

WALDEMAR PAŁĘCKI MSF

MONASTIC PROFESSION
ACCORDING TO THE 12TH-CENTURY PONTIFICAL OF PŁOCK
AND ITS SOURCES IN 10TH-CENTURY
ROMANO-GERMANIC PONTIFICAL

The rite of monastic profession in the tradition of the western Church has changed over the centuries, taking rich liturgical forms aiming to emphasise the importance of the introduction of new members to the monastic community. Originally a relatively simple expression of commitment to live in a monastic community since 7th/8th century took the form of a solemn statement i.e. *professio*.¹ In the West, the rule of St Benedict is one of the oldest manifestations of this rite, which provides for the taking of the profession in the oratory, although it omits to directly mention the Eucharist as a special moment for monastic vows. However, the very place indicated the religious nature of the rite. Through vows, monks undertook three commitments: to the stability of place (*stabilitas loci*), to obedience (*oboedientia*), to a spiritual progress (*conversatio morum*, subsequently called *conversio morum*). A written commitment was the external expression of the profession taken, which was submitted to the altar in the presence of the entire monastic community. It was not until the Middle Ages that the abbot was expected to celebrate a Holy Mass on the occasion of the profession taking.²

Dr. hab. WALDEMAR PAŁĘCKI MSF—Head of the Department of the History of the Liturgy at the Institute of Liturgy and Homiletics of CUL; address for correspondence: ul. Radziszewskiego 7, 20-039 Lublin; e-mail: wpalecki@kul.pl

¹ Cf. Bogusław Nadolski, *Liturgika*, vol. III: *Sakramenty, sakramentalia, błogosławieństwa* (Poznań: Pallottinum, 1992), 230; Czesław Krakowiak, *Profesja zakonna według Ordo professionis religiosae (1970)* (Sandomierz: Wydawnictwo Diecezjalne, 2010), 8.

² Cf. Bernhard Happel, "Die Profeßordnung des 58. Kapitels der Benediktinerregel," *BM* 31 (1955): 103-107.

Since the 10th century pontificals, which included a particular rite, contributed to the standardisation of the practices connected with profession taking. These books designed for bishops or abbots were distributed in the West, and Romano-Germanic Pontifical from St Alban's Monastery in Mainz became the oldest model [of such pontificals]. Similarly, Pontifical of Płock of the 12th century, currently stored in Munich, is one of the oldest fully preserved liturgical books in Poland. Detailed studies of this book performed by Rev. Antoni Podleś indicated that this book is a variation of the Romano-Germanic Pontifical.³ It remains an interesting issue to what extent the rite of monastic profession included in it belongs to this oldest form, what the differences and common elements there are, and what is the theological meaning of the liturgical texts included.

1. PONTIFICAL OF PŁOCK VS ROMANO-GERMANIC PONTIFICAL

The liturgical book bearing the title *Pontifical of Płock* [*Pontyfikal plocki*] is one of the oldest complete pontificals used in Poland and was owned by the Seminary Library in Płock. In the summer of 1941 this pontifical was looted by the Nazis and transported to Królewiec. Until 1973 it was believed that this manuscript was lost; however, in May of the same year it appeared at an auction in Munich. The code was purchased by the Bavarian State Library.⁴

The determination of the provenance and identification of this book were not easy due to the fact that prior to the auction the first two pages were removed and the seals were erased. Therefore, the new buyer entitled this manuscript as *Rituale der Kathedrale von Gnesen, Anfang XIV. Jhdts.* and gave it a new signature no. Clm 28938 (the previous one was Mspł. 29). This book was identified by Julian Lewański,⁵ and the appropriate determination

³ *Pontyfikal plocki z XII wieku. Bayerische Staatsbibliothek München Clm 28938. Biblioteka Seminarium Duchownego Płock Mspł 29. Studium liturgiczno-źródłoznawcze. Edycja tekstu. Developed and prepared for printing by Rev. Antoni Podleś (Płock: Płockie Wydawnictwo Diecezjalne, 1986), 32 [hereinafter referred to as: Pontifical of Płock].*

⁴ Cf. Józef Wacław Boguniowski, *Rozwój historyczny ksiąg liturgii rzymskiej do Soboru Trydenckiego i ich recepcja w Polsce* (Kraków: UNUM, 2001), 174.

⁵ Cf. Julian Lewański, "Dramat i dramatyzacje liturgiczne w średniowieczu polskim," *Musica medii aevi* (1973): 93-174.

was possible thanks to the preserved extract made by Antoni Julian Nowowiejski, Władysław Abraham and Józef Michalak and negatives of the two pages of this code (p. 24r and p. 149v) which were stored in the archives of the Diocesan Museum in Płock.⁶ The manuscript of Płock belongs to the type of books which are called pontificals and represents the oldest type of them: so-called Romano-Germanic Pontifical of the tenth century. The book called pontifical contains liturgical rites designed for bishops. A variation of such pontificals were those used by abbots, but they presented a much more restricted set of rites. The pontifical used in St Alban's Monastery in Mainz, commonly called Romano-Germanic Pontifical, was a model for the later pontificals. What is characteristic is the fact that the rites designed for bishops were entwined with those which could be celebrated by presbyters and they were not grouped in particular parts, as it was in Durand's Pontifical of the 13th century.⁷ According to the previously performed studies, 58 rites described in the Pontifical of Płock are common with those included in Romano-Germanic Pontifical, whereas the rites connected with the Holy Week and the oldest description of resurrection on the Polish land constitute its own celebrations.⁸

The time of the creation of the code is a separate issue. According to the rules of palaeography and the contents of the code, Rev. Antoni Podleś indicated that the code derives from the time not later than the second half of the 12th century. According to previous studies from the seventies of the 20th century, the code was believed to date back to the beginning of the 14th century. This pontifical was most probably prepared for the bishop of Płock Alexander from Malonne († 1156). There are, however, differences as to the place of the creation of the code: some researchers point to Poland, others to the country of Meuse or northern France.⁹ Nevertheless, according to the contents, this book constitutes an important source of liturgical life in Poland in the era of the Middle Ages.

⁶ Cf. Pontifical of Płock [Pontyfikał płocki], 18-19.

⁷ Cf. "Le Pontifical de Guillaume Durand," in *Le Pontifical Romain au moyen-âge*, ed. Michel Andrieu, vol. 3 (Città del Vaticano: Biblioteca Apostolica Vaticana, 1940), 327-333.

⁸ Cf. Boguniowski, *Rozwój historyczny ksiąg liturgii rzymskiej*, 175.

⁹ Cf. Pontifical of Płock [Pontyfikał płocki], 41.

