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## The Archives at the General House of the Congregation of the Resurrection of Our Lord Jesus Christ in Rome

L'ARCHIVIO DELLA CASA GENERALIZIA DELLA CONGREGAZIONE DELLA RISURREZIONE  
DI NOSTRO SIGNORE GESÙ CRISTO A ROMA

### Summary

The Archives at the General House of the Congregation of the Resurrection of Our Lord Jesus Christ in Rome is the central historical archives of the congregation. Bogdan Jański should be considered its founder, as he instructed to gather his entire legacy in Rome in 1840. Since 1886 the documentation has been housed in the General House of the Resurrectionists in via San Sebastiano 11. The first works organizing the archival records were undertaken by Father Paweł Smolikowski, at the turn of the 20th century. The current state of the archives has been most influenced by Father John Iwicki, who has catalogued nearly 70,000 file records, dividing the collection into 11 series. Between 2017 and 2023, Father Paweł Szymanowski, the congregation's archivist, succeeded in signing an agreement with the Head Office of the State Archives to digitize and restore the letters of Adam Mickiewicz and Cyprian Kamil Norwid. Moreover, the Integrated Archival Information System (Zintegrowany System Informacji Archiwalnej – ZoSIA) has been implemented in the archives, thanks to which the inventory descriptions of archival items and their scans are successively uploaded. While the Roman Resurrectionist Archives does not have a statute, since October 30<sup>th</sup>, 1996, it has been operating on the basis of regulations approved by Father Sutherland MacDonald CR, the General of the Congregation. The archives have an inventory of more than 80,000 records. It collects the documentation heritage generated by the congregation's central institutions, Resurrectionist houses and the legacy of the clergy. The Resurrectionist Archives includes very precious documentary resources, which, by their sheer size and informational value, make this institution one of the most important outside Poland. Its significance is not limited only to the knowledge of the history of the Polish Church in exile in the 19th and 20th centuries, but

also the life of Polish exiles. Particularly valuable are the materials concerning the activity of the Great Emigration, cultural and political life of Poles in exile in the era of national captivity.

**Keywords:** church archives; Roman archives; Resurrectionists; manuscripts; Great Emigration; Bogdan Jański; Adam Mickiewicz; Cyprian Kamil Norwid; San Sebastianello

### Sommario

L'Archivio della Casa Generalizia della Congregazione della Risurrezione di Nostro Signore Gesù Cristo a Roma è l'archivio storico centrale della Congregazione. Bogdan Jański è da considerarsi il suo fondatore, in quanto diede istruzioni di raccogliere l'intera eredità a Roma nel 1840. Dal 1886, la documentazione è stata ospitata nella Casa Generalizia dei Resurrezionisti in via San Sebastianello 11. I primi lavori di organizzazione dei documenti d'archivio furono intrapresi da Padre Paweł Smolikowski, all'inizio del XX secolo. Lo stato attuale dell'archivio è stato influenzato soprattutto da Padre John Iwicki, che ha catalogato quasi 70.000 documenti, dividendo la collezione in 11 serie. Tra il 2017 e il 2023, Padre Paweł Szymanowski, archivista della congregazione, è riuscito a firmare un accordo con la Direzione dell'Archivio di Stato per digitalizzare e restaurare le lettere di Adam Mickiewicz e Cyprian Kamil Norwid. Inoltre, nell'archivio è stato implementato il Sistema Informativo Archivistico Integrato (Zintegrowany System Informacji Archiwalnej – ZoSIA), grazie al quale vengono successivamente inserite le descrizioni dell'inventario degli oggetti d'archivio e le loro scansioni. Sebbene l'Archivio Romano Resurrezionista non abbia uno statuto, dal 30 ottobre 1996 opera sulla base di un regolamento approvato da Padre Sutherland MacDonald CR, il Generale della Congregazione. L'archivio dispone di un inventario di oltre 80.000 documenti. Raccoglie il patrimonio documentale generato dalle istituzioni centrali della Congregazione, dalle case dei Resurrezionisti e dall'eredità del clero. L'Archivio dei Resurrezionisti comprende risorse documentarie molto preziose che, per le loro dimensioni e il loro valore informativo, rendono questa istituzione una delle più importanti al di fuori della Polonia. La sua importanza non si limita solo alla conoscenza della storia della Chiesa polacca in esilio nei secoli XIX e XX, ma anche alla vita degli esuli polacchi. Particolarmente preziosi sono i materiali riguardanti l'attività della Grande Emigrazione, la vita culturale e politica dei polacchi in esilio nell'epoca della cattività nazionale.

**Parole chiave:** archivio ecclesiastico; archivio romano; Resurrezionisti; manoscritti; Grande Emigrazione; Bogdan Jański; Adam Mickiewicz; Cyprian Kamil Norwid; San Sebastianello

### Introduction

The Congregation of the Resurrectionist Fathers is one of the most prominent Polish religious communities established in the 19<sup>th</sup> century. It was founded in France as a spiritual response to the defeat of the November Uprising and unsuccessful attempts to regain Poland's independence. The documentation of the congregation preserved in Rome is one of the most significant Polish heirlooms outside the country. The archives until now has not been the subject of in-depth studies, and the only complete work on the history and the state of the archives was written by Father Mleczeko, a Resurrectionist.<sup>1</sup> The presented

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1 W. Mleczeko, *Zasób archiwum księży zmartwychwstańców w Rzymie*, in: *Archiwa kościelne w niepodległej Polsce*, ed. A. Laszuk, Warszawa 2020, pp. 207-218.

paper complements the existing state of knowledge and aims to provide an update on current questions related to the activities and resources of the archives.

