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(Duggan/Gershowitz)
March 13, 1992
Draft Two
Polish

PRESIDENTIAL REMARKS: POLISH AMERICAN COMMUNITY
WHITE EAGLE BANQUET HALL
CHICAGO, ILLINOIS
MONDAY, MARCH 16, 1992
[time]

→ Introducing President
Ed Moskal, [other acknowledgments], ladies and gentlemen:

Thank you for this warm welcome to the heart of Chicago's Polish-American community. It is an honor to be here again.

Whenever I return to the Polish-American community in Chicago, I remember my visit here in 1988 to the church of your patron saint -- St. Hyacinth. It was my privilege then to join with you in prayers for peace and freedom and to lay a wreath at the memorial for the martyred hero of Solidarity, Father Popieluszko.

How our prayers have been answered in those few short years! Since 1988, our world has been transformed. Soviet imperial communism has given way peacefully to freedom and self-government in Poland, in eastern Europe, in central Asia -- and in Russia itself. The threat of nuclear war has diminished dramatically. These are blessings that millions of us have worked -- and prayed -- to attain.

For decades, we faced a mortal danger. After seizing power in Moscow 75 years ago, the communists fought to dominate the world. [Khrushchev shouted, "We will bury you."] The Soviet Union threatened the very existence of free Europe and the United States with its massive armies and arsenals of nuclear weapons.

→ 11-18-56, Polish Embassy, Moscow. [Bartlett's Quotation]

*cray
Ray
Chicago
lead
advance
1988
text*

The communists persecuted believers and demolished houses of worship. They imprisoned Cardinal Wyszynski and murdered Father Popieluszko. They sneered at believers. They called religion the "opium of the people" and said they would wipe it out.

But believers kept on believing: Stubborn believers who suffered every sort of torment in the prisons and the camps. Patient believers who thought they'd never live to see the answer to their prayers. Simple believers who grasped little of geopolitical facts and theories, but knew they held the power to change the world in their folded hands.

The empire of atheistic communism fell because brave men like Cardinal Wyszynski stood tall against the oppressors. "If a citizen does not demand his rights," Cardinal Wyszynski declared when communist power was at its peak, "he is no longer a citizen. He becomes a slave." The empire collapsed because enough good men and women followed the motto of a saint: Like Ignatius of Loyola, they worked as though everything depended on themselves - and they prayed as though everything depended on God. \\
/

On both sides of the Iron Curtain, people labored for peace and freedom. By keeping the Free World's alliances strong, our military people worked for and won the same achievement as the men and women of Solidarity. During those harrowing years when the people of Solidarity struggled to build a civil society amid the hollowness of the communist state, Americans worked with them.

Our government gave crucial support, like the humanitarian aid which we gave Solidarity -- and which we continue to supply today, helping Poland consolidate its new democratic government. Volunteers from the Church, from the Polish-American community, from organized labor offered indispensable help. Through it all, we looked to Heaven for help -- and help was granted.

NSC
Cofin

Many years from now, when new generations are learning about our eventful times, history must give special merit to Poland and to the Polonia -- the worldwide community of Polish people. Poles are a people with a special sense of mission. Kosciuszko and Pulaski showed this spirit in helping Americans win our War for Independence. And the poet Adam Mickiewicz captured this spirit a century and a half ago when he wrote: ". . . wherever freedom is oppressed and is fought for, there is our struggle, and there is our homeland and our duty."

Two brave sons of Poland -- Lech Walesa and His Holiness, Pope John Paul II -- have altered world history through their courage and moral leadership. And I daresay this: These two inspired men could not have accomplished what they have -- had it not been for the unceasing good works and prayers of the Polonia.

The world is safer and freer now, but we must not forget those countries still tormented by totalitarian violence and oppression and instability -- nations like Croatia and Serbia and Cambodia. Nor must we forget the people who live under regimes that deny freedom of expression and freedom to worship -- for instance the people of Cuba and China and Vietnam.

We've helped change the world -- and now we must work to change America for the better. We need excellent schools -- to offer education that's worthy of the love we have for our children. At the center of my education reform plan is real financial freedom for parents to choose their children's schools -- including private and parochial schools. This would follow the model of the child-care bill I've already pushed through Congress, protecting parents' rights to choose who cares for their children.

We must keep family, dignity, work, and responsibility paramount as we reform our welfare system. We need an efficient government to preserve our liberties, but if we really want to cure our social ills we must have more voluntary community action -- what I've called points of light. We'll solve our greatest social problems when millions more individuals and tens of thousands more voluntary groups enlist in the cause.

America was built on family, faith and freedom -- and we must renew those sources of our strength. As I count my many blessings, I know I can count on the help of Polish-Americans as we work to heal the ills that still afflict our society.

Thank you. May God bless Poland and the United States of America -- both of them lands of the free, both of them homes of the brave.

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(Duggan/Gershowitz)
March 15, 1992
Draft Seven
Polish

PRESIDENTIAL REMARKS: POLISH NATIONAL ALLIANCE
CHICAGO, ILLINOIS
MONDAY, MARCH 16, 1992
[time]

Governor Edgar, Ed Moskal, Ed Dykla, Bishop Zawistowski [za-vi-STOFF-ski], Father Phillips, Ed Derwinski, ladies and gentlemen: Thank you for that warm Chicago welcome. Somebody suggested this visit has something to do with the Illinois primary election. \\ That's true -- I'm working to win that election. But if anyone thinks we have political headaches here -- they're nothing compared with what Lech Walesa has to go through in Poland. We have two major parties. Look at all the parties he has to contend with -- close to 20 at last count. Even the Polish Beer Drinkers' Party has split into two factions! True story! \\

Whenever I visit here, I remember other occasions I've had to get together with your community: back in 1988 at the wake for the late president of the Polish National Alliance, Al Mazewski [ma-ZEFF-ski]; at the inaugural celebration for your current president, Ed Moskal; and at a very beautiful Sunday Mass at St. Hyacinth's Church. There I had the privilege to join with many of you in prayers for peace and freedom, and to lay a wreath at the memorial for the martyr of Solidarity, Father Popieluszko [po-PYUSH-ko].

How our prayers have been answered in those few short years. Since 1988, our world has been transformed -- and that change

began in Poland. \\ Poland overthrew the cruel tyranny that Stalin imposed after Yalta. \\ Now, imperial communism is dead - - and the Soviet Union has ceased to exist. \\ \\ The threat of nuclear war has diminished dramatically. These are blessings that millions of us have worked -- and prayed -- to attain. \\

For decades we faced mortal danger. The communists fought to dominate the world. The Soviet Union threatened the very existence of free Europe and the United States with its massive armies and nuclear arsenals. The communists persecuted believers and demolished houses of worship. They imprisoned Cardinal Wyszynski [vi-SHIN-ski] and murdered Father Popieluszko.

But all the while, believers kept on believing: Stubborn believers -- who suffered every sort of torment in the prisons and labor camps. Patient believers -- who thought they'd never live to see the answer to their prayers. Simple believers -- who grasped little of geopolitical facts and theories, but knew they held the power to change the world in their folded hands.

Inspired by brave leaders like Lech Walesa and Pope John Paul, good people on both sides of the Iron Curtain worked as though everything depended on themselves -- and they prayed as though everything depended on God. \\

When I had the privilege in 1989 as President of the United States to stand with Lech Walesa and thousands of freedom-loving Poles at the Gdansk Shipyard, when I saw the faith and courage of those people -- I knew that freedom would prevail. \\

Even in the darkest days, we stood steadfast for Poland's

right to be free. We kept our alliances strong. We gave humanitarian aid to Solidarity when it was needed the most. Today we continue to give assistance, helping Poland build a stable democracy and a prospering economy. In addition to the substantial financial aid, I understand the one thousandth cargo container of American humanitarian supplies was just sent on its way to Poland. And I've just written Lech Walesa to offer further help in bringing more American investment to Poland.

Just as important has been the voluntary help from the Church, from organized labor, and from the Polish-American community. History will honor the role of the Polonia -- the worldwide Polish community -- for giving birth to a new age of freedom. And to symbolize this, this year we will fulfill the dying wish of Ignacy Paderewski [pa-der-EFF-ski] and send his remains for burial in the sacred soil of a free Poland. \\

The world is safer and freer now, but we must not forget those who still have not won full freedom. I think especially of the brave people of those republics of a disintegrating Yugoslavia who are seeking to establish their sovereign independence. As we told our European allies last week, we are giving positive consideration to the recognition of Slovenia and Croatia. We also are considering the most appropriate ways to meet the desire for peaceful transition to independence on the part of the other republics.

Our leadership for freedom must continue. You know that: No one knows better than Polish-Americans the rewards of staying

strong and engaged in the world. No one knows better than you the tragic harm that comes from weakness and isolationism. We'll keep working together. We'll secure the peace and win new prosperity -- for Poland and all the Free World.

We must continue changing the world -- and we must redouble our efforts to change America for the better. Get our economy going again -- create good jobs. Strengthen our families. Put limits on big government.

