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<https://doi.org/10.33077/uw.25448730.zbkh.2023.801>

Early books in the library of the parish of St John the Baptist in Bychawa

Abstract: Although the parish of St John the Baptist in Bychawa is one of the oldest in the Lublin diocese, because its origins date back at least to the beginning of the 14th century, its library in the Old Polish period was very modest. This was caused by the following unfavourable historical conditions: the takeover of the church by Calvinists in the 16th century, difficulties with the restoration of the seized property, Cossack invasions, etc. For these reasons, until the end of the 17th century, the parish owned only necessary liturgical books, with the possible exception of those that had been donated by the parish priest Sebastian Piatkowski to his nephew as payment for his care in the 1930s; however, we have no detailed information about them. It was not until the 18th century that the book collection was enriched with non-liturgical books. These mainly included collections of sermons by Polish or foreign authors, maxims and prayer books, all serving pastoral work. Many of these books cannot be identified due to the general descriptions left by parish inspectors or damage to the codices. Most of the early printed books preserved to this day were possessed by private individuals, and a large number of them came from the libraries of monasteries liquidated after 1863. There are 29 of them, all basically in need of conservation.

Keywords: Bychawa – early printed books – parish library – Archdiocese of Lublin

Słowa kluczowe: Bychawa – starodruki – księgozbiór parafialny – archidiecezja lubelska

The Bychawa parish is one of the oldest in the Lublin diocese¹. It has a long tradition, and one would expect that its book collection should be quite rich. However, the history of the region, especially in the 16th and 17th centuries, was turbulent and marked by the destruction. From the mid-16th century, the church in Bychawa was ruined by the Reformation. In the 17th century, priests had to concentrate their energies on restoring the parish. A new church had to be built and, at the same time, the local community was still struggling with the effects of warfare. A research problem for those studying historical book collections may be to grasp, in the context of historical sources and surviving prints, the impact of these conditions on the fate of the parish library.

So far several articles have been devoted to the history of Bychawa in the old Polish period, in the collective work entitled *Dzieje Bychawy*² [History of Bychawa]. The issue of the book collection, however, has not been fully addressed. In order to present it, archival sources were consulted first. The basic framework consists primarily of the minutes of canonical visitations of parishes found in the Lublin Archdiocesan Archives and the Archives of the Metropolitan Curia in Cracow. To find copies of early printed prints preserved to this day, the parish book collection in Bychawa was explored, and other libraries and catalogues were consulted.

Characteristics and History of the Book Collection

The available sources do not make it possible to establish the condition of the book collection in the 16th century – no inventories of books have been found, and in 1565 the inspector included Bychawa in the list of profaned and abandoned parishes³. The earliest references to the book collection should be considered to be the records in the Visitation Protocol of 1595. These show a very modest collection. The parish priest of the time had only liturgical books at his disposal: The Roman Missal and two agendas – one old, the other newly purchased from alms, with the efforts of Rev. Joachim of Bodzancin⁴. The edition of the missal can be identified only approximately from the information

1 The first source reference to it comes from the 1325 Peter's Pence census (*Acta Camerae Apostolicae*, ed. J. Ptaśnik. Vol. 1: 1207–1344, [in:] *Monumenta Poloniae Vaticana*. Vol. 1, Cracoviae 1913, p. 173).

2 *Dzieje Bychawy*, ed. R. Szczygieł, Bychawa 1994.

3 Archiwum Kurii Metropolitalnej w Krakowie (AKMK), call no. AVCap 1, Liber visitationis ecclesiarum in civitate ac Dioecesi Cracoviensi consistentium [...] Philippi Padniewski Ep. Crac. 1565, p. 279.

4 AKMK, call no. AVCap 3, Acta visitationis ecclesiarum in Archidiaconatu Lublinensis consistentium per R. D. Georgium Zamoyski de Zamoscie Archidiaconum Lublinensem.... gesta Anno Domini M.D.XC. Quinto, p. 65r.

given in the visitation report of 1603⁵ – printed in Antwerp in the printing house of Christopher Plantin. The edition of the old agenda cannot be identified, while the new one was the work of Hieronim Powodowski⁶. This is also mentioned in the 1603 Visitation record. However, the year of publication cannot be determined: 1591 or 1593⁷. It is not possible to say whether the parish possessed two parts or only one. The term *integra*, used in the text of the visitation, may refer to both the entire edition and the completeness of the book. In 1603 the collection of liturgical books was enlarged. In addition to the Roman Missal and Hieronim Powodowski's Agenda already mentioned, new ones were listed: a psalter and an antiphony published in Venice. These could still have been purchased by Rev. Joachim⁸, who was given the task of restoring the parish after the resignation of the Calvinists. This happened after 1595.

According to surviving sources, the liturgical type of book collection, limited to the most basic books, persisted throughout the 17th century. Was this, in fact, the case? Is the scant information the result of the visitors' cursory treatment of the book collection? Or was it simply non-existent? This question has already been pointed out by Jan Kracik when analysing the relationship between parish and private libraries of the clergy⁹. However, given the difficult fortunes of the parish from the mid-16th century and throughout the 17th century, it can be assumed that collecting a library was one of the less important matters for the parish. Material problems, on the solution of which the functioning of the parish depended, came to the fore among the concerns of the priests. Until the 1720s, efforts were made to recover church property seized during the presence of Calvinists in Bychawa. Rev. Sebastian Piątkowski devoted all his income and parish funds to litigation with the town's owners, the Wierzbicki family, which paid with his health. His will shows that in the 1730s he bequeathed the

5 Archidiecezjalne Archiwum Lubelskie (AAL), call no. Rep 60 A 96, *Visitatio ecclesiarum et totius cleri in Archidiaconatu Lublino*. Illustrissimi et Reverendissimi Dni D. Bernardi Maciejowski Dei et Apostolicae Sedis gratia episcopi Cracoviensis ducis Severiensis facta et conscripta per deputatum Reverendum Thoma Iossicium canonicum Vislicensem officialem Lublinoensem, p. 487.

