

The Architecture of the Augustinian Churches in the Grand Duchy of Lithuania

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The Order of St. Augustine, along with the Canons Regular of the Penitence of the Blessed Martyrs and the Canons Regular of the Lateran, constitutes “the family of St. Augustine” – religious congregations rooted in the Rule of St. Augustine and actively developing the spirituality inspired by the bishop of Hippo.

This paper aims to explore the churches affiliated with these orders in the Grand Duchy of Lithuania. It seeks to address the question of whether the communal spirit is reflected in the formal solutions employed in these churches, and whether these orders adhered to typical architectural forms, or each order developed its own distinctive architectural character.

Keywords: Augustinian orders, architecture of the Grand Duchy of Lithuania, baroque architecture, monastic architecture.

The Canons Regular of the Penitence of the Blessed Martyrs,¹ the Canons Regular of the Lateran,² and the Augustinians³ are religious orders with roots tracing back to early Christianity and the *topos* of the 12 apostles.⁴ Collectively, they constitute the “family of St. Augustine”, as they derive their principles from the rule of the bishop of Hippo and the development of his spirituality. The initial codification of communal living principles, established in North Africa at the end of the ancient world, significantly differs from official organisational structures given to these assemblies in medieval Europe. Consequently, the Rule of St. Augustine was further clarified with distinct constitutions for each of these orders. These constitutions were systematically supplemented with provincial or congregational resolutions, tailored to the specific circumstances of time and place. However, while monastic legislation for the “family of St. Augustine” lacks regulations regarding the appearance of churches or monasteries,

- 1 The order was established in Rome before 1215 and approved by Pope Alexander IV in 1256. The monks came to Poland from Prague in 1257 and settled in Cracow at the Church of St. Mark; hence, they were also called the Marks, and in Lithuania, the White Augustinians. Andrzej Bruździński, *Kanonicy regularni od pokuty na ziemiach polskich* (Cracow: Wydawnictwo UNUM, 2003).
- 2 The Cracow Congregation of the Canons Regular of the Lateran of Corpus Christi was influenced by the reform of Roudnice in the context of priestly communities serving the bishop. Originating from Kłodzko, they migrated to Poland and settled in Kazimierz in Cracow, thanks to the foundation by Vladislovas Jogaila in 1405. The reform, initiated by provost Marcin Kłoczyński in 1612, played a pivotal role in the order’s development in the Commonwealth. Kazimierz Łatak, *Kongregacja krakowska kanoników laterańskich na przestrzeni dziejów* (Cracow: Kuria Biskupia Diecezji Elckiej, 2002).
- 3 The Order of the Augustinians was founded through the amalgamation of eremitic groups in 1256, facilitated by the intervention of Pope Alexander IV. In Poland, the monks had a presence as early as the 13th century in Western Pomerania and Silesia. Following the invitation from Casimir the Great in 1342, monks from Bohemia arrived in Cracow and established themselves in Kazimierz. They became known as the Martins, deriving their name from St. Martin’s Church in Warsaw. Grzegorz Uth, *Szkic historyczno-biograficzny zakonu augustiańskiego w Polsce* (Cracow: Nakładem OO Augustianów, 1930); Viktoras Gidžiūnas, „Augustinijonai Lietuvoje,” *Lietuvių katalikų mokslo akademijos metraštis*, 1968, vol. 4, 305–320; Jerzy Kowalczyk, Edward Sokołowski, Romana Zdziarska, „Augustianie-eremici,” in *Encyklopedia Katolicka KUL* (Lublin: Towarzystwo Naukowe KUL, 1989), vol. 1, 1073–1074.
- 4 Anna Sylwia Czyż, *Kościół świętych Piotra i Pawła na Antokolu w Wilnie* (Wrocław-Warsaw-Cracow: Wydawnictwo Ossolineum, 2008), 230–233; Tadeusz M. Trajdos, „Najstarsze fundacje dla kanoników regularnych od pokuty w diecezji wileńskiej,” *Nasza Przyszłość. Studia z dziejów Kościoła i kultury katolickiej w Polsce*, 2013, vol. 119, 24.

other orders like the Discalced Carmelites and the Reformed Franciscans did include such provisions.⁵

The three canonical congregations mentioned, often denoted as clerical congregations and, in the case of the Augustinians, also as mendicants, identified themselves as missionary orders with a primary focus on ministry conducted by dedicated and educated priests. This missionary charism played a crucial role in shaping the activities of the Orders of St. Augustine during two significant periods in the history of the Roman Catholic Church in Lithuania. The first occurred during the times of Jogaila and Vytautas,⁶ and the second around 1620, reflecting the Counter-Reformation stance of the bishops and political elites of that era.⁷ However, the “family of St. Augustine” never achieved a dominant position in the religious landscape of the Grand Duchy of Lithuania and its Latin dioceses, especially when compared to the Dominicans, Franciscans, or Bernardines.⁸ For instance, the hearth tax census of May 1690 documented 10 monasteries of the Canons Regular of the Lateran and two of the Augustinians out of a total of 101 monasteries in the Vilnius diocese.⁹ In the Grand Duchy of Lithuania, the most prevalent

