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Peter Semenenko and His Triologism as a Basis for a Resurrection Philosophy of Education

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PETER SEMENENKO AND HIS TRIOLOGISM

AS A BASIS FOR

A RESURRECTION PHILOSOPHY OF EDUCATION

by

Sister Lenore V. Kusek, C.R.

Thesis Presented to the Faculty of the Graduate School of Loyola University in Partial Fulfillment of the Requirements for the Degree of Master of Arts.

1972
PREFACE

How often have we in the Resurrection Congregations been told that we have a distinctive system of education and how often have we asked: What is it? That Peter Semenenko has a distinctive philosophy, both Joseph Miller and Walter Mikosz have attempted to show in their Master's theses "Semenenko's Philosophy of Triologism: Its Nature and Relation to Thomism"¹ and "Semenenko's Philosophy of Force in the Light of St. Thomas and Scholasticism".² Only a few manuscripts of these theses are in circulation. That there is a Resurrection orientation to education, Sister Barbara Zulinska has attempted to show in Ad Resurrectionem: New Perspectives in Catholic Education.³ The book covers an area so broad as to make it a bit difficult to see clearly just what is characteristic of Resurrection education.

This thesis, "Peter Semenenko and His Triologism as a Basis for a Resurrection Philosophy of Education," presents Semenenko's concepts in four areas: being, knowing, value, and society as a first step toward a Resurrection philosophy of education. Of the primary sources, four were most helpful,


namely, History of the Congregation of the Resurrection of Our Lord, I Believe: The Christian Truths of Faith, The Interior Life, and A More Profound Outlook on the History of Poland. Of the various secondary sources, most helpful were the two theses mentioned above and Duch na Czasie.

Of the many persons I am grateful to, I wish to mention particularly Edwin F. Mitrenga, C.R. and Sister Eulalia Domagala, C.R. for their continued encouragement; Sister Mary Gerard Bryan, C.R. for her prodding, suggestions, and corrections; Sister Celine Babitz, C.R. for her evaluation; Lawrence Kusek for his helpful suggestions; John Wozniak, Ph.D. for reading the paper, and Sister Virginia Ann Wanzek, C.R. for typing the final draft. I am especially grateful to Gerald L. Gutek, Ph.D., Associate Professor at Loyola University for his direction during the writing of this thesis.

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PART I

PETER SEMENENKO
CHAPTER I

CULTURAL AND HISTORICAL BACKGROUND

Peter Semenenko (1814-1886) was eminently a man of his culture and of his times. Born on June 29, 1814, in Dolistowie, in Russian-occupied Poland, his family roots reached deep into the soil of his homeland. His desires, however, reached out to a kingdom beyond. His father, Nicholas Semenenko, was a Ruthenian of Eastern Orthodox Religion. The family of his mother, Anna Zielinski, though Polish, was Calvinist. His sister and brothers adhered to their father's Ruthenian Orthodox background, but Peter always considered himself a Catholic and a Pole.¹

Geography

Semenenko's origins sank centuries deep into the soil of a people for whom not border lines but culture and tradition were the bonds of unity.² Interwoven into this tradition were forces geographical, historical, political, economic, and religious. A Pole has always taken deep pride in "his conviction that he occupies lands that he has dispossessed no man of to be where he is."³ How, then, account for the growth of Poland to have been the nation she was by the early eighteenth century? How account for the great number of Poles in the Ukraine?

In 1340, the so-called Kingdom of Halisz was left without a direct heir

¹Smolikowski, I, p. 59.
³Ibid.
to the throne. Casimir the Great of Poland as next of kin inherited the lands. Thus Halisz (substituting the Latin G for the Ruthenian H) became Galcia, the southeastern portion of Poland.\(^4\)

The Poles were fierce in defending their own lands, and were just as willing to protect those of their neighbors. The hordes of Tartars descending upon Europe from the East had been repeatedly repulsed by the Poles, earning for them the title "Bulwark against the East". Thus in the early fourteenth century when the people of the vast but unorganized Lithuania could no longer defend themselves against the Teutonic Knights and the Moscovites, they saw their only hope in a union with Poland. Poland's Queen Jadwiga married Lithuania's Grand Duke Jagiello; this united the rulers.

A lover of the soil, the Pole was most himself when managing a large estate. Polish tradition, however, dictated that upon his death he leave an equal share of possessions to each of his children. Thus with each generation the estates were subdivided, becoming too small for comfortable living.

Jagiello recognized the need for organizing the vast eastern lands and peasants in order to secure better defenses for the nation. Jadwiga knew well the zeal with which a Pole would defend his own lands. Thus, there began, 1386-1569, a series of treaties and land grants. This united the people, and accounts for the Polish landed gentry in Ruthenia, also called Ukraine, a part of this territory. There developed in the people of this Polish-Lithuanian Commonwealth a sense of mutuality, and from them have come many of the noblest names in Polish history.\(^5\) Among them was that of Peter Semenenko.

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\(^4\)Ibid., p. 146.

Religion

The people of both Poland and Russia are Slavs, but whereas Russia is an Eastern country, Poland definitely faces West. This she considers her true and proper orientation, but she retains many oriental cultural customs, one of which is veneration for Mary as Mother of God. Mieczyslaw I set this orientation in the year 966 when he adopted the Latin Christianity instead of the Eastern Orthodox. With it came the Latin alphabet. The Latin Church has been a potent force in shaping Polish culture. To know a Pole in literature and in history is to know him as Catholic.

The Pole's commitment to his faith permeates his entire interpretation of life. It gives him that unshaken certainty that spiritual forces will in the end prevail over materialistic power. In Peter Semenenko, as in many a Polish youth, we shall see this faith shaken and lost temporarily, but we shall also see it return with maturity strengthened and undaunted. The Polish nation, however, has never repudiated the faith.

Though Catholic for centuries, Poland has not been especially pro-Rome. Several reasons may account for this. History shows that often Rome sided with Poland's enemies; at other times she showed little concern for, and even used her influence against Poland's interests. When they came to Rome in 1837, Peter Semenenko and his colleague, Jerome Kajsiewicz, found among the Roman Catholic hierarchy a complete lack of knowledge and understanding of Polish affairs. The Poles were partly responsible for this on several counts.

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6 Ibid.
7 Super, p. 64.
8 Ibid., p. 73.
9 Smolikowski, III, p. 314.
First, the Poles were accustomed to making their own laws. Having a liberal democratic constitution in their own nation, they often chafed under the authority of the clergy and at Roman religious domination. Then too, the bishops grew neglectful in their contacts with Rome.\textsuperscript{10} Furthermore, satisfied within their own land and not interested in the intrigues of others, Poland's rulers did not maintain a diplomatic corps.\textsuperscript{11} We shall see later how Peter Semenenko and Jerome Kajsiewicz helped solve this problem.

There, however, never was a desire on the part of the Polish nation to separate from Rome and form a national church.\textsuperscript{12} The Poles had a real attachment to their Catholic religion. They envisioned a great Universal Catholicism with freedom for each person to serve God according to the teachings of the Gospel, but within the framework of his own culture and tradition—for a Pole to serve God as a Pole.

Rights which the Pole wanted for himself, he wanted also for others. Among these was the freedom of conscience. This was shown by the spirit of tolerance at the time of the Protestant Reformation. King Zygmunt August took his stand when he declared before parliament: "I am not the king of your conscience. If this new doctrine (Luther's) be false, it will disappear because of its very falsity, and we shall hear of it no more; but if it be true, it will endure from generation to generation."\textsuperscript{13}

Many of the Polish gentry seized this opportunity to break with what they considered the domination of the clergy and Roman discipline. Under the

\textsuperscript{10} Ibid., II, p. 252.

\textsuperscript{11} Barnett, p. 13.

\textsuperscript{12} Super, p. 73.

\textsuperscript{13} Ibid., p. 59.
reformation, they felt, they could introduce new measures to raise the economic and social level of the people and strengthen the power of the secular state.

One classic exception to the spirit of religious tolerance in the Polish nation came with the Counter-Reformation. "The Jesuits were the main instruments of the Counter-Reformation" in Poland as in other countries. When a Pole adopted a cause it was not by halves that he adopted it; it was with total dedication. At Torun, this fanatic dedication in a group of Poles, added to the Jesuit militant determinations to defend the rights of the Catholic Faith, led to a wave of intolerance which culminated in the beheading of ten Protestants in 1724. The nation repudiated this as utterly non-Polish, but the embarrassment of the Poles as a result of this and the ill-will toward the Jesuits remained for decades. When the Society of Jesus was suppressed in Poland in 1773, many of its outstanding men were transferred to universities in other countries, especially to France, Italy, and to Rome. Many of these men later greatly assisted Peter Semenenko and his colleague, but as we shall see later, this was not an unmixed blessing.

Seeing the regard for freedom of conscience in Poland for the Lutherans, Russia extracted from the Polish state a promise to respect the Eastern Orthodox religion on Polish soil. This later became a pretext for Russian intervention in Polish political affairs. Not to be outdone by her rival, Prussia, Poland's western neighbor, began to interfere with Poland's affairs of state also. Thus, the conflict between Lutheran and Catholic also became Prussian-Polish. With the pressure of Russian Orthodox on one side and the pressure

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15 Super, p. 61.
of Lutheran-Prussian on the other, a lasting identity of the Pole as Catholic was confirmed. Peter Semenenko faced all these pressures in making his decision to identify with the Catholic Pole.

Politics

The people of Poland comprised four classes. At the top were the great lords and the magnates. Next were the landed gentry, ranging from the very wealthy landowners to those who possessed but a small plot of land. These two classes formed the "szlachta"--the group that best exemplified the Polish tradition. The third and lowest Polish class were the peasants--the serfs who tilled the soil. A fourth class, the urbanites, though often wealthy and educated, had few civic rights. They were predominantly non-Polish--the foreign element--welcomed, needed, but not considered citizens.

To understand Poland's political organization it is necessary to understand the spirit of equality in the "szlachta", the Brotherhood of the Gentry. One of the fundamental points of the szlachta was the absolute equality of all the members. No one was greater or lesser; there were no titles of nobility; all were brothers and addressed one another as such. All possessed a "patent of nobility and a crest or coat of arms."\textsuperscript{16} They formed rather one large family than a nation, and regardless of where they met, even in a foreign land, once recognized, they treated one another as brothers.

The Poles were not so much concerned with the physical characteristics, but rather with the spiritual qualities that gave impetus to the acts of valor or great achievement. The Pole was esteemed for the manner in which he accomplished his deeds, rather than for the outcome of his endeavor.\textsuperscript{17}

\begin{flushright}
17 Barnett, p. 16.
\end{flushright}
Besides managing their estates, the szlachta were the knights ready to shed their blood in defense of the nation. In times of peace they were the guardians of the State, the parliament.

At the head of the State was an elected king, often a foreigner. He was elected by the entire gentry: each Brother having an equal vote. With each succeeding election the king was, however, forced to resign more and more of his regal privileges, so that in the end though he resigned, he did not rule. Poland's government was a democracy in the framework of a monarchy; it was a government by the people -- rather, by the nobles; there was no consideration for the serfs and the foreigners. It was adamantly opposed to centralized authority.

To the Pole, the state was man-made. The nation, the race, was the permanent element; the form of the state was changeable. Four additional characteristics, which in some way influence the life of Peter Semenenko, were peculiar to the Polish State. Each member of the gentry had an equal voice in the decisions. Consent on major issues had to be unanimous. Should any Brother disagree, he had the right to object: "Liberum Veto." His cause had to be heard.\(^{18}\)

The gentry were the defenders of the nation. All were trained in arms, and each was ready to shed his blood for his soil. Poland had a tradition of non-aggression, and lest the king take a notion to reach out for other lands, the Pole would not consent to a standing army.

There was, however, an odd constitutional provision for legal rebellion. According to the so-called confederations, a group of revieved nobles could organize and defend their rights. History records member of these revolts.

\(^{18}\)Smolikowski, III, p. 423.
One of these was the Bar Confederation (from the city of Bar) in 1768 led by Count Casimir Pulaski who later came to assist the American Colonies in their fight for freedom. Some sixty years later, Peter Semenenko was to take part in an uprising against Russian oppressions.

Content on her own national soil and having no desire to get involved in the intrigues of other nations, Poland did not maintain a diplomatic-foreign service. Thus nations who may have been sympathetic with her cause were not informed of her interests, and her enemies could plot her downfall behind her back.

The Pole was an individualist; he loathed discipline. Though he was closely united with his national family in language and culture, he lacked political cohesion and discipline. Seeing this weakness, Frederick of Prussia joined Catherine of Russia in a campaign for certain so-called rights for the Orthodox and the Lutheran minorities in Poland. This sparked the rebellion led by Casimir Pulaski and his father. The rebellion was crushed, and it led to the first partition of Poland in 1772, by Prussia, Russia, and Austria who joined in lest she be outstripped in the spoils. Among the spoils confiscated by Catherine of Russia were the Polish orphaned boys. Nicholas Semenenko, Peter's father, was one of these.

The Economy

Possessing large tracts of land, the nobleman grew strongly attached to the peace of the country life. There he was lord of his property, his own little kingdom. His grain and timber brought rich returns. He grew accustomed to giving out money: to his sons for travel and education, to his daughters in dowry at marriage. It is significant that to the clergy, the Church

\[19\] Super, p. 142.
and the poor, he gave, not as to an institution, but as a gift to the individuals. We shall later see that the Poles in exile sought out one another not as groups but as individuals, as persons.

The gentry opposed state initiative in economic enterprises, for they did not want to be interfered with, but in times of national defense, they dug deep into their pockets to equip and maintain the forces. The noble held that his agricultural, civic, and military services to the nation exempted him from taxes. Taxes were imposed upon the city dwellers, the traders, and the craftsmen, and the peasants.20

The Church forbade the lending of money for interest. This, and the toleration of persons of other faiths, accounted for the large numbers of Jews in Poland. The noble could not engage in commerce directly, but through his Jewish agent he could and did.

Besides Jews, considerable numbers of Germans lived in the cities. After the Tartar invasion and destruction of southern Poland in 1214; the Polish king invited skilled Germans to rebuild the cities. Many of them married Polish women and remained in the land, adopting the Polish culture and customs.

The city dwellers did not have a voice in the government, but they were taxed. Stripped of political and economic privileges, the urbanites lost ambition, interest, and initiative for the national cause. Other than directing the harvest of timber and grain, the native Poles were not trained in a means of their own support; the economy of the nation was in the hands of foreigners within the nation. This accounts for the many references to needing funds in the letters of Peter Semenenko and his fellow exiles.

20 Ibid., p. 35.
Education

Through intermarriages resulting from lands joined to Poland; through marriages with Germans, Russians, and Jews who carried on the trade of the land, there came to be quite a mixture of blood and bone. Poles do not have an identifying physiognomy. Their identity is more of mind and heart, of culture and language—especially the language.

Most cities of any size had a university; all had schools of lower levels, usually conducted by religious or the clergy. These were attended by the sons of the nobles. The girls were tutored by governesses in the home or attended convent boarding schools. In 1850 King Stefan Batory founded the University of Wilno in northeastern Poland. This university had always been considered the outpost of Latinization as against the Orthodox Russian. Here many outstanding Poles received their education. It was from the University of Wilno that Adam Mickiewicz, Poland’s greatest poet, was sent into exile. Here Peter Semenenko began his higher studies.

The growing wealth of the landowners opened to them the possibility of travel abroad. Sparked with curiosity, and intensely interested in people of other lands, the young Poles undertook extended journeys to enhance their cultural and educational status. They loved to talk, to orate, to discuss, and were encouraged by proud parents and less fortunate friends at home. In the brotherhood of the gentry, one who possessed more of either goods or learning felt it his obligation to share with others. For this reason many kept detailed journals and diaries.21 Thanks to this custom, many details of the life of Peter Semenenko and his colleagues remain as our heritage.

21 Ibid., p. 178.
France

Culturally and educationally, France had more influence than any other nation on the Polish people. For the Pole, the French were the masters of the art of life. They were also his closest allies in politics and in war. The French influence in Poland began in the eleventh century when the Benedictines and the Cistercians arrived to instruct the Polish nation recently converted to Catholicism. With the monks came French learning and culture. Throughout the centuries Polish youths went to Paris for further studies, so much so, that Paris became the Polish educated man's second home and French his second language. One such youth in Paris who was to exert a salutary influence on Semenenko was Bogdan Janski, sent there on a government scholarship.

Politically the relationship between France and Poland began when, as a defense against the Austrian Hapsburgs in 1563, the majority faction in the Polish parliament elected Henry of Valois the King of Poland. In the seventeenth century the French wives of King Ladislaus IV and King Jan Sobieski both exerted a great influence on Polish society. The daughter of King Stanislaus Leszczyński was married to Louis XV of France. College Stanislas in Paris, so significant in the life of Semenenko, was built in honor of the Polish king. 22 Thousands of Poles fought in the armies of Napoleon. In 1807 Napoleon established the Grand Duchy of Warsaw as his military headquarters during his eastern campaigns. After Napoleon's defeat, this political unit was extinguished by the Congress of Vienna.

The Russian Czar, Alexander I, hoping to win over the Poles, revived the small Kingdom, the heart of which was Warsaw. He gave them a constitution, a Polish administration, and an army. This gesture spurred the hopes of the

22 Wladyslaw Kosinski, C.R., I, p. 85.
Polish gentry and they began to demand a return of lands once theirs. In response to this, Alexander grew more oppressive, forcing the Russification of Poland by forbidding the use of the Polish language in the schools and in public transactions, and through imposing on them what was to the Poles the "Schismatic" Russian religion.

Having a precedent of legal insurrection, and encouraged by the French coup of July, 1830, the Poles secretly began to organize a revolt. Fired with the desire for personal freedom and for national liberty, a group of army cadets prematurely staged an unsuccessful insurrection in November, 1830. As a result of this, Russian oppression intensified; universities were closed; political and educational leaders were sent into exile in Siberia. To escape imprisonment, oppression, and Siberian exile, many Poles emigrated to America, Italy, and France -- especially to France.23 Peter Semenenko was among those who sought refuge in France.

23 In referring to the self-exiled Pole of this era, the term "Emigrant" was used to signify the dominant concept: being away from the homeland.
CHAPTER II
CHILDHOOD AND YOUTH

Peter Semenenko's grandfather was a Ruthenian nobleman of Russian-Lithuanian stock, as the full name Semenenko-Kremerewski indicates. Remembering stories his father used to tell him about his grandparents, Peter later judged that his grandfather had adopted the culture of the Polish-Lithuanian gentry and was most probably a Catholic.

Nicholas, Peter's father, was born about the year 1773, just after the first partition of Poland. He lost his parents in early childhood, and was "adopted" along with many other Polish orphaned youths by Catherine the Great of Russia.

In an attempt to Russianize the citizens of the recently acquired Polish territory, Catherine of Russia had the orphaned youths taken to Petersburg. There, as pages in the royal court, they were trained in the Russian customs and language, and in the Russian Orthodox religion.

As a cadet, Nicholas became a member of the Imperial Guard. It was during this time that he lost his entire inheritance. He was later made an officer and, after the death of Catherine, given a government post as guard on the Russian-Polish border at Krypno, near Tykocin. Here he met Anna Zielinski, a Polish Calvinist. They were married in 1808, and for several years lived with Anna's parents.

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1 Smolikowski, I, pp. 58-65.

In Dolistowie, the home of the Zielinskis, Peter was born on June 29, 1814. Twelve days later, on July 11th, he was brought to the Catholic Church for baptism because his parents could find no minister of their own denomination in the village. According to the Polish custom the child was given the "name he brought with him," Peter. After baptism the parents asked that the name not be entered in the church register since they did not intend to bring the boy up as a Catholic. For Father Rosycki who administered the sacrament, records were records, and Peter Semenenko's name was written down.³ Peter was followed by four brothers and one sister. Alexander, Anna, and Constantine were born in Dolistowie; Ladimir and Nicholas, later in Pinsk.

Grandmother Zielinski loved little Peter dearly and took charge of his early education. She determined to raise him as a firm Calvinist. It was she who taught him his first lessons: reading and writing in Polish in order to absorb the culture of her people. He learned religious tenets from her Bible, which was also his primer in the German language. The early bilingual training was later to be of great advantage to Peter.

School

By the time he was eight years old Peter was more than ready for school. The only one in the area was conducted by the Fathers of the Mission at Tykocin. Since the distance was too great for Peter to walk twice daily, Grandmother Zielinski obtained a little cottage in the town and lived there with him. When registering Peter, the grandmother set down one condition. The boy was not to be given instructions in the Catholic faith at the school—a condition which the school kept faithfully. There seemed to have been no objection to Peter's taking part in external practices such as processions.

With the family growing, Nicholas Semenenko sought a position which would bring him a greater income. He received an official post at Pinski, but left Peter with his grandparents so as not to interrupt the boy's education.

Lonely and feeling left out of the group at school where his classmates were preparing for their First Holy Communion, Peter determined to brave his grandmother's objection. He prevailed upon one of the priests to instruct him in Catholic doctrine privately. Unknown to his grandmother, Peter selected the feast of the Holy Madonna, December 8, 1825, on which to make his First Holy Communion.

All might have gone unnoticed had not a well-intentioned neighbor complimented Mrs. Zielinski on her grandson's devotion at Communion. Cut to the quick at being deceived and disappointed in her hopes, the grandmother beat Peter mercilessly. To escape the grandmother's fury, Peter ran away. Upon being persuaded by one of the priests to return home, the boy was shown to a table in the corner with the words: "Since you are a Catholic now, 'you can fast on bread and water.""4

Nicholas Semenenko was notified and told to come at once. Either he was to dissuade the lad from his Catholic practices or remove him from this household.5 The father came for the boy and sternly ordered his son into the carriage. Peter climbed in and couched in silent fear. Not until they had driven some distance did the father speak: "Son, you have done well."

Peter continued his education at Bialystok where he lived with a woodcarver, Mr. Schwartz. He attended the "gimnazyum," a secondary school at Kroze in Lithuania. There he showed great literary talent, imitating the great

4 Smolikowski, I, p. 59.
5 Ibid.
writer Krasicki with his narrative, "The War of the Wolves and the Bears".
Together with Victor Sidorowicz, Peter edited a student daily. The paper was
handwritten and rewritten by others, and then passed on to a growing number of
the student body. At the age of fifteen Peter completed the "gimnazyum" with
great academic success. Because of his frail health, his father kept him at
home for a year. In September, 1830, Peter entered the University of Wilno,
majoring, it appears, in philosophy. When news of the Warsaw insurrection
broke out in November, Peter Semenenko wrote a "Call to Youth" urging them to
join actively in the effort to free the nation from Czarist tyranny. He was
arrested and imprisoned, but freed after several days through the influence
of his father's friends. After that incident Nicholas Semenenko forbade his
son to participate in the revolt in any way whatsoever.

Insurrectionist

Impelled to join the fight for freedom for his native land, Peter
disregarded his father's injunction and in early 1831 presented himself to
General Gielgud of the ground artillery corps. So young and frail, Peter was
considered incapable of handling a rifle or a sword; he was assigned to supply
shells to the fighters. The insurrection failed. Not wanting to fall into
the hands of the enemy, the divisions of Generals Gielgud and Chlapowski, on
June 7, 1831, retreated into Prussia. They were forced to surrender arms and
were held at the military camp for several months.

Already at the University of Wilno, amid the spirit of liberalism,
Peter's faith was shaken. During the campaign his ears were filled with the
godless talk of a certain young officer from the University of Warsaw. With
his faith undermined, Peter neglected his religious practices. To occupy his
time during the winter confinement at Konigsburg, Prussia, Peter engaged in
political discussions and read the current German philosophers. Full of doubt
and confusion, he abandoned his religious practices completely.

In 1831, after the final defeat of the insurrection, the soldiers confined in Prussia were released. Some returned to Poland. Many, rather than submit to Russian domination again, chose exile in France, hoping to organize an army there, then return to Poland. Among those who chose to emigrate to France was Peter Semenenko.

Revolutionary

"Strange were the days when many of us first saw one another in France that 1832. The reign of Louis Philippe was just beginning." Thus wrote Peter Semenenko many years later.

The French Ministry of War had set up a military camp for the Polish emigrant soldiers in Besancon. Over a thousand young officers and soldiers lived there in barracks under military rule. They had great hope that they could soon form an army and return to free Poland from her oppressors. This kept them satisfied under the military restraint. To occupy their time the exiles arranged a quasi-university. The young Semenenko conducted a course in world history which was very well attended. Spurred on by his compatriots, his interest in politics was fanned to a passion. He lashed out at all governments and began to propagate resistance to all authority.

The new French government instituted a center for civilian emigrants at Charteauroux in central France. When the young Polish patriots were transferred there, they met an unexpected attitude among the French. The French conservatives avoided them as "Insurrectionists". While the Polish "Intelligentsia" and emigres of higher status were absorbed into the French middle

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6 Peter Semenenko, Biesiady Filozoficzne (Philosophical Revels), in Smolikowski, I, p. 19.
class, the youth and the soldiery as "illegitimate insurrectionists" fell into the hands of the demagogues, godless and corrupt in morals. True, the French had had their February and July revolutions. As a matter of fact, the Polish revolt was begun under the influence of these. However, many of the French considered their revolution "legitimate," but not so the insurrection of the Poles. "We were ashamed to call our war an insurrection," wrote Jerome Kajsiewicz in his memoirs, "and gave it the name 'revolution' as more modern and better sounding."7

The young exiles rebelled at being transferred from the military camp and being placed under the civil government. Outstanding among them in impetuosity and in intellect was the eighteen-year-old Peter Semenenko. He began to take an active part in French Politics; he sided with the extreme revolutionaries and anarchists. Peter put his literary talents to use contributing to the local French journals; his ability as an orator was demonstrated in his fanatical speeches at both Charteauroux and at Tours. At this time he also wrote poetry permeated with melancholy and hatred. He was so bitter he would not even cry; he would only hate and revenge. Because of the great influence he wielded over both the French and the Poles, he was expelled from the city of Charteauroux by the prefect of police. Peter Semenenko, the Pole, was a marked man in the France of Louis Philippe. Arrogant and proud of this recognition by the police, Peter arrived in Paris in early 1834.

Semenenko was eagerly accepted by the radical element in Paris who had heard of his activities and expulsion. He was invited to take a position on the editorial staff of the Postep (Progress), a Polish revolutionary periodical. He was welcomed into the Polish Democratic Society, newly formed by

7Smolikowski, I, p. 60.
Adam Gurowski, and in a short time became secretary. He also joined the Charbonnier Français, the French Masons. Before long, Peter Semenenko was held to be the most capable zealot in all Paris. At gatherings he lashed out with fiery speeches. He did not limit his activities to the circle of Poles but frequently contributed to the French Tribune.

It was not long before young Semenenko attracted the attention of the Parisian police who were none too inclined to tolerance under the yet unsettled monarchy. They kept all revolutionary agitators under close surveillance but Semenenko seemed always to elude them. Secretly warned one day that his name appeared on the list of those to be exiled as the ten most dangerous men in France, Peter went into hiding at Count Caesar Plater's house. There he slept in a little room concealed in a wall. Before long the police found out and demanded late one night that the Count disclose the little room. It was empty. The house had two such secret rooms and Peter was in the other one. However, the next morning Plater informed young Semenenko that he could return there for safety no more.

Events went against Semenenko. Jealous patriots, envious of his influence turned against him. Enraged but undaunted, Peter doubled his efforts. At an annual observance of the November insurrection he delivered a fanatical speech in French which highly offended the Polish nobility and men of distinction. Many, recalling his Russian background, now doubted his patriotism. Others called him proud, contentious, and hate-breeding. He lost many friends and supporters. One of his early school-fellows, Zienkowicz, became so infuriated that he challenged Semenenko to a duel.

Convert

The police had not been the only ones who were on Semenenko's trail. From the first time he saw and heard Semenenko, Bogdan Janski had sensed that
the impetuous youth was only covering up a deep hurt and keen disappointment; that all this political activity was only put on; for Semenenko, "by nature was meek and reflective and gifted more for a life of thought than of action." Janski began to close in on the young radical with his gentleness, with his interesting conversations, and with financial aid, for Semenenko had no means of support. This compassion of a brother-Pole at the time when others rejected him finally broke the haughty insane spirit. At last Semenenko submitted to the gentle new-found brother. It was Janski who prevailed upon the two youths to forego the duel.

A few weeks later Janski wrote in his diary: "13 January" Semenenko comes. I make a few remarks...he makes up his mind to go to confession. My joy! fearful yet sincere...O God, do not forsake him; draw him out of the abyss of sin and infamy...grant me the grace to be of assistance to him." On January 21, 1835, after an eight day preparation, Semenenko made his confession. From the church he went directly to the prefect of police. "I'm Peter Semenenko," he declared. "You needn't fear me any longer. I've given up my revolutionary activities. I'm a Catholic again. I've just been to confession." The startled prefect congratulated the young man, but declared that he could not at once recall the order for the arrest. However, he gave Peter a letter of clearance, "just in case any of my men might annoy you, Sir." For the first time in months, Peter lay down in his own bed that night. And early in the morning the police appeared. "You should have seen," Semenenko

9 Bogdan Janski, Diary in Smolikowski, I, p. 63.
10 Smolikowski, I, p. 63.
later said, 'with what triumph one called out, 'At last we have you, Sir!'
And with what a sour face he read the prefect's letter, and exploded, 'And again, Sir, you have slipped through our hands!'\footnote{Ibid.}

Peter made what he was wont to call his second First Communion on another feast of the Mother of God, February 2nd. His restoration to the church was complete.

Repeatedly in the past Peter Semenenko had published his hatred for his political enemies; now he penned his reconciliation. He wrote a lengthy open letter to his enemies, dated February 15, 1835. The core of the message shows the regenerated Semenenko.

\begin{quote}
Christ has had mercy on me and has allowed me to see my error. I hated you, whereas Christ commanded me to love you. Further, I did not simply keep this hatred locked up inside me, but I manifested it externally by word and deed. My enemies, I ask your pardon! Be my brothers! I have always loved my friends; now I love you as well. Come back to the Church of your youth. Pay no attention to the one who invites you; know only that the Father welcomes you back. Come back to your Father's house.\footnote{Ibid., pp. 63-65.}
\end{quote}

From then on Peter lived with Bogdan Janski. For several months he did not leave the house except to go to church. He spent the time in fasting and prayer and in reading the books that his "Elder Brother" supplied. He had to redirect his confused thinking and learn to recognize truth. Janski's delicate compassion influenced Peter far more than did the books.

At this critical stage of personal development and even afterwards, four men -- Janski, Mickiewicz, Kajsiewicz, and Montalembert -- had a significant influence on Semenenko's life. Brief biographical sketches at this time may help to clarify their relationships.
"Although he (Janski) passed through the darkness, he was nevertheless the first to greet the dawning light. And then he himself began to shine with the light of a guiding star." Thus Paul Smolikowski summarized Bogdan Janski's role among the Polish exiles in France. Janski himself was not an exile, however. He was sent to Paris by the Polish government for further studies.

Bogdan Janski was born on March 27, 1807, in Ciechow, about fifty miles north of Warsaw, of urban middle class parents. He attended the Benedictine school at Pultusk until he was seventeen. At the age of twenty, he completed with highest honors a commercial course at the University of Warsaw. Sent to Paris on a government scholarship, Janski was to take further studies in commercial law, and then return to the university to head the commercial department there.

While a student at Pultusk, Janski neglected his religious practices. Within the first year at the University of Warsaw he openly denied his belief in God. As an economist and materialist, he would find his paradise on earth. He needed no God. Seeking such a paradise, Bogdan led a hedonistic life. He outbrazened all his colleagues in his revelry; in his drinking bouts he even used a human skull for his wineglass.

Convinced of his strength of will and his power to influence others, he felt himself called to a great social mission. He had a certain compassion for his fellowmen, however, and a readiness to dedicate himself totally to a cause.

13 Smolikowski, I, pp. 5-18.
14 Ibid., p. 24.
About to leave for Paris, Janski met the destitute Alexandra Zawodzka, a daughter of an old friend of the Janski family. Out of pity for her Bogdan arranged a hasty marriage, which he regretted immediately. Upon her promise to return to her parents, he left funds for her temporary needs and departed for Paris on the same day. His impetuosity so humiliated him that he thought of sailing off to America and even contemplated suicide.

Having arrived in Paris, Janski looked about for some means by which he could exercise his powers and influence. He was eagerly welcomed into the Saint Simonists, a society of utopian socialists, and soon rose to an office of high rank. Fully convinced that this was the means by which he could change the world, he dedicated all his energies to the work of the society. He was sent to London in September, 1830, to persuade Robert Owen, the organizer of numerous industrial associations in England, to affiliate his work with that of the Saint Simonists. Upon leaving for England, Janski was warned by his friend, Carnot, to keep aloof from Christianity and from politics. To become better acquainted with the socio-economic situation in England, Janski attended meetings of the various industrial groups and often conferred with the leaders, John Stewart Mill, Augustus De Morgan, and Robert Owen.

