

Pázmány Péter Catholic University  
Faculty of Humanities and Social Sciences

**Theses of Doctoral (PhD) Dissertation**

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**The Mission of the Congregation of the Resurrection among the Bulgarian Uniate faithful in the Ottoman Empire (1863-1903)**

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## **I. The subject of the dissertation, the background to the research and the objectives of the dissertation**

The subject of my dissertation is the missionary activity of a Polish clerical catholic religious congregation, the Congregation of the Resurrection, among the Bulgarian Uniate faithful in the second half of the 19<sup>th</sup> century in the northeastern Thracian area of the Ottoman Empire. Deprived of their national independence and flourishing Christian statehood by the Ottoman conquest and of their religious autonomy by the Patriarchate of Constantinople, small groups of the Bulgarian population entered into religious union and unity with the Holy See in 1859 and 1860. They are the Bulgarian Uniates, who are the guardians of the Byzantine tradition in the Catholic Church with their Byzantine-Slavic rite (Byzantine rite and ecclesiastical Slavonic liturgical language), and at the same time are in full unity in faith and government with the Holy See. The members of the Resurrectionist congregation were sent by Pope Pius IX to the Bulgarian territories to help the Bulgarian Union movement - which had developed in 1860-61 and then suffered many attacks - to support the faithful who had become Uniate Catholics and remained in Catholic faith, and to train Bulgarian priests and lay Catholic intellectuals for the Bulgarians. The work of the Congregation among the Bulgarians included, in addition to pastoral work, the activity of education, the vocation to monastic religious life or to priesthood, and the formation of priests.

The research was preceded by a study of the work of Bogdan Jański (1807-1840) Servant of God. The subject of this research included the life and social thought of Bogdan Jański - a lay Catholic social thinker, the apostle of the Polish emigration to Paris after 1831 -, and his extensive academic, community-organising and apostolic activities, community foundations and spiritual and intellectual heritage from the 1830s. Jański founded the Congregation of the Resurrection. Research on the subject of the dissertation was also preceded by an in-depth study of the Congregation of the Resurrection and its historical activity. From the community founded by Jański in Paris in 1836, at the dawn of Easter Sunday 1842, a clerical religious congregation of pontifical right was born in Rome, the Congregation of the Resurrection, whose members function worldwide as consecrated religious: priests, brothers, or permanent deacons, both in Latin and Byzantine rite.

The aim of my research was to map the missionary activities of the Congregation of the Resurrection in Bulgaria and to gain a deeper understanding of its activities, focusing on the period 1863-1903, to then present the work of the Congregation of the Resurrection in Bulgaria, which is less known in our country, by means of the scholarly processing of the (justifiably limited) manuscript and printed sources that have survived on the Order's activities in Bulgaria. This was therefore the primary aim of my thesis. All these activities were inextricably linked to the Bulgarian Unitarian communities that emerged after the Bulgarian Union movement and their further fate, a topic on which there are very few monographs available in Hungarian theological and historical literature. Therefore, my secondary objective was to provide basic information in Hungarian on the birth and later history of Bulgarian Byzantine-Slavonic rite Catholicism. Another aim of my presentation of the 19th century activities of the Resurrectionists among the Bulgarian Uniates was to outline in broad terms of the Holy See's missionary concept in the Eastern Christian territories and its attitude towards the Greek-Orthodox Christians. The very complex „Eastern Question”, which emerged in European international politics