## 1. The history of the founder of the collection

Following the fall of the November Uprising, the highest number of refugees from the Polish territories settled in France, where the future founders of the congregation of Resurrectionist priests also happened to reside. The leading role in this work was played by Bogdan Jański, a doctor of law and economics and a professor at the newly forming polytechnic in Warsaw. In 1828 he traveled to western Europe on a state academic scholarship to explore the scientific centers there, in order to organize a department of commerce at the Warsaw Polytechnic. The outbreak of the November Uprising in Poland prevented him from returning to the homeland, but he undertook the work of correspondent and uprising agent at the request of the National Government. Upon its collapse, he remained in France, choosing emigration. He quickly became one of the most prominent émigré activists, contributed to the establishment of a Polish publishing house and library in Paris and was a member of numerous scientific societies. He collaborated with various French magazines and encyclopedias as the author of several articles and entries. He also published the works of Adam Mickiewicz and translated his writings into French. In addition, he worked as editor of the periodical "Polish Pilgrim" ["Pielgrzym Polski"].<sup>2</sup>

During his stay in Paris, Bogdan Jański underwent a religious conversion in 1832. At the time, he began his activities among emigrants who remained in stagnation and hopelessness, not believing in the resurrection of Poland. Many lived in economic poverty, unable or unwilling to undertake paid work. In addition, Pope Gregory XVI's condemnation of the November Uprising as a revolutionary act against the tsar's legitimate rule also resulted in the abandonment of Catholicism by many emigrants. Their choice of apostasy was also encouraged by the French environment, where the Enlightenment's ideas and aversion to the Church were very strong. Many refugee camps witnessed the formation of Masonic lodges, whose members were expatriates. In addition to this, the ideological and political split of Poles in exile was very strong, resulting in a lack of unity and chaos. As Adam Mickiewicz wrote: "In us constant quarrels and duels – a real Tower

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2 M. Chotyńska, *Bogdan Jański i jego współczesni*, "Perspektywy Kultury", 29 (2020), no. 2, pp. 29-30; B. Micewski, *Bogdan Jański i geneza Zmartwychwstańców*, in: *Zmartwychwstańcy w dziejach Kościoła i narodu*, ed. Z. Zieliński, Katowice 1990, pp. 9-10. See also the bibliography: idem, *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, Warszawa 1983.

of Babel.”<sup>3</sup> Bogdan Jański started his activity among the emigration, wanting to boost it both morally and religiously. Therefore, he met with many political exiles, from different social backgrounds, helping them spiritually and financially. He quickly gathered them together for communal religious readings, prayers, and conversations on devotional topics, by which he initiated a spiritual revival in exile. He became the leading secular apostle of the Great Emigration.<sup>4</sup> He collaborated closely with Adam Mickiewicz, who was one of the leaders of the Polish exile. The bard’s speech went down in history, when in December 1834, during a meeting with a group of friends after a mass, he stated:

There is no other salvation for us, a new order is necessary. But who will establish it? Me, too proud. Plater (Cezary)? Too aristocratic. Zaleski? Too much of a democrat, it takes a saint. Jański will establish it.<sup>5</sup>

The previously mentioned encounter became a turning point in the life of B. Jański, who, following the advice of A. Mickiewicz, established a community of united brothers on December 19<sup>th</sup>, 1834. Its main goals, closely linked, were personal spiritual welfare and the liberation of Poland from the current regime. Jański saw the root of the future liberated and righteous Poland in the spiritual prosperity of his compatriots. The members of the community, who came from the émigré intelligentsia, gathered every Friday for mass, after which they read the Holy Scriptures in Mickiewicz’s house and discussed the ways of bringing help to their compatriots.<sup>6</sup> Unfortunately, the joint devotional practices quickly ceased, as the affiliated members put their personal affairs above the duties of the community.<sup>7</sup>

In 1835, confronted with the scattering of the united brothers, B. Jański organized the Brotherhood of National Service, gathering a group of devoted Catholics, whose main goal was personal conversion and the introduction of Christian principles in both public and private life.<sup>8</sup>

The next phase in community life was taking the vow by B. Jański and his disciples to “live in a lifelong fraternity” during mass at the St. Sulpice Church in Paris on Ash Wednesday, February 17<sup>th</sup>, 1836, and settling together in a house on Notre Dame des

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3 M. Szablewski, *Zmartwychwstańcy. W 150 rocznicę zgromadzenia 1836-1986*, transl. J. Widlarz, Poznań-Adelaide 1988, p. 19.

4 M. Chotyńska, *Bogdan Jański i jego współcześni*, p. 33.

5 P. Smolikowski, *Historia Zgromadzenia Zmartwychwstania Pańskiego*, vol. 1, Kraków 1892, p. 41.

6 M. Chotyńska, *Bogdan Jański i jego współcześni*, p. 33; M. Szablewski, *Zmartwychwstańcy. W 150 rocznicę zgromadzenia 1836-1986*, p. 21.