- 5 Adam Błachut, „Budownictwo małopolskiej prowincji reformatów w XVII wieku w świetle ustawodawstwa zakonnego,” *Kwartalnik Architektury i Urbanistyki*, 1979, vol. 24, no. 2, 133–138; Maria Brykowska, *Architektura karmelitów bosych w XVII-XVIII wieku* (Warsaw: PWN, 1991), 14–16; M. Sobczyńska-Szczepańska, *Architektura trynitarzy na ziemiach dawnej Rzeczypospolitej* (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2017), 29–40.
- 6 The Canons Regular of the Penitence of the Blessed Martyrs established themselves in Bystrytsa (Быстрыца/ Быстрыца) and Medininkai, and the Augustinians in Brest-Litovsk (Брэст). Of the above-mentioned monasteries, the one in Bystrytsa, built in 1390, was closed in 1526. Trajdos, “Najstarsze,” 22–27, 31–36. See also Annex.
- 7 The Canons Regular of the Lateran from Kazimierz in Cracow appeared in the Grand Duchy of Lithuania as representatives of the reformed congregation that adhered to the decisions of the Council of Trent. Prominent figures advocating for them in the Counter-Reformation included Mikołaj Wolski, the Castellan of Witebsk, Jonas Karolis Chodkevičius, the Grand Hetman of Lithuania, and Eustachijus Valavičius, the Bishop of Vilnius.
- 8 The Grand Duchy of Lithuania comprised the dioceses of Vilnius, Samogitia, Smolensk, and Livonia, and also encompassed a portion of the Lutsk diocese. Monasteries affiliated with the “family of St. Augustine” were predominantly situated in the Vilnius diocese, with one monastery of the Canons Regular of the Lateran located in the Smolensk diocese (Bychavas).
- 9 This pertains to monasteries in Brest-Litovsk and Vilnius. The Holy Trinity Monastery in Gardinas, located in the German market and founded by Alexander Jagiellon in 1503, was abandoned by the monks following a fire in 1673. Two foundations in Samogitia proved to be even more short-lived. In 1620, Bishop Stanislaus Kiszka placed the Augusti-

were the monasteries of the Canons Regular of the Penitence of the Blessed Martyrs, who were the only ones in the “family of St. Augustine” to establish a separate Lithuanian province.¹⁰ However, these monasteries were primarily active in small towns and even villages.

The first canonical monasteries appeared during the reigns of Jogaila and Vytautas; however, their financial resources, and consequently, the capacity for constructing brick architecture, remained inadequate. Therefore, unlike the Franciscans or Bernardines, the “family of St. Augustine” did not contribute any Gothic churches to the architectural landscape of the Grand Duchy of Lithuania. The religiously tumultuous 16th century further hampered architectural investments. It was only during the Counter-Reformation that notable changes occurred, marked by increased participation of nobles and magnates in religious affairs, aligning with their official roles as guardians of local communities on their estates. Many churches met their end with the partitions of the Polish-Lithuanian Commonwealth, resulting in the dissolution of monasteries.¹¹

The first brick church dedicated to Corpus Christi, the Visitation, and the Assumption of the Blessed Virgin Mary for the “family of St. Augustine,” was founded by Mikołaj Weyssenhoff, the castellan of Vitebsk, in his hereditary estates in Kramianica [fig. 1]. Constructed from 1619 to 1628, the modest temple for the Canons Regular of the Lateran was built by craftsmen from Cracow. The design envisioned a single-nave church on a rectangular plan, featuring a slightly narrower, enclosed semi-circular chancel

nians in Srednikai. However, by 1635, the bishop had transferred the church to diocesan priests. In the chapel in Lyduvėnai, on the recommendation of the bishop of Samogitia, Augustinian Juchnowicz from Srednikai served as the chaplain from 1625 to 1635. Gidžiūnas, „Augustinijonai,” 308–309; Kowalczyk, Sokołowski, Zdziarska, „Augustianie,” 1077.

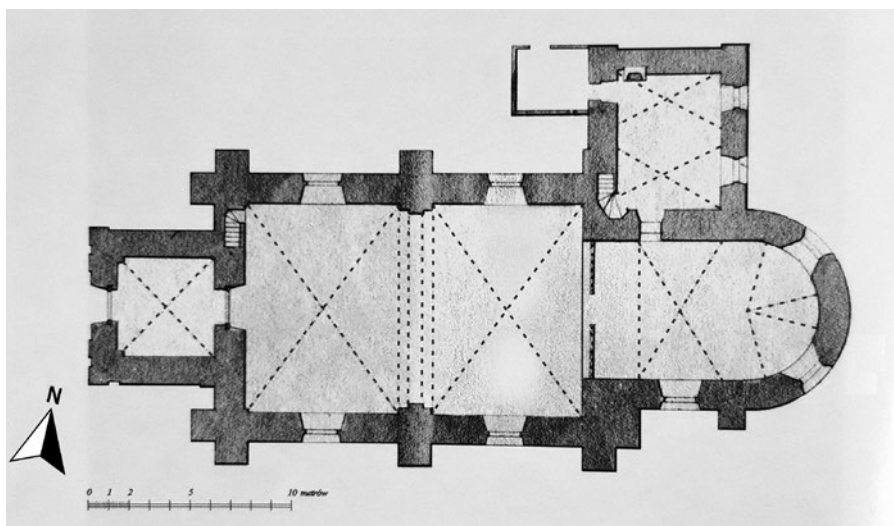
10 At the peak of their development, the monks had 14 monasteries in the Grand Duchy of Lithuania, a number that far exceeded their presence in the Polish province. Rafał Witkowski, „Rozwój życia zakonne w Wielkim Księstwie Litewskim od XV do XVIII w. (Wzmocnienie czy osłabienie litewskiej tożsamości w ramach Rzeczypospolitej szlacheckiej?),” in *Lietuvių-lenkų santykiai amžių tėkmėje. Istorinė atmintis. Stosunki polsko-litewskie na przestrzeni wieków. Pamięć historyczna* (Vilnius: Vilniaus universiteto leidykla, 2009), ed. Ryšard Gaidis, Jarosław Wołkonowski, 85, 91; Tadeusz M. Trajdos, „Kanonicy regularni od pokuty w Miednikach w ostatnim stuleciu Rzeczypospolitej (1695–1795),” *Nasza Przyszłość. Studia z dziejów Kościoła i kultury katolickiej w Polsce*, 2017, vol. 127, 36–38, 45.