Let me close with a fable about liberal social planners that reminds me of Lech Walesa's down-to-earth humor. It's a story Russians used to tell during the last days of Communism:

A farmer's chickens were dying. So for help he went to the communist party hack who was the local agriculture commissar. The commissar said, "Give them aspirin." And over the next few days, 50 chickens died. The commissar then said, "give them penicillin." And in a few days, a hundred more chickens died. So the commissar advised castor oil.

After the castor oil therapy, the farmer went to the commissar and announced that all the remaining chickens had died.

"What a pity! What a pity!" the commissar said. "I had so many other ideas I wanted to try!" \\\

Well let me tell you: As long as I'm President, American families will not be guinea pigs for social planners. \\ We will keep family, dignity, work, and responsibility first -- and we'll make this country better. This country was built on family, faith and freedom -- and we must renew those sources of our

strength. As Barbara and I count our many blessings, we know we can count on Polish-Americans to move our country forward to new glories. Thank you. May God bless Poland and the United States of America -- lands of the free and homes of the brave.

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EMBASSY OF THE REPUBLIC OF POLAND
2640 16th Street, N.W.
Washington, D.C. 20008
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F A X T R A N S M I S S I O N C O V E R S H E E T

Date: March 13, 1992

No: 456-6218

No of pages: 1

To: Mr. Gary Gershowitz , White House

From: Andrzej Jarecki, counselor, Embassy of Poland

M E S S A G E:

1. How to settle down Poland?
Answer: To declare war against United States and
immediatly capitulate (surrender).
2. The story about the gold-fish. Three fishermen: one German,
one Russian, one Polish. Three wishes: one for German, one
for Russian, one for Pole.
German: May all Russians go to hell.
Russian: May all Germans go to hell.
Pole: I have no wishes.

Comment: you can humanize this anecdote. For example -

- German: "I would like to see Russia democratic."
- Russian: "I would like to see Germany peacefully
inclined".
- Pole: I have no wishes.

3. Once an American richman (banker) was ill. Doctors were
helpless. The family called an old, wise Rabbai. What is
your advice, Sir?
Rabbai said: You should go to Lubaczow.
Richman: Why to Lubaczow? What is this, Lubaczow? Where is
it?
Rabbai: Lubaczow is a small, silent, ^{poor} city in Poland. You ask
me why to Lubaczow? I'll tell you: because in Lubaczow, as
I turn my mind to the past, any richman never died.

*Sincerely -
Andrzej Jarecki*

SPEECH
VICE PRESIDENT GEORGE BUSH
ST. HYACINTH CHURCH
CHICAGO, ILLINOIS
SUNDAY, MARCH 13, 1988

Thank you, Father Roge, for those kind words. Mrs. Bush and I are delighted to be here, we're delighted to be accompanied by Governor Thompson and Mrs. Thompson, your Governor. We're delighted to be accompanied by one of America's true heroes, General Chuck Yaeger, who's with us here today. As I stand here in this beautiful church, I think back to about five months ago when I stood on the balcony at St. Stanislaw Kostka Church in Warsaw. I had met the night before, at the Ambassador's residence, with Lech Walesa and other leaders of Solidarity. I had asked Walesa if he would accompany me to the church where Father Popieluszko had preached -- the "Solidarity Priest," who had been murdered by the Secret Police. I didn't know if he'd come and sure enough, Barbara and I were staying at this lovely guest house, he appeared all alone, climbed in our United States big car there and the Secret Police made one gesture, they took the Polish Flag off of the right fender of our car but we had the Stars and Stripes, your flag, my flag on the United States ..applause... and we drove downtown past hundreds of people and on a gray and chilly Monday morning, thousands of people pinned behind barricades and infiltrated by the secret police, lined the streets for hours around that modest church and cheered for Solidarity and Walesa and the United States of America.

His voice rang like a bell throughout this land, and he must not be forgotten, I said. Here at the church where he lived, worked, and prayed, let us pledge to carry on his quest to overcome evil with good...applause...Next to Walesa we did what we'll do here today we laid a wreath and a little Solidarity banner at the grave of the fallen priest and Barbara put her arm around Father Popieluszko's mother dissolved in tearsapplause....because I think she found it hard to believe that the United States, in the face of the lights and under the gaze of the communists masters would honor her son in this way.

But I would just simply tell you that it was a very moving experience and then Lech Walesa and I went on top of that church balcony, some of you may have been there, some of you know the story, the voices rang out "long live Reagan, long live Bush, but most of all, long live America." And we saw...applause...we saw very, very clearly what you all know so well, the affection of the people of Poland of the United States and so what my message today, as we honor Father Popieluszko is and as we are surrounded by the future, by these wonderful young children, it is the United States of America that must keep alive the hope of the Polish people, we are one nation under God, we should

struggle, however possible, to preserve and protect and strengthen religious freedom around the world. Father Popieluszko taught us that by his life, by his ministry, and by his faith and we must honor his memory by standing up to freedom and democracy around the world we owe it to these children, we owe it to the future of this the greatest and freest country, one nation under God, the United States of America.

Thank you and God bless you all. Thank you....applause...

That leader of Solidarity, that man of steel, Lech Walesa and I was pleased to honor him in Poland, pleased to stand next to him as we lay on the grave of Father Popieluszko, the martyr priest, the symbol of Solidarity, the symbol of freedom, and the support and demonstrating the support of the United States of America. All of us here, new Americans, Americans who may not be citizens yet, all of us, know that our country is the symbol of freedom--religious freedom, political freedom, freedom of elections, freedom of whatever else it is....applause.... and so my message in supporting Father Popieluszko and Solidarity is to stand for freedom wherever we can around the world.

Thank you all, God bless you, and on this Sunday let's never forget that the United States of America is one nation under God. Thank you very much....applause.....

It was Mr. Wright's idea to make separate chapters of taped reminiscences of Mr. Pavarotti's colleagues and friends, an unusual practice for an "autobiography." Among those interviewed were the tenor's wife, Adua; Dame Joan Sutherland and her conductor husband, Richard Bonyng; Judith Raskin; Mirella Freni; Herbert Breslin; and fellow tenor Giuseppe Di Stefano.

"Usually these interviews are woven into the narrative," he said, "but I thought that if they ran long enough, why not leave the words in the mouths of the people who said them?" He heard some "grumbings" from a number of editors at Doubleday about his wanting to do the book this way, but his own editor, Louise Gault, strongly supported him.

Mr. Wright, who describes himself as a "tenor manqué," laughed as he recalled the time Pavarotti asked him to sing the scales during a practice session. The tenor's verdict? "A discreet silence," according to Mr. Wright. "At least he didn't grimace."

Mr. Pavarotti's collaborator and amanuensis is a 1952 graduate of Yale with a home in New York City as well as Key West. Three of his four previously published books are nonfiction works written solo — among them, "Ball," an account of New York's April in Paris charity ball, and "Heiress," a biography of the late Marjorie Merriweather Post.

He wrote the fourth, his first novel, while he was putting together the Pavarotti book. "Rich Relations" was published by Putnam's in February and is now in its second printing. Mr. Wright describes it as "a roman à clef about two adventures, sisters who grow up on Long Island and in Washington in the late 1940's and become very famous." ■

May 10, 1981

Wyszynski Dies; Strong Defender Of Polish Church

By JOHN DARTON

Special to The New York Times

WARSAW, May 28 — Stefan Cardinal Wyszynski, the Roman Catholic Primate of Poland, died of stomach cancer early today. He was 79 years old.

Cardinal Wyszynski was named Primate in 1948, the year in which the Communists assumed complete power in Poland. As defender of the church he moved between outright opposition to the Government during Stalinist times to peaceful coexistence, and at times cooperation, with the authorities as they moderated their positions.

His death came in a time of political change and removed from the scene a strong moderating force that had influence in all the corridors of power but especially on the independent industrial trade union and its leader, Lech Walesa.

As testimony to Cardinal Wyszynski's stature, the Government declared a period of national mourning through Saturday, with flags at half-staff, theaters and movie houses closed, and subdued programming on radio and television. The party's Central Committee

issued an appeal for unity and calm and for the halting of any protest actions.

On Monday, Cardinal Wyszynski received a telephone call from the Pope, who blessed him. The following day the Cardinal was reported in critical condition for the first time. On May 16, he had been given the sacrament of the sick, the modern-day equivalent of the last rites.

Fatal Illness Is Described

The Cardinal died at 4:40 A.M. A church communiqué, disclosing the nature of his illness, spoke of "a cancerous process in the abdomen of exceptional malignancy and rapid progress." It noted that the Cardinal died on the Feast of the Ascension.

"The great servant of the church and the nation, who placed all faith in the Madonna, has departed," the communiqué said. "He has been a great moral authority for Poles and many other people. The eyes of everyone were on him in the dramatic moments of our country."

Tributes from the authorities emphasized the Cardinal's patriotism, statesmanship and moral authority.

By WOLFGANG SAXON

Stefan Cardinal Wyszynski, Archbishop of Gniezno and Warsaw and Roman Catholic Primate of Poland, spent three decades in a struggle with secular authority and left the Polish church far more powerful than before.

