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Bielicki, Stephen.

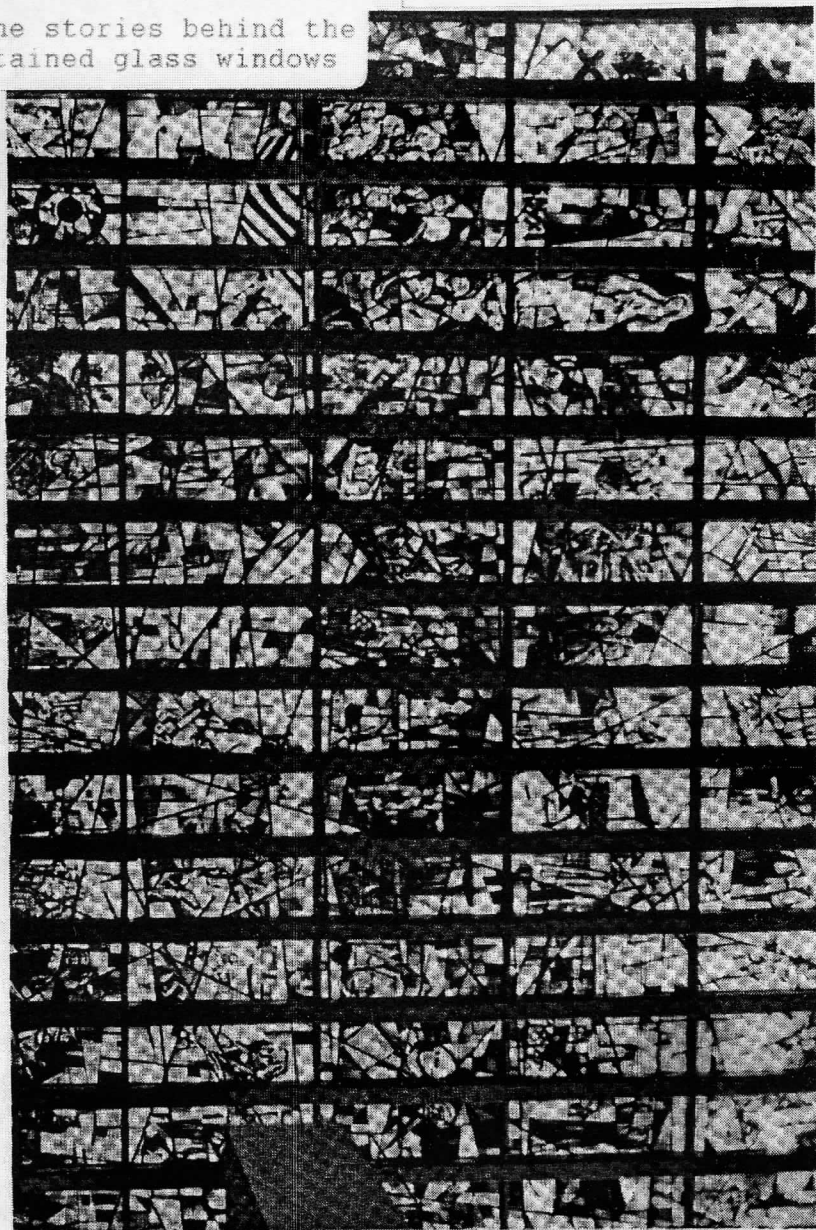
The stories behind the
stained glass windows

Orchard Lake Schools



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Stained Glass Windows - American side



Stephen Bielicki

THE STORIES BEHIND
the
STAINED GLASS WINDOWS
in
THE NATIONAL SHRINE
OF OUR LADY OF CZESTOCHOWA
Doylestown, Pa.

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Stained Glass Windows - Polish side



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Preface

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The custom of having stained glass windows in Catholic churches began in Chartres, France, centuries ago. Made of vari-colored pieces of glass, the stained glass windows serve a more important function than merely being decorative, or because they meet an architectural need. In Catholic churches, these beautiful windows, bringing in the sunshine in many hues, draw us closer to God, remind us of the past glories of our church and, frequently, tell us some of the history of a particular nation.

Pilgrimages to ancient and modern churches convince us quickly that the stained glass windows are a wise, beautiful yet practical way of decorating the House of God. They inspire us to prayer and, looking at the windows, to learn.

The stained glass windows installed in The National Shrine of Our Lady of Czestochowa, Queen of Peace, resemble a rainbow stretching around the entrance to the Doylestown Shrine, the great monument erected to commemorate the Millennium, the One Thousandth Year of Christianity in Poland.

Father Michael M. Zembruski, founder-director of the Shrine, and George Szeptycki, the architect and engineer, together with the priests and lay members on the building committee, unanimously agreed that the Shrine, as a monument to such an important event, Poland's Millennium as a Christian nation, should perpetuate some of the great events in the first thousand years of Polish history.

As you enter The National Shrine of Our Lady of Czestochowa, the windows

to your left depict these events in Polish history.

On the opposite wall, the stained glass windows portray events connected with the story of Catholicism in America.

Father Zembruski and George Szeptycki, the architect-engineer, conceived the idea of having stained glass windows in the Shrine. The artistic development of their ideas was left to Jerzy T. Bialecki, a Polish-born artist now a resident of Morristown, N. J.

At the Academy of Fine Arts in Warsaw, Poland, Bialecki studied mural painting, mosaic work and stained glass window design. He was first in his graduating class of 1956. From 1956 to 1964, Bialecki exhibited in 14 shows at home and abroad. In addition to Poland, his works are in the possession of private collectors in Sweden, England and this country.

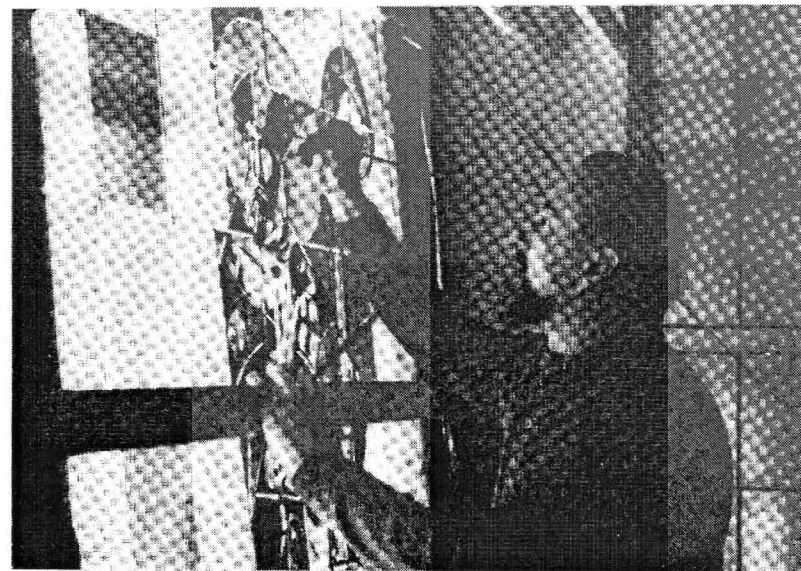
The job of making the stained glass windows for the American Czestochowa was given to the world-famous Willet Studio of Stained Glass Windows in Philadelphia, Pa. Bialecki remained in charge of the artistic and technical work.

On July 9, 1967, Father Zembruski blessed the stained glass windows in the Shrine.

It must be remarked that Bialecki gave the scenes and persons in his stained glass windows monumental dimensions when their importance so dictated; and at the same time he was able to incorporate in the windows people and scenes of lesser significance by making them smaller. Faces of the heroes look as if they were chiseled in stone.



O.L. of Czestochowa with crown



Tadeusz Jerzy Bialecki at work

The stained glass windows in the American Czestochowa Shrine, each section covering 50 ft. by 50 ft., are the biggest in the U.S.A.

In both the "American" and "Polish" sections, there are five rows of stained glass windows, with 15 windows in each row. To follow the history in each section, you start with the lower left hand window in the first row, go across 15 windows, then return, reading the second row to your left; the third row of windows you read to your right, the fourth row again to your left and at the top, the fifth row, you read to your right. (See illustration).

| | | | | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 |
| 60 | 59 | 58 | 57 | 56 | 55 | 54 | 53 | 52 | 51 | 50 | 49 | 48 | 47 | 46 |
| 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 |
| 30 | 29 | 28 | 27 | 26 | 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | 17 | 16 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |

TO 'READ' STORIES

Here's how you "read" the stories told in the stained glass windows:

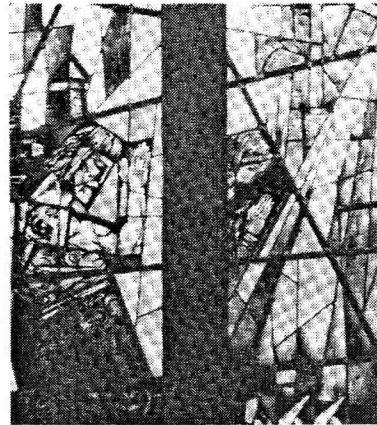
Start with Window 1, the first window in the lower left hand corner; go across, to the right, until you reach the 15th window in the first row; then return on the second row, reading to your left; the third row of windows you read to your right; then the fourth row go to your left, and at the very top (the fifth row) you read to the right, till you reach Window 75.

Part I Polish History in Stained Glass

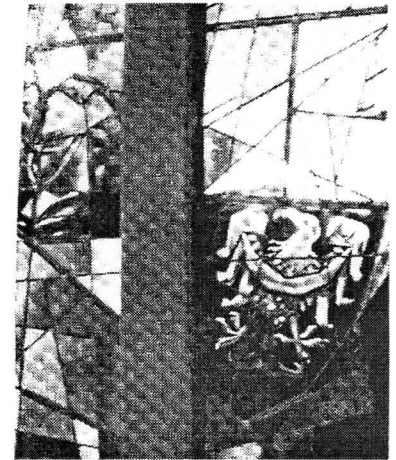
The stained glass windows which tell the story of 1000 years of Christianity in Poland are on the left wall as you enter The National Shrine of Our Lady of Czestochowa in Doylestown, Pa.