2. THE RITE OF MONASTIC PROFESSION IN THE PONTIFICAL OF PŁOCK

In the Pontifical of Płock two rites of monastic profession can be found in chapter 36, the first one being: *Ordo ad monachum faciendum*, written on pages from 73r to 80r and the second one entitled *Alia ordinatio monachi* to be found on one page (80v).¹⁰

A. *Ordo ad monachum faciendum*

In accordance with the Pontifical of Płock, a candidate for a monastic life had to express a desire to take profession before the abbot and the whole community gathered in the chapter house whereas all monks were obliged to advise the abbot, revealing any irregularity of the candidate observed during the trial, both internal and external, in order to facilitate the decision on the admission to the profession.¹¹

A candidate took the monastic profession during the Holy Mass. Candidates for a monastic life stood at the door of the church or in another designated place (*aut ubi placuerit*), whereas the abbot, upon singing the introit and the call of *Kyrie eleison*, called them with the following words: *Venite, venite filii...* — *Come, come sons...*, and while the candidates were approaching, the choir was singing the verse: *Benedicam Dominum in omni tempore, semper laus eius in ore meo* (Ps 34 [33], 2) — *I will bless the Lord at all times; his praise shall continually be in my mouth*. After the abbot's renewed call: *Venite, venite filii...* the candidates approached the altar and lay down on the floor whereas the choir was singing a verse: *In Domino laudabitur anima mea, audiant mansueti et letentur* (Ps 34 [33], 3) — *My soul makes its boast in the Lord; let the humble hear and be glad*. After the abbot's third call: *Venite, Venite filii...* the candidates stood up and came even closer to the altar and fell to the ground. At that time the choir was singing the following verse: *Magnificate Dominum mecum et exaltemus nomen eius in idipsum* (Ps 34 [33], 4) — *Oh, magnify the Lord with me, and let us exalt his name together!* On the fourth call, the abbot added the words:

¹⁰ The original spelling and numeration were preserved in the Latin texts.

¹¹ "*Quando aliqui monachi ad professionem accedunt sponte vel vocantur, veniunt ad capitulum cum abbas preceperit, et faciant petitionem coram abbate et omni congregatione, sicut mos est. Post capitulum autem, omnia que habent, suggerant abbati et non solum exteriora, sed et interiora patefaciant.*" Pontifical of Płock [Pontyfikał płocki], 73r.

Audite me — *Listen to me*, upon which the candidates got up, moved slightly forward and fell on their faces whereas the choir added: *Exquisivi Dominum et exaudivit me et ex omnibus tribulationibus meis eripuit me* (Ps 34 [33], 5) — *I sought the Lord, and he answered me and delivered me from all my fears*. After this call, the abbot added another one: *Timorem Domini docebo vos* (Ps 34 [33], 12) — *I will teach you the fear of the Lord*, upon which the candidates came forward to the altar and the choir was singing the verse: *Accedite ad Deum et illuminamini et facies vestre non confundentur* (Ps 34 [35], 6) — *Look at Him and be radiant with joy, and your faces shall never be ashamed*, followed by abbot's verse: *Venite, venite filii...* together with Ps 51 [50]: *Miserere mei...* — *Have mercy upon me...*¹² According to the Pontifical of Engelberg the verse *Venite, venite filii...* was a part of the Mass form devoted to monastic vows and it was sung as a gradual. The tradition of the celebration of monastic vows during the Holy Mass spread from Rome, through England to the European continent.¹³ After the initial dialogue and accession of the candidates to the altar, the abbot recited *Pater noster* together with verses taken from the Psalms:

℟. *Salvos fac servos tuos Domine.* / ℞. *Deus meus sperantes in te* (cf. Ps 86 [85], 2) ℟. *Mitte eis Domine auxilium.* / ℞. *Et de Syon tuere eos* (cf. Ps 20 [19]), 3) ℟. *Esto eis Domine turris fortitudinis.* / ℞. *A facie inimici* (cf. Ps 61 [60]), 4) ℟. *Dominus custodiat eos ab omni malo.* / ℞. *Custodiat animas eorum Domine* (cf. Ps 121 [120]), 7) ℟. *Dominus custodiat introitum eorum et exitum eorum.* / ℞. *Ex hoc [nunc et usque in saeculum]* (cf. Ps 121 [120]), 8). ℟. *Exurge Domine, adiuva nos.* / ℞. *Et libera [nos propter nomen tuum]* (Ps 44 [43], 27)

℟. *Save thy servant.* / ℞. *O my God, that trusteth in thee.*

℟. *Send thee help from the sanctuary.* / ℞. *And strengthen thee out of Zion,*

℟. *O Lord, be a strong tower.* / ℞. *Against the enemy.*

℟. *The Lord shall preserve thee from all evil.* / ℞. *He shall preserve thy soul.*

℟. *The Lord shall preserve thy going out and thy coming in.* / ℞. *From this time forth, and even for evermore.*

℟. *Arise for our help.* / ℞. *Redeem us for thy mercies' sake.*¹⁴

After those verses, the abbot said two prayers. The first one *Da, quesumus Domine...* — *Grant us, Oh Lord...* he asked the almighty Lord to

¹² Pontifical of Płock [Pontyfikał płocki], 73r-73v.

¹³ Cf. Odo Casel, "Die Mönchsweihe," *JLW* 5 (1925): 37-38.

¹⁴ Pontifical of Płock [Pontyfikał płocki], 73v.

grant the grace of the fulfillment of the work already commenced and pleaded that those who give Him a complete sacrifice of their lives deserved to bring their commitment to the end.¹⁵ This prayer was said according to Alcuin's collection as a mass oration during the consecration of virgins.¹⁶ By means of the words of the second prayer *Deus indulgentie Pater...* — *O Lord, the Father of grace...*, the celebrant prayed for those accepting the monk's habit so that nothing stood in the way for their will to serve God. He pleaded that this service done by the priest was completed by God through the gift of the Holy Spirit.¹⁷ The epicletic nature of the celebration of monastic profession was more intensively promoted in eastern than western tradition, emphasising that monks are the ones who are full of the Holy Spirit.¹⁸

According to the Romano-Germanic Pontifical, the rite of monastic profession found in chapter 28 *Ordo ad faciendum monachum* was celebrated also in the church, but there is no mention of the celebration of the Holy Mass. The one taking vows lay in the form of the cross; in the meantime, three psalms with antiphons were being sung: antiphon *Hic accipiet...* — *Such will receive...* with Psalm 24 [23]: *Domini est terra...* — *The earth is the Lord's...* antiphon *Cor mundum...* — *Clean heart...* with Psalm 51 [50] *Miserere mei, Deus...* — *Have mercy on me, oh Lord...* antiphon *Dicam Deo: Susceptor...* — *I speak to the Lord, my refuge...* with Psalm 91 [90]: *Qui habitat...* — *He that dwelleth...* This part ended with the saying of litanies and *Pater noster*, upon which the robes were blessed.¹⁹ The very tradition of singing litanies, reciting *Holy Father* and the blessing of the robes was attributed to St Gregory the Great, recognising it as a typically Roman tradi-

¹⁵ "Da, quesumus Domine, famulis tuis inchoati operis consummatum effectum, et ut perfectam tibi offerant plenitudinem incia, perducere mereantur ad finem. Per Dominum." Pontifical of Płock [Pontyfikał płocki], 73v-74r.

¹⁶ Cf. Jean Deshusses, *Le Sacramentaire Grégorien*, vol. II (Fribourg: Éd. universitaires, 1988), 117.

¹⁷ "Deus, indulgentie Pater, qui severitatem tue districtionis temperans indulsisti, ne filius portet iniquitatem patris et qui mira dispensacione eciam malis bene utens, tue dignationis gratiam pro eos frequenter operaris, quesumus immensam clemenciam tuam, ut his famulis tuis non obsistat, quod habitum religionis per nos tanta ac tali re indignos accipiunt, sed ministerium quod exterius per nos exhibetur, tu interius per donum Sancti Spiritus exequaris." Pontifical of Płock [Pontyfikał płocki], 74r.

