

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

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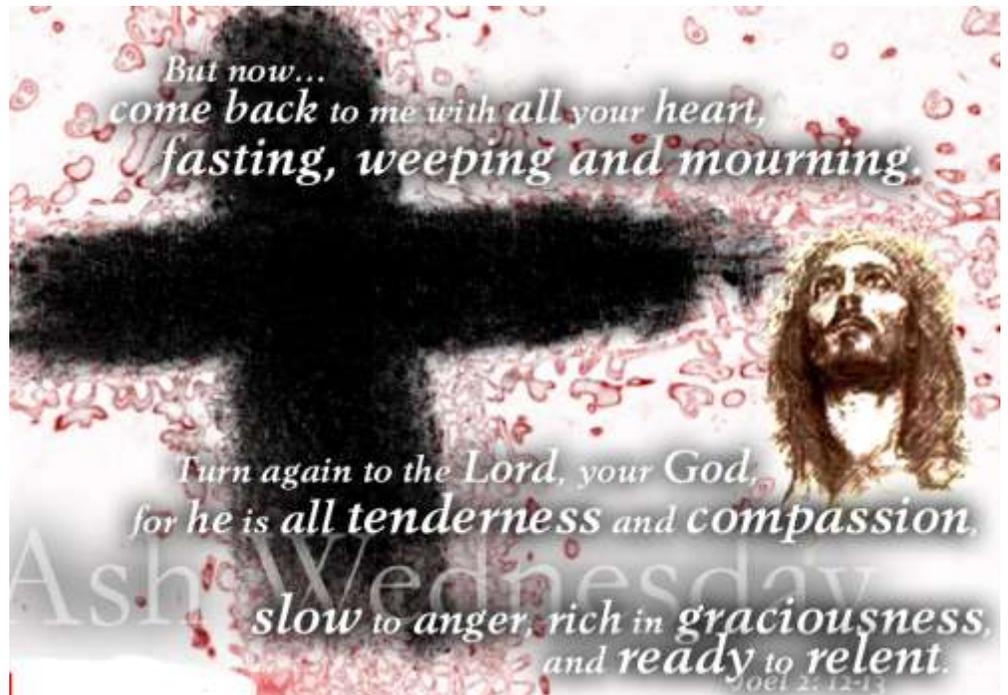
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Isaac Scott

Organist

Jean Gromacki

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.



Ash Wednesday Service February 10 at 7:00 pm

Gorzkie Żale (Bitter Lamentations) in Polish
every Tuesday during Lent at 6:30 pm

Stations of the Cross (Droga Krzyżowa) in English
every Friday during Lent at 6:30 pm

What Is The Purpose of Lent?

Lent is the time we're supposed to forgo things, right? Television, alcohol, Facebook, dessert... We've all heard the commonly asked question, particularly at the start of the forty-day fasting period: "What are you giving up for Lent?"

But why? What's the point? For some, it's personal. Fasting exercises a rarely used muscle in the human will - self denial - and giving up a self-indulgent activity can help build character and possibly bring us closer to God.

For others, it's health. Inspired by the traditional practice of forgoing animal products during the season, some encourage a vegan diet, saying it "improve[s] health, enhance[s] animal welfare and reduce[s] strain on the environment."

For still others, it's increasingly about social and political concerns, reaching outside of ourselves to the world around us. That's what inspired the so-called carbon fast - a daily, intentional curtailment of carbon-emitting activities throughout the Lenten period.

But there's much more to Lent than giving up x, y, or z. There's taking on something: Christ. Jesus is the reason for this season, too.

Lent is all about Christ (and us). The forty-day fast, for instance, ties directly back to His forty-day fast in preparation for ministry.

Historically speaking, the Lenten fast precedes Easter as a way of preparing new believers for baptism. Catechumens, typically brought into the Church at Easter time, made their hearts ready by fasting and prayer, the same way St. Paul did in the ninth chapter of Acts before his baptism. Lent provided time for that and instruction in the faith.