In **Window 1**, bottom left, we note a quick flash into pre-historic Poland. In a green woodland setting we see the statue of Swiatowid, who like all gods in the pagan days of Poland represented something in nature. Swiatowid (he who saw all) stood for the all-seeing sun, for enlightenment. At his feet we see sacrificial offerings.

later chose as the crest for his people. The eagle signifies bravery and regal bearing. The white eagle on a red background is still the symbol of the Polish nation. The name Poles "Polacy" came from Polanie, people of the fields. They were first known as Lechites, the people of Lech. It is believed Lech founded Gniezno, Poland's oldest city. A part of **Window 4** shows Biskupin, the ancient Slavonic settlement dating back to 600 B.C., but still preserved near Biskupin Lake in the County of Znin, Great Poland.



Windows 4 & 5



Window 15

In **Window 2** we see the legendary beginning of the Polish state. Below a white eagle sitting in a tree you can see the head of a steed being ridden by Prince Lech (**Window 3**). The eagle stands out on a red background, resembling the setting sun. Lech is pointing to the eagle which he

Windows 4 and 5 portray the baptism of Mieszko, the first prince of Poland known to history. We see him kneeling, his head lowered, his face in deep concentration, his hands partially raised. At the prince's knees there is a toppled pagan idol.

At the edge of **Window 5**, Prince Mieszko's wife, Dabrowka, is kneeling before Bishop Jordan. The miter on his head blazes in red, in his left hand there is a cross, with his right hand he is pouring the baptismal water. In gold, below, can be seen the date: 966.

Mieszko I was the son of Piast, the founder of the first Polish royal dynasty. Mieszko married Dabrowka, daughter of a Bohemian prince in 965. Before he died, in 992, Mieszko placed his nation in the custody of the Holy Father. Mieszko *abolished* paganism and made Poland a Christian nation.

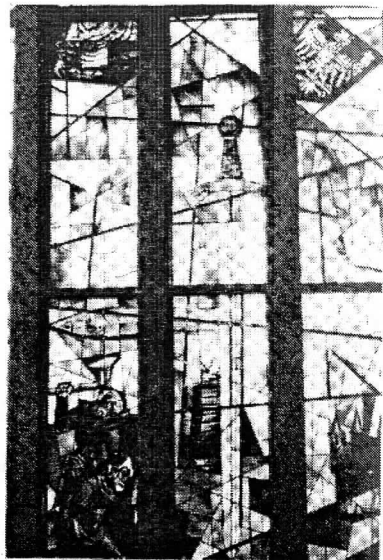
Windows 6, 7 and 8 show the doors of the Gniezno Cathedral. Gniezno was the first capital of Poland. The first cathedral erected in Poland, in Gniezno, on the orders of Mieszko I, was in honor of the Assumption of the Blessed Virgin Mary. It was consecrated on May 1, 1097. In **Window 7** we see *one of the columns* of Strzelno dug up in 1945.

The Gniezno Cathedral doors, made of bronze, are famous for the 18 pictures sculptured on them. They depict the life and death of *Poland's* Martyr-Saint, St. Adalbert.

Window 9 shows the martyrdom of St. Adalbert, who had worked as a missionary among the pagan Prussians who were always preying on the Poles. Above can be seen the spear of St. Maurice, dating back to the Tenth Century.

In **Window 10** and **Window 21**, above, your eyes are caught by *the* most famous sword in Polish history, called the "Szczerbiec."

This sword belonged to Boleslaw the Brave, son of Mieszko, who pushed the boundaries of Poland as far east as Kiev. It was here that he damaged the sword



Windows 9-10-11; 21 & 20

when he struck a gate of the fortress. This jagged sword was used in the coronation of all Polish kings who came after him.

The giant size of the "Szczerbiec" symbolizes the military and political power of Poland at that time.

Windows 11 and 12: here we see the walls of Krakow, the ancient capital of Poland. Also we see Collegium Maius of the Jagiellonian University and the date of its founding, 1364—the second university in Central Europe.

The ancient fortification called "barbakan," built in 1498-99, defended the important entrance into Krakow, the Florian Gate.

King Casimir the Great founded the Krakow University by a decree dated May 12, 1364. (**Window 13**) The Collegium Maius is a fine example of Gothic construction.

Next to Gniezno, Krakow became the focal point for the growth of the Polish

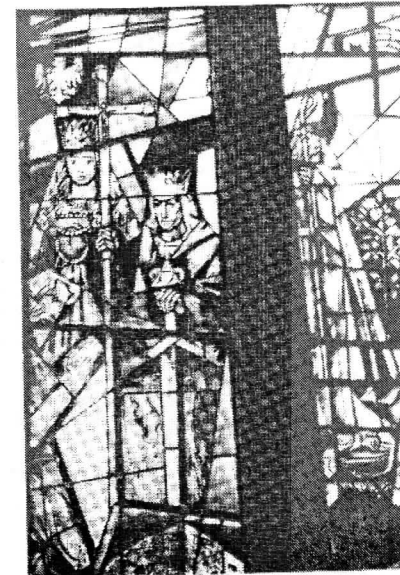
nation. Beginning with the coronation of King Ladislaus Lokietek in 1320, Krakow became the coronation center for Polish kings.

The unification of the Polish nation by its knights is depicted in **Window 14** by the plumed casque and by the white eagle in **Window 15**. This unity was won in the second half of the 13th and first half of the 14th Centuries.

In **Windows 16 and 17** we see Queen Jadwiga and King Ladislaus Jagiello and a bishop. This reminds us of the baptism of Lithuania, which became Christian following the marriage of Prince Jagiello of Lithuania and Jadwiga, Queen of Poland, on February 18, 1386.

As we follow the sequence of events in the history of Poland, as told by the stained glass windows, **Windows 18, 19 and 20** and **Windows 42, 43, 44 and 45** (*in the third row*) we see one of the great military battles of Medieval Europe.

This began on July 15, 1410, when the combined armies of Poland, Lithuania and Ruthenia went to war against the all-powerful military forces of the Knights of the Cross. The German knights, who orig-



Windows 16 & 17

inally were a religious order, sought to conquer all of Central Europe and to make it a German fiefdom. And the showdown came in 1410 at the Battle of Grunwald. It was do or die for either side.



Windows 39-40-41-42-43-44-45

Decisive Victory

Although the allied Polish forces were about a fifth larger than the German Knights' army, the Germans had the advantage of better and more uniform arms and equipment. On the other hand, the morale of the Polish allies was higher, because they were out, once and for all, to end the continuous wars with "the scoundrels marked with crosses."

The Knights of the Cross suffered a grave defeat at Grunwald and they never returned to the power they once possessed in Central Europe.

Legend has it that at the time of the great battle, when it appeared that the allied forces of Poland were about to be defeated, Our Lady of Czestochowa appeared above the armies. Seeing this, the combined forces fought with renewed vigor and courage. The Polish and Lithuanian units rallied and the Teutons were decisively defeated. And the German threat remained broken for 500 years after that.

It is noteworthy that the Polish armies went to the Battle of Grunwald singing the oldest Polish national anthem, "Bogurodzica Dziewica", "Virgin Mother of God."

Religious musical culture in Poland dates back to early Christian days. A national, original musical creativity soon followed a brief period of music from other countries. By 1300, Polish choral music reached the European level.

Vincent of Kielce was one of the first Polish composers. He wrote the "History of St. Stanislaus" in song. Early religious texts were in Latin, although Polish texts began to appear about the same time. The oldest Polish hymn, "Bogurodzica Dziewica" (Virgin Mother of God), dates back to the early part of the 13th century. In 1410 this hymn appeared as a musical composition.

Some of the Polish Easter hymns sung today date back to the 15th Century, and the first Polish Christmas carole was written in 1442. Roughly translated, it was called "A Most Unusual Thing Happened."

By the 15th Century Polish music became polyphonic.

Let's return to the stained glass windows. In a corner of Window 40, bent over a book, we see the figure of Father Jan Dlugosz.

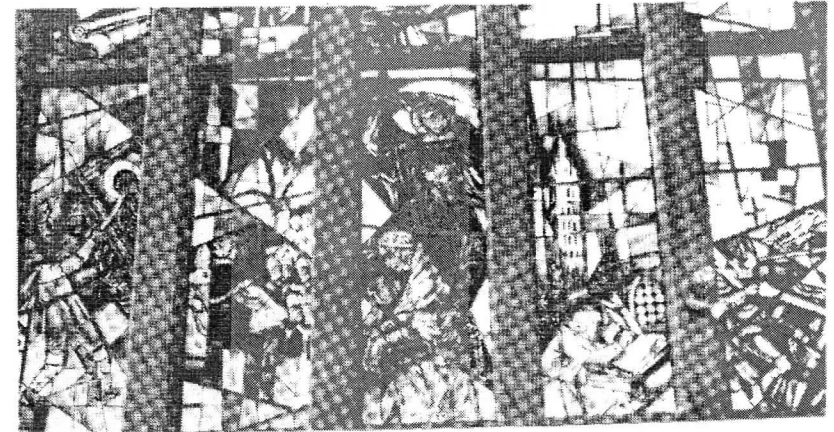


Windows 39 & 40

Dlugosz, who died in 1480, was an outstanding historian, not only of Poland but of Medieval Europe. He worked with Cardinal Zbigniew Olesnicki, Bishop of Krakow, as his secretary. He was also tutor to the sons of King Casimir Jagiellonczyk. Shortly before his death, Dlugosz was appointed the Archbishop of Lwow.

Although of the Middle Ages, Father Dlugosz was an enlightened writer.

Window 40 shows the Church of St. Mary in Krakow and in Window 39 we see a fragment of the splendid altar in this church. The altar, carved out of wood by Wit Stwosz, shows the passing of the Virgin Mary.



Windows 37-38-39-40-41

The giant-size triptych in the main altar was carved between 1477 and 1489 by Stwosz and his assistants. The wood is painted and gilded.