¹⁸ Cf. Waldemar Pałęcki, *Rok liturgiczny paschą Chrystusa. Misterium roku liturgicznego według Odo Casela OSB (1886-1948)* (Sandomierz: Wydawnictwo Diecezjalne i Drukarnia, 2006), 372-374.

¹⁹ Cf. *Le Pontifical Romano-Germanique*, in *Le Pontifical Romano-Germanique du dixième siècle*, ed. Cyrille Vogel and Reihard Elze, vol. 1 (Città del Vaticano: Biblioteca Apostolica Vaticana, 1963), 70 (hereinafter referred to as: PRG).

tion.²⁰ These antiphons together with psalms are found in *Manuale Casinense* (Cod. Ottob. lat. 145) of 11th century.²¹

According to the Pontifical of Płock, taking monastic vows was preceded by the rite of the transfer of the rule which in the monastic life became a standard of conduct and of life, also determining the type of spiritual practices and the rhythm of work and prayer.²² Giving the book of the rule, the abbot appealed to candidates saying: *Accipite regulam... — Accept the rule...* encouraging them not to be passive listeners but also to fulfill it in their own life dedicated to God. Such encouragement was confirmed by the abbot with the words of Jesus: *Whoever wants to be my disciple must deny themselves and take up their cross and follow me* (Matt. 16:24).²³ In the subsequent part the abbot said the prayer: *Domine Jesu Christe... — Lord Jesus Christ...* turning to the Saviour who *is the way* (cf. John 14:6) so that He himself led the candidates in the discipline through monastic life. At the same time, the priest pleaded that the invitation of Jesus sounded with greater power for the future monks: *If you are tired from carrying heavy burdens, come to me and I will give you rest* (Matt. 11:28), so that God himself included the ones accepting the monk's habit into the circle of His sheep. The priest also prayed that the monks would not listen to any voice other than God's voice himself, who said: *Whoever serves me must follow me...* (John 12:26).²⁴ The listening attitude points to the programme of a western monastic life and from that call St Benedict begins his rule.²⁵ A monk read the rota of vows himself or he repeated after others if he could not read. According to the rule of St

²⁰ Cf. Casel, "Die Mönchsweihe," 41.

²¹ Cf. Klaus Gamber, *Manuale Casinense* (Cod. Ottob. lat. 145) (Regensburg: Kommissionsverlag F. Pustet, 1977), 88.

²² Cf. Tomasz Wytrwał, *Reguły zakonne*, in *Encyklopedia katolicka*, vol. XVI (Lublin: TN KUL, 2012), 1331.

²³ "*Accipite regulam et videte, ut non solum auditores, verum etiam satagatis esse illius factores. Et incipiat abbas: «Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me».*" Pontifical of Płock [Pontyfikał płocki], 74r.

²⁴ "*Domine, Iesu Christe, qui es via, sine quo nemo venit ad Patrem, quesumus benignissimam clemenciam tuam, ut hos famulos tuos, a carnalibus desideriis abstractos, per iter discipline regularis deducas, et qui peccatores vocare dignatus es dicens: «Venite ad me omnes, qui laboratis et onerati estis», presta, ut hec vox invitationis tue ita in eis conualescat, quatenus peccatorum onera deponentes, et quam dulcis es gustantes, tua refectionis sustentari mereantur, et sicut adtestari de tuis ovibus dignatus es, agnosce eos inter oves tuas, et ipsi et agnoscant, ut alienum non sequantur, sed te; neque audiant voces alienorum sed tuam qua dicis: Qui michi ministrat, me sequatur. Qui vivis et regnas Deus.*" Pontifical of Płock [Pontyfikał płocki], 74r-74v.

²⁵ Cf. St. Benedict of Nursia, *Regula* [The Rule] (Tyniec: Wyd. Benedyktynów, 1994), 25.

Benedict, he swore constancy, a change in the habits and obedience to his abbot before God and all the saints, to what extent his weakness will allow him to do so.²⁶ The abbot confirmed this vow with the words of the psalm: *Exaudiat te Dominus in die conversacionis tue. Protegat te nomen Dei Jacob. Mittat tibi auxilium de sancto. Et de Syon.* — *May the Lord answer you when you are in distress; may the name of the God of Jacob protect you. May he send you help from the sanctuary and grant you support from Zion* (Ps 20 [19], 2-3) and with the prayer: *Deus, religionis amator...* — *Lord, the lover of the monastic life...* The abbot pleaded that God—the giver of all good—would kindly look on candidates taking vows so that all that they vowed out of fear and love for God they would preserve with His help and deserve to receive eternal life.²⁷ The singing of the verse: *Suscipe me, Domine, secundum eloquium tuum, et vivam, et non confundas me ab expectatione mea* — *Sustain me, my God, according to your promise, and I will live; do not let my hopes be dashed* (Ps 119 [118], 116) is the confirmation of the taking of the monastic vows. This formula was thrice repeated by the newly professed monks (neoprofes), and each time the choir of monks responded to such a formula, adding to the last repetition the doxology *Gloria Patri* — *Glory be to the Father...*²⁸ This verse accompanied the profession taken according to St Benedict's rule.²⁹ In this manner the ancient Roman custom was alluded to, when the father lifted a newly-born baby from the ground and recognised it as his own.³⁰ The abbot confirmed the new monk's dedication with the words of the prayer: *Suscipe, quesumus, Domine...* — *Accept, please, oh Lord...* He prayed for those seeking an escape from the worldly concerns, liberated from the clutches of satan so that they may in the future be counted among saints and the chosen ones in heaven.³¹ The abbot asked for God's acceptance of the vows taken with the words of the prayer

²⁶ "Ego, N., promitto coram Deo et istis atque omnibus sanctis eius, stabilitatem et conversacionem morum meorum et obedienciam abbati meo, quantum fragilitas mea permittit, secundum regulam sancti Benedicti abbatis." Pontifical of Płock [Pontyfikał plocki], 74v-75r.

²⁷ "Deus, religionis amator, omnisque boni largitor, supplicacionem nostram exaudi benignus, et hos famulos tuos propicius intueri, ut quod pro timore tuo nunc et amore voverunt, auxilio tuo conservent, et vitam eternam, te largiente, mereantur percipere." Pontifical of Płock [Pontyfikał plocki], 75r.

²⁸ Cf. Pontifical of Płock [Pontyfikał plocki], 75r.

²⁹ Cf. St Benedict of Nursia, *Regula*, 216-217.

³⁰ Cf. M. Puzicha, *Kommentar zur Benediktusregel* (St. Ottilien: EOS-Verlag, 2002), 501.

