

Zaścianek serving God and Nation

| | | |
|---------------------------|---|---|
| USA July 1, 2017 r. | <p>Issued every last Sunday of previous month, In memory of magazine for landowners and farmers: "Ognisko Domowe".</p> <p>ANNUAL SUBSCRIPTION IN USA by donation and same everywhere else plus postage.</p> | <p>Publisher and advertising department: www.zascianek.org</p> |
|---------------------------|---|---|

| Polish Chronicle | Table of Contents | Page |
|--|--|------|
| 966 Baptising of Poland - 1050 Anniversary | Catholic Holidays | 2 |
| 15 VII 1410 Battle of Grunwald | Polish Chronicle | 4 |
| 1 VII 1569 Lublin European Union | Memory of Polish Saints & Knights | 15 |
| 4 VII 1610 Battle of Kluszyn | St. John Paul II teachings | 17 |
| 4 VII 1776 Independence Day USA | Our Ethos | 19 |
| 14 VII 1789 French Revolution | Healthy Lifestyle | 20 |
| 11 VII 1943 Holocaust in Wolyn | Father Andrzej Czeslaw Klimuszko's Recipes | 21 |
| 22 VII 1944 Manifesto PKWN | Traditional Companions | 22 |
| 7-8 VII 2016 NATO Summit – Warsaw, Poland | Letters to and from Zascianek | 26 |
| 26-31 VII 2016 World Youth Days in Poland | Sponsors | 26 |
| | A Note from the Editor | 28 |

CATHOLIC HOLIDAYS IN JULY 2017

| | | |
|--------------------------|--|--|
| Saturday 1 Jul | green  | Weekday or the memory of the Blessed Virgin Mary on Saturday, or the Feast of Saint Francis. Otto, bishop The new lectionary: Genesis 18: 1-15; Lk 1, 46b-48, 49-50, 53-54 (R.: see. 54b); Cf. Mt 8, 17; Mt 8: 5-17; Old lectionary: Genesis 18: 1-15; Luke 1, 46B-48. 49-50, 53-54; Mt 8, 17; Mt 8: 5-17; |
| Sunday 2 Jul | green  | Thirteenth Sunday in Ordinary Time The new lectionary: 2 Kings 4: 8-12, 14-16; Psalm 89 (88), 2-3, 16-17, 18-19 (R.: see. 2a); Rom 6: 3-4, 8-11; Cf. 1 P 2, 9; Mt 10: 37-42; Old lectionary: 2 Kings 4, 8-11, 14-16; Psalm 89: 2-3, 16-17, 18-19; Rom 6: 3-4, 8-11; Cf. Mt 10, 40; Mt 10: 37-42; |
| Monday 3 Jul | red  | Feast of St.. Thomas, the apostle Old lectionary: Ef 2, 19-22; Ps 117, 1-2 (R.: cf. Mk 16, 15); J 20, 29; J 20, 24-29; |
| Tuesday 4 Jul | green  | Weekday or the Feast of Saint Francis. Elizabeth of Portugal The new lectionary: Genesis 19, 15-29; Ps 26 (25) 2-3, 9-10, 11-12 (R.: see. 3a); Cf. Ps. 130 (129) 5; Mt 8, 23-27; Old lectionary: Genesis 19, 15-29; Psalm 26: 2-3, 9-10, 11-12; Ps 130, 5; Mt 8, 23-27; |
| Wednesday of 5 Jul | green  | Weekday or the Feast of Saint Francis. Anthony Mary Zaccaria, priest or the Feast of Saint Francis. Marii Goretti, virgin and martyr The new lectionary: Genesis 21, 5, 8-20; Ps 34 (33): 7-8, 10-11, 12-13 (R.: see. 7a); James 1, 18; Mt 8: 28-34; Old lectionary: Genesis 21 5. 8-20; Psalm 34: 7-8, 10-11, 12-13; Am 5, 14; Mt 8: 28-34; |
| Thursday 6 Jul | white  | Blessed Memory. Maria Teresa Ledóchowska, virgin ON THE DAY The new lectionary: Genesis 22: 1-19; Ps 116A (114), 1b-2, 3-4, 5-6, 8-9 (R cf.: 9). Cf. 2 Cor 5: 19; Mt 9: 1-8; Old lectionary: Genesis 22: 1-19; Psalm 116A, 1-2, 3-4, 5-6, 8-9; 2 Cor 5, 19; Mt 9: 1-8; THE MEMORIES Old lectionary: Iz 58, 6, 10; Psalm 98, 1, 2-3ab, 3cd-4, 5-6 (R cf.: 2). J 3, 16; J 4, 34-38; |
| Friday 7 Jul | green  | Weekday The new lectionary: Genesis 23: 1-4, 19; 24, 1-8, 10, 48, 59, 62-67; Ps 106 (105), 1b-2, 3-4A, 4b-5 (R.: see. 1b); Mt 11, 28; Mt 9, 9-13; Old lectionary: Genesis 23: 1-4, 19; 24, 1-8, 10, 48, 59, 62-67; Psalm 106: 1-2, 3-4A, 4b-5; Mt 9: 12b, 13; Mt 9, 9-13; |
| Saturday 8 Jul | white  | Feast of Saint Francis. John of Dukla, presbyter The new lectionary: Genesis 27: 1-5, 15-29; Ps 135 (134), 1b-2, 3-4, 5-6 (R.: see. 3a); Cf. J 10, 27; Mt 9: 14-17; Old lectionary: Genesis 27: 1-5, 15-29; Psalm 135: 1-2, 3-4, 5-6; James 1, 18; Mt 9: 14-17; |
| Sunday 9 Jul | green  | Fourteenth Sunday in Ordinary Time The new lectionary: 9: 9-10; Ps 145 (144), 1b-2, 8-9, 10-11, 13-14 (R.: 1b); Row 8, 9, 11-13; Cf. Mt 11, 25; Mt 11, 25-30; Old lectionary: 9: 9-10; Psalm 145: 1-2, 8-9, 10-11, 13cd-14; Row 8, 9, 11-13; cf. Mt 11, 25; Mt 11, 25-30; |
| Monday 10 Jul | green  | Weekday The new lectionary: Genesis 28, 10-22; Ps 91 (90) 1-2, 3-4, 14-15b (R.: see. 2b); Cf. 2 Tim 1: 10b; Mt 9: 18-26; Old lectionary: Genesis 28, 10-22; Psalm 91: 1-2, 3-4, 14-15ab; cf. 2 Tm 1, 10b; Mt 9: 18-26; |
| Tuesday 11 Jul | white  | Feast of St.. Benedict the Abbot, patron saint of Europe Old lectionary: Ex 2, 1-9; Psalm 34: 2-3, 4 and 6, 9 and 12, 14-15 (R cf.: 2). Acts 4: 32-35; Mt 19, 29; Mt 19: 27-29; |
| Wednesday 12 Jul | red  | Feast of Saint Francis. Boniface of Querfurt Bruno, bishop and martyr ON THE DAY The new lectionary: Genesis 41, 55-57; 42, 5-7, 14-15, 17-24; Ps 33 (32) 2-3, 10-11, 18-19 (R.: see. 22); Mk 1, 15; Mt 10: 1-7; Old lectionary: Genesis 41, 55-57; 42, 5-7, 14-15, 17-24; Psalm 33: 2-3, 10-11, 18-19; Mk 1, 15; Mt 10: 1-7; THE MEMORIES Old lectionary: Isaiah 52: 7-10; Psalm 96: 1-2, 3 and 6, 7-8, 9-10ac (R.: cf. 3). 1 Th 2, 2b-8; J 15, 16; J 15, 9-17; |
| Thursday 13 Jul | white  | The memory of the saints and hermits Świerad Andrew Benedict ON THE DAY The new lectionary: Genesis 44: 18-21, 23b-29; 45, 1-5; Ps 105 (104), 16-17, 18-19, 20-21 (R.: see. 5a); Mk 1, 15; Mt 10, 7-15; Old lectionary: Genesis 44: 18-21, 23b-29; 45, 1-5; Ps 105, 16-17, 18-19, 20-21; Mk 1, 15; Mt 10, 7-15; THE MEMORIES Old lectionary: Syr 2, 7-11; Psalm 1: 1-2, 3, 4 and 6 (cf. : R. 1); Mt 6, 33; Mt 6, 1, 5-8; |

| | | |
|------------------------|--|--|
| Friday 14 Jul | green  | Weekday or the Feast of Saint Francis. Camillus de Lellis, priest or the Feast of Saint Francis. Henryk The new lectionary: Genesis 46: 1-7. 28-30; Ps 37 (36) 3-4. 18-19. 27-28b. 39-40 (R.: see. 39a); Cf. J 16, 13a; 14, 26d; Mt 10: 16-23; Old lectionary: Genesis 46: 1-7. 28-30; Psalm 37: 3-4. 18-19. 27-28ab. 39-40; J 14, 26; Mt 10: 16-23; |
| Saturday 15 Jul | white  | Feast of Saint Francis. Bonaventure, bishop and doctor of the church The new lectionary: Genesis 49, 29-33; 50: 15-26; Ps 105 (104) 1-2. 3-4. 6-7 (R.: see. Ps. 69 [68], 33b); Cf. 1 P 4, 14; Mt 10: 24-33; Old lectionary: Genesis 49, 29-33; 50: 15-26; Ps 105, 1-2. 3-4. 6-7; 1 P 4, 14; Mt 10: 24-33; |
| Sunday 16 Jul | green  | Fifteenth Sunday in Ordinary Time The new lectionary: Isaiah 55: 10-11; Ps 65 (64), 10abcd. 10E-11. 12-13. 14 (R.: see. Lu 8, 8); Row 8, 18-23; ; Mt 13: 1-23; Old lectionary: Isaiah 55: 10-11; Psalm 65, 10abcd. 10E-12. 13-14; Row 8, 18-23; ; Mt 13: 1-23; |
| Monday 17 Jul | green  | Weekday The new lectionary: Ex 1: 8-14. 22; Ps 124 (123), 1b-3. 4-6. 7-8 (R.: see. 8a); Mt 5, 10; Mt 10, 34 - 11: 1; Old lectionary: Ex 1: 8-14. 22; Psalm 124: 1-2. 3-5. 6-8; Cf. Mt 10, 40; Mt 10, 34-11: 1; |
| Tuesday 18 Jul | green  | Weekday or memory error. Simon of Lipnica, presbyter The new lectionary: Exodus 2: 1-15; Ps 69 (68) 3 14 30-31. 33-34 (R.: see. 33b); Cf. Ps. 95 (94), 8a. 7d; Mt 11: 20-24; Old lectionary: Ex 2, 1-15; Ps 69, 14. 3. 30-31. 33-34; Ps 95, 8ab; Mt 11: 20-24; |
| Wednesday 19 Jul | green  | Weekday The new lectionary: Exodus 3: 1-6. 9-12; Ps 103 (102), 1b-2. 3-4. 6-7 (R.: see. 8a); Cf. Mt 11, 25; Mt 11: 25-27; Old lectionary: Exodus 3: 1-6. 9-12; Ps 103, 1-2. 3-4. 6-7; Mt 11, 25; Mt 11: 25-27; |
| Thursday 20 Jul | white  | Blessed Memory. Czesław, presbyter The new lectionary: Ex 3, 13-20; Ps 105 (104), 1 and 5, 8-9. 24-25. 26-27 (R.: see. 8a); Mt 11, 28; Mt 11: 28-30; Old lectionary: Ex 3: 13-20; Ps 105, 1 and 5. 8-9. 24-25. 26-27; Mt 11, 28; Mt 11: 28-30; |
| Friday 21 Jul | green  | Weekday or the Feast of Saint Francis. Lawrence z Brindisi, priest and doctor of the Church or the Feast of Saint Francis. Apollinaris, bishop and martyr The new lectionary: Ex 11, 10-12, 14; Ps 116B (115), 12-13. 15 and 16bc. 17-18 (R.: see. 13); Cf. J 10, 27; Mt 12, 1-8; Old lectionary: Ex 11, 10-12, 14; Ps 116B, 12-13. 15-16bc. 17-18; J 10, 27; Mt 12, 1-8; |
| Saturday 22 Jul | white  | Feast of St.. Mary Magdalene Old lectionary: Song 8, 6-7; 2 Cor 5, 14-17; Psalm 63, 2. 3-4. 5-6. 8-9 (R cf.: 2). see. J 20, 11; J 20, 1. 11-18; |
| Sunday 23 Jul | green  | Sixteenth Sunday in Ordinary Time The new lectionary: Wis 12, 13. 16-19; Ps 86 (85) 5-6. 9-10. 15-16 (R.: see. 5a); Row 8: 26-27; Cf. Mt 11, 25; Mt 13: 24-43; Old lectionary: Wis 12, 13. 16-19; Ps 86, 5-6. 9-10. 15-16; Row 8: 26-27; ; Mt 13: 24-43; |
| Monday 24 Jul | white  | Feast of Saint Francis. Kinga, virgin The new lectionary: Ex 14, 5-9a. 10-18; Ex 15 1b-2c. 3-4. 5-6 (R.: see. 1bc); Cf. Ps. 95 (94), 8a. 7d; Mt 12, 38-42; Old lectionary: Ex 14, 5-9a. 10-18; Ex 15: 1. 2. 3-4. 5-6; Ps 95, 8ab; Mt 12, 38-42; |
| Tuesday 25 Jul | red  | Feast of St.. James, the apostle Old lectionary: 2 Cor 4: 7-15; Psalm 126, 1-2ab. 2cd-3. 4-5. 6 (R cf.: 5). J 15, 16; Mt 20: 20-28; |
| Wednesday 26 Jul | white  | Feast of Saint Francis. Joachim and Anne, parents of the Blessed Virgin Mary ON THE DAY The new lectionary: Exodus 16: 1-5. 9-15; Ps 78 (77): 18-19. 23-24. 25-26. 27-28 (R.: see. 24b); ; Mt 13: 1-9; Old lectionary: Exodus 16: 1-5. 9-15; Psalm 78: 18-19. 23-24. 25-26. 27-28 (R.: see. 24b); cf. Mt 13, 37b; Mt 13: 1-9; THE MEMORIES Old lectionary: Syr 44, 1. 10-15; Ps 132, 11. 13-14. 17-18 (R.: see. Lu 1, 32a); Cf. Lk 2: 25c; Mt 13: 16-17; |
| Thursday 27 Jul | green  | Weekday The new lectionary: Ex 19: 1-2. 9-11. 16-20b; Dn 3, 52. 53-54. 55-56 (R.: see. 52b); Cf. Mt 11, 25; Mt 13: 10-17; Old lectionary: Ex 19: 1-2. 9-11. 16-20b; Dn 3, 52. 53a and 54a and 56a and 55ab; J 15, 15b; Mt 13: 10-17; |

| | | |
|-----------------------|--|--|
| Friday 28 Jul | green  | Weekday or the Feast of Saint Francis. Sarbeliusza Makhluf, presbyter The new lectionary: Ex 20: 1-17; Ps 19 (18) 8-9. 10-11 (cf.: R. J 6, 68c); Cf. Lk 8, 15; Mt 13: 18-23; Old lectionary: Ex 19, 17; 20, 1-17; Psalm 19: 8-9. 10-11; Cf. Lk 8, 15; Mt 13: 18-23; |
| Saturday 29 Jul | white  | Feast of Saint Francis. martyr Old lectionary: 1 J 4, 7-16; Psalm 34: 2-3. 4-5. 6-7. 8-9. 10-11 (R.: see. 9a); J 8, 12b; J 11, 19-27; Lk 10: 38-42; |
| Sunday 30 Jul | green  | Seventeenth Sunday in Ordinary Time The new lectionary: 1 Kings 3: 5 7-12; Ps 119 (118), 57, 72. 76-77. 127-128. 129-130 (.: R 97a); Row 8, 28-30; Cf. Mt 11, 25; Mt 13: 44-52; Old lectionary: 1 Kings 3 5. 7-12; Psalm 119, 57 and 72. 76-77. 127-128. 129-130; Row 8, 28-30; cf. Mt 11, 25; Mt 13: 44-52; |
| Monday 31 Jul | white  | Feast of Saint Francis. Ignatius of Loyola, priest The new lectionary: Ex 32: 15-24. 30-34; Ps 106 (105), 19-20. 21-22. 23 (R.: see. 1b); James 1, 18; Mt 13: 31-35; Old lectionary: Ex 32: 15-24. 30-34; Psalm 106: 19-20. 21-22. 23; James 1, 18; Mt 13: 31-35; |

Entire Article Available Here: http://liturgia.niedziela.pl/spis_liturgia.php

POLISH CHRONICLES FOR JULY

966 Baptism of Poland 1051 Anniversary

“According to Prof. Andrzej Nowak, Poland has no pre-Christian history. Mieszko I’s kingdom was established suddenly on the year 940. Prior to this, there was no characteristic trace in the Wielkopolska (region) of an organized tribe of any kind. According to existing chronicles, Mieszko I also had three predecessors. Furthermore, he utilized all available oak wood to build many fortresses.

