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GENERAL RELIGIOUS SCHEMATISMS IN THE COLLECTIONS OF THE UNIVERSITY LIBRARY OF THE JOHN PAUL II CATHOLIC UNIVERSITY OF LUBLIN

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ABSTRACT

Religious schematisms (catalogues, elenchi) are official directories containing information on the administrative structure of a religious community, its membership, history and statistical data for a given religious province. Probably the largest collection in Poland – and one of the largest in Europe, comprising around 4,500 ecclesiastical schematisms – is held in the University Library of the John Paul II Catholic University of Lublin (hereafter: BU KUL). A certain proportion of the schematisms in this collection are general religious schematisms (that is, order-wide schematisms). In the context of the collection as a whole, this is not a large number, as it comprises 83 items belonging to 14 male religious communities. However, it appears sufficiently representative to serve as the subject of preliminary reflections.

This article presents not only the general religious schematisms in the BU KUL collection, but also a general external critique and

a discussion of the range of information they contain. The types of information and the frequency with which these types appear allow us to distinguish between information that is found in most annual volumes, which may be described as constant – including data on the authorities of the religious community, details of its members and the localities in which its religious houses were located – and information that appears only sporadically or is characteristic of only some religious communities – including various kinds of indexes (mainly of names), more extensive histories of the order or of individual religious houses, maps and charts.

The specific nature of general schematisms lies in their worldwide scope: they cover an entire institute of consecrated life, making it appropriate to distinguish them as a separate subcategory of religious schematisms. This distinction is justified by the fact that they provide a global view of the entire religious community rather than just one part of it, usually a religious province or other equivalent unit.

KEYWORDS: order-wide schematisms, general schematisms, religious order, religious congregation, religious communities

In recent decades, ecclesiastical schematisms, as a separate category of printed works, have become increasingly popular among scholars of the past as a source for studying history.[1] A "schema-

1 A rich survey of literature on schematisms and rubrycles from the Polish lands, primarily diocesan publications, has been compiled, among others, by Ł. Krucki in his article "Rubrycele i schematyzmy archidiecezji gnieźnieńskiej (1532–2019)", *Roczniki Teologiczne*, 2020, vol. 67, no. 4, pp. 5–7; J.R. Marczewski, "Rubrycele i schematyzmy diecezji lubelskiej w dobie zaborów", *Archiwa, Biblioteki i Muzea Kościelne* (hereafter: *ABMK*), 2022, vol. 118, p. 220. Among the most recent works are: M. Dębowska, "Schematyzmy diecezji łuckiej i żytomierskiej (1801–1938)", *Archivum seu thesaurus Universitatis et acta aliorum officiorum. Studia ofiarowane dr hab. Annie Łosowskiej na czterdziestolecie pracy naukowej*, eds. M. Kuchciak, K. Skupieński, Lublin 2022, pp. 307–320; J.R. Marczewski, "Rubrycele i schematyzmy diecezji lubelskiej w okresie międzywojennym", *ABMK*, 2024, vol. 122, pp. 243–256; R. Kozyrski, "Schematyzmy diecezjalne z lat 1938–1939 jako źródło do badań nad parafiami zakonów męskich w Polsce. Analiza statystyczna, baza danych i aplikacja internetowa", *Studia Geohistorica*, 2024, vol. 12, pp. 69–92.

tism" – also commonly referred to as a *schematismus*, *elenchus*, directory, catalogue or annual volume – is a list of the clergy of a given diocese or religious administrative unit. They are official printed works, which means that the data they contain may be regarded as reliable, and they are also practical in character, providing specific groups of users with access to practical information of an organisational and administrative nature. Their intended recipients were primarily diocesan clergy or members of religious communities.[2]

Diocesan printed works still predominate in research, but religious printed works are also increasingly being used as sources.[3] Publications in this field include studies of religious schematisms presented as source-critical discussions,[4] bibliographies and lists of this type of printed work[5] as well as analyses of rare annual vol-

2 Ł. Krucki, *Rubrycele i schematyzmy archidiecezji gnieźnieńskiej. Katalog druków przechowywanych w Archiwum Archidiecezjalnym w Gnieźnie*, Gniezno 2016, p. 9.

3 An example here may be the work carried out at the Ośrodek Badań nad Geografią Historyczną Kościoła w Polsce KUL (Institute for the Historical Geography of the Church in Poland at the John Paul II Catholic University of Lublin, hereafter: OBnGHKwP). Schematisms are not the only sources of information, but they are often among the first used in work on administrative structures or personnel matters, whether relating to dioceses or to religious orders. In accordance with scholarly practice, data obtained from this type of source is compared there with other available source materials and scholarly publications. For more on the work carried out at OBnGHKwP, see https://geo-ecclesiae.kul.pl/dane-i-aplikacje/ [accessed 28.08.2026] and works including: E. Chomentowska, "Skład personalny klasztoru oo. Bernardynów w Przeworsku w świetle schematyzmów bernardynów prowincji galicyjskiej pw. Niepokalanego Poczęcia NMP z lat 1851–1918", *550 lat obecności oo. Bernardynów w Przeworsku (1465–2015)*, eds. M.R. Gęśla and A.K. Sitnik, Kalwaria Zebrzydowska 2015, pp. 113–134; eadem, "Skład osobowy klasztoru dominikanów w Jarosławiu w latach 1851–1918 (na podstawie schematyzmów prowincji galicyjskiej)", *Bazylika Matki Boskiej Bolesnej w Jarosławiu. Dzieje, ludzie, sztuka*, eds. M. Miławicki and R. Nestorow, Kraków 2016, pp. 119–151; R. Kozyrski, "Schematyzmy diecezjalne z lat 1938–1939…", passim.

4 A. Demoustier, "Les catalogues du personnel de la province de Lyon en 1587, 1606 et 1636", *Archivum Historicum Societatis Iesu* (hereafter: *AHSI*), 1973, no. 42, pp. 3–105 and 1974, no. 43, pp. 3–84; E. Lamalle, "Les catalogues des provinces et des domiciles de la Compagnie de Jésus Note de bibliographie et de statistique", *AHSI*, 1944, no. 13, pp. 77–101; E. Chomentowska, *Schematyzmy zakonów męskich z ziem dawnej Rzeczypospolitej z lat 1718–1918. Studium źródłoznawcze*, Lublin 2016; E. Chomentowska, "Schematyzmy karmelitów prowincji galicyjskiej", *ABMK*, 2022, vol. 119, pp. 51–64, https://doi.org/10.31743/abmk.12319 [accessed 28.03.2025].

5 S. Librowski, "Katalog rubrycel i schematyzmów diecezji i zakonów historycznej Polski znajdujących się w księgozbiorze podręcznym Archiwum Diecezjalnego we Włocławku", part 2, *ABMK*, 1973, vol. 27, pp. 57–130; A. Kwaśniewski, "Katalog

umes.[6] Despite the development of research on schematisms, publications covering entire religious communities[7] have not so far been studied separately; attention has been paid to them only in general analyses of this type of printed work.[8] It therefore seems appropriate to devote a separate analysis to general schematisms, also known as order-wide schematisms. The main aim of this article is to introduce this type of publication by characterising it and presenting preliminary conclusions from a source-critical analysis, having first discussed its place within the structure of schematisms in the collection of the University Library of the John Paul II Catholic University of Lublin (hereafter: BU KUL).

