

WALDEMAR GRACZYK*

Wydział Nauk Historycznych

Uniwersytet Kardynała Stefana Wyszyńskiego, Warszawa

ORCID: 0000-0002-8057-8368

“DE HERESIBUS ET EXTIRPACIONE HERETICORUM IN DIOECESI PLOCENSI”. WAS THERE AN ORGANIZED HUSSITE MOVEMENT IN THE MAZOVIAN PART OF THE PŁOCK DIOCESE IN THE MID-15TH CENTURY?

The situation conducive to the formation of the reformist movement called Hussitism in the early fifteenth century was the unresolved so-called Western schism in the Catholic Church or the need for reforms demanded by various ecclesial milieus. The lack of reform initiatives at the top of the Church's authority, and what is more, the establishment of three centres of papal authority (Roman, Avignon and Pisan) at the beginning of the 15th century favoured the grassroots birth of various reform projects. On top of all this there was the criticism of the clergy's lifestyle as well as a too strong interconnectedness of secular and spiritual authority.¹ Thus, no wonder that when John Hus at the beginning of the fifteenth century demanded independence of the secular power from the clergy, financial reform (exemption from annates and tithes), the introduction of services in the national language, Holy Communion under two species for all, and the abolition of the practice of buying indulgences, these demands found fertile ground.²

His ideas penetrated from Bohemia to Poland, a natural consequence of lively contacts, for example, via the University of Prague. Initially—according to Thomas Graff—especially in the first phase of the Council in Constance, Poles sympathized with John Hus's views, considering him a supporter of the Church's reform; but only with the condemnation of his teaching by the Council, the attitude of the Polish delegation towards the person and teaching of the Prague theologian radicalized. Pope Martin V in a letter of 1420, addressed to Primate Mikołaj Trąba and the other bishops of the metropolis of Gniezno, informed the Polish

* Ks. prof. zw. dr hab. Waldemar Graczyk, dyrektor Instytutu Nauk Historii w Uniwersytecie Kardynała Stefana Wyszyńskiego w Warszawie i kierownik katedry Historii Średniowiecza w tymże Instytucie. Prowadzi badania nad dziejami Mazowsza, polskim monastycyzmem i historią książki. E-mail: w.graczyk@uksw.edu.pl

¹ J. Walkusz, *Husytyzm*, in: *Encyklopedia Katolicka*, vol. 6, Lublin 1993, col. 1346.

² In addition, Hus opted for predestination as the only authoritative exponent of faith in the Scriptures. In order to solve the theological and religious issues, the so-called Four Articles of Prague were published in 1417, which demanded: the right to freely proclaim the Word of God, Holy Communion in two forms, reserved from the Lateran Council IV in 1215 as a privilege for the clergy, secularization of ecclesiastical property and the punishment of mortal sins by secular authority. Cf. J. Nikodem, *Husytyzm, zapowiedź reformacji czy jej pierwsza faza?*, „Przegląd Zachodni”, 3/2017, pp. 14-17.

episcopate about the position of the Church with regard to the teaching of the theologian of Prague.³ For fear that the penetrating Hussitism might cause damage, as was the case in Bohemia, both the Church in Poland and King Władysław Jagiełło took immediate action. In 1420, Mikołaj Trąba, the Primate of Poland and Archbishop of Gniezno, ordered the control of book collections of people studying in Prague and returning to the country and the control of schools and teachers, especially those where the graduates of the University of Prague found employment.⁴ This special vigilance of the Polish Church was supported by King Władysław Jagiełło, who, via an edict issued in Wieluń in 1424, ordered bishops or appointed inquisitors to test the orthodoxy of persons arriving from Bohemia, whereas those who prolonged their stay were decreed to be regarded as heretics, and thus condemned to banishment, confiscation of property and deprivation of nobility.⁵

In Mazovia, in the 1420s, we do not see any signs of interest in the Hussite movement, although it was encountered in Greater Poland and Kujawy at that time. The confirmation of this finding is the 1425 refusal to contribute to the war against the Czech Hussites, which was discussed during the provincial synod in Łęczycza. Jan Długosz described this incident as follows:

