



Kaunas Dominicans – Chaplains of Kaunas Benedictine Nuns in the 17th–19th Centuries

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*Abstract.*¹ The article analyses who were the chaplains of the Kaunas Benedictine nunnery, founded in 1624, and reveals the role of the Bishop of Vilnius in appointing chaplains and confessors. The research allowed to find out the clergy who participated in the ceremony of the perpetual vows of Kaunas Benedictines. The study showed that the most frequent persons to serve as confessors of the Kaunas Benedictines were the parson of the parish church in Kaunas, the priest of the Church of the Holy Cross in Kaunas, or the Kaunas Dominicans. Some Jesuits, Bernardines, Augustinians, and Discalced Carmelite monks were also occasionally Benedictine confessors. The article shows the relations between various Kaunas clergy.

Keywords: *Kaunas Benedictine nuns, Kaunas Dominicans, chaplain, confessor.*

Anotacija. Straipsnyje analizuojama, kas buvo 1624 m. funduoto Kauno benediktinių vienuolyno kapelionais XVII–XIX a., atskleidžiamas Vilniaus vyskupo vaidmuo skiriant kapelionus ir nuodėmklausius. Tyrimas leido išsiaiškinti dvasininkus, kurie dalyvavo Kauno benediktinių amžinųjų įžadų davimo ceremonijoje. Tyrimas parodė, kad Kauno benediktinių nuodėmklausiais dažniausiai buvo Kauno parapinės bažnyčios klebonas, jo žinioje buvusios

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Kauno Šv. Kryžiaus bažnyčios dvasininkas arba Kauno dominikonai. Pateikiama žinių apie keletą jėzuitų, bernardinų, augustinų, basųjų karmelitų vienuolių, kurie taip pat epizodiškai buvo benediktinių nuodėmklausiais. Straipsnis parodo įvairių Kauno dvasininkų bendradarbiavimą.

Esminiai žodžiai: *Kauno benediktinės, Kauno dominikonai, kapelionas, nuodėmklausys.*

The history of the Kaunas Benedictine nunnery, founded in 1624, is already fairly well researched,² but new sources or points of view are constantly emerging, and sometimes inaccuracies that have been left behind have to be corrected. As more and more studies of churches and monasteries in Kaunas city and its surroundings have been carried out,³ it is possible to move towards comparative studies, to raise questions about the interaction between different religious communities, to what extent they were competitors and to what extent they were co-workers, and to what extent the changes in one monastery influenced the life of another monastery. This allows us to better understand and appreciate the impact of the Church on society as an institution that has long shaped people's worldviews. Rasa Varsackytė raised these questions in her 2006 dissertation,⁴ but they are likely to be revisited many times as new research opportunities arise. This article focuses on the cooperation between Kaunas Benedictines and Kaunas Dominicans. The aim is to discuss which Dominican clergy may have had a greater influence on the life of the Kaunas Benedictines, and how these influences manifested themselves.

In contrast to the Benedictines of Kaunas, research into the history of the Dominicans of Kaunas is still in its first stages. Articles have been published on the Kaunas Dominican Foundation, the Fraternity of the Rosary,⁵ but the answers to other questions are

² See monographs: KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016; VASILIAUSKIENĖ, Aušra. *Kauno benediktinių vienuolyno tyrimai*. T. 2, Kauno benediktinių vienuolyno ansamblio meninė savastis. Kaunas: Vytauto Didžiojo universitetas, 2016.

³ For example, PAKNYS, Mindaugas. *Pažaislio vienuolyno statybos ir dekoravimo istorija*. Vilnius: Lietuvos kultūros tyrimų institutas, 2013; PAKNYS, Mindaugas. *Pažaislio eremas: kamaldulių vienuolyno istorija*. Vilnius: Lietuvos kultūros tyrimų institutas, 2020; KAMUNTAVIČIENĖ, Vaida; VASILIAUSKIENĖ, Aušra. *Sugrįžusi praeitis. Kauno bernardinų istorija ir vienuolyno ansamblis XVI a. pabaigoje – XIX a.* Kaunas: Vytauto Didžiojo universitetas, 2023.

⁴ VARSACKYTĖ, Rasa. *Kauno miesto ir bažnyčios kultūrų sąveika XVI a. pabaigoje – XVIII a. pabaigoje*. Daktaro disertacija, vadovas prof. Zigmantas Kiaupa. Kaunas: VDU, 2006.

⁵ KAMUNTAVIČIENĖ, Vaida. The First Years of the Kaunas Dominicans (1641–1655). *Lithuanian historical studies*, 2024, Vol. 28, p. 67–98; KAMUNTAVIČIENĖ, Vaida. Kauno dominikonų Švč. Mergelės Marijos Rožinio ir Švč. Jėzaus Vardo brolija XVI–XIX a. *Logos*, 2024, Nr. 118, p. 179–189. Available from: <https://doi.org/10.24101/logos.2024.18>. One should also keep in mind the research carried out by J. Oksas on the Dominican estates in Kaunas: OKSAS, Jurgis. *Buvęs Kauno dominikonų vienuolyno ansamblis. Parengė Deimantė Giedrimaitė. Kauno istorijos metraštis*, 2020, t. 18, p. 221–237. See also R. Varsackytė's

still in the early stages. For a better understanding of the context, it is possible to make use of works of a more general nature on Dominican studies in the Polish-Lithuanian Commonwealth.⁶

Following the foundation of the Kaunas Dominicans they moved to Kaunas in 1641, almost twenty years after the establishment of the Benedictine nunnery in Kaunas. However, in the long run, these two religious communities, living in the same city, experienced the same hardships and conflicts that befell the city dwellers, and adopted similar practices of worship and characteristics of religious life. The Kaunas Dominicans were, for some time, the chaplains of the Kaunas Benedictines, so the relationship between the two monasteries was determined by specific religious needs and the roles they played in society.

Kaunas Benedictines was a cloistered nunnery, governed by the Rule of St. Benedict, which was adapted for the Vilnius diocese of the Grand Duchy of Lithuania by the efforts of Vilnius Bishop Eustachy Wołłowicz in 1629. The Rule stated that the chaplains of nunneries that were under the jurisdiction of the bishop had to be subordinate to the bishop, and ordinary confessors had to be approved by the bishop or his assistant. There could be only one ordinary confessor at a time, to whom all the nuns had to go to confession. For other religious services, such as the celebration of Mass and the preaching of sermons, the nuns were free to invite as many priests as they saw fit, and the monastery's income allowed. According to the Council of Trent, two to three times a year the abbess was to call an extraordinary confessor to hear the confessions of Benedictines. In the 17th century, it was an "old custom" for the Benedictines to invite

research: VARSACKYTĖ, Rasa. Nekilnojamo turto dalybos. Ekonominiai miesto ir Bažnyčios santykiai. *Darbai ir dienos*, Kaunas: Vytauto Didžiojo universitetas, 2004, t. 37, p. 47–56; VARSACKYTĖ, Rasa. Tikėjimo vardan: religinės brolijos Kaune XVII–XVIII a. *Kauno istorijos metraštis*, 2006, t. 7, p. 7–22; VARSACKYTĖ, Rasa. *Kauno miesto ir bažnyčios kultūrų sąveika XVI a. pabaigoje – XVIII a. pabaigoje*. Daktaro disertacija, vadovas prof. Zigmantas Kiaupa. Kaunas: VDU, 2006.

