

CHURCH BELLS

of the St. Valentine's

Polish National Catholic Church



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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.

Let Us Greet the Infant

Let us greet the Holy Infant, celebrate with glee.
Let us bring a gift to offer in this jubilee.

*Offer Him hearts aglow with heads a-bending low,
With heads a-bending low to our Infant Lord.*

Let us give Him faith for gold, and keep His sacred law;
Since He is true God and Man who lies upon the straw.

Offer Him hearts...

Let us also give for incense, our hope so strong;
And someday we'll meet our Savior with a happy song.

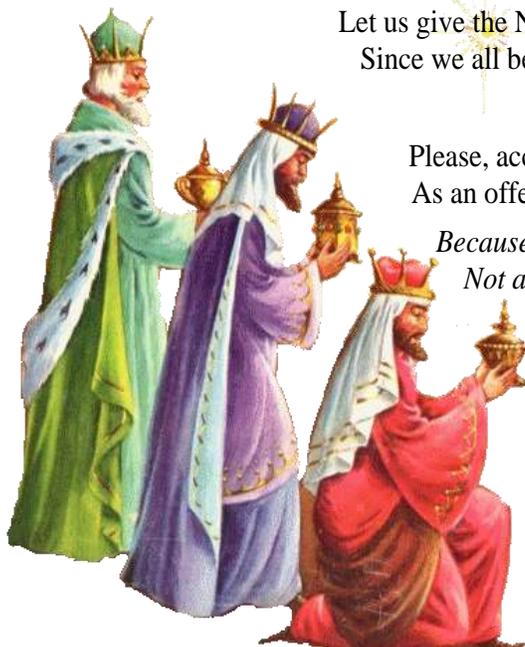
Offer Him hearts...

Let us give the New-born Babe, for myrrh, our heart of love
Since we all belong to Him who dwells in heav'n above.

Offer Him hearts...

Please, accept our gifts, dear Babe, as caroling we go;
As an offering we will give You our hearts and souls.

*Because we love You dearly not as Creator merely,
Not as Creator merely but as God and Friend.*



Polish Christmas Carol - Jezusa narodzonego



New Year - New Beginning?

At this new beginning, what are my hopes?

FRIENDSHIP

Friendships can be very important to new beginnings. They may help us in our transition or they may help encourage us to awaken dreams. **Who are my friends who can help me in my journey forward?**

It's also important to consider our friendship with God who meets us wherever we are. When we look back on a past year or past relationship or past situation, we may nostalgically long to return to that place. But the graces of those times and the memories of the past can come with us. And God, most importantly, is never left behind. God moves with us from the present moment into the future, into new and hopeful beginnings.

The verse from Isaiah says that God is going to do something "brand-new". **What brand new thing is God doing for me now?**

Let us start our new beginning with a prayer:

May today there be peace within.

May you trust God that you are exactly where you are meant to be.

May you not forget the infinite possibilities that are born of faith.

May you use those gifts that you have received, and pass on the love that has been given to you.

May you be confident knowing you are a child of God.

Let this presence settle into your bones, and allow your soul the freedom to sing, dance, praise and love.

It is there for each and every one of us.

New beginnings do not just happen at the beginning of a new year. They can occur with a romantic breakup, a move to a new city, a new job, a new child, or another life event. **What new beginning am I experiencing now? How am I feeling at this point? ...**

"Forget about what's happened; don't keep going over old history. Be alert, be present. I'm about to do something brand-new. It's bursting out! Don't you see it? There it is! I'm making a road through the desert, rivers in the badlands." (Isaiah 43:18-19)

