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The establishment of the Sodalities of Our Lady in Lviv at the turn of the 19th and 20th centuries

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Створення Марійської дружини у Львові на рубежі ХІХ–ХХ століть

Досліджується Марійська дружина (МД) – асоціація католицької молоді, створена в колегіумі єзуїтів 1563 р. в Римі. Вказується, що єзуїти засновували дружини при своїх школах у всіх католицьких країнах, формуючи таким чином міжнародну організацію світських католиків. Розкрито мету цієї асоціації – розбудувати католицьку формацію всіх станів і професій. Підкреслюється, що в 1751 р. папа Бенедикт ХІV дозволив утворювати товариства для жінок. Особливу увагу звернуто на започаткування Марійської дружини у Львові 1608 р. Наголошується на тому, що ліквідація Товариства Ісуса в 1773 р. стала причиною розпаду Марійських дружин на польських землях і вони почали відроджуватися в Галичині у другій половині ХІХ ст., об'єднуючи у своїх рядах селянство, інтелігенцію, духовенство, студентів і представників різних професій. Зазначено, що перша жіноча Марійська дружина у Львові виникла при монастирі сестер Слугинь Пресвятого Серця Ісуса в 1877 р., після неї з'явилися також Дружина чоловіків землевласників, Дружина німецьких жінок, Дружина академічної молоді та ін.

Ключові слова: Марійські дружини, єзуїти, Львів, духовенство

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The Sodality of Our Lady a Catholic religious association for youth established in the Jesuit College in Rome in 1563 is examined. It is indicated that the Jesuits set up sodalities at their schools in all Catholic countries, thus creating an international elite organization of lay Catholics. The aim of the association – Catholic formation of all realms of estates and professions – is revealed. The establishment of sodalities for women in 1751 by Pope Benedict XIV is

1.5. Історія окремих релігійних громад

highlighted. Particular attention is paid to the first student sodalities set up in Lviv at the Jesuit College in 1608. It is emphasized that the abolishment of the Jesuit order in 1773 caused a collapse of the association in the Polish areas. Sodalities began to revive in Galicia in the second half of the 19th century, and they were joined by the landed gentry, the intelligentsia, the clergy, students and representatives of different professions. It is noted that the first Sodality for Ladies in Lviv was established at the monastery of the Sisters Servants of the Sacred Heart in 1877 and the next to follow were Sodality of Men Landowners, Sodality of German Ladies, Sodality of the Academic Youth and others.

Keywords: Sodalities of Our Lady, Jesuits, Lviv, clergy

A significant role in the formation of Catholicism, as well as the cult of St. Mary, was played by an association of lay people working in the Polish area since the 16th century and called the Sodality of Our Lady or the Marian Congregation. It was founded in Rome on 25 March 1563 by J. Leunis at the Jesuit College, and its aim was its members' pursuit for Christian perfection and the worship of the Virgin Mary. It developed very dynamically, mainly in the colleges of the Jesuit Society, all over the world, and the best students belonged to it. The first sodality in the area of the Republic of Poland was created in the diocese of Warmia by Cardinal Hosius in Braniewo in 1571 for the male youth of the Jesuit College [1].

The history of the Sodality of Our Lady referring to its work in the Polish area in the 19th and 20th centuries has not been fully analyzed so far. The problem of the Sodality of Our Lady has been discussed in numerous publications, but they usually concern the history of one sodality or the sodalities working in one locality, diocese or region. There is a lack of a complex study of this issue. The archival materials about this religious organization can be found in Jesuit and diocesan archives. Besides, abundant reports kept and issued by the Jesuit Order have been preserved, for example periodicals "Sodalis Marianus", "Przegląd Powszechny", "Pod znakiem Maryi", "Dwór Maryi", "Cześć Maryi". An important monographic study introducing the history of the Lviv archdiocese, which after 1772 became a part of the Austrian partitioning zone, is "Archidiecezja