⁶ Mention could be made of: BARĄCZ, Sadok. *Rys dziejów zakonu kaznodziejskiego w Polsce*. T. II. W Lwowie, 1861; [GIŻYCKI, Jan Marek] Wołyniak. *Wiadomości o dominikanach prowincji litewskiej*, cz. 1. Kraków: Nakładem OO. Dominikanów, 1917; KŁOCZOWSKI, Jerzy. *Zakon braci kaznodziejów w Polsce 1222–1972, zarys dziejów*. *Studia nad historią dominikanów w Polsce 1222–1972*. Pod red. Jerzego Kłoczowskiego, t. 1. Warszawa: Wydawnictwo Polskiej Prowincji Dominikanów, 1975, p. 19–158; WENC, Łucja. *Fundacje i fundatorzy klasztorów dominikańskich i bernardyńskich w Polsce w latach 1580–1648*. *Studia nad historią dominikanów w Polsce 1222–1972*. Pod red. Jerzego Kłoczowskiego, t. 1. Warszawa: Wydawnictwo Polskiej Prowincji Dominikanów, 1975, p. 587–645; ŚWIĘTOCHOWSKI, Robert; CHRUSZCZEWSKI, Adam. *Polonia dominicana apud extraneos*. *Studia nad historią dominikanów w Polsce 1222–1972*. Pod red. Jerzego Kłoczowskiego, t. 2. Warszawa: Wydawnictwo Polskiej Prowincji Dominikanów, 1975, p. 467–572; FLAGA, Jerzy. *Formacja i kształcenie duchowieństwa zakonnego w Rzeczypospolitej w XVII i XVIII wieku*. Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1998; BRZOZECKI, Sławomir. *Litewska prowincja dominikanów. Rocznik Augustowsko-Suwalski*, 2004, t. 4, p. 217–236. Available from: <http://www.astn.pl/r2004.htm>; BRZOZECKI, Sławomir. *Misje ludowe dominikanów prowincji litewskiej w latach 1751–1826*. Lublin: Oficyna Wydawnicza EL-Press, 2009; MIŁAWICKI, Marek. *Dominikanie na kresach wschodnich Rzeczypospolitej Obojga Narodów (teren dzisiejszej Białorusi)*. *Folia Historica Cracoviensia*, 2014, t. 20, p. 95–153, etc.

Jesuits to be their extraordinary confessors, and Wołłowicz recommended that they continue to do so. He did not forbid the nuns, if they wished, to go to confession with an extraordinary confessor more often.⁷

Detailed instructions on confessors were given in a book published in Vilnius in 1710 on the initiative of the Bishop of Vilnius, Konstanty Kazimierz Brzostowski,⁸ to discuss the legal status of women religious orders. According to these regulations, confessors had to be characterised by a proper lifestyle, customs, and education. The nuns could not choose their ordinary confessor, he had to be appointed by the bishop. It could not be the parish parson, whose main job was to care for the faithful of the parish, or a priest appointed as the monks' confessor unless there was no other option. These clergy had enough duties and responsibilities that it was not recommended that they be appointed to work with the nuns. The nuns could not refuse the bishop's appointment of a confessor, except in extreme cases. Confessions made to a confessor not approved by the bishop were not valid. For nunneries under the bishop's jurisdiction, it was recommended that chaplains and ordinary confessors be chosen from among diocesan priests, not from among the monks. Those priests who had the bishop's permission to hear the confessions of the laypeople were not allowed to hear the confessions of the nuns but had to obtain special permission from the bishop. If a bishop had permitted to the priest hear the confessions of a nun in one nunnery, it did not mean that the priest could hear the confessions of nuns in other nunneries.⁹

Ordinary confessors were to be appointed for a maximum term of 3 years. At the end of the term, a new confessor had to be sought, unless special permission from the Sacred Congregation was obtained. Otherwise, they were suspended from hearing confessions altogether. A nun's confessor could not be younger than 45 years of age. The confessor was forbidden to get to know the nuns better or to accept their gifts. A confessor could only enter the cloister to hear the confession of a sick nun with a companion over 50 years old. No other matters could be discussed with the nuns. The confessor had to live nearby but separate from the nunnery. If he was a monk, he had to be accommodated in his monastery. He was forbidden to eat or drink in the nunnery, near the confessional, or anywhere where the nuns could see him. No meals could

⁷ *Reguła świętego Benedykta dekretami wizytałnymi według tutejszych krajow zimnych i zwyczajów ugruntowanych dla panień zakonnych pod tą regułą w dyecezyi naszej Wileńskiej żyjących, za pozwoleniem antecessorum i nam, ustnie i przez Bulle Papieskie danem od ojców śś. Sixtusa V, Grzegorza XIV, Klemensa VIII, Pawła V przeznaczona i do druku przygotowana roku P. 1629 dnia 19 czerwca: obecnie po raz pierwszy drukowana.* We Lwowie, 1884, p. 110–111.

⁸ *Zebranie z listow papieskich ktore bullas zowią z conciliow, wyrokow, odpowiedzi i różnych praw kościelnych, dla nauki Panień WW. zakonnych przez J.W.J.X. Konstantyna Brzostowskiego Biskupa Wileńskiego, Oyca S. Klemensa XI. domowego Prałata i Tronu Jego Assystensa, Opata Mogilnińskiego w Roku Pańskim 1710 wydane, a teraz kosztem i staraniem J.W.J.X. Pawła Xawerego Brzostowskiego Pisarza Wielkiego Litewskiego, Kanonika Katedralnego Wileńskiego, Kawalera Orderu S. Stanisława Bisk. i M. przedrukowane,* p. 127–137.

⁹ *Ibid.*, p. 128–129.

be given by nuns to confessors. The nuns had to pay only in cash for the confessors' servings. A monk had to eat in his monastery.¹⁰

A confessor did not need special permission to enter a nunnery but had to follow a set procedure. On holy days, with an elderly companion, the confessor could enter the nunnery and hear confessions in the infirmary,¹¹ distributing Communion to those nuns who were ill and could not get to the confessional window. If the person accompanying the confessor was under the age of 50, two older nuns had to accompany them both to and from the infirmary. When hearing confessions, the door of the infirmary had to be open so that the nuns standing outside the door could see the confessor and the sick nun, but not hear their conversation. The priest bringing Communion was to be met by 6 nuns with lit candles and escorted with great reverence to the sick nun. When the confessor entered the nunnery, the other nuns had to keep close to the senior nuns (presumably to avoid accidental contact with the priest who entered the nunnery). A priest coming for the Last Unction had to wear liturgical vestments (a chasuble and a stole). Only with such clothing could he enter the nunnery.