It had to be the response to many threats. What kind? Firstly - the slave trade. Tens of thousands Slavic slaves were taken to Baghdad and Cordoba every year. St. Wojciech was twice banished from his Episcopal see of Prague for opposing the slave trade. Secondly, there was a threat from the pressure of Germanic tribes. According to the 963 year chronicle of Widukind, Mieszko I lost two clashes with the German warlord Wichman.

This led Mieszko I to seek an alliance in year 965 with the Czechs, marrying Princess Dąbrówka of Czech in 966 after his baptism. In 967 Mieszko I defeated Wichman, who was killed in battle. Mieszko sent his sword to Otto I, who shortly before had crowned himself the Emperor of the Holy Roman Empire of the German Nation; (this organization survived until 1806, when Napoleon abolished the empire). Immediately after his (Mieszko I’s) baptism in 968, a missionary diocese was formed

Painting and artist’s explanation: Above the pagan settlement, beams the rays of the sun amongst soaring eagles. - Jan Matejko (Artist’s caption)”

“With the adoption of the Catholic faith, Prince Mieczysław I placed the Cross on Polish soil. At sunrise Benedictines plowed the shadow line marking the sacred line as a stand for the future in the house of God . To Christianity, an important factor in Lechit Nation (Polish nation) is the woman; she supported and welcomed idea of a “family” by abandoning the pagan tradition of polygamy.

The old musician, looked at the wood cut from the forest to be used as building materials with tears, wherest a broken pagan statue lies nearby. Standing nearby was a young warrier with his bow and arrow, who took a piece of the pagan statue and decided to run off towards the direction of the Pomeranian and Prussian forests.

A knight uses his knife to chisel a cross onto his shield resting against a big cross standing in the ground. The shield, designed with a heraldic birthmark of an Axe with the added cross, now represented the knight as

which was formally directed by Rome (not German Emperor). Mieszko I maneuvered between the Czechs and the German Empire while expanding his estate. He fought a victorious battle with Otto II and in 980, after the death of Dąbrówka, he married a German princess named Oda. In 990, in alliance with Germany, he forcefully merged Poland with the Duchy of Silesia and Malopolska of the Czechs. In 992, his successor, Bolesław the Brave (son of Mieszko I) inherited the throne at a time when the Polish state had a land of over 250,000 sq. kilometers and a population between 700,000 to a million people, according to various sources. As a comparison, Russia lands and Germany each had approximately 4.5 million inhabitants.

Bolesław the Brave continued his father’s work and conquered the Milsko and Luzyce regions. He also won Kiev, and also took Prague for a year. The biggest achievements of his reign, however, were the establishment of the archidiocese in Gniezno in the year 1000 and the coronation in 1024 by the Polish king. This occurred shortly before the death of Bolesław the Brave in 1025. - Prof. Andrzej Nowak”

Entire Article Available Here: <http://solidarni2010.pl/16496-prof-andrzej-nowak-o-mieszku-i-i-boleslawie-chrobrym.html>

a Christian. Surrounding The Prince incited others who surrounded him towards the baptismal font where St. Wojciech, in the presence of Dąbrówka (wife of the Prince), the delegates of the Czech Bolesław, with participation by the Bishop of Poznań Jordan, baptized Cydeburze and Białokniehini Adelaide (later wife Geyzy Hungarian), and the brother and sister of Prince Mieczysław.

Benedictines Radzym and presbyter Benedict read aloud the Christian creed to lesser faithful officials, provincial governors, and their wives and children.

On the waters of Lake Lednica awaits fishing boats: One day, St. Wojciech (The Apostle of Poland) will take the boats to travel to the shores of the Baltic Sea, where he will become a martyr.

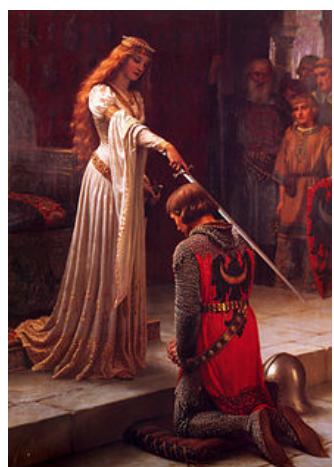


Entire Article Available Here:

http://www.dziejecywilizacjipolsce.cba.pl/zaprowadzenie_chrzescija

[nstwa.html](#)

“Since 966, Poland joined the Western Christian Civilization, adopting the Ten Commandments, and the following code of conduct for chivalry:



The Knights Code of Chivalry described in the Song of Roland in 778 AD and an excellent representation of the Knights Codes of Chivalry are as follows: **To fear God and maintain His Church, To serve the liege lord in valour and faith, To protect the weak and defenceless, To give succour to widows and orphans, To refrain from the wanton giving of offence, To live by honour and for glory, To despise pecuniary reward, To fight for the welfare of all, To obey those placed in authority, To guard the honour of fellow knights, To eschew unfairness,**

meanness and deceit, To keep faith, At all times to speak the truth, To persevere to the end in any enterprise begun, To respect the honour of women, Never to refuse a challenge from an equal, Never to turn the back upon a foe.”

Entire Article Available Here: <http://www.lordsandladies.org/knights-code-of-chivalry.htm>

The oldest preserved description of Accolade Ceremony in Poland refers to the Boleslaw III, who received his belt and sword from his father, Prince Ladislaus Herman. The ceremony took place on August 15, 1100, the Feast of the Assumption; along with his son Vladislav Herman fit yet this day many of its peers. Entire Article Available Here:

<https://en.wikipedia.org/wiki/Accolade>

Today, in abbreviation of the code of conduct explained above, young Polish people of today recite: “God, Honor, Homeland.”

15 VII 1410 Battle of Grunwald (July 15, 1410)



"The Battle of Grunwald is a painting by Jan Matejko depicting the Battle of Grunwald and the victory of the allied Crown of the Kingdom of Poland and Grand Duchy of Lithuania over the Teutonic Order in 1410. The canvas dates to 1878 and is one of the most heroic representations of the history of Poland. It is displayed in the National Museum in Warsaw. The painting's main focus is the death scene of the Grand Master of the Teutonic Order, Ulrich von Jungingen; another central figure is the Lithuanian duke Vytautas (Witold), dressed in red with a raised sword."

Entire Article Available Here:

[https://en.wikipedia.org/wiki/Battle_of_Grunwald_\(Matejko\)](https://en.wikipedia.org/wiki/Battle_of_Grunwald_(Matejko))

"Polish tradition of religious tolerance, known as the "Polish School of Rights of Nations", was initiated and developed from the classic tradition. The tradition was built upon the foundation of Roman law and embellished at a later date throughout Europe. Its theoretical development in the Republic dates back to the beginning of the fifteenth century, thanks to scientists from the Academy of Krakow. During this time, the Council of Constance (RC) was in session, while the Teutonic Knights who, by "fire and sword", were oppressing Prussians and Zmodzinow (Lithuanian tribes) and settling the north of our lands. Traces of the presence of the Teutonic Knights' actions can be found even today in our country, Lithuania, Latvia and Estonia. The practice of the bloody crackdown on the local population Teutonic Knights was explained by the theory of "war on the pagans." The essence of this ideology is a belief that you can brutally combat and destroy the heathen, or utterly cast out because they still remain under the stain of original sin. By that belief, the original sin deprives unbaptized people of the right to have a family, land and private property, and consequently their own state (country). The author of this theory was Enrico Segusio, who inspired the Teutonic Knights to implement his belief through determination and ingenuity. The Battle of Grunwald in July 15, 1410 ended in a military defeat of the Teutonic Knights, halting the implementation of the war on the pagans. The defeat was quickly spun through an effective transformation of propaganda victory spreading malicious word to rid the Polish Lithuanians due to their pagan nature. Within several months, the news spread - especially in Rome and the Mediterranean countries presenting Wladyslaw Jagiello King of Polish Lithuanian Commonwealth as kryptopagan in addition to his accomplices Zmudzins, Lithuanians and Prussians. One of the most important challenges that the Polish delegation at the Council of Constance (1414-1418) had was to answer to the slander of being pagan, and to educate the Pope that the beliefs of the Teutonic Knights are not Christian. Not

answering would have caused King Wladyslaw Jagiello to suffer staggering consequences above and beyond the defamation. The greatest minds of the Cracow Academy attended the Council of Constance. Its scholars, mainly Stanislaw of Skarbimierz and Paul Włodkowic (c. 1370-1434), laid the theoretical foundations for the development of the "Polish School of Rights of Nations." Paul Włodkowic presented a thesis to defend convincing principles of natural law, and the gospel required that non-Christians have the same fundamental rights as Christians, including the right to have a family, land, private property and their own state. It was a thesis which contradicted the preachings of the Teutonic Knights. Włodkowic not only demonstrated its validity, but skillfully and conclusively related his theory to the natural law and the teaching of Jesus Christ, as we know it from the Gospel. He argued that the world was created for every man and all of humanity for whom Jesus Christ died. He defended the rights of pagans, and argued that the conversion of the pagans towards a faith in Christ should be performed not by repression, but by the mature fruit of the proclamation of the Gospel. Thus, at the root of Polish religious tolerance of definitive axiology, is a deeply Christian root, whose central point is: the truth - the truth about God who has revealed himself in Jesus Christ - should be preached with love, as an expression of love of neighbor. In practice, this has been expressed in the rule: "Treat others as you would like others to treat you." The argument that prevailed at the Council of Constance, turned out to be truly beneficial in the near future. After 1492, Spain and Portugal expelled the Jewish population, who found refuge on Polish territory, gaining security along with the opportunity of comprehensive development. During the Reformation age, Protestantism reached Poland, but did not have devastating and scandalous religious wars as a result of the pre-existing rules of tolerance, unlike other areas, where the effects proved to be very painful socially and religiously. The approach that prevailed at the Council of Constance turned out to be truly beneficial. Jan Zamoyski-Great Chancellor of Poland declared that he would cut off his right hand for the right to religious freedom for others, but he would give his life for their conversion. Therefore, on one hand, The Chancellor recognized the inalienable right to religious freedom while respecting every person as a unique identity, while on the other hand, expressed the conviction that there is a truth, which you have to bravely testify in all circumstances, even if it costs one's life. This is the essence of the "Polish tradition of religious tolerance." A hundred years before other countries have developed rules that guarantee respect for religious freedom and the rights of nations. As a result, we missed the persecution

of people of other faiths and religious wars, and the first Republic was an extremely tolerant country." - Ks. Waldemar Chrostowski

Entire Article Available Here: <http://www.polska1918-89.pl/pdf/prymas-tysiaclecia-jako-spakobierca-polskiej-tradycji-tolerancji-reli,2017.pdf>

Pawel Włodkowic 1435

"Pawel Włodkowic was influenced by the philosophies of William of Ockham, Matthew of Cracow and Stanisław of Skarbimierz. In 1413 he served as King Władysław Jagiello's emissary at Buda, Hungary, during disputes with the Teutonic Order. In 1414-1415 he became rector and in 1418 prorector of Cracow Academy. Paweł Włodkowic represented Poland at the 1414 Council of Constance, where he delivered a thesis about the power of the Pope and the Emperor, the *Tractatus de potestate papae et imperatoris*

respectu infidelium (Treatise on the Power of the Pope and the Emperor Respecting Infidels). In it he drew the thesis that pagan and Christian nations could coexist in peace and criticized the Teutonic Order for its wars of conquest of native non-Christian peoples in Prussia and



Paweł Włodkowic
(1370 - 1436)

Lithuania. Due to his influence, in 1421 the Pope sent Antionio Zeno to investigate the Teutonic Order and its activities. At that time, along with Stanisław of Skarbimierz, Paweł Włodkowic strongly supported the idea of conciliarism and pioneered the notion of peaceful coexistence among nations — a forerunner of modern theories of human rights. In 1420 Paweł Włodkowic represented Poland at a conference between Poland and the Teutonic Order held in Wrocław (then probably Vratislav in the Kingdom of Bohemia) under the aegis of Sigismund of Luxemburg. Throughout his political, diplomatic and university career, Paweł Włodkowic expressed the view that a world guided by the principles of peace and mutual respect among nations. After 1424 Paweł Włodkowic retired from public life to Kłodawa, where he died in 1435."

Entire Article Available Here:
www.angelfire.com/scifi2/rsolecki/pawel_włodkowic.html

1 VII 1569 Lublin Union (7th)

"The concept of a Polish-Lithuanian union was derived as a result of the threat posed by the Teutonic Knights to both countries at the turn of the fourteenth and fifteenth centuries. Upon its establishment, the Polish-Lithuanian state became one of the European powers, which created the possibility of effectively opposing the Teutonic Knights and gave real prospects for gains in the East. The Polish-Lithuanian Union contributed to the economic and cultural development of both countries. The Union lasted until a single Constitution was signed on May 3, 1791 to unify the countries as a single republic. *The following events represent the background to the Constitution of May 3, 1791.*

Union of Krewo (1385)

On August 14, 1385, the Krewo agreement was signed between the Grand Duchy of Lithuania and the Polish Kingdom. The system

envisioned the marriage of Lithuanian Grand Duke Władysław Jagiello and Queen Jadwiga of Poland in exchange for passage of Lithuania to Catholicism in order to recover the lost lands of the Crown Jagiello (Pomerania still remaining in the hands of the Teutonic Knights) back to Poland.

Union of Vilnius and Radom (1401)

In 1401 in Vilnius, the Grand Duke Witold of Lithuania issued a document recognizing the sovereignty of the Crown, and Jagiello with the cooperation of the boyars of Lithuania to join the Lithuanian lands in order to join the Crown. Given the death of Queen Jadwiga (1399) without an offspring from her marriage with Władysław II Jagiello, the Lithuanian boyars recommended a contingency plan to cooperate with the Polish to participate in the election a new monarch. The Vilnius Union was confirmed by the Crown Council in Radom, while acknowledging lifelong title of Grand Duke of Lithuania Vytautas Kiejstut.