lwowska obrządku łacińskiego w okresie józefinizmu (1772–1815)” by J. Krętosz [2]. The contribution of the order in the development of culture in the Polish area is presented by S. Załęski in “Jezuici we Lwowie” [3], “Jezuici w Polsce” [4], “Jezuici w Polsce porozbiorowej” [5]. A review of the activity of the order in different areas was presented in the book “Jezuici a kultura polska” [6]. A review of the scientific and cultural output of Jesuits in the Polish area since the order was brought here until their activity in the period of the partitions can be found thanks to the book “Wkład jezuitów do nauki i kultury Rzeczypospolitej Obojga Narodów i pod zaborami” [7]. A description of the first sodality in the Republic of Poland along with a list of its members in the college of Braniewo can be found in “Uczniowie – sodalisci gimnazjum jezuitów w Brunsberdze (Braniewie) 1579–1623” [8]. The history of the Jesuit college in Lviv, the teaching staff and the students’ activity can be studied in the book by G. Łuszczak “Nauczyciele i wychowawcy szkół jezuiickich we Lwowie 1608–1773” [9]. The achievements of Sodalities of Our Lady since the beginning of their existence, including the sodalities in Lviv, can be followed in a monographic paper by Z. Rymarówna “Przewodnik Sodalicji Mariańskich w Polsce” [10]. Sodalities of the Galician society in Tarnów and in the region are described by E. Kabat in a book “Sodalicje mariańskie w diecezji tarnowskiej 1887–1939” [11]. Organizational forms of the social and religious life in Galicia (a part of Poland) were presented in a publication by A. P. Bieś “Jan Badeni SJ (1858–1899). U początków ruchu społecznego katolików w Galicji” [12]. The most important associations of the Sodality of Our Lady with the estates of the realm in Galicia are discussed by S. Cieślak SJ in a monographic study “Działalność społeczno-kulturalna jezuitów galicyjskich w stowarzyszeniach katolickich 1856–1914” [13].

The goals and structure of sodalities underwent only slight changes throughout the centuries, the goal always being the same: Catholic formation of lay people of all estates and professions conscious of

1.5. Історія окремих релігійних громад

their vocation in Church, and the spread of the cult of God's Mother [14]. Until 1751 only male youth and adult men were accepted in the Sodality. In 1751 Pope Benedict XIV extended the original scope of their activity and allowed sodalities for women and girls [15, s. 156]. A sodality was headed by a moderator appointed by church authorities and having special capacities in the congregation. The sacred consulta was elected, which was a department appointing candidates for sodality offices and which directed its activity. The elected prefect or the female president had executive competences. Assistants replaced the prefect during the latter's absence. Sections dealing with different kinds of apostolate were formed within departments. The biggest sodalities included a few sections, mostly Eucharistic, apologetic, missionary ones as well as sodalities of mercy and singing [16, s. 31–39].

The Jesuit Society was brought to Lviv by the Bishop of Lviv Dymitr Solikowski. The college was opened in 1607, and it was active till the order was dissolved in 1773. The construction of Sts. Peter and Paul Jesuit church was commenced in 1610 and finished in 1660. The dissolution of religious brotherhoods and associations was carried out after 1780 in the Habsburg monarchy, and then their creation was forbidden without the consent of the civil authorities. Ultimately, they were abolished on 13 March 1783, and their property (including that of the Jesuit order) was transferred to the religious fund. The authorities allowed only those associations that pursued charity activity. After the order was dissolved, it was not until the arch-duke of Austria Ferdynand d'Este became the governor of Galicia, when thanks to his efforts the church was regained on 23 August, and a Jesuit school center was developed in Lviv [6, s. 163; 2, s. 228–229].

