



## **THE BLACK BOX TREASURES (SPECIAL EDITION)**

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...

### **(Founders' Day)**

On Saturday we celebrated our Founders' Day. We all know very well how everything started. It was on Ash Wednesday, at the beginning of Lent that a group of young people responding to Janski's invitation began to live together... Even though, there were some who called them “fools”, Janski and his disciples “were feeling so good within themselves that it didn't make any difference as to what people thought or said about them”.

Today I would like to show you a “fragment” of Jerome Kajsiewicz's diary (ACRR 7495) where he describes the beginning of our Community. Enjoy!

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rogiwo nad ranem, wstajac jakoby raje srebrnych  
i skrodlatych diatek spierajacich znowy nadziejce  
utenzas sie swem porzku.

Wypadek ten przytrafiony jasi podo re'grobolic  
wyrwał na umyśle kapturamię wazanie, jasi  
ce' go dopelnia drugie suno ale petne zuczania  
wiedzanie umiesciaj papiewarajm wypadku kag'

siemicy porad wiazorem wadriedny ziomem  
postanowieniem wydu'a wzesmie - jakos pami'mo  
matkaych raprazan' na nauce m'cenne sobny  
mal - wyzyl rad zfi'ch'e i' wesioly sie po

toim do spierajacich nad ranem, wiaz' majsm'ck  
na p'anne ~~przechadzajac~~ <sup>modlaga</sup> ~~z~~ <sup>z</sup> wlosacile jakoby dalo  
mowarajm wiaz'e, zblizja sie do niego, i' znowa  
mu gawie grubych sztute z'ote mo'ni'ca

+jak ja wrobowajaja malane puzkuz gaw'la  
boryzoremia sie, tytko bez d'ic w'atka Jezus.

"Stan' mnie abedzichy mi'at wazystkora  
z'ir'mionny aglava one dublony - m'cni'ady  
i'nnego znaku okram wyppak'ego kuzja  
Goy p'emyliwa sobie zamby sobie napodobna

taske zasturaj, M. panna upamni'ala go su  
ranyem w'ejnem'em: p'emie p'ubrozet sie ze  
awzaj sie odptazn, ale di'wnic s'adki'ego  
i' s'p'asy ranny am'at p'ani'ki: l'p'ani'ada  
z'bud'omiu towamyzan' sen s'raj, ktory mu

przypamni'a, ze <sup>to</sup> w'afnie r'arek M. p'anny  
gram m'iz n'ey (29<sup>o</sup> Lutego). Tem bardziej unreselony  
p'ub'ezt so k'ac'ada <sup>part'by'cluzo</sup> S. Stefana na gore (S. Etienne dan ony  
i' unis'bro gramie' na c'esi' m'atki' churki'ej zap'ali.

Wolad jasi m'ani'at polni' do d'annych zabow  
fui'atowych - awzem ci'z'ko mu by'lo dopetmie'  
obani'azkew s'ist'ej p'ozz'aw'ic'ia' m'glowem fui'a  
towych s'urich' znaj'anych.

Wpopyielec 1836 r. sp. Bobo an Janiski wpro  
wadzil sie do sanktu w'g'edini'ca Wli'ny m'atke Dame

1836r. Wejscie do Sanktu

De champion Némécem jedynastym polskiego  
 z piórkem Samsonem, Hieronimem Kapsie  
 wigiem, i Edwardem Dunstunem. O innych kto  
 ry jak np. malarz maliniski, poeta Gorette  
 puzinij, przybali, i krotko puzhadro miedzki  
 mi'cusp'ami'na. Majatek byt nabyt tak zmas  
 ny zes'my bledziwy na tuzka ni'emi'chi;  
 wy sami ~~na tuzka~~ ratury nam chodili; sami gotowali  
 zmi'chezpi'arens'chem okucia sic ni'cras; ona  
 zajaty powyp'arow, ani' sic na 50 fr. urobzo  
 i statego przyjacielai brata Ladurka Orjufem  
 shiego raproy'ary sic m'as'chi; pi'cras'cy fundu  
 wite na b'edre pozadki i uaj'em m'ichk'ania  
 wydosztal s.p. Bohdan. Jusi' wtenc'as Cerary  
 plater zasaf nas' dover'nie uspi'cras; apozimij  
 zajego star'ani'em 8: Chajer' cortex Generala  
 Bertranda i 8: Montal'embert pom'edry po  
 bezni'ami francuzani; <sup>Belgami</sup> wiale nam nawet nie  
 znaj'anc'ami razne' subskrypcje' obrym'ali.

