

also the mystery of the Gothic cathedral temple. The day of my visit to Pelplin was the day of the death of Bishop Kazimierz Józef Kowalski. It is difficult today, after 45 years, to describe what I felt then. I certainly felt that his death was not the death of the Church. Pelplin Cathedral remained standing!

This cathedral being the “heart of the diocese” where I was born (Grudziądz), as well as the diocese itself, were strengthened by the witness of the life of the Shepherd who guided the Chełmno Church in very difficult times. He prepared it for the Council reforms and implemented them, especially regarding changes in the liturgy, initiation of family counseling centers and pastoral care of families. He also strengthened the academic pastoral work in those cities of the diocese where there were higher education institutions (Toruń, Gdynia).

Wokół Soboru Watykańskiego II, which is a medium-sized book, as already said, has been very carefully prepared in both substantive and formal (technical) terms. As it is terse, it provides a lot of important information. Its subtitle, *Studia i szkice* [Studies and Sketches], points to the need for further exploration of the phenomenon of Vaticanum II and composing – based on “sketches” – refined, full “images” of the Church, called to serve God and people, in keeping with the challenges of the given time.

Białkowski concludes that “today, half a century after the end of the Second Vatican Council, the vision of a community, servant and open Church, complemented by its fourth attribute – of a missionary Church – is more valid than ever” (p. 84).

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JAN WALKUSZ, *Sekcja Historii Kościoła w Polsce 1964-2014* [Section of History of the Church in Poland 1964-2014], Lublin-Pelplin: Bernardinum 2016, pp. 342 + 2 unnumbered.

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In my opinion, the publication of this book should not be a surprise not only for local historians, but also for church historians in general, as Jan Walkusz’s interests and research on teaching, or on the history of the Church in Poland, are coherent. Five years ago, he published a work on this subject, devoted to the John Paul II Catholic University of Lublin cadre of church historians (*Rola i miejsce Instytutu Historii Kościoła KUL w historiografii* [The Role and Place of the Institute of Church History in Historiography], ed. J. Walkusz, Lublin 2011, pp. 212), where, after graduating in this field, he has been working for nearly 30 years (in a reviewed book, this is described in the context of his biography, see pp. 274-275). This book is in a sense a continuation,

significantly enhanced in its territorial dimension. The author went beyond the circle of researchers associated with the John Paul II Catholic University of Lublin, and actually connected it with scientific structures all over Poland. Interestingly and somewhat vividly, Bishop Jan Kopiec, the President of the Church History Section, presents this in the introduction of 3 May 2016: "This project, which has resulted in the publication, has been implemented thanks to the warm-hearted intention of reflecting on the collective portrait of church historians, clergy involved in university chairs and seminaries in Poland, both diocesan and religious. The author focused on a group of people who had their own original biographies, belonged to different organizational and institutional structures of the Church in Poland and implemented individual research programs" (p.5). Before I start presenting the content of the publication, I will quote the Author's words included in the *Introduction*, which introduce into the subject matter. He states that "Polish Church historians, decimated as a result of the war and two occupations, and dispersed and confused by the post-war situation, due to the gradual restoration of old academic centers and the establishment of new ones, slowly began to undergo the structuring process. It was above all the result of ideological, often unconventional, activities of eminent luminaries of the church-historical science, striving for renewal and proper targeting of research, teaching and writing activities. In this context, the John Paul II Catholic University of Lublin, with a rich tradition of historical research and appropriate staff, took a very specific initiative. It is here, on the basis of the previous Section of Church History, that the Institute of Church History was founded in 1964, and one of its creators, Fr. prof. Marian Rechowicz (then rector of KUL and later bishop) came up with the idea of integrating all church historians in Poland" (p. 11).