The first information on the Sodality of Our Lady comes from 1608, when two associations of the Sodality of Our Lady students were set up at the Lviv College, namely the association of Immaculate Conception of the Virgin Mary for older youth and the association of the Annunciation of the Virgin Mary for younger youth. Sodalities

gathered young people distinguished with piety and good results in education [9, s. 22]. In 1610 a German sodality was established, but in 1699 it was dissolved because of a lack of members. In 1630 a Sodality of Our Lady of Lviv citizens was established under the name of the Visitation of Holy Mary [17]. Thanks to a favorable decision of Emperor Ferdinand I, the first Sodality of Our Lady was set up in a Jesuit school in Tarnów on 8 December 1836. In 1839 a Sodality of Our Lady was also created at the secondary boarding school in Lviv, but the work of that sodality was broken by the repeated removal of the order from Galicia [15, s. 168–169]. Jesuits had their seat at Sts. Peter and Paul church, which had been returned to them by the Austrian authorities in 1836. After the Lviv secondary boarding school was reopened, the curia of the Austrian-Galician province was moved from Ternopil to Lviv, and it was divided in 1846 into two: the Austrian Province and the Galician Province. Jesuits worked in Lviv until 1848, when they were dissolved by the authorities. When the order was re-established in Galicia, they returned to Lviv in 1852 [18].

The revival of sodalities in Galicia began in the second half of the 19th century, first and most dynamically in Cracow and then in other cities. The association was joined by the landed gentry, the intelligentsia, the clergy, the youth and representatives of various professions. One of the first Sodalities in Lviv was the female sodality the Congregation of Mary's Children in Sacré-Coeur. It was established in a boarding house of the Congregation of the Sacred Heart of Jesus. Its members were the ladies from the city and former students of the Sacred Heart of Jesus sisters. It was set up on 1 December 1877 and dedicated to the Immaculate Conception of the Virgin Mary. The first president of that sodality was countess Cecylia Badeniowa, while the first moderators included priests Kamil Przaszałowicz, Paweł Rubon, Walerian Mrowiński and others [15, s. 181]. The major task of each sodality was to sanctify its members through common holy services joint with proper teaching. The gathering place of the association was

1.5. Історія окремих релігійних громад

the chapel of the Sacred Heart of Jesus sisters, and the moderator was, for example, Father Stefan Skołydycki (Jesuit Society) in 1902–1903, while the president was princess Adamowa Sapieżyna. The Sodality meeting was held twice a month, and the congregation took part in all grand church celebrations and processions. The Sodality members worked in charity institutions: the House of the Poor and the House of Baby Jesus. They ran a Circle of Maidens and took care of women servants. The Congregation included 160 ladies [19, s. 252–253]. In 1903 the Congregation included 220 members from the city and outside it. The ladies worked in all humanitarian, charitable and social organizations in Lviv. A lot of those institutions were directed and run by the women from the “Mary’s Children” association. The meetings and conferences of the congregation took place in the chapel of the monastery of the Sacred Heart of Jesus sisters on each first Saturday of the month. On Saturdays the ladies held meetings, during which they sewed clothes for poor children from St. Albert’s shelter. The funds of the Congregation were its members’ contributions amounting to 10 korunas annually, as well as voluntary donations supporting a variety of activities. That money was also used to pay for the maintenance of a poor boy studying at a priests’ seminary, to support poor old people from St. Lazarus’ house and to help a girl from a nursing home [20, s. 31–32]. On 28 September 1904 a convention of a few hundred members was held. The Congregation totally included about 300 persons, together with the ladies from the region. Kazimiera Niezabitowska was appointed the president, while the vice-presidents were Aniela Szawłowska and Emilia countess Dembińska. The moderators were Father Stefan Piątkiewicz and next since 1904 Father Alfred Wróblewski, who had a cycle of conferences on “The duty to defend faith in elegant society”. The Congregation held regular retreat. In 1905 it began – through Archbishop Józef Bilczewski – efforts to receive Rome’s permission for the coronation of the picture of Our Lady of Consolation with the Baby in the Jesuit church in Lviv. The ladies started to collect gold and silver objects to be melted into

