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THE LOST FIRST EDITION OF THE OFFICE FOR THE FEAST OF
BLESSED CESLAUS ODROWĄŻ, O.P. FROM 1602: A COPY FOUND IN
THE DIOCESAN LIBRARY IN SANDOMIERZ

ABSTRACT The aim of this text is to present a copy of the first edition of the office for the feast of Blessed Ceslaus Odrowąż from 1602, *Officium B. Ceslai, Ordinis Praedictorum, in quo Hymnis, Responsorijs, & Antiphonis antiquis, lectiones additae sunt*, hitherto regarded as lost, but in fact preserved in the Diocesan Library in Sandomierz. The text contains also a summary of the history of research into this office and a presentation of the present state of research, as well as addressing a few questions raised in the most recent musicological publications.

KEYWORDS Blessed Ceslaus Odrowąż, office for the feast of Blessed Ceslaus, Dominican Order, Abraham Bzowski, *Tutelarıs Silesiae*, post-Tridentine liturgy, Dominican liturgy, Diocesan Library in Sandomierz

ABSTRAKT *Zaginione pierwsze wydanie oficjum na uroczystość błogostawionego Czesława Odrowąża OP z 1602 roku: egzemplarz odnaleziony w Bibliotece Diecezjalnej w Sandomierzu.* Celem komunikatu jest prezentacja zachowanego w Bibliotece Diecezjalnej w Sandomierzu egzemplarza pierwszej edycji oficjum o bł. Czesławie Odrowążu z 1602 r., *Officium B. Ceslai, Ordinis Praedictorum, in quo Hymnis, Responsorijs, & Antiphonis antiquis, lectiones additae sunt*, uważanej dotąd jako zaginioną, a także podsumowanie historii oraz aktualnego stanu badań nad tymże oficjum i sprostowanie kilku kwestii poruszonych w najnowszych publikacjach muzykologicznych.

SŁOWA KLUCZOWE bł. Czesław Odrowąż, oficjum o bł. Czesławie, dominikanie, Abraham Bzowski, *Tutelarıs Silesiae*, liturgia potrydencka, liturgia dominikańska, Biblioteka Diecezjalna w Sandomierzu

The first edition of the office for the feast of Blessed Ceslaus, O.P., printed in 1602, has hitherto been considered by researchers as lost.¹ Only exemplars of the office reprinted in 1703 and 1862, together with a biography of Ceslaus Odrowąż, *Tutelariss Silesiae*, written by the Dominican friar Abraham Bzowski and first published in 1608,² were mentioned and analysed in the publications devoted to Ceslaus' life and the liturgy for his feast. Thus far, all authors have described the layout and contents of the first printed edition of the office on the basis of historical testimonies, particularly statements made by witnesses to the process of beatification, carried out at the beginning of the eighteenth century. According to those old reports, the title on the cover – *Officium B. Ceslai, Ordinis Praedicatorum*³ – was slightly different from the title of the later reprints: *Officium B. Ceslai Confessoris*. And indeed, it corresponds to the inscription on the cover of the copy of the print from 1602 preserved in the Diocesan Library in Sandomierz (see Fig. 1 and 2).⁴ The same reports mention also the lack of the place of publication on the cover of the first edition, which also tallies with the copy from Sandomierz. According to Abraham Bzowski, the office was printed in Wrocław,⁵ although another author mentioned Nysa, which was much less probable, but still undermined Bzowski's statement.⁶ The rediscovery of a copy of the first edition finally enables us to verify this issue, because in the margin between folios 5 and 6 we find a watermark with the image of a bear, and in some other places fragments of that watermark. According to the identification made by Dorota Rejman of the Diocesan Library in Sandomierz, a nearly identical bear was common on watermarks from the municipal printing house of Georg Baumann senior, who worked in Wrocław from the end of the sixteenth century (he acquired the printing house of Johann Scharffenberg, by marrying his widow, and ran it until 1607,