The Polish insurrection against Russia broke out on the 29th of November, 1830. Upon learning of it, Janski was seized with an urge to return to his homeland. Torn between conflicting loyalties, his native land and the new socialism, he half-heartedly decided that Poland was not ready for his socialist ideas. He fluctuated between apathy and zeal as he realized that his human limitations prevented him from reaching his lofty ideals. A sense of uneasiness over the neglect of his religious and patriotic duties overtook him.

Janski had won over Robert Owen and had obtained from him a promise to meet with the Saint Simonists in Paris. His mission was a success but Janski
was not enthusiastically received by his own group when he returned to Paris in early 1831. At the first meeting after his return, Carnot rebuked him "because his concern for religion and love for his homeland were all too evident. Saint Simonism needs progress, not expiation." As a result of this public rebuke Janski decided to break with the society. He now realized that although their goals were lofty, the principles on which they operated were for him too shallow, false, and impossible. His final break with the sect came late that year as a result of dissension among its leaders.

Janski's health had been undermined by insipid tuberculosis. Disappointed in his hopes and exhausted from the over-enthusiastic activity, Janski now succumbed to a seige of apathy. His will power and his influence were gone; he felt betrayed by the very cause to which he had dedicated his life. He needed a higher cause; he needed a power beyond his own. "I wanted to produce something of myself, when I actually had nothing good in myself," Bogdan wrote in his diary.

With the defeat of the Polish insurrection, the Russians took over the centers of learning and Janski's scholarship pension ceased. The Russian administration offered him a lucrative salary if he would return to his post at the University of Warsaw. Not having made his commitment to the Russians, Janski felt no obligation to keep it. He spurned the offer, and now changed his registration at Paris from student to emigrant.

Having no other income, Janski turned to writing articles for a French encyclopedia and to giving private lessons in the language. But he earned


17 Ibid., p. 24.
hardly enough to pay for his lodging. Hearing of this, Adam Mickiewicz invited Bogdan Janski to live with him until he became financially independent. The poet felt that he could not only exert his influence in bringing the young man back into the Church, but also direct him in putting to use the valuable experience he had gained as a Saint Simonist. Together they began publishing the Pilgrim, a periodical in which they expressed their views on the politico-religious concerns of the emigres. In June, 1833, Janski moved to his own quarters and took full charge of the publication. In 1834, at the time he met Semenenko, Janski had a room in the home of a Mr. Giedroj, whose little son he was instructing. It was here that the converted Semenenko joined him.

Adam Mickiewicz

Adam Mickiewicz (1798-1855) Poland's greatest poet was born in Lithuania. At the University of Wilno he majored in languages and literature, and later returned there to teach them. In 1824, as an honorary member of a student organization, he was, along with them, unjustly accused of subversive activity against the Russian government. He was imprisoned and then sentenced to exile in Russia. For a short time he lived in Crimea, then in Odessa. While in Moscow in 1829, he requested and obtained leave to travel abroad. Sojourning in Italy, he was drawn toward the faith he had neglected since his exile.

When the November Insurrection broke out, Mickiewicz attempted to return to Poland through Prussia, but was stopped at the border. Having no intention of returning to Russian exile, he left for Paris in 1832. Here, two years later, he published his epic Pan Tadeusz (Sir Thaddeus), one of the world's literary masterpieces.

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Adam Mickiewicz hoped to work for his homeland from Paris. He joined several organizations, both French and Polish. He took an active interest in Polish political affairs, but soon wearied with all the bickerings and dissensions, he became convinced that not by politics and war will Poland be freed, but by a moral regeneration. On December 19, 1834, with the aid of Montalembert, Mickiewicz founded an association of Polish Catholic laymen whose purpose was to set a good example by prayer and brotherly love. They called themselves the United Brethren. The charter members were six: Anthony Gorecki, Stefan Witwicki, Caesar Plater, Joseph and Bogdan Zaleski, and Adam Mickiewicz. Ignatius Domejko and Bogdan Janski joined them in a few days. 19

Every Friday after Mass they gathered in Mickiewicz's home to read the Bible and plan action toward the regeneration of the nation. One such Friday several weeks after they were organized, Mickiewicz, disheartened by sad news from Poland, called out: "There is no other help for Poland. We need a new religious order. But who will found it? For that we need a saint. I? Too proud. You? (to Plater). Too much an aristocrat. And you? (to Zaleski). Too much a democrat. Janski will." 20 Bogdan Janski was startled, but took the command seriously and began at once to lay the groundwork for the order. Among the emigrants on the whole, however, the work of regeneration was the work of Adam Mickiewicz. 21

19 Smolikowski, I, p. 39.
20 Ibid., p. 41.
21 Ibid., p. 3.
Jerome Kajsiewicz

Jerome Kajsiewicz²² (1812-1873) was born of middle class parents at Slowicki, northern Poland. He had several sisters and a younger brother. Jerome attended the elementary school conducted by the Piarist Fathers in Rosin; he completed his secondary education at Sejny. In 1829, at seventeen, Kajsiewicz entered the University of Warsaw where he majored in literature and music.

With the outbreak of the 1830 revolt, the young student joined the "Uhlans," the sword and sabre division of the army. Early in the battle he was seriously wounded and left for dead. Discovered by two Russians who were picking up the spoils, he was kicked about and then taken to a field hospital. Several days later in an exchange of the wounded, he was transferred to Radom, near Warsaw. He had a deep gash across his face that would not heal, and as he lay recalling his past one day, he faintly remembered that dying there on the battlefield, he had put himself into the care of the Mother of God promising her, as was the custom, to dedicate his life to her Son's service should he recover.²³ With no outside encouragement and opportunity to keep up the religious practices of his childhood, Jerome's faith soon cooled and he forgot the promise.

One spring morning in 1831, a Jan Kozmian was in Radom on a military assignment, and stopped at the hospital to visit the wounded. Noticing the young soldier, he paused to exchange a few words.²⁴ This momentary meeting sparked a bit of hope in the depressed Kajsiewicz.

²³Kosinski, I, p. 52.
²⁴Jan Kozmian in Smolikowski, I, p. 150.
Several months later, his wound still not healed, Jerome Kajsiewicz left Poland for Besancon, France. He was young, unknown, and bewildered. He joined the Masons because that is what the others were doing, but his activity was not loud and fanatic like that of Semenenko whom he both hated and feared. He saw the "futility of wrangling in associations, radical speeches, and articles in journals...but he thought of revenge for the nation's downfall through revolution." With this in mind, after his wound had healed, he took up a job in an ammunitions foundry, but soon grew restless and gave it up.

Jerome sought surcease from sorrow in writing poetry. Hoping to publish some of his sonnets, he came to Paris in late 1832. At a gathering of Poles one December evening, Jan Kozmian noticed the scar on the face of the newcomer, recognized the young soldier behind it, and welcomed him as a long-lost brother. Kajsiewicz was greatly impressed by this warm welcome and at once felt drawn to Kozmian. Not knowing just how to go about getting his sonnets published, he showed them to his new friend who introduced him to the Poet, and it was Mickiewicz who made Kajsiewicz see where his thinking was deviant. Kajsiewicz published a book of sonnets in 1833, but later was so ashamed of them that he "bought out as many copies as he could and destroyed them."

Not only in revising his sonnets did Mickiewicz influence Kajsiewicz, but also in his attitude toward life. A note in Kajsiewicz's memoirs reads: "...the first time I began to think about religion again was upon coming to

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25St[anislaw] Tarnowski, Ksiadz Hieronim Kajsiewicz (Father Jerome Kajsiewicz), (Krakow: Spolka Wydawnicza Polska, 1897), p. 15.

26Kosinski, I, p. 48.

27Kozmian in Smolikowski, I, p. 151.

28Tarnowski, p. 15.
the Poet's residence one morning and finding him away from home. The maid informed me: 'Master Mickiewicz at this time on Sundays is always at Mass.' This struck me. If the great Mickiewicz thinks enough about religion to go to church, it must be pretty important."\(^{29}\) Kajsiewicz's return to God was long and painful, but after much prayer and patient persuasion on the part of his brethren, Jerome Kajsiewicz was totally oriented toward God again.

Charles Montalembert

Count Charles Montalembert\(^{30}\) (1810-1870) was one of the most influential French diplomats of the nineteenth century. He was a member of the House of Peers, and in public affairs always presented himself as a Catholic. At seventeen, he wrote to a school friend: "Would it not be a splendid thing to show that religion is the mother of liberty?"\(^{31}\) This became his motto in public life.

He was one of the most forceful voices in seeking reconciliation between the Church and the new type of society emerging after the industrial revolution. Montalembert believed that the Church must learn to live without the special privileges to which she had been accustomed. She was one of several religions operating under laws applicable equally to all. He sincerely supported all peoples seeking freedom from oppression, either religious or political. He helped David O'Connel in his fight for the rights of the Catholics in Ireland, and he supported the Poles in their fight for political freedom. In fact, he planned to join the November Insurrection, but was prevented from

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\(^{29}\)Kajsiewicz in Smolikowski, I, p. 32.


doing so by his commitments to France. In his own country Montalembert worked for political and educational freedom, for social justice, and for religious understanding.

In the early nineteenth century many of the prominent Frenchmen held an open house. Here in large drawing rooms of some celebrity, the young students could meet the leaders of intellectual and political spheres. Montalembert's was one of the most notable of such French salons. Here gathered not only the French, but the Irish and the Polish as well.

Montalembert was a sincere friend of Poland and gave the Polish emigrants all the assistance he could politically, socially, and financially. He encouraged them to intellectual pursuits, and paved the way for their entry into the universities. When Mickiewicz came to France, Montalembert immediately welcomed him into a group of French Catholics which he headed. The Count was especially attracted to the Polish Poet realizing that he could aid him in the great work of Catholic regeneration, especially among the Poles living in France. It was Montalembert who encouraged the founders of the new Congregation to keep their letters and records of their trials and experiences: "Record them for the education and benefit of coming generations; show your sons in faith what you had to endure to remain faithful, and be assured that through this you will render a real service to the coming Catholic generations of your nation."33

32 Kosinski, I. p. 40.
33 Smolikowski, II, p. 365.
CHAPTER III
THE FORMATION OF THE CONGREGATION

Janski Will

Adam Mickiewicz's outburst, "Janski will!" at the gathering of the United Brethren kept returning to Bogdan Janski's mind. Intermingled were fragments of the past experiences with Saint Simonism: new religion...not expiation but progress...lofty ideals...shallow, false, impossible...salvation, regeneration, homeland...new religious order...socialism, christian socialism...CHRISTIAN socialism.\(^1\) He reviewed the main tenets of Saint Simonism:

The aim: reform society along socialist lines, through a revised christianity. Religion: the people would need that, but without Christ; a complete equality among men; the universal emancipation of women; no private ownership; abolition of the proletariat; abolition of marriage; children immediately after birth to be given to strangers to rear lest parental and filial love destroy equality among men; all things in common under a pope -- a moral person consisting of one man and one woman, assisted by a college of twelve fathers....\(^2\)

It could be done; with God's help it would be done!

Again Janski felt within himself "the same zeal, the same readiness to dedication, but now to a Christian renewal, to a reconstruction of the social order, not through class struggle, but in the spirit of the charity and the

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\(^1\)Smolikowski, I, pp. 10-18.

Shortly after his conversion Janski wrote in his diary, "I feel a great need for an apostolate of truth." And again, "Today I am convinced with my whole soul that all good for the individual and for all humanity; that all progress, all perfection, wisdom, salvation is through Christ alone and through the Universal Society founded by Christ: the Church."

Janski had given up the Saint Simonists, but not all their aims were to be cast out. What was equitable should be retained, but the methods leading to those goals should be purified of their destructive tendencies. The new up-bringing was to be with a conviction of the truths of the Faith. Some of the traditional practices must give way to make the Church victorious. There was an inevitable conflict to which the Church would have to come. It was his association with the Saint Simonists that afforded Janski a deep insight into the fundamental needs of society. It was this which made him understand the necessity of working together, not by force, but by the conviction and free choice of each individual. Janski's main credit was that he knew how to sift the tenets, select the sound principles, and organize the apostolate.

There was little that escaped Janski as he took up his new apostolate among the emigres. He had been observing Peter Semenenko at a distance long before they had met at Montalembert's. He realized that Semenenko's zeal in his political activity was artificial much as his own with the Saint Simonists had been. He saw in himself and in Semenenko a brotherhood of intellects and

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3Kosinski, I, p. 81.
4Smolikowski, I, p. 31.
5Ibid., p. 71.
6Kosinski, I, p. 124.
7Smolikowski, I, p. 215.
of deep dedication to a cause, and so he invited the recent convert to take up residence with him. Adam Celinski, a youth of similar background, joined them. For the present they agreed upon a simple rule of life: "Prayers in common and helping one another overcome their vices and limitations."\(^8\)

During their first weeks together, Janski, Celinski, and Semenenko frequently discussed the aims of the new apostolate. Thus, not only could Janski clarify his own thoughts on the matter, but he could also draw in the capable Semenenko. For Janski knew that his health was failing, and he felt from the very beginning that Semenenko would be the man to carry on.\(^9\) One of the first instructions Janski gave Peter was to place "the love of God as the foundation in all your associations with persons and with the world."\(^10\) Thus from his first days with Janski, Peter was becoming imbued with the two fundamental concepts which were to become the cornerstone of the new Congregation: the apostolate of truth and the foundation of love. Semenenko now recognized the hand of God in his recent reverses; his break with his old life was complete and he began to pray for a call to the priesthood. He grew to trust Janski and to appreciate his concern.

Janski had a strong conviction that God had called him to found a more closely knit brotherhood, and in the weeks that followed, this conviction began to take shape: Lay persons would be closely united with the clergy, and thus working together they would introduce Christian principles into politics, education, literature, the arts, industry, and practices in the entire public and private life. Permeating all this would be prayer. The aim of this

\(^8\)Kosinski, I, p. 104.


\(^10\)Kosinski, I, p. 34.
brotherhood would be to enliven the religious spirit, the religious life in the emigration and in the homeland, and to Christianize public opinion. The appeal would be to all three spheres of the person: the intellect, the emotions and the will. They were to use all the media of communication available to them.¹¹

On June 13, 1835, Janski wrote in his diary: "Today I intend to speak with Peter and Adam Celinski about love through Christ and forever in Christ as the foundation of our brotherhood and our common life; about our obligation to reciprocal prayer and interpersonal improvement."¹² That day the preliminary organization, the Brotherhood of National Service, was founded; the charter members were three: Bogdan Janski, Peter Semenenko, and Adam Celinski.

The United Brethren which Mickiewicz founded in 1834 had political overtones; the Brotherhood of National Service was to hold no political connections at all. When Adam Celinski began to feel the impact of this stipulation, he withdrew from both the organization and Janski's residence.¹³ By that time Jerome Kajsiewicz was drawing closer to Janski and Semenenko, and decided to join them.

Kajsiewicz often reflected on his old antipathy for Semenenko. As he associated with the new Semenenko, the tangles of his old hatred waned. A new bond of brotherly love united the two and they became a complement to one another, so much so that years later Witwicki was to write: "In guiding the Congregation, Semenenko gazed at the stars and directed while Kajsiewicz plied the oars."¹⁴

¹¹Smolikowski, I, p. 72.

¹²Ibid.

¹³Adam Celinski died of tuberculosis at Montpellier, December 8, 1837.

¹⁴Kosinski, I, p. 49.
Returning from church one morning, Kajsiewicz told Semenenko of a dream he had had in which the Mother of God flung a handful of doubloons his way as she asked, "Why would you not want to serve me?" He recalled the long forgotten promise that he made when he had lain wounded in the battlefield. He confessed that he had been wondering for many weeks now just what he should do with his life. "My dear Brother," Semenenko retorted, "do you not see that this is Her way of reminding you of your promise? Let us pray for one another; I too hope for the priesthood."

On August 15, 1835, the two young men confided to Janski that they have definitely decided to study for the priesthood. Janski was overjoyed. Though slowly, the work of God was moving forward.

**Benedictine Interlude**

Bogdan Janski advised the two young men to prepare for their entry into the priesthood by making a retreat under the Benedictines at Solesmes. They set out on September 26th, and stayed there for over a month. They had become so attached to the secluded life of prayer that upon their return they told Janski that they had come back to pack up their belongings and enter Solesmes for good. Janski was completely taken aback at this unexpected turn of events. He was convinced that the Brotherhood as it was evolving among the emigrants was a part of God's plan for the regeneration of the Polish nation, and of society in general through a return to basic tenets of the Catholic Church. He tried every means he could think of by which to persuade the two men to return to the original idea, for he felt that their vocation was to work among the emigres and not to lock themselves up in comfort at Solesmes.

At one time when Janski learned that the Abbot Gueranger was coming to Paris on business, he wrote to Witwicki, one of the Extern Brothers, asking

him to invite Peter out to his home for a few days in order to prevent a meeting with the Benedictine Superior. Janski also wrote to Father Chausette, Semenenko's former confessor, asking him to prevail upon his penitent to forget the Benedictines and consider his obligation to the people of his own nation. Somehow, Jerome Kajsiewicz's confessor, too, gave him similar advice: "You want to hide within the walls of a monastery after all the sinning you've done out in the world? Go to work and save souls among your own countrymen, and don't talk to me about Solesmes anymore." Montalembert, Mickiewicz, and others of the Brethren also tried to dissuade the two men. Kajsiewicz was the first to reconsider the situation and return to the original idea. Having done so, he wrote to the Zaleski brothers: "Let's pray to God that He draw Semenenko away from the monastery. If despite all this his convictions do not change, it will be a sign that such is the will of God."

Judging by his own past experiences, Janski felt that Peter was attracted to the Benedictines under the elation of having made such a blissful retreat. He prevailed upon Peter to give up his new Benedictine confessor, but he was somewhat uneasy about Peter's attitude. Janski wrote in his diary: "Peter agreed to give up Father Desgnette, but he didn't want to accept my reasons; he did so only out of friendship and obedience." Janski judged that Peter under the pressure and influence of others, did not want to hasten a decision to return until he had thoroughly thought out the problem of his vocation.

16 Ibid., p. 134.
17 Kosinski, I, p. 58.
18 Smolikowski, I, p. 139.
19 Kosinski, I, p. 71.
Janski's Little Mansion

Janski, seeing that the conditions under which they were living in the rented room with him were not conducive to reflection, study, and an organized schedule, began to look for a little house they could call their own. "We obtained a little house on Notre Dame de Champs, No. 11," Kajsiewicz wrote in his memoirs, "bought the necessary furnishings and kitchen utensils, and began a life in common on Ash Wednesday, February 17, 1836." Two days later the three: Janski, Kajsiewicz, and Semenenko were joined by Edward Dunski and Joseph Malinowski. At their afternoon meeting, February 21st, they established a set of regulations and selected Bogdan Janski as their Elder Brother. This title Janski held to the end of his short life, and the little house came to be known, even to the police, as Janski's Little Mansion.21

The poverty in Janski's Little Mansion was extreme; none of the members had a steady income. Contributions for the rent of the cottage, the furnishings, and the upkeep were supplied by Montalembert, Caesar Plater, and other friends. On the first day Peter Semenenko was asked to pawn his coat for two blankets. An offering from Mickiewicz a few days later redeemed it. Each of the Brethren took his turn at cooking, shopping, housecleaning, and receiving callers. Janski wrote in his diary some months later: "There was such poverty that I myself had neither a bed nor heat in my room all winter."22 The Brethren shared what they had with whoever came in. The group which was more strictly dedicated to the work of organizing the apostolate, the Interns, lived at the Little Mansion, but the Externs and the newly won converts were

20 Smolikowski, I, p. 100.
21 Ibid., p. 88.
22 Ibid., p. 117.
always welcome. At times the number went up to fifteen or twenty; after all, it was their Little Mansion too.

Janski now felt that the main aim of the Brotherhood was clarified: Reawaken Catholicity in Poland through the emigration. They had adopted a set of regulations which included the order of the day for the Interns. For these, the day began with rising at five, then prayers in common followed by Mass, usually that of Father Lacordaire at the church of the Carmelite Sisters, spiritual reading during meals, evening conferences and discussions. The remainder of the day was spent in apostolic work. This included visiting the sick, seeking contacts with friends who had neglected their Catholic practices, and encouraging those who had returned. Several of the Brethren wrote articles for the press. Janski, Semenenko, and Kajsiewicz occupied themselves with translating contemporary spiritual works. Through the translations of religious works into the Polish language the Brethren would gain a deeper insight into the tenets of the Faith. The Externs carried on a much broader apostolate each according to his abilities and time. They were all subject to the general approval of Bogdan Janski as Elder Brother, and were encouraged to join in on the evening discussions whenever possible.

Janski recommended a prudent zeal in the apostolate. Considering their lack of adequate preparation, they were not to speak or dispute in public about things religious, political, or philosophical. In private, they not only could but were encouraged to do so. Peter Semenenko's outstanding ability soon came to the fore in these seminars, and hearing of this, his old enemies began to fear him as one of the most zealous future pulpit orators. 23

A few points from their code of behavior indicate not only how much

23 Smolikowski, I, pp. 94-95, footnote.
aware the Brethren were of their limitations, but also the characteristic respect for the person: "Do not enter the room of another while he is at work without urgent necessity.... One is not allowed to contradict another, even if the falsehood is most evident, until after twenty-four hours, and this at the evening sessions only. Should this pertain to an outsider, then after twenty-four hours one is to reflect and consider the manner of approach that will be most beneficial to the person in error."  

In the conference which Janski as Elder Brother had with the Brethren, he presented to them his ideas, principles, and plans pertaining to the new spirit which was to inform them. This great spirit of charity was to become within them a leaven which would change them into new persons. They, in turn, were to be the leaven in society. In God's providence the Mansion would have a threefold mission. It was to be a refuge for those souls returning to God; it would facilitate their term of penance. It was to be the center of the apostolic action among the emigres in France. It was to be the beginning of the new Congregation.  

Varied were the reactions of friends and strangers to this group of emigres who banded together to plan their apostolic action. Many of the brother-emigrants rejoiced and foresaw much good for the entire emigration and the nation. The Democratic faction considered this some political maneuver; others judged that they had either "gone crazy or were a band of gangsters". Some came to see the "half-wits" but changed their minds when they saw serious young men, quiet, simple, and gracious. LePrevost, one of the founders of the 

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24 Ibid., p. 128-29.  
25 Kosinski, I, p. 103.  
26 Ibid., p. 69.
The Society of Saint Vincent DePaul wrote to a friend:

There are eight of them... they are very poor. The charity they get from the government, 500 francs yearly for each, is about the only source of upkeep, but living so frugally and in such mortification, they yet assist others.... I know two of them... very educated and intelligent. They are very young and of noble bearing, one of them with a scar across his face; they will be outstanding priests, I assure you, but also devout, likewise humble, as well as handsome. Wouldn't you be happy to have two or three of these poor exiles among our Brethren? 27

The Parisian police also showed more than a little interest in the Mansion. They arranged searches under varied pretexts. At one time because of false reports they were almost disbanded by the police. In answer to Caesar Plater, who defended the Mansion before the French Ministry, the Inspector, Herbert, retorted, "We do not believe in the devotion of these ex-soldiers, and behind this there must be something political afoot, because otherwise, how could a sane person understand that such a devil as Dunski should suddenly want to hide his head under a monk's cowl?" 28

Not all went smoothly in the Little Mansion. These were individualists, accustomed to following their own whims, their own wills, A few notes from Janski's diary indicate some of the problems.

June 7, 1836: Ziemecki complains about the length of prayers; Peter and Jerome, that I do not lead them properly. I submit to their admonitions; we plan our prayer schedule for the following week.... Again Edward's strange comment indicates that because of a lack of organization in our spiritual exercises and our discussions, we are losing our hierarchy of values.

June 12: I read; they begin to grumble at the table, have no desire to listen to the reading; I get impatient.... Further discussion with Peter as to the means by which we can enliven the spirit among us and deepen spiritual unity

27 Ibid., p. 67-68.

28 Smolikowski, I, p. 139.
among the Brethren, and how we can improve the spiritual relationship between the two of us.\footnote{Ibid., p. 116.}

The lack of funds, the lack of sufficient food interfered with the peaceful progress and development of the apostolate. Sometimes the number of men at the mansion reached the teens, and Janski had to concern himself with their upkeep. He also had to send assistance to the fellow-exiles in the Provinces. Often he fell into debt. He would then resolve to improve, but he never did. His compassion for the less fortunate brethren was too great.\footnote{Ibid., p. 117.}

**College Stanislas**

Bogdan Janski was concerned not only with the order in the Little Mansion, the progress in the apostolate, and financial matters; he was concerned also with his members as persons. Though Peter Semenenko, on whom Janski most depended for support and understanding, had joined the Brethren as an Intern, he still yearned for Solesmes. In order to keep an eye on Semenenko and Kajsiewicz and in order to begin an organized spiritual life, Janski had opened up the Little Mansion. In order to have them actively begin preparing for the priesthood, he arranged with the eighty year old Father Auge, director of College Stanislas, to have the two young men begin their studies there. At College Stanislas, theological courses were offered to those aspiring to the priesthood who because of certain difficulties were not accepted at the Parisian seminary, Saint Sulpice. Semenenko and Kajsiewicz were not accepted because of their past political involvements.\footnote{Kosinski, I, p. 86.}

Janski's reason for speedily getting the two men into theological

\footnote{29 Ibid., p. 116.} 
\footnote{30 Ibid., p. 117.} 
\footnote{31 Kosinski, I, p. 86.}
studies at College Stanislas was to keep them from joining the Benedictines, and Father Auge knew this. He, therefore, proposed to accept them at once, "even tomorrow, if you wish". He further proposed not only to excuse them from all their fees, but also to engage them as prefects living at the college to assist with the supervision of the young students, for which services they would get 400 francs annually. 32 Bogdan presented the plans to the two candidates. That evening he wrote in his diary:

June 13, 1836: Semenenko agrees to go to College Stanislas. but when I ask him if he will remain one of us, he answers nothing, but seems strangely embarrassed, as though he had some other secret plans for the future. 33

At times, however, Peter seemed to see clearly the goal of the new Brotherhood, and his part in it. One such day was the feast of Pentecost, May 21, 1836. Both he and Kajsiewicz seemed to understand that not only before Janski, but before them also stood the work of organizing and bringing into reality this new Congregation. Four of the Brethren: Janski, Kajsiewicz, Dunski, and Semenenko, "enlightened by the Holy Spirit, experienced a deep insight into their future, and clearly discussed their goals. The other three, who were later to withdraw from the group, understood nothing of this conversation at all, and, as on the first Pentecost, had us all as drunk." Thus Kajsiewicz recorded the day in his memoirs. 34 On June 11th, Peter, having received the Sacrament of Confirmation, told Janski that he would take the remaining weeks of June to pray seeking the guidance of the Holy Spirit. On June 30th, the day following his 22nd birthday, Peter Semenenko gave his final answer: He

32 Ibid., pp. 85-86.
33 Smolikowski, I, p. 117.
34 Kosinski, I, p. 73.
would stay. He would submit to the Elder Brother in all things. He had comprehended God's unfolding plan for this Congregation. This was what he had been searching for; this is what all his past experiences had prepared him for; the development of this concept is what he would now dedicate all his being to. This was for him the will of God. 35

The Brethren who had agonized with Peter in his deep struggle now all rejoiced with him. Janski took this as new evidence that the idea of the Congregation as he envisioned it was what God wanted. A sense of relief settled over the Little Mansion; the work of the apostolate would go on. From then on it was Semenenko who best understood the concept of the Congregation as Janski presented it. The idea of conquering the world for Christ through truth and charity penetrated "to the very depths of his being...and caused him to be the leaven within the Brotherhood next to Janski." 36

Semenenko and Kajsiewicz began their studies and the supervision of the younger boys at College Stanislas in June, 1836. Janski could now turn his attention more peacefully to other phases of the apostolate. One big concern was the attitude of many of the Poles toward the Church in Rome, particularly toward the Pope.

The "Encyclical"

From the time of Poland's acceptance of Christianity in 966, up until the seventeenth century, the relationship between the people of Poland and the Holy See had been alive and unbroken. Not only did the bishops frequently confer with the Holy Father, but so also did the laity. No Pole considered his travels and education complete without having paid his respects to the Pope

35 Smolikowski, I, pp. 138-42.
and without having prayed at the tomb of the Prince of the Apostles.

By the early eighteenth century, however, the religious atmosphere in Poland had so changed that even persons of fame who journeyed throughout Italy, priding themselves in the fact that they had taken in all the important sights, would not even think of visiting the Pope, admitting naively that they did not even know who the Vicar of Christ was. Bishops, though highly educated, neglected their Church obligations; the secular clergy were little devoted to the spiritual needs of their people; the religious orders were so neglected that a monastery where rules were strictly kept was rare indeed. The gentry, the secular clergy, and even some of the bishops held membership in Masonic lodges. Not only was there little concern for the Pope and for the Church; more than this, the disturbing awareness of the injustice to the serf was suppressed and buried deep. The Pole's sense of values was overturned. Having lost her religious orientation, Poland lost also her political autonomy.

"In the late eighteenth century Poland became the object of political intrigue among Russia, Prussia, and Austria.... She lost her identity, her last mite of independence and became the subject of devastating authority which aimed at her complete annihilation." The Poles became aroused and attempted to recapture their freedom in a poorly organized insurrection in November, 1830. They failed, and Warsaw was taken by the Russians in September, 1831.

The Pope, as monarch of the Papal States, also feared Russian domination. Unrest reigned in the Papal States. All Rome felt that a break in

38 Ibid., p. 2.
relations with Russia was pending. Czar Nicholas, hoping to gain moral control of the Polish nation, and aware of his power over the Pope, insisted that the Apostolic See issue a Bull condemning the Polish Insurrection. Pope Gregory XVI, who had just taken office in 1831, capitulated to the demands of Nicholas. The Pope wrote the letter and gave it to the Moscovite Ambassador to promulgate in Russian-occupied Poland. The "Encyclical" that the Poles received condemned them for the insurrection and for the insubordination to a legitimate monarch. There was no mention of any of the injustices they had suffered at the hands of the oppressors. In promulgating the Bull, the Czar added his own message: "Now let the Poles not create any more difficulties by aggravating their legitimate monarch, and let them not seek assistance from Rome. They can see by this 'Encyclical' what kind of consideration they can expect from the Pope." That the Pope of Rome should show them so little consideration embittered the Poles and many of them left the Church. Others, as if awakened from a drugged sleep, asked what had happened to Poland and why?

Colonel Jan Zamoyski, a leader among the emigrants, set out for Rome to find the answer. By mid 1837, he was back in Paris. He had the answers; he also had plans. Pope Gregory had written a reproval to the Polish bishops for their negligence in their pastoral duties, for their lack of communication with the Holy See; he had called upon the clergy and religious to take up their duties with responsibility; he had encouraged the people of the nation to return to their former zeal for the Faith. The tone of the Papal letter had been too mild for Czar Nicholas, so he edited the Pope's message, deleting some parts, and adding others of his own. Thus the Bull that was printed and promulgated had the Czar's message with the Pope's signature.

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40 Smolikowski, II, p. 2.
Czar Nicholas was so certain of the results of this "Encyclical"; he so counted on the effects of his own interpolations and additional comments that he called the bishops of the Little Kingdom to Petersburg in late 1833. He declared that he was willing to reinstate the Constitutional Kingdom and the national institutions which his brother, Czar Alexander, had given them. In secret, however, he added a stipulation to the document: that they "break with the Apostolic See and set up an Independent National Church." 41

Colonel Zamoyski had presented to Cardinal Lambruschini, the Papal Secretary of State, and to Pope Gregory XVI the true state of the Church in Poland. He further suggested that it would be most beneficial if young Poles aspiring to the priesthood could be educated at the Propaganda (Propagation of the Faith) in Rome. "Send them to us and we will accept them," was the answer he received from both the Pope and the Secretary. 42

Semenenko and Kajsiewicz were the obvious choices. Janski, as Elder Brother of the Little Mansion, seeing in this turn of events the providence of God, gladly consented to transfer the two clerics to Rome. They in turn felt it their obligation to take up the new post. Their concern in Rome would be not only to study for the priesthood, but also to act as a liaison between the Apostolic See, the Emigration, and the Church in Poland. That they understood this latter to be of major importance, Kajsiewicz indicated in a letter to his friend, Niedzwiecki, three days before the clerics left for Rome.

...it is evident that the Pope has a most favorable attitude toward Poland. He has already become convinced of the deceptive practices of the Moscovites, and of their ambassador in Rome. He knows now the plans by which the Russians intend to lead the Poles to break with the Apostolic See.... Pray for

41Ibid.

42Ibid., p. 3.
me so that I would not bungle thing up in these slippery and important circumstances. 43

Count Montalembert obtained passports for the two young men. Both he and Colonel Zamoyski wrote letters of introduction to influential persons in Rome. On September 6, 1837, armed with these, with a few belongings, and with 600 francs, Peter Semenenko and Jerome Kajsiewicz set out for Rome.

