

BLAZOWA



Issue  
March/April

8  
2026

# BLAZOWA'S Past and Present *News and Historical Notes*

Compiled by the Municipal and Communal Library in Blazowa



# Table of contents

Dear Readers, . . . . .	3
News from Błażowa . . . . .	3
Old Photos Tell Their Story. . . . .	8
The History of the Construction of the Polish Community House in Błażowa . . . . .	12
Reverend Canon Leon Kwiatkowski 1852-1914. Part 2. . . . .	16
Righteous Woman from Błażowa . . . . .	18
The History of Education in Futoma from 1888 to 2025. Part 3 . . . . .	19
Tales From Years Gone By. Part VII: Completion of Church Construction Project . . . . .	20
„It's a horse, of course!”. Species-specific behaviour. Part 1 . . . . .	22
Through the Eyes of a Hunter . . . . .	23



## Dear Readers,

As the joyful season of Easter arrives, bringing with it the promise of renewal, hope, and new beginnings, we extend our warmest wishes to you and your loved ones.

May this Easter fill your hearts with the gentle light of spring, the comfort of faith, and the happiness that comes from being surrounded by family and friends. Let the bright

colours of painted eggs, the sweetness of traditional delicacies, and the beauty of blooming nature remind you that after every winter, there comes a time of rebirth and joy.

We wish you moments of peaceful reflection, laughter-filled gatherings, and a deep sense of gratitude for all the blessings in your life. May the risen Christ bring you strength in times of challenge, peace in your hearts, and hope for brighter days ahead.

May your Easter table be abundant, your home filled with love, and your

soul refreshed with serenity and optimism. Let this sacred time inspire you to cherish what truly matters and to spread kindness wherever you go.

Wishing you and your families a truly blessed, happy, and peaceful Easter!

**With warmest regards, Anna Heller and The Editorial Team**



Anna Heller

## News from Błazowa

International Holocaust Remembrance Day serves as a significant reminder of the connection between history and our often complex present times. Observed on 27 January,



Marta Wójcik

the anniversary of the liberation of the Auschwitz-Birkenau concentration camp, this day honours the six million Jews who were murdered and stands as a powerful warning for future generations. In light of today's

unstable geopolitical situation—marked by rising armed conflicts, social polarisation, and a resurgence of hate rhetoric—the memory of the Holocaust becomes even more significant and concerning. History shows us that major tragedies do not start



Anna Heller

with mass atrocities; they begin with words, dehumanisation, and a lack of concern for the suffering of others.

Once again, we participated in these commemorations, honouring those who were consumed by the flames of the Shoah. For us, the



Magdalena Kowalska-Cheffey

residents of Polish cities and villages, this day holds special significance. It serves as a reminder of our former neighbours—people who, for centuries, contributed to the culture, economy, and everyday life of our small communities. Their sudden disappearance has left a void in our social fabric that cannot be filled. Today, their presence is often confined to empty tenement houses, devastated



On 30 January, we „met” Fela from Schindler's List.



International Holocaust Remembrance Day in our Library.



cemeteries, and the quiet memories of the oldest residents.

Rzeszów, which was commonly referred to as Mojżeszów before the war because of its significant Jewish community, lost nearly all of its Je-

and organised educational and commemorative activities, particularly focused on Jewish cemeteries in Rzeszów. Her dedication to preserving Jewish memory and heritage was recognised in 2025 with

she serves as the coordinator of the Podkarpacie group within the Forum for Dialogue Network, of which we



History lesson in the library.

wish inhabitants during the Holocaust. Fela Zucher was one of the few who survived this tragic period, thanks to a combination of courage, luck, and Oskar Schindler's determination.

On 30 January, we „met Fela from Schindler's List. Our friend Marta Wójcik shared Fela's experiences growing up in pre-war Rzeszów and her story of survival, which was made possible by the help of Oskar Schindler. Marta is not only a history enthusiast but also an archaeologist, city guide, and researcher of Jewish history in Rzeszów. She is professionally affiliated with the Rzeszów City Hall.

Since 2016, Marta has initiated and led walks titled „In the Footsteps of Rzeszów Jews,” co-created exhibitions,

the Galicia Jewish Museum's „Preserving Memory” award. Additionally,

are also members.

In February, the schoolchildren in Podkarpacie had their winter break. As part of our library tradition, we



Jerzy Kocój, Paulina Grzebyk and Magdalena Kowalska-Cheffey.



This year, our activities took place from 17 February to 19th. Since 17 February is International Cat Day, we themed our meetings around CATS.

organise events for kids during this time. This year, our activities took pla-



On the third day of our winter break program, the participants



The children even had the chance to witness how a wound is stitched. At



ce from 17 February to 19th. Since 17 February is International Cat Day, we

were welcomed by Ms Magda, who introduced them to the world of

the end of her presentation, she was met with a flurry of questions.

At the end of the meeting, beautiful black cats were created, which—as we know—do not bring bad luck.

Music is one of humanity's oldest and most universal languages. It transcends cultural and temporal boundaries and can express emotions that often go beyond words. As the



Our guest was Father Pawel Batory, an art historian and lecturer at the Faculty of Fine Arts at the University of Rzeszów.

themed our meetings around CATS.

On the first day, we organised a Cat Ball—a day filled with dancing, games, and lots of fun. We ended the day with a group outing to a film screening at the Community Cultural Centre.

On the second day, we discussed cats and their habits. The children then participated in a detective role-playing game and, at the end, created beautiful mosaic cats.

„Puss in Boots.” Everyone, including the children, was excitedly anticipating the arrival of our „special guest,” Dr Wiktorina, a veterinarian from the LOVET Veterinary Clinic. Both the younger participants and the adults gained a wealth of knowledge about pets during her presentation. Dr Wiktorina delivered an engaging talk and brought various essential items for treating animals.



art of arranging sounds and silence in time, music accompanies us in every aspect of life—from solemn ceremonies to everyday entertainment and intimate moments of reflection. Rock and metal are genres that have revolutionised global culture, becoming



At the beginning of Holy Week, which prepares us for Easter, we gathered at the Błazowa Library for an event titled: „Passover and the Paschal Triduum – Not Just a Date Coincidence.”

more than just music for many; they represent a way of life, a manifestation of freedom, and an expression of rebellion against the status quo. Al-



Tymek Jasiewicz

though they share the same roots, each genre has developed its own unique aesthetic and energy. Both rock and metal foster a deep bond between artists and fans, and they are best experienced live, where powerful amplifiers allow you to feel the sound resonate through your entire body.

The Błażowa Library frequently enriches its events with live music. All events, including this one, feature thematic literature available at the Library. This time, we aimed to organise a concert that highlighted the rock and metal music enthusiasts of Błażowszczyzna. Unfortunately, due to space limitations, we couldn't host the event at the Library because we were concerned about the windows and the neighbours. Therefore, we

reached out to Kamil Zagórski to collaborate and joined forces with the Community Cultural Centre to make this concert possible.

The concert on 28 February featured covers of bands and artists from both the Polish and international music scenes, as well as several game soundtracks that all heavy music fans easily recognise.



Zuzanna Heller

It should be noted that the concert was a charity event. Sweets were available for purchase, and there were auctions. The money raised will go towards the treatment and rehabilitation of little Agatka from Błażowa.

The concert featured:

Tymek Jasiewicz – drums

Kuba Kozłowski – drums

Kamil Zagórski – guitar and vocals

Zuzanna Heller – drums; she also created from scratch our stage backdrop and posters

Jakub Heller – bass guitar; concert creator, arranger.

