Triune Christianity entered the country that is called Poland today very soon after the day of Pentecost.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."  (Acts 2:5).

When these real Jews returned home, they brought the good news of the Gospel to their respective homelands.

The country called Poland did not exist until 966 A.D., but the vast area of central Europe outside the Roman Empire was called SCYTHIA. The Scythians were a highly intelligent and freedom loving people who ELECTED their kings and greatly admired deeds of valor in warfare.

The word Scot is derived from Scyth and the Scots have their origin in Scythia.

We know that Christianity reached Scythia very early, because when St. Paul describes the unity of the Christian Congregation, he mentions Scythians:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.  (Colossians 3:11).

East meets West in Poland

Several invasions of Central Europe occurred since the time of the Apostles, so Apostolic Christianity was subsequently destroyed in that vast area.

The Eastern Orthodox Saints Cyril and Methodius carried out a vast evangelization program among the Slavic people with most of their labors restricted to Eastern Europe.

Saints Cyril and Methodius were called the Apostles to the Slavs because they translated the Bible into the vernacular.

Thanks to their missionary efforts, the Orthodox faith spread throughout Eastern Europe.

Rome and Constantinople were locked in a bitter struggle for supremacy, so central Europe became the main battleground.

By the year 1000 A.D., the Latin West was locked in a bitter struggle for supremacy with New Rome. The bulwark of the Latin West was the unholy Roman empire of the German nation.

In the Latin West there was a counterfeit Roman empire called the Holy Roman Empire of the German nation.

We call it the unholy Roman empire.

It was created by the sword of Charlemagne.

This empire was in constant competition with Orthodoxy and the real Emperor at Constantinople.

Poland was actually the religious fault line where these 2 empires met. When Poland united with Lithuania in 1385, half the population was Greek Orthodox. Of course this did not bother the Poles who were very tolerant and did not believe in religious compulsion as
The Jagiellonian dynasty united Poland and Lithuania in 1385

The foundation was laid for the later Polish-Lithuanian Commonwealth by the marriage of Grand Duke Jogaila of Lithuania to Queen Jadwiga of Poland in 1385.

This king was Grand Duke of Lithuania and became king of Poland by marrying Queen Jadwiga of Poland.

This marriage alliance united the 2 countries in peace and harmony despite a sizable Orthodox population!!

The other principalities of south-western Russia, which since the invasion of the Mongols remained in a very disturbed state, were overrun and conquered almost without resistance by Gedimin, grand-duke of Lithuania, about 1320. These principalities, which formed the most important provinces of Lithuania, became united with Poland by the rule of a common sovereign at the accession of the Jaguellonian dynasty to the throne of Poland, 1380. Thus Poland acquired during the fourteenth century, almost without drawing the sword, several million subjects professing the tenets of the Greek church. (Krasinski, The Reformation in Poland, vol. I, p. 101).

By the time of the blessed Reformation, almost half the population of Poland was Greek Orthodox:

The union with Rome produced no immediate effect on the Greek church of Poland and Lithuania; it was established there much later, and only then when the Jesuits having gained a paramount influence in that country, oppressed all religious persuasions opposed to the papal domination; but at the epoch when the reformation of Luther took place, the oriental church in Poland was in a most flourishing condition, and its tenets were professed by nearly half of the inhabitants of the country, amongst whom were many of the noblest families of the land. (Krasinski, The Reformation in Poland, vol. I, p. 106).

The Borgia-Poland Connection

The Borgia crime family were infamous as POISONERS. Taking the cup of Borgia was synonymous with death by poisoning. The Borgias had a family member in the Polish royal family. Her name was Bona Sforza and she was married to the old king, Sigismund I.

Giovanni Sforza was the first husband of Lucretzia Borgia.

The old king's first wife, Barbara Zápolya, only reigned for 3 years until she got the cup of Borgia and had an timely death at the young age of 20.

Usually young brides kill old men but in this case it was the reverse!!
Sigismund II Augustus Jagellon was the son of Sigismund I and Bona Sforza. The Sforza were linked to the Borgias by the arranged marriage of Lucrezia Borgia to Giovanni Sforza.

The reign of Sigismund II was called the Augustan Age in Poland.

The Reformation spread rapidly throughout the land.

His first wife had a timely demise only 2 years into her reign.

