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AN ARISTOCRAT AMONG MISSIONARIES – A MISSIONARY
AMONG ARISTOCRATS

FATHER BERNARD ŁUBIEŃSKI (1846-1933)
IN THE SERVICE TO ABUNDANT REDEMPTION

Biographical sketch; Tireless missionary – «Poland's Apostle»; Esteemed retreat preacher for clergy and laity; Epilogue.

With his characteristic wisdom Gilbert Keith Chesterton once said that «tradition does not mean that the living are dead, but that the dead are alive».

Such an alive icon of the Redemptorists' apostolic zeal is the Servant of God Father Bernard Łubieński. This year marks the eightieth anniversary of his death. It was thanks to him that the Congregation of the Most Holy Redeemer was able officially to return to the Polish lands 130 years ago.

In his long and eventful life, and in an extraordinary manner, Łubieński combined his aristocratic heritage and upbringing with sincere and fervent piety. Moreover, his untiring pastoral diligence was tempered with a humility of both soul and body, as he suffered for more than fifty years from a crippling disability.

He was a Redemptorist priest whose versatile apostolic activity contributed remarkably to the spiritual life in Polish lands during the late nineteenth and early twentieth centuries. This article attempts to address only one element of his activities, namely his preaching of parish missions and retreats which lies close to the heart of the Redemptorist charism.

Biographical sketch

The permanent presence of the Redemptorists in the Polish lands has been inseparably connected with the person of their confrere, Bernard Alojzy Łubieński. He was born into a family of

landed gentry, his parents being Thomas Wentworth and Adelajda Łempicka of Guzów, near the city of Warsaw, on 9 December, 1846.¹ Wanting to provide a thorough education for their son, they sent him to England, to the elite College of St. Cuthbert, for his humanities in September 1858. This college was located in Ushaw, Durham.²

The religious retreats conducted in the school by the Redemptorist Father Robert Aston Coffin in 1860 acquainted the young Polish aristocrat with the spirituality of St. Alphonsus Liguori for the first time. This spirituality made an indelible impression on him.³ At first, he intended to take up a career as a diocesan priest, being fascinated by the famous St. John Vianney, the Curé of Ars. However, upon graduating from the English college, he decided to dedicate his life to God within a religious order.

He knocked at doors of both the Dominicans and Jesuits, but neither of these communities wanted to accept him. The Jesuits advised him to go to the Redemptorists; and it was these men founded by St. Alphonsus Liguori who gave a kindly consideration to his request.⁴ In 1864, young Count Łubieński began a brief period of postulancy, and then followed his canonical novitiate in the Bishop Eton community, near Liverpool. Despite the disapproval of his father, and of his uncle, Bishop Konstancy Łubieński of Sejny, he professed his religious vows as a Redemp-

¹ B. ŁUBIEŃSKI, *Wspomnienia. Mościska 1908 – Warszawa 1918* [*Memories. Mościska 1908 – Warszawa 1918*], ed. S. Pawłowicz, Kraków 2009, 11-12.

² The young count's insufficient knowledge of English and his initial lack of diligence, caused him to fail his final graduate examinations in 1864; cf. M. PIROZYŃSKI, *O. Bernard Łubieński (1846-1933)*, Wrocław 1946, 31-32.

³ Robert Aston Coffin (1819–1885), an English Redemptorist, outstanding missionary and preacher. In the years 1865-1883, he was the superior of the English Province of the Redemptorists. During the period of *Kulturkampf* he helped his German confreres who had been expelled from Bavaria. In 1883-1885, he was the Bishop of Southwark; cf. S.J. BOLAND, *R.A. Coffin and the English Oratory*, in: *SHCSR* 28 (1980) 147-174.

⁴ The Congregation of the Most Holy Redeemer was suggested to him by the esteemed English Jesuit, Provincial Alfred Weld; cf. B. ŁUBIEŃSKI, *Wspomnienia...*, 56-58; M. BRUDZISZ, *Łubieński Bernard (1846-1933)*, in: *Słownik Polskich Teologów Katolickich* [*Dictionary of Polish Theologians*], vol. 6, p. 377.

torist in May 1866. Then for a year he continued his philosophical studies.

In September 1867, he began a four-year program of theology, together with sixteen other seminarians from the provinces of England, Holland and Belgium, at the international Redemptorist seminary in Wittem, in the Netherlands.⁵ Devotion to Jesus' Presence in the Blessed Sacrament, frequent reception of the Eucharist, and prayer to Our Lady of Perpetual Help all were important features of his seminary formation. Bernard Łubieński received the Sacrament of Holy Orders from Bishop Johann Theodor Laurent on 29 December, 1870, in Aachen.⁶

In September 1871, Father Łubieński was sent to the Redemptorist residence in Clapham, a district in southwest London. There he was engaged in the local ministry with the other Redemptorists. One special aspect of his apostolic work was to reach out to the abandoned poor, and another was to care for Polish-speaking immigrants. As he himself mentioned later, this work was «a perfect school of life in which I learned the art of approaching souls both in the pulpit and in the confessional».⁷ When he had free moments, he prepared sermons and furthered his theological education, because in those days there were restrictions in the Redemptorist Rule which forbade priests under age thirty to conduct missions or other apostolic work «on their own», but only with a «senior father».

In 1872 Łubieński completed the so-called Second Novitiate (a kind of transition-to-ministry program lasting about six-months) in the Scottish town of Perth, which prepared him for future missionary work. In 1873, the Provincial Father Coffin appointed him as secretary, archivist and chronicler of the English Province. This service allowed him to become better acquainted with the Redemptorist Congregation as well as with the Catholic Church of England and Ireland. During that time, he had the joy of help-

⁵ *Catalogus Congregationis Sanctissimi Redemptoris 1867*, 55, 73.

⁶ Bishop Johann Theodor Laurent (1804-1884) – born in Aachen, from 1839 Vicar Apostolic for the Nordic Missions and Titular Bishop of Chersonesus, and from 1841 Vicar Apostolic of Luxemburg. Cf. AWPR, without call number, M. PIROZYŃSKI, *Articuli ad processum informativum*, Wrocław 1956, 4-5.