*“On Pentecost [27 May], the provincial synod of Łęczycza was also held, at which all the bishops of the Gniezno province, except for the bishop of Płock, Jakub (who was ill), arrived. The members of the gathering considered from all sides whether, in accordance with the demand put forward by the king, the tribute of twenty thousand florins should be paid or denied, which Pope Martin V allowed the Polish king to impose on the clergy of the Kingdom of Poland on condition that he personally with his armies would organize an expedition against the heretical Czechs [...]. It happened at the said synod that when the archbishop of Gniezno and provincial bishops were to vote on this matter, the archdeacon of Płock, Stanisław Pawłowski, who appeared there on behalf of the bishop of Płock and his cathedral, when he was told to speak, publicly declared that the order of the Holy See did not extend to the Diocese of Płock, because the Duchy and the Mazovian land in the Diocese of Płock had their own independent princes, who were not subject to the Kingdom of Poland or anyone else. Therefore, the Płock clergy should absolutely not be counted among the Kingdom of Poland nor be regarded as belonging to it or be obliged to pay tributes [...]”*⁶

The attitude of the Bishop of Płock Jakub from Korzkiew, expressed by the archdeacon Płock Stanisław Pawłowski, did not seem to be a manifestation of opportunism towards the Polish king or negation of his policy, all the more so since the mid-14th century Mazovia had entered into fief dependence on the Crown. It was caused rather by the lack of interest in the problem, which did not concern that district. At the same time, one of the most important

³ T. Graff, *Biskup krakowski Zbigniew Oleśnicki (1423-1455) wobec husytyzmu i polityki polsko-czeskiej*, “Mediaevalia Historica Bohemica” 17/1/2014, pp. 131-132.

⁴ *Statuty synodalne wieluńsko-kaliskie Mikołaja Trąby z roku 1420*, publ. J. Fijałek; A. Vetulani, Kraków 1951, p. 6; W. Graczyk, *Paweł Giżycki, biskup płocki (1439-1463)*, Płock 1999, p. 97.

⁵ P. Kras, *Edykt wieluński z 1424 roku i udział brachium saeculare w walce z husytyzmem w piętnastowiecznej Polsce*, “Summarium”, 26-27/1997-1998, pp. 63-77.

⁶ J. Długosi, *Annales seu Cronicae Incliti Regni Poloniae*, księga XI (1415-1430), Warsaw 1985, pp. 222-223. English translation: Agnieszka Burakowska.

representatives of the Polish episcopate, Zbigniew Oleśnicki, the Bishop of Krakow from 1423, was strongly involved in preventing the development of Hussite heresy in the area under his control. At the convened diocesan synods, he cared to improve God's service, because a deeper knowledge of the truths of faith and the principles of the liturgy, their proper understanding, were natural obstacles to the spreading of falsehood. He sought to raise the level of education of the clergy; educated clergy are not so vulnerable to disseminated “novelties”.⁷ Such activities cannot be observed yet in Mazovia in the 1420s.

The first references that would link the Hussite reform with Mazovia can be found only at the end of the third decade of the 15th century. During the general session of the cathedral chapter of Płock held on September 9, 1440, the chapter assembly, chaired by the Płock Bishop Paweł Giżycki (1439-1463) decided to issue a letter to the Primate and Archbishop of Gniezno, Wincenty Kot, so that he would, according to the knowledge he possessed, give the identity of the Płock inhabitants “infected” by heresy⁸. In other words, the bishop's milieu in the autumn of 1440 did not have any knowledge about the presence of advocates of the Prague reformer's teaching in the Płock community. According to the Płock clergy, prelates and canons of the cathedral chapter⁹, the archbishop could have more knowledge than they did, the more so since the inquisitor Mikołaj was in his vicinity, to whom a second letter was sent asking what steps should be taken to find heretics and how to conduct the examination of faith.¹⁰ Detailed information about the people supporting Hus's ideas was not received, although probably news from the diocese that reached the consistory must have been so disturbing that the canons¹¹ gathered at the autumn session of the chapter on September 9, 1441 decided to repeat the question to the archbishop asking not only about the identity of the supporters of Hussitism in Płock, but also about other places in the diocese of Płock.¹² It is not known whether it was as a result of the response received

⁷ K. Ożóg, *Pastor bonus – duszpasterskie zabiegi biskupa Zbigniewa Oleśnickiego w diecezji krakowskiej*, in: *Zbigniew Oleśnicki – ksiądz Kościoła i mąż stanu*, ed. F. Kiryk, Kraków 2006, pp. 157–170.

⁸ „[...] ita quod prefatus poter dominus Paulus episcopus debet unam litteram scribere ad dominum archiepiscopum, petendo ipsum, ut dignetur informari secreto modo et nominaliter per scripta, qui essent heretici in civitate Plocensi”. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, no call number, no. 38; J. Serczyk, *Husytyzm na Mazowszu w drugiej połowie XV wieku*, “Studia z dziejów Kościoła katolickiego”, 1/1960, no. 1, p. 165.