Territorial Independence

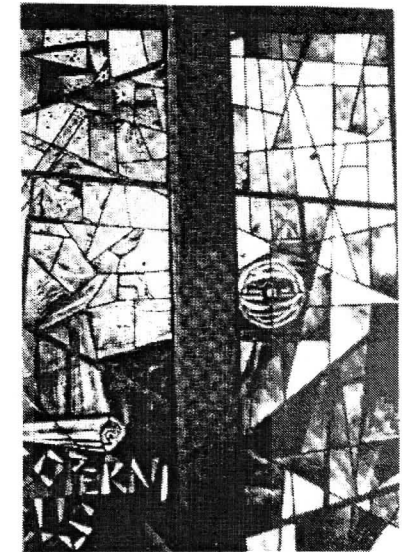
In Window 38 we see a scene from the Council of Constance in 1414-1418. Here, Paul Wlodkowiec (Vladimir) who was rector of the Jagiellonian University in Krakow and a delegate to the Council, fought to convince the fathers of the Council to accept the principle in international law that all nations, even pagan ones, have the right to territorial independence. Thanks to Wlodkowiec, the Church discarded the idea of forcible conversions. This was a great move forward.

Poland of the Middle Ages was going forward also in the field of science. Windows 23 and 24 show this.

In the first window we see an hour glass. In the next one is Nicholas Copernicus (Mikolaj Kopernik) the great Polish astronomer. Copernicus who lived from 1473 to 1543 proved that the earth revolves about the sun. Until then people believed it was the other way around, that

the sun revolved around the earth. Copernicus set forth his hypothesis in a monumental work, "De revolutionibus orbium coelestium."

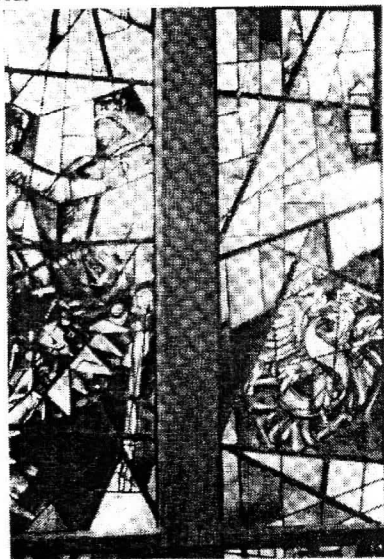
Window 25 shows "Zygmunt's Bell." It was named after King Zygmunt the Old (1506-1548). During Zygmunt's reign,



Windows 24 & 23

Poland saw a renaissance in the arts and in literature. The bell, the largest in Poland, was cast in 1520. It is shown hanging in the steeple of the Cathedral on the Wawel in Krakow.

Window 26 depicts Wawel, the famous hillock in Krakow, site of the Royal Palace and the Cathedral. In the cathedral are the graves of kings and of Poland's national heroes. At the bottom of Window 26 you see the Polish eagle known as the Zygmunt Eagle, with the monogram "S" for Sigismundus, King Zygmunt the Old.



Windows 27 & 26

In Window 27 we see an incident indicating that Poland of the 16th Century had become a powerful nation. For here we see Prince Albrecht of Prussia, the last grandmaster of the Knights of the Cross, on April 10, 1525, paying homage to the Polish king, Zygmunt I.

Events which took place during the reign of King Stefan Batory (1576-1586) fill Windows 28, 29 and 30. In Wilno, famed for its portrait of Our Lady of

Ostrobrama, Batory, in 1579, founded the University of Wilno. He defeated the Russians in three expeditions. Window 29 shows Batory receiving the Papal Legate at Pskow. Behind the king is his great military commander Karol Chodkiewicz.

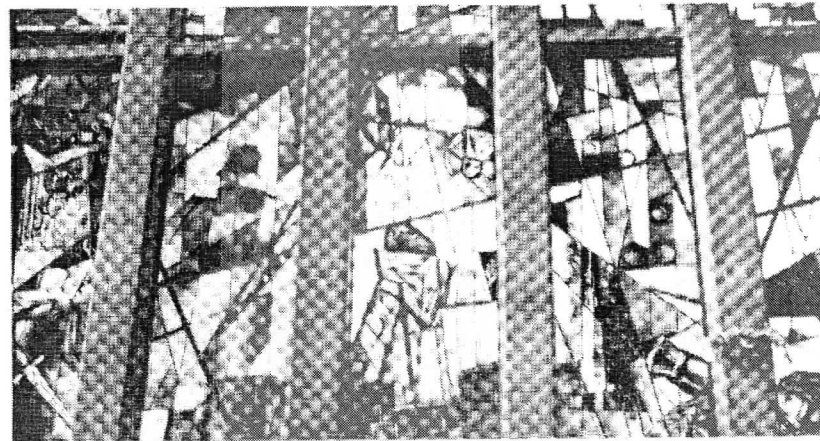
Poland's great preacher, Father Piotr Skarga, is in Window 31. A Jesuit Father, Skarga had tremendous influence at the Court of King Zygmunt III (1587-1632). He was instrumental in bringing about the union with the Orthodox Church in 1595. His "Lives of the Saints" also brought him fame.

Window 37 depicts one of the most horrendous incidents in Polish history. On April 16, 1430, robbers attacked the Shrine of Our Lady of Czestochowa. They thought they would find great riches in the Shrine which they desecrated. What they managed to steal was far less than the wealth they expected to find.

Windows 33, 34, 35 and 36 bring us scenes from the memorable siege of the Czestochowa Shrine atop Jasna Gora by the Swedish armies. The siege lasted from November 18 to December 27, 1655. The defense of the monastery of the Pauline Fathers was under Prior Augustine Kordecki (shown in the white habit, carrying a cross).

Siege of Czestochowa

Father Kordecki and his small garrison of monks and soldiers withstood the onslaughts of the Swedish army. This victory, attributed to the intercession of Our Lady of Czestochowa, gave the Poles a new lease on life. What had been a lethargic nation, watching one enemy conquest after another, after the victory at the Shrine of Our Lady of Czestochowa sprang to arms, united its forces and drove the Swedes out of Poland.



Windows 32-33-34-35

Queen of Poland

On April 1, 1656, King John Casimir demonstrated the entire nation's thankfulness to Our Lady by proclaiming her Queen of Poland. The king spent much time in prayers on Jasna Gora and a copy of the miraculous picture of Our Lady of Czestochowa was always with him.



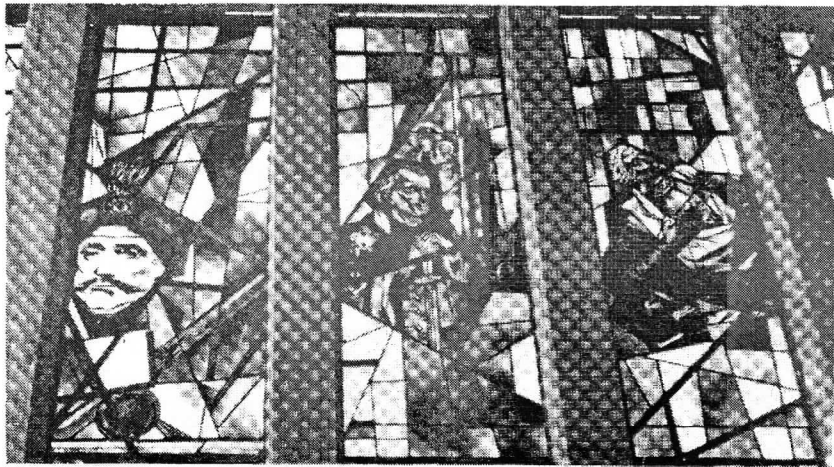
Windows 31 & 32

Windows 60 and 59 portray another great Polish victory. This time, King John III Sobieski, on July 26, 1683, after receiving a sword from Father Tobiasz Czechowicz, Provincial of the Pauline Fathers, prayed at the holy picture of Our Lady of Czestochowa and then led his army to free Vienna from the siege of the Turkish soldiers. In the windows we see King John's head, a letter he sent to the Holy Father informing him of the victory and a horsetail, a Turkish symbol of high office, used to show the presence of the leader.

In Window 58 we see a hero well-known to Americans of Polish descent. He is Brig. Gen. Casimir Pulaski, called a hero of two continents because he fought for Polish freedom and was killed, in 1779, in the American Revolutionary War.

Count Pulaski's father was one of the leaders in the Polish Confederation of Bar formed in 1769 to oppose the Russians.

In 1771, young Pulaski was in command in the defense of the Shrine of Our Lady of Czestochowa against the attacks of Russian forces under General Drewitz. Pulaski's soldiers not only defended Po-



Windows 59-58-57

land's most holy spot, but also completely routed the Russian armies. Like the Polish knights of old, Pulaski always wore a "ryngraf," a medal with the portrait of Our Lady of Czestochowa. N.B.—A similar "ryngraf" was presented to President Lyndon B. Johnson when he attended the dedication of the National Shrine of Our Lady of Czestochowa in Doylestown, Pa. on October 16, 1966.

Window 57 shows the futile protest made by Tadeusz Rejtan, a deputy to the Sejm which in 1773 was to approve the partition of Poland made in 1772 by Prussia, Russia and Austria.

Scenes of Warsaw, with the "Siren," the city's coat of arms, are shown in **Windows 56, 55 and 54**. We also see a unique feature of Warsaw, the Lazienki Palace.

Arts Flourish

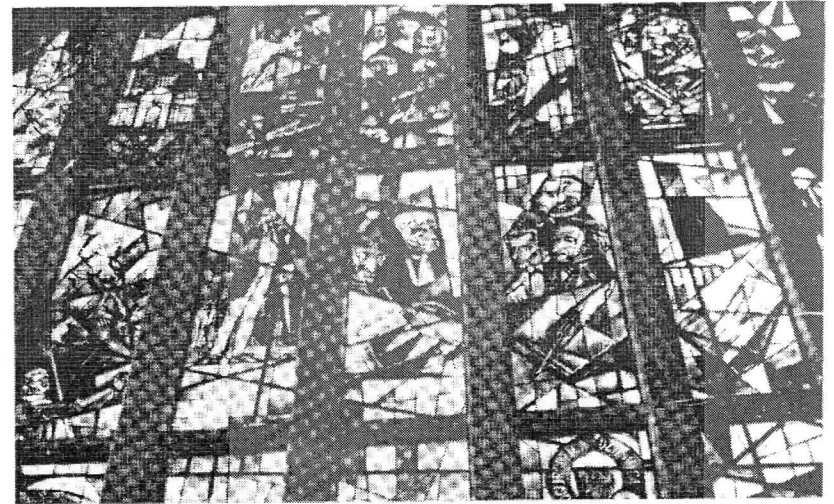
In **Window 54**, the protractor, brushes, book and papers are symbolic of the great development of the arts and sciences in Poland in the years 1772-1795 (during the partitions).