⁷ B. ŁUBIEŃSKI, *Wspomnienia...*, 198-199.

ing fellow Redemptorists conduct about twenty parish missions, mainly in industrial areas of England.⁸

Almost from the very beginning of his priestly life Father Łubieński was occupied with thoughts of how the Redemptorist Congregation might return to Polish-speaking lands. They had been present in Poland after 1787 when St. Clement Hofbauer and Father Thaddeus Hübl founded the first Redemptorist house beyond the Alps. This was at the Church of St. Benno in Warsaw,⁹ where Clement and his companions were popularly known as «Bennonites». They conducted intensive pastoral activities for some twenty years, utilizing a pioneer pastoral model which they described as a «Perpetual Mission».¹⁰

After these fruitful years of both religious and social ministry in the Polish capital, Napoleon ordered the Redemptorists expelled from Warsaw in June 1808. However, this expulsion of the Warsaw community did not signal an absolute and permanent end to Redemptorist activity in Polish territory. Some disci-

⁸ Archives of the Redemptorist Province of Warsaw (hereinafter cited as AWPR), call number BŁ, E 97, Father Bernard Łubieński to Bishop Anatol Nowak, Kraków, 17 October 1921, col. 32; cf. J. SHARP, *The Alphonsian Mission in Britain and Ireland in the Nineteenth Century*, in: SHCSR 45 (1997) 292-306.

⁹ A. OW CZARSKI, *Le relazioni tra il vicariato transalpino (di Varsavia) e il governo generale dei Redentoristi durante il soggiorno di S. Clemente M. Hofbauer a Varsavia (1778-1808)*, in: SHCSR 46 (1998) 311-323; W. SZOŁDRSKI, *Redemptoryści w Polsce [The Redemptorists in Poland]*, vol. 3, [Wrocław 1953] 4-6, (manuscript copies in the Archives of the Redemptorist Province of Warsaw); M. SADOWSKI, *Wierni dziedzictwu św. Klemensa – otwarci na znaki czasów [Faithful to St Clement's Legacy – open to the signs of the times]. Geneza i początki Polskiej Prowincji Redemptorystów (1883-1909) [The origin and beginnings of the Polish Redemptorist Province (1883-1909)]*, in: *Wierni Tradycji – otwarci na znaki czasu. Materiały Sympozjum na Stulecie Warszawskiej Prowincji Redemptorystów i kanonizacji Św. Klemensa Marii Hofbauera, Tuchów 9-10 października 2009 [Faithful to the Tradition – Open to the Signs of the Times. Proceedings of the Symposium on the Centenary of the Redemptorist Province of Warsaw and the Canonization of St. Clement Maria Hofbauer, Tuchów 9-10 October 2009]*, ed. M. SADOWSKI, Kraków 2009, 177-178 (Studia do dziejów redemptorystów polskich [Studies of the History of the Polish Redemptorists], vol. 1).

¹⁰ J. HEINZMANN, *Der „Homo apostolicus” Klemens Maria Hofbauer*, in: SHCSR 34 (1986) 357-378; cf. A. OW CZARSKI, *Redemptoryści Benonici w Warszawie 1787-1808 [The Redemptorists Bennonites in Warsaw 1787-1808]*, Kraków 2003², 157-183.

ples of St. Clement were able to return to these lands under the Russian partition and, with time, they once again were doing ministry as diocesan priests. This took place, for example, in Pruszyń in the region of Podlasie.

An attempt to establish a Redemptorist community in the village of Janów Podolski did not succeed. However, in the years 1824-1834 Father Jan Podgórski (1755-1847), together with five brothers, experienced limited success in living Redemptorist community life in a secret residence in Piotrkowice near Kielce.¹¹ However, this episode in the history of the Redemptorists turned out to be relatively short-lived.

Throughout his seminary formation, and then after his ordination Łubieński, carried on a lively correspondence with his family. It was his younger brother Roger who in 1872 made various attempts to bring the Redemptorists back to the lands of the former Polish Commonwealth.¹² However, in those times the superiors of the Congregation showed no interest in such plans.

It was only in 1879 that there came a new ray of hope. First, the English Provincial Father Robert Coffin supported Łubieński's desire to attend a family meeting which was to be held in the village of Babica. Furthermore, the provincial contacted the Superior General in Rome, Father Nicholas Mauron, suggesting that he consider this trip by Łubieński as a kind of «reconnais-

¹¹ B. ŁUBIEŃSKI, *O. Jan Podgórski, redemptorysta towarzysz św. Klemensa* [Father Jan Podgórski, Redemptorist and Companion of St. Clement], Kraków 1913, 93-97; cf. K. SZRANT, *Redemptoristi in Polonia dispersi post suppressionem conventus S. Bennonis an. 1808*, in: *SHCSR* 7 (1959) 134-144; M. BRUDZISZ, *W diasporze i w tajnym klasztorze w Piotrkowicach 1808-1834 (1841). Karta z dziejów redemptorystów-benonitów w Polsce* [In the Diaspora and the Secret Monastery in Piotrkowice 1808-1834 (1841). A Chapter from the History of the Redemptorists-Bennonites in Poland], Kraków 1994, 21-25, 45-47.

¹² Roger Łubieński (1849-1930), Member of Parliament in the Diet of Galicia, historian, publicist and Catholic activist. In 1871, he entered the seminary in Poznań, sent to Rome where he took part in a retreat under the spiritual guidance of Father Piotr Semenenko, C.R., who made him leave the seminary. He married Countess Aleksandryna Dunin-Borkowska, owner of the estate in Babica near Rzeszów. He died on 13 September, 1930 and was buried in Wiskitki; cf. J. ZDRADA, *Roger Łubieński (1849-1930)*, in *Polish Biographical Dictionary*, vol. 18, pp. 473-474; M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 63-73.

sance mission» to see if the conditions were favorable for a possible Alphonsian foundation in the Polish lands.¹³

Thanks to the support of numerous religious and laity, Father Łubieński succeeded in establishing a foundation in Mościska, in the diocese of Przemyśl in 1883. This residence became the motherhouse for the «third generation» of the Redemptorist Congregation in Polish lands.¹⁴ Before his final arrival in Mościska, Łubieński wrote to his sisters, «Thank God, my [...] wandering is about to finish and it seems to me that I will reach the aim of my life, that is, I will see a house of our Congregation in Poland. But I should expect a lot of work and suffering».¹⁵

These words turned out to be prophetic since, as 1884 turned into 1885, Father Bernard Łubieński was paralyzed as a result of his stressful life and working conditions. After several months of treatment and convalescence in Baden-bei-Wien, Austria, and in Katzelsdorf, Austria, he partially recovered. But within a short time, he had changed from being a very energetic man in his prime and glowing with health, into a disabled man who had to use a walking stick till the end of his life. However, «The more he lost in body, the more he gained in spirit», his biographer Father Marian Pirożyński has discerned correctly.¹⁶

The extraordinary personality of the aristocrat wearing a humble missionary habit, his knowledge of the affairs of the Polish Church as well as his personal contacts with the spiritual elite brought it about that in 1908 Łubieński was a serious candidate for the vacant Metropolitan See of Mohilev, Belarus. He refused this proposal directly because of his disability, although the proposal matched well the Łubieński family history and tradition. He preferred the Gospel's imperative, *Evangelizare paupe-*

¹³ B. ŁUBIEŃSKI, *O powrocie Kongregacji Najświętszego Odkupiciela do Polski* [On the Return of the Congregation of the Most Holy Redeemer to Poland], p. 3 (manuscript copies in AWPR).

