

Jan Nalaskowski OSPPE, Elżbieta Bilska

The Cult of Our Lady of Częstochowa outside Poland

The painting of Our Lady of Częstochowa has grown in popularity through the ages. Evidence of this is the geographical expansion of the pilgrimages coming to Jasna Góra. At first these were only from Poland but in the course of decades and centuries the pilgrimage movement developed also in other European countries. One may notice the process of the translocation of the Częstochowa Virgin Mary Cult and its development, not only in Europe but also among the inhabitants of other continents. There the Painting of the Virgin Mary is held in particular adoration, services are held, churches and chapels are built. Some of these sacral buildings due to particular features and events have become the goal of many pilgrimages and gained the character of a sanctuary.

A cult is an eternal matter of human religious life. Since time immemorial human generations, believing in the transcendental existence of God and his absolute Greatness and Holiness, worshipped him, loved him with offerings and prayer. This religious worship, i.e. cult expands also to other people, items and signs connected with God and paying him adequate homage.¹

The reason for the special Cult of Our Lady is her exceptional position as the Mother of the Incarnated God - Jesus Christ, her personal holiness and privileged place, as well as her role in the redemption.² The Holy Mother - Mary having a role in the Mystery of Christ, the Redeemer is still present in the Church. She fulfils her spiritual maternity,³ leads in faith, intercedes on our behalf and induces the grace of eternal life.⁴ That is why the beginning of St Mary's Cult dates back to the earliest years of Christianity. Already then, she was addressed with calls of admiration and request; prayers and songs that adored her originated. Pictures were disseminated, temples were built, her life was followed and people placed themselves in her hands.⁵

Among the reasons which have enabled the Cult of Our Lady of Częstochowa to spread to all continents, one should mention the Jasna Góra painting itself, its really exceptional expression, mysteriousness and holiness. It belongs to the holy icons of the Blessed Holy Mother and is classified on the basis of "hodegetry". In accordance with the presentation, the believers see in it Mary as a Mother and a

reliable guide on the roads of our earthly pilgrimage.⁶ Our Lady of Jasna Góra, and Mother with the Infant Jesus in her arms, marked with dignity and seriousness, with a face full of care and kindness absorbs our attention, brings about deep respect and religious reflection, alarms and fills with hope. It is of supranational and timeless character. Due to its iconographic recording of “*theotocos*” and “*hodegetry*” - The Mother of God and Mother of People, whom she guides, the painting of Jasna Góra gained priority over the others. Looking at St. Mary and her “intimacy”, one sees that the Jasna Góra Sanctuary has strong magnetic and radiating power. That is why not only Poles but also other nations and younger and increasingly generations seek to meet the Mother of the Lord here, in order to find the strengthening of their own faith in her proximity, to experience God and to reconcile with him.⁷

The popularization of Our Lady of Jasna Góra and her cult beyond the borders of the Republic of Poland, especially outside Europe is strictly connected with Polish emigration. Polish missionaries also played an important role in spreading the Black Madonna Cult as they often took a copy of Our Lady of Częstochowa with them.

The first paintings and altars devoted to the Lord's Mother of Jasna Góra were worshipped in Europe as early as in 15th century and were particularly popular in Hungary. This was linked with the fact that this country was the first seat of the Pauline Order in Europe. At that time a copy of the painting known as the Black Madonna was created in the village of Sopronbahfalva (today Sopron). Because of the contacts between the Paulines during the wars of liberation against the Turkish rule, the Cult of the Częstochowa Virgin Mary intensified. The paintings of Madonna may be still seen today at the Academic Church in Budapest and the monastery in Marianosztra. The cult of this picture is also known at the Pauline church in Papa. The Black Madonna was also worshipped at the Franciscan churches in Simontornya, Baja, Jaszbereny, Szeged and Szabadka.⁸ At present there are five churches devoted to Our Lady of Częstochowa in Hungary. In eight others, copies of the Jasna Góra painting were placed on the main altar. One of them is in the Cathedral of the Primate of Hungary in Ostrzyhom-Esztergom.

