The ideals that Pauline Fathers had in the Middle Ages and modern times are still of the same significance today. Wherever it is possible and where the spirit of modern times so requires, we have to do with a direct continuation. There, where that past already seems to be irrevocably closed, researches are conducted, which maintain the memory of the old achievements. It is thanks to these domains of Pauline science and culture that the esteemed monasteries with ‘white monks’ have not become mere dead museums of the old art and culture* [1, p. 21].

References

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Rola i oddziaływanie architektury paulińskiej na nie-architektów

Architektura sakralna jest szczególnym znakiem obecności w kulturze. Każda z epok historycznych zaznacza swe oblicze, prezentując odmienną sylwetę kościoła. Zdarza się, iż pewne zespoły budowli wyróżniają się spośród innych, charakteryzując się odmiennością nadaną im przez

inwestorów, jak np. paulinów. Ich realizacje trafiają w gusta odbiorców, mają więcej zwolenników niż inni inwestorzy. Paulini bowiem starannie traktują swą religijną misję i to pozwala im trwać przez wieki.

Key words: Pauline architecture

Słowa kluczowe: architektura paulińska