- 1 See Anna Galar, 'Postać bł. Czesława w nowożytnej literaturze hagiograficznej polskiej i zachodnioeuropejskiej (XVI i XVII wiek)' [The figure of Blessed Ceslaus in modern Polish and Western European hagiographic literature (sixteenth and seventeenth century)], in: *Błogosławiony Czesław: Patron Wrocławia* [Blessed Ceslaus: patron saint of Wrocław], vol. 1, *Średniowiecze i czasy nowożytne* [The Middle Ages and early modern times], ed. Marek Derwich, Wrocław–Warszawa 2006, p. 79; Wojciech Kucharski, *Beatus Ceslaus Natione Polonus: Dzieje kultu błogosławionego Czesława* [Beatus Ceslaus Natione Polonus: The history of the cult of Blessed Ceslaus], Kraków 2012, pp. 124–125; Dariusz Smolarek, 'Oficjum o błogosławionym Czesławie' [An office about Blessed Ceslaus], in: *Pallotyryskie życie: Księga Jubileuszowa z okazji 80 urodzin ks. Profesora Czesława Parzyszka SAC* [A Pallottine life: Festschrift for the eightieth birthday of Revd Professor Czesław Parzyszka SAC], ed. Michał Siennicki SAC, Poznań 2023, p. 111; Dariusz Smolarek, 'The Rhymed Office of Blessed Czesław', *Roczniki Humanistyczne* 72 (2024) no. 12, p. 136, doi.org/10.18290/rh247212sp.11.
- 2 See <https://dbc.wroc.pl/dlibra/publication/12582/edition/11017?language=pl>, accessed 30 September 2024.
- 3 W. Kucharski, *Beatus Ceslaus*, p. 124.
- 4 See <https://bc.bdsandomierz.pl/dlibra/publication/321/edition/322>, accessed 30 May 2025.
- 5 W. Kucharski, *Beatus Ceslaus*, p. 125.
- 6 *Ibid.*, p. 125.



Fig. 1. *Officium B. Ceslai, Ordinis Prædicatorum* [...] *Impressu Anno Dni M. DCII*, front page, Sandomierz, Biblioteka Diecezjalna, shelf mark 41651, <https://bc.bdsandomierz.pl>

when he transferred it to his successors). Baumann used paper both from the mill in Wrocław, with the watermark ‘W’, and from other paper mills, with various other images, such as a bear, especially in the last years of the sixteenth century. Although the specific paper mill that produced this paper has not yet been identified,⁷ the watermark itself strongly suggests that the information given by Abraham Bzowski about Wrocław being the place of the first edition’s publication is credible.

7 See Weronika Karlak, ‘Od Elyana do Baumanna: Filigrany w drukach oficyn wrocławskich do końca XVI wieku, zachowane w zbiorach Biblioteki Uniwersyteckiej we Wrocławiu’ [From Elyan to Baumann: watermarks in the prints of Wrocław publishers up to the end of the sixteenth century held at Wrocław University Library], *Rocznik Muzeum Papiernictwa* 13 (2019), pp. 26, 27 (Fig. 17), 29. I would like to express my sincere gratitude to Dorota Rejman, MA for bringing this publication to my attention, as well as for sharing the pictures of the watermarks and providing information relating to the identification of the printing house.