³¹ "Suscipe, quesumus, Domine, hos famulos tuos, ad te de procella huius seculi fugientes, laqueisque diaboli ereptos, ut a te suscepti et ab infestanti seculo salutati, in futuro se gaudeant esse inter sanctos et electos tuos connumeratos." Pontifical of Płock [Pontyfikał plocki], 75r.

which was created in the form of a preface. After the initial dialogue he praised the Creator as the source and the origin of monastic life, praying for those who escape from the worldly concerns and entrust their lives to God. He asked that they were released from any worldly matters, uprooted from any external pleasures, taken far from all worldly torments, freed from the snares of the eternal enemy- Satan. In their lives, the new monks were to die to this world and to be crucified to the world's excitements; at the same time, they were to be saved from the secular splendour, wicked intentions, stains of the earthly life, from any perverse bondages and ambushes prepared by the eternal enemy. In the next part of this prayer, the abbot asked God to instruct the new monks to despise the earthly happiness, not to be afraid of adversity, not to make the injustice but to patiently endure it, to love their enemies, to humbly pray for their persecutors and slanderers. He also asked that in the future monastic life they would not burst with pride, so that neither the flame of greed nor the temptation of lust would burn in them, so that they would not strive for vain glory so as not to fall into the trap of drunkenness and gluttony, so that they would only follow God, fear and love Him.

By means of prayers raised to God they pleaded that God would open the minds of the newly professed monks in order that they could diligently study the divine writings, meditate on God and understand Him with all their hearts, mouths and deeds, so that they could diligently serve Him day and night, taste in what is divine and eternal, contempt what is earthly and perishable, be obedient, love friends and enemies, preserve humility and lowliness and put them into action, nurture and preserve the purity and modesty in heart and deeds, be eager in practising patience, observing fasts and maintenance of continence, so that they would always want to devote themselves to prayer and vigil, mourn their sins and remove them from their lives. At the end of the prayer the abbot earnestly asked God so that monks in their monastic life marched through the narrow and difficult path until they attain eternal glory thanks to their perseverance.³² The theme of the dif-

³² *“Tocius sancte religionis origo, omnique profitenti te vite eterne salvatio. Suscipe, quesumus, propicius votum professionemque famulorum tuorum, qui de huius seculi vanitate fluctibus ac turbine, ad te confugium faciunt. Sint, quesumus, Domine, te adiuvante ab omni negotiorum secularium strepitu exuti, a delectacionibus spectaculorum presencium evulsi, a cunctis mundi occupacionibus extranei, ab antiqui hostis insidiis erepti, mundo huius mortui, mundi blandientis illecebris crucifixi, remoti a secularibus pompis, remoti a pravis cogitacionibus, remoti a presentis vite contagiis, remoti ab omnibus pravorum retinaculis, remoti o cunctis antiqui hostis insidiis. Doce eos, Domine, omnia huius vite contempnere prospera, non timere adversa, iniurias non inferre, sed equanimiter tolerare, inimicos diligere, pro persequentibus et calump-*

ficult and narrow path which should be taken by a monk while striving for excellence was presented in St Benedict's rule.³³

In the next part of the rite four prayers were said, preceded with antiphons which reminded of the conditions to follow Christ. The first antiphon: *Qui perdidit animam suam propter me, inveniet iliam* — *For whoever wants to save their life will lose it, but whoever loses their life for me will find it* (Matt. 16:25) preceded the prayer: *Deus, qui nobis...* — *Lord, who for us...* The priest prayed that the new monks were imbued with a desire to leave what is earthly and to pursue what is eternal.³⁴ The second antiphon: *Qui odit animam suam in hoc mundo, in vitam eternam custodit eam* — *Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life* (John 12:25) was followed by the prayer: *Dignare, Domine Deus...* — *Be willing, Lord...* asking that God would open wide before the candidates the gates of His grace so that no enemy would triumph over them and they could themselves continuously rejoice with God's help in the overcoming the earthly world.³⁵

niantibus suppliciter deprecari. Non eos superbia inflat, non ardor avaricie succendat, non incentiva luxurie inflamment, non vana gloria turpiter iacet, non gula aut ebrietas prepediat, non ambicio ventosa precipitet, non ardor animose contencionis exagitet, non desiderium humane opinionis eleve, non diabolus auctor perditionis ledat aut perdat, sed tue pietatis dextera, clementissime Deus, a cunctis eruat malis eosque in presenti seculo et in futuro protegat, regat atque gubernet, ut te timeant, imitentur et diligant. Aperi eis sensum, ut in divinarum studiis litterarum, te corde, ore et opere meditentur et intelligant, die noctuque tibi deserviant, celestia et eterna sapiant, terrena et caduca respuant, obedientes sint et instructi, amicos et inimicos pro tui nominis amore ament et diligant, humilitatem et vilitatem teneant et exerceant, castimoniam et pudiciam corde et opere amplectentur et teneant, pacienciam et longanimitatem arripiant et custodiant, ieiunio et abstinencia studeant, simul eciam diligant gemitum, oracionem desiderant atque invigilent, peccata sua incensanter cum lacrimis et suspiriis accusent et diluant, et te, Omnipotentem, corde, ore et opere circumferant semper atque desiderant. Suscipe, quesumus, Domine, Pater omnipotens, hos famulos tuos, quos de huius seculi naufragiis et periculis eruire et ad monasticam dignatus es vocare gratiam, concede propicius, ut artam et angustam viam, quam professi sunt, iugiter diligant, teneant atque sectentur, quatenus ad eternam, quam in te perseverantibus promittere dignatus es gloriam, pervenire mereantur." Pontifical of Płock [Pontyfikał plocki], 75r-76v.

³³ Cf. St Benedict of Nursia, *Regula*, 35-37.

³⁴ "Deus, qui nobis per prophetarum ora precepisti temporalia relinquere atque eterna festinare, da famulis tuis, ut que a te iussa cognovimus, implere celesti inspiratione valeamus." Pontifical of Płock [Pontyfikał plocki], 76v.

³⁵ "Dignare, Domine Deus, famulis tuis, secularibus pompis renunciantibus, gratie tue ianuas aperire, qui despecto diabolo, tuum confugiunt ad titulum, venientes ad te sereno vultu suscipe, ne de eis inimicus valeat triumphare, tribue eis brachium infatigabile auxilii tui, mentem

The third antiphon alluded to the image of Christ as the door of the sheep: *Si quis per me intraverit, salvabitur, et pascua inveniet, dicit Dominus* — *Whoever enters through me will be saved and find pasture, says the Lord* (cf. John 10:9), followed by a prayer: *Clementissime donator Deus...* — *Most gracious giver, oh Lord...*, so that God chose to include the new monks into the circle of the chosen ones in heaven. The abbot asked that they be credible, sensible, humble, authentic in their knowledge, clear in obedience, consistent in the teaching, firm against insults, adorned with power, patient in enduring the suffering and injustice, accurate in their work, diligent in the management, strong in temptations, strongly holding to peace, eager to give alms, diligent in prayer, reliable in showing mercy and faithful in obedience.³⁶ Three prayers: a prayer in the form of a preface, *Dignare, Domine Deus... Clementissime donator Deus...* orations had an epicletic character and were the essential elements of monastic profession confirmed in the Canons of Theodore, the Bishop of Canterbury from the 7th century.³⁷ According to this canon, the whole rite may be found in the Roman Pontifical of Engelberg from the 12th century, which presents the Roman-Benedictine form of monastic profession.³⁸ The candidates to monastic life had to voluntarily express a desire to take the profession. The abbot asked them two questions to determine whether they are willing to die to the earthly world and whether they want to maintain stability in the monastic life. Upon the positive response to his questions, the abbot recited the formula: *Augeat in vobis Deus gratiam suam, ut opere adimpleatis, quod ore professi estis* —

illorum fidei lorica circumda, ut felici mura vallati mundum se gaudeant evasisse.” Pontifical of Płock [Pontyfikał płocki], 76v-77r.

