

The subject of the project is the text known as *Idea Apocalyptica seu Apocalypsis Orichovii*, dating to ca. 1564. The text was written at the court of Sigismundus Augustus, the last King of Poland and Grand Duke of Lithuania of Jagiellonian Dynasty. *Idea Apocalyptica* presents an eschatology of *Res Publica*, and is written from Counter-Reformationist positions. The author uses apocalyptic literary convention, and emphasizes the need to reinforce King's power at the expense of the power of the Senate, as well as the need of the execution of laws and goods. *Idea Apocalyptica* enjoyed huge popularity among *szlachta* in the Polish-Lithuanian Commonwealth until its demise in late 18th century. 19th century marked its passing into oblivion. The text was commonly attributed to Stanisław Orzechowski. However, 20th century historians confirmed the authorship of Jan Dymitr Solikowski (1539-1603), who was the Metropolitan Archbishop of Lviv since 1583 until 1603.

The main hypothesis, which will be the conceptual frame of my research of *Idea Apocalyptica*, is that the second half of the 16th century witnessed a rise of secularizing tendencies in Polish philosophico-political discourse. These tendencies led to a change in the conceptions of the legitimization of power and of the relation between secular and ecclesiastical powers. The secularization I mean is not a sociological or cultural one, but a secularization limited to the philosophico-political discourse. In my research I will use the paradigm of political theology. Its founder, Carl Schmitt, famously claimed that „all significant concepts of the modern theory of the state are secularized theological concepts”. Political theology was later used and developed by distinguished historians of literature, metaphors or political symbolism. Their achievements serve as inspiration of my research enterprise. I argue that *Idea Apocalyptica* is a textual witness to the transitions described by Schmitt. Namely, Solikowski notoriously recontextualizes theological concepts into political setting. Moreover, he does not proffer any sort of theological grounding of the political discourse. Such attitude would be unacceptable for his direct Catholic predecessors such as Stanisław Orzechowski, who derived kingly power directly from the Catholic hierarchy and subsumed the political sphere within the theological sphere. In *Idea Apocalyptica* both the ecclesiastical and lay power are presented as the servants of the Republic and the legitimate power is the one which is benefactory to the Republic. The universal Christian history of redemption is assimilated to the local Polish political context. They are applied to the description of the executionist movement and thence detached from their original Christian context. Such tendency, seen already in Solikowski, is particularly visible in the 17th century. It is well-documented fact, that the 17th century witnessed an elevation and domination of *Res Publica* in the political culture, as well as a fall of theological conscience and provincialization of the religious culture in Poland. However, these phenomena were not researched nor interpreted from the perspectives of political theology and theory of secularization.

The text of Solikowski's *Idea Apocalyptica* is also largely underresearched. The last century witnessed only 2 research publications dealing with this text. It was last published in 1882, in a 1767 translation by Zygmunt Aleksander Nałęcz Włyński. Therefore, the project will address both research shortage and introduce new methodological tools. I will produce the first-ever critical edition of *Idea Apocalyptica*, as well as a new translation to Polish. I will also conduct a research from the perspective of political theology and theory of secularization, which could lead to a new paradigm of the research of Polish political culture in the early Modernity.

Library queries will be necessary to determine the number of the extant manuscripts. I will conduct library queries to find and recover the manuscripts mentioned by the last corresponding study from 1933. Then, with the use of palaeography (the study of the development of handwriting), brachygraphy (the study of abbreviations used in manuscripts), codicology (the study of codices and handwritten manuscripts) and textual criticism, I will establish the most original version of the text of *Idea Apocalyptica*. I will also make use of the printed editions. The translation into Polish will be produced, and a critical edition accompanied by translation and commentary will be prepared. Such publication will serve as an important source for historians of ideas, historians of philosophy and historians of literature.

I will publish research outcomes in Poland and abroad, most importantly to trigger a feedback loop which would help to corroborate my guiding hypothesis regarding the secularization. Although the theologico-political perspective is often used in the research of the Western European early Modernity, it is not a common tool of the research of early Modern Polish intellectual culture. My projects aim at immersing into a dialogue with these globally occurring trends, and thus paving way to a new paradigm of research of the early Modern Polish intellectual culture. It will also contribute to the potential of comparative research of the early Modern intellectual culture in the Polish-Lithuanian Commonwealth and Western Europe.