⁹ In the general session of the Płock cathedral chapter held on 09.09.1440 the following persons took part: Scibor – archdeacon of Płock, general vicar and official; JakubJaszczold – provost of the cathedral chapter; Borsza – dean; Stanisław – chancellor; Jan – treasurer; Jan – dean of the collegiate chapter in Warsaw; Andrzej – abbot of the Friary of Regular Canons in Czerwińsk; Jakub –preacher; Jan Marszałkowiec; Wojciech of Zagroba; Tyczan of Kamion; Stanisław Bogel; Andrzej of Płońsk; Marcina of Secymin; Dominik of Gorzewo; Paweł –master; Piotr of Bonisław; Michał Okuń; Piotr of Gąbin; and Dołęga of Łęg. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, no call number, no. 37.

¹⁰ [...] item secundo, ut scribat pro domino Nicolao inquisitore ad regirendos dictos hereticos et examinandos in fide. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, no call number, no. 38.

¹¹ In the general session of the Płock cathedral chapter held on 09.09.1441 the following persons took part: Scibor – archdeacon of Płock, general vicar and official; JakubJaszczold – provost of the cathedral chapter; Borsza – dean; Stanisław – chancellor; Jan – treasurer; Tomasz – chancellor of the diocese; Stefan – provost of the collegiate chapter in Warsaw; Andrzej – abbot of the Friary of Regular Canons in Czerwińsk; Stanisław Sobniowski – Trent provost; Dołęga – provost of the collegiate chapter of St. Michael in Płock; Wojciech of Zagroba; Jakub – preacher; Tyczan; Paweł – master; Jakub Gilowski; Dominik; Michał Okuń; Stanisław Bogel; Jan, Stanisław Głowczyński. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, no call number.

¹² “Prelatos et canonicos [...], concluserunt et diffiverunt predictum magistrum Paulum, canonicum presentem esse dirigendum ad Reverendissimum in Christo patrem et dominum Vincencium archiepiscopum Gnesnensem et

from the Archbishop of Gniezno or due to the great determination of Bishop Giżycki and the cathedral council committed to him, that a few months later, during the next general session of the Płock cathedral chapter held on February 3, 1442, an order was issued that the parish priest from Ciechanów, together with the vicars, who were suspected of propagating Hussite errors, were to appear before the consistory of the bishops of Płock. The charge concerned practicing the daily exposition of the Monstrance with the Host.¹³ At that time, the cult of Christ exhibited in the Blessed Sacrament was not very widespread; hence the daily practice of this form of piety gave rise to the suspicion of favouring the Hussite heresy. As the theological doctrine of Hussitism did not speak directly about the cult of the Blessed Sacrament, the demand for the so-called chalice for the laity or Communion under both kinds and the Communion for infants was something innovative for those times in the Church. It is worth mentioning that the practice of the so-called chalice for the laity quickly spread outside Prague, becoming the norm among Hus's supporters.¹⁴ In this context, excessive zeal in showing reverence to Christ exhibited in the monstrance, as practiced by priests of Ciechanów could have raised fears of spreading Hussite novelties.¹⁵ The Ciechanów case contributed to the publication (in the same year), during the autumn general session of the chapter (September 10), of the resolution on the necessity to eradicate heresies and heretics if they were in the diocese of Płock and manifested their faith.¹⁶ According to Leszek Zygnier, Bishop Giżycki was extremely sensitive to the issue of purity of faith in the Płock diocese, which was under his jurisdiction.¹⁷ During the same session of the cathedral chapter, the assembled body announced the resolution of *de fide catholica*, which recalled the basic contents of faith. Probably, those principles were recalled that related to the Catholic faith and its practice, and which had been proclaimed in the Płock diocese (1398-1423) by the Bishop of Płock, Jakub of Korzkiew.¹⁸ In general, such legal regulations from the 14th and 15th centuries reminded pastors of the obligation to preach, emphasized the importance of reminding the faithful of the fundamental duties of Christians, the basic principles of faith, the most important prayers for the Christians (Our Father, Hail Mary, I believe in God), the obligation to receive the sacrament of penance, and to practise works of mercy.¹⁹

primatem, ut velit informare ipsum capitulum Plocense cum prefato Rev. Patre Domino Paulo episcopo Plocensi de hereticis et pravitate heretica, occulte pullante in locii svariis in diocese sua plocensi, de quibus habuit ipse Rev. Pater Dominus Paulus episcopus scripta, per ipsum dominum Vincencium archiepiscopum missa et directa, que loca aut persone sint infecta heretica pravitate [...]". Ibidem, no. 64.

