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THE RECEPTION OF THE COUNCIL OF TRENT DOCUMENTS
IN *CONSTITUTIONES GENERALIS CAPITULI MIECHOVIENSIS*

ANALYSIS OF THE TEXTS REGARDING THE PREPARATION
AND THE INSTITUTION OF THE SACRED LITURGY

Abstract. The subject of this study is a book entitled *Constitutiones Generalis Capituli Miechoviensis*. The Author talks about the texts, which directly relate to different parts of the rite that in a direct way are connected to the liturgy and care for the beauty of that liturgy, consistent of the reforms made by the Council of Trent.

Key words: Order of the Holy Sepulcher; Miechów Prepository; Liturgy of the Guardians of Christ's Tomb; *Constitutiones Generalis Capituli Miechoviensis*; Council of Trent.

Liturgical traditions of the Miechów Prepository in the most original Basilica of Christ's Tomb in Jerusalem form, take their inspiration from the Liturgy inspired by that from the from the Basilica of Christ's Tomb in Jerusalem. It is without any doubt, that the Miechów Community of the Order of the Holy Sepulcher from the very beginning was very deeply and closely united with its motherhouse.¹ Throughout the centuries, the original scheme of the Liturgy, which was approved by one of the oldest religious orders that were in Poland in the Middle Ages, that is the Community of Canon Regulars of Saint Augustine, went through many transformations and reforms. For many centuries it had a tremendous influence on the shape of

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¹ Por. Jerzy KOPEĆ, "Teksty *Oficjum Sacrosancti Sepulchri Hierosolymitani* u Bożogrobców Miechowskich i w *Proprium Poloniae* (w 150-lecie kasaty prepozytury miechowskiej) [The Texts of *Oficjum Sacrosancti Sepulchri Hierosolymitani* in Miechów Guardians of Christ's Tomb and in *Proprium Poloniae* (150th anniversary of dissolution of Miechów Prepository)], *Archiwa, Biblioteki i Muzea Kościelne* 20 (1970): 179.

the Liturgy, which was conducted over a very large territory. We come to this conclusion through the analysis of the numbers of clergy from the Order, which covered a very amount of territory that today constitutes countries of Czech Republic and Hungary.² The characteristic of this liturgy, was concentrating on the last moments of the earthly life of Jesus and his Paschal mystery and victory through the cross. The liturgical testimony and actions of the members of the Order of God's Tomb show us their unity with medieval drama, particularly inscenization of *Mandatum Domini*, *Depositio Crucis*, and most importantly *Visitatio Sepulchri*. From the liturgical work that survived and is connected to activities of the Order of Holy Sepulcher from Miechów, we find out that the most important and crucial activity of the Canons Regular was the cult of the Holy Tomb of Christ. The liturgy was celebrated from the very beginning in the identical was as those ceremonies celebrated in Jerusalem—*Ritus Ecclesiae Dominici Sepulchri Hierosolymitani*. This rite was proper to the Roman liturgy known as Roman-Galician. This was taking place because of the fact that the General Chapter was consisting of mostly representatives of France, who simply put in place traditions that were common to Paris and Lyon.³ The musical and liturgical pieces of the Holy Sepulcher Order from Miechów that survived to this day are very few. In the General House of the Polish Province we find an antiphon⁴ from 1562–1563 and the *Agenda* from roughly 1576.⁵

The subject of our study will be a book entitled *Constitutiones Generalis Capituli Miechoviensis*.⁶ We talk about the texts, which directly relate to different parts of the rite that in a direct way are connected to the liturgy and care for the beauty of that liturgy, consistent of the reforms made by the Council of Trent. This particular council through very many of its acclamations, cares very much about the proper form of celebrating the Sacred liturgy

² Por. Zbigniew PECKOWSKI, *Miechów* (Kraków: Wydawnictwo Literackie, 1967), 310–315.

³ Prosper GUÉRANGER, *Institutions liturgiques*, t. 1 (Paris: Société générale de librairie catholique, 1878), 288–328. Prosper GUÉRANGER, “Ritus ordinis,” *Analecta Carmelitanana* 1 (1909): 64–65. Also see: Rudolf BUCHWALD, *De liturgia gallicana* (Vratislaviae [i.e. Breslau]: Nischkowsky, 1890).

⁴ This antiphon can be found in the library of the Major Seminary of the Diocese of Kielce (Signature: RL-1). The full name that is on the cover written in Latin is: *Antiphonarium Ecclesiae Miechoviensis Anno Domini MDLXXX*.