6 Canon of Poznań and Kraków, secretary and preacher to King Stefan Batory; the provincial synod in Piotrków in 1589 commissioned him to develop a Polish ritual adapted to the requirements of the Tridentine liturgical reform (R. Skrzyniarz, *Powodowski Hieronim*, [in:] *Encyklopedia katolicka*. Vol. 16, Lublin 2012, col. 141–142).

7 E XII, 72.

8 We believe that this clergyman stayed in Bychawa until the beginning of the 17th century. It is unlikely that he had his successor before 1601 (then the two-year vacancy in the office of parish priest begins), because the owners of Bychawa, nota bene Protestants, were not in a hurry to present candidates for parish priest (W. Bielak, *The vicissitudes of St. Peter and Paul's church in Bychawa at the turn of the 16th and 17th centuries based on church sources*, "Archiwa Biblioteki i Muzea Kościelne" 2021, vol. 116, p. 10).

9 J. Kracik, *Biblioteki parafialne a prywatne zbiory duchowieństwa. Dekanat Nowa-Góra XVII–XVIII wiek*, "Archiwa Biblioteki i Muzea Kościelne" 1976, vol. 32, p. 250.

few books owned by the parish to his nephew as part of compensation for the costs incurred in providing for him¹⁰. Later, the construction of a new church became necessary; it was completed at the end of the fourth decade of this century. In the following years, it required constant repairs after the damage it had sustained during the warfare. Tithes from some estates were not paid¹¹. In such a situation, it was difficult to generate funds for the purchase of books. Returning to Bychawa library, in 1675 the recommendations of the Visitation included guidelines to purchase a catechism or some study of Catholic doctrine for the parish¹². However, information about a catechism in the Bychawa book collection does not appear until 1748.

In the 18th century, the book collection of the Bychawa parish for the first time records titles *pro docendo populo*, useful for the Sunday teaching of the parish clergy.

Among the authors of sermons are items by both Polish and foreign authors. The native preaching works are represented by: Szymon Starowolski – cantor of Tarnów, canon of Kraków, an outstanding erudite man, author of works on various subjects, mainly historical¹³, Mikołaj Wilkowiecki – prior of the Pauline monastery in Częstochowa, formerly associated with the monastery on Skalka in Kraków¹⁴, Jacek Liberiusz – canon regular, pastor of the Corpus Christi church in Kraków, author of several collections of sermons¹⁵, translator of the *Holy Scriptures* into Polish Jakub Wujek, and Sejm speaker Piotr Skarga.

Among foreign authors, we find collections of sermons by participants in the Council of Trent: the Bishop of Bitonto Cornelio Musso¹⁶, and the

10 „Temu księdzu Chrystofowi siostrzeńcowi i słudze swemu kościelnemu ... wszystkie ruchome rzeczy, to jest księgi, których bardzo mało [...] odkazuję i leguję” [To this priest Chrystof the nephew and his ecclesiastical servant ... all movable things, that is, books, of which there are very few ... I bequeath], AAL, call no. Rep 60 A 22, p. 122v.

11 H. Gmiterek, *Dzieje miasta w XVII–XVIII wieku*, [in:] *Dzieje Bychawy...*, pp. 55–71.

12 AKMK, call no. AV 9, Liber visitationis externae ecclesiarum in decanatum Chodeliense per me Petrum Dobielowicz, decanum Chodeliensem, parochum Opoliensem, commissarium ab R.D. Andrea Trzebicki, episcopo Cracoviensi, duce Severiae, datum et deputum, conscriptus a.D. 1675, p. 20.

13 A. Biedrzycka, J. Tazbir, *Starowolski (Starovolscius) Szymon (1588–1656)*, [in:] *Polski słownik biograficzny* [PSB]. Vol. 42, Warszawa 2003–2004, pp. 356–361.

14 K. Panuś, *Kaznodziejstwo*. Vol. 2: *Kościół w Polsce od średniowiecza do baroku*, Kraków 2022, pp. 297–302; J. Koziej, *Mikołaj z Wilkowiecka*, [in:] *Encyklopedia katolicka*. Vol. 12, Lublin 2008, col. 1020–1021.

15 J. Bieniarzówna, *Liberiusz Jacek (1599–1673)*, [in:] PSB. Vol. 17, Wrocław [etc.] 1972, pp. 282–283; K. Panuś, *Kaznodziejstwo...*, s. 453–457; J. Pietrzykowski, *Kaznodziejstwo kanoników regularnych kongregacji krakowskiej na tle kaznodziejstwa zakonnego od średniowiecza do czasów nowożytnych*, “Seminare” 2016, no. 3, pp. 163–164.

16 R. J. Bartman, *Cornelius Musso, tridentine theologian and orator (1511–1574)*, “Franciscan Studies” 1945, vol. 5, no. 3, pp. 247–276.