Treading a thin line between resistance and compromise, he prevailed — through Stalinist incarceration and the persecution of the faithful, through the harassment that followed, through Communist efforts to legislate the church into sub-



Associated Press

Stefan Cardinal Wyszynski

mission, through the downfall of a succession of discredited party and Government chiefs. In the end, an officially atheist regime had to turn to him and his bishops for rescue from a citizenry enraged by economic hardships as well as by official corruption and ineptitude.

In the labor unrest starting last year, Cardinal Wyszynski became the arbitrator between the leaders of the independent labor movement and the Communist Party leadership.

Right to Be a Catholic Nation

"After 10 centuries of Catholicism," he had reminded Poland's political leaders long before, in 1966, "we have the right to be a Catholic nation, and we do not resign that right." Responding to cheers from hundreds of thousands of pilgrims in Upper Silesia, he used that show of support to plead for co-existence between the Church and "the authority of Caesar."

He confronted a Government campaign to keep the young out of church in mid-1963, declaring: "If a citizen does not demand his rights, he is no longer a citizen. He becomes a slave." Parents, he said, should insist on the constitutional guarantee of free worship.

His role was bolstered by the faith of most Poles, who saw the church as the historic symbol of Polish nationalism, and by the fears all around of intervention by the Soviet Union. A large majority of Poles continued to identify with Roman Catholicism as a bulwark against Soviet

power and the doctrinaire Marxism-Leninism that Moscow's leaders practiced to their own national advantage.

Strengthened by Pope's Election

The hand of the Polish church was further strengthened by the election of Karol Cardinal Wojtyla, Archbishop of Cracow, to become Pope John Paul II in 1978 and by his subsequent visit to Poland.

Cardinal Wyszynski's influence and the credibility of his church among the people were strong enough to restrain militants pushing the union leader, Lech Walesa, in one direction and ideological hard-liners pulling the Communist Party leader, Stanislaw Kania, in the other, while Moscow grappled with the problem of what to do about the tumult.

When the economic woes and the workers' dissatisfaction erupted in unrest in 1980, the state found itself unable to cope with them. Thus the astonishing spectacle in the spring of 1981, when Mr. Kania and Mr. Walesa and their aides went to the Cardinal's palace in Warsaw for discussions. And the Cardinal's representatives, the bishops of Poland, openly mediated local disputes over labor grievances or police excesses.

Warned of National Disaster

Cautious in his dealings with the state, Cardinal Wyszynski did not leap into the fray when strikes swept Poland to paralyze an ailing economy. Instead, he first told the workers to recognize the dangers of national disaster and outside intervention by going back to work and negotiating. That advice and the Government's unprecedented broadcast of his speech on television in that strike-ridden August of 1980 rankled many workers and Catholic intellectuals.

But Cardinal Wyszynski then followed his longstanding admonition to the church never to go against the will of the people. He met with Mr. Walesa the following month and eventually gave full support to the independent union and its struggling sister group, the farm union. But he also reminded them of the danger to the nation if they pushed the Government too far instead of holding it to hard-won promises.

Was Ordained in 1924

Stefan Wyszynski, the son of a village teacher and church organist, was born Aug. 3, 1901, near Lomza in the northeastern Poland, then part of the Russian Empire. He was ordained in 1924 and posted as vicar to Wloclawek, where he edited a Catholic daily newspaper and a scientific monthly.

He earned a doctorate in sociology and canon law at the Catholic University in Lublin in 1929 and also studied in Italy, France and Belgium. During nine years as professor at the Higher Seminary of Wloclawek, he became known as a "labor priest" close to the working people, for whom, in 1935, he founded and directed the Catholic Workers University.

The author of several books on labor topics, the priest upset conservative members of the church hierarchy. He was playing a role as counsel in labor dis-

putes when the Germans invaded Poland in 1939.

The Nazis imprisoned much of the Polish clergy, but Father Wyszynski was spared and became a resistance leader and organizer of clandestine church meetings. He was consecrated Bishop of Lublin in 1946.

Named Archbishop by Pope Pius

Two years later, on the death of Augustus Cardinal Hlond, Pope Pius XII named him Archbishop of Gniezno and Warsaw and Primate of Poland. By then, the Communists had taken full control of the country under Soviet tutelage and set out to reduce the church to impotence.

Archbishop Wyszynski signed an agreement in 1950 by which the church promised not to meddle in politics and the state promised to respect freedom of worship and to let the church print its publications and give religious instruction to schoolchildren.

That first compromise for the sake of survival did not sit well with many Poles, who saw the regime chipping away at the historical role of their church. In any case, the pact did not withstand the repressions that followed. Priests were jailed, the Catholic press was stifled, and Archbishop Wyszynski had to use all his skill at diplomacy, his courage and sheer stubbornness in the ensuing decades to win back the relative freedom the 1950 agreement had granted.

Pope Pius announced the Archbishop's elevation to the rank of cardinal in 1952. But fearful of not being allowed back into Poland, Cardinal Wyszynski kept away from the consistory in Rome the following January. When he refused to denounce a bishop jailed on espionage charges in 1953, he was himself arrested and confined at a monastery for three years.

In one of the ironies that marked Cardinal Wyszynski's life, Wladislaw Gomulka, the Communist leader in the early postwar period, had also been purged and jailed by the Stalinists under Boleslaw Bierut. When Mr. Gomulka returned to power in 1956, he had Cardinal Wyszynski returned to his palace.

Mr. Gomulka's return marked a lessening of Soviet domination. By freeing the Cardinal, he was seeking to gain popular support for his rule. And over the years that followed, both sides continued to grope for a modus vivendi of mostly uneasy coexistence.

The Cardinal often denounced what amounted to repression by the Government and to castigate Mr. Gomulka's assertion that no such thing existed. Railing against Poland's "caesars," he cited 20 organizations trying to turn Poles into a nation of atheists and obstructing their right to worship freely.

Temporal power could not overcome the Church in Poland, he frequently said.

"Strike the shepherd and the sheep will disperse," he exclaimed in a fiery sermon at Poland's holiest shrine, in Czestochowa, in January 1966 after the regime had denied him a passport for a visit to Rome. "Often this has been tried and

proved true. But whenever it was done in Poland, it served only to draw the sheep closer together."

Even in recent years, he spoke out against bureaucrats and policemen interfering with religious observations and processions, and he was constantly attacking measures that curbed the construction of churches, demanded their financial records or hamstrung their publications and ability to teach.

Still, with the comparative peace attained under the Gomulka regime, Cardinal Wyszynski began to travel outside Poland. He met Pope Pius XII in 1957 and returned in 1958 for the election of Pope John XXIII and for Pope John's funeral and the election of Pope Paul VI in 1963.

Leading the church in an intensely nationalistic country, Cardinal Wyszynski had his own quarrels with the Holy See, particularly with Pope Paul, whom he visited repeatedly for discussions.

The chief irritant then was the Vatican's slowness in honoring Poland's sovereignty over the western provinces seized from Germany at the end of World War II. By 1970 Mr. Gomulka and Chancellor Willy Brandt of West Germany had signed an agreement by which Bonn formally accepted the postwar borders.

Cardinal Wyszynski, not wanting to lose the people's trust to the Communists, pressed the Vatican to follow suit. He was annoyed when the Vatican chose to take a legalistic attitude by waiting for formal ratification of the treaty, which was held up for a time by the issue of Germans still in the region who wanted to go west.

In 1970 riots broke out on the Baltic coast of Poland over higher food prices, and Cardinal Wyszynski voiced the country's shock over the severity with which the disturbances were quelled.

A new leadership was installed with Edward Gierek as party chief. He and the new Prime Minister, Piotr Jaroszewicz, promptly made overtures to the Cardinal, who coaxed concessions from them. In return, he provided them with a voice of moderation when the gathering storm overtook the nation in 1980 and a discredited leadership again fell.

May 29, 1981

To Gary
Date 12 Mar 92 Time 5:30

WHILE YOU WERE OUT

M. _____
of Ad Green Con way

Phone _____
Area Code Number Extension

TELEPHONED		PLEASE CALL	
CALLED TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		URGENT	
RETURNED YOUR CALL			

Message Polish Embassy
faxed info to
you. Question
call Jarek at
81686-6546 Operator APL

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Polish Nat All.