⁵ The Miechów *Agenda* consists of 104 pages. Unfortunately, many cards from that work are missing.

⁶ Full title of the book in Latin: *Constitutiones Generalis Capituli Miechoviensis. Die XIX. Mensis Octobris, anno Domini 1621 celebrati. Auctoritate eiusdem capituli promulgatae. Et cum facultate Illustrissimi & Reuerendiss. Dni, D. Loci ordinarij sub Praelum traditae*. Cracoviae: In officina Typograph. Mattiae Andreuniensis, 1621.

at the Holy Mass, or any celebration connected to the cult of the most Holy Eucharist.⁷ It is most likely to answer many demands which were quite common between 15th and 16th centuries, as far as the Catholic Church is concerned. That is why to conduct these special reforms mentioned above, a special commission was created. The mission and the main goal of this commission, was to study many liturgical abuses of the time and to create a new liturgical books. One of the main achievements of the work of this commission was the release on 14th of July 1570; during the pontifical rein of Pope Pius V the new *Roman Missal*,⁸ which from now on was to be obligatory in the entire Latin Church. This reform made possible to keep all of those traditions, which were going back two hundred years. The rule of the Canon Regulars of Christ's Tomb was largely based on a much older Augustinian tradition, and that is why many elements of the liturgy are kept intact.⁹ The constitutions discussed here do not mention any particular days of the liturgical year. It is also not pointing out any know traditions to those of the Order of the Holy Sepulcher. It is however a great textbook, that helps to put into life the reforms of the Council of Trent.

1. *CONSTITUTIONES GENERALIS CAPITULI MIECHOVIENSIS*
BECOMES A NORMATIVE BOOK FOR THE LITURGY
OF THE ORDER OF THE HOLY SEPULCHER

Constitutiones Generalis Capituli Miechoviensis are written at the beginning of the 17th century. The greatest achievement in this matter is given to Maciej Łubiński, who in the years of 1617 to 1627 kept the chair of a professor and repository of the Order of the Holy Sepulcher. It was under his leadership that the very first General Chapter took place, and its results

⁷ Cf. Josef Andreas JUNGMAN, *Missarum solemnia: Origini, liturgia, storia e teologia della messa romana* (Torino: Marietti, 1960), 174–176.

⁸ *Missale Romanum ex Decreto Sacrosancti Concilii Tridentini restitutum Pii V. Pont. Max. iussu editum* (Romae: Apud Heredes Bartolomei Faletti, Joannem Uariscum, & Socios, Anno Domini MDLXX).

⁹ One of the elements of the liturgy celebrated in Jerusalem, which was transferred and became the part of Miechów tradition, were the Good Friday Liturgies. They were kept intact. The most characteristic thing about this medieval liturgy, is that underlines a festive, joyful and victorious meaning of Christ's Tomb, but the main event was moved to that of second Sunday of Easter – Festum SS. Sepulchri. See: Henryk PIWOŃSKI. "Liturgia wielkopiątkowa u Bożogrobców [Liturgy of Good Friday]," *Archiwa, Biblioteki i Muzea Kościelne* 43 (1981): 275–276. See also: Henryk PIWOŃSKI. *Antyfonarz Bożogrobców z Miechowa* [Antiphonarium of the Order of the Holy Sepulcher from Miechów], (Musica Medii Aevi) (Warszawa: Polskie Wydawnictwa Muzyczne, 1977).

were published in the discussed work *Constitutiones Generalis Capituli Miechoviensis*. This text was approved by the Holy See in 1626. That same year it was printed. The second print was made possible by Jakub Radliński, who kept the position of repositary from 1744 to 1762. The book consists of 53 pages, and it presents the norms for religious life in community for the Miechów monks in different functions and positions. In this book, many notes are directly connected to the liturgy, were certain instructions are given to those who are for this liturgy responsible. They precisely state the behavior and posture of those that are responsible for various functions and offices within the liturgy. The book also contains the precepts that are to be used in the celebration of the Eucharist and the liturgical cult—of placing liturgical hours and *Summum Sacrum*. What kind of final decisions do we find in the *Constitutiones Generalis Capituli Miechoviensis* relating to the persons responsible for the preparation of the liturgy and its celebration?