³⁶ “*Clementissime donator Deus, tuam invocamus pietatem super famulos tuos, quos a seculo conversos, in numero sanctorum tuorum accersire dignatus es, quesumus, ut conversionis sue fidem digne custodiant et quicquid pro salute anime sue deprecati fuerint, optineant. Sint vita probabiles, sint sapientes et humiles, sint sciencia veri, obediencia clari, convenientes in doctrina, in increpacionibus immobiles, in gravitate decori, in passione pii, in operatione cauti, in dispensacione solliciti, in temptacionibus fortes, in iniuriis patientes, in pace fixi, in elemosinis prompti, in oracionibus frequentes, in misericordia efficaces, in subditis pii. Nec sint inmemores, quod abs te de suis erunt factis tuo iudicio iudicandi, horum quoque deprecamur Domine, ut munera placatus suscipias et quicquid a te pecierunt, clementer impertiri digneris.*” Pontifical of Płock [Pontyfikał płocki], 77r-77v.

³⁷ Cf. *Capitula Dacherian* 2, in *Libri poenitentiales. Księgi pokutne*. Synodi et collectiones legum. Synody i kolekcje praw, vol. V, ed. Arkadiusz Baron, Henryk Pietras (Kraków: Wydawnictwo WAM, 2011), 115*; Mario Righetti, *Manuale di storia liturgica*, vol. IV (Milano: Ancora, 1959), 478-479.

³⁸ Cf. Casel, “Die Mönchsweihe,” 33-37.

May Lord multiply His grace in you so that with your deeds you could fulfill everything that you have sworn with your mouths, followed by the antiphon *Qui me confessus fuerit coram hominibus, confitebor et ego eum coram Patre meo* — *Whoever publicly acknowledges me before others, the Son of Man will also acknowledge before my Father* (cf. Luke 12:8) and the prayer *Deus, qui per coeternum tibi Filium...* — *Lord, who through your coeternal Son...* This oration contains a request to God so that, similarly as He renewed the sinful world by means of the mystery of Incarnation, He would look favourably at His servant rejecting the secular life and willing to renew his life in hermitry. The community also prayed that the monk accepting his monastic robe managed to take off the old self with his deeds and put on the new self, created according to God's plan (cf. Col 3:9-10).³⁹ Wearing the monastic robe was an external sign of profession. The history knows many moments of putting it on during the taking of monastic profession.⁴⁰ This rite began with the blessing of scapulars with the words of the prayer: *Deus, qui vestimentum salutare...* — *Lord, who ...the robe of salvation...* Requesting the blessing of monastic robes, the abbot pointed out to the fact that they should remind the death of the body, humility of the heart and the sign of the contempt of the world. He also pleaded that the one who wears this robe of monastic life could experience God's care.⁴¹ This prayer was known in a slightly different form in the Romano-Germanic Pontifical.⁴² Immediately upon this prayer- according to the Pontifical of Płock — the abbot added another one: *Adesto, Domine...* — *Come, oh Lord...* pleading that the candidates taking the profession persisted in the monastery remaining in the virtue

³⁹ "*Deus, qui per coeternum tibi Filium cuncta creasti, quique mundum peccatis inveteratum per mysterium sancte incarnationis eius renovare dignatus es, te suppliciter exoramus, ut eiusdem Domini nostri gracia, super hos famulos tuos, abrenunciationem huius seculi profitentes, clementer respicere dignetur, per quam in spiritu sue mentis renovati, veterem hominem cum actibus suis exuant et novum, qui secundum Deum creatus est, induere mereantur. Per eundem.*" Pontifical of Płock [Pontyfikał płocki], 77v-78r.

⁴⁰ In the form passed by Archbishop Dunstan of Cantenbury (c. 10th century), putting on the cowl took place before the vows, not afterwards; cf. Casel, "Die Mönchsweihe," 40.

⁴¹ "*Deus, qui vestimentum salutare et indumentum eterne iocunditatis tuis fidelibus promisti, clemenciam tuam suppliciter exoramus, ut hoc indumentum mortificationem carnis, humilitatem cordis et contemptum mundi significans, quo famuli tui sancto visibiliter sunt informandi proposito, propicius benedicas it monastice religionis habitum, quem te inspirante suscepunt, te protegente custodiant.*" Pontifical of Płock [Pontyfikał płocki], 78r.

⁴² PRG, 70.

of piety and in this way deserved the gift of eternal life.⁴³ According to the Romano-Germanic Pontifical, instead of the second prayer, another one *Domine Deus... — Oh Lord...* was said to ask for the blessing and sanctification of monastic robes.⁴⁴ This prayer, however, does not occur in the Pontifical of Płock.

Right before the celebration of putting on the robes the antiphon *Qui sequitur me, non ambulat in tenebris, sed habebit lumen vite, dicit Dominus — Whoever follows me will never walk in darkness, but will have the light of life* (John 8:12) was recited. Taking off the secular clothes from the candidates, the abbot spoke the formula: *Exuat te Dominus veterem hominem cum actibus suis — May the Lord take off your old self together with your deeds*. Putting on the scapular, he recited the Latin text: *Induat te Dominus novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis — May the Lord put on you a new self who has been created according to God's plan in righteousness and holiness of truth*.⁴⁵ These words referred to St Paul's thoughts and reminded of the importance of the new life in Christ (cf. Eph 4:24; Col 3:9-10) and have been known in liturgy since the 12th century.⁴⁶ The blessing of the cowl⁴⁷ was accompanied by the prayer *Domine Jesu Christe... — Lord Jesus Christ...*, in which the celebrant turned to the Lord who put on himself the robe of human mortality so that He would bless the robe which is the sign of the contempt of the world. Just as fathers sanctified themselves by wearing the robe of innocence, humility and renunciation of the world, the candidate for monastic life expressed his willingness to pursue eternal happiness.⁴⁸ Putting on the cowl, the abbot made a sign of the cross over the head of each candidate, saying the formula: *Accipe vestem sanctam, mundi huius contemptum significantem, quam perferas ante Christi*

⁴³ "Adesto, Domine, supplicationibus nostris, et hos famulos tuos benedicere dignare, quibus in tuo sancto nomine, habitum sancte religionis imponimus, ut te largiente, et devoti in monasterio persistere, et vitam percipere mereantur eternam. Per Christum." Pontifical of Płock [Pontyfikał płocki], 78r.

⁴⁴ PRG, 71.

⁴⁵ Pontifical of Płock [Pontyfikał płocki], 78r-78v.

⁴⁶ Cf. Aimé-Georges Martimort, *Handbuch der Liturgiewissenschaft*, vol. II (Freiburg im Br.: St. Benno Verlag, 1965), 201.

⁴⁷ The ceremonial top robe used during the office in the monastic; cf. Mirosław Daniluk, *Ku-kulla*, in *Encyklopedia katolicka*, vol. X (Lublin: TN KUL, 2004), 167.