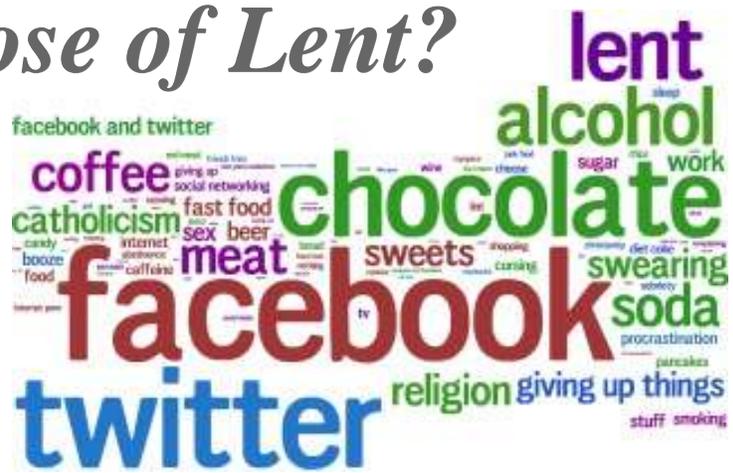
The pre-Lenten lectionary makes the point even more fully. According to the reading from Romans 13, we are to "put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires."

Fasting denies the flesh and its desires. But why? For the express purpose of better enabling us to put on Christ, to grow in Christ, to become more like Christ. Fasting is a means to an end. We deny ourselves to transform ourselves. Prayer, reflection, and confession are part of that transformation and fill our plates as we abstain from lesser meats.

Lent is the road; Jesus is the destination.

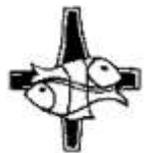
If mere self-denial were the thing, we could get by as Muslims. Ramadan is a perfectly suitable fast for such purposes. But there's no Jesus in Ramadan. And any number of occasions provides reason to observe and act upon various social, environmental, and political causes.

Don't misread. Anything that makes us less self-indulgent and more aware of our responsibilities to our neighbor can be helpful. But let's not miss the larger goal, the greater reason. The point of the Christian walk is to become like Christ, and Lent - the fasting, the prayers, the repentance, the self-discipline - is there to help us on the journey.



Lenten Fasting and Abstinence

All Fridays through the year are days of Abstinence. All Catholics are obliged to abstain from the eating of meat on these days. In our Church through the Lent all Wednesdays and Fridays are days of Abstinence.



Ash Wednesday and Good Friday are days of Abstinence and Fasting. In addition to abstaining from eating of meat on these days, all Catholics are also to fast. Fasting means the eating of one main meal and two small meals on these days. Those exempt from fasting are those over 70 years old or for medical reasons.

Lenten Facts

- ◆ The word "lent" means "lengthen" and stands for that time in spring when the days grow longer.
- ◆ The original period of Lent was 40 hours. It was spent fasting to commemorate the suffering of Christ and the 40 hours He spent in the tomb. In the early 3rd century, Lent was lengthened to 6 days. About 800 AD it was changed to 40 days.
- ◆ Since Lent is a penitential season of preparation for Easter, the Stations of the Cross, which follow the path of Christ from Pontius Pilate's praetorium to Christ's tomb have been a popular devotion in parishes. In the 16th century, this pathway was officially entitled the "Via Dolorosa" (Sorrowful Way) or simply Way of the Cross or Stations of the Cross.
- ◆ Quite typical Polish ceremony is "Gorzkie Żale" [gosh-geh-zahl-leh] (Bitter Lamentations) = Lenten Lamentations.
- ◆ Passiontide is the last two weeks of Lent, when the readings and prayers of the liturgy focus on the Passion of Our Lord. It starts from Passion Sunday when the crucifixes (Polish: "krucyfiks" or "pasyjka") and statues are covered with purple cloths. The word 'passion', in the Christian sense, does not mean an intense emotion; it refers to the historical events of Jesus' suffering and death. As a penitential season of the Church, Passiontide is evidently even more ancient than Lent.
- ◆ Hunting was for many ages considered as forbidden during Lent: the spirit of the holy season was too sacred to admit such exciting and noisy sport.