2. THE OFFICE OF THE SUPERIOR GENERAL

The very important and essential rule is on the first page of these constitutions. It talks about and deals with the office of the superior general. The closer analysis of the text lets us believe that it is he who is the guarantor and guardian of the proper life within the convent, also liturgical. That is why as the shepherd of this community, he should begin the implementations of the reforms of the general chapter with himself. The success of these reforms is very much based on the attitude and the actions of the superior general, who should lead by example and lead others within his community to perfection. This obligates the superior general to reside in his own church (proper parish), which he should not leave but for a grave reason.¹⁰ In that text you can see an echo of the findings of the Council of Trent, that talks about the bishops and other religious superiors: “The bishops and other religious superiors should reside in their own parishes; and for those who oppose this legislature, penalties as prescribed by canon law will be uttered.”¹¹ We can clearly see the

¹⁰ “*Quandoquidem Pastoris officium est praecedere, ouium autem sequi, ideo operae precium fuerit, ut Praepositus Generalis seipso reformationem incipiat, et memor Religiosae vocationis suae, vitam suam ex praescriptio Regulae, et Constitutionum Ordinis, ita instiuat; ut reliquis membris sit ad omnem virtutem, et perfectionem exemplo, et incitamento [...]*” *Constitutiones Generalis Capituli Miechoviensis*, p. 1.

¹¹ THE COUNCIL OF TRENT. “The decree of clergy: Bishops and other religious,” in *Dokumenty soborów powszechnych. Tekst łaciński i polski* [Documents of the Councils of the Church. Latin

common nature of these liturgical laws and statutes, between the whole Church and those in the local community of the Miechów Order of the Holy Sepulcher.

3. THE OFFICE OF THE MAIN SACRISTAN

From the very many people responsible for the beauty of the Liturgy celebrated in the Order of the Holy Sepulcher, we find an office of the main sacristan. The tasks and responsibilities of the main sacristan consisted also of being a master of ceremonies.¹² The constitutions very clearly and strongly underline the function of the main sacristan, who should very carefully guard the sanctuary that is why this office was placed in the hands of someone proper and responsible. We can imagine that this special care was necessary because of the amount of liturgical vestments and other items, as well as relics connected to the liturgical worship. At the same time, the sacristy according to the Order of the Holy Sepulcher was a place of common use. However, the entire inventory of this sacristy should be under a most special care.¹³ In one part of the book we read that all the items that are part of the sacristy (also those that are used for the liturgical worship) should be under a special care, so that they will always be clean and accounted for. Those items that have been destroyed or damaged should be restored to its original splendor. For that purpose, a special fund was established to be operated by a senior sacristan. Worth mentioning here is the role of the major superior, who caring for the liturgy should make proper funds available, so that any damaged liturgical vessels will be returned to their original glory.¹⁴ The

and Polish Text], t. IV/2: *Lateran V, Trydent, Watykan I: (1511-1870)*, ed. Arkadiusz Baron & Henryk Pietras (Kraków: Wydawnictwo WAM, 2007), 319 (further abbreviation: DSP).

¹² “*De officio. Thesaurarii et Sacristiae Senioris, qui idem at Magister Caeremoniarum. Quandoquidem ex antiqua consuetudine huius Ecclesiae, duo Fratres ad suppellectilem Ecclesiasticam coseruandam designari soleat, alter quidem in Thesauro, alter vero in Sacristia*”. *Constitutiones Generalis Capituli Miechoviensis*, p. 11. The function the guardian of the treasury will be presented in the latter part of this paper.

¹³ “*Sacrista autem curabit, ut suppellex Ecclesiastica, ad Sacristiam pro communi usu [...]*.” *Constitutiones Generalis Capituli Miechoviensis*, p. 12.

¹⁴ “[...] *In quem usum cum Nulla Prouisio antea facta fuerit, asygnat Reuerendissimus ex prouentibus Mensae suae, Pensionem annuam floren: 100 perpetuis temporibus ad manus Senioris Sacristiani, vel Thesaurarii reddendam. Quam ille pecuniam, cum scitu Custodis in reficiendam vestem sacram, vel novum, ex viliori materiali pro quotidiano vsu comparandam convertere [...]*.” *Constitutiones Generalis Capituli Miechoviensis*, p.12. It should be mentioned, that during this time, when the constitutions are written, 100 Florins were worth around half a pound of gold,

utmost care should be made regarding the liturgical vestments, which should be restored or simply exchanged for brand new. Once a year, a sacristan should be accounted for the funds that he used while being in charge of the sacristy.¹⁵

