

Appendix 2

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Summary of professional accomplishments

1. **Name:** Tomasz Graff
2. **Diplomas held, academic/artistic degrees with the indication of the name, place and year in which they were acquired, as well as the title of the doctoral dissertation**
 - MA in history, Faculty of History, Jagiellonian University, Krakow, 2001, MA thesis (with distinction): *Polscy biskupi obrządku łacińskiego wobec kryzysu w Kościele Powszechnym w latach 1439-1449* [Polish bishops of the Roman Rite in the face of the crisis in the Catholic Church in the years 1439-1449], written under the supervision of prof. dr hab. Krzysztof Baczkowski, reviewer: prof. dr hab. Stanisław Szczur
 - Teacher Training College diploma from the Jagiellonian University, Kraków 2001. Very good final grade with distinction
 - PhD in history, Faculty of History, Jagiellonian University, Krakow 2006. Doctoral dissertation: *Polski episkopat monarchii jagiellońskiej wobec państwa i Kościoła w dobie soborów powszechnych XV wieku* [The attitude of the Polish episcopate under the Jagiellonian monarchy towards the state and the Church in the age of 15th century ecumenical councils], written under the supervision of prof. dr hab. Krzysztof Baczkowski, reviewers: prof. dr hab. Andrzej Radziwiński, prof. dr hab. Krzysztof Ożóg
3. **Information about previous employment in scientific/artistic establishments**
 - 2001-2006 doctoral studies, Faculty of History, Jagiellonian University
 - 2007-2008 lecturer, Faculty of History and Cultural Heritage, Pontifical Academy of Theology

- 2008-2010 assistant in the Department of the History of Culture and Education, Faculty of History and Cultural Heritage, Pontifical Academy of Theology (since 2009: Pontifical University of John Paul II in Krakow)
 - Since 2010 assistant professor in the Department of the History of Culture and Education (since 2013 Department of the History of Culture), Faculty of History and Cultural Heritage, Pontifical University of John Paul II in Krakow
 - 2012-2016 Deputy Director of the Institute of the History of Art and Culture, Pontifical University of John Paul II in Krakow
 - Since 2016 Deputy Dean of the Faculty of History and Cultural Heritage, Pontifical University of John Paul II in Krakow
- 4. Pursuant to Article 16 (2) of the Act of 14 March 2003 on Academic Degrees and Titles in Science and Arts (Journal of Laws No. 65, item 595, as amended), indication of the author's academic degrees and academic title as well as degrees and title in arts**
- a) title of the academic/artistic achievement**

Marcin Campius Wadowita (ca. 1567-1641). Duchowny i profesor Uniwersytetu Krakowskiego [Marcin Campius Wadowita (ca. 1567-1641). A Priest and Krakow University Professor]

b) author, title, year published, name of publishing company

Tomasz Graff, *Marcin Campius Wadowita (ca. 1567-1641). Duchowny i profesor Uniwersytetu Krakowskiego* [Marcin Campius Wadowita (ca. 1567-1641). A Priest and Krakow University Professor], Krakow 2018, Wydawnictwo Uniwersytetu Papieskiego Jana Pawła II w Krakowie, ISBN 978-83-7438-759-0, Towarzystwo Naukowe Societas Vistulana, ISBN 978-83-65548-33-7, 608+4 pp.

Publication reviews by

Prof. dr hab. Zdzisław Pietrzyk (Jagiellonian University)

Rev. dr hab. Andrzej Bruździński, prof. UPJP II (Pontifical University of John Paul II in Krakow)

c) discussion of academic/artistic objective of the work and the results achieved; discussion of its potential application

Krakow's ecclesiastical and university circles were already the focus of my research when I was writing my MA thesis and doctoral dissertation; in both cases one of the main subjects I investigated was the attitude of Church and intellectual elites centred around the Krakow bishop and, at the same time, the chancellor of the Krakow University towards the 15th century council movement. Of particular significance in my research are publications dedicated to the life and work of individuals connected with the Krakow Church and University, such as Jadwiga of Poland, Władysław Jagiełło, Piotr Wysz, Zbigniew Oleśnicki, Grzegorz of Sanok, Dzierżaw of Borzymów, Jan Długosz, Maciej of Miechów, Jan of Turobin and, last but not least, Marcin Campius Wadowita, who was the main subject of some of my studies after my PhD. As I studied the source database, I analysed Campius's attitude

towards Fausto Sozzini (no. 64)¹, key stages of his ecclesiastical and academic career (np. 38, 41), and his last will as an expression of Baroque piety (no. 77). On the basis of the prosopographic method, I showed Campius's intellectual milieu in Krakow during his studies and his work as a lecturer (no. 65). I paid special attention to and performed a preliminary analysis of Wadowita's portrait in the cloister of the Carmelite monastery in Piasek. The painting had been hitherto unknown to the professor's biographers (no. 38, 40). In my article published with a Latin issue of treaties *De Christi merito* (no. 50) I also made an attempt to estimate the actual number of theological treatises authored by Campius. Having conducted a nearly complete archive and library research, I published an article outlining Wadowita's figure in the light of my studies to date (no. 78). As my collection of sources on the life and work of Marcin Wadowita expanded, writing a full monograph dedicated to this Krakow priest and professor who lived in the age of first elected kings seemed a natural step in my professional development. This step was encouraged by the prospect of exploring and analysing numerous sources often unknown to researchers, which would shed more light also on the functioning of Wadowice as well as the Krakow ecclesiastical and university community in the age of the Baroque.

Monograph *Marcin Campius Wadowita (ca. 1567-1641). A Priest and Krakow University Professor, Krakow 2018, 608+4 pp.* contains an introduction, 6 chapters and conclusions, followed by summary in English, appendices, a list of abbreviations and illustrations, a bibliography and an index of individuals and geographic locations.

