

Testimonies of Recognition of the Relics of Blessed Jakub Strzemię

Rafał M. Antoszczuk, OFMConv

Pontifical University of John Paul II in Krakow
rafalantoszczuk@gmail.com

The topic of Blessed Jakub Strzemię's relics and their recognition are always tied to the unusual events that aided in the development of devotion to him. Blessed Jakub himself died in 1409 and, pursuant to his will, was buried in the choir of the Franciscan monastery of the Holy Cross in Lviv.¹ As a result, the site of the beatified archbishop of Halych's burial slipped into oblivion. However, the shepherd himself and what he had accomplished for the city of Lviv and his archdiocese were never forgotten.² As a result of Jakub Strzemię's numerous apparitions during historical events, the people of Lviv considered him to be a protector of the city long before his beatification, as a result of which his image was included in paintings of Lviv's patrons in various parts of the city. The providential discovery of Archbishop Jakub's tomb in the Franciscan church in Lviv in 1619,³ the existing *fama sanctitatis*, and the numerous miracles experienced by the faithful allowed for the initiation of his beatification process, which led to the confirmation of public devotion by Pope Pius VI in 1790⁴ and the inclusion of Jakub Strzemię among the Church's blessed. In the Church's tradition and law, the beatification or canonization of a person was always tied to the recognition, transfer, and division of his

- 1 Archivum Secretum Vaticanum, Congr. Riti, Processus no. 1346: *Processo dioecesano sul Culto ab immemoriali tempore protato a Giacomo de Strepa, arcivescovo di Halicz, Testamentum Venerabilis Iacobi Strepa Archiepiscopi Haliciensis*, p. 198.
- 2 A. Zwiercan, *Błogostawiony Jakub Strzemię*, [in:] *Polscy święci*, vol. 8, red. J. Bar, Warszawa 1987, p. 134.
- 3 Z. Gogola, *Błogostawiony Jakub Strzemię, franciszkanin, arcybiskup halicko-lwowski*, "W Nurcie Franciszkańskim" 6 (1997), p. 149.
- 4 W. Bar, *Możliwość kanonizacji bł. Jakuba Strzemię w świetle prawa kanonizacyjnego*, [in:] *Z mroków czasów, czyli rzecz o bł. Jakubie Strzemię, Stróżu naszym i Patronie*, red. R. M. Antoszczuk, Niepokalanów 2015, p. 130 (Biblioteka Instytutu Franciszkańskiego, 28); J. Bar, *Polskie procesy kanonizacyjne i beatyfikacyjne*, "Ruch Biblijny i Liturgiczny" 11 (1958) no. 5, p. 432, <https://doi.org/10.21906/rbl.2681>.

or her relics in the place where he or she is the object of particular devotion.⁵ This was also the case with Archbishop Jakub Strzemień's mortal remains.

The first recognition of Blessed Jakub Strzemień's remains took place in 1619 and was related to the discovery of his tomb in the choir of the monastery of the Holy Cross in Lviv on November 16, 1619. Blessed Jakub's coffin was opened and his remains were recognized on the basis of the archbishop's will, which was uncovered in the archive of the Franciscan friary, and resulted in the transfer of the body to a more respectable place at the church's main altar on October 20, 1626. A still existing document that attests to all the events and activities from this recognition is the testimony of Rev. Jakub Skrobiszewski, included in his book about the lives of the archbishops of Halych and Lviv published in 1628.⁶ Rev. Skrobiszewski's text contains a description of the archbishop's funeralia that have been discovered.⁷

Another transfer of Archbishop Jakub's remains was related to the funding of a new sarcophagus as the devotion to him spread among the faithful. In 1754, renovation work on the Franciscan church of the Holy Cross in Lviv was initiated; thus with the permission of Mikołaj Wyżycki, the then-archbishop of Lviv, the remains were taken out of the place where they were stored and placed in the church's sacristy. Only in 1778 were they placed in a new sarcophagus, which after the closing down of the Franciscan church

5 L. Fiejdasz, *Kształtowanie się pojęcia relikwii – aspekt prawny*, [in:] *Kult relikwii*, pod red. S. T. Praśkiewiczza, Kraków 2013, p. 17–38 (Świętość Kanonizowana, 11).

6 J. Skrobiszewski, *Vitae Archiepiscoporum Haliciensium et Leopoliensium*, Leopoli 1628, p. H₃–H₄, I–I₂.

7 "It should be said here that like in the mentioned year 1619, when the service that had been established on November 29, 1402, by the above-mentioned Archbishop Jakub, which is the vigil of the feast of St. Andrew the Apostle, [then] the Friday before the first Sunday of Advent, in the church of the Order of St. Francis, the Order of Friars Minor Conventual of the Holy Cross in the choir, where ground was dug up under a common tomb, next to the wall near the sacristy [*sacrarium*], the figure of a deceased man clad in a bright tunic [*splendens ornatu*] and the signs of an archbishop was found in a decaying tomb. On his head was an intact miter; on his breast was an archbishop's pallium; under his pallium at his front was an intact chasuble of the same material and color as the miter, namely yellow damask; a bishop's gloves with glistening bright silk, which also were intact and looked as if they had just been made, beautifully and subtly woven and decorated with four symbols of roses with a cross in the middle; on his fingers were two rings made of the purest gold; on his feet were sandals; among his vestments one could see a habit made of gray Italian cloth. The habit shows that he was a monk, and the insignia showed that an archbishop was buried here. However, there was no sign or any information about who he was. The will from the Archive of the Order of Friars Minor Conventual helped explain our doubts and proved that here lies Archbishop Jakub" (J. Skrobiszewski, *Vitae Archiepiscoporum Haliciensium et Leopoliensium*, p. H₃–H₄, transl. Damian Synowiec, OFMConv).

