



### THE BLACK BOX TREASURES (3)

There is an interesting term called the “black box theory”. It speaks about an object which can be analyzed in terms of its input and output, but there is no knowledge of its internal workings. This theory can be explained in a very easy way: “The child who tries to open a door has to manipulate the handle (the input) so as to produce the desired movement at the latch (the output); and he has to learn how to control the one by the other without being able to see the internal mechanism that links them. In our daily lives we are confronted at every turn

with systems whose internal mechanisms are not fully open to inspection, and which must be treated by the methods appropriate to the Black Box.” (Ashby, W. Ross, *An Introduction to Cybernetics*, 86).

Many of us probably don't know that in our Archives here in Rome we have more than 200 black boxes. The boxes where we keep the treasures of our Congregation: letters, writings and reports. Some of those treasures have seen the light of day in many publications, but there are still others waiting to be seen...

(3)

“The Archives of the Congregation of the Resurrection came into existence in July, 1840, when, according to the directives of Bogdan Janski, Edward Dunski was sent to Paris to collect all the Founders' notes, letters, and papers and to bring them to Rome. From 1840, then, all letters, documents, reports, memoirs and writings of the members of the Congregation have been preserved in the archives at the Generalate of the Congregation”. Among those documents is a letter of Fr. Peter Semenenko which I shared in the first newsletter. The letter was put in the first black box and numbered 1210 and it speaks about the journey of Fr. Peter and Jerome to the Benedictine Abbey in Solesmes, France.

Today you can “touch” another part of this letter written by Fr. Peter on October 2nd, 1835 (ACCR 1214). Fr. Peter speaks about the time they arrived at the Abbey, about their fatigue about their doubts, about an improvised dinner (probably nothing like the “Farewell Dinner” prepared for bishop Dehler), about Fr. Jerome's special regards to Adam Mickiewicz (he is regarded as a national poet in Poland) and about Thursday - a day designated for a walk (by the way, this tradition is still present in the Polish Seminary in Krakow).

1514

Monsieur B. Janski.

à Paris, rue de Surenne, 14.

il était rien — donc Dieu était composé de rien — O roumie!  
proiegnali'smy go i porli'smy wpał na go — Styruli'smy jak poka  
coi dowodit — rapewo se jmygadat księzy — Ale gospodyni co widziata  
nasze proporta smiata si z nięs — adred z ni'em psem  
ficyk — Wiel mi zdrowi si'ny —

1213

do robaczenia! —  
No No! ał mi!! ał ał no!! jui go niema — na pieworaj do-  
cy wczora rano! — horibile di'm!

Wprawdzie podchoraz pod Maistenow znaleclismy na drodze inny — Dalky  
pei smi mijsa tamto — libo doł kopfler — ale ten wisaj pildzinympfler —  
zwatorem ze ma jonyatet zepednie pildzinympfler!

Champrond, wczoraj 28 wczoraj

Droga ofite w przygody — Wczora o 5 winosem goparli'smy oty narow  
jak o Heronim narow w Courville, 3 km stad

Ferte-Bernard, południa, 29<sup>o</sup>

Obcy w owem Courville wzięli nas znawo niewiem za kogo — Wpeli'smy  
tyli na ppar do Iszy gospodyni — ai w tibi rytkownej mił wprawy ga-  
dai na księzy — wymyslali co mogli — gadali umyślnie gtośno zelyny wprawy  
lętyj zbie Iszy mogli — i Bog mi jakia nany — Gospodyni chwata ełt  
prawyie do milirenia — ale'smy ja odwiedli od tego, a potem wyphodit  
powierzili ktośmy — Atera w rozjaniata —

Przybyli'smy owego dnia na nocleg do Champrond, wczoraj  
prybyli'smy do Nogent, aie'smy tam walekli ppolakow dwuch —  
ai na dupero ranyzali do 3<sup>o</sup> — potem do 4<sup>o</sup> — potem do 5<sup>o</sup>,  
ai wczoraj i na noc —

Teraz'smy w Ferte-Bernard — jony wchodit konyzeli na nas  
„St-Simonien!“ — jony to rano dal nam to rano, i sko-  
nie adtego stad rufany — jure'smy narre oty podpadli, lęton  
ja w onajny odjonyzku nieste se maja —

Solmes, 2 (wczoraj).