King Stanislaw August Poniatowski (1764-1795) liked artistic things, particularly buildings. During his reign as the last king of Poland many of the art treasures were preserved and new ones created. Poniatowski himself designed Lazienki, his summer palace in Warsaw.

In 1773 there was created in Poland the Educational Commission, the first national department of education in Europe. This commission continued the reforms which had been started 32 years earlier by Father Stanislaw Konarski.

Two Polish bishops named Zaluski, brothers Joseph and Andrew, established the first national library. It had 300,000 printed volumes and 10,000 manuscripts. In 1747, it was opened to the public.

The Constitution of the Third of May, the final great work of the Sejm (Parliament) which sat from 1788 to 1792, compares favorably with our own constitution as to freedoms and progressive government. (**Windows 53 and 52**). Three priests, Hugo Kollataj, Stanislaw Staszic and Stanislaw Konarski were the brilliant men who wrote the Constitution of the Third of May. Stanislaw Malachowski,



Windows (top) 68-69-70-71-72-73-74
(bottom) 52-51-50-49-48

Marshal of the Polish Parliament (Sejm) proclaimed the Constitution.

Unfortunately, before the Constitution could be put into effect, the Polish nation was partitioned between Prussia, Russia and Austria.

In **Window 51** we see Tadeusz Kosciuszko, another Polish hero of two continents. Before returning to Poland in 1794 to take over command of his country's insurrectionist forces, Kosciuszko had won wide acclaim for his part in the American Revolutionary War. The scene in the stained glass window depicts Kosciuszko as he took the oath of office in the market place of Krakow on March 24, 1794.

The insurrection against the occupation forces of Russia and Prussia at first went well, but the odds against the Polish forces proved too great.

The third partition of Poland was accomplished in 1795. This, for nearly 150 years, brought to an end the independent and sovereign Polish nation. A fourth

partition took place in 1815, at the Congress of Vienna after the defeat of Napoleon.

The military men in **Window 50** are General Joseph Chlopicki and Lieutenant Peter Wysocki who were the leaders of the uprising against the Russians in 1830, which failed also.

In the early 19th Century came the Great Emigration, when many intellectual leaders of Poland left the country, heading mostly for Paris, where they worked toward the liberation of their homeland. In **Window 49** are portraits of the three national poets of Poland: Adam Mickiewicz, Juliusz Slowacki and Zygmunt Krasiński.

The giant among Polish composers was the world-famed Frederic Chopin. (**Windows 48 and 47**). Born February 22, 1810 in Poland, Chopin died in Paris on October 17, 1849. In accordance with his wishes, his heart was brought back to Poland but not until after World War I.

In **Window 46**, on the background of the symbolism of war in **Windows 75 and 74** stands out the heroic figure of Romuald Traugutt, head of the revolutionary government and leader of the Polish uprising of 1863. This great and capable patriot was arrested by the Russians and then executed in 1864.

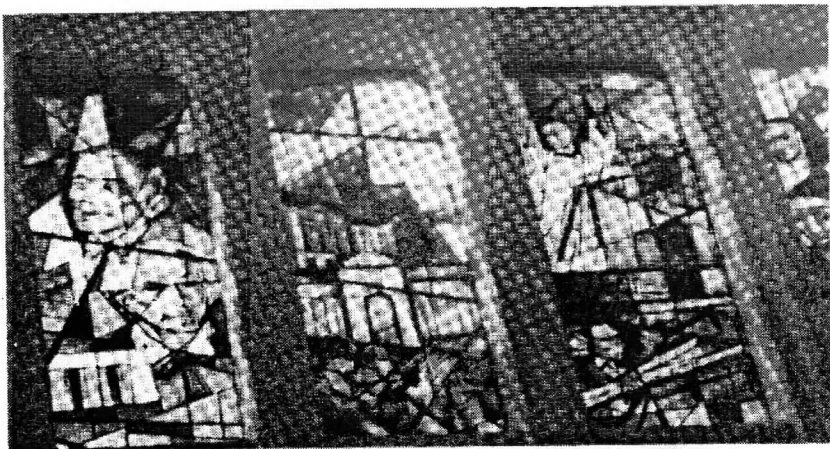
Henryk Sienkiewicz, the Nobel prize winning author (1846-1916) who wrote "Quo Vadis" among other great works, and Jan Matejko (1838-1893) who specialized in historical paintings, are seen in **Window 73**.

Brother Albert Chmielowski and Sister Bernardine, both of whom devoted their lives to helping the poor people in Poland, are portrayed in **Window 77**.

ing World War I. In 1920, the reborn nation faced utter extermination by the Bolshevik armies. The Reds were at the gates of Warsaw when, in August of 1920, they were suddenly turned back by the Poles. This was called one of the eighteen decisive battles in history. It has also been hailed as "The Miracle of the Vistula." One of the heroes of the great battle, Father Ignacy Skorupka, a heroic chaplain, is shown in **Window 70**.

In 1918, when the Ukrainians were pressing their claim to Lwow with military action, outstanding among the Polish defenders of the city were the "Lwow Eaglets," boys and girls who took up arms. We see them in **Window 69**.

Ignacy Jan Paderewski, great virtuoso



Windows 68-69-70

In **Window 71** are represented religious orders founded by Poles. Thus we see Servants of the Poor, founded by Edmund Bojanowski; Felician Sisters, founded by Angela Truszkowska; Sisters of Nazareth, founded by Frances Siedliska and the Resurrectionist Sisters, founded by Celina Borzecka.

Poland was resurrected in 1918, follow-

of the piano and a composer, also won fame as a diplomat. It was his influence which, at the Conference of Versailles after World War I, made the freedom of Poland the 13th Article of the Treaty. With him is Karol Szymanowski, one of Poland's great composers. (**Window 68**).

After World War II

The next windows, | **66 and 67**, could well be titled "ruins and concentration camps." For the Nazi invasion of Poland brought those horrible things to that country. In **Window 66** we see the face of Father Maximilian Kolbe, the Polish martyr who died in a concentration camp. His beatification process has been started.

Window 65 symbolizes Polish participation on the various fronts of the war against the Nazis. Polish partisans fought in their own country (**Window 65**) and Polish armies were in France, England and Italy. We see, too, the Polish army joined with the Red soldiers to fight the Germans.

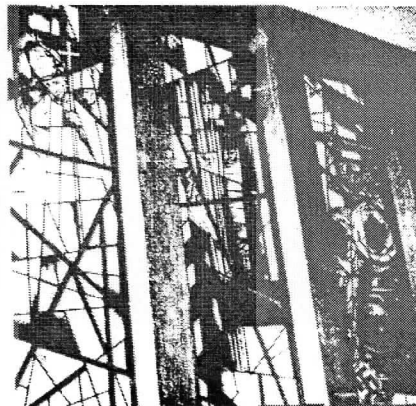
After World War II, Poland's boundaries extended westward to the Oder and

Neisse Rivers. In 1960, on the 550th anniversary of the Battle of Grunwald, the Poles erected a victory monument on this territory. We see it outlined in **Window 64**.

The final three windows refer to the One Thousandth Anniversary of Poland's Christianity, observed in 1966.

Under the leadership of Stefan Cardinal Wyszyński, Primate of Poland, with the blessing of Pope Paul VI, the Millennium of Poland's Christianity featured activities showing a renewed devotion to Our Lady of Czestochowa.

In **Window 63**, Pope Paul VI is giving his blessing; **Window 62** we see Our Lady of Czestochowa and the Jasna Gora Shrine in Poland and the face of Cardinal Wyszyński. Below is the date: 1966. The last (**Window 61**) shows the boundary line of present-day Poland and her crest, the White eagle.



Windows 63-64-65

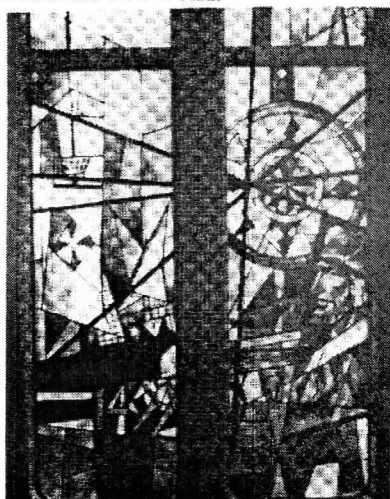


Windows 61 & 62

Part II

Catholic and Christian Contributions To American History and Culture

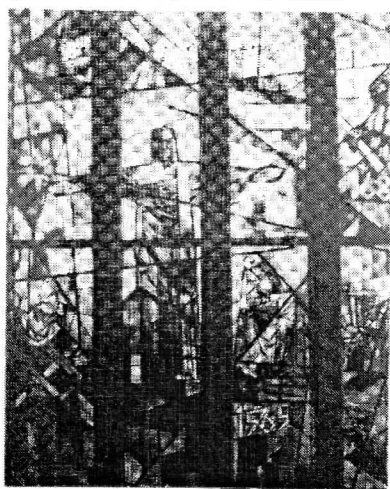
Catholic and Christian contributions to the culture of America are symbolized in 34 pictures, covering 75 stained glass windows on the east wall of the Shrine, to the right as you enter. Arranged horizontally in five rows, the windows present a charming composition in many colors which almost sing out the history of the faith in the New World.



Windows 2 & 3

As we look at **Windows 1, 2, 3 and 4**, the first row, bottom left, we see a large triangle. Here is told the story of Christopher Columbus (1451-1506) the Italian and Catholic navigator who left Palos, Spain on August 3, 1492. His expedition included three boats: the Nina, the Pinta and the Santa Maria. On October 7, 1492, Columbus reached the Bahamas. The island on which he landed he named San Salvador (Holy Savior).

Next, looking to the right, we see a picture of the conquest of Mexico by Hernando Cortes in 1521. To the right of the bust of Cortes are the outlines of the Shrine of Kukulkan, the Mayan Temple on the Yucatan Peninsula, Mexico. The Mayans were in Mexico 1000 years before Christ. Their civilization was highly developed 300 to 900 years after Christ.



Windows 6-7-8

As we know from our history books, Columbus thought he had discovered a new route to India. Another traveler, Amerigo Vespucci, of Florence, Italy, reached the mouth of the Amazon River in 1507. The American Continent was named after him. His portrait is in **Window 6**, and in **Windows 25, 26 and 27** you can see outlines of the globe. In **Kracow, Poland**, there is the "Golden Jagiellonian Globe," dating back to 1510.