Bishop of Vienna Frederick Nausea¹⁷. Later, probably as early as the 19th century, the Bychawa library was enriched with further homiletic works by both Polish and foreign authors, of which we know from the copies that have survived this day. These were collections of sermons by: Rev. Jan Wolski, two Piarists: Rev. Zygmunt Linowski¹⁸, Rev. Benedykt Zawadzki (Benedict of St Joseph)¹⁹, from foreign authors Rev. Louis Bourdaloue²⁰, and a set of French sermons translated into Polish by the Jesuit Tomasz Perkowicz²¹. The pastoral work could not lack the *Bible* and its concordances. In addition, there were several collections of sermons which are difficult to identify. Visitation records contain only general information about the contents of these codices. By exemplification, the entries can be cited: “enarrationes quadragesimales” or “conciones de Sanctissimae Trinitate”. This was often related to the decomposition of the works, the absence of a beginning and an end. Sermon collections were probably among the most widely used. This is evidenced by visible signs of use: torn pages, underlining, and rubbing. This suggests that parish priests preferred to use ready-made sermons rather than display their own creativity in this area. Determining the proper ratio of the use of ready-made homily templates to the personal creativity of the clergy requires separate research, and in most cases it would even be impossible in view of the lack of comparative material.

Collections of religious sentences may have served to support preaching work. In the Bychawa library they are represented by the work of Ferdinand Januszowski²².

Publications that served to develop the spiritual life of pastors were present. These include the meditations: *Meditationes de amore Dei*, *Memoriale vitae christianus seu meditationes de perfectione* (authorship of which cannot be established), collections of prayers: *Orationes Petri Perpiniani* and *De imitatione Christi*, extremely popular from the Middle Ages onwards.

17 I. Rogger, *Nausea (Graul) Friedrich*, [in:] *Enciclopedia Cattolica*. Vol. 8, Città del Vaticano [1952], p. 1694.

18 E. Aleksandrowska, *Linowski Zygmunt*, [in:] PSB. Vol. 17, Wrocław [etc.] 1972, pp. 381–382.

19 One of the founders of the most famous Piarist printing house in Warsaw (J.I. Buba, *Pijarzy w Polsce (Próba charakterystyki)*, “*Nasza Przeszłość*” 1962, vol. 15, pp. 30–31).

20 *Bourdaloue Ludwik*, [in:] M. Nowodworski, *Encyklopedia kościelna*. Vol. 2, Warszawa 1873, pp. 522–524; K. Panuś, *Kaznodziejstwo*. Vol. 1: *Kościół powszechny*, Kraków 2022, passim.

21 B. Natoński, *Perkowicz Tomasz*, [in:] PSB. Vol. 25, Wrocław [etc.] 1980, p. 618; M. Kaźniczuk, *Odnaleziony autor «Historij świeżych i niezwyuczajnych»*, “*Pamiętnik Literacki*” 1998, no. 2, p. 141.

22 See footnote 53.

An interesting item was *Ephonemata liturgiae graeae polonica*²³. Such texts of Greek liturgy were printed in Polish in the second half of the 17th century in Vilnius and Pochaiv²⁴. The reason for their presence in Bychawa is not known. There were no believers in Greek rite in the parish: Orthodox or Uniates. It can be assumed that it remained after the Cossack invasions or was in the possession of one of the parish priests.

In the nineteenth century, the Bychawa library was enriched with new publications. These included classical works by Cicero²⁵, works on law²⁶ and history²⁷.

Only a general characteristic of the content of the Bychawa library is given above. It is impossible to determine unequivocally how many books the parish had at its disposal in the 18th century. An analysis of the information on the book collection contained in the eighteenth-century visitations leads to the observation that each of them gives a different catalogue of books. The one of 1739 does not mention books other than liturgical ones at all. Therefore, one could think that they were the private property of successive parish priests or kept in the vicarage. This would explain why the 1739 visitor did not describe the book collection and would give a good indication of the meticulousness of the others. The problem, however, is that in most cases, we are unable to identify the individual works accurately because only the general description of their contents is available. The closer we get to the end of the 18th century, the more such books there are – the reason being, as has already been shown, the considerable damage to the codices. In the 1782 visitation, of the 15 books listed, we know the titles of only two and the third approximately. The same works may therefore have been repeated in the earlier minutes. It can be assumed that at the time of the parish inspection, the visitors described the condition of their library rather than the private property of the current parish priest²⁸.

Particularly important is the aforementioned visit in 1782. Almost all of the prints described therein were in poor condition. On the one hand, this confirms the fact that the parish had its own book collection in the 18th century, because it would be hard to imagine that the then parish priest, Rev. Antoni Ratyński, had and brought with him only devastated books; on the other hand, it raises the question of why nothing of it has survived to this day, apart from Jacek Liberius'

23 AAL, call no. Rep 60 A 103, Status ecclesiarum decanatus Parczoviensis et Chodeliensis anno Domini millesimo septingentesimo quadragésimo octavo, p. 312.

24 A. Jabłonowski, *Akademia Kijowsko-Mohylańska. Zarys historyczny na tle rozwoju ogólnej cywilizacji zachodniej na Rusi*, Kraków 1899–1900, p. 205.

25 See Annex II Nos. 21 and 22.

26 See Annex II No 15.

27 See Annex II No 10.

28 Such a conclusion is also presented by Rev. Jan Kracik in: *Biblioteki parafialne...*, p. 250.

Gospodarz Nieba i ziemi [Host of Heaven and Earth], if, of course, it is the same copy as that mentioned in the visitation. The answer is simple, although it could be twofold: either they were deliberately disposed of as devastated and no longer useful, or they eventually deteriorated in the sacristy, which was flooded by water from the leaking roof. In both cases, the result was the same.

