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SCHOLARLY CORRESPONDENCE  
OF FR. PROF. WINCENY MYSZOR  
WITH POLISH  
ACADEMIC INSTITUTIONS,  
PUBLISHING HOUSES,  
AND BOOKSHOPS PRESERVED  
IN THE ARCHDIOCESAN ARCHIVES  
IN KATOWICE  
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ABSTRACT

This paper presents the results of an analysis into the Polish scholarly correspondence of Fr. Prof. Wincenty Myszor, kept at the Archdiocesan Archives in Katowice. The research of a historical and bibliological character was conducted mainly through content analysis and document research. The analysed documents come from 6 fonds of the legacy bearing reference numbers from 169/1 to 169/6 and spanning 1970–2008. The content analysis identifies the scholarly institutions Fr. Myszor was in regular communication with, and which resulted in his preparation of articles, biographical notes, factual encyclopaedic entries, and translations of Early-Christian texts. The characteristics of the letters' content are built upon with information on the documents' form. Furthermore, prospects for further research are delineated; through this

the correspondence from the legacy of Fr. Myszor can constitute a valuable and unique source of information.

**KEYWORDS:** epistolography, patrology, patristics, Fr. Prof. Wincenty Myszor, Archdiocesan Archives in Katowice, scientists' papers

## INTRODUCTION

In his article “An Archival and Library Manuscript”, Adam Stebelski justly examines the essence of manuscripts that are treated as a source of information.<sup>1</sup> He comes to the conclusion that irrespective of the form the sources assume – a literary text, an official document, a letter, an accounting book – they all express and reflect the past life. This statement places hand-written documents among those materials eagerly used by representatives of various scholarly disciplines, particularly researchers willing to reconstruct the social, cultural, and political life of a given period, or biographers of those individuals who somehow stood out among society.<sup>2</sup> Owing to unique and unrepeatable qualities that distinguish hand-written documents, they provide a researcher with information that allows them to achieve set goals, direct the train of thought, complement interpretations of definite phenom-

- 1 A. Stebelski, “Rękopis archiwalny i biblioteczny” [Archival and Library Manuscript], *Archeion* 19/20 (1951), p. 230.
- 2 The literature on the use of hand-written documents in, e.g., biographical or historical research, also in Polish, is very extensive. Let us mention in this context just the following publications: *Przedmiot, źródła i metody badań w biografii* [Subject, Sources, and Research Methods in Biography], eds. R. Skrzyniarz, L. Dziaczkowska, D. Opozda, Lublin 2016; *Badanie biografii: źródła, metody, konteksty* [Studying a Biography: Sources, Methods, Contexts], eds. R. Skrzyniarz, E. Krzewska, W. Zgłobicka-Gierut, Lublin 2014; W. Szulakiewicz, “Ego-dokumenty i ich znaczenie w badaniach naukowych” [Egodocuments and Their Importance in Scientific Research], *Przegląd Badań Pedagogicznych* 2013, vol. 1, no. 16, pp. 65-84; J. Leoński, “Historia wykorzystywania dokumentów osobistych w socjologii” [History of the Usage of Personal Documents in Sociology], *Ruch Prawniczy, Ekonomiczny i Socjologiczny* 57, 2 (1995), pp. 123-128; A. Kulecka, “Spuścizny uczonych jako materiał źródłowy do historii nauki” [Scientists’ Papers as Source Material for the History of Science], *Analecta. Studia i Materiały z Dziejów Nauki*, 4, 1 (7) (1995), pp. 147-173.

ena, solve posed problems, or set out further prospects of scientific investigation. The qualities of manuscripts, as well as the way of using them in scientific research, have been the subject of investigation of various specialists, among others in anthropology, history, literature studies, psychology, pedagogy, and sociology. The questions related to this type of information source encompass a wide range of issues: editorial, ethical, conservatory, legal, terminological, or typological. Authors of monographic studies, articles, or conference papers pay much attention to a wide range of factors, such as terminological questions, classification, and issues of sharing meta-information, as seen in the debates among librarians, biographers, and archivists.<sup>3</sup> The difficulties hindering the formulation of a shared viewpoint, which also results in misunderstandings in the academic discourse, often stem from the heterogenous and unprecise terminology used in the names of definite outputs or their groups. Let us give here the example of personal documents also defined as biographical documents: egodocuments.<sup>4</sup> One category of egodocuments are the occasional documents exemplified by correspondence.<sup>5</sup> Letters, regardless of their format - official, formal, or private - provide priceless infor-

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- 3 See *Spuścizny – co po nas zostaje? Zagadnienia metodologiczne. Materiały konferencji naukowych organizowanych przez Archiwum Nauki PAN i PAU i Polską Akademię Nauk* [Papers: What Is Left after Us? Methodological Issues, Proceedings of Conferences Held by the Archives of the Polish Academy of Sciences (PAN) and the Polish Academy of Learning (PAU)], ed. A. Górski, Kraków 2018; M.M. [M. Matwijów], M.Wr. [M. Wrede], Da.K. [D. Kuźmina], “Rękopisy, zbiory, spuścizny” [Manuscripts, Collections, Papers], in: *Encyklopedia książki* [Book Encyclopaedia], vol. 2, K-Z, eds. A. Żbikowska-Migoń, M. Skalska-Zlat, Wrocław 2017, p. 494; W. Kwiatkowska, *Dorobek polskiej archiwistyki w zakresie metodyki opracowania zasobu archiwalnego* [Achievements of Polish archival science in scope of archival fonds processing methodology], Warszawa 2014. On the differences and similarities in elaborating manuscripts by librarians and archivists see also A. Gołda, K. Tałuc, *Materiały źródłowe do biografii naukowej ks. prof. Wincentego Myszora (katalog z opracowaniem)* [Source Materials for the Scientific Biography of. Rev. Prof. Wincenty Myszor (catalogue with elaboration)] Katowice 2010, pp. 23-45.
  - 4 See “Dokument” [A Document], in: *Polski słownik archiwalny* [Polish Archival Dictionary], ed. W. Maciejewska, Warszawa, Łódź 1974, p. 27.
  - 5 See A. Piber, “Spuścizna archiwalna – jej istota, zawartość, układ, metody porządkowania” [The Heritage: its Essence, Content, Arrangement, Segregation Methods], *Archeion* 42 (1965), pp. 43-62.

mation not found in other types of source. They permit researchers to reconstruct the atmosphere that accompanied a definite event, the reconstruction of emotions and accomplishments of the individuals involved in the described situation or processes presented in the document. That is why correspondence constitutes a particularly precious material for biographers.<sup>6</sup> This type of source allows researchers to create a full profile of the individuals they are interested in: their personalities, accomplishments, and their contribution to the development of particular areas, such as art or science.