¹⁴ Archives of the John Paul II Pontifical University in Kraków (hereinafter cited as AUPJPIIKr), call number H-308; M. SOJKA, *Dzieje redemptorystów polskich w latach 1883-1939* [The History of the Polish Redemptorists in the Years 1883-1939], Kraków 2004, 34-35 (manuscript copies).

¹⁵ AWPR, call number BŁ E 98, Father Bernard Łubieński to Sister M. Amata and Sister M. Irena Łubieńska, Babica, 15 June 1883, col. 8.

¹⁶ M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 99.

ribus misit me,¹⁷ to privileges and authority. Besides, through his parish mission and retreat activities, as well as through his fruitful writings, Father Bernard Łubieński was contributing to Polish religious life in general, and to devotion to the Blessed Virgin Mary in particular. At the beginning of the 1900s he was well known as the one who introduced the faithful to the icon of Our Lady of Perpetual Help. In fact, he brought from Rome the first copy of this icon that was placed in the Redemptorist residence of Mościska.¹⁸

In restored Poland «the lame missionary», as he was called, eventually had to forego the strenuous effort of parish missions because of his deteriorating health. He decided to give only closed retreats, at first in the residence in Kraków, and then after 1926, in Warsaw. A sign of respect that the leading figure among Polish Redemptorists enjoyed in the Polish Church was the retreat which he conducted for the entire episcopate of all rites in Gniezno in September 1928.¹⁹ «Poland's Apostle» – as Cardinal Aleksander Kakowski called him in his letter of condolence – died in Warsaw on 10 September, 1933.²⁰

Tireless missionary – «Poland's Apostle»

The apostolic zeal of the Servant of God, Father Bernard Łubieński, was expressed in dozens of parish missions and retreats

¹⁷ S. RYZNAR, *Śługa Boży o. Bernard Łubieński CSsR* [The Servant of God Father Bernard Łubieński CSsR], in: *Nasze Wiadomości* 37 (1982) 15; cf. M. BRUDZISZ, *Łubieński Bernard...*, 378. The Scripture quotation is from Lk. 4:18.

¹⁸ A. BAZIELICH, *Śługa Boży O. Bernard Łubieński apostoł kultu Matki Bożej Nieustającej Pomocy* [The Servant of God Father Bernard Łubieński – apostle of the cult of Our Lady of Perpetual Help], Tuchów 1995, 32-41; cf. S. PIECH, *Kult Matki Bożej Nieustającej Pomocy w Polsce* [The Veneration of Our Lady of Perpetual Help in Poland], in: „Uczyńcie Ją znaną całemu światu”. *Kult i symbolika ikony Matki Bożej Nieustającej Pomocy w zarysie* [„Make her known to the whole world.” An outline of the cult and symbolism of Our Lady of Perpetual Help], ed. M. SADOWSKI, Kraków 2011, 58-60.

¹⁹ AUPJPIIKr, call number H-308; M. SOJKA, *Dzieje redemptorystów polskich...*, 180.

²⁰ AWPR, call number BŁ E 104, Cardinal Aleksander Kakowski to the Provincial Father Franciszek Marcinek, Częstochowa, 19 September 1933, col. 1-2; *Episkopat polski o śp. O. Łubieńskim* [Polish Episcopate about the late Father Łubieński], in: *Wiadomości Diecezjalne Lubelskie* 16 (1934) no. 1, p. 31.

conducted in all of the three partitions of Poland, and then in the independent Second Polish Republic. From the beginning of their presence in the Polish lands, the Redemptorists were seen through their service of the Word of God. The first Polish sons of St. Alphon-sus based their activities on the system of parish missions and the traditions that they had learned and in which they were formed.²¹

Both Łubieński and his Polish confreres adjusted the various methods and formats taken from the Redemptorist missionary traditions of England, Belgium, Holland and Austria. However, they took into account the local religious and social conditions of their native land.²² Łubieński, whose training represented the English tradition, himself admitted that the version of his Austrian confreres, being part of the Galician tradition, was more suitable in Polish lands.²³ Thus the first parish mission in Kulików in the Archdiocese of Lvov (23 October – 1 November 1886) was conducted, Łubieński wrote, «according to the traditional Austrian way of giving a mission, according to the spirit of St Alphon-sus, yet adjusted to the needs and relationships of the local people in Galicia, i.e., to the Polish people».²⁴

A significant difficulty (even for Łubieński) in this initial stage of Polish Redemptorists' missionary activities, was the fact that «...the first missionaries [at this time] were either foreigners

²¹ A. SCHEDL, *Das Ringen um eine zeitgerechte Volksmission in Österreich. Eine historische Besinnung (1823-1985)*, in: *SHCSR* 33 (1985) 229-241; cf. S. BOLAND, *Early Redemptorist Missions in England and Ireland (1848-1865)*, in: *SHCSR* 33 (1985) 283-320.

²² AWPR, BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, České Budějovice 12 August 1890, col. 64; *ibid.*, Father Bernard Łubieński to Father Engelbert Janeček, Amsterdam 10 July 1891, col. 99-101.

²³ An example of the adaptation of the English missions introduced into the practice of the Polish Redemptorists by Father Bernard Łubieński was the exposition of the image of Our Lady of Perpetual Help. Łubieński initiated this practice during the famous missions conducted in Borysław (28 September–10 October 1888). Cf. E. NOCUŃ, *Kult Matki Bożej Nieustającej Pomocy w drugiej połowie XIX wieku [The Veneration of Our Lady of Perpetual Help in the second half of the 19th century]*, in: *Niepokalana. Kult Matki Bożej na ziemiach polskich w XIX wieku [Immaculate. The Veneration of Our Lady in the Polish Lands in the 19th Century]*, ed. B. PYLAK and Cz. KRAKOWIAK, Lublin 1988, 616-620.