in the 19th century, is directly relevant to my research topic. Before describing the efforts of the congregation, I have also dealt with the political and ecclesiastical history of the Bulgarians. The Congregation's mission in Bulgaria was established free of political interests and aimed to serve the religious life of the Bulgarian Uniates, but the Bulgarian Uniates experienced a serious attack after the short period of the Bulgarian Union. Therefore, I have tried to address the factors that motivated or hindered the supporters or opponents of the Resurrectionist mission, whether religious, political or otherwise. My aim was to commemorate the Polish, Bulgarian, Italian, French, German Resurrectionist priests and brothers who are mentioned in the sources in connection with the activities of the mission in Bulgaria, especially those who - with their devotion - set a special example of love for their neighbour. In addition to these, I would have liked to commemorate some prominent Bulgarians who attended the schools and seminary of the Resurrectionists, who, after having acquired their knowledge in the institutions of the Resurrectionists, joined the Congregation from the local population and served their nation as brothers, priests or even as the pastor of the Byzantine-Slavonic Catholic Church in Bulgaria. My aim was also to provide a spatial presentation of the Resurrectionist missionary activity in Bulgaria and the institutions associated with it during the period under study. Finally, I was intensely interested in finding out how a monastic community of mostly Poles could serve the Bulgarians, who were preserving the Uniate, Byzantine tradition, through its own cultural channels and missionary language.

## **II. Research methodology and approach followed, the sources of the research, the temporal and spatial scope of the research and the structure of the dissertation**

Approach and methodology: In the process of selecting the groups of sources, processing the sources and the information obtained from them, and exploring the historical processes and contexts, I have applied the philosophical approach to history developed by the Spanish existentialist philosopher José Ortega y Gasset in chapter 10 (The Doctrine of Perspective) of his *The Task of Our Age*, which deals with perspective and the viewpoint in relation to cognition. In this last chapter, Ortega y Gasset describes, among other things, that cognition is the acquisition of truths, and that all cognition is done from some perspective. And the fact that different individuals see/perceive the same reality differently does not diminish their impressions, since reality has an infinite number of perspectives. During my research, the "perspective", the point of view from the point of view of the fathers and brothers who organized and were active in the Resurrectionist mission, their experiences and reports gave me the opportunity to gain insight, to get truths and knowledge about their apostolic activity in Bulgaria, to put it into form and to process it on a scientific level. I could not undertake to grasp and scientifically reflect more than one perspective at the same time. The reason is that I could not find any sources in the archives I visited during my research that would have allowed me to examine the experiences and memories of other perspective groups; furthermore, a presentation of multiple perspectives would have been too much for a dissertation. With regard to the sources in the Roman archives of the Resurrectionists that are relevant to my research topic, the narrowing and focusing was justified from two points of view: from the point of view of the different groups of sources and from a chronological point of view. In Ortega y Gasset's

terms, the „different individuals” of my research are the active subjects of missionary work in Bulgaria and those associated with the mission; the „era” is the second half of the 19th century; and the „generation” is the urban and rural Bulgarians in Thrace, in the process of rebirth and the desire to gain full independence.

In the process of research and source processing, my aim was, on the one hand, to search for and evaluate historical events in relation to the fate of the Byzantine-Slavonic Bulgarian community in Eastern Thrace, which was born after the Bulgarian Union, and the work of the Resurrectionists among the Bulgarian Uniates. On the other hand, I also aimed to present the missionary activities of the Resurrectionist Congregation in Bulgaria in as many ways as possible. This is why the sub-chapters of the chapter on missionary activity were created, as well as the idea of highlighting the specific features of the complex work of the Polish-founded congregation. Thirdly, my aim was to integrate the data, events and phenomena obtained by processing the sources into a historical process. I also had in mind the need to be versatile and to select the data correctly.

After the process of researching and processing the sources, I tried to present the activities of the Congregation of the Resurrection in Bulgaria by using several approaches to its scientific formulation. I used a chronological approach when I first wrote about the missionary activity of the Congregation of the Resurrection in Bulgaria in general terms: starting my work with a chronological-spatial placement. I also used this approach when I included chronologies and tables of rulers and church dignitaries in the appendix. I have used a topographical approach in discussing the temporal-spatial extent of the mission, as well as in creating map supplements showing the apostolic activity of the Resurrectionists and locating the institutions they established during the missionary work. A biographical approach has also featured in my work: this has been achieved by processing and quoting memoirs and reminiscences from the pens of the Resurrectionists.