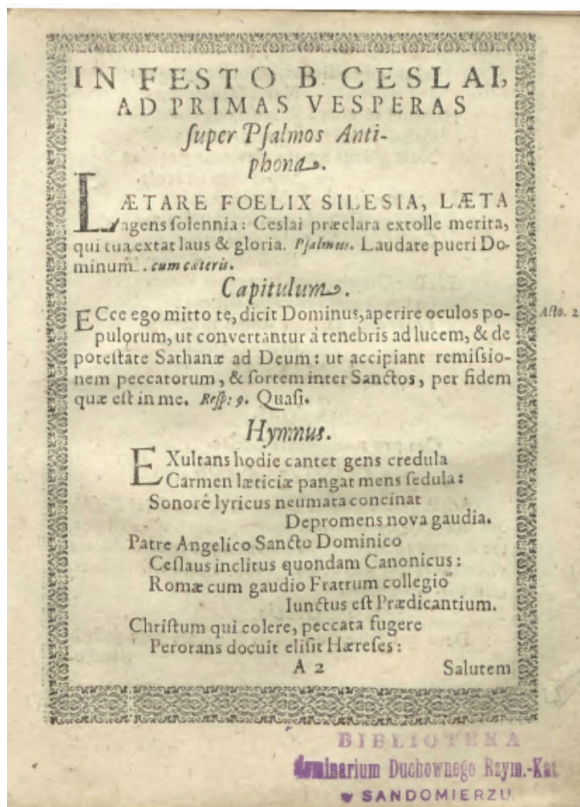


Fig. 2. *Officium B. Ceslai, [...] Impressi Anno Dni M. DCII, p. 1*, Sandomierz, Biblioteka Diecezjalna, shelf mark 41651, <https://bc.bdsandomierz.pl>

Images of the preserved copy of the office have been available on the Sandomierz library's website for over a decade and were known to at least some researchers. However, even in the most recent publications devoted to Blessed Ceslaus and the office, authors continued to assert that the first edition was lost and that no copies were known,⁸ or even doubted whether such an office for the feast of Ceslaus ever existed.⁹ For this reason, it is necessary to update our knowledge of this matter.

A detailed comparison of the first edition with its 1703 reprint revealed that they are not completely identical; however, the differences are limited to layout, orthography and punctuation, without affecting the content of the print or the text of the office, which has already been carefully analysed by researchers. On every page of

8 See for example: D. Smolarek, 'Oficjum o błogosławionym Czesławie', p. 111; D. Smolarek, 'The Rhymed Office of Blessed Czesław', p. 136.

9 See Czesław Grajewski, "'Musica Hildegardiana Sariansia' 8 (2021)", *Musica Ecclesiastica* 18 (2023), p. 184.

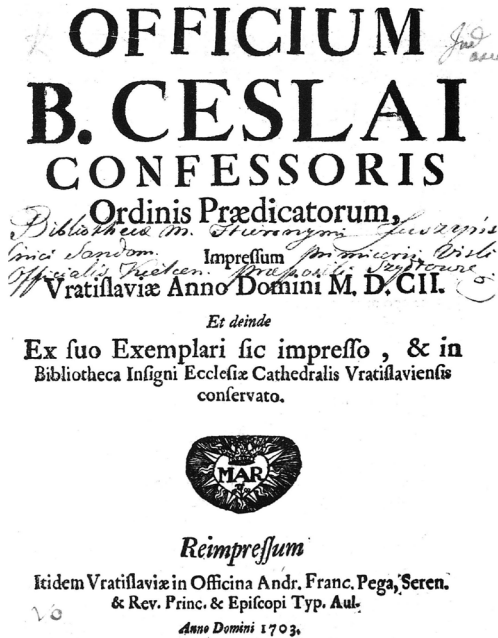



Fig. 3. *Officium B. Ceslai Confessoris Ordinis Prædicatorum, Reimpressum Itidem Vratislaviae in Officina Andr. Franc. Pega, Seren. & Rev. Princ. & Episcopi Typ. Aul. Anno Domini 1703*, front page, Warsaw, Biblioteka Narodowa, mf. B14392, <https://polona.pl/>