As they visited the Brethren and fellow countrymen along the way in France, and as they crossed the Alps along Hannibal's route, things went fairly well and were on schedule. Once in Italy, however, because of the cholera epidemic, they were detoured from one city to another. This delayed them by nearly four weeks. In Naples, the city guards recognized them as Poles; only their French passports saved them from being turned over to the Russian Embassy. Not until October 24th did they reach Rome.

Adjustments in Rome

Once in Rome, Semenenko and Kajsiewicz met further complications. They were to have been accepted at once into the Institute of the Propaganda. One word: "Emigre" on their passports changed everything. Cardinal Lambruschini, in making the promise to Colonel Zamoyski, had somehow envisioned only youths from Poland-under-Russian-occupation, who would be recommended by the bishops of Poland with Russian approval. Diplomatic relations between Moscow and Rome were tense, and under no conditions could the Cardinal antagonize the Russian Ambassador by accepting Polish rebels who had emigrated to France. Neither the letters of Montalembert nor those of Jan Zamoyski availed them anything.

Alone and in a strange city with funds depleted, and rejected by those in whom they had hoped, Peter and Jerome "could not even speak at the moment,"

43 Ibid.
wrote Jerome in his memoirs. "Over against the Quadrangle was the Church of Saint Andrew, in which rest the remains of our Saint Stanislaus Kostka. There we went to pray, to cry ourselves out, and to think. This church belongs to the Jesuit novitiate...we wondered if perhaps we should not give up our plans and knock at these doors, but we heard nothing, felt nothing, so we had to wait,"44

They had a letter of introduction to the Jesuit General, Father Roothan. A few days after their coming to Rome, he received them kindly, listened to their story, gently reproved them for not having ascertained previously that all had been properly cleared, advised them to settle down in some quiet corner, and register for lectures at the Gregorian (Jesuit) University. He assigned one of the Polish Jesuits, Father Suszynski, as their guardian, promising that he himself would see what could be done at the Propaganda.45

Upon hearing that they had had experience as prefects at College Stanislas in Paris, Father Suszynski suggested that they try the orphanage conducted by the Somaschi Fathers. The conditions would be difficult, but they would have a roof over their heads, and most of all they would have a definite address. In Rome this was important in order to avoid suspicion. After two weeks of searching for better accommodations, Peter Semenenko wrote to their Elder Brother, Janski:

November 7, 1837

I told you about the house of the orphans under the care of the Somaschi Fathers. We accepted this place yesterday. We will each have from eight to ten children to supervise in separate halls.

44 Ibid., p. 24.
45 Suszynski -- "dry" assumed the Italian version of his name, Aridini; this enhanced his access to a wider circle of influential persons in Rome.
Thus we will have fewer children to oversee that we did at College Stanislas, but we will have longer hours of supervision, for we cannot leave them throughout the day except for the three hours in the morning and three in the afternoon when they will be at the college, but in the lower divisions. At this time we too will be at the lectures.46

As a result of repeated efforts of various persons, both lay and clerical, Semenenko and Kajsiewicz discovered that if they had been accepted by the Institute of the Propaganda, or had even received a meagre allowance for their needs, they would have had to take an oath to serve the Church in any part of the world to which the director of the Propaganda would decide to send them. In the light of their former commitments to the Brotherhood, they would not have been able to take the oath. Thus, Peter continued in his letter to Janski: "I inform you with joy that everything is set, not perhaps as we had expected or wished, but the way God wanted it, which will in the end turn out for the better."47

Semenenko had sent Janski detailed accounts of their finances, of their experiences and problems, and had asked for recommendations and his approbation at every step. However, Janski rarely wrote. When answers could absolutely wait no longer, he had one of the Brethren at the Mansion write. Janski's health was failing, and with Peter and Jerome now safe in Rome he felt that a major advancement had been made toward the foundation of the Congregation. Again Janski was gripped with a seige of apathy and a sense of unworthiness. He was firmly convinced that Peter Semenenko comprehended the plan of God for the Congregation; he was assured that the Roman clerics lived by faith and had competent directors in the Jesuits. Finally, after repeated protestations

46Smolikowski, II, p. 38.
from Peter and Jerome that they depend on the directives from their Elder Brother, Mickiewicz wrote from Paris: "We trust in your judgment and in God's guidance for you. I doubt whether instructions or orders can be given from such a distance. Consult with the Lord, your spiritual directors, and your own strength."\(^{48}\)

Hardly had Semenenko and Kajsiewicz settled down in Rome, when the Russian Ambassador learned of their presence. He demanded of the Pope their expulsion from Rome. A now informed Pope Gregory XVI answered: "They are behaving peacefully and studying; there is no need to expel them."\(^{49}\) Peter Semenenko's response to the Brethren who wrote of their disturbance about this was characteristic of his whole outlook: "You have one day a month set aside on which you dedicate your prayers and sacrifices for Poland. Maybe you can set aside another day for Moscow."\(^{50}\)

The two clerics were well aware of their mission in Rome: to watch over the interests of the Church in Poland. Jan Kozmian wrote to Jerome: "Never before did we so need persons strong in grace and detached from worldly cares; we promise ourselves joy and hope in you."\(^{51}\) Peter and Jerome were to channel information, but were not to enter the public scene themselves; and this for two reasons: fear of Russian intervention, and fear of premature misguided intervention on the part of Polish enthusiasts. Their quiet influence was evidenced by a letter from Poland in 1847: "...through them Rome became alive for us again; our complaints reach there and find response. We here having no

\(^{48}\) Kosinski, I, p. 183.

\(^{49}\) Smolikowski, II, p. 200.

\(^{50}\) Ibid., p. 87.

\(^{51}\) Ibid., p. 245.
direct contact with Rome, with joy yet learn that our Dear Pope intercedes for us and keeps us in his holy prayers."\textsuperscript{52} After several years Jerome was to write to a friend: "How much God permitted us to do in this area, the Russians know better than we do."\textsuperscript{53}

Whereas Kajsiewicz worked more actively in the diplomatic mission, Semenenko took the lead in Community formation and in preparation for leadership in the philosophical and spiritual areas. He "showed exceptional gifts: a finely attuned mind, tirelessness in investigation, deep perspicacity. He would not rest until the matter under investigation was considered from all possible angles, and the very essence of the problem reached."\textsuperscript{54} Semenenko wrote in his retreat notes: "Should I occupy myself with reading current scientific literature, especially the German? It seems to me that although there are many things unnecessary and confusing in them, yet there is much that can be used to clarify Your truths, serve to deepen their understanding, and at the same time deepen respect for them."\textsuperscript{55} Repeatedly Semenenko asked Janski to send him needed books, which could not be obtained in Rome: "Moehler, Dollinger, Staudenmayer, Gunther, Gorres."\textsuperscript{56} A few weeks later he explained why he requested these books as he extended the list: "We are in the world and in the midst of its activity. That is why I have asked you to send me Buchez [Saint Simonist] and the others. I would also like Fichte, Hegel, and Schelling...I am convinced that with the help of God all this confusion will be

\textsuperscript{52} Kosinski, I, p. 182.

\textsuperscript{53} Smolikowski, III, p. 314.

\textsuperscript{54} Mikosz, p. 5-6.

\textsuperscript{55} Smolikowski, I, p. 147.

\textsuperscript{56} Ibid., II, p. 60.
Roman House

Semenenko and Kajsiewicz found supervising the orphans and keeping up with their studies extremely difficult. The old stone orphanage was damp; the lighting was poor; there was no respite from the boys. Both Semenenko and Kajsiewicz suffered keenly. To save their failing eyesight, they decided to read to one another, but after a time even this became too strenuous. They decided that they would have to gain what they could from listening to the lectures and discussing them.

Once a week the scholars at the Gregorian Institute conducted an open discussion. Here Semenenko's intellectual superiority again emerged. He was a stubborn disputant, challenging ideas presented until they were clarified.

Several months at the orphanage convinced Semenenko and Kajsiewicz that they could not possibly continue this way. Their health was being undermined and they needed more time to study if they were to prepare adequately for the priesthood. The Brethren, therefore, arranged for a house of their own, sent two more clerics, Joseph Hube and Edward Dunski, from Paris, and began living a life in community on November 4, 1839.

Janski's choice for a superior was Joseph Hube, who was the oldest of the group and the most experienced. Semenenko, as a great thinker and idealist, Janski felt, would be less practical and less considerate of the others. However, Janski failed to make his choice known to the Brethren. In the absence of any directives from their Elder Brother, Kajsiewicz, Hube, and Dunski unanimously agreed that Semenenko was to be the superior. Once Semenenko was selected, Janski did not think it would be wise to make a change. However,

57 Ibid., II, p. 96.
Semenenko always considered himself merely Janski's substitute, hoping that the latter would soon come to Rome.

Semenenko now had the added burden of looking after the household. He was capable of formulating plans and organizing schedules, but content with bare necessities for himself, he had little insight into the day-to-day needs of the house and of the Brethren. Their funds -- contributions from relatives and friends -- were always low. Semenenko, counting up the coins in late December, 1839, observed that even though they would continue living most frugally, funds would not last up to March, as they had expected. He, therefore, called a council and all four agreed to purchase a one-hundred pound sack of green rice, which was the cheapest food. If they limited themselves to one pound each daily, this would last nearly four weeks. They were to begin this menu on Christmas day. The unexpected arrival of Count Caesar Plater took care of this problem. Plater had come to Rome on business at Christmas, a time when Rome was overcrowded with visitors. Since he was not able to find living quarters, Plater asked the Brethren to take him in until the holiday visitors left and he could find something satisfactory. As long as he was with them, he paid for the meals in return for the lodging. The rice which was to last twenty-five days lasted for nearly a year.

Count Plater's stay with the Brethren was not an unmixed blessing. He was critically ill for several weeks, and had to be tended constantly for a good part of the time. He was also politically involved, and his many callers disrupted the order of the Roman House. Again the Brethren were overburdened with tasks that interfered with their studies and community life. Finally after several months Peter Semenenko was forced to lay the situation before the Count and ask him to withdraw. Plater understood the predicament, withdrew, and remained a true friend.
Peter Semenenko was reluctant to make decisions concerning major issues without the approval of the Elder Brother, Janski. This at times caused friction. Joseph Hube and Edward Dunski did not comprehend Janski's understanding of and trust in God's will for the new Congregation. Hube could not understand why Semenenko always referred to Janski's ideas, wishes, directives. Dunski understood Janski's heroic love of neighbor and zeal for souls, but did not understand the Elder Brother's plan to make this a permanent apostolate. Semenenko and Kajsiewicz understood Janski's idea, but Semenenko did not yet trust himself. He sought only to live with Janski's spirit, his outlook on the world and events, his wisdom, his apostolic zeal.

In the early weeks of 1840 Janski came to Rome to assess the situation and to direct the progress of the forming Congregation. Although he was so ill that he had to be tended almost constantly, he was still able to share his deep insights with Semenenko. His very presence added a sense of security to the group. In July 2, 1840, Bogdan Janski died of tuberculosis, knowing that "had he not trusted unconditionally in Divine Providence, nothing would have been done so far."58

Semenenko progressed through his bachelor's, his master's, his doctoral degrees with highest honors; Kajsiewicz followed a close second. Having received their degrees, their thoughts turned to major orders. They needed a bishop under whose jurisdiction they could be ordained. They did not want to be ordained under the Propaganda, nor did they want to be bound to the diocese of Rome. Montalembert again came to their aid. He prevailed upon Bishop Afre of Paris to accept them into his diocese. Under this plan they could work among the Emigres in Paris while they assisted the bishop, yet they would

58 Ibid., I, p. 125.
remain free to continue their plans for the new Congregation. They would also be free to transfer to Poland when the time would be opportune.

Again the Russian Ambassador interfered. Because of his father's Russian background, Peter Semenenko was a thorn in the ambassador's side. Halfway through their retreat before ordination Semenenko and Kajsiewicz had to drop out; they were rebels and did not have the government's approval. Four months later when things quieted down, however, they received the last two major orders. A week later, on December 5, 1841, Peter Semenenko and Jerome Kajsiewicz were ordained. Peter Semenenko said his first Mass in the Church of Saint Mary Major on December 8th, the sixteenth anniversary of his secret First Communion.

Resurrectionists

Since they now had priests in their group, the Brethren felt that it was time to formulate a definite rule and seek Church approval for their Congregation. Seven years after the first group of three had begun living a community life in Paris, the present group of seven priests and clerics looked to their leader, Peter Semenenko, for a rule of life. They had studied many existing rules, but not one seemed to contain the spirit they felt was developing among them. Each, therefore, formulated his outlook on the principles and spirit as he felt it was to be exemplified in their Congregation. Semenenko was then selected to organize and unify the ideas presented. In thirty-three points he set down the main principles. Although he felt at peace about the work, he did not consider it a finished product. Some of the practices could not be finalized until they had been tried in the apostolic work. The group decided to accept the newly written rule for a five-year trial period. After this time they would meet to adjust practices and to draw up a permanent version.

On April 8, 1842, Father Peter Semenenko presented the rule to the group who received it unanimously. The meeting carried on far into this Holy
Saturday night. With one accord they elected Peter Semenenko the Superior General. In connection with organizing the Community there was still one important issue left: What name to adopt? Father Jerome Kajsiewicz recorded the event in his memoirs:

To this question of a name, several voices spontaneously replied, "Why not Resurrection, the Mystery of the day?" Someone observed that up until now no Congregation had come up with this name. This was clearly the work of God, for never before had we talked about this.... And so it was determined to accept the name Brothers of the Resurrection. This name pleased us all.59

At 4:30, on Easter morning, April 9, 1842, Father Peter Semenenko celebrated Mass in the Catecombs of Saint Sebastian. After this Mass seven priests and clerics made their vows to God. To greet the rising Easter sun there rose from the tombs of Saint Sebastian seven new men: Resurrectionists.

59 Ibid., III, p. 10.
CHAPTER IV
SEMELENKO'S ROLE IN THE YOUNG CONGREGATION

Initial Guidelines

Having lived in an environment where Christ was ignored and having themselves hit bottom, the Brethren could now understand a man in confusion, conflict, and hatred -- a man in sin. They now knew how faith could be revived in an atmosphere of charity. They were ready to put their zeal into action.

Semenenko clarified the guidelines:

Today godless socialism is the threat to society. Therefore, against this socialism we must set up a Christian Socialism. This will be a union of persons of good will who truly want to be Christian, in one body, in the example of the early Christian Community where there was one heart, one soul and everything was held in common. Common, it is understood, not with the rigor of law, but with the power of good will -- in union with the grace of God. This is a great aim, but we must observe that persons who are truly Christian necessarily tend toward it, and this will continue to be so more and more.¹

In working toward this Christian Community, concern for the individual was to be of paramount importance. They were not to accept blindly the customs of the monks as they had been in the past, but reach deep into the tradition of the Church and work out a solution in keeping with the needs of the times, and according to an external pattern of tending toward perfection which would appeal to the man of the day. There was a need to penetrate more deeply into the very heart of society, more so than existing Communities had done. Therefore, along with the internal Brethren, both clerical and lay, they proposed to accept external Brethren, both clerical and lay. Thus they hoped, like oil,
to permeate society to its very core. They were aware of their own complete unworthiness, but their dependence was totally on God.\(^2\)

The Resurrectionists considered the Emigration -- Paris, their diocese. Here, following through on Bogdan Janski's idea of Christian Socialism, they would first work with their fellow countrymen in exile. These, regenerated, could return to the homeland and lead not only the return to spiritual freedom, but also to national freedom, since, they felt, that the nation was enslaved because of its moral degeneration.

**Towianism**

Since late summer of 1841 news had been filtering through from Paris to Rome that in Poland a young visionary, Andrew Towianski, had been commissioned by "spirits" to lead the Poles in the regeneration not only of their own land but of all mankind. Whereas the Brethren felt the need for a closer union with the Pope and the Universal Church, Towianski claimed that the Church had fallen asleep and that the Pope did not attend to his office. Despite this, he claimed that in the Gospel alone would truth be found. To better accomplish his work Andrew Towianski came to France. Notified of this, Semenenko asked the Brethren in Paris to keep him informed. They were not, however, to involve themselves with Towianski or his followers.

The Emigres in France had been waiting for nearly ten years for some political manoeuvres toward the freedom of the homeland. In these years hope had spanned the range from impatience to apathy. Suddenly there came one of their own countrymen announcing the end of suffering, exile, and loneliness.

Andrew Towianski had a magnetic personality. He had a way of appealing to the heart and captivating it and then taking possession of the whole person.

\(^2\) Ibid., p. 9, passim.
To the Poet, Adam Mickiewicz, who had also grown discouraged and who was burdened with an emotionally ill wife, Andrew Towianski seemed the personification of his own poetic inspiration and prophecy that Poland would be regenerated by a religious renewal. The two soon formed a close friendship and when Towianski with his mesmerism cured Mickiewicz's wife, that friendship grew into a veneration of the Poet for the Master.

Once taken into the inner circle of Andrew Towianski's disciples, Adam Mickiewicz became his most zealous apostle. It was Mickiewicz who examined the converts to the new sect. He demanded first a return to the Sacraments of the Church, and then a total submission of reason and will to the Master. To understand the Master, one was not to reason, but to intuit with deep feeling.

In September of 1841 an open service was arranged at the Church of the Assumption in Paris. After the Mass, at which most of those attending received the Eucharist, Towianski explained his new socio-religious doctrine. Everything that he said was related to religion, but it was couched in terms of an emotional mysticism; he did not even mention the Church. Something seemed out of order, yet the listeners could not pinpoint just what it was.

The Brethren in Paris sent Semenenko all the details of this service and asked his advice. A new sect seemed to be forming; somehow it smacked of heresy. Worst of all, Adam Mickiewicz, who had been their strongest support in the return to the faith, who had initiated the idea of their own Congregation, seemed to have succumbed to Towianski's mysticism. They begged Semenenko to come to Paris.

Semenenko, however, felt that he could not leave his post in Rome. In May, 1842, one month after the Congregation of the Resurrection was formally founded, he sent Father Edward Dunski who wrote within a few days: "Please send Father Kajsiewicz at once. A heavy battle awaits us here, and this from
They recognized that much of Towianski's social program seemed to be borrowed from Janski, but there seemed to be a curious twist and a confusing of means and ends.

Jerome Kajsiewicz, who joined Dunski in Paris in July, was deeply concerned for his personal friend, Adam Mickiewicz, who more than anyone else held sway over the minds and hearts of his countrymen. Mickiewicz's own poetic creativity seemed to have ceased since his involvement with the mysticism of Towianski. He was infiltrating his lectures at College de France with the revelations of the visionary. Kajsiewicz feared that this would jeopardize the Poet's coveted position as chairman of the foreign language department there. This would be a great loss in prestige for the Emigres and for the nation.

Once Mickiewicz became involved, Towianski, fully aware of the Poet's influence, himself avoided public appearance. On several occasions Father Kajsiewicz confronted Mickiewicz with the fear that this new outlook was a departure from the basic teachings of the Church. Mickiewicz explained that the tenets of Towianski did not condemn any dogmas of the Church; in fact they shed a greater light on them, so that many things which in the Gospels were unclear would now be clarified. He spoke of breaking open a new Apocalyptic seal, and that in order to understand all this, one needed faith and feeling, not reasoning. It behooved the Brethren to hold Towianski as a great messenger from God. The Towianists did not condemn the Church itself, but its false elevation and the triumphalism of its leaders.

To no avail were Kajsiewicz's explanations that the Church of Christ does not depend for holiness on the perfection of its members, but on the

\(^3\)Ibid., IV, p. 47.
indwelling of the Holy Spirit; that the source of evil in the Church and in the members is not in the teaching of the Church, but in the free will of the persons rebelling against the teaching of the Church and of God. The Poet condemned Kajsiewicz's reasoning and called him a pharisee. He declared that he was disillusioned with the Roman Brethren because they descended into intellectualism whereas one must direct himself with the voice of feeling. Mickiewicz seemed to have become impatient with the Brethren as the regenerating force in the homeland and turned to Andrew Towianski as one who promised early victory. "My faith in Towianski," Mickiewicz declared, "is the result of my entire life, my whole personality and all my spiritual endeavors."

The situation seemed paradoxical. Kajsiewicz wrote to Semenenko:

What a pity to see these people, what a sincere pity, because truly they had all made such external improvement in their lives; they so want to live with God; they exhibit such a zeal. They are to us a continual embarrassment and also an inspiration to faith...to an even greater love for God. However, we speak the truth to them: They wish to use religion as a means to a political end. We have a lot of sorrow because of their state which seems to be becoming a heresy.

From Rome Semenenko followed the progress of the new sect. He asked for all the details, a copy of all the lectures, addresses, discussions, most especially, everything published. Judgment was not easy in this case, and at the moment there was to be none. Let the Brethren maintain a calm observance and not participate. As to Mickiewicz, Semenenko grieved deeply for the man who had given the first idea for their own foundation. However, the man was master of his own actions; they could only advise him.

After several months observation and study Semenenko wrote to his

4Kosinski, II, p. 68.
5Ibid., p. 67.
Brethren in Paris:

We are inclined to hold that this revelation at least in its beginnings follows from Towianski's dealings in mesmerism... It does not seem to pertain to things of faith; it is not, therefore, the kind about which one may have a ready judgment. So far, it does not seem to command anything that the Church does not command. In a word, both in general and in the more specific search for understanding: a calm watchfulness and a suspended judgment. As long as the thing is still clearing, it is not yet clear. And in the meantime, we ask that you become acquainted with the progress more closely. Inform us of everything; namely, should he meddle with things pertaining to the Faith and sin, we ask for his exact words and his exact explication, because in these things judgment is not an easy matter.6

As a person Towianski seemed to have some secret charm, some supernatural power which bewitched persons. From his disciples in the Inner Circle he demanded that with total humility they submit their wills to his. He could exert influence even in distant places, but only on those who submitted their spirit to his and were receptive to the workings of their Master. Towianski claimed to have contact with the spirits of Napoleon, Alexander of Russia, and Kosciuszko. These spirits, he claimed, would whisper evil advice into the ears of the enemy leaders; this would then account for the victory of Poland.

Andrew Towianski was the object of unreserved veneration for many. Some had him as the reincarnation of Elijah or John the Baptist; others held him to be the Holy Spirit in human form, or the reincarnated Christ. In following him, they felt that they were returning to the true practice of their faith.

To counteract the influence of this new sect, Kajsiewicz doubled his zeal for the souls of his countrymen. He began a series of mission sermons in Paris in September, 1842. The Emigres soon became aware of the true relation of the Brethren to politics. From the Emigres the leaders of national ferment

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6 Smolikowski, IV, pp. 11-15, passim.
learned that they could not, as they had hoped, use the new priests for furthering their political schemes. The new Congregation desired to be patriotic, as did all the Poles, but according to God's way. One is not a Catholic for political gain, but a good citizen of his country for the sake of God.

From Rome, Semenenko, aware of his own past failures, wrote to his Brethren:

Do not hurry to condemn the Towianists as long as you do not hear from their lips things clearly and directly contrary to the teaching of the Church.... My dearest and most loved Brethren, contain yourselves in peace; despite the many pressing occupations, do not neglect prayer. There seek the needed light and strength. Likewise, in this apostolate remember your own imperfections and misery, your own past sins. If this is the work of man, it will fall apart. That only which is the work of God will stand.  

Kajsiewicz felt that no longer could he stand by in silence in the face of what was to him erroneous teaching of the Towianists. As he saw it, the error of Towianism was that it played on the emotions of the restless Emigres in their one great desire to return to a free homeland. In the glories of the past, religion was intimately linked with culture, government, economy, and a national brotherhood. The tyranny of foreign rulers was to them a punishment for personal and national sins. A return to the Sacraments would free them from personal enslavement. This would then free them to be responsive to the Spirit who would lead them in wresting their homeland from the foreign tyrants, especially Russia. The error was that religion was being used not to return to God, but as a means to a political end. Kajsiewicz felt that he must attempt to both rescue that which there was yet to save and do battle with the heresy itself so that it might not become rooted fast and firm. Thus there came a definite break between the new Congregation and the members of the new sect. In this struggle Kajsiewicz worked primarily through his sermons; Semenenko,

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through his analysis and directives; and later through the publication which exposed the true nature of the erroneous doctrine.

The "Posen Review"

From the beginning of their organization, the Brethren considered the apostolate of the press one of the most important means of spreading the kingdom of God. Now, to counteract the influence of the incipient heresy, they continued publishing translations of the works of the Church, manuals of devotion, explications of the teachings of the Church. In addition to this they contributed articles to periodicals.

In the summer of 1842 Peter Semenenko traveled to Posen, that part of Poland occupied by Prussia, to explore the possibilities of work there. In conferring with Archbishop Dunin, Semenenko learned that the prelate hoped to place the archdiocesan seminary in the hands of the Resurrectionists. Due to agitation by the Protestants, however, who learned that Semenenko had been educated by the Jesuits, he was asked to leave the country and never to return. He was, nevertheless, soon to have the opportunity to exercise his influence in Posen in a different way.

In early 1844 Jan Kozian, an Extern from Posen, wrote to Semenenko that Prince Wilhelm Radziwill and General Chlapowski urge him to establish a newspaper in his home town. He would be willing to undertake the task if it could rather be a Review. Semenenko, seeing in this the hand of God, answered: "Begin plans for the Review at once." And he outlined the directives. The aim of the Posen Review was to awaken and develop a potent force in a nation which had fallen because of a lack of moral stamina. For six years now the Resurrectionists, especially Semenenko, had been working at Rome for the regeneration of the Church in Poland. The Posen Review would be an excellent opportunity to instruct their fellow countrymen and keep them posted about the progress.
being made. Ever since the condemnation of their insurrection of 1831 by Pope Gregory XVI, many Poles harbored a feeling of resentment toward the Pope and Rome. To counteract this, a marked loyalty to the Church and to the Holy Father was to be characteristic of this publication. This became almost a passion with Semenenko, who soon became the leading contributor to the *Review*. Many of his theological, philosophical, and historical works first appeared in the *Posen Review*.

**Semenenko's Refutation of Towianism**

For several years the Resurrectionists had been working to stem the errors of Towianism. Kajsiewicz, by his series of sermons encouraged his fellow countrymen to return to and remain faithful to the faith of their fathers. Semenenko, on the other hand, studied the tenets of the heresy itself so that he might refute it point by point. He also sought to learn all he could about Towianski the man, the better to understand his mind and action.

Andrew Towianski seemed to possess unusual powers. He had achieved the cure of Mickiewicz's wife; he could influence persons even from distant places; with an attitude of certainty he foretold the liberation of Poland. Semenenko, however, was aware that Towianski was a mesmerist. He, therefore, studied mesmerism in depth as a preparation for a confrontation with the Master.

Much of Towianski's doctrine was spread by word of mouth. Copies of his direct teachings, the "Biesiady," were privately distributed and his followers were fiercely loyal in keeping these within the circle of his chosen disciples. All that which was published in the press was secondary information. Pressed for a clear public statement of his doctrine, Towianski, after much procrastination, had the privately printed copies of "Biesiady" more widely circulated.  

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8 The Towianists knew that the Church takes up refutation of published documents only.
In response to this Semenenko prepared a point by point refutation which he presented to the archbishop of Paris for authorization to publish. Upon reading this, the archbishop directed Semenenko to first confer with Towianski in person. He was to clearly discern who this visionary claimed to be and on what authority he did so; how he explicated his writings and what weight he assigned to them.

Andrew Towianski, who kept his whereabouts known to only a few trusted friends, was pleased with Semenenko's request for a meeting. For a long time he had hoped to capture this genius to use as his right hand man. Semenenko, on the other hand, knew well about the hypnotic influence the Master exerted on everyone. He wrote:

I asked God for a deep sense of justice with regard to the person of Towianski, with whom I was to confer; I asked that I might judge him only by the evident light of God's truth. This was my disposition.

Peter Semenenko was warmly received by the Master. He graciously listened to Towianski for a long time, but being thoroughly acquainted with the "Biesiady," the final statement of Towianski's doctrine, he clearly perceived that all this introductory talk did not at all lead up to the essence of the matter in question. Semenenko, therefore, clarified the reason for his call. He then asked Towianski to state definitely whether he held that he had received a mission from above to make known a certain teaching. Did he demand faith in this and a following? Did he claim all that was stated in the "Biesiady" as his teaching? Towianski confirmed that he did; he added, however, that this writing was not for the public, but only for a private individual.

Semenenko questioned the sense of this distinction, holding that in matters of faith what is truth for one individual is truth for all. When

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9 Smolikowski, IV, p. 100.
Father Semenenko declared that the doctrine contained in the "Biesiady" did not comply with the teaching of the Catholic Church, Towianski vehemently insisted that it not only accorded with the Faith, but provided a deeper understanding of the Gospel and a broader unfolding of the teachings of the Church. Semenenko then pointed out statement after statement in the "Biesiady" which contradicted the teaching of the Church. Caught on his own arguments, the Master cut the discussion short indicating that he had no further explanation to offer. He insisted that these things are not reasoned, but intuited, not grasped with the intellect but with the heart. To this Semenenko responded:

Sir, you are on a false path, similar to that which Luther chose and all those who followed him; yet you condemn them all. Between them and you, Sir, only this difference exists: They rested their faith on pure reason; whereas you, Sir, rest yours on emotion. I repeat, you, Sir, are on a false path; your doctrine is erroneous; you, Sir, are teaching error.10

To this last statement, Towianski with bowed head answered, "Father, if this is so, then pray for me."11 Towianski had hoped to captivate Semenenko; he now realized that Semenenko would be his greatest adversary.

In preparing his defense against Towianism, Semenenko's main concern was that his examination be clear, full of charity, without an exaggeration of the errors. There was a great need to respond; the reply would have to be serious yet gentle, although with the greatest clarity and strength -- the strength of truth, for otherwise it would aggravate and not bring peace.

Semenenko published his refutation Towianski Et Sa Doctrina at Paris in 1850. Many persons were already becoming disenchanted with this socio-religious cult primarily because the prophecy about the liberation of Poland had

10 Ibid.
11 Ibid., pp. 100-106, passim.
not been fulfilled. This treatise dealt the death blow to the heresy of Towianism. It was mainly as a result of this work that Pius IX named Peter Semenenko a consultor in the Congregation of the Index.

**Roman Apostolate**

One of the aims of the new Congregation was to serve the actual needs of the Church. At Rome, foremost among these needs was that of informing the Holy See about the needs of the Church in Poland, which suffered under the pressure of Prussian, Austrian, and Russian occupation. Most annoying seemed to be the Russian. Diplomatic relations between Russia and Rome were also strained. Through their work the Brethren hoped to facilitate the return of many individual Poles to the Church as well as ease the strained relations with the Pope. The Brethren ministered to their fellow countrymen through their many personal contacts, through evening lectures and discussions, and through frequent services at the Church of Saint Claude. Semenenko was well adapted to such an apostolate and he soon became so immersed in this service to the People of God that as Superior General of his own Congregation he neglected attention to the day-to-day needs of his Brethren.

**Feminine Counterpart**

From the very beginning of the Congregation, Semenenko envisioned a feminine branch of the Congregation who would work with the woman in society. This would not only raise the religious atmosphere in the home, but also would allow the woman to make her unique contribution to the Christian Society.

Two women, Julia Bartosiewicz and Melanie Szoldrska, began work in Warsaw following the general guidelines of Father Semenenko. However, communication across borders was difficult, so he asked them to come to Paris. There too, the attempt was unsuccessful. Finally, in Rome, he hoped to have them open a school for girls under his direction. Because of all his involvements
in his efforts to found the feminine branch of the Congregation and the school for girls, the routine and order of the Roman house suffered. Furthermore, Semenenko's lack of any evident success with the Sisters led some of his Brethren to doubt whether he would even be successful in finalizing the foundation of their own Congregation. They grew more and more disgruntled with the rule of Father Peter. Because of his frequent meetings with Julia Bartosiewicz, some of them began to suspect this relationship.

Two New Members

New members entered the Resurrectionist Congregation. Some stayed but a short time. Two who remained were to have a lasting impact on the life of Father Semenenko. One, Alfred Bentkowski, a promising youth Father Semenenko had met in Posen; the other a secular priest, several years ordained, Father Alexander Jelowicki. At this time also, there came into the lives of the Resurrectionists another woman who was an enigma to many, one who for several years exerted her influence not only on the Congregation but on all Rome, including many cardinals and two popes.

Madre Makryna

Madre Makryna Mieczyslawska, a Basilian Nun who escaped from under Russian persecution, came to Paris from Poland on September 10, 1845, with a letter from Archbishop Przyluski asking the Resurrectionists, especially the recently accepted Alexander Jelowicki, to arrange for her to go to Rome to be presented to the Holy Father as an example of the cruelty of Czar Nicholas, the persecutor of the Church in Poland. Father Semenenko, as Superior General, sent directives that Father Kajsiiewicz, who was coming to Rome for a series of meetings, accompany the nun. Father Jelowicki would thus not be taken from his work among the Emigres in France.

Alexander Jelowicki, however, imbued with patriotic zeal, considered
himself duly appointed to the task by the Archbishop. He took over and paraded the simple woman as a scarred trophy in Poland's battle for religious freedom against Czar Nicholas of Russia. Abundant were the sympathy and the contributions they collected as they toured France on their way to Rome. In Rome itself, the uneasy fear of Czar Nicholas seemed to call out an undue glorification of the simple nun who naively took on the role expected of her.

