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## THE GENESIS OF THE PAPAL EASTERN SEMINARY IN DUBNO AND ITS PATRONS

### 1. INTRODUCTION

The history of the city of Dubno in Volyn<sup>1</sup> can be traced back to the 11th century. Throughout the ages it has been related to such mighty families as Daniłowicz-Ostrogski, Zasławski and Lubomirski, well known both in the contemporary Republic of Poland and in the neighboring countries. The city was famous for its fairs known as contracts and its inhabitants and visitors included such distinguished historical figures as Seweryn Nalewajko, Prince Władysław Waza, Maksym Krzywnos, Hetman Stanisław Potocki, the Swedish King Karl XII, Tsar Peter I, King Stanisław August, Wojciech Bogusławski, Tadeusz Czacki, a poet Antoni Malczewski, Tsar Alexander III, or Budyonny with his Konarmiya. In the years 1931-1939 the city became the seat of the Papal Eastern Seminary. The Seminary in Dubno strongly influenced both the history of the city, the whole region of Volyn and the Second Republic of Poland on the one hand and the history of the Far East (Manchuria), throughout Catholic Europe (with Rome and the Vatican) to Finland and Far West (US and Canada).<sup>2</sup> When, therefore, a tourist guide sketching the sightseeing sites and the history of the Western Ukraine makes a laconic and brief mention of the Seminary<sup>3</sup>, it seems expedient to, as if in an annex to that

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<sup>1</sup> It is worth noting that apart from Dubno in Volyn, there is also Dubno at Livonia – an eighteenth-century Jesuit mission previously residing in Dyneburg. See *Dubno*, in: *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564-1995*, ed. L. Grzebień, WAM, Kraków 1996, p. 134.

<sup>2</sup> See *Dubno*, in: *Nowa encyklopedia powszechna PWN*, vol. 2, PWN, Warszawa 1995, p. 136; *Dubno*, in: *Wielka encyklopedia PWN*, vol. 7, PWN, Warszawa 2002, p. 407; B. Łomacz, M. Wrzeszcz, *Dubno*, in: *Encyklopedia katolicka*, [hereinafter: EK], vol. 4, ed. R. Łukaszyk, L. Bienkowski, F. Gryglewicz, TN KUL, Lublin 1983, c. 270-271; *Encyklopedia wiedzy o jezuitach...*, p.134; G. Rakowski, *Wołyń. Przewodnik krajoznawczo-histeryczny po Ukrainie Zachodniej*, part I, wyd. Rewasz, Pruszków 2005, p. 20-21, 27-30, 45-48, 252-254, 382-293.

<sup>3</sup> “From the religious monuments, the most interesting is the Bernardine monastery founded by Prince Janusz Ostrogski in 1608 [...]. In 1855 tsarist authorities closed the monastery and the church was turned into an Orthodox church. In 1921 Catholic Church regained it. Initially, the Bernardine brothers returned to the Monastery, in 1928 the buildings were assigned to the seat of the

work, recall the true origins of this institution, its objects, patrons, professors and students on the basis of whatever little or completely unknown sources we possess, as the contemporary papal university in Dubno has been long included in a group of objects representing the city's historical and cultural heritage of the state.

## 2. INSPIRATION AND INITIATIVES

The Seminary in Dubno was a unique institution in the Second Republic of Poland for the fact that it was opened to educate priests for pastoral work aimed at supporting the neounion movement, i.e. the environment of the former Uniates who in the years 1838 and 1875 were forced to join the Orthodox Church in result of tsarist decisions. The largest groups among those believers and their descendants, which decided to return to the Catholic Church (of the Byzantine-Slavic rite), inhabited the regions of Belarus, the Chełm Land, Polesie and Volyn, as well as Finland, Canada, USA, Russia and Manchuria.

The beginnings of the Seminary are bound with a series of documents issued by a great supporter and promoter of the neounion movement, Pope Pius XI, especially his encyclical *Ecclesia Dei* released in 1923 on the occasion of the jubilee of St. Jozafat Kuncewicz as well as the Pope's instruction *Zelum amplitudinis* of 1924 on the organization and development of the neounion movement. In the same year, the Bishop of Podlasie, Henryk Przeździecki, acting in agreement with the Holy Father and with W. Ledóchowski, the general of the Jesuits, brought to Albertin in the area of Slonim a multinational group of Jesuit monks who founded there a missionary outpost with a sanctuary and a parish of the Byzantine-Slavic rite. Apart from conducting pastoral work, the Jesuits also organized there a two-year novitiate, where "there were always about a dozen of novices. In the first decade more than 80 candidates graduated from it [...]. They included Poles, Belarusians, Ukrainians, Russians and Czechs. The Slavic languages such as Belarusian, Russian and Latin were taught [...]. After completing the novitiate, the seminarians continued their education at secondary school in Pinsk, or commenced philosophy studies in Cracow and theology in Lublin and Rome"<sup>4</sup>

Bishop Adolf Piotr Szelażek who undertook the pastoral care of the capital in Lutsk in 1925, followed in the footsteps of Bishop Przeździecki. Like his predecessor, the new bishop pointed out at the beginning of his pastorate "the need to organize the Eastern Rite. He was induced to that initiative, on the one hand, by a sense of duty towards those Orthodox who might have wanted a union with the Catholic Church while maintaining their native rites and customs and, on the other, by the fact that the Volyn region was exceptional for its being inhabited by a number of Greek-Catholics from Galicia who bought there lands or tried to earn their living in the neighboring cities. Not being able to find in that region [...]

