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RELIGIOUS FREEDOM AND RELATIONS BETWEEN SPIRITUAL AND SECULAR AUTHORITIES IN THE CHRONICLE BY VINCENTIUS KADŁUBEK

Wolność religijna i relacje władzy duchowej i świeckiej w kronice Wincentego Kadłubka

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Introduction

Master Vincentius, called Kadłubek, came from Karwów near Opatów, from the Clan of Łabędź¹. He received the university title of Magister [Master]². Next, having completed his studies he served as clerk on the court of Casimir II the Just³. Around 1194 he became the Praepositus of the Cathedral of our Lady in Sandomierz⁴ and this is where he taught law⁵. In the years 1208⁶ - 1217/1218 he was the Bishop of Cracow⁷. While serving this office, he participated actively in the political and church life of the country – in the meetings in Bor-

¹ A. Lis, *Homo literatus. Studia poświęcone Wincentemu Kadłubkowi*, Sandomierz 2021; tenże, *Master Vincentius*, Lublin 2016. The historiography definitely determines neither the question of time and place of birth nor the lineage membership of Master Vincentius, the author of the *Chronica Polonorum* [Polish Chronicle], the holder of a university title, a bishop, a Cistercian, the blessed. A number of sources recorded the fact of Vincentius' death in the Jędrzejów Monastery in 1223. According to the tradition which originated in the Middle Ages and supported in the cult of Vincentius, the chronicler was to live for 70 years. There are large discrepancies in the datation of his birth, probably it was the decade of 1150-1160, or even the sixties. Most scholars assume that Master Vincentius came from Karwów near Opatów in the Włostów Parish and belonged to the clan of Łabędzie (agnatic descendant of Bogusław Włostowic [son of Włost], brother of the famous count palatine, Piotr Włostowic).

² O. Balzer, *Studium o Kadłubku*, in: *Pisma pośmiertne*, Lwów 1934; E. Skibiński, *Źródła erudycji Kadłubka*, „Roczniki Historyczne” 60(1994), pp. 163-172; J. Wyrozumski, *Znaczenie mistrza Wincentego dla kultury Polskiej*, „Cistercium Mater Nostra” 2(2008), pp. 31-38. Noteworthy is the knowledge and influence on Master Vincentius of Roman Law (Justinian Codifications) and Canon Law (Decretum Gratiani). Prior to the establishment of the first university, the "learned laws", that is, Roman Law and Canon Law were studied under rhetoric as one of the practiced liberal arts. An example is the center in Sandomierz, whose founder may have been Vincentius. In 1238 there appears a iuris professor, magister Solomon, and next to him with the same title is Ugerus Buzakarinus, brought from Padua by Sulislav the Griffin. See: A. Vetulani, *Przenikanie zasad powszechnego prawa kanonicznego do piastowskiej Polski*, in: *Z badań nad kulturą prawniczą w Polsce piastowskiej*, Wrocław 1976, pp. 95-128.

³ A. Lis, *Dokumenty Mistrza Wincentego. Zarys problematyki*, „Cistercium Mater Nostra” 2(2008), pp. 39-54.

⁴ M. Plezia, *Scripta minora. Łacina średniowieczna i Wincenty Kadłubek*, Kraków 2001; R. Grodecki, *Mistrz Wincenty Kadłubek, biskup krakowski (zarys biograficzny)*, „Rocznik Krakowski” 19(1923), pp. 30-61; L. Poniewozik, *Prałaci i kanonicy sandomierscy w okresie średniowiecza*, Toruń 2004; J. Maciejewski, *Episkopat polski doby dzielnicowej 1180-1320*, Kraków-Bydgoszcz 2003, p. 232.

⁵ A. Vetulani, *Prawo kanoniczne i rzymskie w Kronice mistrza Wincentego*, „Studia Źródłoznawcze” 20(1976), p. 42..

⁶ W. Baran-Kozłowski, *Arcybiskup gnieźnieński Henryk Kietlicz (1199-1219). Działalność kościelna i polityczna*, Poznań 2005, pp. 122-127; M. Szymaniak, *Biskup płocki Gedko (1206-1223). Działalność kościelno-polityczna na tle procesu emancypacji Kościoła polskiego spod władzy książęcej*, Toruń 2007, pp. 265-269.