was transferred to the Lviv cathedral in 1785 and placed in the chapel of the Crucified Jesus. Another opening of the reliquary and transfer of the relics to another took place in 1868.⁸ Yet another recognition was related to the jubilee of the 500th anniversary of the death of Blessed Jakub and the transfer of the relics to a new silver coffin in 1910.⁹ The reliquary was opened once more on the 550th anniversary of the death of Blessed Jakub in 1959 by Archbishop Eugeniusz Baziak; this opening was confidential.¹⁰ The reliquary was officially opened in the treasury of the Wawel cathedral in 2009 in preparation for the peregrination of the relics of Blessed Jakub on the jubilee 600th anniversary of his death.¹¹ It should be added that each time the reliquary was opened, it was authenticated and documented with a special protocol; one copy was placed in the reliquary, while the others went to the appropriate archives. The fullest old documentation containing descriptions of the relics, the state of their conversation, and the efforts undertaken during recognition dates back to 1907 and 1910. Copies of these documents from that period were transferred to the Franciscan archive in Lviv, and after World War II to the Provincial Franciscan Archive in Krakow.¹² This collection turned out to be exceptionally valuable in many matters related to the discovery of pontifical funerary vestments of Blessed Jakub Strzemię in Ukraine in 2016.¹³ Thanks

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- 8 J. Petrus, *Relikwiarz bł. Jakuba Strępy. Przyczynek do dziejów kultu Patrona archidiecezji lwowskiej*, [in:] *Z mroków czasów, czyli rzecz o bł. Jakubie Strzemię, Strózu naszym i Patronie*, red. R. M. Antoszczuk, Niepokalanów 2015, p. 79–81 (Biblioteka Instytutu Franciszkańskiego, 28); tenże, *Relikwiarz bł. Jakuba Strępy. Przyczynek do dziejów kultu Patrona archidiecezji lwowskiej*, [in:] *Fides ars scientia. Studia dedykowane pamięci Księdza Kanonika Augustyna Mednisa*, red. A. Betlej, J. Skrabski, Tarnów 2008, p. 361–474.
- 9 Ibidem.
- 10 F. Solarz, *Bł. Jakub Strzemię w zbiorach krakowskich franciszkanów*, „W Nurcie Franciszkańskim” 19 (2012), p. 94–95.
- 11 R. M. Antoszczuk, *Idziemy do nóg twych Błogosławiony – franciszkańskie jubileuszowe bł. Jakuba Strzemię i ich echa*, [in:] *Habent omnia tempora sua. Prace ofiarowane ks. prof. dr. hab. Januszowi Wyciśle*, red. Z. Gogoła, Kraków 2013, p. 59; J. Szewek, *Otwarcie relikwiarza bł. Jakuba Strzemię*, „Wiadomości z Prowincji św. Antoniego z Padwy i bł. Jakuba Strzemię Zakonu Franciszkanów (OFMConv)” 2009 no. 1 (253), p. 30; *Protokół z otwarcia trumienki oraz rozpoznania i wydzielenia relikwii przed peregrynacją bł. Jakuba Strzemię*, „Wiadomości z Prowincji św. Antoniego z Padwy i bł. Jakuba Strzemię Zakonu Franciszkanów (OFMConv)” 2009 no. 1 (253), p. 39–41.
- 12 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I* and envelope: *Akta II*.
- 13 M. Pabis, *Odnaleziono cenne relikwie*, „Nasz Dziennik” 16.09.2016 no. 217 (5665), p. 10; Sam o sobie przypomniał. Rozmowa z ks. dr. Jackiem Waligórą, kustoszem relikwii bł. Jakuba Strzemię, „Nasz Dziennik” 16.09.2016 no. 217 (5665), p. 10; M. Pabis, *Odnaleziono bezcenne relikwie*, <https://>

to the photographs published in Prof. Władysław Abraham's work in 1910¹⁴ as well as thanks to the preserved copies of the recognition protocols we can say with certainty that in one of the two wooden coffins, certainly dating to 1868, found in 2016 there are the relics of St. Faustinus Martyr, while the other contains Blessed Jakuba Strzemię's funerary vestments. The contents of both coffins correspond to the descriptions of the protocols from 1907 and 1910 as well as their appendices, while the appearance of the funerary vestments is consistent with those that appear in the photographs published by Prof. Władysław Abraham.

The collection under discussion consists of five protocols written during the opening of the reliquary that was in the Lviv cathedral in 1907 and 1910;¹⁵ a copy of the document from the recognition work in 1868;¹⁶ a description of the ceremony related to the procession of the relics on the streets of Lviv in 1910;¹⁷ and a protocol attesting to the authenticity of the relics and describing the work of the recognition commission studying the authenticity of the relics in the Franciscan Church of the Immaculate Virgin Mary in Lviv in 1910.¹⁸

The protocols of the opening of the reliquary and the description of the processional ceremonies are described on stiff 34.5 by 42 centimeter cards. The cards are folded in half, while the text has been handwritten in Latin. Two of the eight documents are written in identical columns; the left column is something like the margin of the same width as the column of text.¹⁹ The document attesting to the authentication of the relics in the church of the Lviv Franciscans is written on one 42 by 34 centimeter card with two columns, also in Latin.

naszdziennik.pl/wiara-kosciol-w-polsce/164735,odnaleziono-bezcenne-relikwie.html (28.07.2018); Zwiastun i anioł pokoju. Z o. Rafałem Antoszczukiem OFMConv, czcicielem bł. Jakuba Strzemię, rozmawia Małgorzata Pabis, <https://naszdziennik.pl/wiara-kosciol-w-polsce/164755,zwiastun-i-anioł-pokoju.html> (20.08.2016); „Cuda i łaski Boże” 2017 no. 3 (158), p. 10–12.

14 W. Abraham, *Jakób Strepa. Arcybiskup halicki 1391–1409*, op. cit., tabl. II–VII.

15 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 4, 5, 7, 8, 9.

