

Krzysztof Bracha

(Jan Kochanowski University in Kielce)

<https://orcid.org/0000-0001-9409-4770>

Is It Worth Publishing Anthologies of Sermons?  
On the Margins *Kazania w kulturze polskiej. Edycje Kolekcji  
Tematycznych* [*Sermons in Polish Culture. Editions of  
Thematic Collections*], ed. Kazimierz Panuś, vols. 1–3,  
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Czy warto wydawać antologie kazań? Na marginesie *Kazania w kulturze polskiej. Edycje Kolekcji Tematycznych*, red. Kazimierz Panuś, t. 1–3, Wydawnictwo UNUM, Kraków 2014, ss. 1849

ABSTRACT

The article discusses the goals and methods for publishing anthologies of old sermons in connection with the publication of the monumental three-volume edition comprising a total of 1849 print pages, entitled: *Sermons in Polish Culture. Editions of Thematic Collections*, ed. K. Panuś, Vols. 1–3, Kraków 2014. This edition consists of three separate collections of thematic sermons: *Marian Sermons*, vol. 1; *Funeral Sermons*, vol. 2; and *Passion Sermons*, vol. 3. It is the largest compendium of old preaching texts representing the homiletic tradition from the Middle Ages to the 21st century in Polish humanities. The three volumes comprise a total of 69 editions of original Polish sermons and translations from Latin, in the following order: 33 Marian, 15 Funeral and 21 Passion sermons. The compendium gathers 62 preachers' talks from the Middle Ages, including Peregryn of Opole, Mateusz of Kraków, Mikołaj of Błonie, Stanisław of Skarbimierz, Jan of Szamotuły; and from the modern era, including Grzegorz Orszak, Jakub Wujek, Piotr Skarga, Krzysztof Kraiński, Fabian Birkowski, Szymon Starowolski; as well as contemporary authors, such as Stefan Wyszynski, Karol Wojtyła, and Józef Tischner. Each volume is preceded by a separate extensive introduction (by R. Mazurkiewicz, K. Panuś, M. Skwara, J. S. Gruchała) which presents the current state of research and lists of abbreviations, and states the principles of the publication and transcription. The main difficulty in preparing the anthology was the choice of the editing method, which could not be uniform due to the variety of time periods, the choice of authors, and the fact that Latin translations, original Old Polish versions, and texts in contemporary Polish were all included in one series. The editorial work was done

in accordance with codicological, philological, and factual standards. Questions may arise with regard to the language. Would not it have been better to include the Latin sermons in the form of a *testimonium*? It was a result of the authors' compromise between maintaining the editorial level, and the intention of making the 'valuable source material for the history of language, literature, art, religious culture, spirituality, and customs widely available'. The answer to the question posed in the title of the article is positive. It is worth, as long as the edition and the critical apparatus go hand in hand with the proper selection of material and adopting a complementary, interdisciplinary perspective on sermons understood as pieces of sacral writing for spiritual development and religious teaching, which, consequently, become a treasury of ideas and language.

**Keywords:** preaching, religiosity, source editing

Although more than four years have passed since the publication of the immense three-volume editorial and translation paper included in the title, it is worth recalling it by taking advantage of the accumulated years which seem necessary for appropriate distance and reflection of a more universal nature and implications. When the race was over, and it was probably a real race against time and a battle with a multitude of editorial and translation problems, especially as the paper was created as part of a time-limited grant project under the National Programme for the Development of Humanities, a significant work came to fruition – an immense three-volume edition with a total of 1,849 pages of print.

The three-volume edition consists of three separate collections of thematic sermons: *Kazania maryjne* [*Marian Sermons*], eds. Roman Mazurkiewicz, Kazimierz Panuś, Kraków 2014 (*Kazania w kulturze polskiej. Edycje Kolekcji Tematycznych*, ed. Kazimierz Panuś, vol. 1); *Kazania funeralne* [*Funeral Sermons*], eds. Kazimierz Panuś, Marek Skwara, Kraków 2014 (*Kazania w kulturze polskiej. Edycje Kolekcji Tematycznych*, ed. Kazimierz Panuś, vol. 2) and *Kazania pasyjne* [*Passion Sermons*], eds. Janusz S. Gruchała, Kazimierz Panuś, Kraków 2014 (*Kazania w kulturze polskiej. Edycje Kolekcji Tematycznych*, ed. Kazimierz Panuś, vol. 3). The whole study is the largest compendium of old preaching texts representing the homiletic tradition from the Middle Ages to the 21st century in Polish humanities, and a larger undertaking can hardly be envisaged in the near future.

Volume 1, *Marian Sermons*, contains 33 sermons, Volume 2, *Funeral Sermons* – 15 and Volume 3, *Passion Sermons* – 21 sermons. In total, the discussed compendium comprises 69 editions of sermons in the Polish original or in Latin translations, including speeches of 62 preachers from the Middle Ages: Peregryn of Opole, Mateusz of Kraków, Mikołaj of Błonie, Stanisław of Skarbimierz, Franciszek of Brzeg and Jan of Szamotuły; from the modern era: Grzegorz Orszak, Jakub Wujek, Piotr Skarga, Krzysztof

Kraiński, Stanisław A. Bzowski, Fabian Birkowski, Stanisława Zakrzewski and Szymon Starowolski; as well as from the contemporary period: Stefan Wyszynski, Karol Wojtyła and Józef Tischner. Each volume is preceded by a separate extensive introduction (by R. Mazurkiewicz, K. Panuś, Marek Skwara and Janusz S. Gruchała) describing the state of research, a list of abbreviations and the principles of publication and transcription.