Staff assigned

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(703) 759-7021

Dr. Wrobel

New World Order
Economics
Education

~~New World Order~~

Pres of PUA
Ed ~~Walter~~ Moskale
Sen. Drominsky

.L58
WH

THE CONCISE
OXFORD DICTIONARY OF
THE CHRISTIAN
CHURCH

Edited by
ELIZABETH A.^oLIVINGSTONE

OXFORD LONDON NEW YORK
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HUSS, JOHN (c. 1372–1415), Bohemian reformer. He was a well-known preacher at the 'Bethlehem Chapel' in Prague. When the writings of J. *Wycliffe became known in Bohemia, Huss was attracted by his political doctrine and was sympathetic to his teaching on *predestination and the Church of the elect. At first he was encouraged by Abp. Sbinco of Prague, but soon his violent sermons on the morals of the clergy provoked hostility and he was forbidden to preach. In the course of the dispute between rival candidates for the Papacy, the king gave control of the University of Prague to the Czech 'nation' (1409) and Huss became Rector. Abp. Sbinco soon transferred his allegiance to *Alexander V, who rewarded him with a Bull (1410) ordering the destruction of Wycliffite books and, to curb Huss's influence, the cessation of preaching in private chapels; in 1411 *John XXIII excommunicated Huss. Opinion moved against Huss and the King removed him from Prague; he took refuge with the Czech nobility and devoted himself to writing his main work, *De Ecclesia* (1413), part of which was taken directly from Wycliffe. Having appealed from the decision of the papal curia to a General Council, he went to the Council of *Constance with a safe-conduct from the Emp. Sigismund. He was imprisoned and burnt, and became a national hero.

HUTTEN, ULRICH VON (1488–1523), German humanist and controversialist. He left the monastery of *Fulda in 1505, visited various universities, and engaged in military service. About 1515 he became a contributor to the **Epistolae Obscurorum Virorum*. From 1519 he devoted his life to the propagation of M. *Luther's reformation, in which he saw the deliverance of Germany from the power of Rome. He wrote a series of treatises in German and Latin for this purpose. At the end of his life H. *Zwingli gave him refuge.

HUTTERITES. See *Anabaptists*.

HUTTON, RICHARD HOLT (1826–97), religious writer. He trained for the *Unitarian ministry but became a member of the C of E. In 1861 he was offered the joint-editorship and proprietorship of the *Spectator*, which he used as a pulpit from which to challenge, on Christian principles, the regnant agnosticism of J. S. Mill and T. H.

*Huxley. He was one of the original members of the *Metaphysical Society.

HUXLEY, THOMAS HENRY (1825–95), English biologist. He defended the view that man descended from the lower animal world in his *Zoological Evidences as to Man's Place in Nature* (1863), and in a lecture on 'The Physical Basis of Life' in 1868 he expounded *agnosticism. Man, he argued, cannot know the nature of either spirit or matter; metaphysics is impossible; and man's primary duty in life is the relief of misery and ignorance. He discussed *miracles in his study of D. *Hume (1879); he did not reject miracles, 'because nobody can presume to say what the order of nature must be', but he explicitly abandoned the theological concept of a Personal God. His attacks on Christian orthodoxy became more persistent in later life.

HY. See *Iona*.

HYACINTH, St. (1185–1257), 'Apostle of the North', known to the Poles as St. Iaccho. Having received the habit from St. *Dominic at Rome in 1220, he set out with other Dominicans for Poland and engaged in missionary work there and in the adjacent countries. His activities are reputed to have extended from *Sweden and *Norway to the Black Sea.

HYDROPARASTATAE. An alternative name for the *Aquarians.

HYLOZOISM. The doctrine that all matter is endowed with life.

HYMNARY. The medieval liturgical book of the W. rite which contained the metrical hymns of the Divine *Office arranged acc. to the liturgical year.

HYMNS. Sacred poetry set to music has always formed part of Christian worship, whether to express doctrine or the devotion of individuals. At first OT texts, esp. the Psalms, were used, but at an early date distinctively Christian compositions, e.g. the *Magnificat and *Benedictus, appeared, and what seem to be quotations from early hymns are found in various places in the NT. The use of hymns is mentioned by several of the early Fathers, and the '*Phos Hilaron' is among those dating from pre-Nicene times;

hymns became more generally used, however, from the 4th cent. From this time they were employed not only to celebrate the Christian mysteries, but also to promote and refute heresy, e.g. in the *Arian controversy. Although from the 5th cent. some Christians held that no words other than those of Scripture should be allowed in the liturgy, *troparia (single-stanza hymns) are found in E. service books of the period; they were later joined together to form *contakia and *canons.

Latin hymns appear later than Greek, the real impetus coming from St. *Ambrose. Though only three hymns can certainly be ascribed to him, he laid down the lines of development of Latin hymnody as simple, devotional, and direct, and it was through his influence that hymns became a recognized and integral part of the public worship of the W. Church. Although hymns were not admitted into the Roman *Office until the 13th cent., their development came to be towards an ordered sequence for use at different times and seasons, designed to express not the feelings of individual worshippers but the meaning of the feast or Office. The *Counter-Reformation led to the remodeling of a number of the old *Breviary hymns and the composition of new ones in a more classical diction and metre.

Vernacular hymns were written all through the Middle Ages, but they were not admitted to the liturgy and were largely the work of those outside the main religious stream. With the *Reformation the situation changed. *Lutheranism had a wealth of new hymns written in German by M. *Luther himself and later by P. *Gerhardt. *Calvinism would tolerate nothing but the words of Scripture in its services; hence the Psalms were put into *metrical versions (q.v.). In the C of E hymns virtually disappeared from the service-books, mainly it seems because T. *Cranmer's literary powers lay in other directions.

Modern hymn writing and hymn singing were mainly the creation of the 18th cent. A prominent part was taken by I. *Watts, whose hymns were written to express the spiritual experience of the singer. They were followed by the works of John and Charles *Wesley. The practice of singing hymns was encouraged by the *Methodists and spread among the *Evangelical party in the C of E. In America the Negro Spirituals were a powerful factor in the Second *Great

Awakening of 1795–1805. By the early 19th cent. prejudice against the use of hymns in the C of E was dying and the time was ripe for a hymnbook which could be integrated into the BCP scheme of worship. R. *Heber intended his collection (1827) to fulfil this purpose. It was never widely used, but it helped to break down the hostility to hymns outside Evangelical circles. A further influence in fostering the use of hymns came from the *Oxford Movement. The publication of various collections followed, of which the most widely used were prob. **Hymns, Ancient and Modern* (1861) and *The *English Hymnal* (1906). Among RCs a demand for popular hymns in the 19th cent. was met by such writers as F. W. *Faber. Since the introduction of the vernacular liturgy after the Second *Vatican Council, hymns have been widely used at Mass. All other English-speaking Churches, except the *Quakers, have assigned an important place to hymns as being an integral part of Christian worship, rather than an adjunct to it.

'HYMNS, ANCIENT AND MODERN' (1861). A hymnal, edited by H. W. *Baker, which drew freely on ancient and modern sources and incorporated many of the traditional *office hymns (often in translations by J. M. *Neale). The music assisted its popularity. A revised edition was issued in 1950.

HYPAPANTE. The name used in the E. Church for the feast of *Candlemas.

HYPATIA (c. 375–415), philosopher. She was the glory of the *Neoplatonist School of *Alexandria. On the suspicion that she had set the pagan prefect of Alexandria against the Christians, she was attacked by a Christian mob and killed.

HYPERDULIA. The special veneration paid to the BVM on account of her eminent dignity as Mother of God.

HYPOCRISY. The hiding of interior wickedness under the appearance of virtue. The Lord denounced it in the case of the *Pharisees as the vice of those who do good deeds only to be seen of men and not for the glory of God.

HYPOSTASIS. The Greek word (lit. 'substance') had various meanings. In *Christological contexts from the mid-4th cent. it

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yez' dō-slaf (1849-1921),
 al name was Pavol Országh,
 l to the development of a
 e Slovak language.
 eb. 2, 1849, at Vysný Kubin
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 to the village of his birth
 ntirely to writing. He died
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 War I on the oppressors of
čímikova žena (1888). The
 is his finest narrative poem.

in east central China. It
 Mountains in southwestern
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 Anhwei into Hungtse Lake,
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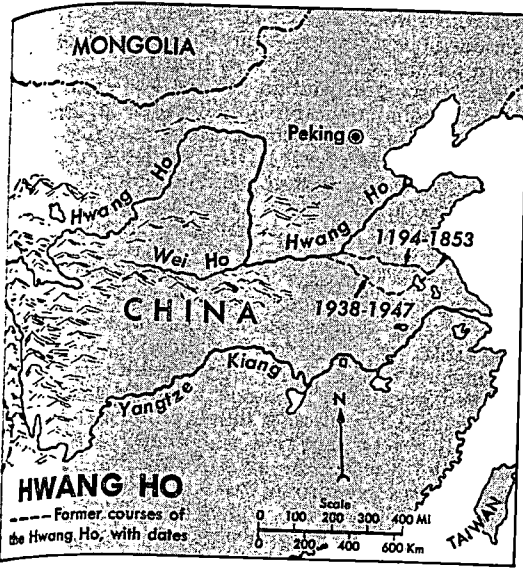
reservoirs, dams, and chan-
 to control the river's flow,
 vent the devastating floods
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 navigable and irrigation
 facilities extended.

