

Agnieszka Kasińska-Metryka

Jan Kochanowski University in Kielce

Kielce, Poland

e-mail: agnieszkakm@wp.pl

ORCID: 0000-0002-9172-4228

‘A TAILOR-MADE PATRON’ OR THE PROBLEM OF THE REPRESENTATIVENESS OF PATRONS IN THE POLICY OF THEIR ESTABLISHMENT. AN ANALYSIS OF PROVINCIAL TOWNS

Abstract. The establishment of patrons is also an interesting phenomenon from a sociological and political point of view. Current political factors influence the policy of cities establishing their patrons. The aim of the article is to present the patrons of provincial cities, with special attention to the criterion of gender. A comparative method was used to analyze whether there were common factors determining the choice of a patron. The conclusions proved that the patrons of the cities are saints and overwhelmingly men.

Keywords: patronage, Catholic saints, local governments, gender balance, provincial cities.

Introduction

The phenomenon of patronising objects, places, cities, regions and even events or years has a long tradition in Poland. One of the most spectacular examples is the attempt to enthrone Jesus Christ, the King of Poland, which took place several times in the post-war period. Numerous so-called grassroots enthronement movements-initiated activities for this purpose, and the last such initiative took place in 2016. The Polish bishops had already expressed their opposition to the enthronement in 2012, pointing out the narrow nature of this act concerning the divine essence.

Publication subsidized by the state budget as part of the “Science for Society” program of the Minister of Science and Higher Education, project no. NdS/551622/2022/2022; grant amount PLN 48,300; total project value PLN 602,500.00, Poland (Polska).

Finally, on the 19th of November 2016, in Łagiewniki, the ‘act of accepting Jesus as The King and Lord’ took place, which was not the same as enthronement¹.

The research field covers Polish cities, which are provincial capitals. The main research methods are text analysis (documents, websites) and comparison analysis. The comparative method allowed to see, among other things, the repeatability of the choice of certain patrons, regardless of the different historical context of these cities. The main research question concerns the representativeness of patrones and patroness. The traditional nature of Polish society means that the participation of women in the structure of real political power is still smaller than their actual presence in society². The same can be said about the structures of the institutions of the Catholic Church, where the pantheon of saints consists mostly of men.

When analysing the political conditions, it can be concluded – already at the level of a preliminary comparative analysis – that after 2010, the number of initiatives related to the establishment of patrons increased, although the political parties did not include this type of activity in their programmes. However, there are no complete statistics that would allow a quantitative presentation of both the number of initiatives submitted and their authors, as well as their possible political origin. Available sources only mention selected patrons, e.g. John Paul II as the most often postulated and established patron, both in terms of cities and institutions (schools³) or streets.

This trend can be viewed from several different perspectives, all of which are fascinating for research, as they reveal much about the changes taking place in society and their determinants. The prognosis is also interesting from a research point of view, especially in the context of the change of power, progressive secularisation and the controversy surrounding the assessment of Karol Wojtyła’s activities⁴.

When considering the idea of appointing a patron, one can examine historical, cultural (especially religious), sociological, legal, political, and psychological premises, as well as those related to gender representation. It was this last aspect that motivated us to conduct an analysis focusing on the problem of gender equality, or the lack of it when initiating the process of appointing a patroness. The general research question is: how many women are patrons of Polish provincial towns? The hypothesis is that there are far fewer patronesses than patrons, and if there are any, they are religious figures. The most often honoured figure is Mary, who is presented in various available studies as the model of a ‘virgin, mother, widow’, and therefore may qualify as a patroness (woman) despite divinity⁵.

The social phenomenon of patronage

To understand the social phenomenon of patronage, it is necessary to define who a patron is and what his ‘symbolic presence’ is for. There is no scientific definition of a patron and the most common associations and phrases refer to a religious aspect (individual patron, patron saint), an administrative aspect (naming a patron, patron saint’s day) or the role of the so-called patron of the legal profession (person responsible for professional development). This lack of definitional clarity leads to disputes, especially when it comes to assessing the cooperation between the ecclesiastical and secular authorities in the field of patronage. The first problem is the distinction between situations in which the patron is a saint or a blessed and those in which it is a non-religious patron. In reflections on this subject, one can find vague notions that a saint or a blessed person as patron of a given place has a ‘wider meaning’ than a secular figure who, as patron of an institution or an event, can be used by an administrative unit for promotional purposes. Concerning saints or the blessed, there are interpretations in the literature that the use of the figure of such a patron for promotional and marketing purposes is not in keeping with the sacred dimension of the figure.