On Sunday, 29 March, our representative Magda, along with the mayor of Błażowa, Jerzy Kocój, and the village head of Nowy Borek, Sławomir Kowal, visited the oldest resident of our commune, Paulina Grzebyk, to wish her a Happy Easter. In the last issue of „Kurier Błażowski,” we began sharing Paulina's memories that highlight everyday life in the Błażowa region nearly a hundred years ago. Paulina was deeply moved to receive these well-wishes and expressions of remembrance. With her characteristic cheerfulness



Kuba Kozłowski

and humour, she also shared more stories with us.

We invite anyone who would like to share their memories and stories about the Błażowa region from the past to contact the Library. Let's preserve the everyday history of our small homeland from being forgotten.

At the beginning of Holy Week, which prepares us for Easter, we gathered at the Błażowa Library for an event titled: „Passover and the Paschal Triduum – Not Just a Date Coincidence.” Our guest was Father Paweł Batory, an art historian and lecturer at the Faculty of Fine Arts at the University of Rzeszów and the Higher Theological Seminary in Rzeszów, as well as the director of the Diocesan Museum in Rzeszów. In conversation with Father Paweł, we reflected on the significance of Judaism during Easter. We explored the traditions and symbols of the Jewish holiday of Passover and their



Librarians encouraged people to buy sweets.

impact on the development of Christian Easter symbolism and rituals. To illustrate the traditions of both holidays more vividly, we placed a Seder plate on our table. This special decorative platter is used during the Passover Seder and contains six symbolic dishes that recall the story of the Jewish exodus from slavery in Egypt. Each element on the plate has both religious and historical significance. Next to the Seder plate was a basket containing traditional foods that are blessed in our churches on Holy Saturday. The Haggadah, which means „story” in Hebrew,

is a book used during Passover in Jewish traditions. It contains the text that is read during the Seder meal, recounting the story of the Israelites' exodus from Egypt. The Haggadah fulfils the biblical commandment to share the story of the Exodus from generation to generation. It includes prayers, commentaries, ritual descriptions, and songs meant for children. References to the Seder and the Haggadah appear in the liturgy of both the Lord's Supper and the Easter Vigil. Our meeting offered a unique historical and spiritual journey, giving us a deeper

perspective on the most significant Christian holiday while acknowledging the impossibility of fully understanding it without learning about and respecting Judaism. It was another small step towards dialogue between our faiths and cultures, something very important to us.

This year, Jews and Christians are celebrating their holidays at the same time. As we extend our heartfelt wishes for a truly blessed Easter to our Christian friends, we also keep in mind our Jewish friends as they observe this significant time of renewal. We wish you all peace and joy.



Music is one of humanity's oldest and most universal languages. It transcends cultural and temporal boundaries and can express emotions that often go beyond words.



From the left: Jakub Heller, Zuzanna Heller and Kamil Zagórski.

Chag Pesach Sameach!  
Magdalena Kowalska-Cheffey



Jakub Heller

## Old Photos Tell Their Story

Historically, after World War 2, all institutions and organisations were required to keep chronicles. These records documented not only the institutions' activities but also significant events in the lives of the



Village head Mr Eugeniusz Kowal and the Circle's chairwoman Ms Emilia Skoczylas admire the work of the course participants.

villages and towns. The Błazowa Library has been maintaining such chronicles since 1956.

The history of chronicling by the Rural Women's Circles is a captivating account that not only highlights the organisations' activities but also reflects the evolution of rural Poland. What began as a basic reporting obligation has, over

time, transformed into an invaluable cultural heritage.

The first Rural Women's Circles began emerging in the second half of the 19th century, with a significant milestone in 1866, when the Piaseczno circle was established. Initially, the documentation of these circles served a purely utilitarian purpose, recording expenses, membership lists, and training plans focused on practical housekeeping and hygiene. However, over the years, as the role of Rural Women's Circles in com-



The village head of Nowy Borek, Mr Eugeniusz Kowal, extends his best wishes to the Circle's oldest member, Ms Dominika Nowotarska.

munity life expanded, these chronicles evolved. They became a space to showcase the first black-and-white photographs of harvest festivals and other special events, document successes in culinary and artistic competitions, include press clippings, and describe the circle's various activities.



Session to summarise the embroidery course.



Today, chronicles are undergoing a renaissance. They have become a source of pride within various communities and are showcased at different meetings. At the same time, this tradition is transitioning online. Many groups maintain their chronicles on Facebook or Instagram. Still, the physical versions remain the most cherished keepsakes, passed down to new generations of housewives.

The chronicles of the Rural Women's Circles often serve as the only surviving records of rural women's

history. While traditional grand history tends to focus on politics, these housewives have documented in their writings everyday life, culture, and the solidarity of local communities. This is exactly what the Women's Circle in Nowy Borek has done and continues to do. Thanks to Agnieszka Kowal, I am pleased to present a few photographs from the extensive chronicle of the Borek chapter.

I invite anyone interested in sharing their stories, photographs, and memories with the readers of „Kurier Błazowski” to contact the Błazowa Library. This year, the Kurier is celebrating its 35th anniversary, making it an important chronicle of our community.

**Jakub Heller**



A keepsake from the cutting and sewing course organised by the Women's Circle.



Participants in a cooking course.



Participants in a cake-baking course are seated at a set table.



A keepsake from a cooking and baking course.



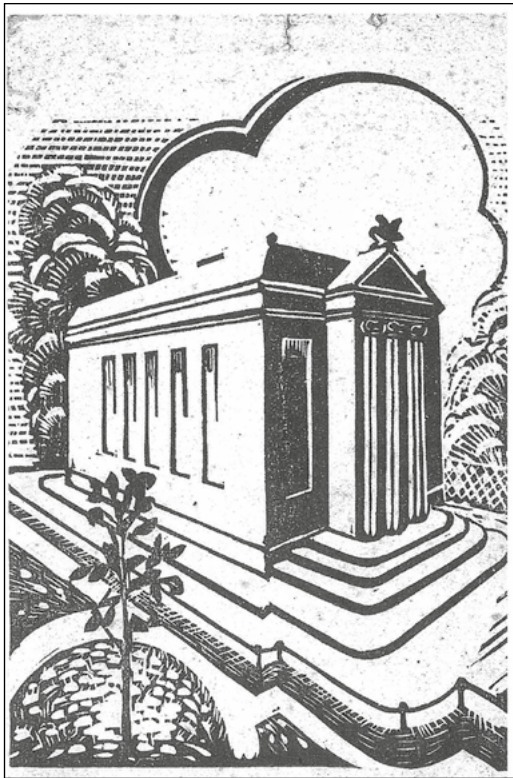
A souvenir photo of the amateur acting group from Nowy Borek, who staged „Borek Wedding” in 1964 with the initiative and participation of the Women’s Circle members.



Members of the Circle on a 1978 trip to Wieliczka.

# The History of the Construction of the Polish Community House in Błażowa

In my collection of old photographs, I have numerous images of the former Błażowa Community House, which served as an auditorium. The con-



Design of the Community House in Błażowa.

struction of this building was a significant project for our town, requiring substantial financial resources and the efforts of many people.

„Minutes taken at the meeting of the citizens of Błażowa, held on 10 March 1929. The purpose of the meeting is to discuss the construction of the Community House in Błażowa.