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an important coalmining
 hwei province, China, lies
 the Hwai River. The city
 after 1878, and before
 mines produced 1 million
 Since 1949, mining opera-
 ized, and the annual coal
 o between 10 and 20 mil-
 Hwainan China's fourth-
 oducing center. The city
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 Hwainan's manufactures in-
 nd machinery. Population:

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ō, the chief river of north-
 ut 3,000 miles (4,800 km)
 ally eastward to the Gulf
 the longest in China after
 Yellow River") rises in the
 st of Kyaring and Ngoring
 nghai) province at 13,500
 above sea level. It flows
 again to enter Kansu. At
 east into Ningsia and
 through the Great Wall
 There it loops east and
 s Desert, passing the steel
 top of the loop. Passing
 in and continuing south-
 e Loess Plateau, where a
 nd Fen rivers. The pl-



caus heavily eroded yellow loess soils, carried
 into the Hwang, are responsible for the river's
 discoloration and hence its name.

At Tungkwan the Hwang swings abruptly
 east as it receives its chief tributary, the Wei. It
 then flows through the Sanmen Gorge, site of a
 hydroelectric, flood-control, and irrigation dam.
 Near the dam has risen the industrial complex
 of Sanmenhsia, in Honan.

As the river proceeds across the North China
 Plain to the sea, it continues east through Honan,
 but below Kaifeng it turns northeast into Shan-
 tung, passing the provincial capital, Tsinan. In
 Shantung it traverses a fertile grain- and cotton-
 growing area before emptying into Gulf of
 Chihli, north of the Shantung Peninsula.

History. The region around the confluence of
 the Hwang and Wei rivers formed the cradle
 of Chinese civilization. Before the beginning of
 China's historical period (about 1523 B. C.) peo-
 ple living near the rivers' banks used the wheel
 and knew how to cast bronze, make silk, and
 write.

Because of the enormous load of silt that it
 carries down from the Loess Plateau, the Hwang
 Ho is both very wide and shallow, and the long
 history of disastrous floods below Kaifeng ex-
 plains why it is often called "China's Sorrow."
 As early as 220 B. C., Emperor Shih Hwang Ti
 built dikes and attempted to deepen the river's
 course. In some stretches during high water the
 level of the water contained between the em-
 bankments may be as high as 30 feet (9 meters)
 above the surrounding plain.

History has recorded radical shifts in the
 river's outlet to the sea. From 602 B. C. to 1194
 A. D. the Hwang flowed into the Gulf of Chihli
 well north of its present course. Between 1194
 and 1853 it entered the East China Sea south of
 the Shantung Peninsula. Then floods shifted the
 outlet north of the peninsula once more. In
 1938, to slow the advance of Japanese troops,
 Chinese forces diverted the river southward again
 by smashing the dikes in Honan, and on this occa-
 sion alone almost 900,000 lives were lost. In
 1947 the Chinese diverted the Hwang Ho to its
 present channel.

MICHAEL FREEBERNE
University of London

HYACINTH, hī'ə-sinth, Saint (c. 1200-1250),
 patron saint of Poland. He was born John
 Odrowac, at Lanka Castle in the Duchy of
 Oppelin, situated between Breslau (Wrocław)
 and Cracow (Kraków). Although a considerable
 amount of legend surrounds his activities, the
 main facts of his life are known. His uncle was
 the bishop of Cracow, and being born of a noble
 family, John was able to study at Cracow and
 Bologna. He entered the Dominican order in
 1217 or 1218, taking the name Hyacinth.

During the following years he was an active
 missionary in Poland, Lithuania, Moravia, and
 Bohemia, preaching Christianity and performing
 miraculous works. In addition, he founded Do-
 minican houses both at Cracow and at Danzig.
 He died at Cracow on Aug. 15, 1257. His feast
 is kept on August 17.

JOSEPH R. LEAHEY
Mercy College, Dobbs Ferry, N. Y.

HYACINTH, hī'ə-sinth, is the common name for
 some 30 species of bulbous perennial herbs con-
 stituting the genus *Hyacinthus* of the lily family
 (Liliaceae). Hyacinths, native to the Old World
 from the Mediterranean region to South Africa,
 have been in cultivation for almost 400 years.
 The Netherlands grows great quantities of these
 plants for export.

The primary cultivated species, a very popu-
 lar spring-flowering plant with numerous varie-
 ties, is the common hyacinth (*Hyacinthus orien-
 talis*), native to Greece and Asia Minor. It forms
 a ground-level rosette of long, slender leaves,
 each up to 12 inches (30 cm) in length and 1
 inch (2.5 cm) in width, with one or more flower
 stalks arising from its center. Each flower stalk,
 reaching up to 15 inches (37 cm) in height,
 bears a dense cluster (raceme) of small red,
 pink, lilac, white, or yellow flowers.

Hyacinth bulbs may be maintained perman-
 ently in gardens, but many growers replace
 them annually. The number of bulbs may be in-
 creased by scooping out part of the bulb's plate-
 like stem (basal plate) or by scoring the base of
 the bulb; bulbets will form in the injured areas.
 Hyacinths are also forced to bloom under glass
 and used as cut flowers from December to May.

T. J. SHEEHAN, *University of Florida*



HYACINTHS may
 be grown indoors
 or in the garden,
 and are suitable
 for pot culture.

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ceive this honour. His feast became one of the highest rank in Charterhouses from 1339. This fostered interest in him in Flanders and the Rhineland, in France, Italy, and Spain as well as in England. His principal cult was at Lincoln, where the rose window called the Dean's Eye records his funeral and where his relics were translated to a new shrine in the famous Angel Choir in 1280. His shrines here attracted many pilgrims; his feast was kept in the Sarum calendar.

His usual iconographical attribute is his tame swan (from his manor at Stow) or a chalice with the infant Jesus on it, as on the altarpiece from the Charterhouse at Thuisson and in Zurbaran's portrait at Cadiz. A picture of him in the Paris Charterhouse became a centre of pilgrimage for mothers with sick children.

His shrine was dismantled at the Reformation, but searches for his body in 1887 and in 1956 proved unsuccessful. His white linen stole, formerly at the Grande Chartreuse, survives in the Charterhouse at Parkminster (West Sussex). Feast: 17 November; translation, 6 October.

D. L. Douie and D. H. Farmer, *Magna Vita S. Hugonis* (1961-2); J. F. Dimock, *Giraldi Opera* (R.S.), vii, 67-147 and 39-42; id., *Metrical Life of St. Hugh of Lincoln* (1860); for the canonization report, D. H. Farmer in *Lincs. Arch. and Archaeol. Soc. Papers*, vi (1956), 86-117. Lives by H. Thurston (1898) and R. M. Woolley (1927); see also *M.O.*, pp. 375-91 and C. R. Cheney, *Hubert Walter* (1967).

HUGH OF LINCOLN (2) (Little St. Hugh) (d. 1255), 'martyr'. He was a boy of only nine years old who met a violent death at the hands of persons unknown; his body was discovered in a well and buried in the cathedral near the tomb of Grosseteste. But the story circulated and became immensely popular that his death was due to ritual murder practised by the strong and wealthy Jewish community in Lincoln. It was asserted that the Jew Koppin enticed the boy into his house on 31 July, was kept there until 27 August, when he was scourged, crowned with thorns, and finally

crucified. They tried to bury the body, but the earth refused to receive it and it was thrown down a well. Koppin is supposed to have confessed: he and eighteen other Jews were executed, while others were imprisoned in London and released by the intervention of the Friars and fined heavily. It is likely that the cult of 'Little St. Hugh' was the expression of anti-Semitic envy and that the story had little, if any, foundation in fact. The general charge of ritual murder on the part of the Jews has many times been refuted by Christian as well as Jewish writers. But the calumny stuck in the Middle Ages, perhaps because it was what people wanted to believe, and the Legend of 'Little St. Hugh' is best known through the Prioress's Tale in Chaucer's *Canterbury Tales*. The cult was never official, although miracles were claimed at his intercession. Feast: 27 August.

H. R. Luard (ed.), Matthew Paris, *Chronica Majora* (R.S., 1880), v, 516-19; B.T.A., iii, 421-2.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; *R.P.S.*

HWAETBERT (Hwaetberct) (716-c. 747), abbot of Wearmouth and Jarrow. Like Bede, Hwaetbert had been offered to the monastery in childhood and educated there in ecclesiastical and monastic learning. He had been ordained priest before he was unanimously chosen as abbot and confirmed by *Acca. Letters to him from Pope *Gregory II and from *Boniface survive, the latter being a request for the works of Bede and for a bell, accompanied by a gift of a goat's hair bed-covering. A letter of Hwaetbert to Gregory commending his predecessor *Ceolfrith also survives: ear-

lier he had visited Rome, presumably with Ceolfrith or *Benedict Biscop. To Hwaetbert were dedicated Bede's commentary on the Apocalypse and his *De Temporum ratione*, concerned with chronology. He was called 'Eusebius' because of his holiness. No record of a feast-day or of a liturgical cult seems to have survived.

C. Plummer, *Baedae Opera Historica*, i, 364-404 for the Lives of the abbots of Wearmouth and Jarrow by Bede and the anonymous writer; the latter work is also translated in *E.H.D.*, i, 697-708. Letter from Boniface to Hwaetbert in *M. Tangl*, no. 76 and *E.H.D.*, i, 759.

HYA, see **IA**.

HYACINTH, see **PROTUS AND HYACINTH**.