Union of Horodelo (1413)

Ratified on 2 October 1413, the Polish-Lithuanian Union (PLU) confirmed its intention at Horodelo to strengthen bilateral relations while maintaining the autonomy of the Lithuanian state. The boyars undertook the task of setting up a contingency plan to elect a new Grand Duke in the event of Vytautas's death by consulting with the Polish. The Polish nobles agreed to the choice of the Polish king in consultation with Lithuania. As a result, a joint Polish-Lithuanian parliament was created which took place in Lublin or Parczewo. The Polish crown adopted 47 families of Roman Catholic boyars, making them nobles. Maintaining the union was aimed primarily to protect itself against common occurrences of invasions by the Teutonic Knights and other enemies of both countries.

Union in Grodno in 1432

Sigismund Kiejstut was elected to the throne as the Duchy of Lithuania under the Act of Union of 1432 in Grodno, Lithuania. It was decided that the Podole Region return to the Crown.

Union of Vilnius (1499)

After the defeat of the Bukovina (1497) Lithuania and Poland decided to renew their vows as a union. In 1499, the two countries formed an alliance to build a stronger defense. Both countries confirmed their rights equally to elect a Polish king, and a Duke of Lithuania.

Union of Mielnik (1501)

The Union of Mielnik in 1501 concluded another Polish-Lithuanian agreement addressed to restore the personal union (*one ruler for multiple countries*). The union was not executed due to objections on the part of Władysław II Jagiello, King of Bohemia and Hungary, and Sigismund Jagiello (later King Sigismund I), which was governor of Silesia at the time.

The Union of Lublin (1569)

The final complimentary efforts of unification between Poland and Lithuania was the Union of Lublin ratified in July 1, 1569 by the parliaments of both countries. The Crown of Poland and Lithuania chose a single king to serve jointly, in addition one parliament and one international policy. Unlike the previous union, the Union of Lublin was represented by a single administration supported by a local province central office, treasury, army, and judicial system. The provinces included Bracław, Kyiv, Podlasie and Volhynia. Mutual tolerance of ethnic and religious state and equal

rights for Polish and Lithuanian lands were the fabric of the union, which ended in the end of the eighteenth century by so called "Partitions"."

Entire Article Available Here: <http://www.wsp.krakow.pl/kbin/bss/hpol/unie.html>

4 VII 1610 Battle of Kluszyn (July 4, 1610)



"Known as the biggest Polish victory 405 years ago, the army of Hetman Stefan Żółkiewski won the battle against the Swedish-Russian army, where the odds of the Polish military - according to some researchers – was up to 17:1 against their favor. The war also opened a road to occupy Moscow, albeit only for a year."

Entire Article Available Here: <http://wpolityce.pl/historia/258206-najwieksze-polskie-zwyciestwo-405-lat-temu-w-bitwie-pod-kluszynem-wojska-hetmana-zolkiewskiego-rozniosly-armie-szwedzko-rosyjska-zobacz-film>

Kluszyn is the story of one the great victories of the Polish-Lithuanian Commonwealth, and especially of the famed winged Hussars. This battle with Muscovy was characterized by a huge disparity of force. Hetman (Field Marshal) Stanislaw Zolkiewski led 12,300 against 48,000 Muscovites under Dimity Szuski. In the actual battle 6,800 Polish (supported by 2 cannon), trounced 30,000 Russians and 5000 thousand foreign mercenaries (with 11 cannon).

Origin

This conflict with Muscovy is tied to the history of the Polish and Lithuanian union. The contest began with both sides seeking advantages and territorial aggrandizement. Lithuania had controlled huge territories from the Baltic through the Ukraine, but was not able to stand against Muscovy. Lithuania in time lost a third of its territory to Muscovy. Losses could have been greater, had not Poland entangled itself into this conflict.

Poland gradually became more and more involved with field operations (in spite of not sharing a border with the Great Muscovy Principality directly). The formal union ratified in the treaty of Lublin in 1569 was a turning point. From this time the Polish kingdom and Lithuanian principality become one State, leading a common foreign policy and with common enemies. The new State was tested almost at once, as Muscovy troops occupied Polish and Lithuanian territory. However, Stephan Batory led military expeditions which made clear the united Commonwealth's enormous power, and its superiority in this regard over Muscovy. The advantage grew even greater when Ivan IV's death caused a political crisis in Moscow. Various candidates to the throne appeared, known as 'false Demetrius'. The second false Demetrius employed Polish mercenaries, but Poland itself stayed neutral. The new Tsar, Vasili

Szuski, signed an alliance with Sweden in February 1609 and 5,000 Swedish troops joined forces with the Muscovite army. This greatly provoked the Polish.

Poland, 1610

Zygmunt III Vasa (from the Swedish Royal house) ruled the Polish-Lithuanian Commonwealth from 1588. Aspiring to recover the Swedish throne lost to his uncle, Zygmunt hoped that uniting the Commonwealth and Muscovy would give him the strength to do so. That is, at least, the apparent main motive of the expedition against Muscovy. Smolensk held the road to Moscow, and, as former Lithuanian territory that had been lost in the XVI century, it was the logical place to start. However, other reasons for the expedition might include influencing the placing of a Commonwealth candidate on the Muscovy throne; and, as a distraction to defuse internal conflicts in the Polish-Lithuanian Commonwealth. These various factors joined to precipitate the 1609 invasion.

The battle would be characterized by a huge disparity of force, with about 5 Russians for every Polish. Against the 48 thousand Russian troops on the way to relieve Smolensk, Zygmunt III had assigned a force of 12,300 to Hetman (General) Stanislaw Zolkiewski, but somewhat fewer than 6,800 Polish would take part in the battle, supported by 2 cannon (though some sources say 4 cannon). This 6,800 faced a field army led by Dimity Szuski with 30 thousand Russians and 5 thousand foreign mercenaries (with 11 cannon). The Remaining Polish troops screened another force of 8 thousand Russians in the village of Carowa-Zajmiszczce.

Before the Battle

The Polish-Lithuanian army besieged Smolensk in September 1609. The city was heavily fortified, amply supplied, and had strong artillery. The population, largely Russian by this time, bolstered the defense. The siege

dragged on thorough winter, without progress.

Just as withdrawal from Smolensk seemed necessary, a political opportunity interveaned. An embassy of Russian Boyars (Russian leading citizens/nobles) arrived in the Polish camp supporting the pretender to the Russian Crown, Dimity II Samozwanc. The Boyars wanted a guarantee of their participation in the governance of the State, respect of their property rights, maintenance of perquisites and privileges, and personal security. Beyond that they were quite flexible in their requirements. In February 1610, they signed a treaty near Smolensk. Abandoning Dimity II Samozwanc, The Boyars recognized the Polish prince Wladyslaw as Tsar.

But, the military situation in Smolensk did not change and the Russians loyal to Tsar Vasili Szuski still defended the city. Hearing that a powerful Muscovy army had been sent to relieve the siege, Zygmunt III sent a small force led by Hetman Zolkiewski to intercept it.

Zolkiewski left camp on June 6, 1610. Ivan Chowanski's Muscovy division had advanced to Bialej, engaging a small Polish force under Alexander Gosiewski. Zolkiewski moved north to assist. Threatened by Zolkiewski's advance, Chowanski's division marched east, away from Bialej.

While part of the Muscovy army was retreating from Bialej, another large division under Hrihorij Walujew advanced to Carowa-Zajmiszczce village. The main force marching toward Kalug was under the Tsar's brother Dimity Szuski and the Swedish general, Jacob Pontusson del'Gardi (a Frenchman by birth).

The Hetman rested two days, then marched against Szuski's army on June 22. In the path was the advance force Szuski had sent to Carowa-Zajmiszczce to control the lines of communications with Moscow. The Poles approached the Moscow camp in the evening of June 23. Although the camp was well-fortified, conditions for a surprise attack were ideal, and Zolkiewski attacked at dawn. Many Russians tried to escape from the rear but the camp was entirely encircled, and those that were not captured were forced to retreat back into the fort. For the cost of a handful of Commonwealth troops killed and wounded, a large Russian force had been trapped – a trap soon reinforced by a series of Polish field forts. The Muscovy regiments tried to break out two days later, but were driven back. Meanwhile, the main Muscovy forces under Szuski and del'Gardi approached.

Now, the situation was that 8 thousand Russians were trapped in the fortified camp at Carowa-Zajmiszczce, while 35 thousand soldiers advanced under Szuski and del'Gardi, with 12000 Commonwealth troops in the middle. It looked as though the Commonwealth force was in the real trap. Certainly Szuski, who was as yet unaware of Carowa-Zajmiszczce, and underestimating the Hetman's force, assumed that the Polish were trying to escape.

Zolkiewski decided to try to block the besieged camp with a small force, and use his best and most mobile units to attack the main Muscovy army. This he hoped to destroy in a general battle, at which point he could return to force the besieged Carowa-Zajmiszczce camp to capitulate. The Hetman's attacking force left camp quietly on the evening of July 3 though roads muddied by two days of heavy rain. Apparently, the Muscovites in the fortified camp at Carowa-Zajmiszczce did not notice that most of their captors had decamped. At any rate, they sat quietly in their pen for the duration of the battle.

The campaign

The Hetman learned from spies that the Russians and the foreign mercenaries had come into conflict. So, he sent a letter to the foreigners offering them a bounty and a safe passage home. This letter was actually discovered by del'Gardi, who put a stop to the plot, but by then the message had been communicated to the men, and perhaps made them feel that they had better options open to them than fighting.

Szuski probably thought of the force at Carowa-Zajmiszczce as his forward guard, and they had not been heard from. He was unaware of Zolkiewski's proximity, and apparently failed to send scouts. So, the Muscovy camp did not know, as they slept, that an army moved against

them.

The Polish's long column passed along a muddy narrow trail through deep forests all night. In the darkness, the attackers actually started to march past the Russian positions, but soon the alarm went up. However, the Hetman could not exploit the surprise and attack straight from the march, since his troops were strung out along the narrow trail. The infantry in particular had marched at an extremely fast pace given the conditions, but still had been outpaced by the cavalry regiments. So, the Hetman chose to wait for his troops, which also granted a rest to the soldiers and horses, and let them settle into their formations. The Polish also used this opportunity to clear some fences stretching between the villages of Pirniewo and Woskriesienna, which blocked access to the enemy's position. Meanwhile the Muscovy and foreign soldiers formed up their ranks, and set to work reinforcing the fences they were using as field fortifications.

The Muscovy army was in two parts: the Russian camp and foreign mercenary camp. To the right (north-west), adjacent to extensive forest and Pirniewo village were the foreign regiments consisting of Swedes, Germans, Frenchmen, Spaniards, Flemings, Englishmen and Scots. To the left (southeast) next to the river Gzac and Woskriesienna village, the Russians camped. Both camps lay on an extensive north wooded glade from the villages Bogajewo and Lagoczyche. Flat agricultural fields, and a line of fences, separated the Muscovy and Commonwealth armies. Most pikemen and musketeers formed up company squares just behind the fences and fieldworks – Foreigners on the right wing, Russians center and left. A second line of Cavalry units were stationed just to the rear, along the entire battle line. Szuski also added cavalry to the front of the left wing, which was less protected by fences. Dismounted arkebuzers (cavalry armed with carbines), joined the infantry behind the center fences. The 11cannon apparently stayed in camp, playing no role in the fighting.

The Hetman put five regiments along the battle line, and his own regiment somewhat to the rear and left, in a reserve role under the field command of Janusz Porycki. Several banners were stationed between and to the rear of the lead regiments, acting as free-companies in reserve. A newly arrived unit of four hundred Cossack infantry occupied a place on the extreme left wing, close by the fence. Two hundred infantry and the two cannon were still marching toward Kluszyn. The majority of the army concentrated for the main thrust directed against the Muscovy camp, screening the foreign camp with only a small force.

Zolkiewski gave a brief encouraging speech, then the signal to advance. To the sound of the cornet and drum the leading banners of hussars set forward their lances and moved forward with a huge cry to the charge. It was still before dawn, and dramatic rivers of light were created by the hussars' torches advancing toward battle

The Battle

The Moscovites waited with a huge numerical superiority, and picket fences and earthworks promised to break up any charges. The Pole's task would not be simple. In the dawn light, the first rank of hussars drew pistols, advanced at a walk, then a trot, then at 50 meters, charged the Muscovy infantry at a canter. Just meters away, they fired, wheeled sharply around and cantered away to retrieve their lances from their retainers in the 3rd rank. Meanwhile the second rank advanced with carbines, fired and wheeled. The first rank again advanced in a perfect line, this time with lances held high. As they broke into a canter, they lowered the lance; driving the point home into their target, the lance shattered as the victim was thrown backward, the hussar using the blow's force to help wheel about. Had the Moscow ranks crumbled and opened, the hussars were ready to draw swords and charge home, but they stood steady behind the fences. The banner then withdrew to reload and replace lances, as another banner advanced to its position in the line.

The hussar Samuel Maskiewicz, in his diary, wrote, "about that I shall remember, for it is beyond belief, that the companies managed eight or ten times to fall upon the enemy. (...) After the repeated charges and hand-to-hand fighting with the enemy, our equipment was broken and our

strength was dissipated (....) The horses were also ready to drop, because they have not received sustenance since dawn and for five hours of battle, they had served with a will but were reaching the limits which nature imposes."

Few hussars were available to press the attack against the Muscovy forces, but by continuously charging rank by rank, the impression was created that an endless stream of cavalry was involved in the assault. A banner would charge, return to the rear for a short rest and a reload and refit, replace broken lances, and then return to the battle again with another charge. The hussars truly demonstrated their mettle against the Boyar cavalry and the mercenary rieters.

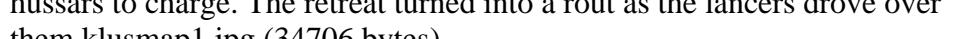
The Moscow troops, partially protected from the lances by the fence and their own pikemen, fired a salvo of musketry at each attacking wave of cavalry, taking a steady toll. But they also suffered horribly from point-blank pistol fire, and it is difficult for us today to imagine what it was like to stand in tight formation facing a charge by a thousand pounds of horse and rider, while one of our number is killed and thrown bodily backward over his comrades by a lance's blow. An unsuccessful Muscovy reiter caracole counterattack proved to be a critical turning point. In Maskiewicz's words: "Seeing us weaken, Szuski ordered two reiter cornets, who were in readiness to move against us, to attack and destroy us. By the grace of God, they became the reason of our victory. As they moved forward we exchanged a salvo of fire with them, and each front rank fell back to reload the pistol or arkebuz in the ordinary manner, while the second rank advanced to fire their salvo.

Seeing their rank retreat to load their secondary weapons, we did not wait for their next rank. We swooped down on them, sword in hand – whether they had managed to reload or not, I would not know because they took for the rear and did not stop galloping until they reached the Muscovite reserve at the rear camp gate, where their several tidy formations became chaotically entangled."

The Muscovy ranks broke; the victorious Polish cavalry drove the stragglers toward their camp. The survivors who ran toward the gates of the camp took shelter behind the field fortifications. Some of the Russians escaped to the open field and were pursued by the Polish. 'The Muscovites ran by God's grace for a mile, while we slashed at them and grabbed the rich ones, who, carrying what they owned, tried to get away' "Far more Muscovites fell in 2 or 3 miles of pursuit then fell in their ranks in battle," wrote Maskiewicz.

On the far right, the Muscovy infantry continued to hold the buildings in Pirniewo. There, they bravely fought to the end.