a crown. A special committee was appointed, whose members were representatives of the Men's Sodality of Our Lady. So many donations were gathered for this aim, that a decision was made to have the altar where the pictures were renovated [21, s. 344]. In 1910 the Ladies' Congregation from Sacré-Coeur included 276 women from Galicia, Podolia and Volhynia, who – if possible – met twice a month during the Holy Masses [22, s. 36–39]. About 100 female members took up work among the people, spreading education, national culture and the ways to develop crafts and industry. Women worked in numerous charitable and humanitarian associations (Providence of St. Vincent de Paul, St. Salome, St. Zita, St. Joseph, Female Work, and others). They worked in the Society of Care of Young Women in cooperation with the Association of Polish Catholic Women. They organized a shelter for 14 young homeless women who had lost their jobs and temporarily had nowhere to go. The shelter also housed young girls who had been brought to Lviv under a pretext of finding honest jobs, but they were forced to work in houses of prostitution. In situations like that the association helped women find a decent occupation [23, s. 81–84]. The Association members opened a “Workshop for maidens”, where poor and neglected young girls gathered, and there they were provided with catechesis and they were taught to do different manual jobs. Those abilities could give them possibilities to find work in the future. The women from the Association used the donations to help maintain a few poor families. In 1909 the celebration of beatification of Magdalena Zofia Barat, the founder of the ladies' monastery Sacré-Coeur, was held in the Lviv Sacré-Coeur. The ladies present at the beatification established a special scholarship fund of voluntary contributions intended for a talented daughter of one of the Sodality members or a former school student which would cover the costs of her education [24, s. 113–115].

Sodality of Men Landowners and male youths dedicated to the Annunciation of Blessed Mary and St. Casimir was established in Lviv on 4 March 1889 in the Jesuit chapel at Sts. Peter and Paul

1.5. Історія окремих релігійних громад

church. On that day the first 12 Sodality members took an oath and received Sodality diplomas and medals. The founder and moderator of that sodality was Father Stefan Bratkowski SJ. The male students set up a separate congregation. The Men's Sodality adopted a new calling of Immaculate Conception of the Virgin Mary and Sts. Peter and Paul. In 1891 it included 43 members and in 1898 – 120. The Sodality members extended the area of their work: they organized talks, for example for workers, they took care of young craftsmen associated in the society “Care of apprentices of St. Stanisław Kostka”, they educated illiterates free of charge and ran an office for legal and administrative counsel [15, s. 168–170]. That sodality also worked in Lviv very actively. The number of members of the whole association in 1904–1905 was 132 men. Baron Leon Dormus was elected the president, while the assistants were Tadeusz Lange, Józef Waydowicz, and next Witold Skalski and Adam Konopka. In 1908 the number of the sodality members exceeded 166 persons and 33 candidates. Despite numerous difficulties, the section of mercy maintained a boarding house (established in 1905) for 5 needy, distinguished secondary school students. The Eucharistic section, apart from the usual community holy services and pious practices, organized spiritual practice for 24 country teachers in a new retreat house. The section of mercy, which was set up in 1905, worked within the Society of St. Vincent de Paul and was mainly concerned with the care of the youth, organizing care of boys in rented rooms and parental homes [25]. The section of propaganda was established in 1908 and dealt with the creation of Catholic work in Lviv. It laid the foundations of the Piotr Skarga Society to support valuable writings [26, s. 45–46]. In 1910 the Sodality included 219 members, it worked very actively, held 14 general meetings, 86 minor ones and more than 70 conferences in that year. The sodality work proceeded in sections. The Eucharistic section organized retreat, adoration of the Holy Sacrament, pilgrimages and talks on religious subjects [10, s. 193]. Within a year, 14 sodality services were held, the men took part in

May and rosary services and everyday Holy Masses in front of the sodality altar. The Sodality organized men's walking pilgrimage to Kochawina, where a few hundred men and youngsters participated. The section of propaganda was the most numerous, and it developed its activity in four main directions: struggle against pornography, activity in workers' associations, development of reading and work in the Piotr Skarga Society (publishing and distribution, organization of meetings and talks, establishment of mobile libraries, education of Catholic activists, establishment of a school for speakers) [27, s. 62–64]. At the beginning of 1914 the Section of Men included 239 members, and in May of that year they celebrated the 25th anniversary of its existence. After the outbreak of the World War a part of the Sodality members was called to the Austrian army, and the Sodality partly limited its activity [15, s. 171].