The studied sources and the temporal and spatial scope of the research: About the sources processed in my research and their availabilities, the following should be known. My research is based on the archival and manuscript collections of the Biblioteka Książąt Czartoryskich - Dział Archiwum i Zbiór Rękopisów Czartoryskich in Kraków, as well as printed material (printed sources) found in the Biblioteka Jagiellońska and in the Roman Archives of the Congregation of the Resurrection (Archivio della Congregazione della Risurrezione di Nostro Signore Gesù Cristo) and printed material from the contemporary press, and to a lesser extent manuscript sources. The processed sources are mostly written in Polish and French, and to a lesser extent in Latin, Italian and German.

The sources processed in terms of their purpose and content are: a) letters from the superiors of the Bulgarian Resurrectionist Mission and from the general superiors of the congregation, b) reports and accounts of the superiors of the Bulgarian Resurrectionist Mission, c) documents regulating education and training: sources describing the organisational and operational mechanism of the Bulgarian Catholic High School and Boarding School maintained by the Resurrectionist Order in Edirne, documents concerning education, school bulletins, work plans and yearbooks of the Mission Seminary of Edirne established by the Resurrectionists, d) publications of the associations supporting the mission, (e) scientific and educational publications, letters and photographs published in the Polish (and French) press of the period, (f) historical summaries, documents

describing historical events, (g) the notes of the Chapter of 1895, (h) other documents (building plans and a budget document from 1872.)

The temporal frame of the research covers the decades between 1863 and 1903. The starting point of the period under study is a well-marked event, since the first Resurrectionists arrived in the territory inhabited by the Bulgarians in the summer of 1863 and their first school was opened in that year. Two considerations justified the choice of 1903 as the end of a 40-year period. On the one hand, the sources of the contemporary Polish press and school bulletins and superior's reports from the 1860s, 1870s, 1880s and 1890s give information about the activities of the Resurrectionists, and two important sources report on the conditions in 1900 and 1902, but there are very few such sources from the first decades of the 20<sup>th</sup> century. On the other hand, 40 years is a well-defined period in which it is possible to map various processes and changes and to observe changes in the life and situation of the mission. The spatial, horizontal frame is the northeastern Thracian region of the Ottoman Empire, including its settlements inhabited by Bulgarians, with special emphasis on the city of Edirne/Odrin. However, missionary activity developed not only in the city of Edirne and its surrounding villages and towns, but also in Malko Tarnovo and later in Stara Zagora.

Structure of the dissertation: The structure of the dissertation is based on the chronological principle. The first unit is a presentation of the historical and ecclesiastical background. In the second unit, I explain the functioning of the Resurrectionist religious congregation in Bulgaria in relation to the period under study: firstly i describe the period from the papal invitation to the founding of the mission, followed by a general description of the mission of the Congregation of the Resurrection in Bulgaria, then the specific areas of missionary activity, followed by a detailed description of the congregation's voluntary service in wartime, a chapter listing the specific features of the Congregation's apostolic activity in Bulgaria, and finally a description of the Hungarian connections of the mission in Bulgaria. The third section presents the missionary activity beyond the period under study and the present situation of apostolic formation, and looks at the subsequent fate and present of the Uniate Church in Bulgaria after the period under study. The dissertation is complemented by an appendix containing tables with lists of persons who served in the mission, map appendices, edited copies of source documents, a biographical table, chronologies, archontologies and photographs of source documents and contemporary photographs of the life of the mission.

### III. Reserach results

The academic works published so far on the subject are partly concerned with the presentation and evaluation of the surviving sources in Polish and Bulgarian on the Polish Uniate mission, with extensive reference to the political-historical background of the Union movement (Wojciech Józwiak: *Piśmiennictwo polskiej misji unickiej na terenie Bułgarii w drugiej połowie XIX wieku*). On the other hand, the role of the Resurrectionists in the training of the Uniate clergy is discussed, showing the institutions created by the congregation for the formation of the future Bulgarian clergy (Wojciech Mleczko: *Wkład zmartwychwstańców w formację duchowieństwa unickiego*). In addition to this, an insight into priestly formation itself can be found in the theoretical, pedagogical works and priestly formation practices of the Resurrectionists (Wojciech Mleczko: *Nauka i świętość: formacja kapłańska w myśli i działalności Zmartwychwstańców*).