Because the BU KUL acquired its general schematisms through various channels, its collection of them is far from complete. It

rubrycel i schematyzmów polskich cystersów znajdujących się w księgozbiorze podręcznym Archiwum Diecezjalnego w Kielcach (1788–1816)", *Hereditas Monasteriorum*, 2012, no. 1, pp. 189–205; Ł. Krucki, "Katalog rubrycel i schematyzmów zakonów oraz zgromadzeń zakonnych przechowywanych w księgozbiorze podręcznym Archiwum w Gnieźnie (1767–2008)", *Hereditas Monasteriorum*, 2015, no. 6, pp. 343–396; E. Chomentowska, "Katalog rubrycel i schematyzmów zakonów męskich i żeńskich z obszaru historycznych ziem Rzeczypospolitej za lata 1690–2008 w zbiorze Biblioteki Uniwersyteckiej Katolickiego Uniwersytetu Lubelskiego Jana Pawła II", *ABMK*, 2013, vol. 100, pp. 55–179, https://doi.org/10.31743/abmk.11992 [accessed 28.03.2025]; eadem, *Bibliografia schematyzmów zakonów męskich z ziem dawnej Rzeczypospolitej z lat 1718–1918. Bibliography of schematisms of male religious orders in the former Poland between 1718–1918*, Lublin 2016. For a broader discussion of the cataloguing of the collection of religious schematisms at BU KUL, see: E. Chomentowska, *Katalog schematyzmów i rubrycel zakonnych w zbiorach Biblioteki Uniwersyteckiej Katolickiego Uniwersytetu Lubelskiego Jana Pawła II. Schematyzmy generalne oraz druki jednostek administracji zakonnej poza Polską. Catalogue of religious schematisms (directories) and rubrycles in the collection of the University Library of the John Paul II Catholic University of Lublin. General schematisms and prints of religious administration units outside Poland*, Lublin 2023.

6 H.E. Wyczawski, "Schematyzm bernardyński z 1753 roku", *ABMK*, 1973, vol. 29, pp. 278–283; C. Gil, "Dwa katalogi prowincji litewskiej karmelitów bosych z XVIII wieku", *Nasza Przeszłość*, 2009, vol. 111, pp. 117–157.

7 The term "religious community" should be understood here as referring to a religious order, religious congregation, society of apostolic life or any other institute of consecrated life. Given the multiplicity of forms of communal life, this study uses "religious order" or "religious order and religious congregation" as equivalent terms referring to all of them.

8 See, among others, E. Chomentowska, *Schematyzmy zakonów męskich…*, passim; eadem, *Bibliografia schematyzmów zakonów…*, [*Misjonarze św. Wincentego a Paulo*], pp. 326–332.

may nevertheless be regarded as representative. It comprises printed works of communities belonging to different groups of religious orders (monastic, mendicant and clerical), from different periods – from the nineteenth to the twenty-first century – and issued either occasionally or periodically. Some of the reflections presented here are therefore only general assumptions, or even hypotheses, although at this stage of research they are already sufficiently well grounded to be presented and, possibly, to encourage other scholars to explore the subject further. Be that as it may, the specific nature of general schematisms – namely that they cover an entire religious community – means that they should be treated as a separate subcategory of religious schematisms.

To present, among other things, the range of content and the similarities and differences found both across individual annual volumes and between the communities for which they were produced, this study mainly uses descriptive, analytical-synthetic and comparative methods. Statistical methods are also used to present the number of annual volumes held at the BU KUL. Numerous examples from the most characteristic or distinctive annual volumes are also included to illustrate extensive content or content not found in other printed works.

The BU KUL Collection of General Schematisms

The collection at BU KUL, one of Poland's oldest university libraries, includes a rich set of diocesan and religious schematisms as well as liturgical calendars.[9] Indeed, numbering around 4,500 titles, only a small proportion of which are duplicates, it may be the larg-

9 During the work to establish the University in Lublin, in June 1918 Karol Jaroszyński undertook to build and furnish its University Library. After the Catholic University of Lublin opened, the former Bernardine building on Dolna Panny Marii Street was handed over for the emerging Library on 1 October 1918, and in November, Emilia Szeliga-Szeligowska, who took over its management, began organising the University Library. The reference collection was made available as early as December of that year (the University of Lublin officially began its activity on 9 December 1918). See more broadly: J. Nastalska-Wiśnicka, *Biblioteka Uniwersytecka Katolickiego Uniwersytetu Lubelskiego Jana Pawła II. Kronika stulecia 1918–2018*, Lublin 2020, pp. 239–240.

est collection of its kind in Poland and probably one of the largest in Europe. Alongside titles that are mostly of Polish provenance, the schematism collection includes a significant group of printed works which, in the card catalogue, are listed under the heading "Foreign schematisms". These are printed works issued by ecclesiastical administrative units from outside the broadly understood borders of the Polish-Lithuanian Commonwealth, understood here as lands that at any time lay within its borders or were historically associated with it. In addition to diocesan schematisms, this collection includes more than 600 schematisms of religious provenance, dating from the 1830s to the second decade of the twenty-first century. Among the latter are elenchi compiled for entire religious communities and therefore worldwide in scope.

Schematisms, together with rubrycles – that is, liturgical calendars – are generally treated as periodicals and assigned to the periodicals section. A similar approach has been adopted at BU KUL. In examining the entire collection of rubrycles and schematisms, it seemed appropriate to distinguish three parts, followed by further groups, which correspond in part to the classification used in the Card Catalogue, now digitised and available on the BU KUL website:[10]

Part I. General ecclesiastical publications

Part II. Diocesan publications

1. Rubrycles and schematisms of Polish dioceses (in the Card Catalogue: *Schematyzmy diecezjalne polskie* – Polish diocesan schematisms)

2. Rubrycles and schematisms of foreign dioceses (in the Card Catalogue: *Schematyzmy diecezjalne obce* – Foreign diocesan schematisms)

Part III. Religious publications

1. Rubrycles and schematisms of religious provinces, or possibly other units to which the schematisms relate, located in the

10 *Katalog Kartkowy Czasopism*, https://czasopisma.buikkar.kul.pl/ [accessed 28.03.2025].

Polish lands (in the Card Catalogue: *Schematyzmy zakonne polskie* – Polish religious schematisms)
2. Rubrycles and schematisms of religious provinces, or possibly other units to which the schematisms relate, outside the territory of the Polish-Lithuanian Commonwealth, including general schematisms (in the Card Catalogue: *Schematyzmy zakonne obce* – Foreign religious schematisms)[11]

In analysing the BU KUL collection of schematisms and the current state of research on religious catalogues, it seems appropriate to distinguish two publishing approaches with regard to general schematisms. The first concerns religious communities that usually published their printed works at provincial level, issuing order-wide schematisms only sporadically, for example to mark a jubilee or another important event. The second was the decision of the highest religious authorities to publish catalogues for the whole community fairly systematically, even annually. The first group includes, among others, the Conventual Franciscans[12] and the Friars Minor; the second includes primarily the Salesians, the Dehonians (or Priests of the Sacred Heart) and the Verbites, as well as the Congregation of the Mission and the Greek Catholic Order of Saint Basil the Great. These two different approaches to publishing general catalogues are reflected both in the differing frequency with which they appeared and in notes in some annual volumes indicating the publication dates of earlier titles, often relatively distant in time.[13]

11 E. Chomentowska, *Katalog schematyzmów i rubrycel zakonnych…*, p. 25.

12 The full names of the religious communities that issued general schematisms and are referred to in the present text are given in the appendix bibliography of annual volumes held at BU KUL.