the edition from 1602 (the print has only twelve sheets) the text was framed, while in the reprint there are no ornamental elements whatsoever (see Fig. 3 and 4). The full original title, *Officium B. Ceslai, Ordinis Praedicatorum, in quo Hymnis, Responsorijs, & Antiphonis antiquis, lectiones additae sunt*, was shortened in the 1703 edition to *Officium B. Ceslai Confessoris Ordinis Praedicatorum*. As already mentioned, this change influenced the later conclusions of researchers, who had at their disposal only reprints. On the front page of the first edition there is an engraving representing Ceslaus with a radiant halo, a flaming globe in his right hand and an open book in his left, with a description at the bottom of the portrait: *B. Ceslaus, S. Dominici discipulus*. This engraving was mentioned in some contemporary publications recalling historical testimonies, because it was absent from later reprints of the office.¹⁰ The front page of the 1703 edition features only a small emblem consisting of a heart inscribed with the letters MAR, surrounded by thorns and flames, and decorated with a crown and a lily. A completely different portrait of Ceslaus was inserted on the

¹⁰ W. Kucharski, *Beatus Ceslaus*, p. 124. This image of Ceslaus differs from the other old representations, see *ibid.*, pp. 184–188 and 229–233.


✠ (2.) ✠



In Feflo Beati CESLAI

Ad primas Vesperas.

Super Pſal. Antiph.


Etare felix Sileſia, læta agens ſolennia; CESLAI præclara
 extolle merita, qui tua extat laus & Gloria
Pſal. Laudate pueri Dominum, cum cæteris.

Capitulum.

Ecce ego mitto te, dicit Dominus; aperire oculos populorum.
 Ut convertantur à tenebris ad lucem: & de poteſtate Sathanæ ad
 DEUM, ut accipiant remiſſionem peccatorum, & fortem inter San-
 ctos, per fidem quæ eſt in me. *Reſp. 9. Quali.*

Hymnus.

Exultans hodie canter gens credula.
 Carmen lætitiæ pangat mens Sedula
 Sonore Lyricus neumata conceinat
 Depromens nova gaudia.
Patre Angelico Sancto Dominico
CESLAUS inclitus, quondam Canonicus
 Romæ cum gaudio, fratrum Collegio
 Junctus eſt prædicantium.
Chriſtum qui colere, peccata fugere,
 Perorans docuit, eſiſit hæreſes.
 Salutem prædicans, animas aggregans,
 Plures DEO viſititer,
Hoſtium agmina, à Vratſlavia

CESLAI

Fig. 4. *Officium B. Ceslai* [...]. *Anno Domini 1703*, p. 2, Warsaw, Biblioteka Narodowa, mf. B14392, <https://polona.pl/>

back of the title page of his biography *Tutelarıs Silesiæ*, not the office itself.¹¹ At the bottom of the cover page of the edition from 1602 we can see the date of publication, *Impreſſus Anno Dni M. DCII.* (without the place and the name of the publisher), as it was deſcribed by the witnesses in the beatification process,¹² while in the reprints both the date and the place of the edition were provided.

The copy from the Diocesan Library in Sandomierz is probably the only one known today. On the cover page, right on the engraving, there is a ſtamp with the number 41651 on the left and another ſtamp reading „Biblioteka Seminarium Duchownego Rzymsko-Katolickiego w Sandomierzu” [Library of the Roman Catholic Seminary in Sandomierz] on the right. On the back of the laſt ſheet, a handwritten dedication (Fig. 5) is viſible, addreſſed to one Martinus (Pol. Marcin) Zarnius (the original Polish version of this Latinized ſurname currently ſeems impoſſible to determine). The dedication, written by Father Sebastian of Sieradz, O.P., ſubprior of the Dominican convent in Kraków, ſerves as evidence of the widespread veneration

11 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN630916578&PHYSID=PHYS_0009&DMDID, accessed 28 October 2024.