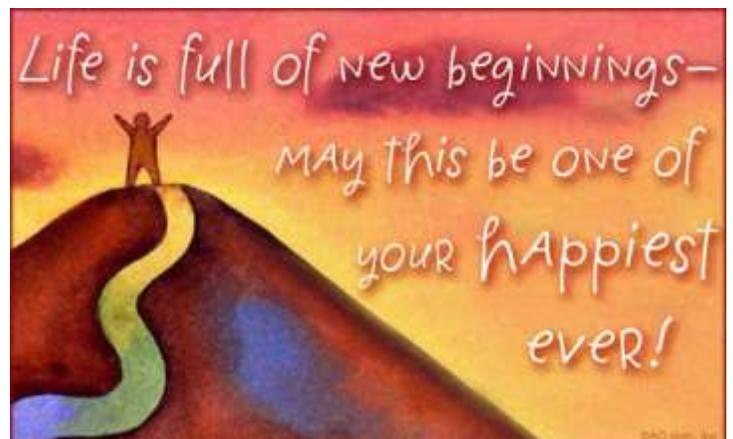
The stories in scripture show time and time again that God offers people a new beginning, another chance for great things. God frees the oppressed, Jesus heals and restores, and the Holy Spirit imbues new life.

SELFHOOD

When we're in a new situation, at the beginning of a new year, or in a new state of mind it's natural to make resolutions. But in those resolutions are we staying true to ourselves or trying to be someone different? When Jesus offers someone a new beginning, he's simply calling them to be themselves, their best selves. **Can I claim my selfhood, my own identity, loved and given by God?**

ATTACHMENTS & HOPES

Sometimes new beginnings are chances to take a look at the things we're holding onto. Saint Ignatius speaks of so-called "disordered attachments", things we're attached to that are not helpful to growing closer to God and our True Self. We need to get rid of those things. **Are there any things that I can get rid of at this point in my life, things unhelpful to my journey? What do I need to let go of?**





Polish National Catholic Church The Creeds

The P.N.C.C. Creed (3)

8. I BELIEVE that every true Christian should take an active and vital part in the spiritual life of the Church, through the hearing of the Word of God, through the receiving of the Holy Sacraments, through fulfilling the laws and regulations established by Christ and His Apostles, as defined and given to us by the Church.

"Through all these acts Christ brought man nearer to God and showed for the future the infallible path of sanctification and salvation." (Hodur, 51)

The Christian is not just a member of the Church but one who takes an active and vital part in the life of the Church. This is done by hearing and following the Word of God, receiving the sacraments and living by the commands Jesus gave us in the Gospel. Although the Church recognizes 7 sacraments as the most important ways in which we come in contact with God, the entire life of Christ can be an example for our lives; prayer, self-sacrifice, a holy and just life, and acts of compassion.

This article focuses on the Word of God where in the P.N.C.C. the Word of God heard and preached is a sacrament - it is a place where we meet Jesus.

9. I BELIEVE that all peoples as children of one Father, God, are equal in themselves; that privileges arising from differences in rank, from possession of immense riches or from differences of faith, sex and race, are a great wrong, for they are a violation of the rights of man which he possess by his nature and the dignity of his divine origin, and are a barrier to the purposeful development of man.

The next article speaks to the equality of all as children of God. "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus." (Galatians 3:28) Historically, this addresses the unfair treatment of laborers and workers where many were exploited for the gain of the rich. At the beginning of the 20th century this was particularly true concerning mine workers in the Scranton area where Bishop Hodur was serving. The same is true today, especially as we look to the treatment of workers in the developing countries. The privileges arising from class distinctions of this world, in which one person uses this over another person, are wrong; they work against the spirit of the Gospel and the rights all possess as children of one God and Father of us all.

10. I BELIEVE that all people have an equal right to life, happiness and those ways and means which lead to the preservation of existence, to advancement and salvation, but I also believe, that all people have sacred obligations toward God, themselves, their nation, state and all of humanity.

"According to the Nazarene Master and His immediate disciples, nations are great families, permanent human groups through which Providence reaches its aims." (Hodur, 54) Article 10 extends the previous article by speaking to all having the right to life and as a part of this life we each have important obligations to God, to ourselves, to our nation and to all people. Historically Bishop Hodur was dealing with a Church hierarchy that was trying to stamp out Polish culture and in Europe, where Poland at this time did not exist. The Confession of Faith realizes that each person is cherished by God and therefore shares in both His blessing and obligations to God and our neighbor .