POLSKIE KOLEDY SING ALONG St. Valentine's Church "A Spectacular Event"



St. Valentine's Polish National Catholic Church and the Polish Heritage Committee of Northampton, Massachusetts celebrated the Christmas Season with a festival of Polish Carols. The event was held **January 10, 2016 at St. Valentine's Church** hosted by Rev. Adam Czarnecki, Pastor and its parishioners.

With thirty lead singers and over two hundred guests, the Annual Polskie Koledy Sing Along featured twenty-two traditional Polish Christmas Carols and Pastoraliki. Some of the selections



included: "Cicha Noc", "Wśród Nocnej Ciszy", "Sliczna Panienska", "Dzisiaj w Betlejem", "Oj Maluski, Maluski", "Paszuszkowie bracia mili", "Do Szopy Hej Pasterze", and "Nowy Rok Biezy". The lead singers were comprised of choir members from area churches throughout the Pioneer Valley. The organist for the event was Jean Gromacki and the choir director was Fran Moro. In addition, the program included a live Nativity scene portrayed by students from the **Polish Language Class of St. Valentine's Church**, taught by Rev. Czarnecki, parishioners and Lucy Kaivera (angel).

Also, this year, special guest musicians were invited to participate – Joseph Dziok, on accordion and soloist and Angelina Huber on violin.

Joseph, a graduate of the Hartt School of Music at the University of Hartford, hails Chicopee, MA. He is an accomplished musician who has been entertaining locally for the past twelve years on accordion, piano and organ. Angelina is an accomplished violinist who also hails from Chicopee, MA.

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Rev. Czarnecki opened the event with prayer asking God to open our hearts to praise Him and give glory by singing the beautiful Polish Carols which are about his miraculous birth. During the intermission Rev. Czarnecki blessed incense and chalk for distribution to all in attendance; he also articulated a brief description of the Polish tradition of marking the entrance door and lintel of homes with the initials 20+K+M+B+16.



Other clergy in attendance included, our Bishop, Rt. Rev. Paul Sobiechowski, and his wife Karen who traveled from Manchester, New Hampshire to be with us; Very Rev. Joseph Soltysiak, Pastor, St. Joseph's Polish National Catholic



Church, Westfield, MA, Rev. Randolph Calvo, Pastor, Holy Name of Jesus Polish National Catholic Church, South Deerfield, MA and Rev. Robert Koerber, Chicopee, MA (Reserve Clergy, PNCC) and Very Rev. Fryderyk Banas, Holy Cross Polish National Catholic Church and Rev. Francis Riley, St. Elizabeth Ann Seton Roman Catholic Church. Very Rev. Banas offered a closing prayer and noted that the event was beautiful and the carols described what Christmas is all about – the birth of Jesus. It was very heartwarming to see so many guests in attendance. Many of the guests noted that the concert of carols reminded them of many wonderful memories of years past. The event culminated with a reception and fellowship in the Church hall. We are all looking forward to the 2017 Polskie Koledy Sing Along which will take place January 8, 2017. Don't miss it!

by Krysia Newman

Potluck Brunch – January 3, 2016

To celebrate the New Year, St. Valentine's parish held its Annual Potluck Brunch Sunday, January 3rd after Holy Mass. Before the brunch began, we all shared the traditional Oplatek wishing each other good health, happiness i "wszystkiego najlepszego" for the New Year. A nice assortment of delicious food was shared by all – fruit, danish, lazy pierogi, chicken salad, crackers, sausage and scrambled eggs, muffins, coffeecake, orange juice and coffee. It was a perfect morning – worship, fellowship and delicious food. Everyone had a great time; we all are looking forward to next year's Potluck Brunch.

by Krysia Newman





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

"Prawdziwą, tyjową formą współżycia duchowego jest poezja." - Karol Irzykowski

Lenten Meditation with Mikołaj Sęp Szarzyński (c. 1550 - c. 1581)

[PIEŚŃ] IV. PSALMU CXXX PARAPHRASIS

De profundis clamavi ad te, Domine

W grzechach srogich ponurzony,
Ze wnętrzości serca mego
Wołam, Boże niezmierny!
Mego głosu rzewliwego
Racz słyszeć prośby płacziwe,
A z miłosierdzia Twojego
Nakłoń ucho lutościwe!