The controversy goes even deeper as to the extent to which local authorities, while taking part in appointing a patron, maintain neutrality in terms of ideology, especially since the saint or blessed usually comes from only one religion, i.e. in the case of Poland – Catholicism. A phenomenon that needs to be analysed separately is the lack of activity of other religions in initiating the described process⁶. The question arises as to why religious minorities in Poland do not make use of the opportunity to start the process of setting up a patron (National Census, 2021). Is it due to a lack of knowledge or perhaps to the belief that, as minorities, they will not find sufficient support for their initiatives?

Staying with the less scientific and more intuitive diversification of the scope of ‘patron’, it should be pointed out that in the tradition of the Catholic Church, a patron is a ‘religious guardian’ who can refer to specific persons, professional groups or places (countries, cities, dioceses, etc.). However, a lay patron is usually identified with a role model, a person whose biography should serve as a guide for future generations. The use of the same name, i.e. patron, patronage, in the above case implies different procedures – in the case of saints or blessed, jurisdiction is derived from canon law, and local government authorities are only the body that issues the appropriate resolution, while in the case of e.g., names of streets, hospitals, schools, the patron is determined based on generally applicable law.

Polish cities and the system of patronage

For this study, we have focused only on the public sphere, and more specifically on the patronage of provincial cities, although in practice it is impossible to make a precise distinction between the sacred and the secular. The limitation to cities that are the capitals of voivodships is a result of the research conducted, which confirms the existence of a vastly complex and not transparent system of patronage, as already emphasised. Political parties, as entities, do not postulate the initiation of patronage processes at the level of electoral programmes, but in practice, they influence their choice by referring to certain values.

Plenty of cities have more than one patron (gradability, so-called secondary patron, etc.), and additionally, there are temporal patronages (e.g. in a given year). It should also be recalled that the administrative division of the country does not coincide with the diocesan division, which further complicates the analysis of the cooperation of the Catholic Church with local government units in the field of patronage.

It would be interesting, but requiring extensive quantitative and qualitative research, to ask residents about the patron saints of their towns. It can be assumed that this knowledge is not widespread, even concerning the patron saint of the state. Poland does not have a single patron saint, but two main martyr patrons (St. Adalbert and St. Stanislaus) and one patron saint (the Blessed Virgin Mary Queen of Poland). Secondary patrons are Saint Kostka (venerated since 1671) and St. Andrzej Bobola. Andrzej Bobola. The latter was proclaimed patron in 2002 by Pope John Paul II.

The study of the gender distribution of city patrons should begin with a general explanation of how this patronage is set up. Krzysztof Świderski, analysing the problem, drew attention to the individual stages of the procedure, the uniqueness of which lies in the combination of secular and religious law. The approval of the patron saint of a place is the responsibility of the relevant ecclesiastical authority. However, in the spirit of partnership and friendly cooperation, the ecclesiastical authorities may ask the secular authorities for their opinion, given the need to work together for the common good.

As the quoted author writes, the approval of the patron is given by the Sacred Congregation for Divine Worship after the presentation of the appropriate documents, namely (a) *a request from the local authority, both ecclesiastical and – if indicated and possible – secular – petitio auctoritatis localis civilis*; (b) *the acts, requests, signatures which accompany and document the election, and a report stating the reasons for the election*;

(c) *a certificate from the ecclesiastical authority confirming the recognised election (De Patronis constituendis)*. We would therefore agree with Michał Ożóg’s statement that the described activity is a special example of co-operation between the institutions of the Catholic Church and the secular authorities (Ożóg, 2019).

The approval of a patron is given by a decree of the Congregation and, in the case of patrons of a larger region, also by the sending of an apostolic letter in the form of a brief.

There are therefore three basic stages in the installation of a patron, namely:

- the choice of the patron,
- recognition of the patron,
- approval of the patron.

The practice described confirms the mixing of religious and secular procedures. The initiative to choose and set up a patron should come from the community of a given place, but the signatures on the initiator’s petition are most often collected in churches, for example. The initiators are the clergy, local associations, councillors, parish pastoral councils, parents’ associations of educational establishments, etc. At the local level, bodies such as city councils or municipal councils discuss the petition submitted to them and adopt a resolution authorising the mayor or head of the municipality to ask the ecclesiastical authorities for recognition and approval of the ‘patron saint’s choice’. The documents are then sent to the diocesan bishop and then, through the Polish Episcopal Conference, to the Congregation for Divine Worship and the Discipline of the Sacraments of the Holy See.