12 See W. Kucharski, *Beatus Ceslaus*, p. 124.

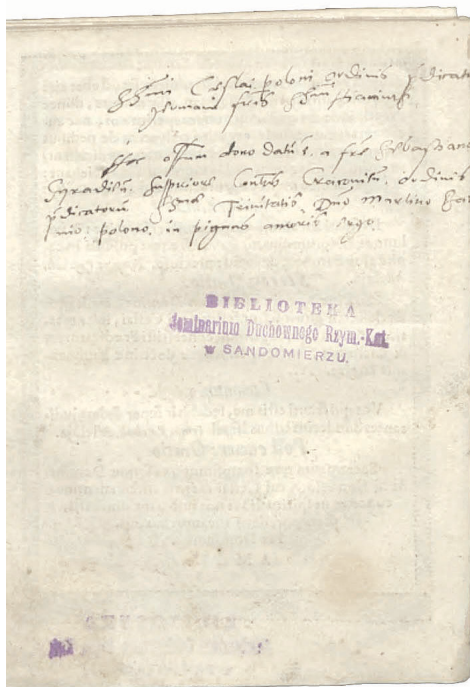


Fig. 5. *Officium B. Ceslai*, [...] *Impressi Anno Dni M. DCII*, back cover, Sandomierz, Biblioteka Diecezjalna, shelf mark 4165I, <https://bc.bdsandomierz.pl>

of Ceslaus beyond Wrocław, the place of his death, even before his official beatification. It is known that Father Sebastian was prior of the new Dominican convent in Warsaw for a short time in 1607,¹³ so we may suppose that the dedication was written between 1602 and 1607, when he was working in Kraków:¹⁴

Sanctissimi¹⁵ Caeslai Poloni ordinis praedicatorum, germani fratris Sanctissimi Hiacinthi.
Hoc officium dono datum est a fratre Sebastiano Syradiensi, Supprie Conventus Cracoviensis ordinis praedicatorum Sanctissimae Trinitatis, Domino Martino Zarnio Polono in pignus amoris sui.

A very detailed comparison of the texts of the first edition and the reprint from 1703 showed that they are nearly identical. The wording did not change, but the punc-

13 See Wiktor Szyborski, *Bracia z ulicy Freta: Studia nad dominikanami warszawskimi w epoce nowożytnej* [Brothers from Freta Street: studies on the Warsaw Dominicans in the modern era], Kraków 2018 (= *Studia i Źródła Dominikańskiego Instytutu Historycznego w Krakowie* 18), pp. 56, 90.

14 I would like to thank very much Dr hab. Barbara Przybyszewska-Jarmińska, prof. IS PAN and Dr Leszek Jarmiński for information about Father Sebastian of Sieradz and especially for deciphering the inscription.

15 It is worth drawing attention to this expression, used in the liturgical print long before the official beatification.

tuation was corrected throughout, in accordance with new grammar rules.¹⁶ Although all these changes aimed to correct and modernize the orthography, the amount of revisions reflects the profound work that had been done by the editor before the second edition was printed. The reprint from 1862 mostly conforms to the edition from 1703; only a few minor corrections and changes in the orthography were introduced, and the graphic design was modernised again (Fig. 6 and 7). An annotation on the cover of both reprints, indicating that they were based on the copy of the office from 1602 kept in the library of Wrocław cathedral, suggests that already at that time, the first edition was hardly accessible, possibly because of the small print run. On the other hand, the need of new copies at the beginning of the eighteenth century, before the official beatification, may confirm the continuous liturgical cult of Ceslaus at least in Wrocław, where the oldest testimonies of his cult were documented already in the Middle Ages.

Ceslaus (Czesław) Odrowąż, born in Kamień Śląski c.1175–1180, received his religious habit from St. Dominic himself, together with the future St. Hyacinth of Poland (Polish: Jacek Odrowąż), his relative, and as one of the first Polish Dominican friars he returned to Poland and established the Dominican monastery in Wrocław, where he died on 15 July 1242.¹⁷ From that time on, he was venerated mainly in Wrocław and the Silesia region. It was only after his official beatification in 1713¹⁸ that this cult became widespread throughout the Kingdom of Poland. His liturgical commemoration was initially set for 16 July, though we know from eighteenth-century documents that another feast, the translation of his relics, had earlier been celebrated in September.¹⁹