The dissertation brings new results in the following areas:

1. After outlining the background of the founding of the mission and the founding aims of the Holy See, the contemporary documents, reports of the superiors and diary entries are systematically listed, which persons or groups were the attackers and obstacles of the missionary efforts of the reactionaries (the Bulgarian Greek Orthodox clergy and the Bulgarian Greek Orthodox faithful; the Patriarchate of Constantinople and the Greek Metropolitans in the Bulgarian territories; the Russian government and its envoys and agents in the Ottoman Empire; initially by the local Turkish authorities; Protestant preachers and the Protestant press), and what other difficulties have weakened missionary work (learning Bulgarian language, the fact of needing support; the clash of views and rivalries between the Resurrectionists and other Catholic orders; the differences in approach among members of the missionary community in Bulgaria). From a surviving mission budget document from 1872, superior's reports, school bulletins and pious societies' forms, we also learn who exactly were the mission's supporters (Congregatio de Propaganda Fide, the Lyons Propaganda Society, the French L'Oeuvre des Ecoles d'Orient, Catholic monarchs and their governments - among them the French government of Napoleon III and emperor Francis Joseph - , many representatives of the French, Polish, German high and law clergy, many persons from the Polish and French secular nobility; and from our country, Archbishop János Simor of Esztergom and the Saint Ladislaus Missionary Society of Budapest).

2. Through the processing of sources, it was possible to reconstruct the history of the history of the Resurrectionist mission in Bulgaria, focusing on the second half of the 19th century, between 1863 and 1903. The chronologies included in the appendix to the thesis provide an insight into the most important events in the history of the mission from its foundation to the present day.

3. The essay collects the names of the Resurrectionists who joined the mission in Bulgaria. The first table in the appendix, covering the period 1863-1903, indicates the names of the persons who joined the mission, the year of their entry into the community, their ecclesiastical status, their nationality and, where the sources refer to it, their rite. The majority of the missionary community served as priests, but there were brothers and a permanent deacon as well.

4. The locations of the missionary efforts of the Resurrectionists among the Bulgarians could be gathered from information provided by Josephus Schaeffer's CR mission history work, superior's reports, bulletins and Polish press reports. With the first and second map appendices in the appendix, it was also possible to reconstruct the spatial extent of the Resurrectionist mission for the year 1872, based on the report of the missionary superior: Tomasz Brzeska CR from 1872. The missionary work unfolded in the north-eastern part of Thrace, which was part of the Ottoman Empire, in Edirne and in the towns and villages of the surrounding area (Akbunar, Devedere, Dervistepe, Elagijum, Kajadjik, Kirklesie, Pokrovan, Soudjak, Toposlar) and in the towns of Malko Tarnovo and Stara Zagora.

5. The missionary activity of the Congregation of the Resurrection among the Bulgarian people covered several areas: pastoral ministry, education, vocation of priests and religious, training of priests and teachers, defence of the Catholic faith and translation of the Holy Scriptures into Bulgarian, and also extraordinary areas: medical assistance, life-saving, care of the wounded, nursing, child rescue and shelter in times of war.