The meeting was opened by Father Ignacy Bocheński, who emphasised the urgent need to establish a centre that would consolidate all cultural, educational, and social services in the Błażowa area. He highlighted that every citizen, in addition to their personal lives, should actively participate in the life of the nation and strive to deepen their cultural understanding and social awareness. Thus, it is essential to establish centres in every major town where citizens can engage in

national life, allowing this work to be done peacefully, without obstacles or difficulties. A community house can serve as such a centre. Therefore, the community house should serve as a hub for national education, fostering patriotism and elevating the community's cultural and educational standards. This goal can be achieved by promoting national celebrations and ceremonies that honour significant historical relics. This includes organising performances, lectures, discussions, meetings, literacy programs, and training courses for out-of-school youth. Above all, we aim to establish youth associations that focus on education and personal development. Through the ideological work of these associations, we hope to nurture younger generations into responsible and valuable citizens of Poland.

the best intentions may lead to little success.

After the speech, the gathered citizens recognised the crucial need for such a centre and established the first Committee to construct the Community House. The Committee included: Father Ignacy Bocheński, Mr Drewniak, Michał Cebula (teacher), Kasper Rząsa, Walenty Pleśniak, Kazimierz Krygowski, Antoni Rząsa, Piotr Poczatek, Henryk Piszcz, Ludwik Rząsa, Józef Kuliga, Władysław Cybulski, Marcin Brzęk, Andrzej Lęgięć, Roman Lutkowski, and Ignacy Synoś.

After the Committee was formed, Father Ignacy Bocheński was asked to submit his own proposals. He presented two projects. The first project suggests adding a wing to the seven-grade school, converting the lower level into a community centre and providing two additional classrooms on the upper level. He supported this project by arguing that the school was already too small and needed immediate expansion. This project would



Many willing individuals in Błażowa would like to contribute to this initiative. However, without a larger, more supportive environment, even

therefore help the Błażowa municipality address its educational needs.

The second project suggests constructing a separate house on land

specifically acquired or purchased for this purpose. This initiative presents considerable challenges, including fi-



Construction of the Community House.

financial obstacles and difficulties in locating suitable land. During the discussion, Mr Józef Kuliga expressed his views, clearly demonstrating that the first plan is unfeasible and that the second plan requires reworking.

1) The Błazowa Municipality has two construction projects in the works: a slaughterhouse and a school in Wilczak. As a result, it cannot begin construction of an additional wing or expand the school.

2) The school authorities may raise difficulties that could delay the matter for years.

The second project was therefore agreed on, and it was established that:

- the designed house will be named the Polish Community House,
- to start looking for an appropriate location, which Mr Piotr Początek is responsible for,

the Provisional Board, the individuals who committed funds for the Community House are as follows:

- Father Ignacy Bocheński – PLN 150
- Mr Józef Kuliga – PLN 100
- Mr Władysław Cybulski – PLN 100
- Mr Kasper Rząsa – PLN 100
- Mr Walenty Pleśniak – PLN 50

Additionally, Mr Krygowski agreed to construct four doors for the planned



- send three members to the priest dean to request the cession of the rectory land for construction,
- select a Provisional Construction Management Board.

Mr Julian Solarski was elected chairman of the Board, Mr Józef Kuliga, deputy chairman; Mr Dominik Sobczyk, secretary; and Fr. Ignacy Bocheński, treasurer. In addition, Władysław Cybulski, Andrzej Legięć, and Kasper Rząsa were elected. Following the establishment of

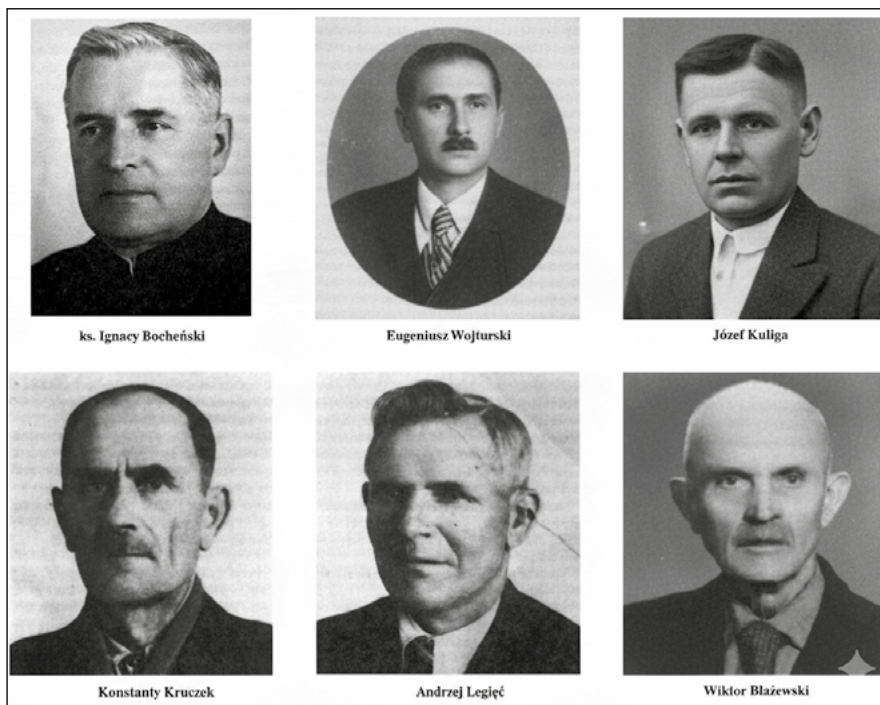
building at no charge. The meeting was then adjourned, with the next meeting scheduled for Sunday, 24 March 1929.” (KB 50/1999)

The minutes indicate that the Błazowa City Council addressed various issues related to the city’s operations, as well as education and culture in our town.

After World War II, this issue remained important to the city’s residents, as evidenced by the minutes of 13 March 1945.

„On 13 March 1945, at 2:00 PM, in the municipal building in Błazowa, a meeting of local citizens was held, attended by: Konstanty Kruczek, Władysław Pleśniak, Władysław Barłóg, Franciszek Woźniak, Dr Kazimierz Rzyziński, principal of the middle school, Stanisław Nyrkowski, M.A., principal of the elementary school, Stanisław Pleśniak, Wiktor Błazewski, Eugeniusz Wojturski, Fr. Władysław Zyga, Andrzej Legięć, Piotr Słaby, Józef Kuliga, Władysław Ossoliński, veterinarian Jan Maissner, Marcin Pociask, Andrzej Nawłoka, Julian Kocój, Jan Twardy, Klemens Gawrych,

Adam Lorenowicz, Adam Zielonka, Józef Pikaus, Alojzy Motyka, Tadeusz Pleśniak, Franciszek Kmiotek, Emil Kruła, Andrzej Stec, Edward Kuśnierz.



ks. Ignacy Bocheński

Eugeniusz Wojturski

Józef Kuliga

Konstanty Kruczek

Andrzej Legięć

Wiktor Błazewski

It was decided to appoint to the Construction Committee its original members, who initiated the construction of the Polish Community House in Błażowa and currently reside there: Father

3. In connection with the planned construction, it was decided to apply to the authorities for a subsidy.

4. Obtaining the essential materials for construction, including lime, cement,

authorities free of charge, with the intention of demolishing them and repurposing the construction materials.

6. After receiving subsidies and materials from former Jewish buildings, construction of the Polish Community House, which had previously been started, was decided to commence immediately.

7. The Committee will seek additional funding through collections, voluntary donations, taxes, and organised events.

8. After the discussion ended, the Construction Board was elected from the following citizens: President Eugeniusz Wojturski, Vice-President Józef Kuliga, Treasurer Tadeusz Pleśniak, Deputy Treasurer Edward Kuśnierz, Secretary Józef Pikaus, and Deputy



The Community House following its construction.

Ignacy Bocheński, the „Pomoc” Fund, Stefania Korczyńska, Stefan Kruczek, Wojciech Olech, Emil Początek, Antoni Rząsa, Anna Sobczyk, Jadwiga Marcinkiewicz, Bronisława Wojturska, and the Volunteer Fire Department.

