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"Administracja diecezjalna w Królestwie Polskim w latach 1864-1918. Studium prozopograficzne", Roland Prejs, Lublin 2012 : [recenzja]

Hereditas Monasteriorum 2, 413-414

2013

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

In the first part, the *Fundamenta*, was outlined the evolution of sources (J. Czernski, *The influence of the liturgy of the early Church in the writings of the New Testament*) and liturgical forms from the Patristic period (B. Dębogórski, *Outline of the liturgy of the Patristic period. Issues selected*) to the mature Middle Ages (H. J. Sobeczko, *Pre-Tridentine liturgy in ecclesiastical chapters and religious orders*; D. Cichor, *Liturgical life of first Pauline communities according to principles of Hungarian Bishops: Bartholomew, Paul and Andrew (XIII century)*; F. Wolnik, *Medieval liturgical cult of the saints in the Pauline Order*).

In the second part, the *Fontes*, were presented the sources of the Pauline liturgy in Poland (M. Popowska, *The Pauline liturgy in the light of the manuscript ms. R659/III-913*) and Hungary (G. Kiss, *Pre-Tridentine sources of the Pauline Mass chant repertory*; A. Papp, *Tons of the Psalms in tonar of Cantuale from Częstochowa*). The subsequent articles are related to the books of liturgical chant in the Pauline circle (J. Kubieniec, *The mediaeval liturgical manuscripts from the Archive at Jasna Góra*; I. H. Siekierka, *The musical notations of the choral monody in oldest testimonies of Jasna Góra*; D. Farkas, *The main research results of Pauline liturgical chant in Hungary*), liturgical dramatization (R. Bergasiewicz, *A dramatization of the Palm Sunday procession at Jasna Góra in Częstochowa at the turn of the fifteenth and sixteenth centuries*) and calendar (E. Mateja, *The Pauline liturgical calendar in the light of the liturgical calendar of Diocese Wrocław in the Middle Ages*).

In the part entitled the *Continuatio* we can find the works dedicated to the methods of cultivation of the medieval liturgical traditions during the post-Tridentine period in the music sources of the Pauline Order (M. Konik, *The anonymous hymns of Jasna Góra in the XVII century – attempt attribution*; R. Pośpiech, *Eighteenth- and nineteenth-century Pauline hymnals as a source of cherishing the liturgical tradition in the Pauline Monastery of Jasna Góra*).

It is worth noting that in the volume are presented the papers of Hungarian researchers (G. Kiss, A. Papp, D. Farkas) dedicated to the Pauline liturgy in their country.

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o. Roland PREJS OFMCap, *Administracja diecezjalna w Królestwie Polskim w latach 1864–1918. Studium prozopograficzne [Diocesan administration in the Kingdom of Poland in the years 1864-1918. A prosopographical study]*,
 Lublin: Wydawnictwo KUL, 2012, pp. 404, summary

The study presents a long list of persons (35 bishops and 141 diocesan administrators, court officials, surrogate judges and regents of consistory) who have served managerial functions in dioceses located in the territory of the Kingdom of Poland in the years 1864-1918. The first chapter presents the organization and territorial structure of the Church that functioned in the Kingdom of Poland, discusses the legislation regulating the rules of his function under the tsar's scepter (including relations between Tsarist Russia and the Holy See, characterization and activity of the Theological Seminary College in St. Petersburg, the Concordat from 1847 and rules of using of Russian language in the Church). The second chapter is dedicated to these persons. The author describes who and in which years held ecclesiastical offices in the various dioceses, who had an impact on the selection of persons and how this selection pro-

ceeded. The third chapter describes individuals and collates an information on date and place of their birth, social origin, education, age of entry into ecclesiastical office and ecclesiastical career path. The fourth chapter tries to show their contribution on the life of the Church at the diocesan level as well at different dioceses. The fifth chapter presents care of the clergy and consecrated life as well a problem of the Mariavite Church. All data are summarized in the tables. Study ends with bibliography and indices of persons and geographical names.

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André RAVIER, *Saint Bruno le Chartreux*, Paris: Lethielleux, 2003³, ss. 232
(wyd. 1: 1904, 2: 1981, wyd. angielskie: *Saint Bruno
the Carthusian*, translated by Bruno BECKER, San Francisco: Ignatius Press, 1995,
dostępne online: <http://transfiguration.chartreux.org/SaintBruno.htm>)

Trzecie, przejrane i poprawione, wydanie książki A. Raviera poświęconej św. Brunonowi Kartuzowi wpisało się w rocznicowe obchody upamiętniające jej bohatera w 900-lecie jego śmierci. Autor skrupulatnie wykorzystuje nieliczne źródła, ukazując postać Brunona na szerokim tle ówczesnych dziejów Kościoła. Skupia się na ukazaniu propozycji zakonnej i duchowej, którą ten „człowiek o głębokim sercu” (jak go nazwał Guido I) wypracował i zaproponował swoim kontynuatorom. Myli się jednak, podkreślając jej oryginalność. Wykazano już wielokrotnie, że doświadczenie kartuskie wpisuje się w określony, bardzo szeroki nurt XI-wiecznych doświadczeń monastycznych. Mimo tego uchybienia praca A. Raviera stanowi lekturę podstawową dla wszystkich zajmujących się dziejami kartuzów.

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*Repertorium konwentu bonifratrów w Cieszynie z 1724 roku [Repertory
of the Convent of the Brothers Hospitallers in Cieszyn from 1724]*, ed. Maksymilian
KUŚKA, Józef MARECKI, translation Przemysław STANKO (*Monumenta Historica
Fratrorum Misericordiarum Tessinensis*, 1), Cieszyn: Konwent Zakonu Bonifratrów,
2010, pp. 160

This bilingual publication (a German original version and a parallel Polish translation) has been based on a manuscript remaining in the Archive and Library of the Brothers Hospitallers in Cieszyn, cat. no. 9. It is a paper cartulary created in 1724 by an anonymous Brother Hospitaller. It starts with a short chronicle which describes building the monastery from the moment of its foundation in 1694 to the consecration of the church in 1714. Then, under the letters A-G, the author compiled, as he informs, “all documents and records referring to the building of