13 For example, the annual volume of the Friars Minor indicates the years of publication of all the general catalogues (1903, 1909 and 1938); cf. *Schematismus Ordinis Fratrum Minorum iussu Rev.mi P. Augustini Sépinski Ministri Generalis cura Secretariae Generalis studio P. Berardi Bonvini nunc quatrum typis editus*, Romae 1961, p. [2]. Because the titles of schematisms are often similar or identical, it was decided to cite the full title the first time, and in subsequent citations to give: the first word of the title (usually the name of the printed work), followed by the name of the

TABLE 1 NUMBER OF GENERAL RELIGIOUS SCHEMATISMS IN THE BU KUL COLLECTION

No.	Religious community	No. of printed works	Percentage of order-wide schematisms	Annual volumes
1	Basilians	23	27.7%	1949, 1950, 1951/1952, 1953/1954, 1955/1956, 1959/1960, 1964/1965, 1971/1972, 1975/1976, 1978/1979, 1882–1982, 1986, 1989, 1992, 1994, 1997, 2000, 2006, 2007, 2009, 2010, 2011, 2013
2	Marians	22	26.5%	1926, 1928, 1929, 1931–1939, 1957, 1958, 1960, 1965, 1967, 1968, 1971, 1985, 1999, 2000
3	Dehonians	15	18.1%	1947, 1950, 1953, 1960, 1967, 1970, 1974, 1978, 1981, 1984, 1987, 1992, 1996, 2000, 2005
4	Verbites	6	7.3%	1952, 1958, 1959, 1970, 1972, 1973
5	Congregation of the Mission	3	3.6%	1860, 1907, 1957
6	Norbertines (hereafter: Premonstratensians)	3	3.6%	1894, 1900, 1948
7	Pallottines	2	2.4%	1933, 1938
8	Piarists	2	2.4%	1959, 1965
9	Salvatorians	2	2.4%	1974, 1975
10	Benedictines	1	1.2%	1925
11	Friars Minor	1	1.2%	1961
12	Conventual Franciscans	1	1.2%	1960
13	Missionary Oblates of Mary Immaculate (hereafter: Oblates)	1	1.2%	1933
14	Resurrectionists	1	1.2%	1961
	TOTAL	**83**	**100.0%**	

Source: Author's own compilation based on research at BU KUL

The library research established the number of general schematisms at 83 titles. Three communities are most strongly represented at BU KUL: the Basilians, accounting for 27.7 percent of the general printed works; the Marians, with 26.5 percent; and the Dehonians, with 18.1 percent – together making up 72.3 percent of all

religious community (full or abbreviated, but sufficient to allow its identification) and the year for which the publication was issued. This approach ensures that the shortened form contains all the most important elements needed to refer easily to a specific annual volume.

titles. The next group consists of six orders and congregations represented in the BU KUL collection by between two and six titles. A further five – the Benedictines, the Friars Minor, the Conventual Franciscans, the Oblates and the Resurrectionists – are represented by single publications, accounting for six percent of the total.

In terms of the chronological range of the order-wide catalogues, the study covers printed works from 1860 to 2013, the first of which was published by the Congregation of the Mission and the last by the Basilians. The vast majority, more than 60 titles, relate to the second half of the twentieth century and the beginning of the twenty-first century, and belong to the Basilians, Marians, Dehonians and Verbites. The greatest publication continuity can be seen among the Basilians, whose titles cover the period 1949–2013, with short breaks, and among the Marians.

As noted in the introduction, this uneven distribution of general schematisms is due largely to the many sources from which they were acquired by BU KUL and to the lack of regularity in their receipt. In addition to purchases and legal deposit copies supplied by publishers, which were rare since these were usually publications from outside Poland, they came as donations from private individuals and institutions, as indicated by both Polish and foreign provenance marks. These are not frequent, but they do occur and lead back to some earlier owners, making it possible to identify several routes by which order-wide catalogues reached BU KUL.

An example is the 1957 annual volume of the Congregation of the Mission.[14] It belonged to Professor Stanisław Helsztyński,[15] as shown by the stamp on the inside of the front cover, which reads:

14 Shelfmark KUL V-3356/1957, *Catalogue des maisons et du personnel de la Congrégation de la Mission. 1957. 105me année 84me fascicule. Prière de ne pas communiquer ce catalogue au dehors*, Paris 1957. The shelfmarks given for specific annual volumes, to make them easier to identify, refer only to printed works containing, for example, handwritten annotations, provenance stamps and the like, which make them distinctive as individual copies.

15 Stanisław Helsztyński (actually Stanisław Skorupka), a Polish literary historian, English studies scholar, novelist and poet who lived from 1891 to 1986. See more broadly: B. Dorosz, "Stanisław Helsztyński", *Współcześni polscy pisarze i badacze literatury. Słownik biobibliograficzny*, vol. III: *G–J*, eds. J. Czachowska and A. Szałagaj, Warszawa 1994, pp. 214–215.

Prof. Dr STANISŁAW HELSZTYŃSKI
Warszawa 36, ul. Grottgera 19 m. 13
tel. 410 [?]*-111*

[Prof. Dr. STANISŁAW HELSZTYŃSKI
Warsaw 36, Grottgera Street 19, flat 13
tel. 410 [?]-111]

The book was then donated by him to the Jagiellonian Library, as indicated by the handwritten inscription on the inside of the front cover:

BIBLIOTECE
JAGIELLOŃSKIEJ
DEDYKUJE
Stanisław Helsztyński
19 14/6v[?] *70*

[DEDICATED TO
THE JAGIELLONIAN
LIBRARY BY
Stanisław Helsztyński
19 14/6v[?] 70]

After the library had accepted it, as shown by a stamp reading *Bibl. Jag. 1970 D* and by the handwritten notes *1576/34* and *71/1804/wk*, it was transferred to BU KUL as a duplicate, with a stamp on the reverse of the title page reading:

Wyłączono z zasobu
dubletów Bibl. Jagiell.

[Withdrawn from the duplicate holdings of the Jagiellonian Library]

A similar route was taken by the 1985 schematism of the Verbites, although in this case it was probably transferred from the

order's library in Lublin.[16] It was probably first owned by Fr Teofil Chodzidło,[17] as indicated by the handwritten inscription on the front cover: *P. Teofil Chodzidło*, and subsequently by the order's library, since the title page bears a stamp reading *Ex libris SVD-Lublin* [?] and the handwritten note *238*.

Other printed works that reached BU KUL testify to the tradition of ecclesiastical institutions, including religious orders, donating books to research or academic libraries. This is particularly clear in the case of the schematisms of the Dehonians. Their elenchi come from Tarnów,[18] as indicated by a stamp reading:

KSIĘŻA SERCANIE
TARNÓW
ul. Rogoyskiego 16
Tel. 27-67

[DEHONIANS
TARNÓW
Rogoyskiego Street 16
Tel. 27-67]

Alternatively, they come from Kraków-Płaszów,[19] as confirmed on the title page of the schematism by a rectangular stamp reading:

16 Shelfmark KUL V-19544/1958, *Catalogus sodalium Societatis Verbi Divini ineunte anno 1958*, Steylensis [1957]. Where the year of publication of a printed work is absent, the accepted practice followed in the bibliographic description is to give, in square brackets, the year preceding the one for which the printed work was produced. However, where more precise determinations can be made on the basis of the content of the schematism (most often on the basis of the list of deceased members of the order together with their dates of death), the actual year of publication is given.

17 Teofil Chodzidło (1909–1979) – Catholic priest, Verbite, ethnologist, scholar of religion, professor at the Catholic University of Lublin (including, in 1961–1976, the first head of the Department of the History and Ethnology of Religion at KUL) and at the Academy of Catholic Theology in Warsaw. Lecturer at the Missionary Seminary of the Society of the Divine Word in Pieniężno and at the Warmian Seminary in Olsztyn. See more broadly: S. Piotrowski, "Teofil Chodzidło", *Werbiści w Polsce*, ed. R. Malek, Pieniężno 1982, p. 73; E. Fryś-Pietraszkowa, A. Kowalska-Lewicka, A. Spiss, "Teofil Chodzidło", *Etnografowie i ludoznawcy polscy. Sylwetki, szkice biograficzne*, vol. I, Kraków 2002, pp. 42–43.

