

NOWE NEW LIFE ZYCIE

RELIGION | CULTURE | SOCIETY

TAIZÉ 
Wrocław
28.12.2019 - 01.01.2020

COVER STORY

Wrocław THE Meeting Place

• THE LIFE OF ST JADWIGA • CARDINAL BOLESŁAW KOMINEK – ARCHITECT OF POLISH-GERMAN RECONCILIATION •
• "SOLIDARITY": CONCEPT AND TASK • ON THE TRAIL OF WROCŁAW'S GNOMES • CATHEDRALS OF WROCŁAW •

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ANDRZEJ DUDA

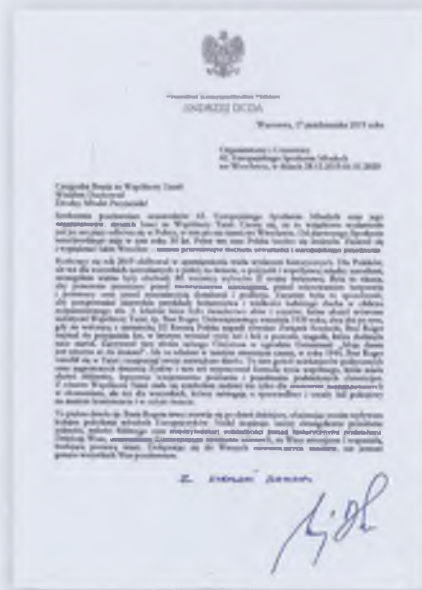
President of the Republic of Poland

Organizers and Participants of the 42nd European Youth Meeting
in Wrocław, 28.12.2019–01.01.2020

Honourable Brothers of the Taizé Community, Reverend Members of the Clergy, Dear Young Friends,

I cordially greet the participants of the 42nd European Youth Meeting and its organizers, dear brothers of the Taizé Community. I am delighted that this exceptional event has been held in Poland as many as five times now, including three times in Wrocław. This year marks the 30th anniversary of the first Wrocław meeting. Poland has changed a lot over this time. Also Wrocław – a city permeated with the spirit of openness and European reconciliation – has changed and been transfigured.

The year 2019, which is about to end, has abounded in commemorations of many historical events. Poles and all those committed to global peace, friendship and cooperation among nations regard the 80th anniversary of the outbreak of World War II as particularly important. It presented an opportunity to once again warn against hateful ideologies, against tolerating lawlessness and violence, against the mentality of domination and conquest. At the same time, it was an opportunity to recall the extraordinary examples of heroism and greatness of the human spirit in the face of rampant evil. And that precisely was the testimony given, in words and deeds, by the founder of the Taizé Community, the late



Brother Roger. On 19 September 1939, two days after the embattled Poland, which was fighting against the German Third Reich, had also been attacked by the Soviet Union, Brother Roger wrote a letter to a friend in which he expressed his regret and pain at the tragedy that had struck our nation. There he quoted the words of Christ himself at Gethsemane: "My soul is overwhelmed with sorrow to the point of death." However, it was precisely at that terrible time, in 1940, that Brother Roger settled down in Taizé and began his greatest work. It was there that he

hosted political refugees and Jews threatened with death, and it was there that he developed a formula for a common life that would serve to bring the divided Christians closer together, help them get to know each other better and to reconcile. Over time, the Taizé Community has become a symbol of hope, not only for those involved in ecumenism, but also for all those who strive for a just and lasting peaceful order on our continent and throughout the world.

The beautiful work initiated by the late Brother Roger endures and is developing until this day, exerting its impact on subsequent generations of young Europeans. It continues to inspire and spread the Gospel message of unity, love of neighbour and human solidarity beyond historical divisions. I thank you, the participants of the European Youth Meeting, for your enthusiasm and wonderful, reassuring attitude of faith. I join you in your New Year's prayers and once again extend my cordial greeting to all of you.

Kind regards,

/-/ Andrzej Duda

Warsaw, 17 October 2019



ABP JÓZEF KUPNY

Metropolitan of Wrocław

Dear young people coming to Wrocław from all over Europe

I am delighted that you have decided to participate in the 42nd European Youth Meeting organised by 'Taizé' in Wrocław. The community of brothers from Taizé, volunteers, and also residents from our archdiocese have worked hard to prepare for your arrival. Please make yourselves at home in our city. By taking the decision to come to our city, you proffered a definitive "YES" to Christ. Over these few days you will build a community which will be made up of people speaking different languages, coming from different countries and cultures and living their faith in different ways, but Christ will unite you all. You will pray in His name through song and contemplate Him in silence. Together with your peers, you will search for the source of faith and unity. You will get to know new people, for whom your presence will be something exceptional. You will meet with people living the Gospel, but also those for whom you may be able to be a light.

I hope that for you participation in this "Pilgrimage of Faith across the Earth" may lead to the rediscovery of the beautiful values which Jesus Christ gives us, as seen in the words addressed to young people by St John Paul II: 'Life is a pilgrimage of continual discovery: discovery of who you are, and discovery of the values that give shape to your life'. Use this time well to share your faith with one another, and then happily and with beautiful memories return to your homes and daily responsibilities. May this time spent in Wrocław, a place which Pope St John Paul II called "the melting pot of many cultures and city of meetings", be the place of your meeting with Christ and the time for you to share your faith, culture and youth with all those you meet. May the Good Lord watch over you! ●



JACEK SUTRYK

President of Wrocław

Dear young friends

I am inordinately pleased that you have once again accepted our invitation to come to Wrocław to celebrate the European Youth Meeting. Wrocław is the first Polish city to hold this event for a third time. Perhaps some among you may remember Wrocław from 1989 or 1995. Our city has changed a lot since then – you will see that yourselves – but one thing has remained unchanged: Wrocław is still a city of people with open hearts.

And this city, which Wrocław Nobel Laureate Olga Tokarczuk said had been rebuilt after the war out of love, we want to develop still further using the same spirit of love. I am convinced that all residents of Wrocław are up to this task. After all, Wrocław families have already more than once passed this test – on the occasion of many events, not only religious ones. I also believe that thanks to the fact that residents have opened their homes to you, you participants of the meeting will be able to sense the special atmosphere of our city.

We will also do our utmost to ensure that all who visit us feel good and safe. We hope that the participants will take fond memories away with them when they leave Wrocław. Because, apart from being an opportunity to strengthen the spiritual and spend time within a community, this event is also an opportunity to discover the heart of our city, the openness of its inhabitants. It is my wish that everyone who leaves Wrocław be an ambassador for our city in the world; that by recounting the experiences of his or her stay, curiosity be aroused in others; and that he or she be able to find a special place in his or her heart for our city and to name this place – as so many others have done – **Wrocławove**.

Wrocław has a rich history and bears many names in the different languages of the world. For my part, I would like you to call it – simply – your home. Until we meet again in Wrocław! ●

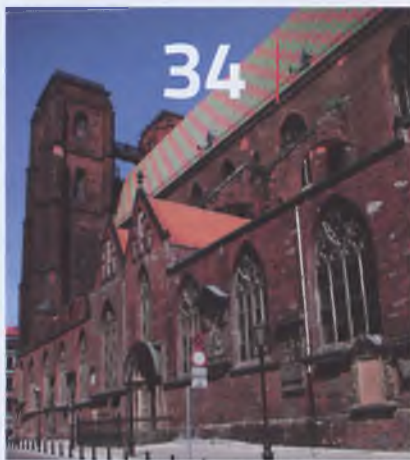


Front cover: Group from Spain on Wrocław market square during World Youth Day in 2016

photo:
Press materials
of Wrocław City Hall



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Editorial Team

EDITOR-IN-CHIEF:
Fr Grzegorz Sokołowski

EDITORIAL SECRETARY:
Wojciech Iwanowski

TRANSLATION:
Karl A. Bernhardt

GRAPHIC DESIGN:
Witold Morawski, morawski-design.pl

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EDITORIAL TEAM ADDRESS:
ul. Katedralna 13, 50-328 Wrocław
tel. + 48 71 327 11 16
e-mail:
nowezycie@archidiecezja.wroc.pl

www.nowezycie.archidiecezja.wroc.pl

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PARTNERS:


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Fall in Love with Lower Silesia

Wojciech Iwanowski: **Norman Davies once called the Silesian capital – Wrocław – a microcosm, where you can uncover the history of the Old World. Where does this term come from?**

Marcin Krzyżanowski: Wrocław has a very interesting past, which fortunately today seems not to be a burden but rather an asset to be used, especially in the age of globalisation. Here also, like nowhere else, it is possible to consider the effects of wars and great conflicts. As a Wrocław citizen by birth I understand this perfectly. I grew up on an estate of tower blocks, which arose after the war in a place where the former lively district of prewar Wrocław had been full of beautiful townhouses, tramlines and public buildings. As a teenager, I lived in a place that had only been built in the 1990s, and a lively estate came into being there. Wrocław has changed and continues to change. Currently, fortunately, the city no longer changes hands between countries, only its countenance changes. Since 1989, i.e. since the collapse of the communist regime, Wrocław residents have also been learning to explore the past of the city and to wonder what it means for them – commitment, burden or asset to use for the future. Undoubtedly, an important element of the identity of a Wrocław resident is the notion of openness, which stems in particular from history and from the fact that we all feel at home here. In connection



PRESS MATERIALS OF LOWER SILESIAN VOIVODSHIP

About the peculiarities and beauty of Lower Silesia with Marcin Krzyżanowski, deputy marshal of Lower Silesian Voivodship

WOJCIECH IWANOWSKI

"Nowe Życie"

with the exchange of the population in the region after World War II, there are no residents of Wrocław, who can say, "my family has lived here for centuries". On the other hand, we already have generations born in the capital of Lower Silesia. We create our own history here and probably soon we will have residents whose grandparents or great grandparents were from Wrocław. This is a great commitment, you have to skilfully move from the

perspective of an open city built from scratch after 1945 to our city of today, with its expressive style. Openness and Europeanness – these elements undoubtedly define our city.

What distinguishes the inhabitants of Lower Silesia today?

The fact that the inhabitants of Lower Silesia came to these lands after 1945, although they were not fully willing to be here, because many had been thrown out of their "small homelands" or, continuing Davies' idea, their "microcosms", and this represents the specificity of this region. There were also those who came here to look for a better life after the war. Poland in the communist era did not aid Lower Silesians in their task of integrating this foreign land. However, somehow our grandparents succeeded, despite living among alien architecture, with unknown land and crops, strange churches, without their graves and ancestors. This process, in a sense, continues. Today, my generation can confidently say "I am a Lower Silesian, or child of Wrocław" without looking back at the past, which was in Lviv, Vilnius or central Poland. We are distinguished by our emerging regional identity. This is also probably because the Lower Silesian people are open to others and perfectly fit into today's Europe without frontiers. People here understand what it means to be at home, but they also remember how much effort it cost to build this "our" Lower Silesia and to develop it. This process continues and develops. Today, without regret, we welcome the whole world and show our qualities, both to

Bird's-eye view of Wrocław. In the foreground, Ostrów Tumski surrounded by the waters of the River Odra



PRESS MATERIALS OF LOWER SILESIA VOIVODSHIP

Stołowe Mountains

tourists and to students and investors. Lower Silesia – to see, not to tell – this slogan perfectly reflects the climate of the region. However, it is worth appreciating not only how much work and effort, but also how much sacrifice was needed to establish ourselves here and how many challenges still lie before us.

Among the residents of Lower Silesia it is increasingly frequently possible to hear words in languages other than Polish. What is attractive in this region of Poland and Europe that today so many newcomers are attracted from different parts of the world?

The region attracts people because it is incredibly attractive – it is socially and culturally open and absorbent. It is close to Prague and Berlin, but also, thanks to the motorways, to Kraków and Warsaw. In this context, we are experiencing a lively economic development, which is generating jobs for Poles and also people from outside Poland. The presence of renowned universities attracts students from all over the world and the development of the IT sector in Wrocław, and the building of office infrastructure in the city draws many foreigners to work in corporate centres. Developing economic zones and the production plants located

within them also attract workers – from Ukraine, but also from distant corners – from Adjara in Georgia or even from Asia. Employers and corporations are moving here. Recruitment agencies have their hands full with the search for employees from around Poland and the world. It is worth mentioning the investment by Mercedes in Jawor – these are the processes that attract Poles and also the citizens of other countries who come for work as specialists in activating such investments. Some remain, others move on, but all of them, I have the feeling, appreciate the attractiveness of Lower Silesia. Last but not least – Lower Silesia is an incredibly attractive place to explore – we have beautiful mountains, towns, forests, lakes, monuments, unique terrain and a myriad of regional products starting with cheeses, and Sudeten beef, and ending with the beer and wine trail. This simply attracts people from all over the world. And many of these stay, or return and settle.