One of the oldest sanctuaries linked with the Cult of the Jasna Góra Virgin Mary is in Germany in Gnadenfeld near Neuburg. A copy of the miraculous painting was brought here in 1626 by Wolfgang Michael von Silberman. In the year 1653 the Paulines also placed a copy of the painting in a church in Rohrhelden. A better known sanctuary of Our Lady of Częstochowa known as the “Westfalen Częstochowa” is in Naviges. This centre played a very important role in the development of St. Mary's Cult on the territory of Germany after the Second World War. Apart from that, the copies of the painting are to be found also in the churches in Gabronshausen, Moosburg and since 1981 in the churches of the Pauline Fathers in Mainburg in Bavaria and Dauchingen in Swabia. Because of the efforts of Father Kozicki to commemorate the 600th anniversary of Jasna Góra, a copy of the painting was placed in the Church of St. Anthony in Frankfurt on Main.

In 18th century in Slovakia two churches under the invocation of Our Lady of Częstochowa were built, for example in Kostrywnica where pilgrims brought a copy of the painting in 1750 which was worshipped as the Polish Mother of God. Later in

the years 1766-1768 a church was built there. Copies of the painting are kept in a further ten shrines.

In Croatia five churches dedicated to the Lady of Jasna Góra were built and in four the altars were consecrated to her. The oldest painting copy in this area is the Subotnicka Black Lady. It does not have the cuts on the face, therefore it is suggested that it was painted before 1430. The pictures are also to be found in Bulgaria in a church in Burgas and in a chapel in Martinica in the territory of Bosnia.

One of the oldest copies, dating back to the 17th century, is the depiction of the Virgin Mary worshipped as the Rosary Lord's Mother in Uherski Brod in the territory of Moravia. The presence of the painting of Our Lady in Český Sterberk, according to tradition is connected with the campaign of Jan III Sobieski at Vienna in 1683.

The tradition of the Jasna Góra Lord's Mother Cult in Austria also dates back to 16th and 17th century. Two churches, consecrated as those of Jasna Góra Lord's Mother, and five altars are from that period. In 1903 Father Euzebiusz Rejman gave a painting of Our Lady of Czestochowa to the church in Kahlenberg. On 13th September 1983 the Pope John Paul II blessed a chapel dedicated to the Lady of Jasna Góra there. In 1963 a painting was placed in the chapel of the Vienna hospital of Semmelweis.

The beginnings of the Cult of the Black Madonna in Italy may be dated back as early as the 17th century when an engraver - Giacomo Lauro made copies of the Jasna Góra painting and sent them to renowned people in Poland. The copies found in the sanctuaries of La Madonna del Reduce, a Sondorio, Il santuario della Madonna di Czestochowa in Dozio Valgreghentio or Gualdo Tadino originate from that time. Apart from these, one must mention the copies found in the Roman basilicas of St. Peter's in the Vatican and St. John Lateran, and the churches of St. Stanisław the Bishop and Martyr, the Pauline Fathers and in the church of the La Rustica parish.

A great influence in spreading of the cult on the territory of the Russian Empire was due to Polish political deportees after the uprisings of 1830 and 1864. The altar of the Jasna Góra Lord's Mother in Yalta originated at that time. At the beginning of the 20th century, Father Pius Przeździecki gave a copy of the painting to the church in Wiatka, Siberia.

The Cult of the Czestochowa Lady started in Russia after Russian forces captured Czestochowa in 1813. After the siege, a delegation of Paulines went out with a copy of the painting to General Saken. The general took it to Petersburg where, at the order of Tsar Alexander I, the copy of the Czestochowa Icon was placed in the Kazan Cathedral in Petersburg. At the beginning of the 19th century, the Russian Orthodox church introduced the liturgy feast of the Czestochowa Icon on 6th March. In the monastery in Turkowice, erected in 1903, the Jasna Góra Icon was worshipped under the name of the Turkowice Lord's Mother.

