

## Teaching Liturgics and Biblical Studies during Religious Education Classes in Galician Gymnasiums

Maria Stinia

Jagiellonian University in Kraków  
[maria.stinia@uj.edu.pl](mailto:maria.stinia@uj.edu.pl)

In the Austrian educational system, the teaching of religion played a basic role and encompassed all levels of education. It was especially important for the shaping of a conscious Catholic, both with regards to understanding the Church's external ceremonies and in shaping the fundamentals of the faith based on familiarity with Biblical history. This task was above all entrusted to catechists in gymnasiums who shaped future representatives of the intelligentsia. Although a monograph about catechists in Galicia has been published,<sup>1</sup> no book dealing specifically with the details of teaching about liturgics and Biblical history at the level of the classic gymnasium has yet been written. The basic sources for studying this (apart from the central programs of teaching that encompassed all of Galicia) are school textbooks, whose internal structure provides us with information about the topics that were discussed during religious education classes. It also indirectly provides us with information on the methods of education and discussions concerning the topic of school catechesis that took place on the pages of the religious press. This topic was also discussed in the most important magazine of Galician high schools, *Muzeum* ("Museum"), the official publication of the Association of Post-Secondary School Teachers. This magazine was a forum for debates concerning all school subjects including religion (not only Catholic, but also Jewish religious education). It attempted to present diverse perspectives, including more broadly Austrian and European ones. More detailed topics directed towards catechists who taught at all levels of education and devoted to various forms of teaching by the clergy, including selected components of the program of religious education, as well as the topic of textbooks appeared on the pages of other publications, including the Lviv-based

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1 C. Chrząszcz, *Wychowawcy elit. Działalność katechetów galicyjskich szkół średnich w latach (1867–1918)*, Kraków 2015.

magazine *Bonus Pastor* or the Tarnow-based *Dwutygodnik Katechetyczny* (“The Catechetical Bi-Weekly”). The congresses of Galician catechists and catechetical courses that took place in Krakow and in Lviv also played an important role in these debates. Although the polemics concerning the teaching of religion are fairly easy to follow, there are fewer sources related to the narrow topic that is the teaching of liturgics and Biblical history. In order to present this topic, it is essential to describe the characteristic traits of religious education starting with the creation of an eight-year classic gymnasium up through the autonomous period, situating the topic of liturgics and Biblical history and analyzing the change that took place with regards to teaching them.

The teaching of religion in Austrian middle schools in the latter half of the nineteenth century was regulated by laws dating to 1849. On September 16, 1849, the path to regulating the topic of religion classes in school, which were an important part of the educational system, was opened along with the approval of the new system of organizing high schools, the *Organizational Outline for Gymnasiums and Realschules*.<sup>2</sup> That year, the Austrian bishops began their work in preparing a program of teaching that would be adapted to the eight-year gymnasium, but with the use of a two-level system (four years of the lower gymnasium and four years of the upper gymnasium). This program was implemented in October 1850, although the authorities noted that these decisions could be amended. However, no changes were made up through the 1880s. In the middle of the nineteenth century, there were relatively few gymnasiums in Galicia. Most schools were lower gymnasiums, of which there were eight (in Bochnia, Berezhany, Buchach, Nowy Sacz, Rzeszow, Sambir, Stanislawow, and Ternopil). Meanwhile, there were just five eight-year gymnasiums (Gymnasiums I and II in Lviv, St. Anne’s Gymnasium in Krakow, and gymnasiums in Przemysl and Tarnow). In the first grade of lower gymnasium, students were introduced to the basics of the Catholic faith and were taught the catechism during religious education classes. In second grade, education focused on the rites of the Catholic Church, or on liturgics. The next two grades concentrated on Biblical history, which was a presentation of revelation in the Old and New Testaments. Starting in 1860, liturgics was moved from second to fourth grade, after Biblical history. Meanwhile, the scope of information was expanded in upper gymnasium: in fifth and sixth grade, general and specific

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2 *Entwurf der Organisation der Gymnasien und Realschulen in Österreich von Ministerium des Cultus und Unterricht*, Wien 1849.

dogmatics was introduced; in seventh grade, students learned ethics; and in eighth grade (the last grade of gymnasium) they learned about the history of the Catholic Church.<sup>3</sup>

The signing of the concordat between Austria and the Holy See on August 18, 1855, guaranteed the Catholic Church far-reaching privileges with regards to education: the oversight of schools and teachers as well as the censorship of school textbooks by bishops.<sup>4</sup> Catechists gained significant influence on the grade for behavior, while religion was a subject students could have on the *matura* exam. Along with the change of the language used to teach religion, no changes took place in Galicia because starting in 1848 students were taught in their local language, which for Roman Catholics meant Polish. Lectures were the only educational method that was used. Meanwhile, the translations of German language textbooks and developed as well as dictated notes were used due to the Germanized system of education and lack of Polish textbooks. During this time, the catechisms of Ignacy Schuster<sup>5</sup> and Joseph Deharbe<sup>6</sup> as well as Matthias Robitsch's and Konrad Martin's textbooks for dogmatics, ethics, and Church history were used.<sup>7</sup> The works of Polish authors that appeared over time were direct translations or imitations of German textbooks; a significant number of Polish books appeared only after some time. This was a typical process that accompanied the evolution of Polish textbook writing in the latter half of the nineteenth century.

