

## Jadwiga Zamoyska — from religious education to secular holiness

Jadwiga Zamoyska — od religijnego wychowania  
do świeckiej świętości

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**Abstract:** The article presents Jadwiga Zamoyska, patron of the Year 2023, an outstanding Polish woman at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries. She pursued the concept of striving for religious perfection thanks to her patriotic and social commitment, the establishment of a school for girls and the Zakłady Kórnickie Foundation. The spiritual biography of Mrs General was presented, confronting it with lectures *On education*. The publication was subject to content and language analysis. Throughout her life, the Servant of God Jadwiga Zamoyska consistently sought secular formation and a secular path to holiness, creating such opportunities for her relatives and charges.

**Keywords:** Jadwiga Zamoyska; Servant of God; education; upbringing; formation; secular saint

**Abstrakt:** Artykuł przedstawia Jadwigę Zamoyską, patronkę roku 2023, wybitną Polkę przełomu XIX i XX wieku. Ideę dążenia do doskonałości religijnej realizowała dzięki zaangażowaniu patriotyczno-społecznemu, założeniu szkoły dla dziewcząt i fundacji Zakłady Kórnickie. Przedstawiono życiorys duchowy Generałowej, konfrontując go z wykładami *O wychowaniu*. Publikacja została poddana analizie merytorycznej i językowej. Służebnica Boża Jadwiga Zamoyska przez całe życie konsekwentnie zabiegała o świecką formację i świecką drogę do świętości, stwarzając takie możliwości swoim bliskim i podopiecznym.

**Słowa kluczowe:** Jadwiga Zamoyska; służebnica Boża; wychowanie; edukacja; formacja; świecka święta

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## Introduction

Examples of secular apostles in the Archdiocese of Poznań include: blessed Edmund Bojanowski, the Servant of God Kazimierz Hołoga and the Servant of God Jadwiga Zamoyska<sup>1</sup>, who was appointed by the Sejm as one of the patrons of the year 2023.

In recognition of Jadwiga Zamoyska's merits for Polish society and shaping models of civic attitudes, the universal and timeless potential of her educational thought, as well as the culture-forming role created by her and her son, Władysław Zamoyski, the 'Zakłady Kórnickie' Foundation, on the 100<sup>th</sup> anniversary of the death of this outstanding figure, the Sejm of the Republic of Poland declares 2023 the Year of Jadwiga Zamoyska née Działyńska<sup>2</sup>.

Should her writings and work be popularized after a hundred years? Why might they be of interest to the young generation? This is only partly explained by the resolution of the Sejm of the Republic of Poland, hence it is worth referring to the subjective and subject literature, as well as to the increasingly frequent media messages. They evoke 'a figure of a patriot and social activist who put a woman at the centre, [who] can still be an example for young people'<sup>3</sup>. Her modernity is also appreciated, 'The author of a coherent pedagogical system, the founder of the first household school in Poland and the precursor of thinking about education in terms of project management'<sup>4</sup>. The events of the Year of Jadwiga Zamoyska may contribute to the popularization of her writings and works, inspire or intensify scientific research<sup>5</sup>. The life and patriotic and socio-educational commitment

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<sup>1</sup> *Wierni świeccy*, <http://archpoznan.pl/pl/wierni-swieccy> [accessed: 11.04.2023].

<sup>2</sup> Uchwała Sejmu Rzeczypospolitej Polskiej z dnia 22 lipca 2022 r. w sprawie ustanowienia roku 2023 Rokiem Jadwigi z Działyńskich Zamoyskiej, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WMP20220000737/O/M20220737.pdf> [accessed: 8.04.2023]; Monitor Polski, Warszawa, 2 sierpnia 2022 r., item 723. The announcement of 2023 the Year of Wisława Szymborska is also important for the inhabitants of Kórnik, see Uchwała Senatu RP z 16 listopada 2022 o ustanowieniu roku 2023 Rokiem Wisławy Szymborskiej, Warszawa, 24 listopada 2022 r., item 1117, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WMP20220001117/O/M20221117.pdf> [accessed: 8.04.2023]; B. Przybylski, *Rok Jadwigi Zamoyskiej i Wisławy Szymborskiej*, <https://kornik.pl/aktualnosci/rok-jadwigi-zamoyskiej-i-wislawy-szymborskiej> [accessed: 8.04.2023].

<sup>3</sup> S. Woźniak, *To będzie rok patriotki i działaczki społecznej*, <https://poznan.tvp.pl/65475543/to-bedzie-rok-patriotki-i-dzialaczki-spoecznej> [accessed: 8.04.2023].

<sup>4</sup> A. Solak, *Zamoyska 2023*, <https://kultura.poznan.pl/mim/kultura/news/varia,c,6/zamoy-ska-2023,200819.html> [accessed: 10.04.2023].

<sup>5</sup> E.g. *Danuta Podolak — Fundacja Zakłady Kórnickie*, <https://radioemaus.pl/aktualnosci/danuta-podolak-fundacja-zaklady-kornickie/> [accessed: 2.04.2023]; *Konkurs wokalny im. Marii Zamoyskiej*, <https://radioemaus.pl/aktualnosci/tag/maria-zamoyska/> [accessed: 2.04.2023].

of Mrs General allow her to be considered an outstanding Pole at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries<sup>6</sup>. Her innovative way of thinking about education and a developed educational concept more universal than the created school should be reviewed, as well as the originator's motivations and suggestions contained in the lectures *O wychowaniu*, which are still valid today<sup>7</sup>. In the study of the original text, content analysis and linguistic analysis were used.

## 1. Jadwiga Zamoyska — a biblical and courageous woman

Despite the 100<sup>th</sup> anniversary of Jadwiga Zamoyska's death this year, we are convinced that this is an excellent opportunity to bring closer and promote an unconventional, modern figure, combining traditional religious and patriotic values with creativity and pedagogical courage.