11. I BELIEVE in the ultimate justice of God, in a future life beyond the grave, which will be a continuation of this temporal life and which, as to its condition and degree of perfection and happiness is dependent on our present life, but above all on the state of our soul in the final hour before death.

12. I BELIEVE in immortality and everlasting happiness in eternity, in union with God of all people, races and ages, because I believe in the Divine power of love, mercy and justice and for nothing else do I yearn, but that it may be to me according to my faith.

Life beyond the grave is the focus for the last two articles of the Confession of Faith. From the Cross Jesus said, "Father, forgive them, for they know not what they do." The greatest attribute of God's love is to have mercy and to forgive. The ultimate act of Divine justice is merciful forgiveness. We as Christians recognize the saving power of the cross as an act that redeemed humanity from its sinfulness. We

Judgment and Forgiveness



also realize that such justice and forgiveness must be desired by the one who is forgiven, "Have mercy on me, a sinner." The hope of all Christians is that all of humanity would come to be a part of Christ's Body through faith; therefore we hope for the redemption and regeneration of all people. Jesus is often seen speaking of this hope in the Gospels. "Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." (John 12:31-32) Bishop Hodur as stated above "believe[d] in the Divine power

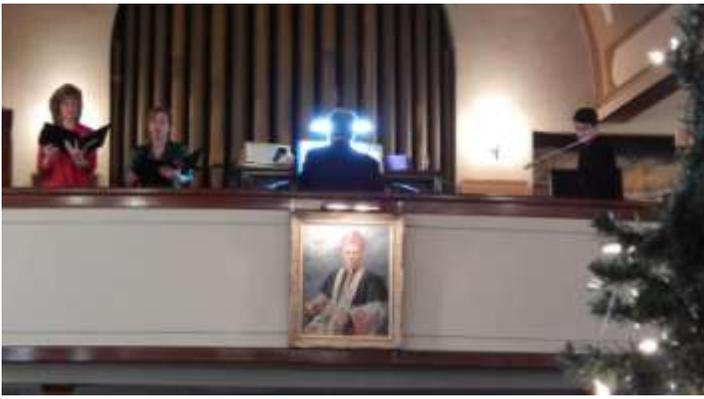
of love, mercy and justice and for nothing else [did he] yearn". We too, as Polish National Catholics hope for the salvation of all people. The P.N.C.C. acknowledges that God's infinite mercy extends to all people in all ages and therefore hopes and prays for the salvation of all



through Jesus Christ our Lord. The P.N.C.C. teaches the possibility of eternal punishment for a person, as taught in Scripture and Tradition, because man is endowed with a free will and may either accept or reject God's offer of salvation.

Christmas Concert

Sunday, November 29, 2015 at 2 p.m., St. Valentine's Parish held its Annual Christmas Concert featuring 'Bella Voce' - Lisa Woods, Mezzo-Soprano, Teri LaFleur, Soprano and on Violin, Jerry Noble, Pianist and Special Guests: Patricia O'Connor, Soprano, Kyle LaFleur, on Flute. These talented individuals performed many of the Christmas classics both sacred and secular – from "O Holy Night", "What Child Shall Come?" "Do You Hear What I Hear" and "Sweet Little Jesus Boy" to "White Christmas", "Jingle Bells" "A Holly Jolly Christmas" and "We Need a Little Christmas". It was a spectacular event with over 100 guests in attendance. The audience was engaged in the singing of



From left to right: Lisa Woods, Teri LaFleur, Jerry Noble, Kyle LaFleur

many of the well-known Christmas Carols as well. The spirit of Advent and the coming of Christmas filled our hearts with joy. The performers:

Lisa Woods

Lisa is a professionally trained opera singer and has a highly significant career in the Pioneer Valley and beyond with hundreds of performances to her credit. She has been presented in numerous recital venues and is a regular guest performer for the Springfield Massachusetts chapter of the Tuesday Morning Music Club (TMMC) and serves on its Board of Directors and is also Co-Chairperson for the TMMC's Junior Extension Division. She is a very gifted and gracious entertainer.