After religion textbooks had been approved by Church and secular authorities, they became the program for teaching and catechists were obliged to respect the order of material contained within them. For a student, this textbook was intended to be the basis for study, while for the teacher it was an

3 Rozporządzenie Ministerstwa Wyznań i Oświaty z dnia 5 października 1880, L. 7224 oraz z dnia 4 kwietnia 1851, L. 10200/850 i 21 maja 1860, L. 4830 specjalnie dla Galicji, [in:] *Zbiór przepisów odnoszących się do Kościoła i duchowieństwa katolickiego na podstawie Zbioru ustaw administracyjnych*, zest. i uzupełn. I. Korzeniowski, Lwów 1900, p. 321–323.

4 C. Chrzęszcz, *Wychowawcy elit...*, op. cit., p. 19. In greater detail cf. B. Kumor, *Historia Kościoła*, vol. 7: *Czasy najnowsze 1815–1914*, Lublin 2001; M. Banaszak, *Historia Kościoła Katolickiego*, vol. 3, Warszawa 1991.

5 H. Reusch, *Schuster, Ignaz*, "Allgemeine Deutsche Biographie" 33 (1891), p. 102–103. <https://www.deutsche-biographie.de/gnd117321656.html#adbcontent> [19.03.2017]. His textbook was the subject of criticism, especially in the 1870s – cf. C. Chrzęszcz, *Wychowawcy elit...*, op. cit., p. 165–168.

6 F. L. Kerze, *Joseph Deharbe (1800–1871)*, [in:] *Catholic Encyclopedia*, vol. 4, New York 1913, [https://en.wikisource.org/wiki/Catholic\\_Encyclopedia\\_\(1913\)/Joseph\\_Deharbe](https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Joseph_Deharbe) [19.03.2017].

7 K. Hengst, *Martin, Konrad*, "Neue Deutsche Biographie" 16 (1990), p. 290–291, <https://www.deutsche-biographie.de/pnd101767846.html#ndbcontent> [19.03.2017].

indicator of what to teach and in what order. In the middle of the nineteenth century, liturgics was taught using the textbook by Rev. Ludwik Lewartowski (1821–1866), a catechist who taught in gymnasiums in Bochnia and Nowy Sacz.<sup>8</sup> He wrote a 256-page book titled: *Wykład obrzędów i religijnych zwyczajów ś Kościoła Rzymsko-Katolickiego dla użytku młodzieży gimnazjalnej* (“A Lecture on the Rites and Religious Customs of the Holy Roman Catholic Church for the Use of Gymnasium Youth,” Kraków 1855), dedicating the first edition to Józef Alojzy Pukalski, the bishop of Tarnow. No major changes were made in the two subsequent editions, which were published in 1862 and 1872. This book was written in response to the appeal of the consistory to write a textbook in Polish for use in the second grade of gymnasium.<sup>9</sup> The author’s aim was to bolster students’ faith by providing them with “a profound understanding of all external religious rituals,” while the textbook was supposed to contain “everything that a good Catholic should know about the Church’s service of God.”<sup>10</sup> Rev. Lewartowski made use of the works of the practitioners of catechesis, such as Rev. Stanisław Puszet (1841–1907), the catechist from St. Hyacinth’s Gymnasium, the Third Imperial-Royal Gymnasium in Krakow and a popularizer of theology.<sup>11</sup> Above all, however, he made use of the *Encyclopédie théologique* by Rev. Jacques Paul Migne published in 1844–1846 as well as of other works by European (including Polish) theologians who were his contemporaries: *Nauki katolickie w sposób katechizmowy* (“Catholic Teachings in a Catechism Format,” Warsaw 1830) by Franciszek Pouget; *Wykład historyczny moralny świat, obrzędów i zwyczajów* (“A Historical and Moral Lecture on Holidays, Ceremonies, and Rituals,” Lviv 1852)<sup>12</sup> by Bazyli Arciszewski, SJ; and *Wykład obrzędów i zwyczajów religijnych rzymsko-katolickiego Kościoła ze względu na ich duchowe znaczenie* (“A Lecture on the Rituals and Religious Customs of the Roman Catholic Church with Regards to Their Spiritual Meaning, Vilnius 1851) by Rev. Jan Ludwik Łunkiewicz. Lewartowski’s textbook consists of three main chapters that contain an explanation of the existence and essence of the

8 B. Kumor, *Karol Ludwik Lewartowski (1821–1866)*, [in:] *Słownik polskich teologów katolickich*, vol. 2: *H–L*, pod red. H. E. Wyczawskiego, Warszawa 1982, p. 519.

9 L. Lewartowski, *Wykład obrzędów i religijnych zwyczajów ś. rzymsko-katolickiego kościoła dla użytku młodzieży gimnazjalnej*, Kraków 1855, p. XIII.

10 *Ibidem*.

11 K. Kumor, *Stanisław Puszet (1841–1907)*, [in:] *Słownik Polskich teologów katolickich*, vol. 3: *M–R*, pod red. H. E. Wyczawskiego, Warszawa 1982, p. 461.

12 L. Grzebień, *Bazyli Arciszewski (1795–1856)*, [in:] *Słownik Polskich teologów katolickich*, vol. 1: *A–G*, pod red. H. E. Wyczawskiego, Warszawa 1981, p. 62–63.