The work consists of the introduction, seven substantive chapters, provided with relevant titles, conclusion and bibliography, summary and personal index. These chapters are of a chronological and objective nature. Chapter I discusses the genesis and purpose of the section. According to Walkusz, the origin of the Church History Section arises from an important theological congress held in 1958 at the Catholic University of Lublin. A review of the condition of post-war theology in Poland was the subject matter of the congress. The proposal to create a section of lecturers of particular theological subjects was one of the practical and, as defined by the author, extremely supporting effects of the congress. The decisive event, widely recognized as the beginning of the section, was 1964. Walkusz wrote: "a two-day meeting (23-24 April 1964) organized at the Catholic University of Lublin by the Rector of the Catholic University of Lublin, Fr. prof. Marian Rechowicz and Bishop Wincent Urban, a few months after the founding of the Institute of Church History and two years after the Warsaw meeting, resulted in the formation of the first full board of the Church History Section" (p. 18). As a result, a framework action plan for the next years was prepared. Further transformations in the scope of activating and clarifying the concept of activity of the Church History Section were made in the 1970s. Final decisions regarding the organization of one-off meetings were made in 2004 at the request of the Scientific Council of the Polish Episcopate Conference. Chapter II, *Management Board*, presents the administrative body of the Section. Walkusz describes the composition of the board (specific names), changing over time (see Table). He notes that in the first period, the chairmen were responsible for all organizational matters, whereas since 1990 "such projects have been ceded to secretaries." Chapter III gives an overview of the personal structure of the Section. Walkusz notes that although the *Rules for Specialized Sections of 1970* provided the mandatory participation of professors-lecturers in Church history in sessions, this has never been fully respected. Professors usually did not participate in the convention for more than one day, while, from the beginning of the section's functioning, it tended to last two days. It should be added that due to annual meetings, discussions, exchanging experiences and creating joint activities, the diverse circle of church historians has been integrated. Chapter IV is in a sense a continuation of Chapter III, presenting issues related to the place and program of conventions (*Miejsca zjazdów i program* [Meeting Places and Pro-

gram]). First, Walkusz recalls that regular conventions of researchers and didactics of the discipline in question began in 1964. Not coincidentally, the first conventions were held at the Catholic University of Lublin. The author mentions that the university's rector was an outstanding and distinguished historian, Fr. prof. Marian Rechowicz (later bishop in Lubaczów), who in 1964 established the Institute of Church History of the Catholic University of Lublin, modelled on the Church History Department of the Gregorian University in Rome. During the chairmanship of the Church History Section by Bishop W. Urban (from 1964 to 1984) 19 congresses were organized, of which 11 were held in diocesan seminaries, 7 in seminaries (or similar institutions) and one at the Catholic University of Lublin. Over time, an alternate model was adopted due to the increasing attendance of the participants. The congresses were chaired alternately by diocesan and religious clergy. The author says that despite clergy's good intentions, this principle has not always been respected. This was due to several reasons. Without mentioning all, one should mention one, namely not all religious communities had a suitable housing base. The discussed problem is illustrated by two tables, the first of which, *Wykaz dorocznych spotkań sekcji* [List of Annual Meetings of Sections] (pp. 40-44), includes: year, place of meeting, date of meeting, leading subject of papers, and number of papers, and the second, *Sesje wyjazdowe towarzyszące zjazdom* [Sessions Accompanying Conventions], includes: year, place of congress and place – worth seeing. Regarding the program, it is important to note that although in general it did not change substantially, subsequent chairmen usually influenced its shape and gave it specific features. After analyzing each section of the administrative body of the Section, following the same course, in Chapter V, the Author introduces its educational and intellectual part (*Tematyka spotkań i prelegencji* [Theme of Meetings and Speakers]). He states that in the fifty-year history of the Section, three stages can be distinguished in the scope of the subject of the meetings. The section chairmen had an influence on the selection of topics, the choice of speakers and the frequency of conferences. To present this problem, a table was used in which the following were given: the name of the speaker, the title of the paper and the number of presentations. This list, when it comes to the topics of papers, is very detailed and rich from the substantive perspective. It has 21 pages. Certainly, it was not aimed at this, but as a result of a comprehensive statement it constitutes, or may constitute, an interesting research material for historians. It notes that, for example, in the years 1964-1983, i.e. when Bishop prof. Wincenty Urban was the chairman of the Section, mainly jubilee topics were discussed, which were the Millennium of Christianity in Poland, canonization of St. Hedwig of Silesia, 600th anniversary of Przemyśl diocese, 900th anniversary of the death of St. Stanisław Szczepanowski, 500th anniversary of the death of a famous historian, Fr. Jan Długosz, 100th anniversary of the presence of Redemptorists in Poland, as well as the topics showing the role of the Church in public and national life. A slightly different, three-stage order in determining the subject of the inter-religious meetings was used during the chairmanship of the section by Archbishop Edmund Piszcz in 1984-2000. The chairman addressed specific people with a request to prepare and deliver a paper on any topic related to their interests, although the anniversary topics were common, for example, in 1988 before the Lublin meeting the issue of the millennium of the baptism of Russia was discussed. At this point, three interesting facts related to the analyzed issue should be noted: the first is that sometimes there were difficulties in choosing topics (they are briefly mentioned in the book); the second is that the pragmatics of typing the subject of sessions, developed by years, has been applied until now, with minor modifications, and the third is that sometimes the hosts were deeply involved and supported the historians of the Church they hosted at home. In the latter case, it often happened that the representative of the hosts delivered a lecture, even if he did not belong to the Section, and even he was not a historian. Chapter VI presents two important problems, which are a kind of summary of the aforementioned issues, namely: ways of documentation and types of promotion (*Formy dokumentacji i promocji* [Forms of documentation and promotion]). Documentation consisted in the publication of relevant materials, most often short reports, in the available Catholic press.