⁷ S. Kiełtyka, *Błogosławiony Wincenty Kadłubek (ok. 1150-1223)*, „Nasza Przyszłość” 16(1962): p. 196; Z. Kozłowska-Budkowa, *Rezygnacje biskupów krakowskich Wincentego i Iwona*, „Nasza Przyszłość” 33(1970) p. 39. *Publication worth recommending: Onus Athlanteum. Studia nad Kroniką biskupa Wincentego*, eds. A. Dąbrówka, W. Wojtowicz, Warszawa 2009.

zykowa, Małolno, synods in Mstów, Sieradz and Wolborz and in the Fourth Council of the Lateran in 1215. Eventually, for religious reasons and disappointed with the fall of the party of Archbishop Henryk Kietlicz (1199-1219), he left it all behind to become a monk⁸. He died in the Cistercian Monastery in Jędrzejów on the 8th of March 1223⁹. After death he enjoyed the local cult which was confirmed by Pope Clement XIII on 18 February 1764¹⁰.

1. Polish Chronicle

Master Vincentius' "Polish Chronicle" is recognised as the first Polish monument of medieval political and legal thought, hence it is a political and historical treaty in which legal problems supplement the account of events presented¹¹. Kadłubek constructed the main framework of the earliest history of Poland by introducing mythological history of the empire of Lechites – Poles into the ancient world. He placed the beginnings of the Polish culture already in the Greek and Roman Era. He started writing the chronicle before 1194 and probably finished it between 1205 and his appointment for the episcopal office¹². For the interlocutors in the dialogue about the history of Poland, Master Vincentius chose Archbishop Jan of Gniezno and Bishop Mateusz of Cracow¹³. Vincentius' "Historical Treaty" manifests the trend to enrich national traditions with important "fairy-tale-like history" in the 12th century renaissance style¹⁴. The first book of the *Polish Chronicle* includes the history of Pre-Piast Poland, the second one includes the beginnings of the dynasty until the early years of Bolesław the Wrymouth and the fall of Zbigniew, the third – the time until the end of suzerainty of Bolesław IV the Curly, the fourth – the rule of Mieszko III the Old in Cracow, Kazimierz II the Just and again Mieszko, then the beginnings of the rule of Leszek I the White and Władysław III Spindleshanks in Cracow. The writer continues the narrative until 1202 but in the text there is also the allusion to the Battle of Zawichost – the defeat of Roman of Galicia in 1205¹⁵. It is worth being aware of how the chronicler understood the task of a historian. Namely, in the 12th century it was common to understand history as a collection of models or examples¹⁶.

⁸ W. Baran-Kozłowski, dz. cyt., p. 238. His resignation from the episcopal dignity and the nature of his stay at Jędrzejów monastery are still not free from polemics and discussion today. The reasons for stepping down can be: illness, unfavorable political situation, dedication to chronicling work and the desire to become a Cistercian. Kadłubek's resignation from the episcopal capital in Cracow and transition to the Cistercians of Jędrzejów took place in the first quarter of 1218 at the latest. Hagiographical literature emphasizes that he took the thought of spending the last years of his life in the Order for personal reasons. His resignation from the Krakow benefice was supposed to be a testament to his extraordinary humility and renunciation on the road to holiness. The reversal of alliances and the disintegration of Archbishop Henryk Kietlicz' party (Władysław Odonic [son of Odon], Leszek the White and probably Conrad of Mazovia) may have caused Vincentius' resignation from the episcopacy and his transition to the Order. He may have stayed in Jędrzejów as a privileged resident or taken monastic vows, which is supported by him being buried in an outfit designed exclusively for professed monks.

⁹ H. Misztal, *Sprawa kanonizacji bł. Wincentego Kadłubka*, „Prawo Kanoniczne” 28(1985), pp. 237–246.

¹⁰ A. Lis, *Spory wokół biografii mistrza Wincentego Kadłubka*, Lublin 2013.