Sodality of the Academic Youth dedicated to the Purification of the Virgin Mary and Sts. Peter and Paul emerged from the Sodality of Men in 1897, and its moderator was Father Józef Gliwa SJ. Henryk Hilchen became its president, while the assistants were Kazimierz Kobzdaj and Władysław Światopełk – Mirski. It developed slowly, in 1907 including 18 members [15, s. 219]. The new management above all organized talks during the weekly meetings of its members [28, s. 244–245]. The Sodality developed cultural activity, e.g. on 28 November 1905 it organized a ceremonial historical and literary evening for the public in the Sodality hall. Mr. Edward Schindler sang a song “Na Sybir” (To Siberia) by Klemens Kołakowski. Next, a historian Bronisław Dembiński, PhD at the University of Lviv, had a lecture “Rok 1832” (Year 1832). The artistic part included the performance by M. Grodzicka, who played the grand piano and presented “Rigoletto” by Verdi-Liszt, and Józef Hoschek, who recited a fragment of “Kordian” by Juliusz Słowacki from act III and scene IV. The performances were closed with a so-called “wreath of Polish songs” played by a Circle of Mandolin Players [29, s. 103]. Academics prepared a poetical and musical evening on 17 December

1.5. Історія окремих релігійних громад

1905 dedicated to Adam Mickiewicz. The poems “Sen” (Dream), “Gdybym się zmienił” (Should I change), fragments of “Konrad Wallenrod” and other poems were recited. The meeting was closed with a lecture by B. Dembiński, PhD [30, s. 136].

Sodality of Alumni from the Latin Theological Seminary was established on 23 January 1899 and was dedicated to the Immaculate Conception of the Virgin Mary and the blessed Jakub de Strepa. It remained under the protectorate of Archbishop Józef Weber, PhD, rector of the seminary. In March 1905 a new management was elected. Józef Janiszewski became the prefect, while the assistants were Antoni Węsierski and Jan Hohendorff, chairmen of the theological and social-literary circles [31, s. 245]. The first moderators were Alfred Wróblewski SJ, and the next ones Father Feliks Bystrzonowski, Father Jan Dihm, Father Albin Warszelewicz, PhD, the spiritual father at the seminary, and the secretary of the metropolitan bishop Józef Bilczewski [32, s. 120–121]. In 1905 the congregation of alumni included 101 members (66 Sodality members and 35 candidates). Besides, 92 local priests belonged to the Sodality. The clergymen met on Sundays and on religious holidays during a common prayer. They also listened to talks on theology, sociology and literature [33, s. 367]. Thanks to the efforts of Father J. Gowarzewski, rector of the seminary, the Sodality of the small Archbishop Seminary was set up in 1906 with the aim of spreading the worship of the Virgin Mary, spiritual perfection, apostolate among the seminary students, mutual help in studies and providing a good example. Its members usually held talks on ethical subjects, and on Saturdays they regularly met during the holy services devoted to Holy Mary and the patron Stanisław Kostka. They were also members of the brotherhood of “live rosary” [34, s. 113].

The Congregation of German Ladies was established on 15 December 1896 and was dedicated to the Immaculate Conception and St. Joseph. Its idea was born during the retreat of German women in the monastery of the Sacred Heart of Jesus sisters in Lviv. Several ladies

signed up, and the first moderator was Father Bernard Herrmann SJ. The members met in the chapel at the Jesuit church. They did works of mercy and supported the poor, for example in 1903 they donated underwear and warm clothes for more than 100 children. They had a significant contribution to the establishment of a Catholic school for German children in Lviv. Up till that time the latter had been educated in an Evangelical school. The next moderator was Father Sikorski, while countess E. Karnicka, who lived in Lviv, was the president [15, s. 190–191; 21, s. 344].