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seminary, conducted from 1931 by Jesuits." *Ibidem*, p. 289.

<sup>4</sup> *Albertyn*, in: *Encyklopedia wiedzy o jezuitach...*, p. 6.

churches or clergy of their own rite, they were faced by the strong temptation [...] on the part of the Orthodox. That is why, already in the spring of 1926, the Bishop summoned to Volyn the Redemptorists of the Eastern Rite. [...]. They undertook the task of strengthening the several Orthodox priests who joined the neounion, as well as began visiting a colony of emigrants from Eastern Galicia”.<sup>5</sup> Their missionary center was in 1927 in Kovel, managed by Mikołaj Czarnecki, appointed in 1931 “at the request of the Latin bishops of the Eastern Diocese, the titular Bishop and Apostolic Visitor of neounits of Eastern Byzantine rite for the Diocese of Lutsk, Lublin, Siedlce Pinsk and Vilnius”.<sup>6</sup>

These efforts only scarcely met the demand for priests of the Byzantine-Slavic rite. The Bishops in Vilnius referred to that question on 3 July 1927 during the conference of bishops in Vilnius and initiated a number of new projects. One of them was the opening of a neounion seminary. This task was undertaken by the Bishop of Lutsk, Adolf Szelażek, who took into consideration the two already existing seminaries for neounion in the eastern frontiers of the Republic: the Jesuit in Albertin and the Redemptorists in Kovel and thought about appropriate university buildings for the new school, i.e. the Bernardine convent in Dubno. The origins of this monastery date back to the seventeenth century, and its history which was in the meantime affected by the tsarist act of dissolution, was always associated with academic and educational activity. Rev. prof. H. E. Wyczawski drew attention to that fact, writing: “In the eighteenth and the early nineteenth century the monastery in Dubno was the site of a moral theology college, and later of a philosophy college. It was only in 1831 that, due to converting half of the monastery building into a hospital, it was transferred to the monastery in Chudnov [...]. At the end of the eighteenth century, Bernardine monks at the monastery opened an elementary school, which in 1805 educated 15 boys [...]. In 1924 the Bishop of Kamieniec, Piotr Mańkowski sent a request to the new provincial, Benedykt Wiercioch asking Bernardines to donate a monastery in Dubno for the seminary. Wiercioch accepted the proposal, but due to the fact that the diocese of Kamieniec was not created within the Polish borders in 1925, Mańkowski was compelled to withdraw his plea”.<sup>7</sup> In turn, Bishop Szelażek, seeing that Bernardines could help in the pastoral care of the diocese, appealed to increase the number of monks, and when it turned out to be impossible, “demanded from Bernardines to leave the convent in Dubno in order to accommodate there the emerging seminar of Eastern Byzantine Rite. In return, he offered the fathers to take over the Carmelitan monastery together with the parish in Wiśniowiec. When [...] the Dubno’s superior, Manswet Majkut did not agree to this project, Szelażek gained from the nunciature in Warsaw a decree by which the Bernardines, while retaining the ownership of the monastery, were

<sup>5</sup> *Rozwój akcji unijnej na Wołyniu*, Oriens 1(1933)3, p.76.

<sup>6</sup> M. Brudzisz, *Czarnecki Mikołaj bp*, w: EK, vol. 3, ed. R. Łukaszyk, L. Bieńkowski, F. Gryglewicz, TN KUL, Lublin 1979, c. 757.

<sup>7</sup> *Klasztory bernardyńskie w Polsce w jej granicach historycznych*, ed. H.E. Wyczawski, wyd. Calvarianum, Kalwaria Zebrzydowska 1985, p. 52.

forced to offer it for the use of the Diocese of Lutsk for an unlimited period of time. Consequently, on 19 May 1928 the monks left [...] this monastery”<sup>8</sup>

### 3. “EASTERN SEMINARY IN THE FUTURE” OR “SEMINARIUM ORIENTALE QUO CURSUS RERUM ORIENTALIUM...”

The first students and the first lecturers crossed the threshold of this monastery already in 1928. In a letter of 18 October, 1928 written by the Prefect of the District of Dubno to the Governor of Volyn, it was stated that: “The Uniate seminary in Dubno, officially named *Lutsk Seminary, Part III of the Eastern Seminary in Dubno* was officially opened at the moment of arrival of Father Rector Szuman<sup>9</sup> to Dubno, but in fact it does not exist till now because graduates assigned to it began to arrive in Dubno only this week [...]. This year, the seminary will conduct a one-year refresher course for priests or Roman Catholic clerics intending to take on the Eastern rite”<sup>10</sup>. In turn, the Governor of Volyn in his letter of 30 October, 1928 addressed to the Ministry of Religion and Public Education reported, “that on 22 October, 1928 a Seminary for Eastern rite in Dubno was opened”<sup>11</sup>. Those facts are quoted without any observations or comments, i.e. as completely reliable by F. Rzemieniuk, the author of a book entitled *The Catholic Church of the Byzantine-Slavic Rite (Neounion)*, published by the Scientific Society of the Catholic University of Lublin.<sup>12</sup> In the light of the above information, it seems interesting to read a report on the opening of classes in Dubno in “*Caritas*”, a periodical of the Seminary in Lutsk, published “with the permission of the Seminary’s management”, i.e. a one providing information from its own environment and of guaranteed reliability. Here is what was written by the seminarians from Lutsk on the topic so far only rarely referred to: “Eastern Seminary *in the future* [emphasis added], and currently a course of sciences related to the Eastern rite for the participants preparing to work for the Union, in Dubno, on *16 October* [emphasis added] began its one-year activity. The six participants of the course included three priests and one friar minor from the diocese of Podlasie and the two of us, deacons from the Diocese of Lutsk. The school year began with a speech by the Rev. Rector who stressed that he would not give the usual words of encouragement to work, as each of us knew what their goals were and why we had come there. He only pointed out the shortness of the course and stressed the issuing need of studying hard to be able to work efficiently for the benefit of the Union”<sup>13</sup>.