Besides caring for the items that were used for the liturgical worship of God, the senior sacristan, was also a master of ceremonies. The responsibilities which were demanded of the master of ceremonies, showed how strongly the liturgy of the Order of the Holy Sepulcher was connected to that of the reformed liturgy of Trent. According to the Council of Trent, the altar serving during the Holy Mass, as well as the preparation for the Mass were very precisely described as part of liturgical norms that were to be followed in the entire Church. However, additional laws were being promulgated in different dioceses and religious orders. These special laws were associated with the celebration of the Eucharist, as well as those participating in worship. In these by-laws, we find one that specifically talks about the necessity of preparation to worthily receive the Holy Communion.¹⁶ The Council Fathers underline the importance of personal holiness that should be evident while celebrating the most Holy Eucharist. This precept is directed toward the clergy and the laity alike.¹⁷ The fulfilling these precepts we can find in the description of the duties of the master of ceremonies, which are found in the constitutions. He also has a duty to tell the priest that every eight day, they should go to confession and reconcile. These precepts also point out that the priests have a responsibility to celebrate Mass every Holy Day of obligation, unless someone is unable to do so by law. The proper preparation for the liturgy is connected to the fact that a priest should come no later than fifteen minutes before Mass, so that though prayer and meditation worthily celebrate the sacraments, as posted by the office of worship. If someone did not comply with these directives, the weekly chapter will be informed and proper actions will be taken.¹⁸

which gave those responsible for liturgical vestments and other items, a proper means to take a good care of them.

¹⁵ „[...] *et illa singulis annis Praeposito Generali vel Custodi, cum Vestiariis, rationem erit adscriptus*”. *Constitutiones Generalis Capituli Miechoviensis*, p. 15.

¹⁶ See DSP, t. IV/1, p. 453.

¹⁷ See *ibid.*

¹⁸ “*Idem advertet ut Presbyteri ad minus octavo quod; die, Paenitentiaris ad id deputatis peccata sua confiteanter, et singulis diebus Festis (nisi quis illorum legitime fuerit impeditus) missas celebrant; Celebraturi vero, ut unico saltem quadrante antequam ad altare accedant, Orationi mentali vel vocali vacant, atq.; idem peracto Diuino officio faciant, iuxta puncta*

The seriousness of the office of the master of ceremonies is evident in the decree that all should be obedient to him. In the matters regarding the liturgy and the celebration of the Holy Mass, all brothers should obey him. If anyone would not comply, or would lack in obedience, consequences would be great, and a penalty would be prescribed.¹⁹ The most utmost care, the Master of Ceremonies places around brothers preparing for the ordination to the Holy Priesthood, and also those who have been admitted to the ministry of the altar. Especially toward them, it should be stressed that they will not only prepare in the most perfect way for the celebration of the sacred liturgy, but also so that they will perform them according to the ceremonial Roman rite as found in the new *Roman Missal*.²⁰ The first responsibility of the sacristans was to inform their brothers of the sacred duties that they needed to perform. For this reason a blackboard was made, on which the sacristan wrote the names of those officiating at the liturgy and the duties that were ought to perform.²¹ From the constitutions we find out that the sacristan was responsible for allowing the visiting priests to celebrate the sacred mysteries. These traveling priests should show the sacristan a proof of them receiving the Holy Orders.²² In the canons of the Council of Trent, which talk about the liturgical abuses during the Holy Mass, we find a special note that during the celebration of the Holy Mass, no beggars should be allowed to come in, so that they will not disrupt the Holy Rite.²³ Almost an identical sentence we find in the book that we are examining.²⁴ Overwhelming similarities, be-

meditationum ad calcem officiorum ordinis inserta. Qui autem hac in aparte fuerint negligentes, eos Capitulo Septimawali deserat.” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

¹⁹ “*Idem etiam minus Magistri Caeremoniarum obibit. Cui omnes fratrem sine contradictione, in iis quae Caeremonias et Diuina officiali rite obeunda pertinent obediant, sub paena arbitraria per nos vel P. Custodem contrauenienti, ex delatione dicit Magistri, imponenda.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 12-13.