Sodality of Polish Ladies was established on 26 October 1904, and it adopted the name of the Congregation of Polish Ladies dedicated to the Immaculate Conception of the Virgin Mary and St. Joseph. Father Józef Gliwa was the moderator and Seweryna Henzlowa was the president. In the second year of its existence, the Sodality had 154 members. A very ceremonial reception of the first members took place on 23 January 1905. Seventy ladies received from archbishop Józef Bilczewski Sodality medals and diplomas confirming the affiliation in this association. The Congregation met twice a month during common holy services. On the first Friday of each month, together with other sodalities the ladies organized common adorations of the Holy Sacrament in the Jesuit church. The ladies helped to run a tearoom for poor students, set up by the academic sodality, where a cheap meal could be eaten. They also financially supported it and held duties all year round. They established a sodality library and a choir [21, s. 345; 35]. On 8 December 1905 a monthly service was held in the Jesuit church, with a common Holy Communion and a conference by the moderator Father Józef Gliwa under the title “On dedicating oneself to the service of the Holy Mary” [15, s. 189; 36, s. 492]. In 1910 it included more than 200 members. During the monthly meetings Father Moderator held lectures concerning a variety of subjects, for example the beginnings, spirituality and essence of sodality, the rules of behavior in life, marriage and family, literature and art. The Sodality was divided into sections, the first being the

1.5. Історія окремих релігійних громад

Eucharistic section, which organized May and rosary services as well as the adorations of the Holy Sacrament. An important activity was run by the section of care of the studying youth. The ladies organized breakfasts, lunches and dinners for the poor secondary school youth, and they provided clothes to those in the greatest need. They provided spiritual care to the youth by advising, supporting and contacting their parents in addition to giving financial support to poor female students educated at the pedagogical seminary. The work section was concerned with collecting funds for the clothes for poor children; the ladies sewed them on their own and then distributed through different charitable societies in which they were involved. The Sodality members worked in such societies as the Society of St. Salome, the Association of Catholic Women and Charity Societies [37, s. 60–62]. In 1913 Father Stanisław Lic was the moderator and Wanda Sędzimirowa the president. Seven sections worked within the Sodality, the most active being the Eucharistic section with its 8 rosary circles. Zofia Pilat replaced Klementyna Raspówna as the head of the hospital section. Several ladies took turns to visit the sick a few times a week in the surgery and eye care clinics, where they provided comfort to the sick by praying and reading books to them. The catechization section of the Sodality prepared children for the Holy Sacraments. The section of mercy raised funds to help the poorest. In November 1913 they organized a concert, where outstanding Lviv artists performed and the money collected in the amount of 360 koruna was intended for charity [38, s. 106–109]. In 1914 the Sodality of Ladies included 253 members. The section for sewing clothes for poor children existed since 1909. They mostly sewed fustian dresses for girls; in winter 1913–1914 the ladies sewed 100 dresses for poor children [39, s. 344–348].

Small Sodality of Girl Students, set up in 1911 within the sodality of ladies under the direction of Father Józef Gliwa SJ, was created for 35 girl students of secondary schools aged 15–18. They met twice a month and became a nucleus of future separate school sodalities.

The Sodality was mostly joined by Sodality members' daughters, and that was a stage preparing them for full membership in the association. In 1914, 37 students of the governmental seminary joined the sodality, which included 66 girls, and its president was Aniela Sędzimirówna [39, s. 346–347].

Mary's Children Sodality of Lviv Female Teachers was a congregation established on 1 February 1897 and dedicated to the Immaculate Conception of the Virgin Mary and St. Stanisław Kostka. Women teachers both from public and private school belonged to it, and at the end of 1902 it had 136 members. Father Stefan Skołydycki SJ was the moderator and Mrs. Wincenta Longechamps from Lviv was the president [40, s. 252–253]. Due to numerous duties, the ladies met once a month on school free days in the chapel at the Jesuit church. They took part in the Holy Mass and listened to conferences. All of them were members of “the living rosary”. They also undertook adoration of the Holy Sacrament in the Jesuit church on first Fridays of each month and perpetual adoration in the cathedral of Lviv. Besides, they pursued charitable activity. In autumn they sewed warm dresses from the purchased materials for the poorest girl students. During the Lent they organized retreat for female teachers, where over 200 women from various schools came. The Sodality members also managed a so-called “school of servants” in the St. Zita. Studying took place there in the afternoons on Sundays and religious holidays, and it included the lessons of the catechism, reading, writing and calculating. In 1902, 191 servants, frequently illiterate, signed up for that school, and they learned in three classes. The pedagogical staff consisted of the head and 12 teachers, each of them giving lessons on one Sunday a month [41, s. 32–33]. In 1904 elections were held for the association. Father Jan Kurch SJ became the moderator, and Mrs. Fryderyka Grottowa was the president. At the moment of the elections the congregation included 137 members from the city of Lviv and the vicinity. Only in 1905, 51 new teachers joined in, and, totally, the association included 188 persons. The teachers read books