16 First of all, the number of commas greatly increased and numerous changes were made in their position, but in some places they were also replaced by semicolons. Similarly, some colons were removed or replaced by commas or full stops. The names 'Ceslaus' and 'Deus' were usually capitalized in the reprint, but conversely some other holy names were devoid of capital letters and highlighting. Certain words that started with a lowercase letter in the version from 1602 were written with a capital letter in the reprint (for example 'Sedula', 'Collegio', 'Patria', 'Coelo', 'Habitus', 'Beatissimus', 'Verbum', 'Monasterium', 'Monasticus', 'Gloria', 'Doctor', 'Semen'), and vice versa, some words that started with a capital letter in the later edition were written with a lowercase letter (for example 'frater', 'praedicantium', 'haereses', 'sanctitas'). Also the orthography of some proper nouns changed in the reprint from 1703 (for example 'Wratislavia' changed to 'Vratislavia', 'Eustachii' to 'Eustachij', 'Odrowajz' to 'Odrovraz', 'Hyacintho' to 'Iacintho', 'Hermano' to 'Hermanno', 'Sandomiriae' to 'Sendomiriae', 'Bohëmorum' to 'Bohemorum', and 'locum S. Adalberti' to 'locum Sancti Alberti'). In certain words the vowel 'i' was replaced by 'j' in the later edition (for example 'Jesu' instead of 'Iesu', and similarly 'Junctus', 'Justus', 'Jurisprudencia'); in other words, the letter 'c' was substituted with 'r' ('justitia' instead of 'justicia', and similarly 'denuntiat', 'pretioso', 'letitia') and the vowel 'y' was replaced by 'i' ('sincerus' instead of 'syncerus', 'inclitae' instead of 'inclytae'). Some changes in the forms of diphthongs were also introduced (for example 'Caelica' instead of 'Coelica', 'Caelestibus' instead of 'Coelestibus', 'saecula' instead of 'secula', 'feliciter' instead of 'foeliciter', 'prestante' instead of 'praestante'). Also, in most cases, the numerous words abbreviated in the edition from 1602 were written out in full in the reprint (for example 'utroque', 'itaque', 'omnique' and other similar words, as well as 'Dominum', 'Festum' and some prayer invocations).

17 A. Galar, 'Postać bł. Czesława', p. 76; W. Kucharski, *Beatus Ceslaus*, pp. 43–44, 71.

18 The beatification process at the diocesan level was carried out in Wrocław between 1705 and 1706, see W. Kucharski, *Beatus Ceslaus*, p. 38.

19 *Ibid.*, pp. 114, 116–117, 266, 316.

Research into the office for the feast of Blessed Ceslaus has a long history. The only doubtless fact is the date of its first publication, long before the beatification, allowing Pope Clement XI to approve the cult of Ceslaus across the entire Dominican Order.²⁴ However, there is still disagreement as to when the first version of the office was written. Although the protocol of the episcopal commission from 1608 notes that a manuscript of the office dated 1494 was used in the Dominican monastery in Wrocław on the feast of Ceslaus,²⁵ Lambert Schulte, the suffragan in Wrocław diocese and author of a study on the breviary readings about Ceslaus, argued that the office printed in 1602 was written by Abraham Bzowski, O.P., who was involved in the preparation of the documents for the beatification process and falsified this date.²⁶ Years later, another German researcher, Ewald Walter, claimed that the first version must have been written earlier, only being supplemented at the end of the sixteenth century.²⁷ His opinion would also tally with the subtitle of the first edition of the office, to which neither author had access,²⁸ and with the historical testimonies of witnesses that the office submitted to the episcopal commission did not include the lesson describing the 1585 miracle mentioned in the printed version from 1602 and in later reprints.²⁹ According to some historical sources, the manuscript with the office, different from its printed version, still existed in the eighteenth century in the monastery in Wrocław.³⁰