²⁴ AWPR, without call number, *Kronika domu mościskiego [The chronicle of the House in Mościska]*, vol. 1, p. 129.

or had been educated abroad. Although they were great preachers and missionaries, they spoke Polish badly or incorrectly». ²⁵ This was the reason why they had to delay the first mission in Kuliaków for three years after their arrival in Mościska. The next missionary work in Laszki (14-23 November, 1886) involved Father Antoni Jedek, Father Józef Drobisz and Łubieński himself who delivered five talks to the local intelligentsia. ²⁶ It should be remembered that the Redemptorists brought their method to the lands where other congregations, including the Jesuits, Capuchins, Bernardines, Reformed Franciscans and the Missionaries of St. Vincent de Paul worked with success. ²⁷ Facing into the doubts that arose about the Redemptorists as newcomers, Łubieński himself gave the following significant answer to the Jesuit Provincial Father Henryk Jackowski,

If we conduct our parish missions in a different way, may you, Reverend Father, at your earliest convenience tell your missionaries that we do not condemn the method which the Society of Jesus has been using. Nor do we do think that our way is better; it is the best way for us because we have it from our holy founder. ²⁸

Indeed, the Redemptorist missions became increasingly more popular, and increasingly more parish priests liked them and spoke in favor of them to other priests. Among the Redemptorist missionaries Father Łubieński gained great fame as an excellent, although a «physically handicapped» preacher, and his visible disability made a great impression on his listeners. Suffice it to

²⁵ AUPJPIIKr, call number H-308; M. SOJKA, *Dzieje redemptorystów polskich...*, 142.

²⁶ E. NOCUŃ, *Misje parafialne Redemptorystów polskich w latach 1886-1918* [*The Parish Missions of the Polish Redemptorists in the Years 1886-1918*], Kraków 1998, 82-84.

²⁷ APWR, call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Vienna, 21 January 1899, col. 134-136; call number BŁ, E 104, Father Bernard Łubieński to Sister Teresa Małgorzata of the Blessed Sacrament and to other Carmelite sisters, Kraków, 1 September 1925, col. 69; cf. K. DRZYMAŁA, *Ks. Karol Antoniewicz TJ* [*Father Karol Antoniewicz, S.J.*], in: *Homo Dei* 27 (1958) 21-27.

²⁸ AWPR, call number BŁ, E 97, Father Bernard Łubieński to Father Henryk Jackowski, Mościska 29 March 1887, col. 86.

state that in 1894 alone the small Redemptorist group of missionaries conducted twenty-four parish missions, eleven mission renewals, twenty series of retreats for laity, and two series of retreats for the clergy and seminarians.²⁹

The leader of these apostolic activities was the tireless Father Bernard Łubieński. Deserving special attention were the missions conducted in Kraków in the churches of St. Mary, Corpus Christi and Sts. Peter and Paul. Łubieński wrote about the latter,

Among the faithful were neither senators nor people of high social rank, but only our beloved folk who did not care to listen to Skarga's words,³⁰ and yet, by God's grace, these folks were deeply moved, and after a few days the confessionals were crowded.³¹

With such apostolic zeal, despite the difficulties mounting because of the *Kulturkampf*, the Servant of God conducted dozens of parish missions and retreats, both open and closed, in the lands under the Prussian partition. The missions were preached in Polish and German. At first, referring to the «May decrees», the Prussian authorities did not allow the Redemptorists to conduct their activities in the territory of the Reich. The German police especially disliked missionaries from Galicia. They often interrupted the Redemptorists' activities and expelled the missionaries from those places where the missions were being conducted (even though the missions were supported by the local authorities). Consequently, in 1889 Father Bernard Łubieński, and then the other confreres, disguised as diocesan priests, went to Poznań. After receiving canonical faculties from Archbishop Edward Lisowski, they began a series of missions in his archdiocese, in such places as Rzegocin, Sobótka, Zbąszyn and Kościan. It happened with a silent permission of the Diocesan Curia, which had no official knowledge of the missionaries' activities in its territory and even reprimanded some parish priests for having invited «foreign» preachers.

²⁹ AWPR, call number BŁ E 100, Father Bernard Łubieński to Sister Marie Marguerite Josephine Busschots, Mościska, 8 January, 1895, col. 17.

³⁰ Piotr Skarga was the famous Jesuit preacher who worked in the Church of St. Peter and St Paul in Kraków.

³¹ W. SZOŁDRSKI, *Redemptoryści...*, vol. 2, p. 15.

In order to keep their presence a secret, the missionaries moved from parish to parish in hired carriages. Despite all precautions, the missions conducted by Father Łubieński and his confreres were made public through local newspapers. As a result, the missionaries had to depart from Greater Poland earlier than they intended. After several months, having again obtained confidential permission of Archbishop Edward Likowski, the Redemptorists were again able to undertake their missionary activities provided news of them were kept out of the press.

However, these conditions turned out to be impossible since the mission conducted in St. Mary Magdalen Parish in Poznań in December 1889 by Fathers Łubieński, Jedek and Drobisz drew so many people that the local police became curious about the event. As a result the missions were curtailed. Nevertheless, Łubieński remained in Greater Poland for two more months, conducting more missions and retreats «as a diocesan priest». He also returned there in the years 1890-1891.

After having preached in Greater Poland, Łubieński was accused of instigating his listeners to rebel against the legitimate authorities and of making political statements. He himself answered the accusations made after the missions in Mielec, writing to the Governor of Galicia, Kazimierz Badeni, that those exercises aimed at improving the morals of the local community. He told Badeni, «Those who know me better think of me as much too high an aristocrat, and they say that I preach to the higher classes too delicately and cautiously. So I do not have any inborn inclination to incite the lower class against the higher one».³² In his arguments to the governor, the Servant of God stressed the threats that were flowing from the spread of socialism. Moreover, he firmly asked the governor to «discipline his officials regarding their religious shortcomings, and to oblige them to take part in the missions and retreats».³³

Other accusations about Łubieński's making political statements were made after the missions he had conducted in Strzelce

³² AWPR, call number BŁ, E 103, Rough copy of the letter of Father Bernard Łubieński to Kazimierz Badeni, the Governor of Galicia, Sułkowice 17 June 1893, col. 70.

³³ *Ibid.*, col. 72-73.