Church's rituals. The first chapter deals with the topic of the church as a place devoted to praising God. The author describes the external and internal construction of a church; the functions of decorations in a church; and liturgical vestments and vessels. He also analyzes the role of Church music and song, and as an appendix to this chapter presents and explains liturgical language. The second chapter deals with the rites that take place while administering the sacraments: baptism, confirmation, penance, the Eucharist, the last rites, holy orders, and marriage. Next, the textbooks presents sacramentalia understood as blessings and Church sanctifications. In the last chapter, Lewartowski presents the holidays and Church ceremonies, which have been divided into three periods of the liturgical year. The appendix to this chapter contains information about religious exercises and the related customs concerning pilgrimages and other forms of Catholic activity. The textbook contains no illustrations, although its contents are very rich. Of all the resources that supported the process of teaching, only adding a bold font and the division of the text into relatively short chapters, of which there were 146, were used. The essence of the textbook was encounter through a description of all expressions of faith that should be known to the Catholic so that he or she could understand their meaning when participating in them, as well as to more fully understand the dynamics of the liturgical calendar. The textbook was used for nearly twenty years.

Meanwhile, Biblical history was taught using the textbooks of Antoni Tyc (1795–1861), the parish priest of Leszno. In them, he successfully bridged his experience as a gymnasium catechist in Leszno with his love for theoretical work.<sup>13</sup> His book was considered to be the most original Polish language textbook at this time. *Dzieje Starego i Nowego Przymierza dla użytku szkolnej młodzieży opowiedział x Antoni Tyc* (“The History of the Old and New Covenants for the Use of Schoolchildren”) was published in two parts in Leszno as early as 1844. There were five editions of the first part, *Dzieje Starego Przymierza* (“The History of the Old Covenant”), which contained 227 pages of text as well as four drawings, including a map of Palestine; the last edition was published in 1877. The second part, *Dzieje Nowego Testamentu* (“The History of the New Testament”), contains 278 pages of text as well as two illustrations and also went through multiple printings. For Tyc, writing Biblical history for younger gymnasium students was an element of shaping their faith and attitudes. Through the use

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13 K. Gabryel, *Antoni Tyc (ok. 1795–1861)*, [in:] *Słownik polskich teologów katolickich*, vol. 4: S–Ż, pod red. H. E. Wyczawskiego, Warszawa 1983, p. 356–357.

of examples and counterexamples contained in the Old and New Testaments, he formed the students' spirit. The textbook sold well and quickly gained acceptance in Galicia, where it became officially accepted for use in schools. The part dealing with the history of the Old Testament introduced students to the basic chronology and systematics of Biblical history. The author divided the Old Testament into three eras: from the creation of the world up through the formation of nations (3984–2000 BC);<sup>14</sup> the history of the patriarchs (2000–1700 BC); and from the Egyptian yoke up to the time preceding Jesus' birth. With regards to the latter part, he divided the history of the Israelites into the time from the Egyptian yoke up through the rule of King Saul. Next, he narrates up to the division of the state into the kingdoms of Judah and Israel, while the following part goes up through the Babylonian captivity. Meanwhile, the final part deals with awaiting the birth of Christ.<sup>15</sup> The second part of the book begins with St. John's ministry and presents Jesus' life, public activity, death on the Cross, and resurrection in detail. It also encompasses the Acts of the Apostles up through the spread of Christianity thanks to the missionary work of St. Paul (his time in Malta and in Rome). Furthermore, the textbook contains an appendix consisting of a chapter dedicated to the geography of Palestine, which made the presentation of these events much easier. The author explains the name; describes the formation of the terrain; and characterizes the water resources, climate, and occupations of the people. Tyc's work in the 1870s was criticized; his detractors accused him of making linguistic, chronological, and even factual errors.<sup>16</sup> Nonetheless, one should remember that this work was written in a completely different reality, and criticism after the textbook had been used for thirty years is only natural.

The situation with respect to the teaching of religion changed significantly after 1867, when the Church's influence on education had been significantly curbed (as expressed in the law on the relationship between schools and the Church of May 25, 1868, and the 1869 law on the nationalization of schools), especially after Emperor Franz Joseph I had broken off the concordat in 1870 and after the dogma about the infallibility of the pope had been proclaimed.<sup>17</sup>

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14 The dating method used in the textbook.

15 A. Tyc, *Dzieje Starego i Nowego Przymierza dla użytku młodzieży szkolnej. Część pierwsza, dzieje Starego Przymierza*, 2nd ed., Leszno 1850, p. I–IV.

16 C. Chrząszcz, *Wychowawcy elit...*, op. cit., p. 169.

17 The law from May 25, 1868, d.p.p. N 49, [in:] *Zbiór przepisów odnoszących się do Kościoła i duchowieństwa katolickiego na podstawie Zbioru ustaw administracyjnych*, op. cit., p. 305–307.