Lower Silesia has many remarkable places. Which one should I visit to get to know a little about the region?

As a Wrocław citizen, of course I would recommend starting from the capital of Lower Silesia. I would start

from Ostrów Tumski, and then walk across Sand bridge and along the university towards the market square. Then, I would recommend to everyone a walk from Grunwaldzki bridge, along Wybrzeże Wyspiańskiego, past the zoo, the Centennial Hall and then on in the direction of Sępólno. This is of course tongue in cheek, in Wrocław there are plenty of beautiful places and interesting sites to visit – the opera, National Forum of Music, the Zajezdnia Centre on Grabiszyńska or the botanical gardens. But, as deputy marshal of the Voivodship, I would also like to encourage you to visit our subregional capitals: Wałbrzych with the castle of Książ and the nearby Owl Mountains; Legnica – the former garden capital of the region and also the origins of the Polish copper industry, with its castle and the Kaczawskie Mountains of course. Definitely, the peace churches in Jawor and Świdnica, where there is also a cathedral, deserve a visit. You cannot fully appreciate the charms of Lower Silesia without a visit to the Jeleniogórska Basin, with its many monuments, interesting attractions and beautiful mountains. The Klodzko basin, the so-called "corner of God", is also a very important area to visit, with its fortresses, medieval castles and countless shrines



Wojanów Castle

that are charmingly scattered over the landscape. Actually, I do not know another region of Poland which has been so endowed with the riches of nature, monuments and unique places to visit. In our region, you can visit the Strzelin hills with the ruins of a castle on Gromnik hill, look at the crystal outcrops in Jegłowa and on the way visit the unique Cistercian abbey in Henryków, and see the oldest yew tree in Poland and finish with a visit to the gold mine in Złoty Stok. And for a rest after this busy day a quick ride to Łądek Zdrój to the historic pool with its radon waters, just to get our strength back. We simply have a unique region. It is a great treasure but also a responsibility to be taken care of and developed.

Marshal, you have already mentioned universities, is it worth coming to Lower Silesia to gain knowledge and education?

The universities of Wrocław, and also those from Lower Silesia, are actually a magnet for the young. To me, it is important that not only are they educated in modern subject areas, but that they also conduct scientific research and are centres for exchange involving students and the young, scientists, research and thought. The beginnings

of these institutions are also important, because all of them to some extent can trace their roots back to Lviv, where many of the lecturers who created Wrocław's universities came from. Today, nobody from Europe or from around the world has to be convinced that it is worth studying in Wrocław or Lower Silesia.

Finally, I would like to ask about the places closest to the marshal's heart.

I am one of those people who, although born in the hustle and bustle of the city, like to look for peace outside its boundaries. I prefer to go to the mountains that border the south of our region. A special draw for me is the Rudawy Janowickie area, with the towns of Miedzianka and Mniszków. This is a beautifully picturesque area. Miedzianka is a ghost town. For hundreds of years, this was set in a thriving mining area. After the war, damage caused by mining meant that the city had to be pulled down. A few buildings were left in place as monuments to its former history. A bit like our earthly life, it will pass away and after us a few memories will remain in the minds of the people we have met on our way through life. One can only hope these may always be good!

CHRONOLOGY OF SILESIA

- 500 000–350 000 BC** – area around Trzebnica inhabited by Man (*homo erectus*)
- 6th/7th century AD**
– Slavic peoples in Silesia
- Mid 10th century AD**
– existence of a church, and then cathedral on Ostrów Tumski in Wrocław
- 988** – consecration of church in Wrocław castle
- 990** – Silesia was incorporated into the Polish state
- 1000** – establishment of the Bishopric of Wrocław under the Metropolitan of Gniezno; John is the first known bishop in Wrocław
- 1112** – dedication of the first parish church of St Wojciech in Wrocław, France
- 1155** – Pope Hadrian IV took the Diocese of Wrocław and Silesia under the care of the Holy See
- 1163** – Cistercian Order enters Silesia
- 1202** – creation of the first female monastery in Silesia founded in Trzebnica by St Jadwiga and her husband Duke Henry I the Bearded
- 1241** – Mongolian invasion of Silesia, martyrdom of Henry II, the son of St Jadwiga, in battle against the Tatars at the Battle of Liegnitz Field (near modern-day Legnica)
- 1248** – first divisions of Silesia into separate states
- 1257** – first known heretical movements in Silesia
- 1267** – canonisation of St Jadwiga by Pope Clement IV in Viterbo
- 1288** – foundation of the Collegiate Church of the Holy Cross on Ostrów Tumski in Wrocław
- 1392** – last independent Silesian principality incorporated into the Czech state



Silesia and its past

When we hear about Silesia today, we direct our thoughts towards Katowice, and therefore Upper Silesia.

STANISŁAW ROSIK

Wrocław

The perpetuation in our consciousness of such a narrow understanding of Silesia stems from the fact that in the Second Republic of Poland (1918-1939) its upper Silesian lands belonged to the province called Silesia (and not Upper Silesia), with its own parliament, also Silesian. Hence, nowadays, citizens of Wrocław and Legnica are not considered Silesians, but at most Lower Silesians. At that time, when it appeared as a region – and that happened in the context of Piast Poland probably not until the

12th century – Silesia included approximately only the territory of the present Lower Silesia (without the Kłodzko region). The areas of Upper Silesia joined the whole of the historical region only in the 15th century, and its territorial framework designated the scope of the diocese of Wrocław.

The oldest, albeit debatable as to its authenticity, evidence of the use of the title "Duke of Silesia" appears in a document of Boleslaw the Tall from 1175. He ruled the duchy from his capital in Wrocław. The Silesian title was consolidated during the time of his son and successor, Henry the Bearded (1201-1238), the husband of St Jadwiga. They both contributed significantly to the

1st half of the 15th century

– numerous Hussite raids in Silesia

1469 – Czech king Maciej Krowin participated in the pilgrimage from Wrocław to the tomb of St Jadwiga in Trzebnica

1523 – first Protestant service in Silesia; start of the Reformation on Silesian land and the Diocese of Wrocław

1565 – Bishop Kasper of Łagowa founds a seminary in Wrocław to prepare for the priesthood men from the lands stretching from Cieszyn Silesia to Brandenburg

1590/1591 – founding of Wrocław cathedral, silver altar by Bishop Andras Jerin. The altar was dismantled during World War II and restored to the cathedral in 2019

1609 – royal proclamation of Emperor Rudolf II in which he granted equality of Protestant and Catholic denominations in Silesia: the first example of religious tolerance

1618-1648 – tragedy of the Thirty Years' War; granting the privilege of religious freedom to Silesian priests; permission to erect the so-called Churches of Peace

1650 – beginning of the Counter-Reformation in Silesia; seizure of existing Protestant churches and passing them on to Catholics

1702 – foundation of the Academy of Theology and Philosophy by the Austrian Emperor Leopold; running of the university was entrusted to the Jesuits

1741 – Silesia is incorporated into the Prussian State

1810 – secularisation (liquidation) of church monasteries and institutions in Silesia at the behest of Prussian king Frederick Wilhelm III



Duszynki-Zdrój, historic paper mill

civilizational development of Silesia and its spiritual heritage. In their time, the Silesians were seen as a community worthy – according to the spirit of the era – of being accorded legendary ancient roots.

A bit of history to this history...

At the turn of the 12th and 13th centuries, the Polish chronicler Wincenty Kadlubek traced an image linked to the legend of the Battle of Psie Pole in 1109, where he presented the Silesians among the allies of the Poles fighting under the leadership of Boleslaw Wrymouth and the German ruler Henry V. The alliance had already existed in the struggle of the Lechit-Poles with Alexander the Great. These stories are fairy-tale-like, but their sense does not lie in facts verifiable with "lens or eye". The legend praises values that have always been, from the mythical "golden" age, accompanying the Lechit as the source of their power. The country of the Silesians appears in this narrative as part of the Polish monarchy, called the "Holy Province of Silesia", in Latin "Sacra silentii Provincia". This evokes an association with silence (devotion?) due to the similar sounding *silentii* from the Latin *silentium*.

A few centuries later Silesian intellectuals – by then, Germans – considered themselves, in turn, to be the descendants, for example, of the Germanic gods. In their name they found resemblance to the Latin name for Silesia, i.e. *Silesia*, and also to the *Elysium* of the hereafter; and so the lands on the Odra gained "elysian", heavenly, beginnings. From the 18th century, the idea definitely began to be discussed that the first inhabitants of Silesia were the Silings, an off-shoot of the Germanic vandals, who in the 5th century became famous for their sack of Rome (hence, "vandalism"). And so Silesia, or Silesia, became "Silingia", the homeland of the Silings. This view came to be held in scholarly historical studies in the 19th and 20th centuries.

On the other hand, however, it was stressed that the inhabitants of these lands in the early Middle Ages were unquestionably Slavs and, in particular, there is primary evidence from the 9th century of the Ślęzan tribe. It has even sometimes been suggested as a compromise that when the Silings went south to seek their fortune in the ruins of the Roman Empire, the Ślęzans then occupied the lands they had vacated, taking the name from their country. From then on, the

1811 – transformation of the Leopoldine Academy into the State Royal University of Wrocław

1821 – Pope Pius VII subordinated the Diocese of Wrocław directly to the Holy See

1895 – opening of a new main building for the seminary on Ostrów Tumski in Wrocław

1929 – elevation of the Bishopric of Wrocław to the dignity of an Archdiocese and the creation of a new metropolis with its seat in Wrocław

1942 – Edyta Stein, philosopher and nun from Wrocław (canonized in Rome in 1988), was murdered in the Nazi Concentration Camp in Auschwitz (now Oświęcim).

1945 – Silesia together with its capital Wrocław was incorporated into the Polish state after the end of World War II; death of the last German bishop of Wrocław, Cardinal Adolf Bertram; establishment of a new Polish ecclesiastical administration in western and northern lands, including in the area of the Archdiocese of Wrocław

1951 – Primate of Poland Cardinal Stefan Wyszyński dedicated Wrocław cathedral, rebuilt after the destruction of the war.

1956 – Bolesław Kominek assumed the management of the Diocese of Wrocław; the first post-war Polish bishop in Wrocław

1976 – ingress to the cathedral of the new diocesan bishop Henryk Gulbinowicz

1983 – first visit of Pope John Paul II to Wrocław; first issue of the Lower Silesian Catholic magazine "Nowe Życie"/"New Life" was published

1989/1990 – first European Youth Meeting in Wrocław organised by the Taizé community



Aula Leopoldinum, University of Wrocław

1992 – Pope John Paul II divided the Diocese of Wrocław and formed the Diocese of Legnica

1993 – Year of Jadwiga in Silesia to commemorate the 750th anniversary of the death of St Jadwiga

1995/1996 – **second European Youth Meeting in Wrocław organised by the Taizé community**

1997 – 46th International Eucharistic Congress took place in Wrocław; second visit of John Paul II to Wrocław and the Pope's stay in Legnica

2000 – millennium celebrations commemorating the 1000th anniversary of the existence of the Diocese of Wrocław.

The most senior representatives of the Polish state with the president at the head and church leaders from across the whole country, headed by the Primate of Poland, Józef Glemp, and the Papal legate, Edmund Szoka

2004 – Pope John Paul II established the Diocese of Świdnica as a result of the second division of the Diocese of Wrocław.

2004 – Bishop Marian Gołębiewski appointed by Pope John Paul II as the new Archbishop of Wrocław

2013 – Pope Francis appoints Bishop Józef Kupny Archbishop of Wrocław

2016/2017 – Year of Jadwiga announced by Archbishop Józef Kupny, metropolitan of Wrocław to commemorate the 750th anniversary of the canonisation of St Jadwiga; numerous scientific, pastoral, cultural and social initiatives related to the continuance of the cult of the first saint of the Diocese of Wrocław

2019 – **third European Youth Meeting in Wrocław organised by the Taizé community.**

By Fr STANISŁAW WRÓBLEWSKI

question of where this name came from was fundamental. The oldest reports on this topic, given by the German chronicler Thietmar, were crucial when 1000 years ago he reported the conflict between the Polish prince Boleslaw the Brave and the ruler of Germany, Henry II.

Discussion today – "back to Source"

Describing the defence of Niemcza in 1017, Thietmar mentions that the settlement was located in a land called *silensi*. It covers the country of the Ślężans. Such naming of territories and their Slavic inhabitants the chronicler did not change by accident; for example, amongst others the name *Diedesi* refers to the Dziadoszans, the inhabitants of what later became Silesia from the vicinity of Glogow. However, he intended that *silensi* could be read as an instrumental from *silensis*, in Latin "Silesian", and so – also in German or English translations – for centuries this word was translated in this way in Thietmar. Thus, in the same way the country of the Ślężans is often treated as "Silesia" and the people themselves as the Silesians. Rather prematurely, because, as already mentioned, Silesia was formed as a region at a time

when state organization had already replaced the tribal.

