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THE PRACTICE OF ASSIGNING PATRONS FOR UNITS OF LOCAL AND REGIONAL GOVERNMENT IN THE PODKARPACKIE PROVINCE

Abstract. The issue of assigning a patron for a commune/municipality, district, or province is quite an important matter in local government activity, as indicated by the increased activity of local authorities in this field continuously since the Podkarpackie Province was established in January 1999. Local government bodies, when taking steps to assign a patron, usually decide to cooperate with the Catholic Church in these matters. The procedure for assigning a patron involves, in addition to local government bodies or church authorities, many different types of entities, which clearly shows that the issue of choosing a patron for a unit of local government is seen as an important element in building social ties between the residents of a commune/municipality, district, or province. The coats of arms of numerous units of local and government in the Podkarpackie Province feature the figure of the patron and local authorities pay due attention to the principles of local government heraldry.

Keywords: patron, commune/municipality, district, Podkarpackie Province.

Introduction

The emergence of the modern model of local and regional government can certainly be considered as one of the important changes that have taken place in Poland since 1989. The first step in its construction was the establishment of local government at the commune level in 1990¹. The next stage was the reforms implemented in 1998, as a result of which local and regional government was introduced at the district and province levels, and the basic three-tier territorial division of the state was adopted². Consequently, after the changes that took effect on January 1, 1999, local and regional government also had a three-tier structure.

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Units of local and regional government cooperate with churches and other religious associations in many areas of social life (Bielecki, 2008; Sobczyk, 2015; Borecki, 2022). One of them relates to the assignment of a patron for a particular city, commune/municipality, district, or province. Over the past dozen years or so, there has been an increased activity of local authorities in this area, especially when it comes to cooperation with the Catholic Church of the Latin rite (more information on this topic can be found in: Ożóg, 2017; idem, 2019; Maroń, 2021; Świdorski, 2022), which has the most numerous community of believers in Poland. It is worth recalling that in 2006 Saint Kinga was declared the patroness of all local and regional government officials and employees in Poland³ (Święta Kinga patronką samorządów, 2007). She has been the patron of local and regional government officials in the Diocese of Tarnów since 2000⁴.

The purpose of this paper, which was written as part of the project titled *“Assignment of patrons of units of local and regional government in the local and regional traditions,”* implemented within the framework of the contest organized by the Ministry of Education and Science named *“Science for Society II,”* is to discuss the practice of assignment of patrons of units of local and regional government using the example of the Podkarpackie Province and the cooperation (as well as a lack thereof) of local authorities with the Latin Church in this regard. Questionnaires were sent to units of local and regional government on various issues related to the subject in question⁵. The information obtained as a result makes it possible to provide answers to such questions as: Which local units of local or regional government do have a patron and who is it? What was the procedure for assigning the patron and what entities did participate in it? What were the motives for assigning the patron for a given local or regional government community? Are there any regulations relating to a patron in the statute of the unit of local or regional government? What are the forms of commemorating and popularizing a patron? Does the coat of arms of the unit of local or regional government include an image of a patron?

1. Podkarpackie Province – formation, population, religious structure

The Podkarpackie Province was established pursuant to the Act of July 24, 1998 on the introduction of the basic three-tier territorial division of the state⁶ According to the wording of the relevant regulations, which became effective on January 1, 1999, it became one of

the 16 provinces of the new administrative division of Poland. The territory of the province covered the complete areas of the former Przemyskie and Rzeszowskie Provinces, as well as parts of the Krośnieńskie, Tarnobrzeskie, and Tarnowskie Provinces. The seat of the provincial governor and provincial assembly is Rzeszów⁷. This southernmost Polish province includes 21 districts and 160 communes/municipalities, which are currently inhabited by nearly 2,080,000 people (*Rocznik Statystyczny Województwa Podkarpackiego*, 2023).

As for the religious structure of the Podkarpackie Province, the results of the 2021 National Census of Population and Housing show that the vast majority of residents (more than 83%) are members of the Catholic Church, including primarily the Latin Rite (Roman Catholic Church); their total number is more than 1,735,000 believers⁸. Only the archdiocese of Przemyśl and the diocese of Rzeszów have a total of more than 1,162,000 faithful (*Rocznik Statystyczny Województwa Podkarpackiego*, 2023), and one should keep in mind that the province also includes the ecclesiastical administrative units of the Sandomierz diocese (which also includes deaneries in the Lubelskie and Świętokrzyskie Provinces), the Tarnów diocese (which includes mostly decanates located in the Małopolskie Province), and the Zamość-Lubaczów diocese (which also includes decanates in the Lubelskie Province). A much smaller group of Catholic Church members is made up of the believers of the Byzantine-Ukrainian rite (Greek Catholic Church) from the Przemyśl-Warsaw Archdiocese, estimated at more than 2,700, and 6 believers of the Armenian rite (Armenian Catholic Church). Other religions and churches present in the province include: the Jehovah's Witnesses in Poland (more than 3,400 members); the Polish Autocephalous Orthodox Church (more than 2,200 members); the Pentecostal Church (1,300 members); Evangelical Church of the Augsburg Confession (over 500 members); Polish National Catholic Church (over 300 members); Old Catholic Mariavite Church (nearly 200 members); Epiphany Lay Missionary Movement (111 members); Seventh-day Adventist Church (100 members); Association of Free Bible Students (77 members); Community Evangelical Pentecostal Church (63 members); Baptist Church (62 members); Buddhist Union of the Diamond Way of the Karma Kagyu Lineage (38 members); Muslim Religious Union (33 members), and the Union of Jewish Religious Communities (13 members)⁹. The above summary clearly shows that the Podkarpackie Province is a true religious mosaic formed as a result of the extraordinary diversity of the cultural heritage of these lands, and despite the increasing secularization, it is still a strong mainstay of Catholicism in Poland.

2. Procedure for the assignment of a patron in the Latin Church

The word *patron*, as used in Polish, comes from the Latin term *patronus* (Bańkowski, 2000), already known in ancient Roman law. At that time, it was used primarily to describe an owner who freed a slave and thus became the patron of such a freedman within the framework of the legal relationship linking them, referred to as *patronage* (*patronatus*). In Roman law, *patronus* also meant an influential and important person (especially a large latifundium owner) providing assistance and care to small peasants who asked for it, and a helper to a party in a lawsuit (Berger, 1953; Litewski, 1998). In the early Christian period, a patron was a saint or angel who protected those submitted to his or her care (O'Neill, 1967). Christian communities recognized martyrs whose tomb was located within a given city as patron saints of the locality. Over time, this practice was also followed by those localities that did not have a martyr's grave, and at the same time the belief was established that a patron who has been chosen should never be changed (Rutkowski, 2011). The custom according to which institutions, persons, associations, estates, professions, church buildings, cities, provinces, or dioceses submitted to the protection of a patron was very popular in the Middle Ages. The feasts of individual patrons were also solemnly celebrated (Nadolski, 2006; O'Neill, 1967). After the liturgical reforms made at the Council of Trent (1545–1563), the veneration of patron saints of estates, associations, and confraternities was developed in the church. Later, after the Second Vatican Council (1962–1965), the custom of assigning saints as patrons of states, nations, regions, dioceses, districts, cities, parishes, universities, and ecclesiastical institutes also became common (Rutkowski, 2011).