In recent years, Anna Galar has suggested that the office was changed at the end of the sixteenth century, following the canonisation of Hyacinth of Poland. As evidence of an alternate version, she pointed to a 1650 book by Jean de Rechac, which contains fragments that differ from the printed 1602 edition.³¹ As Kucharski noted, Rechac, who described the life of Ceslaus in his work, quoted only three lessons from the office and did not mention the other six, which describe miracles. This may suggest that he was familiar with a different version, possibly older than the 1602 print, in which these lessons were not yet included.³² Importantly, large fragments of the two lessons quoted by Rechac, as well as the entire third lesson, are identical to those in the printed version. Since this last lesson includes a reference to the genealogy based on a text written by Seweryn Lubomlczyk and printed in 1594, that year could be considered the earliest possible date for the creation of both versions of the office, the one known to Rechac

24 William Raymond Bonniwell, *A History of the Dominican Liturgy 1215–1945*, New York 1945, p. 354.

25 See W. Kucharski, *Beatus Ceslaus*, p. 122.

26 Lambert Schulte, 'Die historischen Lektionen über das Leben des sel. Ceslaus', *Schlesisches Pastoralblatt* 40 (September 1919) no. 9, pp. 115–118, cited in: W. Kucharski, *Beatus Ceslaus*, pp. 23, 120, 122.

27 Ewald Walter, 'Der Selige Ceslaus (†1242), ein Schüler des heiligen Dominikus. Beiträge zur Biographie und zur Verehrung. Teil 2', *Archiv für schlesische Kirchengeschichte* 46 (1988), pp. 63–75, cited in: W. Kucharski, *Beatus Ceslaus*, pp. 28, 119–120.

28 See *ibid.*, p. 121.

29 *Ibid.*, p. 123.

30 *Ibid.*, pp. 123–124.

31 A. Galar, 'Postać bł. Czesława', p. 83.

32 See W. Kucharski, *Beatus Ceslaus*, p. 125.

and the other printed in 1602.³³ Kucharski pointed out that the lessons cited by Rechac mention Ceslaus' studies in Bologna and his admission to the Dominican Order, which took place at the church of St. Sabina in Rome, as referenced by Lubomlczyk. However, these details are absent from the office of 1602 and from other preserved sources from Wrocław. This may suggest that the second version was composed in another city, possibly Kraków, as it lacks the crucial information about the founding of the monastery in Wrocław.³⁴ Summarising the views of earlier authors, Kucharski concluded that the original version of the office from 1494 was likely revised and supplemented at a later time, between 1570 and 1585, when information about the miracle of 1570 was added, and then again between 1594 and 1602, when fragments of text written by Lubomlczyk were used to complement the lessons.³⁵ The possible last changes might have been introduced also between 1602 and 1650, when Rechac published his work.³⁶

The veneration of Blessed Ceslaus continues to attract researchers' attention. In the most recent publications devoted to the office, Dariusz Smolarek analysed the structure of the text, coming to the conclusion that it displays a form of rhymed office popular in the Middle Ages.³⁷ He also suggested that melodies could have been borrowed, at least partly, from the office for the feast of St. Hedwig of Silesia, whose cult was also very important in Wrocław.³⁸ Unfortunately, no copy of the office with melodies or at least indications about music has been found till now, so it is impossible to verify those interesting suggestions.

The only mention about the feast of Blessed Ceslaus in the surviving Polish Dominican liturgical manuscripts is a late annotation on the margin of page 153r, adjacent to the feast of St. Mary Magdalene, in gradual 1L from the Archive of the Polish Province of the Dominican Order in Kraków. This book was produced probably in the first half of the fourteenth century, but numerous later additions on the margins indicate that it was used in the liturgy at least until the eighteenth century. The information about mass chants for the feast of Ceslaus was probably added after his beatification, in the first half of the eighteenth century, rather than in the fifteenth or sixteenth century, as suggested by Dariusz Smolarek.³⁹ That is because the same scribe also added several other feasts on the margins of this manuscript, including the

33 See *ibid.*, pp. 125–126; Seweryn Lubomlczyk, *De vita miraculis, et actis canonizationis Sancti Hyacinthi confessoris, Ordinis Fratrum Praedicatorum libri quatuor*, Romae 1594, p. 9, cited in: W. Kucharski, *Beatus Ceslaus*, pp. 126–127.