7 B. Micewski, *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, p. 249.

8 Ibidem, pp. 249-250.

Champs Street in Paris. The goal of the established community was the shared practice of Christian life and apostolic activity among members of the Polish emigration. Bogdan Jański was elected as the superior (Brother Elder). The members of the community included: Hieronim Kajsiewicz, Piotr Semenenko, painter Józef Maliński, Edward Duński, poet Antoni Górecki and Paris Polytechnic student Józef Ziemecki. The venue was soon nicknamed “Jański’s House” by the Polish emigration, becoming the origin of a new religious congregation, which took the name of the Resurrection of Our Lord Jesus Christ.<sup>9</sup> In 1837 P. Semenenko and H. Kajsiewicz were sent by B. Jański (Brother Elder) to Rome to continue their theological studies initiated in Paris. The following year they were joined by two other brothers, Edward Duński and Józef Hube. They all settled in a rented house in Piazza Morgana 24. The superior of the community was P. Semenenko, who on December 5<sup>th</sup>, 1841, together with H. Kajsiewicz, was ordained priest.<sup>10</sup>

In 1840, B. Jański relocated to Rome to begin his theological studies, intending – after his wife’s consent had already been obtained – to be ordained a priest. However, shortly after, he died of tuberculosis on July 2<sup>nd</sup>, 1840, at the age of 33, in the reputation of holiness.<sup>11</sup> His tombstone in the Campo Verano cemetery features the Latin inscription “Here rests in hope of resurrection Bogdan Jański, the first outspoken penitent and apostle of the Polish Emigration in France.”<sup>12</sup>

During Lent of 1842, under the leadership of Father Semenenko, the newly founded community met for a General Council. It approved the draft of the monastic rule written by him. On Resurrection Sunday, March 27<sup>th</sup>, 1842, during the mass celebrated in the catacombs of St. Sebastian, seven members of the new community took their first public vows of poverty, purity, and obedience. Spontaneously after the eucharist, the members of the new congregation chose their name: the Congregation of the Resurrection of Our Lord Jesus Christ. In fact, the goal of the congregation was their own spiritual resurrection to a new life with God and those among whom they would undertake pastoral ministry.<sup>13</sup> From the very beginning the Resurrectionists avoided politics as they did not

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9 M. Chotyńska, *Bogdan Jański i jego współcześni*, pp. 33-34; M. Szablewski, *Zmartwychwstańcy. W 150 rocznicę zgrupowania 1836-1986*, p. 21; B. Micewski, *Bogdan Jański i geneza powstania Zmartwychwstańców*, pp. 22-23.

10 M. Chotyńska, *Bogdan Jański i jego współcześni*, pp. 35-36; M. Szablewski, *Zmartwychwstańcy. W 150 rocznicę zgrupowania 1836-1986*, p. 46.

11 B. Micewski, *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, pp. 423-424; idem, *Bogdan Jański i geneza powstania Zmartwychwstańców*, p. 26.

12 The remains of B. Jański were relocated in 1956 from the Campo Verano cemetery to the Resurrectionist Church in Via San Sebastiano 11. M. Szablewski, *Zmartwychwstańcy. W 150 rocznicę zgrupowania 1836-1986*, p. 29.

13 Ibidem, p. 47.

want to compromise their role as unofficial representatives of Poland at the Vatican.<sup>14</sup> Additionally, they believed that Catholicism was supposed to be a bastion of morality, not politics, and thus was meant to be an opportunity to unite a society that politics was dividing.<sup>15</sup>

In 1850, the congregation's religious constitution was ratified by Father Aleksander Jełowicki.<sup>16</sup> The new congregation made unsuccessful attempts to establish their outposts in the Polish territories (1842 Poznań; 1848-1849 Cracow).<sup>17</sup> In 1857 Pope Pius IX granted them a sanctuary located on Mentorella near Rome.<sup>18</sup>

Another significant mission of the Resurrectionists was the establishment in 1863 of an outpost in Adrianople, an area of Bulgaria occupied by the Ottoman Empire. They ran a school for Greek Catholic children and youth, as well as a seminary.<sup>19</sup> In 1866 the congregation opened a Polish college for the clergy from the Polish territories under partitions to study in Rome, as planned by B. Jański.<sup>20</sup>

The Resurrectionists, evolving into an international congregation, in 1857 also began pastoral service in Canada among the faithful of German and Czech origin.<sup>21</sup> The next chapter in the development of the congregation in America was their acquisition in 1870 of the parish of St. Stanisław Kostka in Chicago, where they established, among other things, the College of St. Stanisław Kostka, and began publishing the "Chicago Journal" ["Dziennik Chicagowski"] (1890-1970).<sup>22</sup> In 1953 the congregation established pastoral facilities in Bermuda, in 1959 in Bolivia and Brazil, and in 1978 in Australia.<sup>23</sup>

On the Polish territory, the Resurrectionists opened a boarding school for Greek Catholic youth in Lviv in 1880, and a religious novitiate in Cracow in 1884. In 1918, when Poland regained its independence, the congregation founded new outposts (including in Poznań and Warsaw), although others were closed as a result of World War II

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14 M. Traczyński, *Zmartwychwstańcy w służbie Stolicy Apostolskiej*, in: *Zmartwychwstańcy w dziejach Kościoła i narodu*, pp. 121-148.