This paper discussed the legacy of Fr. Prof. Wincenty Myszor, which is the result of research supervised by this paper's author between 19 April 2018 and 30 November 2019 as part of the Grant *Scientific and Research Methodology of Church Historian. A Critical Study of the Source Materials of Rev. Prof. Wincenty Myszor*. This work was financed by the Wincenty Myszor Church History Research Centre Foundation and the University of Silesia in Katowice, and has already resulted in the publication of two volumes of source materials: *Materiały źródłowe do biografii naukowej ks. prof. Wincentego Myszora (Wybór korespondencji)* [Source Materials for the Scientific Biography of. Rev. Prof. Wincenty Myszor (selection of correspondence)], selection and edition K. Tałuż, Katowice 2019; and A. Gołda, K. Tałuż, *Materiały źródłowe do biografii naukowej ks. prof. Wincentego Myszora (katalog z opracowaniem)* [Source Materials for the Scientific Biography of. Rev. Prof. Wincenty Myszor (catalogue with elaboration), Katowice 2020]. These publications are source editions and do not cover a detailed discussion of the content of respective letters. Therefore, the decision was made to present the results of the analysis of the scholarly correspondence in Polish of

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6 See E. Rybicka, "Antropologiczne i komunikacyjne aspekty dyskursu epistolograficznego" [Anthropological and Communicational Aspects of Epistolographic Discourse], *Teksty Drugie* 2004, no. 4 (88), pp. 40-55; K. Cysewski, "Teoretyczne i metodologiczne problemy badań nad epistolografią" [Theoretical and Methodological Problems of Research into Epistolography], *Pamiętnik Literacki* 1997, fascicle 1, pp. 95-110; M. Czermińska, "Pomiędzy listem a powieścią" [Between a Letter and a Novel], *Teksty*, 1975, no. 4, pp. 28-49.

Fr. Prof. Wincenty Myszor preserved in the Archdiocesan Archives in Katowice. The historical and bibliological research was conducted, first of all, with the use of content analysis and document research.

The Archdiocesan Archives in Katowice preserves papers of both lay and secular individuals. Such papers are most commonly bequeathed to the institution or reach there as a result of legal decisions of the successors to the owner of the genuine property. Interestingly, in the Katowice Archdiocese in the course of the Second Synod in 2015–2016, a discussion was launched on the legal aspects of hand-written papers of the late clergy. The outcome of the works of the Committee for the Legacy of the Katowice Catholic Church was the instruction issued for the executors of the late presbyters to donate their hand-written papers, also digitized, to the Archdiocesan Archives. This regulation provided a legal framework for the complex operations needed in collecting, preserving, and making available to the public the materials to create the historical legacy of the Katowice Archdiocese.<sup>7</sup>

The Katowice Archives boasts a group of private academic papers whose owners were clergymen.<sup>8</sup> This category encompasses the legacy of Fr. Prof. Wincenty Myszor, covering 25 fonds spanning 1958–2016. They are mainly personal documents and include those of a biographical character, such as copies of the birth certificate, ID, employment documents, banking documents, postage confirmations, invitations, congratulations, and occasional cards. In connection with priesthood, the legacy also contains documents relating to assuming subsequent responsibilities, for instance letters with information on ensuing parishes, visitations, and retreats are conducted. A sizeable part of the collection

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7 See H. Dudala, "Spuścizny uczonych w zasobie Archiwum Archidiecezjalnego w Katowicach - wybrane problemy gromadzenia, opracowania oraz udostępniania" [The heritage of the researchers in the resources of the Archdiocese Archives in Katowice - selected issues of gathering, processing and sharing], *Bibliotheca Nostra. Śląski Kwartalnik Naukowy* 2019, no. 1 (55), p. 15.

8 See H. Dudala, *Spuścizny uczonych w zasobie...*, pp. 15–17.

is formed by documents relating to education and scholarly work. Among the document, there are: applications to the university, reports on the education at the seminary, university graduation diploma, diplomas testifying to the conferred academic degrees and titles, certificates of employment at universities, and documents testifying to the priest's participation in university life (meetings of various university units, academic inaugurations). Among the group of documents connected with Myszor's education and career there are also correspondence of a scholarly character that Myszor exchanged with various institutions, publishers, associations, and private individuals in Poland and abroad. The analysed correspondence comes from 6 fonds with reference numbers from 169/1 to 169/6, spanning 1970–2008.

#### CORRESPONDENCE OWNER

Fr. Prof. Wincenty Myszor was born in Chełm Śląski on 22 May 1941.<sup>9</sup> When at the Tadeusz Kościuszko Secondary School in Katowice, he developed an interest in classical languages and literature. He then began amassing all the available publications, particularly dictionaries and manuals for learning Latin and Greek, as well as texts of classical authors of ancient literature. In 1959, he enrolled at the Higher Seminary in Cracow; having graduated from it in 1965, he was ordained a priest. In 1964, still at the Seminary, he had begun a two-year Bachelor's course run by Fr. Marian Michalski; the latter had been a lecturer of patrology at the Jagiellonian University before WWII. Thanks to this course, the future priest was able to pursue his scholarly interests in ancient culture, particularly in ancient writings; the effect of this course was the 1969 BA from the Papal Theological Department in Cracow. Fr. Myszor gained his subsequent academic titles at the Warsaw Academy

9 See M. Szram, "Ks. prof. Wincenty Myszor (22 V 1941 - 19 II 2017). Polski odkrywca gnozy wczesnochrześcijańskiej" [Fr. Prof. Wincenty Myszor (22 May 1941 - 19 February 2017). Polish Discoverer of Early-Christian Gnosis]. *Vox Patrum* 2017, vol. 68, pp. 844–849; *Omnia tempus habent.*, *Miscellanea theologica Vincentio Myszor quadragesimum annum laboris scientifici celebranti ab amicis, sodalibus discipulisque oblata*, eds. A. Reginek, G. Strzelczyk, A. Żądło, Katowice 2009.

of Catholic Theology (ATK). In 1969, he was conferred an MA, in 1973 becoming a doctor of theology, and in 1982 he was conferred a post-doctoral degree in theology specialising in Early Christian literature. Fr. Myszor became professor in 1970. At the Academy of Catholic Theology (later Cardinal Stefan Wyszyński University) he progressed up the career ladder: from a junior lecturer to a lecturer, an associate professor, and then a professor. Furthermore, he exerted various administrative functions at that Warsaw university: he was a department director, a dean, and then pro-vice chancellor.