Jadwiga Zamoyska, a Polish social activist, wife of General Władysław Zamoyski, was called Mrs General, but also a general in a skirt<sup>8</sup> or a brave, biblical woman<sup>9</sup>. All these terms reflected her way of life, work and character, and there could be more of them, taking into account the various competences and experiences of Jadwiga Zamoyska. European but not cosmopolitan, a polyglot<sup>10</sup> whose travels from London to Istanbul<sup>11</sup> and her knowledge of foreign languages, including Persian and Turkish, became legendary, she was the Kórnik inhabitant by choice<sup>12</sup>. Active despite family vicissitudes, she was able to ensure that financial and political problems did not limit the implementation of plans. The Prussian order to leave the partition, including the seat of the family, Kórnik, the castle

<sup>6</sup> Katarzyna Czachowska emphasizes the patriotic and social importance of the activities of the Polish aristocrat, see K. Czachowska, *Generalowa Jadwiga Zamoyska (1831–2023). Życie i dzieło*, Poznań 2023, pp. 375–381.

<sup>7</sup> J. Zamoyska, *O wychowaniu*, Lublin 2019.

<sup>8</sup> Magdalena Samowaniec, the sister of Maria Pawlikowska-Jasnorzevska, claimed that 'Mrs General was a general in a skirt', cf. M. Samozwaniec, *Maria i Magdalena*, Warszawa 2010; cit. per A. Głażewska, „*O wychowaniu*” generalowej Zamoyskiej, <https://iosephicum.pl/edukacja-domowa/o-wychowaniu-generalowej-zamoyskiej/> [accessed: 11.04.2023].

<sup>9</sup> Maria Joanna Gondek, in the introduction to the volume *O pracy*, reminds us that Jadwiga Zamoyska, née Działyńska, was called 'a brave woman or a biblical woman' by her relatives', see M.J. Gondek, *Jadwiga Zamoyska i jej program pracy społecznej*, in: J. Zamoyska, *O pracy*, Lublin 2001, pp. 5–17.

<sup>10</sup> Jadwiga Zamoyska noted, '[I became] a member of de la Société Asiatique, where I was very graciously received as the first woman there', manuscript, Kórnik–Paryż, 1851; cf. <http://www.archiwumkobiet.pl/publikacja/moje-nauki-perskie-i-tureckie> [accessed: 2.04.2023].

<sup>11</sup> *Jadwiga Zamoyska między Londynem a Stambulem. Wspomnień część II*, eds. E. Bątkiewicz-Szymanowska and M. Biniąs-Szkopek, Kórnik 2014.

<sup>12</sup> *Jadwiga Zamoyska w domu rodzinnym i na emigracji. Wspomnień część I*, eds. E. Bątkiewicz and M. Biniąs-Szkopek, Kórnik 2013.

regained and rebuilt by her father, Tytus Działyński, forced her to move the Institute, and finally settle it in Kuźnice in Zakopane. Although she was a strong woman with modern views, avoiding marriage, she took up work for her husband, family and Homeland. She appreciated the involvement of the laity in religious and social life. Independent, enterprising, organized, she is a universal model, and her work has remained relevant. This is confirmed by letters published in several languages, correspondence, the works of the Zakłady Kórnickie Foundation and the School of Housework for Women, dissolved by the communist authorities after World War II<sup>13</sup>. The internal strength and activity of Mrs General was probably guaranteed by the combination of the formation with everyday duties and spiritual work.

However, we need to return to Jadwiga's childhood in Kórnik in order to get to know her way of maturing in faith and her religious inspirations. Czesław Kustra evokes a certain kind of motivation — when the family returned to Kórnik after winning the trial, 'The crisis made her realize what inner emptiness, lack of ideology, a person living without God can have. Hence, she devotes so much space in her concept to the religious education of children and youth<sup>14</sup>. She herself wanted to gain practical knowledge, but such schools did not exist at that time<sup>15</sup>. What also seems to be important is the experience gained during the trip to England regarding household management<sup>16</sup>, combining moral and external order, or friendship with an Englishwoman, first her teacher, Anna Birt. Social work was inspired by a rational, reflective, intellectual faith lived without emotions<sup>17</sup>, but in the spirit of penance and acceptance of suffering, 'To improve myself through prayer and work, thus serving God and homeland'<sup>18</sup>; 'Work and conscientious performance of the duties of her state through personal sanctification were, according to her, a form of atonement for the sins that caused the downfall of the nation'<sup>19</sup>. She was able to devote herself to the family, and in the writings and practice of the Institute 'she devotes a lot of space to women who do not want to get married, but also do not want to enter a convent'<sup>20</sup>.

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<sup>13</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 13, 'Until 1950, when it was dissolved by the decision of the communist authorities, the School had educated over four thousand Polish girls in the spirit of the educational principles developed by Mrs General'.

<sup>14</sup> C. Kustra, *Kobieta i praca w koncepcji wychowawczej Jadwigi z Działyńskich Zamoyskiej (1831–1923)*, Toruń 2012, p. 64.

<sup>15</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 246.

<sup>16</sup> According to K. Czachowska, for Mrs General 'one of the most onerous duties was running a household', see K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 249.

<sup>17</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, pp. 371–372, 381.

<sup>18</sup> *Ibid.*, p. 250.

<sup>19</sup> C. Kustra, *Kobieta i praca...*, p. 65.

<sup>20</sup> *Ibid.*, p. 66.