After extensive discussion on this topic, the following resolution was adopted:

1. The Polish Community House is essential for promoting culture and education, particularly since Błażowa lacks an appropriate building for this purpose.  
2. The urgency for construction is critical now; once the war ends, all craftsmen, bricklayers, and workers will migrate to larger cities to aid in their rebuilding.



Father Ignacy Bocheński (first on the left) with actors from Błażowa.

planks, and others.

5. Acquire several former Jewish buildings no longer in use, either through purchase or by obtaining them from

Secretary Adam Zielonka.

The following citizens were appointed to the Building Committee:



The Community House stage hosted numerous performances by various theatre groups.



A special event.

Antoni Sobczyk, Stefan Kruczek, Wojciech Olech, and Henryk Piszcz.

At this point, the meeting concluded, and the minutes were signed.



One of the former entrances, now bricked up.

KB 51 Page 8

After World War II, community centres became essential to social life, particularly in Polish villages and



Błazowa, 13 March 1945.”  
 Committee for the Construction of the Polish Community House in Błazowa:  
 Eugeniusz Wojturski – Chairman  
 Józef Pikaus – Secretary  
 On behalf of the Mayor – Józef Pikaus.

smaller towns. Their function evolved with political changes, but they consistently focused on promoting integration and education.

Older residents of Błazowa recall the plays performed at the Błazowa Community House. Many still

remember how it later became the „Venus” cinema. The chronicle of the Błazowa Library states:

„On 2 August 1959, the ‚Venus’ cinema opened in Błazowa, located at the Cultural Centre. The first film shown was „The Soldier of the Queen of Madagascar,” which started at 11:00 AM. The chairman of the Municipal National Council’s Praesidium inaugurated the cinema. A brief speech was given by the chairman of the Communal National Council and the director of WZK Rzeszów. The hall was filled to capacity, and the atmosphere was electric.” The cinema had its own charm and appeal, serving as a weekend gathering place for the local community. I recall that films featuring Harrison Ford and Bruce Lee were especially popular.

Today, occasional meetings are still held in the former Community House.

Recently, the facility has been modernised to meet current standards, including an upgraded sound system and improved seating.

**Jakub Heller**



Later, it became home to the Venus cinema.

## Reverend Canon Leon Kwiatkowski 1852-1914. Part 2.

3. The construction of the church, including its furnishings, and other projects.

Father Kwiatkowski was a talented priest known for his profound spirituality. He was inspired by Father Bronisław Markiewicz (KZach, p. 193) and responded to Bishop Solecki's call to construct a new church, issued during his pastoral visit to Błażowa from 20 to 22 October 1883. The bishop stated, „First and foremost, we must think about and ensure the construction of a new, spacious parish church in a larger location” (KZach, p. 168). We will now take a brief look at the construction of the new church; a more detailed discussion will be addressed separately.

Father Kwiatkowski was deeply involved in preparing for the construction of the new church. He approached the task thoughtfully, emphasising the

importance of a long-term plan. As he stated, „You need to devote three-quarters of the time to preparing for the construction and one-quarter to the actual building.” To aid in his preparations, he visited 22 churches in various locations, including Kraków, Lviv, Sanok, and Bukowsko. During these visits, he gained insights into the construction preparations, the building process, and the architectural styles of the churches.

Due to his demanding pastoral work related to the construction of the church, Father Leon brought his parents to live with him so they could help manage the farm. This was necessary not only for maintaining the farm but also for providing food for the priests and parish staff.

The construction of the church was fraught with challenges and needs. First and foremost, establishing

a financial foundation was essential. Since 1879, contributions for the new church had been collected. However, the priest rejected the idea of soliciting donations through official channels or imposing compulsory taxes on families or groups. He believed, „As is the faith, so is the offering,” and prioritised voluntary donations over setting fixed contributions for individual parishioners.

There were many ways to contribute, with „St. Joseph's Circle” playing a significant role. Additionally, contributions were collected at nearly every opportunity, mobilising thousands of donors from both the Błażowa parish and neighbouring parishes. This effort is documented in the handwritten „Golden Book” and its printed version.

It's worth noting that Father Leon devoted much of his own money to



Leon Kwiatkowski is first from the left.

support the church's construction throughout this process.

The plans for the church were prepared in 1884 by Dr Jan Sas Zubrzycki. He submitted them to the Bishop's Curia in Przemyśl on 29 April, and they accepted the design. The architect also received a gold medal at the National Exhibition in Lviv. By November of that year, he had presented the design to the Błazowa parish. Notably, he prepared the church design for a very small fee (LK, p. 19).

Choosing a site for the new church proved challenging. A total of ten options were considered, reflecting the disputes among the Parish Committee, parishioners, and the parish priest. This deliberation lasted nearly two years, until 23 March 1896, and took a toll on Father Kwiatkowski's health and well-being. For instance, building the new church taller than the old one required relocating out-buildings and purchasing part of the land.

The church's shell was constructed between 1896 and 1897, taking just 13 months as the architect had promised. Construction began on 25 June 1896, and by 13 October of the same year, the old church was demolished. The new church was completed in 1897, although masonry and stonework continued afterwards. The exterior work was finally finished on 9 August 1899, at which point the 11 masons from Ryglice were dismissed.

The process of furnishing the church's interior brought new challenges

and expenses. The church was painted between 1901 and 1902, and the Stations of the Cross were consecrated in 1903. The main altar was completed in 1908. In the following years, additional works were finished, including the altar of Our Lady of the Rosary in the left nave, the altar of St. Joseph in the right nave, the pulpit, and the pews. The final element of the church's interior furnishings was the installation of the organ in 1909.

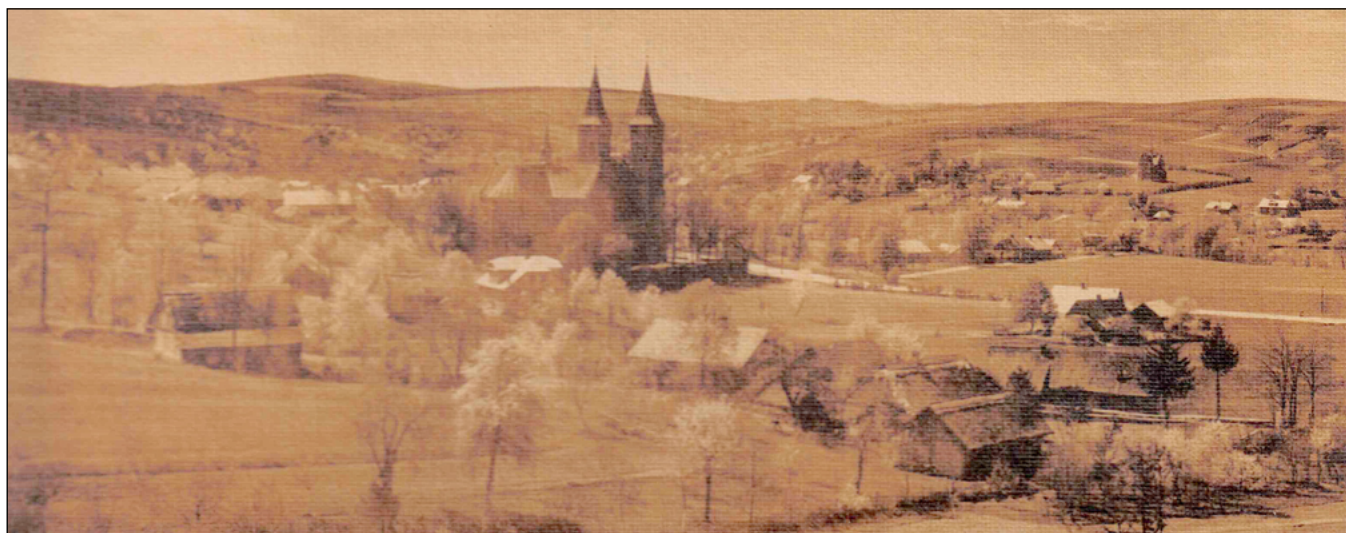
Father Leon devoted his health and strength to the construction of God's house, but he accomplished a work that glorifies God with the words carved over the main portal of the church: „Magnificat anima mea Dominum!” – „My soul proclaims the greatness of the Lord!” (X.W.B. in: KZach, pp. 184-185). He always desired that the entire preparation for and construction of the church, as well as the lives of the faithful, be done for the glory of God and be deeply prayed for.