The introduction is a detailed discussion of sources collected in archives and libraries in Poland and abroad as well as the literature of the subject. Next, I outlined research prospects and proposals concerning Marcin Wadowita and the communities in which he lived and worked. To date, Marcin Wadowita has been mentioned mostly on the margins of studies on the Krakow University and Polish theology as well as those describing the case of Fausto Sozzini. Few researchers conducted studies exclusively on Wadowita. In addition to my publications referred to above, authors such as Benignus J. Wanat, Aleksander Strojny and Grzegorz Babiarczyk each published one article on the subject, and Wadowita's abbreviated biography can be found in dictionary and encyclopaedia entries, and a brief catalogue/book from the exhibition *Marcin Wadowita (1567-1641). In Universitate Collegii Maioris Professor, Wadowice 2000*. To date no-one has published a complete monograph based on all categories of sources available to researchers on any of the eminent professors who lived in the Vasa period. Consequently, we are unable to retrace their life stories, social and professional connections or fully determine their significance for the history of Polish science and culture, and – in the case of clergymen – also for the history of the Church. A comprehensive work on the history of the Faculty of Theology in the 1st half of the 17th century is yet to see the light of day, and any information on the functioning of the Krakow University in that period, except for a small number of analytical publications, can be retrieved from synthetic works by Kazimierz Morawski, Henryk Barycz, Waclaw Urban, Adam Przyboś and more recently by Krzysztof Stopka. Taking into account the above findings, my objective was to write a multi-aspect monograph of Marcin Campius Wadowita,

¹ The numbers in parentheses refer to a complete list of published studies in Appendix 3, Section B).

a priest and professor who was born in a small town near Krakow in the age of the Baroque. It was my intention to present a holistic image of his life, work, social and professional connections, and to show how memories of Wadowita have evolved over the centuries. My research proposals and objectives were elaborated on in consecutive chapters of the monograph.

Chapter I outlines the specific nature of the social and cultural environment of Wadowice in the Old Polish period. This allows me to draw readers' attention to multiple local factors which influenced the development and upbringing of young Marcin Kępką, who herded pigs and cows in Wadowice as a child, while his relatively well-off family included some of the leading members of the town councils and benefactors of the local church. I have proved that during the early years of Marcin's stay in Krakow the Wadowice town council supported the ecclesiastical and university career of their fellow townsman through a local altar benefice in their patronage, thus enabling him to carry on with his studies. Campius felt a strong connection with his home town all his life. Already as a professor, he recalled his amusing childhood adventures in Wadowice and was not ashamed of his plebeian background; in his testament he did not fail to bestow the town's school, hospital and a fund for supporting students from Wadowice. I used handwritten sources hitherto unknown to researchers studying the history of Wadowice, which allowed me e.g. to identify dozens of Marcin Wadowita's closest relatives. The wealth of information collected enabled me to describe their work, mainly in the local community – in some instances over many decades.

Chapter II presents Campius in terms of his career in the Church, not only as a university professor but mostly as a priest who performed his duties arising from the specific prebends he had acquired. The research perspective structured in this way, in combination with the prosopographic method, highlighted close connections and overlap between the Krakow ecclesiastical and university circles in which Wadowita had functioned. The chapter discusses, among other things, his competition with other academics for various benefices, as recounted in Polish and Vatican archival sources. Inspection files clearly prove that Wadowita was quite conscientious in performing his ecclesiastical duties, even as the parish priest of the relatively remote Opatowiec. Towards the end of his life, however, due to his senile age, he was unable to appropriately satisfy the need for renovation in the Opatowiec church and the parish buildings. He normally delegated ministerial work to vicars, albeit sometimes in a fictional manner. This is confirmed by the fact that in the period from 1590 to 1614 alone I was able to find as many as 17 such cases. In my view, it confirms the practice of fabricating a canonical title through such provision in order for a candidate to receive holy orders, as reported in the literature of the subject, e.g. by Jan Kracik and Zdzisław Pietrzyk. Wadowita was equally diligent in performance of his duties as canon in St. Anne's and St. Florian's collegiate churches. As a provost of St. Florian's, he cared not only for the parish he had been entrusted with but also, as proved in court sources, defended peasants who were beaten by the lessees of local provostry manors. In addition, he was a participant of many trials over financial and economic matters, e.g. with Dominican and Pauline orders. My attention was also captured by the prestigious All Saints' altar benefice related to a cathedral predicature, which Wadowita received as his last benefice. Its possession enabled him to give sermons in

the Polish language on feast days of Virgin Mary and Jesus Christ. Moreover, I revealed his everyday relations with the local, i.e. mainly Opatowiec and Krakow, ecclesiastical and parish community. I managed to identify the names of clergymen with whom he worked in performance of his ecclesiastical duties. In most cases I cited income derived by Campius from the prebends he held. I included a timeline of his holy orders and questioned conjectures which have appeared in the literature of the subject, stating that Campius held the position of chancellor at Bishop Jakub Zadzik's curia.

Chapter III is aimed at presenting a complete account of Wadowita's studies and academic career at the Faculty of Arts and Faculty of Theology in the context of everyday life at the university. This chapter reconstructs Wadowita's academic syllabus and the syllabus of his lectures as a bachelor, *docent extraneus* and master of arts as well as his work at the Faculty of Theology. As in the previous chapter, by means of the prosopographic method I was also able to determine with high probability the identity of the members of teaching staff in the period of Wadowita's studies as well as identify his closest fellow students or associates. Chapter III was also aimed at retracing Campius's work as a University official at college, faculty and university level. Thanks to the above assumptions, I showed Campius against the backdrop of the intellectual milieu of his masters and colleagues at consecutive stages of his academic career. I also shed some light on Wadowita's interpersonal relations with other lecturers, which were not always friendly, sometimes even verging on hostile. To this end, I used a very helpful material preserved in *Acta Rectoralia* and the records of the Krakow bishop courts, found records of his stay in France and travels to Italian universities, retraced Wadowita's career path as a theologian against what was then a compulsory academic syllabus and promotion system, reconstructed his academic promotion patterns and diagnosed the reasons for various obstacles he may have encountered.