HYBALD (Hibald, Higbald) (7th century), abbot in Lincolnshire. He is mentioned by Bede as being very holy and abstemious in connection with a vision of the death of *Cedd by Egbert. Four Lincolnshire churches were dedicated to him and Hibaldstow takes its name from his grave there, also recorded by *R.P.S.* His

IA (Hya, Ives), patron of St. Ives, Cornwall, according to local tradition was an Irish virgin who sailed across the Irish Sea on a leaf. She was said to be a sister of Euny. Leland saw a Life of her at St. Ives which made her a noble disciple of St. Barriacus; a church was built at her request by Dinan, a great lord of Cornwall. Breton tradition, however, makes her a convert of *Patrick 'the Elder': she came to Armorica with 777 disciples and was martyred there. She is the eponym of Plouyé, near Carhaix. She should not be confused with *Yvo of

name occurs in the Durham *Liber Vitae*; it has been conjectured by *D.C.B.* that his monastery was Bardney. Feast: 14 December (in 11th-century martyrology of Exeter).

Bede, *H.E.*, iv, 3; Stanton, pp. 451, 688; *R.P.S.*

HYDROC (Hydoc), Cornish saint, possibly a hermit, and titular of Lanhydrock. Feast: 5 May. Attempts to identify him with the Irish Huydhran or Odran lack plausibility.

Baring-Gould and Fisher, iii, 286-8.

HYWN (Henwyn, Hewyn), Welsh monk and possibly bishop. Trained at Llantwit, he eventually became abbot of Bardsey. He is the patron of Aberdaron on the Lleyrn peninsula, where pilgrims used to embark for Bardsey. His feast is in no ancient calendars known to Baring-Gould, but wakes were held in his honour at Aberdaron on 1 or 6 January. Churches in Bristol, Gloucester, and Hereford, dedicated to Ewen, have been dubiously claimed as his.

Baring-Gould and Fisher, iii, 263-5.

I

St. Ives, Hunts. Feasts: 3 February and 27 October.

G. H. Doble, *The Saints of Cornwall*, i (1960), 89-94. William Worcestre, p. 115.

IDE, see **ITA**.

IGNATIUS OF ANTIOCH (d. c. 107), bishop and martyr. Of Syrian origin, Ignatius became bishop of Antioch c. 69. Nothing is known of his early life or even of his episcopate before his last journey from

native of Auvergne, and educated by its bishop Genesis, he became a priest and, in 666, bishop. He founded monasteries, churches, and hospitals; his preaching revealed his learning and devotion. His death was due to intrigues and violence. Hector, ruler of Marseilles, was accused of outrages and misdemeanours. At the order of the emperor Childeric he was arrested and executed. Agritius believed this to be due to Praejectus and organized revenge. The bishop was stabbed and an assassin killed him with a sword, scattering his brains. Praejectus was venerated as a martyr. The cult spread even to English monastic calendars of the 11th and 12th centuries. Feast: 25 January.

AA.SS. Ian II (1643), 628–36; good contemporary Life by a monk of Volvic, ed. B. Krusch, *M.G.H., Scriptores rerum merov.*, v, 212–48; *E.B.K. before 1100; E.B.K. after 1100.*

PRAXEDES, virgin of Rome (1st–2nd century), who was buried in the cemetery of Priscilla on the Salarian Way. The fine church of S. Prassede (Rome) was built on the site of her house. Legend made her a sister of *Pudentiana and a daughter of the senator Pudens, supposedly converted to Christianity by St. Peter. Benedict XIV said that the Acts were spurious and unworthy of credence: the cult of Praxedes is not one of the oldest in Rome. The most ancient reference to her may have been in Itineraries to the Catacombs of the 7th century. Feast: formerly 21 July, suppressed 1969.

O.D.C.C., s.v.; *AA.SS.* Maii IV (1685), 296–301; R. Krautmeier, *Corpus Basilicarum Christianarum Romae*, iii (1967), 232–59.

PRIMUS AND FELICIAN (d. c. 297), martyrs. These were Romans who suffered at Nomentum (12 miles from Rome) during the persecution of Diocletian and Maximian. A church was built over their tombs on the Via Nomentana. In 640 Pope Theodore brought their relics to the church of San Stefano Rotondo, and a mosaic, which still survives, was set up in the apse. Their legendary Acts make them

patrician brothers who became Christians and whose commitment took the form of visiting the confessors in prison. After their arrest they were tortured and the judge tried to convince Felician that his brother, now eighty years old, had converted. But Felician was not taken in, and the two brothers faced execution together. The translation of their relics from outside the walls of Rome to a church inside them is usually regarded as the first of its kind. Feast: 9 June.

AA.SS. Iun. II (1698), 149–54 with *C.M.H.*, p. 311; H. Delehaye, *Étude sur le légendier romain* (1936), pp. 14–31.

PRISCA, Roman lady of the early centuries who gave her name to the church on the Aventine hill since at least the 4th century. There was an early Roman cult of Prisca, whom the itineraries mention as a martyr. The Acts (10th century), which are historically almost valueless, identify her with a martyr whose relics had been translated to this church. From about the 9th century she had been also identified with the Priscilla in the Acts of the Apostles who was the wife of Aquila and the church became known as *titulus Aquilae et Prisciae*, but this identification seems most unlikely. She is sometimes represented with two lions, who according to her Acts refused to attack her. Feast: 18 January, in 16 English monastic calendars.

AA.SS. Ian. II (1643), 183–7; R. Krautheimer, *Corpus Basilicarum Christianarum Romae*, iii (1967), 260–76.

PRISCUS (Prix) (c. 272), martyr. A citizen of Besançon, Priscus with some Christian friends fled during the persecution of Aurelian to Auxerre, where they were discovered and killed. The Martyrology of Jerome mentions him as a martyr and is witness to an early cult. The bodies were discovered by *Germanus of Auxerre, who built churches in their honour and helped to diffuse the cult. Feast: 26 May.

AA.SS. Maii VI (1688), 365–8; B.T.A., ii. 400.

PRISCUS OF CAPUA, martyr, named as such by the Martyrology of Jerome, the Gelasian Sacramentary, and the marble calendar of Naples. Nothing is known about him, and his fine ancient church at Capua has been destroyed. Feast: 1 September in *R.M.* and 13 medieval English monastic calendars.

Propylaeum, p. 374; *AA.SS.* Sept. I (1746), 99–108.

PRIX, see PRAEJECTUS, PRISCUS.

PROBUS, titular saint of the church of Probus (Cornwall), mentioned as St. Probus by Domesday Book and reputedly made collegiate by Athelstan in 926. Sherborne Abbey was formerly called Lamprobi or the church of Probus or else Propeschirche, but its calendar retains no memory of its former patron. Nothing is known of Probus and the *C.C.K.* lists him among those Cornish saints 'whose day is not certainly known'. If Probus ever existed and is not just a name meaning 'honest', he was probably a Celtic or British saint of the West Country of whom all is forgotten except his dedications.

Baring-Gould and Fisher, iv. 107; Stanton, p. 735.

PROCESSUS AND MARTINIAN, Roman martyrs of early date, who were publicly venerated in Rome from at least the 4th century and whose feast was in the early Roman sacramentaries. They were buried in the cemetery of Damasus: in the 4th century a church was built over their tomb. Here St. Gregory the Great preached a homily on their feast, in which he referred to the presence of their bodies, to the cures of the sick, to the harassment of perjurers, and the cure of demoniacs there. There is nothing left today of this church. The unreliable Acts make them the wardens of SS. Peter and Paul in the Mamertine prison, who were converted and baptized by Peter. A woman called Lucina is said to have buried them in her own cemetery, but Delehaye insists on the

cemetery of Damasus as their resting-place. In the 9th century their relics were translated to St. Peter's, where they remain to this day under their altar in the south transept. Feast: 2 July, mentioned in OE. Martyrology and that of Bede, and the Sarum calendar.

C.M.H., pp. 347–8; B.T.A., iii. 7–8.

PROJECTUS, see PRAEJECTUS.

PROTASE, see GERVASE AND PROTASE.

PROTUS AND HYACINTH, Roman martyrs of unknown date, but mentioned in the 4th-century list of martyrs, in the early sacramentaries, and the Naples calendar of stone. This ancient cult received striking confirmation in 1845 when the tomb of Hyacinth was discovered in the cemetery of Basilla, with his name and the date of his burial (11 September); inside it were charred bones, indicating death by fire. Near it another inscription was found bearing the name of Protus M(artyr), but this tomb was empty, probably because the relics were translated into Rome by St. Leo IV. An inscription by *Damasus says they were brothers; the Martyrology of Jerome calls them 'teachers of the Christian law'. Their cult was early and widespread: the feast is mentioned in the OE. Martyrology, the Martyrology of Bede, and the Sarum calendar. A church in Blisland (Cornwall) called St. Pratts is probably dedicated to Protus. Feast: 11 September (9 September in OE. Martyrology).

C.M.H., pp. 501–2; *AA.SS.* Sept. III (1750), 746–62 (fictitious Acts make them the household slaves of Eugenia, daughter of the prefect of Egypt, and join Basilla to them, converted by their persuasions); B.T.A., iii. 537–8.