**Summons**

Just as Alexander Jelowicki was triumphantly entering Rome with Madre Makryna, Peter Semenenko received a summons from his confreres in Paris. He was to come at once to stand judgment before the entire group for his inadequacy as the Superior General and for his fruitless involvements outside the Congregation. Totally taken aback by this summons, Semenenko nevertheless acceded to the command. As his councillors, the Brethren had the right to bring an errant superior to judgment. In all sincerity they considered him such. Semenenko wrote in his diary: "Someone must obey; let it then be I."

Upon making hasty arrangements to leave the Roman house in the care of another, Semenenko observed that Father Alexander Jelowicki, though himself only a novice, would be the only ordained priest among the group. He was thus forced to leave the responsibility for the Church of Saint Claude and the youth of the Congregation in the care of Jelowicki.

**Infallible Oracle**

Madre Makryna received growing attention in Rome. She was asked to speak at convents and monasteries; Church dignitaries and even Pope Gregory sought interviews with her. All that was glory for Madre Makryna was also glory for Alexander Jelowicki, her protector and director. Before long,
Father Jelowicki confided to Madre Makryna not only his own difficulties with Father Semenenko, but also the concern about Semenenko in the whole Congregation. And Madre Makryna readily became the infallible oracle not only for Jelowicki, but for the entire Congregation -- Semenenko excepted.

Having had to leave Rome on such short notice, Semenenko did not have time to confer with Sister Julia Bartosiewicz about further arrangements for her future work. From Paris, he therefore sent a letter to her with Alfred Bentkowski, a young cleric in the Congregation who was leaving Paris to continue his studies in Rome. Once in Rome, the young cleric asked Father Jelowicki, as his superior, to have the letter delivered to Sister Julia. Jelowicki, instead, presented the note to Madre Makryna asking her advice as to what to do with it. She felt that in order to make a judgment she would have to read the letter. She indicated that if the letter were appropriate, she would forward it to Sister Julia; if not, she would burn it lest it scandalize others. Upon opening the letter, the simple woman gasped with horror, then promptly burned the note.

Semenenko's Trial

In the meantime, at the trial before his own Brethren in Paris, Semenenko resolved to accept everything for the love of God in order to manifest his fidelity in fulfilling the vows in this Congregation.\(^{13}\) The two main accusations against him were his inappropriate and fruitless involvements with Julia Bartosiewicz in his efforts to form a feminine branch of the Congregation and his dearth of useful work in the Congregation, a result of his lack of order and personal discipline.\(^{14}\)

\(^{13}\) Ks. Piotr Semenenko, C.R., Listy do m. Marceliny Darowskej, p. 1175, Kosinski, II, p. 130.

\(^{14}\) Smolikowski, III, pp. 74-5 (manuscript copy) in Kosinski, II, p. 128.
Semenenko admitted that he could not successfully accomplish as much and as well as he had hoped because his many duties allowed him to work on his writings irregularly, only in spurts. He felt this keenly. He admitted also that his efforts toward founding a Congregation of Sisters did consume much of his time, but he could not in truth accept that his relations with Sister Julia were inappropriate. Semenenko, nevertheless, was forced to resign. Jerome Kajsiewicz, his former closest associate, succeeded him as Superior General.

Peter Semenenko, now thirty-two years of age, experienced a significant break in his life. At Paris he underwent severe trials: physical, psychological, and spiritual. He felt weighted down with a foreboding of an impending death. He ached that he had not been able in the three years of his superiorship to work for the glory of God, for the Community, and for souls as fruitfully as he had hoped. Numerous cares connected with his position took so much of his time that little was left in which to fully develop educational, religious, and apostolic works. Both internal and external cares of the Congregation, as well as important assignments connected with concern for the Church in Poland and the Holy See drew him away from his writings -- a work the Brethren most expected of him.

During his stay in Paris Semenenko helped with the pastoral and apostolic work to the extent that his health permitted him. He wanted to continue his writings but all his materials were in Rome. He felt himself falling into some mysterious illness "maybe tuberculosis, maybe psychological, or even mental -- perhaps all three." 15

Jerome Kajsiewicz, as Superior General, left Paris for Rome in December, 1845. Once in Rome, he too succumbed to the influence of Madre Makryna and

15 Kosinski, II, p. 135.
soon considered her his counselor and infallible oracle in the concerns of the Congregation. He wrote to his Brethren in Paris, "I have here a saint for counsel and for prayer." Having been briefed on the details relating to Semenenko's letter to Sister Julia, Kajsiewicz was convinced of the evil which Madre Makryna read into the letter. Relying solely on the statement of Madre Makryna, who alone had seen the text of the letter, he decided to expel Semenenko from the Congregation.

Due to Madre Makryna's warning that a detailed indictment might cause him to commit suicide, Semenenko was told in somewhat ambiguous terms that he was no longer a welcome member of the Congregation because of a grave misdemeanor relating to Sister Julia. This new blow overwhelmed Semenenko. Not only for himself did he suffer, but for the grave injustice done Sister Julia and the whole Congregation as a result of this misjudgment. Joseph Hube, Semenenko's superior at Paris wrote to Kajsiewicz:

The condition of Semenenko's health is very grave. A complete breakdown of mind and will; he coughs . . . is losing weight; in a word, humanly speaking, it seems that he will not recover anymore. He is depressed with a fear of death.

The Brethren in Paris did not press for Semenenko's expulsion. Some expected him to admit his sin and go off somewhere for a term of penance. Others felt that he himself would decide to withdraw from the Congregation. Hube even suggested to him that he go to the Benedictines where he wanted to be in the first place.

Accused of inappropriate associations with Sister Julia by Madre Makryna whom all the Brethren believed, Semenenko, after many letters of explanation, asked the Superior General to allow him to come to Rome to explain in person

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16 Smolikowski, III, p. 267.
17 Ibid., p. 279.
since further writing would be to no avail. Kajsiewicz, counseled by Madre Makryna, refused. Completely broken, Semenenko yet wrote to his superior general, "God knows what He is doing; may His holy will be done."\(^{18}\) In the midst of the most humiliating accusations, hurt to the core, Semenenko yet answered all letters respectfully. His internal attitude came forth as he wrote:

> It is evident to me that these experiences are sent by the Lord Jesus as a great, pleasing, joyful cross, because they make one deny oneself, even to the very depths of his being.\(^{19}\)

Father Carl Kaczanowski was the first to risk defense of Peter. "Is it not possible," he wrote, "that the devil, that enemy of our souls, knowing how many holy visions this woman has had, is allowed by God to disillusion her?"\(^{20}\) Father Joseph Hube also became uneasy "lest they stretch the taut string too tight".

Semenenko was sent to recuperate to Nimes, France, where Father Emmanuel D'Alzon, founder of the Assumptionists, cared for him. Several months later Kajsiewicz, who had not allowed Semenenko to come to Rome to clarify his position, could endure the strained relationship no longer. Despite the protestations of Madre Makryna, he went to Nimes to hear what Semenenko had to say. From then on Kajsiewicz showed true concern for the physical and spiritual well-being of Semenenko. From then on, also, Semenenko included Madre Makryna in his understanding of the plans of God and was able to see her as an instrument of his purification and sanctification. He wrote to Kajsiewicz shortly after their visit:

> Tell her that I beg pardon for all my sins against her, for which I am sincerely sorry. Ask her to pray also for the good use of

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\(^{18}\)Ibid., p. 298.

\(^{19}\)Ibid., p. 264.

\(^{20}\)Ibid., p. 268.
my intellectual powers, with their greatest sanctification, and also for a fervent love for God and neighbor.\textsuperscript{21}

With the beginning of 1847 Peter Semenenko was at Montpellier under the care of Doctor Arthur Mostkowski. There came another break, not so much physical, but rather psychological and spiritual. Describing this several years later, Semenenko wrote:

At that time I forgot everything I ever knew before. All my past disappeared. This lasted about two months... Then I began to awaken... I recalled my youth, all the moments of my life.... I saw everything in a new light. The Lord God gave me to comprehend the greatness and the value of the graces he had bestowed upon me, and also my past ingratitude. It was as an infusion of some unusual power and supernatural light. In this state there was accomplished in my soul a new breakthrough. \textsuperscript{22}

The doctor had planned that after a few months at Montpellier Semenenko would be sent to Algiers for further convalescence. This did not suit Semenenko since the General Chapter of the Congregation was to take place at the end of that year. The Brethren at Paris held that Semenenko as still a member of the Congregation had a right to attend the Chapter. However, because of the many complications Semenenko's appearance in Rome would cause, Kajsiewicz, counseled by Madre Makryna, flatly refused: "I most definitely forbid you to come to Rome, declaring that should you come on your own, you will not be allowed into the house."\textsuperscript{23}

Upon receiving the refusal, Semenenko reminded his superior that he could refuse him participation in the Chapter, but he had no authority to refuse him entry into a home of his own Congregation. Semenenko added:

God knows what He is doing. Let His holy will be done.... My dear Father, I am today full of love for you and for the

\textsuperscript{21} Kosinski, II, p. 151.
\textsuperscript{22} Ibid., p. 152.
\textsuperscript{23} Smolikowski, III, p. 298.
Brethren, full of gratitude and trust; and at the same time, full of devotion and obedience. You are my benefactors; I am your debtor. You are my lord; I am your servant.24

So while the Brethren gathered for the General Chapter, Peter Semenenko was sent to Africa where he convalesced under the patronage of a Father Bourgade. In Tunis Peter Semenenko was to be "treated as a child," wrote Kajsiewicz to Father Bourgade, "for, when God tries chosen intellects, He tests them to the breaking point, so that the pride of the person might say, 'I am dust'."25

The Chapter members were totally frustrated at their inability to develop that which five years ago they had begun as a work of God -- so gloriously fruitful until a short time ago. They sensed a lack of orientation; seemed to have lost hold on both the end of their apostolate and the way leading to it.

Semenenko kept writing from Africa asking for news of the proceedings, but for a long time no answer came. Finally, when he did receive a letter, he sensed that the Congregation was dying. His only consolation was that if it died, like Christ, it would descend into a tomb and on a third day rise again. Though he ached to join the Brethren, he was yet strangely peaceful and full of trust in God.

Now Peter would do everything with prayer, counsel, and encouragement, hopeful that the Congregation, through the Chapter, could yet strengthen itself and grow for the glory of God and the good of the Church. As strength of body and mind returned, Semenenko studied the mind and heart of the great African Doctor of the Church, Saint Augustine. Thus the divine influenced the human and attained its end in this suffering of Peter: a complete annihilation of

24 Ibid.
25 Ibid., p. 300.
self, a reorientation of his proud ego. Peter's constant prayer: "humility --
humility to the breaking point; O God, I am withering away from pride and I
do not know how to humble myself," was all this time being answered. His
health returned and Semenenko thanked God for the great good He had wrought in
him through this humiliating experience. Through this physical, psychological,
and spiritual cleansing he was renewed in the very depth of his being. He was
thus prepared for the future spiritual direction of the regenerated Congrega-

tion.

Benedictines

In the meantime the Chapter members came face to face with a multiplic-
ity of problems that confronted the Congregation: Alexander Jelowicki pressed
for joining up with the Vincentians; economically they were in straits; they
were being pressured by the nationalists who taunted them as being unpatriotic
because the Brethren would not support them in their political schemes. Sen-
sing a lack of any secure plan, the Chapter members lost faith in their own
Congregation. Following the advice of Madre Makryna who claimed that she had
a vision that they would be successful only as Benedictines, they decided to
adopt the Rule of Saint Benedict. Reluctantly Pius IX allowed them to renew
their vows under the Benedictine Rule. He upbraided them: "Why did you doubt
and depart from that which you were until now?" They indicated that they had
all tried for months to reconcile their rule with the needs of the day as they
saw them, but felt no secure guidelines there. To this Pius replied, "This
is not the work of many, but of one, a man of God."26

Madre Makryna claimed also to have had a vision indicating that Joseph
Hube was to be the Superior General, so Kajsiewicz who had been elected,

26 Ibid., p. 331.
declined along with the reason that he could not reconcile this obligation with his other apostolic and missionary activities. Hube accepted the post and was a successful superior. He knew how to command, reprimand, and discipline. He demanded obedience, curtailed excessive individuality and independence.

With the beginning of June, 1848, all the Chapter members were under the vows and Rule of the Benedictines. In Semenenko alone did the Congregation of the Resurrection continue. Not having been at the Chapter, he continued under the vows taken in accordance with the first "Statutes of Love," Easter, 1842.

In the spring of 1848, Father Bourgade, seeing that the African winds would be harmful to Peter Semenenko, decided to send him back to Europe. Semenenko, aware of the fact that he would not be welcome in Rome, went directly to Paris and remained there. However, his fragile health prevented him from taking an active part in the works of the Congregation and it was not until a year later that he was able to resume his research on Towianism.

Joseph Hube, the new Superior General, was not so docile to Madre Makryna as Kajsiewicz had been. He recalled Alexander Jelowicki as her director and sent him back to Paris. As soon as Jelowicki left Rome, Madre Makryna's fame began to wane. Kajsiewicz also began to lose faith in the Basilian Nun, feeling that her "holy horror" had been somewhat exaggerated. By 1850 Hube wrote that many persons in Rome had become "disenchanted with this meddlesome busybody; among these are many cardinals and the Holy Father."27

In Paris, Jelowicki as Semenenko's superior, had little use for his convalescing Brother. He wrote to Hube:

Semenenko does not show any evidence of worth to the Congregation

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27 Smolikowski, III, p. 338.
anymore.... He is very gentle and peaceful...never talks about his case...is in a peculiar state, as if in a continual ecstasy of love for God.... I expect to talk with him about Madre Makryna, although I have an aversion to this.28

Semenenko never sought out those responsible for what had confronted him, never pressed the injustice. He considered this as the mercy of God. Upon being once asked about how he felt toward the young cleric who had failed to deliver the letter, he responded with the words of Saint John: "Neither this man nor his parents had sinned, but that the works of God might be made manifest" (John 9:2-3).

Alfred Bentkowski, the inadvertent cause of so much of the agony of Father Semenenko, himself suffered keenly because of this. On December 24, 1848, he wrote to Semenenko:

From the true mercy of God it came to this that today I was able to offer the Clean Oblation to God. From my last communication with you, that is, three years ago, up to this day, God kept my mind and lips locked when I wanted to speak with you. First this night did I experience a deep sorrow and compunction for the pain I had caused you -- you who were the one means of God's mercy for me. I have acknowledged before God the injustice and the pain I had caused, and not being able to atone in any other way at this time, I offered my Mass for your intention and mine, begging for the graces necessary for both you and myself. I beg you to forgive the injustice, keeping in mind that from such experiences also one can learn.29

Semenenko, touched and relieved, answered, "Such are the ways of God. Between us let there be only love."30

Many years later Semenenko was to tell a confrere, "Oh, if you only knew how pure our friendship with Mme. Bartosiewicz was, and I was condemned. This trial was indeed salutary for my soul. It was then that I learned my whole

28 Smolikowski, III, p. 115 (manuscript copy) as in Kosinski, II, p. 147.
29 Smolikowski, III, p. 303.
30 Ibid., p. 304.
And Father Hube, to whom Semenenko explained everything in confidence, declared many years later that there never was any inappropriate association. Semenenko was later to say of this phase of his life:

First then did my eyes open.... All those four years of my trial are now shown to have been a preparation for this act of regeneration; without them...I would not be capable of this task.... These four years were a deep dark heavy dream in my life.... This also helped destroy everything of me in me. There came a time when I was completely broken, ground to dust. God deliberately touched me with this illness so that I might come to a reflection of myself.32

Semenenko met Madre Makryna in September of 1853 and was glad that he could communicate to her that he held no grudge against her. And upon her death he was one of the first to offer the Mass for her.

Resurrectionists Again

Peter Semenenko knew that Pius IX did not commend the Brethren for adopting the Rule of Saint Benedict. Pius was more aware than they were of the tremendous work they as Resurrectionists had accomplished for the universal Church and for Poland in their first five years of existence. Although he expressed his desire that they remain an active apostolic congregation, he did not impose his will.

During the two-year experimental period various members of the Congregation observed the religious life at Benédictine monasteries. While at Solesmes, working on his thesis against Towianism, Semenenko became convinced that the Benedictine Rule did not fit the Resurrectionist spirit at all. Jerome Kajsiewicz, who had spent some months at Monte Casino, sensed there a lack of that free community dialogue which was so characteristic of his own

31 Ibid., p. 278.

32 Kosinski, II, p. 155.
Joseph Hube, on the other hand, felt that the Benedictine Rule offered the solution to their quandary. With these varied opinions the members of the Congregation met for their next Chapter in Paris in late 1849.

Though he sensed that his return to the Congregation was not yet acceptable to some of the members, Semenenko, nevertheless risked a recommendation that they return to the original "Statutes of Love" of 1842. Having made this statement, he felt that he had to come forth open and clean.

...I know that I am a sinner; I know that I am more than useless. By the grace of God I know this well; and I also know that I wasted my three years of superiority. I do not want to vindicate myself, defend, or excuse. I have commended that to God. But this I also know: that by the grace of God I now see clearly what is necessary for us all and what is necessary for each one of us individually. It is because I love each one of you dearly as your brother, as your servant, that I speak.33

...God permitted a great misunderstanding among us; may His holy will be done in all things. But He permitted this for our improvement, not for our annihilation...and we must necessarily come to an understanding because only the spirit of harmony is the Spirit of God.34

Semenenko further reminded them that difficulties were necessary because through them would the Congregation develop. As with all things in the plan of God, this Congregation too would come to its full maturity. Semenenko further reminded the Brethren that Pope Pius' wish was that they hold to the original idea. He thus convinced the group that this was the will of God and that at the appointed time God would manifest His approval.

Again Semenenko was assigned to edit and unify the suggestions presented. Having collected the fragments which each brought along, he withdrew to Solesmes. "Then were my eyes opened," Semenenko later wrote, "and I felt the

33 Smolikowski, III, p. 222.
34 Kosinski, II, p. 113.
whole impact of my assignment and the hand of God in all this. All the four years of my trial were a preparation for this. At once I comprehended what I should write; the whole thing seemed clear in my head."35

In three weeks Semenenko completed the Rule. It had the same spirit as the "Statutes of Love" of 1842. It was expanded, however, and included ideas from each of the members. "There it was, without a seam," wrote Kajsiewicz in his memoirs. "We could not copy a rule from someone else; we had to come by it through experience, often through error and confusion."36 So remarkable was the feat that the Brethren could not find words to express their astonishment, not could they thank God enough for His mercy upon them. On March 7, 1850, the Rule was unanimously approved by the Chapter members.

The experience of the Chapter of 1847-48 was not without effect on the Brethren. The failure of that former Chapter, which Semenenko could not attend, convinced them that not even the most fervent of them was called to direct the soul of the Congregation. "Though the Rule of Saint Benedict did not come to fruition," wrote Father Kajsiewicz, "it poured into our souls a great peace during those stormy years. We lost the rudder on our own boat; God, however, brought us to shore in the boat of another."37

Joseph Hube was re-elected Superior General for a life term. For Semenenko, however, Hube's first address to the members took away all hope that the General would ever comprehend the depth of the Rule he had approved. Not only Hube, but others also soon showed that they did not penetrate to the core the Resurrection concept in the apostolic life of the Church.

36 Smolikowski, III, p. 427.
37 Kosinski, II, p. 176.
Resurrection Apostolate

What were the needs of the Church as Semenenko, following Janski's original thought, saw them? How did he see the Congregation as called to minister to these needs? How did he see the Resurrection Congregation as part of the divine plan for the ultimate happiness of man? Semenenko summarized these in his outline of the Resurrection apostolate.

From mankind's first affirmation of self in the place of God, the needs of man are ever the same, namely, to reaffirm God as man's beginning and end. The enemies of man are the same: traditionally called the world, the flesh, and the devil. These needs and enemies manifest themselves under different forms in different ages, according to the total progress of mankind. Today these enemies are:

The flesh: covetousness and satiation, brought about through new inventions and technology. This is accompanied by a certain philosophy which could be called the deification of matter, materialism...the turning of the heart against God.

From the side of the devil: ...affirming oneself in the place of God...Paganism...a revolt of the intellect against God.

The world: ...a creation of a heaven on earth without God...a godless socialism...the revolt of the will against God.

To confront, captivate, and subdue these enemies, Semenenko proposed:

1. Against godless socialism: a Christian socialism; a community of persons united by good will, not forced; a parish community; the will accepting God.

2. Against paganism; a Christian philosophy; Christian education; the mind accepting God.

3. Against the worship of matter: reverence for the person of man; equality of the sexes; the elevation of woman; true veneration of the Virgin Mary; the heart accepting God.38

Thus the Resurrectionists would not destroy the values of the past but would concentrate on developing and perfecting that which leads to the freedom of a God-life. In this very development, that which enslaves man in his own

38 Smolikowski, V, p. 67 (manuscript copy) in Kosinski, II, pp. 222-23.
conceits would be cast off by the wayside, trampled and returned to dust. This was the kernel of the concept. As Semenenko saw it, it would be for them to lay the foundation for this new orientation on which future generations would build.

Up to this time only secular priests had been assigned to parishes, which were not considered social units. The parish as a social unit was a new concept. The Resurrectionists would need to reconcile community life on a parish level with communal relationships within the Congregation. This would not be an easy task; they had no example to follow. It was up to them to blaze the trail. They would meet conflict, confusion, and would make mistakes along the way, but they must remember that this was the work of God and not of man. Under His leadership they would help form the Christian Community: loving, compassionate, helpful to one another, forming one heart and one soul. Such a parish community would counteract godless socialism; it would influence and form new generations. Within this framework the other two aims: the education of youth and the elevation of woman to the dignity of person could be realized.39

Throughout his life Semenenko continued developing his thought. He was fully aware that

...though the perfection outlined is quite exalted and surpasses mere human strength, we should bear in mind...that in the life of union with Christ we must believe that Christ is in us. He will take our place most perfectly in everything. Let us but say to Him: Lord, you want me to serve you perfectly; I do not hesitate; I trust. It is enough that you want it so.40

One of the aims of the Congregation, the education of youth, was stated

39 Ibid., p. 70 as in Kosinski, II, p. 224.

in the "Rule of 1850" in fresh and original terms:

167. For God is the Lord of all knowledge (1 Kg. 2:3). All knowledge belongs to Him, emanates from Him, and culminates in Him as its ultimate end, its Lord and Master. All who pursue knowledge must necessarily be led to this same end. Any failure in this regard is a sure indication that the studies were not truly branches of knowledge, namely, they did not arise from that true source which leads to the ultimate end.

... 

169. The complete basic training of youth shall have such a scope and follow such a system and method that together with secular branches of learning, Christian truth may be deeply inculcated in the tender minds of youth: that the ineffable beauty of the knowledge of God may engage their whole imaginative power and inflame their hearts, and the love of Christian goodness and justice permeate their wills. It shall be the purpose of the Congregation to educate the youth entrusted to its care in such a way that the instruction of the mind may harmonize with the training of the heart -- for unity should be established between that which daily engages the mind of youth and that in which indeed our reverence, our love and our will should be centered -- and that all the faculties of the soul may be focused on that which they must believe, hope for and love.

...it shall present the rules of grammar in such a way as to demonstrate that language is a gift from God; that the logical thinking and ideas expressed through language are but a reflection of the Divine idea. In illustrating these concepts with examples from rhetoric and poetry, the works of the Christian writers shall be used. In this way the minds of youth shall become impregnated with Christian truth; their imagination shall be directed to appreciate the incomparable beauty of divine truth, and a love of the Christian good shall inflame their hearts. Examples from the classics shall be used for comparison in the advanced courses of studies, when the student is more mature.

The teaching of history...shall be an exposition of the ways of divine providence, as well as a confirmation of the truths of Christianity. The natural sciences shall be taught in the same spirit. Even mathematics, with its rigid laws of strict necessity, shall, after a fashion, depict the eternal truths and offer its own proper proof of their unchanging existence.

170. In more advanced studies, especially in all of philosophy, the Congregation shall not espouse any system exclusively; it shall allow its members every liberty within the limits of orthodoxy. It shall, however, regard as best and incline to favor that system which derives all things from God and directs all things to God through Christ. For it does not doubt that just as philosophy did not know Christ before revelation, so now,
after revelation, it should recognize Him and serve Him. In other advanced studies, such as Law, Political Science, and Political Economy, the Congregation likewise does not adopt any particular system, but judges acceptability by the same criterion proposed for philosophy. In teaching Sacred Theology, the Congregation shall exert every effort to achieve the highest excellence possible in its presentation of this noblest science.

171. Briefly, in all our educational endeavors, God shall be our all: God known, honored, and adored in Christ and in His Church. For this reason shall we heed the admonition of the Apostle: "See to it that no one deceives you by philosophy and vain deceit, according to human traditions, according to the elements of the world and not according to Christ. For in Him dwells all the fulness of the Godhead bodily...in whom are hidden all the treasures of wisdom and knowledge." (Col. 2:8-9 and 2-3).

For Father Semenenko who had been sifting these ideas since the days at College Stanislas these concepts were nothing new. Some members, however, thought that stated as they were, the principles implied criticism of current systems, especially that of the Jesuits. On these points Semenenko's greatest adversary within the Congregation was Joseph Hube who feared anything that was not long confirmed in practice.

Semenenko replied to Hube's fears that were they to cut away and throw out all of that which is new and peculiar to their own educational system they would have nothing that is distinctly their own, and therefore, nothing which would justify their existing as a separate Congregation. They could be Jesuits or Vincentians; why should they be Resurrectionists? It was precisely because they had something that corresponded uniquely to the needs of the Church of the day that they were justified in existing.

To others who kept hankering over changes in the wording of minor issues Semenenko replied that if they kept thinking continually only about improvements in the wording of the Rule, they would not have time to think about

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keeping it.

Semenenko returned to Rome on November 18, 1852, the day on which seven years before he had left. His new motto was: Keep united; serve the Church and the nation; build the Congregation: this is what God wants.

With the passing of Gregory XVI, the antipathy of the Poles had waned and in increasing numbers they began to settle in Rome. Semenenko was well equipped for a general pastorate over them. He had a certain grace and ease in approaching persons and drawing them to God. He impressed others not only with his broad knowledge and deep insights, but also with his understanding heart and sincere empathy in every need. He was also totally accepting of his own limitations and wholly at ease with himself. His outstanding characteristic was his undaunted faith in the providence of God.

Women

Despite his former failure, Semenenko continued in his conviction that a congregation of women who would carry out the same Resurrection ideals was necessary to meet the changing needs of society. Julia Bartosiewicz had returned to private life; Madre Makryna had settled down to a much more subdued convent routine. In the ensuing years several other women figured significantly in the life of Father Semenenko. Among them were the foundresses of several women's Communities. Jozefa Karska, only thirty-six, had formally organized her Community only a year and a half ago; now she lay critically ill. Semenenko was struck with a regret that so promising a person should be called from this world. It was through her trusting acceptance of the will of God that he understood how God wanted him to operate. He then and there determined to henceforth live a life of complete union with God. It was at this time that he developed a deeper understanding of and compassion for the person of man. He later considered this to be one of the most important insights in his whole
On January 25, 1859, Semenenko met Marcelline Darowska, a young widow, who continued the work of Jozefa Karska in founding the Immaculata Sisters. Her keen spiritual insight matched his, but whereas his approach was one of gentleness, hers was one of straightforwardness, even bluntness. He often instructed her as to how she could more effectively use her great gifts; she in turn pointed out to him his limitations. Each seemed to fill a need in the other toward greater perfection. He hereafter referred to Marcelline as his "sister" and was greatly influenced by her for the rest of his life.

Marcelline took her Community firmly in hand and relied mainly on her own spiritual insights. Feeling that she could work more effectively with her Sisters in the homeland, she decided to move to Jazlowiec, Poland. Marcelline had her own interpretation of the Rule and the spirit her Community was to manifest. In one of her letters Semenenko was struck by the term "we differ". The differing began to show as Marcelline introduced rules of greater severity in the convent discipline. Semenenko called her attention to the fact that she was trying to force her kind of spirituality on all the Sisters:

You want to force the spiritual union of souls with you, and do it violently, vehemently. I cannot comprehend this way of doing things. If there is to be a union according to God's way, the other person will feel this desire and will acquiesce to His leadership.\textsuperscript{42}

Marcelline failed to understand Semenenko's trust in the person's capacity and desire to respond freely to a creative relationship with God. She insisted that hers was the true zeal for the sanctification of souls. In confirming her own stand she declared:

Mortification is our way of life, which I will never, never cease to stress, because in my conviction mortification in its full rigor

\textsuperscript{42}M. Marcelina Darowska, Np, Listy do OO. Semenenki i Kajsiewicza, Letter dated March 4, 1869, as in Kosinski, II, p. 319, note.
is the way of death to self, and this is the aim of our life.43 

Father Semenenko, on the other hand, had a positive approach: that of discovering and developing the good in the person. He felt that tending the good would itself destroy and supplant the evil. Whereas his "sister" could see no good in the person while there was yet some trace of evil, Semenenko could not concentrate on the evil for his bent on seeing the good. Thus they differed in their whole approach to the person.

Despite the seemingly heartless attitude toward her own Sisters, Marcelline could acknowledge good in someone else when she was convinced of it. In a letter dated September 8, 1867, she wrote to Father Kajsiewicz:

God showed me that Father Peter is a giant of faith and fidelity. This took me by surprise. It is precisely his failings that are the evidence of his fidelity. He rises from each one and unhesitatingly returns to work, not the least discouraged or daunted. And this fidelity in willing makes up for his infidelity in action.44

Though Marcelline recognized Semenenko as a "giant of faith and fidelity," she also saw clearly his human limitations and often told him bluntly that all his imperfections and errors come from his desire for human respect and from his naive faith in others. Thus though they differed in their outlook, they could yet benefit from their spiritual relationship.

Having had members of her Community educated by Father Semenenko while they were in Rome, Mother Marcelline recognized the value of these principles of education and hoped to put them into practice at the school for girls which she opened at Jazlowiec. Semenenko often sent instructions, textbooks, and financial aid; wrote courses of study, and even wrote the textbooks when he could find no suitable ones. This may account in some small part for the

43 Kosinski, II, p. 319.
44 Ibid., p. 361.
various topics in Semenenko's writings, such as grammar, physics, and history.

Some of the Brethren thought it strange that Semenenko depended so much on the spiritual insights of Marcelline. To their question as to whether it was not degrading for him to make his relationship with God rest so much on the mediation of a woman, Semenenko responded:

How so? Truth and its affirmation, regardless of whom it comes through should degrade one? No...it so much the more ennobles and elevates before God when it comes through a less worthy instrument. I can tell you sincerely that I did not concern myself whatsoever that the judgments came through Marcelline, but in this alone: are they worthy of God and what of them is of God. That I speak the truth can be attested to by the very fact that I received and accepted from her truths most humiliating, most painful to my human nature, and acted accordingly with great benefit to my soul. You yourself have seen my progress and you could not say that you were not pleased.45

Celine and Hedwig

For over thirty years Semenenko had been searching for the woman who would understand his positive approach to the person-to-person relationship in open trust and love toward God. Julia and Melania did not comprehend; Mother Makryna was unknowingly the instrument of God in Peter's regeneration; though Marcelline was an intelligent and capable woman, her approach to the person was negative. Near the sunset of his life Semenenko met two others: a young widow, Celine Borzecka and her thirteen-year-old daughter, Hedwig.

From her youth Celine had felt that she would not spend her life in an ordinary way. At twenty she had wanted to dedicate her life to the service of God as a religious. However, directed by her confessor, she acquiesced to the desires of her parents who arranged for her a marriage with a young nobleman, Joseph Borzecki. After several years Joseph was stricken with paralysis. Nearing death a few years later, Joseph felt that his wife would now be drawn

to fulfill her first desire. He asked her, however, to allow their two daughters freedom to choose their own state of life.

Thus it was that in October, 1875, the young widow, Celine Borzecka, came to Rome with her daughters Celinetta and Hedwig seeking the will of God. She had heard much about Peter Semenenko, now Superior General of the Resurrectionists. At the Church of Saint Claude the morning after they came to Rome, Celine noticed an elderly priest entering the confessional, sensed that this must be he, and followed him. From the first meeting Celine felt that this was the man of God who would assist her in divining the will of God for herself and for her daughters. Semenenko also recognized the unusual calibre of her soul. He sensed in her a deep comprehension of that which constituted living a full life in union with the Risen Lord.

Celine Borzecka guided her daughters, prayed with them and for them, but left to them the final decision as to their choice of a state of life. Celinetta married a Polish nobleman, Joseph Haller. Hedwig, on the other hand, joined her mother as co-foundress of the Sisters of the Resurrection.

Celine and Hedwig most faithfully followed Father Semenenko's directives. With them he was able to share his deepest wisdom, his fondest hopes, and his compassionate love. It was for Celine and Hedwig that Father Semenenko wrote the Rule which he considered a guide to the zenith of perfection, "The Rule of the Eight Beatitudes". This Rule is based not on the negative, "Thou shalt not..." of the Ten Commandments, but on the positive, "Blessed are they who..." and on the petitions of the Our Father.