Currently, issues related to the assignment of a patron in the Latin Church are regulated by two documents adopted by the Holy See (Syczewski, 2017). The first is the Instruction of the Sacred Congregation for Divine Worship¹⁰ (*Sacra Congregatio pro Cultu Divino*) on the revision of particular calendars and of the propers for offices and Masses – *Calendaria particularia* of June 24, 1970¹¹. The provisions of sections 28–35 apply to patrons and titles. The second document is the norms of the Sacred Congregation of Divine Worship on the assignment of patron saints – *De Patronis constituendis* of March 19, 1973¹².

In light of the provisions of *De Patronis constituendis*, patrons are assigned for:

- (a) places (countries, regions, dioceses, cities, settlements or villages, and parishes);

- (b) religious families; and
- (c) legal entities, associations, institutes, and groups – both ecclesiastical and secular.

The procedure for assigning a patron is carried out in the following successive stages: selection of a patron (*electio patroni*), recognition of a patron (*approbatio patroni*), and approval of a patron (*confirmatio patroni*).

Patrons who may be chosen are the Blessed Virgin Mary, under any title adopted in the sacred liturgy, Angels, and Saints. It should be emphasized that the blessed persons cannot be selected as patrons without special permission from the Holy See. Divine Persons are always excluded. Only one person figure should be selected as a patron. However, it is permissible to choose two or more patrons if these Saints are placed together in the liturgical calendar. The choice of patrons of places should be made jointly by the clergy and the faithful or those who submit themselves the patron's care. This should be done either by consultation, i.e. voting, or by requests, i.e. collection of signatures (*De Patronis constituendis*, items 4–6).

The selection of a patron should be approved by the competent ecclesiastical authority, i.e. by the bishop for a diocese, by the Conference of Bishops for an ecclesiastical province, region, or country, by the Provincial Chapter for an ecclesiastical province, or by the General Chapter for the entire religious family. For legal entities, associations, institutes, or groups existing in different parts of the world, the matter is presented to the Holy See (*De Patronis constituendis*, item 7).

The selection and recognition of a patron is completed by its approval by the current Dicastery for Divine Worship and the Discipline of the Sacraments (*Dicasterium de Cultu Divino et Disciplina Sacramentorum*). In order to receive such approval, the following documents must be sent to this Dicastery:

- (a) the request of the local authority, both ecclesiastical and, if appropriate and possible, secular authority;
- (b) files, requests, and signatures that accompany and document the choice, as well as a report in which the rationale for which the choice was made is to be presented;
- (c) a certificate from an ecclesiastical authority on the recognized choice.

The approval is granted by the Dicastery by decree, and when the case involves patrons of a wider region, also by sending an Apostolic Letter in the form of a breve (*De Patronis constituendis*, items 8–9). It is worth noting that in places where veneration and devotion to a patron already assigned or adopted on the basis of a forgotten tradition has died out with the

passage of time, or where nothing certain is known about the saint himself or herself, there is no obstacle to assigning a new patron after a thorough consideration, in compliance with the above provisions (*De Patronis constituendis*, item 10).

3. Units of local government having a patron

The information obtained from individual local governments allows us to conclude that 27 units of local government of various levels in the Podkarpackie Province have a patron. Thus, in this respect, the province ranks 7th or 8th in Poland, together with the Lubelskie Province. A larger number of patrons are recorded in the Małopolskie, Wielkopolskie, Dolnośląskie, Mazowieckie, Kujawsko-Pomorskie, and Śląskie Provinces. Slightly fewer patrons than in the Podkarpackie Province can be found in the Warmińsko-Mazurskie, Łódzkie, and Pomorskie Provinces, and significantly fewer in the Świętokrzyskie, Podlaskie, Opolskie, Lubuskie, and Zachodniopomorskie Provinces. Considering the way in which the assignment of a patron of a particular local community took place, we can identify different models of local government action on this issue.

The first model applies to those local governments whose authorities, in assigning a patron, cooperated with the Latin Church and thus fulfilled all the conditions presented above, which are required by ecclesiastical law on this matter. The group using this model includes, in chronological order¹³:

- 1) Rzeszów Municipality, whose patron is Our Lady of Rzeszów¹⁴;
- 2) Sanok Municipality, whose patron is Saint Fr. Zygmunt Gorazdowski¹⁵. It should be added that the second patron of the city is Saint Michael the Archangel, which is clear from sec. 1 of Resolution no. XXX/264/12 of the Sanok City Council of October 4, 2012 on the erection of a monument (sec. 1: The will is expressed to erect in Sanok a monument to Saint Michael the Archangel – the Patron of the City of Sanok). The monument was erected in the Świętego Michała Square in Sanok in November 2018;
- 3) Pruchnik Municipality, whose patron is Blessed Fr. Bronisław Markiewicz¹⁶;
- 4) Dębica Municipality, whose patron is Saint Hedwig of Silesia¹⁷;
- 5) Krosno Municipality, whose patron is Our Lady of the Wall Defender of the Faith¹⁸;
- 6) Mielec Municipality, whose patron is the Our Lady of Perpetual Help¹⁹;
- 7) Przeworsk Municipality, whose patron is Saint Anthony of Padua²⁰;

- 8) The city of Sędziszów Małopolski, whose patroness is the Blessed Virgin Mary²¹;
- 9) The Dydnia Commune, whose patron is Saint Michael the Archangel²²;
- 10) City of Głogów Małopolski, whose patron is Our Lady of Głogów²³;
- 11) City and Municipality of Dubiecko, whose patron is Saint Nicholas²⁴;
- 12) The Leżajsk District, whose patron is Our Lady of Leżajsk²⁵;
- 13) Podkarpackie Province, whose patron is the Blessed Ulm Family²⁶. It should be mentioned that as of August 30, 2023, the railroad station of the Polish State Railways in Łańcut is named after the Ulm Family²⁷, while on the 80th anniversary of the murder of this family on March 24, 2024, the Rzeszów – Jasionka Airport is also named after them²⁸.

The group of units of local government using the second model comprises those whose authorities chose or assigned a patron on their own and thus did not obtain the relevant decree of approval from the Congregation for Divine Worship and the Discipline of the Sacraments. The following local government communities are a part of this group, in chronological order²⁹:

- 1) the Łańcut District, whose patron is Saint Michael the Archangel³⁰;
- 2) the Jarosław Municipality, whose patron is Blessed Fr. Michał Czartoryski³¹;
- 3) the Brzozów Municipality, whose patron is Saint John the Baptist³²;
- 4) the Jarosław District, whose patron is Saint Michael the Archangel³³;
- 5) the Miejsce Piastowe Commune, whose patron is Blessed Fr. Bronisław Markiewicz³⁴;
- 6) the Krosno District, whose patron is Saint Józef Sebastian Pelczar. It should be explained that Krosno District councilors at a session held on February 19, 2009 supported the idea of assigning Saint Józef Sebastian Pelczar as the patron of the Krosno District and at the same time asked the Metropolitan Archbishop of Przemyśl Józef Michalik to accept this choice. The archbishop, in a letter addressed to the head of the Krosno District, responded positively to the request. Then, during a ceremonial session held on April 16, 2010, all the councilors present signed the Act Assigning the Patron of the Krosno District³⁵.
- 7) the Brzozów District, whose patron is Blessed Fr. Jerzy Popiełuszko³⁶. It is worth mentioning that a letter from Archbishop Józef Michalik was addressed to the Head of the Brzozów District, in which the Metropolitan of Przemyśl thanked for informing him of the choice of Blessed Fr. Jerzy Popiełuszko as the district's patron, and expressed confidence

that “the patronage of this Holy Priest, Patriot, and Martyr will help all those who place themselves under his protection to feel more secure in their family and professional lives, to see those most in need, and to deal with public affairs with honesty”³⁷.