¹³ „[...] concluderun terrorem et heresim sive hereticos esse extirpandos, et plebanus cum aliquibus vicariis de Czechonowo debet citari super aliquibus dilacionibus in capitulo generali predictofactis, super cotidiana videlicet semel in septimana et summis festivitatibus in monstrancia Corporis Christi [...]". Ibidem, no. 93.

¹⁴ J. Nikodem, *Husytyzm, zapowiedź reformacji czy jej pierwsza faza?*, "Przegląd Zachodni", 3/2017, p. 15.

¹⁵ W. Graczyk, *Paweł Giżycki, biskup płocki (1439-1463)*, pp. 99-100.

¹⁶ [...] de heresibus et extirpacionehereticorum, si que in diocesis plocensissent aut quovis modo manifestoa utocul-teforent. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły płockiej z lat 1437-1445*, no call number, no.114.

¹⁷ L. Zygnier, *Wkład Kościoła płockiego i wrocławskiego W życie synodalne metropolii gnieźnieńskiej końca XIV i pierwszej połowy XV wieku*, "Studia Mazowieckie", 3/2015, p. 100.

¹⁸ J. Sawicki, *Synody diecezji płockiej i ich statuty*, in: *Concilia Poloniae*, vol. 6, Warsaw 1952, p. 15. The first text of codification based on the manuscript of the Czartoryski Library in Krakow, dating from the first half of the 15th century, was published in 1887 by B. Ulanowski. See B. Ulanowski, *O pracach przygotowawczych do historii prawa kanonicznego w Polsce*, Kraków 1887 pp. 42 - 84.

¹⁹ B. Wojciechowska, *Kościół wobec folkloru w Polsce w XIV i XV wieku*, "Kieleckie Studia Teologiczne", 13/2014, p. 153.

Probably due to the situation described above, not having received the information expected earlier, at the winter session of the chapter of February 4, 1443, the gathered members of the chapter (provost – Jakub; archdeacon and Płock official – Scibor; chancellor– Stanisław; treasurer– Jan; precentor– Stanisław); provost of the collegiate chapter of St. Michael in Płock – Dołęga, chancellor of the bishop’s office – Tomasz; archdeacon of Dobrzyń – Jakub; abbot of the Regular Canons in Czerwińsk – Andrzej; dean of the collegiate chapter in Warsaw – Jan; and canons: master Paweł, preacher Jakub, Wojciech Zagroba, Andrzej Płoński, Tyczan, Michał Okuń, Marcin Szeciński, Jakub Gilowski, Dominik of Geszewo, Stanisław of Główczyn, Ścibor of Stróżewo, Piotr of Gąbin, Ścibor and Strogomir of Zdziar and Piotr of Radzanowo), passed a resolution, in which they undertook to send representatives to the Primate with a request for a written list of people accused or suspected of heresy.²⁰ It should be assumed that the decisive attitude of Bishop Giżycki and the cathedral canon college for the purity of the Catholic faith under their jurisdiction, looking through the prism of the case of the clergy from Ciechanów, calmed down the clerics who were more open to religious “experimentation” so much so that for the next two years none of the clergy of the Płock dioceses working in Mazovia was charged with fostering novelties. It was only during the debates of the cathedral chapter in February 1445 that two parish priests: Jan of Strzegowo and Marcin of Baboszewo were accused of promoting heresy. First, by order of the bishop and the chapter, they were subjected to the examination of the principles of faith conducted by the chancellor of bishop’s curia, Peter, and before answering the questions they were obliged to take an oath to the chancellor, assuring that the answers would be in accordance with their real conviction.²¹

The above-mentioned examples (over three years 1442-1445) of accusations of priests from three parishes (Ciechanów, Strzegowo, Baboszewo) about fostering Hussitism sharpened the “sensus fidei” of bishop Paweł Giżycki so much that in 1447 he turned to the cathedral chapter during its general meetings, as well as personally to the archdeacons of Płock – Scibor and of Pułtusk – Tomasz, asking if they had knowledge about people criticizing the Catholic faith or suspected of heresy and living in their subordinate areas.²² The bishop probably did not receive an answer confirming the activities of the supporters of John Hus’s teaching in Mazovia, since he decided to question the members of the chapter college in Płock. In this way he widened the group, who due to the positions held in the diocese could have a much deeper knowledge about the pastoral activity of the Mazovian clergy. The conversations with the chapter college brought some result, because the body indicated the parish priest of Baboszewo as an alleged Hussite who, in publicly sung songs was

²⁰ [...] petentillarum nominadari in scriptis, qui inculpati et suspecti habentur de heresi, si qui sunt. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, without a call number, no. 134.