Gathering of the book collection

It is difficult to fully establish the origin of the books and how they were collected. On the basis of the copies that have survived to this day, we can conclude that some of the volumes were purchased for the parish from church funds. The notes on their pages survived testifying to this: “Ex libris ecclesiae Bychaviensis” (*Institutiones theologicae* by Piotr Collet volume 2; *Praxis confessionalis* by Jacques de Corell), “Z Bychawy” [From Bychawa] (*Institutiones theologicae* by Piotr Collet volume 1). Others found their way into the Bychawa book collection through clergymen who worked there. His *Concordantiae bibliorum sacrorum* was brought by Rev. Wojciech Makara²⁹, who acquired it while he was still a vicar in Krasnystaw for 100 Polish zlotys, which he confirmed with a handwritten note. Who was the last owner of the other books bearing provenance notes is difficult to say unequivocally, as they have several such notes each, or no information about the last owner is given. After all, it can be concluded that many of the copies came from the libraries of orders that had been liquidated after the January Uprising, mainly the Piarists, but also the Augustinians and others. Some of the books were owned by private individuals, e.g. six copies remained after Karol Podgórski³⁰.

Storage of books

The books were kept in the sacristy, as references to them are usually written in the visitation records when describing the equipment of the church; Rev. Wojciech Makara directly reported that the above-mentioned antique ritual was transferred to the sacristy “as an image of the church library”. However, we do not know under what conditions the collection was stored. The sacristy was not a safe place due to the condition of the parish church, where the roof was still leaking at the end of the 18th century, as was the roof over the sacristy³¹.

29 He was parish priest in Bychawa from 1874 to 1896 (A. Kopruckowiak, *Bychawa w latach 1964–1918*, [in:] *Dziej Bychawy...*, p. 102).

30 The person could not be identified.

31 AAL, call no. Rep 60 A 104, Akta wizyty generalnej w trzech dekanatach Chodelskim, Urzędowski i Kazimierskim z woli i rozkazu H.O. imć ks. Kajetana Ignacego Sołtyka Biskup Krakowski, Książę Siewierski przez ks. Antoniego Franciszka Dunina Kozickiego Kolegiaty Pi-

Today the early printed books are housed in the parish archives together with the metrical books and documents.

Some of the books were restored, but determining its timing would require separate research. Perhaps this was done by Rev. Wojciech Makara, of whom we know that he commissioned restoration of the 18th century *Rituale sacramentorum*³².

Conclusions

1. One encounters the opinion that the 16th century was a very good period for the development of parish libraries in Poland, as the religious wars were avoided, and humanism and the Reformation increased the clergy's interest in books, so that in the whole diocese of Kraków in the 16th century libraries existed in every third parish³³. Unfortunately, these optimistic assumptions cannot be applied to the Lublin archdeaconry, the parishes of which were overwhelmingly protestantised³⁴. This also applies to the parish in Bychawa, which became an important Calvinist centre³⁵. After the ebbing of Calvinism, it was time for the uneasy and costly restoration of the church property, which also required disposal of a small number of its books. We believe that this was the main reason for the complete lack of a book collection in the 17th century, as the books mentioned by Rev. Piatkowski, listed among the parsonage inventory, may have been his private property.
2. We cannot determine exactly how many books the parish owned in the 18th century. It is also not possible to identify many of the titles. It is only possible to give general characteristics of the subject matter of the books and to define the type of the book collection as pastoral, serving the daily work of the parish priest. It was dominated by collections of sermons written in both Polish and Latin, collections of helpful sentences in preaching, and works on spirituality (meditations and prayer books). Thus, this is a typical set of types of books found in most Polish parishes, at the same time complying with the recommendations of the

leckiej kolegiaty dziekan od dnia piętnastego maja w roku Pańskim 1781 poczęzć, a w 1782 dniach ostatnich miesiąca stycznia odprawionej i dokończonej spisane, p. 88.

32 See Annex II No 27.

33 A. Biernacka, M. Dubiński, *Zarys historii bibliotek parafialnych w Polsce*, "Archiwa Biblioteki i Muzea Kościelne" 2000, vol. 73, p. 10.

34 A list of parishes occupied by Protestants is mentioned in the visitation of 1565, (AKMK), call no. AVCap 1, *Liber visitationis ecclesiarum in civitate ac Dioecesi Cracoviensi consistentium* [...] Philippi Padniewski Ep. Crac. 1565, pp. 279–282.

35 R. Szczygieł, *Lokacja miasta i jego rozwój do końca XVI wieku*, [in:] *Dzieje Bychawy...*, pp. 52–53.

clerical authorities³⁶. Books by well-known and respected preachers were purchased, regardless of whether they were Polish or foreign. Religious preachers outnumbered diocesan clergy. Among the latter, only one Polish author was found, Rev. Sz. Starowolski.

3. The books that belonged to the Bychawa church undoubtedly came from private collections. In confirmation of what we said earlier, J. Kracik's findings can be cited again:

Końcowy argument za dużą rolę niepodlegających prawie wcale rejestracji księgozbiorów prywatnych stanowi porównanie roku wydania dzieła z jego pierwszym pojawieniem się w bibliotece parafialnej. Skoro wystąpienie rozpowszechnionej w zbiorach parafialnych, a wielokrotnie drukowanej, książki dzieła nieraz kilkadziesiąt lat od daty I wydania, a od ostatniego – przynajmniej kilka, trudno nie wyciągnąć z tego wniosków o wzajemnym stosunku bibliotek osobistych i parafialnych³⁷.

[A final argument in favour of the large role of the almost unrecorded private book collections is to compare the year of publication of a work with its first appearance in the parish library. Since the appearance of a book that is widely distributed in parish collections and repeatedly printed is sometimes separated by several decades from the date of the first edition and from the last by at least a few, it is difficult not to draw conclusions from this about the mutual relationship between personal and parish libraries].