At the initiative of Father Kwiatkowski, a chapel dedicated to the Sacred Heart of Jesus was constructed in the old cemetery between 1904 and 1906, designed by Jan Sas Zubrzycki. Additionally, from 1907 to 1908, St. John's Bridge was built across the Ryjak River, leading to the cemetery and chapel. However, one of the bridge's banks collapsed, and part of the structure was destroyed due to the use of old, weathered cement. The bridge was repaired in 1908 and was later named the Kwiatkowski Bridge.

Father Kwiatkowski also intended to build a church in Kąkolówka (5194 K) and chapels in Lecka (27 K) and Białka (22 K), for which he had collected the funds mentioned above by 1913. However, death prevented him from this undertaking (KZach, 224). He wrote as follows: „Further plans for the future: Schools to flourish, suitable buildings to be erected, chapels: Kąkolówka, Białka, Lecka. Cemeteries to be magnificent, both Loan and Reifeisen Offices to complement each other, Agricultural Clubs, lending libraries, reading rooms, general catechism classes, a volunteer guard, a nursery, drainage, orphanage councils, arbitration courts – and many others” (KZach, p. 224). He also bought a plot of land for the nuns to build a convent in Błazowa. We can see, therefore, that Father Leon Kwiatkowski still had broad horizons of activity before him.

A priest once told Father Kwiatkowski that building a church required two sacks: one for money and the other for worries. Father Leon responded, „You were building a small church. To build a large church, I needed ten sacks for money and ten sacks for worries.” The significant scale of Father Leon's efforts, along with the challenges he faced, speaks to his remarkable dedication to the Błazowa parish as he wrote in 1909, „17 years in constant grind” (KZach, p. 224).

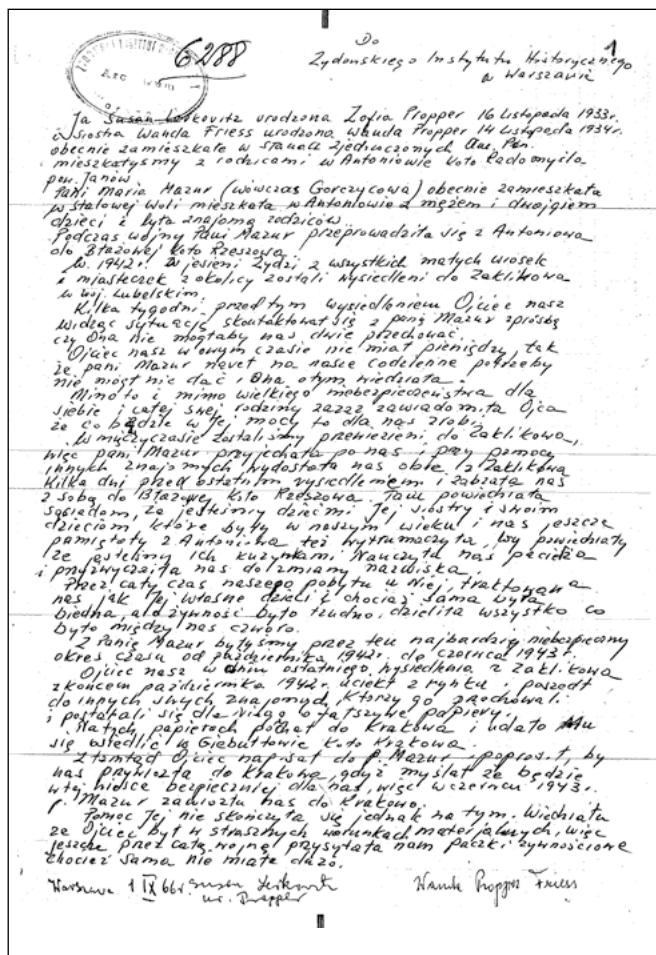
**Fr Jan Twardy**



# Righteous Woman from Błażowa

We received an email from Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority, requesting information about Maria Mazur. Maria helped two Jewish girls during the war, the Propper sisters. According to the survivors, Maria, whose then married name was Gorzycowa, came from Antoniów near Radomyśl, where she lived with her husband and two children. During the war, she moved to Błażowa. It is unclear when and where she remarried to become Maria Mazur. In the 1960s, she was living in Stalowa Wola. If anyone has memories or information about Maria Mazur, please get in touch with the Błażowa Library.

Jakub and Magda



In the autumn of 1942, Jews from all small villages and towns were deported to Zaklików in the Lublin Voivodeship.

A few weeks before the deportation, our Father, recognising the situation, contacted Mrs Mazur and asked if she could shelter the two of us.

At that time, our Father had no money, so he could not provide Mrs Mazur with anything, even for our daily needs, and she was aware of this.

Despite the great danger to herself and her family, she immediately informed Father that she would do whatever she could to help us.

In the meantime, we were transported to Zaklików, where Mrs Mazur came to pick us up. With the help of other friends, she managed to get us both out of Zaklików a few days before the final deportation and took us to Błażowa, near Rzeszów. There, she told the neighbours that we were her sister's children. She also instructed her own children, who were our age and still remembered us from Antoniów, to tell others that we were their cousins. She taught us prayers and helped us get accustomed to our changed names.

During our stay with her, she treated us like her own children. Despite her poverty and the scarcity of food, she shared everything she had with the four of us.

We stayed with Mrs Mazur during the most dangerous period from October 1942 to June 1943.

On the day of the last deportation from Zaklików at the end of October 1942, our Father escaped from the market square and went to friends who hid him and arranged for false papers.

With these papers, he went to Kraków and managed to settle in Giebułtów, near Kraków.

Father wrote to Mrs Mazur, asking her to bring us to Kraków, believing it would be safer for us there. In June 1943, she did so.

Her assistance did not stop there. She realised that Father was facing severe financial difficulties, so throughout the war, she continued to send us food parcels, despite having little herself.

Warszawa, 1 September 1966

To the Jewish Historical Institute in Warsaw

I, Susan Levkowitz, born Zofia Propper on 16 November 1933, and my sister, Wanda Friess, born Wanda Propper on 14 November 1934, currently residing in the United States of America, lived with my parents in Antoniów, near Radomyśl, in the Janów district.

Mrs Maria Mazur (then Gorzycowa), currently residing in Stalowa Wola, lived in Antoniów with her husband and two children and was a friend of my parents.

During the war, Mrs Mazur moved from Antoniów to Błażowa near Rzeszów.



Błażowa synagogue - digital colorisation.