²¹ “Iohannes in Strzegowo, Martinus in Baboschewo et Iacobus in Swiedzerna plebani prestiterunt iuramentum corporale in manibus Petri cancellarii curie de mandato episcopi et capituli et respondere per iuramentum ad articulos in fide catholica conceptos, et mox examinati ad articulos per predictum d. cancellarium”. ADP, *W. Mąkowski, Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, no call number, no. 251; W. Graczyk, *Paweł Giżycki, biskup plocki (1439-1463)*, p. 101.

²² „[...] Paulus episcopus ab archidiaconis Stiborio Plocensi et Thomam Polthoviensi scrutabatur, si quem scirent male in fide sapientem sive suspectum de heresi in suis archidiaconalibus”. *Acta Capitulum cracoviensis et plocensis selecta (1438 - 1523; 1438 - 1525)*, publ. B. Ulanowski, in: *Archiwum Komisji Historycznej*, vol. 6, Krakow 1891, no. 372.

to spread the conviction that the people should receive Holy Communion under two species.²³ The earlier actions of the bishop's consistory (1445) towards the parish priest of Baboszewo, accused of propagating Hussitism among his parishioners, probably did not bring the desired effect, since a few years later (1449) the problem still remained acute. Again, the bishop demanded that the parish priest appear before the consistory in order to provide explanations and carry out canonical cleansing.²⁴

Bishop Paweł Giżycki's decisive and effective actions were supported both by Pope Nicholas V and King Casimir the Jagiellonian. On 25 August 1450, Pope Nicholas V wrote a letter to the Mazovian dukes Bolesław and Władysław with a request not to help those who wanted to find shelter from the ecclesiastical justice²⁵ in Mazovia, and the royal mandate of February 1, 1452 referred to the help which should be given to the inquisitor Jakub of Dzierżoniów, who was appointed to fight heresy in the dioceses of Gniezno, Włocławek, Poznań and Płock.²⁶ The Pope's letter to the dukes of Mazovia was probably a reaction to the report sent earlier to the Pope by the Krakow bishop Zbigniew Oleśnicki about the attack of the Hussites on the properties of the Płock bishop Paweł Giżycki, their cruelty and destruction.²⁷

Analysing the cases of clergy accused of fostering Hussitism, Bishop Giżycki probably concluded that it could have been the result of scanty theological knowledge and ignorance of the Catholic doctrine, since on his order the canon of the cathedral chapter in Płock and the doctor of decrees Mikołaj of Mirzyniec²⁸, developed a collection of the most important truths of the Catholic faith, in order to allow both clergy and lay people who were sympathizing with heretical views to repair their views resulting from the confrontation.²⁹

Despite the actions taken, bishop Paweł Giżycki was criticized by the Krakow bishop Zbigniew Oleśnicki for the lack of effectiveness, and what is more, the Krakow hierarch insisted on the Płock bishop to deal more decisively with those spreading erroneous teachings.³⁰ Perhaps a certain role in such a perception of the Płock bishop played a professor of the University of Krakow, a vicar general of the Krakow diocese and a close associate of Zbigniew Oleśnicki, Jan Elgot. In 1450, Jan Elgot informed Bishop Oleśnicki about the spread of Hussitism in the area of Dobrzyń in the diocese of Płock.

²³ „[...] Plebanus in Baboschewo cantare in publicis collacionibus cantilenas continentes, quod sil wlgus communicandus sub specie utrusque”. Ibidem, no. 380.

²⁴ E. Potkowski, *Książka rękopiśmienna w kulturze Polski*, Warsaw 1984, p. 156.

²⁵ W. Graczyk, *Paweł Giżycki, biskup płocki (1439-1463)*, pp. 103-104.

²⁶ Ibidem, p. 104.

²⁷ T. Graff, *Biskup krakowski Zbigniew Oleśnicki (1423-1455) wobec husytyzmu i polityki polsko-czeskiej*, “Mediaevalia Historica Bohemica” 17/1/2014, p. 163.