⁴⁸ "Domine Jesu Christe, qui tegmen nostre mortalitatis induere dignatus es, obsecramus immensam largitatis tue habundanciam, ut hoc genus vestimenti, quod sancti patres ad innocencie vel humilitatis indicium abrenunciantes ferre sanxerunt, ita benedicere digneris, ut hii famuli tui, qui eo usi fuerint, te induere mereantur." Pontifical of Płock [Pontyfikał płocki], p. 78v.

tribunal — Accept the holy robe representing the contempt of the world and take it before the tribunal of Christ, and the choir added the antiphon *Tollite iugum meum super vos, [i]ugum enim suave est. [T]ollite iugum — Take my yoke upon you [...] For my yoke is sweet* (Matt. 11:29-30). After putting on the cowl the abbot chanted the antiphon: *Coronavit eos Dominus corona iusticie et dedit illis nomen sanctum glorie — Lord crowned them with the crown of justice and gave them the name of the holy glory*, and added the prayer: *Deus, eternorum bonorum... — Lord, [...] eternal goods*.⁴⁹ He asked for the blessing and consecration of the chosen ones so that, as they accepted monastic robes, the Lord himself would clothe them in robes of immortality.

Slightly different texts accompanied the putting on of the robes according to the rite performed in accordance with the Romano-Germanic Pontifical. Taking off the secular clothes, the abbot spoke the formula: *Expoliare veterem hominem cum actibus suis et indue novum dominum Iesum Christum. Amen — Take off the old self with his deeds and put on the new one of Lord Jesus Christ. Amen* and added *Accipe hoc salutare indumentum, quod venerabilis pater Benedictus illaesum custodivit, ut per eius imitationem ipsius coetui aggregatus ante tribunal Christi valeas perenniter pervenire — Accept this salutary robe which venerable father Benedict guarded intact so that by following him and included in his circle you willed to come before the tribunal of Christ for good*.⁵⁰

According to the Pontifical of Płock, laying the candidate's head on the altar was an additional gesture. The abbot then said the prayer: *Deus, castorum corporum... — Lord of clean bodies...*, asking that the chosen ones could receive the gifts of the Holy Spirit which would enrich them to defeat the eternal enemy.⁵¹ During the offering of the sign of peace, the choir sang

⁴⁹ “*Deus, eternorum bonorum fidelissime promissor, certissime persolutor, qui indumentum iocunditatis fidelibus promisisti, clemenciam tuam suppliciter exoramus, ut hos famulos tuos benedicere et conservare digneris, quatenus religionis habitum, quem te aspirante susceperunt, te protegente custodiant et quos vestibis venerande professionis temporaliter induisti, beata facias immortalitate vestiri.*” Pontifical of Płock [Pontyfikał plocki], 78v-79r.

⁵⁰ PRG I, 71.

⁵¹ “*Deus, castorum corporum benignus inhabitator et religiosarum amator animarum, respice super hos famulos tuos, qui te inspirante, tibi devocionem suam obtulerunt et presta, ut in eis sit per donum Spiritus tui prudens modestia, sapiens benignitas, gravis lenitas, casta libertas, ferveant in caritate, et nichil extra te diligant, laudabiliter vivant, tu es honor, tu gaudium, tu in merore solacium, tu in tribulatione paciencia, in paupertate habundancia, in ieiunio cibus, in infirmitate sis medicina. Per te, Domine, quod professi sunt custodiant, ut et hostem antiquum devincant et viciorum squalores expurgent, quatenus per gratiam religionis virtutum floribus*

the antiphon: *Ecce quam bonum et quam iucundum habitare fratres in unum* — *How good and pleasant it is when God's people live together in unity!* (Ps 133 [132], 1) together with the prayer: *Deus, largitor pacis...* — *Lord, the giver of peace...*, asking for real unanimity and the release from all temptations.⁵² This prayer was known earlier in the older Gelasian Sacramentary as an oration of the form of the second mass *Pro caritate*.⁵³ In the second antiphon *Diligamus nos invicem* [*quia caritas ex Deo est; et qui diligit fratrem suum, ex Deo natus est, et videt Deum*] — *Let us love one another, for love comes from God. Everyone who loves has been born of God and knows God* (1 J 4:7), he encouraged to adopt the attitude of love in monastic life. Since medieval times this antiphon accompanied the rite of Mandatum, i.e. washing of feet on Holy Thursday.⁵⁴ In the oration *Deus, qui diligentibus te...* — *Lord, who [...] to those who love you...* he asked that God would pour an unshakeable will for love into the heart, so that no temptation could change their lives.⁵⁵ It is a prayer known in the older Gelasian Sacramentary as an oration of the form of the first mass *Pro caritate*.⁵⁶

The next antiphon which was said was *Ubi caritas et dilectio...* — *Where there is love and goodness...* also coming from the rite of Mandatum upon which the abbot said the prayer *Deus, qui caritatis dona...* — *Lord, who [...] the gifts of love...* By means of it he thanked to God for the fact that by the grace of the Holy Spirit He poured into the hearts of the faithful all the necessary gifts and asked that the servants were granted good health of the body and soul, so that they loved God with all their strength and endured in this love until their death.⁵⁷ In the words of the antiphon *Ubi fratres in unum glo-*

adornati, in istorum monachorum et omnium electorum, Dei consorcio, te donante mereantur inveniri." Pontifical of Płock [Pontyfikał płocki], 79r-79v.

⁵² "*Deus, largitor pacis et amator caritatis, da servis tuis veram, cum tua voluntate, concordiam, ut ab omnibus, que nos pulsan temptacionibus, liberemur.*" Pontifical of Płock [Pontyfikał płocki], p. 79v.

⁵³ Leo Cunibert Mohlberg, *Liber Sacramentorum Romanae Ecclesiae ordinis anni circuli* (Cod. Vat. Reg. lat. 316/Paris Bibl. Nat. 7193, 41/56 *Sacramentarium Gelasianum*) (Rome: Herder, 1960), 194 (hereinafter referred to as: GeV).

⁵⁴ René Jean Hesbert, *Corpus Antiphonalium Officii*, vol. III (Rome: Herder, 1968), 151.

⁵⁵ "*Deus, qui diligentibus te, facis cuncta prodesse, cordibus nostris inviolabilem tribue tue caritatis affectum, ut desideria de tua inspiracione concepta, nulla possit temptacione mutari.*" Pontifical of Płock [Pontyfikał płocki], 79v.

⁵⁶ GeV, 193.

