

SUMMARY

Leaning over the bibliography on the history of Poland, we can see that each historical land has its own elaboration. There are many works on the history of Pomerania, Silesia, Masovia and Lesser Poland. However, the local history of the smaller lands did not always have its reliable historical elaboration. Most often it goes to guides or local periodicals where it is described in a way that is not necessarily incorrect, which is primarily popularizing with the omission of the workshop or a wider context, as well as narration is not always based on a sufficiently large source base. An example of such a topic forgotten by historians is the region of Zawiercie, lying on the edge of western Małopolska between Krakow, Czestochowa and Katowice. He is not in the circle of the main wider interests of researchers in history. This work is to change this state of affairs and is devoted to the unresolved topic of the role of the Zawiercie deanery in religious and social life.

The main purpose of the work is to describe the history and pastoral, social, cultural activities of the Zawiercie deanery in 1910 - 1957. The author undertook the task not only to present the reconstruction of events that took place in the above-mentioned time frame, but above all to show the cooperation and complementarity of the clergy's activities. strictly sacral and socio-economic fields, so as to present as precisely as possible the operation of this form of ecclesiastical administration.

It is equally important that Zawiercie, at that time being two separate villages: Zawiercie Mrzygłodzki and Zawiercie Kromolowski; it was a conglomerate in the topographical sense, but thanks to the progressing industrialization and, consequently, to the migration of the population in the search for a job, a national and religious conglomerate. Among the residents of Zawiercie from the turn of the 19th and 20th centuries, Poles, Germans, Russians and Jews could be met; followers of Catholicism, Evangelicals, Calvinists, Orthodox Jews and believers of the Mosaic religion. The religious and national mixture that occurred in this place determined the specific color of the newly created deanery.

The inhabitants of the deanery were divided in terms of origin, education, affluence and political views. On the one hand, they constituted a rural, uneducated population, workers with growing left-wing views, and on the other hand, local intelligentsia, focused around factory-social workers, was slowly forming, which sought to develop both villages at that time.

This last division can also be translated into decanal, complex clergy from rural priests, sometimes with various spiritual and theological conditions, and deans and parish priests, who were more aware after 1925, that is after joining the Zawiercie deanery to the diocese of Częstochowa, because they managed to grow on the foundational assumptions of Augustine Łosiński, bishop of Kielce, guided by the good entrusted to him its diocesan community and new reality resulted in more effective pastoral work and animation of the population.

Over the years, the territorial shape of the deanery has changed, the village has been rotating within its borders. He also underwent perturbations as a result of world wars and anti-church policies during the communist era. In terms of church and administration, he was a local hegemon until the founding of the parish in 1957. NMP in Zawiercie, around which a new deanery was created in 1992 on the strength of the John Paul II bull *Totus Tuus Poloniae Populus*.

The following work is divided into four chapters concerning, in turn, the decanal organization in the Catholic Church and the presentation of the towns and parishes included in the Zawiercie deanery in the years 1910 - 1957; the image of the deanery clergy starting from the bishops' opinion on the life of the clergy through the activity of priests from deans through parish priests to the vicars. The third chapter discusses pastoral activity and the fourth chapter deals with the social sphere.

In the first part of the dissertation, after outlining the genesis of the deanery and the church tradition from which it grew, a historical outline of 15 parishes will be presented which in the discussed period were at different times included in the deanery together with a brief description of the towns in which they were located. Such a procedure is necessary to show properly the historical context of later considerations. Outlining the history of individual parishes before 1910 will prevent misunderstanding of later events and will enable readers not orientated in regional realities to understand the subsequent processes.

The second chapter will be devoted to the description of the clergy of the Zawiercie deanery, both in terms of their activities within the structures of the Catholic church as well as in terms of functions performed within the action of the deanery itself in its social life. The first part will discuss the activities of the Kielce and Częstochowa seminar and the attitude of the bishops Augustyn Łosiński, Teodor Kubina and Zdzisław Goliński who influenced the priests. Next, the spiritual and intellectual formation of clerics will be discussed during the belonging of the Zawiercie deanery to the Diocese of Kielce and Częstochowa.

In the next part of the chapter, the activity of deans and parish priests will be presented

and the vicarate of the deanery. The spiritual and social attitudes of individual groups of priests will be discussed, they will be compared in terms of origin, education and the specificity of pastoral institutions. These criteria will allow, in particular periods of the deanery operation, to present the image of the clergy of the deanery described and enable understanding of pastoral and social activities described in the following chapters.

The third chapter is devoted to discussing the activities of the deanery as part of the pastoral work. Keeping the chronological frames set above, the author will present the activity of prayer fraternities, Catholic agendas and associations describing their functioning and cooperation within the parish and deanery.

The greatest difficulty in describing this sphere of activities in the Zawiercie deanery is the relatively small amount of the surviving source material that remained in the parish and diocesan archives. Some of the files remained incomplete. Not always the authorities of the associations have attached due importance to the conduct of reliable documentation, which makes it difficult and incomplete to restore the full activity of pastoral agendas.

The next part of the work is intended to discuss the activities of the Zawiercie deanery at the social level, its cooperation with local authorities regarding education, health care, emergency assistance for the unemployed, cooperation with the scouting and activating the local population to activities aimed at their own development such as Christian shops, agricultural associations and workers, credit and loan funds.

In the further part of the chapter there will be presented cultural activities such as the functioning of parish choirs, orchestras, activities aimed at combining the spiritual and educational spheres, like trips and pilgrimages.

The fifth chapter of the following dissertation is devoted to a comparison of the situation that prevailed in the deaneries adjacent to the Zawiercie deanery: Lelowski, Żarecki, Olkuski, and Sączowski (after World War II - Siewierski) and Dąbrowski. This part of the work compares the status of individual parishes, the condition of the clergy, social and pastoral activity in the above-mentioned deaneries and confronts it with that which existed in the Zawiercie deanery. The conclusions in it are varied in relation to various ecclesiastical administration units. Their borders have changed over the years, and social, political and moral changes that have influenced the functioning of particular deaneries have also accompanied this.

Activities will be shown not only from the point of view of the activities of the parish and deanery authorities, but also the light will be cast on how they perceived the work themselves and with what involvement they participated in it.

The culmination of the work will be the presentation of photographic material from digital archives, parish archives and private collections presenting temples of the clergy and registering the previously mentioned activities