¹¹ Mistrz Wincenty (tzw. Kadłubek), *Kronika polska*, ed. B. Kürbis, Wrocław 2008; *Mistrza Wincentego zwanego Kadłubkiem Kronika Polska*, ed. M. Plezia, in: *Monumenta Poloniae Historica, series nova, Vol. 11*, Kraków 1994.

¹² J. Skomial, *Z problematyki własności w Kronice polskiej Wincentego zwanego Kadłubkiem (ok. 1150-1223)*, „Czasopismo Prawno-Historyczne” 56(2004) pp. 177-183.

¹³ B. Kürbis, *Jak mistrz Wincenty pisał historię Polski*, in: *Mistrz Wincenty Kadłubek. Człowiek i dzieło, pośmiertny kult i legenda*, Materiały sesji naukowej – Kraków, 10 marca 2000, ed. K.R. Prokop, Kraków 2001, pp 59-78; M. Plezia, *Kronika Kadłubka na tle renesansu XII wieku*, „Znak” 14(1962), pp. 978-994; tenże, *Mistrz Wincenty zwany Kadłubkiem*, in: *Pisarze staropolscy. Sylwetki*, ed. S. Grzeszczuk, Warszawa 1991, pp. 93-131.

¹⁴ Cz. Deptuła, *Nad zagadką Mistrza Wincentego*, „Znak” 28(1976), pp. 368-384..

¹⁵ B. Kürbis, *Jak mistrz Wincenty pojmował historię Polski*, „Studia Źródłoznawcze” 20(1976), pp. 64-70; J. Banaszkiwicz, *Polskie dzieje bajeczne mistrza Wincentego Kadłubka*, Wrocław 2002.

¹⁶ M. Plezia, *Scripta minora. Łacina średniowieczna i Wincenty Kadłubek*, Kraków 2001.

2. The Concept of the Republic in the Polish Chronicle

We should pay attention to the concept of the Republic presented in the "Polish Chronicle". Vincentius begins his work with these words: "There was, there once was a virtue in this republic, which senators, like the light of heaven, illuminated not with the scripture on parchment pages indeed, but with the radiance of the finest deeds. For they were ruled neither by plebeian descendants nor self-proclaimed rulers, but princes by succession, whose dignity, although seemingly shrouded in the darkness of not knowing, nevertheless shone with a strange radiance that the storms of so many centuries could not extinguish. I remember how illustrious men, the memory of whom is all the more trustworthy the greater the esteem in which their dignity is held, debated with one another"¹⁷. With this words the chronicler drew attention to the merits of his deliberations, i.e., "the condition of the Republic"¹⁸. In the next part he wrote about princes by succession, whose dignity shone with a strange radiance. In the context of this statement, at a time of district disputes, battles and intrigues, which the later Bishop of Cracow witnessed, he expressed his longing for a homeland with strong royal power and awe-inspiring among neighbours¹⁹.

Vincentius, who called his homeland *res publica*, thought that it was a monarchy ruled by the law made by rightful rulers, elected by the society, and not by tyrants usurping the power for themselves²⁰. It is also the homeland (*patria*), defended by the might of its citizens (*cives*). The greatest good is the love to the homeland, the most serious is the criterion of valuating deeds is *salus civium*, i.e., the welfare of its citizens²¹. Next generations saw Vincentius' political treatise as a pretext to show the importance of Poland and Poles, and history as an opportunity to highlight vices and virtues of the society which decided who will fill the throne and was the proper subject of political action²².

In Wincenty Kadlubek's portrayal of Polish history, the role of organising and ordering events is fulfilled by the division into periods. Periodization results from the chronicler's presentation of the past. He divides the history of Poland at the political and constitutional level into: the beginning (*origo*), progress (*progressus*) and fulfilment (*consummatio*). The beginning and progress are "yesterday", still "infancy", i.e. the "beginning" of Polish history. fulfilment is the "present day", the times that the reader can remember. *Origo*, or the beginning of Polish history, is the period in which basic elements of the identity of the "Republic" and its system are defined: territory, king, castle and law. To this period of the state's history did Vincentius attribute the connection with ancient history. Vincentius' *Progressus* refers to the rule of the Piast dynasty up to the reign of Bolesław the Curly. On the other hand, *consummatio* refers to