⁵⁷ "*Deus, qui caritatis dona, per gratiam Sancti Spiritus, tuorum cordibus fidelium infundis, da famulis tuis, pro quibus tuam deprecamur clemenciam, salutem mentis et corporis, ut te, tota*

rificant Deum, ibi Dominus dat benedictionem — *Where brothers in unity praise God, there the Lord gives His blessing* and in the prayer: *Deus, qui supplicum...* — *Lord, who [...] prayer...* the abbot pleaded that the professed monks would earnestly serve the Lord and therefore deserve to remain in eternal glory.⁵⁸ These two prayers were known from the collection of votive masses of Alcuin and they were said as the oration of the day and as the prayer over the people, respectively.⁵⁹ The last antiphon which was said by the abbot was *Congregavit nos Christus ad glorificandum seipsum, reple Domine animas nostras Sancto Spiritu* — *Christ has gathered us for His glory; Lord, fill our souls with the Holy Spirit*. These antiphons, except for the first one, were said during the rite of Mandatum, as evidenced by the monastic antiphonary.⁶⁰ In this way the paschal character was emphasised in the monastic profession, referring to the Passover of the humble servant of Yahweh (cf. Phil 2:6-11).⁶¹ During the last antiphon, a newly professed monk returned to the monastic choir and subsequently the abbot continued the Holy Mass. In the columns only incipit of the mass oration was given: *Omnipotens, sempiterna Deus, qui artam et angustam...* — *Almighty and eternal God, who [...] narrow and tight...* The form of the Holy Mass is present in the supplement to the Gregorian Sacramentary in Alcuin's collection of votive masses and masses for the dead and is entitled *Missa pro monachis die professionis suae*.⁶² Other mass prayers can be found in the Romano-Germanic Pontifical, but not in the Pontifical of Płock.⁶³

In the columns at the end of the rite of monastic profession it was noted that newly professed monks were to offer gifts during the Holy Mass for 3 days. They were also to take the Holy Communion, having the hoods on their heads, which were taken off on the third day by the abbot himself. The analogy of the monastic profession to baptism was quite clear here because, as noted in the columns, monastic robes were supposed to remind the baptismal robes, and upon taking the monastic profession, a monk received the

virtute diligent et que tibi placita sunt, tota dilectione perficiant." Pontifical of Płock [Pontyfikał plocki], 79v-80r.

⁵⁸ "*Deus, qui supplicum tuorum vota, per caritatis officium suscipere dignaris, da famulis tuis in tua proficere dilectione, et in tua letari protectione, ut tibi secunda mente deserviant et in tua semper laude, tibi assistere mereantur.*" Pontifical of Płock [Pontyfikał plocki], 80r.

⁵⁹ Cf. Deshusses, *Le Sacramentaire Grégorien*, 144-145.

⁶⁰ Cf. René Jean Hesbert, *Corpus Antiphonalium Officii*, vol. II (Rome: Herder, 1965), 783.

⁶¹ Cf. Puzicha, *Kommentar zur Benediktusregel*, 160.

⁶² Cf. Deshusses, *Le Sacramentaire Grégorien*, 116.

⁶³ PRG I, 75-76.

forgiveness of sins as in the case of being baptised.⁶⁴ As baptism is the assimilation with the death and resurrection of the Lord (cf. Romans 6), then a monk mystically died and rose with Christ to the new life. In analogy to baptism, also during the monastic profession a monk renounced Satan and the world; he made a three-part solemn vow and put on monastic robes. Putting on the robes seems to be the oldest rite of joining the monastic life.⁶⁵

A shorter rite of the profession was described in the Romano-Germanic Pontifical. After singing the verse of *Suscipe me Domine* the abbot sprinkled the candidate with blessed water and said three prayers: *Omnipotens, sempiterne Deus...* — *Almighty and eternal Lord...* ; *Deus qui hunc famulum tuum...* — *Lord, who [...]* *His servant...* and *Deus qui beatissimum Benedictum...* — *Lord, who [...]* *St Benedict...* These prayers ended with the rite of profession.⁶⁶

B. *Alia ordinatio monachi*

Another rite included in the Pontifical of Płock is short and is entitled *Item alia ordinatio monachi*. In the introductory sections, it was noted that the abbot should celebrate the Holy Mass, and for seven days the professed monk should cover his head. On the seventh day, however, the abbot took off the covering of the head, as the priest did to the newly baptised. It was also recalled that the profession destroyed sins, as it is in the case of the sacrament of baptism.⁶⁷ In this rite only the incipits of three prayers were given; they were taken from the first celebration: *Dignare, Domine, quesumus, huic famulo. Clementissime dominator. Omnipotens et misericors Deus, tocius religionis.*⁶⁸ These prayers were, respectively, said during the first rite: the penultimate and the last prayers preceded the asking of questions concerning the readiness to take the profession; the second prayer was taken from the one that had the form of a preface. This rite can be found as a whole in the Romano-Germanic Pontifical in chapter 29: *Ordinatio monachi*.⁶⁹ In addition, the prayer *Omnipotens, sempiterne Deus...* — *Almighty and Eternal*

⁶⁴ Cf. Pontifical of Płock [Pontyfikał płocki], 80r.

⁶⁵ Cf. Casel, "Die Mönchsweihe," p. 5-7.

⁶⁶ PRG I, 71-72.

⁶⁷ According to Armeanian rite of baptism for eight days the newly baptised not only wore a white robe but also put on the white hood over his head; cf. Casel, "Die Mönchsweihe," 28.

⁶⁸ Pontifical of Płock [Pontyfikał płocki], 80v.

⁶⁹ PRG I, 72-74.

*Lord*⁷⁰ was included in the Pontifical of Płock. It was already known in the Romano-Germanic Pontifical because it was said as the first of three prayers ending another rite entitled: *Ordo ad faciendum monachum*.⁷¹ The reduction of the time of wearing the hood to three days in the Pontifical of Płock may indicate a symbolic resurrection and it was certified at the Synod of Aachen in year 817.⁷²

CONCLUSION

The rite of monastic profession included in the Pontifical of Płock of the 12th century may be classified as one of the oldest celebrations connected with the commencement of monastic life. Another rite included in this pontifical which can also be found in the Romano-Germanic Pontifical indicates the provenance of the tenth century. The celebration marked as the first one in the Pontifical of Płock is much richer in gestures and symbolism and comes from a later time, although some texts and practices could be found in earlier liturgical sources. These include, among others, the formula uttered while putting on the monastic robes, known in the liturgy since the 12th century and prayers known from the older Gelasian Sacramental and an appendix to Gregorian Sacramental of Alcuin's votive masses. One of the interesting gestures is also the laying of a monk's head on the altar.

Although it directly concerned individual members of the order, monastic profession was always an event celebrated by the whole community. Emphasis of the responsibility of all monks is worth mentioning here; it was reflected in the commitment of the monks to reveal all and any irregularities of the candidate before his taking the vows. This rite includes the most important elements of the profession provided by St Benedict: the rota of monastic vows, the practice of signing the vow at the altar and the singing of the verse: *Suscipe me Domine*. Compared to St Benedict's rule, the abbot's celebration of the Holy Mass on the occasion of monastic vows is considered a novelty. The mass form included in the Pontifical of Płock dates back to liturgical sources of the 8th century.

⁷⁰ "*Omnipotens, sempiterna Deus, cuius caritatis ardore succensus, hic famulus tuus, stabilitatem suam tibi hoc in monasterio promittendo, legis tue iugo colla submittit, concede propitius, ut in ultimo examinationis die, cum sanctis omnibus in dextera iudicis locatus, cuncta sue devocionis promissa se adimplere letetur.*" Pontifical of Płock [Pontyfikał plocki], 80v.

⁷¹ PRG I, 71.

⁷² Cf. Casel, "Die Mönchsweihe," 30.

In the liturgical texts it was emphasised that the monastic profession is treated as a second baptism. The monastic attire alluded in its symbolism to the baptismal robe which the newly baptised put on upon the reception of this sacrament. Also the tradition of the abbot's taking off the hood from the newly professed monk's head on the third day alluded to the baptismal symbolism. This indicates a younger practice because, according to the second rite having its equivalent in the Romano-Germanic Pontifical, the abbot removed the hood from the newly professed monk's head on the seventh day, which even more clearly referred to the baptismal practices of the first centuries of Christianity. The effects of the profession also included the fact that it destroys the sins, just as baptism does.