Starting at that time, the Church's administration was limited to the oversight of religious education and the religious practices of students. Meanwhile, the state authorities gained complete control over the process of approving school textbooks, with the exception of religion textbooks. The change of the means of governing the monarchy, which meant a move towards greater liberalization in political relations as confirmed by the December constitution, also changed the climate with regards to the teaching of the Catholic religion in schools. In the 1870s, the number of obligatory days when students had to receive the sacraments of penance and the Eucharist together was reduced from five to three times during the school year (at the beginning and conclusion of the school year as well as during Easter); Easter retreats were mandatory; and the grade for behavior was presented by a majority of teachers, while starting in 1881 the grade in religion on the *matura* diploma was an average of the grades preceding the *matura* in the last four years of school.<sup>18</sup> The sermons preached to young people during Masses were an integral part of religious education and were part of only the catechist's work.<sup>19</sup> Furthermore, the right of bishops to nominate catechists was limited; instead, this had become the domain of the Ministry of Denominations and Education and the National Education Council. As Rev. Władysław Alojzy Jougan, a catechist in the Third Gymnasium in Lviv, has noted, this undermined the importance of this subject.<sup>20</sup> From the outset, the clergy criticized these changes. When the number of gymnasium students increased, there were concerns about the weakening of the edifying aspects of school, which religious education supported.<sup>21</sup> This process became even more evident in the 1890s, when the number of gymnasiums grew rapidly. Despite the slowdown in the growth of the number of new state schools, Galician society took the initiative and built a network of private schools. As a result of these policies, at the end of the autonomous era, of 128 gymnasiums in Galicia fifty-six were funded by the state and seventy-two were private. In the 1912–1913 school year, male students of Galician gymnasiums made up 35.29 percent of the overall number of students in the Austrian part of the monarchy, while female

18 A decree of the Ministry of Denominations and Education, dated June 16, 1881, L. 7834, [in:] *ibidem*, p. 321.

19 M. Stinia, *Państwowe szkolnictwo gimnazjalne w Krakowie w okresie autonomii galicyjskiej*, Kraków 2004, p. 138.

20 A. Jougan, *W sprawie nauki religii w naszych szkołach średnich*, "Muzeum" 6 (1890), p. 688. In greater detail cf. J. Zieliński, *Władysław Alojzy Jougan (1855–1942)*, [in:] *Polski słownik biograficzny*, Warszawa 1964, vol. 11, p. 301.

21 J. Bukowski, *Słowo o ankiecie gimnazjalnej zwołanej do Wiednia we wrześniu b.r.*, Kraków 1870, p. 5–8.

students made up 63.87 percent.<sup>22</sup> As a result of such a rapid increase in the number of young people, the topic of ethical and religious education as well as the attitude towards religion and catechists had become even more important.

In addition to the still-existing problem of the lack of modern textbooks, starting in the 1870s there were clear symptoms of a crisis in religious education that were expressed in, as the Ministry of Denominations and Education noted, a growing hostility to catechists and students' neglect of religious practice.<sup>23</sup> Soon, catechists themselves began to demand the introduction of new textbooks into schools.<sup>24</sup> Discussions concerning the textbooks, the program of teaching, and the didactic resources were initiated by the Krakow curia, which in a letter dated November 4, 1880, appealed to catechists, asking them to summon a conference devoted to the situation related to the teaching of religion.<sup>25</sup> That same year, upon the request of the Domestic Department as well as the Academy of Learning the curia was summoned to make a statement about the necessary changes in the system of education, as its functioning in an unchanged way for several decades was no longer suited to the current reality. A special committee was formed, and apart from the members of the Academy of Learning and the Jagiellonian University its members included the teachers of Krakow gymnasiums. Among those most engaged in topics related to the teaching of religion was the catechist Rev. Stanisław Puszet, the author of a Catholic ethics textbook published in 1888.<sup>26</sup> The commission clearly underscored the importance of religion in education and criticized the equation of the position of a catechist with other teachers and the limitation of the common religious practices of students. It concluded that these changes would have a negative impact on gymnasium students' level of morality.<sup>27</sup> The National School Council also noted this problem. In a circular dated March 31, 1889, it reminded school principals of the necessity to respect the laws concerning the calendar of students' religious exercises, especially school religious services

22 *Statystyka szkół średnich w Austrii*, "Muzeum" 29 (1913) vol. 1 issue 2, p. 250.

23 Circular of the Imperial-Royal National Education Council dated March 31, 1889, "Muzeum" 5 (1889), p. 361; A. Jougan, *W sprawie nauki religii...*, op. cit., p. 684–685.

24 A. Jougan, *W sprawie nauki religii...*, op. cit., p. 684.

25 *Ibidem*, p. 691.

26 S. I. Możdżeń, *Ustrój szkoły średniej w Galicji i próby jego modernizacji w latach 1848–1884*, Wrocław 1974, p. 94; S. Puszet, *Etyka katolicka dla użytku szkół średnich*, Kraków 1884.