Opolskie in 1905. In this instance he was accused of reprimanding those Poles who had sold their estates, and this led to another ban on Redemptorist apostolic work in the lands under the Prussian partition.³⁴ Łubieński, however, always maintained good relationships with the local bishops, in a spirit of ecclesiastical and religious obedience. Before undertaking the next missions in Greater Poland the Servant of God wrote, «As for politics, patriotism and polemics with Protestants, etc., we will follow the advice we have been given, with the most faithful obedience».³⁵

Despite his physical limitations Father Łubieński did not hesitate to accept the invitation of the German Redemptorists from the Province of Cologne to join the common missions that would embrace the numerous Polish immigrants who were doing seasonal work in Westphalia. The missions organised in Barop near Dortmund, Braubauerschaft and Gelsenkirchen in the summer of 1891 were preached in both Polish and German.³⁶ During the missions in Gelsenkirchen

...not only the local Poles – about one thousand – but also those living in remote areas came for the missions. Sermons for men were given twice because of the day and night shifts in the mines. Since bestiality was more prevalent here than elsewhere, our work was not easy.³⁷

The Fathers from the community in Glanerburg conducted missions for German Catholics, and Fathers Łubieński, Jedek and Paweł Meissner did the same for the Polish immigrants.³⁸ The

³⁴ AWPR, call number BŁ, E 97, Rough copy of the letter of Father Bernard Łubieński to the Consistory of the Archdiocese of Poznań, [Mościska] 5 December 1905, col. 53-55.

³⁵ APWR, call number E 97, Father Bernard Łubieński to Father Walerian Strykowski, Kraków 26 March 1897, col. 77.

³⁶ AGHR, call number 30160109.0024, Father Engelbert Janeček to Father Maksymilian Rau, Mościska 6 March 1891, col. 1-4.

³⁷ APWR, call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Langendreer 28 June 1891, col. 89-90; call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Langendreer 3 July 1891, col. 91-93; call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Glauerbrück 9 July 1891, col. 94-97; cf. W. SZOŁDRSKI, *Redemptoryści...*, vol. 2, p. 10.

³⁸ *Litterae Annales de Rebus Gestis Provinciae Austriacae Congregationis*

German Fathers were pleasantly surprised seeing so many Poles listening to the sermons delivered in Polish and German in Bochum. They admired the Polish immigrants' patience as they had to wait in long lines outside confessionals, and in the evenings they also had to contend with similar lines before receiving Holy Communion and after having fasted for the entire day.

For Father Łubieński the work in Bochum was a special experience. He reported that the church «was packed with Polish workers. This was a wonderful sight and inspiring for the one standing at the pulpit. However, St Alphonsus held me back from any national outbursts. I spoke about heaven and getting oneself prepared to life for heaven».³⁹ The church in Bochum became the center of the ministry conducted by the German Redemptorists for the Polish immigrants.⁴⁰

A special form of the missionary endeavour by this Redemptorist known as the «Lame Count» was to visit Polish aristocratic families at their estates. These families included the Stadnickis, the Sapiehas, the Zamoyskis, the Branickis and the Potockis. He used these meetings as a kind of retreat for both the nobles and their servants. It saddened him when he noticed religious negligence among most of the Polish aristocrats. In his opinion the laxity was caused partly by clergymen themselves.

During his mission for the local gentry conducted in Sokółów Gostyński in 1910, at the end of his sermon concerning the need for improving one's spiritual life, he explained the reasons for his uncompromising attitude, «I apologize to you, Gentlemen and Ladies, for having spoken so openly, but I carry the scent of a count myself, and I know your lives very well. I have stated all these things to save your precious souls».⁴¹ Łubieński, a well-bred, educated aristocrat, fluent in several languages and having lived abroad for almost twenty-five years, combined his elegant

Ss. Redemptoris 1891, 35-37.

³⁹ APWR, call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Amsterdam 10 July 1891, p. 101; call number BŁ, B 28, B. ŁUBIEŃSKI, *Rekolekcje dla kapłanów* [*Retreats for priests*]. *Parate Viam Domini*, p. 1.

⁴⁰ H.J. BRANDT, *Das Kloster der Redemptoristen in Bochum und die Polen-seelsorge im weatfälischen Industriegebiet*, in: *SHCSR 23* (1975) 146-199.

⁴¹ M. PIROZYŃSKI, *O. Bernard Łubieński...*, 263.

manners with thorough theological knowledge and sincere asceticism. Thus he was perceived by the elite as a trustworthy and respectful priest, which allowed him to effect positive changes.⁴²

Łubieński's style of preaching abounded in numerous images and similes, and even dialogues. He was a man of superb skill when depicting the truths of faith. Moreover, he had an extraordinary ability of dramatizing, and his words were laden with emotion. Łubieński might not have been a master of literary language, and although he made some grammatical mistakes he had the gift of winning people's hearts. Despite his disability, he was the most active Polish Redemptorist missionary. After the Servant of God had returned to Poland he participated in 244 parish missions and 58 mission renewals. By any standard, these are impressive numbers.

Esteemed retreat preacher for clergy and laity

Father Bernard Łubieński proved himself to be an active and extremely respected retreat preacher for both clergy and laity. His ministry was conducted in the period of the revival and popularization of closed retreats in Polish lands. The bishops played an important role in this since they encouraged priests to participate in monthly days of recollection and annual retreats.⁴³ From the beginning of their presence in Polish lands the Redemptorists wanted to follow their time-honored tradition. In this area Łubieński was also «a pioneer of retreats for priests and seminarians which were relatively little known under the Austrian parti-

⁴² Father Łubieński wrote a pointed note after the mission in Sucha Beskidzka, which he had conducted with three confreres, 17-24 October, 1896, «The sons of St Alphonsus also bless those who were absent at the end of the Mission, and therefore, I, the superior of the Mission bless my Aunt [Anna Hołyńska Branicka] and Cousin [Władysław Michał Branicki] and my confreres also bless them», Cf. *The Library of the Ossolińskis National Institute in Wrocław*, call number 17746, Commemorative book of the castle in Sucha, 1882-1898, col. 89.

⁴³ PIUS XI, *O znaczeniu rekolekcji zamkniętych. Orędzie z dnia 20 grudnia 1929 r.* [About the significance of closed retreats. Message of 20 December, 1929], Kraków 1931, 5-8, 23-34; cf. AUPJPIIKr, call number H-308; M. Sojka, *Dzieje redemptorystów polskich...*, 171.

tion, and completely unknown under the Prussian and Russian partitions.»⁴⁴

The difficulties connected with retreats were similar to those of missions. The prevailing problem was the lack of churches, or chapels, large enough to accommodate the numbers of the faithful. Therefore retreats were frequently held in adapted venues, even inside barns. Whereas, Masses were often celebrated outdoors at field altars.