Chapter IV is an analysis of Campius's stance on the teachings of protestants, in particular Fausto Sozzini, an Aryan who was saved by Campius from the hands of Krakow students. The act, through Sozzini and his associates' correspondence, sheds additional light on other professors' attitude towards the Aryan. I noticed that not everyone was willing to praise Wadowita's deed, and some even considered it harmful. What is more, I determined that Campius polemicized with Sozzini on multiple occasions. His tolerant attitude towards representatives of the Reformation is exemplified by his comments to *Rudimentorum Cosmographicorum*, written by Johannes Honterus, and his consent to participate in the trial of Calvinist goldsmiths as a man of confidence. Another objective was to finally determine the number of theological treatises so far credited to Campius and an in-depth analysis of their content against the historical background of post-Trent theology. The analysis was supplemented by the publication of his complete works together with translation into Polish in appendices to the book. At that time, researchers believed that Campius had been the author of 9 or 10 printed theological works, but following an analysis of their titles, content and circumstances in which the texts were published, I came to the conclusion that he had actually authored only 4 of them. The remaining works attributed to him were in fact written by his students and protégés, although the subjects of such works were to a large extent constructed by and consulted with Campius himself. Nevertheless, I proved that in certain cases the title of a problem and its solution were the author's original work. Having reviewed key subjects

contained in theological dissertations in Poland and abroad in the 2nd half of the 16th c. and 1st half of the 17th c., I came to the conclusion that Wadowita's output was inspired by post-Trent theology, which he encountered not only in Krakow but, first and foremost, in Rome. As a student of *Collegium Romanum*, Campius was influenced by the Jesuit *Ratio studiorum* and the Salamanca school of theology, which had shaped, to a large extent, the Roman theological syllabus. Following a detailed analysis of Wadowita's works I ascertained that their character was mainly Christological and polemical towards Protestant teachings with clear references to Thomism. They were constructed around a pattern used also by other Krakow scholars: problem presentation, elaboration by consecutive theorems and detailed argumentation through several explications. I managed to determine the titles of 30 works written by 21 theologians, the promotion of which was heavily influenced by Campius. I formulated a thesis that such group of over 20 intellectuals whose theological thought was shaped under smaller or greater influence of Marcin Wadowita, together with other protégés of other 11 university theologians, is a clear proof that the Faculty of Theology was at that time breaking free from the impasse of early 16th/late 17th century. It was, too, noticeable due to a significant revival of didactics at the faculty. The above thesis contradicts the opinions so far held by Polish scholars on the matter. In my opinion, university historiography and studies on the history of Polish theology paint an unsubstantiated picture of the early 17th century Faculty of Theology stricken by a permanent staff and academic crisis.

Chapter V deals with Wadowita's participation in many events important to the University and his everyday work in among scholars. For the section on Campius's involvement in the conflict with Jesuits I used, among other things, sources available at Archivum Romanum Societatis Iesu (ARSI). In that section I highlighted Campius's significant contribution to the university's ultimate victory over Jesuits in the struggle over the shape of higher education in Poland.

Next, I showed Campius's participation in university, Church and state ceremonies. I noticed that Wadowita publicly represented the University on multiple occasions and took part in making important decisions; for example, he was present at well-known foundations. However, he had a negative impact on the history of the University, together with prof. Wojciech Borowski effectively opposing financial reforms proposed by rector Jakub Najmanowicz.

I also described his involvement with the University in its conflict with Bishop Tylicki, who wanted to reform the institution using canonical inspection as a pretext. Thanks to a unique account of turbulent rector election in 1637, I successfully reconstructed an emotional exchange of opinions between Wadowita and other parties to the dispute, and present the rector election procedure in practice. By comparing it to the provisions of University statutes, I came to the conclusion that it was much more complex than stipulated in the regulations in force at the University.

Further in the chapter, I discussed Wadowita's amicable relations with Jan Kłobucki and Tomasz Eustachy Swinarski. This expands our knowledge about academic circles in the early modern period, as the in literature of the subject of friendship between Krakow academics has not been frequently mentioned. Based on manuscript 2501 from the Jagiellonian library (Swinarski's correspondence cartulary) I was able to obtain a wealth of

private and confidential information such as the accounts of walks, feasts, adventures in which they both had participated, as well as unfavourable opinions about other lecturers, information about diseases, reading experiences etc.

Last but not least, due to abundant source material, I discussed legal proceedings to which Marcin Wadowita was a party, involving not only other clergymen, professors and monastic orders but also bourgeoisie and nobility. The diversity of cases in which the professor was involved in his everyday dealings with burghers and local nobility is astounding. Through analysis of individual proceedings I was able to present the practical aspect of the functioning of the early modern judiciary in reference to Krakow priests/professors.

Chapter VI is an analysis of the instructions contained in the last will of the Krakow academic (published in appendices to the book) and the process of their actual performance. The subject matter was only marginally discussed in studies on the life and work of the Krakow University professors in the age of elected kings. Meanwhile, Wadowita's testament was not only an expression of his piety but also his attachment to the University, his home town Wadowice, St. Florian's Collegiate Church and the Carmelite monastery in Piasek (Krakow). His instructions also constituted grounds for the appraisal of his property at the time of his death. I was able to expand the knowledge of the identities of individuals from his closest circle. Another subject discussed in depth in the chapter was the history of his charitable foundations, which often functioned until the end of the Old Polish period.

I dedicated a separate section to a phenomenon rarely discussed in the literature of the subject – the persistence and evolution of the memory of the distinguished scholar over the centuries, in Krakow's university and Church circles, in the community of his home town Wadowice, in literature, hagiography and art. I managed to determine that the oldest surviving image of Campius had probably been painted when he was alive, and today is located in the cloister of the Carmelite monastery in Piasek (Krakow), although previously the portrait in the Lecture Hall of Collegium Maius was believed to be the oldest extant image. I also found other portraits depicting the scholar such as a sketch by a 19th century artist Antoni Kozakiewicz, kept in the National Museum in Krakow. I was able to identify several surviving works which, according to provenance notes, were property of Campius. I proved that he was once conferred a 'doctoral coat of arms,' although in reality he did not hold any aristocratic coat of arms. My considerations on this subject are in line with historiographic polemics about the practical implications of the privilege granted by Sigismund the Old in 1535, which ennobled Krakow professors. In my analysis of the persistence and evolution of the memory of Marcin Wadowita, I noticed that in the period of partitions and subsequent decades he was shown as a protagonist of many anecdotes and an example of a man of low social class, who had earned his honours and wealth through hard work. I also emphasized that John Paul II, an alumnus of M. Wadowita Middle School, is credited with special achievements in cultivating and popularizing the memory of Campius.