Let us return to the question posed in the title: is it worthwhile to publish extensive anthologies of sermons from several periods in the form proposed by the authors of the discussed publication, and what are the benefits? Such a question is justified, as the authors promise that the editorial project may be continued (*Marian Sermons*, vol. 1, p. 5). Not only is there still an abundance of source material, in practice impossible to grasp due to the opulence of the preaching literature in the Polish collections, but there is also a multitude of sermon types, which include two fundamental cycles in the liturgical year: sermons on Sundays of the whole year from Advent to the 25th Sunday after Pentecost (*Sermones de tempore; dominicales*) and sermons on the feasts of saints, the feasts of the Lord and of Our Lady from St Andrew's to St Catherine's (*Sermones de sanctis; festivales*). In addition, there are sermons which supplement the two cycles *per circulum anni*, i.e. the occasional sermons for the days of the Apostles, Evangelists, Confessors, Martyrs, Virgins, for the dedication of churches, the consecration of altars, the first masses of newly ordained priests, the opening of synods, visits to monasteries, the election of prelates or funerals (*Sermones de communi, de causis*). Apart from this division, which was formed in the Middle Ages as a basic structure adjusted to the liturgical calendar (marked by Johannes Baptista Schneyer for inventory purposes with the following symbols: T 1–65 = *Sermones de tempore*; S 1–180 = *Sermones de sanctis*; C 1–20 = *Sermones de communi sanctorum et de occasionibus*), we also distinguish collections of special sermons, for example for different groups and status (*sermones ad status*), sermons on the Lord's Prayer, Decalogue, university sermons etc.<sup>1</sup> The presented compendium is therefore a selection of Marian sermons (*Mariale*) belonging to the cycle *de tempore*, funeral sermons belonging to the cycle *de communi (de causis)* and passion sermons from the cycle *de sanctis*. This is therefore a small part of the great repertoire of the preaching literature at our disposal.

<sup>1</sup> J.B. Schneyer, *Winke für die Sichtung und Zuordnung spätmittelalterlichen Predigthreihen*, 'Scriptorium' 1978, 32, 2, pp. 231–248; idem, *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1350–1500*, Nach der Vorarbeit von J.B. Schneyer, L. Hödl, W. Knoch, Ruhr-Universität Bochum, Münster–Aschendorff 2001 (CD Rom); J. Longère, *La prédication médiévale*, Paris 1983, p. 140; J. Bataillon, *Approaches to the Study of Medieval Sermons*, in: idem, *La prédication au XIIIe siècle en France et Italie. Etudes et documents*, Aldershot 1993 (reprint from 'Leeds Studies in English. New Series' 1980, 11, pp. 19–35).

It should be admitted at the beginning of this part of the article that the topic of preaching can never grow tiresome. Despite the fact that the field of sermonic research of the modern period is already thriving and constantly growing, this discipline is still a research exotic in Polish humanities. The authors of the edition are aware of this fact. According to the Introduction to Volume 1 containing *Marian Sermons* (p. 5): 'These vast areas of the most neglected research department of our literature are a valuable source material for learning about the history of language, literature, art, religious culture, spirituality and customs.' It is difficult not to agree with this opinion. Collections of sermons constitute approximately 40% of about 8,000 medieval manuscripts preserved in Poland and not inventoried to this day. The majority of the hundreds of thousands of old prints are large collections of sermons. Contemporary sermons have most likely not even been counted. New ones are published almost every day, which is why they use the help of speech patterns published in special periodicals, e.g. in *Współczesna ambona. Kwartalnik homiletyczny*. There is also a special scientific periodical published since 1927 by the Catholic University of Lublin titled *Przegląd Homiletyczny. Kwartalnik poświęcony zagadnieniom kaznodziejstwa polskiego*, limited, and it is a pity, almost exclusively to contemporary preaching. These two are in a class of their own compared the only scientific journal in the world dealing with medieval preaching literature published under the auspices of the International Medieval Sermon Studies Society – *Medieval Sermon Studies*.

The discussed compendium of sermons is part of an editorial tradition that encompasses both original and translated editions. In the case of Latin editions, the most distinguished series seems to be the multi-volume *Textus et studia. Historiam theologiae in Polonia excultae spectantia*, in which a significant corpus of late medieval Polish preachers' sermons was published, for example the works of Mateusz of Kraków, Stanisław of Skarbimierz, Jakub of Paradyż, including the recently printed collection of *Sermones de sanctis* by Jakub of Paradyż, and the edition of sermons by Peregryn of Opole (to this day the only preaching volume of this series) in the series *Studia "Przeglądu Tomistycznego"* [*Studies of "Przegląd Tomistyczny"*]<sup>2</sup>. In the case of translations, the existing publishing output includes both European and Polish preachers, albeit the minority of it is concentrated primarily in specialist series: *Pisma starochrześcijańskich*

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<sup>2</sup> Jakub of Paradyż, *Sermones de sanctis et de praecipuis festivitibus*, ed. St. A. Porębski, Warszawa 2004 (*Textus et studia...*, vol. 29), pp. 17–213; *Peregrini de Opole Sermones de tempore et de sanctis*, ed. R. Tatarzyński, Warszawa 1997 (*Studia 'Przeglądu Tomistycznego'*, vol. 1, ed. K. Marciniak).