He died a very timely death just before the dreadful St. Bartholomew's Day Massacre.

It seems that the Borgia poison was flowing feeling in Poland after the introduction of the blessed Reformation.

Barbara Radziwill was a Lithuanian princess who greatly favored the Reformation.

She was hated by her husband's mother, Bona Sforza, and had a timely death just 4 years into her reign.

The king's last wife, Catherine of Austria, died in the same year as her husband.

The Polish-Lithuanian Commonwealth was established by King Sigismund II

At the Union of Lublin on July 1, 1569, the Polish-Lithuanian Commonwealth was officially established.

For the first time in modern Europe, a king's right to rule was not based on primogeniture . . . but on election.

This was a radical and advanced idea for the time and fiercely opposed by the Jesuits.

The foundation of the Commonwealth's political system, the "Golden Liberty" (Polish: Zlota Wolnosc, a term used from 1573 on), included these 6 articles:
Cardinal Hosius invited the Jesuits to Poland in 1564

The great bulwark of freedom called the Polish-Lithuanian Commonwealth began its decline when the Jesuits entered in 1564. The Counter-Reformation immediately sought to gain control of the Polish royal family and use it to coerce the Triune Christians.

Obviously the Jesuits already had a representative in Poland long before that time in the person of Bona Sforza. The first thing the Jesuits did was to prepare Poland for a general massacre of the Reformed Christians.

Another tactic to divide and conquer the Reformed Christians was the introduction of the ancient Arian heresy that denied the Trinity.

This anti-Trinity doctrine is also held by the Muslims:

It was at a meeting held in the library of John Trzecieski that a certain priest named Pastoris, a native of Belgium, attacked the mystery of the trinity, as being inconsistent with the unity of the Supreme Being. This doctrine, new at that time in Poland, although broached already in the works of Servetus, startled in such a manner the members present, that they became mute with astonishment, perceiving with terror that such a proposition would lead to the subversion of revealed religion. This doctrine, adopted by several members of the above-mentioned society, laid in Poland the foundation of that sect whose opinions became afterwards known under the name of Socinianism, although neither Lelio nor Faustus Socinus may be considered as its true founders. The same daring propositions had undoubtedly the effect of frightening many timorous minds, and of deterring them from any further attempt against the abuses and errors of Romanism, so that they preferred to remain in the pale of the established church, in spite of its acknowledged aberrations, rather than to venture on a dangerous course which might lead them to a pure deism, and reduce the gospel to a simple code of morality. There were many however who, firm of mind and inspired with true piety, resolved to search the truth, not by the sole guidance of human reason, but by the test of the Holy Scriptures. (Krasinski, The Reformation in Poland, vol. I, pp. 139-140).

Several sects grew like mushrooms espousing this ancient heresy so that it greatly undermined the work of the Reformation in Poland.

A Polish St. Bartholomew's Day Massacre!!

After the very timely death of King Sigismund on August 8, 1572, Poland elected a new king. The new king was none other than the French Henry of Valois, son of the infamous poisoner Catherine Di’ Medici.
Henry was highly displeased when he had to sign a compact that guaranteed religious toleration in his new kingdom. He was very unhappy by this restriction on his absolute power to carry out his plans for a massacre, so when the French throne became vacant by the death of his brother Charles IX, he secretly returned to France.

Because King Sigismund II had no male heirs despite having married 3 times, the Republic elected Stefan Batory to the throne after the speedy exit of the French king.

During the reign of King Stefan Batory, the Jesuits spread their tentacles all over the Republic.

His wife, Anna Jageillon, was the daughter of King Sisigmund I and Bona Sforza.

The king was probably persuaded to cooperate with the Jesuits by fear of the cup of Borgia and the influence of his wife, Anna:

Although Stephen Battory strictly maintained the laws protecting the religious liberties of the nation, and promoted merit, without reference to religious persuasion, the Jesuits unfortunately insinuated themselves into his favour; and indeed Battory, whose reign of ten years is one of the most glorious epochs in the annals of Poland, may be considered as having greatly contributed to its future decline, by establishing the influence of that order in his dominions. Supported by his patronage, the Jesuits' colleges and schools spread all over the country, and he laid the foundation of their chief seat in Poland, the university of Vilna, which, notwithstanding the opposition of the Protestants, who foresaw the dangers which threatened them from that quarter, he established in the centre of a population, a large majority of which was anti-Romanist (Protestant and Greek). The erection of the university of Vilna and of the college in the newly-conquered town of Polotsk, by the sole authority of the monarch, was unconstitutional, and as such strongly attacked by the diet of 1585; but the influence of the king prevailed over the opposition of the diet, and the privileges of these foundations were confirmed. (Krasinski, The Reformation in Poland, vol. I, pp. 52-53).