The Conclusions, in addition to summarizing the findings, contain brief characteristics of Marcin Wadowita's personality, unquestionably an interesting representative of his epoch.

In the Polish historiography, the study is the first monograph of a Krakow professor living in the age of elected kings based on such extensive sources, presenting the priest/scholar in multiple aspects together with a full variety of his social and professional connections.

5. Discussion of other academic and research achievements

a) research publications

My research interests include, chronologically speaking, both the Middle Ages and the early modern period. My key research areas include the following subjects: (1) Catholic Church hierarchy in Poland and its political role in late Middle Ages, (2) Krakow clergy and university elites in the Middle Ages and the early modern period, (3) Polish-Czech relations in the 1st half of the 15th century, (4) the life, work and history of the worship of St. Jadwiga of Poland, and Krakow priests and candidates for sainthood, as well as (5) the history of Wadowice with particular focus on biographies of persons connected with the town from the 14th to 18th c.

Since obtaining my PhD I have published 158 items

- 3 research monographs (including 2 revised and supplemented post-doctoral books).
- 26 publications in research journals (23 articles: 4 in English, one in German and 2 review articles and a report from a research conference). The articles were published in 3 foreign and 11 Polish periodicals: *Husitský Tábor*, *Mediaevalia Historica Bohemica*, *Mesto a dejiny*, *Studia Źródłoznawcze*, *Archiwa, Biblioteki i Muzea Kościelne*, *Nasza Przeszłość*, *Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Prace Historyczne*, *Prace Komisji Środkowoeuropejskiej Polskiej Akademii Umiejętności*, *Perspektywy Kultury*, *Folia Historica Cracoviensia*, *Analecta Cracoviensia*, *Wadoviana. Przegląd Historyczno-Kulturalny*, *Studia Sandomierskie*, *Opinie Edukacyjne Polskiej Akademii Umiejętności Prace Komisji PAU do Oceny Podręczników Szkolnych*.
- 24 chapters in monographs and post-conference publications (including 2 in congress languages: English and German).
- 2 introductions to multi-author monographs.
- 66 biographic and historical-geographical entries in *Encyklopedia Katolicka* [The Catholic Encyclopaedia].

- A biographical entry in *Polski Słownik Biograficzny* [The Polish Biographical Dictionary].
- Research editor of 4 Polish translations of monographs by one and multiple authors. Editor and co-editor of 9 single- and multi-author monographs and post-conference publications.
- Research co-editor of 5 volumes included in publishing series: co-editing as a research editor of vol. 1-3 of the *Historia - Hereditas - Ecclesia* publishing series, and co-editor as secretary of the Editorial Team for vol. 21-22 of the publishing series *Studia do dziejów Wydziału Teologicznego Uniwersytetu Jagiellońskiego* [Studies on history of the Faculty of Theology of the Jagiellonian University].
- 8 research co-editing tasks as a secretary or member of the editorial board in research journals: 1 foreign, 2 Polish (“Husitský Tábor”, “Folia Historica Cracoviensia”, “Wadoviana. Przegląd Historyczno-Kulturalny”).
- 14 popular science publications, also as a co-author of the monograph *Średniowieczne korzenie Polski. Historia dla każdego* [Poland’s medieval roots. History for everyone] by K. Graff, T. Graff, Krakow 2015, 130 pp.

Catholic Church hierarchy in Poland and its political role in late Middle Ages

After obtaining the doctoral degree, I published two post-doctoral monographs on the work of Polish bishops in the 15th century. In the first one, *Episkopat monarchii jagiellońskiej w dobie soborów powszechnych XV wieku* [The Episcopate under Jagiellonian monarchy in the age of ecumenical councils], Krakow 2008, 365 pp., narration centred around the description of the Polish episcopate, e.g. the mechanics governing the careers of bishops in the Church and the state, and their attitude towards late-medieval council movement. As for the Polish historiography, it is the first book with such a broad analysis of the subject; it has been cited on multiple occasions by researchers, also from other countries, e.g.: R. Frost, *Oksfordzka historia unii polsko-litewskiej*, vol.1: *Powstanie i rozwój 1385-1569* [The Oxford History of Poland-Lithuania: Volume I: The Making of the Polish-Lithuanian Union, 1385-1569 (Oxford History of Early Modern Europe)], Poznań 2018 and P.W. Knoll, “*A pearl of powerful learning*”: *the University of Cracow in the fifteenth century*, Leiden-Boston 2016. In my second post-doctoral book, *Kościół w Polsce wobec konfliktu z zakonem krzyżackim w XV wieku. Studium z dziejów kultury politycznej polskiego episkopatu* [The Church in Poland in the face of the conflict with the Teutonic Order in the 15th c.], Krakow 2010, 124 pp. I significantly broadened and supplemented my considerations of the involvement of Polish hierarchs in the Jagiellonian diplomacy in consecutive phases of the political and military conflict with the Teutonic Order. In the book, I pointed out that bishops played a key role in the events discussed.

After my doctoral dissertation, apart from expanding other areas of interest and searching for new ones, I decided to continue my research on the activities (mainly political) of Polish bishops in the Middle Ages. In my text on the relations between Władysław the Elbow-high and Krakow bishops I concentrated on his contacts with the followers of Jan Muskata, i.e. Nanker and Jan Grotowic against the background of fiscal, political and ecclesiastical matters. I also presented an important moment when relations had been shaped

between royal authority and local Church hierarchs in the Reborn Kingdom in terms of both mutual cooperation and conflicts (no. 60). In another discussion of Mikołaj Trąba's political stance in the years 1409-1411 I stressed his increased political activity in that period (no. 39). I also addressed the subject which so far has only been marginally discussed by historians, i.e. an analysis of Mikołaj Trąba's ecclesiastical work in the Halicz and Gniezno archdiocese, proving that despite his numerous duties as a statesman and his presence at the Council of Constance, he was a good host and organizer of events in the Gniezno archdiocese; as a primate, he performed the duties of the head of the Polish Church with diligence. Still, I found that his 2-year term in the Halicz archdiocese was more titular rather than actual (no. 66). I presented the work of Grzegorz of Sanok from a similar perspective in a separate study. Analysing his activities as the host of the archdiocese, to date passed over in historiography, I proved that he had saved it from economic ruin by taking specific organisational and financial decisions (no. 62).