But the majority of churches and altars devoted to Our Lady of Czestochowa were erected in Europe in 19th and 20th century. This fact was linked with the

activities of Polish immigrants and creating of Polonia (Polish diaspora) centres in England and France. The Cult of Our Lady of Częstochowa in France dates back, with its tradition, to the times of the Polish emigration after the Targowica Confederation in 1792 and the two uprisings: November and January. After the Second World War there was effort to renew the cult by Christ's priests. To commemorate the millennium of Christianity a church dedicated to Our Lady of Częstochowa and Father Maksymilian Maria Kolbe was built in Roubaix. It was consecrated in 1971. In 1983 the enthronement of the Jasna Góra copy was performed by a Protestant community in Taize. The first church dedicated to Our Lady of Częstochowa was consecrated in London for the Polonia living there in 1906. The next temples were built after the Second World War. In 1957 the church in Fawley Court was consecrated and this was followed by the one in Bredford near Manchester.

Since mid-1979 to 1986, Leon Śliwiński introduced the painting of the Lord's Mother to 29 cathedrals and basilicas in Spain and to over 70 parishes and churches of the monastic orders.⁹ According to approximate data, on the territory of Europe there are 38 churches and 9 chapels under of the name Our Lady of Częstochowa together with 286 altars.

For the last 20 years one can notice an increase and enlivening of the relations between the already existing St. Mary's sanctuaries. This is especially true of those in Europe and the Jasna Góra Sanctuary of Our Lady of Częstochowa. It seems that this phenomenon is linked with the pontificate of Holy Father John Paul II. His apostolic journeys, marked with Marian style and pioussness, visits to local sanctuaries and people and societies to the care of the Lord's Mother, inspired the need of adding value to the function and role of Marian sacred places. The Mariological-Marian character of the Pope's priestly and evangelizing activities have started to create a conviction that Jasna Góra also is without any doubt the source of Marianity and apostolic zeal.

The Jasna Góra Sanctuary became not only a target of pilgrimages but also of drawing towards it, of making permanent bonds, of inter-sanctuary unification in the common adoration of the Blessed Mary, the Mother of the Lord. This process has been perfectly reflected through painting exchange particular sanctuaries. Copies were brought to Jasna Góra, but chiefly those of the Jasna Góra Lady were taken to the places of pilgrimage. The new feature is the fact that groups of people or delegations of sanctuaries, Church dignitaries or civil authorities of a given town, or village arrive to take a copy of the painting. In this way so called "twin" sanctuaries are formed, like sister cities, friendly centres of religious cult amongst which Jasna Góra is at the head.

This spiritual approaching, enlivening of ties and religious enrichment, this "sistering" has occurred between Jasna Góra and many Marian Sanctuaries such as: Lourdes, Fatima, Altötting, Siracusa, Loreto, Mariazell, Rocamadour and 10 sanctuaries of the Lord's Mother in Italy. Last year the delegations of Episcopates took a copy of the Jasna Góra Mother's painting to the Philippines and Taiwan. In this way

via the sacred Painting and the Jasna Góra sanctuary a link is formed that binds people and nations together.

The presence of copies of Our Lady of Czestochowa outside Europe in the countries of Asia, both Americas, Africa and Oceania is due to the work of Polish missionaries and immigrants. The Cult of the Black Madonna in mission countries started to develop in 19th century. The greatest flourishing of the cult took place in the second half of 20th century when a large number of Polish missionaries went to foreign counties. During the pontificate of John Paul II, in countries that are preparing for the visit, reproductions of the Jasna Góra painting are printed.

In Canada there are several churches under the invocation of Our Lady of Czestochowa. The best known sanctuary is that in London (Ontario). Several paintings are in other churches such as: the Nottingham cathedral and the Kaszubych church in Vilnius near Renfrew. The latter being crowned in 1975.