However, the name of Silesia actually comes from the Ślężan, those *Silensi* in Thietmar, whose country according to him was supposed to derive its name from "a certain great and high mountain." He had in mind Mt Ślęża. At most, he was referring here to legendary tradition and thus his message cannot be irrefutable proof that the origin of the name of Silesia is from the mountain. Hence, an alternative scholarly view is that the Ślężans received their name from the river, Ślęza, along which they were to settle, just as there are the Vistulans on the River Vistula or the Buzhans on the Bug. And so in the 20th century the dispute about the origin of the name Silesia was dominated by the question: from the river or the mountain?

Linguists note that the root "śl-" in the name of the lands on the Odra indicates something wet, which in the local dialect sounds like drizzly weather: "śląkwa". It is worth considering the possibility that the name Ślężan referred not only to the river, but generally to some wetland. However they themselves, according to Thietmar, believed, perhaps, that the centre of the lands was Mount Ślęża, which they



Henryków, Cistercian monastery



considered a holy site. Moreover, the mountain was also supposed to have been honoured earlier, by the Silings. However, it should be stressed that, although thanks to archaeology there is no doubt that the Germanic peoples were present in the first centuries A.D. on the Silesian lands, the presence here of the Silings is not certain. The main argument in this case is the convergence of their name with the name of Silesia, and this is a weak premise.

In the kaleidoscope of history

Silesia as a region was therefore formed in Poland during the Piast dynasty, taking its name from the area

16th-century map of Silesia from the atlas of Abraham Ortelius, published in the years 1571–1584. Collection of the National Library of Holland

containing, in tribal times, the homeland of the Silesian. At the end of the 12th century, this included what would later be Lower Silesian lands, and its border in the southeast was the Silesian Przesieka separating it from the Opole region. In 1355, it officially became part of Czech, in the German Reich, from the 15th century called the Holy Roman Empire of the German People. The medieval divisions of the duchy gave rise to regions such as Cieszyn

Silesia, mostly today in the Czech Republic, or Opole in the historical Upper Silesia, which – let us not forget – only joined the whole region on the Odra in the 15th century. In 1526 Silesia passed directly under the authority of the Habsburgs who ruled the said empire, and then, as a result of the Silesian Wars from 1740 to 1763, almost entirely under the control of Prussia, and from 1870 it was part of the united Germany. After the Silesian Uprising, from 1919 to 1921, part of the Upper Silesian region was ceded to Poland, and as a result of the post-war movements of the borders in 1945, almost all of the historical Silesia was then to be found in Poland.

Wrocław, the Meeting Place

Wrocław combines many seemingly independent areas that complement one another in a smoothly functioning system. But Wrocław is, above all, the people who create the unique atmosphere of the city.

Here, everyone is from somewhere, but they are all from Wrocław.

AGATA ZIĘBA

Wrocław

Wrocław is probably the most European of Polish cities. The proximity of the border means that from Wrocław we can travel to the Sudeten mountains in an hour, while it is only 8 hours to the Alps, 11 hours to Croatia and 2.5 hours to Berlin. Flights from our international airport serve over 80 destinations, and the main railway station offers connections with Vienna, Budapest, Berlin and Lviv. Wrocław citizens are a friendly and open community, and the multicultural traditions of the city promote bold and innovative initiatives.

Wrocław is an open city. Open to the young, who come here to study; to the young at heart who follow courses at the University of the Third Age; and to young business, because there are over 200 start-ups. This is because youth is a state of mind and in Wrocław we have the perfect conditions to maintain this youthfulness for as long as possible.

Wrocław is also a city of Nobel laureates. To the dozen or so from the times of the pre-war German history of the city and region, we can now include the writer Olga Tokarczuk, who is an honorary citizen of Wrocław.

A Breather

Wrocław is also one of the greenest cities in Poland. Green spaces occupy 18% of its land area. The city centre

itself provides many opportunities for relaxation. Around the old town stretches a ring of greenery, the so-called Old Town Promenade. Right next to the market square, you can make for one from the Odra islands: Słodowa, Bielarska, Daliowa, Piasek or Tamka. There, you can relax among the trees, admire the unusual sculptures or sit in the seasonal pubs. Nearby are the equally picturesque green boulevards of Dunikowski, Maria and Lech Kaczyński, Father Zienkiewicz or Cardinal Wyszyński. It is not only in the city centre that you can take a breather – within the city limits there are 44 parks. And then there are our famous gardens: botanical, zoological and Japanese. There are no sky-scrapers in the city or a so-called financial district, even though many western and eastern corporations have decided to open branches here in the capital of Lower Silesia. And despite the fact that 169 business service centres already operate in Wrocław employing a total of 52 000 specialists, in the morning you will not see rivers of "white collars" streaming down the streets.

Knowledge

In early autumn the city's squares teem with students returning to their *Alma Mater*. Because Wrocław is the third largest academic centre in Poland. This vibrant destination has been chosen by over 110 000 students who are educated in 25 universities and colleges. Additionally, these institutions are strongly international,

open to students from abroad. All this, combined with the cost of living in the city and – due to the presence of numerous international companies – the guarantee of finding a job, means that more and more students from abroad choose to study in Wrocław. Moreover, they also increasingly settle here after graduation.

Wrocław is seen as a city of young people, a typical student city, offering good prospects and a unique atmosphere. The capital of Lower Silesia is also the most popular choice of place to study. As many as 61% of young poles, when asked in which of the cities surveyed they most wanted to study, replied Wrocław. Speaking of Wrocław, the research participants cited that it was a dynamic place where the past and the future were connected; they spoke of the international environment and rich social life. They associated Wrocław with development, tradition, fun and events on the Odra.

In 2017, ten Wrocław universities organised a joint "Generation W" campaign. Not only students, but also graduates of Wrocław's universities and scientists affiliated with the city took part.

"We are not all from one year group. We listen to different music, we have different interests, needs and experience. However, there is one thing that connects us – we chose Wrocław!

We are Generation W, because we chose Wrocław for our place of study, work and life. Here we learn, we work, we live and we reside. Here



we change reality to live the way we like and want!"

The concept behind this campaign was to communicate the idea that Wrocław has a certain magic that makes you want to stay here.

Exchanging ideas

In truth, it is people that create the unique atmosphere of a city. It is their diversity – of experiences, faiths, nationalities. Here, everyone is from somewhere; yet, everybody is from Wrocław. In its more than 1000-year history, Wrocław has been a crucible in which various religions and cultures have been mixed together. After the Second World War, the very fabric of the city had to form itself completely anew. As Pope John Paul II said:

"Wrocław is a city located at the intersection of three countries, whose histories are very closely intertwined. It is a city of encounter, it is a town that unites. Here, somehow, the spiritual traditions of the East and the West meet."

This atmosphere of meeting and exchange of ideas is visible in different aspects. This starts with the unique District of the Four Faiths, also called

Juvenalia – Wrocław's student festival

"the District of Mutual Respect". Here, in the area lying between the streets of Kazimierz the Great, St Anthony, Paweł Włodkowic, and St Nicholas a new community was established in Autumn 1995 on the initiative of both Christian clergymen (Catholic, Orthodox and Protestant) and representatives of the Jewish community. This community is one of a kind as it not only participates in religious events but also comes together to create and bring to fruition shared initiatives: artistic, educational and social. In the near vicinity buildings of various religions can be found: the Orthodox Cathedral of the Nativity of the Most Holy Virgin, the Church Catholic of St Anthony, the Under the White Stork Synagogue and the Evangelical-Augsburg Church of the Divine Providence. This special corner of the city is located in an area entered in the register of Listed Buildings and is recognised for its historical value.

Wrocław is also a melting pot of culture and art. The numerous museums,

cinemas and theatres, and the concert hall and opera provide spiritual nourishment on a regular basis. The city's most famous festivals (New Horizons, Jazz over the Odra, Wratislavia Cantans or the Stage Songs Review) attract crowds annually. It is not without reason that in 2016 Wrocław was European Capital of Culture.

Balance

This city combines many seemingly independent areas that complement one another in a harmoniously functioning system. Business and careers, studies, science and modern research, culture, art and history, personal development, leisure and good fun. These interrelated elements form a truly unique quality.

Today, Wrocław is once again in a special way a young city – since for the third time young people are coming here to celebrate the European Youth Gathering. We would like them to get to know Wrocław as it is, with its unique atmosphere, openness, and culture. And we want them to return to us. Wrocław is worth spending more time in.

The Life of St Jadwiga

"**And really, this is Saint Jadwiga of pious memory**, whose nobility so radiated as an effect of her birth, because she came from those who bore the scepter of kingdoms and who were highly honoured with the dignity of imperial power."



FR STANISŁAW WRÓBLEWSKI

Wrocław

With the above words Pope Clement IV began the biography of St Jadwiga contained in the bull canonising her on 26 March 1267 and issued in Viterbo which was sent to Janusz the Archbishop of Gniezno and other members of the Polish episcopate to announce the joyous news of the canonisation of the Silesian duchess Jadwiga.

Childhood and youth of Jadwiga in the convent

Jadwiga came from the German family of Diessen-Andechs. This family was part of the elite group of princes of the Reich. The date of her birth is uncertain. According to historians she came into this world between 1178 and 1180. She was the daughter of the Duke of Merania, Berthold VI, a very influential figure at the court of Emperor Frederick Barbarossa, and Agnieszka von Rochlitz, who could trace her lineage from Emperor Charlemagne. She spent her youth at the Benedictine monastery in Kitzingen, where nuns ran a well-known school for daughters from noble houses. She was 5 years old. There, according to the didactic and educational programme established by St Tecla, Jadwiga grew in wisdom and her talents developed. In modern terms, the curriculum was based on the practical teaching advice of St Hieronymus, which since the synod in Aachen in 817 had become known as *Institutio Sanctimonialium* and was the most widespread educational programme in convents. Interestingly, St Hieronymus was not the author of any pedagogical work, but his counsel contained in the many letters he wrote was used to develop a timeless educational method. In accordance with the *Greater Life* Jadwiga received a very thorough education, not only religious but also humanistic and artistic. An important part of the formation of the young aristocrat was the teaching to help the sick and suffering, which in



St Jadwiga tormented by demons and accepting unction from the sick. Illustration from the *Hornig Codex*, 15th century

the future would be of paramount importance in her life and the inheritance she has left behind.

Duchess not only a Bavarian

At the age of 12 years, Jadwiga was married to Wrocław duke Henry I the Bearded (1165/1170–1238), son of Boleslaw I the Tall, who, in turn, together with Jadwiga's father Berthold had fought to pacify the rebellion in Milan. The close ties of the Polish family of the reigning Piast dynasty with the House of Diessen-Andechs was much more, so the marriage opened new diplomatic possibilities in central and eastern Europe. Of this marriage the author of the biography writes: "by concluding a marriage she fulfilled the will of her parents more than her will." This was more so given that previously Jadwiga had been lined up to become the wife of Toljen Tohu, the ruler of western Serbia. According to researchers into the life of St Jadwiga, her planned marriage was of obvious political significance, because it was associated with a contract concerning the transit of the troops of Frederick Barbarossa through the Balkans on the way to the Holy Land. The choice of Henry the Bearded as husband to

Jadwiga could also bring many benefits to the German Empire in the form of a faithful ally and a liaison in diplomatic relations with the Czechs and Hungarians against the Welfs, who were threatening the imperial crown in Germany.

According to the *Life of St Jadwiga*, the princely couple's wedding took place around 1186–1190, when Jadwiga was 12 years old. However, it is difficult to establish the geographical location of the wedding, and it is assumed to have been in one of the family seats: Andechs or Wrocław. Seven children were born of Jadwiga's marriage to Henry the Bearded. Most of them died at a young age, and only Henry II the Pious (1196/1207–1241) and Gertruda, the later abbess of the Cistercian Abbey in Trzebnica (c. 1200–1268), reached adulthood. Jadwiga, being the wife of a Polish prince, had no authority to exercise independent government. However, it is worth noting that she proved to be an extraordinary "woman of state" when in 1229 her husband Henry the Bearded was captured and imprisoned by his relative Prince Konrad (1187/1188–1247). Duchess Jadwiga gained access to the court of Konrad and as a result of her talks and negotiations, and also the impact of a military



Triptych showing the Legend of St Jadwiga of Silesia, winged altarpiece by an unknown Silesian artist of the Middle Ages (c. 1440), tempera on linden wood board. Currently, in the collection of the National Museum in Warsaw

expedition prepared by her son Henry the Pious, she succeeded in achieving the release of Henry the Bearded.