The Commonwealth army faced the greatest resistance on its left wing, where the foreign regiments waited. According to Zolkiewski, the Swedes, Germans, Frenchmen and Flemings fought bravely. The Polish Cavalry had to charge the redoubts a single banner at a time, since the approach was blocked. "The biggest barrier to us was the Picket fence and Redoubt, which Pontus del'Gardi set up to protect his infantry" wrote Zolkiewski. The musketeers stood behind it and fired point-blank, while being protected from the charging cavalry by the fence as well as their pikemen. After the Muscovy side of the line broke, Zolkiewski was able to position additional forces here, but they failed to make progress.

The hussars were relieved by the arrival on the field of the Polish infantry and the two cannons who had finally extracted themselves from the muddy road. In spite of their exertions in the march, the infantry moved eagerly toward battle. Several well-aimed shots from the cannons smashed a considerable part of the picket-fence fieldworks and paralyzed the musketeers behind it. Then the infantry advanced, and firing a few salvos, charged with cold steel through the defender's fire. The mercenaries were pushed away from the fences, opening a way for the hussars to charge. The retreat turned into a rout as the lancers drove over them 

The Tsar's brother Szuski had panicked after the first disaster on the open field, and took shelter in the camp. Prince Andrew Golicyn and Danilo Mezecki tried to encourage him to take aggressive actions; they had

several hundred fresh cavalry under their command and had not yet given up the day for lost. Those Muscovites who had retreated from the field were in the camps.

del'Gardi's mercenary infantry formations rested in good order near their camp in the woods, supported by a large cavalry force. They retreated further into the safety of the woods after seeing the initial defeat and subsequent inaction of Dimity Szuski's division.

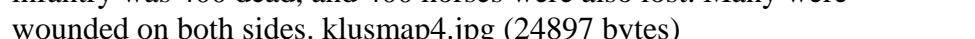
However, while the Russians had been beaten in this first phase of the battle, they were still strong enough to turn the tide. Fresh and uncommitted troops alone greatly outnumbered the entire Polish force. In addition, the Crown army was exhausted after a long march and heavy fighting, and had gone without sleep and food.

Zolkiewski had managed the battle superbly with the economical use of his slim resources. He even managed to keep a small force in reserve. When his cavalry broke through, Zolkiewski managed to stop them from overextending the pursuit, and they reformed to face the still-powerful defenders. Both the Muscovy and foreign camps were surrounded, as well as the foreign infantry standing in the forest. Given the residual strength of the defenders the matter could not be easily resolved. He later wrote the king : "It was hard to charge at him with the cavalry, which was exhausted. There was no more fresh infantry. We had only my regiment and Count Chmielnicki's, as we had to leave the rest besieging the Carowa-Zajmischcze camp, so there was no way to continue."

Luckily for Zolkiewski, the foreigners were happy to call it a day. Another approach was tried. Mikolay Marchocki said "Some of us did not shoot but only rode up to them, and trying to seduce them, shouted 'come! come! come!'" The foreigners negotiated with the Hetman. They could return home under their own recognizance under the condition that they swore never again to serve Muscovy against the Polish republic. Several hundred chose instead to take up arms in Polish service.

After the battle

Actually, the Muscovites got off quite easy. Usually bigger massacres happen in pursuit by victorious cavalry, but the Commonwealth forces showed good discipline and held formation until the Moscow army, and the threat it posed, dissolved. Then, the abundant loot in the camps distracted the Polish long enough to allow the fugitives to escape. The winners took great quantities of gold and silver, furs, hundreds of wagons and carriages. Trophies included several command flags and banners, extensive stocks of military equipment, and all 11 artillery pieces.

The battle lasted five hours and both sides suffered heavy losses. Probably, Szuski's army lost no more than five thousand killed. All the principle officers survived. Del'Gardi, according to Luny, was robbed and beaten on the way. Szuski horse was found later, as were his shoes, which had somehow found themselves on a peasant's feet. Zolkiewski mentioned 100 comrades killed. Perhaps the total including retainers and infantry was 400 dead, and 400 horses were also lost. Many were wounded on both sides. 

The Commonwealth army now turned to Carowa-Zajmischcze; after a sleepless night marching and a brutal day fighting, they lost a second night's sleep marching the opposite direction. The Russians in the camp behaved passively the whole day. Probably, the shooting at Kluszyń (just over 20 kilometers, or about 15 miles away) would have been distinctly heard as a rumbling sound, like distant thunder. When Zolkiewski's troops returned before dawn to their positions besieging the Muscovy camp, the remaining units awoke with a great cheer of joy punctuated with celebratory gunshots. The Russians did not initially believe that their relief had been destroyed. Only the next day, seeing the prisoners of war, Szuski's command pennant and other captured Russian banners, did the Russian commander Walujew agree to negotiate capitulation.

More Russians now swore fealty to prince Wladyslaw, son of King Zygmunt III. Wladyslaw advanced toward Moscow, supported by the power of the Hetman's army now reinforced with the foreign mercenaries. Wladyslaw guaranteed the inviolability of Muscovy State territory, and the end of the siege of Smolensk, on condition that the army

recognize him as Tsar.

Several weeks later, July 27, 1610, a group of Boyars abolished the discredited rule of Tsar Wasyl Szuski and took over authority. The Hetman's army stood at the gates of Moscow on August 3. Negotiations were concluded on August 27. The Russians elected prince Wladyslaw as their Tsar and received promises that Smolensk and other territories would remain. Wladyslaw also promised to support the existing social and political structure in Russia. The Orthodox Church's rights were guaranteed, and Prince Wladyslaw agreed to accept the Orthodox religion. King Zygmunt III was sent the treaty document, for confirmation. Moscow opened its gates to the Commonwealth army on September 8. Zolkiewski had now achieved complete strategic victory, and Wasyl and Dimity Szuski were his prisoners.

But Zygmunt III, in a move that seems in hindsight to be the height of hubris and folly, did not accept the Moscow negotiations. He ordered the continued siege of Smolensk. The Hetman's great victory at Kluszyn was downplayed, as it contrasted unfavorably with the failure of his own leadership. Zolkiewski returned to Poland in October leaving a garrison in Moscow. The Muscovites turned against the foreigners and attacked the garrison in March, destroying much of the city, and besieging the Poles in the Kremlin for nineteen months. The attempted relief failed, and the garrison was starved into surrender.

King Zygmunt III finally achieved the conquest of Smolensk in 1611, but the war continued. The new Tsar Michael Romanov tried to recover Smolensk in 1613. Only in 1618 was a peace treaty signed ceding the Smolensk region to the Commonwealth.

Evaluation of the battle

Zolkiewski's army faced an almost impossible task. It placed itself between the jaws of two groups of Russian troops with multiple numerical superiority. Zolkiewski used his dubious advantage of 'internal lines of communication' to blockade the force of 8 thousand at Carowa-Zajmischcze with 800 infantry, 700 cavalry and about 4000 Cossacks, moving the rest to Kluszyn. He hoped for surprise, given his opponent's crushing superiority in manpower. However, surprise was not achieved. As it happens, at Kluszyn, the Russians were able to first prepare the field with earthworks and fences enclosing their camp. This allowed their musketeers to fire from cover. Attacking a five-fold numerical superiority protected by field fortifications bordered on lunacy. But Zolkiewski had no doubt as to the quality of the judgement and initiative of his subordinates; he demonstrated this by granting his independent commanders considerable liberty during battle to maneuver the reserves. Through Zolkiewski's skillful application of and economy of power, taking all the appropriate tactical choices (sequence and targets of individual attacks, and timing), the results vindicated the decision to attack. Nevertheless, the Polish had a bit of luck on their side in this battle, as well (translator's note: Although as Napoleon said: 'I believe in luck; the great make their own luck').

And how can one evaluate Hetman Zolkiewski's performance? Genius, madman, overconfident swaggerer? In order to answer this question, it is necessary consider the available alternatives. Given the material disadvantages he could not stay where he was and fight defensively.

Retreat might have been a temporary solution, but by taking the initiative he might gain the advantage of surprise. This was not the decision of a madman.

Zolkiewski failed to achieve surprise. He again faced the alternative of fighting or running. If he retreated in the face of this powerful force there would be great risk and no advantage, and at best the effect to the Polish army would be a serious decay of morale. However, Zolkiewski had a trump in hand: over 5,500 elite hussars, so he did not fear encounters in the open field. He decided to try his luck. The Russians did not know, as the attackers advanced at night, that they were not being attacked by a superior force, only that the attackers had just overwhelmed the force at Carowa-Zajmischcze, so the fact of the attack alone gave the Polish the morale advantage. Perhaps Zolkiewski also had reason to be confident in the fissure between the foreigners and the Russians. The plan of attack

was carefully worked out to maximize the advantages of the Polish force, and minimize the effect of the weakness of numbers. Considering everything, Zolkiewski perhaps had a reasonable expectation that the operation could succeed. Though the final result exceeded expectations, the victory was no mere accident.

Role of the 'foreigners'

The historical evidence is not clear. According to Zolkiewski, the English and Scots did not participate in the battle. Giovanni Loony reported that the Scots did not want to fight from the start of the battle, but that the Frenchmen and Flemings fought bravely. The Muscovy chronicler, Conrad Bussow, claimed that two regiments of French cavalry had deserted and joined the Polish, and fought alongside them. Probably, some of the Frenchman had deserted, although apparently not to fight; but some remained loyal. The German infantry fought well at the fence and then held again in the forest.

Role of the Hussars

The hussars had a predominate role in the battle. Of the 6800 men in the Polish army, 5556 were hussars. However, their impact was not just a result of numbers. Some banners withdrew bloodied from the fight, but charged rank by rank again and again into the fray, by several reports, up to 8-10 times. This battle truly revealed the hussars' elite status and combat value.

If the hussars demonstrated enormous reliability and durability, they also showed their flexibility. They were able to overcome eastern cavalry (the Boyar and light cavalry of Muscovy), as well as the western reiters. They also overcame eastern and western infantry in spite of very adverse conditions.

Role of the Artillery and Infantry

This battle also showed the hussar's limitations. The Polish artillery and infantry were critical to the battle, and this is also significant because they were in such small numbers. When the hussars tried to drive the foreign infantry from the field, they failed. As it happens, it would seem the failure was due to the fairly negligible barrier of a rather weak fence, which became a sound foothold for the defending infantry. From the protection of the fence the infantry was able to hold off the cavalry, taking a toll with musketry. At the critical moment, the two pieces of light artillery was brought forward to point-blank range, certainly less than 100 yards, and fired several rounds to break up the fence and scatter the infantry defending it. Then a tiny force of perhaps 200 infantry advanced with great elan and took the fence with cold steel, who were immediately followed by the hussars who easily completed the rout of the same infantry who had held against them so effectively. This is a classic example of combined arms used to their full potential – each type of unit contributing its special qualities.

There was never in history any type of troop which always won in all circumstances. Each victory depends sometimes more and sometimes less on the value of a given combat formation. Victory and defeat depends on the ability to make use of your advantages and the ability to take advantage of the opponent's weakness. The role of the commander is to make use of the physical and human factors at hand and create a solution better than that created by the opponent.

For 110 years (not counting internal revolutions) the hussars overcame numerous foreign opponents, repeatedly. The saying went: "where the hussars go, there goes victory". However, one must not forget, that sooner or later somebody will 'build a better mousetrap'. It belabors the obvious to say that hussar cavalry is not the best solution to all military problems in the 17th century, let alone in the face of technological development of firearms in later years. And, at any rate Kluszyn was a result of tactical genius as much as of fighting power. But, it seemed that castle walls, deep oceans, and field fortifications were the only barriers the hussars were unable to vanquish unaided.

References: "Slawne bitwy Polaków" (Famous Polish Battles) by Leszek Podhorodecki

"Szymona Kobylinskiego gawedy o broni i mundurze" by Szymon

Kobylinski

"Moskwa w rekach Polaków. Pamietniki dowódców i oficerów..." drawn from the memoirs of Marek Kubala and Tomasz Sciezor
PODHORECKI Leszek, Stanisław Koniecpolski ok. 1592-1646. MON, Warszawa 1978, br., s. 432
Popularna biografia.

Translator's notes: 2 cannon (though some sources say 4 cannon).
the regiments involved at Kluszyn itself were mostly Polish, the ratio was probably 70% Polish, 15% Lithuanian, 15% Ukrainian Cossack and other
Zolkiewski is pronounced something like 'Zuw-kiev-ski'

KLUSZYN is 'Kwu-sen'

Author: Radosław Sikora

KLUSZYN July 4, 1610

a.k.a. Battle of Klushino (Kłuszyn)

Acknowledging "Slawne bitwy Polaków" (Famous Polish Battles) by Leszek Podhorodecki

Translated by Rick Orli

Entire Article Available Here:

<http://www.kismeta.com/diGrasse/kluszyn.htm>

4 VII 1776 Independance Day USA (July 4, 1776)



"United States Declaration of Independence Author(s) Thomas Jefferson et al. (Engrosser: Probably Timothy Matlack)
Signatories 56 delegates to the Continental Congress

Purpose To announce and explain separation from Great Britain.

The Declaration of Independence is the statement adopted by the Second Continental Congress meeting at Philadelphia, Pennsylvania on July 4, 1776, which announced that the thirteen American colonies, then at war with the Kingdom of Great Britain, regarded themselves as thirteen newly independent sovereign states, and no longer under British rule. Instead they formed a new nation—the United States of America. Jefferson's original draft, complete with changes made by John Adams and Benjamin Franklin, and Jefferson's notes of changes made by Congress, are preserved at the Library of Congress. The best known version of the Declaration, a signed copy that is popularly regarded as the official document, is displayed at the National Archives in Washington, D.C."

John Trumbull's famous painting is often identified as a depiction of the signing of the Declaration, but it actually shows the drafting committee presenting its work to the Congress

Entire Article Available Here:

https://en.wikipedia.org/wiki/United_States_Declaration_of_Independence

e

14 VII 1789 French Revolution (July 14, 1789)

"The United States and the French Revolution, 1789–1799
The French Revolution lasted from 1789 until 1799. The Revolution precipitated a series of European wars, forcing the United States to articulate a clear policy of neutrality in order to avoid being embroiled in these European conflicts. The French Revolution also influenced U.S. politics, as pro- and anti- Revolutionary factions sought to influence American domestic and foreign policy.

When the first rumors of political change in France reached American shores in 1789, the U.S. public was largely enthusiastic. Americans hoped for democratic reforms that would solidify the existing Franco-American alliance and transform France into a republican ally against aristocratic and monarchical Britain. However, with revolutionary change also came political instability, violence, and calls for radical social change in France that frightened many Americans (...).
From 1790 to 1794, the French Revolution became increasingly radical. After French King Louis XVI was tried and executed on January 21, 1793, war between France and monarchial nations Great Britain and Spain was inevitable. These two powers joined Austria and other European nations in the war against Revolutionary France that had already started in 1791. The United States remained neutral, as both Federalists and Democratic-Republicans saw that war would lead to economic disaster and the possibility of invasion. This policy was made difficult by heavy-handed British and French actions. The British harassed neutral American

merchant ships, while the French Government dispatched a controversial Minister to the United States, Edmond-Charles Genêt, whose violations of the American neutrality policy embroiled the two countries in the Citizen Genêt Affair until his recall in 1794. In 1794, the French Revolution entered its most violent phase, the Terror. Under foreign invasion, the French Government declared a state of emergency, and many foreigners residing in France were arrested, including American revolutionary pamphleteer Thomas Paine, owing to his British birth.

