

CHURCH BELLS

of the St. Valentine's

Polish National Catholic Church



127 King Street, Northampton, MA 01060

Phone: (413)584-0133

www.stvalentinespncc.com



PARISH DIRECTORY

Pastor

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fradam1967@yahoo.com

Chairperson

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413 - 584 - 4531
cnewman@umass.edu

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413 - 584 - 4004
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We are a Catholic Christian Community whose doors are open to all. People, who come from different faiths, those who have not been satisfied with their present religious situation, those who are searching God and faith, are welcome. No one is denied the freedom to worship, take part in the sacraments and participate in all aspects of Christian life. Join us and worship God reverently, serve His creation faithfully, and bring the Good News to the wider community.

150th anniversary of the birth of Franciszek Jan Hodur

Wiersz Franciszka Chmiela z 1936 r. (fragment)

*W dniu pierwszego kwietnia, na początku wiosny,
Gdy wszystko po zimie do życia się budzi,
Dla nas Narodowców ten dzień nam radosny,
Jako też i innych dobrych polskich ludzi.*

*W tym dniu się urodził Wielki Polak prawy,
To Ksiądz Biskup Hodur, przyjaciel ludowy,
Który cierpiał z ludem nie dla swojej sprawy
Lecz pragnął abyśmy zerwali okowy.*

Poem by Franciszek Chmiel 1936 (excerpt)

*On the First day of April, at the beginning of Spring,
When after the winter everything bursts forth to life,
This is a joyous day for us, National Catholics,
As well as for other good Polish people.*

*On this day a truly great Pole was borne,
That is Bishop Hodur, a friend of the people,
Who suffered together with the people not for his own cause,
But desired that we would break our fetters*



Bishop Francis Hodur



Francis Hodur's home in Zarki, Poland

On Easter Sunday, April 1, 1866, a son was born to Jan and Maria Hodur in the little village of Żarki, in the powiat of Chrzanów, about 35 miles from Krakow in the Austrian-ruled part of Poland which was sometimes called Galicja. He was given the name Franciszek (Francis). The Hodurs were simple, hardworking, religious people who, with their seven



Bishop Hodur's parents, sisters and brothers

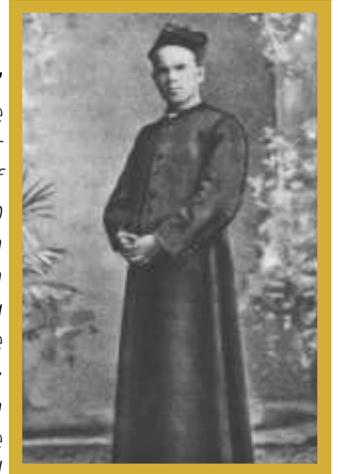
children, eked out a living on their farm and through part-time labor (Jan was also a tailor). After a late start in his primary school education, Franciszek immediately showed scholarly promise and completed his high school education with honors on a scholarship at the prestigious St. Anne's Gymnasium in Krakow, in 1889. After a brief hiatus in theatrical work, he enrolled as a seminary student in Krakow where he was able to take most of his course work at the renowned Jagiellonian University.

As a high school student and seminarian, Franciszek not only excelled in his academic work but also showed much concern for his people, especially the down-trodden and exploited peasants. His extensive readings ranged from the newly-issued social encyclical Reum Novarum of Pope Leo

XIII to some of the socialist thinkers. An ardent follower of the activist Father Stanislaw Stojalowski, Seminarian Hodur was involved in a student group espousing Stojalowski's program for peasant rights, education, and economic improvement.

In 1892, Franciszek Hodur, then with minor clerical orders, participated in a seminary "strike" for better living conditions. His role in this "insubordination," noted by his authorities, meant a very uncertain future for him. Leaving Europe on the last day of the year, he embarked for the United States with the hope of a new beginning as a pastor to Polish immigrants.