The retreats conducted in 1911 by Łubieński in the Church of Holy Savior in Warsaw had wide repercussions.⁴⁵ The friendly priests, including Father Michał Tokarski from Rzeszów and Father Józef Leja from Maków Podhalański, invited the Redemptorist preachers to give retreats in their parishes.⁴⁶ Father Łubieński, as the superior of the monastery in Mościska, declared that

...although we have been asked to preach in the Kingdom [under the Russian partition], in the year 1918 we will continue to serve in Rzeszów during Lent as long as I am the rector of this place; for I feel obliged to return to those places where we have already conducted missions, not only because I am a son of St. Alphonsus but also because the region of Rzeszów has been especially dear to me since 1879 when I found myself there after I had left England for the first time.⁴⁷

Łubieński also conducted retreats aiming at discerning one's vocation. Attendance at them was, of course, voluntary. The participants of these retreats included the following men who later became diocesan priests: Adam Woroniecki, Władysław Kornilowicz, Antoni Marsylski and Antoni Tencer. And those who attended such retreats and eventually joined the Redemptorists

⁴⁴ M. PIROŻYŃSKI, *Articuli ad processum...*, 7.

⁴⁵ *Kronika miejscowa* [Local chronicle], in: *Wiadomości Archidiecezjalne Warszawskie* 1:1911, p. 311; J. DANIŁOWICZ, *Ambona i życie. Parafialne rekolekcje wielkopostne. Próba rozwiązania trudności* [The pulpit and life. Lenten parish retreats. An attempt to solve difficulties], in: *Przegląd Homiletyczny* 9 (1931) 269-277.

⁴⁶ AWPR, call number BŁ, E 103, Father Bernard Łubieński to Father Michał Tokarski, Mościska, 30 December, 1913, col. 51; *ibid.*, Father Bernard Łubieński to Father Michał Tokarski, Mościska, 12 January, 1916, p. 53.

⁴⁷ AWPR, call number BŁ, E 103, Father Bernard Łubieński to Father Michał Tokarski, Mościska 15 December 1917, col. 56.

were Marian Pirożyński and Witold Czaplinski.⁴⁸ Some other participants were Count Stanisław Rostworowski, Count Jan Tarnowski and Count Paweł Dzieduszycki; about them Łubieński wrote later: They «left without having decided to join the congregation; their callings must have not been mature».⁴⁹

Łubieński developed a strong reputation as a retreat preacher for priests. In his introduction to the published retreat teachings of the Servant of God, Father Marian Pirożyński has stated that «under the influence of his retreats, the hearts of the priests underwent serious change, vices were banished, and the priests resolved to soar to divine heights».⁵⁰ In his sermons he

...depicted priestly ideals in lofty fashion, demanding that priests should offer such great sacrifices which seemed almost beyond them, and at the same time he led priests to have confidence in God's help and the sweet protection of Our Most Holy Mother.⁵¹

The Servant of God provided retreats for priests for almost fifty years. Some of the *first* participants of his retreats in Mościska were: the Resurrectionist Father Adolf Bakanowski, known for his pastoral ministry among the Polish community in America; also Father Bronisław Markiewicz, who was the founder of the Congregation of Saint Michael the Archangel; and also Bishops Jan Puzyna, and Henryk Kossowski.⁵²

In the following years among those who flocked to Łubieński's retreats could be found the Apostolic delegate to India,

⁴⁸ AWPR, call number BŁ, E 93, Father Bernard Łubieński to the Provincial Father Emanuel Trzemeski, Mościska 25 January 1921, col. 8-9; The Archives of the Redemptorist Monastery in Kraków (hereinafter cited as AKRK), *The chronicle of the Our Lady of Perpetual Help House of the Congregation of the Most Holy Redeemer in Kraków, the district of Podgórze*, vol. 2, col. 405-449, 480; vol. 3, col. 148.

⁴⁹ AWPR, call number BŁ, B 26, B. ŁUBIEŃSKI, *Retreats and talks for priests*, col. 14, 19; AKRK, *The Chronicle of the monastery in Kraków*, vol. 2, col. 230, 349-394.

⁵⁰ B. ŁUBIEŃSKI, *Pastor Bonus. Trzydniowe ćwiczenia duchowne dla kapłanów* [*Pastor Bonus. Three-day spiritual exercises for priests*], Wrocław 1949, 3.

⁵¹ M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 271.

⁵² *Litterae Annales de Rebus Gestis Provinciae Austriacae Congregationis Ss. Redemptoris 1895*, 54.

Archbishop Władysław Zaleski, and the Archbishop of Warsaw, Vincent Teofil Popiel.

In fact, it is recorded that five cardinals (Albin Dunajewski, Jan Puzyna, Aleksander Kakowski, August Hlond, Adam Sapieha) and almost two dozen then-current and future bishops⁵³ chose to take part in the retreats preached by the Servant of God Łubieński. After the retreats some of these prelates sought him out for advice in ecclesiastical affairs or matters of conscience. Most of the men who were chosen to be Poland's bishops between 1900 and 1939 counted themselves as Łubieński's friends.

It can also be shown that a large number of those bishops in Poland arranged for Father Łubieński to preach group retreats for the priests of their dioceses. The retreats were held either in seminaries or in religious houses able to accommodate large groups. He conducted such a series of retreats for the priests of the Archdiocese of Lvov in March 1887.⁵⁴

The themes of his retreats varied, but two favorite themes were the virtue of charity in a priest's life, and the qualities of a Good Shepherd. He also preached on the final and particular judgement, spiritual direction, the faults and punishment of immoral priests, the obligation for priests to instruct their people and faithfully care for them, and, of course, on love of the Blessed Mother.⁵⁵ In the years between 1895 and 1902 Łubieński preached sixteen such retreats for priests.⁵⁶

⁵³ The names of these current/future archbishops and bishops which can be verified are: Szczęsny, Feliński, Teodorowicz, Twardowski, Wałęga, [Anatol] Nowak, Stablewski, Bilczewski, Cieplak, Teodorowicz, Gall, Szlagowski, Komara, Tymieniecki, Jełowicki, Niemira, Wetmański, Tomczak, and Choromański.