²⁸ J. Fijałek, *Polonia apud Italos scholastica saeculum XV*. Fasc. 1. *Polonia apud Italos litteris studentes et laureadonati inde a Paulo Wladimiriusque ad Iohannem Lasocki collecti et illustrati*, Krakow 1900, pp. 88 - 90. Mikołaj of Mirzyniec, from 1443 a student of the University of Bologna, before 6 February 1445 received the Płock canon. Cf. A. Radziwiński, *Pralaci i kanonicy kapituły katedralnej płockiej w XIV wieku i pierwszej połowie XV wieku (studium prozopograficzne)*, vol. 2. Kanonicy, Toruń 1993, p. 115.

²⁹ “Dominus Nicolaus de Mirzinecz [...] fide catholica tamquam a fundamento introduxit et ut suspecti de heresi spirituales et seculares emendentur”. *Acta Capitulum cracoviensis et plocensis selecta (1438-1523; 1438-1525)*, publ. B. Ulanowski, in: *Archiwum Komisji Historycznej*, vol. 6, Krakow 1891, no. 392.

³⁰ T. Graff, *Biskup krakowski Zbigniew Oleśnicki (1423-1455) wobec husytyzmu i polityki polsko-czeskiej*, “Mediaevalia Historica Bohemica” 17/1/2014, p. 163.

As proof of this, he gave him two testimonies: the first one, of a woman who, in the village of Kikół in the diocese of Płock, had witnessed the parish priest's giving communion to several people in two forms; and the other one was the account of a student coming from the Dobrzyń region of the diocese of Płock, who complained that his parents favoured heresy and, moreover, sent him to Prague to learn about Jan Hus's teachings.³¹ This harsh assessment by Bishop Oleśnicki resulted more from his ignorance of the activities undertaken by the Płock shepherd together with his chapter body, and was based only on various stories, perhaps somewhat coloured, reaching him occasionally.

The battle for the purity of faith in Mazovia took place essentially in the fourth decade of the 15th century. It can be said that this period is the peak of interest in the ideas of Hus's reform in Mazovia. The clear and determined attitude of the local bishop, the transparent and clear rules of conduct, prevented the development of Hussitism, which might have seemed attractive to the uneducated clergy. At the end of the 1450s the last case of accusation appeared. It concerned an assistant priest from Bulkowo– Mikołaj. In 1457 a resident of Bulkowo, Katarzyna, testified that the local assistant priest, Mikołaj, was giving Holy Communion in both kinds. Called to give explanations to the bishop's consistory, he denied these facts, but was nevertheless handed over to the inquisitor Jakub, prior of St. Dominic's monastery in Płock and imprisoned.³²

In conclusion, it should be emphasized that the subject of the above discussion was the Mazovian region of the Płock diocese, excluding the Dobrzyń region. Over the course of less than twenty years (1440-1457), several localities (Płock, Ciechanów, Strzegowo, Baboszewo, Bulkowo) should be noted, where some forms of interest in the teachings of Jan Hus appeared. Most of such cases concerned clergymen, pastors of local parishes, and in one case a Płock scribe, who may have familiarized himself with the proposed reform program of the Prague theologian by rewriting books. Is it possible to talk about the phenomenon of Hussitism in Mazovia on the basis of the above-discussed examples? I do not think so. It was not an organized movement with its leaders and, of course, supporters. These cases rather reflect the religious sensitivity of some clergymen, which, probably stimulated by information coming from the world, found an outlet in such forms of piety as the more frequent custom of exhibiting the Blessed Sacrament in the monstrance to revive the devotion of the faithful.

Secondly, the shortcomings in the education of the clergy and, therefore, the glaring deficiencies in the knowledge of theological issues, created traps of falling into religious subjectivism. Probably it was enough for the bishop to invite the suspect to give explanations and, most likely, to commit him to abandoning unusual religious practices, in order to consider the matter settled. The records of meetings of the cathedral chapter do not inform us about the theological debates that took place there, or attempts to defend one's own position, as it will happen a hundred years later due to the reform of Martin Luther. In this case, it was

³¹ *Codex epistolaris saeculi decimi quinti*, vol. 1, part 2, publ A. Sokołowski, J. Szujski, w: *Monumenta mediaevi historica res gestas Poloniae illustrantia*, vol. 2, Krakow 1876, pp. 347 – 348; R. Heck, E. Maleczyńska, *Ruch husycki w Polsce. Wybór tekstów źródłowych do 1454 roku*, Wrocław 1953, pp. 236 – 237; W. Graczyk, *Paweł Giżycki, biskup płocki (1439-1463)*, pp. 104-105.