Upon landing in New York, Seminarian Hodur "advertised" himself in a newspaper letter. He came to the attention of Father Benvenuto Gramplewicz of Nanticoke, Pennsylvania, who brought him to the Scranton Diocese where there was a shortage of Polish-speaking clergy. He was then sent to the Seminary at St. Vincent's Benedictine Archabbey in Latrobe (known as Beatty) in the Pittsburgh area. After several months of additional studies (lectures were given to classes of immigrant students in Latin) he was returned to Scranton. He received his major orders in one week and was ordained to the Holy Priesthood by Bishop William O'Hara on Saturday, August 19, 1893.



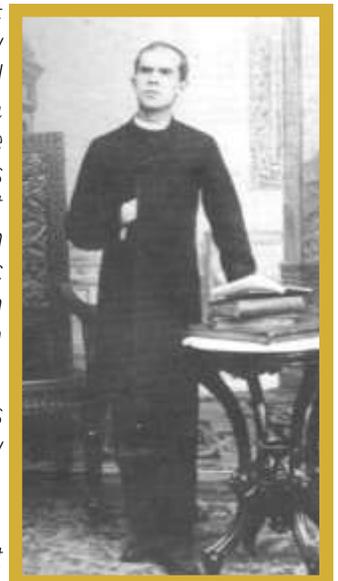
Seminarian Francis Hodur (lectures were given to classes of immigrant students in Latin) he was returned to Scranton. He received his major orders in one week and was ordained to the Holy Priesthood by Bishop William O'Hara on Saturday, August 19, 1893.

Father Hodur's first assignment was the ethnically Polish Sacred Heart of Jesus and Mary Parish on Scranton's South Side. As assistant, he distinguished himself not only as a religiously zealous priest, but he also involved parishioners in such activities as Polish patriotic programs, plays, and a parish library. He even edited a newspaper.

In 1895, Father Hodur was assigned as pastor to Holy Trinity Parish in Nanticoke, Pennsylvania.

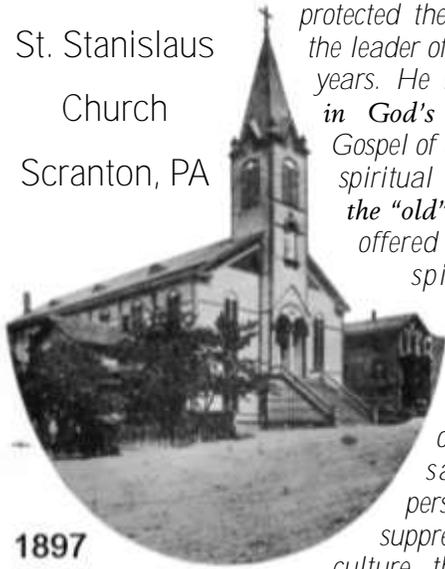
The organization of Saint Stanislaus parish in Scranton, PA on March 14, 1897 began a new period of activities and hard work for Father Hodur.

Although the majority of the Polish people did find jobs because of their sincerity, cleanliness, and conscientious work, for years they were among the first to be fired and exploited. Therefore, the Polish National Catholic Church not only preserved and cultivated their spiritual and cultural heritage, but also became an oasis of national pride, social equality, and strength. Bishop Hodur cared for them, loved them and



Father Francis Hodur

St. Stanislaus
Church
Scranton, PA



1897

protected them. He was to remain the leader of the church for fifty-six years. He became an instrument in God's hands, teaching the Gospel of love and abolishing the spiritual and moral abuses of the "old" church. Bishop Hodur offered his followers the spiritual food they hungered for; he preserved their culture from a barbaric genocide; he offered them hope and saved them from persecution. It was the suppression of their faith and culture that led them to the

organization of the Polish National Catholic Church. By organizing the church, by establishing a Fraternal Society – Spojnia, by founding many societies and organizations, Bishop Hodur carried with enthusiasm the banner of spiritual, cultural, and national freedom.

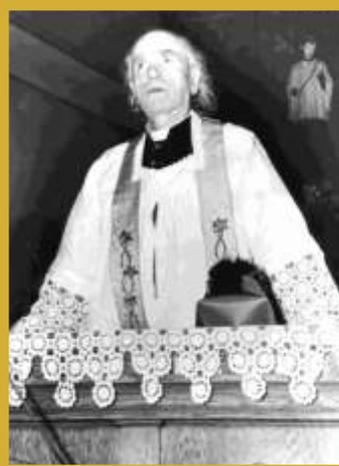
Prime Bishop Franciszek Hodur died on February 16, 1953 in Scranton, PA. He witnessed the Polish National Catholic Church grow from a single congregation of 250 families to 150 parishes in the United States and Canada, and 95 in Poland.