Myszor's scholarly interests focused on the broadly conceived questions of Christian antiquity, and within his most outstanding works are the translations and academic studies of Gnostic texts from the 2<sup>nd</sup> and 3<sup>rd</sup> century. Other works he translated include: *The Gospel of Thomas*, *The Gospel of Philip*, *The Gospel of Judas*, *The Acts of Peter and the Twelve Apostles*, and *Gnostic Apocalypses* from Nag Hammadi. His knowledge of ancient languages, mainly of Coptic and of Early Christian culture, made Fr. Myszor a sought after collaborator of many academic centres and publishers whose focus of interest covered the antiquity. The translator of manuscripts from Nag Hammadi developed long-standing and systematic cooperation with academics from the Catholic University of Lublin (KUL). He authored papers or entries for publications prepared by KUL academics or signed by institutions closely affiliated to it. He cooperated, for instance, with the editorial team of the *Catholic Encyclopaedia*, initiated by the KUL Learned Society. Fr. Myszor also prepared entries for the *Universal Encyclopaedia of Philosophy* published by the Polish Society of Thomas Aquinas, another organisation affiliated to KUL. As a long-standing academic of Warsaw's ATK, he also published in its publishing house; among others, he initiated and edited the *Studia Antiquitatis Christianae patristic Series* (1977–2001). Furthermore, Fr. Myszor participated in other scholarly projects, for instance in conferences held by different universities, such as the Jagiellonian University or the University of Silesia in Katowice. He had lectures at the Silesian Theological Seminary, and when the decision was made to establish the Faculty of Theol-

ogy at the University of Silesia, he was the one assigned the task of organising it. He served as the Faculty's Dean in 1999–2008. From the very onset of his academic activity in Katowice, Fr. Myszor aimed to invigorate and consolidate the local circle of theologians, e.g., by editing *Śląskie Studia Historyczno-Teologiczne* and managing the journal in 1982–1990. Moreover, he cooperated with national publishers, e.g., Państwowe Wydawnictwo Naukowe in Warsaw (PWN), Wydawnictwo Apostolstwa Modlitwy in Cracow (WAM), Zakład Wydawniczy Nomos in Cracow, and Księgarnia św. Jacka in Katowice.

Fr. Myszor's academic accomplishments were highly appreciated by foreign specialists in antique culture. This is reflected in the numerous invitations he received to join scientific societies. Thus, he was member of, e.g., the Association Internationale d'Études Patristiques or the International Association of Byzantine Studies. He participated in international Coptological congresses, while his papers and translations were released in international journals, e.g., *Theologische Literaturzeitung* or *Jahrbuch für Antike und Christentum*. Fr. Myszor's academic output encompasses over 300 items, composed mainly of translations, predominantly from Coptic, non-serial publications, papers, biographical entries, dictionary entries, and bibliographies.

Having died on 15 February 2017, Fr. Wincenty Myszor was buried in his native Chełm Śląski.

#### **ANALYSIS OF THE CONTENT OF THE CORRESPONDENCE**

The preserved academic correspondence in Polish is of a formal character. Even if singular letters were addressed to named individuals, and the openings contained a friendly undertone, the content related strictly to professional matters. The addressee was thus treated as a representative of a given academic institution, editorial team of a periodical, or of a publishing house. Considering the institutional criterion, the most numerous group in the preserved legacy consists of the correspondence with universities, particular units within universities, scientific societies, or other



scientific institutions, and publishers. Among the academic institutions operating within Poland with which Fr. Myszor communicated were the following: ATK in Warsaw (later the Cardinal Stefan Wyszyński University), KUL, Medical University of Silesia, Adam Mickiewicz University in Poznan, Jagiellonian University, University of Lodz, Nicolaus Copernicus University in Torun, University of Opole, University of Silesia in Katowice, University of Białystok, University of Warsaw, University of Wrocław, Pedagogical University in Bydgoszcz, Polish Academy of Sciences (Institute of Philosophy and Sociology, Byzantine Studies Committee, Committee of Antique Culture Studies, Theological Sciences Committee, Department I of Social Sciences, Unit of Mediterranean Archaeology), Polish Branch of the International Association of Universalism in Warsaw, Polish Philological Association, Polish Historical Society, Polish Oriental Society, Polish Theological Society in Cracow, and the Polish Society of Thomas Aquinas, KUL Learned Society. Apart from university publishing houses, the publishers' group was formed by the following prestigious publishing houses: Instytut Prasy i Wydawnictw "Novum", Instytut Wydawniczy "Pax" in Warsaw, Księgarnia św. Jacka in Katowice, Księgarnia św. Wojciecha in Poznan, Oficyna Wydawnicza "Vocatio" in Warsaw, Państwowe Wydawnictwo Popularnonaukowe "Wiedza Powszechna" in Warsaw, Państwowy Instytut Wydawniczy in Warsaw, Społeczny Instytut Wydawniczy "Znak", Wydawnictwo Akademickie "Dialog" in Warsaw, Wydawnictwo Andrzej Bonarski in Warsaw, Wydawnictwo "Arkady", Wydawnictwo Księży Werbistów Verbinum in Warsaw, Wydawnictwo M in Cracow, Wydawnictwo Naukowe PWN Spółka Akcyjna in Warsaw, Wydawnictwo Source SC Marek Knafel and Maciej Sikora in Katowice, Wydawnictwo VERBUM Marek Górny, Andrzej Gołąb, Wydawnictwo Szkolne i Pedagogiczne in Warsaw, Wydawnictwo WAM in Cracow, and Zakład Wydawniczy Nomos in Cracow.

Fr. Myszor maintained the most animated exchanges of letters with employees of KUL and other scholarly institutions in Lublin. When counting different KUL units whose names ap-

pear in the document as an issuer or recipient, the analysed correspondence contains 40 in total (1970–2011). The correspondence tackles various issues: conferences, symposia, and editorial work initiated mainly by the Faculty of Theology and the Interdepartmental Centre for Christian Antiquity Studies (MZBnadAch). The correspondence with the latter's employees is of particular interest, since the Centre, headed subsequently by Fr. Jan Szymusiak, Leokadia Małunowiczówna, and Fr. Stanisław Longosz, following WWII, was the first to coordinate patristic studies in Poland. The organisation's scope of activity was defined by regulations in which tasks meant to monitor research into Christian antiquity throughout Poland were identified. This led to the creation of bibliographies of publications on the topic, as well as to various projects allowing encounters and shared studies of academics specialising in Early Christian culture.<sup>10</sup> That is why conferences for translators were organised, to which Fr. Myszor, an expert in, e.g., Coptic, was regularly invited. During those meetings the participants presented their plans for the translation of texts they had selected, they debated over the principles that translators should follow when preparing typescripts for publications, and they became acquainted with the accomplishments of scholars from other countries. The first document of invitation to such a symposium, the third in a row, was received by Fr. Myszor in December 1970.<sup>11</sup> As asked by the Department's management, Fr. Myszor prepared a letter with information on his scholarly plans; furthermore, he shared his remarks on the factual level of the debate.<sup>12</sup> When re-

10 See M. Rusecki, "Międzywydziałowy Zakład Badań nad Antykiem Chrześcijańskim" [Interdepartmental Centre for Christian Antiquity Studies], in: *Księga pamiątkowa w 75-lecie Katolickiego Uniwersytetu Lubelskiego. Wkład w kulturę polską w latach 1968–1993* [Commemorative Book on the 75 Years of the Catholic University in Lublin. Contribution to Polish Culture in 1968–1993], ed. M. Rusecki, Lublin 1994, pp. 604–610.