The above-mentioned doubts arise among some legal experts as to the extent to which the decision of the decision-making body of a local government unit does not violate the obligation of public authorities to keep impartiality in matters of religious belief (Article 25(2) of the Constitution of the Republic of Poland)⁷. Some opinions tend to explain that in the legislative process itself, it is permissible to use religious motives and arguments and that the ‘religious purpose of a normative act’ would be contrary to the principle of impartiality. For this reason, the purpose of legislative work cannot be, for example, protection from eternal damnation, the fulfilment of God’s will or the conversion of people to God. One of the authors, Grzegorz Maroń, criticises the specific ‘appropriation’ of the patron by religious factors alone: If the religious community that takes the initiative to establish a patron saint sees him only as an intercessor in heaven, ascribes to itself a kind of decision-making ‘monopoly’ in this respect and assigns to the local council the role of an involuntary ‘voting machine’, the local au-

thorities should not take part in such an initiative. The decision of the local council cannot be functionally reduced to the pro forma fulfilment of one of the premises of the ecclesiastical procedure for the appointment of a patron.

On the other hand, opponents of the parallel choice of a patron saint in secular and religious orders point out that the selection of a patron saint is sometimes qualified as the performance of public functions in the field of promotion of local government units. The question therefore arises: how does the above interpretation relate to the criticism of the inclusion of the figure of a patron saint in marketing and image-building activities in a dimension other than historical and cultural? *Reducing patronage to an instrument of promotional policy violates the constitutional principle of respect for the autonomy of the Latin Church and the mutual independence of the State and the Church, each in its sphere. The patron saint is a mediator in seeking God's grace and blessing for a given city (country) and its inhabitants. These matters belong to the religious sphere. On the other hand, the secular authorities conduct public tasks using means and methods that belong to the profane sphere (...). It is difficult to accept the introduction of a religious thread into a promotion policy whose aim is to compete, to obtain tangible benefits and to respond directly to the needs of the inhabitants. We should not forget to respect the independence of the Latin Church and to support a proper collaboration for the good of man and the common good* (Świdorski, 2022). The above references point to the broken symmetry in terms of cooperation and benefits between the local government authorities and the ecclesiastical authorities. One could get the impression that, apart from selected cases, i.e. the presence of the patron saint in the coat of arms of the town, on banners or as the protector of professional groups, the possibilities of presenting this figure in the competitive realities of modern place marketing are limited.

It is worth asking to what extent the above interpretation is specific to Poland and to what extent it is universal. By way of comparison, we can recall the figure of St. Patrick, the patron saint of Ireland, whose image not only strongly contributes to the country's identity but is also one of its most recognisable symbols. The commercialisation of St. Patrick's Day (17th of March) means that parades, festivals, music, and dance performances take place not only in Ireland, i.e. the sacred dimension of the patron's culture is combined with the practical possibility of monetising his image.

In the case of the patron saints of streets, squares, schools, etc., there is no obligation for the secular and ecclesiastical authorities to cooperate, even if the patron saint is a saint or a blessed. However, this theory has various

social repercussions, an excellent example of which is the media discussion surrounding the election of the patron of the School and Kindergarten Complex No. 5 in Wałbrzych (“Saint Patrick”, 2020). In October 2022, due to elections organised among students, parents and employees of the institution, Princess Daisy, i.e. Maria Teresa Oliwia Hochberg von Pless, was chosen as the patroness. The other candidates were Pope John Paul II and Saint Faustyna Kowalska. In addition to the positive reactions, there were also negative opinions on social media, emphasising the Duchess’s services to Wałbrzych, especially among politicians. The secretary of the PiS structures in Wałbrzych, Piotr Sosiński, said that the choice was a confirmation of the trend of searching for identity in the German history of the town and also assessed that – *although Daisy was a philanthropist and an opponent of war – her character did not fully meet the legal requirement that the patron be a role model for children and young people and enjoyed respect and recognition* (Kasińska-Metryka, 2022).