11 The churches in Bychavas, Slanimas, and Brest-Litovsk have not survived.



1. Church of the Canons Regular of the Lateran in Kramianica, 1619–1628, public domain

Kramianicos Laterano kanauninkų bažnyčia, 1619–1628



2. Plan of the Church of the Canons Regular of the Lateran in Kramianica, 1619–1628, measurement 1833, Piramidowicz, „Kościół”, fig. 11

Kramianicos Laterano kanauninkų bažnyčios planas, 1619–1628

complemented by a two-storey sacristy [fig. 2]. The interior is adorned with a barrel vault, showcasing lunettes embellished with a star-shaped rib pattern. The church's façade is crowned with a stepped-screen gable, and its elevations are accentuated by tall, prominent buttresses.

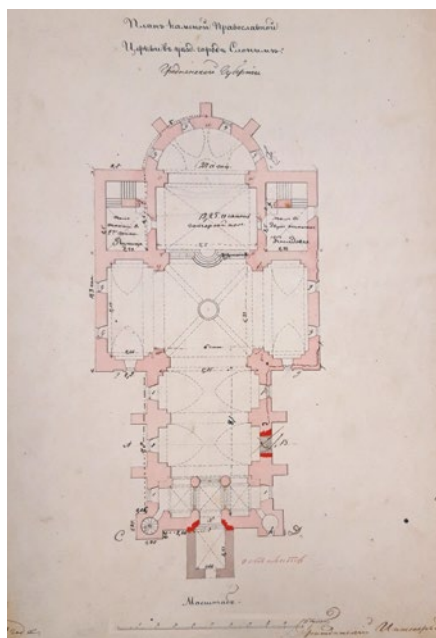
The church exhibits a compact and proportionate structure, characterised by modesty yet enhanced by chiaroscuro decorations on the façade, aligning with prevailing trends in Lesser Poland, Podlasie, and the Grand Duchy of Lithuania, influenced by the Lublin region. There is a discernible resemblance between the first brick Lithuanian church of the Canons Regular of the Lateran and the Dominican temple in Rykantai (built at the end of the 16th century, originally a Calvinist church). It is noteworthy that the church's architecture incorporates elements associated with ancient times, such as buttresses and star-shaped vault ribs.¹²

The architects of the Church of Corpus Christi in Slanimas also came from Lesser Poland. Initiated in 1593 by the Lithuanian chancellor, Leonas Sapiega, the construction concluded in 1635 under the supervision of his youngest son, Lithuanian vice-chancellor Kazimieras Leonas. In 1650, Kazimieras Leonas also brought the Canons Regular of the Lateran to Slanimas. Following the damage during the Moscow war, the temple underwent renovation, according to religious accounts, guided by an Italian sent from Cracow,¹³ and the work was completed by 1697.

The church adopted a Latin cross plan [fig. 3], featuring a single-nave with a semi-circular chancel, accompanied by a sacristy and a treasury. Barrel vaults with lunettes adorned the interiors [fig. 4], while a groin vault

12 Mikołaj Wolski also funded the expansion of the church in Kłobuck (before 1623) and the modernisation of the temple in Krzepice (1628) – both towns located in Lesser Poland. After his death, the construction funds were supplied by his wife Barbora Vainienė, and later by his son Kazimieras. Łatak, 117; Dorota Piramidowicz, „Kościoł i klasztor Kantoników Regularnych Laterańskich w Krzemienicy,” in *Kościoły i klasztory rzymskokatolickie dawnego województwa nowogródzkiego*, ed. Maria Kałamajska-Saeed (Cracow: Wydawnictwo MCK, 2006), vol. 2, 25–26, 28–29, 40–41, 55–56; Zbigniew Bania, „Architektura kościołów kanoników regularnych laterańskich ze szczególnym uwzględnieniem kongregacji Bożego Ciała na Kazimierzu w Krakowie,” in *Przemijanie i trwanie. Kanonicy Regularni Laterańscy w dawnej i współczesnej Polsce. Materiały z Międzynarodowej Konferencji zorganizowanej z okazji 600-lecia fundacji opactwa Bożego Ciała w Krakowie*, ed. Kazimierz Łatak, I. Makarczyk (Cracow: Zakon Kanoników Regularnych Laterańskich, 2008), 64.

13 Łatak, *Kongregacja*, 135.



3. Plan of the Church of the Canons Regular of the Lateran in Slanimas, 1593–1635, measurement 1848, VUB

Slanimo Laterano kanauninkų bažnyčios planas, 1593–1635



4. Cross-section of the Church of the Canons Regular of the Lateran in Slanimas, 1593–1635, measurement 1848, VUB

Slanimo Laterano kanauninkų bažnyčios skerspjūvis, 1593–1635



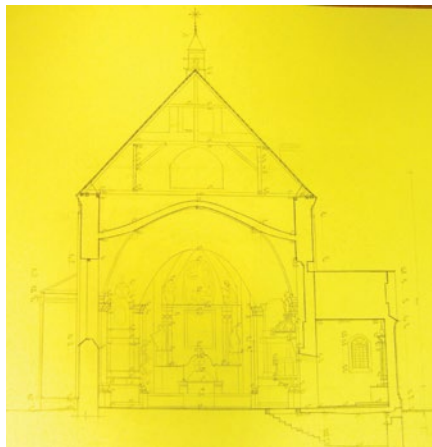
5. Longitudinal section of the Church of the Canons Regular of the Lateran in Slanimas, 1593–1635, measurement 1848, VUB

Slanimo Laterano kanauninkų bažnyčios išilginis pjūvis, 1593–1635



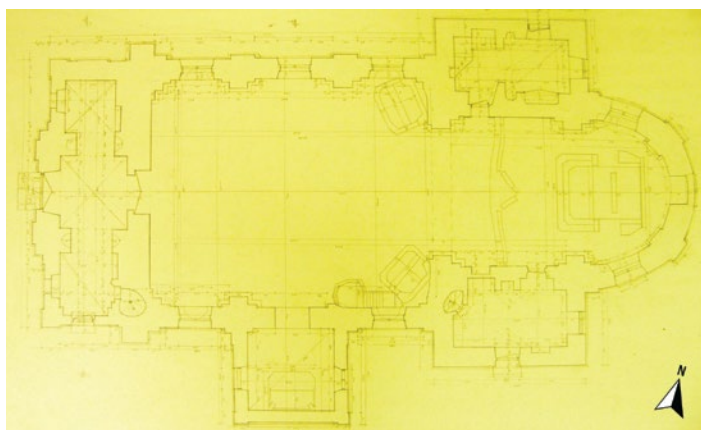
6. Church of the Canons Regular of the Penitence of the Blessed Martyrs in Videnišķiai, after 1643, 1800–1801, Kultūros paveldo departamentas

