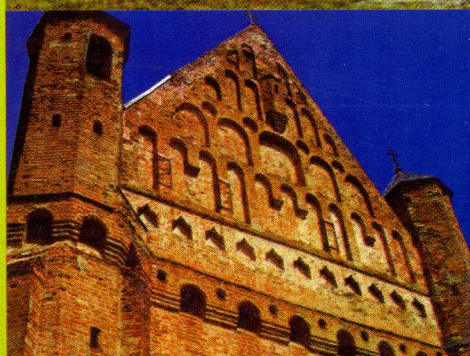




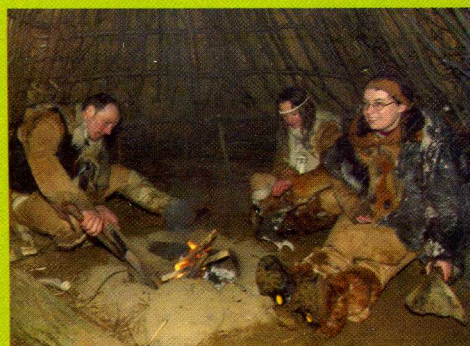
Dialogue on the borderland

Mammoths on Biebrza



Love builds, discord ruins

Pine tree – his majesty in the northern forests

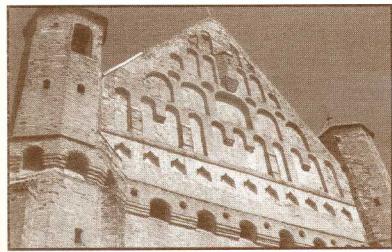


Friends Society of Land of Bakalarzewo



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Dear Readers,



We are pleased to present the second issue of My Little Europe. You will find many finest articles discussing the past and present of the Borderlands. We wish to present the citizens of the united Europe the Borderlands and their specific and unique character.

Poland, Lithuania, Kaliningrad Oblast were the integral part of the Great Duchy of Lithuania which is the example for the present structures of the European Union. The territory of the Great Duchy of Lithuania though having been inhabited by many nationalities and religions was one integrated and tolerant state that still maintained its diversities.

The principles of the Great Duchy of Lithuania are still present and believed in. They should be treated and respected as the examples to be followed and fostered in the present Europe.

We hope that the series of articles published in My Little Europe will allow for a better understanding the ideas being the cradle of the integrity of today's Europe.

*Chairman of Amicus Society
Piotr Sobolewski*

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GOTHIC AND BYZANTINISM

in the Great Lithuanian Princedom of 16th century, part 2.

In the previous issue we discussed the history of the territory of our interest. We talked about the times since 1385 when the Lithuanian Prince the Great Jogaila concluded a contract with the Polish delegation. The Polish offered Jogaila the throne and proposed him to marry the Polish Queen Jadwiga. Jogaila agreed to adopt the Catholicism himself and baptize Lithuania in Catholicism.

Later, difficult times came due to problems concerning uniting the two rites and a mission amongst the Orthodox.

The death of Olbracht and Metropolitan of Kiev

Metropolitan Joseph Bolgari-novich's death, by the end of 1501, hindered the efforts to form the Uniate Church. *Moscow Chronicle* recorded that *God sent disease to Joseph and as he was ill he became the Metropolitan and he died after a year of heading the Metropoly of Kiev.*

Kiev Annals stated that Joseph became the Metropolitan in 1500 (Pope Alexander VI stated in his breve dated 7th May 1501 that Patriarch Joachim declared the ordination), so his death came in 1501. The time when Joseph Bolgari-novich became the Metropolitan is also confirmed by the modern annals: *V leto 7018 mesjaca maja 10 dnja indikta G. [10th May 1500]. Postawiša mitropolita kievskoho i vseja Rusi Josifa episkopa smolenskoho. Priečať posol z Cargrada ot patriarcha Joakima kartonosec Avraamje i episkop*



Synkavicz, the Orthodox Church of St Michael.

litovskij, Luka polockij, Kiril luckij, Vasjan turovskij. Delegations of nobilities in great numbers came to Constantinople to support the ordination of Joseph as the Kiev Metropolitan, which indicate that the Uniate Church was of great importance to the nobilities. The fervent supporters of the Uniate Church hoped for the nomination of Metropolitans accepted by Rome and Constantinople as the symbol of the union.