15 W. Karpiński, M. Król, *Sylwetki polityczne XIX wieku*, Kraków 1974, p. 71.

16 B. Micewski, *Zmartwychwstańcy*, in: *Encyklopedia katolicka*, vol. 20, ed. E. Gigilewicz, Lublin 2014, col. 1457-1458.

17 M. Perzyński, *Zmartwychwstańcy w Polsce*, in: *Zmartwychwstańcy w dziejach Kościoła i narodu*, pp. 92-93.

18 A. Bender, *Polskie ślady w Sanktuarium Matki Bożej Łaskawej na Mentorelli*, „Archiwa, Biblioteki i Muzea Kościelne”, 119 (2022), pp. 29-49.

19 B. Micewski, *Zmartwychwstańcy*, col. 1457; K. Popek, *Misja polskich zmartwychwstańców w Adrianopolu. Wybrane problemy*, „Zeszyty Naukowe Towarzystwa Doktorantów UJ. Nauki Społeczne”, 2018, no. 23 (4), pp. 129-144.

20 M. Stępień, *Erygowanie i początki funkcjonowania Papieskiego Kolegium Polskiego w Rzymie w XIX wieku*, „Prawo Kanoniczne”, 53 (2010), no. 3-4, pp. 252-253.

21 J. Iwicki, *Zmartwychwstańcy za oceanem*, in: *Zmartwychwstańcy w dziejach Kościoła i narodu*, pp. 110-111.

22 Ibidem, p. 116.

23 Ibidem, p. 119.

(e.g., Lviv). Currently, the congregation maintains 18 houses, and the headquarters of the Polish province of the Resurrectionists in a monastery in Cracow.<sup>24</sup>

## 2. The Archives of the General House

The Archives of the Congregation of the Resurrectionists in Rome (Archivio Congregatio a Resurrectione a Roma – ACRR), is the central archives of the congregation. In accordance with the typology, it is classified as an ecclesiastical archives maintained by the religious congregation and collects its documentation.<sup>25</sup> It is a historical archives holding an open resource, as documentation generated by various bodies of the congregation is constantly being deposited.<sup>26</sup>

The archives does not have a statute, however, since October 30<sup>th</sup>, 1996 it has been operating under the regulations approved by Father Sutherland MacDonald CR, the general of the congregation. According to its regulations, the archive houses manuscripts and printed collections since the beginning of the congregation until the latest term of the General Council,<sup>27</sup> as well as museum specimens.<sup>28</sup> The archives is supervised by an archivist appointed by the general authorities.<sup>29</sup>

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24 M. Perzyński, *Zmartwychwstańcy w Polsce*, pp. 92-108; Zgromadzenie Zmartwychwstania Pana Naszego Jezusa Chrystusa, *Placówki w Polsce*, <https://zmartwychwstancy.pl/placowki> [access: 20.11.2023].

25 S. Librowski, *Archiwa kościelne*, in: *Encyklopedia katolicka*, vol. 1, ed. F. Gryglewicz, Lublin 1985, col. 877-878, 885; M. Dębowska, *Informator o archiwach zakonnych w Polsce*, "Archiwa, Biblioteki i Muzea Kościelne", 69 (1998), p. 15; J. Adamczyk, *Archiwa kościelne w aspekcie kanonicznym*, "Roczniki Nauk Prawnych", 22 (2012), no. 3, pp. 174-175; A. Hamryszczak, *Tworzenie archiwów kościelnych po odzyskaniu przez Polskę niepodległości oraz gromadzenie przez nie zasobu*, in: *Archiwa kościelne w niepodległej Polsce*, p. 44.

26 The church institutions should keep three types of archives: current, collecting records still in use in the work of the registry; secret, collecting particularly significant and confidential documents; and historical, keeping perpetually the records transferred from the current archive. J. Adamczyk, *Archiwa kościelne w aspekcie kanonicznym*, pp. 174-175; J. Gręźlikowski, *Archiwa kościelne w świetle obowiązujących norm kanonicznych*, "Studia Włocławskie", 24 (2022), p. 517.

27 The tenure of the General Board of the Resurrectionists lasts 6 years. In each religious congregation, there are established regulations regarding the timing and scope of documentation transferred from the current archives of the religious house to the central historical archives. See R. Prejs, *Archiwum kościelne. Rola i znaczenie jako miejsca przechowywania dokumentów przeszłości*, "Archiwa, Biblioteki i Muzea Kościelne", 97 (2012), p. 215.

28 Archivio Congregatio a Resurrectione a Roma (further as ACRR), Wyciąg z Regulaminu Archiwum Generalnego z dnia 30 października 1996 r. Church archives function in Poland, among others, in connection with museums, because of different organizational problems with the legal institutional separation of the two institutions. See, for example, Archdiocesan Archives and Museum in Białystok.

29 The archivist should have adequate professional competences. M. Różański, *Status dyrektora historycznego archiwum diecezjalnego*, "Studia Prawnoustrojowe", 2008, no. 42, p. 139.