¹⁷ Mistrz Wincentego zwanego Kadłubkiem Kronika Polska..., Book I, Chapter 1, p. 7: „Fuit, fuit quondam in hac re publica uirtus! quam uelut quedam celi luminaria, non scripture quidem membranulis, set clarissimis gestorum radiis patres conscripti illustrauerunt. Non enim plebei aborigines, non uendicarie illi principate sunt potestates, set principes succedanei. Quorum serenitas licet nube ignorantie obducta uideatur, mira tamen rutilantia rutilat, que tot seculorum tempestatibus extingui non potuit. Memini siquidem colloctionis mutue uirorum illustrium, quorum tanto felicius est recordatio, quanto celebrior uiget auctoritas”.

¹⁸ E. Mądrowska, *Polska jako „patrimonium”, „regnum” i „res publica” w „Kronice” Mistrza Wincentego, in: Od liryki do retoryki. W kręgu słowa, literatury i kultury. Prace ofiarowane Jadwidze i Edmundowi Kotarskim*, eds. I. Kadulska, R. Grześkowiak, Gdańsk 2004, pp. 41–46.

¹⁹ J. Wojtczak-Szyszkowski, *Antyczne wzory postawy moralnej i obywatelskiej w „Chronica Polonorum” Mistrza Wincentego Kadłubka, in: Dziedzictwo antyczne a polska tradycja kulturowa*, Warszawa 2004.

²⁰ M. Zwiercan, *Model władcy w komentarzu Jana z Dąbrówki do Kroniki Bł. Wincentego zwanego Kadłubkiem w wykładzie uniwersyteckim w latach Jana Długosza, „Analecta Cracoviensia”* 16(1984), pp. 233–246.

²¹ O. Balzer, dz. cyt. p. 436.

²² J. Wyrozumski, *Znaczenie mistrza Wincentego dla kultury polskiej, „Cistercium Mater Nostra”* 2(2008), pp. 31-38.

the times of Casimir the Just, the fate of his son Leszek the White and the reign of Władysław Spindleshanks in Kraków²³.

While studying in Western Europe, Vincentius became familiar with the so-called 12-century Renaissance²⁴. Vincentius was mainly interested in the humanities, and in the fields of philosophy and theology - ethics linked to collective life, law and history²⁵. Here the core of his historical vision is the concept of the "Republic" as the legal and public order, the common good of the nation. The order created by Poland linked with the idea of homeland and the love of Poles to the country. Undoubtedly, the chronicler precedes the spirit of the time in which he lived and wrote his work. Particularly noteworthy is the chronicler's golden thought that identity is the mother of society. Here is meaningful quotation: "Indeed, this is not the moment to go too far on the winding path, so as to take the intended and undertaken route in the shortest possible time. However, no one will see it as a desire to show off if we weave into the main storyline some knowledge of foreign history. We deliberately order ourselves not to omit it, both because similar advice is given to similar ones and because identity is the mother of society [community], and finally, so that the reader will not lack an object on which to exercise himself"²⁶. His thought forms the foundations of Polish parliamentary and self-governmental concepts²⁷.

While characterising Vincentius' idea of religious freedom and the relations between spiritual and secular powers, it is important to emphasise the chronicler's words concerning tolerance: "There is also a case in which, even under the guise of a just concern, one cannot be freed from an obligation, namely: Should one embrace the Christian faith even under duress, he is bound to keep it, although no one should be compelled to do what is forced upon him fruitlessly, even though the Lord abhors forced servitude, although it is not a benefit what is imposed upon someone against his will, nor a sacrifice what is forced upon the unwilling. Yet, often benefits are offered even to those who do not want them"²⁸.

3. The legendary beginning of lawmaking – Krak's rule

The legendary beginning of Polish statehood is linked to the first lawmaker, Krak (Grakchus)²⁹. Confirmation of the renunciation of one's own benefits for the happiness of the community, here already identified with the "homeland", is the passage: "for this reason Grakchus, returning from Carinthia, as he had the gift of uttering profound thoughts, calls the whole crowd together for a meeting, turns the faces of all towards him, wins the approval of all, gains the obedience of all. He says that ridiculous is a crippled beast, a headless man; so is

²³ A. Lis, *Konferencja naukowa: „Błogosławiony Wincenty Kadłubek i jego dziedzictwo”*, Opatów, 17 June 2009, „Roczniki Humanistyczne. Historia” 57(2009), pp. 289-295.