The last group of local governments, which uses the third model, comprises those whose authorities did not pass special resolutions to establish a patron for their communities, but pride themselves on having one, as evidenced by various forms of commemoration of the patron. This group includes:

- 1) the Łańcut Municipality, whose patron is Saint Michael the Archangel;
- 2) the Narol Municipality, whose patron is Saint Florian. The employee of the Narol Municipality who filled out the questionnaire explained that “The coat of arms of the municipality is the coat of arms of the city of Narol, which is a shield with the image of Saint Florian. It can therefore be said that Saint Florian is informally considered the patron of the Narol Municipality”.
- 3) the Przemyśl Municipality, whose patron is Saint Vincent the Martyr³⁸. The questionnaire sent by the local government employee included information that Saint Vincent has not been assigned as the patron of Przemyśl by any legal act, but it is more of a tradition dating back to the period before World War II. This is certainly associated with the relics of Saint Vincent kept in the church of the Franciscan Fathers in Przemyśl, thanks to which several miracles have taken place in the city;
- 4) the Strzyżów Municipality. The questionnaire returned by an employee of the municipal office states that the unit of local government does not have a contemporary patron, but the historical patron of the city of Strzyżów, established in the awareness of the residents, is Saint Michael the Archangel.

To summarize the considerations presented in this part of the paper, it should be emphasized that the procedure of assignment of a patron carried out in the Krosno District and the Brzozów District, where a specific form of cooperation between the secular authorities and the Metropolitan Archbishop of Przemyśl took place, caused some surprise. In fact, the archbishop was informed of the choice of a patron in these districts, then sent letters to their district heads in which he positively addressed the issue of assigning a patron. It is likely that the district authorities did not request that Archbishop Michalik obtain approval of the patrons from the Congregation for Divine Worship and the Discipline of the Sacraments. It is also unclear whether the archbishop encouraged local authorities to take such steps.

4. Entities involved in the procedure for assigning a patron

Because the selection of a patron of a unit of local or regional government is an important event for the local community, various social organizations, local authorities, church authorities, foundations, and associations participate in the associated procedure. An analysis of the information contained in the questionnaires filled out and returned by individual units of local government shows that in most cases not only local or church authorities, but also many social organizations whose members are residents of the local community, were involved in the procedure for assigning a patron.

The adoption of a resolution by a city, commune/municipality, or district council, or a provincial assembly on the issue of the patron of a unit of local or regional government has always taken place in response to requests submitted by certain entities. Such requests were often made by parish members (e.g., Roman Catholic parishes in the city of Krosno, where about 11,000 signatures were collected in support of the plan to proclaim Our Lady of the Wall as the patroness of Krosno; the Roman Catholic parishes in the Dydnia Commune, parishes in the Brzozów District, the Roman Catholic Parish of Saint Joseph Calasantius, and the Roman Catholic Parish of Saint Roch in Rzeszów) or jointly by the pastor and parish members (the pastor and the parish members of the Roman Catholic Parish of the Holy Trinity in Głogów Małopolski and the Roman Catholic Parish of Saint Joseph in Głogów Małopolski, and the pastor and Pastoral Council of the Shrine of Our Lady of Rzeszów). The entities involved in the procedure for assigning a patron in various units of local government also included: the Catholic Action of the Krosno Archpresbyterate; the Catholic Action of the Pruchnik Decanate; the Catholic Action of the Diocese of Rzeszów; the Parish Branch of Catholic Action at the Parish of the Bernardine Fathers in Rzeszów; the Association of Krosno Land Lovers; the Association of Pruchnik Land Lovers; the Association of Mielec Land Lovers; the monastery of the Bernardine Fathers in Leżajsk; the Saint Barbara's Church and the Monastery of the Bernardine Fathers in Przeworsk; the Catholic Intelligentsia Club in Rzeszów; the Association of Christian Culture Movement "Revival" in Rzeszów; the Board of the Parish Choir "Ave Maria" in Rzeszów; the rosary community of the Shrine of Our Lady of Rzeszów, and the local NGOs in the Brzozów District (for information on the participation and role of NGOs in the procedure for assigning a patron for a unit of local or regional government, see: Targońska, 2023). The initiative to assign a patron for Pruchnik came from the councilors of the Municipal Council.

In several cases, public consultations were conducted or residents' opinions on the proposal were obtained in other ways (e.g., in Krosno and Leżajsk; in the Łańcut District, meetings of the committee for the preparation of the draft Statute of the Łańcut District were held; in the Pruchnik Municipality, consultations were held during village meetings in each village).

After the submission of a request by certain entities, the city, commune/municipality, or district council, or the provincial assembly passed a resolution, which the units of local government in the Podkarpackie Province cooperating in the matter of assigning a patron with the authorities of the Catholic Church called: a resolution expressing the will to proclaim³⁹, a resolution expressing the will to assign⁴⁰, a resolution on the initiation of the procedure for assigning⁴¹, a resolution on the proclamation⁴², a resolution on the recognition⁴³, or a resolution on the assignment of⁴⁴ a particular figure as a patron or patroness, or a resolution on the adoption of a position on the matter of patronage⁴⁵. In the literature, all these resolutions are referred to as intentional resolutions (Ożóg, 2017; Maroń, 2021; Świderski, 2022). They constitute non-binding actions. In such resolutions, the councilors authorized the head of the commune/municipality, the chairman of the city council, the mayor of a city, the chairman of the city council, the president of the city, the mayor of the city and municipality, or the executive board of the province to take action to obtain the consent of the relevant church authorities, and entrusted them with the implementation of the resolution in question. In many questionnaires, local government employees specifically pointed to the following as the entity requesting the assignment of a patron: Head of Dydnia Commune, Mayor of the City of Dębica, President of the City of Rzeszów, Mayor of Tyczyn, Mayor of the City of Przeworsk, Council of the Brzozów District, Council of the Jarosław District, Council of the Krosno District, and Executive Board of the Łańcut District.

In the case of resolutions passed by local government authorities that had not sought to have their selected patron approved by church authorities, such resolutions had the character of resolutions establishing patronage for a unit of local government and thus became a causal act for the existence of patronage only in the legal system of the state⁴⁶. It turns out that in matters relating to the assignment of a patron, resolutions were not the only form in which the decision-making bodies of units of local government expressed their position (Podgórska-Rykała, 2021). Indeed, there were situations in which the position adopted by the councilors was referred to as a declaration⁴⁷ or proclamation⁴⁸.

It should be emphasized that none of the questionnaires sent back by local government employees indicated a situation in which a resolution or other act on the assignment of a patron of a unit of local government that was subject to a vote did not receive support. As for the legal basis for the actions of local authorities in the procedure for assigning a patron, in the case of communes/municipalities, the most frequent references in resolutions were made to Article 18(1) of the Act of March 8, 1990 on commune-level local government⁴⁹, in the case of districts – to Article 4(1)(21) of the Act of June 5, 1998 on district-level local government, and in the case of the province – to Article 18(20) of the Act of June 5, 1998 on the province-level regional government. It should be emphasized at this point that in the state legal order there is no explicit authorization in substantive law for the decision of the decision-making body of a local or regional government unit to adopt a resolution on the selection of a patron of a commune/municipality, district, or province. However, this does not mean that such resolutions cannot be passed. Requiring a clear legal basis for all non-binding actions could lead, as M. Ożóg (2017) aptly notes, to a contradiction with the essence of self-government of commune/municipality, district, and provincial communities. This is because resolutions relating to a patron do not in any way regulate the rights and obligations of the residents of individual units of local or regional government. It should be added that resolutions to assign a saint or blessed person as the patron of a unit of local or regional government without an ecclesiastical procedure are ineffective in canon law (Ożóg, 2017; Świdorski, 2022).