No confessor or priest could enter the cloister to offer the sacrifice of Holy Mass, even for the sick nuns in the infirmary. Nor could they splash holy water in the cloister. He could not enter with artisans, doctors, or barbers, nor could he enter for the funeral of a nun or a prayer service for deceased nuns.¹² The key to the ciborium (where the Blessed Sacrament was kept) was to be kept with the confessor, not with the superior or other nuns. The ciborium could not be kept in the choir or the nunnery, only in the church, and had to be renewed every 8 days, and at the latest every 15 days. A perpetual lamp had to be always lit at the ciborium.¹³

The extraordinary confessor had to come 2–3 times a year to hear the confessions of the nuns. He could be chosen by the superior (or abbess) of the nunnery with the other senior nuns, but the bishop's approval was required. All the nuns had to go to him for an interview, in order, no matter which of them did not confess to him, so that it would not be known which one had confessed her sins, and which one had not. However, there was no need to allow individual nuns to confess to an extraordinary confessor whenever they wished. Nevertheless, when approaching death, a nun had the right to confess to an extraordinary confessor. Each time the extraordinary confessor had to obtain new permission from the bishop to hear confessions. If the superior (or abbess) did not provide an extraordinary confessor, then the bishop could appoint one. The requirements for an extraordinary confessor are the same as for an ordinary.¹⁴

¹⁰ Ibid., p. 131–132.

¹¹ A room where sick nuns were nursed.

¹² *Zebrańie z listow papieskich*, p. 132–134.

¹³ Ibid., p. 134.

¹⁴ Ibid., p. 135–137.

Thus, the nuns could not leave their enclosed living space, and even the clergy who ministered to them could only meet them in very limited circumstances. First, from their cloistered choir, they could watch the priest celebrate the Mass and listen to his homily. They received Communion without entering the church, through a special window that was opened for that purpose only. Confessions were also heard through the Confessional window, which protected the penitent from the priest, and through which one could not see the speaker, only hear his voice. The closest contact was probably at the moment of taking the vows – when entering the novitiate, making profession, or being consecrated, all this had to take place in the presence of the priest or, in the case of consecration, the bishop. The cleric was also present in the nunnery for the election of the most important leadership positions, such as abbesses. The nuns met with the clergy who ministered to them before they died, so that they could administer the last sacraments in the infirmary.

Despite these severe constraints, the chaplains had to guide the spiritual life of the nuns. The chaplain had to be familiar with the monastic regulations, the constitution and other documents, the charism of the nunnery he served, and the way of life and customs.

For the Benedictine nunnery of Kaunas, the Vilnius bishop used to select the ordinary confessors. Candidates for the office of confessor could be clergy living in Kaunas. At that time there were several churches in Kaunas and several clergies living there. These included the parson of the Kaunas parish church, the pastors of other churches belonging to it, and monks and friars from the monasteries and convents, e.g. Franciscans (founded by Vytautas at the beginning of the 15th century), Bernardines (founded in 1471), Dominicans (founded in 1641), Jesuits (finally settled in Kaunas in 1642), Discalced Carmelites (settled at the beginning of the 18th century, they took over the Church of the Holy Cross in 1772), and others. Although it was not recommended that parsons should be appointed also as nuns' confessors because of their heavy workload, in practical life this did happen, especially in parishes where several clergy were serving and the parish priest had helpers in pastoral work.

The decision of the Bishop of Vilnius to appoint someone to be a confessor and chaplain of one or another nunnery was often influenced by the founders and other benefactors of nunneries. The founder of the Kaunas Benedictines was Andrzej Skorulski. He maintained good relations with the Kaunas Bernardines and provided them with material support. However, the Bernardines in Kaunas took care of the Kaunas Bernardine nunnery (founded in 1618), which was under their jurisdiction, and they were the confessors of these nuns. Therefore, they may not have had the capacity to care for the spiritual life of another nunnery.

Andrzej Skorulski also collaborated with the Kaunas Jesuits. Two of his sons, Zachary and Paul, were Jesuits. In 1628, he intended to donate his homestead Skaruliai to the Jesuits. However, in 1637, Skorulski changed his will, and in a newly-made will

the Musninki Bartkuski estate in Vilnius province was assigned to the Kaunas Jesuit convent, while Skaruliai remained the patrimonial estate of the Skorulski family. On 14 April 1639, The Bishop of Vilnius, Abraham Woyna, allowed the Jesuits to establish a convent in Kaunas. The original idea was for them to settle in Kaunas in a new brick house provided for that purpose by the Benedictine abbess Anna Eufemia Skorulska, daughter of Andzej Skorulski.¹⁵ But the Jesuit Order did not find this place acceptable. The Jesuits did not set up a home in Kaunas until 1642, when the brothers Kojalłowicz gave them a house in the most prestigious location in the city, Town Hall Square. The Jesuit Order usually sought to settle in the best places in the city. The Jesuits established a gymnasium in Kaunas and focused on cooperation with the local intellectual elite.

The Dominicans of Kaunas were in contact with the Benedictines of Kaunas. Zofia Anatolia Białłozorówna, the daughter of the founder of the Kaunas Dominicans, Krzysztof Białłozor, became a Kaunas Benedictine, and in 1634 took her perpetual vows. As a dowry, Białłozor gave the Benedictines the Paštuva manor. There is a surviving copy of Białłozorówna's letter of 20 June 1646, in which she asked the then Bishop of Vilnius, Abraham Woyna, and her brother, the Canon of Vilnius, Jerzy Białłozor (the future Bishop of Vilnius), to allocate the part of the Kulva estate that remained to her after the death of her father, Białłozor, to the Dominican monastery in Kaunas, stating that this was her father's intention, which she was inclined to accept. It should be added that three of her brothers, Władysław, Alexander, and John, became Dominican monks. John (monastic name Kazimierz) was prior of the Kaunas Dominicans in 1654.¹⁶

Geographically, the Kaunas Dominicans were the closest neighbours of the Kaunas Benedictines in the city of Kaunas, or rather, on its outskirts. The Benedictines of Kaunas were located on Antakalnis Hill, while the Dominicans' lands stretched at the foot of the hill, as far as Great Vilnius Street and the city gates. This may also have been an argument for the Bishop of Vilnius to appoint the Dominicans as chaplains of the Kaunas Benedictines.

The relationship of other Kaunas monasteries – Franciscans, Discalced Carmelites, etc. – to the Kaunas Benedictines is not well researched, and would be a task for future studies. At present, it can be stated that they have not been observed to have closer ties with the Kaunas Benedictines.

The documents of vows of Kaunas Benedictines,¹⁷ the book of income and expenses of Kaunas Dominicans,¹⁸ the book of registration of Masses celebrated by the

¹⁵ KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016, p. 112.

¹⁶ Ibid., p. 12–13.

¹⁷ Benedictine vows. *Lietuvos mokslų akademijos Vrublevskių biblioteka* (The Wroblewski Library of the Lithuanian Academy of Sciences, later in text – MAB), f. 38–21.

¹⁸ 1671–1691 Kaunas Dominicans' income and expenditure book. *Lietuvos valstybės istorijos archyvas* (Lithuanian State Historical Archive, later in text – LVIA), f. 696–2–5.