³² “Nicolaus vicarius de Bolcovo, super articulis heresis presertim communicacione vulgi sub utraque specie inculpatus [...] fore communicandum populum sub utraque specie, propter quod tradita est religioso fratri Iacobo priori conventus s. Dominici extra muros Plocenses vicarius, qui negavit carceribus deputatus est”. Cf. *Acta Capitulum cracoviensis et plocensis selecta*, no. 402, p. 102; W. Graczyk, *Paweł Giżycki, biskup płocki (1439-1463)*, p. 108.

enough for Mikołaj of Mirzyniec to prepare a set of basic principles of the Catholic faith, familiarize first of all, the clergy with it, first of all, the clergy at the synods summoned by the bishop, and thus the problem was settled.³³

**„De heresibus et extirpacione hereticorum in dioecesi plocensi”. Czy w połowie XV wieku istniał zorganizowany ruch husycki w mazowieckiej części diecezji plockiej?
Streszczenie**

Na Mazowszu, w latach 20. XV wieku nie zauważamy jeszcze przejawów zainteresowania się ruchem husyckim, choć spotyka go się w tym czasie w Wielkopolsce i na Kujawach. Pierwsze sygnały o osobach sympatyzujących z reformą husycką pojawiły się w końcu trzeciej dekady XV wieku. Na przestrzeni niespełna dwudziestu lat (1440-1457) należy odnotować kilka miejscowości (Płock, Ciechanów, Strzegowo, Baboszewo, Bulkowo), gdzie spotykamy jakieś formy zainteresowania nauką Jana Husa. W większości byli to duchowni, duszpasterze miejscowych parafii, a w jednym przypadku plocki skryptor, który być może tą drogą zaznajomił się z programem reformy proponowanej przez praskiego teologa. Czy na podstawie wyżej omówionych przykładów można mówić o zjawisku husytyzmu na Mazowszu? Sądzę, że nie. Nie był to zorganizowany ruch, mający swoich przywódców i oczywiście zwolenników. Przypadki te bardziej odzwierciedlają religijną wrażliwość niektórych duchownych, która być może pobudzona przez docierające ze świata informacje, znajdowała ujście w takich formach pobożności jak choćby częstsze praktykowanie wystawiania Najświętszego Sakramentu w monstrancji dla ożywienia pobożności wiernych. Po drugie niedostatki w wykształceniu duchownych, a tym samym rażące braki w nieznanomości zagadnień teologicznych, zawierały pułapki popadnięcia w religijny subiektywizm. Chyba wystarczyło zaproszenie podejrzanego przez biskupa, złożenie wyjaśnień i zapewne zobowiązanie się do zaniechania nietypowych praktyk religijnych, by sprawę uznać za załatwioną. Akta posiedzeń kapituły katedralnej nie informują o mających miejsce debatach teologicznych, próbach obrony własnego stanowiska – jak będzie to miało miejsce sto lat później za sprawą reformy Marcina Lutera. W tym przypadku wystarczyło opracowanie przez Mikołaja z Mirzyńca zbioru podstawowych zasad wiary katolickiej, zaznajomienie z nim przede wszystkim duchownych na zwoływanych przez biskupa synodach i problem został załatwiony.

Słowa kluczowe: Płock, kapituła, diecezja plocka, husytyzm, Paweł Giżycki

³³ W. Graczyk, *Paweł Giżycki, biskup plocki (1439-1463)*, pp. 90-91. From the list drawn up by fr. Władysław Mąkowski, we learn that Bishop Paweł Giżycki conducted four diocesan synods in 1444, 1447, 1458, and 1460.

"De heresibus et extirpacione hereticorum in dioecesi plocensi".**Was there an organized Hussite movement in the Mazovian part of Płock diocese in the mid-15th century?****Abstract**

In Mazovia, in the 1420s, we do not notice any signs of interest in the Hussite movement yet, although it is encountered in Wielkopolska and Kujawy at that time. The first signals about people sympathizing with the Hussite reform appeared at the end of the third decade of the 15th century. Over the course of less than twenty years (1440-1457), several places should be noted (Płock, Ciechanów, Strzegowo, Baboszewo, Bulkowo), where we meet some forms of interest in the teachings of John Hus. For the most part, they were clergymen, pastors of local parishes, and in one case a Płock scriptor, who may have familiarized himself with the reform program proposed by the Prague theologian. Is it possible to talk about the phenomenon of Hussitism in Mazovia on the basis of the above-discussed examples? I do not think so. It was not an organized movement with its leaders and, of course, supporters. These cases rather reflect some priests' religious sensitivity, which may have been stimulated by the information coming from the world and have found an outlet in such forms of piety as the more frequent practice of exhibiting the Blessed Sacrament in the monstrance to revive the piety of the faithful. Secondly, the shortcomings in the education of the clergy and, therefore, the glaring deficiencies in the knowledge of theological issues, contained traps of falling into religious subjectivism. Probably the bishop's invitation to the suspect, the explanation, and a commitment to abandon unusual religious practices were enough to have the matter settled. The files of meetings of the cathedral chapter do not inform us about the theological debates that took place there, or on attempts to defend one's own position – as it will happen a hundred years later due to the reform of Martin Luther. In this case, it was enough for Mikołaj of Mirzyniec to elaborate a set of basic principles of the Catholic faith, to acquaint first of all, the clergy with them, at the synods summoned by the bishop, and thus the problem was settled.