They were published in such magazines as “Tygodnik Powszechny” and “Słowo Powszechnie.” It was assumed that there was a need to reach the so-called public opinion with information about the existence of the said scientific-research activity, conducted by Polish church historians associated in their organization. And although these were generally laconic in their form, they usually contained basic data on the Section itself, its chairmen, places of conventions and programs. For illustration, Walkusz cites two such notes. The first note, published in “Słowo Powszechnie,” No. 93, 1977 in the section under the general title *Z życia uczelni oraz ośrodków teologicznych w kraju* [The Life of Polish Universities and Theological Centers] reads: “At the Major Seminary in Sandomierz, a scientific seminar was organized by the Historical Section of the Polish Theological Society, headed by Fr. prof. Dr. Wincenty Urban, Wrocław suffragan. It took place on April 14-15 1977. It was attended by the priests who were professors of the history of the Church at the Theological Departments of Catholic colleges and in seminaries. The following lectures were delivered [...]” (p. 96). The second note reads: “More details can be found in the information published in *Tygodnik Powszechny* of 1978. There, it was stated that the annual scientific congress of church historians took place at the seminary in Płock. The theme of the congress was “History of the Church as a theological science.” At the beginning of the congress, a Holy Mass was celebrated by Bishop Bogdan Sikorski, Ordinary of Płock, who delivered the commemorative homily. On the second day of the congress, a Holy Mass was celebrated by Fr. Bishop Jan Wosiński, suffragan of Płock, who also delivered special homily. Next, after presenting the exact program in terms of personal and thematic, it was added that “The next annual convention would take place next year at the Seminary in Gorzów (Paradyż-Gościkowo)” (pp. 96-98). Chapter VII is very long (pp. 113-306). It presents the *curriculum vitae* of the participants of the congresses (*Uczestnicy zjazdów minionego półwiecza i ich drogi życiowe* [Participants of Conventions over the Past Half-Century and Their Life Paths]). The length of the chapter is a result of the fact that it presents CVs of 157 participants of the annual congresses of the Church History Section from the last fifty years. In addition to the fact that there was a great number of participants, there are also some additional descriptions, such as: rich context of their lives, education, stages of work and activity, both scientific and literary, as well as didactic and formative. All this increases the number of pages of the book. I omit here the high substantive value of these texts, which describe the *curriculum vitae* of the speakers. When analyzing Chapter V, presenting the subject matter of meetings, I noted that it could be a source material for historical research. The same can be easily said about Chapter VII. Moreover, this chapter to a greater extent is a material useful for this kind of research and scientific exploration, and not only in the field of history.

In the summary of this review, it should be noted that this is in many respects a noteworthy publication about Polish church historians in the second half of the 20th century and the first decade of the 21st century. Jan Walkusz immortalized his masters, many of his colleagues and students. This is, next to everything that I have said above, another very important aspect of this book, as it is the implementation of the famous saying: *verba volant, scripta manent*.

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