While educating children in Paris, she took care of self-education so as not to limit herself only to education acquired in childhood. As part of her formation, ‘she read the Bible every day and meditated on its texts. In addition to personal spiritual benefits, it gave her basic knowledge that will later be used not only for social work, but also for skilfully instilling the truths of faith in her children and students’, supporting cooperation with the parents of charges and the formation of co-workers<sup>21</sup>. She read outstanding Polish works to tell children about her native history, but also the lives of saints, ensuring freedom and personal dignity in assimilating values to children<sup>22</sup>. She was characterized by an orderly religious life, ‘prayer, the sacraments, the Word of God — these are the means’<sup>23</sup>; she paid attention to the ‘continuous examination of conscience’<sup>24</sup> as well as to the catechism, the importance of which was emphasized by her husband<sup>25</sup>. After the death of General Władysław Zamoyski, and then of her two sons, she needed spiritual support, which was provided by Resurrectionist priests and Oratorians. Trusting in God, she sought her place in the Church. At the age of 50, she decided to devote her life to work for the revival of the homeland by creating a school — an institute<sup>26</sup> that educated religiously and practically<sup>27</sup>.

Mrs General did not want to create a new religious congregation, many of which were established in the 19<sup>th</sup> century<sup>28</sup>, but to take care of the formation of lay women in the pursuit of perfection, ‘perfection is not only related to the walls of the monastery, but can be pursued just like the first Christians — in all circumstances of life’<sup>29</sup>. The original and courageous idea of creating a private institution run by lay people to ‘win the laity in the service of the nation and the Church’<sup>30</sup> had to be confronted with political (restrictions imposed by the Prussian partitioner) and financial reality. Thanks to the support and experience of Oratorian priests, she wanted to create a modern school, needed by the young generation of women, society and, in the future, a free country. Alina Rynio and Barbara Błasiak recall the context of education during the national captivity, the patriotic commitment of Jadwiga Zamoyska’s family and the need to educate girls at that

<sup>21</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, pp. 304, 324–325.

<sup>22</sup> C. Kustra, *Kobieta i praca...*, pp. 66–67.

<sup>23</sup> *Jadwiga Zamoyska między Londynem a Stambulem. Wspomnień część II*, p. 145.

<sup>24</sup> *Jadwiga Zamoyska w domu rodzinnym i na emigracji, Wspomnień część I*, p. 113.

<sup>25</sup> *Jadwiga Zamoyska między Londynem a Stambulem. Wspomnień część II*, p. 162.

<sup>26</sup> The Institute included the School of Housework, a boarding school and the Association of Our Lady of Good Counsel, cf. C. Kustra, *Kobieta i praca...*, p. 69.

<sup>27</sup> *Ibid.*, p. 67.

<sup>28</sup> J. Ziółek, *Jadwiga Działyńska (1831–1923)*, „*Nasza Przeszłość*” 70 (1988), pp. 31–74.

<sup>29</sup> F. Suchodolska, *Jadwiga z Działyńskich Zamoyska. Służebnica Pańska*, Katowice 1936, p. 33. Cit. per Kustra, *Kobieta i praca...*, p. 68.

<sup>30</sup> C. Kustra, *Kobieta i praca...*, p. 68.

time<sup>31</sup>. Jan Ziółek extends this perspective, noting that her own educational system was adapted to national needs<sup>32</sup>, based on deep knowledge and understanding of the psyche of young people, especially Polish, on extensive theological and pedagogical knowledge and on rich personal experience<sup>33</sup>.

Jadwiga Zamoyska received the support of two popes. The audience in Rome with Leo XIII resulted in his breve of January 26, 1886 (decree of praise), in which he appreciated instilling in girls the principles of religion and the virtues flowing from it, ‘A great and extremely important service is rendered to society and the family by the pious upbringing of women’<sup>34</sup>. However, 20 years later, Jadwiga’s daughter, Maria Zamoyska, together with her companions, goes to Rome.

[...] they were received in audience in Rome by the Holy Father. Pius X, who also, like Leo XIII, gave a special blessing to the Institute, ‘In fact, we like that you aim to supplement the education of girls [...], that you educate them in piety and science, and teach them to put their hands on housework. Hence it follows that your institution is both a practical school of Christian life and a school of good household<sup>35</sup>.

Jadwiga Zamoyska took care of her own religious formation, but also of her relatives and students:

A great friend of the Institute was Archbishop Zygmunt Szczęsny Feliński (beatified in 2002), the founder of the Congregation of the Sisters of the Family of Mary, who tried to connect the Institute with his beginning congregation, and even appointed J. Zamoyska the superior of this congregation<sup>36</sup>.

However, it was short-lived, because Mrs General wanted secular initiatives. Moreover, Fr. Władysław Kornilowicz, the founder of Laski, Fr. Lewacki, preaching monthly teachings, or Oratorian priests, providing spiritual care, remained friends with the Institute.

<sup>31</sup> A. Rynio, B. Błasiak, *Myśli Jadwigi Zamoyskiej o wychowaniu*, „Roczniki Nauk Społecznych”, vol. XIX–XX, issue 2, 1991–1992, p. 19, file:///C:/Users/admin/Desktop/2023\_ZAMOYSKA/My%C5%9Bli\_Jadwigi\_Zamoyskiej\_o\_wychowan.pdf [accessed: 11.04.2023].

<sup>32</sup> E.g. J. Zamoyska, *O miłości Ojczyzny*, Poznań 1899 and later editions, e.g.. J. Zamoyska, *O miłości Ojczyzny*, Lublin 2021.

<sup>33</sup> J. Korzonkiewicz, *Na pięćdziesięciolecie dzieła śp. Generalowej Zamoyskiej*, „Czas” 84: 1932 no. 139; cit. per J. Ziółek, *Jadwiga Działyńska (1831–1923)*, pp. 31–74.

<sup>34</sup> *Breve papieskie udzielone Zakładowi Kórnickiemu przez Ojca św. Leona XIII*, Poznań s.a., cit. per: C. Kustra, *Kobieta i praca...*, s. 76.