Będzieszli chciał nasze złości
Ważyc, Ojczy dobrotliwy,
Wagą twej sprawiedliwości -
I któż tak będzie szczęśliwy,
Kto tak w cnotach utwierdzony,
Gdy przyjdzie na sąd prawdziwy,
By nie miał być potępiony?

Ale Ty, sędzia łaskawy,
Nie według szczerzej srogości
Karzesz nasze błędne sprawy.
Zakon Twój pełen lutości
I wierne Twe słowa, Panie,
Że mię wyrwiesz z tej ciężkości,
Czynią mi pewne ufanie.

Przeto, choć zorza różana
Promienne słońce przywodzi,
Choć mgłą ciemną przyodziana
Noc z ciemnościami przychodzi,
Narodowi wybranemu
Niech wątpienie nie przeszkodzi?
Śmieie ufać Panu swemu.

Bowiem skarb jest nieprzebrany
Wieczne miłosierdzie Jego:
On nie leniw zgoić rany
I podźwignąć upadłego;
On, prócz wszelkiego wątpienia,
Nie zapomni ludu swego,
Przywiedzie go do zbawienia.

SONET IV

O wojnie naszej, którą wiedzimy z szatanem, światem i ciałem

Pokój - szczęśliwość, ale bojowanie
Byt nasz podniebny: on srogi ciemności
Hetman i świata łakome marności
O nasze pilno czynią zepsowanie.

[SONG] IV. PARAPHRASIS OF PSALM CXXX

De profundis clamavi ad te, Domine

Downcast midst vile sins,
From my innermost heart
I cry out, God unbounded!
Hear the mournful plaints
Of my grievous voice,
And in Thy compassion
Lend an ear of mercy!

Wouldst Thou our evils
Weigh, kind Father,
On Thine own justice's scale,
Who'd know such fortune,
Who in virtues be so firm,
That coming for true judgment,
Would not be condemned?

But Thou, gracious judge,
Punish not our erring ways
With deserved severity;
Thy law, with mercy filled,
And Thy faithful words, O Lord,
That wouldst pluck me from this ill,
Inspire in me certain trust.

'Tis why, whether roseal dawn
Brings forth a beaming sun,
Or night, arrayed in darkening clouds,
In darkness doth lead on,
Let doubt not dissuade
Those people so chosen
From resolute trust in their Lord.

For a treasure inexhaustible
Is His eternal compassion;
He'll idle not in healing wounds
Or raising one who's stumbled;
He, past all measure of doubt,
Shall forget not His own people,
And to salvation shall lead them.

Translated by Richard Sokolowski

SONNET III

On the War We Wage With Satan, the World And the Flesh

Peace be bliss, yet battle's strife
'Tis our worldly run. A grim Hetman
Of shadows and earth's sweet vanities
Strive mindful toward our destruction.

Nie dosyć na tym, o nasz możny Panie,
Ten nasz dom - Ciało, dla zbiegłych lubości
Niebacznie zajrzając duchowi zwierzchności,
Upaść na wieki żądać nie przestanie.

Cóż będę czynił w tak strasliwym boju,
Wątpli, niebaczny, rozdwojony w sobie?
Królu powszechny, prawdziwy pokoju,
Zbawienia mego jest nadzieja w tobie.

Ty mnie przy sobie postaw, a przepiecznie
Będę wojował i wygram statecznie.