Videnišķių Reguliarijų atgailos kanauninkų bažnyčia, po 1643, 1800–1801



7. Cross-section of the Church of the Canons Regular of the Penitence of the Blessed Martyrs in Videnišķiai, after 1643, 1800–1801, Kultūros paveldo departamentas

Videnišķių Reguliarijų atgailos kanauninkų bažnyčios skersinis pjūvis, po 1643, 1800–1801



8. Plan of the Church of the Canons Regular of the Penitence of the Blessed Martyrs in Videnišķiai, after 1643, 1800–1801, Kultūros paveldo departamentas

Videnišķių Reguliarijų atgailos kanauninkų bažnyčios planas, po 1643, 1800–1801

marked the intersection of the naves. The simple and proportionate body of the structure was crowned by a ridge turret [fig. 5]. The Slanimas church epitomised the emerging local trend of early Baroque architecture, characterised by sparse details, the incorporation of buttresses, and the presence of screen gables.¹⁴

The two 17th-century churches of the Canons Regular of the Penitence of the Blessed Martyrs also displayed modest architectural features. The Church of St. Lawrence in Videniškiai started to be built after 1643 and underwent renovations and modernisation after the Muscovite invasion and in the years 1800–1801 [fig. 6].¹⁵ Despite its association with the novitiate and the reputation of being the wealthiest monastery,¹⁶ the church featured a single-nave interior and an originally towerless façade [fig. 7]. Augmenting the architectural composition of the church was a narrower, semi-circular chancel, accompanied by a sacristy and a treasury [fig. 8], adorned with intricate stucco vault slats. While these slats can trace their origins to the Lublin region in the late 16th century, their incorporation in Videniškiai occurred relatively late.

The single-nave design was replicated in Michališki [fig. 9], where construction began on the brick Church of St. John the Baptist and Michael the Archangel following a fire that destroyed the wooden structure. Voivode of Trakai, Kiprijonas Povilas Bžostovskis, initiated the project in the centre of the estate, and the work was continued by his son Jonas Vladislovas. Although incomplete by 1693, the church began serving the faithful and was consecrated in 1700 by Bishop Konstanty Kazimierz Brzostowski.

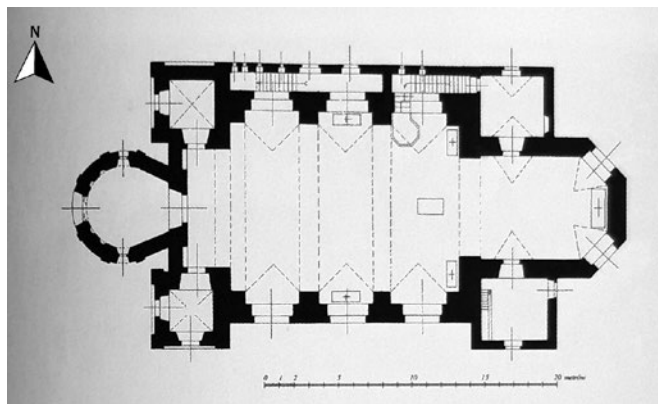
The architectural design of the church in Michališki, as compared to Videniškiai, featured an extension with a three-sided chancel¹⁷ and two prominently projecting towers [fig. 10]. Both historical records and the

14 The porch was added later. Bania, „Architektura,” 65; Dorota Piramidowicz, *Feniks świata litewskiego. Fundacje i inicjatywy artystyczne Kazimierza Leona Sapiehy (1609–1656)* (Warsaw: IS PAN, 2012), 75–77 (the authoress states that the renovation lasted until the beginning of the 18th century); Katarzyna Mączewska, „Kościół pw. Bożego Ciała i klasztor kanoników laterańskich,” in *Kościół i klasztor rzymskokatolickie dawnego województwa nowogrodzkiego* (Cracow: MCK, 2013), vol. 3, 131–132, 137–138.

15 A tower was likely built during the last reconstruction at the beginning of the 19th century. Previously, an additional span was added to the porch.

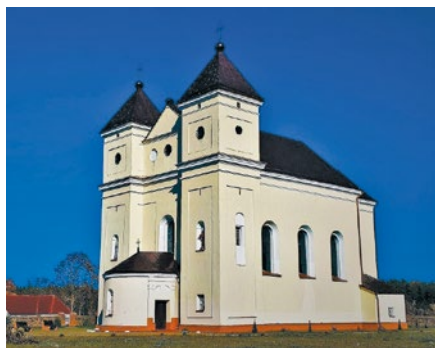
16 Trajdos, „Najstarsze,” 36.

17 The chancel is enclosed by the sacristy and the treasury. The interior is covered with a barrel vault with lunettes and buttresses.



9. Plan of the Church of the Canons Regular of the Penitence of the Blessed Martyrs in Michališki, before 1693–1700, Kałamajska-Saeed, „Kościół”, fig. 325

Michališkių Reguliarijų atgailos kanauninkų bažnyčios planas, prieš 1693–1700



10. Church of the Canons Regular of the Penitence of the Blessed Martyrs in Michališki, before 1693–1700, Public domain

Michališkių Reguliarijų atgailos kanauninkų bažnyčios planas, prieš 1693–1700



11. Augustinian church in Brest-Litovsk, 1683–1686, measurement 1830, RGVIA

Lietuvos Brastos augustinų bažnyčia, 1683–1686

form of the church point to its creation by Jan (Joannes) Pensa, an Italian collaborator of Pietro Pertti based in Vilnius. Pensa likely arrived in Vilnius no later than 1680 and was responsible for a distinctive group of buildings characterised by cubic forms, massive towers, flat articulation, and decoration limited to shallow panels, but a logical interior division into spans. Examples include the church in Zasviž (1713–1714, consecrated in 1766) and the reconstruction of medieval parish houses in Trakai (before 1718) and Navahrudak (1719–1726).¹⁸ Drawing analogies, the cathedral in Varniai can also be ascribed to him; founded in 1680 by Bishop Kazimieras Pacas, it was previously not attributed.