Bishop Hodur believed in his mission as a protector of the abused. And he did his best to effect and change their lives by setting a good example, by preaching and practicing the Word of God,



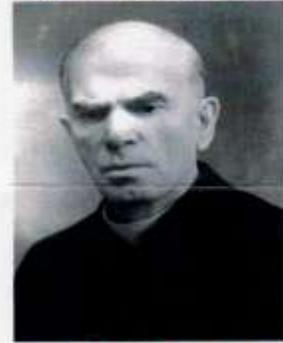
Bishop Francis Hodur

and by teaching others to accept God's Will in everything. Bishop Hodur was, is, and always will be remembered as the organizer and leader of a new religious movement among the Polish people who believed that God created the people for good, happiness and salvation and not for punishment, exploitation and abuse. Under a hail of stones, under a rain of criticism and condemnation, he sowed God's love, equality, and justice, on the fields of the people's hearts.



Last photograph of Bp Hodur

**Celebrating the Life of a Religious Reformer
on His 150th Birth Anniversary:
Bp. Francis Hodur**



St. Joseph's Parish - Westfield, MA
Saturday, April 16, 2016

Holy Mass including the Bp. Hodur Canon at 11AM
Celebrant: Father Senior Joseph Soltysiak
Sermon: Father Robert Koerber
Organist: Michael Sittard

Light Lunch

First Session - Fr. Sen. Fryderyk Banas
"Reflections - Part II"

Second Session - Fr. Randy Calvo
"A life dedicated to God and godliness"

Open Discussion
"Always Forward, Never Back"

Benediction of the Most Blessed Sacrament
Fr. Adam Czarnecki

Annual Parish Meeting
February 21, 2016

At the Annual Parish Meeting the following were elected to serve in various capacities:

Parish Committee:

Chairperson and Recording Secretary: Christine Newman
Vice Chairperson: Fred Zimnoch
Treasurer and Financial Secretary: Stephen Matusiewicz
Directors: Diane Scott, Isaac Scott, Matthew Slusarski,
Nancy Slusarski

Parish Tribunal: Diane Scott, Isaac Scott

Central Seniorate representation: Stephen Matusiewicz,
Fred Zimnoch

PNCC Year of Reverence

April

– Reverence in the Family
Now begins and concludes in October
– create Family Life of Reverence



Spaghetti Dinner

Our parish held its fourth annual Spaghetti Dinner, **Saturday, March 19th at 5 p.m.** in the Parish Hall. The menu consisted of the traditional meat sauce, meatless sauce, meatballs, garlic bread, fresh garden salad with a choice of dressings and brownies. Two raffles (50/50 and raffle prizes) were held with

many wonderful items which were donated by many local businesses, parishioners and friends. That was good time with lots of fun, fellowship and delicious Italian fare.



Thank you to all who attended and the parishioners who worked very hard to make this dinner successful.

Lecho?

Most of my friends enjoy Polish food. Polish events often serve the local dish called *PPP*. That's the *Polish Power Plate* composed of pierogi, golabki, kielbasa and Polish rye bread. We also look forward to a new Polish restaurant or simply one that gets a new owner and hopefully a new menu.

Recently, I learned about the new *Pierogi Café* in Westfield. Pani Janik¹ is the owner and chef and came from Legnica, Poland in 1998. She appears to have a special talent for making pierogi. She features over a half dozen different types of pierogi (either baked or fried) with four different toppings. She allows mixing and matching too so you can create an exciting dish. But of course, there is more to classic Polish dining than pierogi so she features, on different days of the week, various soups such as the familiar bigos, borsch, mushroom and something that caught my eye called lecho. This is a dish, that in all my decades, I have never seen on a table or in a **Polish cookbook**. Although I'm not really adventurous, the neat character of this small restaurant and the quality of cooking led me to try the dish hoping for a delight. And so it was. The dish was mainly centered on red and yellow peppers, tomatoes and possibly paprika. A rosy, warm and inviting dish which accompanied with rye bread was very satisfying. I was so enthused by this discovery that I was tempted to ask for the recipe but the restaurant was too busy as was Pani Janik.