Teri LaFleur, Soprano

Teri has performed as a soloist in numerous venues within the Pioneer Valley and throughout the region. She has appeared in many principle roles in both musical theatre and several plays. Teri is a voice instructor at Springfield College and maintains a very active private studio as well. She too, along with Lisa is a performing member of the Tuesday Morning Music Club.



From left to right: Jerry Noble, Lisa Woods, Patricia O'Connor, Teri LaFleur



Jerry Noble, Pianist

Jerry is an accomplished Pianist and serves as the Staff Accompanist at Smith College. His compositions and arrangements include vocal, choral, chamber and orchestra music; he has been commissioned by the Springfield Symphony Orchestra, Holyoke Civic Symphony as many other music societies and choral groups. Jerry an avid traditional jazz pianist has also recorded seven CDs with clarinetist Bob Sparkman.

Patricia O'Connor, Soprano

Patricia is the soloist/cantor for Our Lady of the Blessed Sacrament Church in Westfield as well as soprano section leader for the Edwards Church choir in Northampton. She has performed in numerous productions throughout the area including the Westfield State Opera Workshop; The Westfield Theater Group and The Valley Light Opera. Patricia is a former soloist with and member of the Springfield Symphony Chorus and the Wilbraham Madrigal Singers. She is in her eighth year as director of the Quarter Notes, the chorus for the Girl Scouts of Central and Western Massachusetts.

Kyle LaFleur, Flute

Kyle is a junior at Ludlow High School and has been studying the flute and performing for six years. Among his credits are the Senior Districts, Junior Districts and the Quabbin Valley Band. Kyle is a frequent soloist at Trinity United Methodist Church and also holds several theater credits including "Once Upon a Mattress", "Gypsy" and "The Light in the Piazza, 1776".

These very gifted individuals will again perform for our 2016 Christmas Concert – be sure to watch for the announcement – it is an event you don't want to miss.



Polish Poetry



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

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



Tymoteusz Karpowicz

Być bez lęku znaczy być wolnym
Be fearless means to be free

Tymoteusz Karpowicz urodził się na 15 grudnia 1921 r. we wsi Zielona, niedaleko Wilna. W czasie okupacji hitlerowskiej był członkiem polskiego ruchu oporu. Po wojnie studiował polonistykę na Uniwersytecie Wrocławskim, gdzie uzyskał tytuł magistra i doktora, i gdzie został mianowany na stanowisko asystenta. W 1948 r. wydał swój pierwszy tomik poezji "Życia Wymiary". Sprzeciwiając się nowemu oficjalnemu nurtowi, "socrealizmowi", który nastąpił po 1949 r., wycofał się z życia literackiego nic nie publikując, aż do tak zwanego "polskiego października" w roku 1956. W tym to roku został prezesem Związku Literatów Polskich we Wrocławiu. Również od 1956 r. redagował kilka czasopism literackich, takich jak "Nowe Sygnały", który został zamknięty przez władze w 1957 roku, ze względu na jego zbyt niezależną postawę. Również z powodów politycznych został usunięty ze współredagowania "Poezji" w Warszawie i "Odry" we Wrocławiu.

W 1971 r. otrzymał prestiżowe stypendium "Foundation pour une Entraide Intellectuelle Européenne" (Paryż), a w 1973 r. został zaproszony do udziału w "International Working Program" Uniwersytetu Iowa. W 1974 r. został mianowany wizytującym wykładowcą literatury polskiej na Uniwersytecie Illinois w Chicago, gdzie nauczał przez dwa lata. Następne dwa lata spędził w Niemczech Zachodnich (1976-78) w Bonn, Berlinie Zachodnim i na uniwersytetach w Monachium i Ratybonie. W 1978 r. powrócił na Uniwersytet Illinois na Wydział Języków i Literatur Słowiańskich jako profesor zwyczajny. Po ogłoszeniu przez Litwę niepodległości Aktem 11 marca (1990), napisał kilka artykułów w polskiej prasie zachęcających Polskę do uznania Państwa Litewskiego.