On it appear the words, "America Terra noviter reperta" — America, the newly discovered land."

In 1565, Pedro Menendez de Aviles, established the first permanent settlement in the United States, at St. Augustine, Florida. Here was founded the first Catholic parish for the 600 residents.

Window 8 shows a field altar and the figure of the Madonna.

Missionaries were participants in these first expeditions to the new continent. In the early years of the XVI Century Pauline Fathers from Portugal went to South America. A number of them suffered the deaths of martyrs. In **Window 9** we see them in their white habits. We see also the identifying parts of the Pauline Fathers coat of arms: the palm, crow, two lions. This shows they belonged to the same Order of Pauline Fathers which works in the American Czestochowa, as well as at the Shrine of Our Lady of Czestochowa in Poland — where Pauline Fathers have been the custodians since 1382.



Window 9

First Industry

The first industrial center established in America was in Jamestown, Virginia, where, in 1607, Capt. John Smith landed on May 13, 1607. Little more than a year later, on October 1, 1608, aboard the ships "Mary" and "Margaret," belonging to the Virginia Company of London, came the first Polish settlers. (**Windows 10 and 11**). These Poles operated glassmaking and pitchmaking shops. They worked under difficult conditions which included frequent Indian attacks and hunger. Listed are the Polish names of Zbigniew Stefanski, of Poznan; Jan Bogdan of Kolomyja; Stanislaw Sadowski of Radom; Jana Mata of Krakow; Karol Zrenica of Poznan, and Michal Lowicki of London. Captain Smith first met Poles when he traveled through their country after es-

caping from Turkish imprisonment. He liked the Polish people because they had been hospitable and kind to him.

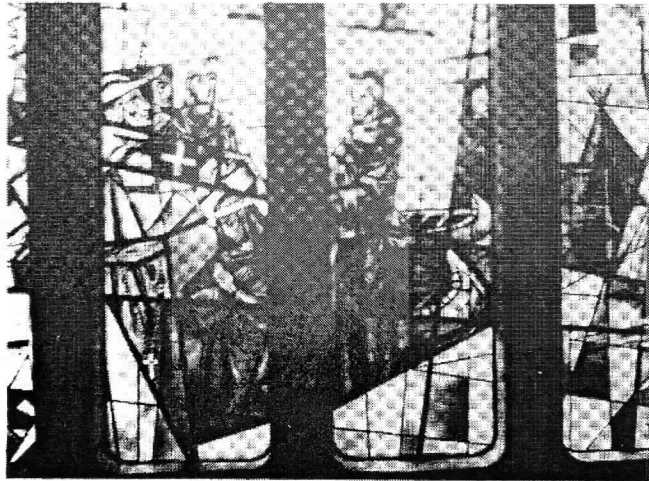
Most of the settlers in Jamestown were English adventurers, accustomed to a lazy way of life. Of them Smith wrote: "They know not what a day's work is, with the exception of the Hollanders and the Poles and perhaps a half dozen others." Zbigniew Stefanski and Jan Bogdan once saved Capt. John Smith's life when he was attacked by Indians.

By 1619 there were 2,000 settlers in Jamestown. The House of Burgesses was formed and it was the first parliament in America. Those who were not English were deprived of the right to vote for the burgesses. There followed the first strike on this continent, when the Poles, who

were denied the right of franchise, refused to work unless they, too, could vote. The Virginia Company gave in to their demands. Let it be noted that this first strike was not for higher wages, but for the right to vote, civil rights.

Catholics achieved equal rights on this continent after George Calvert, Lord Baltimore (1580-1632) founded the colony of Maryland. It was his son who approved the Act of Tolerance in 1649. The theme of this act was: "No one in this colony who professes faith in Jesus Christ can be maltreated." (Window 12)

The group of missionaries in Window 13 hints at the tremendous contributions made by such men as Marquette and Hennepin. We see also, in the right half of the window, Catherine Tekawitha (1656-1680). This Indian maiden, known as the "Lily of the Mohicans," is up for beatification in recognition of her work among her people, for the Church.



Windows 13 & 14

Father Jacques Marquette (1683-1657), a French Jesuit Father, was a missionary in Illinois. He spoke six Indian dialects, discovered the Mississippi River. The

diaries of his journeys are valuable historical, ethnological and geographic sources. He contributed much to the colonization of the new land.

Marquette's companion, from 1673 to 1674, was Louis Joliet, a Canadian raised by the Jesuits.

Father Louis Hennepin, a Belgian who was a Franciscan priest, was another discoverer of the Mississippi River. He named the St. Anthony Falls and wrote a notable description of Louisiana. Another book of his describes the vast country in which he found himself.

California Missions

Windows 16 and 17 underscore the great works of Father Eusebius Chino (whose right name was Kuhn) and who went to California. This Jesuit, who was born in the Tyrol in 1645, arrived in Mexico in 1679. He found California to



Window 17

difficulty, because they held him in such respect. His word was law. And he looked upon the Indians as his "big and little children."

Father Chino discovered the northwestern part of New Mexico and southern Arizona. In the full meaning of the word, he was a pioneer of civilization, but above all he was impelled by the desire to save souls. He crossed some 20,000 miles of this country. Father Chino died in California in 1711.

A Protestant minister, Roger Williams (1603-1683), was one of America's first fighters for religious freedom. After suffering persecution in Salem, Mass. he left and formed a settlement in Providence. Williams and his friends founded "The Colony of Rhode Island and Providence Plantations," after purchasing the land from the Indians.

The basis of life in Rhode Island was religious freedom. This grew out of Wil-



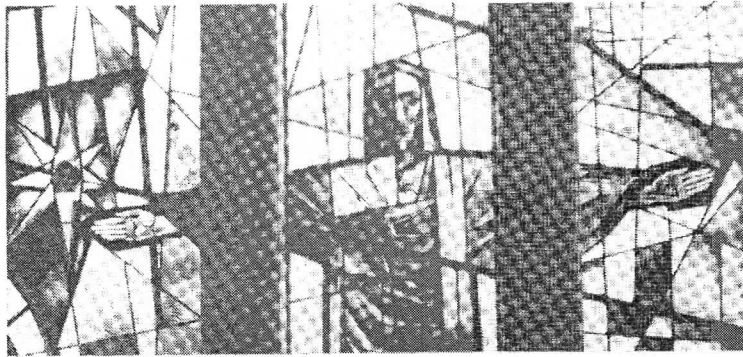
Windows 19 & 18

liams' policy that religion cannot be the cause of persecution or for conflict between church and state.

In Window 18 we see Roger Williams holding "The Bloody Tenent of Persecution, for cause of Conscience, discussed in a Conference between Truth and Peace. London 1644."

Quakers in Pennsylvania

William Penn, who acquired a vast tract of land from King Charles II in payment of debts owed to his father, came to the land which became known as Pennsylvania in 1681. He, too, believed in freedom of religion, except Catholics could not hold office in his province. Penn founded Philadelphia (The City of Brotherly Love) in 1682. The colony Penn established was called the "Holy Experiment." (Windows 19 and 20)



Windows 25-24-23



Window 22

The next two windows are devoted to Sieur de la Salle (Rene Robert Cavalier) who reached the mouth of Mississippi in 1682. He claimed the land in the name of King Louis XIV of France and called it Louisiana in his honor. La Salle was a French fur trader.

Window 24 contains the majestic face of Jesus Christ, with His arms stretched as if they embraced the New World, its people and their lives.

The following five Windows (26, 27, 28, 29 and 30) are concerned with the Declaration of Independence which was signed in Philadelphia on July 4, 1776 (Windows 31-36). Careful study of these windows will bring back the history of the days of George Washington, Thomas Jefferson, John Hancock and the other Signers of the Declaration of Independence and even Betsy Ross, who made the first U. S. Flag.

Then came the American Revolutionary War. In this struggle against the British for American freedom were included soldiers and officers from other countries. Count Casimir Pulaski, seated on a horse next to George Washington in Window 37, came here in 1777. The Continental Congress named him a brigadier general and authorized him to form a cavalry unit. Pulaski did this at his own expense and became known as the "Father of the American Cavalry."



Windows 32-33-34-35

Polish Heroes

Pulaski distinguished himself for his bravery. He fought in the battles of Brandywine, Little Egg Harbor and Charleston. On October 9, 1779 he was wounded in the Battle of Savannah, Ga. He died two days later aboard the Frigate "Wasp." He was buried at sea.

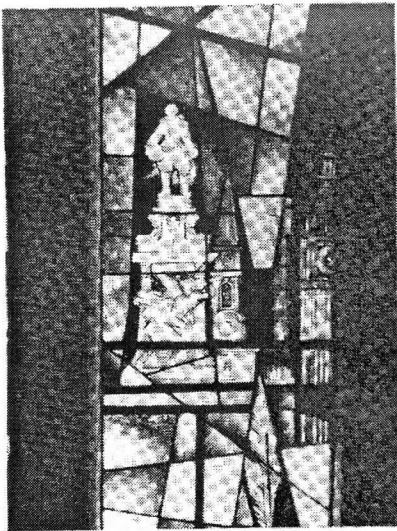
Among the other foreign soldiers who came to fight for American freedom was Tadeusz Kosciuszko, another Pole. In Window 38 he is shown with the fortifications he designed for the defense of West Point. With him is his friend Thomas Jefferson. An engineer, Colonel Kosciuszko (later general) designed the fortifications at Saratoga which turned the war in favor of the American colonists.



Windows 36-37-38

Truly a hero of two continents (Kosciuszko later became commander-in-chief of Polish resistance against the Russians), Kosciuszko was given many honors by the grateful American Republic. He was made a citizen, given the Order of the Cincinnati by Congress, and awarded a sizeable pension. The latter he turned over for the purchase and freeing of as many Negro slaves as the money could buy.

Our attention to Canada is drawn by **Window 39**, containing the statue of Samuel de Champlain, "Father of New France," who founded the City of Quebec in 1608.