Although U.S. Minister to France Gouverneur Morris was unable to obtain Paine's release, Morris was able to intercede successfully on behalf of many other Americans imprisoned during the Terror including the American Consuls at Dunkirk, Rouen, and Le Havre. Once the Terror ended in late July of 1794, the arrests ended, and Paine, who had been scheduled to be executed, was released."



Illustration: The French Declaration of Rights

Entire Article Available Here: <https://history.state.gov/milestones/1784-1800/french-rev>

11 VII 1943 Day of Remembrance Holocaust of Polish Citizens in Wołyń (1939-1945)



“Wołyń - Eastern Galicia in the 60th Anniversary of the Extermination of Polish Population”. The last two years of the German occupation (of Poland) in Wołyń and Eastern Galicia was tragic for the populations that had been living there for hundreds of years, especially for the Polish, Ukrainian and Jewish populations. The bloody events from before nearly sixty years ago still evoke violent emotions. In the period of the existence of the Polish People’s Republic this topic was a taboo. Now many institutions dealing with the recent history started to uncover those events, including the

Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation.” <http://ipn.gov.pl/en/archival-records/examples-of-archival-materials/wolyn-eastern-galicia-in-the-60th-anniversary-of-the-exte>

“150,000 persons murdered in Volyn from the "Report situational with the central and eastern provinces" of December 2, 1943. -Ministry of the Interior Affairs of the Polish Exile Government in London.”

Entire Article Available Here:
<http://arch.ipn.gov.pl/download/98/129/Wolyn-1943-rozliczenie-Konferencja-IPN.pdf> page 79.

Polish citizens who were living in the east provinces of the Republic of Poland unfortunately became victims of some social engineering that was systematically performed by both aggressors: Germany and Soviets during the entire world war II in years 1939-1945. Regardless Germany and Soviets of if they were allies or they were fighting against one another, they were continuing same methods and same politics of



extermination of Polish Citizens (of all backgrounds Polish and other all Slavics, Jewish, Armenian, Gypsies, Tatars) east from Curzon Line. Curzon Line was designed in London as a border between Poland and Soviets at the end of world war I. British Foreign Secretary George Curzon during the Polish Bolshevik war on July 11, 1920 signed a telegram sent to the Bolshevik government proposing that a ceasefire to be established along the line, and his name was subsequently associated with it. Looks like Germans and Soviets with hired Ukrainian terrorists continued to follow British Foreign Secretary George Curzon order even 23 years later - during the world war II. Why Germany and Soviets continued working together on the same British project of extermination of Poland for last two world wars?

Until today we are still looking for bodies of our tortured and murdered citizens. There are still many unmarked places of massacre where our citizens who wait for decent catholic burial. Unfortunately the current politicians ruling Ukraine do not make this task easy.



22 VII 1944 Manifesto PKWN

““PKWN - Soviet puppet theater.”

Interview with Leszek Żebrowski (LZ) by Polonia Christiana (PC)

Publication date: 2014-07-21 7:00

LZ: Members of the PKWN were men without merit, without political and moral qualifications. At any time, they could be exchanged for other, more disposable people. “The people making PKWN could be used for criminal chronicles”, says PCh24.pl Leszek Zebrowski, a researcher of Polish anti-communist underground.

PC: What was the political goal of the creation of the Polish Committee of National Liberation?

LZ: Only one part of the name (PKWN) had something to do with the truth. Firstly, the institution was not Polish. It was entirely of Soviet agents, it was only about masking substance of the fact, that Poland changes from one occupation to another, from the German to Soviet (Russian). The Russian occupation of Poland started in the autumn of 1939 in some areas, due to the agreements of the Third Reich (Germany) with the Soviets.

Secondly, there was no "liberation", of course. It was for this enslavement (occupation), which was the abolishment of the German occupation and the beginning of a communist “new” occupation.

And thirdly, certainly it was not a "national" committee. The communists indulged in such a camouflage, but really opposed everything that was truly Polish national. Enslaved countries, artificial structures and organizations were to be national in form, but the communist content completely based on the principle of international criminal ideology.

PC: So what was real?

LZ: Real was only that it was a “committee” set up by the Soviets, as the nucleus of alleged Polish government, totally dependent - even in the smallest details - from the authority of a foreign country which was hostile towards us.

Let us remember that in 1939, the Soviet Union made together - with Germany – the partitioning of Poland. It turned out that two terrible ideologies - German Nazism and Soviet communism - can not only coexist, but perfectly cooperate and complement one another. It's not just about the conquest and enslavement of Polish, but also Europe and eventually the whole world.”

Entire Article Available Here: <http://www.pch24.pl/pkwn---sowiecki-teatr-kukielek,24320,i.html>

7-8 VII 2016 NATO Summit – Warszawa July 7-8, 2016

“At the Warsaw Summit, the Alliance will also seek a new level of cooperation with its partners, especially the European Union, on issues such as countering hybrid threats, cyber defence and maritime security. “Cooperation between NATO and the European Union - as demonstrated



An important component of NATO's strengthened deterrence and defence posture is military presence in the eastern and south-eastern parts of Alliance territory. Allies are implementing the 2016 Warsaw Summit decisions to establish NATO's

forward presence in Estonia, Latvia, Lithuania and Poland and to develop a tailored forward presence in the Black Sea region.

Highlights

NATO is enhancing its forward presence in the eastern part of the Alliance, with four multinational battalion-size battlegroups in Estonia, Latvia, Lithuania and Poland, on a rotational basis.

These battalion-size battlegroups, led by the United Kingdom, Canada, Germany and the United States respectively, will be robust, multinational, combat-ready forces demonstrating the strength of the transatlantic bond, and making clear that an attack on one Ally would be considered an attack on the whole Alliance.

It is part of the biggest reinforcement of Alliance collective defence in a generation.

NATO is also developing a tailored forward presence in the southeast of Alliance territory with a land element built around a multinational framework brigade, under Multinational Division Southeast in Romania and coordinated multinational training through the Combined Joint Enhanced Training Initiative.

NATO is also increasing its presence in the Black Sea region on land, at sea and in the air with several Allies ready to contribute with forces and capabilities. Allies agreed at the Wales Summit in 2014 to implement the Readiness Action Plan (RAP) in order to respond swiftly to the fundamental changes in the security environment on NATO's borders and further afield.

Building on the RAP, Allies took further decisions at the Warsaw

by our deployment in the Aegean Sea - gives a big boost to security in and around Europe”, Mr. Stoltenberg said.”

Entire Article Available Here:

http://www.nato.int/cps/en/natohq/news_131784.htm

Summit in 2016 to strengthen NATO's deterrence and defence posture and to contribute to projecting stability and strengthening security outside of Alliance territory.

Together, these decisions are the biggest reinforcement of Alliance collective defence in a generation. Combined with the forces and capabilities required for rapid reinforcement by Follow-on Forces, these measures will enhance the security of all Allies and ensure protection of Alliance territory, populations, airspace and sea lines of communication, including across the Atlantic, against threats from wherever they arise. At their meeting on 26 October 2016, Allied defence ministers confirmed troop contributions to the four battalion-size battlegroups: Albania, Italy, Poland and Slovenia will contribute to the Canadian-led battlegroup in Latvia; Belgium, Croatia, France, Luxembourg, the Netherlands and Norway will join the German-led battlegroup in Lithuania; Denmark and France will contribute to the UK-led battlegroup in Estonia, and Romania and the United Kingdom will join the US-led battlegroup in Poland. Later on, Spain confirmed its contribution to the battlegroup in Latvia.



Entire Article Available Here:

http://www.nato.int/cps/en/natohq/topics_136388.htm?selectedLocale=en

26-31 VII 2016 World Youth Days (30th)

According to the WYD Organizing Committee, 2.5 million participants took part in the Mass in Brzeg. "It was spiritual oxygen so you could live and act in charity when you returned to your countries and communities," Francis said at the end of the Mass. The Pope announced that another World Youth Day will be held in Panama.

Entire Article Available Here: <http://krakow.eska.pl/newsy/swiatowe-dni-mlodziezy-krakow-2016-relacja-live-zdjecia-video/228824>



“Blessed are the merciful, for they will receive mercy.” (Mt 5:7)

World Youth Day began with Pope John Paul II's invitation to young people in 1984 to come to Rome for Palm Sunday. More than 300,000 turned out for the celebration. The following year - 1985 - coincided with the United

Nations International Year of Youth. Then on December 20, the Pope announced the first official WYD meeting for 1986. The 2016 World

Youth Day in Kraków will mark 30-years since first official World Youth Day gathering. World Youth Day played a special role in John Paul II's papacy, and both Pope Benedict XVI and Pope Francis have carried on the World Youth Days instituted by John Paul II – as a symbol of hope for young people.”

Entire Article Available Here:



https://en.wikipedia.org/wiki/World_Youth_Day_2016

“First World Youth Day March 23rd, 1986

Theme: "Always have your answer ready for people who ask you the reason for the hope you have" (1 Pet 3:15)"

Entire Article Available Here:

http://www.vatican.va/news_services/press/documentazione/documents/giornate-mondiali/giornata-mondiale-gioventu_elenco_en.html#I

MEMORY OF POLISH SAINTS AND KNIGHTS

Main source of information: <http://www.niedziela.pl>

6 VII Memorial of Blessed Mary Theresa Ledóchowska,

Foundress of Missionary Sisters of St Peter Claver of North America



A Heart for the Missions

The eldest of seven children, Mary Theresa Ledóchowska was born in Austria on April 29, 1863, to a Polish noble, Count Anthony, and his wife, Josephine. From her parents Maria Theresa inherited not only their noble blood, but also a heart sensitive for the needy.

Even though she grew up in a very religious family, Mary Theresa did not hear much about the missions in her youth.

In 1885 Mary Theresa became a lady-in-waiting to the Grand Duchess Alice of Tuscany. In the

midst of the glamour of court life, she was exposed for the first time to the needs of the missionary world.

Two Franciscan Missionaries of Mary came to Salzburg to seek financial help for their missionary work. The lady-in-waiting listened raptly as the two women religious shared their experiences of working with the lepers in Madagascar.

“I don’t know of anything more beautiful than to cooperate with God in the salvation of souls.”

~Bl. Mary Theresa Ledóchowska

This spark of interest in missions was fueled to a full flame when Mary Theresa read a pamphlet on Cardinal Lavigerie’s anti-slavery campaign. The prelate of Africa called for the women of Europe to support his crusade against slavery. His call bore fruit in Mary Theresa, who would one day say, “I myself would not be here before you today, and I would probably still be a lady-in-waiting at a court in Austria, if by chance I had not seen a pamphlet by Cardinal Lavigerie, which gave me the incentive to devote myself to the missions.”

As Mary Theresa’s involvement with the missions grew, she began a mission page in a Catholic periodical. These mission features, called Echo From Africa, were based on correspondence from African missionaries. The page of letters evolved into a monthly magazine, which made its debut in 1889, even though the nineteenth century was not ready for a woman publisher.

“It is a grace to understand the essence of the missionary ideal and to work for it.”

~Bl. Mary Theresa Ledóchowska

The magazine soon became a full-time job, and Emperor Franz Joseph personally released Mary Theresa from her court duties in 1891 so that she could devote all of her time and energy to the missions. Soon the work of promoting and supporting the needs of missionaries in Africa could no longer be considered one’s woman effort.

Mary Theresa, led by the Holy Spirit, enlisted “auxiliary missionaries” and placed her work under the patronage of the Spanish Jesuit missionary, St. Peter Claver, whose life ministry earned him the title of Apostle to the Slaves.

Mary Theresa’s vision took shape gradually, emerging in wonderful form. First on April 29, 1894, Pope Leo XVIII formally blessed Mary Theresa’s enterprise, deeming the St. Peter Claver Sodality a pious association, which gradually developed into a religious community. On September 8, 1897, Mary Theresa and her first companion professed their final vows as Missionary Sisters of St. Peter Claver.

For the next twenty-five years, the Foundress roamed Europe, enlisting people of all walks of life to help her congregation’s support for evangelization in Africa. Realizing that the missionaries were in urgent need of books in local languages, she expanded her work, producing everything from Bibles and hymnals to dictionaries in local languages. Pope St. Pius X gave his final approval to the constitutions in 1910. The lady-in-waiting’s dream blossomed into an international mission aid network. Her reward came when the recipients of her generous support offered gratitude for the assistance, calling Mary Theresa “Mother of the Africans.”

The grueling schedule of appearances and editing took its toll on Mary Theresa. Despite suffering from tuberculosis, she worked to the very end, passing away on July 6, 1922. The thousands of missionaries she had supported through prayers, encouragement and material help felt as though they had lost a mother.

Mary Theresa Ledóchowska was beatified by Pope Paul VI, on October 19, 1975, Mission Sunday. The Holy Father cited her selfless, creative response to Jesus’ command to “go and teach all nations.” In advance of Vatican II, Mary Theresa proclaimed that every Christian is a missionary by means of Baptism. She left her spiritual daughters with the responsibility of informing all Catholics of their duty to bring the Good News of God’s love to the whole world.

“God must reign everywhere and His Gospel must be proclaimed to the ends of the earth.”

Entire Article Available Here:

http://www.clavermisionarysisters.org/?page_id=165



8 VII Memorial of St. John of Dukla



St. John was born in Dukla in 1414. He studied at the University of Krakow. Advised of St. John Cantius he entered the Franciscan Order and was ordained a priest. He worked in various monasteries Malopolska. Under the

influence of St. John Capistrano moved to Bernardines. As Saint Bernard worked in Krakow, Poznan and Lviv. He died in Lviv on September 29 1484. He was canonized by Pope John Paul II in Krosno, 10 June 1997.”



13 VII Memorial of Holy Hermits: Świerad Andrew and Benedict.

“St. Andrew Zorard lived in the early eleventh century. According to tradition, he came from the southern Poland. He entered the Benedictine monastery of St. Hippolytus at the top of Zabor near Nitra. After some time, he moved to a hermitage near the monastery, where he was famous for his strict penance. He died around the year 1030-1034. St. Benedict, companion

and disciple of St. Andrew, a monk from the same monastery of St. Hippolytus, he remained in the hermitage after the master's death, leading the raw life. In three years later he was murdered by robbers. The relics of the two saints buried in the cathedral of Nitra.”

Entire Article Available Here:

<http://www.niedziela.pl/artykul/1866/Swieci-Andrzej-Swierad-i-Benedykt> &

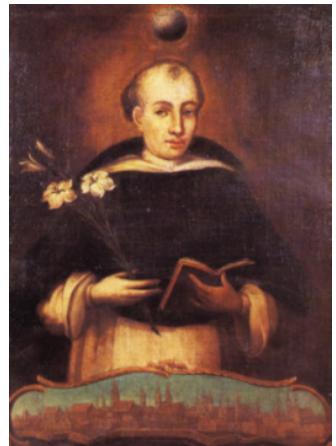
<https://ekai.pl/sanktuaria/x90729/sanktuarium-sw-swierada-i-benedykta-w-tropiu/>

18 VII Memorial of Bl. Simon of Lipnica, priest.

“Bl. Simon was born around 1437 in Lipnica. He studied at the Academy of Krakow, then under the influence of sermons St. John Capistrano entered the Cracow Bernardine monastery. The law was characterized by austerity of life, devotion to the Blessed Sacrament and to the Mother of God, love of God and neighbor coupled with great zeal, Preachers.