Peter Semenenko did not live to see the Congregation of the Sisters of the Resurrection formally organized. However, so much so was Mother Celine imbued with the asceticism of Father Semenenko that when the Resurrectionist Fathers, who did not want her to assume the name "Resurrection" for her
Congregation, tried to dissuade her, she answered, "We shall be Resurrection Sisters or nothing at all." So thoroughly were Celine and Hedwig permeated with the spirit of the Resurrection as Semenenko envisioned it for women that they were able to carry the plans to completion. Despite their initial objections, the Resurrectionist Fathers were finally convinced through Celine's and Hedwig's undaunted faith and patient waiting on the will of God. The then Superior General, Valerian Przewlocki, demonstrated his final acceptance of them as Sisters of the Resurrection by officiating at their formal investiture. The Sisters' first apostolate was a school for girls in Rome. They also conducted workshops and discussions for women, thereby hoping to help raise the status of woman in society.

Mary, The Woman

Throughout his life Peter Semenenko had a deep veneration for Mary, the Immaculate Mother of God. As a child, on her day, December 8th, he made his secret First Communion; as a youth, on her day, February 2nd, he returned to God. On her day also, December 8, 1841, he offered his first Mass. For Semenenko, Mary was the perfect woman, mankind's model of woman as person equal to man. For Semenenko, Mary, herself sinless, was yet ever compassionate toward sinful man in his limited human condition. Mary was likewise ever attuned to a loving creative relationship with God. As the perfect woman, Mary stands ever ready to help man find the responsive chord. Just as through the instrumentality of Mary's personal creative relationship with God, the redemption of mankind was accomplished, so through the instrumentality of Woman in her personal creative relationship to Man, the salvation of mankind, the regeneration of society was to be accomplished. It was in the light of this model that Semenenko saw the potential of every woman he ever directed or worked with. It was with this foresight that he included in his plan for the
regeneration of society the necessary elevation of woman.

In the Rules of both Resurrectionist Congregations Semenenko affirmed Mary as the Mother of Christ-in-us. It was through Mary that he begged the fulness of the Holy Spirit so that he could accomplish the work of God in his own soul, in the souls that he directed, in his own Congregation, and in the universal Church.

Once he had himself made the vow of total acceptance of the will of God, Peter Semenenko felt ever more the impact of the "be it done" of Mary, who had thus totally abandoned herself to God in open trust and love, that He might perfect his designs in her. Ever more strongly did Peter feel that Mary herself would clarify for him her role as The Woman in God's plan for His people. For Semenenko, unless one understand Mary the Woman of God, he could not comprehend man's redemption. Likewise, unless one understands Semenenko's vision of Woman, he cannot understand Semenenko's involvements with women and his insistence that the regeneration of society will be brought about by the elevation of woman to her rightful place beside man.

Giving Mary her rightful place in the total divine pattern will lead man to regeneration in community and thus in society. From being a thing, the woman, a slave, became a person; a foreigner and a barbarian became a brother; a weak one -- one not even considered by the law came under the protection of the law; the woman from a servant -- worse, from being a thing despised, became a companion, the ornament, the pride of man. All this was accomplished through the Woman, the Mother of God, Mary. God raised her to the dignity of Mother of Christ-in-us. Through Her came God-with-us: Christ, the manifestation of God in human form; the grace, the power, the strength for those who were created in the image of God that they might become the likeness of God.

This is why Semenenko insisted that the regeneration of society in freedom and
love will come through the elevation of woman, and this through the veneration of Mary, the Mother of God.

The Principles in Action

We return now to a brief resume of the development of the works of the Resurrectionists. The Congregation grew in membership and spread to both South and North America. Parishes were organized in Canada, Texas, Michigan, Chicago, Brazil, and in Poland. Translations, explications, original works were continually being published in both Europe and America. Lectures, retreats, sermons, and spiritual direction influenced thousands, and many a lost brother returned to the Church.

Peter Semenenko was Consultor in the Congregation of the Index, member of the Holy Office, of which the Pope himself is the president, and a consultor at Vatican I. He was again Superior General of his Congregation, rector of the Polish Pontifical College, novice master, spiritual director for foundresses of several communities of women, and director of several schools.

Semenenko's writings cover many fields: philosophical, theological, polemical, historical, ascetical, ecclesiastical, various letters, directives, and his diary. Semenenko was master of many languages. He wrote fluently in Polish, Latin, German, French, Italian, and was also skilled in Russian, Greek, and Old Slavonic. The greatest portion of his works has not been published, edited, or even catalogued until recently. There is reason to believe that some of his works have not yet been discovered or identified. Some, such as the secret documents written in connection with his diplomatic work in the Church, perhaps never will be. It is estimated that were all Peter Semenenko's works compiled, they would exceed some "twelve standard folio volumes".

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As the years went by, there were those of the Brethren who understood well the aims of the Congregation, and those who did not. Few were those who comprehended the basic concept of trust, love, and freedom in their most profound meaning. Semenenko once observed:

How rare in the souls of men is this understanding of the things of God, and in particular this: what love really is. This, it seems to me, is a dead letter for most men, as a book sealed with seven seals, which they do not know how to open, nor do they want to... as if the mystery were thoroughly unapproachable to them.  

Yet total union of persons in the creative relationship of love as a means to union with God is the basis of Resurrection life.

In the summer of 1855, while vacationing with the youth of the Congregation at Monte Mario, Italy, Peter Semenenko contracted malaria. After months of ebbing life, he rallied, and although he never regained his former strength and endurance, he did emerge with new insights into the misery of man in his human condition. This led him to an ever greater trust in and love for God, likewise to a greater compassion for his fellowman. Several times in the years that followed Semenenko was taken seriously ill. With each return to health there were new understandings, a greater feeling for the weakness of man, and a greater determination to spend his life for the glory of God which would be accomplished through service to his fellowman. One can notice this development as one follows his life from epoch to epoch, especially as it unfolds in his diary.

In Paris, October, 1886, while returning home in an open carriage Semenenko caught a cold which developed into bronchitis. He died on November 18, 1886. Completely fulfilled in his person, Peter Semenenko left his unfinished work for his followers to develop.

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47 Kosinski, II, p. 393.
PART II

PETER SEMENENKO'S PHILOSOPHY
CHAPTER V
THE DEVELOPMENT OF SEMENENKO'S PHILOSOPHICAL THOUGHT

Thus far we have become acquainted with Peter Semenenko, the rebellious youth, the founder and leader of the Resurrectionist Congregation. We now turn our attention more specifically to see how through these experiences he developed his philosophical thought.

Peter Semenenko's interest in philosophy dated back to his university days in Wilno, where, it appears, he majored in philosophy. During his internment in East Prussia in 1831, he came in contact with the works of Hegel, Fichte, Schelling and other German philosophers. He further pursued their works as an Emigre in France. Here he also studied the French philosophers, especially Descartes. During a retreat in 1837, Semenenko explored his own values. A note dated August 21 reads:

Should I occupy myself with reading today's scientific literature, especially the German? It seems to me that though there are many things unnecessary and confusing, yet there is much that can be used to clarify Your truths, serving to deepen one's understanding of them, and at the same time to deepen one's respect. 1

This "to clarify Your truths" remained for Semenenko the prime reason for his intense study of philosophy. From Rome in December of the same year Semenenko, now a cleric, asked Janski to send the writings of "Moehler, Dollinger, Staudenmayer, and Gorres". 2 His search for truth continued as he studied the minds and works of various philosophers, comparing and contrasting their ideas of Ultimate being. In a letter to his Elder Brother, Janski, dated

1Smolikowski, I, p. 147.
2Ibid., II, p. 60.
March 9, 1838, he reported:

We completed within this time the proofs for the existence of God, his attributes, that he is one (where there is war with Eastern Dualism, Plato and the Gnostics), that he is simple (where there is war with Pantheism, Saint Simonism, Schelling, and Fichte), that he is unchanging, free, eternal, and all encompassing, infinite.

[Other philosophies]...are powers so much the greater the more truth they have approached from the dark side.... I often think of Buchez and am sorry that I did not become better acquainted with him, that is his doctrine, while I was in Paris.3

Semenenko often shared his reflections with his Brethren, especially Janski. These excerpts show clearly the development of his thought as he struggled to understand and evaluate the ideas of the great thinkers:

In Gorres there are some very wholesome things, but they lack that organization by which one can take the entirety of human knowledge.... In theology as in philosophy, Gunther's stand appears to me to be the truer one.4

Adam Mickiewicz, who was in charge of assigning to the Brethren works for translation and publication, knew well Semenenko's interest in and ability for deep philosophical thought. With regard to this, Semenenko again shared his thoughts with Janski:

Adam assigned to me philosophical works and this is very good, but each day I am more convinced that history and philosophy are but two sides of the same thing -- the spirit of man in his thought and in his action. This is why the stand Gorres takes appeals to me. Gunther, on the other hand, in his system is totally philosophical; in his philosophy, however, he is strictly historical.5

At another time Semenenko explained to Janski why he was so concerned and why he considered being well versed in philosophy so very important for them. They were in the world and in the midst of all its activity; they were

3Ibid., pp. 85-86.
4Ibid.
5Ibid., I, p. 91.
preparing for leadership in the Church and in society. They must be well acquainted not only with the thinking of the ages, but also with the schools of thought of the day, else how could they judge what to accept and what to refute:

...that is why I had asked you to send Buchez and the others. I would also like Fichte, Hegel, Schelling... I am convinced that with His grace all this will take place in its own time and place. Schelling is the more important in that many German theologians follow him, but this master does not seem to be free of some relationship to Antichrist. 6

On February 19, 1844, Semenenko wrote to Jan Kozmian who was laying the groundwork for the Posen Review:

You must build your principles on a definite philosophy. Hegel's form is not suited to Catholic thought. The form enters the mind and remains there, but the concept does not enter because it is not in the form, and so the insight is lost. Furthermore, which is worse still, in Hegel, the form is the reality, the thought of being is the reality for him. This is the state which unknowingly some theologians are bringing to Catholic truth, and the difference between the reality and the form is lost, and the empty form remains.

You will easily understand the reason for my observations; it is this: In order to dogmatize in philosophical principles, and even in history, you must have a system, and as of now we do not yet have one, unless you accept the system of Gunther. However,...I think you have not yet really gotten acquainted with Gunther.

On September 26, Semenenko wrote to Kozmian again:

You must decidedly announce yourself against Cartesianism. The Cartesian "I think, therefore I am" is the same as Luther's "sic volo, sic jubeo," or in other words, that which I want is right for me.... Following this, against the whole of today's philosophy which takes its beginning from him. 8

Ever searching deeper, Semenenko changed his allegiance to yet another

6 Ibid., II, p. 96.
7 Ibid., III, p. 31.
8 Ibid., p. 32.
philosopher:

While in Brussels, I became acquainted with Father Gioberti; he gave me his works.... This is philosophy truly Catholic from toe to head, from principle to all its consequences. One can boldly and safely accept it; according to my thinking there is not, nor can be any other philosophy.... Next to Gioberti, Gunther falls; his results are forced conclusions of a protestant stock.... It is the same with Hermes.

The following year Semenenko abandoned Gioberti. Further search brought him to the study of Saint Thomas Aquinas. This finally was the philosophy that he adopted and defended. He always felt, however, that it could be clarified and perfected. He continued comparing, contrasting, rethinking. Finally, while vacationing at Albano, Italy, in the summer of 1854, Semenenko hit upon what he called his "key to philosophy" -- properness as the binding force which unites and keeps united the two terms of dualism, substance and accident. Force as a third supreme element seemed to fill in the lack of dualism.

As rector of the Polish Pontifical College, Semenenko taught philosophy and theology. Thus he kept ever clarifying his own thinking. Semenenko did not leave a full explication of his philosophy. He did leave an outline of what he hoped to work out. There is every hope that his philosophy will be clarified further once his writings are made available. The following is an attempt to present some of the key concepts of Peter Semenenko's philosophy.

9Ibid., p. 33.
CHAPTER VI

SEMENENKO'S TRIOLOGISM BASED ON HIS PHILOSOPHY OF FORCE

How a person knows, the manner in which he arrives at truth, is shown in reflecting on the operations of the intellect. By observing the operation of the intellect, the person discovers the order of thought, thinks accordingly, and arrives at truth. Upon further reflection, he infers the principles of thought, establishes the laws of thought, then compares these laws with the laws of existence. Since thoughts are intellectual expressions of reality, the laws of thought must conform to the laws of existence, otherwise one could not arrive at truth, at least not the whole truth.

The way in which a person knows will determine the number and the nature of first principles. The outstanding characteristic of Semenenko's triologism is that there are always three parts comprising one whole, or three relative parts and one supreme. Triologism in the analysis of the idea or of being reveals three component parts to the law of thought which form one idea just as it reveals three necessary elements in being as such. There are three relative relationships and one all-embracing relationship. These can be expressed succinctly in three relative formulas and one universal formula. They lead to three relative principles and one all-pervading principle by way of three relative methods and one all-unifying method.

How the Mind Knows:

The Four Operations in the Order of Thought

The first operation of the mind is from out, in. All knowledge comes through the senses. The senses experience the properties, the accidental
qualities, the external form of the thing. Many data aggregate to manifest this thing externally. These data must belong to something. The sense knowledge passes these data on to the common internal sense to form the phantasm. The mind progresses further. The active intellect then acts. It penetrates beyond the external form by passing through or abstracting the accidental properties, the non-essentials. It reaches to the essence of the thing, cognizing the universal. The active intellect then passes this essence on to the possible or passive intellect. It is the passive intellect which recognizes the universal.

Thus the active intellect refers the form to the substance, or, stated in another way, refers the properties to the essence. The intellect infers being from the properties, the data, the attributes, the characteristics. The mind cognizes the essential thing which the data or characteristics proper to the thing clothe. The mind comes to the knowledge of the substance from the form. The accidental and non-essential properties do have a function. They are the individuating data which distinguish one thing from another.

Thus far Semenenko follows Aristotle and Aquinas closely. It is in the relationship between the data and the substance that Semenenko posits properness or "to be proper". This "to be proper" is what Semenenko considered to be the "key to philosophy".

An idea, therefore, is a sensation which has progressed through to an intellectual abstraction. The data or the properties do not exist of themselves; they are proper to something. Many data form one idea. Many distinct characteristics differentiate one object from all others. There is a necessary unity of all the data which characterize an individual. The observable and the known manifests and leads to the unknown. Taking cognizance of the data leads the mind to the subject.
The aggregate of data, or properties, is perceived first; therefore, it is first in the order of the idea. But the properties need a substance in which to inhere; the data need a base from which to spring. Between the data and the subject there must be an active relation. Neither data nor subject exist by themselves, nor can they be thought of as existing except as actively united. The relation, the binding, the inhesion is distinct from either of the two terms. Therefore, the third and foremost element of an idea must be of a positive active nature, must be of the nature of a unifying, a binding, a uniting force.

This binding force must be of a necessary positive nature, somewhat like the radius of a circle which necessarily relates the center of the circle with the points of the circumference. The relation is an internal, necessary relation as between a sensation and a perceiving sense, or thoughts and an active intellect, or data and the subject. It cannot be an incidental relationship like a uniform on a soldier or a saddle on a horse. This necessary active relationship which operates in the mind to form an idea from rational elements, Semenenko terms FORCE. In the real order it is real, physical force; in the ideal order the binding power is ideal force.

The second operation of the mind is from in, out. In the first operation, the intellect began with externals: data, properties, characteristics and referred these to a base, a subject, an essence. These observable properties are proper to this subject. The essential relationship or binding force is that of properness.

The second operation of the intellect presupposes and follows from the first. In this operation the mind reverts back to the form. It sees the form as the result of the essence, as caused by the essence. The mind now retroactively reverts from the substance to the accidental characteristics.
It sees the substance as the cause of the form, as a subject for the data or notes to inhere in. Again we see the necessary relationship on a created level; one cannot exist without the other. Neither can exist alone. The accidents or properties are now known as that which manifests the substance, which is caused by the substance, as that which inheres in another. The less known is the reason for or the cause of the existence of the more known, the outwardly observed, or the experienced. But it precedes the effects. Therefore, the logical priority of the two is in the subject. There is a necessary relation of causality or of subjection between cause and effect. This necessary relation, Semenenko terms FORCE.

The third operation of the mind is the balancing, the recognition of the equilibrium between the two operations. The third operation presupposes the first two operations. In the first operation, the mind moved from out, in to posit that the accidents must inhere in a substance; in the second operation, the mind moved retroactively to posit that the substance is the cause of the form. In the third operation, the mind sees the continuing flow of interaction between the two terms without which there would be no unity, no idea, no being. The third operation is one, then, of recognizing the two terms, form and essence or accidents and substance, interacting as a unit, as one. Here again, three component parts are necessary: the data, the subject, and the interaction. This balance or equilibrium of interaction, Semenenko terms FORCE.

The fourth operation of the mind is not a distinct operation, but rather a supreme operation embracing all three and included in each of the three. It is the recognition and the affirmation that the idea is complete, perfect, fulfilled only as all three operations are recognized and affirmed. Again this necessary relation or binding within each of the three operations and among the three operations Semenenko holds to be FORCE. This "supreme

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operation recognizes and affirms that the data inhere in the subject, that the substance is the cause of the form, and that the substance and the form are one unit. It recognizes and affirms this to be as it is.

The Laws of Thought

The study of the operations of thought as the mind grasps the concept of the idea has revealed three component parts and a whole, three relative relationships and a supreme relationship included in each and comprehending all three. Approaching these same operations from a different facet, the mind reflects on the laws of thought and arrives at the four succinct formulas that express them. The intellect has the capacity to know truth. Thinking according to the laws of thought, the mind arrives at truth. Objects exist materially but the mind knows immaterially, intellectually. The laws of thought are constituted of three component parts or elements: 1) the form -- the individuating characteristics, 2) the essence or substance of the thing, and 3) force -- the active element which leads the mind from form to essence and causes the mind to perceive the essence of a material thing.

According to the operations of the mind seeing the relationships between the elements of an idea, we first see the properties or characteristics of the thing. But properties need a base, must inhere in a subject. Two elements are recognizable here: 1) the aggregate of data or properties, and 2) the necessary unity of the data or properties. But these data are called properties because they are proper to this subject. Therefore, "to be proper" is a necessary element. Though it is third to be discovered, actually, as causing the relationship of unity, it is the foremost of the three elements.

Properties are accidental qualities belonging to something. Properness leads to the essence of that something. From properties, one concludes an essence; from the form, a substance. Therefore, this "to be proper" is the
first component of the law of thought.

We take, for example, a rose. One experiences the shape, the color, the scent, but one thinks "a rose". That is, the properties belong to the substance of a rose. One does not experience the substance; he infers or arrives at its existence by the operation of the intellect. One knows by images, by the activity of things on the senses transferred to the intellect. One comes to the knowledge of the substance from the form. Thus, the first formula expressing the first component part of the law of thought could be stated: form pertains to essence, or form refers to essence, or again, FORM IS PROPER TO ESSENCE.

This "to be proper" Semenenko considered the key to philosophy. He felt that recognizing, accepting, and following through on this element of the law of thought would unravel many snags and fill in the gaps left by Scholasticism. It would complete the dualism of Saint Thomas Aquinas, which Semenenko claimed to use as his base. It would thus constitute one true philosophy.

The second relative law of thought leads one to recognize that the essence is expressed in the form. Since the form infers being, being is the cause of the form. The mind retroactively moves from the substance to the proper accidents or characteristics. We see then, that the substance is the cause of the form, of the accidents, is the base of the properties. So the second relative law of thought could be expressed in the formula: ESSENCE CAUSES THE FORM. There is a necessary relationship on the created level; one cannot exist except in conjunction with the other. Semenenko considers causality and sufficient reason as one -- as saying the same thing in different ways.

According to the third law of thought, neither form nor essence exist
separately; united, they exist as one being. One is unintelligible without the other; they are intelligible only as necessary component parts of a unity, of a being. We know accidental properties as that which inheres in a substance. We know substance as that which supports or causes the properties. There is a necessary unity, a constant relation. Therefore, the third law of thought is expressed in the formula: THE FORM AND THE ESSENCE ARE ONE. Semenenko is careful to distinguish "are one" from "are the same". Form and essence are one as a unity, but not as one and the same thing, not identical.

The absolute law of thought is not, strictly speaking, a fourth law, but one overall, contained in each of the other three and comprehending all three. This all-comprehending law is necessary because being is unified and, therefore, must be governed by a unifying law. This law can be identified in each of the other three; it governs all three. It indicates that what is stated in each of the other three laws is as it is stated. The absolute, comprehensive law of thought is expressed in the formula: THAT WHICH IS, IS. Semenenko holds that this law is the positive statement of the law of contradiction, which is recognized by many philosophers as the first law of thought.

The Principles of Thought

A principle is its own active force. It imposes itself on the mind. It moves the mind by its impulse. It is the innate universal principles of the mind that carry on the thought processes. First principles are absolute, necessary. They neither can nor need be proven; they force recognition on the mind. A principle as such is the basis, the force, the reason for that from which, because of which, by which a thought must be thought, a thing must exist, an action must be done thus and not otherwise.¹ In the study of

¹Joseph Miller, op. cit., p. 48, quoting Semenenko's Clavis Philosophiae in L. P. Kwiatkowski's Sanctus Thomas Aquinas, p. 44.
the principles, we shall again see the same pattern: three relative principles and an all-pervading principle.

**The principle of properness, "to be proper," is the first principle in the order of perception.** It is the medium for knowing the other principles. It leads to the knowledge of the other first principles. The principle of properness leads the mind from the data or properties to the essence of the thing. These data or properties are proper to the essence. By the principle of properness, the data are brought into direct relation with the subject. There is a belonging, a dependence. The properties or characteristics are not of themselves, but are proper to something else.

A logical unity is more than an aggregate, more than a mere sum total of the data. For example, in a chemical mixture, there can be any combination or order of particles. Their relative number or order does not change the essence. Or, in a pile of bricks, there is no necessary ordering or unity. Regardless of what order or disorder the bricks are in, it is still a mere aggregate of bricks. But in a logical unity, something must belong to something else in a necessary relationship. The data are necessarily related to the core, a central point, or a base in the form and in the order and in the relationship which they are and can be in no other. The data must tend to a common focal point. It is this tending of the data to a common focal point that is the first basis for an idea. The data are proper to this form and no other. The unity is necessary, and we see that many data or properties form one idea without in any way destroying the uniqueness of any of the properties. We do not see the substance or the base; we arrive at its existence by the principle of properness.

As a true principle, properness is one of the first principles. Therefore, it neither can nor need be proven. The principle of properness attributes
the relation of the properties to their respective entities.

The principle of properness exists in the mind as the activity of the intellect between the two terms, variously called: substance and accidents, matter and form, data and subject. It exists as a law of force governing facts, as an active medium uniting the data with the subject. The data and the subject are known prior to the principle of properness. But the principle of properness underlies their union, their belonging, their continued flow of relationship. It refers the data to the subject; therefore, it must logically be before the data and the subject. It must stand foremost. The principle of properness is the first principle to lead the mind in the comprehension of an idea. Therefore, the principle of properness is the first relative principle in the law of thought.

Upon reflection, the mind becomes aware of activity within itself. It then attributes this same relation to other beings. In my mind my consciousness attributes properties to me. I become aware of the pertinence of my properties to my being. I extend this pertinence or properness to other beings.

Various are the points of view one can take in approaching the principle of properness as it causes the mind to set out on the path which leads to the idea, to being. It leads the mind from sensibles to basis, from accidents to substance, from properties to essence, from data to subject, from operation to nature, from phenomena to cause, from potency to act.

We have discussed idea; we have discussed principle. A graphic representation may help better distinguish between idea and principle. 2

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IDEA PRINCIPLE

1. Object of cognition 1. The force by which the idea is known
2. The fact 2. The power which leads the mind to
3. Is passive 3. Is active
4. Originates in outside sources 4. Is inborn, indelibly imprinted in
the mind.

The second relative principle of thought is the principle of causality. Semenenko unites the principle of causality with the principle of sufficient reason. He considers them to be two statements of the same concept.

The principle of causality flows from the principle of properness, but it is diametrically opposed to it. "To be proper" flows from out, in as it shows the relationship of the properties to the subject. The properties inhere in or pertain to the subject. The principle of causality flows from in, out as it shows the relationship of the subject to the properties. The subject is the cause of the properties. As in the principle of properness we could say that many data form one being without destroying the uniqueness of any of the data, so in the principle of causality we can say that unity is applicable to multiplicity without losing the necessary union or oneness.

The principle of causality presupposes the intellect's grasp of cause and effect: Being has existence not of itself, but of another. Created being, that is. The principle of causality presupposes the first principle of properness. Causality is a secondary instrument in the unified act of thought, the comprehension of an idea.

The third relative principle in the unified act of thought is the principle of identity. It is intelligible intuitively. Something is one with something else. As in a molecule, the atoms are fused according to a necessary pattern to form a definite compound. The fused oxygen and hydrogen atoms are one with the molecule of water. So form and matter fused in a given pattern
are one with being. The fused data in this and no other pattern form the rose.
The third relative principle, indicating the continued equilibrium or fluency
between two terms of the existing idea or being, leads the mind to recognize
that the informed subject and the properties caused are one and the same being.

The absolute all-pervading principle is the principle of entity, likewise called the principle of existence. Semenenko holds that this is the
principle of contradiction stated positively. The principle of contradiction
states that a thing cannot be and not be at one and the same time. To state
this positively, Semenenko says: That which is, is:

This principle is absolute, superior, fundamental. In itself it unites
all three relative principles. It contains each and is contained in each. It
permeates all three: Data pertain to the subject; this is as it is. Essence
causes the form; this is as it is. Essence and form are one; this is as it is.
All three relationships lead to the complete idea; this is as it is.

The Methods of Thought

A method of thought is the manner in which the mind proceeds in reason-
ing. Like every road, every method needs a beginning, a definite direction or
manner of proceeding, and an end.³ In the method of thought, the beginning is
the point of entrance or the principle proper to that method. The direction or
manner of proceeding is the way in which the consequences flow from these prin-
ciples, the way in which the end is attained. The end is the truth ultimately
arrived at, the final end of thought, the conclusion -- either partial or com-
plete depending on what was sought. The methods of thought must be founded
on the principles of thought. There must be as many methods as there are
principles and they must necessarily be related, otherwise there will be a

³Mikosz, p. 35, quoting in translation from L. P. Kwiatkowski’s Sw.
Tomasz i Scholastyka, p. 158.
The first method of thought is induction. By force of the principles the mind is always in readiness to act. This readiness is stimulated by sense experience. Thus the readiness plus the impulse join in producing the act. But the impulse is received by the senses from without. The first action is to move from without, in. The sensation is led in, is inducted. The principle of properness motivates induction. The mind observes the effects through the senses and proceeds to the subject, the base, the cause. By the principle of properness the mind induces that the properties or the accidental qualities belong to something. By the principle of properness the mind concludes the existence of the substance. Induction leads the mind from the observable form to the necessary essence. Therefore, in the method of induction the beginning or point of entrance is the principle of properness. The direction or manner of proceeding is from out, in. The end is truth, the truth that the properties inhere in a substance.

The second method of thought is deduction. Deduction begins with the principle of causality. Here the mind moves in the exact opposite direction of the first method. Here the mind using the principle of causality proceeds from cause to effect. So we see that in deduction the beginning or point of entrance is the principle of causality. The direction or manner of proceeding is from in, out. The mind deduces that the substance is the base, the cause, the springboard of the form. The end is the truth attained: the substance is the cause or the sufficient reason for the form. In Semenenko's formula it reads: Essence causes the form.

The third method of thought is equation, which stems from the principle of identity. The direction is two-fold; it is the joining, binding, sustaining the necessary interflow, the balance, the equilibrium between the two
terms. These two terms may be considered variously as matter and form, data and subject, substance and accidents, potency and act. The method of equation sustains the equilibrium of the first two methods, induction and deduction. The equilibrium proceeds positively or negatively depending on whether things or ideas are compared or contrasted, whether parts are to be accepted or rejected. Graphically we might present this as:

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Things = or ≠ similar
       = or ≠ equal
       = or ≠ necessary
       = or ≠ unified
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Semenenko considered it strange that mathematics had always held equation as its basic method, yet philosophy had not recognized it in its methods of operation. He also held that the universally accepted A=B; B=C ... A=C is not arrived at by induction but by equation. Equation, he held, still remains to be recognized as a legitimate method in philosophy.

The supreme method of thought is affirmation. It is common to all three relative methods and repeats itself in each of the three. The method of affirmation takes as its starting point the principle of entity, or existence. The mind arrives at entity or existence of the being by means of all three methods: induction affirms; deduction affirms; equation affirms. Based on the universal principle "To be" affirmation includes all three relative methods and is included in each of them. The method of affirmation has hitherto been wanting in philosophy.

To graphically show how Semenenko's philosophy of Triologism fills in the gaps of Scholastic philosophy, we might consider:

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4Miller, p. 54, footnote.
6Ibid., p. 51, 166.
Further, we can compare the idea with the syllogism to clarify the whole concept of Triologism. A syllogism is an expression of pure reasoning. The antecedents contain as remote matter three ideas, and as proximate matter three judgments or relationships between these ideas. The form is the grammatical link or bind, expressed in the term "therefore". The syllogism is composed of two judgments in which two extreme ideas are compared with a mediate idea. The consequent or the truth arrived at is the resulting conclusion, called the mediate consequence.

The analysis of the idea also reveals three elements. The antecedents are two extreme terms or elements -- the data and the subject, or we might also say, the accidents and the substance. The form is the mediate element, the force or bind of properness. The consequent is the idea, or the truth, or the being. And so we see that the syllogism is the explicit idea or the idea expressed; whereas the idea is the implicit syllogism, the syllogism implied.7

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7 Miller, pp. 43-44.
Graphically the comparison between the syllogism and the idea might be represented thus:

<table>
<thead>
<tr>
<th>SUPREME UNIT</th>
<th>RELATIVE PARTS</th>
<th>RELATIVE PARTS</th>
<th>SUPREME UNIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Premises</td>
<td>Antecedents</td>
<td>Data</td>
<td>Properties</td>
</tr>
<tr>
<td>SYLLOGISM</td>
<td>&quot;Therefore&quot;</td>
<td>Consequence</td>
<td>Force</td>
</tr>
<tr>
<td>2. &quot;Therefore&quot;</td>
<td>Consequence</td>
<td>Force</td>
<td>Propersness</td>
</tr>
<tr>
<td>3. Conclusion</td>
<td>Consequent</td>
<td>Subject</td>
<td>Substance</td>
</tr>
</tbody>
</table>

The basic concepts of Triologism could be summarized in a graphic representation of the absolute and the relative parts thus:

<table>
<thead>
<tr>
<th>OPERATIONS</th>
<th>COMPONENT PARTS</th>
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<td>IDEA OR</td>
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<td>1. Form</td>
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<td>2. From in, out</td>
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<td>3. Equiliberate</td>
<td>2. Force</td>
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<td>1. Form pertains to essence</td>
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<td>2. Causality</td>
<td>2. Essence causes the form</td>
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<td>3. Identity</td>
<td>3. Form and essence are one</td>
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<td>2. Manner of passage - Methods</td>
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<td>3. End - goal ------- Truth</td>
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Triologism in the Order of Reality

Thought must conform to reality. In other words, the laws of thought must conform to the laws of existence since thought is the ideal expression of the real order. The question here is: How does a person bridge the gap

\[8\] Ibid., pp. 56 ff.
between matter and mind?

Upon reflecting, the person becomes aware of the fact that he experiences sensations both from within and from without. Sensations must correspond to reality otherwise there would be an effect without a sufficient cause.

In his logical development of the idea, Semenenko posits force as a supreme category along with substance and accidents. He finds the action of force in the real order which corresponds to the action of force in the ideal order. Therefore, he posits force in his cosmology also. Man knows from experience the action of force upon himself.

In reality the two elements of existence, substance and accidents, or subject and data, are always tied together, bound, unified, fused. They form a unity. Only complete substances exist. As component parts either substance or form alone is incomplete. The union of substance and accidents, of matter and form, of subject and data, is achieved and maintained by the active and intrinsic agent: force.

Force is itself of both substantial and accidental character — both fluent and transient; fluent, as always acting in maintaining the union; transient, as in readiness to reduce any potency to act, yet acting only for the duration of the operation. As fluent, force exhibits the quality of a substance — constant and necessary. As transient, force exhibits the quality of an accident — always in readiness, but sometimes acting and at other times in repose.