16 Ibidem, doc. 2.

17 Ibidem, doc. 10.

18 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta II*, doc. 1.

19 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9 and 10.

The main document of the collection under discussion is a fourteen-page account dated to May 31, 1910, dealing with the transfer of Blessed Jakub Strzemię's relics to a new reliquary and the related procedures that the Latin Rite archbishop of Lviv compiled and sent to the pope.²⁰ Appendices containing their serial number and footnotes in the main text are attached to the protocol. Unfortunately, the document denoted by the letter A in the text appears to no longer exist. It was supposed to be a protocol dating to May 30, 1907, from the examination of the reliquaries that the auxiliary bishop, Władysław Bandurski, performed, having been summoned by Archbishop Bilczewski.²¹ Document B is a document dating to 1868 that contains information about the renovation of the reliquary and confirms the authenticity of the relics.²² Document C is a protocol from May 14, 1907, describing the opening of the reliquary upon the request of Prof. Władysław Abraham with the purpose of performing the recognition of the relics and describing them.²³ The document marked by the letter D is a protocol from November 4, 1907, describing the opening of the reliquary with the purpose of photographing its contents.²⁴ The document marked by the letter E dates to May 31, 1910. It contains an account and description of the procedures that had been performed as well as of the discovered relics; it also contains descriptions of the funeral objects enclosed in the coffin as well as information about which of them had been placed in the new and old reliquaries.²⁵ Meanwhile, document F dates to May 31, 1910, and contains a detailed medical description of the bones and an explanation of which ones had been placed in a new reliquary in the Lviv cathedral.²⁶ Reports from the procession with Blessed Jakub's relics²⁷ as well as a diploma attesting to the authenticity of the relics from the Franciscan church in Lviv²⁸ are separate documents. Thus we can say that the collection under discussion contains documents of recognition consisting of two parts. The first part took place in 1907 and was made as a result of the decrees of

20 *Ibidem*, doc. 9.

21 *Ibidem*, doc. 9, p. 3.

22 *Ibidem*, doc. 2.

23 *Ibidem*, doc. 4.

24 *Ibidem*, doc. 5.

25 *Ibidem*, doc. 7.

26 *Ibidem*, doc. 8.

27 *Ibidem*, doc. 10.

28 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta II*, doc. 1.

the Sacred Congregation of Rites from April 24, 1909, and its purpose was the recognition of the relics, the state of their conservation, and the inclusion of descriptions and photographs.²⁹ The second part of the recognition took place in 1910 pursuant to the authorization of the above-mentioned Vatican dicastery on March 24, 1909; its purpose was the transfer of Blessed Jakub's relics to a new reliquary.³⁰

The caption located on the left column of the main document contains the name of the sender ("The Latin Rite Archbishop of Lviv"), while the pope is the document's addressee. In the very first sentences, Archbishop Józef Bilczewski writes that the report from the act of examining and transferring Blessed Jakub Strzemię's relics that took place in the Lviv cathedral on May 14, 1908,³¹ as well as on May 31, 1910, in response to the writings and instructions of the Sacred Congregation of Rites dated April 24, 1909, and May 24, 1909 (unfortunately, we do not have the text of these two documents). The rapporteur provides information concerning the Blessed Jakub's death as well as the history of the transfer of his remains and relics.³² After presenting the members of the commission,³³ he describes the state of the reliquaries and relics located in the chapel of the Crucified Jesus in the Lviv cathedral. He writes that two coffins are found in the altar (these are the same coffins that were found in 2016). One of them contained Blessed Jakub's relics with the seals of Archbishop Ksawery Wierchyleyski, while the latter contained St. Faustinus Martyr's relics, also with Archbishop Wierchyleyski's seals.³⁴ Later, the protocol refers to the appendices, describing the procedures that had

29 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 1.

30 *Ibidem* p. 4.

31 *Ibidem*, p. 1.

32 *Ibidem*, p. 1–2.

33 *Ibidem*, p. 2–3. The members of the commission were: Archbishop Józef Bilczewski, Latin Rite archbishop of Lviv; Bishop Władysław Bandurski, auxiliary bishop of the Archdiocese of Lviv; Rev. Zenon Lubomiński, parson of the cathedral; Father Peregyn Haczela, provincial of the Order of Friars Minor Conventual (Franciscans); Father Kazimierz Siemaszkiewicz, guardian of the monastery of the Lviv Franciscans; Prof. Władysław Abraham; the historic buildings inspectors, Dr. Ludwik Finkiel and Dr. Aleksander Czołowski; the archivist of the city of Lviv, Władysław Przybylski; the catechist of the Realschule, Rev. Jakub Głąb; the ceremonialist Mieczysław Bryczkowski; and the chaplain and secretary of the archbishop, Rev. Rudolf Nowowiejski.

34 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 3.

been performed and the relics that had been found in the coffin: the blessed's bones and the funerary elements of his episcopal vestments.³⁵

The second part of the protocol is a description of the direct procedures performed in relation to the transfer of the relics to the new reliquary.³⁶ It references a document of the congregation, pursuant to which the described procedures for which authorization had been secured on May 24, 1909. The protocol contains the date, place, and reason for the recognition that took place on May 31, 1910, in the Lviv cathedral with the purpose of transferring Blessed Jakub's relics to a new reliquary.³⁷ Next, the members of the commission are listed. They were clergy and laypeople, specialists in various fields: theology, law, history, conservation of historic monuments, forensic medicine, as well as the artists who had designed and created the new reliquary. The protocol also contains information about a special oath taken by the members of the commission.³⁸

The next part of the protocol contains descriptions that were found in the summary of the canonization process of Blessed Jakub Strzemię concerning the appearance of the 1778 reliquary, as well as the blessed's relics themselves and their transfer from the Church of the Holy Cross to the Lviv cathedral in 1785.³⁹ According to the referenced description, the reliquary was made of silver plated brass decorated with artistically arranged flowers.