²⁴ Cz. Deptuła, *Prekursor narodowej refleksji Wincenty zw. Kadłubkiem*, „Przegląd Katolicki” 72(1984), p. 7.

²⁵ S. Kiełtyka, *Sylwetka duchowa bł. Wincentego Kadłubka, w świetle historii i tradycji*, Rzym 1965; J. Korolec, *Ideał władcy w Kronice mistrza Wincentego. Rola cnót moralnych w legitymizacji władzy, in: Pogranicza i konteksty literatury polskiego średniowiecza*, ed. T. Michałowska, Wrocław 1989, pp. 71-87.

²⁶ Mistrza Wincentego zwanego Kadłubkiem *Kronika Polska...*, M. Plezia, *Kronika...*, Book II, Chapter 1, p. 30: „Set sinuosus longius euagari non conuenit anfractibus, ut propositi ut suscepti cursus itineris debito carpatur compendio. Nemo tamen id nostre inputauerit ostentationi, quod quedam ex aliorum historiis principali quo [que] inseruntur seriei, que ex industria iubemur non preterire. Tum quia similia gaudent similibus, tum quia idemptitas mater est societatis, ut etiam non omnino desit in quo sese lector exercent”.

²⁷ Cz. Deptuła, *Galla Anonima mit genezy Polski: studium z historiozofii i hermeneutyki symboli dziejopisarstwa średniowiecznego*, Lublin 2000.

²⁸ Mistrza Wincentego zwanego Kadłubkiem *Kronika Polska...*, Book III, Chapter 13, p. 99: „Est autem, ubi nec iusto metus pretextu rescindi potest obligatio; puta Christiane fidei religionis cum quisquam etiam coactus sus ceperit, tenere tenetur, quamuis nemo sit cogendus ad id, ad quod inutiliter cogitur, quamuis coacta seruitia Dominus aspernetur, quamuis non sit beneficium, quod ingeritur recusanti, nec sacrificium quod exprimitur inuito. Sepe tamen inuitis beneficia prestantur”.

²⁹ J. Banaszekiewicz, *Podanie o Piaście i Popielu. Studium porównawcze nad wczesnośredniowiecznymi tradycjami dynastycznymi*, Warszawa 2010.

a body without a soul, so is a lamp without a light, so is a world without a sun – so is a state without a king. For the soul incites the work of courage, the light makes clear the perception of things, the sun finally teaches to send out beneficial rays to all. With these rays the crownlet on the king's head is set like with jewels, so that magnanimity shines on his forehead, prudence on his occiput, and a brilliant diamond of bravery shines on both sides. He promises that if he is elected, he will not be a king, but a shareholder of the kingdom. *[For] he believes that he is born not to himself but to the whole world.* All, therefore, greet him as the king. [And he] institutes laws, he pronounces statutes. Thus was the bud of our civil law established, and its birthday came. For before it, liberty had to yield to bondage, and justice followed injustice, and what was just was that which was most beneficial to the wealthiest. Yet, strict justice did not immediately begin to rule. Since then, however, it ceased to yield to overwhelming violence, and justice was called that which is most beneficial to the one who can do the least"³⁰. In the context of this extract, looking back at Krak's decision, one can appreciate the importance of his declaration that he wanted to be none other than *socius regni*. This attitude was the complete opposite of the desires of those who wanted tyrannical power. Above all, he established a specific pattern of exercising power - close to 'servile' power, directed towards the good of the community rather than his own³¹.

4. Historical beginning of lawmaking – the reign of Boleslaw the Brave

In Vincentius' dialogue between Saint Adalbert and Bolesław the Brave, he puts into the saint's mouth a teaching concerning the superiority of canon law over secular law: "The Saint briefly instructs him about many things: 'Worthy,' he says, 'are the words of a royal majesty when he professes to be a ruler who is bound by laws; so far does the solemnity of rulers depend on the solemnity of the law. Yet the divine law is superior to the human law, for the law of the Lord is the irreproachable, inviolable law that converts souls. In everything, therefore, my son, what you do, borrow a model from the mirror of divine justice. For what is more important than any authority is that every authority be subject to the laws of the Church"³². Vincentius emphasises that the monarch, who is appointed to exercise legislative functions, is himself bound by this law³³.