The Reformation was finally destroyed in Poland when the country was broken up between Russia, Prussia and Austria.

Pope Clement XIV banned the Jesuit Order by a perpetual decree!!

On July 21, 1773, this "infallible" Pope banned the Jesuit order by a perpetual decree never to be rescinded.
Pope Clement XIV (1705-1774).  
Pope from 1769 to 1774.

Lorenzo Ricci (1703-1775).  
General from 1758 to 1775.

Clement knew from history what happened to Popes who opposed the Jesuits...He hesitated before signing the decree but eventually was FORCED to do so by most of the sovereigns of Europe:

And to this end a member of the regular clergy, recommendable for his prudence and sound morals, shall be chosen to preside over and govern the said houses; so that the name of the Company shall be, and is, for ever extinguished and suppressed. (Bull of Suppression of Pope Clement XIV).

The Jesuits were banned from most of the countries of Europe and the Spanish Jesuits ended up on the island of Corsica. Napoleon Bonaparte was born on that island in 1769 and he restored the Jesuits in 1814.

Pope John Paul II was about to fire the Jesuit general before he was shot!!

Just 3 weeks prior to the assassination attempt, Pope John Paul II had a meeting with 6 of the most powerful cardinals in the Vatican. The topic: the forced resignation of the Jesuit general Pedro Arrupe:

In some respects, the meeting that convened in the middle of spring 1981 bore the marks of thousands of board meetings going on at the same moment in every daylight country of the world. Beyond glass-paneled double doors, a conference between seven men was in progress. A folder bulging with reports lay in front of each man. At each man's elbow a full carafe of water topped with a glass was perched. Anyone happening to glance in might have said that the men gathered there were absorbed in the sort of hushed but free-wheeling discussion typical of board meetings everywhere.

But this was not the sort of meeting most people have ever witnessed, or even glimpsed through shut, glass-paneled doors. This conference room was on the third floor of the Palace of the Popes on Vatican Hill. The report folders were red damask and emblazoned in gold with the Tiara and Keys. Outside the door, a secretary and two Swiss Guards in traditional uniform were on duty to block all intruders. Seated at the conference table were the Pontiff of the Holy Roman Catholic Church and six of his most powerful cardinals, the movers and shakers of the Vatican, a cameo of its most formidable strength. And the subject of discussion between them was the life or death of the Society of Jesus: whether, in other words, the Order headed by Father General Pedro Arrupe should be allowed to go on as it was, or be reorganized and reset according to the often-repeated wishes of three Popes, or be officially done to death by the power and under the authority of Pope John Paul II. (Martin, The Jesuits, pp. 79-80).

Pope John Paul II was about to abolish the Jesuits when he was shot 3 times in St. Peter's Square.

The gunman was a Muslim Turk named Mehmet Ali Agca.

Of course the Russian KGB was blamed for the shooting!!

A hand holding a gun aims from the crowd at Pope John Paul II as he rides through St. Peter's Square on May 13,
The Polish Pope was shot 3 times by Turkish gunman Mehmet Ali Agca on May 13—the Latin Feast of our Lady of Fatima.

The Pope had dared to mess with the Jesuits . . . and that was a death sentence.

Pedro Arrupe was the 28th Black Pope or Jesuit general.

General Arrupe survived ground zero at Hiroshima, Japan, on August 6, 1945.

As revenge for the shooting, he got a massive stroke at Rome airport on August 7, 1981.


General Arrupe was at ground zero in Hiroshima, Japan.

On August 7, 1981, after returning from a trip to the Far East, Arrupe suffered a massive stroke just after his airplane had landed at Rome's Fiumicino Airport. He was paralyzed on his right side and was able to sppeak only a few words. He was the first Jesuit general to resign instead of remaining in office until his death.