²⁰ “*Curabit praeterea, ut Fratres recenter ad Ordinis Sacros promoti, in officio ordini suo annexo diligenter se exercent, ut omnia recte decenterq; circa Diuina officia fiant, iuxta praescriptum caeremonialis et Rubricas Missalis Romani.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

²¹ “*Officium autem Magistri Caeremoniarum, hoc primum erit, ut denuntiet singulis Fratribus suum officium, circa Diuina Ministeria adimplendum vel potius in tabellam singulis Hebdomadis referat, qui, quo tempore, quoue ordine, inferuire debebunt. Diebus vero Festis post Missarum solemniam lectum Sacrum in usum aduenarum reseruabit.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

²² “[...] *singuli munu suum obeat Peregrinos item et vagos Presbyteros ne permittat in Ecclesia celebrare, donec testimonium Canonicae Ordinationis exhibuerit.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

²³ See DSP, t. IV/2, p. 634.

²⁴ “*Praecauebit etiam ne expectet Eleemosinarum aggregatione celebraturi sed ex Praescripto officio [...].*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

tween the reforms of the Council of Trent and the *Constitutiones Generalis Capituli Miechoviensis*, shows us a great care taking in the proper celebration of the Eucharist and also of the fact that the reforms of Trent were fully received and became part of Miechów constitutions.

The constitutions do not mention all those participating and performing different duties during the Sacred Liturgy. The analysis of the text makes us believe, that within the Order of the Holy Sepulcher, there was recognized a difference between daily celebration of the liturgy and a solemn one. In the parts of the book related to the duties of the Master of Ceremonies, there is a talk of sacred liturgy on a Holy Day, on which the preside is “*reverendissimus*.” This pontifical celebration needs to be surrounded with at most care. For the Holy Day of obligation, the master of ceremonies assigns two cantors for the vespers, whose duties were to begin each antiphon and loudly recite the prayers while the organ music played. On this special Holy Day, all brothers take part in the choral liturgy dressed in the proper liturgical garb, which is an alb.²⁵ The one in charge of the treasury must also be a guardian of the liturgical vestments, especially those to be used in the special celebrations by priests and bishops.²⁶ Also, there must have been a careful selection of those, who could in the proper way read the lesson at Mass. The testimony of this practice was to give the primary choice to the visitors, who would become lectors in solemn celebrations and on Holy Days—most likely during an octave of a given feast.²⁷

4. ABOUT THE SERVICE OF THE JUNIOR SACRISTAN

Next to the senior sacristan, we find in the constitutions a fragment of a text which describes the duties of a junior sacristan. The senior sacristan was always been chosen from among the presbyters, the younger one was a cleric with minor orders.²⁸ The document states, that because of the holy

²⁵ We do not find a proper explanation for the liturgical garb for the cantors. Maybe it shows the difference between the brothers in the choir who wear simple albs and the cantors who wear more festive liturgical garb.

²⁶ “*Idem etiam die aliqua solemnitate instant, cum Reverendissimus pontificaliter est celebraturus, ministrantes tempore ordinabit, et ut ab iis Caeremoniae iuxta praescriptum Caeremonialis Romani observentur, diligenter attendet.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

²⁷ “*Diebus Festis post Missarum solemnitate lectum Sacrum in usum aduenarum reseruat.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 13.

²⁸ “*Sacristiae Presbytero adiungi debet Clericus in maiori aliquos Ordine Constitutus, propter attrahenda vel deferenda vas sacra.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 14.

orders received, he was able to touch and move from place to place the holy cup and other liturgical vessels.²⁹ The duties of the assistant to the master of ceremonies, we can divide into few parts. In the first place, he should take good care of the liturgical vessels, which he with a proper attitude and grace shared with the presbyters.³⁰ The second part, for which the responsibility fell on the junior sacristan, was the care of the church. He was the one to prepare the altars and care for them. The altars should be prepared “wisely” — we do not have an explanation of the meaning of that word. From the constitutions we also find out, that the Church was open only on certain times of the day for all the faithful, to protect the church from unacceptable behavior and perhaps vandalism or theft. In this context we find out very crucial information regarding the insight of the church, for which the responsibility also fell on the younger sacristan. By the door of the church, special vessels were placed with Holy Water. In the constitutions a great care is being given to the water itself. It ought to be clean, fresh and pure. All of that was under the care of the younger of the sacristans. By the decisions of the chapter, he also is to take care of liturgical books, which are ought to be kept in order. In the final fragment that relates to the duties of the younger sacristan we find a great care, that no conversation between the laity would take place in the corridors of the church. This was also related to the clergy, so that nothing unholy or unworthy of a sacred space would take place there.³¹

²⁹ Also there.