1.5. Історія окремих релігійних громад

developing their spiritual life, and to this aim they set up a library, where they collected more than 200 books. They met during lectures and talks conducted by the father moderator. For example, in 1905 they discussed the following subjects: “/.../Potrzeba i uzasadnienie Indeksu książek zakazanych, Dogmat o Niepokalanym Poczęciu Najświętszej Maryi Panny, Życie i działalność św. Wincentego à Paulo, Zbytek i próżność w ubraniu młodzieży naszej” (The need and justification of the Index of prohibited books, The dogma on the Immaculate Conception of the Blessed Virgin Mary, Life and activity of St. Vincent de Paul, Excess and vanity in the clothes of our youth) [42, s. 242–243]. They also tried to perfectly perform their professional duties. Holiday retreat was organized for teachers from the country who had trouble getting to Lviv. A few teachers worked in an evening school of sewing in St. Zita Association. The ladies held scientific talks for St. Joseph Association of Female Garments Workers, which were connected with visiting museums, exhibitions and celebrating different religious and national events [42, s. 242–244].

The school youth got to like that organization very much, although belonging to it meant taking up considerable moral duties [43, s. 18]. Attempts made to establish Sodalities of Our Lady for the male secondary school youth in the Polish area were difficult for years. In the Prussian and Russian partitioning zones it was virtually impossible. The situation in the Austrian zone presented a better picture. The first congregation of students in the Polish area after the Jesuit Society was re-established was set up on 8 December 1836 in the boarding school in Ternopil, the second in Nowy Sącz in 1839 and the third in Lviv at the Jesuit college, but they existed only till 1848, when the province of Galician Jesuits was abolished [44, s. 253–261]. It was not until the end of the 19th c. when the revival of sodalities took place, and the place of that revival was also Lviv. A Jesuit Father Stefan Bratkowski established a youth congregation as early as in 1889 [43, s. 30]. The factor, which inhibited the development of student sodalities, was the “Law on associations” from 1867, which was still considered binding,

and according to which secondary school youth were not allowed to belong to any out-of-school organizations [45, s. 33].

In 1896 the National Association of Sodality of Our Lady was established in Lviv, but the initiative proved to be premature. It was “Sodalis Marianus”, a press organ set up in 1902, which began to prepare the basic ideas of the movement and unite sodality groups scattered all over the country. In 1905 the Jesuits had 126 congregations at their churches in Galicia, most of which – 24 – were in Cracow [46]. It was only when Poland regained independence in 1918 that the development of school sodalities took place. The moderator of the male youth association was Father Jan Winkowski. In 1919 the association included 20 sodalities with 1425 members. One of those 20 sodalities, including 60 members, was in a junior secondary school from Lviv. Father Jan Majer was the moderator of the congregation [47, s. 127–128]. The development of school sodalities did not take place until during the twenty years between the world wars and in 1939, 11 Congregations of Our Lady worked in Lviv junior secondary schools [48, s. 52–53, 60]. The calculations made by Father Jan Roztworowski in 1910 show that 117 Polish sodalities existed in Cracow, Galicia, Bukovina and Austrian Silesia at that time, including 47 male and 70 female ones [44, s. 259]. A rapid worldwide development of the association took place after World War I.

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