But more still, almighty Lord,
The flesh, our abode, for joys fleet,
Eying heedless the spirit's lead,
Stems not its wish for endless ruin.
Midst clash so feared, what'll I do,
Frail, unheeding, cleft within?
O King unbounded, O Peace most real,
My salvation's hope lies in Thee!

Closeby Thee place me, and secure
Then I'd I war, soundly would I win!

Translated by Richard Sokoloski

PIEŚŃ IX

Iż próżne człowiecze staranie bez Bożej pomocy

Mając umysł stateczny czynić, co należy,
Niech moja łódź, gdzie pędzi woła Boża, bieży
I przy brzegu, który mi Bóg nazaczył, stanie,
Jeśli nie jest bezportne ludzkie żeglowanie.

Co na świecie? Chyba błąd, kłopoty, marności,
Imię tylko pokoju snadź i szczęśliwości,
Którą widzi, a nie zna duch, chciwy lepszego,
Będąc jakmiarz związany od sługi swojego.

Sława smaczna, rozkoszy, władza, siła złota,
Drugdy twa, Zeno twardy, słowem stalna cnota,
Wątpli tamy na powódź zaćmionej bogini;
Lecz ta niech zwyczaj zmieni, śmierć folgi nie czyni.

Więc co tam spokojnego, gdzie burza ustawna?
Przeto woli mej rada (rządzić się nie sprawna)
Chętne żagle rozwiła ku twej. Panie, chwale:
Ty mię wieź, ty sturuj sam; tak skończę bieg w cale.

SONG IX

That Man's Effort Be Vain Without God's Help

Having stable mind to do what is right,
Let my vessel then race where God's will plies,
And on the shore God hath assigned me, stop,
If mankind's sailing be not without port.

What's earth but error? travails? vanities?
Peace, a mere name; so too Contentment
The spirit sees yet, craving more, knows not,
As if to its own servant 'twere bound.

Sweet fame, power, delights, gold aplenty,
Once, stern Zeno, thy supposed steely virtue,
But frail dams to the blind goddess' torrent!
And should habit she change, death tarries not.

So what talk of peace where a storm's incessant?
My will's resolve then (unfit to guide itself)
Eager sails to thy glory doth unfurl, O Lord;
Lead me, steer alone, so intact I'd end my course.

Translated by Richard Sokoloski

DEDICATION.

TO

THE LADIES OF AMERICA.

The passage bird, that seeks the Southern skies,
When o'er his native land the winter lowers,
Looks all enraptured on the brilliant dyes,
And drinks the perfume of the Southern flowers:
And then he sings around their sunny bowers
The songs of his own land—as to repay
Them for beguiling him of weary hours
By their unrivalled beauty—even as he,
The exile, sings his song—unworthy though it be.

A. J.

Early Polish Teacher

One of the earliest Polish teachers in Northampton was a young nobleman August A. Malczewski vel Jakubowski, who in 1836 taught French at Miss Dwight's Select Ladies Seminary located on what is now Gothic Street. He was described as the natural son of the Polish poet Antoni Malczewski famous for the romantic narrative *Maria* (1825). August was exiled to America in 1834 for his participation in the November Insurrection of 1830-31, that occurred under the leadership of Leut. Piotr Wysocki a member of the local military academy in Warsaw.

After arriving in America he was taken into the home of the Protestant minister Reverend W. B. Sprague a widely respected minister, social activist and historian in Albany. It was during this time that he learned English and published a short history of Poland with poems entitled *The Remembrances of A Polish Exile*. During his stay he heard that his uncle Constantine Malczewski was a General in the Mexican Army. He left for Mexico hoping to live with his uncle but when there he was rebuffed by the General. Given the unfortunate circumstances he returned to the United States.

A.A. Malczewski vel Jakubowski *Dedication*
from *The Remembrances of A Polish Exile*

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He then settled here in Northampton where he taught French at Miss Dwight's Select Ladies Seminary along with a few of his compatriots. Because of ill health he died (April 24, 1837) at about 21 years of age while suffering from a painful, deforming and incurable disease that very likely was tuberculosis of the spine. Yet, his obituary notes that *he was amiable and affectionate in his disposition, and much beloved by all who knew him.* He is buried with a memorial gravestone donated by his students in the old section of Bridge Street cemetery, the first Pole buried in Northampton. Fellow exile, Napoleon Koscialowski, also a poet, came to mourn his passing.