4. The history of parish book collections in the former archdeaconry of Lublin is hardly known and requires detailed analysis. This task has already been undertaken at the John Paul II Catholic University of Lublin, and this article is a contribution to that research.

ANNEX I.

The Bychawa book collection in the light of canonical visitation records

Liturgical books were always present, so we list them summarily: missals – by 1782 there were nine of them – eight no longer usable and one also old,

³⁶ M.T. Zahajkiewicz, *Funkcja i znaczenie biblioteki parafialnej lub klasztornej*, "Archiwa Biblioteki i Muzea Kościelne" 2002, vol. 77, p. 12.

³⁷ J. Kracik, *Biblioteki parafialne...*, p. 270.

but probably used at the time of the visitation³⁸, agendas, a ritual, a gradual, an antiphony, a psalter, a processional, the breviaries, the Latin *Bible*.

1721³⁹

Conciones cum titulo *Wieniec niewiędnący*⁴⁰

Concordantiae brevioris bibliorum⁴¹

Conciones Nicolai Wilkowiecki⁴²

Orationes Petri Perpiniani SJ⁴³

Joannis Albini opus⁴⁴

Enarrationes quadragesimales⁴⁵

Meditationes de amore dei⁴⁶

Conciones Cornelii Musso⁴⁷

Petri Skarga SJ De sacramentis⁴⁸

1738–1739⁴⁹

Missalia tria, quartum laceratum missale, unum missale I defunctis ergo omnia sunt

38 AAL, call no. Rep 60 A 104, p. 91.

39 AKMK, call no. AV 20, p. 540.

40 *Wieniec Niewiędnący Przechystej P. Mariej zamykający w sobie Kazania na wszystkie jej święta doroczne. Przez X. Szymona Starowolskiego Kantora Tarnowskiego napisane*, w Krakowie : w Drukarni Franciszka Cezarego, I.K.M. Typog. R.P., 1649 (E XXIX, 211).

41 We do not know which edition is referred to. The copy of the concordance preserved to this day in the collection of the parish of Bychawa was left by Rev. W. Makar. See Annex II no. 4.

42 It probably refers to his work: *Flores sermonum in Evangelia Dominicalia post Festum Sanctissime Trinitatis Ecclesiae Catholicae usurpata ... Per Fratrem Nicolaum Wilkowiecko Ord. Eremitarum D. Pauli Primi Eremitae, Monasterii Czestochovien[is] Priorem*, Cracoviae : Impressum Mat. Gariuoliu, 1579 (E XXXIII, 17).

43 This may refer to *Petri Ioannis Perpiniani Valentini E. Societate Iesu Orationes duodeviginti*, Brixiae : apud Petrum Mariam Marchettum or a later edition e.g. *Petri Ioannis Perpiniani Societatis Iesu, Orationes dvodeviginti, Editio nova...*, Antverpiae : apud Hieronymum Verdussium, 1617.

44 It is not clear what work is mentioned.

45 Not identifiable.

46 Unidentified.

47 It could be assumed that this refers to *Conciones evangeliorum de dominicis aliquot et festis solennioribus...*, published in Cologne in 1594 in two volumes, but there is a later reference to Lenten sermons, and these have not been identified.

48 These are probably *Kazania o siedmi sakramentach Kościoła S. Katolickiego. Do których są przydane kazania przygodne, o rozmaitych nabożeństwach wedle czasu, których jest wypisany na przodku Regestr. Czynnione i napisane od X. Piotra Skargi Societatis Iesu...* W Krakowie : w Drukarniej Andrzeja Piotrkowczyka, 1600 or any of the subsequent XVII c. editions (E XXVII, 147–148).

49 AAL, call no. Rep 60 A 101, Acta visitationum quatuor decanatum Chodeliensis, Casimiriensis, Parzeviensis, Solecensis in Archidiaconatu Lublinensi per Ill. R. D. Alexandrum Joannem Trembiński praep. Cath. Chełm. Archidiac. Lublinen., curatum in Ryki annis 1738 et 1739 expeditarum, p. 197v.

An old, torn Breviary
An old, torn, antiphonary, many cards lacking
A new processional
An agenda: new, small

1748⁵⁰

Conciones polonice untitled, torn⁵¹
Polish Catechism⁵² without beginning, old edition
Ephomenata liturgiae graece polonica⁵³
Conciones quadragesimales rev. Cornelii episcopi Popitontini⁵⁴
Conciones de Sanctissimae Trinitate sine titulo et absque initio⁵⁵
Enarrationes quadragesimales absque initio et fine⁵⁶
Memoriale vitae christianus seu Meditationes de perfectione⁵⁷
Centuria homiliarum in Evangelia de dominicis et festis Nausea⁵⁸

1782⁵⁹

*Gospodarz Nieba i ziemi*⁶⁰
Act of coronation of the Blessed Virgin Mary of Sokal with sermons⁶¹
Old Latin Roman Sermons⁶²

50 AAL, call no. Rep 60 A 103, p. 312r.

51 The work in question is probably Szymon Dobrowolski's *Wieniec niewiędnący* or Wujek's *Postilla*.

52 It is not known which catechism is meant, there were several. See T. Moskal, *Biblioteki parafialne w dekanacie sandomierskim w XVIII wieku*, Sandomierz 2005, pp. 128–129.

53 See footnote 23.

54 Cornelio Musso episcopus Bitontino. See footnote 16.

55 Unidentified.

56 Not identifiable.

57 Unidentified.

58 May refer to *Friderici Navseae episcopi Vienensis ... Homiliarum evangelicae veritatis centuriae quatuor iam quarto diligentius quam antehac unquam excuse ...* – published in Cologne in 1534 or 1558.