27 *Sprawozdanie Komisji w Sprawie Reformy Szkół Średnich powołanej przez Akademię Umiejętności w Krakowie do załatwienia przekazanego jej wniosku przez W. Sejm*, Kraków 1881, p. 133–136.



and sermons, which were to take place on all holidays.<sup>28</sup> As a result of the growing number of gymnasium students and the growing need for catechists who were properly trained to exercise their duties, there was a lively discussion in the 1880s and 1890s concerning the desired direction in which changes in the teaching of religion should go. This topic was frequently discussed by the Lviv catechist Rev. Władysław Alojzy Jougan (1855–1942), a theologian and Church historian as well as a future professor of the University of Lviv and dean of the Faculty of Theology who authored nearly 300 reviews, reports, and articles. In a self-published 1891 work, *W sprawie reformy nauki religii w naszych szkołach średnich* (“Concerning the Reform of Religious Education in Our High Schools”), he analyzed the situation in detail.<sup>29</sup> He noted that there had occurred a consolidation of Catholic milieus and that their activism related to bringing religion back to the *matura* exam had increased, as attested by 1889 appeal of Lviv catechists as well as the resolutions of the general conference of Austrian bishops that took place in Vienna two years later.<sup>30</sup> He also noted the circular of the National Education Council dated December 1, 1892, in which it was emphasized that the presence of a catechist during the *matura* exam was something desirable, as were grades for behavior, which he had spoken about during classification conferences. Furthermore, the National Education Council turned towards the consistory with a proposal to simplify the procedure of the approval of religion textbooks in order to hasten their replacement with new ones. It considered the publication of new textbooks for liturgics and Church history to be especially urgent.<sup>31</sup>

The need for changes was discussed during the sessions of the First Meeting of Catechists in Krakow, which took place in August 1896<sup>32</sup> and discussed the desired directions of change in the program of teaching religion in all types of schools.<sup>33</sup> The congress was attended by 121 clergymen from across Galicia.<sup>34</sup> In the part dealing with high schools, the polemics concentrated on topics related to textbooks; the efforts of catechists regarding school discipline; reviving the

28 Circular of the Imperial-Royal National Education Council dated March 31, 1889, “Muzeum” 5 (1889), p. 361.

29 A. Jougan, *W sprawie reformy nauki religii w naszych szkołach średnich*, Lwów 1891.

30 A. Jougan, *Religia przy egzaminie dojrzałości*, Kraków 1897, p. 13–14.

31 C. Chrząszcz, *Wychowawcy elit...*, op. cit., p. 174–176.

32 *Pamiętnik Igo Zjazdu XX. Katechetów w Krakowie 27. 28. 29. sierpnia 1895 r.*, ułożył i wydał Julian Bukowski, Kraków 1896.

33 Ibidem, p. 6.

34 Ibidem, p. 159.

religious practices of students; and bringing religion back to the *matura* exam. An essential proposal was the motion concerning the creation of an examination commission for those who would like to be catechists as well as separate inspectors for them. The catechist Stanisław Puszet presented this first lecture: *A Proposal for Changing the Teaching of Religion in Lower Gymnasium*.<sup>35</sup> In it, he criticized the excess of programs and contents that had not been adapted to the students' intellectual capacities. He believed that more time should be devoted to teaching the catechism and less to Biblical history.<sup>36</sup> He also said that teaching liturgics, which the entire fourth grade of lower gymnasium had been devoted to, was overburdened with too many superfluous topics. In this case, he criticized the excessive infantilization of the contents referring, for example, to the external and internal appearance of a church building, although at the same time he emphasized the need to know these architectural styles.<sup>37</sup> He proposed that Biblical history and liturgics be included in the teaching of the catechism, integrating and correlating their contents. These proposals led to a lively discussion, although no related decrees were signed. Meanwhile, in his presentation, Rev. Józef Drozd, also an experienced catechist who worked in gymnasiums in Rzeszów and Sanok, discussed topics relevant to upper gymnasium (sixth through eighth grades).<sup>38</sup> Apart from making liturgics a separate course, he proposed keeping the main assumptions concerning the arrangement of the material, especially in the field of Church history, which in his view had a lot of potential to educate and edify, since it presented God's "intervention and care" in human history.<sup>39</sup> In his view, this subject matter should have been preceded by dogmatics and ethics, while students should have completed a course in world history in order to understand the broader contexts. Drozd also demanded new textbooks free of superfluous contents; the return of religion as a subject on the *matura* exam; and consent to the active participation of students in religious fraternities and associations.<sup>40</sup> Ultimately,

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35 Ibidem, p. 15–20.

36 Ibidem, p. 17.

37 Ibidem, p. 18.

38 T. Pućłocki, *Apostołowie wiary czy posłuszni urzędnicy? Księża obrządków rzymskokatolickiego i grekokatolickiego w przemyskim I Gimnazjum w latach 1867–1914*, [in:] *Super omnia veritas. Księga dedykowana Księdzu Profesorowi Tadeuszowi Śliwie w 90. rocznicę urodzin i 50-lecie pracy naukowej*, red. J. Wołczański, S. Nabywaniec, A. Szal, Lwów–Kraków 2015, p. 565–566, 569–576.

39 J. Drozd, *Czy i o ile pożądaną jest zmiana planu nauki religii w gimnazjum wyższym*, [in:] *Pamiętnik Igo Zjazdu XX. Katechetów w Krakowie 27. 28. 29. sierpnia 1895 r.*, op. cit., p. 24–30.