In the United States, among the greatest Catholic centres of pilgrims are three sanctuaries in which the item of adoration is the painting of Our Lady of Czestochowa. These are Doylestown in Pennsylvania in Eureka, Missouri and Cleveland in Ohio. Apart from these there are a few other churches devoted to Our Lady of Czestochowa. The oldest temples include: the church in Blossburg, built in 1874 and the church in Eynon from 1905 which is similar to the Jasna Góra chapel in its architecture. One of the newest churches is the one dedicated to Our Lady of Czestochowa in Merriville in the state of Indiana, built as a votive for the 600th anniversary of Jasna Góra in which a copy of the painting blessed by Pope John Paul II is housed. Nearly all Polish churches in Chicago have copies of the Jasna Góra painting. In the cathedral of Saint Mary of the Assumption is a chapel of Our Lady of Czestochowa with a copy of the painting that was offered by Cardinal Franciszek Macharski in 1986 in the place of the one that had been stolen earlier. In the same year a painting was placed in the church of St. Karol Boromeusz in Port Charlotte, Florida. In 1985 a copy named "Emmigrant" was brought in 1925 to the Pauline founded parish in Great Meadows, New Jersey. Altogether, there are 27 churches of Our Lady of Czestochowa and many chapels and altars in 26 dioceses.

The National Sanctuary of Our Lady of Czestochowa in Doylestown, Pennsylvania, known also as the "American Czestochowa", was founded through the efforts of Father Michał Zembrzuski. The situation after the Second World War in Europe had great influence on the creation of this cult centre. At that time, i.e. in the fifties, the Hungarian authorities closed down the province of the Pauline Fathers. The heads of the Order, being afraid of annulment of the order in Poland made efforts to establish new locations. Polonia in the USA needed a Marian Cult centre and the subject matter had been first brought up as early as in the thirties. The idea came to life when the Paulines arrived at Doylestown in 1951 and particularly due to the initiative and efforts of Father Michał Zembrzuski. In a chapel, made from a barn, a copy of the Jasna Góra painting was placed on 26 June 1955. The church of Our Lady of Czestochowa and Queen of Peace that was erected in the years

1965-1966 as a votive offering of American Polonia to celebrate the Millennium, was consecrated on 16th October 1966 by Archbishop Jan Król from Philadelphia. 135 thousand people took part in the ceremony.

The first pilgrimage numbering several hundred people came to Doylestown on 26th June 1955 for the ceremony of the opening of the chapel of Our Lady of Częstochowa. The number of pilgrims grew systematically each year. In 1963 it was calculated that every year 50 thousand pilgrims arrived there.¹⁰ In recent years the number of tourists and pilgrims has exceeded half a million annually. The majority of organized and individual pilgrimages come from the following states: Pennsylvania, New Jersey, Connecticut, Maryland, Delaware, New York. Also pilgrims from Florida, Illinois, Michigan, Ohio and Canada arrive. The pilgrimages are mainly organized by Polonia organizations e.g. the Congress of American Polonia for East Pennsylvania and the Union of Polish Women in America. Apart from Poles, pilgrims of other nationalities such as Americans, Italians, Lithuanians, Ukrainians, Slovaks, Canadians, Mexicans and Haitians visit the sanctuary.

In South America, 16 churches were built together with several chapels under the invocation of Our Lady of Częstochowa. Apart from that there are 105 altars dedicated to the Jasna Góra Lady. The development of the Cult of Our Lady of Częstochowa dates back to the beginning of 19th century when Poles emigrated across the sea, mainly to Brazil. In the later period a significant role in spreading the cult among the local people was performed by missionaries. The Cult of the Jasna Góra Lord's Mother is particularly popular in Brazil. It exists both in big cities such as Rio de Janeiro, Sao Paulo, Porto Alegre or Kurytyba as in other towns located in the interior. There are churches for example in Queiro, Murici Rio da Prata, Via Aurea and Porto Alegre of Sao Paulo. In 1981 the cornerstone was blessed for the construction of a chapel in Fazendinha. On 2nd January 1978 the in Guatemala Capuchin fathers started to build the Polish Częstochowa - a Sanctuary for the adoration of Our Lady of Częstochowa in Estanzuela Arrika. The ceremony of consecration and opening of the Black Madonna of Częstochowa church took place on 2nd December 1978 and was preceded by spiritual preparation of the local people. The second church under the invocation of Our Lady of Częstochowa was built by Father Damian Delekta OFM Cap in the village of Los Achiatos. It was to commemorate the 600th anniversary of the presence of the painting of the Lord's Mother on Jasna Góra. The ceremony of blessing the temple took place on 26th August 1982. In Mexico, there are also two churches dedicated to Our Lady of Częstochowa. One of them is in Mexico - at the capital of the country and is looked after by the Augustinian fathers; the second church was built in Tocambano.