35 Ibidem, p. 2–4 and doc. 2, 4, 5.

36 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 4–15 and doc. 7, 8.

37 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 4–5.

38 The commission consisted of: Archbishop Józef Bilczewski; Rev. Zenon Ekwit Pomian Lubomeński, the parson of the cathedral; Wiktor Bilski, the chancellor of the curia; the auxiliary bishop Władysław Bandurski Rev. Jan Ślusarz; Rev. Peregryn Haczela, Franciscan provincial; Rev. Kazimierz Siemaszkiewicz, guardian of the monastery of the Lviv Franciscans; Rev. Ludwik Seherff; Rev. Mieczysław Bryczkowski, cathedral ceremonialist; Rev. Rudolf Nowowiejski, the archbishop's chaplain and secretary; theology students Micha Kaspiruk and Kazimierz Gąska; forensic physician anatomists Dr. Henryk Kadyi, professor of human anatomy, Dr. Andrzej Obrzut, professor of pathological anatomy, Dr. Ludwik Rydygier, Prof. Władysław Abraham; Ludwik Finkiel, professor of canon law; Aleksander Czalkowski, archivist of the city of Lviv; Jan Wypasek, author of the new reliquary; Józef Miklaszewski, carpenter; and Stanisław Len and Marcin Baran, cathedral sacristans.

39 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 6–7.

It contained glass windows, while the corners of the edges were decorated with four globes. In the middle of the lid was a silver plaque surrounded by leafy flagella with the episcopal insignia as well as the Strzeмиę coat of arms with the following inscription engraved in Latin: “The holy mortal remains of Blessed Jakub Archbishop of Halych venerated next to the Greater Altar buried in 1411. Found in February 1619. In 1626 in a very ceremonial way it was transferred to a more excellent tomb in a pewter urn (coffin) with triple silk and fortified seals. It was recognized again in 1754. Because of the processional procedures it was transferred to this coffin in 1778.”⁴⁰ The next part contains a description of the transfer of the relics and their placement in the coffin.⁴¹ The 1910 protocol contains information that the reliquary that the commission found in the chapel of the Lviv cathedral is not the one whose description is found in the summary of the canonization cause, but the one to which the relics were transferred in 1868.⁴² The protocol also informs that the described silver plaque from the eighteenth century reliquary is held by the Lviv Franciscans.⁴³ The plaque, along with other valuable objects from the Lviv convent, ended up in the Franciscan monastery in Krakow in 1946⁴⁴ and is stored in the collections of the Provincial Franciscan Archive in Krakow.⁴⁵

The next part of the document presents arguments confirming the authenticity of the relics of Blessed Jakub Strzeмиę, a Franciscan and the Archbishop

40 F. Solarz, *Bł. Jakub Strzeмиę w zbiorach krakowskich franciszkanów*, op. cit., p. 106, przypis 242 (tł. Krzysztof Kościelniak OFMConv).

41 Thus in the middle of this urn on a pillow lie the chasuble, tunic, and other parts are placed on two hip bones; on the head red headbands are tied in the form of a cross. This cross is tied to the above-mentioned pillow. Around it, the remaining bones described in the inventory are arranged, some of which are tied together with the above-described knots. The smaller ones are folded in white paper supplemented by a description of what can be found inside. The miter is placed above the head and the gloves lie on the right side: the right glove contains two rings on the ring finger; the left glove lies on the left side of the head, and after placing in this way the above-mentioned bones of the Venerable Servant of God Jakub Strzeмиę, Archbishop of Halych, as well as the vestments and other valuables described above into a new tomb all has been described. Meanwhile, the urn itself with red canvasses and seals of the Most Magnificent [...] becomes administered. The old urn also contains the same seals and was placed in the sacristy for storage” (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzeмиę Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzeмиę 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 7–8, transl. Marek Hałambiec, OFMConv).

42 *Ibidem*, p. 8.

43 *Ibidem*.

44 F. Solarz, *Bł. Jakub Strzeмиę w zbiorach krakowskich franciszkanów*, op. cit., p. 106.

45 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzeмиę Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, Accession No. F-II-4.

of Halych.⁴⁶ In point C of the above-mentioned protocol, all the bones and vestments found in the reliquary are also mentioned and described by specialists.⁴⁷ Also provided is information about the transfer of the bones and certain elements of the vestments to a glass container sealed with the

46 “No friar from the order of St. Francis was an archbishop except Blessed Jakuba Strzemię. Thus in the urn, which we opened both in 1907 and today, there are the archbishop’s insignia with fragments of a Franciscan habit; these must be Blessed Jakuba Strzemię’s relics. B) The records of the Lviv Archdiocesan Chapter (T. 16, p. 283 i 531, T. 17) make it certain that Archbishop Kicki in 1786 transferred the relics of Blessed Jakub Strzemię from the Church of the Holy Cross to the metropolitan church and placed them near the altar of the Crucified Lord Jesus. When there are no other relics with an archbishop’s insignia and fragments of a Franciscan habit in the described chapel other than those that were found with the document of the Most Rev. Morawski, they must be Blessed Jakuba Strzemię’s relics. C) This also confirms the fact that the relics found in the urn that we opened in 1907 and that we today, that is, on May 31, 1910, demanded to be opened, are completely the same as those that had been described in Blessed Jakub Strzemię’s beatification cause on p. 125. Thus also today, i.e., May 31, 1910, these relics were taken out of the urn and in the presence of venerable priests and forensic doctors, as well as other men listen on p. 5 and 6; we placed them on the main part of the altar and covered them with flax canvasses. They were the following relics, as described by the commissioned anatomists (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 8–9, transl. Marek Hałambiec, OFMConv).