11 See no. 1, in: *Materiały źródłowe do biografii naukowej ks. prof. Wincentego Myszoza (Wybór korespondencji)* [Source Materials for the Scientific Biography of. Rev. Prof. Wincenty Myszor (selection of correspondence)], selection and ed. K. Tałuc, Katowice 2019, p. 53.

12 See *ibidem*, no. 4, no. 20, no. 34, pp. 58–59, 79, 98–99.

sponding to a question about his translation plans (contained in a letter dated 26 February 1971 and signed by L. Małunowiczówna<sup>13</sup>) the priest responded on 2 March mentioning the translation of the Gnostic Gospels of Thomas and Philip, and of Tertulian's antihetical writings, as well as writings from The Jung Codex. In the very same letter he suggested the debate to be extended to the issues related to the addressee of a given translation, which, in his opinion, would have an impact on the publication format, implying the potential necessity for an introduction, footnotes, and indexes.<sup>14</sup> On another occasion, when commenting on the course of another meeting, he expressed satisfaction that foreign speakers had attended, and once again made a suggestion with respect to organisational issues. He suggested that the texts of the delivered papers should be printed, making them accessible to a wider circle of addressees, not merely to the symposium's participants. Such a move would harmonise with MZBnadACh's regulations assuming popularising the results of research conducted at the Centre. In Fr. Myszor's opinion, the texts could be released as part of the *Studia Antiquitatis Christianae* Series he was editor of at ATK.<sup>15</sup> When Fr. Myszor did not have an opportunity to participate in the Centre's projects, he asked for the programmes of events and the summaries of papers, particularly of foreign guests, to be sent to him.<sup>16</sup> It was thanks to the activity, particularly of Małunowiczówna, that outstanding specialists in Antique culture visited Lublin University. This was of extreme importance to Polish academic circles, who were deprived of possibilities to participate freely in European or global academic life prior to 1989. From the documents preserved in Fr. Myszor's legacy we can learn that he had the opportunity to meet such scholars, such as: Orsolina Montevicchi, professor at the Università Cattolica del Sacro Cuore and an expert in Graeco-Roman papyri; Adalbert Hamman, French

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13 See *ibidem*, no. 3, pp.56-57.

14 See *ibidem*, no. 4, pp. 58-59.

15 See *ibidem*, no. 34, pp. 98-99.

16 See *ibidem* no. 7, no. 20, pp. 62, 79.

patrologist and lecturer at the Augustinianum Patristic Institute in Rome: Anne-Marie Malingrey, professor at Lille III University and translator of Greek patristic writings; Johannes Straub, a historian, classical philologist, professor at the University of Erlangen and the Rhenish Friedrich Wilhelm University in Bonn, and an expert in the early and middle period of the Roman Empire; and Paolo Siniscalco, historian, professor at the University of Rome, and translator of Apuleius, Minucius Felix, Egeria, Ambrose of Milan, Augustine of Hippo, Gregory the Great.

Fr. Stanisław Longosz, the last head of the Institute of Studies of Christian Antiquity, and later Centre for Studies of Christian Antiquity (which were MZBnadACh's new names) was also the originator and editor of the *Vox Patrum* journal, conceived as a platform for scholars dealing with patristic questions. At the very onset of the periodical in 1981 Fr. Myszor became its regular collaborator. Not only did he write reviews, but he also responded in his letters to the requests of the Editor-in-Chief asking him to provide information on his academic accomplishments (studies, translations, lectures and seminars run). Fr. Myszor was also expected to enrich the content of *Vox Patrum* with his own articles or fragments of the writings of the Church Fathers in his translation.<sup>17</sup> The long-standing and active cooperation of the Silesian priest with the Lublin academic centre was appreciated: as a token of appreciation, he was offered membership in the KUL Committee for Studies of Christian Antiquity (MZBnadACh's advisory body).<sup>18</sup> Committee members evaluated typescripts submitted for publication and, bearing in mind the high rating of the Lublin theological circle at the time, they automatically had an impact on the development of patristics in Poland.

Moreover, as an acknowledged scholar and specialist in early-Christian writings, Fr. Myszor was invited to co-create commemorative books dedicated to other academics whose works delineated

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17 See *ibidem*, no. 37, no. 39, pp. 104-105, 108.

18 See *ibidem*, no. 38, pp. 106-107.

new research directions. In the preserved correspondence requests to send in texts for the publication of the following can be found: Fr. Prof. Emil Stanula, author of studies in philosophical and theological anthropology, ecclesiology, and patristic exegesis;<sup>19</sup> Fr. Prof. Henryk Wójtowicz, classical philologist, expert in St Augustine's writings;<sup>20</sup> Fr. Prof. Marian Rusecki, author of works on methodology of fundamental theology;<sup>21</sup> and Fr. Prof. Czesław Stanisław Bartnik, specialist in dogmatic theology.<sup>22</sup> It is important to note that both the Editorial Team of *Vox Patrum* and the whole circle of Lublin patristic scholars decided to commemorate Fr. Myszor by dedicating No. 57 (2012) of the journal to him. In the introduction to that edition the following words can be read: "We are honoured to be giving our Readers another, 57<sup>th</sup> Volume of 'Vox Patrum' dedicated to Fr. Prof. Wincenty Myszor, the most outstanding Polish expert in ancient Gnosticism, translator from Coptic of the Nag Hammadi Library, co-organizer of the patristic life in Poland".<sup>23</sup>

KUL is not the only academic institution in Lublin Fr. Myszor cooperated with. Between 1972 and 2011 he regularly exchanged letters with individuals employed by the KUL Learned Society (TN KUL).<sup>24</sup> Some 24 documents have been preserved testifying to that cooperation. In compliance with its statutes, TN KUL fulfilled