Force maintains a triple relationship which is totally intrinsic and necessary between the component parts of a real being. It is thus with every being which exists or could exist. These three relationships lead to the basic constituents of reality. This is as things are found in the real order. Substance is active. Once prime matter and substantial form unite by
force acting according to the plan of the form, the substance possesses activity. This is entirely understandable because force is a component part of every being. Force does not fuse and then depart. It remains the active and activating, the fluent and the transient principle of every being. Being is a unity and a continuity through the fluent activity of force as it maintains the relationships of the elements which constitute reality. In inhesion there is a real, basic, necessary continuing relationship of accidents to substance—the inhering of the accidents in the subject. In subjection there is a real, necessary continuing relationship of the substance to the accidents— the substance causing and supporting the accidents. In identity there is likewise a real continuing medial equilibrium of inherence and subjection mutually permeating one another in a continued flow or relationship, becoming and being one end result, one united existing being.

Being is a unity and a continuity through the fluent activity of force on the other two components seen either as matter and form, substance and accidents, subject and data, or potency and act. In every existing being as in every idea the three elements form one whole. Matter, form, and force constitute being. Thus, in the real order, real physical force must be posited as a supreme category along with the other two elements to account for the unions of substance and accidents, matter and form, essence and existence, potency and act.

Ideal and real, or mental and physical forces are the two main categories of the universal power: Force. Force in the mental and the physical orders is analogous. Ideal and real force act on one another and uniting enable the mind to acquire truth. There is a mutual interdependence between the ideal and the real, between the spiritual and the material. Force is the bond, the bridge between the two orders. The elements in the two orders are analogous—
the ideal, the intellectual, the essential with the real, the physical, the existential. Both orders according to their own mode are a reflection of the divine mind of God.

The Role of Force in Triologism

Semenenko holds that in the real order extended particles are composed of ultimately unextended parts. Prime matter and substantial form, though physical parts do not exist prior to their union as a substance. Whatever exists in the physical order must have extension. Not yet existing before their coming into being as a unified substance, matter and form have no extension. By the operation of force the component parts come into existence as a unified being, form the individual, become extended. ⁹

The substantial form is the specific pattern or plan of the individual which imposed on prime matter by the operation of force brings the substance from the possible to the actual existence of a unique being. Force so binds into a natural unified whole the essential components of a being according to the plan of the substantial form that the unity of being and activity must necessarily follow and must necessarily be continuous by the continuity of force throughout the substance. Once this essential continuance ceases, the substance decomposes -- ceases to be that which it was.

The activity of force is received according to the mode of the receiver. Inorganic bodies have activity in themselves (the adhesion of molecules) and in relation to other bodies (ice cools, fire heats) through the medium of force. Bodies, both organic and inorganic, have a substantial form which is the determiner of the type of activity and a certain combination of properties which demand activity along such lines and no other. But these have only a

⁹Mikosz, p. 61.
certain capacity, a certain potency for this activity. They demand an active agent to reduce them from potency to act. This agent, active and activating, by its very nature is FORCE.

Prime matter and substantial form are in potency for a composite. They are of themselves incomplete but destined for union. They cannot of themselves bring about this union. Prime matter as a passive potency and substantial form as an active potency need a sufficient cause, a medium by which to achieve actual existence as a unified being. This medium, this binding, activating cause is FORCE.

Force acts according to its own law, its own nature in conjunction with and in accordance with the properties of the essential component parts. The properties determine the line of activity force will take. Force is modified by the properties. It is received according to the mode of the receiver. For example, the eye sees, the ear hears, a seed sprouts, a plant grows, a flower blooms, a person thinks, hopes, chooses, reaches out to others. Semenenko argues from what is self-evident to describe what happens when force acts.

How the Gap between the Real Order and the Ideal Order Is Bridged

There are three partial causes in the bridging of the chasm between the real and the ideal orders: 1) objects or external things in the real order, 2) force, and 3) the intellect.

Force is not a material thing; it is not composed of atoms. Force is not an intellectual thing; it is not an idea. Force does not imitate; it has no model to follow. FORCE IS THAT FLUENT AND TRANSIENT POWER OF ACTION WHICH ADAPTS ACCORDING TO THE MODE OF THE RECEIVER. Force is a power acting of its own nature by its own means causing movement or action in another, producing all phenomena of movement (light, heat, attraction, growth), joining or rending patterns (fusion, fission), radiating through space, permeating...
bodies. Force as the third fundamental element of being is the thrust at the point of departure, the movement in the flow of continual return, the equilibrium between the two terms in the unity of being. In God, force is the oneness of the Godhead in the relation of the three Persons. In man, force is the unity of the person in the relation of the three elements: body, spirit and soul.

Force is created by God, exists in itself, is distinct from the other elements of being, produces motion, and holds it in continuance according to proper laws. Force is not a subject, not an accident, not a potency. It is that power which binds accident with substance, that power which reduces potency to act. Force is universal and particular; it is fluent and transient. It is one universal power of many manifestations. The ideal and the real are two principal manifestations of universal force.

As ideal, force is the superior common central power in the intellect which refers forms to their substances and essences to their forms, equates them and affirms their being. As real, force joins forms with essences, unifies things, thus causing being to become and continue in existence.

Real force is varied in its activity; it adapts its power according to the form of the being, according to the mode of the receiver. We experience force as chemical affinity, physical adhesion, luminary fusion, magnetic attraction or repulsion, electrical conduction, organic growth, development and fruition. Force is most knowable in the person as intellectual, affective, decisional, physical, spiritual acting through interrelationships of body, spirit and soul. Force as light is both corporeal and intellectual. It is

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Miller, p. 61, quoting Semenenko, Credo, p. 164-65.
Ibid., p. 63.

120.
separate from substance, models, or forms. It is separate from movement; it is separate from effects. It is a power that causes them to come from potency to act.

Triologism and Force Analogous to Other Relationships

Triologism in the Grammatical Construction

The elements of thought fused constitute the idea. Ideas are transmitted in words. Relationships of ideas, or judgments, are expressed in sentences. Therefore, the component parts of the laws of thought should parallel the laws of grammar since the grammatical construction is the external expression of the internal thought. Grammar constitutes the norms in the formulation and the use of speech.

The basic elements of grammar are the substantive, the adjective, and the copula. The adjective is joined to the substantive by means of the copula, the verb. The verb, the copula is the necessary binding of the other two elements, otherwise we would have just a jumble, an aggregate of words, but no judgment, no sentence. But speech is the idea expressed. Therefore, philosophy also needs a joining element corresponding to the verb. This element Semenenko calls FORCE. The verb is the most excellent of the elements of grammar. It joins, unites, refers the adjective to the substantive, the predicate to the subject; it describes, it judges, it affirms the relationship of one to the other. Again, a simple representation may help us to see how Triologism fills a gap left by other philosophies.

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<tr>
<th>GRAMMAR</th>
<th>OTHER PHILOSOPHIES</th>
<th>TRILOGISM</th>
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<tr>
<td>Substantive</td>
<td>Substance</td>
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<td>Adjective</td>
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<td>Copula</td>
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Triologism in Relation to Perennial Philosophy

Substance and accidents are relative, incomplete. They are intelligible only in relation to one another. But their relation even in the ideal order involves a reference, a motion. But motion implies a moving power. Therefore, to be related, to be united, substance and accidents require a moving force. Thus from their very nature substance and accidents require a third, a relating element, which Semenenko posits to be FORCE.

Semenenko explores the three ways in which the union of substance and accidents might possibly come about: 1) Substance effects the union; 2) accidents cause the joining; 3) a separate entity in some way proper to both is the power of union. The first way: substance effects the union, Semenenko rejects as being contradictory to the definition of substance, which is the simple passive element containing no extra notion of motion. The second: accident joins itself to substance, he rejects because accident is the recipient of the inherence, not the cause of the inherence. Only the third: a separate entity in some way proper to both is the power of union, does he consider to be logically valid. Force, a separate entity in some way proper to both substance and accident is the power of union. Force is a distinct entity created by God, being of its own nature a power for union. Force is neither substance nor accident, but a third supreme category. Substance and accidents have not the power to join but to be joined.

Semenenko thus avoids the regression to infinity in the search for cause and effect. He posits force as a supreme category whose nature it is to join, to move, to initiate and maintain activity. Semenenko is the first

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13 Ibid., p. 67 ff.
philosopher to offer an unequivocal explanation of precisely how the other two elements are united.  

Triologism and Force

in the Analysis of Corporeal and Intellectual Vision

There are three component parts to every act of knowledge: 1) the object, that which is before the intellect; it is really everything which is outside the knowing intellect itself; 2) the subject, the thinking mind, the passive intellect, the intellect of cognition; and 3) force, which joins the one with the other. It is the light of the intellect or the light principle since principles acting through the agent intellect constitute the light of intellection.

Probing the nature of light scientifically and philosophically, Semenko concluded that on both the physical and the intellectual levels light is a manifestation of force. Force as light causes the motion in corporeal vision. Force is received according to the mode of the receiver. It is of the nature of the eye to receive force as light just as it is, for example, of the nature of the ear to receive force as sound.

In corporeal vision: 1) The external properties of the object, which constitute the form, are joined by the force of light and become the species impressed on the physical eye. 2) Now the impressed species by the force of light becomes the phantasm in the internal sense of the imagination. Thus the force of light has acted twice: first to impress the external form on the physical eye, and second, to impress the sensible species on the internal sense of the imagination. 3) Here the intellectual vision begins or takes over, and

\[ \text{14 Ibid., p. 69.} \]
\[ \text{15 Ibid.} \]
follows the same form.

In the intellectual vision: 1) The object is the phantasm, the similitude of the particular object in the imagination, the intelligible species. 2) The agent intellect, the light principle, that by which something is known, relates the intelligible image to the passive intellect. 3) The passive intellect, originally having been a total blank, devoid of any ideas or thoughts, cognizes the intelligible species, or the universal. The passive intellect is the intellectual eye, the receptor, the subject which sees. The agent intellect is the force by which the intellection or the knowing is achieved. Semenenko held this light to be the light created by God after the pattern of His own uncreated light. It is the outward reflection in the souls and minds of men of His eternal uncreated light. It is not God's internal light, but a reflection, a manifestation of His eternal uncreated light. God is eternal light. Physical light joins material objects with the material eye. The intellectual light joins the intelligible phantasm with the intellectual eye.

Graphically representing this we might have:

1. Form Object  
2. Force Light  
3. Subject Eye
1. Sensible Image
2. Common Sense
3. Imagination

1. Phantasm
2. Active Intellect
3. Passive Intellect

Universal -- Idea, Being

The form of the object by the force of light is impressed upon the subject, the eye, to form the sensible image. The sensible image by the common or integrating sense is impressed on the imagination to form the phantasm. By the light-force of the agent intellect, the passive intellect abstracts the
essential form and cognizes the universal -- the idea.

Corporeal and intellectual light are the prime examples of force as being neither potency nor act, but a relating, a binding, an equalizing power situated in between. In the process of knowing real and ideal force act in conjunction with one another.

The First and Ultimate Basis for Triologism: The Holy Trinity

Truth is one. It can be approached from many angles. It reveals itself on many levels and in many facets and forms. Thus scientific and philosophical truth must necessarily coincide with revealed truth. No one area has anything to fear from the other, for if they are in truth, they will recognize one another and unite. Such is the force of truth.

Truth is reached by all three relative methods and by the supreme method. Through the relative methods man searches for truth, and affirms truth as he finds it so to be. The supreme author of truth, Whom we call God, being Himself supreme and knowing truth as one, has no need of relative methods. He simply affirms. "I am Who am." This we call revelation.

God has revealed himself to be a Trinity -- a Tri-unity. He is three persons in one God, one nature, one substance. All nature, especially man, is created in the similitude of God: "Let us make man unto our own image and likeness." Therefore, in all creation there is imprinted the vestige, the image, the likeness of the Triune God. The three fundamental elements in the real and in the ideal orders as related to God are seen to be: Cause -- God; Force -- Love; Effect -- Creation.

In necessary, absolute being: God, there is immediately, simultaneously, equally, continually one essence in three modes of subsistence -- One God in

16 Ibid., p. 72 ff.
three divine persons. In contingent being, we have the reverse: from three, there is one. When matter and form are joined by force, there becomes a creature.

The Holy Spirit is the force in the Trinity. The Father knows the Son as His Word; the Holy Spirit is the knowing. The Father loves the Son as His begotten; the Holy Spirit is the Love. The Father accepts His Son as the convalidation of Himself. The Holy Spirit is the reciprocal convalidating.

In relating to man, God sent His Son by the Power of the Holy Spirit. The Holy Spirit overshadowed Mary. Christ, the sign of God among men, was "led by the Holy Spirit". Man's response to God is directed by the Holy Spirit. "And the Holy Spirit Himself will tell you what to say." The Spirit is love. Man's whole orientation is to be in communion with another. The power of communion is love. Two persons + the force of love = community -- come-unity. Science, philosophy, theology; physical, intellectual, moral; three levels of truth. Neither level has anything to fear from any other. Truth is one.

In searching for a clarification of how the mind knows, Semenenko began with Thomas Aquinas' dualism. He was convinced, however, that to explain the terms, the fusion, and the unity of being, a third category was necessary. This third category Semenenko termed force. His whole philosophy of Triologism posits and explains being in both the real and the ideal orders as a relationship and a unity of matter and form by means of force.
CHAPTER VII

KNOWLEDGE AND BEING IN THE ORDER OF DIVINE FAITH

Peter Semenenko recognized no wall of separation between human reasoning and knowledge by faith. To him knowing by faith is a progression to a higher order of knowing just as intellectual knowing is a progression to an order higher than that of physical seeing. In his series of lectures entitled I Believe: The Christian Truths of Faith Semenenko explains this progression. He clarifies his concepts of knowledge and reality on a faith level. There is a necessary triologistic relationship within the Godhead, the source of faith, the object of faith, and the first term in the faith relationship with man. This triologistic relationship is expressed in all creation. The highest expression of God's power and love is to create intelligent and free beings. Among these is man whose capacity for knowledge and love necessitates a free choice of response to truth and love as he comprehends it.

Progression from Knowledge to Faith

Man can know truth. In any kind of knowing three things are necessary: the object, that which is known; the subject, the knower; and the force which unites the object with the subject. All knowledge begins with sense experience. Once a person has experienced external forms of being, he can conclude to new forms by means of the principles of knowing. Besides reasoning on his own, man can also gain knowledge by accepting new experiences on the word of another. Though a person has not had a given experience, he can come to new conclusions by relating the new ideas to his own. He can vicariously

experience but only to the extent that he finds a common bond between his own experience and that of the other. He takes as true the word of another. This is human faith.

The truth attained through one's own experience or on the word of another can be subject to error because it is based originally on man's sense observations which can be of varying degrees of perfection. Therefore, the truth attained may disclose the true, but not the complete essence; may show the relationships, but not all the relationships; may point to the cause, but not to the ultimate cause. Man reaches truth, but this truth may be subject to greater clarification, to change, even to error. Therefore, we speak of human reasoning reaching relative truth.

Man can come to absolute truth by divine faith. The object of this truth is the Word of God, God himself. The subject is man's intellect raised to a supernatural sphere by the power of God. The uniting force is grace. Though man's faith is developmental, divine truth itself cannot change, cannot be improved upon because it is the word of God Who Is, and what God says also is. This WHAT GOD SAYS IS is the motive, the foundation, the reason, and the surety on which man rests his divine faith. Here man believes not because he has come to a given truth by his own reasoning, but simply on the word of God. Though the truth may be the same, the reason for believing is different. This is not to say that man cannot use his reasoning in conjunction with faith. He can and must because both faith and reasoning are operations of the same intellect. Coming to new conclusions, not revealed, but flowing from revealed truths is theological knowledge.

Each man must activate his capacity to relate to God on a person to person basis by responding to God's personal thrust toward him. The power to respond, freely given, progresses from capacity to act, to habit, to a way
of life. Here we are concerned with divine faith as a life style.

**Triologism in Faith**

The object of faith is God as truth, as good, and as law and life. As truth, the object is that God exists, what God is, and who God is. From this flow all the other revealed truths. God as good includes all the means of relationship, that is prayer and the sacraments, especially the Eucharist. As law and life, the object of faith includes the twofold command of love, more specifically delineated in the decalogue as to what to guard against, and in the Beatitudes as to what to cultivate. All this, not as humanly reasonable, but as revealed. The person must believe in the God of the commands before he can in faith respond to the commands themselves. The object of faith taken in all its aspects leads to truth, relationship, love and life.

The subject of faith is the person believing. Man responding to the personal revelation of God is raised above his natural human capacity in his power of comprehension; he receives a new potency, a new disposition, a new capacity of insight which takes him beyond the merely human into the divine.

There is a twofold operation of divine faith in the believing intellect. First it casts aside that which is merely human as it filters out that which is of God. Thus it reaches the pure object of faith, God communicating. Secondly, faith gives the force, the motive; is the point of reference, the fundamental certitude that that which God says is. The word of God and its being are one. The certitude that that which God says is is not itself an object of faith, but the motive for faith, the reason for believing. The power which activates the capacity to respond is the grace or light of faith, gratuitously given by God, but the choice to respond is man's alone.

The object of faith, then, is that which or He who is believed; the subject is he who believes; the uniting force is that by means of which he
believes. Faith must be reasoned, desired, and freely accepted. It becomes
a virtue, a way of life when man achieves a harmony in that he assents to, de-
sires, and consents to God communicating. The power is faith; the motive is
love; the end is union with God.

At his final point of reason, where all his thoughts are concentrated,
man meets the God Who Is. In the core of his heart, where his deepest feelings
are anchored, man experiences the tender touch of the goodness that is God.
Beneath the very foundation of his most hidden desires and intentions, man
finds the One Who Is and through whom man also is. God touches all the sources
of man's life. As pure Act he is in contact with every thought and desire and
act of man, but he releases the spark of a living faith only to the man who
responds.

Man as Nothing of Himself

Man is neither his own beginning, nor his own sustenance, nor his own
continuance, nor his own end. Of himself man is nothing, nor can he be of him-
self. Man can offer God his nothingness as that which is not-yet-but-can-be.
Man is a nothingness which can reach out to God who is all; a depth, an empti-
ness yearning to be made full; a freedom which can willingly surrender to a
sovereign God. Man as emptiness can receive and accept, desire and intend,
share and participate in the divine life. God offers; man chooses to accept
or reject.

The Nature of God

In Moses God saw mankind ready for the external manifestation of his
ture nature. Moses asked and was given the name of God: I AM WHO AM. To the
Israelites He said: I AM THE LORD YOUR GOD. In the Old Testament God revealed
ten names for himself. All spoke of being, power, majesty. They name the es-
rence of his existence, but do not yet manifest the core of his essence.
Power and majesty is not the final name of God.

With faith in the word of God as an unswerving foundation, man can go deeper into the meaning and essence of God. God is one with his nature, but in God there is a distinction between person and person. The Father is someone; the Son is someone; the Holy Spirit is someone. The three are necessarily differentiated, but are strictly interdependent, interrelating. This is the manner of the subsisting which is the existence of Ultimate Being, God.

The Essence of God

The Trinity is a unity of persons necessarily knowing and loving one another among themselves in a never ending giving of self reciprocally. He who knows and loves, gives self, then receives self in return enriched with the other. Love's deepest need is to be indebted to the beloved for a new self. This giving of self from one's deepest abyss eternally, infinitely, necessarily is that incommunicable consequence, inimitable, by which one recognizes divine love.

Of his essence, God is love. This love is necessary, eternal, self-accomplishing, instantaneous, infinite. There is a logical order in the internal relationship of love. God is a Tri-unity because God knows self for who he is. Knowing self necessitates loving self. God, knowing and loving is the Father. God known and loved is the Son. God reciprocating knowledge and love is the Holy Spirit, the bond of the Trinity.

God lives of himself, for himself, by himself in a triple foundation of existence, but one being; in a triple manner of living, but one life; in a triple encompassing of self in love, but one love. Thus he is necessarily Father and Son and Holy Spirit. God is love loving love.

God gives self without end first to himself. This is his internal essential love. Next God gives self to others externally. This is possible
because his gift of self first called them into being. This gratuitous giving of God is truly a need to give in order that he might make others partakers of his being and happiness. Such a giving without external force, with true grace and freedom is not the only kind of giving proper to God. This is the manner of the external giving, free and chosen. This is the manner of God's giving to creatures.

God is one with his nature, but there is a distinction in persons. In man there is a distinction between person and nature. Nature is what man has, what he shares in. Nature is a what, a thing not aware of self, is not of its own right. Person is he who has a nature. A person is a who, a per-se-ens, of oneself, one having something. A who is not a thing, but an individual conscious of self, an I in his own right. Man cannot say that he has I. He is I. When I say I, I name the person I am. In man the nature is not the person, but belongs to the person. The human nature is common to all human beings. The person is unique.

Love is unintelligible to those who have not themselves experienced it. There is a difference between true love and apparent love or lust. Apparent love, or lust, takes everything for self, always for self. Lust in its true nature is covetousness, greed, self-centeredness. The essence of love is to go out of self, to give self to others. True love gives always to the beloved, gives self, gives all; takes nothing for self.

I AM WHO AM and FROM NOTHING, NOTHING are two terms of the same truth. The world is not of itself; it is brought into being by I AM WHO AM. By faith man holds that God brings the world into being out of nothing. The nature of the word of God is power bringing eternal truth into being. Creation is not the essence of God coming to be in matter and form, but is the power of God expressing itself externally.
There is a manner and an order by which the imitation of God as Pure Idea, Pure Act is accomplished in creation. First in creation come the material elements, the first traces of God. Then follow living creatures, the vestiges of God. Finally, man, the image of God destined to achieve the likeness of God. The trace is reflected in non-living creation, the vestige in the living, and the image-to-be-made-likeness in the intelligent and free, those capable of knowing, desiring, and loving.

Each man is the eternal and infinite thought of God, becoming through creation. He is to return to God through grace and his own effort. As he co-responds, the person comes to an ever closer and more perfect likeness to that thought of God. Man is the reason for and the end of all creation in the world. In order to come to man, God used matter as a means and a substance. It was for man that he brought matter to its highest state, which is the body, capable of accepting into its interior a spiritual, intelligent, immortal soul in which resides the person of man, the I.

Man's Destiny: Likeness to God

Man came from God and is to return to God, but in a different manner. Man was first thought, was expressed in creation as a reasonable being, and is to return to God as person. "You shall be gods." God's thought, his power is at the base of the human being brought out from nothingness; it gives man the possibility, all the necessary powers, by which he, cooperating with the grace of God, can realize in himself this thought of God.

There is a twofold struggle for harmony within the person of man. One is between the extremes, that is between the spirit and the flesh or form and matter. The other is central, that is within the will itself and within the power of her command. The will can accept the draw of either spirit or flesh;
it can reject either or both; it can accept both in balanced measure and keep them in a dynamic harmony, or reject both and live in discord and conflict.

The free will of man is of his person, not of his nature. The person willing has the power to counteract the forces of nature. Through his free will man can initiate action either with or against God. The manner, the degree, and the result of this action is of man's free choice. It is also his personal responsibility.

God gives man a goal to attain -- union with God. He leaves man free in his choice. He sets before man the open heavens, and there shows him the Godhead, not for a self-willed appropriation, but for a rightful attainment. On the other hand God unveils hell, the destiny of the eternal failure to choose God. Man has set before him the dreadful choice, but he is not left helplessly alone. He is given the call from God who himself wants man to become god. Over and above the natural powers of man, God gives another power, grace, which in the souls of the faithful is never fallible in its consequence. Then man, not arrogant but humble, not lawless but obedient, not autocratic but God empowered, can freely choose union with God.

If man does not respond to this thought and does not become that being, according to the eternal thought about him, then he will not be able to return to a loving relationship with God. He will remain in the everlasting state of nothingness, always with the potency, but without the ability of actualizing it, without the ability to "be god". This will then be for him the eternal dying, eternal hell. But if man corresponds to this eternal thought of God about him; if he being created in the image achieves the likeness, God takes him unto Himself. This is eternal life. God became man that man might become God. Man by his free response is the master of his own destiny. Together with His only begotten Son, man too is to be God's beloved son for all eternity.
The Relationship of Love

Before creation, God comprehended nothingness with love, saw that from this nothingness beings capable of love can become. Nothingness was infinitely empty precisely for the reason that it might be filled with the love of God. God gives infinitely. Created being can at first only receive, then progressively reciprocate without measure, without count, without end. Created being cannot be coerced, yet has the need to be loved and to love. But in order to love, it is necessary to be first created. God as love is the eternal beginning, the continuing motivation, the final end of all creation.

The goal of love in creation is achieving a likeness between God and man that there might follow a union. But a likeness is not yet love; it is the foundation for love. Only among equals can there be a true love relationship and union. By the very fact that God created reasoning free beings similar to himself, did he destine them to a union with him in a oneness of love and life. The idea of God in traces, in vestige, in image, and finally in likeness will actualize a transformation of creation into God. It will be a transformation of love into his own manner of being and life.

Image refers exclusively to nature. Man in his nature has abilities, capacities, potencies immediately. They are in the newborn. The embryo of the likeness is in the image, but the likeness to God is itself achieved by the person freely responding to and cooperating with God. The nature of man is the instrument by which the person of man unites with the person of God. By and through this nature God shares with man everything which he as God can share externally. It is of the nature of God to communicate self. By this communication God initiates the transformation of the human nature into the divine. God's prime concern in creating man free is that he be capable of receiving God and reciprocating by giving himself wholly to God in return.
God gives himself to man externally in the same manner as he gives to himself internally. God gives self as absolute ideality, reality, and equality. Of his nature man needs appropriate capacities into which to receive and instruments by which to respond to the person of God. In his command of love God shows the way: Love God with your whole mind, your whole heart, your whole soul, and with all your strength. Reasoning is centered in the mind; it operates in the world of ideas. Sensing and feeling operate in the world of matter, the body; its center is the heart. The moral area, that of willing and choosing, is centered in the will, the soul. It is the world of persons.

The whole life of man is a fruit of love. Man needs to love God with his whole mind and heart and soul. He learns to love God by experiencing being loved and by loving his fellowman. If man remains in self-oriented love, he remains alone. Man becomes person through receiving and reciprocating love.

In Eden man was challenged to transform the image into likeness. Man failed. In Christ man meets the challenge and responds in love. Man can return to God as the same person, but now with a nature transformed from image to likeness. The total gift of God and total reciprocation is Jesus Christ the Son of God made man.

The Necessity of Free Choice

In the supernatural life, the human will of itself is capable of nothing. In creating man free, God constrained himself because without the cooperation of man's free will even God can do nothing for man. The reason for man's free will is that without this freedom of choice there could be no true love between God and man. Love cannot be coerced; to be love it must be freely given.

Freedom in the widest sense is doing what one wishes. Man differs
from non-intelligent beings in that he is master of his actions through reason and free choice. Man's free will is a power of the sovereign person. It commands the choice in relation to desire and reason. Man unites in himself all the powers of his nature. He can command his nature or surrender to it. The person has the right and power of harmony or disharmony. This freedom of the will is the basic power of the person.

Love is a relationship between persons each having the full right of disposition and command over self. It is an interchange of persons. In love each belongs to the other. There is a mutual dependence, an encompassing, a most precise unity of life. Persons thus live one existence, become one being.

Perfect love exists properly only within God. There is a similar love between person and person when each first gives self totally to God. Then full of the love of God each gives self enriched with God to the other in an intercommunication of persons. Man, however, cannot give self unless he has a right to self. God wants man to love him freely; to give God priority over all persons and things. Man's freedom of choice is his greatest gift from God.

Only love could so trust another as to risk rejection as a proof of love. Faith is taking God on his word -- that he is love, that he created man out of love, and gave him the freedom to reject or reciprocate his love.

The test of love, the free giving of self to the other is a mystery that each person must experience. God in his thrust of love chose to create man free and sovereign. Man's choice is to reciprocate the love of God or to center his love in self. Faith draws man to act in accordance with God's command. The response to the command must be with insight and freedom, must be personal.

God or Self?

In the Garden God gave man a twofold command: to guard and to cultivate. Here the subject is man sovereign and free hearing the command of God. The
object is dual: on the one hand, God communicating, and on the other, the enticing tree of command. Man had a choice. Man in his person was attracted to God as truth, beauty, and good. But the tree also attracted man. The charming visage by its proportion and beauty attracted the intellect and promised knowledge. The sweetness of scent promised flavor and delight. As a source of life it promised power; for as sovereign, man had the freedom to know and enjoy. Why could man reach out for the fruit of all the other trees, but not this one? The tree of command symbolized a charm, a delight, and a source of life beyond those of nature. The proof of love was to reach not for the immediate external fruit, but beyond these to the promise of God, the true food of life. Man chose the immediate delight. When the moment of satiation was over, man opened his eyes and saw that he was naked; he had nothing of his own but his emptiness and shame.

The essence of the original sin, after which all sins are patterned, is an act of distrust and lovelessness. It is a seeking of immediate self-gratification instead of trusting in the promise of the God of love.

Among the consequences of the original sin are: A break in the bond between the nature of God and the nature of man. Man no longer has a clear insight into the truth of God; his heart is drawn to passing goods; his will is turned in on self. The interior essence of the original sin is that man confirmed his own sovereignty in opposition to the thrust of God. The concupiscence and the disorders of the other powers are only the material consequences of the sin.

Man asserted himself against God, but found that the power, the insight, the attraction of truth and goodness and law and life were not of his own sovereign power; without God he was helpless and lost. Having broken faith, man hid; he denied his guilt; he feared to meet God. The fault remained a fault,
but God's love response put man in the possibility of a hundredfold greater relationship. God promised a savior who would show man how to repair the breach and lead the way to restored relationship. He would send his Son to show the way.

The Role of Christ

The Son of God, from eternity one of the persons of the Blessed Trinity, took on a human nature devoid of its own person. This is a progression, a raising of the human nature to the divine order. As divine, Christ has everything in common with the Father and the Holy Spirit. The human nature is in Christ alone. In his divine nature, he willed and operated as God; in his human nature, as man. But the human actions were accomplished by the divine person. The purpose of the incarnation in the whole economy of redemption is the reacceptance of man into the love relationship with God. The Son of God became man that he might be the mediator in this restoration.

Christ could restore the relationship, but would he? The redemption necessitated atonement (at-one-ment), the balancing of justice demanded by offended love. Christ would have to meet the rigor of both demands. In order to atone, the choice must be free. Does the person of Christ have free choice? Christ could not sin because in his person he is God. However, though his free human will was set in the divine person, it had a freedom of its own. The proof is the excruciating battle it waged within the person of Christ in the Garden of Olives. "Father, if this chalice can pass...yet, not my will but yours be done." He called it my will -- that will which was not yet courageous enough to accomplish the will of the Father. This human will of Christ experienced the agony of choice.

Christ, the Man must risk being emptied of self that he might become more himself enriched with God. The human will of Christ was most completely
free, not with the freedom that would allow sin, but with that other freedom which had the right to accept or reject self-annihilation for the cause of another.

Christ's struggle and victory over self in the Garden of Olives is the strength and source for our free will to undertake all our tests, or temptations.

The true victory of Christ was the moment of decision in the Garden of Olives. The Incarnation began the work of redemption; the decision in the Garden decided its end. The death-resurrection was the carrying out of the decision. Love was restored anew through Christ the mediator. Love was his first orientation, his instrument, his strength, his reward.

Each Man's Personal Challenge

Each man must personally endure his test of love. This is the work of a lifetime. It is for man to select his response to the love thrust of Christ who is the world's sacrament of God. To be restored in love, man has a need to acknowledge his inability to love of himself, and to accept the means God offers for a renewed life. Freely surrendering himself to be known, desired, and loved by God, man will find himself filled with God -- totally fulfilled.

The Universal Presence of Christ in the World

As mediator Christ lives on in the universal Church in a twofold manner: externally and visibly in his ordained ministers, and internally in the Blessed Sacrament. As is the divine Trinity, so is the Church constituted of three "persons". The first person is the pope whose authority is supreme, full, immediate, and ordinary. The second person, though not physically one, yet morally so, is the college of bishops whose power comes directly from God,

2"Decree on the Bishops' Pastoral Office in the Church," Par. 2-3.
but whose universal authority is exercised together with the pope and never without him. 3 In this sense, the pope as fullness of power and jurisdiction brings forth the body of bishops. The third moral person is the People of God, man becoming human through the mediation of the first two persons. The entire Church is Christ's continuing life in his universal body.

Christ communicated to Peter one basic sovereignty which is manifested in three distinct areas: teach; exhort, lead. Teach: the sovereignty of truth; the Church responds by faith. Exhort: the sovereignty of value imparted through the liturgy and the sacraments; the People of God reach out in hope of eternal good. Lead: the sovereignty of the will, of intentions and acts; the People of God choose to respond in love. Peter was the first man to recognize and publicly affirm the sovereignty of Christ: "You are the Christ the Son of the living God." Christ in return gave Peter by grace that which he had by nature.

This sovereignty was entrusted not to Peter alone, but to the ageless person of the pope, who as Peter-believing is the rock against whom the gates of hell will not prevail. Peter, himself needing salvation and conversion, once confirmed, is now to confirm his brothers. The believing Peter has the keys, is the guide along the way, and is the usher into the kingdom. Christ internally is the center and source of life and love. Peter externally is the foundation rock. God's love lives in the believing People of God. As a body they respond universally through the mediation of their head, the pope.