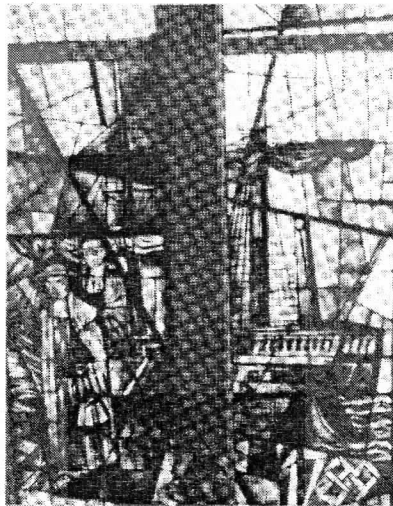
Window 39

Champlain traveled and discovered much in Canada. Lake Champlain is named after him and the Island of St. Helen, in Montreal, is named after his wife, a convert who became a devout Catholic and accompanied him on his work of bringing Indians into the Catholic faith. She became an Ursuline Sister after his death.

In 1604, Champlain brought settlers to

Nova Scotia, and in 1615 Franciscan and Jesuit Fathers came to do missionary work among the Indians of Quebec. Champlain introduced the custom of ringing bells for the Angelus, which helped the people to know what time it is.

By the Treaty of Paris in 1763, Canada went to England. Until the Quebec Act of 1774 and the Constitutional Act of 1791, the Catholic Church was oppressed by the British. The two laws gave the Catholics freedom of religion and permitted religious orders to retain what they owned.

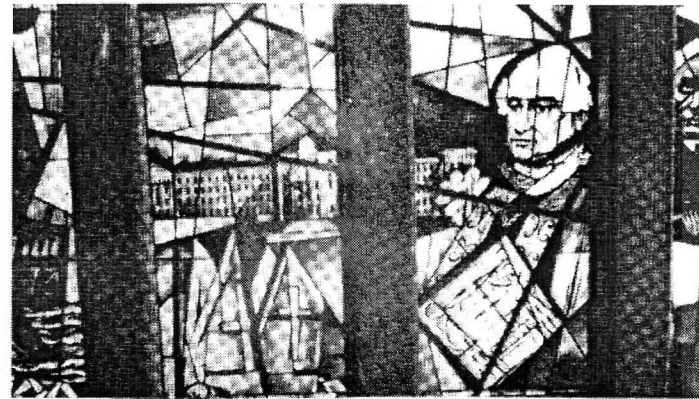


Windows 40 & 41

The date of 1789, **Window 41**, reminds us of the year when the French Revolution erupted. It lasted for 10 years. Soon the Catholic Church and the clergy became victims of the revolution and many priests and nuns fled to America.

First Bishop

Territorial, economic and population growth of the United States led to the establishment of a Catholic hierarchy.



Windows 42 & 43

John Carroll (1734-1815) was the first Catholic bishop (**Window 43**).

John Carroll completed his studies in Europe and worked there for several years as a Jesuit Father. In 1784 he was named head of the mission to the United States by the Pope. At that time there were less than 30,000 Catholics in this country. Elevated to bishop in 1789, he called the first synod in this country at Baltimore in 1791. Twenty-two priests attended the synod. In 1791, also, he founded St. Mary's College and the diocesan seminary. In 1806, he placed the cornerstone under the Cathedral of the Assumption in Baltimore. He established the Archdiocese of Baltimore in 1808, and New York, Philadelphia, Boston, Bardstown (today's Louisville) had bishops. At the time of Carroll's death there were 85 Catholic priests in this country.

Window 42 depicts the first diocesan seminary in Baltimore. Father Leonard Neale became Archbishop Carroll's first auxiliary bishop, in 1800.

By the end of the 19th Century, the Catholic Church in the United States had grown to 7,043 priests; 6,626 churches and missions and 1,895 mission stations where Masses were said at regular intervals. There were 8 million Catholics.

First Cardinal

The first cardinal in this country was born, reared and died in Baltimore. He was James Cardinal Gibbons (1834-1921).

He became an archbishop in 1877 and nine years later was elevated to cardinal. He gained national recognition for the part he played in the life of this country as a priest, prelate, patriot, publicist and writer. His book, "Faith of Our Fathers," won him national fame.



Windows 44 & 45

As the Apostolic Delegate, Cardinal Gibbons presided over the Third Plenary Synod which opened in Baltimore on November 9, 1884. It was at this synod that the hierarchy decided to establish Catholic University in Washington, D.C. (Windows 44 and 45 refer to Cardinal Gibbons and the Catholic University).

born in New York on August 28, 1774 and died in Emmitsburg, Maryland, January 3, 1821. She was beatified on March 17, 1963. Her portrait is in Window 50.

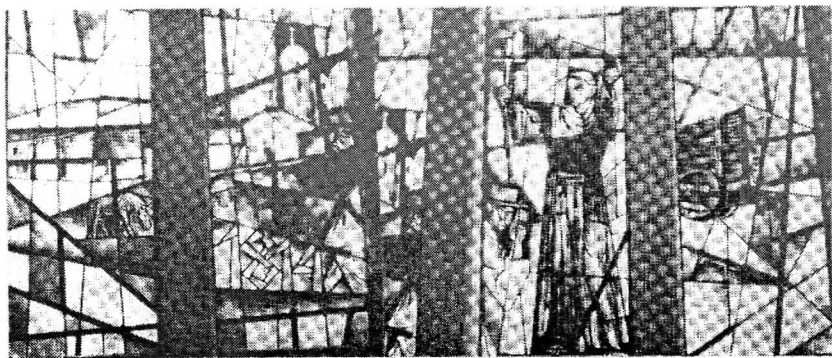
The daughter of a physician, Elizabeth Seton married William Magee Seton in 1794, with whom she had five children. She became a widow in 1803 and in 1809

was approved by Bishop Carroll in 1812. As we see in Window 51, the Sisters took care of orphans. In 1818 they opened the first Catholic hospital in the U.S., in St. Louis, Missouri.

In Windows 52 and 53, Bishop John England, of Charleston, S.C., is seen making a lengthy and famous address to the Congress of the U.S., in 1826. The Congress had invited him to speak.

Polish Immigrants

In Windows 54, 55 and 56, we see the beginnings of Polish immigration to this country. The first Polish parish was founded on Christmas Day of 1854 when Father Leopold Moczygemba said Mass in front of a cross which had been brought over from Poland. This cross, from Silesia, is presently in the Polish Museum in Chicago.

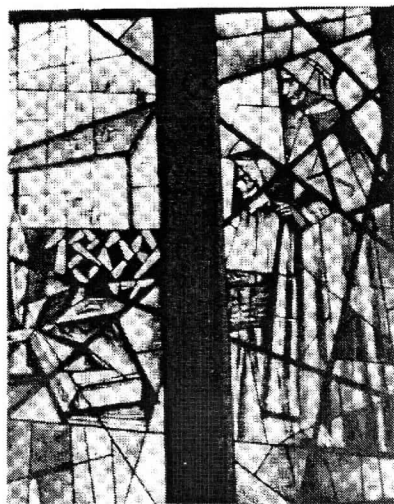


Windows 49-48-47-46

Windows 46, 47, 48 and 49 take us to the Western United States. The Treaty of Ft. Jackson, Aug. 9, 1814, brought a halt to the war with the Indians in the Southwest. Peace was preceded by the intensive work of Catholic missionaries, the outstanding of whom was Brother Juniper Serra (1713-1784). A Franciscan, he was born on Majorca and died in Monterey, Calif. He arrived in the New World in 1749. In 1767 he became head of Franciscan missions in Lower California; in 1769, he founded the first mission in Upper California, in San Diego, and then another one in Monterey on the Carmel River. He was not deterred from his work among the Redskins even after he found them to be "beggars and thieves." They even tried to steal his glasses. In his mission work, he followed the motto: "Always forward, never retreat."

First Beatification

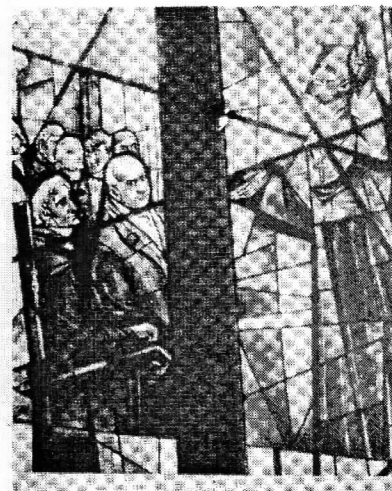
The first native American to be beatified was Elizabeth Anna Seton, who was



Windows 51 & 50

founded The Sisters of Charity.

This religious order followed the example of the Sisters of Charity of St. Vincent de Paul. The order's constitution



Windows 53 & 52

Born in County Cork, Ireland, in 1786, Bishop England died in Charleston in 1842. He was consecrated September 21, 1820. He developed many activities in religious and intellectual fields. In 1822, he organized The Book Society and established the first Catholic weekly newspaper in the U.S., "The United States Catholic Miscellany." We see the weekly's front page in Window 60.

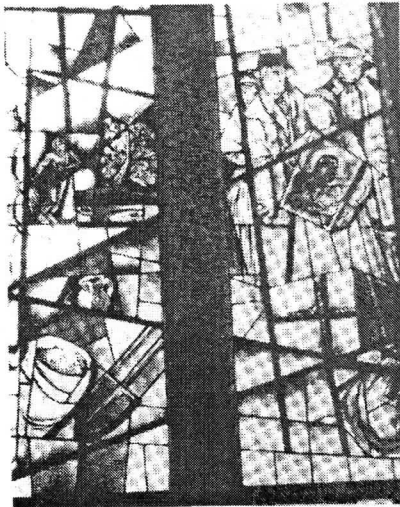
Bishop England founded "The Philosophical and Classical Seminary" of Charleston. He was a very articulate speaker and was invited to address groups in many cities. Bishop England was the mainspring in the calling of the first Provincial Synod of Baltimore in 1829.



Window 54

Father Moczygemba, a Franciscan, was born in Silesia, Poland. He came to this country in 1851 and first worked among the German colonists in Texas.

Father Moczygemba purchased large tracts of land in the sparsely settled areas



Windows 56 & 55

of Texas. He founded five settlements of immigrants from his native Silesia. The largest Polish settlements he named "Panna Maryja" (Virgin Mary) and "Czestochowa" in honor of the Mother of God. These settlements are now villages in the Archdiocese of San Antonio.