<sup>8</sup> Ibidem.

<sup>9</sup> Part I was believed to be Seminary in Dubno, and Part II – the Minor Seminary in Włodzimierz.

<sup>10</sup> Archiwum Akt Nowych w Warszawie [hereinafter: AAN], MWRiOP, *Mayor of the District in Dubno to the Governor of Volyn 18 X 1928*, ref. 472 k. 16.

<sup>11</sup> AAN MWRiOP, *Governor of Volyn to the Ministry of Religious Affairs and Public Education of October 30, 1928*, ref. 472 k.17.

<sup>12</sup> F. Rzemieniuk, *Kościół katolicki obrządku bizantyjsko-słowiańskiego (neounia)*, TN KUL, Lublin 1999.

<sup>13</sup> H. Dyakowski, *Z kursu wschodniego w Dubnie*, *Charitas* 8(1928)4, p. 21. See also *Seminarium*

The expression *Eastern Seminary in the future*, means, in fact, that the Seminary did not yet exist at that time and its name cannot be used even with reference to a course lasting a couple of months, which in fact began on 16 October. In the light of the information found in "Charitas", the above-quoted correspondence of the Governor of Volyn to MWRiOP of 30 October, 1928 (and not, as it was incorrectly stated, of 2 October, 1928) announcing "that the Seminary [?] for the Eastern Rite in Dubno was opened on 22 [?] October, 1928 is entirely wrong and misleading for the reader". The information provided by the already mentioned F. Rzemieniuk as well as some data from the *Catholic Encyclopedia* and the *Encyclopedia of knowledge about the Jesuits* cited here, should be interpreted in a similar way. G. Rakowski in his *Guide to Volyn* was also inconsistent in this respect: on page 285 he notices that "in 1928 [?] in the chambers of the Bernardine monastery the Jesuits [?!] organized a seminary" [?], and on p. 289 he was quite correct when he mentioned that "in 1928 the buildings were allocated for the seat of a seminary conducted since 1931 by the Jesuits".<sup>14</sup> In the meantime, from May to October 1928, necessary renovations and alterations were made in order to create conditions for conducting an 8-month course, and from June 1929 to October 1931, efforts were made to raise funds and carry out preparatory work for a complex of buildings for at least 30 people (alumni and professors), providing them with boarding, place for education, practical classes and conditions for recreation.

#### 4. THE PAPAL EASTERN SEMINARY

Therefore, the question returns about the real beginning of the Seminary in Dubno as a university providing five- or six-year studies in philosophy and theology meant to prepare priests of a particular rite. The answer is found in an article entitled "About Our Seminary", printed in the first booklet of a periodical "Druh-Другъ-Amicus", edited and published by the students of this Seminary.<sup>15</sup> In the Latin *summarius* of this publication it was already mentioned that: "Anno 1928 Rev.mus et Excel.mus Episcopus Luceoriensis Dr. Adolphus Szelażek instituit Dubnae in antiquo monasterio PP. Bernardinorum *Seminarium Orientale, quo cursus rerum orientalium pro futuris operariis in ritu orientali complectebatur* [emphasis added]".<sup>16</sup>

A full interpretation of the above term, and the real date of opening the Seminary in Dubno as such can be found in the further passages of the quoted article. After the presentation of the most serious problems in the development of the neounion action and suggestions as to the ways of overcoming them, we can read further that: "The Holy Father Pius XI in the year 1931 brings to life our Eastern

*Papieskie w Dubnie*, Oriens 1(1933)1, p. 25-26.

<sup>14</sup> See G. Rakowski, *Wołyń. Przewodnik krajoznawczo-historyczny po Ukrainie Zachodniej*, p. 285, 289.

<sup>15</sup> J. Zajac, "Druh-Другъ-Amicus", in: *Słowistyczni studii: lingwistyka, literaturoznawstwo, dydaktyka*, vol. 1, ed. J. Zajac, K. Leśniewski, P. Kopiec, M. Torczyński, Chmielnicki 2015, p. 230-238.

<sup>16</sup> *O naszym Seminarium*, *Druh-Другъ-Amicus* 1(1934)1, p. 5.

Papal Seminary in Dubno in Volyn. Prior to that, in the year 1928, His Excellency Rev. Bishop of Lutsk, A. Szelażek opened in the building of the Bernardine monastery the “Eastern Seminary”<sup>17</sup>[...]. It was founded to complement the knowledge needed for the future neounion workers from the area of the Eastern canon law, eastern liturgy, etc. [...]. But even those “Eastern courses” did not satisfy the needs of the neounion labor. It seemed expedient to open a regular eastern seminary providing a complete five- or six-year course of philosophy, theology, and all other disciplines of science either of the general-church sciences, or concerning specifically the Eastern Church [...]. Finally, as a result of the strenuous efforts made in 1929 by His Excellency, Rev. Bp Szelażek, the Holy Father took under his care the above-mentioned “Eastern Seminary” in Dubno and renamed it as The Papal Eastern Seminary [...] the management of the seminary was entrusted to the Jesuit Fathers”.<sup>18</sup>