47 “They were the following relics, as described by the commissioned anatomists: the *cranium* (skull) of Blessed Jakub Strzemię with the jaw tied up by ribbons of a red hue; the bones have ossified in such a way that they suggest that they belong to a person aged sixty, seventy, or perhaps slightly more. The lack of three upper teeth and one lower; during his life, the first two lower incisors and four lower incisors have been lost. The remaining teeth are well preserved. There is a sixty-five-centimeter-long spine. Next, all twenty-four of the right and left ribs are present; the twelfth left bone is twelve centimeters long, while the right one is only five centimeters long. Furthermore, there is a *sternum*, where the body encompasses the manubrium, and in which part of the *prcessus xyphodaei* is missing. There are also both keys; both shoulders (the lower part of the right one is damaged); the bone of the right shoulder; the left elbow (part of the arm); the left radius; both hip bones; both pelvic bones (the greater right *trochanter* is missing); meanwhile, of the ankle there only remains only the right part in the middle of the expanded tissue that was the result of the treatment of a shattering (which could have happened during one of the Blessed Archbishop’s numerous missionary and apostolic travels to many places). There is also the right bowl on the apex (external side) *osteophytes* of the knee, which indicates that the Blessed in his prayers to God constantly was on kneelers (according to the below-signed anatomists). There are also the middle parts of a Franciscan habit sewn from the simple material in which Blessed Jakub was buried, as well as seven pieces from the staff, one of which is thirty centimeters long; part of the sandals sewn in a *curio*] way; finally, there is the pewter pallium as well as the remnants of bones and vestments” (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 10–11, transl. Marek Hałambiec OFMConv, medical consultation: Marcin Jelinek OFMConv, MD).

archbishop's seals and placed into a new silver reliquary that had been locked with four locks and secured by two seals.⁴⁸ The protocol is supplemented by the already-mentioned appendices E and F, which were prepared by specialists and describe in detail the bones and vestments along with information explaining what had been placed in specific reliquaries.⁴⁹ According to appendix F, most of the discovered bones were placed in the new silver coffin,⁵⁰ as were pieces of the habit; seven fragments of the wooden staff; fragments of leather sandals; pewter elements of the pallium; and ash from the bones and vestments.⁵¹ Appendix F also describes the bones that had been taken by Archbishop Bilczewski,⁵² probably with the purpose of dividing up the relics.

48 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 11.

49 Ibidem, doc. 7 i 8.

50 "In this silver, more exquisite chest we find the following relics of Blessed Jakub Strzemię, as the below-signed forensic anatomists have described: there is a skull with the mandible tied by a red ribbon; a coronal suture connecting the temple bone and the parietal bones as well as the sagittal suture are ossified together and indicate an age of about sixty, perhaps seventy or more. Three upper incisors and one lower incisor are missing; during the archbishop's life, the first two lower molars and four upper anterior molars were lost. The remaining teeth are well preserved. There is a complete spine sixty-five centimeters in length. Next, all the twenty-four ribs of the left and right sides are present; twelve on the left side are twelve centimeters long, but those on the right side are only five centimeters long. Next, there is the sternum that binds together the manubrium and the body of the sternum, which is missing part of the xiphoid process. Next, there are both ansa subclavia, both scapulae (the internal part of the right scapula is damaged); the right shoulder bone; the left elbow bone; the radius; both pelvic bones; both thigh bones (the greater trochanter of the right thigh bone is missing; of the leg bones, only the entire left fibula remains; more than half of the right fibula has a protuberance after a shattering had healed; the end of that bone is missing. Next, there is the right patella, and on the exterior surface there is a degeneration probably due to constant kneeling" (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 8, transl. Marek Hałambiec, OFMConv, medical consultation: Marcin Jelinek OFMConv, MD).

51 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 8.

52 "We took with ourselves the following relics: an ossified cricoid cartilage whose ossification indicates an advanced age (as a result of the lack of the anterior arch); all the wrist bones (except both triquetrum bones and left navicular bones, which are missing); and five metacarpal bones. Next, four superior phalanges; next, one middle phalange; phalanges of both thumbs and six other bones; next, the seventh broken rib; next, both heel bones and both talus bones; both naviculars; the first medial cuneiform bone of the left foot; the bone of the right toe of the metatarsal; next, two whole metatarsal bones and one shattered one (superior part); one superior phalange and fragments of bones that cannot be described with any degree of precision" (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów)

Appendix E and the main document contain important information related to funerary vestments. These documents mention and describe the specific vestments, and sometimes list their dimensions as well. It is worth mentioning that appendix E contains the parameters that were once more placed in the reliquary in which they had been located since 1868, albeit with the comment that within a few months they would be placed in a new, separate coffin to be made in Krakow so that the faithful could venerate the relics⁵³ (unfortunately, this never happened). The chasuble embroidered with arabesques and shaped like a fourteenth century vestment; two tunicles; two gloves with embroidered crosses; a miter with two Gothic fanons; a cincture; three larger and eleven smaller pieces of a Gothic staff; three crosses; and fragments of a pallium returned to the aforementioned coffin. The document confirms that Archbishop Bilczewski took some bones “for himself.”⁵⁴ It is worth adding that additional information about the recognition from 1907 and 1910 as well as the appearance of the parameters can be found in Prof. Władysław Abraham’s publication on the life and activity of, as well as devotion to, Blessed Jakub.⁵⁵ The main document as well as appendices C and F

w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 8, transl. Marek Hałambiec, OFMConv, medical consultation: Marcin Jelinek OFMConv, MD).

53 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 7, p. 1.

54 *Ibidem*.