To the glory of God and benefit of mankind

However, Jadwiga did not see herself in the role of an active politician or diplomat. Rather, she was very concerned about her subjects, whom she supported and assisted as far as she was able. She paid special care to the poor and suffering. She founded hospitals and almshouses. She established field kitchens for the starving, because she believed that: "None of the needy

poor should hunger in the princely city of Wrocław." At her court she founded a hospital, which was transported together with the whole princely household, and she personally watched over and cared for the sick and suffering.

She also had a great influence over her husband, thanks to which she obtained princely favours for her subjects, especially related to the judiciary. Love of his wife also encouraged Henry to support the foundation of church buildings and to make donations to both existing and newly founded parishes and the newly founded, as well as established monasteries: in 1202,

to the Cistercians in Trzebnica (at the express request of Jadwiga) and to the Cistercians in Henryków in 1227. This commitment by the duchess in the interest of providing all with access to the realm of the *sacrum* the hagiographer describes as follows: "almost the whole of her income was devoted to the benefit of churches."

One of the most important tasks for Jadwiga was the foundation of a hospital for women suffering from leprosy in Środa Śląsk, near Wrocław in 1230. Her hagiographer writes: "special care was paid to lepers, for the love of Him who wanted to be a leper for us." Jadwiga was also instrumental in the creation of an inn for travelling clerics in Wrocław, whose task was to serve these people with due dignity, and to provide them with all they needed for the duration of their stay and for their further journey.

For all her life in Silesia, Jadwiga sought tirelessly and to the best of her ability to provide all forms of relief to her subjects. This became her special concern and personal calling when, in 1209, she entered into an undying marriage of chastity with her spouse. Jadwiga, raised in the spirit of St Benedict, was aware of the importance of the depth of religious life, and therefore all the charitable activities which she pursued were related to the provision of spiritual assistance: "Hence, by herself or by her chaplain, she instructed the simple people who came to her court, namely what concerns the sacrament of penance, prayer, in general about everything that concerned the salvation of the soul."

After the death of her husband and the independence of her son Henry the Pious, the duchess went to live in the Trzebnicki monastery, where her daughter Gertruda was the abbess.

She survived many personal tragedies in her life: the deaths of her children, her husband, her sisters, the destruction of her family, the Tatar invasion of Silesia, but her faith and full devotion to God were never shaken, and because of her love for Him, neither did her commitment to serve the inhabitants of the Silesian lands. On her death on 14 October 1243 she was considered a saint. Jadwiga's canonisation took place on 26 March 1267 in Viterbo. ●



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WACŁAW BURYŁA

I have not died for Poland yet

it is true – the worst evaded me
I was born nine years after the war
therefore I did not hear the shots in the forest of Katyń
and Auschwitz I have only seen once
during a school trip
later when there were tanks on the streets of Polish cities
like seals validating martial law
I did not stand in front of them with a bottle of gasoline
flavoured with freedom and dreams
and to this day I am not completely certain
what I missed out on more
opportunity or bravery
many years have gone by since then
and more and more often I cannot fall asleep
as if I had a justified regret against myself
that I have not died yet
for Poland

translation: ADAM R. PROKOP

FATHER WACŁAW BURYŁA

– born in 1954, probably the best known Lower Silesian priest who writes poems. His works have been translated into many European languages, and repeatedly published and presented on the radio. He is also active in cultural circles. For over twenty years Father Buryła has been organising a poetry competition. His books, including the original version of this poem, can be found on the writer's website <http://wachuryla.plio.pl/>.

The poem itself seems very Polish, as it refers to two very characteristic national features: a love for the beauty of poetry and an appreciation of courage and patriotism.

Past Martyrs and Modern Missionaries

FR ANDRZEJ DRAGUŁA

Zielona Góra

As I write this article for a special issue of "Nowe Życie", it is November 13th. The Diocese of Zielonogóra-Gorzów, in which I live, is celebrating the feast of its patron saint. This is a commemoration of the First Polish Martyrs (Benedict, John, Mateusz, Izaak and Krystyn), who died on 11 November 1003 in the vicinity of Międzyrzecz. Two of these – Benedict and John – were Italians, the others – Mateusz, Izaak and Krystyn – were Poles. All were killed together at the hands of their attackers during an attack on the local population. The Italian monks had only been living in the settlement for a short time, and had been warmly welcomed by Duke Bolesław, later the first king of Poland. St Bruno of Querfurt, who described the life and death of the martyrs, testifies that Duke Bolesław, "according to his custom, accepted the servants of God with extraordinary courtesy and with great desire. And in all his actions showing them kindness, in a secluded hermitage with great readiness, he built a place that they themselves considered suitable, and provided them with all the necessary means to live."

When, a few years earlier, Benedict and John had set out for the Alps, which constituted not only a geographic but also a cultural boundary, they had set out into a world completely unknown to them. St Bruno eloquently writes about this: "And so they went under a common star to receive the Kingdom of God and their great fate in the land of the Slavs. [...] Thus, having covered the road, long and winding, through the Alps, they completed this laborious crossing. They entered the land of the Polan, where an unknown language was spoken

– and many such alien lands they had already journeyed through." What did these monks from southern Europe expect? And why had they come here? The idea of sending missionaries to Poland was born at a meeting between the German emperor Otto and the Polish duke Bolesław, which had taken place in the year 1000 in Gniezno, then the capital of Poland. It was on the basis of this agreement that it was decided to send missionaries "to the country of the Slavs to build a monastery where a beautiful forest would be suitable for a hermitage, in a Christian country, near the border with the pagan." The missionaries en route to Poland were great realists. They were aware that – as St Bruno relates – "preaching the Gospel to pagans" is a risk. This was a mission only "for those wishing to abandon life and to be together with Christ."

The beginnings were difficult. Poland had converted to Christianity only forty years before their arrival, i.e. in the year 966, during the reign of Prince Mieszko. The Christianisation process had just begun, and around the Christian Polan there lived pagan tribes. The mission seemed destined not to be fruitful. The two Italians were joined by only two Polish novices – Izaak and Mateusz – while Krystyn was their serving boy. There were also not too many conversions. Is it surprising that discouragement and sadness overwhelmed them? Once again, St Bruno wrote thus: "Having left their homeland, they dared to enter a strange country lying under another sun, and with great difficulty they learned the unknown language. There was not even a trace of the brothers arriving, nor signs that they had dedicated themselves to Apostolic service." Instead of confreres and successors, they found a martyr's death, following in the footsteps of St Wojciech, whom the chronicler called a "rare bird", seeking thereby to emphasise the uniqueness of his character.

Why am I writing about this? More than a thousand years have passed since the events described here. Probably hardly anyone coming to Wrocław for the European Youth Meeting organised by the ecumenical community of Taizé knows the origins of Christianity in Poland. At the beginning of the faith of Poles stand the missionaries who came here from different parts of Europe: SS Benedict and John from Italy, St Wojciech from Czech, and St Bruno from Germany. They did not immediately see the effects of their missionary activity. On the contrary, they had the right to feel discouragement and sadness. In earthly terms, the martyr's death which ended their mission prematurely was no success either. But as we know from Tertullian, *sanguis martyrū, semen Christianorum*, the blood of the martyrs is the sowing of Christians, as evidenced by the 1050-year-old history of Christianity in Poland.

However, it must be honestly pointed out that the religiosity of Poles has changed rapidly in recent years. People talk of so-called creeping secularisation, i.e. one which progresses slowly but systematically. The number of those who are non-believers, non-practitioners, or who do not identify with the Church is growing. Are we becoming more like Western Europe, where secularisation and abandonment of faith and the Church have been happening for decades? Recent studies of the youngest generations of Poles, and therefore the Polish youth, are really disturbing. It is said that in their case it is no longer a creeping, but rather a galloping secularisation. Among young people, the decline in the declaration of faith and the practice of religion is greatest.

I am not writing this to complain, but to strengthen our missionary responsibility. The meeting in Wrocław is a stop on the missionary journey through the countries of

The Deaths of Benedict, John, Mateusz, Izaak and Krystyn, the First Polish Martyrs; painting in the church of the Camaldolese monastery in Bieniszew

Europe. Each epoch has its missionaries and its methods of proclaiming the Gospel. In a world of constant migration and travel, we are all and always will be missionaries, all the more so when attending a prayer meeting in Wrocław. The presence of young people from Europe counters the stereotypical visions of the death of the Church in the Old World, which are frequently shown by the media. Perhaps Christianity is not so visible there, but when one looks carefully, very lively Church communities can be found. When the missionaries from the south and west arrived here in the 10th and 11th centuries, they had the right to feel as if they were "under an alien sun" and the language barrier seemed to be insurmountable. Today – especially for young people – the world really has become a "global village", it has shrunk, and everywhere we feel almost as if we are at home. For a few days, I myself hosted a traveller from France, who was travelling around Europe alone. I was full of admiration for his courage and openness to the world and its people.

Arriving from different parts of Europe, you follow in the footsteps of the mission of Saints Benedict, John, Wojciech, Bruno, and Otto, who brought us the Gospel at the beginnings of Christianity. Fortunately, in our part of the world the missionary grain no longer has to be the blood of the martyr; rather, the word and a testimony of life is enough. And today this is very important for us Poles, especially for your peers. It shows that living the Gospel is still possible, even in this world which is so very different from the one we knew until just recently. ●



Cardinal Bolesław Kominek – architect of Polish-German reconciliation

KAZIMIERA JAWORSKA

Legnica

In the years 1956-1974, as a diocesan bishop in Wrocław, Cardinal Bolesław Kominek actively participated in the implementation of the plan – authored by Polish primate Cardinal Stefan Wyszyński – for the functioning of the Catholic Church in the difficult conditions of the totalitarian system of the state. Significantly, he contributed to the sanctioning by the Holy See of Polish ecclesiastical administration of the western and northern regions of the Polish state.

On the way to Wrocław

The future cardinal was born into a mining family in 1903 in Radlin, Upper Silesia, which, at the time, was in the part of the not yet existing Poland which belonged to Prussia (Prussian Partition). His childhood and early youth occurred at the end of Poland's period of partition. He witnessed the birth of the Second Republic of Poland, the great struggle for its borders and the enormous efforts connected with the organisation of the State, including not only the formation of its structures and institutions, but also the great difficulties in overcoming the differences and divisions that were the consequence of the partitions. Bolesław was a pupil at the gymnasium in Rybnik, and although he started his studies at a German school, he belonged to the

Cardinal Bolesław Kominek (1903-1974) was one of the most prominent leaders of the Catholic Church in Poland during the 20th century and **the most competent of the Polish bishops in terms of the broadly understood Polish-German question.**

first year-group to sit their school leaving exams in a free Poland.

During the 20-year interwar period, he studied Theology at the Faculty of Theology of the Jagiellonian University. This period culminated with his ordination into the priesthood (1927), followed by study abroad (Sociology in Paris), the defence of his doctorate and his first pastoral experience. During World War II he was in Lublin and Upper Silesia, where he became involved in charitable and pastoral activities with prisoners of war and inmates of concentration camps. There is evidence that he was also a chaplain in the Home Army in Upper Silesia and a representative of the government-in-exile for church and social affairs.

On 15 August 1945, the primate of Poland Cardinal August Hlond appointed him apostolic administrator of

Silesian Opole. He held this post until 26 January 1951. It was then that the communist authorities forced him to leave Opole and forbade him to reside in the Opole administrative region. On 28 April 1951 he received his nomination to become a bishop in Wrocław, and he was anointed in secret on 10 October 1954, and it was not until 15 December 1956 that he ascended the bishop's throne in Wrocław. He was a man with a strong personality shaped by his family upbringing and the environment operating in the specific historical realities of Upper Silesia.

Complex reality after World War II

Archbishop Kominek could not participate in all the sessions of the Second Vatican Council, because the Communist authorities in Poland refused to issue him with a passport. Despite the intervention of Cardinal Stefan Wyszyński, who stressed that the presence of Bolesław Kominek at the council was essential, the authorities did not change their decision. In the opinion of Primate Wyszyński, the absence of the Archbishop of Wrocław significantly weakened the position of the Polish episcopate in discussions of the western and northern regions which, on the basis of agreements between the leaders of the United States, the United Kingdom and the Soviet Union, had been annexed from Germany and ceded to Poland in recompense



ARCHIVES OF THE SOCIAL OBSERVATORY

for the eastern territories of Poland taken by the Soviet Union. Kominek's knowledge, commitment, awareness of border realities and diplomatic tact were invaluable.