The Sacramental Presence of Christ in the Eucharist

Historically, Christ lived for thirty-three years as Jesus of Nazareth. As Son of God he completed his task of redemption through the mystery of his

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3 Idem.
death-resurrection. Christ remains in the Eucharist that by his tangible presence he might assist each man in his personal salvation. Christ had insisted that he is the one sent by God, promised from the beginning. He is the messenger, the sacrament of God, God present among his people. Christ took bread: "Take and eat; this is my body. Drink all of this; it is the blood of the new covenant, the eternal testament." Here Christ accomplished what he had foretold. When the man of faith takes and eats, Christ becomes his personal living means to salvation. Christ initiates the relationship; man responds, co-responds.

Faith in Christ's living presence gives the total relationship a practical realistic life. It generates a renewal of life, a progressive conviction that Christ is the source of man's awareness, desire, and acceptance of the faith life style.

The Personal Presence of Christ in the Man of Faith

Christ may live in man, but to no avail if man does not live with Him. Though He lives there, He witnesses to nothing; for though He would lead, there is no one to follow. Christ does not coerce; man alone can make Christ the Lord of his person. Christ then becomes the bond of man's personal union with God. His grace in man is the cause by which man is able to respond to God. In faith Christ unites man's intellect, his reason with His. By the operation of Christ and man's cooperation, the embryo of divine faith implanted into human nature develops into a lively faith. Man begins to acknowledge his innate self-centeredness. He seeks atonement (at-one-ment); he experiences pardon. He then becomes aware of his need for retribution for the injuries toward God and toward his fellowman, for his lack of faith, for the insults, forgetfulness, the vanity, arrogance, pride, boastfulness, for the deification of self, the denial, the disregard, disdain of the other,
A new faith orientation gives rise to a sense of humility, a feeling of selflessness, yet a reverence for both the self and the other. There grows a sense of wonder, an elation, a sense of honor, praise, and adoration of God in himself and in his people.

In hope the heart and feelings respond to God. Christ alive in man activates the capacity of hope with the desire for God as good. Christ here is the bond in the atonements, the apology, the forgiveness, retribution, restitution for man's refusal of God, the repulsion, the seeking of good other than God. Then follow the virtues of purity, temperance, renunciation, penance, satisfaction. Man responds with delight to the demands, the pleasure, the expectations of God. On the one hand Christ leads man in atoning for the former turning in on self and away from others; on the other hand, he awakens in man an insatiable desire for union with God in himself and in others.

In love man unites his will with God. Christ ignites in man the first spark of love. Man feels the need for apology for the lack of love, the begging of forgiveness, the restitution and retribution for the repulsions, the rebellions of the human will, the disdain, the hatred, the intent to annihilate God in order to put self in his place. Then man, learning to respond, begins to take a personal delight in responding to the will and spirit of the law of God. There follow the strengths which flow from love: a freely chosen obedience, unconditional giving of self for the sake of love.

In all three spheres by which man manifests his sovereignty, Christ leads man to recognize and accept that accomplishing the will of the Father is his fulfillment. A new understanding dawns; a new relationship brings peace; a sense of eternal celebration draws man to recognize that he lives, not he alone, but Christ lives in him.
CHAPTER VIII
VALUE IN TRIOLOGISM

Value in Man

A detailed presentation of Peter Semenenko's theory of value is contained in a series of lectures given at Rome in 1868-69 and published as The Interior Life. According to Semenenko, man manifests himself through his insight, his desires, and his will. Since man's intention, his attitude, and his decision ultimately rest in his will, Semenenko holds that the value of man in the final analysis is in his will.

That is of value to man which serves toward his humanization and toward his divinization. God created man out of love in order that man, using the means which God gives him, might reciprocate this love and unite with Him. The man who does not know where he came from, why he is here, and where he is going tends to flounder groping futilely in search of himself and his destiny. The man who relates to others finds himself humanized and free. Through his relationship with God man finds himself redeemed and transformed.

In its embryonic stage, man's nature is in harmony with his person and the person is in harmony with God. This is the harmony of mere existence, with no attraction of the person or the nature toward either good or evil. The physical body is in formation; the senses, the intellect, and the will are capable of actualization, but at this stage are merely a dormant capacity.

In the original state of justice, man's nature was likewise in harmony with his person and his person with God. This harmony, however, was also

\[1\text{Op. cit.}\]
merely a state of existence. It was not yet knowingly and freely desired, chosen, and confirmed by man.

**Necessity of Choice**

Since man is created having not only a body, but also an intellect and a will, he must know, desire, and freely choose that order which will fulfill him and bring him to his destiny. His choice may range from self-centered existence to brotherhood with other men to union with God.

Of his nature man is attracted to immediate good; of his person he is attracted to ultimate good. He has feeling by which he can desire, and an intellect by which he can judge that good which he will choose. Because the person of man is sovereign in his own realm, he must choose, and he is responsible for the choice he makes.

**Man's Original Challenge to Choose**

In Scripture, the immediate good is symbolized by the tree of command; the ultimate good, by God commanding. Man was not yet aware of his desires nor practiced in judgment; this was his original experience. On the side of nature, the fruit of the tree attracted the senses inasmuch as it appeared good for food, pleasing to the eyes, and desirable for the knowledge it would give. But for its unjust seizure, it contained the promise of death. On the other hand was God, not as sensibly present, but as the promise of goodness, truth and life in ultimate fulfillment.

The attraction of nature and person had to be balanced; otherwise, the challenge would be a farce and not a free choice. Man could choose the immediate passing pleasure, thereby asserting his own superiority to God. By this he would confirm himself the knower and lord of good and evil. On the other hand, he could deny himself the immediate pleasure in the hope of the promised enduring joy. This choice would confirm God as his Father, Lord, and Master.
Man chose the fruit of the tree. The taste gave immediate pleasure.
Satiated, man opened his eyes and saw his nakedness; ashamed, he covered his body. Becoming aware of his erroneous judgment and fearing the consequences, he hid. Confronted by the fact and unwilling to accept the responsibility, he hastily blamed another.

By his choice man had forfeited the state of original justice and found himself in the state of disorder. From the state of tranquility, contentment, and harmony he entered into that of confusion, conflict, and disharmony. As a result of his choice, man experiences all the consequences of his limitations. He may know the good and evil, but he is not the lord that he bargained to be. He is not master of the physical world; it is not subject to his control. He does not comprehend all things; his insight is dulled. He is not even master of himself; his natural tendencies draw him where he does not wish to go. If the person of man does not gain control, the forces of his nature confuse, bind, and enslave him. As long as man seeks to find himself in immediate passing pleasures, he ends up miserable, empty, and alone.

Value for Man

Man is humanized by relating to his fellowman. He is divinized through his relationship with God. Detrimental to man are those experiences which dehumanize him. Of true value for man are those things, experiences, and relationships which serve to humanize and divinize him. Since man participates in all three orders of being: physical, spiritual, and moral, his aids and deterrents are of all three orders.

The seeking of joy and satisfaction is necessary; man was created for happiness. The seeking of happiness is a means; its value is determined by the end for which it is sought. Seeking joy and satisfaction as a means to humanization and divinization is true love. Seeking pleasure for one's own
self-centered satisfaction is lust. As man gropes and struggles to achieve humanization and divinization, he vacillates between lust and love, between seeking self and giving self to others.

In our study of man we shall first observe the process of dehumanization of the man who is totally self-oriented. This is a repulsive picture, but a necessary one in order to then better understand and appreciate the struggle of man toward humanization and divinization.

Distorted Value in the Self-Oriented Man

The World of the Senses

The power of evil in man as sentient is his frenzied desire for immediate passing pleasure. Here man does not govern himself by reason but by passion. Tending toward self-centered lust, he caters to his whims and fancies in all three orders. He uses not only external things but also himself and others as objects of his own pleasure. He tends to pamper his body through taste, smell, and touch. This is the inordinate preoccupation with food, drink, odor, and body comfort. The second source of sense pleasure is through sight and the things that touch the spirit: conceit, pride, and self-complacency. The person takes pleasure in himself. This is the inordinate drive for knowledge, diversion, preoccupation with one's own desires, needs, and ideas. The third source of sense pleasure is the world of persons. The self-centered man uses persons as things to satisfy his sensuous appetites. Here the sense of hearing and its counterpart, speech, is the main media of communication. If the self-centered man relates to God at all, he seeks Him as an object of satisfaction or of fear, for the gifts He might give, or as a magic wand.

The World of the Spirit

The self-complacent man seeks his satisfaction and pleasure in his own world of the spirit. The objects of the human spirit are the acquisition of
perfection for oneself and the resulting honor and glory that come from others. The human spirit of itself is nothingness; it is only a capacity that can be filled from the outside. Of itself, it cannot provide that fulness, significance, greatness, power, authority which it would appropriate for itself.

The independent man seeks his object in himself. Though it is not there, his distorted vision sees it as there. He builds the foundation of his spiritual greatness on falsehood. In action this manifests itself as pride. Man prides in external beauty, strength, agility, talent. In his vanity he seeks honor and glory as possessing of himself that which he receives from another. Interiorly, he is preoccupied with intellectual perfection; he assumes infallibility in judgment, discernment, knowledge, wisdom. Conceited, he flouts his real or supposed intellectual superiority seeking praise from others. In his perversity, the omniscient man ascribes to himself the attributes of God; virtue, dignity, justice, even sanctity. He either becomes a great philanthropist that he might be praised and revered, makes himself unavailable that he might be sought after, or parades his intellectual superiority with an aura of mystery in order to control and intrigue others.

The Moral World

The willful man seeks pleasure and satisfaction in possessing, controlling, and dominating persons. He enslaves those under him, confiscating their possessions, controlling their action, and curtailing their freedom. On the other hand, by his charming appearance and suave manners, he seeks the friendship of others that he might control them as he pleases. He is jealous of anyone who is successful. In his envy he hates and would destroy any one who thwarts or threatens him. Through flattery and external courtesies, he seeks to control the heart and affections of others. With full determination through craft and cunning he plots the strategy by which he can gain
possession of others. By his learning, he seeks to control their minds. He dictates the law by which he would dominate and enslave others. The imperial man imposes submission by force. He seeks revenge on anyone who opposes him, and merely tolerates those who serve him. He declares what is good and what evil, and demands honor and homage for himself. He proclaims himself God. Yet he is alone and enslaved -- enslaved by his own passion.

Signs of Self-Oriented Activity

The above is a picture of extreme sensuousness, pride, and perversity. Such a man has allowed his disordered nature to gain dominance over his person. His reaction to things, himself, and others ranges between two extremes, depending on whether he feels insecure or very sure of himself, and on whether he is successful, thwarted, or a failure. Signs of self-centered activity at the beginning of a project are haste and feverishness on the one hand, and a presumptuous certitude and a cool calculating on the other. As the project progresses, the insecure person is filled with anxiety and worry lest it fail, while the other manipulates things, people, and truth in order to achieve his end. At the close of the project there is excessive sadness, anger, and grief if one had failed, and excessive exhilaration, boasting, and self-assurance if he had been successful.

Humanization through Challenge

Truth and Humility

Man is humanized in truth through humility. Truth leads man to know who he is and who he is not, as to both nature and person. Humility leads him to accept both his limitations and his strengths. Man becomes human by interrelating with others -- accepting from them and giving himself to others nature to nature and person to person.

In poverty of spirit, the person learns modestly to accept the truth
that he is not his own beginning; he has come to be of his parents as their
gift of self to one another. He is not his own sustenance; he must be fed
and cared for, be educated and guided by another. He is not his own end; he
finds true happiness only in accepting the person of the other, and in re-
sponding by giving himself to the other. But he learns also modestly to ac-
cept the truth that he has the capacity, the power, the ability, and the free-
dom to become and to be Someone as he overcomes his limitations and builds up
his strengths in cooperation with his fellowmen.

**Limitations of Man's Nature**

Becoming aware of one's own limitations can lead to an inferiority com-
plex if one chafes at the truth. It can be a redeeming experience if one ac-
cepts his limitations as a deprivation, not evil, but simply a limitation of
human nature. Such humility is the spirit of self-insufficiency which not
only does not destroy human nature, but elevates the human spirit. Through
humility man gains that attitude and that insight into truth which frees him
from his fears and disordered tendencies. He takes command of himself as he
reorients the very passions which would enslave and imprison him within him-
self toward an inner freedom which would allow him to give himself to others.

The truth is that man is limited in all three orders. In the material
order, the forces of nature surpass the strength of man. Animals have a keener
sense of sight, hearing, scent. Trees outlive man. Man's intellect is limi-
ted; he needs sensory impressions to activate it in the first place. Man
needs repeated experiences before he develops a keen insight into truth. He
depends on others for his growth in knowledge, understanding, judgment. He
develops by listening and being listened to. Man has not control over situ-
atations, over others, even over himself in all things. How many times has he
not experienced the rebelliousness of his own nature! On the other hand, in
harmony with others, man can work creatively toward the control of the forces of nature; he can deepen his insight into truth; he can gain mastery over self. Humility leads a man to an authentic expression of the truth within him and to a genuine sense of integrity.

Not only must man recognize and accept his insufficiency and the limitations of his nature; he must also reconcile himself to the truth and use it as a means of developing his person. He can deny satisfaction to the immediate demands of nature in the light of a higher value for the growth of his person. He can humbly accept the truth of his limitations, thereby opening himself to change, to development as person. He can accept his tendencies to wickedness and malice as worthy of contempt. But as sovereign in his own right, he can be contrite; he can open up to the warmth of others; he can learn to love. As sovereign, he can freely deny himself for the good of the other.

**Man's Struggle toward Humanization**

Man gropes, vacillates, and flounders along the way toward humanization. Man struggles to understand, feel for, and harmonize his needs of nature, of his person, and of others. His disordered natural tendencies draw him to seek immediate passing pleasures and satisfactions without consideration for others. On the other hand, he is drawn to deny himself the immediate satisfaction of his nature for the sake of a greater good for his person, and himself for the sake of others. He becomes humanized as he gains control of his natural inclinations and reorients them to serve the person. He finds his true self in discovering others; he fulfills himself by giving himself to and accepting others. He gains satisfaction in seeking not only his own happiness but also that of those whom he loves. Gaining mastery of himself, he becomes other oriented.

Man redeems the other by accepting him with all his limitations and all
his strengths. Being accepted in the context of his failures, his vacillations, and his successes, man is motivated to open himself to others. Through listening, sharing, and doing, he gains insight into new values, deeper knowledge, and new ways of approach. He learns that others are very much like himself. He begins to learn the value of denying himself on a lower level for the benefit of growth on a higher level, of denying himself transient pleasures for the sake of enduring satisfaction. He grows to comprehend that there is a time and place and value in foregoing personal gain for the common good.

Mortification

Disordered man seeks his own pleasure, and of his nature would deny himself nothing. But denying oneself can be humanizing. Mortification, the denial to the flesh of inordinate pleasure and gratification, keeps man on guard in the realm of the senses. Man ought to eat, sleep, and enjoy himself of necessity. It is far more difficult to limit oneself prudently than to deny oneself altogether. The essence of mortification is man's spirit exercising control over his nature. Mortification restores to order that which is disordered in the sentient man; it makes that which was sick healthy again; it supplies the balance of nature; it is necessary to free the spirit for reflection and communication with others. Human life demands mortification; it demands thought for others which develops love for them.

Through mortification man gains mastery over self. Denying gratification to his inordinate desires and passions, he can re-form himself as person. The first and simplest form of mortification is the curbing of the sense appetites by abstaining from such disorientations as drunkenness, gluttony, and over-concern with sensuous pleasure and bodily comfort. The second aspect is the control of the eyes. The purpose is to curb undue curiosity, idleness and
day-dreaming. The third form is industry, attending to the task at hand to curb laziness and procrastination. All this is not for punishing the body and denying its legitimate needs, but to curb dehumanizing inclinations. The concern is the reorientation of the inclinations, not the punishment of the body.

**Sobriety**

Sobriety is the mortification of vanity. On the sense level, it serves to curb inordinate concern with dress, ornaments, scents, and delight in exhibiting oneself. On the intellectual level, man wants to impress others with external talents: his walk, manners, tone of voice. Sobriety leads man to see the emptiness and the foolishness of this exaggerated concern. Man learns to forget self and think of others. The man inordinately concerned with his person is constantly attending to what he eats, how he sleeps, what pleases and what displeases him. He forces himself on others in exaggerated conversation and feelings. Sobriety leads him to a human concern for himself and others. He learns to deny himself, to listen to the feelings of others and to respond to them.

**Self-Denial**

The spirit of self-denial humanizes the person in the realm of the will. Lust is inordinate carnal love. It leads to a slavish attachment to things, such as a car, a pet, money; to ideals, such as conditions, situations, favor, fame; to positions, and finally to those associations which hide under the pretext of seeking good. By denying his inordinate inclinations to attachment, the person is free to be human, to be himself, to be authentic.

**Temperance**

Temperance is of a finer texture than mortification. It is the denying oneself even legitimate satisfactions if the reason for indulging in them is merely self-satisfaction, not humanization. Temperance moderates emotions,
intensifies wholesome desires, orders disorder and confusion, regulates affections, curbs evil thoughts, implants good, stimulates the soul, calms the mind, and develops virtue. Temperance effects all levels of man through sensation. Temperance governs the senses by keeping a balance and order among them.

Endurance

Refrain; endure was the most noble attitude ancient pagan man could express. Refrain from self-centered attachment so as not to cause yourself grief upon its loss; endure adversity because there is no other recourse. Everyman will at some time in his life experience illness, humiliation, and persecution. He can be humanized through them as he progressively learns to endure, tolerate, and accept their value.

The Value of Illness

There are sufferings that are of a sentient nature only, such as a mosquito bite, a fracture. There are those which are of a physical and a spiritual nature, such as nervous disorders. And there are those which are of a physical and moral nature, such as sorrow, grief, and melancholy. The humanizing purpose of illness is to help man to separate himself from attachment to the delights and pleasures of external objects and himself. Man has not enough awareness, uprightness, and courage to break away on his own. He does not sincerely apply himself to humanization. Illness, if accepted with the proper attitude, can be humanizing. During illness man loses his taste for food. He feels dissatisfied and disgusted with especially those things which he held as his greatest value in his hurried, stormy, and sensuous life. He comes to feel an aversion for sensual pleasure; he comes to see the inverted side of these gratifications as a grief. Man's feelings become blase. He is forced to accept himself in his limitations and to take time to reflect. The mystery of illness can hasten the progress toward humanization. Man's
acceptance of his deprived natural health can accelerate his physical healing. A positive attitude toward the growth possible through illness can help one acquire patience and gain a deeper insight into the whole process of humanization.

Another value of illness is the awareness of man's weakness, his impotence, and his nothingness of himself. Man needs humiliations in order to overcome his pretense to greatness, in order to see how foolish and empty it is to seek praise. Illness can lead man to forego reliance on himself alone; it forces him to reach out to and depend on others. Illness is also humanizing in that it inspires others to a dedication and care for those in need.

A third value of illness is that it leads man to realize that he is neither self-sufficient nor indispensable. His designs, intentions, resolutions, plans in their accomplishment are not entirely his own. He is not complete master over them; another can pick up where he left off. The illness is not of his will; healing does not progress at his command; he has not the power to heal himself. Illness, if accepted as humanizing, can lead man to respect, appreciate, and graciously relate with others.

**The Value of Humiliation**

Man can become humanized through humiliations. Man hungers for possessions, influence, and power. Lack or loss of property, health, or support can lead man to reach out to others for service, empathy, and care. Man can be redeemed by being accepted in his poverty with respect and concern. Experiencing the warmth of acceptance, he is motivated to accept others with their various limitations in return. As conditions and situations change, as he ages, the man of influence sees his day begin to slip away. He has no control over it. This is humiliating, but can be redeeming as he graciously steps aside yet willingly assists those who replace him. Man loses power
over others; his growing children, his students, his workers, his peers. As man ages, he loses control over himself. The spirit of humility helps him allow his sons and daughters to try out their own creative approaches to life, the new president to try his own ideas. The spirit of humility helps the aging man be patient with himself and grow old gracefully.

Man is humiliated but can be humanized by his limitations and negative inclinations. Everyman would want to be perfect, but is not; would wish to have beautiful thoughts, positive inclinations, but sometimes does not. If he accepts the truth of his limitations, he will realize that they are not necessarily evil. They can be of a very positive value as a challenge to humanization. Man, knowing his limitations and inclinations, can work creatively to overcome them. Man can suffer humiliation at his inability to master his negative tendencies as rapidly and successfully as he would wish to. He may agonize over his inability to relate to others, or to overcome his vices. He can be humanized by turning to others for help. He is redeemed first by being accepted as he is; then through patient and sincere communicating with others he may be helped to objectify his difficulties. He can come to a new life as he gains insight into his situation and successfully try new approaches.

The Value of Persecution

The memory of the malice with which one has related with others in the past is another source of humiliation. The spirit of truth and humility leads man to accept both who he is and who he is not. Man is humanized as he faces up to his actions of the past in order to better orient his life at the present and for the future. The mature man is one who takes time to reflect. He is one who harmonizes his insights, his motives and his actions toward a more complete fulfillment as human in cooperation with and for his fellowman.

Just as man's basest corruption, malice, and sin rest in his will, so
likewise do his most sublime motives, attitudes, and accomplishments. The
freedom of man's will rests not in the control of situations, persons, and
events, but in the attitude, intention, and initiative with which he responds
to them. It is in this sense that the will determines the value of the person.
It is in this sense that man can be humanized through experiencing persecu-
tion -- the moral forces challenging the will.

Man wills to possess, control, and dominate others -- and often rightly
so. However, his possessions may be lost, destroyed or confiscated, either by
accident or intent. Man can be humanized by learning to accept the inevita-
ble -- he is not complete master of his possessions. He can be redeemed by
accepting the proffered help of others in his loss; he can come to an aware-
ness of his other blessings and as a result be motivated to reach out to help
others less fortunate.

Through illness, accident, or birth the body may be deformed; by nature,
man may be too fat or too skinny; he may be healthy looking yet incapacitated.
In all this he may come to feel inferior. However, with a healthy attitude,
he may come to realize that the human value of man is in his person and not in
his nature. He may accept the challenge of his limitations and strive to com-
penstate for his deficiencies by developing himself on other areas.

Man needs to love and be loved. He may lose the affection of those he
loves through a change in circumstances, his own attitude, or that of the
other. He may be ridiculed, threatened, or injured because of his choice of
companions. He may see that he has not control over the affections of others.
This may lead him to realize that he has been selfish, domineering, thoughtless
of others. He may be humanized by learning to respect others and to defer to
their wishes and needs.

Man may not have the intellectual acumen others expect of him; his ideas
may be ridiculed, his research end in failure, his plans miscarry. His legitimate orders may not be carried out; he may feel incapable of meeting his own expectations and those of others. He may be challenged by his own frustrations. This challenge may lead man to be content with lesser expectations, may lead him to rechannel his talents, to reach out to and learn from others. 

Man would like to rule and dominate others. The moral force that challenges him may be the insubordination of his own children or others over whom he has rightful authority. Others, jealous or envious, may seek revenge simply because of his true superiority and success. The challenge may also be a retaliation for what he felt he had justly done or refrained from doing. Through all the moral forces that challenge and would destroy him, man is free to manifest that attitude, that intention, and that initiative which he chooses. In this sense the person in man is sovereign. Despite all odds, the person can become master of himself, his situation, and his relationships with his fellowman.

Community As Man Humanized

Though man still vacillates between self and others in his interrelationships, as humanized, he grows in his desire to work in harmony with his fellowman toward making the world he was commissioned to develop and dominate a better place in which to live. He grows to recognize the desires and equal rights of others. Because he is learning to reverence the other as person equal to himself, instead of manipulating and striving to control others, he strives to work cooperatively with them. Persons consulting with one another, feeling with one another, and jointly working for the good of the individual in the context of the good for all is the humanized community.

Invitation into the Divine Order

Despite his limitations, failures, and floundering, man is progressing
toward peace and harmony, toward humanization. His ultimate happiness, however, lies beyond. Christ came that man might have life and have it more abundantly. Like Original Man, Everyman receives his personal invitation to this more abundant life: union with God. Of himself man has not the power to achieve membership in the divine order.

Original Man, inexperienced, had failed to consider the full consequences of rejecting the invitation contained in God's command. Having selected that which promised immediate satisfaction, he was left to depend on his own limited knowledge and resources. He discovered that of himself he understood and controlled neither the world around him, nor his nature, nor his person. However, although the inclinations of man's nature became disoriented, his person remained sovereign and his will free.

Though Original Man did not accept and respond to God's thrust, God did not abandon him, but promised him a redeemer who would show man how to reciprocate the trust, who would infuse divine power into the human capacity, and who would lead the way to return. Just as man did not stop to consider fully the promise of ultimate knowledge, happiness, and life contained in the command, so also did he not at once comprehend what he had lost, or the role of the promised redeemer.

Alone, against the odds of disordered nature, man began the long trek back to God. Whereas in the original challenge man lost his sense of direction by deferring to the demands of nature, he needs now to gain mastery over his nature by reorienting its inclinations to serve the development of his person. Whereas man became enslaved by centering on and confirming himself, he needs now to be redeemed -- in the human order by accepting and giving himself to others, in the divine order by accepting and giving himself to God. But only divine power can restore man to the knowledge of, the desire for, and
the will to choose life in the divine order. In Jesus Christ God assumed a
human nature that through it he might redeem, save, and elevate man to the
possibility of divine relationship should man choose it.

Christ, the Promised Redeemer

Nature is the external manifestation of man's being; person is his in-
terior self. Christ has two natures: divine and human, but he is one person.
As Son of God he has his divine nature from all eternity; he assumed his human
nature in time. Christ was fully aware that he is both God and man. As Son
of God, he is completely divine, possessing fulness of knowledge, power, and
love. As Son of Man, he experienced all the limitations and struggles and
strengths of human nature. He is completely human with all the sensations of
suffering, humiliation, persecution, of sadness, longing, and joy, with all
the properties of the human intellect and will. His human nature rests in the
divine person; the divine manifests itself through the human. Man experiences
Christ as human.

Man's Relationship with Christ

In his person Christ is the principle of divine life for man. For the
heart and the senses, he is ultimate good; whatever is pleasing, delightful,
satisfying. In his spirit, he is ultimate beauty: truth, greatness, perfec-
tion. In his soul, he is ultimate life: law, order, and love. Christ is now
the ultimate life of our nature and our person -- ultimate, not as future,
but as of the highest possible relationship available to man. Being "merely"
human does not exhaust man's capacity; he is capable of a higher level of be-
coming and being. Though man as human may strain toward the divine order on
his own, though he can achieve a human knowledge of and a desire for God, he
can enter and remain in the divine relationship only by using the means that
God had determined. These Christ as Son of God-Son of Man has merited through
his life, death, and resurrection. In his sacraments Christ left the means for the divinization of man. In Baptism man is initiated into the divine order. Having broken relationship on his own, he is restored in the Sacrament of Reconciliation. In the Eucharist, he is sustained; in Confirmation, he is strengthened. Through marriage his human relationship of love is divinized. Through Holy Orders, man is ministered to. Through the Anointing, man is prepared for his transition into the eternal presence of the divine order.

In the divine order, the first person in the relationship is Christ as he remains in the threefold manifestation: for the heart and senses, in the food of the Eucharist; for the mind, in the Word of Scripture; and for the will, in the People of God -- Christ's Universal Body as the new covenant of love. The ultimate goal of man's effort is personal union with God because God desires it, and in the manner that he desires it. "Love one another as I have loved you." The second person in the divine relationship is man—being-transformed-into-Christ through faith, hope, and love, so much so that he can say: My person is mine but my life is Christ. The force or power of the relationship is God in his grace sharing his true divine life with man.

Only the humble man can be so aware of his nothingness, his emptiness, his infinite need to be filled, to be brought up to a new level of life as to open himself completely to the action of God's grace. God gives himself without stint, without end; man controls the valve of his own receptivity. Becoming aware of the call to participation in divine love is a new order of experience for man. Before he can confirm the relationship, he must recognize as meaningful, desire as valuable, and choose it as fulfilling. This requires progressive faith in God communicating himself, progressive trust in his promise of the more abundant life, and progressive abandonment to his love.

Though man is invited into the divine order, he is still drawn to the
things he can immediately touch and see and experience. Everyman will again and again meet the challenge to deny himself on a lower order, for the growth in new life on a higher. He will meet this challenge in all three areas by which he manifests his person. The challenge will also necessarily progress through the three orders of being: the material, the human, and the divine. The challenge will invite man to reorient his inclinations from the negative through the positive to the noble. In each case it will be a denial of a more immediate pleasure and satisfaction in a lower order that man might enjoy happiness, peace, and life in a more sublime order. It will be a death of the old for a life in the new.

Christ lived a man among men to show the way. He died to liberate man from the force that would enslave him. He rose to encourage and empower man to follow him. Christ lived a natural human life: He grew in age and wisdom and grace before God and man. Christ liberated man from the force of evil inclination. As man he was constantly challenged by this force. He was tempted in all things: Turn these stones into bread.... Cast yourself down.... Falling down, adore me. Christ repelled this force continually reorienting in himself man's tendencies through the human to the divine: I do always the will of my Father. He finally conquered it for mankind by his death, permitting this evil force to tear itself apart in his own person: No one takes my life from me; I lay it down of my own accord, and I take it up again. Rending the enslaving bond, Christ refashioned a whole new bond of divine life: A new command I give you -- that you love one another as I have loved you. With this dying-rising Christ as man fully entered and was totally accepted into the divine order.

Christ invites man: If you would have eternal life, deny yourself, take up your cross, and follow me. Here are three distinct directives: deny
yourself... take up your cross... follow me. These correspond to the organic progression of man's reorientation from the material to the human to the divine order. Man needs deny immediate satisfaction to his inordinate inclinations, that he might come to a harmony within himself. He needs cross-relate with other men in order to be redeemed on the human sphere and live in harmony with his fellowmen. He needs follow Christ who came to show the way to a more sublime life of loving as he had loved. And the end: eternal life -- end, not as future, but end as fulfillment, as summit. Man denies himself through mortification and temperance; He takes up his cross through humility and endurance. He follows Christ in abandonment and love. Through mortification and temperance man conquers the evil which dehumanizes him; through humility and endurance he acquires the good which humanizes him; through abandonment and love he is raised to a nobility which divinizes him. In the depraved order man lives a life of revenge: An eye for an eye and a tooth for a tooth. In the human order he lives by the Golden Rule of the Decalogue: Thus you shall... thus you shall not. In the divine order man lives by the Beatitudes: Happy the man who... his is the kingdom... he shall be called the son of God.

Love in the Divine Order

In the nobility of the divine order, everything is transformed into love. What had been self-denial is sublimated into a gift of self to the Beloved. What had been a cross is transformed into a dedication and a commitment of hope and trust in the Beloved. Follow me is sublimated to come to me. There follows a new insight, a gentle attuning, a total abandonment of oneself to the loving will of the Beloved. This transformation is such that one can joyfully say: I live, no longer I, but Christ lives in me. I live for Him, with Him, by Him and through Him. For me to live is Christ; to die is gain.

To die is gain is the most sublime orientation which man can achieve.
Greater love than this no man has than that he give up his life for another. Depraved man can give up his self-centered life through the self-denial of mortification and temperance. Simultaneously he rises to a new level, the human life as he forgets self and becomes attuned to others. He becomes humanized through the challenges of humiliations and persecutions which lead him to see and accept the truth of who he is and who he is not. He begins to orientate himself toward a more sublime life as he begins to have faith in others and do for them as he would have them do for him. He begins to hope for and work toward a better world in which all men might live a more human life. Man begins to see that the very experience he had wanted for himself, he can have in a fuller, a more profound measure precisely by dying to a lower order that he might achieve life in a higher. Through humanization man is prepared not only to hear but also to take to heart the invitation of Christ: If you would have an eternally renewing life, deny yourself...follow me. This is eternal life: Love one another as I have loved you. Christ does not say: This will be eternal life, but this is eternal life. This is not future, but present, here on earth, here among the men of his Universal Body. These are the People of God whom Christ came to redeem. This already is the more abundant life. Some thirty-fold, some sixty-fold, and some a hundred-fold. God gives totally; man controls the degree of his own receptivity. Dying is progressing from one level of living to another according to the pattern of Christ who says: Learn of me, for I am meek and humble of heart. I am the way and the truth and the life.

Christ gives himself totally to man. This manifests itself in a three-fold relationship. Christ reaches out to man as True, as authentic. Man responds to Christ by believing in Him and in His word. Christ offers Himself as Good, as all that man could desire. Eye has not seen, ear has not heard,
nor has it entered into the heart of man what God has prepared for him. Man responds with trust in the person of Christ and in His promise. Christ opens himself to man totally in love as he risks inviting man to a loving surrender of himself in return. Man progressively rising to new levels of life, now attuned to and comprehending the divine call, abandons himself completely to Christ. And man lives his life more abundantly through faith: the intellect loving, through hope: the heart loving, and through love: the will loving.