The other obstacle to form the Uniate Church was the election of King of Poland. John I Albert of Poland died on 17th June 1501. Due to the fact of the King's death, Alexander Jagiellon was rather concentrated on finding support to be elected King of Poland.

Moscow protects the Queen's beliefs

The Muscovite-Lithuanian war was to be brought to an end. Polish envoys to Moscow carried Helena's letters dated 2nd January 1503 (Vilnius). On 7th March 1503, the negotiations began. Three years later, the six-year truce was signed. Envoy Piotr Myszkowski paid attention to the fact that the Pope had not ordered Helena to neglect vital Orthodox rites, but only asked her to obey the decrees of the Council of Florence in order to be crowned Queen of Poland.

Myszkowski also suggested that both Polish and Moscow envoys should be sent to the Pope. Then, Ivan III made light of the decision the Council of Florence and declared

that there was no reason to send an envoy to the Pope in this particular case. He demanded, however, that Helena stayed in the Orthodox convent and that an Orthodox castle church was built and only the Orthodox court accompanied her.

Ivan III in his letter to Helena demanded her to respect the Orthodox Rite and stay at the Orthodox convent and that under the threat of the long-lasting Muscovite-Lithuanian war.

On 7th June 1503, the Polish and Lithuanian envoys left Moscow.

A difficult situation of a new metropolitan

In 1503, Jonah II, former Archimandrite of Voznesensky Monastery in Minsk became Kiev Metropolitan. Still in the period between 1503 and 1504, Jonah awaited the Patriarch's Blessing. It is believed that Jonah II was the Moscovite originally coming from Suzdal.

Some historians claimed that he was in close relations with Helena, who was a patron of the Minsk monastery. Jonah was also associated with the Orthodox court priest who supposedly together with Helena came to Lviv.

Still, it seems that the reason why Jonah II kept the Orthodox post was rather of a simple human nature. Jonah, namely, before having become the Archimandrite of Voznesensky Monastery had been married and later was widowed. His son, Semen Krevy, fought in the Muscovite-Lithuanian war and was held in captivity. However, he was not released from the Moscow imprisonment when the six-year truce was signed on 28th March 1503. Until 1505 Jonah, the Metropolitan of Kiev and All Rus addressed

requests for release to Simon, the Metropolitan of Moscow. Jonah's family matters determined his lack of interest in forming the Uniate Church. He died in 1507.

Extensive Granting of Goods

On 11th May 1481, King Casimir Jagiellon announced Ivan Chodkiewicz (Voivode of Kiev) that he had permitted Martin Gasztold (Voivode of Trakai) to purchase the house in Kiev. The house was sold by a Kiev bourgeois, and by the King's decision, the sale was made tax free.

On 28th November 1502, Alexander Jagiellon granted Jan Sapieha, King's annalist the forest in the counties of Kaunas and Vilkija. The religious centre of the land was in Zapyškis (pol Sapiezyszki). The church erected in Zapyškis was similar to the parish built in Kodeń. It is dated late, therefore, one may suggest that it was built in the beginning of colonisation, thus shortly after 1502.

Also, Saint Angle's Church at the castle in Kodeń must have been erected by Ivan Sepieha. When Sigismund August granted the castle and the town Koden to his son Paul Ivanov Sapieha (the court marshal) on 5th April 1546, it was believed that Paul had been building the church together with his father. Ivan Sapieha died on 15th February 1522, on that day the court announced an amicable verdict in case of division of inheritance between brothers Paul, Michael and Fredrick Sepieha (sons of John, Podlaski Voivode).