18 Shelfmark KUL V-19379/1953, *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1953*, [s.l.] [1952].

19 Shelfmark KUL V-19379/1947, *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1947*, [s.l.] [1946].

BIBLIOTEKA
STUDIUM TEOLOGICZNEGO
NR. [IV F 289]
XX. SERCANÓW
KRAKÓW – PŁASZÓW

[LIBRARY
OF THE THEOLOGICAL STUDIUM
NO. [IV F 289]
DEHONIAN FATHERS
KRAKÓW-PŁASZÓW]

Or they come from Pliszczyn,[20] as indicated on the title page by a rectangular stamp reading:

NOWICJAT MISYJNY KSIĘŻY NAJŚW. SERCA JEZUSOWEGO
Pliszczyn 78
21-005 Wólka Lubelska

[MISSIONARY NOVITIATE OF THE PRIESTS OF THE SACRED HEART OF JESUS
Pliszczyn 78
21-005 Wólka Lubelska]

In addition, there are examples from the provincial curia of the Marians[21] and from foreign libraries.[22]

20 Shelfmark KUL V-19379/1970, *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1970*, Romae [1970].

21 For example, shelfmark KUL V-16059/1960, *Elenchus sodalium et domorum operumque Congregationis Clericorum Regularium Marianorum sub titulo Immaculatae Conceptionis B. M. Virginis pro anno Domini 1960 in Aureo Iubilaeo ab instaurata Congregatione*, Romae 1960.

22 For example, the provenance from Hungarian libraries is indicated by a Premonstratensian copy with three stamps bearing the following inscriptions: *A NÉPKÖNYVTÁRI KÖZPONTTÓL NEM ADHATÓ EL I BP.; PREMONTREI SZÉKRÁZ KÖNYVTÁRA CSORNA* and: *FÖLÖSPÉLDÁNY OSZK Fölöspéldány Központ, and with the handwritten note: OV 76* [?]. See shelfmark KUL V-19865/1894, *Catalogus totius*

Characteristics of General Schematisms

Schematisms are official administrative printed works produced on the initiative of the authorities at the administrative level for which they were intended. In the case discussed here, that level was the general level, and they were produced with the authorisation, or mandate, of the superior general.

The terminology used in the titles of schematisms includes several terms: both those characteristic of such publications, such as *catalogus* (Pallottines, Piarists, Salvatorians, Verbites), *catalogue* (Congregation of the Mission), *elenchus* (Marians, Dehonians) and *schematismus* (Friars Minor), and terms encountered rarely or not at all elsewhere, such as *album generale* (Conventual Franciscans), *état général du personnel* (Oblates) and *directorium*, referring to an address list of religious houses (Salvatorians),[23] as well as descriptive titles (Benedictines). The most common terms, each occurring around 35 times, are *catalogus* and *elenchus*.

Establishing even the basic chronology of when general schematisms began to appear in print requires much further research. On the basis of the evidence gathered so far, it is known that the Congregation of the Mission had been publishing its catalogues since at least 1853 and was probably one of the first religious congregations to begin the systematic publication of annual volumes covering the whole community, a practice that has continued to the present day.[24] Preliminary research also shows evidence of systematic annual publications by the Resurrectionists and the Marians. The former have been publishing their printed works since around 1958, and the likelihood that earlier individual annual volumes are absent from archives, libraries or both the general and provincial

sacri, candidi, canonici ac exempti Ordinis Praemonstratensis ineunte anno 1894. Edidit Franciscus Danner clericus canoniae Wilten. Permittente Rss. Perill. ac Amplss. D. D. Laurentio, abbate, Innsbruck [1894].

23 The term *directorium* usually corresponds to the terminology of liturgical calendars. The Salvatorians, however, use it in the title of a printed work issued on the occasion of the 95th anniversary of the foundation of the congregation and containing address data. See *Directorium 1975. 95. Societatis fundatae*, [s.l.] [1974].

24 E. Chomentowska, *Bibliografia schematyzmów zakonów...*, p. 326.

curias is very low.[25] The elenchi of the Marians, in turn, have appeared, albeit with interruptions, from 1926 to the present day, with gaps for the years 1940–1956, 1966, 1970, 1974, 1991, 1992 and 1994.[26] This means that the BU KUL collection contains most of the Marian annual volumes published up to the 1950s. Such elenchi also appeared periodically among the Salesians, who have published them since 1888 as *Elenco Generale della Società di S. Francesco di Sales* (Turin, Rome, 1888–1979) and *Elenco Salesiani di Don Bosco* (Rome, 1980–present).[27] Some orders belonging to the Franciscan family, as noted above, probably because of their size, published printed works of this kind only occasionally, sometimes several decades apart. In other religious orders and congregations, where this type of printed work exists, it may be assumed that publication began in the nineteenth century, probably the second half rather than the beginning.

As regards the authorship of order-wide publications, responsibility for compiling the catalogue most probably usually lay with the secretary general or another member of the order appointed for this task. One might expect that the more recent the schematism, the greater the likelihood of identifying its author. In fact, the names of their creators rarely appeared in general publications, although this did occur in provincial printed works. Even in the second half of the twentieth century and in the twenty-first century, the practice of omitting their names continued, and even in extensive catalogues, such as jubilee volumes, they are difficult to find. In the collection discussed here, only a few titles are known for which authorship can be inferred from the content. These include,

25 Data based on information from the Archiwum Zgromadzenia Zmartwychwstania Pana Naszego Jezusa Chrystusa. Prowincja Polska (Archive of the Congregation of the Resurrection of Our Lord Jesus Christ, Polish Province).

26 Data based on information from the Archiwum Zgromadzenia Księży Marianów Niepokalanego Poczęcia Najświętszej Maryi Panny. Prowincja Polska pw. Opatrzności Bożej (Archive of the Congregation of Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary, Polish Province of Divine Providence).

27 J. Pietrzykowski, "Archiwum Salezjańskie Inspektorii Warszawskiej – dzieje zasobu", *ABMK*, 2022, vol. 118, p. 267, https://doi.org/10.31743/abmk.11303 [accessed 27.03.2025].

among others, two Pallottine catalogues compiled by Franciszek Ksawery Hecht,[28] as well as individual catalogues of the Basilians and Premonstratensians.[29]

By contrast, information about the publisher or issuing body of the annual volume, most often the general curia of the order, and about the printer is very rarely omitted. The same applies to the year and place of publication. The latter was most often Rome, but Paris also occurs (in the case of the Congregation of the Mission), as do Innsbruck and Prague (in the case of the Premonstratensians). Preliminary research suggests that the place of publication was identical either with the seat of the general authorities or with the location of the religious house of greatest importance to the community in question. Further research on larger collections of annual volumes may not only confirm these findings, but also point to examples of other solutions adopted.

General schematisms, especially those from the second half of the twentieth century, relatively often include a date indicating the day on which the membership was recorded. This was usually the end of the year, although one of the months of the fourth quarter sometimes appeared instead – for example 30 September 1987.[30] This information was included in the publication details, in the introduction or towards the end of the schematism. Sometimes dates were also recorded separately for each province. This shows that such information was not sent by the individual administrative units to the general curia at the same time, and its inclusion further increases the value of the schematism itself.[31] Where no date

28 *Catalogus Piae Societatis Missionum de mandato Rectoris generalis compositus. 1933,* [ed. Franciscus Xaverius Hecht], [s.l.] [1932], p. 10; *Catalogus Piae Societatis Missionum de mandato Rectoris generalis compositus. 1938*, [ed. Franciscus Xaverius Hecht], [s.l.] [1937], p. 8.