In the divine sphere man can do nothing, but nothing, without the grace of God merited for man by Christ in his death-resurrection mystery. Though he is empowered to live the divine life through grace, his human limitations yet remain that through reorienting the inclinations of his nature man might have a creative part in his own re-formation, in his own re-creation. Man does not control situations, things, persons, but he can be master of his own attitudes, intentions, and his human actions. In this sense the value of man is in his will; man is the master of his own destiny.
CHAPTER IX

THE DESTINY OF A PEOPLE

Though Peter Semenenko's ideas on social philosophy are scattered throughout his many works, they are perhaps most succinctly expressed in his Wyzszy Poglad na Historye Polski: Mysl Boza w Jej Dziejah (A More Profound Outlook on the History of Poland: The Thought of God in Her Events). Here again Semenenko admits of no wall of separation between the human and the divine. On the other hand, he stresses the fact that the Providence of God can be seen in all the events of history by one who has "eyes to see". In everything that happens, the man of faith can discern in some form and degree the interaction of God and man in the context of the given environment and situation. To Semenenko all history is a series of events slowly but inevitably tending toward the final culmination of God's plan for mankind even though man gropes and flounders much of the time.

Man is of the earth, yet greater than the earth; he is to learn it, subdue it, have dominion over it, and bring it to its destiny. Man is created with the capacity to be intelligent and free, yet is dependent for his humanization on interrelating with other men. Man is destined to life in union with God, yet is free to accept or reject it.

The material world evolves on the simple word of the Creator without any reasoning or choice on its part. The world of the spirit, on the other hand, is choicelessly dependent on God only for coming into existence. For further evolution and development it is dependent on man's spirit, initiative,

\[\text{Op. cit.}\]
and cooperation with God. Throughout his life in the context of time and space, man interacts with his fellowman and with God. This interaction by which man gains dominion over the earth and himself becomes humanized we call events. Events are of the world of the spirit acting on and in conjunction with the world of matter. Events are a joint-creating of God and man. Here also God is the first cause and the true creator; without him nothing can become, but he invites man into partnership in bringing creation into fulfillment. Man is the co-creator of his own history, the master of his own becoming and his final destiny.

Freedom of choice is a necessary condition of man's partnership with God in the process of events. Man can use his freedom to cooperate with the operation of God and attain a magnificent culmination for the world and for himself. But freedom involves the risk that it can be ill-used. Man, declining to cooperate with God, can draw the world and himself into confusion, ruin, and destruction. Both the one and the other work in the process at attaining their end are bound in an endless struggle without which events are incomprehensible. Struggle is the necessary and natural process of events in the world. Events are creation in dynamic tension of destruction-perfection, death-life tending toward an ever evolving destiny. The very existence of evil and good serves to force a continuing choice between confusion, conflict, and destruction on one hand and harmony, peace, and life on the other.

History (his-story) is the story of man in family, tribe, nation, of mankind searching, fumbling, finding, losing, gaining, regressing, progressing, evolving toward humanization, toward godhood: "You shall be gods".

Primitive Society

"It is not good for man to be alone." Man risks losing himself as he reaches out to woman, but he is redeemed through acceptance and reciprocation.
He knows himself a new man; she knows herself a new woman in their offspring. The family is born. The bond is strengthened as they mutually struggle to overcome the forces against them and take advantage of the forces that favor them.

The family grows and develops into a clan, a tribe. In space and time the bond of blood and bone weakens in some members and strengthens in others. Camps develop, more or less friendly, more or less hostile. In primitive man a natural law develops: An eye for an eye and a tooth for a tooth. Do good to those of your household. For the sake of survival love your neighbor and hate your enemy. The primitive family or clan may remain as a body without reflection and forethought, without spirit, unaware of goal or aim, having no accepted law giving and regulating its life. Should some external circumstance threaten its existence, it strikes out blindly destroying everything in its path. Such a clan without insight, without a higher goal, without reflection, living only the life of the senses, is called simply a clan.

The Nation

On the other hand, a family or a tribe that has a higher motive guiding its life, that has an insight into its motive, that has a goal, an aim, and a law of its common life, that has an awareness of its history operates on a higher level, has a different meaning in the history of mankind. Such a people is called a nation.

A nation is distinct from a country. A nation is usually of one tribe, or if of several, they had fused into one. A country may count many tribes or clans conquered, obeying one ruler, either by force or by agreement, whether these groups are amalgamated or distinct. If the conquered people merely submit to the might of the ruler, then even if composed of one tribe, this is a country but not a nation. But if the peoples of this country have a deeper
insight and awareness of solidarity, if they sense a common destiny, have a common law governing their society; if they live according to this law, then such a society is both a country and a nation. This is the most fortunate situation in history.

The Stages of Development in Man

Man individually and collectively becomes humanized through the process of events. Just as there are three major periods or epochs in the development of man: childhood, youth, and maturity, so likewise are there three comparable epochs in the development of any human institution, be it society, the task of society, or a principle by which society lives.

Childhood is the period of the physical development of the body, of the senses and feelings. Youth is the period of the development of the intellect, insight, judgment, reason. Maturity is the period characterized by confirmation of the will, by efficiency and achievement, by reflection and moral judgment.

The three spheres in man: physical and affective, spiritual and intellectual, and volitional and moral do not differ in time and place, but yet are distinct. They can be simultaneously operant in man, and usually man comes to this, but each sphere may operate more or less exclusively, or be dominant. There are specific times when one is dominant; there are times when all three interrelate fairly equally.

Before a child begins to communicate his ideas he operates predominantly in the realm of the physical. He does not exhibit an intellectual life as such, much less a moral one, which first is the one which is totally human. The child expresses feelings -- hunger, frustration, contentment.

As soon as the child begins to listen and to speak he increases his intellectual grasp on ideas. He begins to know, to reason, and to judge.
Though his physical and emotional life continue developing, his new growth and orientation is dominantly intellectual, but not yet moral. He understands what he thinks and says, but he does not yet comprehend the what and why of his actions. To comprehend what one says and to reflect on the consequence of one's actions are of two distinct realms. The first is an intellectual grasp of an idea; the second, a moral reflection of the soul, the will.

Let man reflect on his insights and his feelings; let him render an account of his words and actions in relation to his aim and purpose in life toward which he knowingly tends; let him direct his words and actions with an understanding of means and end; let him discern between what is good and what is evil; and as such let him choose to accept or discard, all of which he was not capable before; let him come at last to a full cognition and a firm will, fully aware and in control; first then is he fully in the realm of the moral. First then will he stand integrated and in possession of himself, mature and human.

This is all a developmental process, the phases of which are characterized by an identifiable awareness rather than by specific dates or ages. The stages overlap so that one phase is being perfected and maintained while another is in the process of formation. It is the newly developing phase that gives the true character to the given stage of human becoming. This verifies itself in the life of each person. Some may never attain the end, but there is no other road by which man develops.

The Stages in the Development of Human Institutions

Such is the path of development of every society, every nation, every culture. Such also is the path of development of every new principle engrafted into the life of a people, whether of the natural order or of the divine. There is a struggle in any sphere when a people, confirmed in a given practice
or principle is confronted with the new. Some members of the group rush headlong into the new; some hold tenaciously to the old, the secure. There are those who have the vision of a destiny that could be; there are those who are ambivalent, as with an unidentifiable sense of awareness they struggle to gain a feeling, an insight into the vision. Drawn, yet hesitant, they agonize over their choice. Yet all in some way yearn to correspond to the fulfillment of a destiny beyond the present.

In the era of childhood, of the clan, the slave, the servant, the physical is imminent and anything beyond is blissful ignorance, fantasy, mystery, or threat. This is the era in which those who possess power: physical, intellectual, or moral range from erratic indulgence to mystery-mastery. This is the era of superstition which creates the sensuous gods who have to be humored, who reward or punish according to whim or fancy. This is the era of "An eye for an eye and a tooth for a tooth".

On the other hand, this also is the era of developing habits, customs, practices, more from a feeling of either well-being or fear rather than from insight into the need. This is the era of developing a feel of group, of solidarity. Man begins to gain insight into his environment; he stops to reflect on the past, to judge, to plan for the future. From within this group there develops a leader who is able to unite the clans, not only for protection, but also for exploration and expansion. Useful customs and practices are adopted as a code of law. "Hate your enemy; love your neighbor" begins to shift to the more positive "Do unto others as you would have them do unto you".

Man's concept of the Deity develops consonant with his concept of authority. The many fickle gods give place to the One, variously called Allah, Yahweh, Great Spirit. God is not always angry, but concerned, justly
punishing the evil and rewarding the good. Man no longer only fears God; he calls on him for help, for the prevention of evil and intervention for good. Not only does man acknowledge God as a Supreme Being, but also tries to comprehend Him, to understand his intervention in the world.

With further experience, development, and insight man becomes aware that he has eased into the era of youth, of freedom, of nationhood. He is in the realm of the dominantly intellectual. This is the era of education, of conscious development of law and order, of an awareness of social destiny, of the people becoming a nation. No longer is this the order of paternalism or tyranny of "divinely appointed" rulers, but the order of the republic, the democracy, the commonwealth -- the people having a voice in their own rule, their own destiny.

No longer does man merely quake at the forces of nature; he studies them, reflects upon them, harnesses them for his use, and progressively masters them. No longer is the man, the tribe, the nation bound up in its own private world, but is concerned also with the public good, the whole of mankind. More in possession of himself, man can more readily share his goods and himself with others. Together with his fellowman he shares experiences, insights, motives. He reflects on the whole of history. Having learned from the past, with an awareness of the present, and with a vision of the evolving destiny he jointly plans for the future.

The old concepts of the Deity are sloughed off. As man joins in partnership with man, he becomes aware of his partnership with God. "You shall be gods". Man remembers that once upon an event God had pitched his tent among his people. In Christ he introduced a new order. He invited man to share in its development. He showed the way. His method is freedom; his motive is love; his law: "Love one another as I have loved you." This new
order, this evolving destiny is the brotherhood of all peoples: the Kingdom of God.
CHAPTER X

A REFLECTION AND A THRUST

A Reflection: Semenenko and His Philosophy

This thesis, "Peter Semenenko and His Triologism as a Basis for a Resurrection Philosophy of Education," first presented a sketch of the life of Peter Semenenko in the context of his cultural and historical background. Those events of his life were selected which exemplified the philosophy by which he lived. The second part presented four areas of his philosophy which brought to light a unique point of view that could serve as a springboard toward a distinct philosophy of education. These included Semenenko's concept of being as contained in Credo: The Christian Truths of Faith;¹ his concept of how the mind knows, found scattered throughout his many writings and organized by Joseph Miller in his thesis, "Semenenko's Philosophy of Triologism: Its Nature and Relation to Thomism;"² and Walter Mikosz in his "Semenenko's Philosophy of Force in the Light of St. Thomas and Scholasticism";³ his concept of value as contained primarily in The Interior Life: A Study in Ascetical Theology;⁴ and his outlook on the role of Divine Providence in society as found in A More Profound Outlook on the History of Poland: The Providence of God in Her Events.⁵ The conclusion offers some thoughts based on Semenenko's Triologism

¹Semenenko, Credo.
⁴Semenenko, Interior Life.
⁵Semenenko, Wyzszy Poglad.

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which might serve as a basis for a Resurrection Philosophy of education.

Chapter I reviewed the cultural and historical background of nineteenth century Poland. Peter Semenenko eminently exemplified this culture and tradition. As an infant he was baptized a Catholic. Some might say that this was by accident; Peter Semenenko, however, firmly believed that this was an act of Divine Providence without which nothing, but nothing happens. As a child he braved his Calvinist grandmother's anger in order to receive his First Holy Communion. As a youth he rejected his God, but as a young man returned to Him. From a demagogue filled with hate emerged a humble convert who publicly begged both friend and enemy to forgive him and accept his love. The decision to return to the Church was one thing; adjusting to the return was another. But to continue meeting the challenges that the return entailed required a life full of faith in his work as indeed the Work of God.

For fifty years Peter Semenenko continued to search for a God-oriented philosophy of life. He struggled to bring to reality the will of God as he understood it. Sometimes he was in agony, at other times in joy; sometimes he was approved, at other times he was condemned; but always he was full of faith that his search was a work of God. Fulfilled in his own person he could say with Saint Paul, "For me to live is Christ, to die is gain". On November 18, 1886, Peter Semenenko died to gain that new life in the Kingdom beyond. He left his unfinished work for his followers to continue.

Semenenko's interest in philosophy showed up during his university days in Wilno. At the time of his internment in Prussia he became acquainted with the works of German philosophers. In France he continued his interest with a study of French philosophers, especially Descartes. While he was a student in Rome, Semenenko frequently asked his Elder Brother Bogdan Janski to send him the works of various philosophers. He felt that he must be well acquainted
not only with the thinking of the ages but also with current schools of thought that he might prudently judge what to accept and what to refute.

Semenenko's allegiance vacillated from one philosopher to another as he searched for truth. He finally accepted Saint Thomas Aquinas as most complete. He felt, however, that Saint Thomas did not adequately explain the unions, the relationships, the bonding between matter and form, essence and existence, potency and act.

Unique to Semenenko's philosophy is his positing of force as a third supreme category along with matter and form. Semenenko held that unity is unexplainable without the force which achieves and binds in relationship the two terms of being. Force is necessary to activate any potency to act. Force is the bond in any relationship. For example, just as a healthy eye cannot see a perfectly obvious object without the force of light; just as two persons may exist but unless some force brings them into a relationship, they will never be one either in understanding, communication, or community, so also neither can created reality come into being or continue in existence without the force of binding.

Characteristic of Semenenko is the exemplifying of all relationships and processes by the Blessed Trinity as one in three. Semenenko holds that every idea is composed of three elements. Every created reality is one of three: matter, form, and force.

Another characteristic of Semenenko is his similar patterning of all development on the three levels of being in man: physical, spiritual, and moral. As the periods of development in the life of man move from the physical to the spiritual to the moral, so does the development of any institution, be it a nation, an organization, or even a principle of human value or endeavor. This is evident in all the areas of Semenenko's philosophy.
Mind, heart, and will are three spheres of the manifestation of man's becoming and being. This is confirmed in God's command that man know, love, and serve him. This is also confirmed in man's physical, spiritual, and moral nature. Further, this shows up in the sovereignty of authority: to legislate, to judge, and to execute; to teach, to exhort, and to sanction.

Unique to Semenenko is his explanation of the distinction between nature and person. God is three persons with one nature. Christ is one person with two natures, human and divine. Man is a unique person who has a human nature. This distinction helps explain man's fall and rise as he strives to reorient his nature from the deprived to the human to the divine.

Semenenko does not admit of a wall of separation between rational knowledge and divine knowledge, or faith. If a man can know by human faith, that is, on the word of another, he can by the grace of God accept truth on divine faith, that is, on the word of God. The wall that would constitute a stumbling block for another, Semenenko from a faith perspective sees as a series of stepping stones. He smoothly moves from the physical to the spiritual to the moral in his explanation of how the eye sees to how the mind sees and from the human to the divine in his explanation of how the person of faith sees.

Finally, Semenenko shows that man is created not for this world alone. On the one hand, man is of this earth; he is commanded to guard and cultivate it, to subdue it and have dominion over it. Further, man is to make this world a better place in which to live while he pilgrims here through his interrelating with his fellowman. But man is called to a yet more sublime destiny. Out of love he is created intelligent and free that he might freely and knowingly choose relationship with God. Only then will man be fulfilled.

Of value to man is all that serves to humanize and divinize him. Semenenko, therefore, sees value in that which others consider evil, namely,
misfortune, humiliations, difficulties, and persecutions. He sees these as challenges to man by means of which he, relating to others with the proper attitude, intention, and initiative can become progressively more and more human and finally more divine. Happiness and joy are the fruit of man's efforts to meet his challenges and rise above them.

Thrust: Triologism in Education

According to Peter Semenenko's Triologism, education is a process by which man rises to ever evolving levels of new life as he reorients his values. As man meets the challenges of life, he must choose -- must, in that even if he fails to exercise a positive initiative, he chooses not to. This is a Resurrection philosophy of education in that with each human act there is a death to some existing phase or level or orientation and a coming into a new life in another. This is not two distinct operations, one following the other, but a simultaneous developmental process.

Most important to the direction of man's growth is his attitude, intention, and initiative. The challenges as such are neutral. They become for man death-dealing or life-giving depending on the attitude with which he participates in the experience, the intention he has, and the initiative he exercises. Man does not proceed along a beeline toward fulfillment. Along the way he vacillates, regresses, hesitates, spurts forward, gropes, struggles, moves ahead, staggers, and picks up again. This happens in all three spheres by which man manifests himself.

Man begins his awareness of self and others in the sphere of sensation and feeling. He begins as a child with non-awareness of existence. As he develops, he progressively experiences hunger, satisfaction, delight, fear, interest, fascination, uncertainty, dislike, anger, love, hatred, attraction, joy. Through relating with others, the child begins to recognize, compare...
remember, relate ideas; he gains knowledge and insight, learns to face, contrast, judge, state. As he develops, man learns to relate feelings with insights. He learns to judge and act in a way which brings satisfaction. He learns also that there are times when foregoing an immediate satisfaction brings about a more satisfying future good. By reflecting on his own words and actions as well as those of others, man can gain an insight into his aids and deterrants to happiness. He can be more aware of the past as he lives out the present and plans for the future. He can come to an understanding of himself and his restlessness as he yearns to correspond to an evolving destiny beyond.

Values are imparted and intuited; facts are taught and learned; choices are suggested and made. In the light of this one can readily see the value of wholesome experiences in infancy and childhood. Since the child lives primarily by sensing and feeling, since the child is most impressed by attitude, it is extremely important that those who educate him be aware of the influence of their attitude toward him, toward themselves, toward one another, toward God, and toward conditions and situations. It is the educative role of parents to impart value. In the light of this, the need today is value education for the parents as well as for the child. This might begin by educating the parents to the importance of their relationship with one another and with the child in the whole context of their culture and environment. Might not the Church, as signifying the highest level of life man can attain, concentrate in a very positive way on pre-parental and parental education as a means to a healthy value orientation of the coming generations? Here we might recall Semenenko's insistence on the importance of recognizing woman's place in the rebuilding of community.
Relationships by which values are intuited require leisure. With the concern for what man will do with the leisure of a shorter work week, might a new orientation in education be specifically directed toward humanization through leisure? Here persons would meet specifically for a leisurely yet intensive sharing of one another on both the human and the divine levels. From such sharing man could come to a sense of joyful celebration of evolving orientations to ever renewing levels of life. This would range from the celebration of birth to childhood, to adolescence, to maturity, and finally to the celebration of transition to eternal life.

Knowledge is the accumulation of facts and skills which in themselves are useless unless they are interrelated and in some way meaningful to the individual. Education must be more than a possession of skills and a storing up of facts, no matter how useful and true and profound they are. The atmosphere of the learning community needs be truly that of a community. It is not the expense of the building, the number of books, projectors, computers, not the comfort of the facilities or the efficiency of the techniques that is of prime importance, though these do help. First in value is the person, whether as student, faculty, administrator, parent, or guardian. Value is imparted and intuited; no things can substitute for the attitude expressed in relationships.

In the final analysis, the value of man is in his will; his choices make him master of his own destiny. Education of the will provides for an understanding atmosphere in which the learner feels free to try out his ideas, values, and choices, in which he feels accepted throughout all his bouts with doubt, confusion, and conflict, in which he feels supported, encouraged, and directed as he agonizes in the process of humanization and divinization. Only when the learner feels confident that he will be accepted for who he is, whether he is successful or a failure, will he be free and creative.
Man is created for a destiny beyond. He progresses through the human to the divine. The educator needs be aware of whence he came, why he is here, and where his destiny lies in order to securely guide the learner along the way, neither forcing him nor deterring him. Alone, neither educator nor learner can succeed. Christ, the Master Teacher, is ever present, ever attuned, ever ready to assist any one who would accept his way and truth and life. But he does not coerce; he invites man to cooperate, to co-create with him that all may have life and have it more abundantly.

There are many ways by which different people can reach a given geographical destination. One may travel by train, one by plane, another by car, another may walk, and yet another may use a combination of means, or use them all. Each will reach the destination by his unique pattern or combination of means. Among the significant factors are his starting point, his knowledge of the place of destination, the means available to him, the time, the reason, the motivation he has for the trip, his length of stay, and his plans to return or remain. All persons may reach the same destination, yet no two by the same means. So also is it with systems of education.

The Triologism on which the Resurrection system of education is based does not claim to teach new truths or present new destinations. It does claim to have a unique pattern of principles, attitudes, and procedures by which it hopes to help persons who accept and make their own the spirit of this pattern reach their final destination: that of living membership in the Kingdom of God.

Resurrection education is companion with the American public school education in that both aim to assist the individual become a self-fulfilled person and a contributing member of society. It parts company with the public school in that Resurrection education is definitely concerned with a faith oriented eternal destiny whereas the public school is admittedly concerned
Triologism in Resurrection education is fully in accord with the teaching of Scripture, of the Gospel of Christ, and with the principles of Catholic education. Within this context Resurrection stresses certain truths, principles, and practices by which it hopes to lead the person who fully accepts the spirit of Triologism to recognize, accept, and unite with the Risen Christ as the living power of divine life in him, not only in some distant future, but now.

Triologism sees God as the all provident Father who created the world and man out of love, and has destined man to a union with Himself in love. Man is in the state of becoming, continually tending toward greater perfection, both human and divine. By his faith that God continues to be directly involved in His creation, man can become so in tune with God as to find his greatest happiness in fully choosing to do nothing more, nothing less, and nothing otherwise than that which God wills. Man by his daily task unfolds the Creator's work and thus contributes to the realization of God's plan. This interaction of man with God in the context of his environment, his situation, his time and culture constitutes events. The end of all created being, of all events, is harmonious relationship with God, each according to his own nature. God's plan for bringing creation to perfection is being accomplished not only despite, but even by means of the disharmonies, the limitations, and the failures of man.

Man is a paradox. He has in himself the capacity and the longing for all possible good, yet he is capable of and has tendencies for all possible evil. He is created with a free will, yet he does not possess absolute power

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6 "Pastoral Constitution of the Church in the Modern World," No. 34.
over his own emotions and passions. His evil tendencies educe reactions despite his will to the contrary, or even before he is sufficiently oriented to the situation to reflect on his action. Yet man is drawn to good; he can train his will and happily become master of himself. Therefore, there is a distinction between man's human acts, his actions and the acts of man, his reactions. His reactions are of his nature; his actions are of his person. To be fully human requires that an act be accomplished with full knowledge, intention, and true consent. Inadverant responses, slips of the tongue, situations one is surprised into, fear reactions, sudden bursts of anger, confusions and conflicts in the process of search are not fully human actions, and though they may result in embarrassment, mistakes, and material evil, they do not constitute moral evil. They are acts of man but not human acts in that they are not accomplished with full knowledge, intention, and consent. This can be a real source of peace and comfort to those who would otherwise be filled with feelings of guilt and not even know why. Man's efforts toward humanization are in reorienting his tendencies toward the positive, toward others.

To sustain man in his efforts and to assist him when he has humanly failed, Triologism acknowledges the living presence of the Risen Christ in his Sacraments of Reconciliation, through which man is totally forgiven, invited, empowered to renew his relationship with God and his fellowman, and of the Eucharist, which is not merely additional nourishment, but the living Christ as substantial bread for the new man in his divine life.

Man is utterly impoverished when he remains alone. He has a tendency to isolation, yet he has a deep need for others. He has a tendency to be self-sufficient and yet has a great need to surrender all, including himself, to others and to God in order to be fulfilled. Faith is the risk of losing oneself to another in order to gain oneself enriched with the other. Man has the
need to live in close relationship with others in community, yet has not the power to accomplish this on his own. To live in a continuing loving relationship in community requires a power of the divine order. This power comes to the man of faith through prayer, through the Sacraments, and through a faith relationship with his fellowman and with God.

Man possesses human life. Christ came that man might have divine life. Man is invited to a new level of life in Christ. Once man is aware of this invitation, he must choose to accept or reject. This is not a one-time choice, but a series of choices as new levels of awareness evolve. By faith that which is hoped for becomes a reality. Once a person chooses life in Christ, he increasingly becomes more attuned to the Spirit of Christ, just as two persons deeply in love with one another increasingly become more deeply attuned to the ways and desires of one another. Whereas one at first accepts the letter of the law, he now takes on the spirit of the law. He is more lovingly attuned to the least desires of God which are made known to him through inspirations of grace, the power of divine life intuited interiorly, and the external call of the existential situation.

The Spirit of Christ cannot transform and divinize man without his total surrender to Him. On the human level a man may be very much a genius, very much in control of himself and his situation, but on the level of the divine, he must be totally dependent on and in harmony with Christ who always did the will of His Father. To become fully alive in the divine order, and to so remain, man must learn to give himself, to serve, to relate with love and reverence to his brethren who are for him a type of sacrament through which God conveys his grace and blessing. The paradox of faith in human and divine relationships is that the man who loses himself for the sake of the
other is the one who finds himself enriched and fulfilled.

Grace builds on nature; therefore, the mystery of the Church is to bring man to the divine through first assisting him in becoming fully human. Resurrection education, in building up to the divine, not only does not discount the human, but very definitely recognizes that the human qualities of the person must be met, tended, developed before one can come to the divine. In distinguishing between the nature and the person of man, Triologism recognizes, accepts, and builds on the findings of psychology and psychiatry. Not only does Triologism recognize the harmonies and disharmonies of insight, emotion, and choice, but it gives an in-depth explanation of why and how these reactions, confusions, and conflicts can be resolved, how the inclinations and tendencies can be reoriented to achieve peace and harmony, happiness and joy.

In positing the personal concern of a loving Father for each man, the Resurrection system shows how the indwelling of Christ within him can be a powerful assistance to the man of faith. Christ within him assists him as he strives to overcome his limitations, achieve harmony within himself, with his environment, his fellowmen, and with God.

Resurrection's aim with regard to the curriculum is to show the unity between the truths of faith and the secular subjects. There can be no dichotomy in the last analysis for truth is one. The experience of the various disciplines is a necessary means to achieving man's fulfillment. The Resurrection system of education recognizes a need of a religious orientation in the life of every man, who is drawn toward the greatness for which he was created. Adding faith to reason, the Resurrectionist knows that he was created by a loving God. Adding hope to intuition, he has the certitude that he is achieving a likeness to God. With free submission to the divine will, he works out
his destiny, that of a joyful union with God in the community of his fellowmen.

The classics are seen as expressions of man's urges, struggles, failures, and successes as he strives to become more fully human, more fully divine. The social studies are seen as a series of events in the story of man as he has related to his environment, his heritage, his fellowman, and his God in answer to the injunction he was given to dominate the earth and bring it to perfection as he works out his destiny. The study of the natural sciences brings man to an ever evolving awareness of the forces and the potencies which God has placed in nature; it brings man to a continuing discovery of how he can use these forces to continue co-creating with God until all things are fulfilled according to His plan. The various disciplines are not ends in themselves; they are seen as a means to man's achieving more effectively his own fulfillment. Extracurricular activities are seen as so many opportunities to apply in realistic situations that which youth learns in order to grow through failures and successes, to make decisions, to change their minds, to experience the joy of giving and meaningful relationships.

In giving a specific explanation to the distinction between nature and person, Resurrection education aims to help the student become more fully aware and understand both his strengths and his limitations. It aims to assist him in accepting himself as he truly is, and in reorienting his inclinations toward an increasingly more human and more divine relationship with himself and with others. Through the interpretation of the classics, of history, of the failures and successes of others, youth vicariously encounters life's situations. He learns to apply the principles and experiences to his own situations, and thus learns to correct the evil that is in his nature, and to build on the good. It is important for the learner to be patient with himself; achieving a likeness to God is the work of a lifetime. Resurrection
education helps the youth feel that he is not alone in his efforts. As a person of faith, he has the power of the Risen Christ within him; he has the support of the faith community around him.

Resurrection education does not impose blind customs and practices, but strives to bring the youth to a convinced, loving, friendly, and freely chosen relationship with the Risen Christ and with his fellowman. This takes a great deal of patience and long-suffering on the part of the educator also, since the student must come to the acceptance of right morals on his own conviction and of his own desire and choice. The Resurrection educator strives to assist the student in developing a sense of commitment to a personal covenant with Christ, and to a sense of responsibility to the commitment, a sense of duty as self-discipline, and a sense of accountability to self, to his family, school, community, and God.

The Resurrection educator avoids the drilling of external forms, but helps each student develop his unique personality. Re-orientation to a divine outlook takes time, encouragement, understanding, help, and inspiration. The educator strives to harmonize the instruction of the mind with the motivation of the heart and the training of the will. He strives to get to know the students by associating with them not only in the more formal atmosphere of the classroom, but also in the extracurricular activities and in casual relationships. He strives to lead the student, but not hurry or push his development. On the one hand, he will not demand more than the student is able; on the other, he will motivate the youth to develop his potential. The Resurrectionist will trust in the power of grace and the good will of the student. He will trust the student with self-responsibility and assist him in the spirit of vigilance rather than that of surveillance.

The educator is an instrument in the accomplishing of the will of God
for the individual student, in the school, and in society. He should be an example to the student of the kind of person he could hope to be. The educator opens up new horizons, confirms the student in his efforts, inspires him to strive for greater goals, and to achieve them.

The student needs continued support, needs confidence in himself, and needs to feel that others have confidence in his good will, his intentions, and in his potential. He needs to experience a sense of belonging, a sense of community. He needs to feel that it does matter that he is a vital part of the community; it does matter how he feels, what his needs, his fears, and his joys are.

Summary

In summary, Resurrection education based on the Triologism of Peter Semenenko offers a unique pattern of principles, attitudes, and procedures by which it aims not only to assist the learner to become a self-fulfilled contributing member of society, but beyond this to assist him in the process of attaining his highest destiny, that of being a living member of the Kingdom of God. Resurrection education is concerned with a faith oriented eternal destiny. It stresses truths, principles, and practices leading to the recognition, acceptance, and union with the Risen Christ.

Triologism sees value in the misfortunes, set-backs, humiliations, and persecutions as challenges one needs meet and conquer in the process of humanization and divinization. It recognizes that to some these are foolishness; to others, stumbling blocks; but to the man of faith, they are the stepping stones to true fulfillment. The Resurrection orientation recognizes, accepts, and builds on the harmonies and disharmonies of insight, emotion, and choice. It gives an in-depth explanation of how and why reactions, confusions, and
conflicts can be resolved, and how inclinations and tendencies can be so ori-
tented as to achieve peace and harmony.

The Resurrection system of education guides the learner in becoming aware of his strengths and limitations, in accepting himself as the person he is, and in comprehending and striving for the divine sonship to which he is destined. In the context of the paradox of both evil and good tendencies within each person, Resurrection education aims to assist the students to establish the Kingdom of God the Father through Jesus Christ in their hearts and minds and wills so that they think, feel, and act on the principles of Christ and in a living union with Him.

Resurrection education assists the students in developing a sense of commitment and responsibility to a personal covenant with Christ, a sense of loving self-discipline, and a sense of accountability to self, to society, and to God. The motivation and the power of accomplishment is the Paschal Mystery, the Death-Resurrection of Christ, in the sense that the man who loses his life for the sake of the other is the one who finds himself enriched and fulfilled.

The various areas of the curriculum and the skills developed are seen not as ends in themselves, but as means for greater self-integration; for the more informed and skilled a person is the more options he has and the more free he is in the choices he can make.

The educator acknowledges the uniqueness of each individual; he supports him without pushing, is vigilant rather than surveillant, seeks to recognize God's plan for the individual rather than impose his own, guides and inspires by his example, and trusts in the potential, the good will, and the action of God's grace in the learner.

The supporting community and a sense of belonging is stressed to assure the learner that he is not alone in his frustrations, his efforts, and his
successes. He has the indwelling power of the Risen Christ and the companionship of his brethren. With faith as a foundation, Resurrection education strives to assist the student to come to a reasoned, a desired, and a freely chosen relationship with Christ and his fellowmen. Having comprehended and accepted this orientation, the student is prepared to continue life secure in knowing that he is the master of his own destiny.

Conclusion

Peter Semenenko presents a distinct point of view with regard to comprehending man, his reason for being, and his destiny. His concepts need be further developed with fuller understanding, conviction, and commitment. Much of his writing is yet in seclusion in the Roman archives, and most of that which has been published remains in the original Polish, Latin, French, and Italian.

It is recommended that Semenenko's writings be made more readily accessible to those interested in further research, and that persons interested be assigned to the task of translation and interpretation of his works in the light of today's theologies and cultures. It is recommended that those interested apply Semenenko's specific distinction between nature and person in his philosophy of man to a deeper understanding of the great literary works of the ages, to the study of history, and of theology.

This thesis is not in any way considered to be a final explication of Peter Semenenko's philosophy; it is a stepping stone to further investigation, clarification, and application. It is therefore recommended that those members of the Resurrection Congregations who are interested in experiencing this philosophy of education in operation continue planning realistically for Resurrection educational communities based on the Triologism of Peter Semenenko.
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APPROVAL SHEET

The thesis submitted by Sister Lenore V. Kusek, C.R. has been read and approved by members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

January 17, 1972

Date

Signature of Advisor