Sometimes the adoption of a resolution by a unit of local or regional government to assign a patron of a city, commune/municipality, or district had further consequences. The patron thus assigned was then “introduced” into the statute of the local or regional government community in question, sometimes also specifying the day on which the patron’s feast day is celebrated. Regulations of this kind are found in the statute of the Jarosław Municipality⁵⁰ the Rakszawa Commune⁵¹, the Jarosław District⁵², and the Łańcut District⁵³. Such practice has been criticized in the doctrine (Świdorski, 2022). However, the position presented by M. Ożóg (2017), according to which the issue of patronage falls within the scope of the subject matter of a statute, appears to be correct. A strong argument in support of this position is that regulations of this type have not been challenged by supervisory authorities from the point of view of the criterion of legality. As for the issue of posting resolutions on the assignment of a patron in the Public Information Bulletin, it must be said that this is not done commonly, although most units of local and regional government make such information available.

In the case of local government units that had cooperated with the Latin Church in the procedure for assigning a patron, the adopted resolutions took the form of a request to the competent church authority – the diocesan bishop – to recognize the selected patron. After such recognition, the bishop would seek in writing the approval of the choice made by the Congregation (now Dicastery) for Divine Worship and the Discipline of the Sacraments. As one can see, the procedure for assigning a patron for a unit of local or regional government usually involves a number of entities, especially when there are cases of cooperation between local or regional government authorities and church authorities.

5. Motives for assigning a patron

Local or regional government authorities had very different motives to take action with the aim of assigning a patron. They often referred to the merits and life achievements of individuals, and one should keep in mind that these individuals are saints or blessed persons of the Catholic Church. In the Dydnia Commune, it was emphasized that Saint Michael the Archangel has been continuously accompanying and caring for the residents of the commune for more than 400 years in the neo-Gothic church and parish of Saint Michael the Archangel and Saint Anna⁵⁴. In the justification for the resolution recognizing Our Lady of Rzeszów as the patroness of the city of Rzeszów, the President of the City wrote that “Over the centuries, Mary has performed in our city, in addition to healings from physical ailments, many miracles of inner transformation and conversions. In difficult times, during periods of misfortune and war, Mary gave special protection and support to the residents of our city. In times of danger, pro-independence organizations found refuge within the monastery walls, under Her protection, and Polish patriotic thought developed here”⁵⁵.

Sometimes the justification for the choice of a patron referred to a particular person’s connection to a particular place and local community. This was the case with Blessed Fr. Bronisław Markiewicz, who became the patron of Pruchnik – the place of his birth. His family home has been preserved in Pruchnik to this date⁵⁶. On the other hand, the recognition of this blessed person as the patron of the Miejsce Piastowe Commune is an expression of the commemoration of this great man – a self-sacrificing, patient priest serving man and the entire local community throughout his life⁵⁷. It should also be added that Fr. Bronisław Markiewicz died in Miejsce Piastowe. The councilors of the Krosno District justified the assignment of Saint Józef Sebastian

Pelczar as the patron with the desire to commemorate this great compatriot and follow the example of this saint. At the same time, they expressed the belief that the celebration of Patron's Day will certainly strengthen the worship of the Saint – the Great Son of this Land⁵⁸. The assignment of Blessed Fr. Jerzy Popiełuszko as patron of the Brzozów District was motivated by the desire to commemorate this outstanding person, whose, in his life, followed the idea expressed by the following motto: "Defeat evil with good"⁵⁹.

Historical motifs were also a factor. As an example, we can point to the Jarosław District, where the filled out questionnaire stressed that "The choice of Saint Michael the Archangel as the patron of the Jarosław District is profoundly justified by the rich history of the Jarosław Land. This is because it refers to the fact that Saint Michael the Archangel was the patron of the parish and the Decanate of Jarosław during the time of the First Republic. This was expressed by the crowning the tower of the first Collegiate Church in Jarosław with a statue of this Saint"⁶⁰. The same was true for the City of Dębica, where Saint Hedwig is the patroness of the oldest Roman Catholic parish and the patroness of family, reconciliation, and cooperation⁶¹. In Mielec, the cult of Our Lady of Perpetual Help, which had been alive for many years in the Mielec area and which intensified after World War II, was pointed out. It was emphasized that the manifestations of the unity of the residents of Mielec had been the Corpus Christi processions and Marian ceremonies attracting thousands of participants. Evidence of the great veneration of the Mother of God throughout Mielec are the numerous chapels and shrines, as well as the numerous statues erected in gratitude for extraordinary graces in all housing estates of Mielec⁶².

The motive behind the assignment of a patron by the councilors of the Łańcut District was that "Saint Michael the Archangel was recognized as the protector and patron of the city and the owners of the Łańcut estates as early as the 14th century. This is best expressed in an excerpt from a privilege issued in 1682 to the weavers' guild by Barbara Lubomirska, who perpetuates His worship – so that He may always be our, our offspring's, this castle's, and this city's conscious guardian"⁶³.

The assignment of a patron was also justified by his or her presence in the coat of arms or flag of a given unit of local government. An example is the Tyczyn Municipality, whose patroness, Saint Catherine of Alexandria, is also the patroness of the parish church in Tyczyn and appears in the coat of arms of the Tyczyn Municipality⁶⁴. The presence of the Our Lady of Leżajsk in the coat of arms and flag of the Leżajsk District and the celebration of the Day of the Leżajsk District on May 7 each year were pointed out when the Leżajsk District councilors passed the relevant resolution⁶⁵.

6. Ways of commemorating and popularizing patrons by local authorities

An analysis of the submitted questionnaires, as well as the accounts posted on the websites of individual units of local government, shows that local authorities commemorate and popularize their patrons in many different ways. These include:

- 1) A patron's feast falling annually on a specific day or days, during which events of various nature are held: educational (multimedia presentations about the patron), cultural and entertainment (concerts, festivals, such as the Regional Song Festival "Basket of Raspberries" in Pruchnik), sports (e.g. Saint Michael's night run in the Strzyżów Municipality, the Blessed Fr. Bronisław Markiewicz Memorial run in Pruchnik, and the district bicycle pilgrimages from Łańcut to Jasna Góra and thanksgiving pilgrimages from Pruchnik to Przemyśl);
- 2) Erecting a monument to honor the patron. This is one of the most popular ways to preserve the memory of a patron. Flowers are placed at such monuments on the patron's day;
- 3) A temple associated with the patron, in which ceremonies of a religious nature are held, such as the Saint Hedwig's church in Dębica; the Visitation of the Blessed Virgin Mary Franciscan church in Krosno; the Assumption of the Blessed Virgin Mary Basilica in Rzeszów – the Shrine of Our Lady of Rzeszów; and the Saint Michael the Archangel's church in Łańcut;
- 4) In the Strzyżów Municipality, during the celebration of Saint Michael's Days, a Saint Michael's Award has also been established and awarded annually in several categories: culture; education, upbringing and sports, tourism, and recreation; social welfare and public safety and health; self-government; volunteerism and sponsorship; and other achievements; in Dębica, the Saint Michael's Fair is organized annually;
- 5) Placing pictures with the image of the patron in public institutions in the communes/municipalities;
- 6) Placing plaques commemorating the patron on the buildings of commune/municipal, city, and district offices;
- 7) Scholarship programs for secondary school students;
- 8) Honorary award "For Service to the Brzozów District", accompanied by a statuette of Blessed Fr. Jerzy Popiełuszko;
- 9) Organizing processions through the streets of the city with the relics of the patron;
- 10) Illuminated inscriptions commemorating the patron on the facade of buildings, naming a street after the patron.