Dominicans,¹⁹ and other documents related to the history of both the Benedictines and the Dominicans helped to reveal the links between Kaunas Benedictines and Kaunas Dominicans.

The vow records of the Kaunas Benedictines provide information about the clergy in whose presence they made their perpetual vows.²⁰ From the fourth decade of the 17th century, the following data are recorded in the vow record sheets. The ceremony of perpetual vows was the most important celebration in a nun's life, during which she was betrothed to Jesus. Sometimes this solemn ceremony was attended by distinguished clergy who had come to Kaunas especially for the occasion, sometimes by local clergy. These clergy were usually not their confessors or chaplains, although there were some cases. The vow record sheets show with which clergy the Benedictines were in closer contact. The following table (see Appendix) shows the clergy who were present at the perpetual vows of the Benedictines in St Nicholas Church in Kaunas.

In the first half of the 17th century, several clergymen who took part in the celebration of perpetual vows were identified as Benedictine confessors: Michał Nieborski (1635, 1637), Joakim Kałucki (1640, 1642) and Father Andrzej Rzeczycki (1645, 1646). Among them was one Jesuit, Jan Święcki (1635), who confirmed the early Benedictine links with the Jesuits.

In the second half of the 17th century and later, the most prominent clergy were invited to the celebration of the perpetual vows of the Kaunas Benedictines. The vows of the Kaunas nuns to the Lord were witnessed by the assistance of the Bishop of Vilnius, Konstanty Kazimierz Brzostowski (1688, 1700), Methone bishop, Vilnius suffragan Stanisław Nieborski (1634), Vilnius canon, Kaunas parson Benedictus Źuchorski (1671), Livonia scholastics, canon, Kaunas parson Stephan Dębkowski (1698), Hirena bishop, Samogitia suffragan, Vinius archdeacon Alexander Horain (1741), Livonia and Piltene bishop, Vilnius scholastic, Raseiniai and Šiluva parson Joseph Puzyna (1744), Vilnius canon, Kaunas parson Alexander Stanisław Pukień (1745), Livonia canon, Kaunas dean and parson Franciszek Frąckiewicz (1772, 1787), Smolensk canon, Kaunas dean and parson Piotr Puciłowski (1802), Brest canon, Kaunas dean Franciszek Sidorowicz (1830). In the 19th century, the prelates Marcijan Giedroyc (1860) and Edward Borowski (1883), Visitors of the monasteries of the Samogitian diocese, took part in these solemn ceremonies. Of course, it can be noted that in many cases these dignitaries, mostly prelates and canons of various dioceses, were, however, primarily deans and parish priests of Kaunas, and at the same time simply had other honourable titles and positions.

The deans of Kaunas participated in the celebrations several more times. We can list them by name. These are the dean of Kaunas, the priest of the Church of the Holy Cross, Adalbert Dowgiałło (1716, 1718, 1720, 1723), the dean of Kaunas, the parson of Babtai, Nicolaus Pietruszewicz (1859), and the dean of Kaunas, the parson of

¹⁹ 1743–1760 catalogue of sacrificed masses. *LVIA*, f. 669-3-4460.

²⁰ Benedictine vows. *MAB*, f. 38-21.

Karmėlava, Wincent Bobrowicz (1863). There were several other less-titled clergymen of the parish churches who took part in these ceremonies. These were Dominicus Medeksza, parson of Kaunas (1753), Piotr Kuberowicz, camendor of Kaunas (1706), Laurentius Rodziewicz, priest of the Church of the Holy Cross (1750, 1751), and Piotr Nowomiejski, parson of Vandžiogala (1727).

In the records of the Kaunas Benedictine vows, we find several Kaunas Dominicans' names. These are priors Fabianus Iwanowski (1670), Bonifacy Wittort (1672; it can be noted that in 1675 he participated in this solemn celebration as a vice-prior), Ambrozy Pusłowski (1674), Placidus Lewaldus Jezierski (1675, 1676, 1680, 1701, and in 1707, as general preacher), Bonawentura Szymkiewicz (1681, 1682, 1684), Bernardus Staciewicz (1686), Dominicus Łukasiewicz (1693), Hyacinthus Kmita (1696), Theophilus Odachowski (1704). Also present at the ceremony were Jerzy Żodkiewicz (1709), Dominican general preacher and Benedictine confessor, and Gabriel Czapowski (1762), vice-prior, preacher and confessor. Dominican Prior Dominyk Dacewicz (1845) and confessor Symphorianus Maculewicz (1853) took part in the nineteenth-century celebration of vows. We note that these were the most important members of the Kaunas Convent – prior, vice-prior, and general preacher. A total of 13 Dominicans participated in the celebration of perpetual vows with the Benedictines 25 times.

In addition to the Dominicans, Augustinian and Discalced Carmelite monks took part in the perpetual vows of the Kaunas Benedictines in the 19th century. In 1808, the Vilnius Augustinian monastery was closed, and the Augustinian monks were moved to Kaunas and housed in the rectory. They were entrusted with the care of the Kaunas parish and acted as parsons of the parish church. The Augustinian provincial, the parson of Kaunas, Placidus Winsz, Doctor of Theology (1810), was present when the Benedictines of Kaunas made their perpetual vows. However, he was probably not invited as an Augustinian, but as the parson of Kaunas. Kassian Dubrawski (1813), prior of the Discalced Carmelites in Kaunas, is mentioned once in the Benedictine vows. He may be here because the Discalced Carmelites took over the Church of the Holy Cross in 1772 – and we have seen its clergy as influential officials of the important church in the Kaunas deanery in previous centuries, taking part in these ceremonies. Thus, we can see that it was most often the clergy of the parish church of Kaunas and of Holy Cross church, in addition to their various other positions, who were present at the Benedictines' perpetual profession of vows. We counted those 11 Kaunas clergymen who took part in these ceremonies of the Kaunas Benedictines over 32 times.

To sum up, the analysis of the vows of the Kaunas Benedictines showed that the deans of Kaunas, the parsons of the parish church, and the clergy of the Church of the Holy Cross in Kaunas, together with the Dominicans of Kaunas, were the most frequent guests of the Benedictines of Kaunas when they took the vows of eternal fidelity to the Lord.

To shed more light on the Dominican contribution to the pastoral ministry of the Kaunas Benedictines, it is worth drawing attention to other Dominican sources. They also show that between the 1670s and the 1710s, the Kaunas Benedictines maintained a very close relationship with the Kaunas Dominicans. At that time, several Dominicans are mentioned as chaplains, preachers and confessors of the Kaunas Benedictines (see table 1).