<sup>35</sup> *List Ojca św. Piusa X do Jadwigi Zamoyskiej*, Poznań 1906, cit. per: C. Kustra, *Kobieta i praca...*, p. 83; B. Tobolski, *Zapomniana Służebnica Boża*, <https://www.przewodnik-0katolicki.pl/Archiwum/2006/Przewodnik-Katolicki-32-2006/Wiara-i-Kosciol/Zapomniana-Sluzebnica-Boza> [accessed: 10.04.2023].

<sup>36</sup> C. Kustra, *Kobieta i praca...*, pp. 82–83.

Difficult experiences that Jadwiga had after her husband's death ultimately shaped her personality. Inspired by her spiritual guardians, following the example of St. Vincent de Paul, she renounced the world for herself and devoted herself to living and working for others. Then Jadwiga's program of social work is clearly outlined, and the ties with the Oratorian priests who help her develop this program and put it into practice in the future are strengthened. Every year, Jadwiga made a retreat in France, and the French monks worked for a long time as tutors in the Kórnik and Zakopane schools. In cooperation with the Oratorians, the principles of Mrs General Catholic and social activity crystallized<sup>37</sup>.

According to Czesław Kustra, Jadwiga Zamoyska in her educational concept refers to the Augustinian thought concerning the knowledge of God in man himself<sup>38</sup>, as well as to the teachings of St. Thomas Aquinas, both to knowledge (reason, philosophy and science) and to faith (revelation and theology)<sup>39</sup>. 'Jadwiga Zamoyska knew the works of such mystics as St. Teresa of Jesus or St. John of the Cross. So she was able to lay a strong foundation for her concept of educating women through work<sup>40</sup>. Referring to the thought of Ignatius Loyola<sup>41</sup>, she proposes, like him, to serve God, to convince about His perfection and lead others to Him. It is worth recalling that the modest, demanding Servant of God was characterized by Marian spirituality:

She was a devoted servant of the Mother of God. It is through her that she asks for graces for herself and her actions. It was Our Lady of Good Counsel who was the patroness of the chapel in the girls' school. In one of her contemplations, she wrote, '[...] Let us often repeat this prayer by Fr. Ollier: *O Jesus living in Mary, come and live in your servants*. In this way, this true Christian comes through Mary to know, love and follow Christ'<sup>42</sup>.

In accordance with Jadwiga Zamoyska's will, a simple funeral was held after her death, without speeches or state dignitaries<sup>43</sup>, although during her lifetime she was awarded the Order of Polonia Restituta by Marshal Józef Piłsudski, who, moreover, visited her in Kórnik<sup>44</sup>. In 2006, the 'Przewodnik Katolicki' wrote about the forgotten Servant of God:

<sup>37</sup> J. Ziółek, *Jadwiga Działyńska (1831–1923)*, p. 58.

<sup>38</sup> C. Kustra, *Kobieta i praca...*, p. 100.

<sup>39</sup> *Ibid.*, p. 97.

<sup>40</sup> *Ibid.*, p. 111.

<sup>41</sup> *Ibid.*, p. 112.

<sup>42</sup> A. Suraj-Bagińska, *Jadwiga Zamoyska — wzór dla współczesnych kobiet*, <https://www.radio-maryja.pl/informacje/jadwiga-zamoyska-wzor-dla-wspolczesnych-kobiet/> [accessed: 11.04.2023].

<sup>43</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 361.

<sup>44</sup> *Ibid.*, p. 359.

Her attitude to life is confirmed by the writings she left behind, accounts of people living at that time, and traces of preparations for the beatification process in the 1930s. With the consent of the archbishop's curia in Poznań, pictures were published at that time, which show the figure of the Servant of God Jadwiga Zamoyska née Działyńska, as well as a short biography and a text of intercessory prayer through her. The pictures also contain several quotes from Mrs General's writings and a prayer composed by her, for which Pius X granted in 1906 a hundred-day indulgence<sup>45</sup>.

Katarzyna Czachowska describes the activities and notes of the Association of Our Lady of Good Counsel, striving for the beatification of Mrs General from the beginning of the 1930s, which is confirmed by the date of approval by the Poznań curia, June 15, 1931, of the publication of the pictures mentioned in the quote<sup>46</sup>. In 2013, the 'Przewodnik Katolicki' reported, 'On November 27, 2012, the Metropolitan Curia in Poznań officially initiated the beatification process of Jadwiga Zamoyska. From that moment on, she is entitled to the title of the Servant of God'<sup>47</sup>.

Throughout her life, Mrs General consistently sought the secular formation and a secular path to holiness, caring for the spiritual development of her family and charges. It is worth confronting the above, abbreviated record of the spiritual biography with her own lectures.

## 2. Text analysis

In order to analyse Jadwiga Zamoyska's lectures on education, a query was conducted in the Kórnik Library<sup>48</sup>.

The entirety of the first issue published in 1902 was selected for the study, which became part of subsequent editions, including fragments added later<sup>49</sup>. The anonymous edition probably justifies the similar way of publishing other textbooks by Jadwiga Zamoyska at that time<sup>50</sup>. The quotations cited in the article come from the part of the 2019 edition, corresponding to the publication from 1902, af-

<sup>45</sup> B. Tobolski, *Zapomniana Służebnica Boża*.

<sup>46</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska...*, p. 363.

<sup>47</sup> K. Tobolska, *Potrzeba takich postaw*, <https://www.przewodnik-katolicki.pl/Archiwum/2013/Przewodnik-Katolicki-39-2013/Archidiecezja-Poznanska/Potrzeba-takich-postaw> [accessed: 10.04.2023].

<sup>48</sup> Poznań, Kórnik, March-April 2023.

<sup>49</sup> [J. Zamoyska], *Wykłady o wychowaniu*, issue I, Poznań 1902.