Patronage and ideological disputes

There are numerous examples of ideological disputes over the choice of patrons, and the socio-political divisions on these issues are not solely along party lines. Some of them concern the selection and installation of female patrons. It is worth recalling the circumstances surrounding the choice of the patron saint of the Warsaw Bridge (called ‘Northern’ by the inhabitants). The construction of the bridge began in 2009, when the then Mayor of Warsaw, Hanna Gronkiewicz-Waltz, announced that she would submit a request to the Warsaw City Council to name the bridge after John Paul II. The veterans proposed a name – ‘Stolpecko-Nalibocki Home Army Group’, and finally Maria Skłodowska-Curie became the patron of the bridge (by decision of the capital’s councillors). Another famous example was the naming policy in Słupsk during the presidency of Robert Biedroń. In 2015, measures were taken to reduce ‘perceived discrimination’ because, according to calculations, 203 streets in Słupsk were named after men and only 16 were named after women. The aim of the actions taken was not to ‘equalise these numbers’ but to introduce the principle of including women as patrons and the idea itself appeared during the development of the regulations for naming streets. *The exception will be a situation when a group of residents wants to propose their patron or patron saint of a street name. If we are going to name two streets, one of them should have a female patron and the other a male one* (“Słupsk szykuje”, 2020). The initiative of the mayor of Słupsk was crit-

icized by some councillors, but the idea itself was discussed in the national media, although – which is worth recalling – it referred to the postulate of Italian feminists, who in the past had appealed for a change in the proportions between female and male names in urban typography (in Rome out of 14,000 streets, only 336 have female names).

Similar initiatives have been launched in other Polish cities (e.g. Łódź, Gorzów, Kielce), as indicators everywhere show a huge predominance of men as patrons. In Krakow, for example, only 95 out of 1,152 streets have names honouring women.

In recent years there has been a growing tendency in Polish cities to name streets after saints or blessed people, especially the aforementioned St. John Paul II. John Paul II. According to the data available on the Internet, John Paul II is the patron of over 2.3 thousand people in Poland. institutions (schools, universities, hospitals, foundations, and associations, as well as streets), but there is a lack of regularly updated data. The question arises: what were the motives for so many initiatives in honour of the saint? Were they purely historical and cultural, or were they part of the government of a conservative right-wing party? In the case of city patrons, the issue of their recognition might seem to be the most decisive, but the practice is more complex. The table below presents a list of patrons of voivodeship cities in Poland.

Table 1

**List of patronesses and patrons of voivodeship cities in Poland
(2 voivodships have ‘two capitals’)**

City	The main patroness/patron	Extra patronesses/patrons
1. Poznań	Saint Martin	
2. Lublin	Saint Anthony	
3. Warsaw	Blessed Władysław of Giełniów	Gracious Mother of God
4. Cracow	Saint Joseph	
5. Kielce	Blessed Virgin Mary	
6. Katowice	—	Saint Francis
7. Białystok	Blessed father Michał Sopoćko	
8. Wrocław	John the Baptist	Saint Vincent of Saragossa Saint Hedwig the Queen Blessed Czesław
9. Toruń	John the Baptist	

City	The main patroness/patron	Extra patronesses/patrons
10. Gdańsk	Saint Adalbert	
11. Bydgoszcz*	Saint Marcin and Saint Nicolas	
12. Łódź	Saint Faustyna	
13. Olsztyn	Saint James the Elder	
14. Opole	Saint Adalbert	
15. Szczecin	Saint Jacob	
16. Rzeszów	Our Lady of Rzeszów	
17. Gorzów Wielkopolski*	Bishop Wilhelm Pluta	
18. Zielona Góra	Saint Urban I	

Source: The author’s study

The above list shows that in the case of provincial cities, there are ‘patron saints of cities’, which is a continuation of the historical practice of appointing saints as patron saints of cities (and whole countries). At this level of administrative division, there are no cases of patronesses or ‘atypical’ patrons. Patronesses appear in only 3 of the 18 cities studied: the Blessed Virgin Mary, Our Lady of Rzeszów and Blessed Faustina. It is also noteworthy that several towns have the same patron saint (St. Adalbert, St. John the Baptist), although the reasons for the choice of patron saint are different. On the official website of the city of Gdańsk (www.gdansk.pl) there is an extensive description of the circumstances in which St. Adalbert became the patron saint of the city (*St. Adalbert – how the Czech became the patron saint of Poland after his death*), an animation about the saint, subsequent celebrations of the patron are also reported and the history of the reliquary is described (*Inside there is an authentic relic of St. Adalbert – a fragment of an arm bone, which was kept in Gniezno. This reliquary leaves the Oliwa Cathedral at the end of April to be in the centre of the Gdańsk indulgence in honour of the city’s patron saint*) (“Święty Wojciech dramatyczne”, 2019). The second provincial city with this patron is Opole. In this case, only the legend talks about the saint’s stay in the city (in the 10th century). *The meeting of the inhabitants with Adalbert was to take place on the so-called hill, in the place where today there is a church and a well dedicated to him. The hill located near the wooden stronghold was perfect for preaching. Interestingly, a similar hill and well associated with the saint’s stay can also be found in Gdańsk* (“Święty Wojciech patronem”, 2019).