When I returned home I decide to Google the recipe. There were dozens. Wiki describes it as a *thick vegetable ragout or stew which features green and/or red peppers and tomato, onion, lard, salt, and ground sweet and/or hot paprika as a base recipe* originally from Hungary. No surprise here. This matched almost exactly what I had except for the small amount of cabbage and kielbasa. It's obvious that a dish so welcoming could never be kept a secret by the Magyars and according to Wiki it's popular throughout Slavic Europe and a favorite in today's Poland. If you are looking for a new delicacy or simply need to enjoy splendid Polish food then a visit will be a delight.

¹This Janik family is not related to the Janik Sausage Company of Enfield CT which was established by Lean Janik in 1899.

Cheers, Fred (Zimnoch)

Polish Poetry



"Poetry comes nearer to vital truth than history." - Plato

„Prawdziwą, typową formą współżycia duchowego jest poezja.” - Karol Irzykowski

Jerzy Ficowski

(October 4, 1924, Warsaw - May 9, 2006, Warsaw)

Poeta, pisarz i tłumacz (z hiszpańskiego, niemieckiego, jidysz, rosyjskiego, romskiego, włoskiego, francuskiego i węgierskiego). Podczas okupacji niemieckiej Ficowski był członkiem Armii Krajowej, był więziony w niesławnym Pawiaku i brał udział w Powstaniu Warszawskim. Pod pseudonimem *Wrak* walczył w rejonie Mokotowa. Po Powstaniu Warszawskim Ficowski był więziony w obozie wraz z innymi ocalałymi z powstania.

Po wojnie Ficowski powrócił do Warszawy i wstąpił na uniwersytet w celu studiowania filozofii i socjologii. Tam opublikował swój pierwszy tomik poezji, *Ołowiani Żołnierze* (1948). Tomik ten odzwierciedlał stalinowską atmosferę we wczesno-powojennej Polsce, w której bohaterowie AK z Powstania Warszawskiego byli w najlepszym razie traktowani z podejrzliwością, w najgorszym zaś aresztowani i straceni.

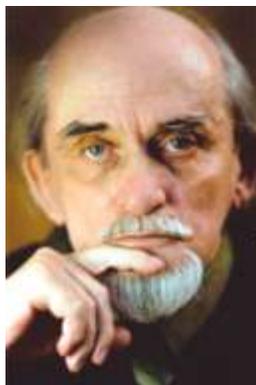
Jego wczesna twórczość wskazuje na wpływ Juliana Tuwima. Potem zainteresował się wierszami z okresu międzywojennego, z elementami fantastyki i groteski. W późniejszym okresie jego poezja odzwierciedla różne moralne i społeczne aspekty życia w PRL-u.

W latach 1948-1950 Ficowski podróżował z polskimi Cyganami i napisał kilka tomów o nich lub zainspirowanych sposobem życia Romów, w tym *Amulety i defilacje* (1960) i *Cyganie na polskich drogach* (1965). Był członkiem Gypsy Lore Society i przetłumaczył wiersze Bronisławy Wajs (Papuszy). Tłumaczył wiersze hiszpańskiego poety Federico García Lorca. Był także znany jako specjalista folkloru żydowskiego i współczesnej poezji hebrajskiej, stając się redaktorem naczelnym antologii wierszy żydowskich *Rodzynki z migdałami* (1964).

W 1967 Ficowski opublikował biografię Brunona Schulza *Regiony wielkiej herezji*. W 1977 otrzymał nagrodę Polskiego Pen Clubu. Jego zbiór wierszy *Odczytanie popiołów* z 1979 został nazwany najbardziej poruszającą relacją z Holocaustu napisaną przez nie-Żyda.