20 VII Memorial of Bl. Czeslaw



Bl. Czeslaw was born around the year 1180. “As a priest, he entered the Order of Preachers and received the habit from the hands of St. Dominic. He preached the word of God in the Czech Republic and Poland. He founded monasteries in Prague and Wroclaw. He died July 15, 1242 in Wroclaw.”

Additional information is taken from:

http://mtrojnar.rzeszow.opoka.org.pl/swieci/bl_czeslaw/zycie.htm

“Bl. Czeslaw was born approximately in 1180.

As a priest of the diocese of Krakow he was accompanied by his bishop Iwonowi Odrowaz travel to Rome and there accepted with St. Jack habit of the Order of Preachers at the hands of its founder, St. Dominic. On the

During the mighty plague in Krakow, giving the ministry infected, he died in the odor of sanctity July 18, 1482 year. Relics in the Bernardine church in Krakow.”

24 VII Memorial of St. Kinga, princess, virgin



St. Kinga - Patron of

Salt Miners

Kinga (Kunegunda) was a daughter of Hungarian King Bela IV and niece of St. Elizabeth of Hungary. She married King Boleslaus V of Poland at sixteen. According to the legend, when Polish king sent his envoys to take princess Kinga to

Below is a photo of one of Wieliczka's

sculpture that presents Kinga and a miner with a chunk of salt and the ring. Boleslaw, Kinga's husband had a nickname "Bashful" (in Polish: Wstydiwy) because he was very peaceful and shy. It is even rumored that his marriage with Kinga was never consummated. After her husband's death in 1279 Kinga became a nun in Franciscan tertiary, later he established the new noon order (Poor Clare and built a monastery for her nuns. Kinga founded many churches and hospitals, she ransomed



Christians captured by the Turks, and served the poor and ill. Her cult was confirmed in 1690 (then she became a blessed Kinga). The feast day devoted to Kinga is celebrated on July 24. She attained officially the sainthood in 1999 by John Paul II, Polish pope. Read more about the pope in the article Pope John Paul II - Pilgrimages to Poland. Wieliczka Salt Mine was established in medieval times. It is a World Heritage Site, located 101 meters below the surface, it is over 50 meters long, 15 meters wide, 12 meters high. It receives up to a million visitors yearly. Check Official Wieliczka's site in English.

Entire Article Available Here:

<http://www.darkroompeople.com/dr7/wieliczka/image005.html>
& <http://pustkow.c0.pl/gp.php?plik=aktual.php&wyswietl=1>

Poland to marry a Polish king, her father wanted to show a royal generosity by giving gold and silver from his treasury to the Poles. Kinga asked him to give a salt instead, since Polish did have gold and silver but they did not have much needed salr. The king let Kinga to take as much Hungarian salt as she wanted, but Kinda had a premonition and she just dropped her engagement ring to the mine before going to Poland.

After Kinga's wedding in Krakow she went for a trip to a nearby town of Wieliczka and she ordered to dig a well. People who dig the well had to stop because they encountered a hard stone. She then ordered to lift up a chunk of the stone - it was a pure salt with Kinga's ring inside. In the place where Kinga asked to dig a well - huge deposits of pure salt were found. Therefore she became a patron of salt-miners.

IN THE SPIRIT OF ST. JOHN PAUL II TEACHING

Prof. Piotr Jaroszyński, John Paul II Catholic University of Lublin, Poland

WHAT IS EUROPE? THE GREEK BEGINNINGS

The discussion on what Europe is, what determines its identity, how to assess Europe, started in the era of classical Greece and continues up to now. Different aspects of this conversation invariably emerge: etymological, geographical, political, historical, cultural, religious, civilizational and ideological. For these reasons, the question of Europe's identity becomes extremely complicated and even controversial. While discoursing on Europe, one should recognize the indicated aspects in order to avoid simplifications or even manipulation, which is nowadays frequently based on the unilateral and ahistorical concept of Europe, a concept put forward to satisfy media or ideological aims (especially when it comes to the European Union). It is certain that Europe is not a ready category which can be indisputably referenced. Nor is it a completely fluid category which may be arbitrarily shaped. Europe has distinctive features, which have to be uncovered, appreciated, and saved. This is so not only because they enrich the spectrum of cultures and civilizations of the world, but also because they have a universal, trans-European value.

It turns out that throughout history it is possible to find at least three different concepts of Europe. They appear in the context of clashes grounded in civilization; sometimes the clashes seek dominion in culture and, at other times, in religion or science. The impact of such clashes is variable and hard to measure. The nations involved are not exactly the same.

The first concept of Europe emerges out of the context of the conflict between the Greeks and the Persians; the second one is induced by Christianity and Islam meeting head-on; whereas the third concept results from European civilization confronting the cultures of the newly discovered peoples inhabiting other continents. It is just in the context of these indicated clashes that the concept of Europe is shaped as a phenomenon diversified not only geographically but also in terms of a civilization distinct from other cultures or civilizations.

As a result of the meeting of the three aforementioned historical concepts, three new ideas of Europe emerge. In this case, however, they take the form of an internal conflict, an opposition against, what may be called, Greek Europe, followed by Christian Europe and eventually the Europe of the Enlightenment.

The three new notions of Europe contradict these old concepts of Europe, and that opposition is their hallmark. These new notions are the rationale for a project which is implemented centrally via the tools available primarily to the state and international organizations. The European heritage and the classical idea of Europe are considered selectively, if at all, for the purpose of advancing the project. The project itself is what counts most of all, not the history or reality. The indicated project is designed in opposition to the Greek and Roman heritage, to Christianity (especially Catholicism), and even to the Enlightenment. Nowadays it is called the European Union.

The concept of Europeanism in the cultural sense is crystallized in Greece at the turn of the fifth and fourth centuries before Christ. It emerges on the background of the opposition between the Greeks and Asians as well as other peoples, which were referred to as barbarians by the Greeks. Remarks made by Hippocrates and Aristotle are especially expressive.

Hippocrates (about 400 B.C.) points to the organic and mental differences between the Greeks and Asians which primarily result from the climate. Asians are weak in spirit and lack courage, whereas the Greeks are full of spiritual vitality and courage. Why is it so?

Hippocrates believed that it was the effect of the climate: there is one season of the year in Asia, while in Greece, the seasons are varied, and

the temperature is variable.¹ Herodotus infers that the monotonous climate and temperature in conditions favourable for humans generates individuals that are passive and lack initiative, whereas changing climate and temperature contribute to increased inventiveness and activeness.

On the other hand, when Aristotle characterized Asians, he insisted that they lack the love of freedom. He admitted that they were creative, however, not very brave, and in consequence easily succumb to despotism. Additionally, while describing the peoples inhabiting northern Europe (i.e., geographic Europeans), Aristotle regarded them as bold but not clever. According to Aristotle, the barbarians are neither smart nor brave. However, the Greeks, Aristotle boasts, possess both the aforementioned qualities to the highest degree.²

A more detailed description of Greek culture, as distinct from other peoples' cultures, can be found in the famous funeral oration of Pericles (499–429 B.C.), which was delivered in honour of soldiers killed in the First Peloponnesian War. It is worth quoting: Our constitution does not copy the laws of neighbouring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. But all this ease in our private relations does not

make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.³

Pericles presents the type of culture developed by the Greeks. It is focused on the individual and his fundamental rights as a life in a community organized into a state. Moreover, the individual is protected by divine law, which is above state law. The individual has the right to liberty, to develop one's talents, to protect one's privacy, to live according to his own preferences, in personal relationships to justice, understanding, and kindness. At the same time, the individual feels responsible for the country, is obliged to obey the legal authority, and loves the fatherland, which can be served by all citizens, not just the privileged or "chosen ones." In other words, patriotism is a virtue for every citizen.

This characteristic manifesto showing what it means to be a Greek emerged not in a clash with Persia, but with Sparta, and this is because Sparta created statehood, which today is called totalitarianism (as opposed to despotism characteristic of the Persian state).⁴ The Spartan statolatry subjugated all people to the state, leaving no room for the rights of the individual or for private life. Meanwhile, the value of the individual was discovered in Athens. The Greeks considered it an achievement of their culture, as something unique, and as something that has endured as a characteristic feature of European and Western culture. Because of this, the heritage of Athens, with its culture of written literacy, even after nearly two-and-a-half-thousand years, is embraced by Western man as his distinctive worldview, while Sparta located next to Athens (and in Europe!) represents a completely

different spirit.

On account of multiple confrontations with the Persians, the Greeks could observe what the spirit of Asia, the spirit of the Orient, consists in, how it differs significantly from the Greek ideals. Aeschylus, who fought in two wars, first in the battle of Marathon, later in the battle of Salamis, gave it artistic expression. In his play, *The Persians*, Aeschylus presents the enemies of Greece as people who above all value luxury, unbridled sensuality, insatiable cruelty, and pride.⁵ Having said this, the aforementioned authors, such as Hippocrates, Aristotle and Pericles, who clearly notice the peculiarity of Greek culture, do not identify Greece with Europe or the Greeks with the Europeans. Such identification occurred only in times difficult for Athens, when the voice of the rhetoricians rose up. Their presence and opinions were crucial for democracy. Perhaps surprisingly, they were the first to identify Greek values with Europeanism, in self-conscious opposition to what they regarded as Asian values. Isocrates (436–338 B.C.) and Lysias (450–378 B.C.) move to the foreground among the major speakers. Inasmuch as in the texts of other authors the word “Europe” appears as a mythological name or as the name of the continent (Hesiod, Herodotus, Plato, Aristotle, Aeschylus, Euripides, Ksenofont), it is Isocrates and Lysias who ascribe a crucial meaning to Europe in terms of civilization. The Europe they speak of is Greece itself. Isocrates believed that the key point in the history of Greece was the Trojan War, as it unveiled the differences which separated Europe from Asia. The Trojans represented Asia whereas the Greeks represented Europe.⁶ The famous rhetorician explained: Apart from art, philosophy and other benefits attributed to her [Helen] and the Trojan War, we should be excused for admitting that we owe it to Helen that we are not slaves to barbarians. We will see that she should be given credit for the unification of the Greeks in a harmonious accord and for the fact that they organized a joint expedition against the barbarians, and it was then that Europe raised the banner of victory over Asia for the first time . . .⁷ Isocrates treats the act of kidnapping Helen as a peculiar “blessed guilt,” due to which admittedly Greece had to face a more powerful Persia. However, as a result of their victory, the Greeks better realized who they were and why, being culturally superior to Persia, they could define themselves as Europe. Isocrates claimed that it was necessary to Hellenize geographical Europe (the ambition of panhellenism). Therefore, he critically looked at the conflict between Athens and Macedonia, claiming that an agreement was required to facilitate the Hellenization of the barbarian, the unHellenized peoples of Europe, so to speak. He addressed King Philip of Macedonia (346 B.C.) with such a message.⁸ He grumbled that “Asia is more flourishing than Europe, and the barbarians enjoy greater affluence than the Greeks.”⁹ While speaking of Asia, he meant Persia, and while talking about Europe, he referred to Greece.

Isocrates stressed that Europe-Greece should be judged by its high culture and not its wealth. Persia was very rich, but it still remained barbaric. For generations, the Greeks and Persians waged a life-or-death struggle for dominion of Europe. In a way, their conflict echoed the earlier struggle for Greece between the Amazons and the Thracians.¹⁰

In the opinion of Isocrates the essence of Europe is Hellenism which aims to be universal. In this respect, it is based not on ethnicity but on the cultural assimilation. In one of his speeches, Isocrates explains: Moreover, philosophy, which facilitated the discovery and the establishment of so many institutions, which educated us to deal with public matters and taught us how to relate to one another in a gentle manner, which helped us distinguish between the misery resulting from ignorance and the one that was necessary and which taught us how to protect ourselves against the first type of misery and bravely endure the second one. Philosophy, I say, was given to the world through our city. It was Athens that honoured the art of speech, which all men desire and envy its holders; as it let people realize that this was the only

emolument of our nature which distinguishes us from all the living creatures and by making use of the advantage we became superior to them in all respects; philosophy has proved that in other activities fortune can be so capricious that frequently a clever one falls and the stupid one is successful, whereas the beautiful and artistic speech never involves crude men but it is the work of an intelligent mind, and in this respect the contrast between the wise and the ignorant is best seen; it also revealed that the free education of man since early childhood depends neither on courage nor on wealth or other benefits of that type but it is most visibly seen in speech, which is the most certain sign of culture in all of us, and those who are the highly skilled speakers are not only the people of power in their own cities, but are also honoured in other cities.

Our city, however, has distanced the rest of mankind so much in thought and word that its students became the teachers of the rest of the world; consequently, the name “Hellen” is used with reference to those who are part of common culture rather than origin.¹¹ So Isocrates draws attention to the universality of Greek culture on grounds that it has discovered the qualities which make a human being human: a mind that communicates by means of the word. However, the mind and the word need to be developed and educated through philosophy and rhetoric, special achievements of the Greeks. Since the indicated culture has a universal dimension, and Hellenism is not determined purely biologically (by, say, racism or nationalism), Athens must remain open to all who wish to acquire its culture. The dream of Isocrates came true. Even though the empires changed and Greece lost its independence quickly, Athens remained the capital of world culture. Lysias, the second of the aforementioned orators, understands Europeanism similarly to Isocrates; however, he introduces a new idea: freedom. In his funeral oration, honoring the soldiers killed in the Corinthian war, Lysias uses the name “Europe” four times, evoking memories of the heroic Greeks who faced up to the Persians. For indeed, being of noble stock and having minds as noble, the ancestors of those who lie here achieved many noble and admirable things; but ever memorable and mighty are the trophies that their descendants have everywhere left behind them owing to their valor. For they alone risked their all in defending the whole of Greece against many myriads of the barbarians. For the King of Asia, not content with the wealth that he had already, but hoping to enslave Europe [EUROOPEN DOULOSESTHAI] as well, dispatched an army of five hundred thousand. These, supposing that, if they obtained the willing friendship of this city or overwhelmed its resistance, they would easily dominate the rest of the Greeks . . .¹² The speech presents the Greeks as people of manifold nobility, capable of performing beautiful deeds, who are courageous and are not afraid of the overwhelming superiority of the enemy. Moreover, they realize that their fight will determine who will control not only Greece but the whole of Europe as well. Should Greece lose, the consequence would be enslavement, nothing less than taking freedom and independence away from the countries and nations of Europe. At this point, the clash between Greece and Persia means the struggle for the very survival of European freedom. The latter topic appears additionally in connection with the victorious Battle of Plataea (479 B.C.). Lysias stressed: “On that day they brought the ventures of the past to a most glorious consummation; for not only did they secure a permanence of freedom for Europe [ELEUTHERIAN TEI EUROPEI].”¹³ It is noteworthy that Isocrates puts emphasis on culture, while Lysias focuses on freedom.¹⁴ Culture and freedom constitute two arms of European identity, noticed by both eminent Greeks, who as rhetors and teachers of speech exerted impact on the elite of their country. Special importance was attached to the school founded by Isocrates in which a programme of education included so-called general education. The value of such education Latin writers later would express by the term *artes liberales*, on grounds that such education makes men free. This programme was assimilated in all places where Greek cultural

ideals were appreciated. In Europe alone it lasted until the second half of the nineteenth century. The canon of classical subjects, such as Greek, Latin, Philosophy, Rhetoric was compulsory in classical gymnasiums in the Interwar period (also in Poland), and today they are present where such gymnasiums still operate, e.g., in Germany.¹⁵

The first concept of Europe bears very clear signs of Greek culture and is of Greek authorship. The concept may be seen by paying attention to other aspects of Greek culture, which turn out to be influential and not necessarily related to Europe in the geographic sense.