59 AAL, call no. Rep 60 A 104, pp. 90–91.

60 *Gospodarz Nieba i Ziemi Jezus Chrystus, Syn Boży, Bóg wcielony, Zbawiciel i Naprawca Świata w przednie Tajemnic i dzieł swoich uroczystości, Pobożnemu Auditorowi na kazaniach wystawiony, od ks. Jacka Liberiusza S. T. Doktora Proboszcza kościoła Bożego Ciała na Kazimierzu przy Krakowie*, W Kazimierzu : przy Krakowie w Drukarni Balcera Smieszkwicza, 1665 or any of the later editions (E XXI, 260–261).

61 The coronation of the image of Our Lady in Sokal took place on 8 September 1724. A number of writings were published on the occasion in 1724 and in the following years noted in Estreicher's bibliography.

62 Not identifiable.

Untitled old book on Christian faith⁶³

An old book without a title consisting of speeches for either Sundays and feasts throughout the year⁶⁴

An old, in bad condition, untitled book encapsulating [within itself] meditations on Divine love⁶⁵

Institutio christiani pueri⁶⁶

Book consisting of Meditations de vita Christi⁶⁷

Old Roman Sermons⁶⁸

A book of miscellaneous Latin sermons for the whole year

Latin book De imitatione Christi⁶⁹

A Book cui titulus Sententiae sacre⁷⁰

Untitled book on theological virtues⁷¹

Two books in bad condition, rerum variorum, no titles⁷²

A breviary for an organist for a single choir⁷³ .

ANNEX II.

Books preserved until today

1. [*Antiphonarium Iuxta ritum Breviarij Romani, ex Decreto Sacrosancti Concilij Tridentini restituti, et Pii V Pontificis Maximi jussu, editi. Ad uniformem Ecclesiarum, per universas Regni Poloniae Provincias,*

63 Not identifiable.

64 Not identifiable.

65 Not identifiable.

66 Probably *Institutio christiani pueri, adolescentiaeque perfvigivm autore Ioanne Bonifacio Societatis Iesu sacerdote* having a total of several editions from the 16th and 17th centuries.

67 This may refer to *Mensis Coelestis vitae et Passioni Salvatoris sacer ... seu breves, de vita Christi, meditationes, cujuslibet mensis die, per annum et deinceps accomodata per F. P. Malachiam Kramski, Posnaniae* : Typis Clari Collegii Soc. Jesu., [1718] (E XX, 217) or probably the same *Meusis Coelestis seu meditationes de vita Christi, Malachiae Kraski Professi Obrensis, Posnaniae* : Coll. Soc. J., [b. r.] (E XX, 235) or St Augustine's *De vita Christiana, ad sororem suam viduam, Liber unus, Cracoviae* : Hieronymus Vietor excudebat, 1529 (E XII, 298).

68 Not identifiable.

69 A famous work most often, but wrongly, attributed to Thomas a Kempis, with many editions.

70 Most likely the work of Ferdinando Januszowski: *In nomine Christi Crucifixi Sententiae Sacrae in quinque opuscula divisae ... Authore P.M.F. Ferdinando Ohm alias Januszowski Ordo Praedicatorum* – two editions in Cracow in 1699 (E XVIII, 473) possibly Johannes Rhenius *Sententiae Sacrae* published in Cracow in 1699 or one of the other editions (E XXVI, 285).

71 Not identifiable.

72 Not identifiable.

73 Edition not specified.

- usum congestum, aecommodatum; Auctoritate et consensu Illustriss. et Reverendissimorum DD. Archiepiscopi Gnesnensis, et provincialium Regni Poloniae Episcoporum editum. Secunda Editio, correctior et aetior. Cum Supplemento de Sanctis, noviter Breviario Romano per S. Sedem Apostolicam insertis, Cracoviae : In officina Haeredum et Viduae Andreae Petricovii, 1645].*
2. *Biblia Sacra Vulgatae editionis Sixti Quinti Pont. Max. Iussu recognita atque edita, Venetiis : apud Iuntas, 1607.*
Exlibris: “Ex bibliotheca Caroli Podgórski” (several exlibris blurred).
 3. *Breviarum Romanum ex decreto Sacrosancti Concilii Tridentini restitutum ex Pii V ... jussu editum, Clementis VIII et Urbani VIII auctoritate recognitum ... Pars hiemalis, Venetiis : ex Typographia Balleoniana, 1746.*
Ekslibris: “Ex libris Rev. T. Skurzyński” [?].
 4. [*Concordantiae bibliorum sacrorum Vulgatae editionis Sixti V Pont. Max. Iussu recognitorum atque editorum*], b. m. r.
Ekslibris: “Ex bibliotheca Joannis Canti Boryski, canonici lublinensis”
Handwritten notes: 1) “Hugonis de S. Caro Ordinis Praedicatorum vita functi anno 1260 est elaboratissimum opus Concordantiarum Latinorum Bibliorum”; 2) “Concordantia. Ks. Wojciech Makara wikariusz krasnostawski popłaciłem za tę książkę złotopolskich (!) 100 sto” [Concordantia. The Rev. Wojciech Makara, Vicar of Krasnostaw, I paid for this book 100 hundred zlotys (!)].
 5. *Divi Salviani Massiliensis episcopi de providentia Dei seu Vero iudicio ac ipsius Gubernatione hominum et rerum mundi huius libri VIII in xenium oblatis Illustrissimae Sodalitati Dominorum sub titulo Assumptae in coelos Deiparae. In Domo Professorum Soc. Jesu erecte et confirmate Anno incarnare Verbi MDCCLXIV, Sodalitatis CLXXXV, Vienna: Austriae Typis Josephi Kurtzböck Universitatis Typographi, 1764.*
 6. *Dni wybrane sług Boskich ... albo Kazania na święta całego roku przez ks. Jana Wolskiego ... wydane, we Lwowie : w Drukarni Collegii Societatis Jesu, 1728.*
 7. *Flavii Iosephi Antiquitatum Iudaicarum libri 20, adiecta in fine appendicis loco vita Iosephi per ipsum conscripta a Sigismundo Gelenio noviter iam conversi. De bello Iudaico libri 7, ex collatione Graecorum codicum per Sig. Gelenium castigati. Contra Appionem libri 2, pro corruptissimis antea, iam ex graeco itidem non solum emendati, sed etiam suppleti opera eiusdem Gelenii. De imperio rationis siue de Machabaeis liber vnus à Des. Erasmo Roterodamo recognitus. Cum indice accuratissimo, Basileae 1548.*
Ekslibris: “Ex libris Caroli Podgórski”.