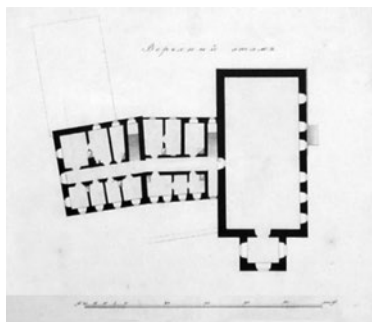
The Augustinian temple in Brest-Litovsk was constructed slightly earlier than the church in Michališki. The monks were brought to the city by Vytautas, who, following the medieval eremitic tradition, allocated uninhabited areas – an island in the Zauhryniecki suburbs – to them.¹⁹ After the wars with Moscow and the Tatar invasion, the Mother of God, All Saints, and the Holy Trinity Monastery was relocated to the central part of the city in 1666.

The church resulted from the reconstruction of the tenement house of the canon of Płock, Aleksander Zwierz, donated to the monks in 1683. Situated at the northern frontage of the market square, its construction concluded in 1686 [fig. 11]. Consequently, the temple acquired a rectangular plan with a two-storey square tower adjacent to the façade's axis, i.e., from the south. The tower was enclosed by pilasters supporting the entablature, extending into the body, and adorned with volutes featuring obelisks. The interior was aisleless, lacking a separate chancel, and had windows only on the eastern wall, as the monastery was connected to the church from the west [fig. 12]. While it became the main centre for the Augustinians in the Grand Duchy of Lithuania, the temple did not undergo expansion over the following century.²⁰

18 Maria Kałamajska-Saeed, „Kościół parafialny p.w. Św. Michała Archaniola w Michaliszkach,” in *Kościół i klasztory rzymskokatolickie dawnego województwa wileńskiego*, ed. Maria Kałamajska-Saeed (Cracow: MCK, 2005), vol. 1, 131, 134–135, 143–146.

19 It was the first institution of monks from Kazimierz in Cracow in the Grand Duchy of Lithuania, and it endured until 1830. Marcin Zgliński, „Kościół garnizonowy p.w. św. Kazimierza Królewicza w Brześciu,” in *Kościół i klasztory rzymskokatolickie dawnego województwa brzeskolitewskiego*, ed. Marcin Zgliński (Cracow: MCK, 2013), vol. 1, 108.

20 Zgliński, „Kościół,” 106–107.



12. Plan of the Augustinian church in Brest-Litovsk, 1683–1686, measurement 1830, Zgliński, „Kościół”, fig. 132

Lietuvos Brastos augustinų bažnyčios planas, 1683–1686



13. Church of the Canons Regular of the Lateran in Antakalnis in Vilnius, 1668–1682, photo by A. S. Czyż

Vilniaus Antakalnio Laterano kanauninkų bažnyčia, 1668–1682

In Vilnius, “the Augustinian family” had two 17th-century churches located, strategically, on the outskirts of the Lithuanian capital. The earlier one, St. Peter and St. Paul Church, was situated in Antakalnis, while the later, wooden one, dedicated to St. Bartholomew, was in Užupis.²¹ The former was managed by the Canons Regular of the Lateran, and the latter by the Canons Regular of the Penitence of the Blessed Martyrs.

The St. Peter and St. Paul Church undeniably stands as the most magnificent ecclesiastical building among those in the “family of St. Augustine” in the Grand Duchy of Lithuania [fig. 13].²² It was founded by the Vilnius voivode and the Grand Hetman of Lithuania, Mykolas Kazimieras Pacas. Construction began in 1668, initially under Jan Zaor (died 1672) from Cracow, a builder associated with the local monastery of the Canons Regular of the Lateran, and later continued by Giovanni Battista Frediani from Lucca.

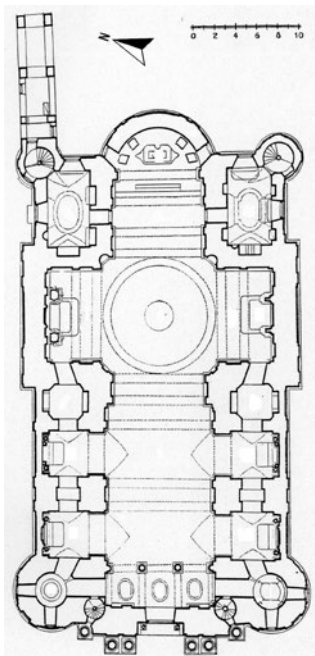
The church was constructed as a single-nave structure with two pairs of interconnected chapels and a transept that slightly extends beyond the face of the nave wall. The chancel is closed in a semicircle and enclosed by two sacristies, over which an oratory and a treasury are arranged [fig. 14]. The two-tower, two-storey, and three-axis façade is adorned with a balcony supported by columns surrounding the stucco portal.

The temple’s plan in the context of the Grand Duchy of Lithuania may not be outstanding, as it amalgamates the *il Gesù* scheme and exemplary Carmelite solutions. However, its façade is intriguing. The church in Antakalnis marked the first instance in the Grand Duchy of Lithuania of a columned façade, and the second occurrence in the Polish-Lithuanian Commonwealth after Tarłów (1645–1655). The architect, Giovanni Battista Frediani, drew inspiration primarily from the works of Pietro da Cortona and his chiaroscuro Roman façades. Another Roman feature is the balcony linked to the portal and the window, along with the stucco decoration of the gable. What further distinguishes this Lithuanian church of the “family of St. Augustine” is its status as a two-tower structure, and the inclusion of a dome, making it a distinctive phenomenon [fig. 15].²³ Notably, it features

21 In 1778, it was replaced by a brick chapel, and by 1824, a small aisleless church had been built. In 1881, a bell tower was added to the façade.