WHAT IS EUROPE?

THE GREEK BEGINNINGS

SUMMARY

The article begins with the statement that there are three concepts of Europe historically significant. The first concept of Europe looms out in the context of the clash between the ancient Greeks and the Persians, the second one is induced by Christianity and Islam meeting head-on whereas the third concept results from the European civilization confronting the cultures of the newly discovered peoples inhabiting other continents. It is just in the context of the indicated clashes that the concept of Europe is shaped as a phenomenon diversified not only geographically but also in terms of civilization as regards other cultures or civilizations. The article then concerns with the concept of Europeanism which in the cultural sense was crystallized in Greece at the turn of the fifth and fourth centuries before Christ. It emerged on the background of the opposition between the Greeks and Asians as well as other peoples, which were referred to as barbarians by the Greeks. The article concludes that it was culture and freedom which constituted two arms of Europeanness shaped by the ancient Greeks.

Editio prima (in Polish): Piotr Jaroszyński, *Spór o Europę. Zderzenia cywilizacji* (Lublin: PTTA, 2016), 5–6, 17–25.

1 Hippocrates, *Influences of Atmosphere, Water and Situation*, trans. A. J. Toynbee, in *Greek Historical Thought from Homer to the Age of Heraclius* (Boston 1950), 165. The History of the Idea of Europe, 16.

2 Aristotle, *Politics*, VII, 1.

3 Thucydides, *The History of the Peloponnesian War*, trans. R. Crawley, Book II, 37–38

(http://www.gutenberg.org/files/7142/7142-h/7142-h.htm#link2H_4_0007, 4 However, the difference between totalitarianism, despotism and tyranny should be kept in mind. Totalitarianism is a modern form of statolatry, i.e., such a form of organisation of the state in which the state is the ultimate aim. Tyranny is the reign of an entity, which has absolute power, but it is transferred by the people. Despotism is also the reign of an individual, but the source of this power has a religious character, and it involves the theological identification of the ruler with a deity. In the latter case, the prototype of despotism can be found not in Persia, but in ancient Egypt. In connection with the latter problem, see R. N. Frye, *La herencia de Persia* (Madrid 1965), 127.

5 M. García Sánchez, *El gran rey de Persia. Formas de representación de la alteridad persa en el imaginario griego* (Barcelona 2009), 42–43.

6 Isocrates, *Helen*, 51, in Isocrates, ed. G. Norlin (London 1991), Vol. 3, 97. This speech was written in 370 B.C.

7 Id., 67, in Isocrates, 97.

8 Isocrates, *To Philip*, 152, in Isocrates, Vol. 1, 337.

9 Id., 132, in Isocrates, 325.

10 Isocrates, *Panegyricus*, 68–71, in Isocrates, 159–161. Isocrates states, by referring partly to the history and partly to the mythology, that when ancient Greece in ancient times was still weak, its territories were invaded by Thrace, led by Eumolpus, son of Poseidon, and also by the Scythians, led by Amazons, daughters of Ares. The invaders tried to extend their reign over Europe. Isocrates underlines that they hated the whole Hellenic race (ton Hellenogenos), especially the Athenians. According to Isocrates they thought that if they conquer one country, it will be easy to expand the reign over other Hellenic countries. But they did not succeed. In addition, Isocrates indicates that the invaders were punished: none of the Amazons returned home and those who stayed in their homes lost their power because of disasters; Thracians moved significantly to the north and their country did not border with the Greek countries any more.

11 Id., 47–50, in Isocrates, 146–149.

12 Lysias, with an English translation by W. R. M. Lamb (Cambridge, MA: Harvard University Press; London: William Heinemann Ltd., 1930), 20–21.

13 Id., 47.

14 This love of freedom manifested itself in very specific situations which sometimes required a lot of courage. In the case of the Greek the mentality of a free man emerged and it did not waver even in the face of death, which is not characteristic of subjects in a despotic system. It is suggestively expressed by a Roman historian who cites the conversation of the kind of the Persians, Darius, with a Greek, Charidemus, and writes that the advice of the Greek angered the king so much that he ordered his execution. Then “The Greek, not even then forgetful of his free birth, said: ‘I have at hand an avenger of my death; that very man against whom I have warned You will exact punishment for the scorning of my advice’. Charidemus joined the side of Darius but until the end retained the characteristics of a free man and at that time only a Greek was capable of it.” Quintus Curtius, *History of Alexander*, trans. John C. Rolfe (London 1971), III, ii, 18.

15 In Bavaria there are about 59 gymnasiums of the classical profile. One of them is Maximiliansgymnasium: <http://www.maxgym.musin.de/wordpress3/humanistischesgymnasium-warum/>, accessed on March 19, 2016.

Entire Article Available Here: *Studia Gilsoniana* 5:1 (January–March 2016): 205–215 | ISSN 2300–0066

<http://www.gilsonsociety.pl/app/download/25157222/205-215-Jaroszynski.pdf>

OUR ETHOS

Banished, Murdered, Mocked

“The destruction of Polish landowners seventy years ago was probably the most hideous, as if a criminal lobotomy was committed to the Polish nation. This operation not only eliminated the group that was carrying the tradition and history - but the most significant, and most active group. A furious attack on the landowners was an attack on the Polish national tradition right in its heart, and above all, was a mortal blow to the base for material support of obvious individual independence, thus in relation to the nation, of national independence.

The role of the Polish Manor House was not limited, like many think today, to function merely as decorative and sentimental purposes. The Polish Manor House was often the most beautiful, because it represents at a minimum, a makeshift, or most constant, or even eternal element of the Polish landscape provincial. (...) the Polish Manor House was primarily a center for business management of the agricultural food industry. The principle of “living above the means” in the long run did not work – those who lived beyond their means lost the land, and lost the Manor House. Those who survived, was assured the material base of not only his own family, but also the whole nation.

The enemies and traitorous friends of the independent Polish were aware of this assurance. Consequently, the Polish Manor House became the first victim of the shared partitioning and pacification actions. (...)

One of the examples from the history of the previous century (when Poland was under German occupation): Polish Manor Houses - acted as

*conspiracy resistance cells of the actions called "Shield" (...) which coordinated the work as a material base (food, shelter, medical support) AK (Name of Homeland Army (*underground*). There would not be, any “guerrilla” or even conspiracy in the area on a larger scale, without the Polish Manor Houses. (...)*



What was the price of this patriotic commitment? A memorable two-volume book: “List of losses of Polish Landowners 1939–1945” by author Professor Krzysztof Jasiewicz explains well...

The Old Thieves’ Doctrine

The communist authorities deliberately ranked at the top of the list for elimination as "enemies of the people" the "master" and "landowners", followed by the next category of the worst bourgeois exploiters: manufacturers, landlords, "kulaks" (ie. Especially thrifty peasants) and the priests (ie. Self-sufficient parish priests or abbots). They were all robbed under the communist excuse of "restoring people's property" only to be followed by the next on the list in the nation.

After the Landowners, it was the owners of anything. In order to succeed at the beginning, however, communists had to antagonize one against another - the simplest: encouraging to cooperate in robbery or at least participation in "pawn". This was done, reaching into well-established repertoire of revolutionary propaganda: announced as the so-called "land reform". Soviet Communists did not have to perform this operation from the ground - at least half of the work done was done for them by the native advocates of "progress." Even before the war, major success was enjoyed after agitating the "working people of towns and villages" by the agency of the Soviet and the local champions "progress." The essence was to question the right of ownership in general. Landowners were perfect victims, because they were basically defenseless as the first victim.

The Communists have a great sense in this case - to understand that people are invited to participate in the looting will automatically make them hostages of "people's power", providing them with temporary enrichment, and the making it easier will be able to bereave themselves later with any property, and then throw (force) them to collective farms. Fortunately in Poland, the process was never finalized, as was the case of other conquered nations. After the mechanisms of propaganda against Polish Manor Houses and Palaces started, the mechanisms remained the same to today. This propaganda is infectious even in Post-PRL (PRL - Poland under communist regime). Today's propaganda patterns remain even after the death of good Polish, good hosts, and Polish landowners who are still offended by the Communists.

An integral part of the legal system in force in Poland - the famous "decrees expropriation" PKWN still exists today. Lawlessness (unlawful acts) made by the PRL, by Polish speaking Soviet authorities were cosigned and stamped with an eagle in the crown (using Polish government symbols) of the post-communist era.

The communist newspaper and internet forum "Gazeta Wyborcza" justifies their actions of the landlords on the basis that estate acquisitions required the disposition of peasants from the land who have worked on it in eternity. Land reform was simply an act of historical justice. Today, the heirs of Lenin and Proudhon continued their inheretence on the theft of the property. There is no need to argue further regarding this fundamental nonsense. We need only to note that the acquisition of property in the former Poland was associated often with public acts of loyalty to the Republic, the Polish Crown, whether personally to the King as gentleman – versus the acquisition of property in the communist and post-communist Poland was associated generally with acts of infidelity,

disloyalty, and the derogation from idea and practice of Polish independence. This was the fundamental difference to our disadvantage, of course.

It is also worth mentioning that belonging to the Knighthood (Landowner) was by no means conceived as merely a privilege. It was primarily the reflection of faithful duty and service - even to the sacrifice of his own life, including one's own assets whenever there was a military need to defend the homeland. This obligation was understood and was actually implemented to a self-destructive excess. Precisely for this reason, by no means not every peasant or burgher dreamed of knighthood Crest – this is what today is hard to understand by the mentality defected (disordered) by the Jacobin and Bolshevik propaganda.

Irreparable damage to Poland

Destruction of the landowners through the literal, physical extermination (murder, deportation and imprisonment), declassment (expulsion and harassment) were made to the detriment of the same Landowners. It is an irreparable loss for the entire nation and a hit to the most vital centers of an entire Polish civilization.

There was an elimination of a large group of people within the Polish social structure, (despite all the exceptions). These people were normally hard-working, pious (religious), free, independent, and did not base their family existence and wealth upon state (government) and foreign subsidies. They were economically independent enough to be self-sufficient as Polish people, regardless of any foreign occupation (e.g. Russians, Prussians). In today's society, how many people can hold their moral standards independently without influence by corporations? Sic, the situation is more tragic today than a century ago before Poland regained its independence.

In fact finding a richly informative yet heartbreaking documentary film by Andrzej Gajewski Extermination of Polish gentry (prod. Film Open Group 2013) Rafał Ziemkiewicz cites a chilling anecdote from the period of "transformation" of the eighties and nineties of the last century. Here he asked a question of the so-called re-privatization - the possibility of the return of property seized by the Communists to their rightful owners Bronisław Geremek (1932-2008). One of the leading demiurges Post-communist Poland had to explain that nothing in any case will happen, because this is *not our electorate*. No wonder, then, that on such a foundation designed grows here for a quarter-century something so far diverges from the dream of a free Poland. Dreams, which, through the centuries held and preserved by the Polish Manor House."

Author: *Gregory Braun*

Polonia Christiana Article Partial Reprint: This article was published in the 40th issue of the magazine "Polonia Christiana" Publication date: 2015-09-06 7:00

Entire Article Available Here: <http://www.pch24.pl/wypedzeni--wymordowani--wyszydzeni,37946,i.html#ixzz4DCT9aLYa>

HEALTHY LIFESTYLE



"The "Wieliczka" Salt Mine offers treatment services in the underground mining chambers with the use of a unique micro-climate: air free of pollution and allergens, rich in micronutrients, with constant temperature, high humidity, and free from harmful radiation.

An innovative treatment method - subterranootherapy - was created right here and active rehabilitation of the respiratory system

Health Resorts: "Wieliczka" Salt Mine.

is still conducted at the mine, using the medicinal properties of the underground environment.

The activities of the Health Resort base on the best practices of modern medicine and are conducted in co-operation with the most eminent scientists. They are beneficial to patients suffering from asthma, COPD, recurrent infections of the upper and lower respiratory tract and allergies. Increasingly, also people who do not suffer health problems choose to rest in the depths of the earth to improve their fitness, attain psycho-

physical balance, and regenerate the body. It is worthwhile to visit the "Wieliczka" Salt Mine to take a deep healthy breath!

On the occasion of the World Youth Day the "Wieliczka" Salt Mine is preparing a number of amenities for pilgrims. In the period between 23

July and 3 August 2016 the Wieliczka mine undergrounds will be opened to visitors longer hours."

Entire Article Available Here: <http://www.wieliczka-saltmine.com/health-resort> e-mail: turystyka@kopalnia.pl



Sample: "Rekowo is situated in the beautiful surrounding, among forests and lakes, it is about 35 km from the sea. Our farm is situated in the valley, nearby forest, about 500 m from the country.

We offer the accommodation in the comfortable summer flats (2 rooms,

Agroturism

bathroom, exclusive garden). We offer meals, based on domestic products (the ecological garden, milk and cheese from our own goats, and homemade bread). We specialize in "Camps for children". (<http://www.wczasy-morze.home.pl/obozы 2007.html>)"

Entire Article Available Here: <http://www.wakacje.agro.pl/>

Religious retreats in convents



Dear Sir/Madam,
We kindly invite you to include our Abbey in your schedule when visiting Cracow. The Guest House is part of the Benedictine Abbey in Tyniec, the oldest monastery in Poland. The architectural complex of the Abbey is beautifully located on the rocky bank of the Vistula River (12 km from the historical center of Cracow). Today, rebuilt from ruins with the financial support of the European Union, it is

open to guests wishing to experience the living Benedictine tradition. The

Guest House is an ideal place for those who need rest as well for those who need the necessary conditions to work. A regular bus service provides convenient transportation to the center of Cracow. It is also very close to the Route A4 and the airport KRK in Balice."

"Dom Gości Opactwa Benedyktynów w Tyńcu

ul. Benedyktynska 37

30 – 398 Kraków

Poland

Mon-Fri . 8:00am – 4.00pm

Entire Article Available Here: <http://domgosci.benedyktni.com/english/>
e-mail: rezerwacje@jg.benedyktni.com

tel.: 12 68 85 450, tel.: 12 68 85 452 fax: 12 68 85 453

e-mail: recepca@jg.benedyktni.com

Father Andrzej Czesław Klimuszko's Recipes

"The paradoxes of modern civilization complicated all the natural laws of human life. Human community turned to the lonely crowd and the person has consequently been overwhelmed. The lack of favorable conditions for the individual development leads ultimately to the disappearance of many personality traits. The mass media - radio, television, press, shows - imposed on the person, including predetermined thoughts, ideas, aspirations, forced life in mind-imposed schemes, according to one common model. Man uses noise and the rush to get high. The unstoppable technical progress is pushing the person towards an unknown future. The situation is exacerbated by widespread epidemic of drunkenness. The consequence is brutal, wildness, and the disappearance of the culture of everyday life. So the crowd becomes a nightmare for the individual.

People need to get away from the hustle and bustle of fairground life to reflect. There is a freely chosen, temporary, rejuvenating creative solitude. In the solitude of the greatest geniuses, a matured spirit gave birth to the greatest masterpieces of art, literature or philosophy. Such loneliness is a tranquil haven for the people shipwrecked at sea in today's world. But this is not about geniuses, but for each of us.