Table 1. *Kaunas Benedictine chaplains – monks of the Dominican Order in the second half of the 17th–early 18th century*

Dominican	Position, date
Chrysostomus Wałętowicz	Chaplain, 1671 ²¹
Gaspar Nacewicz	Chaplain, 1686, 1687 ²²
Adamus Sąda	Preacher, 1688–1690 ²³
Paulus Pagiński	Chaplain, preacher, 1691 ²⁴
Gregorius Żodkiewicz	Confessor, 1709 ²⁵

The income book of the Kaunas Dominicans shows that the Benedictine Dominicans were paid 200 gold pieces a year for spiritual services (“for the chaplain and the confessor”). The amount was distributed in quarters of the year, 50 gold pieces each quarter. Sometimes 100 gold pieces were paid twice a year. This is the only data we have from the years 1671–1691, the only period covered by the surviving book of income and expenditure of the Kaunas Dominicans.²⁶ However, the fees for chaplaincy likely remained the same or similar in other periods.

In the second decade of the 18th century, the situation changes, and during this period the priests of the Church of the Holy Cross in Kaunas usually come to the Benedictines of Kaunas to participate in one of the most important events in their lives, the taking of their perpetual vows. It is possible that they also become their confessors.

It has already been written that the transfer of the Kaunas Benedictines to the knowledge of the Kaunas clergy could have been pushed by political circumstances. During the conflict between Bishop Brzostowski of Vilnius and Kazimierz Jan Sapieha, the Grand Hetman of the Grand Duchy of Lithuania, over the stationing of troops on church property, the Dominicans of the Grand Duchy of Lithuania, of which the Sapiehowie were the founders and supporters, remained loyal to this family and did not obey the bishop of Vilnius. At the same time, the bishop began to restrict the pastoral activities of the Dominicans throughout the GDL. Although by 1710 the conflict had died down

²¹ 1671–1691 Kaunas Dominicans’ income and expenditure book. LVIA, f. 696-2-5, p. 234.

²² Ibid., p. 163, 170.

²³ Ibid., pp. 181v–195.

²⁴ Ibid., p. 202.

²⁵ Benedictine vows. MAB, f. 38-21.

²⁶ 1671–1691 Kaunas Dominicans’ income and expenditure book. LVIA, f. 696-2-5.

and the Dominicans had long since reconciled with the bishop, this may have left its mark on the bishop's subsequent attitude towards the monasteries and encouraged the bishop's prudence. In a collection of regulations published in 1710, Bishop Brzostowski stressed that it was better to choose lay clergy rather than monks as nuns confessors.²⁷ It was at this time that the abbess of Kaunas changed – Iluminata Siesicka (c.1710–1740), who came from the Benedictine nunnery in Vilnius, was elected abbess of Kaunas, and in her time we witnessed important changes in the life of the Benedictines of Kaunas.²⁸

However, the cooperation between the Kaunas Benedictines and the Dominicans did not cease completely. Kaunas Dominican sources show that in the second half of the eighteenth century, Kaunas Dominicans prayed for the Benedictines and offered Holy Masses.

For example, in 1755 two Kaunas Benedictines, Elisabeth Zajarska and Kornelia Kamińska, died.²⁹ The Dominicans prayed for them and celebrated Mass for the mourners. Eight Masses were offered for the deceased nun Elizabeth. On 5 May 1756, the Dominicans were rewarded with 8 gold coins, 2 groschen. On 26 July of the same year, the Dominicans were rewarded with another 10 gold coins for the celebration of another 10 Masses for the salvation of the deceased soul of Elisabeth. On 28 June 1756, two Masses were celebrated for the nun Cornelia, and a reward was received.³⁰ In 1757, four Masses were celebrated for Cornelia, and 4 gold coins were given to the Dominicans on 29 May. Sources indicate that on 24 November 1757, the Dominicans received another 16 gold coins, as they offered 16 more Masses for Elizabeth and Cornelia.³¹

On 14 February 1758, a vigil was held for the deceased Benedictine Helena Ogińska, who was buried with three chanted Masses and 10 reading Masses. All this cost the Benedictines 60 gold coins, 24 groschen. Her parents, the elder of Darsūniškis, Józef and Antanina Białłozorówna Ogiński, had given her a solid dowry of 10,000 gold coins, but their daughter died only 2 years after entering the nunnery, and no money was spared for the funeral.³²

On 4 December 1760, at the burial of Benedictine Ludgarda Frąckiewiczówna, one chanted and three reading Masses were offered. On 14 January 1761, the Dominicans received a reward for three more Masses. After the death of the nun Angela Żarnowska, three Masses were also offered for her. On 16 January, a reward was received. On 16 February, a reward was received for the next two Masses offered. On 16 March, another

²⁷ Zebranie z listów papieskich, p. 129.

²⁸ See more: KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016, p. 125–127.

²⁹ Ibid., p. 345, 346.

³⁰ 1743–1760 catalogue of sacrificed masses. LVIA, f. 669-3-4460, p. 74v.

³¹ Ibid., p. 72v, 73v.

³² 1743–1760 catalogue of sacrificed masses. LVIA, f. 669-3-4460, p. 69; KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016, p. 349.

reward was received for the Mass.³³ So, in the beginning, she was remembered every month.

In 1762, the Dominican vice-prior and preacher Gabriel Czapowski was a Benedictine confessor in Kaunas. For a short time, the Dominicans returned to the post of chaplains of the Kaunas Benedictines. Although still influential in the Kaunas Benedictine community were the Kaunas deans.

At the end of the eighteenth century, the situation changed again. The Kaunas Benedictines began to invite the Bernardines of Kaunas as confessors, who usually took care of the Bernardine nunnery of Kaunas and assigned chaplains and confessors to it. In 1782–1794, at the sessions of the Province of the Bernardines of Lithuania, the confessors were appointed were not only the Bernardines of Kaunas but also the Benedictines. In 1782 and 1785, Benedictus Dyrmejtowicz was confirmed as a confessor; in 1787, Eusebius Michalewicz; in 1790, Petrus Giedwiłło; and in 1794, Martianus Srogiewicz.³⁴

At the very end of the 18th century, the Dominicans of Kaunas returned to the posts of Benedictine chaplains and confessors. From 1797, the chaplain and confessor was Franciszek Kontowski, a Dominican aged 50 years, with 28 years in the priesthood, who was also mentioned in 1804. Among them, Julianus Łabaszewski was important for the Benedictines, as he administered the property of the Kaunas Benedictines from 1822 to 1827 on behalf of the Vilnius consistory and supervised the construction of their new brick cloister.³⁵

During this period, parsons of the Kaunas parish church and Augustinian monks were sometimes appointed as confessors. In 1812, Augustinian monk Dominicus Bonawentura was mentioned as a confessor.³⁶ Augustinian prior Michael Saulitt is mentioned in 1841 as a Benedictine curate.³⁷ A Dominican monk was a chaplain at that time.³⁸ The increased bureaucracy and control of the Tsar's administration meant that bishops had to approve confessors every year.³⁹

³³ 1743–1760 catalogue of sacrificed masses. LVIA, f. 669-3-4460, p. 64; KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016, p. 347, 344.

³⁴ Acts of the Bernardine Province of Lithuania. *Archiwum Prowincji Bernardynów w Krakowie (AProw-Bern)*. L 3, p. 377, 395, 591, 667. About the Kaunas Bernardine confessors see: KAMUNTAVIČIENĖ, Vaida; VASILIAUSKIENĖ, Aušra. *Sugrįžusi praeitis. Kauno bernardinių istorija ir vienuolyno ansamblis XVI a. pabaigoje – XIX a.* Kaunas: Vytauto Didžiojo universitetas, 2023, p. 171–173.