pisarzy [Writings of Old Christian Writers]<sup>3</sup>, *Źródła myśli teologicznej* [Sources of Theological Thought]<sup>4</sup>, *Antologia mistyków franciszkańskich* [An Anthology of Franciscan Mystics]<sup>5</sup>, *Beatam me dicent*<sup>6</sup>, *Biblioteka Ojców Kościoła* [A Library of the Fathers of the Church]<sup>7</sup>, *Źródła monastyczne* [Monastic Sources]<sup>8</sup> and many less extensive individual editions of translations, including Meister Eckhart's and Johannes Tauler's sermons, Kraków university sermons, Stanisław of Skarbimierz's sermons and a collection of sermons about St Jadwiga, Queen of Poland<sup>9</sup>. The output is massive and scattered across

<sup>3</sup> Origen, *Homilie o Ewangelie św. Łukasza*, transl. and comp. by St. Kalinkowski, Warszawa 1986 (Pisma starochrześcijańskich pisarzy, vol. XXXVI); St Caesarius of Arles, *Kazania*, transl. S. Ryznar, comp. by E. Stanula, Warszawa 1989 (Pisma starochrześcijańskich pisarzy, vol. LII).

<sup>4</sup> Origen, *Homilie o Księgach Izajasza i Ezechiela*, transl. St. Kalinkowski, Kraków 2000 (*Źródła myśli teologicznej*, vol. 16); St John Chrysostom, *Homilie na Ewangelię według św. Mateusza. Część pierwsza: homilie 1–40*, transl. J. Krystyniacki, comp. by A. Baron, Kraków 2000 (*Źródła myśli teologicznej*, vol. 18); St Jan Chrysostom, *Homilie na Ewangelię według św. Mateusza. Część druga: homilie 41–90*, transl. A. Baron, J. Krystyniacki, comp. by A. Baron, Kraków 2001 (*Źródła myśli teologicznej*, vol. Origen, Jerome, *Homilie o Księdze Psalmów*, transl. St. Kalinkowski, Kraków 2004 (*Źródła myśli teologicznej*, vol. Grzegorz z Nyssy, *Homilie do błogostawieństw*, transl. M. Przyrzychowska, Kraków 2005 (*Źródła myśli teologicznej*, vol. 34).

<sup>5</sup> *Antologia mistyków franciszkańskich*, vol. 1–3, ed. S. Kafel, Warszawa 1985–1987.

<sup>6</sup> *Teksty o Matce Bożej. Dominikanie średniowieczni*, transl. J. Salija, Niepokalanów 1992 (*Beatam me dicent...*, ed. St. C. Napiórkowski, vol. 4); *Teksty o Matce Bożej. Franciszkanie średniowieczni*, Niepokalanów 1992 (*Beatam me dicent...*, ed. St. C. Napiórkowski, vol. 5); *Teksty o Matce Bożej. Polskie średniowiecze*, comp. by R. Mazurkiewicz, Niepokalanów 2000 (*Beatam me dicent...*, ed. St. C. Napiórkowski, vol. 12).

<sup>7</sup> St Caesarius of Arles, *Homilie do Księgi Rodzaju. Objasnienia Apokalipsy św. Jana*, transl. and comp. by A. Żurek, Kraków 2002 (Biblioteka Ojców Kościoła, vol. 17); St John Chrysostom, *O małżeństwie, wychowaniu dzieci i ascezie*, transl. W. Kania, L. Małunowiczówna, K. Bielawski, M. Jurek, J. Sawicka, comp. by J. Naumowicz, Kraków 2002 (Biblioteka Ojców Kościoła, vol. 19); Origen, Pseudo-Hippolytus, Pseudo-Chrysostom, *Pisma paschalne*, transl. St. Kalinkowski, Kraków 1993 (Biblioteka Ojców Kościoła, vol. 3).

<sup>8</sup> Caesarius of Arles, *Pisma monastyczne*, transl. E. Czerny, S.M. Borkowska OSB, J. Piłat, comp. by M. Starowieyski, Kraków 1994 (*Źródła monastyczne*, 2).

<sup>9</sup> Jan Tauler, *Kazania*, transl. and comp. by W. Szymona, Poznań 1983; Meister Eckhart, *Kazania*, transl. and comp. by W. Szymona, Poznań 1986; Meister Eckhart, *Kazania i traktaty*, transl. J. Prokopiuk, Warszawa 1988; J. Wolny, R.M. Zawadzki, *Królowa Jadwiga w tradycji kaznodziejskiej XV wieku. Cz. 1. Studia o królowej Jadwidze*, 'Analecta Cracoviensia' 1975, 7, pp. 15–90; *Prima verba. Krakowskie mowy uniwersyteckie*, ed. E. Jung-Palczewska, Łódź 2000; *Mowy wybrane o mądrości Stanisława ze Skarbimierza*, comp. by M. Korolko, transl. B. Chmielowska, Kraków 1997; Peregryn of Opole, *Kazania „de tempore” i „de sancti”*, transl. J. Mrukówna, ed. J. Wolny, Kraków–Opole 2001; St Basil the Great, *Wybór Homilij i kazań*, transl. T. Sinko, Kraków 1947; St Lawrence of Brindisi Doctor of the Church, *Kazania Maryjne (Mariale)*, transl. E. Szowski, Biała Podlaska 1993; St John Chrysostom, *Homilie na list św. Pawła do Rzymian*, vol. 1, transl. T. Sinko, comp. by A. Baron, Kraków 1995; Jakub Wujek, *Postilla catholica, to jest, kázania ná Ewángelie niedzielne y odświętnie*.