³⁰ “*Cuius officium erit, praeparare et studiose adornare altaria, Calices, Corporalia, et Purificatoria munda, celebrantibus decenter subministrare, Hostias, vinum, aquam claram et mundam, urceolos, cereos ignem ad usum rei sacrae, opportuno tempore parata habere. Externis et advenis a Seniore Sacristiam admissis, volentibus celebrare, vestes sacras libenter et cum charitate ministrare*”. *Constitutiones Generalis Capituli Miechoviensis*, p. 14. It is worth pointing out that the *Constitutiones Generalis Capituli Miechoviensis* very precisely mention the steps that need to be taken to perform all of the liturgical actions. These instructions we find on every page of these constitutions, and they are very clear on how and why each action needs to be performed in the liturgy.

³¹ “*Lauacrum ter sum, cum munda Aqua et mantilibus mundis in numero sufficienti, peluim item pro abluedis Corporalibus, et Purificatoriis, prouidere Vasculum Aeneum pro carbonibus in Ecclesiam deferendis, Forcipes pro Hostiis seindendis, Lampades plures pro neccesitate occurrente [...] Hostias recentes et bene a fragmentis purgatas, in vale Mundo, plumbeo circulo deluper tectas reseruare, et pro iis conficiendis ferrea instrumenta, et farinam triticeam recentem, et mundam, tempestive prouidere, ut quae aestivo tempore singulis septimas, hyemali vero singulis quindecim diebus pinsentur, attendere. [...] utpote librum Agendorum, Graduale, Psalterium, Libros at cantum Ecclesiae spectantes, etc. ordinate et diligenter*”. *Constitutiones Generalis Capituli Miechoviensis*, p.15.

5. THE OFFICE OF THE GUARDIAN OF THE TREASURY

The fragment of the *Constitutiones Generalis Capituli Miechoviensis* also relates to the guardian of the treasury. According to the norms found in the book, the guardian ought to prepare a list of the holy relics that belong to the convent. He is also responsible for the liturgical celebrations associated with the reverence of these sacred relics. The Council of Trent in a very specific way by a decree gave instructions of how to care for the Holy Relics.³² It states, that all the faithful “should give honor to the holy relics of martyrs and others living with Christ, because they were living witnesses of Christ and the temples of the Holy Spirit [...] those who claim, that there should be no veneration given to the relics of the saints, and that the faithful in vain honor these relics, so that they can receive help from the saints, should be forsaken [...]”³³ We can come to a conclusion that the cult of the relics of the saints was very strongly accented in the life of the Church. The same suggestions we see in the constitutions. The one being the guardian of the treasury, ought to have a list of the Holy Relics of the saints. The constitutions speak of two different ways in which these relics should be presented: silver chests, or crosses.³⁴ The most utter care is being given to the relics of Saint Charles Borromeo, given to the superior of the convent, Cardinal Batory. To hold these relics the constitutions prescribe a special wardrobe.³⁵ Characteristic is the fact that there will be an automatic excommunication ipso facto, for those who would take the relics of the saints. All the above instructions of how to deal with the relics of the saints we find in

³² See “The decree from the 25 session of the Council of Trent: The calling, adoration and the relics of the saints and holy images,” in DSP, t. IV/2, p. 781.

³³ Also there, p. 781.

³⁴ “*Reliquiarum quo; sacrarum, indicem, a nobis nuper conscriptum, semper in promptu habeat. Ipsae autem Reliquiae tam quae in Crucibus, quam quae Thecis argenti, et Cistula cum Cardinibus et fera argenti, sunt depositae, una cum Authentico a S. Carolo Borromeo super easdem reliquias, Illustrissimo olim Cardinali Bathoreo Conuentus huius Praeposito concessas, subscripto [...]. A Thesaurario seruentur, et nemo audeat in posterum quidquam de illis detrahere, vel cuiquam donare, sub paena Excommunicationis ipso facto incurrenda*”. *Constitutiones Generalis Capituli Miechoviensis*, p. 11-12.

³⁵ The constitutions state that the special chest in which the relics of St. Charles Borromeo were held had a shape of the Tomb of Christ. The same information we also find in the work of Michał MACHEJEK, “Materiały źródłowe zakonu bożogrobców w archiwach watykańskich [The source materials of the Order of the Holy Sepulcher in the Vatican Archives],” in *Bożogrobcy w Polsce* [Order of the Holy Sepulcher in Poland], ed. Cyprian Wilanowski, Mariusz Affek, et al. (Miechów, Warszawa: Miechowskie Towarzystwo 1163 roku, Instytut Wydawniczy PAX, 1999), 157–203.