Other articles on late-mediaeval bishops deal mostly with the political role of Zbigniew Oleśnicki, Bishop of Krakow. In confrontation with opinions so far expressed by historiographers, I tried to determine the actual position of the bishop on the Polish political scene, also in reference to the stance of other bishops – against the backdrop of recurring political crises: during the so-called coronation storm of 1429-1430, the reign of Władysław III in Poland (1434-1444) and Hungary (1440-1444) as well as during the interregnum of 1444-1447. I demonstrated that in view of the political failures of the bishop, well-documented in sources, opinions voiced by certain researchers on Oleśnicki's almighty position on the Polish political scene are exaggerated. On the other hand, recent attempts at deprecating his impact of the events mentioned above are not always substantiated (no. 36, 37, 46, 59, 63, 81). In "Studia Źródłoznawcze" I also published a review of a monograph by P. Tafiłowski, *Jan Łaski (1456-1531) kanclerz koronny i prymas Polski* [Jan Łaski (1456-1531). Crown chancellor and Primate of Poland], Warsaw 2007 (no. 56). In addition, I published 22 biographic entries concerning Polish bishops in the Middle Ages and the early modern period in *Encyklopedia Katolicka* [The Catholic Encyclopaedia] (no. 87, 88, 90, 92, 93, 97-101, 109, 115, 121, 131, 135-137, 140, 142, 149, 150, 152), and a single biographical entry about Świętosław – a Carmelite monk and Bishop of Łusk – in *Polski Słownik Biograficzny* [The Polish Biographical Dictionary] (no. 86).

Krakow clergy and university elites in the Middle Ages and the early modern period

My studies on Krakow clergy and scholars, mainly from the Old Polish age, did not only focus on the life and work of Marcin Wadowita and other clergymen biographically related to both Krakow and Wadowice. In two articles I emphasized the role of Krakow canon and University of Krakow rector Paul Włodkowic in shaping the image of Poland and Lithuania among European intellectuals at the Council of Constance. Disagreeing with other researchers, I put new emphasis on the benefits and drawbacks of his actions and as well as the actions of the entire Polish delegation e.g. concerning the reaction to *Satira* by John Falkenberg, a work that had offended Poles and Lithuanians alike (no. 47, 55). The first of

those texts was printed as part of an anthology of 10 articles by Polish researchers who have dealt with the life and work of Paul Włodkowiec over past 110 years in the book entitled *Paweł Włodkowiec i polska szkoła prawa międzynarodowego* [Paul Włodkowiec and the Polish school of international law], Warsaw 2018. Extending my search centred around the attitude of Polish clergy towards conciliarism, I chose to discuss a subject which until then had not been analysed in Polish science, i.e. the question of the Krakow chapter members' stance towards the schism at Basel (1439-1449). I stressed that some of Krakow prelates and canons were at the same time professors of the Krakow University, which enabled them to effectively influence the pro-conciliaristic position of both the university and the Krakow chapter (no. 73). A portion of my discussion on the attitudes of various Polish social strata towards the crisis in the Church in the 1st half of the 15th century also referred to representatives of Krakow clergy and the personnel of the Krakow University. I turned my attention to an almost unanimous support for the Council of Basel in the Krakow diocese, also among lower-ranking clergy, which was in contrast to different moods prevailing e.g. in the Poznań diocese, which did not support the Baselians or (anti)Pope Felix V, but instead opted for Eugenius IV (no. 42). With reference to the above subject-matter, I published an article about an eminent intellectual, Krakow archdeacon and rector of the Krakow University: Dzierśław of Borzymów (deceased 1452). The study introduces unknown facts and rectifies some information erroneously cited by researchers concerning his career path as a man of the Church, university and state, as well as his service in support of the Council of Basel (no. 71). My interest concerning Krakow clergy was also expressed in publication dedicated to the characteristics and social typology of mediaeval church elites printed in the Czech series entitled *Documenta Pragensia Monographia. Series Cracovia-Norimberga-Praga*, Prague 2016 (no. 79).

Of special importance in my research work are studies on the work of Jan Długosz and my involvement in the edition of his works. Already in the years 2003-2005, during my doctoral studies, in cooperation with the Polish Academy of Learning, I participated in the team led by prof. Jerzy Wyrozumski, who was responsible for the critical edition of the last volume of Jan Długosz's *Annales* in Latin and Polish (published in 2005 and 2006) together with commentary, of which I was a co-author (no. 13, 14). A follow-up to research on Jan Długosz is a publication showing his vision of the hierarchy of cities in *Chorografia* (no. 75) and an article presenting the image of Kraśnik and its monastery in Długosz's works complete with a translation of passages from *Liber beneficiorum* referring to the subject based on Długosz's Latin autograph in the Archive and Library of the Krakow Cathedral Chapter (no. 53). Together with Bartłomiej Wołyniec I wrote about an illustrious scholar and Krakow University rector Maciej Miechowita as a continuator of Jan Długosz's *Annales*, drawing attention e.g. to the value (frequently questioned in historiography) of his *Chronica Polonorum* and *Tractatus de duabus Sarmatis, Asiana et Europeana* as sources, especially in reference to late Middle Ages and the dawn of the early modern period (no. 82). My interest in Krakow university circles in the pre-partition period led to the publication of two articles, in which I described the history and functioning of Nowodworski Schools in the period. I supplemented Henryk Barycz's previous findings on e.g. the identities of well-known students of the institution, in addition to identifying a broader group of benefactors, indicating that

most of them were scholars and clergymen with connections to the Krakow University, and that the number of foundations was decreasing since the 2nd half of the 17th century (no. 45, 61). In *Encyklopedia Katolicka* [The Catholic Encyclopaedia] I published 20 biographic entries about Krakow clergymen, most of whom were connected with the local cathedral chapter and often also with the Krakow University (no. 91, 94-96, 102, 104, 110-114, 116-118, 122-126, 128).