<sup>50</sup> Selected works by Jadwiga Zamoyska, rich in pedagogical, historical, social and religious content, e.g. anonymous publications: textbooks *Piekarstwo* (1900) and *Mleczarstwo* (1901); *Jeneral Zamoyski* (vol. 1–6, 1910–1930) or reissued many times *Zapiski z rekolekcji, O pracy, O miłości Ojczyzny*.



ter linguistic and editorial corrections. ‘The book [...] is the seventh (and the second post-war) edition of this valuable work. The first edition of the book entitled *Wykłady o wychowaniu* was published in 1902 by the Kórnik Library<sup>51</sup>, the next, already expanded, was published in the years 1902–1904, 1907 and 1937, and after the war only in 2002. Due to the thematic richness of the cited publications, for the purposes of this analysis, it became reasonable to limit the material in question to the content included in the original version from 1902, contained in the book *O wychowaniu* from 2019<sup>52</sup>. The structure of the 60-page booklet from 1902 has been preserved in subsequent editions, but they are, for editorial reasons, less extensive; the layout of the content is also different. The motto of the introduction is a biblical quote, ‘Unless the Lord builds the house, those who build it work in vain’ (Ps 126:1)<sup>53</sup>, preceding three subchapters in the 2019 edition: Catechism as the basis of education, Shaping the will, An educator as a model of what he teaches. In the 1902 edition, there are as many as five of them: I Purpose of upbringing, principles of upbringing; II The educator is to be a model of what he teaches. An example and conditions of his effectiveness; III Learning the Catechism; reading the Holy Scriptures; IV The study of the history of saints. On science and the spirit of faith. Meditation; V The formation of the will; discipline; independence. Part I, entitled The Purpose (The Purpose of Man — 1902), with the motto, ‘[...] who wants all men to be saved and to come to the knowledge of the truth’ (1 Tim 2:4)<sup>54</sup>, consists of four subchapters: Knowing God, Loving God, Serving God, Eternal Reward (the fourth subchapter is not included in the 1902 edition).

Jadwiga Zamoyska developed an original and innovative textbook, taking into account the needs of parents, children and educators, thanks to which the text is universal and is intended for a wide audience, not only for the environment of the institute and school for girls.

Maria Joanna Gondek, analyzing Jadwiga Zamoyska’s program of social work, draws attention to the importance of her many publications translated into foreign languages, but singles out one title, ‘Her basic work is a textbook for teachers and parents *O wychowaniu*, in which she demonstrated the necessity and showed the method of basing the education process on the principles of the catechism’<sup>55</sup>.

<sup>51</sup> *Od redakcji*, in: J. Zamoyska, *O wychowaniu*, Lublin 2019, p. 5.

<sup>52</sup> Part I, titled Purpose, is dedicated to God, Part II, Principles — Apostolic Creed, Part III, Laws — commandments, Part IV, Obstacles — sin, Part V, Fruits — virtues and blessings, Part VI, Means — meditation, examination of conscience, penance, mortification, sacraments, prayer, see J. Zamoyska, *O wychowaniu*, pp. 39–320.

<sup>53</sup> *Ibid.*, p. 7.

<sup>54</sup> *Ibid.*, p. 25.

<sup>55</sup> M.J. Gondek, *Jadwiga Zamoyska i jej program pracy społecznej*, in: J. Zamoyska, *O pracy*, Lublin 2001, p. 11.

Zamoyska draws these basic principles from faith. She repeatedly emphasizes that the guidelines for the educator and the student are contained primarily in the catechism, and the process of education is based on the Catholic pedagogy proven over the centuries<sup>56</sup>. Issues related to education and upbringing appear to be universal, since the remarks from a century ago seem all too current.

Modern people are rightly proud of the progress of knowledge and the inventions which science has brought about. ... But when the power of knowledge increases in the material order, when scientists ... penetrate the laws of nature, discover and calculate new forces ... and no longer groping, as years ago, but with astonishing accuracy come to the implementation of their projects, in the moral and spiritual world quite the opposite is true. ... The social question is getting more and more complicated, the state of society more and more dangerous<sup>57</sup>.

The diagnosis outlined at the beginning of the text as to the state of affairs and social needs is similar to the contemporary one, and the author's search for solutions, although addressed to people of a specific time, is universal. In running the house and serving the Homeland, she trusts women, 'Women have a great responsibility here'<sup>58</sup>, she recalls holy mothers and saints — excellent people<sup>59</sup>. First of all, she shows the importance of faith and drawing on the principles of the catechism, the way of transmitting which is described in detail, using repetitions of the key concept, e.g.:

If you want to educate a person, you must go to God; Everything is indicated in the catechism<sup>60</sup>.

The need to adapt the teaching of the catechism to the age and abilities of children<sup>61</sup>. The catechism is a summary of the truths and principles of faith contained in the Holy Scriptures, but the examples of life given by the Holy Scriptures are more accessible to young minds than the abstract concepts laid out in the catechism<sup>62</sup>.

If the study of the catechism usually has so little influence on the way of life, it is precisely because it can be a purely memory exercise<sup>63</sup>.

The catechism teaches [...] that the Lord God created us so that we might know Him, love Him and serve Him faithfully, and thus get to heaven. [...] The ultimate goal of

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<sup>56</sup> *Od redakcji*, in: J. Zamoyska, *O wychowaniu*, pp. 5–6.

<sup>57</sup> J. Zamoyska, *O wychowaniu*, p. 7.

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*, p. 8.

<sup>60</sup> *Ibid.*, p. 9.

<sup>61</sup> *Ibid.*, p. 12.

<sup>62</sup> *Ibid.*, p. 14.

<sup>63</sup> *Ibid.*

man is to get to heaven [...], and the condition for this is: to know God, to love Him and to serve Him faithfully<sup>64</sup>.

She reminds us that ‘when it comes to the spirit of faith and moral concepts, it is never too early to inculcate them’<sup>65</sup>. She emphasizes the importance of obedience and translates it into the way religion is taught, from sacred history, the Old Testament to the New Testament, the establishment of the Church, the sending of the Holy Spirit. She points out, however, that only then should the catechism be learned<sup>66</sup>, ‘children will be moved by the spirit of faith before they start the letter of the catechism’<sup>67</sup>.