However, Saint Adalbert is most strongly associated with a town that is not the capital of the region, i.e. Gniezno. On the websites of both the city and the district you can find information about St. Adalbert's connection with the history of Poland – *‘the body of the saint was laid to rest in the Gniezno Cathedral. Adalbert's tomb, to which Emperor Otto III made a pilgrimage in the year 1000. The possession of the martyr's relics made it easier for Prince Boleslaw the Brave to create a metropolis, which was an indispensable condition for the ruler to receive the crown’* (“Gniezno”, 2019). It is worth noting that the extensive description (St. Adalbert has a separate tab on the city's website) includes a fragment showing how the patron is used in the city's current policy by combining the social and religious dimensions. Every year at the end of April, Saint Adalbert celebrations are held in Gniezno, which emphasize the extremely significant role played in the history of the nation a thousand years ago by the martyr. They have both a religious and social dimension (Ibidem). Toruń and Wrocław also have the same patron saint, John the Baptist. However, there is no point in looking for a justification for the choice of this patron on the website of the city of Toruń. The biblical story of the saint's life is presented, and at the end, there is a statement: In Poland, in addition to the patronage of Toruń, he was entrusted with the archdiocese of Warsaw, among others. He is also the patron saint of Florence, Malta, Burgundy, Provence, and Amiens (“Turystyka w Toruniu”, 2019). It is worth noting that Wrocław is not among the cities patronised by John the Baptist. This city is characterised by an exceptionally extensive policy of ‘patronage’. Not only on the official website of Wrocław, but also on tourist portals you can find interesting facts about John the Baptist and other patrons. They are presented in an interesting way (e.g. quizzes) and with many elements visualising the ‘presence’ of the patrons in the city.

Final disussions and conclusions

The above examples, chosen because of the repeatability of the patron, prove that cities differ in the ways they strategically manage patron images. The multitude of the latter and, in many cases, the lack of a direct connection between the patron and the city introduce communication barriers. If a saint or blessed person functions in the city space only as a religious figure, the main form of celebrating his presence is the so-called indulgence celebrations. In a few cases, however, ‘patronage development’ takes on a commercial dimension and, as the analysis of promotional material

shows, Poznań is still the most advanced in this process. The city's patron saint, St Martin, functions as a recognisable figure, also in terms of St Martin's Day and the characteristic sweets, i.e. croissants. On the city's official website, you can read, among other things: *Legend has it that St. Martin's croissants first appeared in the parish of St. Martin during the parish fair. One of the Poznań bakers, responding to the parish priest's appeal for gifts for the poor, baked three trays of them and brought them to the church. Then others joined in – before the war, Poznań craftsmen also brought meat and bread so that everyone could eat their fill that day. The only tradition that has survived to the present day is the baking of St Martin's croissants, a yeast pastry filled with poppy seeds and almonds, which are eaten by all Poznań citizens once a year on 11 November* (“Poznań”, 2020). The feast of St Martin, which is celebrated all over Poland, is part of the centuries-old traditions of many Western European countries. In Austria and Germany, the goose stays the culinary symbol of the celebration, and in the Czech Republic it is wine, but researchers also point to common pagan elements of the cult of this saint. The analysis of the number of social events going with the St. Martin's Day tradition every year and the growing scope of the culinary tradition (croissants) throughout Poland allows us to notice two relationships:

- strong ‘roots’ of the cult of the patron (going beyond one country) favours its recognition, regardless of the current political situation;
- commercialization of the image of the patron and the traditions associated with him helps to implement the presence of the patron in social life, in parallel with the sacred dimension of his cult.