22 The temple is primarily known for its magnificent stuccos created by Pietro Pertti and Giovanni Maria Galli between 1675 and 1682. Czyż, *Kościół*, 95–164.

23 Czyż, *Kościół*, 41–74.



14. Plan of the Church of the Canons Regular of the Lateran in Antakalnis in Vilnius, 1668–1682, Spelskis Antanas, *Po baroko skliautais* (Vilnius: Vaga, 1967), 10

Vilniaus Antakalnio Laterano kanauninkų bažnyčia, 1668–1682



15. Dome of the Church of the Canons Regular of the Lateran in Antakalnis in Vilnius, 1668–1682, photo by A. S. Czyż

Vilniaus Antakalnio Laterano kanauninkų bažnyčios kupolas, 1668–1682

rich interior articulation, with Corinthian pilasters supporting a prominent entablature adorned with a stucco frieze and buttresses.

Similar observations on the architectural duality emerge when examining the Church of Our Lady of Consolation in Vilnius, constructed between 1746 and 1768. This Augustinian church in Vilnius came to fruition through collaborative endeavours involving a substantial group of townspeople and nobility.²⁴ The church was designed in the shape of an unremarkable three-span basilica with a semi-circular chancel. However, the façade of the church stands out with its dynamically shaped, towering structure extending five storeys high along the central axis. Due to the topography, the building was set back in relation to the frontage and positioned on a north-south axis. The original shape of the temple, the gracefully curved music choir, and the interplay of portals and windows resonate with the stylistic traits of Vilnius Baroque. Importantly, however, the façade finds contextual echoes in the Augustinian church of St. Martin in Warsaw [fig. 16]. Carlo Antonio Bay, the architect behind the reconstruction of the medieval building between approximately 1715 and 1737, envisioned a concave, dynamically shaped, towerless façade. This design choice resulted in the creation of a small square in front of the temple, on the street, in a densely built-up area.

In conclusion, the architecture of the churches of the “family of St. Augustine” in the Grand Duchy of Lithuania exhibits a notable consistency. These structures were conceived as wall and pillar constructions. In the 17th-century Polish-Lithuanian Commonwealth, this architectural approach found recognition in provincial and monastic developments, particularly among the Reformed Franciscans and Bernardines. However, it is essential to acknowledge that eminent architects were capable of producing impressive variations based on this foundation, exemplified by the St. Peter and St. Paul Church in Antakalnis, Vilnius [fig. 14].²⁵ However, the construction

24 Bishop Eustachijus Valavičius, who played a prominent role in the Church’s renewal, endeavoured to establish the presence of the Augustinians in Vilnius. However, it was only in 1673 that the first monks appeared in the Lithuanian capital, sustaining themselves through fundraising and serving at the Church of St. Joseph and Nicodemus. Until 1682, with the assistance of Bishop Mikalojus Steponas Pacas, the Augustinians acquired plots of land on Sawicz street, where they constructed wooden buildings. Józef Kruczewski, *Kościół zamkowy czyli katedra wileńska*, vol. 3 (Vilnius: Drukiem Józefa Zawadzkiego, 1908) 217, 386–388.

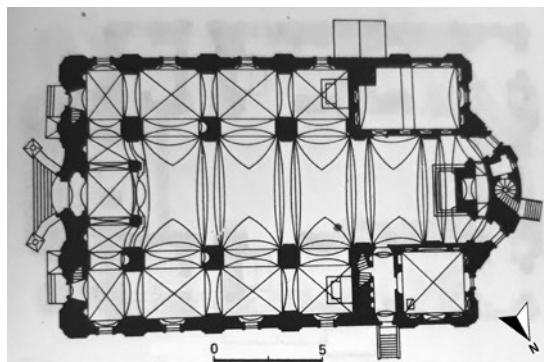
25 This architectural scheme originates from the 16th-century architecture of the Italian Renaissance and gained prominence in the Polish-Lithuanian state, particularly through the efforts of builders from Ticino and Grisons.



16. Façade of the Augustinian church in Warsaw, ca 1715–1737, photo by A. S. Czyż

Varšuvos Augustinų bažnyčios fasadas, apie 1715–1737

practices in the “family of St. Augustine” were characterised by modest single-nave interiors on a rectangular plan, featuring short two- or three-span bodies with distinguishable chancels. Nevertheless, two buildings in Vilnius for the Canons Regular of the Lateran and the Augustinians stand out in terms of form and scale due to their short, three-span bodies. Lacking precise building regulations or general guidelines, the churches of canonical congregations were adapted to the investor’s possibilities and expectations, and community needs. Consequently, while many brick churches



17. Plan of the Church of the Canons Regular of the Penitence of the Blessed Martyrs in Južintai, 1792–1799, *Lietuvos architektūros istorija. Nuo XVII a. pradžios iki XIX a. vidurio*, 73