Each aspect of the proposed activities is presented by Zamoyska on the example of educational, family and school methods. In the case of the will formation, she directs many hints to parents, often it concerns the formation of the will that children do not have, and which must be developed ‘through skilful, clear, persistent parental demands’<sup>68</sup>. The following words sound amazingly current, ‘The condition for the good use of free will is reason, but until the child’s mind develops appropriately, it is up to the parents to use their mind to guide the child’s will’<sup>69</sup>. Some views may seem unpopular today, for example, ‘Children must be gently but firmly brought into obedience from birth’<sup>70</sup>; ‘Obedience tempers the will’<sup>71</sup> — it helps to overcome laziness, gives courage to fulfil the most difficult duties, shapes upright character and self-reliance<sup>72</sup>. The following suggestions seem to be modern:

[give] children as early as possible some participation in parental activities, in household work and housekeeping, in teaching younger siblings, in helping parents<sup>73</sup>;  
children learn to think for themselves, remember what belongs to them, observe order, developing prudence, bravery, independence<sup>74</sup>,

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<sup>64</sup> *Ibid.*, p. 25.

<sup>65</sup> *Ibid.*, pp. 12–13.

<sup>66</sup> *Ibid.*, pp. 13–14.

<sup>67</sup> *Ibid.*, p. 14.

<sup>68</sup> *Ibid.*, p. 17.

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid.*, p. 17.

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*, p. 18.

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*

which will make it easier for them ‘In the future, to manage their own family, their own affairs and the most important and dearest matter for everyone: service to God and Homeland’<sup>75</sup>.

The subtitle ‘Educator as an example of what he teaches’ expresses the author’s intention regarding the entire fragment to support all those involved in the process of education. Parents have good intentions in general — some are like sailors who cannot reach the port, others do not understand the purpose, so they will not be up to the task<sup>76</sup>. Jadwiga Zamoyska appreciates the effort of education, ‘The task of an educator [...] is always difficult. There are no two souls so similar that what applies to one can [...] correspond to the other [...]. Therefore, the art of guiding souls, and therefore the art of education, is considered the most difficult’<sup>77</sup>.

She recommends the need for self-education by teachers, especially in the field of religion:

The study of religion, like any study, requires teachers to know more than the curriculum strictly requires. For this purpose, while teaching children a summary of the catechism according to their age and ability, parents and teachers should delve into the more extensive doctrine of the faith in order to gain the widest and deepest understanding of the things they are to teach. They should read the Holy Scriptures, of which the catechism is a summary and which helps to better understand the principles of the catechism<sup>78</sup>.

She corrects the misconception about banning the reading of the Bible, ‘The emphasis on this need should be all the greater because we have a backward belief that the Church forbids the reading of the Holy Scripture...’<sup>79</sup>, ‘(The Church) encourages it, as long as it is in an approved translation and with commentary’<sup>80</sup>. She recalls that ‘The Holy Scripture is not intended to teach natural sciences, astronomy’<sup>81</sup> and ‘Catholics who do not read the Holy Scriptures are deprived of springs of light and grace [...]. Let’s learn to understand these words and apply them in life’<sup>82</sup>. She emphasizes the role of adults, ‘*If parents and teachers cannot say to their students: look at what I do and do the same*, then their work on upbringing is in vain. The educator should be a living model of what he teaches, but for this, he must begin his work with himself [cf. Ti 3:8]’<sup>83</sup>.

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<sup>75</sup> J. Zamoyska, *O wychowaniu*, pp. 18–19.

<sup>76</sup> *Ibid.*, p. 8.

<sup>77</sup> *Ibid.*, p. 11.

<sup>78</sup> *Ibid.*, p. 14.

<sup>79</sup> *Ibid.*, p. 15.

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*, p. 16.

<sup>82</sup> *Ibid.*

<sup>83</sup> *Ibid.*, p. 19.

The author directly refers to a biblical quote to remind us what is useful for the spiritual life, just like when quoting St. Paul she warns against scandal. She aptly notes that ‘Children usually pay more attention to what the elders say to each other, what they talk about, than what they address to them’<sup>84</sup>, and ‘In the material order, no one thinks of giving what he does not have; how in the mental or spiritual order could this be done?’<sup>85</sup>. She reminds, it would seem, of basic issues, still valid:

It is the educator’s duty to set an example of what is required, an indispensable condition for good education<sup>86</sup>;

Students must be shown what they are being taught<sup>87</sup>;

The contradiction of life with the preached principle takes away the respect for teachers, and their teaching has no more meaning than a ‘sounding cymbal’ [cf. 1 Cor 13:1]. [...] Saints and heroes owed their influence not to words but to deeds<sup>88</sup>.

It was natural for Jadwiga Zamoyska to be demanding of herself. This aspect was emphasized in the radio broadcasts in April 2023<sup>89</sup> and on the station’s portals. Anita Suraj-Bagińska considers her a role model for contemporary women, ‘In her activities in, let’s say, the temporal field, Jadwiga did not forget about eternity. Development in the intellectual and manual field went on a par with religious and spiritual development. She demanded it from her students, but above all from herself’<sup>90</sup>.

The key to Mrs General’s message is a reminder that everyone is responsible for bringing up children:

Therefore, everyone who approaches the child in childhood and adolescence contributes to the formation of the moral nature of the child: servant, relative, acquaintance, priest, doctor, even a temporary guest or neighbour<sup>91</sup>;

Let each one remember that he is in some way an educator of all those who associate with him or look at him; that he will answer to God for the impact of his words and deeds<sup>92</sup>.

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<sup>84</sup> Ibid.

<sup>85</sup> Ibid., p. 20.

<sup>86</sup> Ibid., p. 19.

<sup>87</sup> Ibid.