Parish Ceremonial of Archbishop Nowowiejski.³⁶ These directives no doubt come as a result of the reforms of the Council of Trent.

The rite itself of the public veneration of the relics was a very uplifting and solemn. The *Constitutiones Generalis Capituli Miechoviensis* specifically state, that the place to venerate the relics is an altar. The same decree we also find in the letter released by the Congregation of Worship a little later on 31 of March 1821.³⁷ The one carrying the sacred relic should always be a priest dressed in an alb. The same liturgical garb was to be used by other clergy men who were taking part in the celebrations. The solemnity of the event was stressed by brothers carrying lighted candles and incense, in the procession to the altar, and recessional. The relics themselves, ought be carried with the most reverence and honor.³⁸ From the documents of the Council of Trent, and also from others works related to the reforms made by the council, we find out that some relics can be placed on the altar, on which the Most Holy Sacrament is not exposed.³⁹ After the incantation of the altar cross, also the incantation of the relics takes place, and that is probably why we have note in the *Constitutiones Generalis Capituli Miechoviensis* regarding exposition of the relics on the altar. During the incantation, the celebrant stays in the same place, and is not making any additional gestures nor bows.⁴⁰

6. THE OFFICE OF CANTOR AND PREACHER

Among the people responsible for the beauty of the liturgy of Miechów community of Canons Regular, the very important part belongs to that of a cantor. The pastor of the place of worship was the one who appointed the cantor. His most important task was to officiate at prayers. At his sign, the recitation or singing of prayers have started. The at most care of the liturgy was taken in the fact, that the cantor cared for his brothers proper singing, as well as trying to moderate any dissonance between them, during the liturgical

³⁶ See Antoni Julian NOWOWIEJSKI, *Ceremoniał Parafialny. Przewodnik liturgiczny dla duchowieństwa pasterstwem dusz zajętego* [Parish ceremonial: Liturgical guide for clergy which is busy with the pasturing of souls] (Płock: [s.n.], 1931), 559.

³⁷ Also there, p. 560.

³⁸ “*Dum vero Sacrae Reliquiae in publicum exponuntur, ab ipsis Presbyteris superpelliceis indutis, praemissis luminaribus, summa cum Reuerentia in altare deferantur, et versus in Sacrum reportentur.*” *Constitutiones Generalis Capituli Miechoviensis*, p. 15.

³⁹ See A.J. NOWOWIEJSKI, *Ceremoniał Parafialny*, 560.

⁴⁰ See Antoni Julian NOWOWIEJSKI, *Wykład liturgii Kościoła Katolickiego* [Exposition of Liturgy of the Roman Catholic Church], t. 3 (Płock: [s.n.], 1905), 477.

celebration.⁴¹ In the texts of the constitutions we do not find out any information, in which parts of the liturgy the cantor should lead. We do not know if these instructions related only to the prayer of the office, or other liturgical celebrations done in common. We do not find any note on the cantor's tenure as the one leading others in prayer. Those assisting the cantor to make sure the liturgy of the hours is beautiful and reverent were singers or *Hebdomadarii*.⁴²

In the liturgy of the Roman-Catholic Church, from the very beginning, there is unwritten tradition of the proclamation of God's word and preaching on the precepts of faith and morals. It is worth mentioning, that in the last fragment of the constitutions we find the instructions directed toward the preachers of the word. Although they can be found in the part regarding the pastoral ministry, to give the liturgy a positive flow and solemnity, it is quite important. Before a preacher was chosen, there had to be a selection from among the brothers, which was conducted by the pastor. He investigated the common life of the candidate, and the doctrine of the Church that related to his private conversations. The big role in making of the final decision played the many conversations that the candidate had in the refectory with other brothers. Those conversations should confirm his wisdom, knowledge and the gift of preaching. With the office of preacher came certain privileges. His cell in the winter time, was equipped with the heating system. He was also relieved from singing the hours. We have to underline however, that there were some problems with the receptions of the Council of Trent's reforms in the discussed constitutions. In another place in the *Constitutiones Generalis Capituli Miechoviensis* we can clearly find the decrees relating to the entire Church, and sending the preacher to study the provincial and diocesan statutes and to comply with the rules and precepts described there.⁴³ These on the other hand, should be the result of the reforms of the Council of Trent.