55 “[...] undoubtedly authentic are those remains of the bishop’s vestments that were found in 1619 when the tomb was opened. Along with the remains of his body, it was placed in a new urn with great reverence in 1626 and carefully sealed. After the inspection in 1754, in 1778 everything was placed into a newly acquired reliquary. After closing the Church of the Holy Cross in 1785, Archbishop Kicki transferred these relics to the cathedral and placed them in a glass coffin decorated with the miter, bishop’s staff, and crozier next to the altar in the chapel of the Crucified Christ. According to the description of the Lviv canon Skrobiszewski, a possible eyewitness, when it was found, the shape of a dead man wearing the vestments and insignia of an archbishop was found in Jakób’s tomb. On his head was a whole miter made of yellow damask with a flower motif; on his breast was an archbishop’s pallium; under it was a chasuble not damaged at the front and made of the same material as the miter; preserved gloves made of white silk, delicately woven and decorated with a cross and four roses all around; on his fingers were two rings made of pure gold; on his feet were sandals; and below the chasuble there was a friar’s clothing made of Italian cloth. When the urn was opened in 1778 for the purpose of the canonization cause initiated in 1626, all the same objects were found there, although they were in a more damaged state; furthermore, the protocols of the commission also mention a silk stole and fragments made of diverse materials, seemingly a dalmatic or a tunicle, a preserved pillow, and various pieces of wood. Transferring everything to a new silver-plated brass reliquary containing small white glass windows, the remains were placed inside the pillow; the skull and

also provide essential information concerning the rings that were sewn onto the gloves found in the reliquary. It is written that two rings without stones were placed on the gloves;⁵⁶ Archbishop Bilczewski had taken the stones along with the aforementioned relics to his episcopal collections.⁵⁷ The later fate of the rings is not known, nor do we know where they are presently found.

The last part of the main document contains information describing the appearance of the new silver coffin. Placed on four lion's paws, its sides are decorated; on the one hand, there is the symbolic Halych cathedral, and on the other there is the Lviv cathedral. On the front side, there is the figure of Blessed Archbishop Jakub. There is an engraved inscription: "Bl. Jakób

bones were tied; the smaller ones were wrapped in white paper and marked by the appropriate inscriptions; a miter was placed on the skull and on both sides were gloves along with rings, which were missing stones. Thanks to the magnanimous understanding of scientific aims on the part of His Excellent the present Archbishop of Lviv, we had the opportunity to see all these mementos. Rev. Archbishop Bilczewski twice initiated the opening of the reliquary, on May 14 and November 4 1907. Present were His Excellency Rev. Bishop Bandurski, the auxiliary bishop of Lviv; Rev. Protonotary Apostolic Zabłocki; Rev. Mons. Lubomeński; Rev. Słószarz, Provincial of the Franciscan Friars; Rev. Haczeła, guardian of the Lviv convent; Rev. Siemaszkiewicz, the secretary of Archbishop Rev. Nowowiejski; Fathers Bryczkowski and Głąb, in addition to the authors of this publication and the conservators, Prof. Dr. Finkel, Mr. Przybyślowski, and Dr. Czołowski. At the second opening Mr. Władysław Łoziński was also present. All the remains were found in the most complete order, as described above. The rings were sewed onto the right glove, but the remains of the clothing, especially from the habit, even though they could be recognized turned out to be badly damaged. The chasuble was inside of a pillow and next to it was also a silk belt, seemingly once green and decorated with fringes, not mentioned in any of the older descriptions. The better preserved objects were also photographed, especially the miter [...] chasuble [...], remaining crosses from the pallium and fragments of fabric [...], the remains of the upper, curved part of the crozier [...], gloves along with rings [...] and belt [...]. The miter made of yellow silk and the chasuble of red damask, very dingy, are also very damaged. However, their old, medieval form is visible, and on the chasuble the decorative pattern of the cloth is still discernible. These objects show haste in fabrication; nor were they particularly costly, as they were made to don the body to be placed in the tomb. Despite this, however, they arouse lively interest as undoubtedly authentic mementos after an exceptionally outstanding historical figure, the only such vestments that remain of the historic archbishops of Halych. We have no doubts that our art historians and researchers of the history of liturgical vestments will comprehensively evaluate and study them. His Excellency Rev. Archbishop Bilczewski would like to find another allocation for these mementoes, one that would bettekkadr protect them from destruction and at the same time would make it possible for them to be the subject of research" (W. Abraham, *Jakób Strępa. Arcybiskup halicki 1391–1409*, op. cit., p. 73–77.

56 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 4; doc. 4, p. 2; doc. 8, p. 2.

57 Ibidem.

Strepa, Archbishop of Halych, 1391–1409.” The lower part is decorated with the coats of arms of Poland, Ruthenia, and Lithuania. A pillow was placed on the coffin lid; on the pillow are a breviary, miter, crozier, and metropolitan cross. The four horns of the reliquary are decorated by the figures of angels; Strzemię’s coat of arms is engraved on their breasts. Inside the coffin there was placed a glass urn with the above-described remains.⁵⁸ The document also contains a table listing the objects that returned to the nineteenth century wood coffin⁵⁹ as well as the bones that Archbishop Bilczewski took to be divided up as relics. A document dated May 31, 1910, was signed and sealed by the archbishop’s seal.⁶⁰

The written protocol, along with its appendices, is a credible and rich source of information about the research and preparations for the transfer of the relics to the new reliquary as well as the state of preservation and the appearance of the relics, both the bones and the funerary parameters.

Two other documents not belonging to the whole under discussion, i.e., the certificate attesting to the authenticity of the relics in the Franciscan church as well as the protocol from the procession ceremony, also are a source of information about the relics of and devotion to Blessed Jakub.

As has been already said, the document attesting to the authenticity of the relics in the Franciscan church in Lviv is handwritten on one 42×34 centimeter

58 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 12.

59 “The remaining relics of the Blessed, which we found today in this old wooden ark (from 1868), which are discussed in three separate protocols, namely: the entire chasuble made in this country in the fourteenth century with arabesques and two tunicles sewed on; next, two gloves, among which there is a white cross; next, a silk miter (band) with two tails of a Gothic shape; next, a silk belt with knots seven centimeters wide and four elbows long; next, three larger and eleven smaller pieces of the crozier, which were arranged very well, creating the bend of the crozier of a Gothic shape; next, three crosses and pieces of the pallium and a tiny cross. For better conservation and devotion by the faithful within a few months it will be displayed in a separate cabinet, which is currently being made in Krakow. For now, we will remain at this same old urn (dating to 1868), where the holy bones of Blessed Jakub had hitherto been stored and also sealed with our seals” (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 8, transl. Marek Hałambiec OFMConv).