7. Patrons in the coats of arms of units of local and regional government

The issue of establishing and using symbols of units of local or regional government is regulated by the Act of December 21, 1978 on badges and uniforms⁶⁶. According to the wording of Article 3 of the cited act, units of local or regional governments have the right to establish – by resolution of the decision-making body of the unit – their own coats of arms, flags, emblems, and insignia, as well as other symbols. However, these symbols must be established in accordance with the principles of heraldry, vexillology, and local historical tradition, and require the opinion of the minister responsible for public administration, namely the minister of interior and administration. The basis for the minister's favorable opinion is resolutions adopted on individual issues by the Heraldic Commission, which is the minister's advisory body⁶⁷. In addition to these statutory criteria, the Commission is also guided by the findings of the Cracow Heraldic Colloquium, dedicated to the heraldry of local and regional governments (*Wnioski I Krakowskiego Kolokwium Heraldycznego w sprawie symboliki samorządowej III Rzeczypospolitej*, 2000).

Resolutions concerning the establishment of local and regional governments' symbols (more information on this topic W. Drelicharz, Z. Piech, 2000) are adopted by the relevant local and regional government bodies on the basis of Article 18(2)(13) of the Act of March 8, 1990 on commune-level local government, Article 12(10) of the Act of June 5, 1998 on district-level local government, and Article 18(20) of the Act of June 5, 1998 on province-level regional government in conjunction with Article 3 of the Act of December 21, 1978 on badges and uniforms. Many coats of arms of units of local government in the Podkarpackie Province feature the figure of their patron. This is the case for:

- 1) the Łańcut Municipality, where sec. 5.1 of the Statute of the City of Łańcut reads: "The Coat of Arms of the Municipality is Saint Michael the Archangel in a silver robe in a red field, with a golden halo, piercing a black dragon with a golden spear"⁶⁸;
- 2) the Sanok Municipality, where sec. 3 of the Statute of the City of Sanok reads: "The coat of arms of the city of Sanok is a knight's shield topped with a crown divided into three fields; in the upper field there is a white eagle with a crown on a red background, in the lower left field there is Saint Michael the Archangel killing Satan on a blue background, in the lower right field there is a snake with a crown on its head swallowing a child on a white background, whereby the details of the shape,

- form, and color of the coat of arms are defined in a separate resolution of the City Council”⁶⁹;
- 3) the Brzozów Municipality, whose coat of arms depicts the cut off head of Saint John the Baptist on a yellow (gold) bowl in a blue field⁷⁰;
 - 4) the Dubiecko Municipality, whose coat of arms depicts a standing figure of a bishop in a red field (most likely this figure is to be identified with Saint Nicholas – patron of the first church in the city, built in 1407) in Roman pontifical robes: a white chasuble with gilding, a miter on his head, a golden pastoral in his left hand, his right hand raised in a gesture of blessing (Goldyn, 2008);
 - 5) the Narol Municipality, whose coat of arms depicts Saint Florian on a blue shield. He is dressed in silver armor, holding a white flag with a red cross in his left hand and a white bucket in his right hand, with which he is extinguishing a fire over red houses. Above the saint’s head is a golden nimbus. In the upper left and right corners of the coat of arms shield there are silver letters S. and F., which are the initials of the saint’s Latin name – *Sanctus Florianus*⁷¹;
 - 6) the Strzyżów Municipality and City, sec. 4 of whose Statute reads: “The coat of arms and seal of the Municipality and the City shall be defined in an annex to the Statute”. According to the annex, the background of the coat of arms is in the Paris blue color. In the background there is the figure of Saint Michael (with a sword in his right hand and a scale in his left hand) standing on a green dragon. Saint Michael is dressed in a Roman silver-colored armor and a helmet of the same color with a cross on top⁷²;
 - 7) the Tyczyn Municipality, sec. 6.1. of whose Statute reads: “The coat of arms of the Municipality is the figure of Saint Catherine of Alexandria. The design of the coat of arms is specified in Annex 4 to the statute”. According to the annex, the blue shield shows the figure of Saint Catherine dressed in white and red Roman robes, which symbolize virginity and martyrdom, respectively. In her left hand she holds a palm branch, while in her right hand she holds a sword pointing downward. On her head there is a golden crown, and around it there is a golden nimbus⁷³;
 - 8) the Leżajsk District, sec. 3.3. of whose Statute reads: “The District has a coat of arms, which depicts: in a blue field, an image of Our Lady of Leżajsk in a silver robe with the Infant Jesus in her arms, and above her a wreath of twelve stars; in a red field: a double white cross referring to the sign from the knight’s shield of Pogonia, the Lithuanian coat of arms, placed above the head of a golden deer; in the lower field, white and blue waves – a reference to the San River flowing through

the District. The graphic image of the coat of arms and flag is contained in Annex 2 to the Statute”⁷⁴;

- 9) the Łańcut District, whose coat of arms is described in Annex 2 to Resolution XXIV/144/2001 of the Łańcut District Council on the establishment of the Łańcut District’s coat of arms, flag, and heraldic ensign as follows: “On the main shield in the blue field there is a silver knight’s cross – this is an element from the coat of arms of the province in which the district is located. On the heart shield in a red field, there is Saint Michael the Archangel in a white long robe, with a golden nimbus, fighting a dragon with a spear. This is the coat of arms of the City of Łańcut, which is the county seat”.

The symbolism of a coat of arms of a unit of local or regional government referring to a saint, blessed person, or angel is not formally connected with the issue of patronage. Nevertheless, sometimes in the awareness of the local community, the figure depicted in the coat of arms is commonly regarded by residents as the patron of the city, commune/municipality, district, or province. Such figures appear in the coats of arms of the Gać Commune (Archangel Gabriel)⁷⁵ and the Gawłuszowice Commune (Saint Adalbert)⁷⁶, although they are not the patron of these local communities.

Conclusion

The analysis of the practice of assigning patrons for units of local government in the Podkarpackie Province, conducted on the basis of questionnaires submitted by local governments, as well as other sources, allows us to formulate several conclusions.

The issue of assigning a patron for a commune/municipality, district, or province is quite an important matter in local government activity, as indicated by the increased activity of local authorities in this field. Initiatives to select and approve a patron have been undertaken continuously since the Podkarpackie Province was established in January 1999 at all levels of local government.

Local government bodies, when taking steps to assign a patron, usually decide to cooperate with the Catholic Church in these matters. The authorities of the political and religious communities thus seek to integrate its members around the saint or blessed person chosen to be the patron. One must bear in mind that confirmation decrees are addressed to church authorities, not to secular ones. Less frequently, there are situations in which local authorities do not cooperate with church authorities and decide to

assign a patron on their own, although in such situations one can only speak of the assignment of a patron in the secular space, not in the church space. Such local authorities can join the ecclesiastical procedure as representatives of the secular authority by submitting a request (endorsement) to the local bishop. This is because the council of a commune/municipality or district, and the provincial assembly do not have the authority to adopt a resolution on assigning a person recognized by the Catholic Church as a saint or blessed person as a patron saint of a given unit of local government. There are also units of local government that have their own patron, despite the lack of adoption of any resolution on the matter.