W konsekwencji podpisania przez Ficowskiego *Listu 59* w 1975, jego twórczość stała się w Polsce zakazana i dopiero pojawienie się Solidarności przyniosło jej powrót na polskie półki. Aktywnie udzielał się w opozycji będąc członkiem Komitetu Obrony Robotników (KOR), a następnie Komitetu Samoobrony Społecznej KOR.

Po upadku komunizmu, liberalizacji Polski i jej zerwaniu z blokiem sowieckim, Ficowski nadal tworzył i tłumaczył twórczość z wielu języków obcych.



Polish poet, writer and translator (from Spanish, German, Yiddish, Russian, Romani, Italian, French and Hungarian). During the German occupation Ficowski was a member of the Home Army (pol. AK), was imprisoned in the infamous Pawiak and took part in the Warsaw Uprising of 1944. His codename was *Wrak* and he fought in Mokotów region. Following the Warsaw Uprising, Ficowski entered a camp with other survivors of the battle.

After the war, Ficowski returned to Warsaw and enrolled at the university in order to study philosophy and sociology. There he published his first volume of poetry, *The Tin Soldiers* (1948). This volume reflected the Stalinist atmosphere of the early postwar Poland, in which heroes of the Home Army from the Warsaw Uprising were treated with suspicion at best, arrested and executed at worst.

His early works show the influence of Julian Tuwim. Later he became interested in the poems of the interwar period, with elements of fantasy and grotesque. In the later period his poems reflected various moral and social aspects of life in the People's Republic of Poland.

From 1948 to 1950 Ficowski traveled with Polish Gypsies and came to write several volumes on or inspired by the Roma way of life, including *Amulets and Defiles* (1960) and *Gypsies on the Polish Roads* (1965). He was the member of the Gypsy Lore Society and translated the poems of Bronisława Wajs (Papusza). He translated the poems of the Spanish poet, Federico García Lorca. Also he was a known specialist of Jewish folklore and Modern Hebrew poetry, becoming an editor of the Jewish poem anthology *Raisins with Almonds* (1964).

In 1967 Ficowski published biography of Bruno Schulz, entitled *Regions of the Great Heresy*. He received the award of the Polish Pen Club in 1977. His 1979 collection of poems, *A Reading of Ashes*, has been called the most moving account of the Holocaust written by a non-Jew.

As a consequence of his signing, in 1975, of the *Letter of 59*, Ficowski's writings had become banned in Poland, and only the emergence of Solidarity has brought his works back to bookshelves. He was active in the opposition as a member of the Workers' Defense Committee and subsequently of the Committee for Social Self-defense KOR.

Following the fall of communism, liberalization of Poland and its breaking with the Soviet bloc, Ficowski continued to write and translate works from many foreign languages.

5 VIII 1942

pamięci Janusza Korczaka

Co robił Stary Doktor
w bydłęcym wagonie
jadącym do Treblinki dnia 5 sierpnia
przez kilka godzin krwiobiegu
przez brudną rzekę czasu
nie wiem

co robił Charon dobrowolny
przewoźnik bez wiosła
czy rozdał dzieciom resztę
zdyszanego tchu
i zostawił dla siebie
tylko mróz po grzbiecie

August 5, 1942

In memory of Janusz Korczak

What did the Old Doctor do
in a cattle car
riding to Treblinka on the 5th of August
over a few hours of blood flow
over the dirty river of time
I do not know

What did Charon the volunteer do
ferryman without an oar
did he give the children the remains
of his breath
and leave for himself
just the shiver in the bones

nie wiem

czy kłamał im na przykład
małymi dawkami
znieczulającymi
iskał spocone główki
z płochliwych wszy strachu

nie wiem

ale za to ale potem ale tam
w Treblince
całe ich przerażenie cały płacz
były przeciwko niemu

ach to było już tylko
ileś tam minut czyli życie całe
czy to mało czy dużo
nie było mnie tam nie wiem
zobaczył Stary Doktor nagle
że dzieci się stały
stare jak on
coraz starsze

tak musiały dogonić siwiznę popiołu

więc kiedy go uderzył
askar czy esesman
zobaczyły że Doktor
stał się dzieckiem jak one
coraz mniejszym i mniejszym
aż się nie urodził

odtąd razem ze Starym Doktorem
pełno ich nigdzie

wiem



I do not know

Did he lie to them for instance
in small numbing
doses
picking from their sweaty heads
the skittish lice of fear