Clerical equality

Yet, on 6th March 1504, Alexander Jagiellon, King of Poland and

Grand Duke of the Great Lithuanian Principedom on request of the Metropolitan of Chelm confirmed Wladyslaw III's Privilege of Buda granted in 1443. Wladyslaw acknowledged the complete equality of the Orthodox with the Catholic rite and prohibited secular and state intervention in Orthodox jurisdiction in the Crown Ruthenia and Podolia, in particular.

King Sigismund III (pol Zygmunt III) copied and acknowledged the document at the Sejm on 5th September 1621.

On 2nd July 1511, at the assembly in Brest-Litovsk on requests of the Metropolitan Joseph Soltan and other Rus metropolitans, as much as of Konstanty Ostrogski, Grand Hetman of Lithuania, King Sigismund I granted all rights to the Orthodox Church as according to the Constitution, also known as *Nomokanon*.

It was of great importance to the Eastern Church of the Great Lithuanian Principedom. The Monarch refrained from continuing the



Suprasl, the Orthodox church of the Annunciation, an example of Gothic-Byzantine architecture. The view from 1910. Institute of Archeology at the Academy of Sciences in Saint Petersburg. Photo collection

denominational policy by signing this bill.

The decision foiled for Grand Princes of Moscow's military plans against Lithuania that were carried out in the name of religion, in order to protect the Rus from the union with the Roman Catholic Church. After all, the turning point in the monarch's policy was during the process of diminishing the role of the Oligarchy of the Lithuanian nobilities and making the decision in the case of knyaz Michael Lvovich Glinski.

Jost Ludwig Dietz, who was in Vilnius between 1511 and 1514, reported about the Rus that *their services were held in wooden churches and that was strictly abided. But these days, the Rus cause prevailed under intercession of few and stone churches are built to sanction the sect. I have seen them in Vilnius this year, when I was there before the Battle of Dnepr... The people of the sect hold the highest public and private posts. And it might be that folk may take the Rus instead of King to hold the worship.* As long as Alexander Jagiellon was alive, new Orthodox Churches would not have been built. Also Sigismund



Zapyškis near Kanas, the Gothic parish of St John from 1530, founded by Paul Sapieha.

(Zygmunt) Herberstein who was in Vilnius in 1526 acknowledged that Orthodox churches were *multa plura* in comparison to the Catholic churches obedient to Rome.

Knyaz Ostrogski - King's trustee

The person of great importance to turning point of Monarch's dominational policy was Konstanty Ostrogski, Grand Hetman of Lithuania, who after his escape from captivity in Moscow (1500-1507) gained the Monarch's trust.

When in the summer of 1509, Bernard Wapowski, who came to Rome together with Erazm Ciolek and this king's envoy's procession, he prepared the memorandum on the cause and course of war between Sigismund I the Old and

Vasily III of Muscovy in which he presented great merits of Ostrogski, great knyaz loyal to the King of Poland.

He contrasted the person of Ostrogski to the one of knyaz Micheal Glinski, who secretly collaborated with Moscow and the Grand Prince of Moscow and that together with his Rus companions settled in the Great Lithuanian Princedom.

Father J. Fijalek, the historian describing Vilnius in the period between the wars, referred to hetman Ostrogski as *second Achilles and Ulysses at the same time.*

On 8th September 1514, on the Feast of the Birth of Mary, hetman Ostrogski defeated Vasily III near Orsha on the Krapivna River. The victory terminated Russo-German pact against the Jagiellon.

At the assembly of 1511 in Brest-Litovsk, Konstanty Ostrogski was granted the privilege to rebuild the Metropolitan Council in Vilnius, thus breaking from interdiction of building and renovating Orthodox churches.