The origins of the Resurrectionist Congregation Archives in Rome should be considered the decision of B. Jański, who before his death (July 2<sup>nd</sup>, 1840) requested his secretary Brother Edward Duński to transport his documentation left in France. Prior to his departure for Rome, B. Jański organized his documents and filed them in special cardboard boxes, which were placed in a large oak closet. He only took with him the diary maintained on a daily basis, the retreat notes and the volumes of the more important letters.<sup>30</sup> B. Jański's request was fulfilled only after his death, when the newly elected superior P. Semenenko sent Brother E. Duński in July 1840 to retrieve the aforementioned documentation.<sup>31</sup> Since then, the archives' resources have increased with the legacies of successive superior generals of the Resurrectionist order, other members of the congregation and documentation produced by the general authorities of the congregation. Until the division of the congregation into provinces in 1947, the records of individual Resurrectionist houses were also transferred to the general archives in Rome.<sup>32</sup>

The documentation collected by the Resurrectionists in Rome was stored in successive houses occupied by the congregation (Piazza Morgana 24, St. Claudius Church). Since 1886, the archives has been located on the second floor of the general house in Via San Sebastianello 11, in Rome. The archives occupies four rooms in an enfilade arrangement, whose windows overlook the monastic courtyard. The first room functions as archives' reading room, where 18 metal archival cabinets, lockable, have been placed in addition to a large table. The second room, the archivist's study, has a large table with a computer and scanner, as well as 13 metal key-locked archival cabinets. Additionally, there is a library with a reference book collection containing critical editions of Resurrectionist writings or more valuable book items donated to the congregation. The third room is dedicated to documentation and digitization works, also serving as a storage room and a sanitary corner. At the end is a small supply room for materials and printed documents related to the functioning of the archives. The entire aforementioned area is video monitored.

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30 B. Micewski, *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, p. 391.

31 ACRR, J. Iwicki, *Catalogus Archivii Congregationis a Resurrectione DNJC. Wersja robocza*, Rzym 2013, p. 5; W. Mleczek, *Zasób archiwum księży zmartwychwstańców w Rzymie*, p. 208; B. Micewski, *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, p. 419.

32 The detailed functioning of religious archives and the specifics of their resources are discussed by R. Prejs, *Organizacja i funkcjonowanie archiwów w domach zakonnych*, "Archiwa, Biblioteki i Muzea Kościelne", 75 (2001), pp. 139-151.



### 3. The organization of the archives

The first works on organizing the expanding resources in the archives were undertaken by Father P. Smolikowski (1849-1926) at the turn of the 20<sup>th</sup> century. He classified the documentation according to its creator, and then arranged it chronologically. This way of organizing the records was continued by the subsequent archivists.<sup>33</sup>

In the 1950s, Father Jan Książek prepared the first inventory of archival records and books kept at the Roman monastery. His contribution is a thorough cataloging of the legacy of Father Semenenko.<sup>34</sup>

The next archivist, brother Lucjan Budziński, assigned reference numbers to each archival unit (document) from the heritage of B. Jański, H. Kajsiewicz and P. Semenenko, using a large seal and writing the subsequent inventory number. However, this method of assigning an inventory mark caused the handwriting to become blurred in many documents. Yet another major undertaking involved getting the entire legacy of B. Jański on microfilm.<sup>35</sup>

The biggest impact on the current form of the archives was made by Father John Iwicki, who between 1966 and 1969 systematically compiled the entire collection. He also implemented the characteristic archival packaging (boxes), which are still used nowadays.<sup>36</sup> These are black, closeable boxes made of thick cardboard, with a handle for carrying. On each box is placed the title of the collection, the title of the sub-collection, the outermost signatures, and the number of the box, which simplifies localization in the archival cabinet. The boxes contain sequentially numbered envelopes with archival materials arranged according to the chronology of their origin. For easier access, the front of the box features an index listing the contents of each envelope.

The entire archival collection was categorized by Father J. Iwicki into 11 series, comprising more than 66,000 archival units, each of them receiving a reference: I. Fundatores (writings of the Founders – Bogdan Jański, Father Piotr Semenenko and Father Hieronim Kajsiewicz); II. Sodales (writings of congregation's members); III. Ex-Sodales (writings of former congregation's members); IV. Episcopi Orbis (writings of bishops from different countries); V. Episcopi Poloniae (writings of Polish bishops); VI. Sacerdotes (writings of priests); VII. Laici (writings of laymen); VIII. Mulieres (writings of women); IX. Sorores (writings of nuns); X. Res Polonicae (documentation regarding

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33 W. Mleczo, *Zasób archiwum księży zmartwychwstańców w Rzymie*, pp. 209-210.

34 Ibidem, p. 210.

35 Ibidem.

36 ACRR, J. Iwicki, *Catalogus Archivii Congregationis a Resurrectione DNJC. Wersja robocza*, Rzym 2013, p. 6; W. Mleczo, *Zasób archiwum księży zmartwychwstańców w Rzymie*, p. 210.

Polish affairs); XI. Res Congregationis (documentation regarding the Resurrectionist congregation).<sup>37</sup>

An important stage in the processing of the archives' assets was the inventory conducted in the 1980s by Father Bolesław Micewski and the reordering of the legacy of B. Jański. His documentation was arranged chronologically.<sup>38</sup>

Very substantial works on organizing and taking inventory of the resource were carried out by Father Paweł Szymanowski, the congregation's archivist in years 2017-2023. He distinguished the collection of the congregation's photographs, previously loosely kept. They were initially sorted by subject matter into 37 collections and placed in 38 acid-free archival boxes of the Beskid Plus firm. The remaining part was left in albums. The urgent matter is the thorough work on the photographs in order to make them available to researchers and to be used in the ongoing works of the congregation.<sup>39</sup> The archives' collection of cartographic materials, including floor plans of churches, monasteries and other buildings of the congregation, has also been separated.