In conclusion, it is necessary to refer to the hypothesis formulated at the beginning of the research. The expected unrepresentativeness of women as Catholic patrons of cities was confirmed. Out of 18 cities that were voivodeship capitals, only 3 had women as patrons. In the case of Mary (Mother of God, Mother of the Lord), she also appeared as an additional patron. The most interesting case in this context is the example of St Faustina, who became the patron saint of Lodz quite late, on 13 July 2005. At that time, the city council of Lodz passed a resolution on the establishment of the patron saint. Faustyna Kowalska, the patron saint of Lodz. However, the choice of the patron saint was historically justified, as can be read on the city's website. – *her path to sainthood began in Łódź. As a teenager, she left her family home to serve wealthy families, including Aleksandrów Łódzki and Łódź to earn their living and help their parents. She often prayed in the Łódź cathedral, and it was in Łódź that she experienced her first revelations* (“Herb i logo”, 2022). In addition to historical information about

the patron saint, Łódź is distinguished by the so-called ‘St. Faustina’s Path in Łódź’ (a map of places connected with the patron saint), as well as suggestions for tourist routes in the footsteps of the patron saint. In this case, as in the case of the patron saint, St. Marcin, we can see the patron’s skilful involvement in the town’s promotional policy. However, St. Faustna had the longest connection with Łagiewniki, and it was in Łódź that a narrative (based on the place of her birth and her apparitions) was constructed, linking the saint with this town.

Finally, in the patronage of Catholic saints in Polish provincial towns, there is a clear predominance of men – saints and blessed as the main or other patrons. There are, however, signs of efforts to introduce gender balance in the establishment of patronages concerning lay patrons. Although these initiatives are still occasional and often meet great resistance from local decision-makers, the problem can be described as recognised. Characteristically, none of the political parties has included the issue of patronage directly in its political programme, and the initiatives taken are *ad hoc*, not strategic, and can be seen in the context of the political situation.

The analysis conducted is preliminary concerning the conditions and practice of patronage, and this research problem certainly requires further inquiries, especially quantitative ones in terms of the recognition of patrons and knowledge of the conditions of patronage. Catholic patronage, the possibility of several patrons for a given site, and temporary patronage make for difficult and largely unstructured knowledge. This situation makes it challenging to develop a message to local communities and reduces the role of the patron to its sacred dimension, without the possibility of effective involvement in building the brand of the place.

Acknowledgement

Publication subsidized by the state budget as part of the “Science for Society” program of the Minister of Science and Higher Education, project no. NdS/551622/2022/2022; grant amount PLN 48,300; total project value PLN 602,500.00, Poland (Polska).



**SCIENCE FOR
THE SOCIETY**

N O T E S

¹ It is worth recalling that the ‘Jubilee Act of Acceptance of Jesus Christ as King and Lord’ was proclaimed with the participation of the Polish Episcopate and the President of the Republic of Poland, Andrzej Duda.

² Zob. Środa M., *Kobiety i władza*, wyd. WAB, Warszawa 2009.

³ 1,145 schools named after John Paul II (data from 2023), Jan Paweł pierwszy, potem długo nikt (dostęp on-line) <https://biqdata.wyborcza.pl/biqdata/7,159116,29565311,jan-pawel-pierwszy-potem-dlugo-nikt-patroni-polskich-szkol.html> (26 11 2023).

⁴ On 6 March 2023, the TVN 24 television channel broadcast material entitled 'Franciszkańska 3'. It dealt with the possibility that Karol Wojtyła had covered up paedophile behaviour in the Church – first as Metropolitan of Krakow and then as Pope John Paul II. This material caused a great social stir and many political initiatives, primarily aimed at 'defending the good name of the Pope', including the adoption of appropriate resolutions on the matter. From a broader analytical perspective, the programme about K. Wojtyła can also be seen as an element of politicisation of social life, because it was broadcast in an election year and there was an assumption that it could be used as an element of polarisation of the electorate.

⁵ See: also E. Giermek, *Od wieków z Maryją. Kult maryjny w Polsce*, Wyd. WAM, 2022; H. Bejda, *Królowa Polski. Biografia. Życie, historia, kult*, Dom Wydawniczy Rafael, 2021.