The Cult of the Lord's Mother started to develop in Africa at the end of 19th century. It was popularized chiefly thanks to Polish missionaries who worked among the local people. Yet, its greatest growth was observed after the Second World War, especially during the pontificate of John Paul II. One may state that one of the first propagators of the Cult of Our Lady of Częstochowa was a missionary, looking after people touched by leprosy, namely Jesuit Father Jan Beyzym, who came to Mada-

gascar at the end of 19th century. He brought a copy of the Our Lady of Czestochowa painting, which he had bought in Cracow to Marana. The Cult of the Black Madonna introduced by Father Bejzym has not deteriorated and is still expanding.

For over a hundred years in the Republic of South Africa on the river of Umzimkulu, near Pietermaritzburg is a town called Centocow Mission - African Czestochowa.¹¹ A mission called "The Mission of Our Lady of Czestochowa" was established by an Austrian Trappist Abbot Franz Pfanner in 1888¹² who brought a copy of the Wonderful Painting of the Jasna Góra Lady. This copy has survived to the present day. Yet, the face of the Lord's Mother was painted over, by this giving her a Negro countenance. To make the pronunciation of Czestochowa easier for the natives, it was changed to *Centocow*.¹³ This place was called "Czestochowa" probably because the monks received from form a Polish princess - possibly Ledóchowska and also possibly because there were two brothers from Poland in this commune. The mission in South Africa founded by Abbot Pfanner was one of the many missions which were given the name of a European sanctuary. Assisi, Marai Tall, Kevelear, and Lourdes were created earlier.

In 1909 the Abbey of Trappists in Marianhill with the Consent of the Apostolic Capital was transformed into a gathering called "The Congregation of Marannahill Missionaries". In the years 1910-1913, the Mariannahillists built a church next to the old one in Centocow, which after the overhaul was to perform the function of a sanctuary of the Lady of Jasna Góra. At the beginning of the fifties the painting was handed over to the diocese clergy (native).

In 1990 Bishop Gerard S. Ndlovu sent a motion to the General of the Pauline Order - Father Jan Nalaskowski to take over this object. Two Pauline fathers, Stanisław Dziuba, Ignacy Stankiewicz and brother Andrzej Adamus, came to stay in Centocow on 22nd November 1991, but the formal appropriation of this site took place on 1st January 1992.

In Cameroon¹⁴ the Sanctuary of Holy Mother of the Lord in Figuil established by the Missionaries of the Virgin Mary is not only the place of pilgrimage of Gidars - it is the best known place of the Marian Cult in this part of Africa. On the day of the Holy Mother of the Lord (1st January) and on the day of Our Lady of Czestochowa (26th August) many pilgrims come there from Northern Cameroon and the neighbouring areas of Nigeria and Chad. Due to numerous meetings, retreats and congresses, Figuil is gradually becoming the spiritual centre of the local churches.

Apart from the afore mentioned centres of the Black Madonna Cult there are also three other temples devoted to her, namely in Mpinga (Burundi), Korbongou (Togo), Masindo (Uganda) and paintings in Gikongoro (Rwanda), Mamanga and Makulani (Tanzania) and Mpunda (Zambia).