The first Polish immigrants in Texas, more than 100 families, some 800 persons, arrived in Galveston after a sea journey of nine weeks. They then traveled by foot across several hundred miles of Texas. Their first years in the New World were dreadful.

Father Moczygamba, some years later, was able to win the approval of the Apostolic See for the establishment of a theological seminary for Polish priests in this country. He gave \$7,000 to the Rev. Joseph Dabrowski, founder of the seminary in Orchard Lake, Mich.

In 1860 there were 16 Catholic churches built by the Poles here. By 1942, there were 831 churches, not counting chapels belonging to religious orders and 118 churches of the Polish National Church.



Window 57

In Window 57 we see a portrait of Our Lady of Guadalupe, patron of Mexico and the United States.

In 1531 a 55-year-old Indian, Juan Diego, a convert to Catholicism, was coming down a hillock to attend Mass in Mexico City. The Blessed Virgin appeared before him and instructed him to go to the bishop and to convey her wish that a chapel be built at the place where she appeared. The bishop demanded a sign. The Blessed Virgin told Juan to take roses to the bishop, although it was winter.

When Juan opened his coat in front of the bishop, roses fell out of it, and on the coat appeared a picture of the Immaculate Mother of God, with the sun, the moon, stars and an angel. This picture is in the Shrine of Our Lady of Guadalupe in Mexico.

Pope Benedict XIV proclaimed Our Lady of Guadalupe Patron of Mexico. In 1945, Pope Pius XII extended her patronage to the United States and Canada. Her feast day is December 8.



Windows 59 & 58

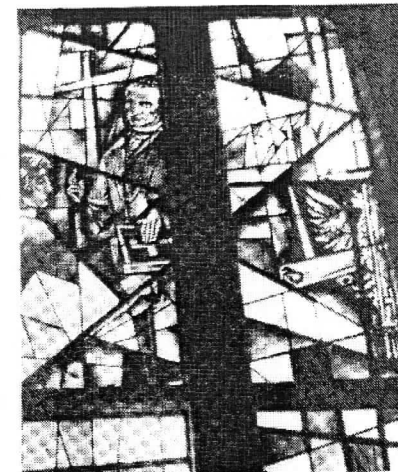
Columbian Exposition

In 1893, we were observing the 400th anniversary of the discovery of America. As part of the observance, the Columbian Exposition was held in Chicago. During the exposition, under the protectorate of Cardinal Gibbons, the Catholics held the Parliament of Religion in which other religious groups also took part. Cardinal Gibbons (Windows 58 and 59) opened the Congress by leading in the saying of "Our Father."

Window 60 depicts the burning of the Ursuline Convent in Charlestown, Mass., on August 11, 1834, one of many attacks upon the Catholic Church and its institutions in this country during the 19th Century.

Political discrimination against Catholics in the United States lasted until 1835. Sporadic incidents of persecution and attacks occurred even after that. For example, in Philadelphia in 1844, Cincinnati and Louisville in 1852-1855, and in some Northern States as late as 1891 and 1896.

The dispute between the Rev. Robert Breckinridge, a Protestant minister, and the fourth bishop of New York, John



Windows 62 & 63

Hughes (1797-1864) is portrayed in Window 62. In 1851, Bishop Hughes became the first archbishop of New York.

First Convocation

The items in Window 63: the bishop's miter, the priest's stole, the scroll, the white Polish Eagle and the date 1911, are symbolic of the first convocation of the Union of Polish Priests in North America. The union was organized by Bishop Paul Rhode, the first American bishop of Polish descent, who became bishop-coadjutor of the Chicago Diocese in 1908.

The Polish priests asked for their own Bishops and the use of the Polish language in the Mass and all religious communications with their people. The Polish clergymen won, and it was they who kept alive the Polish language, culture and traditions in this country.

Labor in America found a powerful defender in Cardinal Gibbons. He adhered to the principles enunciated in "Rerum Novarum," the encyclical issued by Pope Leo XIII, and thanks to Cardinal Gibbons the "Knights of Labor," an early labor



Windows 64 & 65

union, was not condemned by the Apostolic See, despite the efforts of some American (particularly Canadian) bishops.

The Knights of Labor, organized in 1869 in Philadelphia, drew attacks of many Catholic leaders because it was at first a secret organization. Some of the by-laws were changed in 1879, thus eliminating the "secrecy" charges against the Knights of Labor. **Windows 64, 65 and 66** depict Cardinal Gibbons as the defender of labor in this country. Note the miner, the machinist, etc.

First Saint

Mother Frances Xavier Cabrini (1850-1917) is America's first Saint. Her portrait is in **Window 67**.

Mother Cabrini was born in Lombardy, Italy where in 1880 she founded the Missionary Sisters of the Sacred Heart of Jesus. From early childhood she dreamed of becoming a missionary to China. In 1887, when she sought approval of her order, Pope Leo XIII gave her this advice: "Not to the East, but to the West." This led Mother Cabrini to interest herself with the welfare of Italian immigrants in the United States, where she arrived March 31, 1889.

Here she opened a number of orphanages, hospitals and clinics in New York,



Window 67

New Orleans, Chicago, Seattle, Denver and Philadelphia. Her charitable works extended to Central America, Spain, France and England. She established 66 homes for her order.

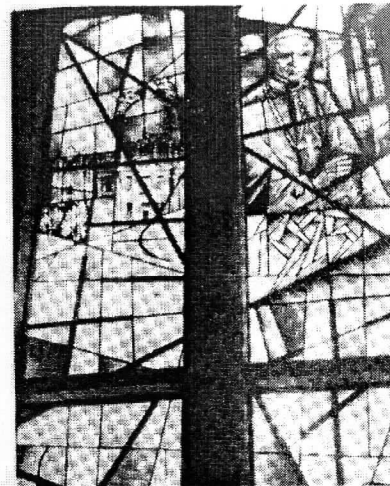
Mother Cabrini became a citizen of the United States in 1909. She died in Chicago on December 22, 1917. Beatified in 1938, she was proclaimed a Saint in 1946. Her relics are in the chapel of Cabrini High School in New York.

A journalist called St. Frances Cabrini "an agile agent of the Heart of Jesus."

Windows 68 and 69 introduce us to Archbishop John F. Cieplak. This famous priest was born in Poland, studied theology in Russia and for 25 years was professor of dogmatic theology at the seminary in St. Petersburg.

Named a bishop in 1908, Father Cieplak became an archbishop in 1918. The Bolsheviks arrested him in 1920 and kept him imprisoned for two years before he was brought to trial.

Archbishop Cieplak's trial became a matter of worldwide concern. Accused of spreading devotion to the Catholic Church and propaganda on behalf of Poland, he was sentenced to death. Thanks to the intervention of many governments, including the United States, the sentence was



Windows 68 & 69

reduced to imprisonment for 10 years. Later, in 1925, further intervention by a number of countries and Pope Pius XI, induced the Bolsheviks to deport Archbishop Cieplak. He was sent to the Latvian border.

He then went to Poland and on to Rome. From there the Holy Father sent him on a special mission to the United States.

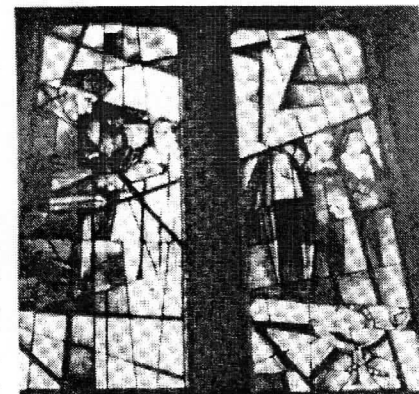
Archbishop Cieplak's visit to this country became a tremendous unifying force among Catholics of Polish extraction. He visited more than 300 Polish parishes, where he studied the parochial school system and urged the young and old to retain their Polish traditions and to work together.

The Pope named him the metropolitan of Wilno. He was en route to Rome, where he was to give a report to the Holy Father, when he died on February 17, 1926 in Passaic, N. J. He was taken to Wilno and his body was placed in the Arch-Cathedral of St. Casimir.

Window 70 depicts that historic event in November, 1953, when John F. Card-

inal O'Hara, the Archbishop of Philadelphia, gave Father Michael M. Zembrzusi permission to establish the National Shrine of Our Lady of Czestochowa in Doylestown, Pa. With Father Zembrzusi are Monsignor Martin Lipinski and Monsignor Casimir Lawniczak, two distinguished co-founders of the National Shrine.

Cardinal O'Hara, who entered the priesthood as a Holy Cross Father, was born in 1888 in Ann Arbor, Michigan. He was a professor at Notre Dame University for a number of years. He wrote a lot and held important administrative posts. In 1943 he was named a field bishop with the U. S. Army, as an assistant to Cardinal Spellman. On May 8, 1945, he became Bishop of Buffalo. In 1952 he became Archbishop of Philadelphia and on January 8, 1952, Pope Pius XII elevated him to cardinal.



Windows 70 & 71

Cardinal O'Hara, who died on August 28, 1959, was a great priest, an excellent administrator. He had an especial devotion for the Blessed Sacrament.

Special tribute in this story of Catholicism in America, as depicted by the stained glass windows, is paid to the religious, in **Window 71**.

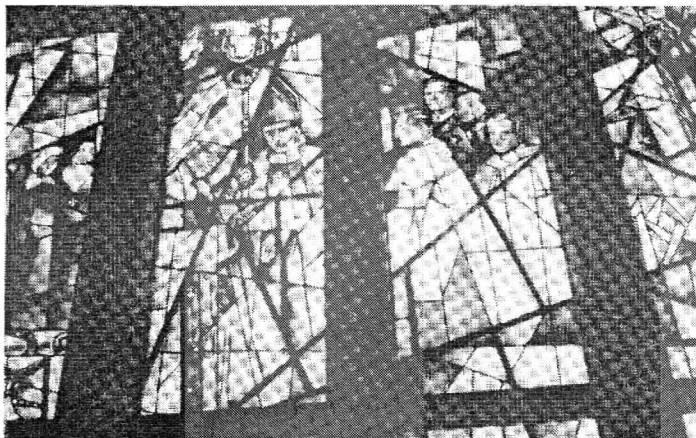
The contributions made to Church and country by the orders of Polish nuns were

tremendous. In the window we see the Felician Sisters, Sisters of Nazareth and the Resurrectionist Sisters. Between 1957-58 there were 17 Polish-American orders of sisters, numbering 10,162 religious. Their field of work included education, lower and secondary, pre-school, publications, hospitals, orphanages, clinics, boarding schools, retreat centers, as well as assisting in the parishes.