29 For example, for the Basilians: *Catalogus Ordinis Basiliani S.ti Josaphat Nr. 14 (1983) 1882–1982. Anni centesimi reformationis Dobromylensis occasione*, [eds. I. Patrylo, V. Burko and P. Pidručnyj], Romae 1983; for the Premonstratensians: *Catalogus totius sacri [...] Ordinis Praemonstratensis ineunte anno 1894. [...]*, p. 28.

30 *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1987*, Romae [1987], p. 269.

31 For example, *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 2000*, Romae [2000], p. 103.

is given, and unless the content of the catalogue indicates otherwise – for example through dates of death in the list of deceased members – it is highly likely that the membership is presented as it stood in the final months of the year preceding the year for which the text was published.

The language traditionally used in order-wide schematisms was Latin. This was not the case for the Congregation of the Mission, which, as a congregation founded in France, seems to have published its printed works in French from the beginning,[32] nor for the Oblates, whose 1933 annual volume known from BU KUL was also produced entirely in French.[33] Over time, probably in the second half of the twentieth century, the languages most commonly used in a given religious community began to appear. These were usually Italian, English and French. They tended to be used in introductory texts describing the principles adopted in compiling the catalogue and the arrangement of its contents, while information concerning the religious community itself continued to be recorded in Latin. For example, the Dehonians published in French, English and Latin; in 1996 they also provided a translated list of abbreviations in these languages, while the names of provinces were given in national languages.[34] The Piarists recorded the name of the locality and the patronal title of the religious house in national languages and in Latin, greatly facilitating, even today, the geographical identification of its location.[35] The Basilians, in turn, published their catalogues in Latin and Ukrainian, but the 2013 annual volume was prepared only in Italian and Ukrainian.[36] In 2000,

32 E. Chomentowska, *Bibliografia schematyzmów zakonów…*, pp. 326–332.

33 État général du personnel de la Congrégation des Missionaires Oblats de Marie Immaculée No 11 – avril 1933, Romae [1932].

34 Not all abbreviations (especially those referring to religious categories) were translated, however, nor do they consistently combine elements from both languages, which makes the annual volume difficult to use, particularly with regard to numerical summaries. See *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1996*, Romae [1997].

35 *Catalogus generalis Ordinis Clericorum Regularium Pauperum Matris Dei Scholarum Piarum initio anni 1965*, Romae 1965, pp. 43–49.

36 *Catalogo dell'Ordine Basiliano di San Giosafat 2013 (Nr. 28)*, Roma 2013.

the Marians added to the schematism the resolutions of the General Chapter of 2 July 1999 and a text by Fr Basileu dos Anjos Pires MIC entitled *Misterium Niepokalanego Poczęcia NMP a Miłosierdzie Boże: jednolita i dynamiczna wizja naszego charyzmatu* (*The Mystery of Mary's Immaculate Conception and the Divine Mercy: A Unitary and Dynamic Vision of our Charism*) in Polish and English, while only the document introducing the chapter decrees was in Latin.[37]

The graphic design of order-wide schematisms also deserves brief comment. The bindings are most often original and soft, with the title printed on the front covers, sometimes in the same form as on the title pages and sometimes in an abbreviated version. Hard covers also occur, but they are usually secondary, binder's covers. Among the printed works discussed here, there are none with particularly rich decoration or individual bindings of the kind more often found in elenchi published for provinces. The number of pages in general catalogues depends largely on the size of the order and therefore on the number of members belonging to it. Another factor affecting their length is the graphic form and arrangement in which the contents of a given annual volume are presented, as well as the level of detail. The number of pages appears to range from 70, in the case of the Basilians, to 1,200, in the case of the Friars Minor, although most printed works contain between 150 and 300 pages.

While nineteenth-century printed works do not directly identify the intended users of schematisms, which by their nature were produced for the members of the religious community concerned, such references do appear in some twentieth-century annual volumes. Among the Marians, it was indicated that the publication was internal and intended for use only by the members of that congregation.[38] At the same time, in order to ensure that the data

37 *Elenchus sodalium, domorum operumque Congregationis Clericorum Marianorum ab Immaculata Conceptione B. V. Mariae pro ineunte anno Domini 2000*, pp. 137–159, [2].

38 *Elenchus sodalium et domorum operumque Congregationis Clericorum Regularium Marianorum sub titulo Immaculatae Conceptionis B. M. Virginis pro anno Domini 1965*, Romae 1965, p. 2.

was as accurate as possible, the discussion of the arrangement of the contents and of changes in comparison with earlier titles was accompanied by a request to submit comments, corrections and additions to the secretary general.[39]

A similar text appears in the Oblates' catalogue, stating that the annual volume was sent only to those members of the community who had made perpetual profession. It was also forbidden to make it available to anyone outside this group without the superior's consent. The text by the general included in the same annual volume, in addition to discussing the editorial principles of the catalogue, notes that it was prepared for current use by the Oblates, but also, in the longer term, for historians as a source of knowledge about the history of the congregation.[40] The importance attached to the quality of the information provided by the Oblates is shown by the fact that, before the catalogue was compiled, the provincials were asked to establish the dates on which the religious houses had been founded. At the same time, the catalogue indicated that the data would need to be verified and standardised in future, owing to difficulties in determining the status of some establishments and assigning them to particular groups of religious houses.[41]

Some annual volumes contain handwritten notes, which confirm their practical nature and the fact that they were actively used. It is difficult to say who wrote these notes, but their nature – they usually refer to changes to the membership of provinces (in the case of the volumes in question, Polish ones), corrections of spelling errors in surnames, dates and the like – indicates that they were made by someone with the relevant knowledge, probably a member of the provincial curia responsible for monitoring changes in the province's membership and likely also for passing such data on to the general curia. Alternatively, they may have

39 *Elenchus sodalium domorum operumque Congregationis Clericorum Marianorum sub titulo Immaculatae Conceptionis B. V. Mariae pro ineunte anno Domini 1985*, Romae [1985], p. 2.

40 État [...] *Congrégation des Missionaires Oblats* [...] *1933*, p. 1.

41 Op. cit., p. 3.

been made by a member of the order for whom it was particularly important that the data was up to date because of the function they performed (as archivist, secretary or bursar, for example) or because they were interested in all changes occurring in the province, whether for the purposes of chronicle-writing or simply to keep up with current events in the life of the community.[42]

The findings above are closely connected with the question of the quality and reliability of the information provided by schematisms. Sources of this kind, especially those published before the Second World War, contained errors and inaccuracies. These mainly involved errors in the spelling of surnames, typographical errors, incorrect statistical calculations and repetition of the same content over successive years, especially in diocesan elenchi. In the case of order-wide publications, further detailed comparisons are needed with the source materials on which the schematisms were based. As with printed works produced for lower-level administrative units, possible mistakes resulting from human error and their repetition in subsequent annual volumes should be borne in mind. However, since publications of this kind were produced on the instructions of higher authorities, it should also be recognised that they were prepared with considerable care, reflected the actual state of the religious community and may therefore be regarded as relatively reliable with regard to the data they contain. This is indicated by the examples cited above of practices involving requests for the verification of information, showing that those responsible for publishing the catalogues were aware of possible omissions and errors and sought to correct them as far as possible.

The Range of Information in General Religious Schematisms

Analysis of order-wide schematisms shows that the information they contain can be divided into two categories. The first consists of basic data, which appears in successive annual volumes for al-

42 *Catalogus* [...] *Societatis Verbi Divini* [...] *1958*, passim.

most all orders in the same or a very similar arrangement. The second consists of additional information, the scope of which varies from one catalogue to another; the inclusion of this additional information significantly increases the value of the catalogues. The choice of a particular approach depended historically on several factors, including the creativity of the author of the printed work and the guidelines of the superiors who commissioned it. Since some issues relating to the content of schematisms are difficult to separate, they are discussed together, especially in the case of jubilee volumes.