³⁵ 1828 06 20 Visitation of Kaunas Dominicans. LVIA, f. 694-1-3734, pp. 372v–373.

³⁶ Kaunas Benedictines account book. *Kaunas Benedictines archive (Kauno benediktinių archyvas – KBA)*, 22-1, p. 20v–21.

³⁷ MAB, f. 38-106, pp. 7–9.

³⁸ 1841 04 12 Description of the economic situation of Kaunas Benedictine Nunnery. LVIA, f. 604-1-12799, p. 2.

³⁹ MAB, f. 38-110, p. 11.

Table 2. *Kaunas Dominicans – Kaunas Benedictine Confessors at the turn of the 18th–19th century.*

Dominicans	Position, date
Franciszek Kontowski	Confessor, preacher 1797, 1798, confessor 1808–1816, confessor 1828, 1830 ⁴⁰
Benedictus Buniewicz	Confessor 1813–1820 ⁴¹
Julianus Łabaszewski	Confessor 1821, 1824 ⁴²
Eusebius Żementowski	Confessor 1827, 1828 ⁴³
Augustinus Woynar	Confessor (?) 1830 ⁴⁴
Reginald Protassewicz	Confessor 1835, extraordinary confessor 1836 ⁴⁵
Dominicus Augustinowicz	Extraordinary confessor 1835 ⁴⁶
Rochus Jakómwicz	Confessor 1839, 1840 ⁴⁷
Dominicus Dacewicz	Extraordinary confessor 1844, 1845 ⁴⁸
Symphorianus Maculewicz	Confessor 1843, 1844, 1845 to 1857 ⁴⁹
Henricus Weyssel	Extraordinary confessor 1849 ⁵⁰

⁴⁰ MAB, f. 38-30, p. 37v; LVIA, f. 694-1-3662, p. 35v; LVIA, f. 694-1-3659, p. 19v; LVIA, f. 694-1-4014, p. 226; LVIA, f. 694-1-3660, p. 37v; LVIA, f. 694-1-3734, p. 372v–373; LVIA, f. 694-1-3776, p. 126v–127.

⁴¹ LVIA, f. 694-1-3669, p. 254v; LVIA, f. 694-1-3659, p. 19v; MAB, f. 38-61, p. 1; MAB, f. 38-52, LVIA, f. 694-1-4014, p. 648v.

⁴² *Capitulum electivum provinciale Provinciae Lithuaniae Sancti Angeli Custodis Ordinis Praedicatorum celebrantum in Conventu Poporcensi anno Domini 1821 diebus mediis Junii ...* Vilnae: Typis Dioecesanis ad Ecclesiam S. Casimiri. [1821]; *Capitulum electivum provinciale Provinciae Litvaniae S. Angeli Custodis Ordinis Praedicatorum celebratum in Conventu Poporcensi anno Domini 1824 mediis diebus Junij...* Vilnae: Typis Zymelanis et Manes Sitis in Platea Castrensi sub Num: 185. 1824; LVIA, f. 694-1-3734, pp. 372v–373.

⁴³ MAB, f. 273-88, *Capitulum electivum provinciale extraordinarium Provinciae Lithvaniae S. Angeli Custodis Ordinis Praedicatorum celebrantum in Conventu Poporcensi anno 1827 in quo die 9 Februarii electus est...* Vilnae: Typis Manes et Zymelanis sub Num. 296. 1827; *Elenchus patrum et fratrum Provinciae Lithuaniae S. Angelis Custodis Ordinis Praedicatorum conscriptus post ordinationem factam ex anno 1828 in annum 1829.* Vilnae: Typis Manesii et Zymelii sub Num. 296, 1828.; LVIA, f. 694-1-3734, pp. 372v–373.

⁴⁴ LVIA, f. 694-1-3776, p. 126v–127.

⁴⁵ *Elenchus conventuum, patrum ac fratrum Provinciae Lithvaniae Sancti Angeli Custodis Ordinis Praedicatorum conscriptus post ordinationem factam ex Anno 1834 in Annum 1835 ...* Vilnae, [1835]; MAB, f. 38-62, p. 61.

⁴⁶ MAB, f. 38-61, p. 1.

⁴⁷ *Capitulum electivum provinciale post insertam Provinciam S. Hyacinthi, Provinciae Lithvaniae S. Angeli Custodis Ordinis Praedicatorum in Conventu Poporcensi Anno 1839 celebrandum, in quo, IV. Iduum Junii electus est...* Vilnae: Typis B. Neumanii, 1839; *Catalogus partum et fratrum Ordinis Praedicatorum Provinciae Lithvaniae et Roxolaniae post ordinationem factam ex anno 1840, in annum 1841 conscriptus.* Vilnae: Typis Neumanii, 1840.

⁴⁸ MAB, f. 38-110, p. 11.

⁴⁹ MAB, f. 38-109, p. 21; *Catalogus fratrum ordinis praedicatorum provinciae Lithvaniae et Russiae serie alphabetica anno 1857 dispositus...* [1857]; KLAJUMIENĖ, Dalia; LAUŽIKAS, Rimvydas. *Dominikonų palikimas Palėvenėje ir Skapiškyje.* Kupiškis: Kupiškio etnografijos muziejus, 2023, p. 73.

⁵⁰ MAB, f. 38-103, p. 39.

On 1 May 1845, the Dominican convent of Kaunas was closed by order of the Russian Tsar.⁵¹ Dominicans Dominicus Dacewicz and Symphorianus Maculewicz were at that time serving the Benedictines of Kaunas. They decided to accommodate these clergy in the outhouse of their nunnery, to provide them with food and a salary, and to allow them to continue to serve as chaplains and as ordinary and extraordinary confessors.⁵² In 1849, Dacewicz was replaced by another Dominican, Henryk Weyssel.⁵³ It should be said that the Fraternity of the Rosary, together with its entire inventory, was transferred from the closed Dominican church to the St Nicolaus Church of Benedictines.⁵⁴ It was not until 1857 that Maculewicz was elected prior of the Dominicans of Palėvenė and left the Benedictines of Kaunas.⁵⁵ The Benedictines of Kaunas were once again placed in the hands of the Kaunas parsons and Augustinian monks as pastoral caregivers.

In summary, the study revealed that the most important spiritual fathers of the Kaunas Benedictine nunnery – chaplains and confessors – were the clergy of the Kaunas Parish Church and the Church of the Holy Cross, as well as the Kaunas Dominicans. The latter not only took part in the Benedictines' perpetual vows but also prayed for them, and celebrated the Mass. They also prayed for the nuns on the day of their funerals, and, when necessary, looked after their material possessions and the construction of the new brick nunnery. The choice of the Kaunas Benedictine confessors depended on the will of the Bishop of Vilnius. The Bishop of Vilnius, Brzostowski, disliking the Dominicans for various reasons and political circumstances, limited their influence on the Kaunas Benedictines. However, this restriction in the first half of the 18th century was temporary. The cooperation between the Kaunas Benedictines and the Kaunas Dominicans continued from the time the Dominicans settled in Kaunas in 1641 until the closure of their monastery in 1845, and for a little longer, until 1857, when the last Dominican left Kaunas.