many studies employing various editorial standards. None of these series or publishing undertakings is strictly focused on sermons which are published there, as it were, in addition to the presented sacred literature, with a predominance of theological, philosophical or generally pastoral texts from the past eras. The discussed paper is, therefore, significantly different. It is the first such a large-scale compendium of preaching literature in Polish humanities prepared intentionally to emphasise the often underestimated role of sermons in Polish culture, preceded only by the series *Wielcy Mówcy Kościoła* [*Great Speakers of the Church*], similar in intention, edited by the project manager Fr. Kazimierz Panuś. The authors were aware that they filled a publishing gap and thus ennobled 'the most neglected research area of our literature' as 'valuable source material for learning about the history of language, literature, art, religious culture, spirituality and customs' (Introduction to Volume 1, p. 5). The extensive compendium, although incomplete and covering only part of the vast legacy of the past eras, gives an estimate of the size of the literature as well as of the enormous spiritual and cultural richness of the meanings, symbols and values of sermons. The intention of the authors was to present sermons as texts of culture whose message reached all social strata as a mass medium not only of the past eras.

Let us now move on to specific issues. The choice of three genres of sermons: Marian, funeral and passion sermons and the choice of texts for each volume can be a matter of discussion. The enormous material available, especially from the more recent periods, did not make the task any easier. The authors did not reveal the selection criteria outright, although, as they claim, their intention was 'to create an anthology of the best and most representative texts for the three areas of preaching' (p. 5). The choice of the Marian cycle is justified by the intensity of traditional Polish piety, corresponding to the passion cycle. Although there is no autonomous cycle of Marian feasts, one could ask whether the volume with Marian sermons should not be edited according to the arrangement of the calendar of saints, in accordance with the Marian feast days, the number of which has been constantly expanding since the Middle Ages, that is, from the oldest quarter onwards: the Purification,

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*Część Pierwsza*, W Krakowie, w Drukarni Siebeneycherowey roku Pańskiego 1584 Kraków 1868–1870: Komorów 1997); St George, *Homilie na Ewangelie*, Warszawa 1998 (Thesaurus Catholicus); St Anthony of Padua, *Kazania Niedzielne i Świąteczne. T. III. Kazania Świąteczne Od Narodzenia Pańskiego do Uroczystości świętych Piotra i Pawła*, transl. C. Niezgodą, Kraków 2003; Fabian Birkowski, *Kazania o naukach tajemnych*, comp. by J. Krocak, Wrocław 2012 (Bibliotheca curiosa, ed. J. Sokolski). Mateusz of Kraków, *O praktykach kurii rzymskiej oraz 2 kazania synodalne o naprawie obyczajów kleru*, transl. and comp. by Wł. Seńko, Warszawa 1970 (Biblioteka klasyków filozofii. Pisarze polscy).

Annunciation, Dormition, and Birth of the Blessed Virgin Mary<sup>10</sup>. In his symbolic commentary Wilhelm Durand associated the number of the feasts with the four seasons of the year<sup>11</sup>. They not only belonged to the highest rank of holy days of obligation, but synodal statutes also suggested that they should be celebrated in accordance with the most honourable rites in the territory of Poland<sup>12</sup>. It was not until the end of the Middle Ages, from the 14th century onwards, that the liturgy was enriched with two more feasts of the Visitation and the Conception of the Blessed Virgin Mary. Such a number appears already in the Poznań calendar of 1390, and then in the synodal resolutions of the first half of the 15th century<sup>13</sup>. Two more were added in the 1470s: the Presentation of the Blessed Virgin Mary and the Dedication of the Basilica of St Mary Major, and, later on, yet another one – in line with local traditions<sup>14</sup>. The Marian volume was edited according to the criterion of authorial rather than liturgical presentation. It contains sermons for holidays established in a later period: the Feast of Our Lady of Loreto, Our Lady of Mount Carmel, Our Lady of the Rosary, Our Lady of Consolation, the Feast of the Coronation of the icon of Our Lady of Częstochowa and other Marian feasts in addition to the oldest medieval octave. The adoption of the criterion of authorship (attribution) excluded numerous anonymous sermons from the anthology, the manuscripts of which dominate among the resources, especially when it comes to sources from early periods.

The most difficult task, however, was to choose the editorial model. Sermons in Polish were transcribed without transliteration, while Latin-based sermons, usually published earlier by other editors, were translated

<sup>10</sup> Th. Koehler, *Marie (Sainte Vierge)*, in: *Dictionnaire de Spiritualité*, vol. 10, Paris 1980, col. 440–459; *Predigten*, in: *Marienlexikon*, eds. R. Baumer, L. Scheffczyk, t. 5, St. Ottilien 1993, pp. 297–312.

<sup>11</sup> *Gvilelmi Dvranti Rationale divinatorum officiorum, Lib. VII, c. 7, a. 2*, eds. A. Davril, T. M. Thibodeau, Turnholti 2000 (*Corpus christianorum. Continuatio Mediaevalis*, vol. 140a). Cf. J.J. Kopeć, *Bogarodzica w kulturze polskiej XVI wieku*, Lublin 1997, p. 35.