6. The institutions of the Resurrectionist Congregation in Bulgaria have been successively and thoroughly described on the basis of the sources. This is relevant because, although the literature on the subject is available and it is possible to get information about the various institutions, but concise way and not in such a structured way. During the period under study, the Congregation of the Resurrection established elementary schools (Akbunar, Edirne, Edirne-Kaik, Malko Tirnovo, Toposlar), a 7-year secondary school with a boarding school in Edirne. The highest level of educational institutions was a preparatory school for lay people, also in Edirne. It is extremely important that pupils in the elementary schools of the Resurrectionists were able to receive tuition-free education. In the secondary school of Edirne, Bulgarian pupils in need were also allowed to study free of charge; at the same time, wealthy Bulgarian families and wealthy families of other nationalities (Latin Catholic: Italian, German, French and Greek Orthodox Christian: Greek and Armenian) or other religions (Jewish or Muslim) could send their children to the Resurrectionists' secondary school in Edirne for a fee. In addition to running the Edirne secondary school, the congregation also opened a vocational school for industrial trades and a preparatory college for higher education. The spiritual institution of vocation to the monastic and priestly vocation, to consecrated and/or ecclesial life, was the Fraternity of Our Lady of the Vocation, a student-initiated fraternity at the Edirne boarding school, a spiritual community in which members of the fraternal community prayed daily, examined their consciences and confirmed each other in their commitment to the priestly vocation. In Edirne, the minor seminary form of institution was also in operation, and a seminary for missionary priests was established for the training of Bulgarian Catholic clergy. The mission of the Resurrectionists in Bulgaria was greatly assisted by the establishment of a printing press in Edirne, which printed school textbooks in Bulgarian, pastoral books and works for theological education.

7. The pastoral activity of the congregation was manifested in the celebration of the liturgy, the celebration of the sacraments, visits to the sick, liturgies of mourning, and the missionary activity of the Congregation developed through the apostolic itineraries. The pastoral work of the Resurrectionists was also closely linked to the teaching of the Bulgarian people about the faith. This should be appreciated even more in the context of

the awareness of the 19th century. This should be appreciated in the context of the awareness of certain superstitious and distorted practices of Bulgarian Orthodox religiosity in the 19th century; of the fact that the ministry of the Greek Orthodox clergy was not explicitly characterised by an attitude of teaching the faithful; and of the fact that, after the Ottoman conquest, the Bulgarian Church was subordinated to the Islamic religion favoured by the empire, and for centuries its faith and religious practice were restricted in their development. The number of churches and chapels serving the Uniate faithful, pastored and decorated by the Resurrectionists, increased. Respecting the language and Eastern Christian traditions of the Bulgarians, some of the priests of the Resurrectionists have converted to Byzantine rite . They did not want to Latinize. In their missionary work they served the faithful in two rites.

8. The other main activity of the Resurrectionists in the field of education was the founding and management of elementary schools and a 7-year secondary school. The dissertation attempt to present in depth the longest-standing institution of the Resurrectionists on Bulgarian territory: the Resurrectionists' school complex in Edirne, which was attended by pupils as boarders or day-students for the purpose of receiving primary and secondary education. Grants from foreign countries, European fund-raising tours and tuition fees paid by the more affluent students provided the funds to maintain their institutions and provide for the boarding school children, ensuring that more than half of the boarding school pupils and all Bulgarian pupils attending primary school received tuition-free education. Bulgarians made up the largest proportion of pupils. The majority of the Bulgarian pupils were from the territory under Turkish rule, and a much smaller proportion came from the Principality of Bulgaria. In the Edirne school complex, the teaching staff was predominantly made up of Resurrectionists, but there were also secular teacher, and there were also examples of secular priests teaching. It was also the practice of the congregation to invite suitable persons from among the Bulgarian pupils educated in its school to serve as teachers. The teachers of the gymnasium received state pensions from the Ottoman Empire after their retirement from teaching. Students took a partial public examination at the end of each year and a school-leaving examination at the end of the seventh year of secondary school. Universities in Austria, Switzerland and France admitted without any prior examination students who had graduated from the Resurrectionists' secondary school with honours in their subjects. The members of the congregation placed great emphasis on the cultivation of mother tongue culture and tradition (Bulgarian language, Church Slavonic language, calligraphy) and the teaching of the faith (The fundamentals of the Christian faith, Salvation history) in both elementary and secondary schools, and then, in high school, the teaching of science subjects (arithmetic, algebra, geometry, physics, chemistry, astronomy, physiology-hygiene, natural history); and also strengthening the school's humanities strand to teach foreign languages (French, Latin, German and Turkish). Art education was developed through calligraphy, drawing and singing-music lessons, and the opportunity to learn to play an instrument. Physical education was provided through gymnastics. During the school's heyday, in addition to Thrace, a large number of pupils came from the Principality of Bulgaria, and even from Macedonia and other countries.