Polish-Czech relations in the 1st half of the 15th century

Polish-Czech relations in the 1st half of the 15th century constitute an important part of my research. In one of my articles I turned my attention to the attitudes of Polish political and intellectual elites as well as representatives of lower social classes towards the teachings and the trial of Jan Hus at the Council of Constance. I argued that according to well-known sources, Hus had met many Poles already during his studies in Prague, and his teaching was at first treated by many of them as yet another proposal to resolve the crisis in the Church. Despite the officially unfavourable attitude of the Polish delegation in Constance, Hus did receive words of sympathy and reassurance from some Jagiello's delegates but also his subjects from lower strata of society (no. 51). I conducted similar research on another Czech reformer, Jerome of Prague, which resulted in an article published in Volume 21 of the "Husitský Tábor" journal. In the article I highlighted the attitude of the Polish court and Church elites towards Jerome, particularly in the period preceding the Council of Constance. Such stance was in stark contrast with a clearly negative attitude of Poland and Lithuania in the course of the council sessions, when Jerome, like Hus, was imprisoned and burned as a heretic. In my view, such attitude stemmed from Poland and Lithuania's propaganda war against the Teutonic Order, as well as the desire to create a proper image of the Polish-Lithuanian state at the council (nr 54).

I also studied the subject matter which linked my research on the work of Church hierarchs in Jagiellonian Poland to my research on Polish-Czech relations in the 1st half of the 15th century. This is why I made an attempt to present the reaction of the Polish Church to the spread of Hussitism in the Kingdom of Poland, as well as reveal the attitude of Church to the suggestions that Jagiello and his sons should ascend the Czech throne (no. 34, 67). An extension of the subject was an article on Bishop Zbigniew Oleśnicki's reaction to the broadly-defined 'Czech affairs' published in Volume 17 of periodical "Mediaevalia Historica Bohemica". In the article I addressed the opinions expressed by Jan Długosz, who was prejudiced against Jan Hus and his supporters. I noticed that the chronicler in his works had created an image of Oleśnicki as an adamant anti-Hussite, frequently obliterating the real motives behind the bishop's actions. I also observed that Oleśnicki, with the support of the Krakow University, deliberately opposed any agreement with the Hussites, intentionally building his own political position in reference to the king and part of the Polish episcopate (no. 48). I would like to add that my interest in Polish-Czech relations in late Middle Ages bore fruit in international cooperation with the Czech Centre in Warsaw and subsequently led to an exhibition on Jan Hus and his times, entitled "Jan Hus 1414-2015", which I co-authored and for which I prepared texts regarding Polish-Czech relations. I also acted as a consultant in

terms of the overall concept of the exhibition. The exhibition was held e.g. at the Staszic Palace (Warsaw) and the Jagiellonian Library (Krakow) in cooperation with the Archive of the Polish Academy of Sciences in Warsaw. It was supplemented with discussion panels with Czech and Polish scientists, which I co-organized (Appendix no. 4).

The life, work and history of the worship of St. Jadwiga of Poland, and Krakow priests and candidates for sainthood

The life, work and the history of the worship of St. Jadwiga, Queen of Poland, as well as saints and candidates for sainthood connected mostly with Krakow constitute a separate area of my interests. In an article aimed at finding traces of the worship of Queen Jadwiga in Lithuania in the early modern period I noticed lack of information in sources which would confirm the public (official) cult of St. Jadwiga. Nevertheless, among Lithuanian intellectuals and members of the ruling elite there were people that cherished the memory of the pious queen who had contributed to Lithuania's christianization, as testified e.g. in the works by Maciej Strykowski and Wojciech Wijuk Kojalowicz (no. 68). I also attempted to recreate the pre-coronation image of princess Jadwiga according to *Kronika* [Chronicle] by Jan of Czarnków. Such discussion took place in the context of negotiations between Polish and Hungarian lords after the death of Louis the Hungarian, as described by the chronicler and confronted with other sources. I believe that Jan of Czarnków was not only an opponent of the Anjou succession to the Polish throne but he also ardently opposed any female succession as such. I highlighted the real danger of the Polish-Hungarian talks being broken off before Jadwiga arrived in Poland (nr 72). The text was published as a chapter in a monograph of which I was the research editor, and which was entirely dedicated to St. Jadwiga and her times - *Śladami Świętej Królowej Jadwigi i jej epoki* [Traces of St. Queen Jadwiga and her times], ed. T. Graff, Krakow 2013. I dedicated a separate study to characterize Queen Jadwiga's personality using sources on her contacts with the papacy in the age of the Great Western Schism. Having analysed Jadwiga's correspondence with popes Urban VI and Boniface IX I came to the conclusion that she was a skilful politician, and together with Jagiello she was able to effectively use the papacy's weakness during the schism. Exchanging letters, the queen repeatedly emphasized her spouse's loyalty towards the Church, thus denying the claims of Teutonic and Hapsburg propaganda that the Polish king's conversion was only apparent (no. 83). My research interest concerning the biography and the cult of St. Jadwiga was also expressed through the organization of two national conferences dedicated to the queen, as well as my participation in an expert discussion about the Anjou period broadcast by TVP Historia.