60 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 9, p. 14.

card in two columns in Latin.⁶¹ In the text, we can read that the recognition took place on October 18, 1910, in the church of the Order of Friars Minor Conventual (Franciscans) in Lviv. The recognition was headed by Archbishop Bilczewski, assisted by Dr. Henryk Kadyi, a professor of anatomy at the University of Lviv; the guardian of the Franciscan monastery in Lviv, Father Kazimierz Siemaszkiewicz; the chaplain of the archbishop, Rev. Grzegorz Urbański; and other Franciscans.⁶² According to the document, the relics under study are the ones that since 1778 and kept by the Franciscans and displayed in a chapel dedicated to the blessed.⁶³ After having recognized the relics, thanks to the aid of Prof. Kadyi it was confirmed that the reliquary contained bones that were missing from the coffin located in the Lviv cathedral, namely: the left shoulder bone, right elbow bone, and right tibia.⁶⁴ After all the procedures had been finished, all these relics were once again placed in the coffin and secured with the archbishop's seals.⁶⁵ The protocol contains an authentic signature by Archbishop Bilczewski and contains his red wax archbishop's seal. Thus it is neither a transcription nor a copy. This document is also evidence that the funerary vestments had never been placed in the church of the Lviv Franciscans, as some authors suggest.⁶⁶ Up to the present day, the Franciscans store Blessed Jakub Strzemię's pontifical vestments, which are not funerals, in their collection.⁶⁷

The culmination of the recognitions described in the protocols and their appendices were the ceremonies that took place on June 1–6, 1910, and are

61 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta II*, doc. 1.

62 *Ibidem*, col. 1.

63 *Ibidem*.

64 With the help of Henryk Kadyi, in the urn we found and recognized holy bones that are missing from the silver urn located in our metropolitan basilica cathedral, namely: 1) The left shoulder bone without the large ball, which was removed by His Magnificence Seweryn Morawski. 2) The right elbow bone, from which a protuberance has been removed. 3) The right tibia not containing any signs of fracturing in the Blessed's lifetime" (Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta II*, doc. 1, kol. 2, transl. Krzysztof Kościelniak, OFMConv, medical consultation: Marcin Jelinek OFMConv, MD).

65 *Ibidem*.

66 F. Solarz, *Bł. Jakub Strzemię w zbiorach krakowskich franciszkanów*, op. cit., p. 94, footnote 198.

67 R. M. Antoszczuk, *Pontyfikał bł. Jakuba Strzemię*, „Studia Franciszkańskie” 26 (2016), p. 103–133.

described in separate reports.⁶⁸ The ceremonies were performed after having secured permission from the Sacred Congregation of Rites on March 24, 1909.⁶⁹ The first day of the ceremony after celebrating Mass, the new reliquary with the participation of regular and diocesan clergy was transferred from the chapel of the Crucified Jesus in the Lviv cathedral to the Franciscan church, where for five days religious services were held and special homilies were given for the clergy and lay faithful gathered in the church.⁷⁰ On June 6, after a special Mass celebrated by the auxiliary bishop, Władysław Bandurski, during which Archbishop Bilczewski gave the homily, a solemn procession left for the Lviv cathedral. Archbishop Bilczewski, the metropolitan archbishop of Lviv, led the procession, which consisted of banners, religious images, and fraternities from Lviv parishes; the representatives of religious orders; clergy; the Roman, Armenian, and Greek Catholic cathedral chapters; and the municipal and regional authorities. The reliquary, carried by sixteen seminarians dressed in liturgical vestments, was surrounded by Franciscans.⁷¹ After the relics had been taken into the cathedral, they were situated in the center of the church under a specially prepared and richly decorated tomb and Archbishop Bilczewski celebrated a special Mass (Archbishop Józef Teodorowicz of the Armenian Rite gave the homily).⁷² After afternoon vespers, the coffin with the relics was situated in the chapel of the Crucified Jesus, which was the realization of the instruction of the Promoter of the Faith issued on April 28, 1909.⁷³

It is worth adding that the Krakow Franciscans' archive holds one more interesting document. It is a partly printed, and partly handwritten 39×23.5 centimeter certificate attesting to the authenticity of the fragment of Blessed Jakub Strzemię's relics, which were given to the Lviv Franciscans during the study of the relics from their church in 1778. A fragment of this relic was sealed, wrapped in a piece of transparent material, and added to the certificate. These were supposed to be two parts of one whole, as along with the certificate they were supposed to be placed in the altar figure of Blessed

68 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentualnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 10.

69 *Ibidem*, p. 1.

70 *Ibidem*, p. 1–2.

71 *Ibidem*, p. 2–3.

72 *Ibidem*, 3–4.

73 *Ibidem*, p. 4.

Jakub.⁷⁴ It should be noted that there was a chapel devoted to Blessed Jakub Strzemię in the Franciscan church of the Immaculate Virgin Mary in Lviv⁷⁵. In the chapel, there was a coffin with the relics,⁷⁶ studied by Archbishop Bilczewski and mentioned previously. Unfortunately, nothing is known of the postwar fate of the described altar figure. It is certain that as the Franciscans were leaving Lviv after World War II they took with them the certificates with the relic as well as the coffin with the remains of Blessed Jakub, which were transferred to the Franciscan church in Przemyśl, where they were placed on Blessed Jakub's altar for public devotion. Unfortunately, the coffin with the relics was stolen on August 8–9, 1948,⁷⁷ and has yet to be found.