Therefore, we might conclude that the Seminary in Dubno was founded in 1931 as *Pontificium Seminar Orientale* (The Papal Eastern Seminary). “Miesięcznik Diecezjalny Łucki” (“The Lutsk Diocese Monthly”) in the October issue of 1931 published an extensive account of the opening of the university, by printing a summary of the speech delivered there by Bishop A. Szelażek. This ceremony took place on 14 October, on Wednesday, gathering the highest hierarchy of the Catholic Church in Volyn and Dubno. Other participants, alongside Bishop Szelażek, included: Bishop Mikołaj Czarnecki, Apostolic Visitor for the East-Slavic rite of the Polish diocese in eastern borderlands, Bishop Stefan Walczykiewicz, suffragan of Lutsk, Father A. Jagłowski, rector of the Seminary in Lutsk, O. Machnicki, Provincial of the Society of Jesus in Warsaw, O. Sopuch, former Provincial of this Society, O. Piątkiewicz, superior of the Jesuits of Albertina. The local clergy of Dubno was represented by Rev. Stanisław Kuźmiński, a pastor in Dubno, Rev. Andrzej Kobierski, the local high school chaplain, Rev. Wisniewski, pastor of the military parish in Dubno, Fr. Dąbrowski, rector of the Pontifical Seminary and Fr. Józef Buraczewski, one of the professors of the university.

“Before the commencement of the academic year, the Rev. Bishop Czarnecki surrounded by numerous clergy celebrated a solemn mass of East-Slavic rite in the post-Bernardine Church of the Seminary followed by a speech delivered in the Ruthenian language, in which he explained the importance of the Eastern Seminary and insisted that it only served the purpose of God. Similar thoughts were developed by Rev. prof. Józef Buraczewski speaking after His Excellency in Polish. Religious songs were performed by a neounion choir from Kuskowiec [...]. The mass gathered a large crowd of people from among local Catholics and even a large part of the Orthodox church members”.<sup>19</sup>

<sup>17</sup> This quote probably indicates that it covers the use of words in a sense other than their fundamental importance, as the additional names of Seminary in Dubno cited there are already without the quotation marks.

<sup>18</sup> *O naszym Seminarium*, p. 5-6.

<sup>19</sup> *Otwarcie Papieskiego Seminarium Wschodniego w Dubnie*, *Miesięcznik Diecezjalny Łucki*

The ceremony of inaugurating the work of the Seminary in Dubno was continued in the main site of the new school, where Bishop A. Szelażek gave an interesting speech in front of the clergy, a large group of lay people and 11 first-year students. In his speech, Bishop A. Szelażek stressed: "Although the institute is small and has only a few students at the moment, it has great prospects for the future. It constitutes the beginning of a great construction [...] here the will of God coincides with the will of the Vicar of Christ [...]. Our gratitude is due to Rev. Bishop Czarnecki, Rev. Rector Dąbrowski and all co-workers, who participated in the creation of this great project and undertook the challenge of its management".<sup>20</sup>

Preparations for the opening of the Seminary in Dubno met with symptoms of growing reluctance on the part of the Orthodox clergy, who feared increased agitation of the faithful for the neounion movement or intensified activity towards regaining the church buildings that had been previously taken over by the Orthodox church. The new university remaining in the service of the neounion also aroused a keen interest on the part of the Polish state authorities, particularly the prefecture of Dubno and the office of the Volyn governor often affected by the social unrest arising in the borderlands on the grounds of national and religious conflicts. Moreover, the authorities recorded cases when the pastoral work carried out by priests took on a political character; hence they particularly feared that that form of activity would engage neounion ministers of Ukrainian origin.<sup>21</sup> The Shepherd of the Volyn region was fully aware of fears and even addressed them indirectly during his inaugural speech in Dubno, when he postulated: "Here is a forge of love, a forge of reconciliation; it does not constitute danger to anyone, but a chance for rescue. No word of condemnation will be heard from here, nor of threat to anyone. Nobody will incite any dislike. Understanding and love will rule here, because this Seminar is an expression of love of the Holy Father. As the Pope brought an offer of help to Russia with love, so here he comes with love. Hence, this school is also a pledge of the general good. It will not infringe on the state rights, but it will contribute to the welfare of our country, spreading mutual understanding among its citizens".<sup>22</sup>

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[hereinafter: MDŁ], 6(1931)10, p. 276.

<sup>20</sup> *Przemówienie J. E. Ks. Biskupa D-ra Adolfa Szelażka podczas uroczystości otwarcia Papieskiego Seminarium Wschodniego w Dubnie (W streszczeniu)*, MDŁ 6(1931)10, p. 27.

<sup>21</sup> See *Ukraińskie tendencje nacjonalistyczne w obrządku bizantyjsko-słowiańskim*, AAN, ref. 416, k. 337-340.

<sup>22</sup> *Przemówienie J. E. Ks. Biskupa D-ra Adolfa Szelażka podczas uroczystości otwarcia Papieskiego Seminarium Wschodniego w Dubnie*, p. 279. Polish hierarchy also tried to deal with sometimes difficult reality for the Seminary, in the presence of its representatives and for their encouragement. Eg. 3 November 1933 r. during the stay in Dubno of several Polish bishops – Bishop Przeździecki "thanking for the welcome and ensuring that the Eastern Seminar is of particular concern and Episcopal care encouraged [...] professors and seminarians to nurture their great love of Christ to all those nations, with which they will in the future work; He warned against despondency and disheartening issuing from the crosses and difficulties in the work of the neounion priests". See *Wiadomości i notatki*, Oriens 1(1933)6, p. 188.