In another study, discussing individual freedom in mediaeval monasticism, I underlined the actual impact of those Krakow monks who were known for their sainthood on the life of the local community (no. 80). I also published an article on St. Stanisław Kazimierczyk's connections with Krakow and the Krakow University. In article I proposed that the saint's intellectual formation was strongly influenced by conciliarism. I also noticed the possibility that his matriculation had been connected with the enrolment of Stanisław, son of Maciej of Kazimierz, which was entered in the University records in 1441. This could

necessitate moving Kazimierczyk's date of birth at least a few years back (to ca. 1425) from the date which has so far been considered valid. Official biographies of the saint state that he was born in 1433, citing a 17th century account by Marcin Baroniusz (no. 69). In addition, I participated as an expert in a Polish national TV programme about the saint: *My, Wy, Oni. Śladem Św. Stanisława Kazimierczyka* [Us, You, Them. Retracing the life of St. Stanisław Kazimierczyk]. It is worth noting that in my earlier publications I found traces of opinions on his piety in the Old Polish period (no. 77, 78), which was discussed in depth in his monograph. I conduct research on the worship of saints connected with Krakow also in other areas. In the years 2014-2016, in cooperation with the provincial of the Polish Province of the Order of St. Augustine Father dr Wiesław Dawidowski, and vice-postulator Father Marek K. Donaj OSA I took part in the work of a historical commission collecting and preparing critical editions of source materials on the life and worship of Augustine friar Isaiah Boner. Since September 12, 2018 I have also been a member of the historical commission appointed by Krakow Archbishop Marek Jędraszewski, the objective of which is to collect and prepare sources referring the biography of Emilia née Kaczorowska and Karol Wojtyła, parents of Pope John Paul II (Appendix no. 4).

The history of Wadowice. The life and work of persons connected with the town from the 14th to 18th c.

During my master's and doctoral studies I published several works on the history of Wadowice to further my interest in regional studies. Two of them contain editions of handwritten sources kept in Riksarkivet in Stockholm and the Archive of the Parish of the Presentation of the Blessed Virgin Mary in Wadowice, which referred to the endowment of the Fraternity of the Rosary (together with Maciej Anteckki) and the altar benefice in the Wadowice parish church in the 17th century (no. 2, 3). After obtaining my doctoral degree, I followed up and expanded on this research, studying not only the biography of theologian Marcin Campius Wadowita, but also the medieval and early modern social and cultural environment of Wadowice, revealing hitherto unknown episodes in the life of its inhabitants and persons connected to the town. In my research publications I analysed the culture-building role of the town and its parish (no. 70), as well as its connections to Krakow, in particular to the Krakow University (no. 35, 38). I also analysed the phenomenon of the Mogiła Cistercian Abbey's patronage over the local temple from the 1st half of the 14th c. to the end of the 18th century (no. 76). In a separate study, I investigate Jagiellonian policy towards Wadowice (no. 74). In addition, I supplemented the biography of local parish priest and Krakow University rector Jan of Turobin, proving that due to many duties and substantial prebends, his connections to the Wadowice parish were mostly of formal nature (no. 33). Moreover, in short biographical outlines I presented people for whom Wadowice was the place of birth, and who were known as illustrious representatives of their monastic orders. In those publications I wrote about Jakub of Wadowice, provost of Canons Regular of the Lateran in Kazimierz (deceased ca. 1495), and Augustinian friar Paweł Vois Wadowita, provincial of the order and Marcin Wadowita's contemporary (deceased 1616). I noticed that the image depicting Jakub of Wadowice in Kurozweki is probably the oldest surviving

portrait of a man born in Wadowice. Furthermore, I emphasized that Paweł Vois had received his doctoral degree earlier than Campius, and his historical sources currently stored in the National Archive in Krakow contain a great deal of valuable information e.g. on the worship of Isaiah Boner (no. 40, 43). Two of the above-mentioned studies focus on the former owner of the town, Piast princess Agnieszka (deceased 1505), who was buried in the local parish (no. 40, 74).

Also, together with Sławomir Dryja, I published an article on the life and work of Krakow brewer Marcin Pieniążek (deceased ca. 1566), who came from Wadowice, analysing the effects of his brewery's operations in the light of archival sources, mainly tax records from the National Archive in Krakow (no. 44). I have also published an article on Marcin Wadowita's father: Wadowice councillor Mateusz Kęпка (deceased 1602). I supplemented the text by the edition of sources from 1585, 1599 and 1616 found in the Archive of the Parish of the Presentation of the Blessed Virgin Mary in Wadowice (no. 52). I also published a short text, together with photographic documentation, on the discovery of a 18th century Baroque altar from Wadowice in the church in Łazany. I noticed that the original altar dedicated to St. John Cantius, although it had been officially mentioned in a document of 1701 by Augustus II the Strong, had already existed for decades, put in the care of the Wadowice furrier guild. I also formulated the hypothesis on the introduction of the worship of St. John Cantius in Wadowice by Marcin Campius Wadowita. At the same time, I proposed a more accurate dating from the 'discovered' altar (no. 49). In addition, I organized a national conference on the history of Wadowice: *Wadowice-Karola Wojtyły Ojczyzna Domowa* [Wadowice: the Home Town of Karol Wojtyła], which was followed by my research edition of the post-conference book *Wadowice – siedem wieków historii* [Wadowice: seven centuries of history], ed. T. Graff, Krakow 2009.

b) academic papers, lectures, presentations at conferences, symposia, sessions, meetings of the Polish Academy of Learning, in discussion panels. Participation in organisation thereof and functions performed

Having received the doctoral degree in humanities, I took part in 46 conferences, symposia, sessions and meetings of research committees of the Polish Academy of Learning with my own papers, lectures or presentation in Poland and abroad. This number includes papers presented at 15 international conferences, of which 3 were held abroad. I also took part in 3 research discussion panels (Appendix no. 3). I organized or co-organized one session and 5 national and international conferences as well as one national and two international discussion panels. Moreover, I was a co-organizer of the international research conference entitled "The Cultural Landscape and Heritage of Europe. Persistence and Transience," organized by: the Department of Archival Science and Auxiliary Historical Sciences, the Pontifical University of John Paul II in Krakow, the Katowice Branch of the Historical Committee of the Polish Academy of Sciences, Gréckokatolícka Teologická Fakulta Prešovská Univerzita v Prešove, the Faculty of Theology of the Charles University in Prague and Saint Athanasius Greek-Catholic Theological Institute of Nyíregyháza. I presided over two national conference sessions, chaired 4 panels and one session at national conferences, one national discussion

panel and one panel at an international conference. I was a member of the Research Committee of the National Conference "650 years of Prokocim" organized by such institutions as the Polish Academy of Learning, the Pontifical University of John Paul II in Krakow, the Jagiellonian University and the Society of the Friends of Prokocim, as well as the research supervisor of 2 doctoral research conferences on a national and international scale (Appendix no. 4).

c) Science and research projects and programmes, international cooperation, membership in scientific institutions and organizations

Since I received my doctoral degree, I have participated in 4 science and research projects financed e.g. by the European Union, International Visegrad Fund and the Ministry of Culture and National Heritage. One of them, *Transformation of Central European Cities in Historical Development - Kosice, Miskolc, Opava, Krakow* (2012), was an international project (Appendix no. 3).