Angela Truskowska (1825-1899) founded the Felician Sisters in Warsaw on November 28, 1855. The order has seven provinces in the United States, numbering 3,632 sisters.

In Window 72 we see John Cardinal Krol, Archbishop of Philadelphia, who on October 16, 1966 dedicated the National Shrine of Our Lady of Czestochowa in Doylestown, Pa. Standing near him is Bishop Ladislaus Rubin, Delegate of the Primate of Poland for Poles in Exile. Bishop Rubin also participated in the dedication exercises and delivered the homily.

Cardinal Krol is connected with two other important events in the history of the American Czestochowa: the ground breaking on August 23, 1963 and the consecration of the bells on August 27, 1967.



Windows 71-72-73

Frances Siedliska (1842-1902) established the Sisters of Nazareth on July 2, 1873. Three American provinces have 1,695 sisters.

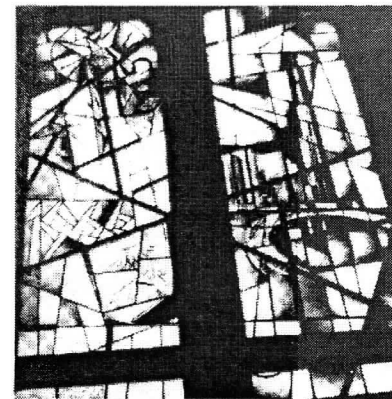
In 1891, Celina Borzecka (1833-1913) and her daughter, Jadwiga (1863-1906) organized the Resurrectionist Sisters in Rome. Father Semencko, one of the founders of the Resurrectionist Fathers was of great help in founding the order for the nuns. The Resurrectionist Sisters have two provinces with a membership of 490 sisters in America.

The theme of Window 73 is connected with the preceding window. We see Father Michael M. Zembrzuski, Vicar General of the Order of Pauline Fathers, and founder of the Shrine; Monsignor Lipinski, co-founder; Jerzy T. Bialecki, artist-designer of the stained glass windows and George Szeptycki, the architect-engineer who designed the Shrine and the Monastery in Doylestown.

In Window 74, Our Lady appears as the Queen of Peace. Below we see the date, 1966, and the crest of the Order of

Pauline Fathers. The National Shrine of Our Lady of Czestochowa was dedicated as the Shrine of Peace and as an everlasting monument to the Millennium of Polish Christianity, observed in 1966.

Window 75 winds up the entire beautiful section of stained glass windows, in which the artist, Jerzy Bialecki, has done a masterful job of portraying the contributions made by the Catholic Church and Christianity to the cultural history of America and more particularly to the United States.



Windows 74 & 75

Shrine of Peace

When the Shrine atop Beacon Hill near Doylestown was dedicated, we gave it the name of Shrine of Our Lady of Czestochowa, Queen of Peace.

In these days of unrest, riots and turmoil this title seems most appropriate. Not only is the world confused in its international affairs, but so is our American community confused and disgruntled. Looking at today's happenings one can, with some trepidation, ask what tomorrow will bring. One does not know the answer. In the turmoil of things one does look forward to peace.

In seeking an answer to tomorrow's problems, man of today might well remember the words of wisdom: "there is no peace for the godless." This is probably the best answer to today's troubles. Modern man has lost God, God, who is the source of peace and quiet. "Troubled is the heart of man," said St. Augustine. "until it rests in God."

When the Shrine of Our Lady of Czestochowa was built, it was erected

with the idea that it would gather the people of Polish descent. After gathering us it would unite us and lead to peace.

Today, we see that the Shrine gathers not only Americans of Polish descent, but that people of various ethnic backgrounds are attracted to the Shrine. The National Shrine of Our Lady of Czestochowa has become the center of prayers for many people. It is through prayer that you find God, find peace and harmony within yourself. It is our desire to gather as many people as possible at the feet of Our Lady of Czestochowa joined in the unity of prayer and feeling. This purpose has been fulfilled by Our Lady of Czestochowa for nearly 600 years on Jasna Gora. There she has become the symbol of peace and unity, and became known as the Queen of Poland.

Our Lady Here

She is now here with us in the United

States. Here, too, her mission is to unite us into one great family of the children of God. The 12 years that her Shrine has existed in Doylestown give evidence that she is doing just that. Our Lady of Czestochowa is attracting many to her altar. Will her influence spread? Will it reach all the children of God? Time will tell. As of now, we can only stand and pray in front of her portrait in Doylestown, and pray that "we all become one."

As we write this, we ask ourselves from where does the portrait of Our Lady of Czestochowa on Jasna Gora, Poland, derive this power to draw people to her? The original picture is never without pilgrims in front of it, day or night. And we see more and more people praying in front of her picture in the Shrine here on Beacon Hill. It is reasonable then to say, in this case, that Our Lady's power to attract is in her picture as Our Lady of Czestochowa. What is the past of this particular portrait of Our Lady?

Tradition tells us that the original portrait on Jasna Gora in Czestochowa, Poland, was painted by St. Luke the Evangelist, while the Blessed Virgin was still alive. Will they ever find documentation for this — we don't know. Will future studies of the miraculous picture reveal this fact — this is also unknown. What do we know about the picture from the studies made by various experts in art?

On the walls of the underground chapels the first Christians painted pictures which indoctrinate the truth of the faith. One of them, among others, that dates back to the 2nd Century depicts "Homage to the Wise Men," the so-called Three Kings. Virgin Mary is shown holding in her arms the Infant Jesus to whom travelers from afar carry gifts and admiration. This type of image of the Holy Mother we call didactic.

After the liberation of faith in 313 A.D., and particularly after the declaration of the Divine Motherhood dogma by the Ecumenical Council in Efes in

431, the Christians continued to draw pictures of the Virgin Mary in order to offer her an explicit reverence. Pictures of the latter type we call cult inspiring.

The picture of Our Lady of Czestochowa is a cult inspiring picture of the oldest type, a so-called "Hodegetria" picture.

In Byzantium

In the days of the Byzantine empire, an ancient picture of the Virgin Mary was worshipped in Constantinople. It showed the Blessed Mother with the Child Jesus on her left arm. The picture dwelt in a church for longshoremen — "ton hodegon" in Greek, hence the name of the picture: Hodegetria. It was a general belief the picture to be an authentic work of St. Luke, the Evangelist. The Hodegetria image was completely destroyed in 1453 during the siege of Constantinople by Turkish armies; one of the soldiers hacked the holy image into pieces.

Replicas and likenesses of this picture were called Hodegetrias, also accredited to the brush of St. Luke.

The Our Lady of Czestochowa picture is one of the replicas of the Constantinople Hodegetria. It could have originated in the 6th Century at its earliest, as suggested by nimbuses rounding the heads of Our Lady and the Infant Jesus, because only then one could find in the Christian art thus constructed paintings. It was painted on the Middle European terrain. This theory is backed up by the chalky plaster in the painting, which contains, as proved by the microscopic tests of the plaster, tiny sea snail shells. Ages ago these tiny snails lived in the seas covering Middle Europe. When withering they fall to the bottom. Their shells fossilized into chains of limerocks from which chalk for paint molds is derived.

picture which was practically destroyed, was restored in Krakow, thanks to the assistance of King Wladyslaw Jagiello.

Local painters were employed at the beginning to attempt the restoration. They applied an eastern method which was later revealed to be more "Graeco" in style. However, they encountered difficulty. What they had worked so hard to paint during the day fell apart during the night. The paints melted and ran and it became necessary to start the work anew.

The king summoned the court's painters, who eventually solved the mystery of the melting paint. The paints ran, because the original painting was done with encaustic technique: an art technique where the paint colors were fused with wax. Naturally when temperatures rose the wax, which encased and fixed the paints, would melt.

The restoration of the damaged painting was eventually brought about through utilization of the tempera technique. A technique where the paint colors were fused in a resin liquid.

However, first the very old paint from the original had to be removed. Then the original boards — lined with a new canvas and coated with a chalky mold — were repaired and the original image of Hodegetria was re-constructed.

Subsequent restorations followed to keep the famous painting in good repair. Between June 1 and December 22, 1705 additional renovations were made by a Pauline Friar, Makary Sztyftowski.

Jan Rutkowski, head of the art conservation work shop of the National Art Collection in Warsaw, contributed his restorative talents to the preservation of the painting. He worked on the painting between November 17, 1925 and March 24, 1926.

A fourth restoration took place 19 years later, in the autumn of 1945 by Henryk Kucharski, a former co-worker of Jan Rutkowski.

The fifth and most current work of restoration took place between the periods of March 27 through April 3, 1950 and July 1 through July 7, 1951. This act of

tion was carried out by Rudolf Kostowski from Krakow.

Today the painting remains under the constant supervision and protection of the Pauline Fathers and Brothers, as it has for centuries, to keep it from possible damage.

The painting remains one of the great art treasures of the world and attracts thousands of people yearly who come to see it and to pray before it. Volumes are filled with the miracles attributed to the painting and to the Blessed Mother. There is speculation as to the identity of the artist.

Legend tells us that St. Luke, the Evangelist painted this famous portrait of Our Blessed Mother with the Christ Child. The Holy Bible tells us that St. Luke was a physician by profession but no mention is made of his talents as a painter. However, in the gospel of St. Luke, he relates more particulars and more intimate knowledge about the Virgin Mary than all the other evangelists. Therefore, it is possible that St. Luke through one of his lesser known talents, painted this portrait that is now one of the oldest, if not the oldest, painting of the Blessed Mother with Child in existence today.

Many visitors to the Shrine in Doylestown ask why the paint is so black. The answer is a simple one. In the original the artist used sepia tones that darkened over the years with the many candles burned before it by the faithful who prayed there. In addition as time went on, the primitive paints and pigments that were used also darkened and became black due to natural chemical reactions triggered by the elements in the air.

There are areas of dispute and conjecture with regard to this painting. One is certain. Art experts and art historians agree that the painting is ancient and that it ranks as one of the oldest and most cherished art heirlooms in the world.