The procedure for assigning a patron involves, in addition to local government bodies or church authorities, many different types of entities, which clearly shows that the issue of choosing a patron for a unit of local government is seen as an important element in building social ties between the residents of a commune/municipality, district, or province.

Some of the local authorities choose to include in the statutes of communes/municipalities or districts regulations on their patron, sometimes also specifying the day on which the patron's feast is celebrated.

Authorities of units of local government in the Podkarpackie Province take the issue of commemorating and popularizing their patrons very seriously, as evidenced by the prominence of many ceremonies related to the patron's days or feasts, as well as the great variety of activities offered to members of local communities. Such activities are designed to encourage the largest possible group of members of the local community to take part in events dedicated to the preservation of the memory of the patron, regardless of their worldview or affiliation with a church or religious association other than the Catholic Church. This is done on a voluntary basis and aims to strengthen the ties between residents of the local government community.

The coats of arms of numerous units of local and government in the Podkarpackie Province feature the figure of the patron and local authorities pay due attention to the principles of local government heraldry. This is confirmed by the changes made to the designs of coats of arms and their adaptation to modern requirements in this regard.

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¹ Act of March 8, 1990 on local and regional government (Journal of Laws of 1990, no. 16, item 95). Pursuant to Article 10 of the Act of December 29, 1998 amending certain acts in connection with the implementation of the reform of the state's system of government (Journal of Laws of 1998, no. 162, item 1126), a new title of the Act was adopted as of January 1, 1999: Act of March 8, 1990 on commune-level local government.

² See: Act of June 5, 1998 on province-level regional government (Journal of Laws of 1998, no. 91, item 576); Act of June 5, 1998 on government administration in provinces (Journal of Laws of 1998, no. 91, item 577); Act of June 5, 1998 on district-level local government (Journal of Laws of 1998, no. 91, item 578). Act of July 24, 1998 on the introduction of the basic three-tier territorial division of the state (Journal of Laws 1998, no. 96, item 603).

³ Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of October 27, 2006 (Prot. 682/06/L).

⁴ Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of May 27, 2000 (Prot. 568/00/L).

⁵ I would like to express my gratitude to the employees of each unit of local or regional government who filled out and returned the questionnaire. The questionnaire was sent to all units of local and regional government in the Podkarpackie Province and sixteen of them did not provide their responses.

⁶ Journal of Laws of 1998, no. 96, item 603.

⁷ Article 3 (9) of the Act of July 24, 1998 on the introduction of the basic three-tier territorial division of the state (Journal of Laws of 1998, no. 96, item 603).

⁸ Statistics Poland: Religious affiliation – 2021 National Census data for the country and units of the territorial division. Table 5. *Population of provinces by religious groups and type of religious affiliation declared in 2021*; <https://stat.gov.pl/spisy-powszechne/nsp-2021/nsp-2021-wyniki-ostateczne/> (accessed on May 10, 2024).

⁹ Statistics Poland: Religious affiliation – 2021 National Census data for the country and units of the territorial division. Table 5. *Population of provinces by religious groups and type of religious affiliation declared in 2021*; <https://stat.gov.pl/spisy-powszechne/nsp-2021/nsp-2021-wyniki-ostateczne/> (accessed on May 10, 2024).

¹⁰ After 1975, the Congregation has been called the Sacred Congregation for the Sacraments and for Divine Worship (*Sacra Congregatio pro Sacramentis et Cultu Divino*), then in 1984 it was divided into the Congregation for the Sacraments (*Congregatio de Sacramentis*) and the Congregation for Divine Worship (*Congregatio de Cultu Divino*); after the 1988 merger of the two parts, it assumed the name Congregation for Divine Worship and the Discipline of the Sacraments (*Congregatio de Cultu Divino et Disciplina Sacramentorum*). As of June 5, 2022, as a result of the changes introduced by Pope Francis with the Apostolic Constitution *Praedicate Evangelium*, which reformed the Roman Curia, the Congregation changed its name to: Dicastery for Divine Worship and the Discipline of the Sacraments (*Dicasterium de Cultu Divino et Disciplina Sacramentorum*). This dicastery is covered by Articles 88–97.

¹¹ See: *Acta Apostolicae Sedis*. (1970), 62, pp. 651–663; Polish translation: Instrukcja Kongregacji Kultu Bożego o rewizji kalendarzy partykularnych oraz własnych formularzy oficjów i Mszy – *Calendaria particularia*, 1973.

¹² See: *Acta Apostolicae Sedis*. (1973), 65, pp. 276–279. Polish translation: Ostrowski, 2016.

¹³ It should be mentioned that even before the creation of the Podkarpackie Province, Saint Anthony of Padua was assigned as the patron of the Jasło Municipality; see: Resolution no. XXIII/211/96 of the Jasło City Council of March 27, 1996 on the recognition of Saint Anthony of Padua as the patron of the Jasło Municipality. Subsequently, this choice was approved by the Congregation for Divine Worship and the Discipline of the Sacraments by Decree of November 20, 1997 (Prot. 1658/97/L).

¹⁴ Resolution no. LXXV/58/98 of the Rzeszów City Council of June 16, 1998 on the recognition of Our Lady of Rzeszów, venerated in the Shrine of the Bernardine Fathers in Rzeszów, as the Patroness of the City of Rzeszów; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of April 19, 1999 (Prot. 249/99/L).

¹⁵ Resolution no. XVI/107/07 of the Sanok City Council of October 9, 2007 on the assignment of Saint Fr. Zygmunt Gorazdowski as the patron of the City of Sanok; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of May 26, 2008 (Prot. 1380/07/L).

¹⁶ Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of November 6, 2013 (Prot. 424/13/L); <https://www.zyciezakonne.pl/wiadomosci/ks-bronislaw-markiewicz-patronem-rodzinnego-pruchnika-43461/> (accessed on April 19, 2024).

¹⁷ Resolution no. XIX/269/08 of the Dębica City Council of May 29, 2008 on proclaiming Saint Hedwig of Silesia the patroness of the City of Dębica; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of September 8, 2008 (Prot. 757/08/L).

¹⁸ Resolution no. XXXIX/727/09 of the Krosno City Council dated March 16, 2009 on the assignment of Our Lady of the Wall Defender of Faith as the patroness of the City of Krosno; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of January 12, 2010 (Prot. 725/09/L).

¹⁹ Resolution no. IX/66/2011 of the Mielec City Council of April 8, 2011 on proclaiming Our Lady of Perpetual Help the patroness of the city of Mielec; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of September 22, 2011 (Prot. 489/11/L).

²⁰ Resolution no. VII/38/2015 of the Przeworsk City Council of March 26, 2015 on expressing the will to assign Saint Anthony of Padua as the patron of the city of Przeworsk; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of April 8, 2016 (Prot. 679/15).

²¹ Resolution no. XI/109/15 of the Sędziszów Małopolski City Council of October 29, 2015, on the commencement of the procedure of proclaiming the Blessed Virgin Mary – Lady of Sędziszów Małopolski as the Patroness of Sędziszów Małopolski; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of July 7, 2016 (Prot. 1/16).