Monastic profession in theological terms has been presented as an offering made from one's life. On the one hand, the union with Christ's sacrifice on the Cross was emphasised by the celebration of the Holy Mass, but also by antiphons said during this rite, which also accompanied the rite of *Mandatum* in the liturgy of the Holy Thursday. This issue is also closely related to the emphasis of the paschal character of the profession. Also the symbolism of robes alludes to it, named as the robe of the cross in the monastic tradition. The professed monks themselves were to become crucified to the world and the robe that they put on also symbolised the robe of immortality.

At the core of the motivation to take the monastic life there was the desire to strive for perfection, which was repeatedly emphasised in liturgical texts accompanying the profession. This desire was expressed in the words stating that nothing should stay in the way of serving God or in the image of going through the narrow gate and following this narrow path to perfection. The words of Jesus from the Gospel in which He encourages to follow Him and take His yoke and burden enhance this desire to serve the Lord in the practice of evangelical counsels.

During the celebration of monastic profession the abbot recited texts in which he reminded the candidates of the qualities and virtues by which a monk should be distinguished in his monastic life. First of all, he had to listen to the voice of the Lord when he chose to life in solitude after the contempt of the earthly happiness. Moreover, he had to patiently endure all adversities, love his enemies and even pray for them. He had to protect his heart against pride, greed, lust, vain glory, drunkenness and gluttony. He had to show the attitude of service, to diligently study the scriptures to know God and to serve Him eagerly day and night. He was also encouraged to consistently observe fasts, show the attitude of abstinence, repentance of

heart and to arouse the desire of heaven in himself. All these teachings may be summarised in the words of the formula during the taking of the veil in order to take off the old self and put on a new one. It was the entrance to the new quality of life devoted to God.

The rite of monastic profession found in the Pontifical of Płock allows us to explore a rich medieval liturgy and theology of the monastic life, and a historical approach to this issue enables to fully understand contemporary monastic tradition practised throughout the centuries in the Church.

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PROFESJA ZAKONNA WEDŁUG PONTYFIKAŁU PŁOCKIEGO Z XII WIEKU I JEGO ŹRÓDŁA W PONTYFIKALE RZYMSKO-GERMAŃSKIM Z X WIEKU

Streszczenie

Obrzęd profesji zakonnej w tradycji Kościoła zachodniego zmieniał się w ciągu wieków, przyjmując bogate formy liturgiczne, które miały na celu uwypuklić znaczenie wprowadzenia nowych członków do wspólnoty mniszej. Na Zachodzie jednym z najstarszych świadectw tego obrzędu jest Reguła św. Benedykta, która przewiduje złożenie profesji w oratorium. Od średniowiecza przewi-

dywano, aby z racji składanej profesji opat celebrował Mszę Świętą. Od X wieku do ujednolicenia praktyki składanej profesji przyczyniły się pontyfikały, w których zamieszczano odpowiedni obrzęd. Najstarszym wzorcem stał się Pontyfikał rzymsko-germański z klasztoru św. Albana w Moguncji. Podobnie na terenie Polski do jednych z najstarszych zachowanych w całości ksiąg liturgicznych należy Pontyfikał płocki z XII wieku. Szczegółowe badania tej księgi, przeprowadzone przez ks. Antoniego Podlesia, wykazały, że księga ta jest odmianą Pontyfikału rzymsko-germańskiego.

Obrzęd profesji mniszej zamieszczony w Pontyfikale płockim z XII wieku można zaliczyć do najstarszych celebracji związanych z rozpoczęciem życia zakonnego. Występują w nim dwa obrzędy profesji mniszej. Na proveniencję z X wieku wskazuje zamieszczony w tym pontyfikale drugi obrzęd, który występuje również w Pontyfikale rzymsko-germańskim. Celebracja oznaczona jako pierwsza w Pontyfikale płockim jest bogatsza w gesty i symbolikę. W tekstach liturgicznych zaakcentowano, że profesja mnisza traktowana jest jako drugi chrzest. W skutkach profesji zaznaczano też, że głodzi ona grzechy podobnie jak chrzest. Profesja mnisza w teologicznym ujęciu przedstawiona została jako ofiara złożona ze swego życia. U podstaw motywacji podjęcia życia zakonnego znajdowało się pragnienie dążenia do doskonałości. W czasie celebracji profesji mniszej opat recytował teksty, w których przypominał kandydatom cechy i cnoty, jakimi powinien odznaczać się przyszły mnich w życiu zakonnym. Obrzęd profesji mniszej znajdujący się w Pontyfikale płockim pozwala poznać bogatą średniowieczną liturgię i teologię życia zakonnego, a historyczne ujęcie tego zagadnienia pozwala pełniej zrozumieć współczesną tradycję zakonną praktykowaną przez wieki w Kościele.

Streścił Waldemar Pałęcki MSF

MONASTIC PROFESSION ACCORDING TO THE 12TH-CENTURY PONTIFICAL OF PŁOCK AND ITS SOURCES IN 10TH-CENTURY ROMANO-GERMANIC PONTIFICAL

S u m m a r y

The rite of religious profession in the tradition of the Latin Church has changed through ages, developing rich liturgical forms that served to highlight the importance of the act of initiation of new members into the monastic community. One of the oldest testimonies of this rite in the Latin Church is the Rule of St. Benedict, which predicts that the vows be made in the oratorium. Since the Middle Ages, it has been assumed that the vows be accompanied by a Holy Mass celebrated by the abbot. Since the 10th century, the rite of monastic profession became more regular, thanks to the pontificals, which contained the relevant guidelines for the ceremony. The oldest pattern was the Romano-German Pontifical from St. Alban's Abbey in Mainz. In a parallel way, one of the oldest liturgical book used as a pattern in the territories of the historical Polish state is the 12th-century Pontifical of Płock. Detailed research of this book, conducted by Rev. Antoni Podleś, revealed that it constitutes is a specific variety of the older Romano-German Pontifical.

The rite of monastic profession presented in the 12th-century Pontifical of Płock can count among the oldest celebrations of the initiation into monastic life. Two rites are included in the book. The historical relation to the 10th-century Pontifical is specially exhibited by the latter of the rites—also present in the Romano-German version. The former celebration in the Pontifical of Płock is richer in gestures and symbols. The liturgical texts emphasise the fact that monastic profession is treated as second baptism. As for the outcomes of the vows, it was also stated that they effect absolution in the same way as baptism does. In the theological outlook, the profession was presented as a sacrifice of one's life to God. The decision to enter monastic life was motivat-

ed by the person's desire for perfection. During the celebration, the abbot recited the texts through which he reminded the candidates of the features and virtues which each votary should display throughout his monastic life. The rite of monastic profession presented in the Pontifical of Płock allows insight into the rich Medieval liturgy and theology of monastic life, while the historical approach to the issue enables better comprehension of contemporary monastic tradition preserved in the Church throughout ages.

Translated by Konrad Klimkowski

Słowa kluczowe: profesja mnisza, pontyfikał, liturgia średniowieczna, dzieje liturgii w Polsce.

Key words: monastic profession, pontifical, medieval liturgy, history of the liturgy in Poland.