Emigracya Gamala Jobie' g'awie' zhad' mogli'my  
 chor' tal' liche wydosztal' fundatye. Nara polska  
 drukowala' znaj'wic'szem bezpi'cras'chem zes'  
 my plater' od A = Madenickiego; i metter  
 an'cha nawet jakis' praw'ic'ki aw'ic'ki mi'at  
 byc' "pofrednicki'ni' uobst'aw'ani'a fundatye'."  
 Takis' my par'ad'ic'ki, Emigracya' nabyt, tak  
 sic' do'fkan'ale' m'ozgami' bezbor'nic'ki' ap'ita, i'  
 an'quy'p'uz'orala' j'us' by' z'ere' m'azna' z'iaz'  
 sic' do' d'oga' i'f'ur'ye' m'us' Ci'k'ot'ny' nar' bli'  
 i'ej' znali' i' wuz'ani'wie' nabyt' ni' em'ly; waz'  
 li' to'za' jakis' g'rob'ki' manewr' polit'ez'ny', a  
 klub' k'atol'ic'ki; na kraj; na duch'ami'eni's'kro' pol'  
 shic' ob'aw'yl'my; wy'st'aw'any; i'uni' pap'w's'te'  
 i'woary' k'radli' dylemma: "albo' j'ic' r'g'ny'ic'ki, albo'  
 usic' r'at'yc'ia"

p. stufanowa

+ ni'g'oc'nia na p'mu' nad'aw'ie' ktora' my do' sp'otki'  
sh' ad'ic'ki

p. Redaktor p'yp'orty' p' Bohdane' Calot'ic'ki' jak'  
m'oz'g' k'elic' k'ed'nie' og'las'ni'. odpow'is'ci'  
ni'j' m'ob'ed'ni'j'; a co'z, albo' mi' nie' m'oz'  
n'g'li'?" Str. 2. M. 18.

+ pol'ity'a' fan'at'ic'ka' tego' m'ni'em'ami'a' by'la' z'war'  
i' p'ure'to' m'ni'ata' na' b'as'is'ic'ki' p'aw'e' r'emi'ny' ad'ic'  
tu' pod' r'ym' an'k'ami' p'uz'ami' s'z'uk'ami'a' u'br'awa'  
j'acz'ek' sic' Em'ig'rac'ia' 2. Z'eb' 18. Str. 2.

f. ad. rufite in do podlegi.