²² Resolution no. XI/72/2015 of the Dydnia Commune Council of November 13, 2015 on the expression of will to assign Saint Michael the Archangel as the patron of the Dydnia Commune; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of October 15, 2016 (Prot. 422/16); Morajko, 2017.

²³ Resolution no. LX/578/2018 of the Głogów Małopolski City Council of May 24, 2018 on expressing the will to proclaim the Blessed Virgin Mary – Lady of Głogów Małopolski as the Patroness of Głogów Małopolski; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of January 17, 2022 (Prot. 397/21).

²⁴ Resolution no. 271/L/2021 of the Dubiecko Municipality Council of December 30, 2021 on expressing the will to assign Saint Nicholas as the Patron of the City and Municipality of Dubiecko; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of November 9, 2023 (Prot. 449/22).

²⁵ Declaration of the Leżajsk District Council of January 31, 2023 on expressing the will to assign Our Lady of Leżajsk as the Patroness of the Leżajsk District; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of November 9, 2023 (Prot. 275/23).

²⁶ Resolution no. LXIX/1179/23 of the Assembly of the Podkarpackie Province of December 21, 2023 on the adoption of the position of the Assembly of the Podkarpackie Province on the Patrons of the Podkarpackie Province; Resolution no. 16/408/24 of the Executive Board of the Podkarpackie Province of July 2, 2024 on an amendment to the draft resolution of the Assembly of the Podkarpackie Province on the adoption of the position of the Assembly of the Podkarpackie Province on the Patrons of the Podkarpackie Province; Resolution no. V/75/24 of the Assembly of the Podkarpackie Province of July 7, 2024 on the adoption of the position of the Assembly of the Podkarpackie Province on the Patrons of the Podkarpackie Province; Decree of the Congregation for Divine Worship and the Discipline of the Sacraments of April 5, 2024 (Prot. 157/24).

²⁷ The year 2023 was proclaimed in the Podkarpackie Province by the councilors of the Provincial Assembly there as the “Year of the Family of Józef and Wiktoria Ulm and Their Children” (Resolution no. LVII/973/23 of the Assembly of the Podkarpackie Province of January 30, 2023); Witek, 2023.

²⁸ The ceremonies in Jasionka were attended, among others, by President of the Republic of Poland Andrzej Duda and Marshal of the Podkarpackie Province Władysław Ortyl; Konopka, 2024.

²⁹ It should be added that even before the creation of the Podkarpackie Province, Saint Fr. Rafał Kalinowski was assigned on December 29, 1995 as the patron of the Rakszawa Commune; *Gmina Rakszawa i okolice*. 2020. In 1996, at a session of the Tyczyn City Council, a resolution was passed, by virtue of which Saint Catherine of Alexandria – the patron of the Tyczyn parish church – was chosen as the patroness of the Tyczyn Municipality; <https://tyczyn.pl/tyczyn.html> (accessed on April 12, 2024).

³⁰ Resolution no. XXXI/173/2001 of the Łańcut District Council of August 30, 2001 on amendments to the Statute of the Łańcut District. In sec. 2 of the Statute, paragraph 3 was added, with the following wording: “The patron of the District is Saint Michael the Archangel, whose image is on the coat of arms emblems mentioned in par. 2, whose feast day falls on September 29 (Official Gazette of the Podkarpackie Province – hereinafter: Official Gazette of the Pod. Prov. – of 2001, item 1395). Currently, this is sec. 2.4 of the Statute: “The patron of the District is Saint Michael the Archangel, whose feast day falls on September 29”; see: Resolution no. II/15/2024 of the Łańcut District Council of May 28, 2024 – Statute of the Łańcut District (Official Gazette of the Pod. Prov. of 2024, item 2702).

³¹ Resolution no. 446/XLIII/05 of the Jarosław City Council of June 11, 2005 on the assigning Blessed Fr. Michał Czartoryski OP as the Patron of the City of Jarosław.

³² Resolution no. XXV/225/2005 of the Brzozów City Council of June 29, 2005 on the assignment of Saint John the Baptist as the Patron of the City of Brzozów.

³³ Resolution no. XLI/465/06 of the Jarosław District Council of September 29, 2006 on the assignment of Saint Michael the Archangel as the Patron of the Jarosław District.

³⁴ Resolution of the Miejsce Piastowe Commune Council of September 26, 2008 on the recognition of Blessed Fr. Bronisław Markiewicz as the patron of the Miejsce Piastowe Commune; <https://www.miejscepiastowe.pl/> (accessed on April 12, 2024).

³⁵ The Act read as follows: “We, the Councilors of the Krosno District, out of concern for the future of the Residents of Our District, referring to the religious and patriotic traditions of Our Fathers, having obtained the approval of the Metropolitan Archbishop of Przemyśl His Excellency the Rev. Józef Michalik, we designate: Saint Józef Sebastian

Pelczar is the Patron of the Krosno District. We further designate: May 9 as the District Patron's Day"; *Święty Józef Sebastian Pelczar patronem Powiatu Krośnieńskiego*; <http://glojsce.pl/patron-powiatu.php> (accessed on April 20, 2024).

³⁶ Blessed Fr. Jerzy Popiełuszko was declared patron during a ceremonial session of the Brzozów District Council on October 19, 2010; Pilawska, 2010.

³⁷ The letter is quoted in the article by Pilawska, 2010.

³⁸ The website of the city of Przemyśl – <https://visit.przemysl.pl/363-przemysl-patron-miasta-sw-wincenty> (accessed on April 20, 2024) shows incorrect information regarding Saint Vincent the Martyr. This is because that saint lived not in the second century AD – as the website claims – but in the third and early fourth centuries AD, and not in Rome, but in the town of Huesca in the Roman province of Tarraconian Spain (*Hispania Tarraconensis*), and then in Zaragoza. Saint Vincent died in 304 in Valencia; Gorys, 2007; Komar, 2014.

³⁹ Resolution no. LX/578/2018 of the Głogów Małopolski City Council of May 24, 2018 on expressing the will to proclaim the Blessed Virgin Mary – Lady of Głogów Małopolski as the Patroness of Głogów Małopolski.

⁴⁰ Resolution no. VII/38/2015 of the Przeworsk City Council of March 26, 2015 on expressing the will to assign Saint Anthony of Padua as the patron of the city of Przeworsk; Resolution no. XI/72/2015 of the Dydnia Commune Council of November 13, 2015 on the expression of will to assign Saint Michael the Archangel as the patron of the Dydnia Commune; Resolution no. 271/L/2021 of the Dubiecko Municipality Council of December 30, 2021 on expressing the will to assign Saint Nicholas as the Patron of the City and Municipality of Dubiecko.

⁴¹ Resolution no. XI/109/15 of the Sędziszów Małopolski City Council of October 29, 2015, on the commencement of the procedure of proclaiming the Blessed Virgin Mary – Lady of Sędziszów Małopolski as the Patroness of Sędziszów Małopolski.

⁴² Resolution no. XIX/269/08 of the Dębica City Council of May 29, 2008 on proclaiming Saint Hedwig of Silesia the patroness of the City of Dębica; Resolution no. IX/66/2011 of the Mielec City Council of April 8, 2011 on proclaiming Our Lady of Perpetual Help the patroness of the city of Mielec.

⁴³ Resolution no. LXXV/58/98 of the Rzeszów City Council of June 16, 1998 on the recognition of Our Lady of Rzeszów, venerated in the Shrine of the Bernardine Fathers in Rzeszów, as the Patroness of the City of Rzeszów.