I also took part in 4 other programmes: a European one – *Erasmus Plus* (2018) – and 3 national ones, which were financed by the European Union, thus extending my competence e.g. in managements skills and teaching at university (Appendix no. 4).

As a member of the International Board of Researchers of Czech science periodical *Husitský Tábor*, which has been issued for several decades, I cooperate with museum/research institution *Husitské muzeum v Táboře*, which publishes the periodical. Moreover, as a member of the Board of Editors of "Folia Historica Cracoviensia" and "Wadoviana. Przegląd Historyczno-Kulturalny" I regularly liaise with foreign scholars who are members of research boards of these periodicals. As part of my duties at the university, I am one of the coordinators of international cooperation, internships and scholarships, guest lectures and broadly-defined contacts between researchers at the Pontifical University of John Paul II and foreign research centres. Thanks to my trips abroad, I made established close contacts with researchers from Masarykova Univerzita, Filozofická Fakulta in Bern, where apart from searching for source materials I gave lectures in English as part of my *Erasmus Plus* scholarship visit. Such contacts made it possible e.g. to sign an agreement on the cooperation between the two universities and to appoint dr Premysl Bar as a member of the Editorial Board of "Folia Historica Cracoviensia" and the Research Board of the series *Historia - Hereditas - Ecclesia*, issued under the patronage of the Faculty of History and Cultural Heritage of the Pontifical University of John Paul II, of which I am a co-editor (Appendix no. 4).

In addition, I have completed a 3-week teaching and research internship at Prešovská Univerzita, Gréckokatolícka Teologická Fakulta in Prešov, during which I gave lectures in Polish and English, and also initiated research cooperation between "Folia Historica Cracoviensia" and assistant professor Jaroslav Coranič. As part of a research project in which I participated and in connection with my visits abroad to search for source material, I also liaised with the Director of the Czech Centre in Warsaw Peter Janyšk and scientists from various foreign research centres e.g. with dr Peter Kozák, from Slezského zemského muzeum in Opawa, doc. Olga Fejtova from Univerzita J. E. Purkyně in Ústí nad Labem and John Jefferson, PhD, from Johannes Gutenberg-Universität in Mainz. Moreover, I am a member of the Czech History and Polish-Czech Relations Team of the Polish Academy of Sciences and

the Central European Committee of the Polish Academy of Learning. I am a member of the Polish Historical Society, the "Societas Vistulana" Research Society of Historians (as Board Secretary) and the Society of the Enthusiasts of the History and Monuments of Krakow (Appendix no. 4). I actively take part in research conferences, sessions, lectures and other events involving the presence of Polish and foreign scientists organized by research institutions mentioned above.

d. organizational, teaching and promotional activities

Since 2009 I have performed the function of Secretary of the Council of the Faculty of History and Culture, and since 2012 I have held managerial functions (the Institute's deputy director, then pro-dean of the Faculty since 2016), supervising work organization and the operation of university's organizational units in areas such as research, teaching and administration. I coordinated e.g. the work of the Faculty Parametrization Committee in the years 2013-2016, and currently I am one of persons responsible for evaluation in the period from 2017 to 2020. Moreover, I participate in the work of university-wide committees, e.g. as a member of Senate's Grant Committee, Study Rules and Regulations Amendment Team as well as Learning and Evaluation Team (Appendix no. 4).

As an employee of the Faculty of History and Cultural Heritage, since 2007 I have taught classes (lectures, seminars, proseminars) for undergraduate and postgraduate students of: Archival Studies and Documentation Management, History, Historical Tourism, History of Art, Protection of Cultural Assets, and students of the Interuniversity Institute of Church Music, Pedagogical College and post-graduate studies. The subject matter of my classes includes mainly medieval and early-modern history as well as European and Polish culture (Appendix no. 4).

I participate in various educational events as a host and frequently give popular science lectures to children, teenagers and adults in cooperation with many research institutions, museums, etc., including the Society of the Enthusiasts of the History and Monuments of Krakow, the Historical Museum of the City of Krakow, the National Museum in Krakow, the Wadowice Culture Centre, the Third Age University at the Pontifical University of John Paul II in Krakow, John Paul II Specialist Hospital in Krakow and many schools. I popularize history also in the media such as television or radio. For half a year I hosted a radio programme in Radio Kraków as part of "Magazyn Familijny" ["The Family Programme"]. The programme was aimed to teach Polish history through conversations with children. I am an author of several popular science publications as well as a co-author of a book popularizing the history of medieval Poland (Appendix no. 4).

Thanks to an appointment by the Polish Historical Society, I interviewed middle school students who took part in the National History Contest and assessed their written work. Together with the Regional Department of Education in Krakow I participated in organizing a regional history contest ("Małopolski Konkurs Historyczny" ["Lesser Poland History Contest"]) for middle school students. I co-organize events under the auspices of the Faculty of History and Cultural Heritage of the Pontifical University of John Paul II and its individual organizational units, e.g. Open Days, workshops for secondary school students,

presentations of historical reenactment and period costumes etc. I was a student apprenticeship supervisor for 5 years, and I also regularly liaise with the students' and doctoral students' self-government, supporting their initiatives and undertakings. I was e.g. a consultant and research supervisor of the conference of the "Onyks" Scientific Associations of Doctoral Students of History. The event was awarded a distinction in competition "DOCUP 2018" by the Forum of Doctoral Students of Polish Universities in the "Research Event" for the organization of the 1st International Doctoral Students' Conference under the title "Reforms, institutions, customs – conflicts over the centuries", 2018 (Appendix no. 4).

Cracow, 4 II 2019

Tomáš Gráf