The Second Vatican Council was a very important step in the attempts by the Polish episcopate to achieve canonical acceptance of the status of the Polish ecclesiastical administration in the western and northern lands. Due to the complicated international situation in Europe after the end of World War II, this was a very difficult task. In accordance with the principles of the Apostolic See, only the signing of the Polish-German agreement with the Federal Republic of Germany confirming the western border of Poland allowed the initiation of a procedure completed by the adoption of the relevant document. The meetings and talks between the bishops from Poland and Germany attending the council created the opportunity, almost twenty years after the end of the Second World War, for the very difficult topic of Polish-German reconciliation to be tackled. A key role in this endeavour was played by Bolesław Kominek, who, due to his upbringing, education, life experiences, as well as his personal characteristics, was an expert in the field of Polish-German relations.

The status of the Polish Church in the western and northern lands was not only an issue on an international level, but also it was connected with relations between Church and State

at home. With great determination, Primate Wyszyński made attempts to find a solution during every visit to the Vatican. The position of the Holy See in this respect was unchanging and every time he heard that the relevant bull terminating the temporary status of the Polish church administration in these lands would not be issued before the conclusion of the agreement between the People's Republic of Poland and the Federal Republic of Germany. The agreement accepting the border on the Odra and Lusatian Nysa concluded between Poland and the communist German Democratic Republic in 1950 did not satisfy the Vatican formula.

Message of reconciliation

With this in mind, it was necessary to look for a solution that would lead the German bishops to accept the decisions of the Potsdam Conference, which would undoubtedly not be ignored by either the Apostolic See or the government of the Federal Republic of Germany. With a high degree of probability, it was possible to anticipate that the successful implementation of the plan would lead to the conclusion of a Polish-German agreement. This, in turn, would be a great success for the Polish episcopate and would strengthen its position in Poland against the Party-State authorities. Much points to the fact that the author of this idea for the solution of a peculiar Gordian knot was Archbishop Kominek, who persuaded the primate, in the context

of a council in connection with the forthcoming Celebration of the Millennium of the Christianisation of Poland, to write an appropriate letter to the German episcopate, which would initiate the process of reconciliation between the two peoples.

As a result, on 18 November 1965, the Polish bishops who were present at the Council sent letters of invitation to the bishops of 56 countries to invite them to the Church millennium celebrations in 1966. The text – "Address by the Polish Bishops to their German Brethren in the Pastoral Office of Christ" – was worked upon by Bolesław Kominek. This document, whose essence was known by Pope Paul VI, was written at the request of Primate Wyszyński. Its content was debated among Polish bishops and was consulted upon with the German bishops. The "Address" generated a great stir at the time on the international stage and caused heated conflict between the State and the Church in Poland. Because of this document, the Communist authorities initiated a large-scale anti-church campaign aimed primarily at the person of the primate, as well as Archbishop Bolesław Kominek, as the author of the text. For this reason, the Church in Wrocław was also subject to special harassment, and one such attack was the largest programme of conscription to the army in the country aimed at clerics from Wrocław Seminary.

So heavily criticized by the Communists, the address contributed to a change in the international scene in a relatively short time. On 7 December 1970, an understanding was concluded between Communist Poland and the Federal Republic of Germany, which allowed subsequent decisions. On 28 June 1972, Pope Paul VI issued the Bull *Episcoporum poloniae coetus*, which sanctioned Polish ecclesiastical administration of the western and northern regions of the state. This event was partly a result of the Churches' act of reconciliation.

Bolesław Kominek remained in Wrocław for the rest of his life. In 1973, he became Cardinal. He died on 10 March 1974, and his body was buried in the crypt of Wrocław cathedral.

ACADEMIC CHAPLAINCY

"Alter Christus" for us and between us

"Spirit before matter, Person before thing, Ethics before technics, **Love above all**".

ALEKSANDER ZIENKIEWICZ, priest

ALICJA GIELNIEWSKA

Wrocław

Servant of God, **Prelate Aleksander Zienkiewicz, "Uncle"**, (1910–1995) was one of the best known and distinguished priests and educators in the Wrocław Archdiocese.

As a priest

He was believed to be a priest of deep faith and humility, material poverty, ready to help everybody, one with heroic availability. His role in shaping the attitudes and characters of young people was great and invaluable. He showed them how to achieve the highest ideals of the Bible – love of God and other people – which, in his real life, meant the perfect unity of the mind and will with God. Thanks to God's love which transformed his spirit from day to day and took possession of his soul, he was able to live for God and people. He taught that true love should be the selfless approach to everybody and everything. He was aware that love and holiness were gifts from God, so he accepted them and they found expression in his obedience to God's will. He said that love of God must not be separated from love of man, especially one's closest family, so the main aim for him was to prepare the youth for marital love. He accented the importance of love for wife, husband and children. He saw very clearly (over fifty years ago) the threats to family life and upbringing children, so as a result, he wrote a lot of

articles and gave many lectures about love, marriage and family. He wanted to help to find the right methods for preserving the most important values for the nation: family and faith. As a summary of his thoughts and knowledge he wrote a book "It is necessary to learn love" to show the best way of preparing young people for true and mature love. This should be based on the perception of the value, respect and kindness, care and responsibility, dedication and sacrifice for a loved one. It was an important concern in his priestly life, so he was able to work with heroic sacrifice among students to whom he was not only priest and tutor but also best friend. He built his life and the whole process of youth education on the Good News which was his prayer, life and love. Thanks to his devotion to Jesus and by fulfilling His will, he became a person of heavily integrated personality. He sacrificed and subordinated himself to God's love thanks to cooperation with grace and practising virtues. Therefore, it was easy for him to believe and repeat with deep faith: "If God will allow it".

As a person

He was born on 12/08/1910 in a small village situated in the Eastern Borderlands of Poland, as the eldest of the eleven children of a poor noble family. Being a very good pupil at successive schools and feeling the call to the priesthood, he entered the Seminary in 1931, where he was one of the best and hardest working students.

In 1938 he was ordained a priest and chose the words "Thy will be done" as the main idea for his future life and he was faithful to this choice till the end. He worked in different positions and places according to his bishops' decisions. He was nominated and sent to Nowogródek to be a chaplain of the Sisterhood of the Holy Family of Nazareth. During the Second World War (1943) eleven nuns sacrificed their lives for him. Thanks to their attitude, Father Aleksander miraculously survived and decided to dedicate his life to others. In 1946, he and a lot of people who lived in eastern Poland had to leave for the western part.

After arriving there he worked as a chaplain at schools and he was involved in the process of teaching and bringing up youths at a special time in Poland due to the spread of atheism and relativism. Besides being a religion teacher, he also had a few very important functions in Church institutions. From 1953 to 1958, he was the Rector of the Metropolitan Seminary in Wrocław. He was seen as a priest of great gentleness, personal culture, humility, goodness, deep devotion and enormous authority among professors and clerics. Father Aleksander was sure that patriotism and a love of Polish history were very important in the process of education. He knew that truth shapes young people's hearts. He was definitely a person of truth with his personal saintliness, goodness and heroic virtues. He was said to have been sent by God's Providence, because



A PICTURE PAINTED BY DARIUSZ GODLEWSKI

Prelate Aleksander Zienkiewicz, "Uncle"

this was a difficult time for the Catholic Church. Being such an important and valuable person, Father Zienkiewicz was asked to become a bishop but he never agreed to be nominated. He did not want to leave behind the duty which he loved the most, which was his work with and for students.

As an uncle

He was the creator of the Main Centre of Academic Priesthood in Wrocław called "Four" located at 4, Cathedral Street. This was also the place where he lived and offered help to young people on "a continual work shift" until 1994. When he worked for students in the 1950s, 60s and 70s as a priest,

he was not allowed to organise students around the Church but despite this he invited students to the Centre, organised lectures, meetings, trips and holidays for them. During events organised away from the "Four", he could not be recognised as a priest, so the students called him "Uncle". At the time of communism in Poland many priests had nicknames. Father Karol Wojtyła, for example, now Saint John Paul, was "Uncle" in Kraków.

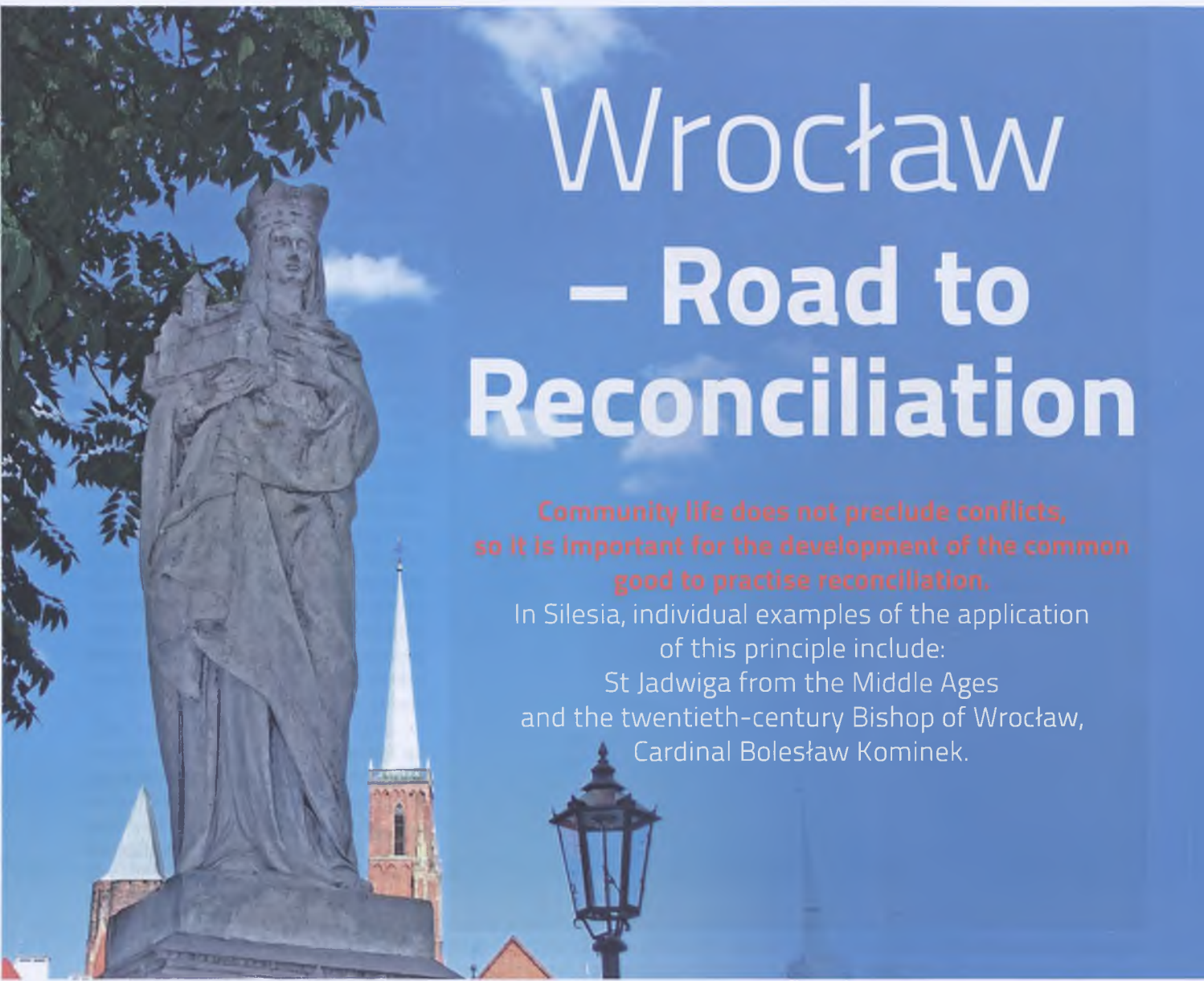
Uncle Aleksander's foster children saw the enormous peace in his heart. He enriched them with his good words and by being Jesus's witness on Earth. Due to the fact that he longed for perfection and holiness in his personal

life, he was dipped in God. He talked about Him with his words, gestures and smile. He was always willing to lend a helping hand to everybody. This was a man of deep internal life, to whom prayer was as daily bread, an indispensable diet and consequence of faith. He was sure when saying that, with God's grace, Jesus created a man on his own nature, who, as a person, should get ready to accept Him and try "to be more than to have more". He radiated love and willingly imbued others with it. He was always ready to help, to talk and volunteer as a priest. He was very empathetic to other people and taught the youth to be sensitive to other people by often repeatedly saying "attention, a human" to emphasise somebody's worth and dignity. It was almost like a sign-post in relations with others. His continual concern was oriented towards the youth, to increase their knowledge about the Bible, theology and Christian spirituality. He was convinced that true faith begins with a personal relationship to God which meant the acknowledgment of subservience, trust and love of God.