Prof. Tymoteusz Karpowicz napisał osiem tomów wierszy, 20 sztuk, ponad 100 artykułów, recenzji i komentarzy literackich, książkę analizy krytycznej i antologię. Zarówno jego poezja jak i sztuki były tłumaczone za granicą. Zorganizował na UIC Międzynarodową Konferencję o Cyprianie K. Norwidzie i Bolesławie Leśmianie, a także Konferencję o Julianie Przybosiu. Był członkiem PEN Club i Światowego Instytutu Fenomenologicznego. Mimo, że nigdy nie otrzymał żadnych oficjalnych nagród literackich w Polsce, ze względu na jego dysydencką politycznie postawę, po przyjeździe do Stanów Zjednoczonych, w Nowym Jorku w 1975 r. otrzymał prestiżową Nagrodę Fundacji Alfreda Jurzykowskiego i był dwukrotnie laureatem Illinois Arts Council Annual Award.

Tymoteusz Karpowicz jest najlepszym interpretatorem własnej poezji, po części dlatego, iż jest to poezja in statu nascendi, w trakcie rodzenia się. I to jest tak jak powinno być, gdyż Tymoteusz Karpowicz uważa, że poezja jest aktem tworzenia, aktem ożywiania, aktem czyniącym zrozumiałym, wkraczającym w nieznanne, aktem bycia w pełni człowiekiem, aktem, który czasami jest krzykiem, a czasami szeptem, ale który zawsze mówi: ja żyję. Tymoteusz Karpowicz zmarł 26 czerwca 2005 r. w Oak Park. Pochowano go 3 sierpnia 2005 r. wraz z żoną Marią Karpowicz z d. Budniewską (zmarła w maju 2004 po ciężkiej chorobie) na Cmentarzu Osobowickim we Wrocławiu.

Tymoteusz Karpowicz was born on December 15, 1921, in the village of Zielona, near Vilnius. During the Nazi occupation he was a member of the Polish underground resistance movement. After the war, he studied Polish philology at Wrocław University where he received his M.A. and Ph.D. and became an assistant professor. In 1948, he published his first volume of poetry "Living Dimensions." Resisting the new official trend, 'socialist realism,' which followed in 1949, he retreated from literary life and did not publish again until the so-called 'Polish October' in 1956. At this time, he became the president of the Polish Writers' Union in Wrocław. Since 1956, he has edited several literary magazines, such as "Nowe Sygnały" (New Signals), which was shut down by the authorities in 1957 because of its overly independent stand. He also lost his editorial position, again for political reasons, from among the staff of "Poetry" in Warsaw and "Odra" in Wrocław.

In 1971, he received the prestigious fellowship of the "Foundation pour une Entraide Intellectuelle Européenne" (Paris) and in 1973 he was invited to join the University of Iowa "International Working Program". In 1974, he was appointed visiting associate professor of Polish literature at the University of Illinois at Chicago, where he taught for two years. He spent the next two years in West Germany (1976-78) in Bonn, West Berlin and at Munich and Regensburg Universities. In 1978, he returned to the University of Illinois at Chicago Department of Slavic Languages and Literatures as a full professor. After the March 11 declaration of Lithuanian independence (1990), he wrote several articles in the Polish press encouraging Poland to recognize the state of Lithuania.

Prof. Tymoteusz Karpowicz has written eight volumes of poetry, 20 plays, over 100 articles, reviews and literary commentaries, a book of criticism and an anthology. Both his poetry and plays were translated abroad. He organized an International Conference on Cyprian K. Norwid and Boleslaw Lesmian and also another conference on Julian Przybos at the UIC. He was a member of PEN Club and the World Phenomenological Institute. Although he has never received any official literary awards in Poland, because of his dissident political stand, upon arrival to the United States, in New York in 1975, he was awarded the prestigious Alfred Jurzykowski Foundation Award and was twice a recipient of the Illinois Arts Council Annual Award.