Jusi' ludzi' g'ro'fka' p'aw'ic'ki; kto' ry by' sic' tego  
 g'is' z'ere'ne' us'p'ic'li; rozpi'cras'ic'ki' i' r'z'ad'ic'ki'  
 ar' do'kr'aj'a' m'ie's't'ach' ane' d'ir'ol'agi; ze' mamy  
 cracy' f'raz' agr'um'ne's; a' sic' b'iz'ny' em' do' k'm'ic'  
 p'ed'no' t'ed'z' r'od'ak'ow' p'uz'had'ic'ko' dla' og'lad'ania  
 tych' p'ol'g'ow'ic'ki'w; a' m'iz'ny' d'uz'ay' m'iz' d'ir'aw'ne'  
 go' m'iz'ay; i'ch' sp'okoj'ic'ni' p'ro'blem; e'p'uz'ime'  
 ani' wy'raz'ne' z'ab'ic'ic'ki' i' z'bud'ow'ani'e' ob'aw'ic'ki'  
 na' k'raw'ny' ag'osto' i' ~~z'ab'ic'ic'ki'~~ w'p'aw'ic'ki'  
 my' t'ym'z'as'em' og'lad'ic'ki' m'iz' wy'st'ok; i' w'ec'le'  
 w'aw'ic'ki'ne. W'p'ol'ne' m'ich' d'uz'ay' g'ad'ny' <sup>u'f'ic'ki'</sup>  
 m'od'lic'ny; j'ez'ic'ni'a' u'f'ic'ic'ki' r'z'ad'ic'ki' em' d'uch'ami'  
 i' k'olej' <sup>u'f'ic'ki'</sup> p'of'ic'ki; i' k'rad'ic'ki' sic'. Na' m'az' 12' ch'ud'  
 lid'ny' u'tenc'as' do' k'rad'ic'ki' k'rad'ic'ki' na' k'raw'ny'  
 Van'g'irard' f'ran'cuz'ego' m'iz' em' d'uch'ami' k'rad'ic'ki'  
 k'rad'ic'ki' i' b'is'kup'ow' u'f'ic'ic'ki' r'z'ad'ic'ki'  
 i' f'rag'ic'ki' m'iz' 10' m'az' f'ran'cuz'ami' A. d'aw'ero  
 u'f'ic'ki; k'rad'ic'ki' j'us' u'tenc'as' z'ani'ad'ic'ki' u'f'ic'  
 m'iz' u'f'ic'ic'ki' do' z'ab'ic'ic'ki' S. D'aw'ic'ki'  
 S.p. Bohdan' r'z'ad'ic'ki' na' nas' p'raw'e'. p'ro'ch' d'uch'  
 mento' p'uz'g'ow'ic'ki' ad'ic'ki' z' k'ol'og'ii' d'og'ma'  
 k'uz'ny; k'ad'ic'ki' u'f'ic'ic'ki; i' sam' k'rad'ic'ki' s'as'ay'  
 b'at'ak'ic'ki' m'iz' go' n'az'yc'ic'ki' m'iz' ad' k'um'f'ic'ic'ki' d'uch'  
 ch'ur'ic'. Sem' i' k'ad'ic'ki' k'rad'ic'ki' Ob'ic'ic'ki' s'p'ic'ki'  
 Em'ic'ki' ad'ic'ki' u'f'ic'ic'ki; i' R'ez' o' d'ucha  
ry'c'ki' A. Gerbeta, d'uch'ami' og'lad'ic'ki' p'uz' Em'ic'ki'  
 d'uch'ami' k'rad'ic'ki; p'uz' Cere' p'le'ch'ego; J'ana' k'oz'm'ic'  
 na' 8' z'ab'ic'ic'ki' k'rad'ic'ki' u'f'ic'ic'ki' g'ad'ic'ki' u'f'ic'ic'ki' u'f'ic'ic'ki'  
 r'z'ad'ic'ki' - i' tak' m'ich' r'z'ad'ic'ki' g'ro'fka' u'f'ic'ic'ki' em'  
 m'iz' Alex. J'et'aw'ic'ki'go' z'ab'ic'ic'ki' f'ran'cuz'ami'  
 k'rad'ic'ki' em'ly; u'f'ic'ic'ki; Bohdan' z'ale'cki' ad'ic'ki'  
 u'f'ic'ic'ki; u'f'ic'ic'ki' ad'ic'ki' nas'ay'ch; z'ab'ic'ic'ki' nas' r'z'ad'ic'  
 w'aw'ic'ki' em'ly; i' m'iz' u'f'ic'ic'ki' nas' bud'ow'ic'ki' ad'  
 m'iz' nas' k'ad'ic'ki' m'untal'embert; u'f'ic'ic'ki; i' p'ol'ic'ki'  
 A. Gerbet, A. Gueranger' i' j'us' g'ad'ic'ki' f'ran'cuz'ami' d'uch'ami'; f'ran'cuz'ami'.

Chyba to jest wskazanie na...  
Chyba to jest wskazanie na...  
Chyba to jest wskazanie na...

Wskazanie na...  
Wskazanie na...  
Wskazanie na...

*"On Ash Wednesday, 1836, Semenenko and Kajsiewicz moved into a small house which Bogdan had rented in the courtyard of N. 11 rue Notre Dame des Champs. A few days later Edward Dunski joined them, and soon after Janski himself. In a little while Joseph Hube also came to live with them. [...] There were others who lived in the house for a time, but they were merely transients. Together we dedicated ourselves to common prayer and study. Our income was so meager that we could not even afford linens to cover our mattresses. We shopped at the market and did our own cooking, often at the risk of poisoning ourselves. The initial funds for the rental of the house and for household goods were provided by Janski. [...]*

*Even those who knew us better, people who believed in our honesty, considered our step to be some kind of political maneuver. They looked upon us as a Catholic club established to support our country and the Polish clergy. Others simply confronted us with the dilemma: "Either you're scoundrels or you've lost your minds". There were still others, normally serious people and certainly ashamed of their conduct later who, without thinking, spread all kinds of absurd monstrosities about us, and even sent these to Poland: for example, saying that we had enormous crucifixes in our house which reached from the floor to the ceilings, that we scourge ourselves until we bleed, etc.*

*As a result, a good number of Poles came to see these "fools". Not finding anything out of the ordinary, and seeing that we were calm, ordinary, friendly people, they showed by the expression on their faces that they were amazed and edified. Often they said this in so many words. Only a very few people believed us when we said simply that we felt called by God to serve our brothers, first among the exiles, and then, God willing, in Poland. People are always looking for a mystery even when there is no mystery.*

*Yet, we were feeling so good within ourselves that it didn't make any difference what people thought or said about us. We had a common time for rising, going to bed and prayers. Our meals were sanctified by spiritual reading. We attended Mass daily at the church of the Carmelite Nuns on rue Vaugirard, a church that had been sanctified during the revolution by the martyrdom of several scores of Bishops and priests."*

(ACRR 7495)