9. The activity of the congregation was also manifested in the education and theological formation of future Bulgarian clergy through the Bulgarian Missionary Seminary. The Fraternity of Our Lady of the Vocation,



which was founded in the boarding school, played a major role in the birth and perpetuation of priestly vocations. The number of students in the seminary and the number of ordained priests showed a gradual increase for a time and then a decrease. During the period of its operation, almost all the Thracian priests were prepared for the priesthood in this seminary. The seminary provided preparation for the priesthood for both Byzantine- and Latin-rite seminarians. The seminary provided diocesan priests as well as religious priests for the Bulgarian Catholic Church.

10. A separate chapter deals with the characteristics of mission.

The missionary fathers made a great effort to adapt to the Bulgarian culture, learning their language, adopting their ecclesiastical calendar, observing their rules of discipline, fasting, respecting their rites and liturgical language. Special attention was paid in their teaching to the preservation and cultivation of the Bulgarian identity. The subjects „Reading and Writing in Bulgarian”, „Reading in Church Slavonic” and „Calligraphy” in the elementary school classes were linked to the knowledge and development of the mother tongue and the liturgical language; in the secondary school classes, the subjects „Bulgarian Language”, „Church Slavonic” and „Calligraphy” were taught. The members of the congregation also translated or wrote their school textbooks and other literary works in Bulgarian. Thanks to the translating efforts of two Resurrectionists, the New Testament was translated into Bulgarian. Music education included the transmission to pupils of the Bulgarian profane singing tradition and the Bulgarian sacred singing tradition.

One of the characteristics of the mission was that the Resurrectionist fathers were able to serve the faithful in two rites (Latin and Byzantine-Slavonic). A characteristic of their Byzantine priests was that many of them voluntarily took celibacy. There was an emphasis on catechesis both for the faithful entrusted to them and for the students entrusted to them. The Resurrectionists provided tuition-free education and care for the children of needy families and the mission's precarious finances meant that they were extremely dedicated to helping needy students. The members of the congregation built relationships of respect and trust with the boarding school students.

During the missionary work, religious activities and devotional forms typical of the religious practice of the Western Church were introduced into the religious practice of the predominantly Byzantine-Slavic Bulgarian community. Through the Resurrectionist priests, brothers and sisters, the Uniate Bulgarians became familiar with or incorporated into their religious practices liturgical actions that were absent from Eastern religious practice: veneration of the Sacred Heart of Jesus, devotions to the Blessed Virgin Mary, commemoration of the Immaculate Conception of the Virgin Mary, praying the rosary, the wearing of the scapular. In addition, devotion and adoration of the Blessed Sacrament were also present in the mission of the Resurrectionists in Bulgaria, although no specific rite of adoration of the Eucharist was developed in the Eastern Church. French, German and Latin were all linked to Western European culture in the students' timetables, and were taught in considerable numbers per week to the students in the Resurrectionists' secondary school. In particular, the French cultural influence stands out. There are also characteristics of a particular Polish tradition in the boarding school of the mission in Bulgaria: one of these was the constant

prayer for the conversion of Russia by the members of the Fraternity of Our Lady of the Vocation, and another was the practice of the Edirne school complex of praying on four important feasts for its supporters from Poland: for the members of the St. Josaphat Assosiation of Pelplin. The 4 occasions were: 1. the feast of Saint Adalbert; 2. the feast of the Sacred Heart of Jesus; 3. the feast of Saint Josaphat, patron saint of the Union; 4. the feast of Saint Nicholas. Saint Adalbert and Saint Josaphat clearly linked the Bulgarians to the Poles.