Zdzisław Chlebek

## The History of Education in Futoma from 1888 to 2025. Part 3

During the era of socialist propaganda, religion was removed from schools, and history teaching was highly selective and filled with gaps. The interwar period was viewed with severe criticism, often understating the many successes in rebuilding Polish statehood, fostering patriotic values among the younger generation, and advancing the economy, culture, and education. The contributions of figures such as Józef Piłsudski, Ignacy Paderewski, and Roman Dmowski in regaining and defending Poland's freedom

were largely marginalised. Knowledge about the Home Army soldiers, the Freedom and Independence Association (WiN), the background of the Katyn massacre, the role of the Polish Armed Forces in the West during World War II, and the significance of the Warsaw Uprising was either omitted or distorted.

The anniversaries of the establishment of the Polish Committee of National Liberation, the Battle of Lenino, and the October Revolution were celebrated with great fanfare. In contrast, Polish Independence Day, the anniversary of the Battle of Warsaw, the Warsaw Uprising, and the date of the adoption of the 3 May Constitution were entirely removed from the school curriculum. This approach to education for the younger generation

clashed with the Church's teachings and parents' expectations.

School textbooks, curricula, and the mass media presented figures such as Feliks Dzierżyński, Julian Marchlewski, Marcei Nowotko, Wanda Wasilewska, Janek Krasicki, Hanka Sawicka, General Karol Świerczewski—Walter „the one who didn't bow to bullets”, Vladimir I. Lenin, Karl Marx, and Friedrich Engels as

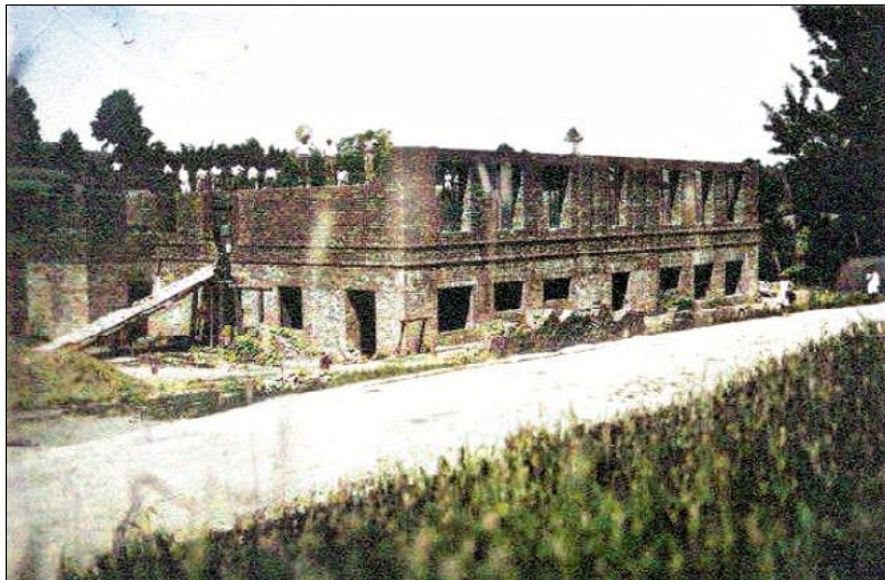
building was equipped with a radio system. In 1959, Roman Sowa became the new principal. This marked the first time in the school's history that it also operated as a summer camp. In 1960, following a decision by the communist authorities, religion was banned from schools.

Under Principal Sowa's leadership, the school offered highly regarded cooking, baking, cutting, and sewing courses through its home economics and tailoring workshops, which were well received by residents. A scout troop became active starting in 1963. From 1964 to 1966, a Teachers' House was constructed to address the housing needs of teachers living outside the village.

Beginning in the 1966/67 school year, the school expanded

to include eight classrooms. In 1968, central heating systems replaced the tiled stoves. Between 1969 and 1970, an outdoor swimming pool was opened, presenting various challenges. In 1971, Principal Roman Sowa moved to Zalesie, and his wife, Janina, took over the school's management. In 1973, Józefa Matecka was awarded a commendation by the Minister of Education for her excellent management of the school library.

From 1974 to 1978, Marian Pikul served as the principal of Futoma Primary School. In 1975, Krystyna Lach, who held a Master of Arts in Russian Philology, began teaching at the school. She was the first person working at the school to hold a Master's degree. Subsequently, more Master's graduates joined the staff a few years later. In 1976, the school was once again prepared to



„authorities” on modern Polish and world history. It was almost impossible to find objective information about Józef Piłsudski, Ignacy Paderewski, generals Władysław Sikorski, Stanisław Maczek, Władysław Anders, and Emil Fieldorf „Nil”, Danuta Siedzikówna „Inka”, captain Witold Pilecki, and Janek Rodowicz „Anoda” in the pages of these textbooks.

From 1954 to 1959, Władysław Sochaj was succeeded by Józef Skoczylas as the school principal. During his tenure, he organised the physics and chemistry lab, the technical lab, the recreation room, a new gymnasium, and the library. In 1957, he also founded the Agricultural Training School for adults, which employed 7 teaching staff.

Between 1958 and 1960, the village was electrified, and the school

welcome the children of employees from the Voivodeship Office in Rzeszów for a summer camp. In 1976-77, the school's youth performed an artistic program during the opening of the Health Centre and the Municipal Harvest Festival. The greatest artistic impact was made by the ballet ensemble, led by Kazimiera Wyskiel, and the band from Piątkowa. As a reward for their performance, the group was selected to participate in the Błażowa May Day parade in 1978. In addition to mandatory Russian, Futoma students also learned German and Esperanto as optional extras. Mieczysław Chmiel became the school's principal from 1982 to 1985. During this time, the school was fenced, and drainage works were carried

out. After his resignation, Zbigniew Nowak became the school's principal from 1985 to 1988. In 1985, he established the Social Committee for the Construction of the Gymnasium. Numerous renovations were carried out at the school, in its surrounding area, and at the swimming pool, after which, in 1988, children from Rzeszów and Lviv were accepted into a summer camp.

Krystyna Krywiczaniin served as the principal from 1988 to 1992. During her tenure, the school acquired a new asphalt playing field for team sports, including volleyball and basketball.

The year 1989 marked a significant turning point in the education and development of young people in Poland. Schools transitioned from

a socialist system to a democratic one, gaining substantial autonomy in various areas. They were now free to choose their principals, design youth education programs, develop their own educational concepts, select patrons, plan the school calendar and celebrations, collaborate with the local community, and choose role models and moral authorities for their students to emulate. Former observances, such as the October Revolution and May Day parades, were replaced by solemn celebrations of Independence Day and the anniversary of the adoption of the 3 May Constitution.

T.B.C.

Zdzisław Chlebek



Anna Gellermann

## Tales From Years Gone By. Part VII: Completion of Church Construction Project

When the church's construction was officially completed in 1900, no one could have predicted the dramatic events that awaited our town.

The „Golden Book” details the years of hard work, accomplished despite insufficient funds, thanks to interest-free loans and donations from parishioners. In 1901, the floor was laid, and three painted crosses were placed as a tribute to the Saviour of the world, commemorating the Jubilee Year and the new century. In 1902, the church was painted, and the following year, the Stations of the Cross were consecrated. In addition to the numerous activities organised by the parish and the church building committee, they also focused on educating the community. In 1905, as part of the efforts to combat illiteracy, a reading and writing course was held, attracting over 100 adult residents of Błażowa.