40 *Pamiętnik Igo Zjazdu XX. Katechetów w Krakowie 27. 28. 29. sierpnia 1895 r.*, op. cit., p. 30.

the meeting ended with the formulation of several important conclusions related especially to lower gymnasium. Above all, it emphasized the necessity of beginning religious education with thorough familiarity with the catechism, which two years of education should be devoted to; lengthening the period of teaching Biblical history from one year to one and a half years (i.e., all of the third grade and one semester in the fourth); and limiting liturgics to one semester (in the second semester of the fourth grade). Leaving the program of teaching in upper gymnasium was also proposed.<sup>41</sup>

Among the fruits of these discussions was the publication of several modern textbooks used to teach liturgics and Biblical history. In 1895, one year before the congress, Jougan published his textbook *Liturgika katolicka do užytku w szkołach średnich, seminariach i szkołach wydziałowych* (“Catholic Liturgics for Use in High Schools, Seminaries, and Department Schools”). It appeared in Lviv and, apart from that text, contained sixteen tables and forty-four drawings both in the form of inserts and directly placed in the text. This is a much more modern textbook that makes use of iconographic material, especially with regards to introducing students to basic concepts in the history of Church architecture. The illustrations (tables) in the inset present to students elements of the appearance of churches in the Romanesque, Gothic, and Renaissance style, as well as their furnishings and the types of liturgical vessels used during various eras.<sup>42</sup> These corresponded to the text of the textbook. The introduction defines liturgics as “the study of public liturgical rites,” substantiating its teaching as a crucial part of religion: the “external vestment” and “tribute owed to God.”<sup>43</sup> The entire text is divided into three parts. The first part discusses places and equipment used to celebrate the liturgy, focusing on the construction and furnishing of churches. Liturgical equipment, vestments, and vessels as well as the books and language of the liturgy are presented.<sup>44</sup> The second part is devoted to rites consists of a discussion of Mass and the types of Masses as well as of singing in church. Next, the author analyzes various forms of public religious rituals, such as supplication, blessing with the Most Sacred Sacrament, the Liturgy of the Hours, litanies, the Stations of the Cross, processions, the rosary, the scapular, pilgrimages, and Church fraternities. The textbook devotes

41 Ibidem, p. 44.

42 A. Jougan, *Liturgika katolicka do užytku w szkołach średnich, seminariach i szkołach wydziałowych*, Lwów 1895, tablice I–XVI.

43 Ibidem, p. 2.

44 Ibidem, p. 5–36.

quite a bit of attention to the ceremony of administering the sacraments and to sacramentalia.<sup>45</sup> The last part deals with the calendar of the liturgical year.<sup>46</sup> The first edition contained 140 pages of text. Future editions were reduced to 118 pages; some of the illustrations were removed, their descriptions were shortened, and the conclusion was scrapped, but the overall contents were not dramatically changed.<sup>47</sup> The textbook allowed young people to participate in services and the sacraments in a fully conscious way by deciphering external symbols in the sacred sphere and understanding various elements of church rituals. Jougan believed that teaching liturgics should serve to show the beauty of religious devotion, practice piety, and encourage religious practices, which were neglected above all among the intelligentsia. In this textbook, he also lived out his proposal to increase material concerning the basics of Christian art, which was supposed to shape aesthetic education.<sup>48</sup>

With regards to Biblical history, in the 1880s Tyc's antiquated textbook was replaced by a book by Rev. Tomasz Dąbrowski (1841–1919), a gymnasium catechist from Stanisławów.<sup>49</sup> His textbook went through six printings; the most recent was published in 1921. The book contains a sophisticated introduction that introduces the concept of “Biblical history” and presents synonymous names (the history of revelation, sacred history, etc.) as well as systematics (the history of the Old and New Testament, the Old and New Covenants, and the Old and New Testaments). Dąbrowski introduces a chronology and describes the sources for his history; he discusses the contents of the Old Testament, introducing the division into the historic, prophetic, and scientific books. He also notes the importance of oral tradition. He considered his aim to show the relationship between the Old and New Testaments. He divides the Old Testament into three eras. The first lasts from the creation of Adam up through the vocation of Abraham (4225–2142 BC), or from the creation of heaven, earth, and the angels up to the building of the tower of Babel and the appearance of the nations. The second era lasts from Abraham up through Moses (2142–1577 BC) and is preceded by a geographic introduction to the Holy Land that explained the name, location, landscape, climate, water resources, and the division of Palestine into

45 Ibidem, p. 71–102.

46 Ibidem, p. 103–138.

47 Ibidem, 3rd ed., Lwów 1906, p. 118.

48 A. Jougan, *W sprawie reformy nauki religii...*, op. cit., p. 70–71.

49 M. Banaszak, *Tomasz Dąbrowski (1841–1919)*, [in:] *Słownik polskich teologów katolickich*, vol. 1: A–G, op. cit., p. 374–375; T. Dąbrowski, *Historia biblijna dla szkół średnich, wydziałowych i seminariów nauczycielskich. Z mapą*, cz. I: *Stary Zakon*, cz. II: *Nowy Zakon*, Stanisławów 1881.