5. The Authority of the bishop in the Chronicle

³⁰ Mistrza Wincentego zwanego Kadłubkiem Kronika Polska..., Book I, Chapter 5, p. 9: „Vnde ex Carinthia rediens Graecus, ut erat sententioso sermonum beatus agmine, omnes in contionem uocat, omnium in se ora conuertit, omnium uenatur fauorem, omnium conciliat obsequia. Ait ridiculum esse pecus mutilum, hominem acephalum. Idem esse corpus exanime, sine luce lampadem, mundum sine sole, quod sine rege imperium. Anima siquidem animositatis industriam, lux rerum circumspectionem, sol denique radios munificentiarum beneficos ad omnes docet expandi. Quibus uelut quibusdam gemmis regii diadema capitis quam decentissime decusatur, ut in fronte magnanimitas, in occipite circumspectio, in lateribus altrinsecus large serenitatis carbunculus prefulgeat. Se non regem set regni socium pollicetur, si se deligant, non sibi set toti natum se credere mundo. Proinde rex ab omnibus consalutatur, iura instituit, leges promulgat. Sic ergo nostri iuris ciallis nata est conceptio seu concepta natiuitas. Nam ante hunc seruituti ancillari libertas et equitas pedissequari iussa est iniurie, eratque iustitia que plurimum prodesset ei qui plurimum posset. Licet autem iustitie rigor non tunc statim ceperit imperare, extunc tamen uiolentie desiit subesse potestati et dicta est iustitia que plurimum prodest ei qui minimum potest”.

³¹ H. Łowmiański, *Wątki literackie i tradycja historyczna w Kronice Kadłubka (I księga)*, „Studia Źródłoznawcze” 20(1976), p. 22-27.

³² Mistrza Wincentego zwanego Kadłubkiem Kronika Polska..., Book II, Chapter 10, pp. 38-39: Quem sanctus ad plurima paucis informat: Digna, inquit, uox est maiestate regnantis, legibus alligatum principem se profiteri. Adeo de auctoritate iuris principum pendet auctoritas. Ius uero diuinum humano preiudicat. Lex namque Domini irreprehensibilis, lex immaculata, conuertens animas. Omnium ergo, fili, que agis, e diuine speculo iustitie formam mutuare. Nam re uera omni maius est imperio legibus ecclesie omnem submittere principatum”.

³³ B. Nowacki, *Poglądy prawno-polityczne w „Kronice” mistrza Wincentego*, in: *Mente et litteris: o kulturze i społeczeństwie wieków średnich*, eds. H. Chłopocka, B. Kürbis, Poznań 1984, pp. 127-134; E. Bauto, *Pogląd mistrza Wincentego Kadłubka na stosunek władzy duchowej i świeckiej*, „Nasza Przeszłość” 17(1963), pp. 61-76.

In the history of Polish culture and collective consciousness, the conflict between the Bishop Stanislaus of Cracow and King Bolesław the Bold continues to fascinate. The dispute of 1079 still reveals to Poles the "eternal nature" of the relationship between church and state and religion and public order in the life of the nation. Following Czesław Deptuła, one can see the symbolism of the relationship between the two people: Bolesław The Brave - Bishop Adalbert (the golden age of Poland) and Bolesław the Bold - Bishop Stanislaus (the age of crisis and breakdown of harmony)³⁴.

In the third book of the 'Polish Chronicle', the chronicler recalls three episcopal hierarchs: the bishops of Płock, Aleksander and Szymon, and the archbishop Marcin of Gniezno³⁵. Of the three, Szymon is portrayed in the best colours³⁶. The chronicler attributed the victory to the fervent prayer of Szymon, who strengthened the fighting spirit of the Mazovians and was compared to Moses, who prayed for the victory of the Israelites over the Amalekites³⁷.