19 See *ibidem*, no. 39, pp. 108.

20 See *ibidem*, no. 40, pp. 109-110.

21 See *ibidem*, no. 41, pp. 111-112.

22 See *ibidem*, no. 42, pp. 113-114.

23 P. Longosz, A. Stępniewska, J. Figiel SDS, "Słowo wstępne" [The Preface], *Vox Patrum* 2012, vol. 57, p. 5.

24 On the history and organizational affiliations of the KUL Learned Society with the Lublin university see Z. Sułkowski, D. Noskowska, "Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego" [The Learned Society at the Catholic University of Lublin], in: *Księga pamiątkowa w 75-lecie Katolickiego Uniwersytetu Lubelskiego. Wkład w kulturę polską w latach 1968-1993* [Commemorative Book on the 75 Years of the Catholic University of Lublin. Contribution to Polish Culture in 1968-1993], ed. M. Rusecki, Lublin 1994, pp. 665-675; G. Karolewicz, E. Wiśniowski, "Zarys dziejów Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego" [Outline of the History of the Learned Society at the Catholic University of Lublin], in: *Księga jubileuszowa 50-lecia Katolickiego Uniwersytetu Lubelskiego* [Jubilee Book on the 50 Years of the Catholic University of Lublin], ed. P. Kunowski et al., Lublin 1969, pp. 269-286.

academic tasks consisting of, among others, popularising the results of research conducted in the spirit of Christian humanism. One of the ways to promote the results of its work was publishing, which the Society's members paid particular attention to. This can be seen in the increase in the number of released titles. From the moment of the institution's establishment in 1934 until the outbreak of WWII, 58 titles were published. Since 1945, despite all the difficulties in Communist Poland, over 3,000 books signed by the Society have been prepared. One of the most important publishing initiatives of TN KUL were plans for the *Catholic Encyclopaedia*, on which work had already begun in 1948. However, difficulties with obtaining necessary permits for the implementation of the project significantly delayed the print, since Volume One of the *Encyclopaedia* saw daylight only in 1973.

The first document addressed to Fr. Myszor with the request to prepare a definite entry for the publication is dated 23 February 1972.<sup>25</sup> The following year (document dated 9 September 1973 addressed to Fr. Romuald Łukaszczyk, Chief Assistant to the Editorial Team of the *Catholic Encyclopaedia* in 1969–1981<sup>26</sup>), Fr. Myszor wrote about his scholarly interests to inform the publisher about other potential entries that could be commissioned. The preserved correspondence shows that, in total, he was expected to prepare 29 entries related to individuals and 14 topic entries. The theme scope was related to Gnostic literature, anti-Gnostic literature, the history of the first Christian communities, and biographies of the Church Fathers, accompanied by discussions of their achievements. From all the commissioned entries, 22 works on individuals and 8 factual pieces were published. The analysis of the correspondence between Fr. Myszor and TN KUL in relation to the *Catholic Encyclopaedia* allows us to not only identify his actual contribution to creating this informative publication, but also to discern problems in communication between the entries' author

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25 See *Materiały źródłowe...*, no. 43, p. 117.

26 See *ibidem*, no. 46, p. 120.

and his addressee, as well as to see the obstacles hampering the coordination of such an extensive publishing project. Despite the instruction prepared by the editors meant to serve as a template for respective entries, some inaccuracies appeared; e.g., Fr. Myszor wrote about the problem on 16 March 1998.<sup>27</sup> In his view, authors should be given more precise instructions on the size of respective entries. His other remarks referred directly to editorial corrections introduced, which in some cases he disagreed with, concerned that they might be misleading to readers.

The *Catholic Encyclopaedia* was not the only publication of TN KUL to which Myszor contributed with his texts. He was also asked to assist in creating, e.g., *Literature of Ancient Greece*.<sup>28</sup> In the second volume of that study he authored two essays: “Apostolic Fathers and Apologists of the 2<sup>nd</sup> Century” and “Hetero-Orthodox Literature and St Irenaeus of Lyon”. Furthermore, Lublin was home to another institution that was systematically communicating with Fr. Myszor: the Polish Society of Thomas Aquinas (PTTZA). Founded in 1997 as a branch of the International Society of Thomas Aquinas, the Society aimed to promulgate the thoughts of their Patron through organising academic conferences, forming research teams studying the writings of St Thomas Aquinas, and publishing works thematically connected with thinking in the spirit of classical realist philosophy.<sup>29</sup> Just like TN KUL, PTTZA also launched a major publishing project in their first year of operation; it implied preparing *Universal Encyclopaedia of Philosophy* of which 10 volumes, together with a supplement, were prepared: the publication’s entries provided overviews of different systems, schools, trends, tendencies in European and Oriental philosophy, and biographies of outstanding thinkers.

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27 See *ibidem*, no. 56, p. 137.

28 See *ibidem*, no. 61, pp. 146–147.

29 See A. Maryniarczyk, “Służyć prawdzie. O powodach powołania Polskiego Towarzystwa Tomasza z Akwinu” [To Serve the Truth. On the Reasons of Establishing the Society of Thomas Aquinas], interviewer K. Stępień, *Człowiek w Kulturze* 2003, no. 15, pp. 19–27.

Fr. Myszor's correspondence with Fr. Andrzej Maryniarczyk, academic editor of the *Universal Encyclopaedia of Philosophy*, Elżbieta Grenddecka editorial assistant, or Wojciech Daszkiewicz, also editorial assistant, includes 26 letters written in 2001–2009.<sup>30</sup> Fr. Myszor regularly wrote letters to the individuals supervising the effective course of the publishing process. This also resulted from the time schedule of the publication of subsequent volumes, and a large number of entries were prepared by Fr. Myszor. Each year, a new volume (except for the first and ninth ones) included at least one essay he authored. The entries were related to gnosis, the history of the first Christian communities, or writings of the Church Fathers. The preserved documents, written in a very conventional format without containing any personal comments, show that Fr. Myszor submitted 16 entries for the *Encyclopaedia* of which only one was not published, namely the biographical note on Kurt Rudolph.

The universities Fr. Myszor was affiliated to the longest were ATK in Warsaw and the University of Silesia in Katowice. For many years, from 1972 to 2001, he also ran courses at the Silesian Seminary. The latter two institutions were additionally connected with *Śląskie Studia Historyczno-Teologiczne* (*ŚSHT*), a periodical established in response to the appeal of Bishop Herbert Bednorz, who in 1966 requested a centre of theological studies to be created in Katowice.<sup>31</sup> *ŚSHT* was to constitute a platform for Silesian theologians. Fr. Remigiusz Sobański, member of the first editorial committee and the periodical's Editor-in-Chief as of 1969, from the very beginning faced great challenges when preparing subsequent editions. The problems did not stem from a shortage of valuable papers to be published, but from divergent visions of the periodical's shape that the Editor-in-Chief and Bishop Bednorz had. Fr. Sobański wanted

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30 See from no. 61 to no. 91, pp. 146–147.