At the end of his speech Bishop Szelażek gave his blessing to everyone gathered. In turn, Rev. Rector Dąbrowski celebrated a pleading mass in the East-Slavic rite and Rev. prof. J. Buraczewski delivered a paper in Latin on the first Ecumenical Council in Nice. The opening ceremony of the Seminary in Dubno was concluded with a song *Mnohaja lita* in honor of the Holy Father and the bishops. Similar toasts were also made later in the refectory of the monastery during a ceremonial dinner.

On the same day, in the evening, under the leadership of Rev. Bishop M. Czarnecki the first 11 alumni of the Papal Eastern Seminary of Dubno started a three-day retreat, they “buried themselves in prayer and work to let the remains of the world in their souls and in their minds rot so that a new element could be born which would incite them to growth and bearing of the fruit”<sup>23</sup>

And so, on 14 October of 1931, the Eastern Seminary in Dubno inscribed itself – after Braniewo, Vilnius, Lvov, Świerżeń and Krasław – to the noble family of papal seminaries in Poland.<sup>24</sup>

##### 5. PATRONS AND ALMONERS OF THE SEMINARY

St. Therese of the Child Jesus, the patron of missions and missionaries,<sup>25</sup> who had taken care of the whole diocese of Lutsk since 1927, was selected for the saint patron of the Papal Eastern Seminary. The “Little Saint” was also a patron of the seminary chapel in Dubno,<sup>26</sup> and the 3<sup>rd</sup> of October, the day dedicated to her in the Liturgy was each year celebrated in the seminary which was usually mentioned in the chronicle conducted in the clerical periodical. In October 1934,<sup>27</sup> it was written that: “The Seminary solemnly celebrated the day of St. Therese of the Child Jesus, their beloved Patroness,” and in 1934 we can find a following note: “No lectures. We celebrated the day of our Patron Saint, St. Therese of the Child Jesus”<sup>28</sup> In turn, the record of 1936 reads: “October 3<sup>rd</sup>. The first day (probably in this academic year) free from study for our little Patroness celebrates her triumph in the Kingdom of God. St. Teresa is not only the Patroness of the Neounion movement but also of the Lutsk diocese and, in a special way, the Guardian and Patroness of our Seminary, and the Seminary chapel was dedicated to her. It is only natural that also this year we devoted a series of meditations to our Little Saint”<sup>29</sup> A year later, on October 3 of 1937 it was written: “Special meditation in her honor, a separate devotion, kissing of the relics – and a special, festive dinner served – added to the

<sup>23</sup> *Otwarcie Papieskiego Seminarium Wschodniego w Dubnie*, p. 277.

<sup>24</sup> See J. Zajęc, *Alumnaty papieskie w Polsce* [in: *Leksykon haseł*], *Zeszyt Naukowy* (2014)2, p. 255.

<sup>25</sup> See *O naszym seminarium*, p. 6.

<sup>26</sup> The seminarian chroniclers write about it. See *Druh-Другъ-Amicus* 3(1936)2, p. 22; *Druh-Другъ-Amicus* 5(1938)12, p. 23.

<sup>27</sup> *Druh-Другъ-Amicus* 1(1934)1, p. 14.

<sup>28</sup> *Druh-Другъ-Amicus* 2(1935)1, p. 18.

<sup>29</sup> *Druh-Другъ-Amicus* 3(1936)2, p. 22.



splendor of this feast”,<sup>30</sup> and then in 1938: “a day off from school, as Saint Teresa is the Patroness of our home chapel”.<sup>31</sup>

“Druh-Другъ-Amicus” contained articles on St. Theresa of the Child Jesus beyond those belonging to the chronicle column. For example, in 1935, the periodical presented a detailed and comprehensive account of events organized in honor of the Patroness of the papal university in Dubno in 1934. The celebrations began already on the Eve of St. Theresa’s day with evening readings and meditations on the texts of the Little Saint. On October 3<sup>rd</sup>, in the Seminary chapel, bearing the name of the Saint, three priests professors celebrated the mass with the participation of a clerical choir according to the text approved on this day by the Holy See. After the liturgy, an image of the Little Saint painted in the Eastern style and Her relics adorned with flowers were carried in a solemn procession to the presbytery. Led by the rector of the university, the people gathered at the ceremony directed their steps towards its central location, they kissed the image and the relics of the Saint, filled with gratitude to the Holy Father for the fact that he not only entrusted to St. Theresa of the Child Jesus the patronage over the missions, but in a particular way the patronage of the missions in the East, commending to her care the nations of the Bolshevik Russia and the Seminary in Dubno over the affairs of which, including the material ones, she constantly watches.<sup>32</sup>

The second, unofficial patron and extremely generous philanthropist of the Papal Eastern Seminary was the Holy Father, Pius XI. Students of Dubno expressed it every year by organizing solemn celebrations to mark the anniversary of Pius XI’s accession to the papacy. It was always a good and well used opportunity to present to the Orthodox world, the figure of this priest known for his exceptional warm-heartedness for the Eastern Church. For example, on 24 February, 1935, the academy was honored by the presence of the clergy, the state and military authorities and a large number of the Dubno society including the Orthodox citizens; so that a fairly large room beautifully decorated with papal emblems could not contain such a crowd.<sup>33</sup> When in 1937 the World was moved by the news of the Pope’s illness, Dubno inhabitants immediately started prayers for his recovery and when actually, to the delight of the world, the Vicar of Christ regained his health, the Dubno seminarians were overjoyed by that fact and shared their enthusiasm with the readers of their periodical, writing: “we are especially entitled to rejoice in the health of our beloved Father, for it is His seminar and the object of his particular care which he provides us to help us realize the testament of unity in Christ”.<sup>34</sup>

When the world learned about the Pope’s death, the students of Dubno remembered him in “Druh”: “Almost every object in our seminar reminds us of his fatherly heart. Walking every day through its halls and corridors, living in the cells

<sup>30</sup> Druh-Другъ-Amicus 4(1937)10, p. 27.