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⁵² *MAB*, f. 38-111, p. 36, 29.

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⁵⁴ Žr.: VASILIAUSKIENĖ, Aušra. *Kauno benediktinių vienuolyno tyrimai*. T. 2, Kauno benediktinių vienuolyno ansamblio meninė savastis. Kaunas: Vytauto Didžiojo universitetas, 2016.

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Appendix

Table 3. Clergy who participated in the Kaunas Benedictines' perpetual vows⁵⁶

Priest	Position	Date of the vows	Benedictine nun, who took the vow
Stanisław Nieborski	Methone bishop, Vilnius suffragan	1634 07 02	Zofia Anatolia Białłozorówna
Nicolaus Nieborski	confessor	1635 07 01	Zofia Nieciszewska
Nicolaus Nieborski	confessor	1635 07 20	Zofia Wiktoria Massalska
Nicolaus Nieborski	confessor	1635 11 13	Dorota Kalówna
Jan Święcki	Jesuit	1635 12 30	Magdalena Boniszkówna
Nicolaus Nieborski	confessor	1637 02 10	Anna Skorulska
Joachim Kałucki	confessor	1640 06 24	Darata Kalwoszówna
Joachim Kałucki	confessor	1640 08 05	Zofia Dowągówna
Joachim Kałucki	confessor	1642 02 10	Marianna Lacka
Joachim Kałucki	confessor	1642 02 11	Marianna Hurynówna
Joachim Kałucki	confessor	1642 02 16	Prakseda Zboromirska
Andrzej Rzeczycki	confessor	1645 07 22	Elżbieta Korsakówna

⁵⁶ Benediktinių įžadų aktai, MAB, f. 38–21; KAMUNTAVIČIENĖ, Vaida. *Kauno benediktinių vienuolyno tyrimai*. T. 1, Kauno benediktinių vienuolyno istorija. Kaunas: Vytauto Didžiojo universitetas, 2016, p. 121–124; BORKOWSKA, Małgorzata. *Leksykon zakonnic polskich epoki przedrozbiorowej*. T. 3, Wielkie Księstwo Litewskie i Ziemie Ruskie Korony Polskiej. Warszawa: Wydawnictwo DiG, 2008, p. 45–532; BORKOWSKA, Małgorzata. *Leksykon zakonnic polskich epoki przedrozbiorowej*. T. 4, Uzupełnienia, klasztory śląskie, wiek XIX. Warszawa: Wydawnictwo DiG, 2010 [2021], t. 523–526.

Priest	Position	Date of the vows	Benedictine nun, who took the vow
Andrzej Rzezycki	confessor	1646 09 30	Judyta Ukolska
Fabianus Iwanowski	Dominican prior	1670 07 22	Barbara Kulwińska
Benedictus Żuchorski	Vilnius canon, Kaunas parson	1671 03 21	Świętosława Rajecka
Bonifacius Wittort	Dominican prior	1672 07 22	Helena Joanna Kurkszyńska
Ambrosius Pusłowski	Dominican prior	1674 04 24	Tekla Eufemia Skorulska
Bonifacius Wittort	Dominican vice prior	1675 02 10	Brygita Juskiewiczówna
Placidus Jezierski	Dominican prior	1675 11 24	Katarzyna Febronia Wolcericewiczówna
Placidus Jezierski	Dominican prior	1675 12 06	Justyna Mackiewiczówna
Placidus Jezierski	Dominican prior	1676 12 06	Dorota Skorulska
Placidus Jezierski	Dominican prior	1680 02 11	Felicjanna Zofia Massalska
Bonaventura Szymkiewicz	Dominican prior	1681 11 23	Teresa Wierzbowska
Bonaventura Szymkiewicz	Dominican prior	1682 02 08 (?)	Katarzyna Zofia Kulwiecianna
Bonaventura Szymkiewicz	Dominican prior	1684 02 13	Bogumiła Gombrowiczówna
Bonaventura Szymkiewicz	Dominican prior	1684 02 02	Barbara Eleonora Tołłoczówna
Hieronymus Kunowski	Dominican prior	1685 03 21	Franciszka Apolonia Hołownianka
Bernardus Stackiewicz	Dominican prior	1686 03 21	Aleksandra Żdzarska
Konstanty Kazimierz Brzostowski	Vilnius bishop	1688 01 06	Anna Prudencia Hornostajska
Dominicus Łukaszewicz	Dominican prior	1693 07 22	Anna Woiewocka
Hyacinthus Kmita	Dominican prior	1696 02 21	Justyna Matylda Swiacka
Stephanus Dębkowski	Livonia scholastic, ca- non, Kaunas parson	1698 06 01	Róża Florencja Tołłoczówna
Konstanty Kazimierz Brzostowski	Vilnius bishop	1700 07 02	Zofia Magdalena Zajarska
Placidus Lewald Jezierski	Dominican prior	1701 07 22	Konstancja Katarzyna Gojzewska
Teophilus Odachowski	Dominican prior	1704 01 15	Anna Felicja Bougszanka
Teophilus Odachowski	Dominican prior	1704 03 09	Katarzyna Scholastyka Korffówna
Teophilus Odachowski	Dominican prior	1704 06 24	Liudwika Zofia Kałusowska
Petrus Kuberowicz	Kaunas camendor	1706 08 15	Katarzyna Aniela Ukolska

Priest	Position	Date of the vows	Benedictine nun, who took the vow
Placidus Lewald Jezierski	Dominican general preacher	1707 11 13	Zofia Florencja Karpiówna, Wiktoria Benedykta Kałusowska, Anna Petronela Ilewiczówna, Maria Domicela Kossakowska
Grzegorz Żodkiewicz	Dominican general preacher, confessor	1709 09 15	Konstancja Brigyda Rukiewiczówna
Adalbertus Dowgiałło	Kaunas dean, St Cross church priest	1716 12 06	Anna Konstancja Rawińska
Adalbertus Dowgiałło	Kaunas dean, St Cross church priest	1718 12 06	Petronella Giertruda Klenerówna, Anna Aniela Żarnowska
Adalbertus Dowgiałło	Kaunas dean, St Cross church priest	1720 12 06	Teresa Scholastyka Koryznianka
Adalbertus Dowgiałło	Kaunas dean, St Cross church priest	1723 02 24	Katarzyna Bogumiła Dowmontówna
Piotr Nowomeyski	Vandžiogala parson	1727 03 21	Urszula Kolumba Zabiełówna
Alexander Stanisław Pukień	St Cross church priest	1730 10 15	Marianna Franciszka Gotardówna
Alexander Stanisław Pukień	St Cross church priest	1735 02 10	Magdalena Teofila Domejkówna
Alexander Stanisław Pukień	Kaunas parson, St Cross church priest	1735 03 21	Marianna Barbara Eliaszewska
Alexander Stanisław Pukień	Kaunas parson, St Cross church priest	1735 02 10	Teresa Benedykta Bura
Alexander Stanisław Pukień	Vilnius canon, Kaunas parson, St Cross church priest	1740 02 09	Brygida Weronika Kamieńska
Alexander Horajn	Hirena bishop, Samogitian suffragan, Vilnius archdeacon	1741 07 21	Zofia Magdalena Ejnarowiczówna
Józef Puzyna	Livonia and Piltene bishop, Vilnius scholastic, Raseiniai and Šiluva parson	1744 01 15	Zuzanna Abundancja Beklerówna, Ludwika Elżbieta Zajarska
Alexander Stanisław Pukień	Vilnius canon, Kaunas parson	1745 02 10	Konstancja Anna Oborska, Rozalia Eufemia Skorulska
Laurentius Rodziewicz	St Cross church priest	1750 01 15	Katarzyna Ludgarda Frąckiewiczówna
Laurentius Rodziewicz	St Cross church priest	1750 08 08	Marianna Wiktoria Piłsudska