Wczora o godzinie 2 południa przybyli'smy tu narow po Cei  
niawym narow usredny mil 65 — dose umordowani, dose  
wsceli rany u konca pildzinympfler, dose niepewni jakp bedriemy  
pryjni —

Przybyli'smy — jui o wczoraj mił wczora koscielna niesta mił i  
Aranta... Tam klarator — ja to kiere!

Psychodiny — niema nikogo w Klarstone — brat odriewny  
wyznet wprawy i onajmit ze dił Czwartek, diem pmedarki,  
X. Dneor z braimi wyznet — wprowadit nas wczoraj do sali  
occepyjnej brat odriewny i onajmit ze jui wczora na nas  
czekali wczoraj —

1214

To nam dodato sluchy — zabawili'smy grax z minut, potem  
nas jmyprawidit kwie brat do sali goscinnej, gdzie dieniutki  
na stole leraty — Edwici'smy jmywili — ai tu wczoraj jeden  
z brai lęton był rostat, kontent nad miare — Stot nalyt —  
walychniast wydat do kuchni rostaty i ranyprawidit  
nam obiad — wycmiewit —

Do godziny jmyzret i kied Dneor — jmyzret nar jurem  
i ferdernem jwalawaniem bratofliem — rostat z nami do wczora  
czoraj niepyrow — Zetem posli'smy do koscioła — Potem na  
obiad — gdzie'smy ai se wprawy: robacnyli — Potym'smy wczoraj  
(8 księzy) posli do jednej wali gdzie'smy do osmej gubali o Solme,  
ete ete ai do wczorajnych modtow — jurem rany do koscioła  
ai do 9<sup>o</sup> i narow do siebie, wczoraj do swej cali.

Dziś oto po mfy — jmy obiadem lęton tu o 12<sup>o</sup>,  
maly chuelke konyz tu lęton. Ter iadnego odrytania  
jonyram bratu szafarzowi lęton mijsa stowuli —  
miastem, wczoraj stad o wczoraj mił, adred na pouty,  
Adress muj alba Heronima, a Solmes, (Sartre).

Wczoraj Celinskie, ko rapewo jurem niewyprzet,  
lęton mi dobrój podrozy —

Karlingi ter ferdernie wczoraj — obu i ad Karjionia  
kucier wprawy — Heronim ranyta Arantasi osobliwy  
ukton — ja ter

Twoj Swob.

Solesmes, October 2

We finally arrived here yesterday at 2 in the afternoon, after a six-day journey, having travelled 65 miles - we were quite tired, quite happy that we had reached the end of our journey, and somewhat unsure about how we would be received.

We arrived and even from a distance of a quarter mile, the church tower lured me and scared me...the monastery is there—what will it be like?

We arrive and there - there is no one in the monastery. The brother porter met us and informed us that since today was Thursday, their day for a walk, Fr. Prior had gone out with the brothers. He took us into the reception room and told us that everyone had been expecting us yesterday.

This raised our spirits. After a few minutes this same brother led us to the visitors' parlor, where there were periodicals lying on a table. We hardly had a chance to glance at them, when one of the brothers who had stayed behind came along, very happy to see us. He set the table and immediately gave orders to the kitchen. They improvised a delicious dinner for us.

After about an hour Fr. Prior returned. He received us with a kind and sincere fraternal embrace. He remained with us until vespers, when we went to church. Afterwards we went to dinner where we met all of the brothers. Then all of us (8 priests) went to another room where we talked about Poland etc. etc. until evening prayers at 8 o'clock. After this we went to church until 9 o'clock; and finally each one retired to his own room. Today after Mass, while I have a free moment before lunch, which is served at 12 o'clock, I am finishing this letter. Without re-reading it, I will give it to the brother procurator who has business in town about a quarter of a mile from here, and he will mail it.

My, or Jerome's address is: a Solesmes, (Sarthe).

Give my regards to Celifiski who surely has not left as yet. Wish him a pleasant journey.

Also give my sincere regards to Karski, and greetings to both of them from Kajsiewicz and everyone here. Jerome sends special regards to Adam.

Yours, Peter (ACCR 1214)