Tymoteusz Karpowicz is the best interpreter of his own poetry, in part because it is a poetry in statu nascendi, in the process of being born. And that is as it should be, for Tymoteusz Karpowicz believes that poetry is an act of creation, an act of bringing to life, an act of making intelligible, of breaking into the unknown, of being fully human, an act that is sometimes a shout and sometimes a whisper, but it always says: I live.

Tymoteusz Karpowicz died on June 26, 2005 in Oak Park. He was buried on August 3, 2005 with his wife Maria Karpowicz nee Budniewska (she died on May 2004 after critical illness) on Osobowicki Cemetery in Wrocław, Poland.



Księga Ekleziastesa

jest czas otwarcia powiek i zamknięcia łóżka
czas nakładania koszuli i zdejmowania snu
czas śpiącego mydła i na pół rozbudzonej skóry
czas szczotki do włosów i iskier we włosach

Ecclesiastes

there is a time for opening the eye and closing the bed
time for donning a shirt and shedding sleep
time for drowsy soap and half-awaked skin
time for the hair-brush and for sparks in the hair

czas nogawek czas sznurowadeł czas guzików
 oczka w pończosze ślepoty pantofla
 czas widelca i noża dziesięciu deka kielbasy i gotowanego jajka
 czas tramwaju czas konduktorki czas policjanta
 czas dzień dobry i czas do widzenia
 czas marchewki groszku i koperku
 zupy pomidorowej i gołąbków z kapusty
 czas zawijania knedli i rozwijania niedozwolonych szybkości myśli
 czas biletu do kina albo donikąd
 może do rzeki może do obłoku
 jest wreszcie czas zamknięcia powiek i otwarcia łóżka
 czas przeszły terażniejszy i przyszły
 praesens historicum i plusquamperfectum
 czas dokonany i niedokonany
 czas od ściany i do ściany

time for trouser legs time for shoe-laces for buttons
 for laddered stockings for the slipper's blindness
 time for the fork and for the knife times for sausages and boiled eggs
 time for the tram time for the conductress time for the policeman
 time for good morning and time for goodbye
 time for carrots peas and parsley
 for tomato soup and shepherd's pie
 time for trussing chicken and releasing forbidden speeds of thought
 time for a cinema ticket or a ticket to nowhere
 to a river perhaps perhaps perhaps to a cloud
 there is finally a time of closed eyelids and the open bed
 time for the past present and future
 praesans historicum and plusquamperfectum
 time perfect and imperfect
 time from wall to wall

Trans. Adam Czerniawski

Lekcja ciszy

Gdy motyl
 Zbyt gwałtownie
 Czasem złożył skrzydła -
 Wołano: proszę o spokój!

Zaledwie piórko
 Spłoszonego ptaka
 Trąciło o promień -
 Wołano: proszę o ciszę!

Tak nauczono
 Bezszelestnie chodzić
 Słonia po bębnie,
 Człowieka po ziemi.

Wstawały drzewa
 Bez szumu nad polem
 Tak jak powstają
 Włosy z przerażenia.



A Lesson of Silence

Whenever a butterfly
 happened to fold
 too violently its wings-
 there was a call: silence, please!

As soon as one feather
 of a startled bird
 jostled against a ray-
 there was a call: silence, please!

In that way were taught
 how to walk without noise
 the elephant on his drum,
 man on his earth.

The trees were rising
 mute above the fields
 as rises the hair
 of the horror-stricken

Trans. by Czeslaw Milosz

Koło tańca miłosego

i z miłości zdjęła chustkę z włosów
 potem zdjęła włosy poza chustkę
 potem co mogło przypominać włosy
 potem co niczego już nie przypominało
 zachodziła go ze wszystkich stron szyi
 potem szyja zachodziła w strony
 potem strony zachodziły w szyję
 potem stronom było już bez stron
 potem szyjom było już bez szyi
 była wesola zrywała się z ciała
 potem ciało zrywała z ciała
 potem co mogło nie pamiętać ciała
 potem co niczego już nie pamiętało
 była ciągle taka sama jego
 jak nie jego była taka sama
 jak nie taka sama była już nie jego
 jak nie sama była już nie taka