⁴⁴ Resolution no. XVI/107/07 of the Sanok City Council of October 9, 2007 on the assignment of Saint Fr. Zygmunt Gorazdowski as the patron of the City of Sanok; Resolution no. XXXIX/727/09 of the Krosno City Council dated March 16, 2009 on the assignment of Our Lady of the Wall Defender of Faith as the patroness of the City of Krosno.

⁴⁵ Resolution no. LXIX/1179/23 of the Assembly of the Podkarpackie Province of December 21, 2023 on the adoption of the position of the Assembly of the Podkarpackie Province on the Patrons of the Podkarpackie Province.

⁴⁶ This was the case in, e.g.: Resolution no. 446/XLIII/05 of the Jarosław City Council of June 11, 2005 on the assigning Blessed Fr. Michał Czartoryski OP as the Patron of the City of Jarosław; Resolution no. XLI/465/06 of the Jarosław District Council of September 29, 2006 on the assignment of Saint Michael the Archangel as the Patron of the Jarosław District.

⁴⁷ Declaration of the Leżajsk District Council of January 31, 2023 on expressing the will to assign Our Lady of Leżajsk as the Patroness of the Leżajsk District.

⁴⁸ Proclamation of the Miejsce Piastowe Commune Council of September 26, 2008 on the recognition of Blessed Fr. Bronisław Markiewicz as the patron of the Miejsce Piastowe Commune.

⁴⁹ The Sanok City Council and the Krosno City Council indicated as the legal basis for the adopted resolutions Article 18 (1) in conjunction with Article 6 of the Act of March 8, 1990 on commune-level local government.

⁵⁰ Resolution no. 822/LXXI/2014 of the Jarosław City Council of September 15, 2014, on the Statute of the Jarosław Municipality, where sec. 6.6 of the Statute reads: "The City's patron is Blessed Michał Czartoryski OP," and sec. 6.8 reads: "The day of June 12 shall be established as a feast of the Patron of the City of Jarosław" (Official Gazette of the Pod. Prov. of 2014, item 2790); see also: Resolution no. 675/LI/2022 of the Jarosław City Council of August 29, 2022, on the announcement of the consolidated text of the resolution on the Statute of the Jarosław Municipality (Official Gazette of the Pod. Prov. of 2022, item 3296).

⁵¹ Resolution no. II/5/18 of the Rakszawa Commune Council of November 30, 2018 on the Statute of the Rakszawa Commune, where sec. 6.1 of the Statute reads: "The patron of the Rakszawa Commune is Saint Father Rafał Kalinowski" (Official Gazette of the Pod. Prov. of 2018, item 5515).

⁵² Announcement no. 1/2019 of the Jarosław District Council of March 18, 2019, on the announcement of the consolidated text of the Statute of the Jarosław District. The text of sec. 5.2 of the Statute reads as follows: "The patron of the District is Saint Michael the Archangel," and sec. 5.3 reads: "The feast of the District's Patron is September 29" (Official Gazette of the Pod. Prov. of 2019, item 1816).

⁵³ Resolution no. II/15/2024 of the Łańcut District Council of May 28, 2024 – Statute of the Łańcut District, where sec. 2.4 reads: "The patron of the District is Saint Michael the Archangel, whose feast day falls on September 29" (Official Gazette of the Pod. Prov. of 2024, item 2702).

⁵⁴ Questionnaire completed by an employee of the Dydnia Commune Office.

⁵⁵ Questionnaire completed by the City Council Office, Contact Center of the Rzeszów City Office.

⁵⁶ Questionnaire completed by an employee of the Pruchnik Municipal Office.

⁵⁷ <https://www.zyciezakonne.pl/wiadomosci/ks-bronislav-markiewicz-patronem-rodzinnego-pruchnika-43461/> (accessed on April 19, 2024).

⁵⁸ Questionnaire completed by a female employee of the Krosno District Office.

⁵⁹ Questionnaire completed by an employee of the Brzozów District Office.

⁶⁰ Questionnaire completed by an employee of the Jarosław District Office.

⁶¹ Questionnaire completed by female employees of the Dębica City Office.

⁶² Questionnaire completed by a female employee of the Mielec City Office.

⁶³ Questionnaire completed by an employee of the Łańcut District Office.

⁶⁴ Questionnaire completed by an employee of the Tyczyn Municipality.

⁶⁵ Questionnaire completed by an employee of the Leżajsk District Office.

⁶⁶ Journal of Laws of 1978, no. 31, item 130, as amended.

⁶⁷ Regulation of the Council of Ministers of July 27, 1999 on the Heraldic Commission (Journal of Laws of 2022, item 1779).

⁶⁸ Resolution no. XIV/119/2012 of the Łańcut City Council of March 22, 2012 on the adoption of the Statute of the City of Łańcut (Official Gazette of the Podkarpackie Province of 2012, item 867). The coat of arms of the City of Łańcut was approved by the Order of the Minister of Interior of June 18, 1937 on the approval of the coat of arms of the city of Łańcut (Monitor Polski of 1937, no. 164, item 237); Gołdyn, 2008.

⁶⁹ Announcement no. 1/2012 of the Sanok City Council of September 4, 2012 on the announcement of the consolidated text of the Statute of the City of Sanok (Official Gazette of the Pod. Prov. of 2012, item 1866); Gołdyn, 2008.

⁷⁰ This is stipulated in sec. 2.2 of the Resolution no. XXIX/191/09 of the Brzozów City Council of April 3, 2009 on the establishment of local government symbols and the rules of using local government symbols of the Brzozów Municipality (Official Gazette of the Pod. Prov. of 2009, item 806). Until the adoption of the above resolution in 2009, Brzozów's coat of arms depicted a circle with a brown border in the white field of the shield, with a Latin motto in it: *Humanitas – Patientia – Amicitia*. Inside the circle on the background of a landscape there was a green birch tree, and on it, on a bowl, was the head of Saint John the Baptist; Gołdyn, 2008.

⁷¹ Resolution no. 73/XI/95 of the Narol Municipal Council of December 29, 1995 on the coat of arms of the city and municipality; Gołdyn, 2008.

⁷² Resolution no. VI/36/03 of the Strzyżów City Council of February 20, 2003 on the Statute of the Strzyżów Municipality and City (Official Gazette of the Pod. Prov. of 2003, item 343); Gołdyn, 2008.

⁷³ Resolution No. XXI/141/16 of the Tyczyn City Council of March 18, 2016 on the Statute of the Tyczyn Municipality (Official Gazette of the Pod. Prov. of 2016, item 1348); Gołdyn, 2008.

⁷⁴ Resolution no. LXIII/290/2018 of the Leżajsk District Council of August 29, 2018 on the Statute of the Leżajsk District (Official Gazette of the Pod. Prov. of 2018, item 4199).

⁷⁵ Annex 1 to Resolution no. XL/250/2013 of the Gać Commune Council of December 16, 2013 on the establishment of the coat of arms, flag, banner, seal, and standard of the Gać Commune and the rules of their use (Official Gazette of the Pod. Prov. of 2014, item 110).

⁷⁶ This is stipulated in sec. 2 of Resolution no. XXXVI/174/2022 of the Gawłuszowice Commune Council of March 4, 2022 on the adoption of the coat of arms, flag, and table flag of the Gawłuszowice Commune, and the rules of their use – (Official Gazette of the Pod. Prov. of 2022, item 1197).

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