11. The dissertation presents, through 3 tables, the changes in the number of the Resurrectionist community, the number of students in the Edirne school complex, and the number of seminarians and ordained priests in the seminary during the period under study. These show a clear increase in the missionary community, the effectiveness of the missionary education and the growth in the number of students. In the shorter life of the seminary, the number of seminarians and ordained priests has decreased only in the last 5 years, but has increased or stagnated in the longer life of the institution (14 years).

12. The dissertation highlights the large-scale practice of catholicisation in the life of the secondary grammar school. The practice of abjuration was present in the school and the celebration of the first communion of newly Catholicised candidates. A not insignificant proportion of the students at the Resurrectionist school were Greek Orthodox Christians. Among them, there was a high rate of conversion to Catholicism and a significant number of students who had been converted from the Orthodox faith.

13. The dissertation details the extraordinary activities of the Resurrectionists in the service of life during the Russo-Turkish War of 1877-78. This activity earned the respect of the Ottoman military and officials of the Ottoman government beyond the Bulgarian community. This included shelter and child rescue: gathering and caring for women, women and children who had fled the settlements because of the war, and saving children from becoming victims of slavery or child prostitution. We should mention here the dedicated lifesaving and wounded care in the Resurrectionists' dormitory-turned-hospital, as well as the visiting and spiritual care of the sick in the final stages of the war.

14. The research also provides new results for Polish academic life: it describes the missionary activities of a Polish religious order in Bulgaria, in which the majority of the members of the missionary community were Polish members of the congregation during the period under study, and currently only Polish Resurrectionists serve in Bulgaria. The members of the congregation have not only rooted the liturgical and devotional practices of Latin Catholicism among Bulgarian Catholics, but have also added some fully identifiable Polish characteristics to religious-moral education and vocation-preparatory activities. The Polish clergy and the lay faithful community could obtain information about the Bulgarian Union and the further fate and influence of the Bulgarian Uniate movement in international politics, about the Bulgarian Uniates, their monasteries and the religious life in Bulgaria through the publications of the Polish Resurrectionists in the press of the Polish regions. There is extraordinary unity and support from the Polish clergy and the Catholic communities of the Polish regions for the cause of the Bulgarian Catholics. The financial contributions and spiritual support have contributed greatly to the survival and success of the mission of the Resurrectionists in Bulgaria, and have

created opportunities for the children of Bulgarian families who could not pay school fees to receive an education.

It is worth mentioning - although it is not a new research result - that the chapters that form the core of the thesis are preceded by a chapter with subchapters on the major events in the history of the Bulgarian Church, the ethno-linguistic situation of the territories inhabited by Bulgarians, the Ottoman Empire's policy towards Christians, the Holy See's policy towards Eastern Christianity, and the relations between the Holy See and Bulgaria. It is through this chapter that the situation of the Bulgarian Uniates and the challenges of the work of the Resurrectionists among Bulgarians can be truly understood. It is also worth mentioning - although it is also not a new result of my own research - that the dissertation gives an insight into the fate of the Bulgarian Uniates in the 20<sup>th</sup> century and a picture of the present situation of Byzantine-Slavonic rite Catholic Bulgarians. This is relevant because there are very few works in the Hungarian language that deal in depth and to any great extent with the history of Byzantine-Slavonic Bulgarian Catholics in the 20<sup>th</sup> century and the present.

#### IV. Publications and presentations related to the subject of the (PhD) dissertation

##### Publications:

Kata, MAGONY-BIRÓ: Jański's Ideas on the Renewal of the Society. In: *Duchowość Klasztorów Polskich: Przekaz i Komunikacja X. Zmartwychwstańców: ku duchowemu odrodzeniu społeczeństwa*. Ed. MLECZKO, Wojciech CR. Kraków, Wydawnictwo Św. Jana Pawła II., 2015. 35-57.

