

## Summary

The dissertation presents the history, people and specificity of the Bernardine monastery in Toruń in the 18th century in the context of the Province of Greater Poland and the religious, political and economic relations prevailing in Toruń and Royal Prussia. The starting point of the work is the figure of St Francis of Assisi and the founding of the Order of Friars Minor. This is because the institutions established in the Middle Ages – especially those concerning the ways of implementing poverty – were present in 18th-century convent Toruń and co-shaped the economic side of the functioning of the monastery. The monastery was part of the Greater Poland Province of the order, established in 1628, and it was with this province that the monks were permanently attached, rather than with the individual monasteries between which they were constantly moved. The Toruń monastery was one of the leading monasteries of the province.

The Bernardines arrived in Toruń in 1724, recovering the monastery legally owed to them by virtue of a verdict for the Toruń tumult. Although in the historiography the Bernardines in Toruń are often presented as great enemies of the city's Protestant authorities, the history of the monastery presented in this dissertation shows that this was only a side aspect of their activities and was clearly visible only in the first three decades of the monastery's existence. In the turbulent 18th century history of Toruń, the Bernardine monastery was often at the centre of events – both during the War of the Polish Succession and the Bar Confederation. The Bernardine friars of Toruń came from different social classes – the townspeople was predominant, but peasants and noblemen were also numerous. Geographically, many of them came from Greater Poland, Royal Prussia and Masovia, but we also find foreigners among them – for example, newcomers from Franconia or Bohemia. Approx. 1/3 of the friars in Toruń may have been of German ethnic origin.

The Bernardines of Toruń carried out very varied pastoral activities in Toruń. One of its key elements was preaching and leading religious confraternities such as the Confraternity of St Anne, the Confraternity of the Heart of Jesus and Good Death and the Confraternity of St John of Nepomuk. The list of people buried in the church shows the extent of the monastery's pastoral influence – we find there numerous noblemen and dignitaries from Kujawy, Chełmno Land and Dobrzyń Land. The composition of the functionaries in the Brotherhood of St Anne, on the other hand, indicates that the Toruń Bernardines extended their pastoral care to Catholic guild masters – in particular tailors, shoemakers and haberdashers.

In the early years following the establishment of the monastery, Baroque interior furnishings were donated to the Bernardine church in Toruń, much of which has survived to the present day. It

suffered the greatest losses after the dissolution of the monastery during the renovation and rearrangement of the post-Bernardine church in 1824-1825. The furnishings featured Marian and Passion motifs, as well as the promotion of saints and the blessed associated with the Order of Friars Minor. The Bernardines of Toruń took over a small post-Franciscan library in 1724. In a short period of time, they significantly increased their library collection, obtaining one of the richest book collections in the province.

Certainly, the Bernardines of Toruń supported themselves mainly by alms and commissioned masses. The garden in Mokre, which they received as a donation, and their own production of friar-lai allowed them to partially meet the needs of the monastery. The Bernardine friars of Toruń also housed part-timers, but this was not a large community. They certainly ate good and varied meals, but their living conditions were certainly very modest. In the final analysis, they fulfilled the Franciscan vow of poverty quite well.

*Marek Stawski*