Key words: Chapter, diocese of Płock, Hussitism, Paweł Giżycki, Płock

BIBLIOGRAPHY

- Mąkowski W., *Zaginiony odpis z akt kapituły plockiej z lat 1437-1445*, ADP, no call number. *Acta Capitulum cracoviensis et plocensiselecta (1438 - 1523; 1438 - 1525)*, publ. B. Ulanowski, in: *Archiwum Komisji Historycznej*, vol. 6, Krakow 1891.
- Codex epistolaris saeculi decimi quinti*, vol. 1, part 2, publ. A. Sokołowski, J. Szujski, w: *Monumenta medii aevi historica res gestas Poloniae illustrantia*, vol. 2, Krakow 1876.
- Długoski J., *Annales seu Cronicae Incliti Regni Poloniae*, Book XI (1415-1430), Warsaw 1985.
- Fijałek J., *Polonia apud Italos scholastica saeculum XV*. Fasc. 1. *Polonia apud Italos litteris studentes et laureadonati inde a Paulo Wladimiriusque ad Iohannem Lasocki collecti et illustrati*, Krakow 1900.
- Graczyk W., *Paweł Giżycki, biskup plocki (1439-1463)*, Płock 1999.
- Graff T., *Biskup krakowski Zbigniew Oleśnicki (1423-1455) wobec husytyzmu i polityki polsko-czeskiej*, "Mediaevalia Historica Bohemica" 17/1/2014, pp. 127-167.

- Heck R., Maleczyńska E., *Ruch husycki w Polsce. Wybór tekstów źródłowych do 1454 roku*, Wrocław 1953.
- Kras P., *Edykt wieluński z 1424 roku i udział brachium saeculare w walce z husytyzmem w piętnastowiecznej Polsce*, „Summarium“, 26-27/1997-1998, pp. 63-77.
- Nikodem J., *Husytyzm, zapowiedź reformacji czy jej pierwsza faza?*, „Przeгляд Zachodni”, 3/2017, pp. 7-20.
- Ożóg K., *Pastor bonus – duszpasterskie zabiegi biskupa Zbigniewa Oleśnickiego w diecezji krakowskiej*, in: *Zbigniew Oleśnicki – księżę Kościoła i mąż stanu*, ed. F. Kiryk, Krakow 2006, p. 157-170.
- Potkowski E., *Książka rękopiśmienna w kulturze Polski*, Warszawa 1984.
- Radziwiński A., *Prałaci i kanonicy kapituły katedralnej plockiej w XIV wieku i pierwszej połowie XV wieku (studium prozopograficzne)*, vol. 2. *Kanonicy*. Toruń 1993.
- Sawicki J., *Synody diecezji plockiej i ich statuty*, in: *Concilia Poloniae*, vol. 6, Warszawa 1952.
- Serczyk J., *Husytyzm na Mazowszu w drugiej połowie XV wieku*, „Studia z dziejów Kościoła katolickiego”, 1/1960.
- Statuty synodalne wieluńsko-kaliskie Mikołaja Trąby z roku 1420*, publ. J. Fijałek, A. Vetulani, Krakow 1951.
- Ulanowski B., *O pracach przygotowawczych do historii prawa kanonicznego w Polsce*, Krakow 1887.
- Walkusz J., *Husytyzm*, in: *Encyklopedia Katolicka*, vol. 6, Lublin 1993, col. 1346.
- Wojciechowska B., *Kościół wobec folkloru w Polsce w XIV i XV wieku*, „Kieleckie Studia Teologiczne”, 13/2014, pp. 151-163.
- Zygner L., *Wkład Kościoła plockiego i wrocławskiego w życie synodalne metropolii gnieźnieńskiej końca XIV i pierwszej połowy XV wieku*, „Studia Mazowieckie”, 3/2015, pp. 85-119.