

## Summary

Anna Regulska

Theme: The image of the righteous preacher. On exemplary figures of preachers in post-Tridentine literature until the end of the 17th century

In my doctoral dissertation, I discussed the methods of shaping the ideal image of preachers in post-Tridentine preaching until the late seventeenth century. By the term „image“, I refer to supra-generic parenetic constructs aimed at expressing an ideal, postulated pattern. However, the scope of the Tridentine Council does not restrict the considerations solely to Catholic oratory; the time of council deliberations serves merely as a conventional reference point for reflections on a broader renewal of preaching, including other denominations.

The subject of my analysis comprised texts of documents, manuals, sermons, and accompanying texts from the territories of the Polish-Lithuanian Commonwealth, originating in Catholic, Protestant, Orthodox, and Uniate environments situated among them. Quantitatively, the majority of such texts shaping the ideal preacher's image were produced by Catholics, thus making their description the most extensive. Although the renewal of preaching in other denominations is represented to a lesser extent in the texts, I endeavored to give them careful attention as well in order to analyze the emerging pattern within them.

The dissertation consists of two fundamental parts. The first part is dedicated to the so-called „institutional rhetoric“, referring to texts that contained various levels of recommendations, ranging from legal obligations, through recommendations, advice, to promotional incentives, with the aim of implementing desired behaviors, practices, and popularizing approved homiletic aids. These texts included council and synodal resolutions, mandates, letters, including recommending letters, officially recognized textbooks, and catechisms. In this part, I also discussed texts that not only recommended certain actions but also attested to their fulfillment, such as visitation reports or library inventories.

The second part analyzed the images and methods of their construction in the texts of the sermons themselves, employing figures of thought.

The first group of texts consisted of orations from collections of sermons for Sundays and holidays throughout the year, popularly known as postils, by nine authors selected as the most influential in shaping the preacher's ideal pattern. In making this selection, I took into account factors such as the number of editions of the collections, whether they were officially recommended to the clergy, and how the authors were commemorated after their death. As a result, this yielded collections of sermons in various editions. The images were constructed in them in two ways: either the sermons were entirely composed as such

images, or they contained metahomiletic remarks somewhat on the margins of other main considerations. They were created using various methods such as exposition, comparisons, metaphors, and examples from biographies.

The second group of texts consisted of funeral orations at the obsequies of clergy, especially bishops and preachers. The analysis of these texts revealed that funeral orations for bishops hardly contributed to the construction of the preacher's ideal pattern. On the other hand, sermons at the funerals of preachers or delivered by them contributed to the consolidation of their positive influence on the development of preaching.

The third group of texts consisted of those within the framework of sermon or collection publications, such as dedicatory letters, epigrams, recommending poems.

The verbalized postulates and figures in the texts aimed to create an image according to which future preachers would be able to develop their oratorical activities. To achieve this, the most prominent representatives of this profession were also chosen to serve as such images. In the analyzed topic, I observed a reach not only into the nearer or more distant past but also into the present, aiming to extract a pattern from it and commemorate it for the future.

The analysis provided answers to questions concerning how the pattern was shaped, conveyed, how the service of the Word of God was perceived, and how preachers perceived themselves and other preachers. It demonstrated that the so-called further preparation for.