

# Tomisław Giergiel

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"Klasztor Bożego Ciała Kanoników Regularnych Laterańskich w Krakowie w okresie potrydenckim. Ludzie - wydarzenia - budowle - kultura", ed. Kazimierz Łatak, Łomianki 2012 : [recenzja]

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

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Kazimierz ŁATAK CRL (ed.), *Klasztor Bożego Ciała Kanoników Regularnych Laterańskich w Krakowie w okresie potrydenckim. Ludzie – wydarzenia – budowle – kultura [Corpus Christi Monastery of the Canons Regular of the Lateran in Cracow in the post-Tridentine period. People – events – buildings – culture]*, Łomianki: Wydawnictwo LTW, 2012, 458 pp.

The introduction to the problem is provided by the articles of Fr. J. Pietrzykowski, who presented the Catholic Church in Poland in the fall of the Middle Ages and on the threshold of modernity, and by Fr. D. Zamiatała CMF, highlighting the religious life in Poland in the late medieval.

There are 7 articles devoted to characterize st. Stanisław Kazimierczyk. Fr. K. Łatak CRL has examined his family basing on the Kazimierz city registration books. J. Marszałska presented the image of the saint included in the hagiographic records until the mid-seventeenth century. The remaining texts treat about the “life after death” of Stanisław Kazimierczyk; *elevatio* and *translatio corporis* – the exhumation and transfer of the body (Fr. Sz. Praškiewicz OCD), canonization (Fr. A. Scałber) and its echoes in Polish (Fr. W. Cwiękała CRL) and Western means of communication (Fr. G. Cipolloni CRL). S. Dziejcz has discussed the restoration of the relics altar and F. Rozen – the religiousness of Kazimierz citizens in the light of its miracles from 1489–1490.

The volume includes studies on other Canons Regular: W. Szetelnicki’s on John of Nysa, T. Graff’s on Dersław Borzymowski, and Fr. K. Łatak’s CRL on Piotr Clarec, and historical notes of Krzysztof Łoniewski.

Another group of articles concerns the monastery and the church of Corpus Christi in Cracow (Kazimierz). W. Szyborski researched the documents of indulgence and Fr. S. Nalbach CRL the dispute with the city council about the parish school. E. Piwowarczyk recognized the problem of the convent perception in the light of burgeoise legates, and in the second article – the issue of the powerful clientele in the context of made donations. Several authors have analyzed the contacts of this institution with other monasteries. W. Mrozowicz investigated the relationship with the central facility in Kłodzko, A. Pobóg-Lenartowicz with the Blessed Virgin Mary Church on the Piasek Island abbey in Wrocław, Fr. W. Graczyk with the abbey in Czerwińsk upon Vistula, and E. Zielińska with the monastery in Kraśnik. The oldest statutes (constitutions) of Lateran Canons Regular obedience of Cracow were developed by Fr. S. Więzik CRL. Another issue is the artistic and intellectual culture of the monastery, which became the subject of research by ks. K. Łatak CRL (MB paintings famous of grace), B. Krasnowolski (the interior of the church in the context of Fr. Stefan Ranatowicz’s CRL chronicle), M. Marosz (monastic code), J. Kubieniec (the collection of antiphonaries) and A. Żmudziński (gothic monsternce).

Tomisław GIERGIEL  
Institute of History  
Marie Curie Skłodowska University in Lublin