In Asia, there are three churches under the invocation of Our Lady of Czestochowa, including two in Turkey (e.g. Adampol) and one in Indonesia on the Flores island. The Cult of Our Lady of Czestochowa reached Indonesia as late as in 1965. The propagators were Verbist priests, Priests of the Order of the Sacred Heart and

Ursuline sisters. At present there are two chapels in this country, namely in Mangulewa and Buttarya and the afore mentioned church in Borong. In India there is one chapel in Bondamunda in the state of Orissa. The spreading of the Cult of Jasna Góra Queen of Poland in the Holy Land took place thanks to Polish missionaries: the Franciscans and Elizabethan sisters. Today there is one altar in this area in the church of St. Peter in Jaffa, a chapel in the "Polish House" in Jerusalem and three paintings in the New Polish House in Jerusalem. On top of that there are two bas-reliefs, one is situated in Tyberiada, the second at the 4th station of the Way of the Cross in Jerusalem. The intermingling of the Black Madonna with the Orthodox Church is being observed. John Paul II during his visit to Turkey in 1979 left a copy of the Jasna Góra Icon for the Orthodox church in Istanbul.

The Cult of Our Lady of Częstochowa is being spread among the local people of Oceania by Polish missionaries. Copies of the wonderful painting are to be found in Papua New Guinea. The genesis of the Cult of the Black Madonna is different in Australia. In this country there are three churches under the invocation of Our Lady of Częstochowa (Marayong, Melbourne and Berrima) and nine altars.¹⁵

The Shrine of Our Lady of Mercy in Penrose Park on the outskirts of Berrima is about 20 kilometres from the centre. The decision to create a centre of Marian Cult in this part of the continent, half way between Sydney and Melbourne, was because of the interesting landscape, good communication links and an economic factor- the low price of land. The founder of this sanctuary is Father Augustyn Józef Łazur OSPPE. He came from Doylestown to Australia on 24th April 1981 where in Goulbourn he started work at the church of Our lady of Fatima. Masses were delivered, in the intention of peace after Martial Law was declared in Poland, before the painting of Our Lady of Częstochowa brought by Father Augustyn. At the same time, Father Łazur continued the search for an appropriate place to establish a sanctuary. In the end he chose the town of Berrima. Bishop William Murray, the Ordinary of the Wollongong diocese granted the church, dedicated to St. Francis Xavier, on the basis of perpetual usufruct to the Pauline Order. Next to the church was a two hectare square but there was no place for a dwelling. Therefore, at the beginning, a small house rented by Father Augustyn, known as "Berrima House" performed the role of a cloister. Next the overhaul of the church began. This were necessary as the sacral building had not been used for ten years. In August 1983 father Augustyn Łazur came to Poland for a copy of Our Lady of Częstochowa. The copy measuring 120x80 cm, painted by Ms. Dawisz-Beniszowska from Toruń, was blessed by Pope John Paul II at Jasna Góra on 20th June 1983 during his 2nd Pilgrimage to Poland. The painting for the sanctuary was bought by the Koncewicz family from Strathfield. At first it was placed in the cloister chapel of the "Berrima House". Next on 13th May 1984 it was taken by procession with the assistance of Bishop W. Murray to the church and placed in the main altar. This day is considered to be the official day of opening the Shrine of Our Lady of Mercy in Berrima.

The final move to Penrose Park took place on 28th March 1985. The painting of Our Lady of Częstochowa was moved as well. On the altar of the church in Berina

another copy of the Jasna-Góra painting was left. In the Marian Year of 1987, announced by John Paul II, the sanctuary was included in the places of pilgrimage by the Ordinary of the Wollongong Diocese. 1991 saw the celebration of the tenth anniversary of the Pauline Father's coming to Australia and the seventh anniversary of establishing the Shrine of Our Lady of Mercy in Berrima.

Right from the beginning this place had the character of a pilgrim destination point. The first visits were because of pure interest. The greatest number of pilgrims arrives for Main Indulgence on the first Sunday of January for the celebration of St. Paul the Hermit, the patron of the Pauline Order. The other celebrations include the last Sunday of April (in 1991 the first Sunday of May), when the day of establishment is upheld, 26th August - the Celebration of Our Lady of Częstochowa, the thirteenth day of each month - the Fatima Masses, the first Saturday of each month - the service of Nine Saturdays.

The pilgrimage movement to the Shrine of Our Lady of Mercy rose in the last three years from 6.7 thousand in 1989 to 41.4 thousand in 1991. The number of pilgrims coming to the sanctuary varies during the year, in particular months and days. The greatest numbers come to the Fatima Masses.