<sup>31</sup> Druh-Другъ-Amicus 5(1938)12, p. 23.

<sup>32</sup> See *Служба преподобной Терезии имени Младенца Иисуса*, Druh-Другъ-Amicus 2(1935)1, p. 4.

<sup>33</sup> See *Кроника*, Druh-Другъ-Amicus 2(1935)2, p. 19.

<sup>34</sup> *Кроника seminaryjna*, Druh-Другъ-Amicus 4(1937)2, p. 31.

of our Seminary, we sometimes we do not recall that we owe it all to the Holy Father, Pius XI [...]. Would it be possible for us to work in those peaceful rooms, if the Holy Father, Pius XI had not founded this seminar, had not given us our professors – the Jesuits and provided its maintenance, etc.? In these difficult times when every grosz constitutes a large sum of money [...], when all studies are so exceedingly expensive [...] in which even the clerics from other seminaries have to pay dearly for their education and often in advance, we, the seminarians of the Papal Eastern Seminary, thanks to the Holy Father, Pius XI, are able to receive the necessary education and training to become priests for merely a small fee to be paid after graduation, after our ordination, [...] The Holy Father, Pius XI not only founded our Seminary, but he took interest in supporting its existence, both in its major and minor problems, and even in trifles...”<sup>35</sup>.

At this point, one could give a thought to the question which of the three successive bishops: the Blessed Czarnecki, Przeździecki or the servant of God, Szelązek should take the place right after Pius XI. It seems that the place should be proposed to the Bishop of Lutsk, who early supported the neounion movement<sup>36</sup> came up with and, with the help of many, realized the idea of opening a seminary in Dubno to educate pastors of the Byzantine-Slavic rite. He always cared about the Seminary in Dubno and its fate providing it with financial support.<sup>37</sup> With his initiative, the eastern Redemptorists created its mission in Kovel, which later became the residence of Bishop M. Czarnecki, the Apostolic Visitor to parishes and other neounion institutions on the eastern borderlands of Poland.<sup>38</sup> Dubno, like a holy magnet attracted Bishop Szelązek. He traveled there often with guests and privately, always with his heart tenderly open to the needs of both professors and alumni. He often sent them his letters, written from the heart. Some extracts were sometimes printed in the periodical “Druh-Другъ-Amicus”.

The first issue of the periodical “Druh” opens with a letter written by Bishop Szelązek addressed to the editorial staff of the Papal Eastern Seminary in Dubno. We can read there: “I bless the new periodical with all my heart. I deeply desire and wish

<sup>35</sup> *Jeszcze kilka słów o ś.p. Papieżu Piusie XI*, *Druh-Другъ-Amicus* 6(1939)1, p. 2-3.

<sup>36</sup> Encountering difficulties with the preparation of obtained Bernardine objects in Dubno to the opening a seminary for the training of priests of the Byzantine-Slavic Rite, Bishop Szelązek organized there at least 8-month course preparing for this purpose 9 clergy. They were: M. Jędroz, St. Fudalewicz, P. Repesytkin, A. Majer, J. Foryś, L. Kuryanny, S. Monastyrski, J. Krukowski and K. Górecki – See AAN, MWRiOP, *Scripture Volyn Regional Office for MWRiOP of 25 May 1929*, ref. 472, k. 23. The group of faculty, besides the aforementioned Father. Szuman were: M. Czarnecki (as spiritual and prof. of pastoral theology), Fr. Buraczewski (comparative theology, synods history, Patristic, history of the liturgy), Fr. A. Kukuruziński (east right and Slavic language), Fr. Skalski (History of the Church and the neounion in Poland). See: H. Dyakowski, *Z kursu wschodniego w Dubnie*, p. 21.

<sup>37</sup> “According to the information available the Papal Eastern Seminary along with the parish church received a grant in the last year from Bishop of Lutsk of 10,000 zł”. See AAN, MWRiOP, *Papieskie Seminarium Wschodnie w Dubnie (Dane zaczerpnięte ze sprawozdań Urzędu Wojewódzkiego i Elenchusa za r. 1937)*. Note from 18. II. 1938, ref. 416, k. 319.

<sup>38</sup> See *Redemptoryści wschodni w Polsce*, *Oriens* 4(1936)5, p. 159.

it from all my heart that it would become a real friend, spreading brotherly love. Let all its pages be endowed with great and selfless love of the Holy Church. Let your periodical host great thoughts so they could be followed in future by great deeds”.<sup>39</sup>

A letter from Bishop Szelażek also opens the first issue of the above periodical from 1935. In a publication entitled “Caring for the sacred cause of the Union”, the editor reports that “His Excellency, our Archshepherd X, Bishop Szelażek, thanking for our wishes, sent a long and cordial letter to the Father Rector and the whole of our Seminary on 2 January, 1935 which brought us a lot of joy”.<sup>40</sup> Further, a few passages of the letter were quoted, for example: “We should not delude ourselves that our work will become easier than so far, contrarily, we can be sure that in the realization of our great and holy designs we shall face more than once, and more than one obstacle and that the year which has just began will recurrently put us to the test, but do not let it discourage you... We believe that Christ the Lord, who told us to carry out this apostolic work, will help us in it, will grace His support and fulfill the promise that there would be *Unus Pastor* and *unum ovile*. Let the hope of bringing forward that moment animate our work and give us strength, and let the fulfillment of that moment become a reward for us in the future”.<sup>41</sup>