<sup>88</sup> Ibid., p. 29.

<sup>89</sup> *Postać Jadwigi Zamoyskiej z domu Działyńskiej*, part 1, <https://polskieradio24.pl/130/8645/artykul/3147970,postac-jadwigi-zamoyskiej-z-domu-dzialynskiej> [accessed: 17.04.2023]; *Postać Jadwigi Zamoyskiej z domu Działyńskiej*, part 2, <https://polskieradio24.pl/130/8645/artykul/3151395,postac-jadwigi-zamoyskiej-z-domu-dzialynskiej-cz-2> [accessed: 17.04.2023].

<sup>90</sup> A. Suraj-Bagińska, *Jadwiga Zamoyska — wzór dla współczesnych kobiet*.

<sup>91</sup> J. Zamoyska, *O wychowaniu*, p. 20.

<sup>92</sup> Ibid., p. 21.

Parents should also be aware of this:

How much parents, then, should be careful not only about the choice of those to whom they entrust their children, but also of all those with whom they have any contact<sup>93</sup>;

Man did not create himself, he was not created by teachers, and yet the souls, minds, and hearts of children are such susceptible material that father, mother, teachers, nurses and all those who approach children have a creative attitude towards them, a kind of creative power; children are like clay, our influence, what makes you happy, what makes you sad, what makes you angry, what makes you laugh, what you say to your face, what goes behind your back; so a non-religious and cosmopolitan, or a Christian and a Pole are formed<sup>94</sup>.

The author interestingly compares education to merits towards society and Homeland, 'If the responsibility of all those who approach children is so great, how much greater is the suitability of those whose special task is to raise and educate the young generation. Priests, teachers influence the masses. The future of the nation is in their hands'<sup>95</sup>; moreover, 'The educator is a model of what he teaches, of what homeland has the right to require from each of us'<sup>96</sup>.

Krystian Wojaczek points out that man cannot reach maturity on his own. He needs the support of an educator who does not replace the activity of the student, but stimulates it, is an intermediary of the educating culture<sup>97</sup>. Mrs General cared about understanding the work of an educator as a service, a mission, convincing about it many times in her writings, not only in this publication. She encouraged the self-education of educators and every human being, because everyone is or can become an educator. The testimony, common learning or joint work of mediators of educating culture remains the essence.

Previously, attempts were made to interpret Mrs General's lectures on education and a detailed description of pedagogical recommendations, such as

Zamoyska, being aware of the fact that the goal gives a human deed the right feature, its characteristic direction and value, among the intermediate goals puts getting to know God, loving Him and serving Him, as well as perfecting oneself and serving the homeland. She distinguishes three ways to know God: to know His essence, to

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<sup>93</sup> J. Zamoyska, *O wychowaniu*.

<sup>94</sup> *Ibid.*, p. 20.

<sup>95</sup> *Ibid.*, p. 21.

<sup>96</sup> *Ibid.*

<sup>97</sup> K. Wojaczek, *Pedagogika a teologia pastoralna*, „Teologia Praktyczna” 3 (2002), p. 118.

know Him through His works, and to know Him by experiencing Him in ourselves. The first way is through the Word of God revealed in the Old and New Testaments<sup>98</sup>; The main goal set by Zamoyska in education, and called by her the ultimate goal, is the salvation of the soul and its union with God<sup>99</sup>.

Therefore, in the analysis of Part I, entitled ‘Purpose’, the reference is made only to language issues. The structure of the table of contents is organized by the word ‘God’, present in the subheadings: ‘Knowing God’; ‘Loving God’; ‘Serving God’. The last subtitle, added later, ‘The Eternal Reward’, outlines the eschatological perspective.

At the beginning of the following paragraphs, the author anaphorically recalls the features of God, ‘Since God is a spirit...’, ‘God is eternal...’<sup>100</sup>, ‘God is unchanging...’, ‘God is merciful’, ‘God is known not only through the perfection of His own essence, but also in the perfections of His works’, ‘God created all things *by measure and number*’<sup>101</sup>. She cites examples and simultaneously gives credence to the presented recommendations, ‘To what extent this divine action ennobles human nature, we can see from the lives of the saints’<sup>102</sup>.

She also explains, using a gradation, the steps of spiritual development that follow from one another, ‘After the obligation to know God, Catholicism places the obligation to love Him. If this duty is placed not first but second, it is not because love is of secondary importance, but because a certain degree of knowledge is necessary for love’<sup>103</sup>.

Again, she sums up the argument with a concrete example, ‘The lover of God, the true Christian, sees in every fellow human being ... a brother’<sup>104</sup>.

She also formulates rhetorical questions, ‘Where did priestly, religious, missionary vocations, [...] associations for the service of others come from? Where does all activity for the good of society come from if not out of love?’<sup>105</sup>, while the meaning and role of love is emphasized by means of a punch line.

She again begins the following paragraphs anaphorically, ‘Love destroys selfishness... [...]. But love could establish the kingdom of God on earth. ... Love [...] consists in doing the will of Him whom one loves [...]. Love, according to the words of Christ... [...] Supernatural love [...] is [...] a divine virtue’<sup>106</sup>.

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<sup>98</sup> A. Rynio, B. Błasiak, *Mysli Jadwigi Zamoyskiej o wychowaniu*, p. 20.

<sup>99</sup> *Ibid.*, p. 21.

<sup>100</sup> J. Zamoyska, *O wychowaniu*, p. 25.

<sup>101</sup> *Ibid.*, p. 26.

<sup>102</sup> *Ibid.*, p. 28.

<sup>103</sup> *Ibid.*

<sup>104</sup> *Ibid.*, p. 30.

<sup>105</sup> *Ibid.*

<sup>106</sup> *Ibid.*

Serving God is part of the arrangement of content in a specific, associative order, ‘Just as knowing God should lead to the love of God, so loving God should lead to our third task on earth — to serve God’<sup>107</sup>.