Circle of the Dance of Love

and out of love she shed a scarf from her hair
 then shed the hair beyond the scarf
 then what could be recalled of hair
 then what could not now be recalled
 she approached him from all sides of the neck
 then the neck approached the sides
 then the sides approached the neck
 then the sides were without sides
 then the necks were without necks
 she was happy flayed herself of body
 then body flayed of body
 then what could not remember body
 then what remembered nothing
 she was always herself for him
 while not for him she was herself
 while not herself she wasn't for him
 while not for she wasn't her

Trans. by Frank Kujawinski



PARISH ANNOUNCEMENTS



- ◆ Circumcision of our Lord and New Year - Friday, January 1 - Holy Mass at 10:00 am
- ◆ Solemnity of Holy Family - Sunday, January 3 - Holy Mass at 9:30 am
- ◆ Polskie Koledy Choir Practice - Tuesday, January 5 and Thursday, January 7 at 6:30 pm
- ◆ Epiphany of our Lord - Wednesday, January 6 - Holy Mass at 10:00 am (blessing of incense & chalk)
- ◆ Solemnity of Baptism of the Lord - Sunday, January 10 - Holy Mass at 9:30 am; also on this day at 2:00 pm
- Polskie Koledy Concert will take place in our Church (in collaboration with the Polish Heritage Committee) (see below)
- ◆ Polish Classes - from January 12 every Tuesday at 6:30 pm in the Parish Hall
- ◆ Visual Bible Study - from January 14 every Thursday at 6:30 pm in the Parish Hall
- ◆ Parish Committee Meeting: Monday, January 18 at 6:15 pm in the Parish Hall
- ◆ Society for the Adoration of the Most Blessed Sacrament Meeting - Monday, January 25 at 6:30 pm in the Parish Hall

Epiphany Visitations

I will make Epiphany Visits to parishioners who want to have their homes blessed. A traditionally prepared home for the pastoral visit displays a white cloth on a table, upon which is placed crucifix, two candles, the Bible, holy water and chalk. If you would like to have your home blessed, please notify me at Church or call the Rectory Office. - Fr. A dam

Potluck Brunch January 3, 2016



You are all cordially invited to join us at a Potluck Brunch on January 3th immediately following Holy Mass. This will be a wonderful opportunity for all our parishioners to get together socially. We hope you will join us.

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, January 2, 16 & 30 at 8:00 am

Polskie Koledy
Polish Christmas Carol Sing Along
Sponsored by the Polish Heritage Committee

January 10, 2016 - 2 p.m.
at

St. Valentine's Polish National Catholic Church
127 King Street
Northampton, MA



All friends of Polonia are cordially invited to attend a Polish Christmas Carol Sing Along. The carols will be led by singers from area church choirs. An afternoon of music and fellowship is surely to be enjoyed by all.

Please Join Us!

Refreshments will follow the Sing Along (in the Parish Hall)



ANNUAL MEETING
Sunday
February 21, 2016
after Holy Mass
MARK YOUR CALENDARS!
Annual Parish Meeting



Memory Tree

The **ANS Society**
of the
**St. Valentine's
PNC Church**
will sponsor the
"Memory Tree"
project



Hand made miniature crosses will represent loved ones and friends that have passed away

**Suggested donation for each cross
Is \$2.00 for one name or for one family**

A Holy Mass of Remembrance will be celebrated by
Fr. Adam Czarnecki on Sunday, January 17, 2016 at 9:30 am
At this celebration each name will be read and later
inscribed in the Memory Book

The Memory Tree will be displayed in December and January
For the crosses contact: Krysia Newman (413) 584 - 4531;
Diane Scott (413) 527-7785; Rectory (413) 584-0133

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!

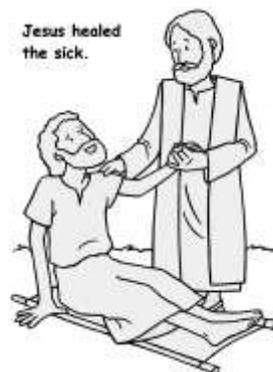
PRAYERS FOR THE SICK:

- 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