In 2018, the Resurrectionists partnered with the Head Office of the State Archives, which resulted, among other things, in the conservation of the letters of Adam Mickiewicz and Cyprian Kamil Norwid at the Central Conservation Laboratory for Archival Materials at the General Archives of Historical Records (further as AGAD). For the preservation of the manuscripts, specialized acid-free archival boxes were also manufactured. The Roman Resurrectionist archives received a visit from AGAD's conservator Hanna Machaj, who in 2018 conducted an evaluation of the preservation and storage of the resource.<sup>40</sup>

In 2018 and 2019, most of Father P. Smolikowski's manuscripts were digitized (scanned) in the archives' studio. Whereas, in 2023, the microfilms of Father P. Semenenko's archival materials from the Roman archives' collection were scanned at the National

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37 ACRR, J. Iwicki, *Catalogus Archiwii Congregationis a Resurrectione DNJC. Wersja robocza*, Rzym 2013, p. 6.

38 The referred works were correlated with the compilation of Bogdan Jański's biography by Father B. Micewski. See *Bogdan Jański założyciel zmartwychwstańców 1807-1840*, Warszawa 1983.

39 The photographs in church collections are still mostly unorganized. The subject of the scientific study of photographs in church archives is devoted to volume 117 (2021) of "Archiwa, Biblioteki i Muzea Kościelne". See among others, A. Seweryn, *Fotografia w archiwum. Identyfikacja-zabezpieczenie-konserwacja*, "Archiwa, Biblioteki i Muzea Kościelne", 117 (2021), pp. 269-292; P. Zakrzewski, *Utwór i nośnik utworu fotograficznego w działalności muzeów i archiwów kościelnych*, "Archiwa, Biblioteki i Muzea Kościelne", 117 (2021), pp. 343-355; A. Hamryszczak, *Fotografie w Archiwum Diecezji Łuckiej*, "Archiwa, Biblioteki i Muzea Kościelne", 117 (2021), pp. 87-108; J. Kapuściński, *Dokumentacja fotograficzna w zasobie Archiwum Archidiecezji Częstochowskiej im. Ks. Walentego Patykiewicza w Częstochowie (aktualny stan badań i perspektywy)*, "Archiwa, Biblioteki i Muzea Kościelne", 117 (2021), pp. 169-185.

40 *Przegląd stanu zachowania zasobu Archiwum Zmartwychwstańców w Rzymie*, <https://archiwa.gov.pl/prze-gląd-stanu-zachowania-zasobu-archiwum-zmartwychwstancow-w-rzymie/> [access: 20.11.2023].

Digital Archives in Warsaw.<sup>41</sup> In 2023, it was also possible to digitize part of the legacy of B. Jański, Father H. Kajsiewicz and Father W. Kalinka.

Father Paweł Szymanowski, the congregation's archivist, succeeded in signing an agreement with the Head Office of the State Archives to restore and digitize the letters of Adam Mickiewicz and Cyprian Kamil Norwid as 91 scans.<sup>42</sup> Thanks to its connection to the portal "Szukaj w archiwach" (<https://www.szukajwarchiwach.gov.pl>) it is planned to make the resources accessible for the researchers online. Moreover, the Integrated Archival Information System (Zintegrowany System Informacji Archiwalnej – ZoSIA) has been implemented in the archives, thanks to which the inventory descriptions of archival items and their scans are successively uploaded.

#### 4. Content of the Roman Archives

It is estimated that the resources of the Roman Resurrectionist archives include about 80,000 archival units. Most of these are letters: approximately 40,000 written by the founders and members of the congregation, more than 2,000 by bishops and prelates, about 4,000 by nuns and more than 12,000 by laity. Besides letters, the archives also houses documents regarding the congregation's various institutions and official correspondence – about 10,000 registered documents. The collection "Episcopi Poloniae" includes letters from 110 bishops, the collection "Laici" collects letters of about 1,600 Poles, and the collection "Mulieres" contains 800 of Polish women.<sup>43</sup>

The most significant in terms of historical value is the heritage of the first Resurrectionists, who maintained extensive contacts with prominent representatives of Polish

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41 Within the scope of the work, the microfilms were consolidated on 34 new rolls and protected in acid-free packaging. The NAC [Narodowe Archiwum Cyfrowe – The National Digital Archives] provided not only new microfilm rolls, but also scans on a portable external drive. The digital files have been prepared for publication at [www.szukajwarchiwach.gov.pl](http://www.szukajwarchiwach.gov.pl). ACRR, Letter from the General Director of the State Archives to Rev. Prof. Dr. Andrzej Gieniusz CR, dated August 8th, 2023.

42 The Archives of the Congregation of the Resurrection in Rome [Archiwum Zgromadzenia Zmartwychwstania Pańskiego w Rzymie], <https://www.szukajwarchiwach.gov.pl/web/archiwum-zgromadzenia-zmartwychwstania-panskiego-w-rzymie> [access: 20.11.2023].