A) BASIC INFORMATION

The most common structure of a general schematism consists of several elements that rarely change, although they vary in their degree of detail and order.

From the second half of the twentieth century onwards, introductions begin to appear increasingly often in catalogues, explaining in greater detail the circumstances in which a particular printed work was produced, the principles followed in compiling it and how it is to be used. Occasional texts can also appear in this section, as in the Marian schematism for 1935, which includes a letter from the superior general on the anniversary of the renewal of the congregation.[43]

The first pages of the catalogues are usually devoted to general information relating directly or indirectly to the order, such as the patron of the religious community, the name of the current pope, the protector of the order or the superior general. From the beginning of the twentieth century, this information was sometimes already accompanied by photographs of ecclesiastical dignitaries.

The next element, with more extensive content, is historical information. This can take the form of a fuller historical outline from the foundation of the order to the present day, or a chronology lim-

43 *Elenchus sodalium et domorum operumque totius Congregationis Clericorum Regularium Marianorum sub titulo Immaculatae Conceptionis B. M. Virginis pro anno Domini 1935*, Romae 1935, pp. 5–15.

ited to the most important events in its history. In the first case, depending on the approach adopted, this might be a very short account or a text of several, or even a dozen or more, pages outlining the history of the community. This part of the catalogue often includes a list of superiors general with the dates on which they held office, a chronological list of general chapters, or names of members of the order who were bishops, archbishops or held other important positions in the Catholic Church – sometimes, as with the Dehonians, including those who had died before the schematism was published.[44] Such lists of senior clergy are a frequent element of the catalogues, including those of the Dehonians[45] and the Marians.[46] Analysis of the available titles shows that, among order-wide publications, the Marians, alongside the Franciscan family, provide the most extensive accounts of the origins of their religious houses.[47]

The part of the schematism that should be regarded as the most important is the presentation of the order's administrative structure and membership. For most of the religious communities discussed here, this section follows a standard pattern, presenting the staffing of monasteries. The Salvatorians adopted a different solution, issuing two directories for 1975, one containing a list of the authorities and the addresses of the monasteries belonging to the individual provinces, and the other giving the membership by province.[48] With this exception, practically all the annual volumes analysed begin by presenting the general authorities, their place of office – most often Rome – and the administrative bodies directly subordinate to them, such as colleges, organisational units, universities and so on. The staffing of individual religious houses is

44 *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 2005*, Romae [2005], pp. 22–24.

45 Op. cit., pp. 18–22.

46 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *2000*, p. 8.

47 See, for example, the Polish Province, *Elenchus* [...] *Congregationis Clericorum Regularium Marianorum* [...] *1934*, pp. 30–37.

48 *Directorium 1975. 95* [...]; *Catalogus generalis Sodalium Societatis Divini Salvatoris. Status personarum de die 1 Septembris 1974*, Romae [1974], pp. 215–216.

then given, usually arranged by provincial-level units and, within these, by monastery. Sometimes only the name of the locality is used to identify the seat of a religious house; in other cases, information is provided that makes it possible to locate it precisely and contact it. This includes address details such as the street, house number and post office, and later telephone and fax numbers, email addresses and even, as in the case of the Resurrectionists, the patronal title of the religious house.

The list of members of the order in this section includes titles, religious name, possibly also secular name, surname, functions performed or offices held and, in the case of those living outside the monastery, place of residence. Additional information, such as the date of birth, entry into the community, profession of religious vows or ordination to the priesthood, is usually included in the personal index of members of the order, discussed in the third part of the schematisms, but could also appear alongside the staffing of the houses. After the composition of the monasteries has been presented in this way, a numerical summary is usually added, followed by a similar summary at the end of the presentation of the province, this time covering all houses in the province.

The schematisms record all changes within the community, including deaths. The surnames of deceased members of the order are listed for the preceding year, especially in the case of annual publications, or for a defined period. In the latter case, this can be the period since the previous publication or a longer span, even from the beginning of the activity of the order or congregation, as with the Resurrectionists and Salvatorians. Such necrologies, covering names from a longer period and arranged according to each day of the calendar year, provided living members of the order with an additional aid in the obligatory prayers for deceased members of the community, since they contain the names of the specific persons for whom the prayers were to be said on a given day.

Regardless of the period covered by the necrology, the information it contains most often includes first name, surname, religious status, date and place of death and, sometimes, functions performed.

For example, one list of deceased Salvatorians covers the years 1885–1974. It includes information on the place of death, but for some of those who died during the Second World War – around 30 persons – neither the place nor the date of death is given, which may indicate that the fate of these members of the order was unknown.[49] The Pallottines also list all deceased members of the community, from around the mid-nineteenth century to 1937. While deceased members are usually listed chronologically by date of death, the Pallottine list is arranged by month of the calendar year, giving the day of death, surname, first name, religious category, and place and year of death. In order to find a specific person in such a list, arranged by the days of the month, an alphabetical index of the deceased by surname and date is therefore essential; the individual member of the order can be found under that date, and the index also repeats all the personal details.[50] General lists are also included by the Dehonians, who use a similar arrangement to the Pallottines, with the date, including the year, appearing at the beginning of the entry, but do not add an index, making it difficult to find specific people. At the same time, they record lists of the deceased separately for each province, often from the beginning of its existence.[51]

A somewhat different solution appears among the Resurrectionists. They do list the deceased by day of death, giving religious category, year and place of death, but in the alphabetical index the deceased are divided by religious category. The index also gives the exact date of death, and users must use that date to find the deceased under the relevant month, as no page number is provided.[52] The Marians, by contrast, sometimes replace the traditional list of the deceased, containing the basic data mentioned above, with extended biographical entries on deceased members of the order, on occasion running to a full page and rich in factual detail. De-

49 *Catalogus* [...] *Sodalium Societatis Divini Salvatoris* [...] *1974*, pp. 215–216.

50 *Catalogus Piae Societatis Missionum* [...] *1938*, pp. 197–200.

51 *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1950*, [s.l.] [1949], pp. 123–139.

52 *Catalogus Congregationis a Resurrectione D.N.J.C. 1961 (Mense Novembre)*, Romae 1961, pp. 69–93.

pending on the biographical material available, this information includes, among other things, the individual's ministry within the order, the places where they had exercised pastoral ministry and the circumstances of their death.[53]

Indexes are another important element of catalogues, making them easier to use, especially in the case of large orders. The most common are personal indexes; geographical indexes are less frequent. Personal indexes take various forms: most often they are arranged alphabetically by surname, but sometimes by first name or religious category, and within that category alphabetically, for example by surname. Here, not only the page number on which a particular surname appears is often given, but also detailed information about members of the order. It is also in the indexes – unless this information appears in the staffing of the monasteries – that dates of birth, entry into the community, profession of religious vows and ordination to the priesthood are recorded. Some indexes include name-days or place of birth, and even indicate the place of ordination to the priesthood, as in the case of the Salvatorian annual volume. Of particular interest in this specific work is the list of abbreviations, not found among other orders. Each monastery is assigned a separate code consisting of a letter abbreviation, indicating the province, and a consecutive number. These codes are used wherever the place of residence of a member of the order is given, including in the alphabetical personal index, where, in addition to traditional personal information, it is this code, rather than the name of the locality of residence, that appears.[54] For their part, the Piarists compiled extensive personal indexes, which might include: affiliation to a religious province, surname, religious name and predicate, place of birth, diocese of origin, unit of state administration, and dates of birth, entry into the order, simple profession, perpetual profession and ordination to the priesthood.[55]

53 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *1985*, pp. 94–99.

54 *Catalogus* [...] *Sodalium Societatis Divini Salvatoris.* [...] *1974*, pp. 3, 171–203.