<sup>12</sup> *Statuta Nankeri episcopi cracoviensis A. 1320*, ed. U. Heyzmann, *Statuta synodalia episcoporum cracoviensium XIV et XV saeculi*, Kraków 1875 (*Starodawne Prawa Polskiego Pomniki*, vol. 4), p. 13. Cf. J.J. Kopeć, *op. cit.*, pp. 36–37; I. Skierska, *Święta „kobiece” w polskim średniowiecznym ustawodawstwie synodalnym*, in: *Kobieta w kulturze średniowiecznej Europy. Prace ofiarowane Profesor Alicji Karłowskiej-Kamzowej*, Poznań 1995, p. 83.

<sup>13</sup> *In sex festivitatibus sancte Marie Virginis, scilicet: Annunciationis, Visitationis, Conceptionis, Purificationis, Nativitatis et Assumptionis*, *Statuty synodalne wieluńsko-kaliskie Mikołaja Trąby z r. 1420*, eds. J. Fijałek, A. Vetulani, Kraków 1915–1951 (*Studia i materiały do historii ustawodawstwa synodalnego w Polsce*, no. 4), p. 38. Cf. J.J. Kopeć, *op. cit.*, pp. 37, 186–188.

<sup>14</sup> This does not, however, exclude the fact that starting from 1456 the first of them were celebrated in some churches as choir celebration, i.e. only in the presence of the clergy. J.J. Kopeć, *op. cit.*, p. 190.

for compendium purposes or with the use of earlier translations. No uniform editorial model could therefore be employed. As the sermons come from different periods, the publishing style had to be a compromise between the existing publishing instructions and the intention to broaden the audience. The authors clearly stated and explained these reasons in the editorial principles (*Marian Sermons*, vol. 1, p. 30). The vast majority of the three-volume edition of sermons was based on old print editions in the Old Polish language, a small part of the collection are medieval sermons (6 sermons) based on older Latin editions or translated (two sermons were translated for the purpose of the compendium: one by Mateusz of Kraków, *Kazania na Wniebowzięcie BM*, vol. 1, pp. 45–52; Mikołaj of Błonie, *O zwiastowaniu Maryi*, vol. 1, pp. 59–63). Such ratios are not surprising, as they reflect the current state of the Polish sermonic research, which has been known for a long time to mainly revolve around studies on modern and contemporary preaching<sup>15</sup>. Of course, as a medievalist and sermonist the author of this article must ask whether it would not be better to include medieval sermons in the original version, i.e. in Latin, preferably in a new editorial interpretation or, better still, in the form of a bilingual *testimonium*, similarly to the recent Czech edition of *Quadragesimales* by Johlín of Vodňan, in order to fulfil the intentions of popularisation<sup>16</sup>. Then, we would obtain a compendium in a uniform version in the original languages, which would agree with the basis of the original. The problem of language, complex and perplexing, is one of the key issues of preaching. It does not concern only the differences between the spoken and written version, i.e. the written Latin, and spoken vernacular version in the case of *sermones ad populum*, but also the differences within the same language, for example between the spoken and printed Old Polish version. The problem has been the subject of extensive research and the awareness thereof determines the understanding of the reliability of the preachers' message, the message of the source in the form of records preserved to this day. The recorded sermon, even if prepared using the *reportatio* technique,

<sup>15</sup> K. Bracha, *Średniowieczne kaznodziejstwo w Europie Środkowej. Stan i perspektywy badawcze*, in: *Przestrzeń religijna Europy Środkowo-Wschodniej w średniowieczu. Materiały Konferencji Międzynarodowej Komisji Historii Porównawczej Chrześcijaństwa (CIHEC), Lublin–Lwów, 6–10 września 2007. Religious Space of East–Central Europe in the Middle Ages. Proceedings of the Conference of the Commission Internationale d'Histoire et d'Etude du Christianisme (CIHEC), Lublin–Lviv, 6–10 September 2007*, eds. K. Bracha, P. Kras, Warszawa 2010, pp. 201–210; idem, *Średniowieczne rękopisy homiletyczne w zbiorach polskich: źródła i badania*, in: *De Nuptiis Philologiae et Libri Manuscripti, czyli co nowego mówią rękopisy. Zbiór Studiów*, eds. P. Pludra–Żuk, A. Lew, Warszawa 2016, pp. 33–47.

<sup>16</sup> *Quadragesimale admontense. Quadragesimale admontské*, eds. H. Florianová, D. Martinková, Z. Silagiová, H. Šedlinová, Praha 2006 (Fontes Latini Bohemorum, VI).



is only a model. Considering that the issue is rather complicated, we shall not dwell on it. See research on this topic for further information<sup>17</sup>.

