

## Summary

### **Renewal of Protestantism and Pietism in Cieszyn Silesia in the First Half of the 18th Century.**

The issue of the renewal of Protestantism and the development of Pietism in Cieszyn Silesia in the first half of the 18th century is complex, as it lies at the intersection of cultural, social, and political realities. The phenomenon of the restoration of Lutheran institutional structures took shape in the specific context of the region's political transformations at that time. Pietism, on the other hand, a movement within Protestantism, posing a challenge to Lutheran orthodoxy and a stimulus for broadly defined reforms, is an exceptionally fascinating historical phenomenon, influencing cultural, social, and even demographic dimensions. Furthermore, the complexity of the subject matter is linked to the specific nature of the diverse border region of Cieszyn Silesia.

The aim of this work is to present the origins, conditions, and process of reconstructing Protestant organizational structures in Cieszyn at the beginning of the 18th century, and against this background, to characterize the Pietism that developed there, taking into account its doctrine and broadly understood social relations, ecclesiastical, and institutional relationships. An important research question concerns the local movement's connections with the clergy and ecclesiastical institutions of Saxony and Prussia, primarily with the center in Halle and the circle of August Hermann Francke himself. In this context, it is necessary to examine the extent to which we are dealing with the replication of existing patterns,

and the extent to which Cieszyn's activities were adapted to local needs and social and political conditions. The main content is to present the life and religiosity of Cieszyn Pietists, the daily functioning of the parish and its associated institutions. The research questions concern the group of pastors themselves, the student body, but also the forms of spirituality and religious practices, as they should be determined, defining those that were characteristic of Pietists. Who were the main representatives of Pietism - preachers and teachers - and how and by what methods did they try to propagate this idea among the local community?

The next set of research questions attempts to present the attitudes of secular and ecclesiastical authorities towards this community. What was the view of Pietism among the secular authorities and the Catholic Church, including the Jesuits, and consequently, how precisely can the motives and course of repression against Pietists in Cieszyn be determined? What role did the geopolitical context play in this? This is linked to the characteristics of denominational conflicts, religious oppression, and accusations leveled against Pietism. This, in turn, raises questions about the causes and nature of the attacks on Pietists, particularly given the emergence of a unique coalition of imperial authorities, local administrative representatives, and the Lutheran, orthodox clergy.

An attempt to present the religious and social conflicts in Cieszyn in the first half of the 18th century required establishing the facts and reconstructing the mindset and religious attitudes of the participants in the dispute at the time. Using available sources, such as denunciations, court proceedings, and interrogation transcripts, which arose largely during this period of tension, a critical perspective and an awareness of their bias proved exceptionally important and necessary. This work attempts to

consider how this trend influenced contemporary religiosity and the political situation in Cieszyn Silesia. What factors fostered the strengthening of Pietism, and which hindered it? What forms of spirituality were characteristic of Pietists?

The adopted methods included the classical genetic method, which, after conducting the necessary source database observations, source criticism, and source information selection, allowed for the creation of a chronological description of the phenomenon, thus reconstructing its course and determining cause-and-effect relationships. The comparative method aimed to reveal the differences and similarities between Cieszyn Pietism and that represented by Pietistic centers in Halle and Saxony. The contextual method sought to place the studied phenomenon in its social, political, and religious context. Of particular importance in this regard was the consideration of the European Counter-Reformation, the Great Northern War, and the legal acts that resulted from them. An attempt was made to capture the structure of connections between the social, political, and religious situations. The prosopographic method was used to characterize the milieu of the most important figures of Silesian Pietism, including pastors, theologians, and teachers from the School of Jesus, analyzing their origins, education, careers, and views.

The process of rebuilding Protestantism and the emergence of Pietism in Cieszyn Silesia in the first half of the 18th century shows how a local historical phenomenon can reflect the broader socio-political and religious animosities of the Enlightenment era.

Despite repression, pietistic spirituality was not completely eradicated. It seems to have influenced lifestyles, forms of prayer, and the development of home rituals, as well as approaches to education and

everyday morality. It survived in grassroots, unofficial forms of religious life among residents of rural areas and smaller towns.