Father Aleksander was not only an extraordinarily expressive person with a characteristic way of speaking, walking or wearing his glasses, but he also had a personality integrated into a very high level of moral, mental and emotional life. He allowed people to take from his priest's life everything with no end, to the rest of his days. Throughout his life, Father Zienkiewicz belonged to Jesus and fulfilled His will. He wanted others to be Jesus's "closest friends", so he wrote in his will: "Trust in Christ. Hold His hand in your hands and never let it go". He gave everybody a good example to follow, just like he followed those who had gone before him on the register of blessed.

As a Servant of God

Uncle Aleksander died on 21/11/1995 in the opinion of holiness and on the basis of the holy life he had led and his heroic actions he fully deserves beatification, a process which is in progress. All who met him pray and deeply believe that one day the Servant of God, Priest Prelate Aleksander Zienkiewicz will be numbered among the saints. ●



Wrocław – Road to Reconciliation

Community life does not preclude conflicts, so it is important for the development of the common good to practise reconciliation.

In Silesia, individual examples of the application of this principle include:

St Jadwiga from the Middle Ages and the twentieth-century Bishop of Wrocław, Cardinal Bolesław Kominek.

FR GRZEGORZ SOKOŁOWSKI

Wrocław

Over the centuries, Silesia has passed from hand to hand: Czech, German and Polish. Each change has left behind a mark imprinted on its history – be it the turmoil of war, or the subsequent exiles and resettlement.

St Jadwiga of Silesia – an inspiration for reconciliation

In the Middle Ages, borders did not have such great significance for travellers, when in one monastery or at one university representatives of different parts of Europe would meet, and where despite the constant smaller or larger political conflicts there were some common values.

Such was the time of St Jadwiga, wife of the Silesian duke Henry the Bearded. John Paul II made reference to her

in a homily delivered at Wrocław Partynice in 1983, where he likened her to the "brave woman" of the Bible. By the time of the Pope's homily nearly forty years had elapsed since the war, but fears, feelings of injustice and uncertainty were still present in Poland, seeded by the propaganda of the Communist authorities. In this situation, John Paul II spoke of the idea of understanding and reconciliation (*Versöhnung*) which was important for Europe. It is the application of the Gospel commandment to love. For John Paul II, St Jadwiga of Silesia was a light that illuminated the difficult and painful relationships between the Polish and German peoples.

Reconciliation in community life

Neither people nor communities are perfect. Human frailty means that between the ideal of the common good, which is the purpose of communal life, and the real life of society, there is always a certain difference – if it were



PHOTOS: WITOLD MORAWSKI

At the bridge to Ostrów Tumski stand the monuments to St Jadwiga of Silesia and Cardinal Bolesław Kominek

not so, we would be able to create a perfect community here on Earth, which would be utopia. However, because it is impossible to build such a community in this world, if we assess the situation realistically, recognizing human imperfection, we must admit that reconciliation is something essential.

Distrust and mutual grievances, excuses and blame, resentment, regret and quarrels form the picture of human coexistence. Social life does not preclude conflicts because they come from individuals or groups with different views, and value systems. Persistent conflict is a problem, which causes the degradation of both sides, and does not contribute to social development. This represents entry into a kind of vicious circle, from which there is no escape. Even

when one of the parties is much stronger and seems to be benefiting from the conflict, loss may be felt in another area of its functioning. Reconciliation between the parties to a conflict becomes an important element of social life. The lack of reconciliation only intensifies mutual resentment and hatred, which is a destructive force.

A more effective application of the common good is possible when reconciliation between all members of a community is achieved. It is therefore appropriate to emphasise reconciliation as a social principle. The implementation of other principles is also not possible without reconciliation. How can we speak of solidarity or subsidiarity in a community, when there is conflict and tension between people and social groups? Respect for human dignity is linked to reconciliation.

Reconciliation is the principle of life

In a society for which the common good is an unrealised ideal, reconciliation approximates its realisation – thus becoming a community principle which implies a concrete action. The legitimacy of individuals or groups in society lies in their not being delegitimated despite any evil they have committed or negligence on their part. In contrast, it is the responsibility of the community to offer such people the opportunity to fully rejoin the community. It does so to strive for a fuller common good. In the light of the principle of reconciliation, failure, abandonment or evil does not exclude individuals or social groups from pursuing the common good. The principle of reconciliation is essential in the proper arrangement of relationships on all levels of the human community, starting with the family, through smaller or larger communities in the state, and ending with humanity as a whole.

Catholic doctrine perceives social life realistically and rejects utopian visions of an ideal society created by sinful people, so the principle of reconciliation becomes a lasting element of social life. Social love and solidarity – in order to be realised – must also be reconciled. For the existence of a balance in society, in order to eliminate what Pope Francis terms the "culture of rejection", this principle is necessary.

Wrocław – City of Reconciliation

On the bridge leading to Ostrów Tumski in Wrocław stands the figure of St Jadwiga of Silesia. In front of her, and erected in 2005, is the monument to the Bishop of Wrocław, Cardinal Bolesław Kominka, advocate of reconciliation, and at the same time a person who repeatedly made reference St Jadwiga's life. They both saw a hope for peace in work for reconciliation and in the call for justice between people, and also different peoples.

When Cardinal Kominek was accused of talking too much about forgiveness and reconciliation, he countered that there was no such gospel that could be fought against with hatred. He believed that reconciliation was a prerequisite for the future coexistence of the peoples of Europe. Although the idea of reconciliation for Cardinal Kominek grew from the basis of the Gospel, the idea is universal, and applies to all social groups regardless of faith, culture, or customs. ●

"Solidarity": concept and task

A phenomenon that astonished the world. Born of a desire for freedom and rebellion against bondage. It brought together millions of people and opened the way to a free world for European nations enslaved by Communism. "Solidarity" is not only a beautiful story, but also a living idea and task to be fulfilled in the sense of the words of John Paul II: **"There can be no struggle stronger than solidarity."**

MARGARET WANKE-JAKUBOWSKA
MARIA WANKE-JERIE

Wrocław

After World War II, despite fighting on all fronts, Poles found themselves in the Soviet sphere of influence, separated from the free world by an iron curtain. Devastated by war, they now had to face a new totalitarianism, a Communist regime imposed by the Red Army, which choked freedom and prevented the development of the economy. Polish patriots, war heroes, and soldiers of the wartime underground independence movement were persecuted by the apparatus of repression, locked up in prison, and subjected to torture and murder. The new socialist order controlled society through terror. The Catholic Church was the target of repression, priests were persecuted and imprisoned, even the primate of Poland, cardinal Stefan Wyszyński, spent three years under house arrest.

Birth of "Solidarity"

This did not destroy the Polish love of freedom, as reflected in mass protests, brutally suppressed by the authorities but resulted in the emergence of the democratic opposition. The election of a Polish cardinal to the Throne of St Peter led to the first pilgrimage of John Paul II to Poland in June 1979, during which these memorable words

were uttered "may Your Spirit come down and renew the face of the Earth. This earth". This awakened the Polish people's dreams of freedom, fully realised a year later, when, as a result of mass protests in August 1980 caused by striking workers at shipyards on the Baltic coast, the independent self-governing trade union "Solidarność" (Solidarity) was born. In addition to social and economic demands, there were also demands for freedom of religion, radio transmission of the Mass, abolition of censorship and freedom of association. With 10 million members, or one quarter of Polish society, Solidarność went far beyond the norms of a trade union, it became the largest citizens' movement for peace and democratic resistance to Communism in the Eastern Bloc. Solidarność, with its regional structure and presence in each workplace, acted as a counterbalance to the plant-based Communist Party cells. The authorities only prevented the creation of Solidarność groups in the Polish army and the Civic Militia.

Before Solidarność emerged, there was a real solidarity between people, and on a huge scale. Solidarność combined a variety of ideas: socialist (social justice, self-government and egalitarianism), Catholic social science (social solidarity and the rejection of violence in resolving social conflicts) and the Polish tradition of independence. Solidarność, with its clear demands, formulated a programme to introduce

systemic changes in Poland. It sought to implement reforms, using a variety of forms of pressure, including sit-ins in industrial and public buildings and street demonstrations. It was then unthinkable that teachers, doctors, and nurses would strike. Thus, Solidarność introduced the concept of a solidarity strike: one to defend the rights and interests of workers who could not or should not strike, whose protest was limited to the flying of flags and the wearing of armbands; for them and in their place others went on strike. This was a beautiful idea. The strike had its own ethos, something sublime, free of selfishness and individualism.

Fortress Wrocław

Wrocław became one of the most important centres of anti-Communist resistance, and the emergence of Solidarność and the period 1980–1990 provided key moments shaping its postwar history. The environment of the democratic opposition was formed here in the second half of the 1970s: the Student Solidarity Committee, the Movement of Free Democrats and the Society of Scientific Courses. Modest in size, but dynamically functioning organisations publishing and distributing illegal uncensored magazines and books became the intellectual and expert support for those on strike in Wrocław's workplaces. In the bus depot at ul. Grabiszyńska, where the strike in solidarity with workers on the



PRESS MATERIALS OF WROCLAW CITY HALL

The Anonymous Pedestrian by Jerzy Kalina on ul. Świdnicka in Wrocław. This commemorates the difficult times of martial law and the actions of ordinary people who fought against Communism by going underground

coast was established, the Inter-Company Strike Committee was set up. This brought together representatives from more than 270 workplaces across Lower Silesia.

On only the second day after the start of the strike contact was established with the archbishop's Curia, and the transport workers' delegates brought back a blessing from archbishop Henryk Gulbinowicz to the strikers and all people of Lower Silesia. After the signing of the agreements with the authorities in the depot a Mass was celebrated attended by 10 000 people.

Martial law, introduced on the night of 12/13 December 1981, paralysed the country. The streets of Wrocław were full of soldiers and military policemen; before midnight, the internment of *Solidarność* activists began. In the first days of martial law, about 5000 people were interned in 49 detention centres across the country. In total, 10 000 were interned; including many national and regional *Solidarność* leaders, democratic opposition activists and intellectuals.

Leaders of Lower Silesian *Solidarność* (Władysław Frasyniuk, Piotr Bednarz and Józef Piniór) initially escaped internment and Kornel Morawiecki and his colleagues instructed the editorial and printing company to begin publishing underground texts. The Regional

Strike Committee was formed on the premises of the depot at ul. Grabiszyńska. Wrocław became the most important centre of resistance in Poland.

The Church began to organise help for the victims of repression. Assistance was mainly aimed at those interned and their families and was focused around the academic chaplaincies of Fathers Stanisław Orzechowski and Aleksander Zienkiewicz. As early as March 1982, the Archbishop's Charity Committee was created offering a wide range of assistance to the interned and their families.

An important centre for underground *Solidarność* activists was the Workers' Pastoral Centre at the Jesuit Church of Klemens Dworzak. Activities here began with the gathering of information about those interned and the organisation of legal aid for those persecuted by the authorities. Packages were delivered to internees and their families; and the children of interned families cared for. The celebration of a Mass for Poland on the 13th day of each month became a tradition.

Battle of Wrocław

The structure of the underground coordinated by the Regional Strike Committee and Fighting Solidarity (formed in June 1982) was the strongest in the country. They carried out

information and publishing activities, an underground radio was launched, legal, financial and material assistance was organised, and contributions were collected in workplaces. The inhabitants of Wrocław showed their determination in resistance against the authorities during martial law during a demonstration on 31 August 1982, the biggest demonstration in Poland not only during martial law, but during the whole of the 1980s. This is remembered as the Battle of Wrocław. Despite the preventive detentions carried out two days earlier, more than 50 000 people took part; there were clashes with the military police lasting for many hours. As a result, three people died and many were arrested. But the repressions did not break the spirit of resistance, the underground structure of *Solidarność* survived until the end of the 1980s.

Road to Freedom

The "Round Table" Agreement of 1989 opened a new chapter in the history of *Solidarność*, which became a trade union and limited its activity to this sphere. But the idea remained. "Solidarity" is a common good. It carries with it the message that in our differences we create a community. Not one against the other, only together, in Communion, as John Paul II instructed.

Churches of Peace – witnesses to history

The Reformation initiated by Dr Martin Luther in 1517 sought to cleanse and transform the Church and the response of the Catholic Church, primarily resulting from the Council of Trent in the years 1545-1563, did not prevent the escalation of violence and human hatred which resulted solely from a different understanding of God and His revelation.



The Church in Jawor



The Church in Świdnica



Baroque interior of the Church in Świdnica

ADAM PACZEŚNIAK

Wrocław

The first half of the 17th century was extremely tragic for the countries and societies of Europe, including Poland and Silesia, since between 1618 and 1648 the continent was engulfed by the terrible so-called Thirty Years' War, which erupted and was conducted against the backdrop of religion.