43 See ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C. Romae* 2017; W. Młeczko, *Zasób archiwum księży zmartwychwstańców w Rzymie*, pp. 212-213.

emigrant culture and art (B. Jański, Father P. Semenenko, Father H. Kajsiewicz, Father P. Smolikowski).<sup>44</sup>

The Resurrectionist Archives is most famous for its collection of letters from Polish poets, considered national bards. The most valuable in the set is the correspondence of Adam Mickiewicz, which includes seven letters, written between 1834 and 1838, addressed to Bogdan Jański and Hieronim Kajsiewicz.<sup>45</sup>

Another important correspondence – consisting of 25 letters – is the one by Cyprian Kamil Norwid addressed to the Resurrectionists from the years 1849-1862.<sup>46</sup> The poet wrote to Father H. Kajsiewicz, Father P. Semenenko, Father A. Jełowicki and Father Karol Kaczanowski. Norwid wished to join even the congregation, but did not obtain the approval of Father Kajsiewicz, who feared that the poet would not be able to follow the rule of the congregation.<sup>47</sup>

The letter of Father A. Jełowicki dated October 21<sup>st</sup>, 1849, written to Countess Ksawera Grocholska, describing the last moments of Fryderyk Chopin, who died on October 17<sup>th</sup>, 1849, is a particularly significant testimony. From this letter come the composer's shocking words, addressed to Father A. Jełowicki, to whom he confessed and received the sacrament of the sick: "Without you, my Dear, I would have died like a pig."<sup>48</sup>

There is a significant collection of preserved documentation from the Polish College in Rome, which was founded by the Resurrectionists in 1866 and managed until 1938. The clergy residing at the college represented the spiritual and intellectual elite of the Polish Church under the partitions. When Poland regained its independence, the alumni of the college had the greatest influence on the activities of the Catholic Church in the reborn homeland, as they then represented the majority of the higher ecclesiastical and academic hierarchy.<sup>49</sup>

Another crucial source of documentation is the surviving correspondence between the Resurrectionists and nuns, including the founders of several female religious congregations important to the Polish Church (for example, the Nazarene Franciszka

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44 J. Kuzicki, *Współpracownicy Bogdana Jańskiego w życiu kulturalnym Wielkiej Emigracji we Francji*, in: *Między irredentą a kolaboracją. Postawy społeczeństwa polskiego wobec zaborcy. W kręgu nauki i sztuki*, ed. N. Kasperek, A. Szymt, Olsztyn 2009, pp. 57-71; see ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017; J. Iwicki, *Catalogus Archiwii Congregationis a Resurrectione DNJC. Wersja robocza*, Rzym 2013.

45 ACRR, ref. 49276-49290.

46 ACRR, ref. 49726-49750.

47 W. Karpiński, M. Król, *Sylwetki polityczne XIX wieku*, p. 71.

48 ACRR, ref. 17324. The letter was published, among others in: J. Klechta, *Powstaniec, tulacz, kapłan. Ks. Aleksander Jełowicki (1804-1877) pierwszy rektor Polskiej Misji Katolickiej we Francji*, Paryż 2004.

49 See compilation: W. Mleczek, *Zasób archiwum księży zmartwychwstańców w Rzymie*, p. 209; idem, *Kapłani dla Polski zmartwychwstałej – idee i działalność Papieskiego Kolegium Polskiego w Rzymie*, "Polska Myśl Pedagogiczna", 1 (2015), no. 1, pp. 111-123.

Siedliska).<sup>50</sup> Father H. Kajsiewicz was the confessor of Marcelina Darowska, founder of the Immaculate Sisters,<sup>51</sup> while Father P. Semenenko was the confessor of Celina Borzęcka, founder of the Resurrectionist Sisters.<sup>52</sup> The Resurrectionists also contributed to the formation of the congregation of the Franciscan Sisters of Blessed Kinga in Chicago.<sup>53</sup>

The archival materials concerning the issues of Polish emigration, showing the political, social, and cultural life of the Polish exile located in the collection “Res Polonicae” are equally important documentation. These include the records of the Polish National Committee in Paris, the diaries of the National Government of 1863, or reports on the state of the Catholic Church in the Polish territories prepared by various clerics.<sup>54</sup>

Currently, the only archival tool used to explore the collection is the archives’ 2013 catalog, intended for internal use, by Father J. Iwicki,<sup>55</sup> covering the heritage of the founders of the congregation (B. Jański, H. Kajsiewicz, P. Semenenko). It is accompanied by a catalog prepared in 2017, in which the factually organized documentation in the archive is arranged alphabetically within 11 series.<sup>56</sup>

For the purpose of promoting the resources of the Roman archives, Father P. Szymanowski between 2018 and 2023 published a periodical “Treasures from the Roman Archives” [“Skarby z Rzymskiego Archiwum”]. The magazine was published twice a month in PDF format and contained a description of a document that may be of interest to a reader who is not a researcher of the past. It was accompanied by a scan of the listed document. The periodical was published in Polish, English and Portuguese and

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50 ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017, p. 223.

51 The Congregation of the Sisters of the Immaculate Conception of the B.V.M., established between 1854 and 1857 in Rome by Józefa Karska and Marcelina Darowska to educate and teach female children and youth, conduct retreats, and spread worship of the Immaculately Conceived Blessed Virgin Mary. Known monasteries in Jazłowiec in Podolia and Szymanów. S. Brzozecki, *Niepokalanki*, in: *Encyklopedia katolicka*, vol. 13, ed. E. Gigilewicz, Lublin 2009, col. 1185-1186; ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017, p. 230.