Južintų Reguliariųjų atgailos kanauninkų bažnyčios planas, 1792–1799



18. Church of St. Stephen in Herzogenburg, ca 1014, rebuilt in 1714–1785, public domain

Hercogenburgo Šv. Stepono bažnyčia, apie 1014, perstatyta 1714–1785



19. Church of Mary Mother of God in Dürnstein, after 1410, rebuilt after 1710, public domain

Diurnšteino Dievo Motinos bažnyčia, po 1410, perstatyta po 1710

were commissioned by nobles and magnates, their location in small towns and villages resulted in compact structures with usually modest, single-nave interiors (Kramianica, Videniškiai, Michališki). Additionally, there were churches with minimalistic architectural programmes, exemplified by the one in Brest-Litovsk [fig. 12]. Despite its location in a significant political centre, the church adopted a rectangular plan with a hall interior and an undistinguished chancel. In contrast, the single-nave church in Slanimas is noteworthy for its unique Latin cross plan [fig. 3]. It is important to note that when it came under the possession of the Canons Regular of the Lateran, the church was already standing, leaving them with no choice in shaping its

form. The Latin cross pattern reappears in the largest and most magnificent canonical Church of St. Peter and St. Paul in Antakalnis, Vilnius [fig. 14], the only one covered with a dome [fig. 15]. A similar arrangement is observed in the church of the Canons Regular in Trzemeszno, Greater Poland, where the work was carried out between 1762 and 1791 under the supervision of Efraim Schroeger.²⁶

In the churches discussed, a distinct monastic choir was typically absent due to the small size of most communities. Alternatively, an oratory was erected over one of the sacristies, as seen in the church in Antakalnis, Vilnius. The interiors are marked by modest articulation. In churches from the first half of the 17th century, the vaults were effusively decorated with slats originating from Lublin (Kramianica, Videniškiai). The elevations were framed with buttresses, or, as in Videniškiai [fig. 6], a pseudo-pilaster articulation system was employed, integrating the heads into the sections of the entablature [fig. 1].

Most of the churches exhibit a towerless façade (e.g., Kramianica, Slanimas) or a single bell tower (e.g., Brest-Litovsk, Bychavas).²⁷ Two exceptional cases are observed in the temples in Vilnius [fig. 13] and Michałiński [fig. 10]. The Antakalnis façade stands out for its significance, featuring two towers countered by two smaller towers covering the staircases at the sacristy and the treasury. At the same time, the columned, chiaroscuro façade with a balcony and a large window on the axis, adorned with stucco, carries a distinct Roman character. The towerless design, commonly found in Augustinian monasteries, is also replicated in the Church of Michael the Archangel in Južintai from 1792–1799, yet its interior is planned as a three-nave basilica with a semi-circular chancel [fig. 17].²⁸

In this context, the primarily modest architecture of the churches of the “family of St. Augustine” traces its roots to spatial arrangements

26 Bania, „Architektura,” 65.

27 The construction of the brick church in Bychavas started in 1707, funded by Wilhelm de Cenefix. However, progress was slow, and it was not until 1765 that the church was completed, thanks to the patronage of the Sapiega family, the owners of the town. The church has not survived. *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, ed. Filip Sulimierski, Bolesław Chlebowski, Władysław Walewski (Warsaw: Nakładem Filipa Sulimierskiego i Władysława Walewskiego, 1880), vol. 1, 489; Łatak, *Kongregacja*, 121–122.

28 *Lietuvos architektūros istorija. Nuo XVII a. pradžios iki XIX a. vidurio*, ed. Klemensas Čerbulėnas, Algė Jankevičienė, vol. 2 (Vilnius: Mokslas, 1994), 71–72.



20. Church of St. Anne in Lviv, before 1673, rebuilt in the 18th c, public domain

Lvivo Šv. Onos bažnyčia, iki 1673, perstatyta XVIII a.

employed in the Middle Ages, particularly in eremitic churches. While it might appear unexceptional against the backdrop of early modern architecture within this circle, both in the Commonwealth and Europe, it stands out for its notably small cubature.²⁹ Crucial for the consolidation of such modest forms were churches erected in Central Europe within the “family of St. Augustine” during the Middle Ages, subsequently modernised in the 17th and 18th centuries. Examples include the Church of St. Stephen in Herzogenburg (ca. 1014, rebuilt in 1714–1785 by Jakob Prandtauer, Johann Bernhard Fischer von Erlach and Josef Munggenast [fig. 18]), the

29 The canonical churches in Poland are also characterised by modesty, including the Gothic churches in Kazimierz in Cracow, churches of the Augustinians and of the Canons Regular of the Lateran from the 14th century, as well as the Church of St. Martin in Warsaw (ca 1354, reconstruction 1628–1642 and 1715–1737). Kowalczyk, Sokołowski, Zdziarska, „Augustianie,” 1080–1081; Bania, „Architektura,” 59–63, 65.

Church of Mary Mother of God in Dürnstein (after 1410, rebuilt after 1710 by Jakob Prandtauer, Matthias Steinl [fig. 19]), the Church of St. Thomas in Prague (until 1379, rebuilt in 1727–1731 by Kilian Ignaz Dienzenhofer), and the new one – the Church of St. Anne in Lviv (until 1673, rebuilt in the 18th century [fig. 20]).

With the exception of the churches in Antakalnis and Michališki, others, such as the Church of Our Lady of Consolation in Vilnius, remain anonymous works. These structures were conceived and built by ordinary builders, mainly from Lesser Poland, in the 17th century. The Augustinian temple in Vilnius, designed by an adept architect and urban planner,³⁰ harmoniously aligns with its compact plot and boasts a tower that distinctively dominates the eastern part of Vilnius. This is particularly noteworthy considering the presence of other canonical congregations with their monasteries in the vicinity.

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30 Several architects cited in literature have been more realistically attributed to the construction of this church, including Johann Christoph Glaubitz, Johann Tobias de Dydreystein, Abraham Würtzner and Antonio Paracca. (See *Lietuvos architektūros istorija. Nuo XVII a. pradžios iki XIX a. vidurio*, 137–138; Mariusz Karpowicz, „Wileńska odmiana architektury XVIII wieku,” *Biuletyn Historii Sztuki*, 2011, vol. 73, no. 3–4, 394–395; Wojciech Boberski, „Architekt Abraham Würtzner (?). Przyczynek do dziejów wileńskiego baroku,” *Biuletyn Historii Sztuki*, 2021, vol. 83, no. 3, 559, 676.) As a side note, it is worth questioning whether the temple's design was influenced by the Hofkirche in Dresden. Although the church in Vilnius is rooted in local architecture, it also draws on the construction tradition of the Augustinians in Central Europe.