Peace Treaty

According to the provisions of the Treaty of Westphalia, which ended the Thirty Years' War in 1648, and in accordance with the principle of *cuius regio, eius religio* (Latin: "whose realm, his religion"), the Czech king and at the same time the Emperor, Ferdinand III, granted to Silesian Lutherans (Silesia, together with the city of Wrocław belonged at that time to the Habsburg Empire) the right to build three churches in duchies directly dependent on the crown. These were located in Świdnica, Jawor and Głogów. It should be noted here that from the very beginning the new confession found fertile land in Silesia and in a short time most of the inhabitants of this area together with the capital in Wrocław had adopted

the new faith following the teachings of Martin Luther.

All three of these churches were called "Churches of Peace". They were connected by general principles concerning their construction and location: materials other than brick and stone had to be used in their construction and their silhouette was to exclude towers characteristic of churches. The new churches were to be erected at the distance of a cannon shot from the city walls. The first two of these churches survive to this day. They are the largest wooden buildings on our continent, which have religious functions. In 2001, they were inscribed into UNESCO's World Cultural and Natural Heritage List.

The Church in Jawor


The church in Jawor was built between 1654 and 1656 according to the design of the Wrocław architect Albrecht von Säbisch. Construction continued until the beginning of the 18th century. It is a half-timbered building, i.e. the skeletal structure is made of wood, and the plane surfaces are filled with clay and other non-durable materials. It is built on a rectangular plan. The interior, decorated in Baroque and Rococo styles, is surrounded on three sides by impressive, wooden, richly painted

galleries for the faithful – so-called *matronea* (those on the north and south sides have up to four balconies) – so that the church can accommodate 6000 people. The polychrome interior, painted in 1710, presents scenes from the Old and New Testaments. In the church we can admire the 17th-century main altar with its sculptures of Moses and John the Baptist and angels. Its creator was Silesian sculptor Mathias Schneider. In the extensive interior of the church there is also a picture of Jesus at Prayer on the Mount of Olives, and the 17th-century pulpit is the work of Legnica sculptor Matthias Knot. On the north side is located the sacristy dating from the beginning of the 18th century, also serving as the baptismal chapel. On the south side, the church has a low, square tower, dating from the same period, with an interesting 8-sided structure at the top, topped with an onion helmet with a lantern. The church in Jawor is a rare example of an adaptation of Baroque style in sacred Protestant art.

The Church in Świdnica

The Church of Peace in Świdnica is the largest wooden church in Europe – also built to the design of Albrecht von Säbisch. It was built between 1656 and 1657 on the basis of the same general

principles, using only non-durable materials, i.e. wood, clay, and – according to the legendary tradition – without the use of nails. Interestingly, the church has remained almost intact and unchanged to this day. It has a wooden skeleton. Its construction is laid out in the form of a cross. It has a three-nave, basilica form, surrounded by chapels and portals. Visitors to this church can also delight in its Baroque interior with multi-level balconies and its many box pews; that is, separate places for prayer for the aristocracy. These belonged to worthy, rich townspeople, craft associations, and the landowners of the Świdnica area. Here we find four naves dedicated to: the altar, weddings, the dead and the field. Visiting the church in Świdnica, it is worth paying attention to the historic elements of the interior furnishings, such as the main Baroque altar from 1725 (created by Augustin Hoffman), a late Baroque pulpit from 1729, the great organ from 1666-1669 and the baptismal font from 1661 carved by Pankratius Werner. On the ceiling, there is a painting with a scene from the Apocalypse of St John by Christian Süssenbach and Christian Kolitschky. The church in Świdnica can accommodate up to 7500 worshippers at a time.



On the Trail of Wrocław's Gnomes

In its thousand-year history, Wrocław has been proudly called the "Flower of Europe" and "Pearl in the Crown". **Recently, it has been referred to as the "City of Gnomes".**

And although in Wrocław these gnomes are still only a decided minority, because there is only one little fella for about every 16 thousand residents, these small inhabitants attract attention and inspire widespread affection.

The first and oldest dwarf, called Papa Krasnal, appeared unexpectedly in 2001 at the pedestrian underpass on Świdnica Street. He was not lonely for too long, he quickly gained the companionship of others, growing like mushrooms after the rain. Their favourite part of Wrocław became the historic Old Town. Here they still feel the best. Every gnome has a name, performs a profession or devotes time to his hobby. Although the gnomes try to remain outside "Human Events" and live their own lives, the history of the city is not alien to them and it happens that they participate in events which are important for Wrocław.

Sisyphusians

These were among the first gnomes in Wrocław and they immediately showed that in their world there is no shortage of individuality. The Sisyphusians are in constant dispute as to which way they should push their stone sphere. One tries to roll it towards the Market Square, the city's

main square, while the other is adamant that the stone should be rolled along Świdnicka Street, and he has strong arguments on his side.

Świdnicka Street, laid out during the city's foundation in 1241, was the main route along which medieval travellers and merchants from the south journeyed in the direction of Wielkopolska. Entering Wrocław, they admired the Świdnicka Gate (part of the fortifications of the city), the Johannite Church of Corpus Christi and the monumental church of St. Dorothy with monasteries of the Order of Hermits of St Augustine. In the 19th and at the beginning of the 20th centuries Świdnicka became the first "commercial street of the city". Elegant shops and later large department stores were opened. The street began to be called "the living room of Wrocław", because gentlemen and ladies in fashionable creations frequented the cafes and art galleries located here, and went to the City Theatre (today's Wrocław Opera House). Palatial residences were

built along the street, and the inhabitants were able to admire the buildings designed by the most famous architects of



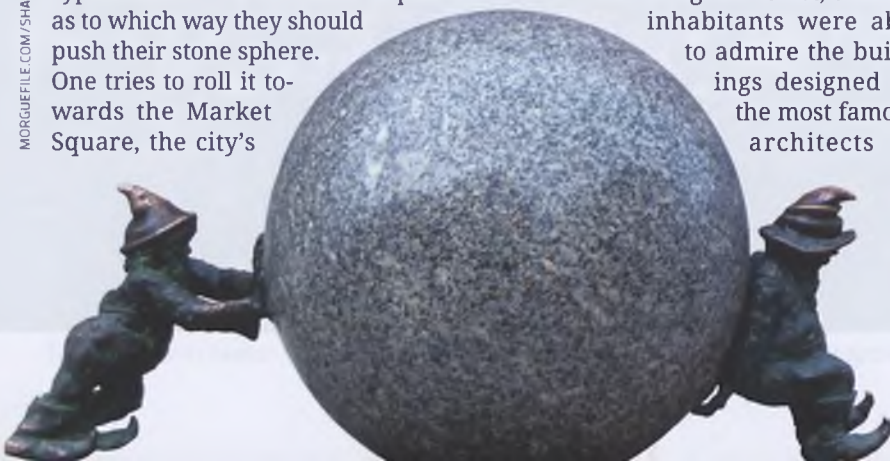
Wrocław: Karl Ferdinand Langhans, Karl Lüdecke, Karl Grosser, Karl Schmidt and the brothers Paul and Richard Ehrlich.

Mr Kind

This gnome smiles from ear to ear, holding a sunflower in his hands. It is a symbol of affection, tolerance and favour, and arouses positive emotions and good energy. He appeared on the Market Square on 21 November 2007. This is the day of his birth, on which Kindness Day is celebrated in more than 180 countries. The idea for this joyous festival came from the United States in 1973 and was thanks to the McCormack brothers. They decided to establish a "World Hello Day", a day on which we treat others with care and kindness, believing that positive energy sent into the world will return to us. Mr Kind "infected" other cities in Poland with his kindness and became a symbol of Wrocław. Thanks to him every year, an often cold and cloudy November day shines forth as a result of the transmitted smiles, expressions of kindness and optimistic thoughts. This fellow is also the ambassador of the Wrocław Gnome Festival.

Eight with their Cox

Ready to beat the next record is the classic men's rowing eight with their cox. These gnomes are located on the Nadodrzański Boulevard of Wrocław University of Technology. There is a rowing pool to practise in, a place to berth, a waterfront with a riverside beach, bridges and marinas. The gnome





Rowing eight on Nadodrzański Boulevard near Wrocław University of Technology

Eight proudly continues the city's rich traditions of rowing, because the first official regatta in Wrocław took place as early as 1882. Today, rowers compete in the international rowing regatta the Odra River Cup and the Tumski Cup and they also participate in Odra Day. Viadrus, the god of the Odra River, allows you to enjoy the waters of his kingdom. His gracious eye looks on at the numerous kayakers and ships of the White Fleet. He is especially proud of Vratislavia, the largest river passenger ship in Poland. From its three decks, as many as 400 tourists can admire the city from the river.

Wroclovek

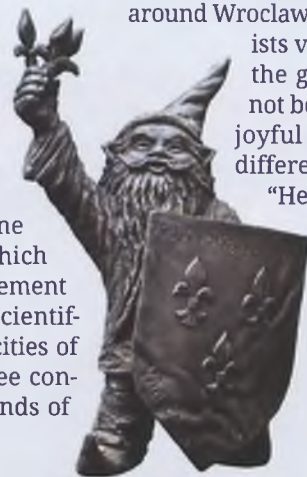
The gnome Wroclovek loves Wrocław above all. In his open palm his holds the coat of arms of his hometown, conferred by Emperor Charles V in 1530. Two Saints John, royal animals – an eagle and a lion – and the letter “W” can be seen on the five-field shield. In the heart of the coat of arms is the head of John the Baptist, the patron saint of the city and the Diocese of Wrocław. Saint John the Evangelist



has, for centuries, looked after the city authorities and the town hall chaplain. The black eagle with a white crescent symbolizes the power of the Piast Dukes of Silesia, while the lion with a crown indicates that, at the time when the coat of arms was formed, Wrocław was under the rule of the Czech Kings. The legendary founder of the city, Duke Wratisław, is also not forgotten, the first letter of his name, from which the name of the city is derived, is located in the lower corner of the shield.

Wiesiek the Partner

He stands on a windowsill near the entrance to the Cloth Hall. In one hand he holds a lily, in the other a shield with three lilies – the coat of arms of Wiesbaden, the capital of Hesse. This is one of the twelve cities with which Wrocław has signed an agreement on economic, cultural and scientific cooperation. The partner cities of Wrocław are located on three continents, separated by thousands of



kilometres, but connected by the capital of Lower Silesia. This gnome appeared in 2007 and recalls the signing a quarter of a century earlier of the partnership agreement with Wiesbaden. However, for the longest period, in fact since 1963, we have cooperated with another German city – Dresden. Most recently, the group of friends of Wrocław was joined by a city lying far to the north – Reykjavik, the capital of Iceland.

Gnomes of Wrocław Philharmonic – NFM

The most gnomes are gathered at the National Forum of Music. They form a gnome orchestra. They demonstrate that the music is good for everything, because they witnessed the first post-war concert, which took place on 29 June 1945 in Wrocław, less than two months after the surrender of the city. The music of Chopin, Paderewski, and Tchaikovsky rang out then in spite of the still smoking ruins of the destroyed city. That day, Wrocław Philharmonic began to create its own history.

Since the opening of the NFM, the most famous orchestras, and outstanding soloists and conductors have performed there. The largest concert hall holds 1800 seats and, thanks to its acoustic decoration and suspended ceilings, provides exceptional acoustic conditions, so invitations to Wrocław are not rejected by such famous companies as the Symphonieorchester des Bayerischen Rundfunks, the Berliner Philharmoniker, the Royal Concertgebouw Orchestra from Amsterdam or the London Symphony Orchestra.

To make it easier to find the small inhabitants of the city, there are special explorers' maps and gnome trails around Wrocław. Often, groups of tourists visiting Wrocław track the gnomes. So, please do not be surprised if you hear joyful cheers coming from different corners of the city: “Here it is! I can see him!”

Children and adults alike are delighted at finding a gnome.

CITY AND TOURISM
OFFICE OF WROCLAW
MUNICIPAL OFFICE

Cathedrals of Wrocław

In Wrocław there are as many as five Christian cathedrals and five bishops sitting at the head of their dioceses; this constitutes an unusual situation in Polish terms.





PHOTOS: DARIUSZ GALEWSKI

2. Above: Cathedral of St John the Baptist, interior of the main nave in the direction of the presbytery
On the previous page: **1.** View from the southeast

DARIUSZ GALEWSKI

Wrocław

All of Wrocław's places of worship which currently fulfil this function are historic churches, mostly Gothic, which, with the exception of the Lutheran church, suffered serious damage during the war. However, only the Roman Catholic Cathedral of St John the Baptist was founded with the aim of functioning as the seat of a bishop.