The author combines the previously presented comments, ‘Here is God’s service mandated by the catechism and the resulting obligation to serve one’s fellow human being, society and country; nothing can exempt you from this obligation’<sup>108</sup>.

She shows the goal of Christian life as a reward, ‘we have to expect rewards not in this life, but in eternity’<sup>109</sup>; ‘Let parents teach their children to remember this eternal reward in the face of various hardships and temptations’<sup>110</sup>.

She shows the sense of spiritual warfare in a social context, ‘If young people were trained early in life’s struggle, fully understanding its meaning and purpose, there would be fewer reasons to complain about the lack of people, about the disorder of society and the collapse of the nation’<sup>111</sup>.

Alina Rynio and Barbara Błasiak noticed, like the majority of readers of Zamoyska’s writings, the universality of her educational concept:

Knowing God, loving Him and serving Him leads man to perfection. It covers the whole man, his mental (reason and will), physical (efficiency of individual body organs) and spiritual (conscience) spheres. The work on character begins with the development of good habits in childhood and continues until death<sup>112</sup>.

It is worth paying attention to the very process of education or formation, which lasts a lifetime, which has a holistic dimension, covers the whole person and never ends. This process can also be ordered in the social and personal dimensions, because they complement each other. The authors, referring to the words of Mrs General, noticed that ‘Zamoyska put a strong emphasis on moral education. In a situation of general loosening of morals, spreading the ideas of positivism and materialism, it is understandable. Zamoyska wanted to develop strong moral characters that would be the foundation of a future healthy society’<sup>113</sup>. Raised religiously herself, she raised her children, charges and co-workers in this way, pointing to a social, patriotic and eschatological perspective.

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<sup>107</sup> IJ. Zamoyska, *O wychowaniu*, p. 31.

<sup>108</sup> *Ibid.*, p. 32.

<sup>109</sup> *Ibid.*, p. 33.

<sup>110</sup> *Ibid.*, p. 34.

<sup>111</sup> *Ibid.*, p. 35.

<sup>112</sup> A. Rynio, B. Błasiak, *Myśli Jadwigi Zamoyskiej o wychowaniu*, p. 21.

<sup>113</sup> *Ibid.*, p. 30.



‘Reflection on the works of the Creator leads Zamoyska to the conclusion that whatever is done, even the smallest thing, is worth doing well’<sup>114</sup>. In this way, a harmonious vision is formed, combining the work of man on himself with the work for the benefit of the society, while maintaining the balance of spiritual, mental and manual work, which characterizes Jadwiga Zamoyska’s concept<sup>115</sup>, which is a subject for separate consideration. Each of them seems indispensable, and each type of activity springs from religious life in Mrs General’s mind and permeates all its other dimensions.

## Conclusion

The modest Mrs General Jadwiga Zamoyska, a woman with a colourful biography that includes oriental travels, patriotic activities of the Hotel Lambert circle or family secrets, is an extraordinary figure in the national history of the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries. Living in a castle in Kórnik, spending holidays in Paris, caring for the future of young Polish women, she remains little known to this day. Courageous in her views and undertakings, she was ahead of her time, as Maksymilian Kolbe did in media activities or Janusz Korczak in educational activities. Even a brief look at her innovative educational concept, which seems to be more universal than the school itself, is convincing, as can be seen in the magazines, and especially in the lectures on education. ‘Serve God by serving the homeland, serve the homeland by serving God’ is the motto of the school, which was included in its anthem. A patriotic way of thinking about education can be inspiring for contemporary educators, especially social or Catholic teachers since this model of education has been developing for a long time, also in the Archdiocese of Poznań, which studies the life of the Servant of God, Jadwiga Zamoyska. Mrs General’s idea may work well in Polish schools, Polish diaspora schools, and probably also in missionary schools, combining secular and religious education, and above all, education with practical preparation for a specific job. Regardless of new technologies or latitude, a young person needs an accompaniment, and the system needs a holistic view of education and training<sup>116</sup>. However, the approach to the educational program would be hermetic if it concerned only school education. Since anyone can be an edu-

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<sup>114</sup> Ibid., p. 20.

<sup>115</sup> J. Zamoyska, *O pracy*.

<sup>116</sup> Anna Lipczyńska, the first headmistress of the XXV Generalowa Jadwiga Zamoyska née Działyńska High School, established in Poznań in 1992, who ‘was delighted with the publication of *O wychowaniu* and the educational concept needed by a modern school, ‘What science and education is for, if they are not accompanied by upbringing, that is, developing healthy judgment, vigilant conscience, brave will and fortitude of soul’, was convinced of the legitimacy of returning to tradition, cit. per: K. Tobolska, *Potrzeba takich postaw*.

cator of the young generation, as Mrs General argued in her lectures, everyone should be attentive, while at the same time setting requirements:

Mrs General taught not only practical skills, but also the foundations on which life should be based: love of God and man, respect for work and moral values. And most importantly, she demanded all this from herself, being an example for her students, but also for every Christian<sup>117</sup>.

Thus, what can we learn from the patron saint of 2023? An unusual, charismatic aristocrat chose the path of penance and practicing virtues<sup>118</sup>, especially for her homeland. Her faith was expressed not only in deep piety, of which she herself was not convinced<sup>119</sup>, ‘but above all in the implementation of the work’ and the fulfilment of God’s will through work<sup>120</sup>. The formation is supported by the example and spiritual direction, and an effective religious educator can still be Jadwiga Zamoyska, consistently pursuing a secular path to holiness.

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<sup>117</sup> B. Tobolski, *Zapomniana Służebnica Boża*.

<sup>118</sup> K. Czachowska, *Generalowa Jadwiga Zamoyska*, p. 250.

<sup>119</sup> *Ibid.*, p. 371.

<sup>120</sup> *Ibid.*, p. 381.

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