These years have been exhausting for the entire parish. While

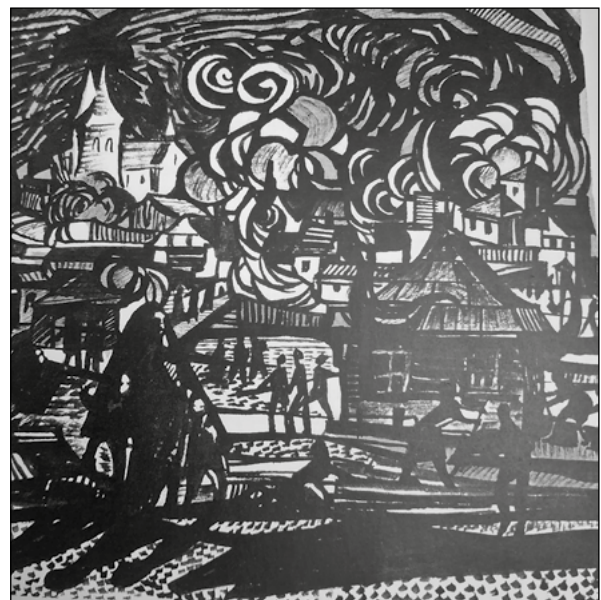
construction often moves quickly and progress is easily visible, which satisfies both builders and donors, the finishing work is less visible. This final phase takes more time and effort, and the results are not immediately apparent.

Due to financial constraints, the architect Jan Sas Zubrzycki designed altars that were too small for the building's dimensions. The sculptor Kazimierz Krygowski often complained about the altar, as he noticed during his work that it would be too small, despite having enlarged it symmetrically on all sides on his own initiative. An architect was called in to design additional decorations so the altar



would fit the wall proportionally. The dimensions and proportions of the side altars were given to the sculptor's expertise to ensure minimal corrections later. In the meantime, he also constructed collar benches and church pews.

On 15 May 1907, which was a significant and unfortunate day in the life of our parish, half of the altar of Our Lady of the Rosary was



The Fire of Błażowa - illustration by K. Krygowski.

completed and installed in the church, while the other half remained in the workshop.

The fire broke out around 3:30 p.m. in the „forestry area” and rapidly spread throughout the centre of Błażowa.

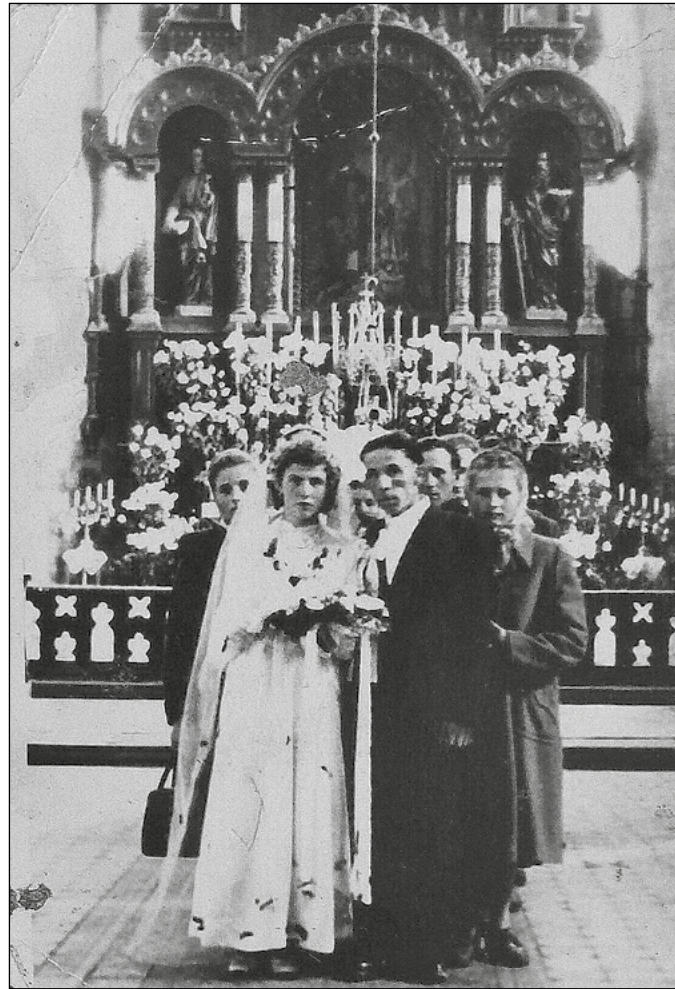
Kazimierz Krygowski, who was the fire chief at the time, describes in detail in his diary a week-long fire that became a dramatic and traumatic experience for him and many residents of our town. Fire brigades from nearby towns responded to assist; among them, the Tyczyn brigade, which became renowned for their significant bravery in combating the fire, especially in heroically protecting the church and the adjacent rectory buildings.

„The fire engine and water trucks arrived at the scene quickly and were truly needed. Tyczyn had a reliable fire engine and two water trucks available. The prince's strong horses helped transport water, which revitalised the firefighting efforts and saved the church.

In the evening, we climbed the hill above the church to observe the massive flames. However, the fire continued to threaten the church. The priest reminded us of the Fire Service Banner kept in the church, said to have miraculous powers. Miraculously, as soon as we raised the banner, the wind changed direction. The church and other houses in Księża Budy were no longer at risk of burning, as the flames swirled back toward the centre of the fire.” That's how Kazimierz Krygowski describes the extraordinary saving of the new church in his „Memoirs,” which I strongly encourage you to read.

He describes that one fire brigade unit arrived late to the scene. After extinguishing a fire at a cloth warehouse that posed a risk of igniting the adjacent spirit warehouse, they were unable to continue their work because their fire engine hose broke. After the firefighters left, people began to

gather around the warehouse with the owner because they were very thirsty. There was no water available to drink, so they decided to drink the beer stored there, even though it was warm. To the owner's surprise, 64 bottles of cognac had gone missing from the shelves, which explained the sudden failure of the fire hose: it could not function at all when the water tank



Interior of the church in Błażowa featuring the balustrade in the background. Photo from the album of E. Trzyna.

was filled with cognac bottles.

According to the „Golden Book,” the fire caused extensive damage, destroying the homes of 189 Jewish families, two synagogues, and two loan offices. Additionally, it destroyed 27 homes belonging to Catholic families, including the house and studio of Kazimierz Krygowski, where an unfinished altar, along with all materials and tools, was lost.

After the fire, the town needed to be rebuilt according to new guidelines designed to prevent future tragedies.

The Krygowski family decided to rebuild their house and workshop, continuing the work on the remaining altars until the church was finished, despite the enormous effort and debt involved.

In 1909, Father Leon Kwiatkowski celebrated the 25th anniversary of his service as parish priest in Błażowa. He received the Golden Cross of Merit with a Crown, along with expressions of gratitude from Bishop Jan Sebastian Pelczar and many parishioners who had gathered to honour him. At that time, none of them could have known that just seven years after the devastating fire, a great war would erupt, claiming the lives of many, including the venerable Jubilarian.

Perhaps it was a blessing that, at the start of the new century, no one anticipated the challenges they would soon encounter. They were able to enjoy a time of a difficult yet normal life, free from the anxiety of an uncertain fate. They say, „Historia vitae magistra est”—history is the teacher of life. Unfortunately, it seems to be a poor teacher, one who has not taught anyone anything. What is even worse, it appears that

the twenty-first century is set to repeat the mistakes of the twentieth century.

Let us, therefore, remember the builders and benefactors of the church in Błażowa. Although their lives have passed, their names will forever be recorded in the „Golden Book.” Let us pray for their eternal rest, and may the church they built always be an object of our care and pride—a stronghold and fortress, regardless of the uncertain fate that may come our way.

**Anna Gellermann**

# „It's a horse, of course!". Species-specific behaviour. Part 1



With this introduction, I am starting a series of topics focused on understanding and addressing the needs of our horses. I nurture the passions that have guided my family for generations and continue this tradition through my life with my two horses. If I can improve the well-being of even one horse or inspire someone to make informed decisions on this topic by sharing my knowledge and experience, that is a valuable achievement.