31 See D. Bednarski, "Geneza i historia czasopisma „*Śląskie Studia Historyczno-Teologiczne*”" [Genesis and History of the *Śląskie Studia Historyczno-Teologiczne*] 2017, vol. 50, fascicle 2, pp. 229–249.



to make it a journal of repute, at least among Polish academic circles. Meanwhile, the Katowice Ordinary was of the opinion that the annual should focus predominantly on topics related to the local Catholic Church.<sup>32</sup>

Since Fr. Myszor's academic interests were far from regional problems, his contacts with the *ŚSHT* Editors were but occasional until 1982, when he took over as the Editor-in-Chief as instructed by Bishop Bednorz. The correspondence directly related to *ŚSHT* in Fr. Myszor's legacy is made up of 20 documents. Before Fr. Myszor became involved in co-creating the periodical, Fr. Sobański a young scholar at the time, has proposed collaboration. The documents from 1971 referred to submitting for publication in *ŚSHT* his translation of the *Gospel of St Thomas* he had worked on together with Albertyna Szczudłowska, employed at the Egyptology Department of the University of Warsaw. Apart from this translation, Fr. Myszor also submitted for publication a review of the book by Władysław Dziewulski, *Victory of Christianity in the Ancient World*.<sup>33</sup> Having succeeded Fr. Romuald Rak, another Editor-in-Chief of the periodical, Fr. Myszor faced exactly the same difficulties as his predecessors. He made great efforts to try to obtain articles for publication while fulfilling the guidelines set by Katowice Bishop's. Finally, he succeeded in updating the issues, and his efforts were appreciated by Archbishop Damian Zimoń, successor to Bishop Bednorz, thanking him for his 12 years of directing the periodical. In 1995, Fr. Myszor ceased being the periodical's Editor-in-Chief, however, he did remain a member of its Editorial Board.

*Śląskie Studia Historyczno-Teologiczne* was published by Księgarnia św. Jacka, whose beginnings date back to 1925. The Vicar General of the Apostolic Administration at the time, Fr. Teofil Bromboszcz, wanted to establish an institution able to take publishing orders of

32 See J. Myszor, "Ks. prof. Remigiusz Sobański, redaktor „Śląskich Studiów Historyczno-Teologicznych” (1968-1975)” [Fr. Prof. Remigiusz Sobański, Editor of *Śląskie Studia Historyczno-Teologiczne* (1968-1975)], *Śląskie Studia Historyczno-Teologiczne* 2001, vol. 34, pp. 39-40.

33 See *Materiały źródłowe...*, from no. 92 to no. 99, pp. 212-220.

the Apostolic Administration for Polish Silesia, and in the future satisfy the needs of the Katowice Diocese. These plans were reflected in the publishing offer of the Księgarnia św. Jacka, until the transformation led to its domination by prayer books, songbooks, catechism books, liturgical books, hagiographic publications, and Catholic press.<sup>34</sup> The first scholarly title printed by the Katowice Publishing House was the above-mentioned *Śląskie Studia Historyczno-Teologiczne*, which is made possible to trace in the correspondence between the Publishing House employees and Fr. Myszor as the annual's Editor-in-Chief.<sup>35</sup> Following 1989, particularly after the Theological Faculty had been established at the University of Silesia, Księgarnia św. Jacka gradually began to release scholarly publications more often. There are documents addressed to Fr. Myszor from 1995 in which the principles for biographical notes meant for the *Biographical Dictionary of the Silesian Clergy of the 19<sup>th</sup> and 20<sup>th</sup> Centuries* were discussed.<sup>36</sup> In subsequent years (1996–1997), Fr. Myszor was asked to provide factual consultation for the correction of papers by authors who had passed away before their works were published.<sup>37</sup> Two last documents from 2006 concern the release of the translation of *The Gospel by Judas*.<sup>38</sup> In total, the legacy of Fr. Myszor, apart from the letters related to *ŚSHT*, contains 11 letters testifying to the communication with Księgarnia św. Jacka in relation to scholarly issues.

Being one of the few patrologists in Poland with a command of the Coptic language, and who could easily investigate source texts in his research, Fr. Myszor was eagerly invited to cooperate in the publication of various encyclopaedias or dictionaries.

34 See I. Mierzwa, "Wydawnictwo diecezjalne Księgarnia i Drukarnia Katolicka - Księgarnia św. Jacka" [Diocesan Publishing House: Księgarnia św. Jacka: Catholic Bookshop and Printing House], in: *Kościół śląski wspólnotą misyjną* [The Church of Silesia: a Missionary Community], eds. W. Świątkiewicz, J. Wycisło, Katowice 1995, pp. 301–312.

35 See *Materiały źródłowe...*, no. 103, no. 104, pp. 226–227.

36 See *ibidem*, no. 112, no. 113, no. 116, pp. 240–242, 245.

37 See *ibidem*, no. 114, no. 115, no. 117, no. 118, pp. 243–244, 246–247.

38 See *ibidem*, no. 120, no. 121, pp. 249–250.

The correspondence in this respect does not only come from academic institutions, but also from large national publishing houses justly enjoying high repute, such as Państwowe Wydawnictwo Naukowe PWN. Four documents from 1998–2001 have been preserved testifying to Fr. Myszor having been commissioned entries in *The Grand PWN Encyclopaedia*<sup>39</sup> and one from 1993 asking him to collaborate on the *Encyclopaedia of Byzantine Culture*.<sup>40</sup> Furthermore, Fr. Myszor conducted an interesting exchange of views on preparing for the printing of his academic publications with Cracow publishing houses: Zakład Wydawniczy Nomos and Wydawnictwo WAM.

Zakład Wydawniczy Nomos, a publishing house, was created in the aftermath of the transformation in post-1989 Poland. It was founded by a group of employees affiliated to the Jagiellonian University in Cracow and, to be more precise, with the Institute of Religious Studies. Its main goal was to prepare University scholars to publish their studies. The founders of Nomos, Irena Borowik, Janusz Mariański, and Andrzej Sadowski, also planned to publish translations of foreign authors, previously absent in the Polish market, dealing with issues of the widely-understood history of religion. It was Irena Borowik who initiated letter communication with Fr Myszor in 1993, asking him to write a preface to the Polish translation of Kurt Rudolph's *Gnosis. The Nature and History of Gnosticism*. In the very same letter she asked Fr Myszor to take part in a conference held by the Institute of Religious Studies at the Jagiellonian University she was affiliated to. Furthermore, she presented Nomos's publishing plans, foreseeing a place for Fr. Myszor among the Editorial Board of the planned *Classica Religiosa* Series.<sup>41</sup> As a result of this collaboration, Fr. Myszor participated in structuring the content of the Series.<sup>42</sup>

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39 See *ibidem*, from no. 123 to no. 126, pp. 255–260.