⁵⁴ AWPR, call number BŁ, B 17, B. ŁUBIEŃSKI, *Retreats*, part I, col. 2-124, 197-252; cf. *Rekolekcje dla kapłanów [Retreats for priests]*, in: *Homo Dei* 8 (1939) 193. – An interesting detail is that in 1909 when Łubieński was about to preach a retreat in Vilnius, Lithuania, to Polish-speaking priests, the arrival of so many retreatants brought on an investigation by the local police as to what was going on.

⁵⁵ For more details on these retreats, see AWPR, call number BŁ, B 17, B. ŁUBIEŃSKI, *Retreats*, part I, col. 2-124, 197-252; cf. *Rekolekcje dla kapłanów [Retreats for priests]*, in: *Homo Dei* 8 (1939) 193.

⁵⁶ AWPR, without call number, *Official Journal of the Board of the Polish Redemptorist Province 1895-1945*, col. 13; *Rekolekcje dla kapłanów O. Bernarda*

Another frequent pastoral involvement of Father Łubieński was retreats for seminarians.⁵⁷

During [these] retreats, Łubieński's appearance and teaching were impressive. He had 'to carry' his paralysed leg loudly up the stairs to the pulpit. Then he blessed the gathering with his missionary cross...; he spoke strongly about death and eternal things; he moved our conscience very deeply. He put the scapular on us, gave us prayer books, and urged us cordially to serve the Virgin, Mother of Perpetual Help.⁵⁸

Łubieński's radical approach made some «bishops afraid that his words spoken to some seminarian, 'Little soul, you have no vocation!' would empty their seminaries».⁵⁹

Three generations of priests of all the Polish dioceses and numerous religious congregations cherished vivid memories of the spiritual exercises given by Father Bernard, as Bishop Ignacy Świrski of Podlasie recalled: «I, like many others, am indebted to Father Bernard because I, too, was fortunate to make retreats under his direction, and I still feel the wholesome power of his spirit».⁶⁰

As best as can be determined, Father Bernard Łubieński conducted a total of 208 retreats for diocesan priests, fifty-one

Łubieńskiego w 1893 r. (według zapisków X. abp. L. Wałęgi) [Retreats for priests of Father Bernard Łubieński in 1893 (according to the notes of Archbishop L. Wałęga)], in: *Homo Dei* 6 (1937) 192-203.

⁵⁷ AWPR, call number BŁ, E 100, Father Bernard Łubieński to Mother Norberta Zajączek, Warsaw 13 March 1907, col. 81; call number BŁ, B 27, B. ŁUBIEŃSKI, *Retreats and talks for seminarians and priests. Projects and sketches*, col. 191-211; call number BŁ, E 104, Father Bernard Łubieński to Sister Maria Weronika of the Most Holy Face, Lvov 12 April 1917, col. 63; call number BŁ, E 97, Father Bernard Łubieński to Bishop Anatol Nowak, Kraków 17 October 1921, col. 32.

⁵⁸ W. URBAN, *O wpływie o. Bernarda Łubieńskiego na duchowość ks. prof. Szczepana Szydelskiego* [On the influence of Father Bernard Łubieński on the spirituality of Rev. Prof. Szczepan Szydelski], in: *Homo Dei* 37(1968) 60-61.

⁵⁹ S. RYZNAR, *Sługa Boży o. Bernard Łubieński CSsR (1846-1933)* [The Servant of God Father Bernard Łubieński, CSsR (1846-1933)], in: *Nasze Wiadomości* 37 (1982) 19.

⁶⁰ A. BAZIELICH, *Biskupi polscy o Słudze Bożym Bernardzie Łubieńskim* [Polish Bishops about the Servant of God Father Bernard Łubieński], Tuchów 1982, 20.

for seminarians and thirty for religious.⁶¹ As mentioned previously, the culmination and appreciation of his activities was an invitation to preach to the Polish Bishops' Conference in Gniezno on 14-17 September, 1928.⁶² The participants of the retreat included thirty-six bishops. He gave ten talks based on the parable of the Good Shepherd.⁶³

From the very beginning of their «return» to Poland, the Redemptorists were engaged in closed retreats for groups of women and men religious. During his six-month stay in Kraków in 1833 Łubieński led days of reflection and gave ascetical talks to the local Visitations, the Augustinian Nuns, the Felician Sisters, the Norbertines and the Ursulines. In the years 1889-1902, Łubieński led retreats for nuns in Galicia: for the Franciscan Sisters of Kęty, the Felician novices in Kraków and the Good Shepherd Sisters.⁶⁴ The Redemptorists also conducted this ministry in the land under the Russian partition in 1905. The first series of retreats was conducted by Father Łubieński for eighty Sisters of the Our Lady of Mercy in Warsaw. It was a great feast for them because «since the [1850s] the sisters have never had more than one talk a day during their retreats and the talks have been given by diocesan priests. However, Father Łubieński delivered four talks each day for eight days».⁶⁵

Despite his disability, Łubieński gave retreats for women religious in other European countries, including the retreats for the Little Sisters of Saint Clare in Rotterwas, England, in 1891 and for the Redemptoristine Sisters in Bruges, whereas in 1911 he conducted two series of retreats for the Sisters of Maria Tere-

⁶¹ M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 252.

⁶² AWPR, call number BŁ, E 104, Father Bernard Łubieński to Sister Maria Antonina of Jesus, Warsaw 2 September 1928, col. 36.

⁶³ AWPR, call number BŁ, E 93, Father Bernard Łubieński to Father Emanuel Trzemeski, Toruń 17 September 1928, col. 85-86; AWPR, Chronicle... of the house in Tuchów, vol. 1, col. 52; *Provincia Polonica. Exercitia spiritualia pro Episcopis*, in: ACSR 8 (1929) 35-36.

⁶⁴ [B. Łubieński], *Wszystko z Bogiem i dla Boga przez Maryję. Pamiętka rekolekcji odprawianych roku 1889* [All things with God and for God through Mary. A memento of the retreats conducted in 1889], Przemyśl 1890, (passim).