Israel and Judah. Finally, the third era encompasses the time from Moses up through Jesus' birth (1511 BC–1 AD). Within this time frame, Dąbrowski also makes an internal division into several chapters, from the birth of Moses up through Herod's rule. The entire book is 200 pages long. The second volume of the textbook, 171 pages long, encompasses the history of the New Testament starting with Christ's birth and leading up to the spread of the Christian faith across the world. The author introduces the concept of Jesus as teacher (three years), priest (the sacrifice on the Cross), and king (founder of the Church). The book also contains an appendix devoted to the history of the Church from the death of the apostles up through the Christianization of Europe, Asia (he notes that this process was ineffective there), Africa (he notes early successes and later a regression as a result of the expansion of Islam), the Americas, and Australia. Upon a suggestion of the National Education Council, in the 1890s Dąbrowski revised and abridged the textbook, removing archaic Biblical terms, phrases that would be excessively difficult for students, and superfluous details, although this did not have a significant impact on shortening the length of the book (the new edition contained 162 pages of text). The textbook commission summoned after the consistories in Lviv, Przemysl, Tarnow, and Krakow approved the changes.<sup>50</sup>

In 1908, Rev. Szczepan Szydelski's (1872–1967) work *Dzieje biblijne Starego Zakonu* ("The Biblical History of the Old Covenant") was published; it was used in gymnasiums up through Janusz Jędrzejewicz's reform.<sup>51</sup> It was authored by a catechist in Lviv who at the same time had a vibrant academic and organizational career. He received his doctorate in 1905 at the Jagiellonian University and his habilitation six years later at the University of Lviv. Starting in 1919, he headed the chair in ordinary theology at the University of Lviv (John Casimir University).<sup>52</sup> At the same time, he was an educational activist, member of the Union of Catechists and the Association of Post-Secondary Teachers, defender of Catholics' rights, and organizer of catechetical courses in Lviv.<sup>53</sup>

50 T. Dąbrowski, *Historia biblijna dla szkół średnich, wydziałowych i seminariów nauczycielskich. Z mapą, part I: Stary Zakon, part II: Nowy Zakon*, 5th ed., Stanisławów 1896.

51 S. Szydelski, *Dzieje biblijne Starego Zakonu*, Lwów 1908; 2nd ed., Lwów 1910; S. Szydelski, *Dzieje biblijne przed narodzeniem Jezusa Chrystusa*, Lwów 1912.

52 J. Wolczański, *Wydział Teologiczny Uniwersytetu Jana Kazimierza we Lwowie 1918–1939*, Kraków 2002, p. 224–225.

53 J. Wolczański, *Szczepan Szydelski (1872–1967)*, [in:] *Polski słownik biograficzny*, vol. 49, Warszawa 2014, p. 536–537; J. Wolczański, *Książd Szczepan Szydelski (1872–1967). Polityk i działacz społeczny*,

Without a doubt, Szydelski's textbook was the most modern. It contains an introduction in which the author explains what Biblical history was and describes the book's aim, which is to know the history of the Old Testament understood as the presentation of Divine providence and revelation before Christ's birth.<sup>54</sup> Like Dąbrowski, he introduces the concept of sources for the study of Biblical history, describing the uniqueness of the Bible, the concept of the canon of Sacred Scripture, and presenting systematics divided into the historical and didactic books. The names of various books are italicized, as are the following concepts: "The Books of Moses; the Pentateuch; Torah; Book of Genesis; the Book of Joshua; Judges; Kings; Chronicles; Ezra and Nehemiah, Maccabees and others, the Book of Wisdom, Proverbs; Ecclesiastes, or the Preacher; Ecclesiastical, or the Wisdom of Jesus, son of Sirach."<sup>55</sup>

It is important to note that the author makes note of the historical translations that used the contents of the Old Testament books, referencing Piotr Skarga's *Eight Sermons before the Sejm*, who used passages from the prophet Jeremiah in order to analyze Poland's situation in the seventeenth century. Szydelski had a similar approach to the Book of Psalms, describing it as the most commonly used book in the Church. With respect to the Polish translations of the Psalms, he noted that in the sixteenth century Jan Kochanowski translated all the Psalms and that Franciszek Karpiński did so again in the eighteenth century. He heeds his students' attention to one of the best-known Psalms, *He who entrusts himself in the Lord*, as well as to Karpiński's poem *Omnipotent Lord, Eternal God*. This was a modern approach that connected knowledge of theology with the history of Polish literature.<sup>56</sup> This part of the textbook is supplemented with illustrations showing instruments from the era (zithers, harps, and cymbals). Furthermore, in the introductory remarks he mentions and briefly discusses other sources used for Biblical history: tradition, or Jewish oral history; sacred history; and also archaeology, at the same time introducing the concept of Biblical archaeology. The author especially notes the Tell el-Amarna tablets that had been discovered in 1887 and present correspondence between Egypt and its domains, including Canaan, dating from the fifteenth century BC. He clearly emphasizes the significance of Assyriology and Assyrian archaeological digs to

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Kraków 1992, p. 60, 62–63; J. Mandziuk, *Szczepan Szydelski (1872–1967)*, [in:] *Słownik polskich teologów katolickich 1918–1981*, vol. 7, red. L. Grzebień, Warszawa 1983, p. 253–263.

54 S. Szydelski, *Dzieje biblijne przed narodzeniem...*, op. cit., p. 2.

55 Ibidem, p. 4–5.

56 Ibidem, p. 5–6.

search for the history of the Old Testament. He notes that one of the most important discoveries is the Code of Hammurabi, which was written in Abraham's time and thus can be considered to be an auxiliary source for Biblical history. The book contains two maps: a map of Palestine by Dr. Wilhelm Pokorny as well as a map of the East (whose author is anonymous) and fifteen drawings presenting, among others, the design of the interior of a tent used for prayer in Moses' time; the Ark of the Covenant; an incense altar; a table with showbread; the altar used for holocausts; and images of the archpriest, Levite, Assyrian slingers, King Sargon of Akkad, and the Assyrian army. A simplified arrangement of the contents in the first chapter encompasses the history of the creation of the world (up to the children of the first parents); the second chapter deals with the Patriarchs (up through Job); the third presents the life of Moses; and the fourth discusses the time of judges, kings, and slavery (up through Judith). The last chapter, meanwhile, is titled *Ostatnie wieki przed Chrystusem* ("The Last Centuries before Christ") and presents the time following the Jews' return from exile up to Roman rule and anticipation of the Messiah. This book went through numerous subsequent editions.