34 W. Kucharski, *Beatus Ceslaus*, p. 127.

35 This was also indicated in the full title of the print: *Officium B. Ceslai, Ordinis Praedicatorum, in quo Hymnis, Responsorijs, & Antiphonis antiquis, lectiones additae sunt.*

36 W. Kucharski, *Beatus Ceslaus*, pp. 127–128.

37 D. Smolarek, 'Oficjum o błogosławionym Czesławie', pp. 125–127; D. Smolarek, 'The Rhymed Office', p. 144.

38 D. Smolarek, 'Oficjum o błogosławionym Czesławie', pp. 128–131; D. Smolarek, 'The Rhymed Office', pp. 145–148.

39 D. Smolarek, 'Oficjum o błogosławionym Czesławie', p. 109.

feast of Our Lady of the Scapular, known already in the fourteenth century, but only officially approved for the entire Catholic Church in 1726 by Pope Benedict XIII.⁴⁰ The introduction of this feast, celebrated on 16 July, led to the feast of Blessed Ceslaus being transferred to 20 July.⁴¹ The inscription, partly lost when the parchment leaf was trimmed, contains only a reference to the *de Commune Confessoris* chants with the introit *Os iusti*, whereas the printed office from 1602 and its 1703 reprint also included mass chants dedicated to Ceslaus, along with a sequence and prayers. The reference to *de Commune* chants aligns with the decision made by Pope Clement XI in 1713 that in the diocese of Wrocław, the mass and the office in *semiduplex* rite (later elevated to *duplex*), and in the Dominican Order in *duplex* rite, should be sung with *de Commune Confessoris non Pontificis* chants.⁴² This was probably the reason why the mass and office for the feast of Blessed Ceslaus were not added to the manuscript books still in use and produced in the Dominican monasteries in the eighteenth century. In contrast, the office and mass chants for the feast of St. Hyacinth of Poland, who was beatified in 1527 and canonised in 1594, were inserted into several manuscript graduals and antiphonaries from the sixteenth century onward, including the aforementioned medieval gradual 1L (fols. 231v–233v). The reprint of the old office of Blessed Ceslaus, published in 1862 alongside his biography *Tutelariorum Silesiae*, probably had no connection with the liturgical practices of that time, and was printed only to maintain the integrity of the previous edition. After the official beatification, the feast of Blessed Ceslaus was introduced into missals, breviaries and liturgical calendars with *de Commune Confessoris* chants.⁴³

The discovery of a copy of the first edition of the office dedicated to Blessed Ceslaus in the Diocesan Library in Sandomierz is an encouraging sign that, thanks to the digitization of archive resources, many other manuscripts and old prints once considered lost may be rediscovered. These findings could help us to reconstruct some important details of our history.

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40 See Jerzy Wiesław Gogola, 'Szkaplerna Matka Boża, Matka Boża z Góry Karmel' [Our Lady of the Scapular, Our Lady of Mount Carmel], in: *Encyklopedia Katolicka* [Catholic encyclopedia], vol. 19, ed. Edward Gigilewicz, Lublin 2013, col. 59.

41 D. Smolarek, 'Oficjum o błogosławionym Czesławie', p. 107.

42 W. Kucharski, *Beatus Ceslaus*, pp. 321–322, D. Smolarek, 'Oficjum o błogosławionym Czesławie', p. 103.

43 W. Kucharski, *Beatus Ceslaus*, pp. 323–324.

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ZAGINIONE PIERWSZE WYDANIE OFICJUM NA UROCZYSTOŚĆ BŁOGOSŁAWIONEGO
CESŁAWA ODROWĄŻA OP Z 1602 ROKU – EGZEMPLARZ ODNALEZIONY
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