The compendium in question, although it presents only a small part of the Polish preaching legacy, as we have already mentioned before, provides a very clear and legible editorial layout. The critical apparatus follows the text of the sermons – which makes it easier to read the sermons themselves, since the intention of the authors was to reach a wider audience – but it does not lower the rank of the critical editorial insight. The study comprises the following sections: a source base, a short biographical note about the author of a given sermon and references to the state of research. Footnotes referring the reader to the relevant sources are listed in explanatory notes. They identify important figures and include biblical quotations and explanation of more difficult passages. This provides the reader with a complete editorial interpretation, which is less common in typical source editions. One must admire the descriptive explanatory notes on more hermetic passages of sermons. Not only do they make reading easier, but they often elaborate on the thought of the preacher hidden under a layer of biblical symbolism and rhetorical tools. They are a key to understanding the text and penetrating through successive layers of *artis praedicandi*. Such a note is a very functional device in the case of translated or vernacular texts and a helping hand for a wider group of readers, whom authors invite for thorough and in-depth reading. Such explanatory notes also hold a separate value of a commentary on the nuances of the spiritual culture of a given period, the process of editing sermons, the rhetorical techniques of a preacher and the preacher's curriculum. The huge material of the three-volume edition makes it impossible to present the values of the discussed footnotes explaining the content of the sermons in a wider scope. We will, therefore, examine a few examples from each volume. In the explanatory

<sup>17</sup> L. Meier, *Über den Zeugniswert der "Reportatio"*, 'Archiv für Kulturgeschichte' 1954, 36, pp. 1–8; G. Müller, *La "Reportatio"*, 'Salesianum' 1959, 21, pp. 647–659; J. Longère, *La prédication médiévale*, Paris 1983, p. 159; R. Rusconi, *Reportatio*, 'Medioevo e Rinascimento' 1989, 3, pp. 7–36 (mainly p. 17); J. Hamesse, *La méthode du travail des reportateurs*, pp. 51–68; N. Bériou, *La reportation des sermons parisiens à la fin du XIII<sup>e</sup> siècle*, pp. 87–124; eadem, *Latin and vernacular. Some remarks about sermons delivered on Good Friday during the Thirteenth Century*, in: *Die deutsche Predigt im Mittelalter. Internationales Symposium am Fachbereich Germanistik der Freien Universität Berlin vom 3.–6. Oktober 1989*, eds. V. Mertens, H.–J. Schiewer, Tübingen 1992, p. 270; M.B. Parkes, *Tachygraphy in the Middle Ages. Writing Techniques Employed for <<Reportationes>> of Lectures and Sermons*, pp. 159–169; L.–J. Bataillon, *Status quaestionis sur les instruments et les techniques de travail de S. Thomas et S. Bonaventure*, in: 1274, *année charnière*, Paris 1977 (Bibliotheca Franciscana Scholastica Medii Aevi, 27), pp. 647–657; B.M. Kienzle, *Introduction*, in: *The Sermon*, ed. idem, Turnhout 2000 (Typologie des sources du Moyen Âge occidental, eds. L. Genicot, R. Noël, Fasc. 81–83), p. 173; D.L. d'Avray, *The Preaching of the Friars. Sermons Diffused from Paris Before 1300*, Oxford 1985, pp. 97–98.

notes to *Kazanie Na Święto Narodzenia Najświętszej Maryi Panny* by Peregryn of Opole (vol. 1, p. 41) the authors explain the meaning of a pericope ('And there shall come forth a rod out of the stem of Jesse (...)', Is 11:1) and the key play on words, i.e. 'virga' (wand) and 'virgo' (virgin), used in order to teach about birth, virginity and motherhood, which are related to the idea of sinlessness but also to the discussed concept of immaculacy. In his commentary on Simeon's visit and the prophecy of Is. 7:14, one of the Polish preachers explained the controversy surrounding the notion of 'virgo' and the attempts to translate it into 'nympha' or 'alma'. Isaiah's prophecy 7:14: 'Ecce virgo concipiet et pariet filium' was not against nature, because everything is possible for God, he clarified. Therefore, he concluded that the imperfection of the commentators, not the prophecy, was the problem<sup>18</sup>. Moreover, virginity was accompanied by a number of Marian names<sup>19</sup>. In another passage, Peregryn reveals his Thomistic attitude towards the immaculate conception, favouring its sanctification only just before the birth (*antequam nata*) instead of admitting that it was free from original sin before conception (vol. 1, p. 43, footnote 14). A little further on, we can read a short and accurate commentary on the apocryphal sources of stories about Mary's family and her birth taken from Jacobus da Varagine's *Legenda Aurea*, and earlier from the apocrypha *Liber de nativitate Beatae Mariae et de infantia Salvatoris*. In yet another section, the authors humbly admit defeat in search of an analogy between the preacher's metaphor and Mary as 'God's ark' in a sermon by Peregryn (vol. 1, p. 42, footnote 2). A connection with the well-known allegory of Mary as a cog could be suggested in this case. The explanatory notes to the sermon *O poczęciu Maryjej Panny czyste* contain a helpful interpretation of more difficult Old Polish phrases, for example 'Boga chłodzi' ('cools God down') in the sense of 'studzi, uśmierza gniew Boga' ('soothes the wrath of God') (vol. 1, p. 81, footnote 3). It should be

<sup>18</sup> 'Augustinus in Sermone hodierno dicit: "Quod iste vir iustus Symeon cognita prophetia Isaie, qui dixit: 'Ecce Virgo concipiet et pariet filium', hoc dictum videbatur sibi impossibile, quia contra naturam, non advertens, quod 'apud Deum sunt omnia possibilia'". Ut dicit *Evangelium*: 'Dixit intra se'. Non est vitium tanti prophete, quod diceret: 'Ecce Virgo concipiet', sed est vitium scriptoris indirecte scribentis, assumens librum delevit 'Ecce Virgo', et scripsit: 'Ecce nimpha vel alma'. Angelus autem Domini accedens delevit 'nimpha' et scripsit: 'Ecce Virgo' litteris aureis', Piotr of Miłostaw (?), *Sermo: De purificatione BMV*, Biblioteka Narodowa w Warszawie, rkps 3021, f. 73ra-b; 'Magnum quippe fuit, ut virgo sine virili semine filium Dei in utero suo, spiritu sancto conciperet, gestaret et pareret. Que licet apud homines sunt impossibilia, apud Deum sunt possibilia', idem, *Sermo: De visitatione BMV*, *ibidem*, f. 255vb.