Mieszko III the Old, on the other hand, is depicted in the pages of Kadłubek's "Polish Chronicle" at the time of his conflict with Casimir the Just, whom Vincentius saw as an ideal ruler. His officials acted to the detriment of the citizens, forging coins and stretching the interpretation of the law. The chronicler quotes an extensive dialogue between Mieszko and the Bishop of Kraków, Gedka, who sent his mother, the personification of the land of Kraków, lamenting her fate before the majesty of the ruler. Mieszko the Old, not knowing that the woman's words were an allegory of his and his officials behaviour, passed a harsh sentence on himself³⁸. The chronicler shows the suffering of personified Poland as the real anguish of his beloved mother while the perpetrator of her pain deserves to be punished. Bishop Gedko, as a mediator between the oppressed people of the land of Cracow and Mieszko the Old, wanted to make the prince change his monetary policy³⁹.

In Master Vincentius' "Polish Chronicle", there is a remarkable praise of Archbishop Piotr (Łabędź), part of which is a separate hymn. It seems that to the clergyman so fervently praised, both for his virtues and his education, Kadłubek owed something very important in his life's journey, perhaps e.g. being sent to university⁴⁰. The reason for this may have been the family connections of the two famous figures⁴¹. Archbishop Piotr mediated in the dispute between Casimir II the Just and Mieszko III the Old⁴².

Conclusion

The study analysed religious freedom and the relationship between spiritual and secular authority in the light of Master Vincentius' "Polish Chronicle". While analysing the constitutional (state) thought in Kadłubek's "Polish Chronicle", one should go a little further and extend the research questionnaire. It would be worth presenting such issues as society, power, politics, the genesis of the state, the rulers and the ruled, the substance of power, the law, the rule

³⁴ According to Czesław Deptuła, acts of baptism and the establishment of the new faith elevated the history of Poland to a higher "New Testament" stage. The symbol of transformation in the imaginations of historians was the duo of King Bolesław the Brave and Saint Bishop Adalbert. Whereas the end of the 'Golden Age' and the crisis of succession were to be revealed in the conflict between Bolesław the Bold and Bishop Stanisław of Szczepanów. See: Cz. Deptuła, *Początki dziejowe w polskiej historiografii średniowiecznej. Z zagadnień historii idei, wyobrażeń i narracji*, Lublin 2022.

³⁵ M. Tomaszek, *Modlitwa i tży bronią biskupa. Pasterze polskiego Kościoła a walka orężna w ujęciu Wincentego Kadłubka*, „Roczniki Historyczne” 71(2005), pp. 121-136; J. Dobosz, *Monarchia i możni wobec Kościoła w Polsce do początku XIII wieku*, Poznań 2002.

³⁶ B. Kürbis, *Kronika...*, Book III, Chapter 8-9.

³⁷ Cz. Deptuła, *Krąg kościelny płocki w połowie XII wieku*, „Roczniki Humanistyczne” 8(1959), pp. 5-122.

³⁸ B. Kürbis, *Kronika...*, Book IV, Chapter 2-3. Kürbis 2008, Book IV, Chapter 2-3.

³⁹ K. Prokop, *Poczet biskupów krakowskich*, Kraków 1999, pp. 42-45.

⁴⁰ Cz. Deptuła, *Wokół postaci arcybiskupa Piotra Łabędzia*, „Roczniki Humanistyczne” 15(1967), pp. 37-47.

⁴¹ D. Karczewski, *Dzieje klasztoru norbertanek w Strzelnie do początku XVI wieku*, Inowrocław 2001.

⁴² J. Dobosz, *Kazimierz II Sprawiedliwy*, Poznań 2011.

of law, the limits of obedience, clerical government and secular government. The chronicler was mainly interested in the humanities in the broadest sense, and in the fields of philosophy and theology - ethics linked to the collective life, law and history. The core of his historical vision here remains the concept of the "Republic" as a legal and public order, the common good of the nation. The order of the Republic was established within the framework of the law of nature and on the basis of natural virtues. The beginning of the state was raised to a higher level of spiritual values when the Church entered into the life of the nation. Master Vincentius introduced the following ideas into Polish political tradition: freedom, morality, the ethical essence of public law, the servile function of authority towards the nation and the responsibility of the rulers towards the ruled, as well as the duty to be actively involved in the affairs of the homeland.

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