40 See *ibidem*, no. 122, p. 254.

41 See *ibidem*, no. 127, pp. 263–264.

42 See *ibidem*, from no. 128 to no. 136, pp. 265–277.

The transformation of the publishing market in Poland in the early 1990s, leading to the establishment of new publishing houses, e.g., Zakład Wydawniczy Nomos, allowed for the further development of already-existing ones and the implementation of new publishing plans. An example of such a publisher was Wydawnictwo WAM, one of the oldest Catholic publishing houses in Poland, founded in 1867 when the Society of Jesus returned to the Polish territories. Until the outbreak of WWI the Jesuit Publishing House (different names were used then: Wydawnictwo Apostolstwa Modlitwy, Wydawnictwo Księży Jezuitów) printed mainly literature for popular circulation. In the 1920s and 1930s, the publishing house was divided between the Cracow and Warsaw Provinces. The Cracow-based publishing house assumed the name Wydawnictwo Apostolstwa Modlitwy (WAM). In 1918-1939, the Cracow Jesuits published texts that varied in genre. Following the end of WWII, the activity of the Publishing House was limited by censorship legislation, as well as other regulations, such as, e.g., paper rationing. The next stage of WAM's development began in the early 1990s, when the publishers set up their own printing plant, which significantly contributed to shaping their publishing offer. At that point one of the publication segments signed by WAM were scholarly studies, for example, authored by individuals affiliated with the Jesuit University of Philosophy and Education Ignatianum. The presence of scholarly titles in WAM's offer was the ambition of subsequent directors of the Publishing House, e.g. Fr. Józef Polak SJ, Fr. Dariusz Piotrowski SJ, Fr. Jacek Sepsiak SJ, and Fr. Henryk Pietras SJ.<sup>43</sup>

With the background of Byzanthology and patrology, Fr. Pietras, owing to shared scholarly interests, was on good terms with Fr. Myszor. This is testified to by two documents from 1996 and

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43 H. Pietras, "Wydajemy to, czym żyje człowiek" [We Are Publishing What Man Lives with], interview by K. R. Jaśkiewicz, *Notes Wydawniczy* 2007, no. 12, pp. 26-31; *Wydawnictwo WAM 1872-1997. Historia, bibliografia 1972-1996* [Wydawnictwo WAM 1872-1997. History, Bibliography 1972-1996], comps. Z. Wilkosz, Ludwik Grzebień SJ, Kraków 1997.

1997.<sup>44</sup> They speak of Fr. Myszor preparing for WAM the translation of Irenaeus of Lyon's *Demonstration of the Apostolic Preaching*. The correspondence from following years (11 letters in 1998–2008) bears testimony to Fr. Myszor's commitment to, among others, the co-creation of translations of apocryphal writings edited by Fr. Marek Starowieyski. For the subsequent volumes of this publication Fr. Myszor prepared six texts with the back matter: *Gnostic Apocalypses from Nag Hammadi*, *The Gospel of Thomas*, *Coptic Papyrus from Utrecht No. 1*, *Coptic Acts of Peter and the Twelve Apostles*, *The Gospel of Judas*, *Coptic Legends of Simon and Teonoe*.<sup>45</sup>

Participation in the projects implemented by universities and societies, more extensively described above, allowed Fr. Myszor to not only be updated on the development of Polish research into Christian antiquity, but also to enrich his academic tools. Preparation of subsequent texts, translations, and papers to be delivered at symposia and conferences, required many pieces of information to be obtained, as well as the purchase of Polish and foreign publications. Fr. Myszor's book collection, amounting to about 3,000 titles, is now available to the public in the Theological Library of the University of Silesia.<sup>46</sup> His preserved letters constitute a document that at least partially recreates the history of the creation of that book collection, enriching it with new acquisitions. One of the ways of reaching books or periodicals was their purchase. What can prove particularly interesting in this respect is the period prior to Poland's transformation, when the publishing market and sale of books was politically-dependent.<sup>47</sup> Obtaining publica-

44 See *Materiały źródłowe ...*, no. 137, no. 138, pp. 281–282.

45 See *ibidem*, no. 142, no. 143, no. 145, no. 147, no. 148, pp. 286–287, 290–291, 293–294.

46 See A. Muc, "Dar ks. prof. dr. hab. Wincentego Myszora dla Biblioteki Teologicznej Uniwersytetu Śląskiego w Katowicach" [Donation of Fr. Prof. Wincenty Myszor for the Theological Library at the University of Silesia in Katowice], *Śląskie Studia Historyczno-Teologiczne* 2013, vol. 46, no. 1, pp. 208–215. Information on the book collection and collection catalogue available at: [https://myszor.pl/biblioteka/index.php/Strona\\_g%C5%82%C3%B3wna](https://myszor.pl/biblioteka/index.php/Strona_g%C5%82%C3%B3wna)

47 See P. A. Kondek, *Papierowa rewolucja. Oficjalny obieg książek w Polsce w latach 1948–1955* [Paper Revolution. Official Circulation of Books in Poland in 1948–1955], Warszawa 1999; P. A. Kondek, *Władza i wydawcy. Polityczne uwarunkowania produkcji*

tions of interest to a scholar was particularly difficult, especially when the scholarly disciplines not defined by the Communist regime as priorities were concerned, with patrology and patristics serving as exemplary cases in this respect. This is visibly proven by, e.g., the difficulties Catholic publishers had when they attempted to purchase paper for printing. This, in turn, translated into low production levels compared to the overall capacity. Fr. Myszor obtained the materials he needed for his scholarly work mainly thanks to the personal contacts he made during conferences and symposia. Another means (an official one) was to resort to the mediation of the institutions founded to control the system of publication distribution: first of all the House of Books State Enterprise (PPDK), made up of a network of bookshops and second-hand bookshops; the Centre for Dissemination of Scientific Publications of the Polish Academy of Sciences (ORPAN); bookshops run under the auspices of the Clubs of International Press and Books (EMPIK); or publishers' own bookshops (e.g., at universities). ORPAN traded in university publications, including foreign ones.<sup>48</sup> The preserved correspondence features two documents containing Fr. Myszor's requests to order from the Ars Polonia Foreign Trade Central Office publications released in, e.g.: Berlin, Leipzig, Paris, and Rome. Another source from where books could be purchased were the House of Books (Dom Książki) bookshops. Fr. Myszor exchanged letters with bookshops in Cracow,<sup>49</sup>

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*książek w Polsce w latach 1944–1949* [Power and Publishers. Political Conditionings of Book Production in Poland in 1944–1949], Warszawa 1993.