Miss Dwight's Seminary –Historic Northampton

by Fred Zimnoch

Gravestone in Bridge Street Cemetery



PARISH ANNOUNCEMENTS



- ◆ Tuesday, February 2 - Solemnity of Presentation of the Lord in the Temple - Holy Mass with Blessing of Candles at 5:30 pm. Also will be a Blessing of throats in anticipation of St. Blaise of Sebastea Day
- ◆ Polish Classes - every Tuesday at 6:30 pm in the Parish Hall
- ◆ Visual Bible Study - 14 every Thursday at 6:30 pm in the Parish Hall
- ◆ Parish Committee Meeting: Monday, February 15 at 6:15 pm in the Parish Hall
- ◆ Wednesday, February 24 - Saint Matthias, Apostle - Holy Mass at 10:00 am
- ◆ Society for the Adoration of the Most Blessed Sacrament Meeting - Monday, February 29 at 6:30 pm in the Parish Hall



Ash Wednesday Service - February 10 at 7:00 pm

Gorzkie Zale (Bitter Lamentations) in Polish - every Tuesday during Lent at 6:30 pm

Keeping a Holy Lent

Stations of the Cross (Droga Krzyzowa) in English

- every Friday during Lent at 6:30 pm

Zapusty in Parish Hall of St. Valentine's Church

You are invited to dance Polka, sing and to eat pączki and chruściki

Tuesday, February 9, 2016 at 6:30 p.m. Free will donation is appreciated

ANNUAL MEETING

Sunday
February 21, 2016
after Holy Mass

MARK YOUR CALENDARS!
Annual Parish Meeting

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, February 13 & 27 at 8:00 am

**ANNUAL
SPAGHETTI DINNER**

March 19, 2016 at 5:00 pm

**ST. VALENTINE'S POLISH NATIONAL CATHOLIC CHURCH
PARISH HALL
127 KING STREET
NORTHAMPTON, MASSACHUSETTS**

TICKET COST: \$9/Person

RESERVATIONS:

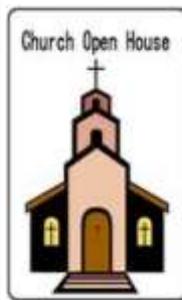
Please call: **Christine at 413-584-4531,**
Diane at 413-527-7785 or Rectory at 413-584-0133
by **March 15th**

**Spaghetti and Meat Sauce
Spaghetti and Meatless Sauce
Meatballs, Garlic Bread, Salad
Coffee/Tea/Milk, Desserts**

Many Kinds of Raffles



Extend an Invitation

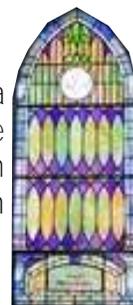


There are many people who are unchurched or have left their particular parish for some reason. If you invite them to come to the church with you, they might just do so. Tell them that you're inviting them because God loves them very much and has extended His invitation to them through you. Of course 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
- Wallace Forman** - P.O. Box 303, Hadley, MA 01035
- Very Rev. Fryderyk Banas** - 61 Maple St, Ware, MA 01082
- Rt. Rev. Stanley Bilinski** - 9201 West Higgins Rd, Chicago, IL 60631
- Susan Scott** - 148 Chipman Rd, Middlefield, MA 01243

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

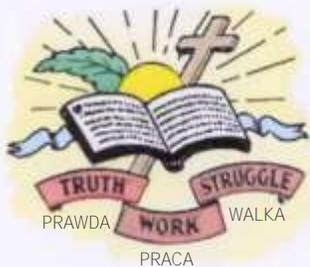
PASTORAL CARE AT HOME AND HOSPITAL

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**