<sup>19</sup> See e.g. Augustinus, *Sermo CXXIV*, a. 2, ed. J.-P. Migne, *Patrologia Latina*, vol. 39, Paris 1845, col. 1992: 'feta, sed virgo; virgo, sed mater; sterilitate enim caruit, non pudore. Adstat sanctitas, sinceritas, pudicitia, castitas, integritas, fides et omnes simul adfuere virtutes'.

emphasised in relation to this sermon that this is the product of a recent analysis by R. Mazurkiewicz, who recently made attempts to prove that some elements were borrowed from sermons of Pelbart of Temešvar<sup>20</sup>. Almost all Old Polish sermons, full of archaisms and old terms, are accompanied by a similar apparatus of philological explanations. For example, in the sermon *Na Wielki Piątek* by Jacek Liberiusz, a 17-century preacher from Kraków (vol. 3, pp. 292-299), it is explained that the meaning of the word 'karacyny' is 'armour', 'konterfet' – 'portrait', the Latin origin of 'congressum' is 'crowd', 'kłykciami' means 'with fingers folded into a fist' and 'kanaki' means 'necklaces'. Surprisingly, even in the case of contemporary sermons, for example by Stefan Wyszyński on the occasion of the second burial of King Casimir IV Jagiellon and Queen Elizabeth, exceptionally detailed explanatory notes are justified and have the volume of extensive comments providing historical dates, places and figures (vol. 2, pp. 538–547).

The excerpts show the value of footnotes explaining the often hermetic, regardless of the period, symbolism of biblical terminology used in the technique and discourse of the preachers and the evolution of topics and language. Preaching literature showing the perspective of several periods is a real treasury of the Polish language, its transformations, stylistic and pictorial fashions, and the wandering of ideas. Such a panorama of phenomena could be developed only throughout a long time and it is one of the greatest values of the presented collection.

The authors of the edition have thus created an editorial model which should be maintained if the compendium is continued. One might hope that the next volumes will contain a wider selection of medieval sermons, both vernacular (Świętokrzyskie Sermons, Gniezno Sermons, All Saints' Day Sermons and other small preserved passages, for example Augustinian Sermons<sup>21</sup>) and

<sup>20</sup> R. Mazurkiewicz, *Łaciński zbiór kazań maryjnych Jana z Szamotuł (Paterka)*, 'Ruch Literacki' 2013, 54, 1 (316), pp. 15–34.

<sup>21</sup> *Kazania Gnieźnieńskie*, ed. St. Vrtel–Wierczyński, Poznań 1953; *Kazania świętokrzyskie. Nowa edycja, nowe propozycje badawcze*, eds. P. Stępień, H. Tchórzewska–Kabata, I. Winiarska–Górska, Warszawa 2009 (Biblioteka Narodowa); K. Czaykowski i J. Łoś, *Zabytki augustyjańskie*, 'Materiały i Prace Komisji Językowej Akademii Umiejętności' 1905, 2, 3, pp. 311–327; K. Czaykowski, *Staropolskie kazanie augustyjańskie*, 'Przegląd Powszechny' 1907, 24, 93, 278, 2, pp. 200–211; Z. Gloger, *Ułamek starożytnego kazania o małżeństwie*, 'Biblioteka Warszawska' 1873, 3, pp. 51–55; Wł. Wiśtock, *Kazania niedzielne i świąteczne w języku łacińskim i czeskim z początku XVgo wieku, podług kodeksu biblijoteki hr. Tarnowskich w Dzirkowie*, 'Rozprawy Akademii Umiejętności. Wydział Filologiczny' 1875, 3, pp. 256–342; L. Malinowski, *Ewangelia św. Mateusza R.V, 1-12, Kazanie na Dzień Wszech Świętych. Zabytki języka polskiego z wieku XV, z rękopisu DLII Biblioteki Kapitulnej w Pradze*, 'Rozprawy Akademii Umiejętności. Wydział Filologiczny', Ser. II, vol. 22, Kraków 1895, pp. 230–318; *Kazanie na dzień Wszech Świętych (tzw. praskie)*, comp. and eds. by R. Mazurkiewicz, W. Wydra, P. Stępień, E. Belcarzowa, W. Twardzik, Poznań 2008 (Prace Instytutu Filologii Polskiej

Latin (which offer a much greater choice<sup>22</sup>). Sermons of Polish patron saints, i.e. St Stanisław, St Wojciech, St Jadwiga Queen of Poland and St Hedwig of Silesia, interwoven with historical threads and history of the monarchy and the state certainly deserve to be incorporated and published in a bilingual version (with Latin transcription). This will help uphold the popularisation intentions and editorial requirements of the scientific baseline of the source texts.

In conclusion, the answer to the question posed in the article must be unequivocal. It *is* worthwhile – if the edition and critical apparatus go hand in hand with the proper selection of material and a complementary interdisciplinary perspective on sermons understood as pieces of sacral writing for spiritual development, religious teaching and healing of human souls, which, consequently, become prominent works of literature and a treasury of ideas and language. Therefore, if the main intention of the project mentioned in the introduction to volume one: *Marian Sermons* (p. 6), i.e. ‘help and at the same time encouragement to undertake further work’ on Polish preaching, is to be fulfilled, it should be continued. Undoubtedly, there will be no shortage of source texts.