We are all utterly martyred by the chase and rush of life today. Where can you find a quiet retreat for soothing solitude? After all, the whole world has become narrow of persistent noise. Fortunately, there is one friendly marina – nature." - Fr. A. Klimuszko

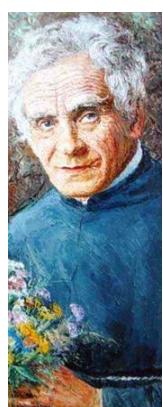
Entire Article Available Here: <http://www.naturalnemedycyna.com.pl/receptury-ojca-klimuszko.html>

Father Klimuszko Tea:

Then - after the end of the second set - herbs should be discontinued for 12 days. The third and final set takes prophylactically. If due to chronic disease are using a mixture of a longer time interval between successive treatments should last for 10-14 days. Warning! Herbal therapy can only support recommended treatment by a doctor. Due to interactions with other drugs, please notify the specialist."

Entire Article Available Here:

http://www.styl.pl/zdrowie/news-mieszanki-ziolowe-ojca-klimuszki,nId,1411868#utm_source=paste&utm_medium=paste&utm_campaign=chrome



"Take 50 grams of each of the recommended herbs, mix thoroughly and pour into a glass, screw the jar. Every time Brew fresh herbs. Heaping tablespoon of the mixture pour a glass of boiling water, cover for 3 hours. Strain, slightly heat up. Herb and flowers, do not cook because they lose valuable substances. If the kit includes a bark or root, you can cook them separately 5 minutes in a little water, strain and add to the decoction brew. Herbs do not sweeten. Then drink them slowly, in small sips. After finishing the first prepared mixture should make a break for 7 days. Then you can start another treatment.

Mix for Weight Loss:

fucus versiculosus
cort. Frangulae
rd. Taraxaci
rd. Oninidis
rd. Levisticci
stgm. Maydis

peric. Phaseoli
hb. Equiseti
Fol. Salviae
hb. Anserinae
hb. Millefolii
Book: „Let's Go Back to Herbs.” (O. Klimuszko)

TRADITIONAL COMPANIONS & HOMEMAKERS

These traditional companions are available to work on a live-in or hourly basis and can be contacted directly. To contact the candidate, please call 646-791-4743 for more information.

| Picture | ID | City, State | Licenses | peric. Phaseoli | hb. Equiseti | Fol. Salviae | hb. Anserinae | hb. Millefolii | Book: „Let's Go Back to Herbs.” (O. Klimuszko) |
|--|------|-----------------|---------------------------|-----------------|--------------|--------------|---------------|----------------|--|
|  | 1808 | Passaic, NJ | | | | | | | |
|  | 1884 | Brooklyn, NY | CHHA, CHHA | | | | | | |
|  | 2146 | Garfield, NJ | Driver's License, CHHA NY | | | | | | |
|  | 2998 | Passaic, NJ | CHHA NJ, Driver's License | | | | | | |
|  | 3056 | Garfield, NJ | | 100 | | | | | |
|  | 3057 | Ridgewood, NY | CHHA NY, CHHA NY | | | | | | |
|  | 3122 | Jersey City, NJ | Driver's License, CHHA NJ | 165 | 15 | 10 | 128 | | |
| | | | | | | | | | Urinal |
| | | | | | | | | | Feeding Tube |
| | | | | | | | | | Oxygen Tank |
| | | | | | | | | | Mobility - Walker |
| | | | | | | | | | Illnesses - High Blood Pressure |
| | | | | | | | | | Illnesses - Kidney Failure |
| | | | | | | | | | Illnesses - Respiratory Condition |
| | | | | | | | | | Illnesses - Congestive Heart Failure |
| | | | | | | | | | Illnesses - Cancer |
| | | | | | | | | | Diaper |
| | | | | | | | | | Incontinence |
| | | | | | | | | | Hoyer Lift |
| | | | | | | | | | Paralysis |
| | | | | | | | | | Parkinsons |
| | | | | | | | | | Stroke |
| | | | | | | | | | Alzheimer's |
| | | | | | | | | | Prepare Special Dietary Meals |
| | | | | | | | | | Assistance - Eating |
| | | | | | | | | | Chores |
| | | | | | | | | | Live In |
| | | | | | | | | | Weekend Replacement Rate |
| | | | | | | | | | Live-in Replacement Rate (daily rate) |
| | | | | | | | | | Hourly Rate |
| | | | | | | | | | Live-in Rate (per day) |

| | | | | |
|--|------|--------------------|----------|---------------------------------------|
| Picture | ID | City, State | Licenses | Urinal |
|  | 5154 | Middle Village, NY | 150 | Feeding Tube |
|  | 5155 | Stroudsburg, PA | | Oxygen Tank |
| | | | | Mobility - Walker |
| | | | | Illnesses - High Blood Pressure |
| | | | | Illnesses - Kidney Failure |
| | | | | Illnesses - Respiratory Condition |
| | | | | Illnesses - Congestive Heart Failure |
| | | | | Illnesses - Cancer |
| | | | | Diaper |
| | | | | Incontinence |
| | | | | Hoyer Lift |
| | | | | Paralysis |
| | | | | Parkinsons |
| | | | | Stroke |
| | | | | Alzheimer's |
| | | | | Prepare Special Dietary Meals |
| | | | | Assistance - Eating |
| | | | | Chores |
| | | | | Live In |
| | | | | Weekend Replacement Rate |
| | | | | Live-in Replacement Rate (daily rate) |
| | | | | Hourly Rate |
| | | | | Live-in Rate (per day) |

LETTERS TO AND FROM ZASCIANEK

Dear Guests and Subscribers,

Please share with us any of your ideas and support our project by writing your own articles.

MY SONG (II) by Cyprian Kamil Norwid

For that land where a scrap of bread is picked up
From the ground out of reverence
For Heaven's gifts...
I am homesick, Lord!...

For the land where it's a great travesty
To harm a stork's nest in a pear tree,
For storks serve us all...
I am homesick, Lord!...

For the land where we greet each other
In the ancient Christian custom:
"May Christ's name be praised!"
I am homesick, Lord!...

I long still for yet another thing, likewise innocent,
For I no longer know where to find

My abode...
I am homesick, Lord!

For worrying-not and thinking-not,
For those whose yes means yes --- and no means no ---
Without shades of grey...
I am homesick, Lord!

I long for that distant place, where someone cares for me!
It must be thus, though my friendship
Will never come to pass!...
I am homesick, Lord!

-translated by Walter Whipple

Source:

<http://www.mission.net/poland/warsaw/literature/poems/mysong.htm>

SPONSORS

We are looking for sponsors to support our mission. Please contact us at info@zascianek.org or call us at (01) 646-791-4743

TUSIA, LLC / Ziółko

Tusia, LLC / Ziółko

Cosmetics, teas and loose herbs from Poland
available in store or by phone orders.

Business hours:
Monday-Saturday: 9.00-20.00
Sundays: 9.00-16.00
11 Botany Village SQ,
217 Dayton Avenue,
Clifton, NJ 07011
(973) 393-0704

ICONNEL

Love is the only proper and adequate attitude towards every person. - St. John Paul II



ICONNEL is a very small family business with a current office at 246 West 38th St., New York, NY. We keep our operation small, so that we can focus on each client one at a time. We know the value of empathy, not just technical excellence. A majority of our business is referral-based from friends, families, and various care facilities throughout the metropolitan area, and we also provide placement assistance to other providers involved in the home health care and private duty business.

Our strategy for our long success has been based on a very simple formula that is missed by both government and

financially motivated providers in this field. Our personal investment in creating a loving relationship between you and our personnel, placement candidates and our management staff. We take a patient, friendly approach by listening generously to everyone's concerns, and piecing together the puzzle of the human emotions and spirit. By maintaining a continuous loving relationship with you and the candidate, the feedback and experience attained from engagement allows us to track the candidate's performance while serving your needs in the most optimal way allowable by law. Our best candidates come back to us because they know they are being represented by a high quality agency, which ensures a more effective engagement for future clients.



246 W 38th St, Floor 10th New York, NY 10018 Phone: (800) 915-4266 www.iconnel.com info@iconnel.com



Bakery Rzeszowska

948 Manhattan Ave,
Brooklyn, NY 11222
Phone: (718) 383-8142



Café Riviera

830 Manhattan Ave,
Brooklyn, NY 11222
Phone: (718) 383-8450



Syrena Bakery

207 Norman Ave,
Brooklyn, NY 11222
Phone: (718) 349-0560

The Polish National Alliance of the United States of North America - PNA

The Polish National Alliance of the United States of North America, popularly known today as the PNA or the Alliance, is the largest of all ethnically-based fraternal insurance benefit societies in this country. On December 31, 1996 the PNA counted 230,359 life insurance and 6,873

annuity holders in its ranks. Its members held a total of \$721,660,990 of insurance with the PNA. The PNA is licensed to do business in 37 states and the District of Columbia. The total assets of the Polish National Alliance are \$304,805,343.

The PNA was formed on February 15, 1880 in Philadelphia, Pennsylvania, and Chicago, Illinois by immigrant patriots, whose aim was to unite the members of the Polish immigrant community in America of that time behind the twin causes of Poland's independence and their own advancement into the mainstreams of American society. In 1881, the PNA set up its own newspaper, *Zgoda* [Harmony] to promote its objectives to the larger community. In 1885, it established an insurance program for the material benefit of all who wished to join the Alliance. And from the early 1890s onward, it created a variety of programs aimed at enlightening the members of the Polish population in the United States about their heritage and their citizen rights and obligations as Americans. To further advance these aims, the PNA established its own daily

newspaper in Chicago, *Dziennik Zwiazkowy*, known today as The Polish Daily News. Early on, the PNA granted student loans and scholarships to deserving members so they might advance their educational pursuits. In 1912 it founded its very own educational institution, Alliance College, in Cambridge Springs, Pennsylvania. Through its 75 years of operation, Alliance College received approximately \$20 million of assistance from the PNA and graduated more than five thousand students. Since the closing of the school, the PNA's commitment to education has remained strong, for example, in the past ten years alone, the Alliance has distributed more than \$1.2 million in scholarships to meritorious college and post graduate students who belong to the PNA, in order to help them achieve their academic goals. In 1900, the PNA granted full membership rights to women interested in belonging to the Alliance. This action took place fully twenty years before the passage of the 20th amendment to the U.S. Constitution granting women the right to vote and hold public office. Throughout its history, the Polish National Alliance has taken an active part in the civic life of the United States, by working on behalf of the well-being and advancement of the Polish immigrants to America, their offspring and descendants, by encouraging that they become U.S. citizens, vote, and take active roles in this country's public affairs.



It has encouraged Polish people to build their social institutions, including parishes and schools, and to active support their further development. Most of the monuments that celebrate the lives and achievements of the great American Revolutionary War patriots from Poland, Thaddeus Kosciuszko and Casimir Pulaski, exist thanks to the leadership and support of the PNA and its members. Throughout its history, the Polish National Alliance has been a staunch promoter of Poland's independence, lost from 1795 to 1918. In World War I (1914-1918), the PNA worked closely with many other organizations to achieve this goal, which was realized at the very end of that conflict. In World War II (1939-1945), the PNA again worked actively for Poland's independence. When this goal was not fully realized, due to the country's occupation by the Soviet Union against its people's will, the PNA and its members worked hard to persuade the leaders of the United States government of the justice of Poland's restoration to freedom.

Entire Article Available Here: <http://www.pna-znp.org/about.html>

Become a Member of The Polish National Alliance - PNA

LODGE # 30 in Manhattan.

For details of the insurance plans offered by the PNA please contact the Membership Department. Tel: 646-791-4743 or E-mail: pna@zascianek.org

Join us to learn or practice Polish National Dances and songs every last Wednesday of the month:

6.00 PM The Sacred Tridentine Mass: The Church of the Holy Innocents, 128 West 37th Street, New York, NY 10018;

7.00 PM Meeting in the hall under the church with tea and biscuits.

Future events information: <https://www.facebook.com/zascianekpolishmanorhouse/>

A NOTE FROM THE EDITOR

"I am the Polish Manor House that guards bravely and serves faithfully".

- Jan Kochanowski Polish poet of Renaissance.

The Polish Manor House operated for over 1050 years, from the beginning of Polish History when with Baptism of Poland occurred in year 966, until its complete destruction by German Nazis and Russian Communists during the and after the WWII. During the oppressive occupation of post world war II by the Soviet Union, the Polish Manor House played their role for the last time: guarded bravely, protected the nation, served faithfully through the use of the homesteads for purposes of harboring conspiracy resistance cells of the actions called "Shield" (or "Cultivation", "Protection", "S1") which coordinated the work as a material base for food, shelter, and medical support, and trade of cash goods, for the good of the people.

I am starting this magazine to share my knowledge of an aspect of little known history that is not publicized by the press for whatever reason. Yet, this history is something we cannot – we must not repeat – but it is happening again in front of our eyes. To enjoy democracy is to understand how precious and vulnerable it is, and how much sacrifice is required to protect it. In Poland, a major step forward in our fight for liberty and freedom from World War II's oppressive

Russian oligarchy only occurred this year in 2016. The gates of history and knowledge are once again available for us to rediscover, and the people of Poland and the world can embrace what free life was like before it was successfully invaded by a ruthless dictator. In addition, I would like to know that the efforts of faithful knights like my father, and the efforts of my brother's historical journals remain immortalized in some way. They all fought against Stalin's self-righteous and unreasonable policies, and was executed or jailed as a result of congregating with the underground. I also felt that this magazine,



which is inspired from a pre-war magazine for landowners and farmers called *Ognisko Domowe*, is also timely, in that President Duda's nomination to lead Poland has finally made it safe for the Polish people to publicize the truth about its past. Although most of the nobles, the educated, and thought leaders of pre-war Poland have been killed, and their homesteads burned, their legacy remains preserved in secretive books and journals which were archived around the world. In addition, the Polish Tradition has inherently preserved the stories which are ready to be retold. Those who robbed the Polish assets had miscalculated, because even without a material base, we remained strong through our culture. Murderers also miscalculated, as the blood of Polish martyrs had grown a new troop of knights who have fought to regain their homeland. We are still Polish as St. John Paul II said in a United Nations address. I hope to be able to utilize my sociology and history education and experience to re-educate the public about the original United States of Poland, where the monarchy was elected without prejudice, and where the Jewish, Protestants, Calvin, Eastern Orthodox and all other religions, lived harmoniously with the Catholics in a united, yet diverse and extremely prosperous kingdom. *Respublica Serenissima*

<https://www.youtube.com/watch?v=UpidKhvrHoo> or *The Most Serene Republic* was a Polish democracy that existed for the longest in time of the world AND on the largest territory of land in the world where its citizens enjoyed the most privileges relative to other monarchies in Europe. Privileges to the masses included voting and owning land. Unfortunately, it is truly difficult to find such documentation, as the mass media has established inaccurate depictions of Poland. I hope to realign such incorrect and misleading information, and set the record straight by reprinting documents, articles, sections of books, literature which have been neglected, lost, or not made public by mass media. You will see, that there is very little reason to boast any socio-political issues today as *new*, because the reality is that our modern day experiences are tragically being repeated. I hope you enjoy this magazine.

tena

Content: Catholic Holidays, Polish Chronicle, Memory of Polish Saints and Knights, St. John Paul II teachings, Our Ethos, "God, Honor and the Homeland", Healthy Vacation Lifestyle, Traditional Companions, Letters to and from Zascianek, Sponsors – place advertisement.

Print: www.zascianek.org – Edition and Censor – own.

We are looking for sponsors to support our mission. Please contact us at info@zascianek.org or call us at (01) 646-791-4743