52 The Congregation of the Sisters of the Resurrection of Our Lord Jesus Christ. Founded by Blessed Celina Borzęcka and her daughter Jadwiga Borzęcka in 1883, providing education and schooling for children and care for the sick. Their spirituality refers to the mystery of Jesus Christ through imitation and witness to his death and Resurrection, and worship of Mary. B. Micewski, *Zmartwychwstanki*, in: *Encyklopedia katolicka*, vol. 20, ed. E. Gigilewicz, Lublin 2014, col. 1457; ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017, p. 234.

53 The Franciscan Sisters of Blessed Kinga, founded in 1894 in Chicago by Teresa Dudzik, in collaboration with Róża Wisińska and Father Wincenty Barzynski CR. Their purpose was to help the elderly and the sick poor, especially Polish immigrants. Activities were expanded to include religious education and teaching the youth. B. Szier, *Franciszczanki bł. Kingi*, in: *Encyklopedia katolicka*, vol. 5, ed. L. Bieńkowski, Lublin 1989, col. 546.

54 ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017, pp. 237-240.

55 ACRR, J. Iwicki, *Catalogus Archivi Congregationis a Resurrectione DNJC. Wersja robocza*, Rzym 2013.

56 ACRR, *Catalogus Archivi Congregationis a Resurrectione D.N.J.C.*, Romae 2017.

sent by email to Resurrectionist communities around the world and to interested public. Overall, 46 issues of the magazine were published.<sup>57</sup>

## 5. Losses within the collection

The Roman Archives, due to its importance to the Polish national culture, has been frequently visited by researchers. Unfortunately, the collection of priceless manuscripts of the bards and documentation from the time of the Great Emigration also suffered losses. Deficiencies in the collection were the result of several factors. One of them was the congregation's major financial problems in the 19<sup>th</sup> century. As an example, Father P. Smolikowski, Superior General of the Resurrectionists (1895-1905) sold to his relatives the original manuscript of Zygmunt Krasiński's most important drama *The Un-divine Comedy*, printed in Paris under the supervision of B. Jański.<sup>58</sup>

Moreover, collectors, taking advantage of the financial problems of the congregation, purchased valuable letters from the Resurrectionists to enrich their personal collections, thus impoverishing the archive's resources. This way, the archives lost, among others, the letters of Adam Mickiewicz, Stefan Witwicki, Bohdan Zaleski and Bogdan Jański.<sup>59</sup>

Furthermore, the Resurrectionists' excessive trust in researchers who used the archival resources or various institutions led to the loss of valuable collections. Several notable manuscripts have been stolen by those using the holdings, or those loaned with the Resurrectionists' permission have never been returned. Among the more acute losses is the vanishing of the editorial documentation of B. Jański regarding the "Polish Pilgrim." Occasionally the missing archival materials were found in large libraries and special collections, but their recovery by the Resurrectionists is very difficult.<sup>60</sup>

## 6. Accessing resources

The access to the archival resource is specified in the regulations from October 30<sup>th</sup>, 1996.<sup>61</sup> The archives' resources can be used by any scholar or researcher, but prior to the

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57 "Skarby z Rzymskiego Archiwum" is available free of charge on the Resurrectionists' website: <https://zmartwychwstancy.pl/skarby-z-rzymskiego-archiwum> [access: 20.11.2023].

58 W. Młeczko, *Zasób archiwum książki zmartwychwstańców w Rzymie*, p. 211.

59 Ibidem.

60 Ibidem.

61 ACRR, Excerpt from the General Archives's Regulations, October 30<sup>th</sup>, 1996.

search they must notify the institution and schedule their arrival date. It should be taken into account that in August the archives is closed.

Before making the documents accessible, the researcher must fill out the appropriate form to receive permission from the archivist. Both the release and return of archival documents should be registered in a special book. Entry to the archives is allowed not only to the archivist or searchers, but also to members of the general curia and those authorized by the archivist or, in his absence, by the person who substitutes for them. The general of the order is supposed to specify the date until which documents can be shared, in order to preserve the rights of those still alive.

Records can only be used in the archives' study room. However, members of the general curia are permitted to use the documentation in their rooms, necessarily after informing the archivist and filing in a coupon. It is possible to make photocopies of documents on site for a fee. For publication of photocopies and documents, a separate permission is required from the archivist.

## **Conclusion**

The Resurrectionist Archives in Rome, established in 1840 thanks to the initiative of B. Jański is a very valuable documentary resource, which by its size and informational content is considered one of the most important institutions of this kind outside Poland. Its meaning is not limited only to the knowledge of the history of the Polish Church in exile in the 19<sup>th</sup> and 20<sup>th</sup> centuries, but also the life of Polish emigrants. Particularly precious are the materials concerning the activities of the Great Emigration, the cultural and political life of Poles in exile in the era of national captivity. It should be emphasized that the Resurrectionist archives have established cooperation with the Head Office of State Archives, thanks to which the Integrated Archival Information System (ZoSIA) has been introduced, resulting in the successive development of the resource in this program and making it available through the portal [www.szukajwarchiwach.gov.pl](http://www.szukajwarchiwach.gov.pl).

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