Priest	Position	Date of the vows	Benedictine nun, who took the vow
Laurentius Rodziewicz	St Cross church priest	1750 09 08	Konstancja Eufrozyna Petrusiewiczówna
Laurentius Rodziewicz	St Cross church priest	1751 01 17	Marianna Maura Skorulska
Dominicus Medeksza	Kaunas parson	1753 11 13	Ludwika Kunegunda Biłiewiczówna, Petronella Mechtylda Klienerówna
Laurentius Rodziewicz	St Cross church priest	1756 10 05	Franciszka Teresa Kleczkowska
Laurentius Rodziewicz	St Cross church priest	1758 09 21	Petronela Agnieszka Fergissówna
Gabriel Czapowski	Dominican vice prior, preacher, confessor	1762 03 27	Dorota Kazimiera Beklerówna
Laurentius Rodziewicz	St Cross church priest	1763 09 29	Helena Anna Pilecka
Franciszek Frąckiewicz	Kaunas parson	1766 05 19	Zofia Tekla Budrykówna
Franciszek Frąckiewicz	Kaunas dean, parson	1768 11 13	Elżbieta Ludgarda Bejnartówna
Franciszek Frąckiewicz	Kaunas dean, parson	1770 06 21	Brygida Marcjanna Bereśniewiczówna
Franciszek Frąckiewicz	Livonia canon	1772 06 09	Teresa Helena Przeciszewska
Franciszek Frąckiewicz	Livonia canon, Kaunas dean, parson	1787 07 29	Teresa Małgorzata Bohdanowiczówna
Maciej Szystowski	Kaunas school vice rector, Doctor of Theology	1788 11 13	Apolonia Honorata Wojtkiewiczówna
Piotr Puciłowski	Smolensk canon, Kaunas dean, parson	1793 07 25	Katarzyna Aniela Działłowiczówna
Piotr Puciłowski	Smolensk canon, Kaunas dean, parson	1802 05 06	Urszula Wiktoria Olechnowiczówna
Placidus Winsz	Doctor of Theology, Augustinian provincial, Kaunas prior, parson	1810 11 17	Róża Aleksandra Gongidówna
Kassian Dubrawski	Kaunas Discalced Carmelites prior	1813 11 20	Bogumila Otylia Sawaczańska
Franciszek Sidorowicz	Brest canon, Kaunas dean	1830 02 04	Paulina Róża Sadziewiczówna
Franciszek Sidorowicz	Brest canon, Kaunas dean, emeritus	1830 12 07	Urszula Zofia Głębocka
Michał Saulitt	Kaunas Augustinian prior, Kaunas parson	1832 03 20	Apolonia Alojza Bowblewiczówna

Priest	Position	Date of the vows	Benedictine nun, who took the vow
Dominicus Dacewicz	Dominican prior	1845 07 29	Marianna Gertruda Bryginówna, Pelagia Benedykta Fergissówna
Symphorianus Maculewicz	Dominican	1853 05 28	Prakseda Julianna Sipowiczówna
Nicolaus Pietrószewicz	Kaunas dean, Babtai parson	1859 09 14	Petronela Kazimiera Rymaszewska
Marcian Giedroyć	Prelate, visitor of Samogitia bishopric monasteries	1860 06 05	Gertruda Józefa Nacewiczówna
Wincenty Bobrowicz	Kaunas dean, Karmėla-va parson	1863 03 19	Maria Placida Rykaczewska, Elena Vincenta Bobrowiczówna, Aleksandra Maura Romaszkwona
Edward Borowski	Prelate, visitor of Samogitia bishopric monasteries	1883 11 13	Elżbieta Benedykta Ciołkiewiczówna

Kauno dominikonai – Kauno benediktinių kapelionai XVII–XIX a.

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Santrauka

Straipsnyje analizuojama, kas buvo 1624 m. funduoto Kauno benediktinių vienuolyno kapelionais XVII–XIX a., išryškinami dvasininkai, kurie dalyvavo Kauno benediktinių amžinųjų įžadų davimo ceremonijoje. Tyrimas atskleidė, kad iš pradžių Kauno benediktinės palaikė artimesnius ryšius su jėzuitais. Tačiau po XVII a. vidurio karų Kauno benediktinių vienuolyno svarbiausi dvasios tėvai – kapelionai ir nuodėmklausiai – dažniausiai buvo Kauno dominikonai, taip pat Kauno parapinės ir Šv. Kryžiaus bažnyčių dvasininkai. Straipsnyje pateikiama žinių apie keletą bernardinų, augustinų, basųjų karmelitų vienuolių, kurie taip pat epizodiškai buvo benediktinių nuodėmklausiais.

Kauno dominikonai dalyvavo benediktinėms duodant amžinuosius vienuoliškus įžadus, taip pat už jas meldėsi, aukojo šv. Mišias, minėjo jas maldose jų laidotuvių dieną, prireikus prižiūrėjo jų materialinę turtą ir naujojo mūrinio vienuolyno statybą. Kauno benediktinių ordinarinių nuodėmklausių parinkimas priklausė nuo Vilniaus vyskupo valios. Vilniaus vyskupas Konstantinas Kazimieras Bžostovskis, dėl įvairių priežasčių ir politinių aplinkybių nemėgdamas dominikonų, ribojo jų įtaką Kauno benediktinėms. Tačiau šis XVIII a. I pusėje vykęs ribojimas buvo laikinas. Kauno benediktinių ir Kauno dominikonų bendradarbiavimas su nedidelėmis pertraukomis tęsėsi nuo pat dominikonų įsikūrimo Kaune iki jų vienuolyno uždarymo 1845 m. ir dar kiek ilgiau, iki 1857 m., kol Kauną paliko paskutinis dominikonas. Straipsnyje atskleidžiamas bendradarbiavimas tarp įvairių Kauno dvasininkų, papildomi Kauno miesto istorijos ir Lietuvos vienuolynų raidos fundamentiniai tyrimai.

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