In 2009, special committees met three times in order to examine, recognize, retrieve, and secure the relics. The reliquary was also repaired because of the looming 600th anniversary of the death of Blessed Jakub, during which there was a jubilee peregrination of his relics in the Franciscan churches of the Province of St. Anthony and Blessed Jakub Strzemię in Poland, as well as in the parishes of the Archdiocese of Lviv. The committees met on January 9, 20, and 30, 2009, and the recognitions took place in the Wawel cathedral (the first and third took place in the Potocki chapel, while the second took place in the cathedral treasury). Appropriate protocols were written for each event and placed in the Franciscan archive;⁷⁸ they were also published in the internal

74 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta II*, doc. 2.

75 “The chapel of Blessed Jakub Strepa with three altars: 1. From the front, the altar of Blessed Jakub, wooden statue depicting him with a bishop's vestments. At his feet is a silver glazed coffin with Blessed Jakub's relics (two hands, tibia), head, and the rest of his members are in a silver coffin prepared by Archbishop Bilczewski in the Latin Rite Lviv cathedral in the chapel of Blessed Jakub, where there is also a marble statue of Archbishop Bilczewski. A sliding door, an oil painting of the Sacred Heart of Jesus (the apparition to Blessed Margaret Alacoque). It was painted by Mr. Grot, a painter from Częstochowa” – *Inwentarz kościoła i zakrystii, skarbcza i składu oo. Franciszkanów we Lwowie 1939 r.*, Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, zbiór lwowski 24, p. 1 (in the inventory, the author provides incorrect information regarding the name of the chapel in the Lviv cathedral as well as his lack of knowledge concerning the quality of the relic located in the Franciscan chapel).

76 Ibidem.

77 *Kronika Klasztoru Franciszkanów w Przemyślu 1906–1972*, p. 0196–0197, Archiwum Klasztoru Franciszkanów w Przemyślu, no Accession No.

78 Archiwum Prowincji św. Antoniego i bł. Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Dokumenty jubileuszowe*, Accession No. *Protokół z wstępnych oględzin relikwiarza bł. Jakuba Strzemię*; także: *Protokół z otwarcia trumienki oraz rozpoznania*

Franciscan publication.⁷⁹ These protocols, which present the state of the relics, confirm the contents of the coffin listed in the 1909 and 1910 documents.

When studying the history of Blessed Jakub Strzemię's relics, we can find new signs of devotion to him, which was expressed in various ways, especially through the recognition performed in accordance with Church law and that confirmed their authenticity but were an opportunity to perform the appropriate procedures in order to study, clean, tidy up, and secure the relics, as well as do conservation work on them, which were damaged when the faithful expressed their devotion to them. The fact that Blessed Jakub's funerary vestments were found in 2016 is, without a doubt, an unprecedented event and gives us hope that the heritage of many generations of Poles and the Catholic Church that was lost during World War II can be found and returned to the place of its former glory, gaining a new place in the new reality and bearing great witness to people, events, and places from the past. This gives birth to hope that 106 years later Archbishop Bilczewski's idea, which he wrote in the appendix to a 1910 protocol sent to the pope, can be realized. It concerns making cabinets for Blessed Jakub's episcopal funeralia in order that they may be displayed in a worthy way in the Lviv cathedral.⁸⁰

In conclusion, when thinking about Blessed Jakub's holy relics and expressing joy that his funerary vestments have been found, having survived Lviv's and Poland's dramatic history, it is worth quoting the words of Archbishop Józef Bilczewski, who has since been canonized: "The coffin of Blessed Jakób is as valuable as gold, just like the martyred body of St. Wojciech! In it there is the head that spent many days and nights contemplating how to spread God's glory and good throughout its archdiocese. In it are the remains of the eyes that were blind with light; the remains of the heart, that would fully beat with the purest love for God and the fatherland; the bones of the legs that on many occasions became wounded in the pursuit of the saving of souls; the hands that so many times blessed and did good. Thus this is a tomb worthy of praise."⁸¹

i wydzielienia relikwii przed peregrynacją bł. Jakuba Strzemię oraz Protokół z opieczętowania trumienki z relikwiami bł. Jakuba Strzemię.

79 „Wiadomości z Prowincji św. Antoniego z Padwy i bł. Jakuba Strzemię Zakonu Franciszkanów (OFMConv)” 2009 no. 1 (253), p. 39–45.

80 Archiwum Prowincji św. Anthony and Blessed Jakuba Strzemię Zakonu Braci Mniejszych Konwentalnych (Franciszkanów) w Krakowie, file: *Jakub Strzemię 1*, Accession No. F-II-68/1, envelope: *Akta I*, doc. 7, p. 1.

81 J. Bilczewski, *List pasterski w pięćsetną rocznicę śmierci Błogosławionego Jakóba Strepy*, [in:] *Pamiętka pięćsetnej rocznicy śmierci bł. Jakóba Strepy franciszkanina, arcybiskupa lwowskiego*

Abstract

Testimonies of Recognition of the Relics of Blessed Jakub Strzemię

This article deals with the recognition of the relics of Blessed Jakub Strzemię, a Franciscan and archbishop of Halych who lived in the Middle Ages. The author presents subsequent recognitions of his remains, beginning with a testimony published in the seventeenth century by a witness who was present when a coffin with Archbishop Jakub's mortal remains was found in Lviv in 1619 and ending with a recognition that took place in 2009 in Krakow's Wawel cathedral. Recognitions that were made in Lviv in 1907–1910 are especially important. On the basis of copies of documents from 1868 to 1910 originating in Lviv and found in the Provincial Archive of the Franciscans in Krakow (the only existing primary documents), the author explains certain matters related to funerary relics found in 2016 after seventy years in an abandoned church in Ukraine: Blessed Jakub Strzemię's funerary vestments as well as St. Faustinus the Martyr's bones.

Keywords: recognition; funeralia; pontificalia; Jakub Strzemię

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