- 48 See B. Klukowski, M. Tobera, *W tym niezwykłym czasie. Początki transformacji polskiego rynku książki (1989–1995)* [In this Peculiar Time. The Outset of the Polish Book Market Transformation (1989–1995)], Warszawa 2013; M. Tobera, "Początki transformacji polskiego rynku książki. Rekonstrukcja najważniejszych wydarzeń z lat 1989–1995 (część pierwsza)" [First Years of Polish Book Trade Industry Transformation. Reconstruction of 1989–1995 Milestone (Part One)], *Przegląd Biblioteczny* 2010, fascicle 3, pp. 285–303.
- 49 Archdiocesan Archives in Katowice (below: AAKavol.), *Papers of Fr. Prof. Wincenty Myszor, Official documents 1965–1975*, document from the Księgarnia Krakowskiej Spółki z o.o., 25 Feb 1970 r., reference no. 169/1, f. 69; AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, W. Myszor, Letter to Dom Książki - Bookshop no. 20 of the Scientific Second-Hand Bookshop in Cracow, 20 Dec 1971, ref. no. 169/1, f. 153.

Lodz,<sup>50</sup> Poznan,<sup>51</sup> and Warsaw.<sup>52</sup> The requested books tackled e.g., grammar issues of ancient languages and questions relating to the translation of works from Christian antiquity. Fr. Myszor evidently succeeded in finally obtaining some of the titles enumerated in these documents, since they can be found in his book collection. Let us give some examples of those: the manual to learn Egyptian titled *Manuel de la langue égyptienne. Grammaire, tableau des hieroglyphes, textes et glossaire* from 1889 by Victor Loret, a French professor of archaeology and historian of Egyptian art; or the 1873 *Lexicon Syriacum in usum Chrestomathiae suae Syriacae* by Pius Zingerle, an Austrian Orientalist, expert in Arabic, Hebrew, Persian, and Syrian. Owing to the range of his scholarly interests, Fr. Myszor also sought publications provided by Polish publishers specialising in religious books. Prior to 1989, the operations of such institutions, particularly Catholic publishing houses, had encountered many obstacles, therefore they could hardly boast any specialist titles which matched Fr. Myszor's research focus. Nonetheless, in the analysed materials correspondence with the Społeczne Instytut Wydawniczy "Znak" has been preserved; for example, in 1971, he acquired the study titled *The Church in Poland. The 16<sup>th</sup>-18<sup>th</sup> Century. Studies in the History of the Catholic Church in Poland*, Volume 2, edited by Jerzy Kłoczowski.<sup>53</sup> The situation altered after the country's transformation when the market began to have a decisive impact on the publishing plans, while access to publications no longer required a long-lasting letter exchange.

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- 50 AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, Document from the Państwowe Przedsiębiorstwo „Dom Książki” Księgarni Wydawnictw Importowanych „Horyzont” in Lodz, 20 July 1973, ref. no. 169/1, f. 238.
- 51 AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, Document from the Scientific Second-Hand Bookshop of the P.P. „Dom Książki”, Poznań 17 Sept 1970, ref. no. 169/1, f. 127.
- 52 AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, Stanisław Jamiołkowski, Information on having received the order at the Państwowe Przedsiębiorstwo „Dom Książki” in Warsaw, 20 March 1973, ref. no. 169/1, f. 212.
- 53 AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, Document from the Społeczny Instytut Wydawniczy „Znak” in Cracow, 28 Jan 1971, ref. no. 169/1, f. 86. See also: AAKavol., *Papers of Fr. Prof. Wincenty Myszor...*, W. Myszor, Document to the Społeczny Instytut Wydawniczy „Znak” in Cracow, 30 May 1971, ref. no. 169/1, f. 111.

The documents among Fr. Myszor's legacy signed by individuals affiliated to the remaining above-mentioned academic institutions (particularly universities) or to publishing houses, do not constitute a numerous group, and they most often contain proposals to write papers for definite publications, invitations to conferences, or requests for a review. Judging by their number it can be concluded that Fr. Prof. Myszor's scholarly contacts with university centres outside of Lublin, Katowice, Warsaw, or Cracow were sporadic. Such a judgement may, however, prove false, since it must be remembered that the letters discussed in the present paper constitute merely a fragment of the priest's legacy. What remains unstudied are, for example, documents registered on electronic carriers. Additionally, it should be borne in mind that the form of the legacy transferred to the Archdiocesan Archives had been to a great degree designed by its owner. He was the one who decided on the selection of the materials and the form in which he transferred them to the Archives.

#### **ANALYSIS OF THE CORRESPONDENCE FORMAT**

The preserved documents in the form of manuscripts, typescripts, and computer printouts are in French, German, Polish, and more rarely in Latin, and together with other documents they have been incorporated into six volumes enclosed in cardboard bindings. In each volume the documents are ordered chronologically in view of the date of their creation. In the case of the analysed documents it was the date put on them by the sender. Sometimes the legacy owner changed this principle. This happened when he made copies of his letters, especially those sent abroad. He would place such a copy directly before the reply document. Most of the preserved correspondence, particularly those in Polish, are addressed to the legacy owner. The contents of those genuine documents, as well as the copies, were most commonly written on A4 sheets. The half-the-size-smaller format, namely A5, was used rarely. The document was the format used, e.g., by the Diocesan Curia in Katowice to write brief documents, informing on some-



thing. As of the early 1990s, the correspondence with academic institutions or publishing houses applied official forms (letterhead) containing permanent elements of definite typographic shape. This applied mainly to the letterhead, including such pieces of information as the institution's name, its logo or the trademark. Additionally, numbers were placed on respective documents reflecting the office system of the document's issuer; documents were stamped and hand-signed. What a researcher might find interesting are, albeit not frequent, hand-written notes, commentaries of the recipient, that Fr. Myszor, put down directly on the letter's content or in its margin. They refer to, e.g., the proposal put forth by the sender of the document.

### CONCLUSION

The preserved correspondence not only constitutes a valuable source of knowledge of the scholarly activity of Fr. Prof. Wincenty Myszor, or of the means he used to create his research tools, but also of the operation mode of the institutions the patrologist had an opportunity to cooperate with. The analysed documents are thus worthy of being discussed from various perspectives in various contexts. The nearest research perspective that can be identified is the more thorough investigation of the preserved correspondence. The letters exchanged with foreign scholars require a deeper study. The analysis of this part of the correspondence will allow researchers to, for example, fill in the gaps in the picture of Polish science, of the state of definite scholarly disciplines, particularly in Communist Poland when scientists were faced with numerous restrictions imposed by the regime. In turn, the analysis of the preserved correspondence from a bibliological point of view could contribute to completing the literature on the history of the publishing market in Poland.

*Translated by Magdalena Iwińska*