The Cathedral of St John the Baptist

The Roman Catholic Cathedral of St John the Baptist is located on Ostrów Tumski, the "Cathedral Island", situated in the very centre of Wrocław. This has been the case since the year 1000, when a Polish metropolitan church was established with its seat in Gniezno. The cathedral built at that time was a small stone church which, already in the middle of the 12th century, gave way to a larger Romanesque building. Shortly after the Mongolian invasion, it was decided to build a magnificent new cathedral – the first Gothic building in the Polish lands, which served as a model for Wawel cathedral erected half a century later. Work on the body of the nave, side chapels and towers continued to the end of the 15th century (photo 1). After the period of the Reformation in the second half of the 17th and the first half of the 18th century, the church was embellished with four domed chapels, of which St Elizabeth's Chapel and the Elector's Chapel are considered masterpieces of the art of the mature and late Baroque. Cataclysm was brought by the Second World War and the siege of *Festung Breslau* in



3. Western façade

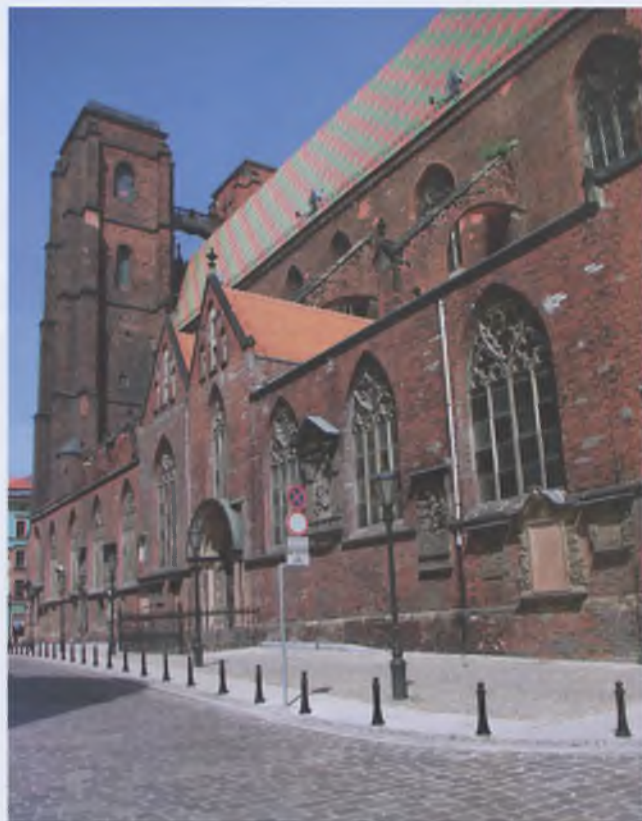
1945, which resulted in the cathedral being 70% destroyed. After the end of the war and the integration of Wrocław into Poland there was a laborious reconstruction, thanks to which the cathedral recovered its former splendour.

The Cathedral of St John the Baptist is a three-aisled, ten-span basilica erected on the plan of an elongated rectangle, covered in the presbytery by a six-fold vaulted ceiling, and in the nave by a cross-body ceiling (photo 2). The total length of the church is 91 m, the elevation of the main naves is 22 m. The orientated choir is closed off by a wall with a large window and surrounded by a rectangular walkway, off which are placed late Gothic and Baroque chapels. Both the presbytery and the façade are bounded by pairs of massive towers (photo 3). The most impressive are the western towers with a height of 99 m, culminating in modern neo-Gothic helmets. The northern tower is open to the public who, thanks to the lift, can admire the beautiful panorama of Wrocław from the observation deck, and in good weather can even see the Giant Mountains. Despite the destruction of the war, the cathedral retained a valuable collection of works of art, especially from the late Gothic and Baroque periods. The stately portico of the entrance with its several sculptures of saints (15th century) is worthy of special attention, as are the heavy wooden doors with depictions of the *Throwing of Joseph into the Well* and the *Dream of Jacob* (1676). Inside the cathedral, the most interesting works include the 2019 late Gothic main altar from Lubin with a scene from the *Assumption of Mary* (1522), a silver antependium (1703), the tabernacle and the statues of saints (1723), stalls from the Premonstratensian Church of St Vincent (1665), with bas-reliefs illustrating the story of



4. Chapel of St Elizabeth – memorial to Frederick von Hessen

the founder of the order, marble balusters with the statues of the doctors of the Church – St Hieronymus and St Gregory the Great (Johann Georg Urbański, 1727). Statues of St Ambrose and St Augustine were taken after the war to the parish church in Stężyca, where they unfortunately remain to this day. At the end of 2019, the main altar was transferred to Holy Cross Church and the 16th-century altar donated to the cathedral by bishop Andrzej Jerin was returned. This object is made of silver, which is a testament to the wealth of Silesia. For fear of looting and appropriation by Soviet troops, it was disassembled at the end of World War II and has been waiting to be returned to the cathedral until this year. Also worthy of note in the cathedral is a late Baroque pulpit with scenes from the life of the patron saint of the cathedral (J.G. Urbański, 1723). The Rainbow Arch leading to the presbytery has two Baroque altars housing high-class works of art. On the left is an image of the Virgin Mary (from the Sobieski family) painted in Rome in the middle of the 17th century by Giovanni Battista Salvi. On the right, there is a bronze relief depicting the *Martyrdom of St Vincent* made in 1614 in Prague by the imperial sculptor Adriaen de Vries. The oldest Gothic chapel is dedicated to Mary, and its founder was one of the most prominent bishops of Wrocław, Przeclaw of Pogorzela (1342-1379), whose marble tomb is set in the centre of the small interior. The next chapel's patron is St Elizabeth, and was founded by Wrocław's first cardinal, Frederick von Hessen-Darmstadt (1671–1682) (photo 4). He ordered the magnificent sculptural adornment of his mausoleum in the Eternal City from the best sculptors from



5. Polish Catholic Cathedral of St Mary Magdalene, view from the southeast

PHOTOS: DARIUSZ GALEWSKI



6. Polish Catholic Cathedral of St Mary Magdalene, interior towards the presbytery



7. Greek Orthodox Cathedral of St Vincent and St Jacob, view from the southwest

the circle of Gianlorenzo Bernini. As a result, the Chapel of St Elizabeth is the greatest example of a mature Roman Baroque north of the Alps. The third of the chapels, called the Elector's Chapel (Corpus Christi), was erected by another ordinary bishop, Franz Ludwig von Neuburg (1683–1732). The designer of this building was the famous imperial architect from Vienna Johann Bernhard Fischer von Erlach, thanks to which its monumental interior is an excellent example of the late Austrian Baroque.

Cathedrals of Christian Denominations

From the time of the Reformation, when almost the whole city adopted the Lutheran creed, one of the two main parish churches in Wrocław – the Church of St Elizabeth – was referred to as the "Protestant Cathedral of all Silesia". However, this was not due to the presence in Wrocław of a Lutheran bishop; rather, it expressed the special role of St Elizabeth Parish in the history of the city and the region.

After World War II, churches bearing the name cathedral were established for other Christian denominations. First, as early as 1947, the diocese of the Evangelical-Augsburg Church was founded, and the former palace church of Divine Providence was established on ul. Kazimierza Wielkiego. A few years later, in 1951, the Wrocław–Szczecin Diocese of the Polish Autocephalous Orthodox Church was created, whose cathedral was the newly reconstructed former Church of St Barbara on ul. św. Mikołaja, whose dedication was changed to the Nativity of the Blessed Virgin. In 1961, the Diocese of the Polish Catholic Church



8. Greek Orthodox Cathedral of St Vincent and St Jacob, view towards the presbytery

was founded, the cathedral of which became the rebuilt Church of St Mary Magdalene on ul. Szewska, from the Middle Ages Wrocław's second parish church. The newest diocese with its seat in Wrocław is the Wrocław–Gdańsk Eparchia of the Byzantine-Ukrainian rite, which was established in 1996 and its cathedral is the Church of St Vincent and St Jacob on Nankier Square, belonging in the Middle Ages to the Franciscans, and from 1530 to 1810 to the Premonstratensians.

The oldest church which became a cathedral is the former city parish church: St Mary Magdalene. Erected in stages, among others by master craftsman Pieszka, on the site of an older place of worship in the years 1300–1362, this church is a stately three-aisled basilica on a rectangular plan with a two-tower façade and a perfectly visible arch-and-port construction system typical of the Gothic (photo 5). Despite the severe devastation that occurred after the end of the war, several elements survived: the famous Roman portal which had been moved in the middle of the 16th century from the demolished Premonstratensian Abbey in Ołbin and then had been built onto the southern façade; a Gothic sacramentarium; the most magnificent Mannerist pulpit in Silesia; and dozens of epitaphs and tombstones of Wrocław patricians (photo 6).

Another monumental place of worship is the Church of St Vincent and St Jacob, which arose as a result of the foundation of the oldest Franciscan monastery in Poland, endowed in 1236 by Prince Henry II the Pious and his wife Anna. In its present form, the church dates from



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9. Orthodox Cathedral of the Holy Mother of God, view from the southeast

the second half of the 14th and early 15th centuries and is a three-aisled, eleven-span basilica, with a long presbytery characteristic of monastic architecture. To the north lies the former Premonstratensian monastery, and to the south the slender bell tower and the Baroque porch and stately chapel of Abbot Ferdinand Hochberg (1723–1728), reconstructed between 2001 and 2013 (photo 7). There is nothing left of the very rich Baroque decoration apart



10. Orthodox Cathedral of the Holy Mother of God, interior



11. Evangelical-Augsburg Church of the Divine Providence, view from the northeast

from a few epitaphs and stalls. The present furnishings and decorations in the form of an iconostasis (Jerzy Nowosielski and Witold Sadowski) come in significant part from the previous seat of the Greek Catholic parish located in the lower church of the Holy Cross (photo 8).

The Orthodox cathedral is a former filial church of St Barbara, from 1525 Protestant. It is a small four-span building on a rectangular plan, with a three-aisled indoor body, a short presbytery and a two-tower façade (photo 9). The present decoration is the work of Jerzy Nowosielski, Adam Stalony-Dobrzański and Sotiris Adamopoulos (iconostasis, frescoes, stained glass) (photo 10). In the side chapel there is an older iconostasis (c. 1905) from the Church of St Nicholas in Sosnowiec which was demolished in 1938.

The former Calvinist Church of Divine Providence is the youngest of the churches in question, erected near the royal residence between 1747 and 1750, in a Classicist style (photo 11). It is built on a rectangular plan with an elliptical interior with a two-level balcony. In the façade there is a low tower and a portal with a richly decorated Rococo door. Inside, the pulpit altar and organ front (1752) have been preserved. Due to its rank as a palace church, this church became a model for numerous Protestant churches erected in Silesia in the second half of the 18th century. Today, together with the Orthodox cathedral, St Anthony's Church of the Pauline Fathers and the Under the White Stork synagogue, the palace church forms part of the District of the Four Religions, established in 1995 by representatives of three Christian denominations and the Jewish community. ●

Aniela Cooks

SISTER
ANIELA GARECKA



Pierogi

Dough:

- ▶ 0.5 kg flour
- ▶ 1 glass lukewarm water
- ▶ 3 eggs
- ▶ 3 tablespoons oil

Add the ingredients to the flour and knead the dough until it is uniformly soft. Roll it out and cut out circles. Place the filling in the centre of each circle, fold in half and pinch the edges tightly closed. Drop the finished pierogis into boiling salted water, and cook slowly for about 3 mins. Serve with melted butter or butter with fried onion.

Filling: cheese and potato

- ▶ 300 g curd cheese
- ▶ 2 onions
- ▶ 7 potatoes
- ▶ 50 g butter

Cook the potatoes and mince with the cheese. Chop the onions and fry on butter until yellow. Mix together, and season with salt and pepper to taste.

Filling: meat

- ▶ 300 g boiled meat
- ▶ 50 g butter
- ▶ 2 onions
- ▶ Salt, pepper

Boil the meat (can be from soup), then mince. Chop the onions and brown on butter. Mix everything together and season to taste.



Apple Cake

Dough:

- ▶ 400 g flour
- ▶ 150 g margarine
- ▶ 150 g caster sugar
- ▶ 1 egg
- ▶ 1 tablespoon cream
- ▶ 1 teaspoon baking powder

Filling:

- ▶ 1.5 kg apples
- ▶ 7 tablespoons sugar
- ▶ 4 tablespoons breadcrumbs
- ▶ cinnamon to taste

Knead the dough from all the ingredients and divide into two parts. Peel the apples, grate, gently fry for a short time with sugar, add in breadcrumbs and cinnamon to taste. Roll out one part of the dough and place on a greased baking tray, spread the apple on the dough and cover with the remaining dough. Prick the dough with a fork. Bake at 180° C for about 50 minutes.



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