The rich traditions of Polish equestrianism and breeding may lead us to believe that we fully understand how to care for these magnificent animals. However, this is far from the truth. Despite having shared our existence with horses for 5,500 years—during which they have played a vital role in the development of our civilisation as companions in agriculture, transportation, military tasks, sports, recreation, and even social activities—we still often fail to recognise that horses perceive the world in ways that are very different from our own. As caregivers, we must strive to understand their unique perspective. Despite adapting through domestication and artificial selection, they remain, at their core, creatures of the vast steppes, characterised by strong social bonds and an instinctual ability to escape danger. This is the modern horse, and it wouldn't be any different! The closer horses are kept to their natural environment, the greater the chance they will be physically and mentally healthy. We will also discuss disorders that arise from inadequate breeding conditions. It's surprising how often we label a suffering horse as malicious, while our ignorance can actually contribute to the animal's frustration. I will discuss horses' senses,

highlighting how their sense of smell rivals that of dogs. Additionally, I will introduce natural methods for working with horses and show you my Paddock Paradise.

Horses are primarily herbivores, meaning their diet consists mainly of plants. This type of food is high in fibre and low in energy. Hence, they need to eat for extended periods—approximately 15 to 18 hours a day. Nighttime isn't just for resting; it is also a time for various activities, which I will explain another time. Grazing is often com-



bined with exercise, which influences their physical build, physiology, and behaviour. Horses spend two-thirds of their day engaged in these activities, covering significant distances and developing healthy hooves in the process. We should remember that our horses need long hours of slow-paced exercise to maintain their health. The steppe, which has shaped them, experiences significant differences in temperature between day and night. This adaptation enables them to thrive in extreme climatic conditions, and they have excellent thermoregulation. Overuse of blankets and keeping animals in a warm stable can lead to health problems. For those of us who prefer

warmer temperatures, this sounds almost preposterous.

Horses have a strong need for sunlight. From a horse's perspective, while a beautiful, secure stall may seem comfortable, it does not fulfil this need. Open spaces do come with various dangers, but having multiple horses allows them to watch out for each other, as they can see and hear more. Living in a herd is safer and more beneficial for herbivores, which are vulnerable to predators. A herd consisting of members of the same species ensures a peaceful existence. This social instinct is innate in horses; having a goat or sheep for companionship does not satisfy their social needs. There have been instances when my horse was alone for extended periods, and these situations consistently led to unpleasant consequences, which I will discuss later.

Their skittishness, which we often dislike, has actually helped them survive. Fleeing is an effective defence against predators. This behaviour has led to the development of specialised limbs, respiratory systems, and sensory organs that enable lightning-fast reactions. When threatened, a horse will typically flee, but not too far—just far enough to assess the danger. If a horse is deprived of the ability to flee, it will resort to defending itself by kicking and biting.

Domestication undoubtedly influenced behavioural changes, but the animals' original instincts remained intact. Selective breeding resulted in various breeds that differ in size, conformation, and temperament. As a result, domestic horses have become calmer and less aggressive. Nonetheless, their basic subsistence needs have not changed.

**Dagmara Wichłacz**

# Through the Eyes of a Hunter



A few thoughts on passion, nature, hunting ethics, and tradition

Darz Bór!

Happy hunting!

I want to start this article with a question that may seem surprising at first: does the price of a regular bread roll at the store have anything to do with hunting? The answer might seem obvious—there is no connection. After all, a roll bought in a store is made in a bakery, which uses flour from a mill, which grinds grain purchased from a farmer. A farmer grows wheat on their own field, and according to popular belief, this is where the story ends. So, where does a hunter fit into all of this?

Surprisingly, the connection is much larger than you might think. A farmer's field is not isolated; it is part of an ecosystem that includes wild animals. Animals living in forests, scrublands, and meadows often utilise cultivated fields for food, shelter, and resting places. The issue arises when game populations in a given area become too numerous. These animals not only consume crops but also cause damage. They trample seedlings, break plants, disturb the soil, and gnaw on young shoots. In practice, this results in significant losses for

farmers. The greater the damage, the smaller the harvest.

If we imagine a scenario where wildlife were completely unregulated by humans, overpopulation would quickly become a significant issue. The resulting agricultural damage would be vast, leading to a substantial drop in crop yields. This reduced food supply would drive prices higher, meaning consumers would end up paying more—even for basic items like a bread roll. However, this does not mean that wildlife should be eliminated; doing so would be extremely irresponsible and would disrupt the balance of nature. Therefore, careful planning and the management of animal populations are essential.

Hunters, foresters, and scientists play a crucial role in managing wildlife populations. They rely on natural observations and expert research to determine the optimal number of

game animals that can be sustainably supported in a specific area. Hunting clubs operating on leased hunting grounds conduct assessments of game populations, and the collected data is submitted to the Polish

Hunting Association. This information is then used in collaboration with the relevant regional directors of the State Forests to develop multi-year and annual hunting plans.

The annual hunting plan clearly outlines the number of game species that can be hunted in a specific district. There is no room for arbitrary decisions or individual judgment on the part of hunters. We hunt only game species and only in the quantities specified in the approved plans. The Gamekeeper personally oversees the implementation of these plans in each district and issues a document that authorises individual hunting, commonly known as a shooting permit. This document clearly states what each hunter is allowed to hunt and the amounts they may hunt. All of these measures aim to ensure that there are neither too many nor too few game species. This



balance is essential for maintaining ecosystem stability and minimising damage to agriculture.

The responsibilities of hunters extend beyond just hunting. Hunting clubs have a financial obligation to compensate for the damages caused by game. For instance, the „Szarak” Hunting Club in Błazowa paid farmers over one hundred thousand zloty in compensation in 2025 alone. This compensation comes from the club's funds, which ultimately are derived from its members—the hunters.

Additionally, hunting clubs incur fines if they fail to comply with their hunting plans, such as harvesting fewer deer than specified. To mitigate damage, hunters take measures to protect crops by fencing fields, particularly corn, and conducting night shifts to guard against damage, primarily from wild boar. Even with these efforts, some damage is unavoidable, necessitating compensation to farmers.

It's important to dispel a common myth about hunting: hunters do not receive meat for free. When hunters harvest game for personal consumption, they must pay for it—each kilogram of carcass is purchased, similar to how one buys meat at a store. From an economic standpoint, hunting is not a „profitable” activity.

Why do we hunt? Primarily because we have a deep love for nature and its beauty. We are part of a social group that values a multi-generational tradition. Additionally, our families enjoy the



highest quality products—natural and organic. These are the same products that, when served at the tables of our Western neighbours, garner appreciation and admiration. We hunt with a strong sense of responsibility toward nature and out of respect for the hard work of farmers.

In writing this text, I aimed to illustrate that a hunter is not simply someone who shoots without thought at anything that moves. Rather, a responsible hunter operates within the framework of applicable laws—the Hunting Law—follows approved plans, and adheres to clearly defined responsibilities. A true hunter cares deeply about both nature and the public interest.

In closing, I would like to encourage you to take a moment for reflection. When you find yourself walking through the forests, meadows, or country roads of our beautiful area and encounter a hunter, try to see them as someone who cares about the nature you appreciate. They operate within the law, collaborate with scientists and nature researchers, and respect the hard work of farmers, ensuring it is not wasted. This, in turn, helps keep the prices of products in stores—like a simple roll made from Polish flour—from increasing overnight.

If you encounter a hunter, perhaps coming back in the early morning after a night of guarding the crops, greet him with the words „Darz Bór.” You can be sure that, despite his tiredness and lack of sleep, he will respond with a smile.

Darz Bór!

**Dariusz Ziobro**