PUDENTIANA, supposed Roman martyr of the 1st–2nd century. She is mentioned in the Itineraries of Rome of the early Middle Ages and in the Reichenau manuscript of the Martyrology of Jerome, but in no earlier known sources. In early

It was Mr. Wright's idea to make separate chapters of taped reminiscences of Mr. Pavarotti's colleagues and friends, an unusual practice for an "autobiography." Among those interviewed were the tenor's wife, Adua; Dame Joan Sutherland and her conductor husband, Richard Bonyng; Judith Raskin; Mirella Freni; Herbert Breslin; and fellow tenor Giuseppe Di Stefano.

"Usually these interviews are woven into the narrative," he said, "but I thought that if they ran long enough, why not leave the words in the mouths of the people who said them?" He heard some "grumbings" from a number of editors at Doubleday about his wanting to do the book this way, but his own editor, Louise Gault, strongly supported him.

Mr. Wright, who describes himself as a "tenor manqué," laughed as he recalled the time Pavarotti asked him to sing the scales during a practice session. The tenor's verdict? "A discreet silence," according to Mr. Wright. "At least he didn't grimace."

Mr. Pavarotti's collaborator and amanuensis is a 1952 graduate of Yale with a home in New York City as well as Key West. Three of his four previously published books are nonfiction works written solo — among them, "Ball," an account of New York's April in Paris charity ball, and "Heiress," a biography of the late Marjorie Merriweather Post.

He wrote the fourth, his first novel, while he was putting together the Pavarotti book. "Rich Relations" was published by Putnam's in February and is now in its second printing. Mr. Wright describes it as "a roman à clef about two adventures, sisters who grow up on Long Island and in Washington in the late 1940's and become very famous." ■

May 10, 1981

Wyszynski Dies; Strong Defender Of Polish Church

By JOHN DARNTON

Special to The New York Times

WARSAW, May 28 — Stefan Cardinal Wyszynski, the Roman Catholic Primate of Poland, died of stomach cancer early today. He was 79 years old.

Cardinal Wyszynski was named Primate in 1948, the year in which the Communists assumed complete power in Poland. As defender of the church he moved between outright opposition to the Government during Stalinist times to peaceful coexistence, and at times cooperation, with the authorities as they moderated their positions.

His death came in a time of political change and removed from the scene a strong moderating force that had influence in all the corridors of power but especially on the independent industrial trade union and its leader, Lech Walesa.

As testimony to Cardinal Wyszynski's stature, the Government declared a period of national mourning through Saturday, with flags at half-staff, theaters and movie houses closed, and subdued programming on radio and television. The party's Central Committee

issued an appeal for unity and calm and for the halting of any protest actions.

On Monday, Cardinal Wyszynski received a telephone call from the Pope, who blessed him. The following day the Cardinal was reported in critical condition for the first time. On May 16, he had been given the sacrament of the sick, the modern-day equivalent of the last rites.

Fatal Illness Is Described

The Cardinal died at 4:40 A.M. A church communiqué, disclosing the nature of his illness, spoke of "a cancerous process in the abdomen of exceptional malignancy and rapid progress." It noted that the Cardinal died on the Feast of the Ascension.

"The great servant of the church and the nation, who placed all faith in the Madonna, has departed," the communiqué said. "He has been a great moral authority for Poles and many other people. The eyes of everyone were on him in the dramatic moments of our country."

Tributes from the authorities emphasized the Cardinal's patriotism, statesmanship and moral authority.

By WOLFGANG SAXON

Stefan Cardinal Wyszynski, Archbishop of Gniezno and Warsaw and Roman Catholic Primate of Poland, spent three decades in a struggle with secular authority and left the Polish church far more powerful than before.

Treading a thin line between resistance and compromise, he prevailed — through Stalinist incarceration and the persecution of the faithful, through the harassment that followed, through Communist efforts to legislate the church into sub-



Associated Press

Stefan Cardinal Wyszynski

mission, through the downfall of a succession of discredited party and Government chiefs. In the end, an officially atheist regime had to turn to him and his bishops for rescue from a citizenry enraged by economic hardships as well as by official corruption and ineptitude.

In the labor unrest starting last year, Cardinal Wyszynski became the arbitrator between the leaders of the independent labor movement and the Communist Party leadership.

Right to Be a Catholic Nation

"After 10 centuries of Catholicism," he had reminded Poland's political leaders long before, in 1966, "we have the right to be a Catholic nation, and we do not resign that right." Responding to cheers from hundreds of thousands of pilgrims in Upper Silesia, he used that show of support to plead for co-existence between the Church and "the authority of Caesar."

He confronted a Government campaign to keep the young out of church in mid-1963, declaring: "If a citizen does not demand his rights, he is no longer a citizen. He becomes a slave." Parents, he said, should insist on the constitutional guarantee of free worship.

His role was bolstered by the faith of most Poles, who saw the church as the historic symbol of Polish nationalism, and by the fears all around of intervention by the Soviet Union. A large majority of Poles continued to identify with Roman Catholicism as a bulwark against Soviet

power and the doctrinaire Marxism-Leninism that Moscow's leaders practiced to their own national advantage.

Strengthened by Pope's Election

The band of the Polish church was further strengthened by the election of Karol Cardinal Wojtyla, Archbishop of Cracow, to become Pope John Paul II in 1978 and by his subsequent visit to Poland.

Cardinal Wyszynski's influence and the credibility of his church among the people were strong enough to restrain militants pushing the union leader, Lech Walesa, in one direction and ideological hard-liners pulling the Communist Party leader, Stanislaw Kania, in the other, while Moscow grappled with the problem of what to do about the tumult.

When the economic woes and the workers' dissatisfaction erupted in unrest in 1980, the state found itself unable to cope with them. Thus the astonishing spectacle in the spring of 1981, when Mr. Kania and Mr. Walesa and their aides went to the Cardinal's palace in Warsaw for discussions. And the Cardinal's representatives, the bishops of Poland, openly mediated local disputes over labor grievances or police excesses.

Warned of National Disaster

Cautious in his dealings with the state, Cardinal Wyszynski did not leap into the fray when strikes swept Poland to paralyze an ailing economy. Instead, he first told the workers to recognize the dangers of national disaster and outside intervention by going back to work and negotiating. That advice and the Government's unprecedented broadcast of his speech on television in that strike-ridden August of 1980 rankled many workers and Catholic intellectuals.

But Cardinal Wyszynski then followed his longstanding admonition to the church never to go against the will of the people. He met with Mr. Walesa the following month and eventually gave full support to the independent union and its struggling sister group, the farm union. But he also reminded them of the danger to the nation if they pushed the Government too far instead of holding it to hard-won promises.

Was Ordained in 1924

Stefan Wyszynski, the son of a village teacher and church organist, was born Aug. 3, 1901, near Lomza in the northeastern Poland, then part of the Russian Empire. He was ordained in 1924 and posted as vicar to Wloclawek, where he edited a Catholic daily newspaper and a scientific monthly.

He earned a doctorate in sociology and canon law at the Catholic University in Lublin in 1929 and also studied in Italy, France and Belgium. During nine years as professor at the Higher Seminary of Wloclawek, he became known as a "labor priest" close to the working people, for whom, in 1935, he founded and directed the Catholic Workers University.

The author of several books on labor topics, the priest upset conservative members of the church hierarchy. He was playing a role as counsel in labor dis-

putes when the Germans invaded Poland in 1939.

The Nazis imprisoned much of the Polish clergy, but Father Wyszynski was spared and became a resistance leader and organizer of clandestine church meetings. He was consecrated Bishop of Lublin in 1946.

Named Archbishop by Pope Pius

Two years later, on the death of Augustus Cardinal Hlond, Pope Pius XII named him Archbishop of Gniezno and Warsaw and Primate of Poland. By then, the Communists had taken full control of the country under Soviet tutelage and set out to reduce the church to impotence.

Archbishop Wyszynski signed an agreement in 1950 by which the church promised not to meddle in politics and the state promised to respect freedom of worship and to let the church print its publications and give religious instruction to schoolchildren.

That first compromise for the sake of survival did not sit well with many Poles, who saw the regime chipping away at the historical role of their church. In any case, the pact did not withstand the repressions that followed. Priests were jailed, the Catholic press was stifled, and Archbishop Wyszynski had to use all his skill at diplomacy, his courage and sheer stubbornness in the ensuing decades to win back the relative freedom the 1950 agreement had granted.

Pope Pius announced the Archbishop's elevation to the rank of cardinal in 1952. But fearful of not being allowed back into Poland, Cardinal Wyszynski kept away from the consistory in Rome the following January. When he refused to denounce a bishop jailed on espionage charges in 1953, he was himself arrested and confined at a monastery for three years.

In one of the ironies that marked Cardinal Wyszynski's life, Wladislaw Gomulka, the Communist leader in the early postwar period, had also been purged and jailed by the Stalinists under Boleslaw Bierut. When Mr. Gomulka returned to power in 1956, he had Cardinal Wyszynski returned to his palace.