A Ukrainian Redemptorist, Bishop and Apostolic Visitor, Mikołaj Czarnecki, who visited and pastorally strengthened the faithful of the Byzantine-Slavic rite and, above all, ordained the Dubno seminarians, including priests may undoubtedly be regarded as one of the great Dubno patrons. The articles published in „Miesięcznik Diecezjalny Łucki” (“The Lutsk Diocese Monthly”), “Charitas” and “Caritas”, the clerical periodical “Druh-Другъ-Amicus” and, above all, the well-informed “Oriens” illustrate a steady and warm relationship of M. Czarnecki with his borderland fold, especially with its home in Dubno. It suffices to quote a few examples of his commitment: on 29 June, 1933, during the closing ceremony of the academic year, after a solemn service in the seminary chapel “Fr. Prefect of Studies read out the results of the annual, and HE Bishop Mikołaj, Chairman of the Examination Committee, congratulated the students and professors on their results”.<sup>42</sup>

It became a habit that the Easter time was the time of M. Czarnecki’s visit in Dubno. “On Easter Monday (April 2) in the evening – a chronicler of “Druh” wrote in 1934: HE Bishop Czarnecki came from Kovel; the next day (April 3) he celebrated a solemn pontifical liturgy and Vespers. There were around 250 people. It is also worth mentioning that on the same day the Orthodox Church gathered probably about half of that number. This year’s newly ordained priests came to the altar surely very sanctified, because before ordination they took part in three retreats carried out by: HE Bishop, the Spiritual Father and Fr. Morillo. The ordina-

<sup>39</sup> Biskup Łucki A. Szelażek, *Do Redakcji Pisma “Druh” w Papieskim Seminarium Duchownym w Dubnie*, *Druh-Другъ-Amicus*, 1(1934)1, p. 3.

<sup>40</sup> *Troska o świętą sprawę Unii*, *Druh-Другъ-Amicus*, 2(1935)1, p. 1.

<sup>41</sup> *Ibidem*, p. 1-2.

<sup>42</sup> *Chronica*, *Druh-Другъ-Amicus* 1(1934)1, p. 13-14.

tion lasted from the Easter Friday (April 6) until the Tuesday after the Low Sunday (April 10). The grace of the Sacrament of Orders was given to three of our deacons (ordained during Christmas) and to Fr. Pryłucki, an inhabitant of Podlasie who received all ordinations including the orders of priest within 5 days. Ordination of Fr. Hermatiuk was attended by his family who came from Lviv. On Sunday, 15 April, the fathers Hermatiuk and Szarejko concelebrated with Fr. Bishop their first Mass<sup>43</sup>. M. Czarnecki came to Dubno also during Lent on 16 April, 1935 “to give ordination to a few seminarians. Fr. Joseph Gaducewicz was ordained a deacon [...] on 18 April and a priest on 21 April. Other deacons that were ordained included a seminary student Eugene Melnyczuk a native inhabitant of Volyn, an ex-Orthodox and a young Jesuit of eastern rite, Adolf Sznip, a student of theology at Bobolanum in Lublin, born in Smolensk. Władysław Czarnecki came to Dubno after a long trip abroad, during which he visited Rome, and then toured around the Eastern countries, watching the religious relations, especially in Orthodox churches. He had, therefore, a lot to tell his students about, especially about the low-level and low-intensity of the religious life among the Orthodox [...]. The Bishop was thus attended with a great interest and compassion for the brothers separated from the stem of the Church of Christ<sup>44</sup>. The chronicle of “Druh” from 1938 contains a note dated 3 February: “at the end of the retreat the HE Bishop Mikołaj Czarnecki arrived in our Seminary where he was warmly greeted by Fr. Rector with a group of professors and all alumni. The distinguished guest was interested in new Levites and gave them teaching for meditation<sup>45</sup>; on 10 February we can read: “On the same day our Bishop shared with us his impressions from a trip to Belgium, France and England<sup>46</sup>; on February 13: “On this day the Society of St. Jehoshaphat organized an academy in honor of Bishop Czarnecki. The program included cordial greetings, speeches and a performance of the choir<sup>47</sup>. Finally, on the date of 17 February: “We bid farewell to Bishop Czarnecki, who promised to return in the same month and give our older colleagues ordination. The promise was kept... he came... ordained... and on 31 of March left for Kovel<sup>48</sup>. One more report of the same editors from 1939: “On the second day of Passover came to us HE Bishop M. Czarnecki, Apostolic Visitor to ordain new priests and deacons. The candidates for sacramental graces were prepared personally by the Bishop during a six-day retreat, and the priests were ordained individually on the subsequent days from 21 to 26 of April in a separate liturgy. The grace of priesthood was received by the following graduates of the seminary: priests Ivan Łehkyj, Marian Jacewicz, Ed-

<sup>43</sup> *Kronika, Druh-Другъ-Amicus* 1(1934)2, p. 14. See also *Z Seminarium w Dubnie, Oriens* 2(1934)3, p. 90-91.

<sup>44</sup> *Wiadomości i notatki, Oriens* 3(1935)3, p. 95. See also *Kronika, Druh-Другъ-Amicus* 2(1935)2, p. 20.