I do not know

but for that but later but there
in Treblinka
all their terror all the tears
were against him

oh it was only
so many minutes a whole life
is that a lot or a little

I was not there I don't know
suddenly the Old Doctor saw
the children become
old like him

older and older

they had to catch up to the grayness of ash

then when he was hit
by an Askar or SS man
they saw how the Doctor
became a child like them
smaller and smaller
until he was not born

since then together with the Old Doctor
there are plenty of them nowhere

I know

Za drzwiami świat

Wchodzą, wychodzą,
kiwa się klamka,
śpiewają drzwi, wieje.
Dorośli przybywają ze świata
o drzwiach z klamką srebrną,
przychodzą ciotce, wujkowie, babcie,
przynoszą swoje zapachy,
swoje cudze głosy,
objuczeni zdziwieniem nie swoim,
z kieszeniami pełnymi ciekawości.
Potem odchodzą
za drzwi ze srebrną klamką
i zamyka się ich tam na klucz.
I kiedy zapuka,
to znaczy, że znowu wyjdą ze swojej szafy
tuż za drzwiami, gdzie się kończy dom,
gdzie wujkowie i goście
sterczą, milczą, czekają,
żeby ich wpuścić,
nieruchomi i wszyscy.
Każdy na swoim wieszaku.



The World Behind The Door

They come, they go,
the handle nods,
the door sings, wind rushes through.
Adults arrive from the world
whose door has a silver handle,
aunts, uncles, grandmothers come in
bringing their smells,
their other-people voices,
loaded with amazement not their own,
with pockets full of curiosity.
Then they go
behind the door with a silver handle
and get locked away with a key.
And when there's a knock,
that means they come back out of their closet
just behind the door, where the house ends,
where guests and uncles
loiter, say nothing, wait
to be let in,
very still and all of them.
Each on his own hanger.

Translations by Jennifer Grotz and Piotr Sommer

EASTERN DIOCESE ADULT RETREAT

Fr. Michal Gitner - Retreat Master

"A Different Worldview"

Journeying with Jesus through the Gospel of St. Mark



Mercy Center by the Sea - Madison, CT

Friday June 10 to Saturday June 11, 2016

Begins at 3 pm on Friday and ends after lunch on Saturday

Cost \$75 per person double occupancy and \$105 per person single - includes dinner on Friday and breakfast and lunch on Saturday

We have reserved just 26 rooms so if you are interested please make your reservations ASAP - deadline is May 1, 2016 - to join us email Robnem21@aol.com



A view from the beautiful retreat center - mercybythesea.org

Dear Parishioners -- If you have gently used items (clothing, tools, kitchen items, etc.) OR have handcrafted items (crochet/knit, etc.) OR if you would like to offer some plants for the Tag Sale - please contact any member of the Adoration of the Most Blessed Sacrament Society or Fr. Adam at 413-584-0133.

Thank you

to the parishioners who work around the Church on a regular basis. Your work is most appreciated.



The schedule of the cleaning of the Church Saturdays, April 9 & 23 at 8:00 am



SPRING CONCERT

'Selections from Opera, Jazz and the American Songbook'

Sunday, April 3, 2016 at 2 p.m.

St. Valentine's Church

127 King Street, Northampton, Massachusetts

Featuring

Teri Lafleur, Soprano

Lisa Woods, Mezzo-Soprano

Jerry Noble, Piano Accompanist

Special Guest:

Bob Sparkman, Jazz Clarinet



General Admission - \$15

Seniors 60+ - \$10

Children 12 and under - \$5



PARISH ANNOUNCEMENTS



- ◆ Spring Concert - Sunday, April 3 at 2:00 pm (see below)
- ◆ Monday, April 4 - Annunciation of the BVM - Holy Mass at 10:00 am
- ◆ Polish Classes - every Tuesday at 6:30 pm in the Parish Hall
- ◆ Visual Bible Study - every Thursday at 6:30 pm in the Parish Hall
- ◆ Parish Committee Meeting: Monday, April 18 at 6:15 pm in the Parish Hall
- ◆ Monday, April 25 - St. Mark Evangelist - Holy Mass at 10:00 am
- ◆ Society for the Adoration of the Most Blessed Sacrament Meeting - Monday, April 25 at 6:30 pm in the Parish Hall
- ◆ Tag Sale - Saturday, April 30 from 9:00 am to 2:00 pm