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<sup>22</sup> See overview: K. Bracha, *Nauczanie kaznodziejskie w Polsce późnego średniowiecza. Sermones dominicales et festuales z tzw. kolekcji Piotra z Miłostawia*, Kielce 2007, pp. 25–40.

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#### STRESZCZENIE

Artykuł jest dyskusją wokół celów i metod wydawania antologii tekstów dawnych kazań w związku z wydaniem monumentalnej trzytomowej edycji liczącej w sumie 1849 stron druku, pt.: *Kazania w kulturze polskiej. Edycje Kolekcji Tematycznych*, ed. K. Panuś, t. 1–3, Kraków 2014. Na omawianą edycję składają się trzy odrębne zbiory kazań tematycznych: *Kazania maryjne*, t. 1; *Kazania funeralne*, t. 2 oraz *Kazania pasyjne*, t. 3. Całość stanowi największe kompendium dawnych tekstów kaznodziejskich reprezentujących tradycję homiletyczną od średniowiecza do XXI w. w polskiej humanistyce. W trzech tomach umieszczono w sumie 69 edycji kazań w oryginale polskim lub w tłumaczeniach z języka łacińskiego, w kolejności: 33 maryjne, 15 funeralne oraz 21 pasyjnych. Razem kompendium zbiera mowy 62 kaznodziejów począwszy od średniowiecznych, m.in.: Peregryna z Opoła, Mateusza z Krakowa, Mikołaja z Błonia, Stanisława ze Skarbimierza i Jana z Szamotuł oraz nowożytnych m.in.: Grzegorza Orszaka, Jakuba Wujka, Piotra Skargi, Krzysztofa Kraińskiego, Fabiana Birkowskiego i Szymona Starowolskiego i współczesnych Stefana Wyszyńskiego, Karola Wojtyły i Józefa Tischnera. Każdy tom poprzedzony jest odrębnym obszernym wstępem (R. Mazurkiewicza, K. Panusia, M. Skwary, J.S. Gruchały) z przedstawieniem stanu badań, wykazem skrótów oraz zasadami wydania i transkrypcji. Główną trudnością w przygotowaniu antologii był wybór metody edytorskiej, która w przypadku edycji z kilku epok nie mogła być jednolita, wybór autorów oraz umieszczenie w jednej serii kazań w tłumaczeniu z łaciny z kazaniem w oryginalnym brzmieniu staropolskim

lub współczesnej polszczyzny. Strona edytorska jest przygotowana pod kątem kodykologicznym, filologicznym i rzeczowym. Pytania może zaś budzić strona językowa. Czy nie lepiej było w przypadku łacińskich kazań umieścić je w formie testimonium? Był to efekt kompromisu ze strony autorów między zachowaniem poziomu edytorskiego, a intencją szerszego udostępnienia 'cennego materiału źródłowego do poznania dziejów języka, literatury, sztuki, kultury religijnej, duchowości i obyczajów'. Odpowiedź na postawione w artykule pytanie jest pozytywna. Warto, o ile edycja i aparat krytyczny idzie w parze z właściwą selekcją materiału oraz z komplementarnym, interdyscyplinarnym widzeniem kazań jako piśmiennictwa sakralnego, służącego duchowemu budowaniu i religijnemu nauczaniu, i w konsekwencji 'czytanych' dziś jako 'teksty kultury', skarbnica idei i języka.

**Słowa kluczowe:** kaznodziejstwo, religijność, edytorstwo źródeł

#### ABOUT THE AUTHOR

Krzysztof Bracha – prof. zw. dr hab., medieval historian, born on 7 June 1959 in Wrocław. Full professor at the Institute of History of Jan Kochanowski University in Kielce in the Department of Medieval History, associate professor at the Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences in Warsaw in the Department of Sources and Editing Research since 2008. Member of the Medieval Sermon Studies Society, Polish Section of the Commission Internationale d'Histoire et des Études sur le Christianisme. Author of over 190 publications. Holder of scholarships in Heidelberg, Mainz, Rome, Paris and Würzburg. Research interests: medieval culture; religiousness of Polish and European Middle Ages (pilgrimage cults and customs, witchcraft, Slavic folk demonology); inquisition; late medieval preaching; editing of Latin medieval sources, cultural heritage of Święty Krzyż (Holy Cross) in the Middle Ages. Author of books: *Teolog, diabeł i zabobony. Świadectwo traktatu Mikołaja Magni z Jawora De superstitionibus (1405 r.)*, Warszawa 1999, pp. 267; *Nauczanie kaznodziejskie w Polsce późnego średniowiecza. Sermones dominicales et festivoales z tzw. kolekcji Piotra Miłostawia*, Kielce 2007, pp. 524; *Des Teufels Lug und Trug. Nikolaus Magni von Jauer: Ein Reformtheologe des Spätmittelalters gegen Aberglaube und Götzendienst*, Dettelbach 2013 (Quellen und Forschungen zur Europäischen Ethnologie, hrsg. von Dieter Harmening, Bd. XXV), pp. 272; *Casus pulchri de vitandis erroribus conscientiae purae. Orzeczenia kazuistyczne kanonistów i teologów krakowskich z XV w.*, Warszawa 2013, pp. 182. E-mail: krbracha@onet.pl.