Mr. Gomulka's return marked a lessening of Soviet domination. By freeing the Cardinal, he was seeking to gain popular support for his rule. And over the years that followed, both sides continued to grope for a modus vivendi of mostly uneasy coexistence.

The Cardinal often denounced what amounted to repression by the Government and to castigate Mr. Gomulka's assertion that no such thing existed. Railing against Poland's "caesars," he cited 20 organizations trying to turn Poles into a nation of atheists and obstructing their right to worship freely.

Temporal power could not overcome the Church in Poland, he frequently said.

"Strike the shepherd and the sheep will disperse," he exclaimed in a fiery sermon at Poland's holiest shrine, in Czestochowa, in January 1966 after the regime had denied him a passport for a visit to Rome. "Often this has been tried and

proved true. But whenever it was done in Poland, it served only to draw the sheep closer together."

Even in recent years, he spoke out against bureaucrats and policemen interfering with religious observations and processions, and he was constantly attacking measures that curbed the construction of churches, demanded their financial records or hamstringing their publications and ability to teach.

Still, with the comparative peace attained under the Gomulka regime, Cardinal Wyszynski began to travel outside Poland. He met Pope Pius XII in 1957 and returned in 1958 for the election of Pope John XXIII and for Pope John's funeral and the election of Pope Paul VI in 1963.

Leading the church in an intensely nationalistic country, Cardinal Wyszynski had his own quarrels with the Holy See, particularly with Pope Paul, whom he visited repeatedly for discussions.

The chief irritant then was the Vatican's slowness in honoring Poland's sovereignty over the western provinces seized from Germany at the end of World War II. By 1970 Mr. Gomulka and Chancellor Willy Brandt of West Germany had signed an agreement by which Bonn formally accepted the postwar borders.

Cardinal Wyszynski, not wanting to lose the people's trust to the Communists, pressed the Vatican to follow suit. He was annoyed when the Vatican chose to take a legalistic attitude by waiting for formal ratification of the treaty, which was held up for a time by the issue of Germans still in the region who wanted to go west.

In 1970 riots broke out on the Baltic coast of Poland over higher food prices, and Cardinal Wyszynski voiced the country's shock over the severity with which the disturbances were quelled.

A new leadership was installed with Edward Gierk as party chief. He and the new Prime Minister, Piotr Jaroszewicz, promptly made overtures to the Cardinal, who coaxed concessions from them. In return, he provided them with a voice of moderation when the gathering storm overtook the nation in 1980 and a discredited leadership again fell.

May 29, 1981

SPEECH
VICE PRESIDENT GEORGE BUSH
ST. HYACINTH CHURCH
CHICAGO, ILLINOIS
SUNDAY, MARCH 13, 1988

Thank you, Father Roge, for those kind words. Mrs. Bush and I are delighted to be here, we're delighted to be accompanied by Governor Thompson and Mrs. Thompson, your Governor. We're delighted to be accompanied by one of America's true heroes, General Chuck Yaeger, who's with us here today. As I stand here in this beautiful church, I think back to about five months ago when I stood on the balcony at St. Stanislaw Kostka Church in Warsaw. I had met the night before, at the Ambassador's residence, with Lech Walesa and other leaders of Solidarity. I had asked Walesa if he would accompany me to the church where Father Popieluszko had preached -- the "Solidarity Priest," who had been murdered by the Secret Police. I didn't know if he'd come and sure enough, Barbara and I were staying at this lovely guest house, he appeared all alone, climbed in our United States big car there and the Secret Police made one gesture, they took the Polish Flag off of the right fender of our car but we had the Stars and Stripes, your flag, my flag on the United States ..applause... and we drove downtown past hundreds of people and on a gray and chilly Monday morning, thousands of people pinned behind barricades and infiltrated by the secret police, lined the streets for hours around that modest church and cheered for Solidarity and Walesa and the United States of America.

His voice rang like a bell throughout this land, and he must not be forgotten, I said. Here at the church where he lived, worked, and prayed, let us pledge to carry on his quest to overcome evil with good....applause....Next to Walesa we did what we'll do here today we laid a wreath and a little Solidarity banner at the grave of the fallen priest and Barbara put her arm around Father Popieluszko's mother dissolved in tearsapplause....because I think she found it hard to believe that the United States, in the face of the lights and under the gaze of the communists masters would honor her son in this way.

But I would just simply tell you that it was a very moving experience and then Lech Walesa and I went on top of that church balcony, some of you may have been there, some of you know the story, the voices rang out "long live Reagan, long live Bush, but most of all, long live America." And we saw...applause...we saw very, very clearly what you all know so well, the affection of the people of Poland of the United States and so what my message today, as we honor Father Popieluszko is and as we are surrounded by the future, by these wonderful young children, it is the United States of America that must keep alive the hope of the Polish people, we are one nation under God, we should

struggle, however possible, to preserve and protect and strengthen religious freedom around the world. Father Popieluszko taught us that by his life, by his ministry, and by his faith and we must honor his memory by standing up to freedom and democracy around the world we owe it to these children, we owe it to the future of this the greatest and freest country, one nation under God, the United States of America.

Thank you and God bless you all. Thank you....applause...

That leader of Solidarity, that man of steel, Lech Walesa and I was pleased to honor him in Poland, pleased to stand next to him as we lay on the grave of Father Popieluszko, the martyr priest, the symbol of Solidarity, the symbol of freedom, and the support and demonstrating the support of the United States of America. All of us here, new Americans, Americans who may not be citizens yet, all of us, know that our country is the symbol of freedom--religious freedom, political freedom, freedom of elections, freedom of whatever else it is....applause.... and so my message in supporting Father Popieluszko and Solidarity is to stand for freedom wherever we can around the world.

Thank you all, God bless you, and on this Sunday let's never forget that the United States of America is one nation under God. Thank you very much....applause.....

PUDENTIANA

brothers who became Christians
 se commitment took the form of
 the confessors in prison. After
 est they were tortured and the
 led to convince Felician that his
 now eighty years old, had con-
 But Felician was not taken in, and
 brothers faced execution together.
 aslation of their relics from outside
 s of Rome to a church inside them
 y regarded as the first of its kind.
 June.

un. II (1698), 149-54 with *C.M.H.*, p.
 Delehaye, *Étude sur le légendier romain*
 p. 14-31.

A, Roman lady of the early cen-
 ho gave her name to the church on
 rtine hill since at least the 4th cen-
 here was an early Roman cult of
 whom the itineraries mention as a
 The Acts (10th century), which
 orically almost valueless, identify
 a martyr whose relics had been
 ed to this church. From about the
 ury she had been also identified
 e Priscilla in the Acts of the
 who was the wife of Aquila and
 ch became known as *titulus Aquis-*
iscae, but this identification seems
 unlikely. She is sometimes repre-
 with two lions, who according to
 s refused to attack her. Feast: 18
 in 16 English monastic calen-

lan. II (1643), 183-7; R. Krautheimer,
Masilicarum Christianarum Romae, iii
 60-76.

JS (Prix) (c. 272), martyr. A citi-
 sançon, Priscus with some Chris-
 ds fled during the persecution of
 to Auxerre, where they were dis-
 and killed. The Martyrology of
 mentions him as a martyr and is
 o an early cult. The bodies were
 ed by *Germanus of Auxerre,
 it churches in their honour and
) diffuse the cult. Feast: 26 May.

Aaii VI (1688), 365-8; B.T.A., ii. 400.

PRISCUS OF CAPUA, martyr, named
 as such by the Martyrology of Jerome, the
 Gelasian Sacramentary, and the marble
 calendar of Naples. Nothing is known
 about him, and his fine ancient church at
 Capua has been destroyed. Feast: 1 Sep-
 tember in *R.M.* and 13 medieval English
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Propylaeum, p. 374; *AA.SS.* Sept. I (1746), 99-
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F A X T R A N S M I S S I O N C O V E R S H E E T

Date: March 13, 1992

No: 456-6218

No of pages: 1

To: Mr. Gary Gershowitz , White House

From: Andrzej Jarecki, counselor, Embassy of Poland

M E S S A G E:

1. How to settle down Poland?
Answer: To declare war against United States and immediatly capitulate (surrender).
2. The story about the gold-fish. Three fishermen: one German, one Russian, one Polish. Three wishes: one for German, one for Russian, one for Pole.
German: May all Russians go to hell.
Russian: May all Germans go to hell.
Pole: I have no wishes.

Comment: you can humanize this anecdote. For example -
- German: "I would like to see Russia democratic."
Russian: "I would like to see Germany peacefully inclined". Pole: I have no wishes.

3. Once an American richman (banker) was ill. Doctors were helpless. The family called an old, wise Rabbai. What is your advice, Sir?
Rabbai said: You should go to Lubaczow.
Richman: Why to Lubaczow? What is this, Lubaczow? Where is it?
Rabbai: Lubaczow is a small, silent, ^{poor} city in Poland. You ask me why to Lubaczow? I'll tell you: because in Lubaczow, as I turn my mind to the past, any richman never died.

*Greetings -
Andrzej Jarecki.*