<sup>45</sup> See *Kronika “Druha” za czas 3. II – 31. X. 1938 r., Druh-Другъ-Amicus* 5(1938)2, p. 20.

<sup>46</sup> *Ibidem*.

<sup>47</sup> *Ibidem*.

<sup>48</sup> *Ibidem*, p. 21.

ward Przybylski, Jan Żak and Fr. Bogumił Horaczek [...]. Moreover, two alumni of the penultimate course Piotr Sobin and Włodzimierz Huryn were ordained deacons”.<sup>49</sup> All these annotations, filled with heartfelt references to the supreme superior of pro-neounion eastern provinces of the Republic of Poland, and above all its leading spiritual center in Dubno, in 1939 renamed as “Pontificium Seminar Interdioecasianum Orientale”.

Mentioning the patrons and almoners of the Papal Eastern Seminary in Dubno, we cannot forget about the bishop of Podlasie, Henryk Przeździecki, who is credited with perhaps the largest share in the initiation of the neounion movement in the eastern Polish dioceses due to his help in establishing in Albertin, the first Eastern Jesuit mission in Poland. This institution, operating in the Vilnius region and directing its own novitiate and a parish, as well as a Minor Seminary in Vilnius, in 1931 took over the Papal Eastern Seminary in Dubno.<sup>50</sup> Bishop Przeździecki, similar to the Bishop of Lutsk, Adolf Szelażek and the Apostolic Visitor Mikołaj Czarnecki, remained in regular and close contact with the Dubno university and not only educated pastors for neounion parishes of the diocese of Podlasie, but inscribed himself in the chronicles as a generous founder of many projects carried out for the benefit of Dubno’s students and professors.

## 6. CONCLUSION

This study, which makes an attempt at taking a new look at the origins of the Papal Eastern Seminary in Dubno and its patrons-almoners, who widely and intensively supported the establishment of that university, is based on the documentation that has so far been rarely quoted, or not quoted at all. The sources include clerical magazines, published in the seminaries of the Catholic Eastern Diocese of the Second Republic, mainly the Lutsk “Charitas” (later “Caritas”), and a Dubno periodical “Druh-Другъ-Amicus”.

Two other periodicals: “Monthly Pastoral of Lutsk” (1926-1939) and “Oriens” published in the years 1933-1939, a bimonthly devoted to religious affairs of the East constitute rich material sources that have not been used so far about the genesis of the Papal Eastern Seminary in Dubno. Close reading of these and similar clerical, diocesan or other thematically profiled magazines allows us to verify our knowledge on this specific topic and to expand that knowledge by adding to it new important facts, issues and areas.

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<sup>49</sup> *Z Seminarium Wschodniego w Dubnie*, Oriens 7(1939)3, p. 91. See also *Kronika za czas od 30. X. 38 do 6. VI. 1939 r.*, Druh-Другъ-Amicus 6(1939)1, p. 26.

<sup>50</sup> See S. Łaski, *Jezuici a obrządek wschodni (Dokończenie)*, Oriens 3(1935)4, p. 103.

## THE GENESIS OF THE PAPAL EASTERN SEMINARY IN DUBNO AND ITS PATRONS

## Summary

The Papal Eastern Seminary in Dubno provides education for young men wanting to devote themselves to the clerical state. The author refers to the sources rarely quoted so far, or completely unused, and on their basis outlines the genesis of the University and shows its patrons-almoners. The documents unknown until today comprise among others: a seminarist periodical "Charitas" (later Caritas), and "Друх-Другъ-Amicus" issued in Dubno. Other sources previously unused are two further periodicals: "Miesięcznik Pasterski Łucki" ("Monthly Pastoral of Lutsk", 1926-1939) and "Oriens", a bimonthly devoted to the religious affairs of the East, published in the years 1933-1939. Perusal of seminarist, diocesan and thematically profiled periodicals, journals and documents from the Archives of New Records in Warsaw allows us not only to verify specific knowledge, but also to broaden our horizons by learning about new important facts, issues and areas.

**Keywords:** Papal Eastern Seminary, Dubno, student newspapers, diocesan magazines, archives

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## GENEZA PAPIESKIEGO SEMINARIUM WSCHODNIEGO W DUBNIE I JEGO PATRONI

## Abstrakt

Jednym z seminariów duchownych, gdzie studiowali młodzi ludzie chcący poświęcić się stanowi duchownemu, było Papieskie Seminarium Wschodnie w Dubnie. Autor, opierając się na źródłach dotychczas rzadko cytowanych, bądź zupełnie niewykorzystywanych, kreśli genezę tej uczelni i ukazuje jej patronów-jałmużników. Nieznane dotychczas dokumenty to m.in. czasopismo kleryckie łuckie „Charitas” (późniejszy „Caritas”) oraz wydawane w Dubnie pismo „Друх-Другъ-Amicus”. Niewykorzystanym w opracowaniach materiałem źródłowym są także dwa inne czasopisma: „Miesięcznik Pasterski Łucki” (1926-1939) oraz wydawany w latach 1933-1939 „Oriens” – dwumiesięcznik poświęcony sprawom religijnym Wschodu. Lektura czasopism kleryckich, diecezjalnych i tematycznie profilowanych oraz dokumentów z Archiwum Akt Nowych w Warszawie pozwala nie tylko zweryfikować określoną wiedzę, ale także poszerzyć horyzonty o nowe ważne fakty, tematy i obszary.

**Słowa kluczowe:** Papieskie Seminarium Wschodnie, Dubno, czasopisma studenckie, czasopisma diecezjalne, archiwalia