55 For example, *Catalogus generalis Ordinis* [...] *Scholarum Piarum* [...] *1965*, p. 163.

Most of the male religious communities discussed here have female branches connected with them by spirituality and often by name. In order-wide printed works, however, only a few of these are included. Where data on a female community is included, its scope is much more limited than in the case of the male branch. Thus, the Conventual Franciscans give only a list of the women's monasteries of the Second Order, the Poor Clares, and of the aggregated congregations of the Third Order.[56] The Verbites include more data, listing two female congregations, namely the Holy Spirit Missionary Sisters – the Congregation of the Missionary Sisters Servants of the Holy Spirit (Latin: *Congregatio Missionalis Servarum Spiritus Sancti*, SSpS) – and the Sister Servants of the Holy Spirit of Perpetual Adoration (Latin: *Congregatio Servarum Spiritus Sancti de Adoratione Perpetua*, SSpSAP), together with a short chronology of their activity and detailed statistics presented at ten-year intervals for the years 1900–1972.[57] The Benedictines, in addition to the names of Benedictine women's abbeys, including their diocesan affiliation, give the year of foundation of the religious house (or the restoration of its activity or its relocation), the number of sisters divided by choir and the surname of the superior.[58] The Premonstratensians give the most information on women religious, listing the full staffing of women's monasteries together with personal data. The scope of this data most likely depended on the materials available: sometimes it is just first name and surname, sometimes also the function performed, year of birth, entry into the order and profession, and even place of birth.[59]

56 *Album generale Ordinis Fratrum Minorum Conventualium. Jussu Reverendissimi P. Mag. Basilii M. Heiser eiusdem Ordinis post Seraphicum Patriarcham Ministri Generalis CXIV digestum* [1960], Romae 1960, pp. 669–678.

57 *Catalogus sodalium Societatis Verbi Divini ineunte anno 1970*, Steylensis [1969], p. 380.

58 For example, *SS. Patriarchae Benedicti Familiae confoederatae anno Domini MCMXXV* [1925], Romae 1926, p. 737.

59 For example, *Catalogus* [...] *Ordinis Praemonstratensis* [...] *1894*, pp. 85–86.

B) ADDITIONAL AND OCCASIONAL INFORMATION

In addition to the most common arrangement of catalogue content presented above, additional information also appears, serving a supplementary function: without it, the text of the printed work would be complete, but its inclusion deepened the reader's knowledge of the religious community for which it was produced. Its quantity and level of detail probably depended on the initiative of the author and the availability of data, and could also be characteristic only of a particular order. Often, too, even if a community issued its catalogues systematically, such information might appear only occasionally, in special annual volumes. Since it is difficult to separate information characteristic of systematically issued printed works from that found in anniversary publications, they will be discussed together. It sometimes happened that the two approaches overlapped, and practice could vary in successive printed works: communities returned to publishing "basic" versions of schematisms, or retained some information, updating it on an ongoing basis, while other information was included again only after some time. This solution was adopted by the Dehonians, who in the 1960s added biographical entries on members of the order whose beatification or canonisation processes were under way: Jean-Léon Dehon, Léon André Prévot and Marian García Méndez. These entries continue to be printed in later years and are supplemented with the current stage of the process and further names.[60] By contrast, the history of the congregation, presented in the form of a chronology, appears among them only in some annual volumes, but is detailed. It includes not only the dates of the erection of new provinces and general chapters, but also, for example, the beginning of missionary activity in a given country, episcopal nominations and consecrations, and the taking over of parishes.[61]

60 *Elenchus* [...] *Sacerdotum a S. Corde Jesu. 2000,* pp. 25–46.

61 Op. cit., pp. 25–46.

As regards jubilee annual volumes, the BU KUL collection contains several such titles, including those of the Basilians,[62] Dehonians[63] and Marians. These were often anniversary publications, used to mark an exceptional moment for the order or religious congregation: the jubilee of its foundation, but also, as among the Marians, the renewal of its activity[64] or the 300th anniversary of the birth of Fr Józef Wyszyński, one of the congregation's superiors general.[65] Thus, in the Introduction to the annual volume for 1934 mentioned above, the Marians drew attention to the fact that the arrangement of the contents from earlier years had been preserved almost in full, but with the addition of a historical outline. Indeed, over 15 pages, the reader can learn about the origins of the congregation, its renewal, its current activity and the jubilee celebrations. The history of the province and religious houses is discussed in a similar way. For some time the Marian annual volumes were produced as typescripts duplicated by cyclostyle. As a result, the quality of the text is somewhat poorer, a shortcoming also noticed by contemporaries. In the catalogue under discussion, however, it is noted that, on the occasion of the 25th anniversary of the rebirth of the Marians, it had been issued in printed form.[66] This practice was nevertheless maintained until 1939, while after the war the earlier form of duplicated typescripts was resumed.

Another form of occasional information is the inclusion, again by the Marians in 1985, of several different lists of members of the order marking jubilees: those celebrating significant birthdays (including their 75th), as well as anniversaries of religious profession (50th and 25th) and ordination to the priesthood or to the subdiaconate (25th).[67] A comparison with the catalogue for 2000 shows

62 *Catalogus Ordinis Basiliani* [...] *Nr. 14 (1983) 1882–1982.*

63 *Elenchus Congregationis Sacerdotum a S. Corde Jesu. 1978*, Romae [1978].

64 For example, *Elenchus sodalium et domorum operumque totius Congregationis Clericorum Regularium Marianorum sub titulo Immaculatae Conceptionis B. M. Virginis pro anno Domini 1934*, Romae 1934.

65 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *2000.*

66 Op. cit., p. 1.

67 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *1985*, p. 100.

an increase in the number of significant anniversaries through the addition of further anniversaries: for religious profession (75th, 70th, 60th, 50th, 40th and 20th), for priestly ordination (50th, 40th and 20th) and for the birthdays of the oldest members of the order, including those celebrating their 97th and 96th birthdays.[68]

In the Dehonian catalogue published for 1978, issued to mark the centenary of the foundation of the congregation in 1977, the authors include a number of additions, such as a chronology of the establishment of successive provinces, a separate presentation of province names in the form of both a list and a chart showing the chronology of their foundation, and a number of statistical summaries with diagrams and charts. Other summaries included already appear in earlier titles, including ongoing beatification processes, an extensive chronology and a list of priests from the congregation, including deceased priests, who had received episcopal nominations (in addition to personal data, the dates of preconisation and ingress are given, along with the date of election to the episcopal see, the titular bishopric, if one had been granted, the name of the home province and the address of residence).[69]

Other individual additions include published ecclesiastical and religious documents containing important provisions concerning, among other things, the rules for celebrating Masses and services, the principles for creating new provinces and for members of the order transferring to them from provinces other than their home province, provisions of canon law and the law of the order in question, or their legal interpretation, the scope of the authority of the superior general, the rules for hearing confessions and similar matters.[70] The Basilian jubilee annual volume, in turn, contains a list of the titles of all order-wide catalogues issued by the order over a period of 100 years,[71] while the Premonstratensian

68 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *2000*, pp. 113–115.

69 *Elenchus* [...] *Sacerdotum a S. Corde Jesu. 1978*, pp. 8–11, 23–27.

