

The 20th century was a time of totalitarianism and cruelty. Primo Levi raised the question of God's existence in face of the tragedy of Auschwitz, which was to negate the fundamental assumptions of Christianity and Judaism about the existence of the almighty, merciful Father of humanity. In the same century, Polish mysticism flourished - starting in the interwar period there was an increase in the amount of testimonies from the so-called <mistyka przeżyciowa>, which at the time was represented by, among others: Faustyna Kowalska, Aniela Salawa, Bernardyna Jabłońska and Elżbieta Czacka. Polish 20th century mystical texts depict an expressive concept of man's relationship with God - arising in a specific historical "here and now" they are a fascinating record of formation of a particular type of identity. The main goal of the project is thus to answer the question: who is the Polish homo mysticus of the 20th century?. How can it be described, analyzing the traces that the subject, in the wealth of his "I" entangled in history, culture, tradition and language, left in the textual record? Does the text - through in-depth analysis - reveal the secret of the subjectivity behind it? During the course of research it will be important for us not to discover the mystic as an individual, but to examine whether in the texts in the study there exist a type of subjectivity characteristic to 20th century Polish mysticism.

We will try to determine this type by analyzing archival materials, manuscripts left in monastic archives, which often remain unprinted. Without access to the very reality of a mystical experience itself, we are making the mystical text the basis of the research, in relation to which hypotheses are formulated and research will be carried out. Bearing in mind the current academic discourse, we will try to see if the type of subjectivity distinguished in it (e.g. syllepsis by Ryszard Nycz, models of modern subjectivity by Charles Taylor) can become good tools for describing the subjectivity of the 20th century Polish homo mysticus, if such a type will be distinguishable on the basis of comparative analyzes.

Placing at the center of our research reflection subjectivity with all its baggage, the traces of which can be - as we assume - found in the textual matter, we embed our work in the theoretical-methodological contextual trend in research on mysticism (also called "pluralistic trend"), which is represented by world-renowned mystic philosophers - Steven T. Katz and Bernard McGinn. By adopting methods proposed in this system we intend to test their functionality in relation to Polish 20th century mysticism and - if it proves necessary and possible - to supplement, improve and clarify the conceptual apparatus.

Why are we picking this topic? Polish 20th century mysticism, while some of its representatives are widely known (e.g. Faustyna Kowalska), remains largely forgotten. Some of the works, left collecting dust in church archives, are not widely available in printed form. Huge part of Polish mysticism remains only in theologians' interest - as such, there are few cross-sectional, interdisciplinary studies and there is no updating of knowledge within the methodology of work with this type of material. The fundamental issue of subjectivity, so important for the humanities, still hasn't been developed in relation to Polish 20th century mystical texts. This project seeks to fill this gap, at the same time providing the opportunity to develop the non-academic debate on the religious identity of Poles. Understanding Polish 20th century mysticism will allow us to understand an essential component of our culture - thus contributing to better understanding of other religious traditions. Both the scientific article (in Polish and English) as well as the planned scientific monograph in Polish are not only to popularize the knowledge about latest Polish mysticism (at home and abroad), but also to expand the awareness of the possibilities of cultural, historical and linguistic entanglement of the "I" of a modern religious man. Once we understand this entanglement and resulting from it differences basing on the analysis of past testimonies, dialogue and interreligious agreement, so important in the 21st century, will become easier. Perhaps while seeking the answer to the question of what is the the subjectivity of 20th century Polish mystic, it will also be possible to partially check while the age of totalitarianism did not put an end to the "religious essence". Thus the research we propose open a broad perspective not only in the aspect of theory of mystical text and the general theory of mystical experience, but also more broadly: the functioning of the modern "homo religious".