8. *Gospodarz nieba i ziemi. Jezus Chrystus Syn Boży, Bóg Wcielony, Zbawiciel i Naprawca świata w przednie tajemnic i dzieł swoich uroczystości ... na Kazaniach wystawiony od ks. Jacka Liberiusza S.T. Doktora, proboszcza kościoła Bożego Ciała przy Krakowie znowu przedrukowane z przydatkiem kolędy gospodarskiej, kazań o ś. Ignacym ... i o bł. Janie Kantym ...*, w Krakowie : w Drukarni Balcera Smiesz-kowica, 1669.
9. *Gradus Ad Parnassum Sive Novus Synonymorum, Epithetorum, Et Phra-sium Poeticarum Thesaurus. Elegantias, Flavissas Poeticas, Parnassum Poeticum, Thesaurum Virgilii, Smetium, Januam Musarum, aliosque id genus Libros, ad Poësim necessarios complectens ... Opus emendatissi-mum pariter et politori elegantia excultissimum, Germanica, Bohemica et Polonica ad quodvis vocabulum significatione addita auctum, ac in gra-tiam Studiosae Juventutis per Provinciam Bohemiae Societatis Jesu denuo recusum ...*, Wratislaviae : Typis Academicis Collegii Societatis Jesu, 1732. Exlibris: 1) “Bibliotheca Vars. Ordinis S. Augustini”, 2) “Marci a S. Joanni Baptistae”, 3) “Fratris Victoris Krzanowski Augustiniani 1810 Varsoviae”.
10. *Historia Regni Hungariae ab anno seculi decimi septimi primo ad an-num ejusdem seculi trigesimum septimum ... Imperatori Carolo VI hu-millime consecrata a perillustri domino Emerico Francisco Xav. Koller de Nagy Manya ... dum sub augustissimis ejusdem auspiciis positiones ex universa philosophia in ... Universitate Viennensi publice defenderet ex praelectionibus R.P. Hieronymi Forchondt ... anno MDCCXXXVII*, Tyrnaviae : Typis Academicis S.J. per Leopoldum Berger, 1737. Exlibris: “Ex bibliotheca Caroli Podgórski”.
11. [*Institutio christiana*]⁷⁴.
12. [*Institutiones theologicae quas ad usum seminariorum e fusioribus suis praelectionos contraxit Petrus Collet ... tomus primus, Post quintam Parisiensem editionem prima, Culmae in Prussia, 1765*]. Exlibris: “Z Bychawy”.
13. *Institutiones theologicae quas ad usum seminariorum e fusioribus suis praelectionos contraxit Petrus Collet ... tomus secundus, Post quintam Parisiensem editionem prima, Culmae in Prussia, 1765*. Exlibris: “Ex libris ecclesiae Bychaviensis”.
14. [*Jana Franciszka S.P. Na święta całego roku*]⁷⁵.

74 Probably one of the editions of *Institio christiana. Ex officio Beatae Mariae Virginis* (E XVIII, 582).

75 This was the title written by hand on the paper used to complete the damaged card (the first of the surviving ones). The notation would point to the Piarist Jan Franciszek Włocki. However, a comparison with surviving copies of his works did not result in confirmation of his authorship.