70 For example, *Elenchus* [...] *Sacerdotum a S. Corde Jesu. 1950*, pp. 140–142.

71 *Catalogus Ordinis Basiliani* [...] *Nr. 14 (1983) 1882–1982*, pp. 135–136.

catalogue of 1894 includes a bibliography relating to the history of the order.[72]

Statistics and numerical summaries relating to various aspects of religious life occupy an important place among additional information. By the interwar period, the Marians were already including summaries of the number of members of the order not only for the current year, but also showing the state of the congregation over a period of years. Thus, the catalogue for 1934 gives the size of the community for 1909 and for the years 1926–1934. In subsequent catalogues this period is extended to include further years. In addition to the number of persons by religious category, such summaries also include columns giving the numbers of archbishops and bishops originating from the Marian congregation.[73] Moreover, after each staffing list for a religious house, a list of pastoral and charitable works is given. These include the running of parishes (with the number of faithful, parish priest, curate and parish address), ministry at other sacred buildings (public and religious chapels, filial churches), catechesis (usually in schools, with the names of catechists), charitable activity and other pastoral activities (publishing houses, hospices, day-care centres).[74] A similar list of schools, parishes and missions run by the order can be found for the Benedictines.[75]

The Verbite catalogues contain various summaries and charts showing changes in the size of the congregation from its foundation onwards. Alongside a general register of the number of members of the order in the latest year, these include: a year-by-year table for the years 1876–1970, arranged according to religious status, with nine "categories" listed, in which, in addition to priests and brothers, seminarians, novices and candidates for the congregation, among others, are distinguished; the number and percentage

72 *Catalogus* [...] *Ordinis Praemonstratensis* [...] *1894*, pp. 130–134.

73 *Elenchus* [...] *Congregationis Clericorum Marianorum* [...] *1934*, p. 57.

74 Op. cit., passim.

75 *SS. Patriarchae Benedicti* [...] [1925], passim.

share of members of the order from individual countries according to their place of pastoral ministry (geographical region); the number and percentage share of members of the order by geographical region of origin in the years 1885–1969, at five-year intervals; and the number of deceased members for the years 1884–1971, shown not only by religious category, but also by continent. In addition to giving the year in which activity began in successive mission territories, the five-year summaries for the years 1890–1960 and 1885–1969 include figures for Catholics, baptised persons, clerics in seminaries, sisters and pupils in schools at various levels. The remaining items include a line chart showing the number of members of the order by religious group in the years 1875–1970, and an age pyramid for fathers and clerics as at 1 January 1969.[76] Earlier, in 1958, the Verbites included a chart showing the size of the congregation in the years 1875–1957, taking account of the moments at which successive provinces were established.[77]

The Dehonian volumes provide another example. They contain a tabular presentation of the size of the whole congregation for a given year by province and religious category, as well as a separate comparison with earlier jubilee years. In the annual volume for 1978 already mentioned, the number of members of the order is given for the years 1903, 1928, 1953 and 1978, together with a separate, this time annual, summary by province for the years 1953–1978. This volume also contains summaries by individual religious category in the form of both tables and pie charts. Another table gives the number of members of the order by religious category and by continent, and the values in the table are also shown in a bar chart. The remaining graphic presentations and registers concern the number of professed members, newly ordained priests, those leaving religious life and deceased members in the years 1953–1978 (shown in a line chart); the age structure of members of the order by religious category (tables and an age pyramid); and the num-

76 *Catalogus* [...] *Societatis Verbi Divini* [...] *1970*, pp. 372–384.

77 *Catalogus sodalium Societatis Verbi Divini ineunte anno 1958*, Steylensis [1958], p. [288].

ber of new members of the order by religious category in the years 1953–1978, divided by province.[78]

Other content enriching the range of information in the elenchi comprises various kinds of visual presentation. In addition to the charts and diagrams discussed above, there are photographs, drawings and maps. The photographs included most often show the highest ecclesiastical and religious dignitaries, the founders of the order or congregation, and saints or Servants of God originating from the community in question. Less common are representations of religious houses or churches, usually appearing alongside the description of a given monastery so that the reader can visualise the place referred to in the catalogue. The richest in this type of information are the Dehonian and Basilian volumes, and, to a lesser extent, those of the Marians.

The Verbites stand out in their use of maps to present their geographical structure. Their annual volumes are furnished with several dozen cartographic representations, covering areas corresponding to continents or regions – for example in the case of islands or a denser network of houses on a particular continent, usually Asia or Africa. Apart from the absence of a key, which makes it necessary to infer the meaning of the symbols used, these representations contain the remaining elements that determine the quality of a map: title, scale, authorship and year of production. Despite the considerable simplification of the space presented, usually showing only the boundaries of a given territory and the boundaries of a province's territorial extent, the location of religious houses is relatively precise and clear.

The holdings of a single library, especially one whose collection of religious schematisms is incomplete, cannot serve as the basis for drawing unequivocal conclusions. For this reason, the present text does not claim to be a full study of this type of historical source, but rather a preliminary contribution to further work on this type of source. It may nevertheless indicate certain editorial

78 *Elenchus* [...] *Sacerdotum a S. Corde Jesu. 1978*, pp. 28–34.

solutions already identifiable at this stage, suggest possible ways of using order-wide catalogues as historical sources, raise questions and identify areas requiring further research into this group of publications. One of the first such tasks is the compilation of the fullest possible lists of order-wide catalogues.

Moreover, while for some questions it will be necessary to look at both general printed works and those issued for individual provinces, for other research the order-wide publications alone may prove sufficient – particularly as the possibility of obtaining annual volumes from individual provinces may be limited, and access to them may be significantly impeded, if only for geographical reasons. It should also be borne in mind that annual volumes issued for individual religious provinces did not necessarily appear in every unit at this administrative level; indeed, unless this was regulated from above, the initiative to publish them lay each time with the individual superiors.

On the other hand, comparative studies of these two types of religious schematism should not be entirely neglected, as they may be one possible basis for verifying the information in order-wide schematisms and assessing how far it can be trusted. This issue requires further in-depth research. There are, however, many more areas for further research, such as examining the reliability of the information in general catalogues, checking the analyses and conclusions presented above against titles from other orders or larger collections, and finally using the information contained in these catalogues in scholarly work on more specific research questions.

Analysis of the general religious schematisms in the BU KUL collection shows that they may be regarded as a unique source of knowledge on the history and organisation of Catholic institutes of consecrated life. They contain a wealth of information that can be used in historical and religious studies, providing insight into the administrative structure and membership of individual orders, their size and the location of their religious houses.

Although the arrangement of the catalogues' content and the range of information they contain are very similar to those of an-

nual volumes published for individual provinces, the presentation of the structure of the whole order worldwide offers much greater possibilities for studying different aspects of its activity.[79] It is advisable to focus on the additional information that can be found specifically in general schematisms and that either does not occur in other annual volumes or, when produced only for part of a religious community, does not show the community's overall state. Indirectly, by indicating areas of activity (educational, hospital and pastoral), and thus also charisms, this information provides insight into the contribution of religious orders to the life of the Catholic Church. Such breadth of content and level of detail in the data are often much greater than in works produced at lower levels, and are also more frequently encountered. This applies above all to various kinds of statistics and cartographic representations covering different aspects of the order's activity. Such material may not occur in all provinces, but is brought together in the general catalogue. It allows comparative studies of the size of the community and, thanks to tabular and graphic summaries (charts, cartodiagrams and the like), makes it easier to identify certain processes over a longer period, as well as to examine changes in the structure of the order and the dynamics of those changes.

This makes it possible to view the whole community globally – in relation to the entire world or substantial parts of it, rather than just within the framework of a religious province or similar administrative unit. It is precisely this global treatment of the whole religious community, together with the broad range of data included in general schematisms, that justifies regarding them as a specific subcategory of religious schematisms, to be identified and treated separately. The basis for distinguishing them is the administrative level for which the personal lists are created. The category of "religious schematisms" therefore comprises the following types: general schematisms (at the order-wide level); schematisms of the order's administrative units (autonomous or non-autonomous),

79 E. Chomentowska, *Katalog schematyzmów i rubrycel zakonnych…*, pp. 17–56.

that is, provincial schematisms; and schematisms of a single religious house or several religious houses.

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