NINTH ANNUAL

POLISH DINNER

MAY 21, 2016

5 P.M.

**ST. VALENTINE'S PNC CHURCH
PARISH HALL**

127 KING STREET, NORTHAMPTON, MA



TICKET COST: \$15/PERSON

RESERVATIONS/TICKETS:

PLEASE CALL THE RECTORY OFFICE AT

413-584-0133 BY MAY 17TH - TICKETS ARE LIMITED!

MENU:

GOLABKI

CHEESE PIEROGI

CABBAGE PIEROGI

CABBAGE WITH SPARERIBS

KIELBASA

HAM

HOMEFRIES

RYEBREAD/BUTTER

HORSERADISH

PICKLES

COFFEE/TEA/MILK

DESSERT



THE POLISH DANCE GROUP

FROM ST. JOSEPH'S PARISH, WESTFIELD, MA

WILL ENTERTAIN WITH LIVELY TRADITIONAL POLISH DANCES.

Extend an Invitation



There are many people who are unchurched or have left their particular parish for some reason. If you invite them to come to the church with you, they might just do so. Tell them that you're inviting them because God loves them very much and has extended His invitation to them through you. Of course you can use our pamphlet "Who We Are" which is helpful in explaining who we really are.

New Storm Windows

Donations are still being accepted to help defray the cost of the storm windows which were recently purchased for the church. Any amount will be gratefully appreciated. Your donation will be acknowledged in our Church bulletin. Please notify us if you do not want to have your named mentioned in the bulletin. The amount received thus far \$725.00.

Special thanks to Wallace Forman, Krysia and Eugene Newman who sponsored the purchase of storm windows for the south side of the Church in memory of Joan Forman.



Thank you. Bóg zapłać!

PRAYERS FOR THE SICK:

Shirley Krawczynski - 18 Dickinson Street, Northampton, MA 01060

John Lenkowski - 31 Denise Court, Northampton, MA 01060

Grace Mackiewicz - 9 Chestnut Street, #6, Amherst, MA 01002

Edward Antosz - 34 Hockanum Rd, Northampton, MA 01060

Very Rev. Fryderyk Banas - 61 Maple St, Ware, MA 01082

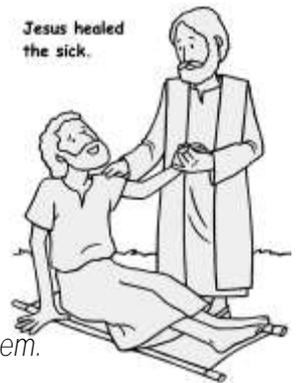
Rt. Rev. Stanley Bilinski - 9201 West Higgins Rd, Chicago, IL 60631

Rev. Jan Wilczek - 839 County St, New Bedford, MA 02740

Please say a prayer for peace, comfort and healing for our sick sisters and brothers; send a card to them.

PASTORAL CARE AT HOME AND HOSPITAL

If you have a family member or friend at hospital or home unable to take part in Holy Mass and Sacraments, please notify Fr. Adam at 584-0133.



SACRAMENT OF BAPTISM - by appointment; SACRAMENT OF MARRIAGE - call for arrangements;
NEW PARISHIONERS - call the Rectory Office at 584-0133

For Holy Mass intentions contact Fr. Adam after Sunday Holy Mass or anytime by phone (413) 584-0133



The symbol of the
Polish National Catholic Church

The **BOOK** signifies the Word of God.

The **SUN** means religious freedom and fervor.

The **CROSS** signifies suffering and consecration for others.

The **PALM** stands for peace.

Holy Mass Schedule:

Sunday - 9:30 am

Solemnities & Feasts

- see bulletins