15. *Jurisprudentia criminalis secundum praxim et constitutiones Hungaricas in partes duas divisa, cujus pars prior, Jus et processum criminalem, publica delicta et malefactores, modumque contra eos procedendi, in genere pars posterior Crimina publica et privata, eorumque poenam et modum puniendi, in specie exponit. Authore Mathia Bodo per inclitum Hungariae Regnum in iudiciis advocato jurato ... Posonii : ex Typographia Joannis Michaelis Landerer, 1751.*
Exlibris: "Ex bibliotheca Caroli Podgórski".
16. *Kazania adwentowe i postne w kościele warszawskim księży Scholarum Piarum przez ks. Zygmunta Linowskiego kaznodzieję Scholarum Piarum miane. Tom pierwszy, w Warszawie : w Drukarni J.K.Mci i Rzeczypospolitej u ks. Scholarum Piarum, 1776.*
17. [*Kazania na Święta Uroczyste dla większej czci i chwały Boga w Trójcy Jedynejo, dla wysławienia Najaśniejszej Nieba i Ziemie Królowej Boga-Rodzicy Panny Maryi, i inszych Świętych Pańskich ... przez Ks. Benedykta od Świętego Józefa Scholarum Piarum napisane i za dozwoleciem Starszych do druku podane. Tom wtóry, W Warszawie : w Drukarni Kollegium Ojców Scholarum Piarum, 1702*].
18. *Kazania przebrane z kaznodziejów francuskich o czterech ostatnich rzeczach człowieka tłumaczone od ks. Tomasza Perkwiczja Societatis Jesu, tomik I, w Poznaniu : w Drukarni J.K.M. i Soc. Jesu, 1766.*
19. *Krótkie zebranie kazań wielebnego księdza Ludwika Burdaloue ... przełożone na ojczysty język od kapłana F.L. tegoż zakonu, na dwa tomiki podzielone ... Tomik I, w Kaliszu : w Drukarni J.K.M. i Rzepltej Coll. Soc. Jesu, 1773.*
20. *Loci Communes sive Florilegium rerum et materiarum selectarum praecipue Sententiarum, Apophthegmatum, Similitudinum, Exemplorum, Hieroglyphicorum, ex sacris literis Patribus item aliisque linguae graecae et latinae scriptoribus probatis collectum. Studio et opera Josephi Langii Caesaremontani. Additus est Index Fabularum, Emblematum ac Symbolorum ... Argentorati : Excudebant Josiae Rifelii Haeredes, [1598].*
Exlibris: "Bibl. Novitiatus Schol. Piarum obtulit A. Wątrowski 1842"
(the earlier exlibris on the title page has been cut out).
21. *M. Tullii Ciceronis De officiis libri tres, De senectute, De amicitia, De somnio Scipionis et paradoxa. Addito Q. Fratris commentariolo petitionis. Ex recensione Jacobi Facciolati, Mediolani : Ex Typographia Josephi Marelli, 1762.*
Exlibris: "Wojtasiewicz".
22. *M. Tullii Ciceronis opera omnia in sectiones, apparatusi latinae locutionis respondententes distincta. Praeter hactenus vulgatam Dion. Lambini*

- editionem accesserunt D. Gothofredi ...*, Coloniae Allobrogum : apud Ioannem Vignon, 1617.
Exlibris: “Ex charissima supellectili librorum Caroli Podgórski 1799”.
23. *Missale Romanum ...*, Venetiis : Typis Francisci ex Nicolao Pezzana, 1781.
24. [*Postilla Catholica to iesth Kazania na każdą niedzielę i na każde święto przez cały rok ... teraz nowo a prosto językiem polskim napisana przez Doktora Jakuba Wuyka z Wągrowca theologa zebrania P. Jezusowego ...*, W Krakowie : Mattheus Siebeneycher, 1573].
25. *Praevia Responsio ad fundamentalem ita dictam deductionem iurium ac praetensionum in haereditariam successionem regnorum ac provinciarum alias ab Imperatore Ferdinando I possessorum, Serenissimae Electorali Domui Bavaricae competentium*, 1741.
Exlibris: “Ex Bibliotheca Caroli Podgórski”.
26. *Praxis confessionalis et explicatio propositionum damnatarum a sanctitate D.N. papae Alexandrii VII et Innocentii XI authore Jacobo de Corella capucino SS. Theologiae lectore ... Tractatus ex Hispanico idiomate ad Italicum Petro Francisco de Como ... ad demum idiomati tradita Francisco Maria Gradiscano ... Pars prima ...*, Augustae Vindelicorum : sumptibus Matthiae Wolff p.m. Viduae et Filii, 1745.
27. *Rituale sacramentorum ac aliarum Ecclesiae ceremoniarum ex Rituali iuxta decretu synodi provincialis Petricoviensis edito ... reimpressum*, Calissi : in Collegium Societatis Iesu, 1772.
Exlibris: “Spectat ad ecclesiam Bychaviensem”.
Handwritten note: “Tę starą agendę zastałem w zakrystii używaną przez ks. Wojtasza⁷⁶ Używałem swojej nowej, tę zaś kazałem oprawić w roku 1889 przeznaczając ją do zakrystii jako obraz biblioteki kościelnej. Ks. W. Makara” [I found this old agenda in the sacristy used by Rev. Wojtasz. I used my new one, and had it framed in 1889, destined for the sacristy as a picture of the church library. Rev. W. Makara].
28. *Selecta latini sermonis exemplaria e scriptoribus probatissimis ad christianae juventutis usum collecta. Pars tertia ...* Lutetiae Parisiorum : apud Hipp. Lud. Guerin et Lud. Fr. Delatour via Jacobea sub signo S. Thomae Aquitatis, 1762.
Exlibris: “Ex libris P. Paulini asto Joseph Siekierzyński [?] Scholarum Piarum”.
29. *Theodor Arnolds Grammatica Anglicana Concentrata, Oder Kurzgefaßte Englische Grammatik worinnen die richtige Pronunciation und alle*

⁷⁶ He was in Bychawa from 1848 to 1874 and was one of the most distinguished pastors for this parish (A. Kopruckowniak, op. cit., p. 102).

zur Erlernung dieser Sprache unumgänglich nöthigen Grundsätze aufs deutlichste und leichteste abgehandelt sind. Verbessert von Johann Bartholomäus Rogler, Leipzig und Züllichau : bey Fridrich Fromman, 1794.

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Call no. AV 9, Liber visitationis externae ecclesiarum in decanatum Chodeliensis per me Petrum Dobielowicz, decanum Chodeliensem, parochum Opoliernsem, commissarium ab R.D. Andrea Trzebicki, episcopo Cracoviensi, duce Severiae, datum et depositum, conscriptus a.D. 1675, pp. 109r – 110r .

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Translated by Małgorzata Kisilowska-Szurmińska