The sanctuary has a tradition of walking pilgrimages, possibly as the only one in all Australia. The first walking pilgrimage was organized in April 1988 by Lidia and Stanisław Skibicki. From then on, at the end of April, a walking pilgrimage sets out to the sanctuary in Penrose Park from the church of St John the Evangelist in Campbelltown. Its route covers 110 km. The sanctuary has more than a regional range; most of the pilgrims come here from New South Wales.

We have tried to compile the area arrangement of the Cult of Our Lady of Jasna Góra outside Poland. Although this attempt is far from being ideal, as it is incomplete, even fragmentary, it shows a fact that requires deep thought, pride and joy. The Blessed St. Mary in her Jasna Góra painting is known and worshipped all round the world. Thanks to the particular integrity of the Revelation, the Sacred Icon of Częstochowa helps to develop real faith; it unites Churches and people; it is an incentive to Christian humanism; it is a call to all Poles, to love God and their Homeland.

Therefore the Cult of Our Lady of Częstochowa deserves further research and analysis; it deserves comprehensive support and development as well as deep respect and involvement.

Notes:

¹ Cf. Cult in: *Słownik teologii biblijnej* (Dictionary of Biblical Theology), Poznań-Warsaw 1982, pages 414-419; Cult in: *Słownik teologiczny* (Theological Dictionary) (ed.) A Zuberbier, Katowice 1985, pp. 264-266.

² Cf. *Konstytucja Dogmatyczna o Kościele* (Dogmatic Constitution on the Church) 55, (KK).

³ Encyclic of Pope John Paul II - *Redemptoris Mater*, 25th March 1987, n. 38 (RM).

⁴ Cf. KK 62, 66.

- ⁵ Cf. KK 65-66; Adoration of Ap. Pope Paul VI, *O należytych kształtowaniu i rozwijaniu kultu NMP* (On Proper Forming and Development of the Cult of Our Lady [Marialis cultus], 2nd February 1974, pp. 27-68.
- ⁶ Cf. KK 68
- ⁷ Cf. RM 28.
- ⁸ I. Csaplaros, *Z dziejów kultu Matki Bożej Częstochowskiej na Węgrzech* (The Cult of Our Lady of Częstochowa in Hungary), "Studia Claromontana", 9: 1991, p. 223.
- ⁹ Z. S. Jabłoński, *Hiszpania - Ziemia Maryi*, (Spain -the Land of Virgin Mary), 9: 1992, p. 41.
- ¹⁰ I. Czyrwik-Soljan, *1993 Katolickie pielgrzymki mniejszości narodowych w Stanach Zjednoczonych na przykładzie Sanktuarium Matki Boskiej Częstochowskiej w Doylestown* (Catholic Pilgrimages of National Minorities in the United States on the Example of the Sanctuary of Our Lady of Częstochowa in Doylestown), "Turyzm", vol. 3, z. 1, p. 49.
- ¹¹ K. Maniecki, I Stankiewicz, *Częstochowa w afrykańskim buszu* (Częstochowa in the African Bush), "Jasna Góra", 1: 1995, pp. 10-13.
- ¹² Chronik von Centocow von P. Emmanuel Hanisch - 1888-1954. Missionsstation, page 1.
- ¹³ General Curia of the Pauline Order, L.Dz. 581/93, M. Królik - General Vicar of the Pauline Father's Order, Protokół wizytacji kanonicznej w naszej placówce misyjnej Centocow w RPA odbytej w dniach 13-15 października 1993 (Protocool of canonical inspection at our Centocow mission in South Africa on 13-15th October 1993).
- ¹⁴ J. Różański, *25 lat pracy ewangelizacyjnej polskich Misjonarzy Oblatów M.N. w Kamerunie Północnym* (25 Years of Evangelizing by Polish Oblate Missionaries of Virgin Mary in North Cameroon), "Misyjne Drogi", 13: 1995, p. 18.
- ¹⁵ *Encyklopedia Katolicka* (The Catholic Encyclopaedia), Lublin 1991, vol. III, p. 866.

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