Tab. 1. Canonical monasteries in the Grand Duchy of Lithuania, as of 1795³¹

Canons Regular of the Penitence of the Blessed Martyrs					
	Town/city	Date the monks were instituted	Founder of the monastery	Date of construction of the brick church	Founder of the brick church
1.	Bistryčia (Быстрыца)	1390	Jogaila	–	
2.	Medininkai	1391	Jogaila	–	
3.	Tverečius	1501		–	
4.	Videniškiai	1618	Martynas Marcelis Giedraitis	1643, re-construction until 1684, 1800–1801	
5.	Panemunis	1620		–	
6.	Vilnius	1644		until 1824	
7.	Michališki (Михалишкі)	1653	Kiprijonas Povilas Bžostovskis	the 1680s–1700	Kiprijonas Povilas and Jonas Vladislovas Bžostovskis
8.	Skiemonyš	1677		–	
9.	Južintai	1695		1792–1799	Mikołaj Weyssenhoff
10.	Smalvos				
11.	Kurkliai	1700/1702			
12.	Suvainiškis	1702			
13.	Salakas	1718/1724			
14.	Kvetkai	1770			
15.	Glitiškės	1775	Konstantinas Liudvikas Jelenskis and Ona Morikonis		

31 The list is based on the literature cited above and Mindaugas Paknys, *Mecenatystės reiškiny XV a. LDK. Bažnytinės architektūros užsakymai* (Vilnius: Vilniaus dailės akademijos leidykla, 2003); Aldona Prašmantaitė, "Kanonicy regularni od pokuty prowincji litewskiej na ziemiach byłego Wielkiego Księstwa Litewskiego w pierwszych latach po rozbiorach Rzeczypospolitej", in *Duchowe korzenie błogosławionego Michała Giedroycia. Zakon Kanoników Regularnych od Pokuty*, ed. Adelajda Sielepin, Andrzej Bruzdziński (Kraków: Wydawnictwo Księgarnia Akademicka, 2021), 79–80

Canons Regular of the Lateran					
1.	Kramianica (Крамяница)	1617	Mikołaj Wolski	until 1628	Mikołaj Wolski
2.	Вучавас (Быхаў)	1618	Jonas Karolis Chodkevičius	1707–1765	Wilhelm de Cenefix / the Sapiega family
3.	Vilnius	1623/25	Eustachijus Valavičius	1668–1685	Mykolas Kazimieras Pacas
4.	Slanimas (Слонім)	1650	Kazimieras Leonas Sapiega	1658–1705	
Augustinians					
	Brest-Litovsk (Брэст)	1379/80 or 1411	Vytautas	1683–1686	
	Vilnius	1682		1746–1768	

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Summary

Lietuvos Didžiosios Kunigaikštystės augustinų bažnyčių architektūra

Anna Sylwia Czyż

Reikšminiai žodžiai: augustinų vienuolijos, Lietuvos Didžiosios Kunigaikštystės architektūra, baroko architektūra, vienuolynų architektūra.

Lietuvos Didžiosios Kunigaikštystės „Šv. Augustino šeimos“ bažnyčių architektūra yra gana nuosekli. Jos buvo stačiakampio plano sienų ir kolonų konstrukcijos su kukliu vienanaviu interjeru, trumpu dviejų arba trijų tarpinių korpusu ir jame išskirta presbiterija. Nesant tikslų statybos reglamentų ar netgi bendrų gairių, kanoninių kongregacijų bažnyčios buvo statomos atsižvelgiant į fundatoriaus galimybes ir lūkesčius bei konkrečios bendruomenės poreikius. Taigi, nors mūrinės bažnyčias daugiausia statė bajorai ir magnatai, jų lokacija nedideliuose miesteliuose ir kaimuose nulėmė nedidelį turį ir skurdžius, dažniausiai vienanavius interjerus. Be to, kai kurių architektūrinių programos buvo itin minimalios. Pavyzdžiui, nors Lietuvos Brastos bažnyčia stovėjo svarbiame politiniame centre, pastatas buvo suprojektuotas stačiakampio plano, o salės interjere nebuvo išskirta presbiterija. Tokiame kontekste Slanimo vienanavės bažnyčios lotyniško kryžiaus planas yra unikalus. Vis dėlto reikia atkreipti dėmesį į tai, kad Laterano kanauninkai perėmė šią bažnyčią tuomet, kai ji jau buvo pastatyta, ir todėl nebegalėjo turėti įtakos jos formai. Lotyniško kryžiaus planas būdingas ir didžiausiai bei didingiausiai Vilniaus Antakalnio Šv. Petro ir Povilo Laterano kanauninkų bažnyčiai. Ji vienintelė buvo uždegta kupolu.

Daugumos bažnyčių fasadai neturi bokšto arba turi vieną varpinę. Šiuo požiūriu išsiskiria dvi Laterano kanauninkų šventovės Vilniuje ir Michališkėse. Antakalnio bažnyčios fasadas yra ypatingas, nes jį sudaro du bokštai. Tuo pačiu šis fasadas, kurį puošia kolonos ir *chiaroscuro*, su balkonu ir dideliu langu ant ašies, dekoruotas stiuko lipdyba, yra romėniško pobūdžio.

Dažniausiai kukliai „Šv. Augustino šeimos“ bažnyčių architektūrai yra būdingas viduramžių erdvės organizavimas, daugiausia eremitų bažnyčiose. Tiek Abiejų

Tautų Respublikos, tiek Europos Naujųjų laikų architektūros kontekste šios bažnyčios išsiskiria nebent savo akivaizdžiai mažu tūriu. „Šv. Augustino šeimos“ bažnyčios, viduramžiais statytos Centrinėje Europoje ir modernizuotos XVII–XVIII a., suvaidino ypač svarbų vaidmenį įtvirtinant kuklias architektūrines formas.