⁶ In the 2021 National Census, 79.43% of people answered about their religion. Poles. Among them, 71 percent described themselves as Catholics. Other declared denominations are: – Orthodox Church (0.5%, 151,648 people), Jehovah's Witnesses (0.36%, 108,754), Evangelical Augsburg Church (0.22%, 65,407), Greek Catholic Church (0.11 percent, 33,209), Pentecostal Church (0.1 percent, 30,105), Old Catholic Mariavite Church (0.04 percent, 12,248). National Census 2021 <https://stat.gov.pl/spisy-powszechne/nsp-2021/nsp-2021-wyniki-ostateczne/tablice-z-ostateczne-danym-w-zakresie-przynaleznosci-narodowo-etnicznych-jezyka-used-at-home-and-affiliation-to-religious-denomination,10,1.html>

⁷ Art. 25. The principle of equal rights of religious associations. 1. Churches and other religious associations have equal rights. 2. Public authorities in the Republic of Poland shall remain impartial in matters of religious, ideological, and philosophical beliefs, ensuring freedom of expression in public life. Journal of Laws 1997.78.483 – Constitution of the Republic of Poland of April 2, 1997

B I B L I O G R A P H Y

Bejda H. (2021), *Królowa Polski. Biografia. Życie, historia, kult*, Dom Wydawniczy Rafael.

Dz.U.1997.78.483 – Konstytucja Rzeczypospolitej Polskiej z dnia 2 kwietnia 1997 r.

Giermek E. (2022), *Od wieków z Maryją. Kult maryjny w Polsce*, Wyd. WAM, 2022.

"Jan Paweł pierwszy, potem długo nikt" (dostęp on-line) <https://biqdata.wyborcza.pl/biqdata/7,159116,29565311,jan-pawel-pierwszy-potem-dlugo-nikt-patroni-polskich-szkol.html>

"Herb, logo i symbole Łodzi (dostęp on-line)" <https://uml.lodz.pl/dla-mieszkancow/o-miescie/herb-logo-i-symbole-lodzi/patronka/> (03 05 2023).

"Święty Wojciech, dramatyczne losy patrona Gdańska" (dostęp on-line) <https://www.gdansk.pl/wiadomosci/Swiety-Wojciech-dramatyczne-losy-patrona-Gdanska-W-niedziele-transmisja-odpustu-online,a,194022> (02 05 2023).

"Gniezno" (dostęp on-line) <https://www.gniezno.eu/cms/20456/> (02 05 2023).

- “Saint Patrick” (dostęp on-line) <https://www.ireland-information.com/articles/saintpatrick.htm> (01 05 2023).
- “Poznań” (dostęp on-line) <https://www.poznan.pl/> (02 05 2023).
- “Św. Jan Chrzciciel patron Torunia” (dostęp on-line) <https://www.torun.pl/pl/turystyka/tylko-w-toruniu/sw-jan-chrzciciel-patron-torunia> (02 05 2023).
- Kasińska-Metryka A. (2022), *Polityczne uwarunkowania procesu wyboru patronów – refleksje wprowadzające na przykładzie “afery w Wałbrzychu”*, Paestra Świętokrzyska nr 61–62.
- Narodowy Spis Powszechny 2021 (dostęp on-line) <https://stat.gov.pl/spisy-powszechne/nsp-2021/nsp-2021-wyniki-ostateczne/tablice-z-ostatecznymi-danymi-w-zakresie-przynaloznosci-narodowo-etnicznej-jezyka-uzywanego-w-domu-oraz-przynaloznosci-do-wyznania-religijnego,10,1.html>
- Ożóg M. (2019), *Współdziałanie Kościoła Katolickiego i organów jednostek samorządu terytorialnego w sprawie ustanowienia patrona wspólnoty samorządowej*, *Studia Z Prawa Wyznaniowego*, Tom 22/2019.
- “Ślupsk szykuje priorytety. W nazwach ulic” (dostęp on-line). <https://www.wprost.pl/496943/slupsk-szykuje-parytety-w-nazwach-ulic.html>.
- Świdorski K. (2022), *Ustanowienie świętego patrona miast, gmin, powiatów i województw*, *Studia Prawa Publicznego*, nr 1/2022.
- Święty Wojciech patronem Opola – wywiad z historykiem (dostęp on-line) <https://www.opole.pl/dla-mieszkanca/aktualnosc/swiety-wojciech-reformator-i-swiatowiec-rozmowa-z-prof-anna-pobog>
- Środa M., *Kobiety i władza*, wyd. WAB, Warszawa 2009.