⁶⁵ M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 174.

sa Ledóchowska in Petersburg and in Mariastadte, Finland.⁶⁶ The Servant of God conducted a total of 119 retreat series for women religious and thirty for congregations of men.⁶⁷

Besides the retreats for religious, the Redemptorists were also available for retreats to various lay groups. The precursor of such retreats was Bernard Łubieński who preached to «the intelligentsia, students, children, men teachers, women teachers, those working in orphanages, military men, Marian Sodalitys, the Societies of St. Vincent de Paul, nurses, women factory workers, the Children of Mary, governesses, and the residents of publicly supported poorhouses».⁶⁸ In the Polish lands, he conducted retreats for the family of Prince Adam Stefan Sapieha in Krasiczyn as early as 1887 as well as for the family and household of Prince Władysław Sapieha in Oleszyce.⁶⁹ Being invited by Princess Helena Sanguszko, he conducted a three-day retreat in Gumniska for the Sanguszko family, their guests and servants (1924). He also preached for the gentry in the estate of the Szeptyckis in Łaszczów and for the caregivers in Feliks Sobański's House in Warsaw (1908).⁷⁰

⁶⁶ AWPR, call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Rotherwas 24 July 1891, col. 118-119; call number BŁ, E 91, Father Bernard Łubieński to Father Engelbert Janeček, Gillingham Hall-Beales 30 July 1891, col. 123-130; call number BŁ, B 19, B. ŁUBIEŃSKI, *Retreats*, part II, vol. 2, col. 224-235; call number BŁ, E 99, Father Bernard Łubieński to Maria Karłowska, Warsaw 3 September 1911, col. 126; cf. M. SOJKA, *Apostolat redemptorystów polskich wśród męskich i żeńskich zgromadzeń zakonnych w latach 1883-1939* [The apostolate of the Polish Redemptorists among men's and women's congregations in the years 1883-1939], in: *Wierni Tradycji – otwarci na znaki czasu. Materiały Sympozjum na Stulecie Warszawskiej Prowincji Redemptorystów i kanonizacji Św. Klemensa Marii Hofbauera, Tuchów 9-10 Października 2009* [Faithful to the Tradition – Open to the Signs of the Times. Proceedings of the Symposium on the Centenary of the Redemptorist Province of Warsaw and the Canonisation of St. Clement Maria Hofbauer, Tuchów 9-10 October 2009], ed. M. SADOWSKI, Kraków 2009, 158.

⁶⁷ M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 252.

⁶⁸ *Ibid.*, 251.

⁶⁹ *Litterae Annales de Rebus Gestis Provinciae Austriacae Congregationis Ss. Redemptoris 1887*, 42.

⁷⁰ AWPR, call number BŁ, B 17, B. ŁUBIEŃSKI, *Retreats*, part I, col. 281-284; call number BŁ, E 97, Father Bernard Łubieński to Bishop Ignacy Łobos, Roznów 16 February 1888, col. 45; J. PALEWSKI, *Dostojny czciciel Matki Boskiej*

Epilogue

Apostolic zeal in preaching Abundant Redemption is one of the most important arguments for the sanctity of Father Bernard Łubieński, a man whom Polish historiography includes among the most esteemed servants within the Church in modern times.⁷¹ He himself clearly said, «If I seek the cross and fall into its arms, He will make miracles but not without my activity. God connected the salvation of souls with my work. If I do not do it, they will be lost».⁷²

Despite his disability, from which he suffered almost all his life, he demanded much of himself in his missionary evangelization but he also challenged his listeners to demand much of themselves, at the same time showing them helpful ways and means to meet these Christian aspirations. The scale of his involvement is testified by the numbers. He began his missionary-retreat activities in England with over thirty apostolic works during twelve years. In the Polish lands, he took part in 244 parish missions and fifty-eight mission renewals. He conducted a total of 508 retreats. After Father Łubieński's death in 1933, many important figures of the Church's life and numerous ordinary believers submitted their recollections and opinions of his sanctity. All these statements are summarized in the testimony of Cardinal Aleksander Kakowski, Metropolitan Archbishop of Warsaw, who wrote on behalf of the Polish Bishops' Conference,

Ever since a religious priest of great and invaluable merits died in the common opinion of sanctity: *in odore sanctitatis*; and since this faithful priest 'who kept my commandments and laws' (1 Kings 11:35) died; and ever since this missionary, Poland's apostle, died; we can affirm that in all districts of our country his inspired voice resounded for several dozen years; all strata of our society benefited from his fervent ministry in the confessional and in the pulpit.⁷³

N[ieustającej] Pomocy, *śp. Książę Paweł Sapieha (+31. V. 1934)* [Distinguished Worshipper of Our Lady of Perpetual Help, the Late Prince Paweł Sapieha (+31 May 1934)], in: *Chorażew Maryi* 31 (1935) 149-150.

⁷¹ A. SAPIEHA, [Foreword], in: M. PIROŻYŃSKI, *O. Bernard Łubieński...*, 5.

⁷² AWPR, call number BŁ, C 35, p. 4.

⁷³ AWPR, call number BŁ E 104, Cardinal Aleksander Kakowski to Fa-

For successive generations Father Bernard Łubieński, a true aristocrat although wearing his religious habit and at the same time, a tireless missionary and servant of Abundant Redemption, has remained a vivid symbol of tradition ... which does not mean that the living are dead, but that the dead are alive.

SUMMARY

The subject of this article is the leading figure and icon of the Polish Redemptorists' missionary zeal, the Servant of God Father Bernard Łubieński (1846-1933), whose eightieth anniversary of death anniversary occurs this year. He is connected with the return of the Congregation of the Most Holy Redeemer to the Polish lands and the foundation of the Polish Province 130 years ago. The article presents his mission and retreat activities. Łubieński, educated in the Province of London, participated in over thirty apostolic works in England during twelve years. In the Polish lands, he took part in 244 parish missions and fifty-eight mission renewals, having conducted 508 retreats for laity, clergy and religious. Despite a severe physical disability, this tireless missionary worked in various environments and won the deserved name of «Poland's apostle». His process for beatification is progressing now through the Vatican Congregation for the Causes of Saints.

RESUMEN

Este artículo trata de la figura más destacada e icono del celo misionero de los Redentoristas polacos, el Siervo de Dios p. Bernard Łubieński (1846-1933), al cumplirse el 80 aniversario de su muerte. De él dependió el regreso de la Congregación del Santísimo Redentor a Polonia y la fundación de la Provincia polaca hace 130 años. El artículo presenta su actividad como predicador de misiones y ejercicios. Łubieński, educado en la Provincia de Londres, participó en más de 30 actividades apostólicas en Inglaterra durante doce años. En Polonia predicó 244 misiones parroquiales, 58 renovaciones de misión y 508 retiros a laicos, al clero y a religiosos/as. A pesar de una grave incapacidad física este misionero infatigable trabajó en ambientes muy diversos y mereció el nombre de "apóstol de Polonia". El proceso de beatificación va adelante en la Congregación de las causas de los santos.