MAGONY-BIRÓ Kata: A megújulás személyes dimenziója Bogdan Jański és az általa alapított közösség lelkeségében. In: *Eszmetörténeti tanulmányok. Dolgozatok a 2012. november 10-én, Piliscsabán rendezett konferencia előadásaiából*. Ed. BOJTOS, Anita – NOVOTNIK, Ádám. Budapest-Piliscsaba, Pázmány Péter Katolikus Egyetem Bölcsészettudományi Kar, 2016. Doktoriskolai konferenciák 1. 231-244. The volume has not been released because of tender funding reasons.

MAGONY-BIRÓ Kata: A párizsi lengyel emigráció apostola: Bogdan Jański. The study is the summary of the presentation given at the Pázmány Doctoral Conference. 2016. In: *Studia Varia. Tanulmánykötet – Pázmány Doktori Konferencia. 2016*. Budapest, Pázmány Péter Katolikus Egyetem Bölcsész-és Társadalomtudományi Kar, 2016. Ed. BALÁZS, József – BOJTOS, Anita – PAÁR, Tamás et al. 416-426. The volume - made of the presentations of the Pázmány Doctoral Conference in 2016 – has been released online, and available on the link below: <http://btk.ppke.hu/tudomanyos-kozelet/doktorandusz-konferencia-2016/tanulmanykotet> The date of download: 13. 11. 2023.

MAGONY-BIRÓ Kata: Rezurrekcionisták a nevelés, a hivatásbresztés és a papképzés szolgálatában a 19. század második felében. In: *Fiatal Kutatók és Doktoranduszok X. Nemzetközi Jubileumi Teológuskonferenciájának tanulmánykötete*. Szerk. KISS Gábor. 386-401. Budapest, Doktoranduszok Országos Szövetsége, 2020. Only the abstract volume of the scientific presentations has been published in print given at the 10th International Jubilee Theological Conference of Young Researchers and Doctoral Students (Eger, 28. 02. 2020-01. 03. 2020.). The book of the studies presented at the conference has been published online and is available at the following link: [https://dosz.hu/doc/to\\_dok/108/1613549482.pdf](https://dosz.hu/doc/to_dok/108/1613549482.pdf) The date of download: 26. 09. 2023.

##### Presentations:

*Jański's Ideas on the Renewal of the Society*. 10. Międzynarodowa Konferencja z cyklu "Duchowość Klasztorów Polskich: Przekaz i Komunikacja". Wyższe Seminarium Duchowne Księżów Zmartwychwstańców, Centrum Resurrectionis w Krakowie. Kraków, 25 lutego 2015. r. The presentation was given in English in the 10<sup>th</sup> International Conference in the series "Spirituality of Polish Monasteries: Transmission and Communication". The Seminary of the Resurrectionist Fathers, Resurrection Centre in Krakow. Krakow, on the 25<sup>th</sup> of February in 2015.

*A párizsi lengyel emigráció apostola: Bogdan Jański.* Pázmány Doktori Konferencia. 2016., Budapest, Pázmány Péter Katolikus Egyetem Bölcsész- és Társadalomtudományi Kar, 2016. február 5. The presentation was given in Hungarian in the Pázmány Doctoral Conference. 2016., Pázmány Peter Catholic University, Faculty of Humanities and Social Sciences, on the 5<sup>th</sup> of February in 2016.

*Rezurekcionisták a nevelés, a hivatásébresztés és a papképzés szolgálatában a 19. század második felében.* Fialat Kutatók és Doktoranduszok X. Nemzetközi Jubileumi Teológuskonferenciája. Eger, Esterházy Károly Egyetem, 2020. február 28-március 1. The presentation was given in Hungarian in the 10<sup>th</sup> Jubilee Conference of Junior Theologians and Doctoral Students (Eger, Esterházy Károly University. 28 February – 1 March 2020.) in Eger on the 29<sup>th</sup> of February in 2020.