In 1910 in Lviv, Father Szydelwski also published the textbook *Dzieje biblijne Nowego Zakonu* ("The Biblical History of the New Covenant," Second Edition, Lviv 1920). In the introduction, the student reading the textbook gained information about why the New Testament is important for Catholics and its role as a source for learning about the life of Christ and the beginnings of the Church. The author defines the Gospels; presents the symbols of the evangelists; and describes the geographic location and political situation of Palestine in Christ's age. The book is supplemented by an inductive map of Palestine containing three elements titled: *Karta do historii ziemi świętej* ("A Page for the History of the Holy Land"), *Podróże misyjne św. Pawła* ("St. Paul's Missionary Travels"), and *Palestyna za czasów Chrystusa* ("Palestine in Christ's Time"). An additional element is an untitled map showing the tribes living in Palestine in Jesus' time. The textbook has a multifaceted structure. It contains seven chapters divided into 115 shorter chapters that refer to specific fragments of the Gospels, while dialogues are italicized. In the publication, the author explains the meaning of various verses, Christ's words or those of others, and explains signs and customs. An example of this narrative on the author's part is the commentary on the Passion of the Lord: "Jesus' words said on the Cross to Mary and to John ensured Mary that John would take care of her on earth and suggested that Mary would become the mother and caretaker of the faithful of Christ's Church,

while the faithful would from that point on be His children (Ch. 88, Death on the Cross: Matthew XXVII, Lucas XXIII, John XX)."<sup>57</sup> The scope of the work encompassed the period following Christ's birth and leading up to the beginnings of the Church and the death of all the apostles. This book was written in clear, simple language adapted to the intellectual capacities of lower gymnasium students and was frequently used in Galician gymnasiums.

An element of the process of teaching that was as important as the textbook was without a doubt the very concept of the teacher. At the catechetical course that took place in Krakow in 1913, Rev. Alojzy Nalepa of Bochnia presented his vision of teaching in the early years of gymnasium.<sup>58</sup> He made note of the initial difficulties in teaching in gymnasiums resulting from the differences in how students were prepared as well as the necessity to have an intimate familiarity with the catechesis, which should be the basis for religious knowledge. At the same time, he saw the need for tying catechesis to liturgics. During this course, which was assisted by more than 260 catechists and which happened to be the last such course before war would break out, several proposals were made. They included the creation of separate chairs in catechesis and teaching at university Faculties of Theology; allowing catechists to travel abroad for study visits; greater moral and financial support for catechetical magazines; the organization of libraries and museums for catechists in the seats of dioceses; and the need to create new networks of catechists' circles.<sup>59</sup>

Teaching liturgics and Biblical history played an important role in the religious education of the future intelligentsia. The authors of textbooks, who had a strong sense of social mission – their ranks included catechists, practicing preachers, theologians, and Church historians – bear witness to this. Textbooks written by them were successful didactic proposals used during religion classes. Although it is difficult to fully grasp the practice of the teaching of liturgics and the Bible, we can clearly observe evolution towards education, from presenting oftentimes very detailed way the contents of Catholic dogma in a dry way up through explaining and building knowledge with the aid of the newest academic studies referring to Biblical archaeology. Conscious attitudes were also shaped through the use of illustrations in textbooks. The teaching of liturgics allowed for mature and active participation in Church life, which the elaborate calendar

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57 *Ibidem*, p. 138.

58 *Księga Pamiątkowa Kursu Katechetycznego w Krakowie w dniach 12 do 15 listopada 1913 roku*, wyd. S. Hanuszek, Kraków 1916, p. 48–56.

59 *Ibidem*, p. 236.



of Catholic holidays required. Meanwhile, in addition to the catechism, Biblical history gave a strong basis for the faith. As the period of Galician autonomy drew to a close, many catechists still spoke about the need for modern religious education and new forms of effective teaching. However, the outbreak of World War I halted this process.

## Abstract

### Teaching Liturgics and Biblical Studies during Religious Education Classes in Galician Gymnasiums

In Galicia, religion as a school subject played an important role in education. Important components of it were liturgics and Biblical studies. School textbooks were the most important didactic tool in the process of education. Throughout the several decades when Galicia was autonomous, works by Ludwik Lewartowski, Antoni Tyc, Stanisław Puszet, Władysław Jougan, Tomasz Dąbrowski, and Szczepan Szydelski, among others, were used. In books that were updated over time, these authors tried to take into consideration didactic guidelines as well as the latest archaeological discoveries. Furthermore, there were numerous discussions in the press and during meetings of catechists whose purpose was the modernization of the process of education and increasing the educational impact on students.

**Keywords:** history; didactics; religion; Biblical studies; liturgics; Galicia

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