In 1506, the Tatars destroyed Minsk, Slutsk and Novogrudok and were within 70 versts from the capital. Vilnius' fortifications were strengthened on the bank of Vilnia River. Within 11 fathoms from the metropoly of The Blessed Virgin Mary, the palisade was constructed which caused the church shaken and damaged the dome of the church and its walls, the eastern and southern ones in particular.

For many years, the cathedral in Vilnius was in ruin. It had not been rebuilt due to the interdiction.

The Gate of Dawn – remembrance of the triumph

In the past, Jogaila made his triumphal entry to Krakow after the victorious Battle of Grunwald and hung Teutonic ensigns in St Stanislaw's Cathedral at Wawel. Sigismund I the Old together with his Polish-Lithuanian army under knyaz Konstany Ostrogski made a similar triumphal entry by the end of September 1514.

Jakob Pison, papal legate, while who was passing by Vilnius on his way to Moscow saw and described the triumphal return of the King. The prelate acknowledged the role of the Rus in Lithuania, Rus nobilities and dukes in particular, and referred to knyaz Konstany Ostrogski as the one *not stricken by the treachery characteristic of the Rus*. He described it in his letter to Leon X which he attached to Sigismund I the Old's letter notifying of his victory at the Battle of Orsha.

It is believed that Sigismund I the Old and Hetman Konstany Ostrogski made their triumphal entry to Vilnius in 1514 rather through the town gate at the Medininkai road leading to the Rus part of the town than through the main Gates of Dawn in Vilnius. Since then, the Gate of Dawn (pol Ostra Brama) has been the main gate of Vilnius, the name of the victor in the Battle in Orsha is preserved in the name of the gate. The Gate of Dawn (pol Ostra Brama) is first mentioned under in this name in 1556.

On 30th November 1514, on great request of Hetman Ostrogski, the King permitted him to erect a new votive Orthodox Church of St Trinity that was *on the hill of the town, where folk goes to the gate at the Medininkai road (there was an old*

wooden St Trinity Orthodox Church and monastery of the Orthodox Rite).

Erection of votive churches

The idea to build the votive church to remember the triumph was not new in Vilnius. Ostrogski followed Nikolai Nikolaevich Radziwiłł, Voivode of Vilnius who founded the St. Mary Snow church (St George's Church) in the suburbs of Vilnius in remembrance of the victory over the Tatars at Kleck, on 5th August 1506.

Before the battle with the Rus, Hetman in his *great requests* explained to the King that *when he defeats the enemy on the Krapivna field, he will erect two Orthodox churches in the town of Vilnius, one made of stone or brick, of the foundations only: one in honour of the Holy Trinity, the other in honour of St Nicholas the Great.*

The triumphal entry of the victorious Lithuanian army and that through the Rus town gate and the erection of votive Orthodox churches must have heavily influenced the mentality of the Rus elite of the

Great Lithuanian Princedom. They strengthened the syncretic society and terminated the Moscow's plan of 'collecting the Rus lands'.

On 24th January 1513, the widow of Alexander Jagiellon died in Braslaw. Her body was buried in the Vilnius monastery of The Blessed Virgin Mary, a Slavic inscription and three coats-of-arms of Moscow, Lithuania and Poland decorated the tomb slab.

Later, on 4th July 1522, Konstany Ostrogski founded two prebends, which are two Orthodox metropolitan churches today.

Prof. Józef Maroszek

Shortly after that, Europe, Kingdom of Poland and the Great Lithuanian Princedom were stricken by the reformation. Yet by 1553, there were 259 Roman Catholic churches in the Great Lithuanian Princedom. 46 % out of this number, only 119 remained by 1595. The metropolies of Vilnius and metropolies under the King's protectorate held the Catholic Rite. 30 % out of noble ecclesiastical foundations existed in 1595. That indicated that Calvinism was growing in strength among the Roman Catholics.



Synkavicz, the Orthodox Church of St Michael. General view. Photograph by J. M. Chodynicki