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The constitutions of Miechów Order of the Holy Sepulcher, give us a clear evidence and witness to the care given to the liturgy celebrated by the Canon

⁴¹ "Cantor ordinarius per Custodem is ex Fratribus assignetur, qui Diuinis officiis in choro praeese, et qui disparitatem et dissonantiam canentium moderari sciat. Fratres autem ad Antiphonas et Responsoria cantanda, dato per Cantorem signo omnes assurgent, et ea aequali voce decantent." *Constitutiones Generalis Capituli Miechoviensis*, p. 15-16.

⁴² "Hebdomadarii vero in cantu horarum alternatim intonent, ac caeteris in cantando prae-eant." *Constitutiones Generalis Capituli Miechoviensis*, p. 16.

⁴³ "In Cocionibus autem faciendis, eam Methodum servabunt, quae in Statutis Synodorum Provincialium, et Dioecesianarum, tum et in Epistola Pastoralis, Illustrissimi Cardinalis Macieio-iii descripta habetur." *Constitutiones Generalis Capituli Miechoviensis*, p. 17.

Regulars of the Guardians of the Tomb of Christ. The picture, that we receive through the analysis of these documents give us a certainty, that the liturgical norms of the Miechów convent were identical of that of the whole Church.

The analysis, was only conducted on parts of these constitutions, which were directly related to the people fulfilling different functions and roles within the celebration of the liturgy. It gave us a chance to see, how precise the rules were regarding the liturgy. Examined texts, brought us to the conclusion that the major superiors took at most care in choosing the best custodians of the liturgy. The confirmation of these finding comes with the institution of the master of ceremonies, or the custodian of the sacred relics and the treasury as constituted by the reforms of the Council of Trent. The decisions made by the Council had also a great influence on those who were placed in charge of such important matters. Their spiritual wellbeing and personal holiness played a crucial part in fulfilling their tasks with a great deal of reverence and charity. Also a very important element that comes into play here is that of a unity of the texts from the constitutions to that of the Council of Trent, as well as reference to the many documents of the council regarding all liturgical matters, which were written and prescribed for the whole Catholic Church.

The testimony of the full reception of the reforms of the Council of Trent in discussed document, not only examines different offices and officials in the liturgy. However, for the broader picture of the liturgical traditions of the Order of the Holy Sepulcher from Miechów, it seems necessary the full examination and analysis of the other texts found in the constitutions that relate to as an example the makeup of the sacristy, its inventory and all liturgical items and treasures.

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RECEPCJA POSTANOWIEŃ SOBORU TRYDENCKIEGO
W *CONSTITUTIONES GENERALIS CAPITULI MIECHOVIENSIS*
ANALIZA TEKSTÓW DOTYCZĄCYCH OFICJÓW
ZWIĄZANYCH Z PRZYGOTOWANIEM I PRZEBIEGIEM LITURGII

Streszczenie

Jednym z najważniejszych zabytków kultury liturgicznej stróżów Grobu Bożego jest dokument *Constitutiones Generalis Capituli Miechoviensis*. Jego treść stała się przyczynkiem do podjęcia analizy dotyczącej recepcji postanowień ogólnokościelnych wskazanych przez ojców Soboru Trydenckiego w postanowieniach kapituły, których efektem jest wskazany dokument. Badane konstytucje zawierają bardzo obszerną paletę przepisów, które w sposób bezpośredni lub mniej zaawansowany ukazują ogromną troskę o poprawność liturgiczną w miechowskim konwencie. W pierwszej części przedstawiona została ogólna charakterystyka liturgicznej tradycji zakonników Grobu Bożego. Następnie ukazane zostały wyniki badań wskazanego dokumentu. Przeprowadzona analiza dotyczy jedynie tekstów odnoszących się do poszczególnych osób odpowiedzialnych za przygotowanie i przebieg celebracji liturgicznych. Obejmują one pełniących następujące oficja: przełożonego generalnego, kustosza skarbcza, starszego i młodszego zakrystianina, kaznodziei i kantora. Wskazana tematyka osadzona została w kontekście uchwał Soboru Trydenckiego, co pozwoliło wyciągnąć wnioski o zbieżności dwóch normatywnych instytucji. Warty podkreślenia jest fakt doprecyzowania postanowień Tridentinum dla potrzeb wspólnoty. Są one jednak zawsze zgodne z nadrzędnym dokumentem

Słowa kluczowe: Zakon Bożogrobców; Prepozytura miechowska; liturgia bożogrobców; *Constitutiones Generalis Capituli Miechoviensis*; Sobór Trydencki.