

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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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.

Maundy Thursday

March 24 at 6:00 pm

INSTITUTION OF THE EUCHARIST

AND THE HOLY PRIESTHOOD

Reception of Holy Oils,
Holy Mass, Procession
to the Altar of Repose,
Stripping of Altars

Good Friday

March 25 at 6:00 pm

According to an ancient custom,
Holy Mass is not celebrated on this day

PASSION & DEATH OF OUR LORD

Liturgy of the Word of God,
General Intercession, Veneration of
the Cross, Liturgy of the Presanctified,
The Symbolic Entombment

Holy Saturday

March 26 at 6:00 pm

PASCHAL VIGIL

The Ceremony of New Light,
Blessing of the Paschal Candle,
Exhortations, Blessing of
Water, Reaffirmation of
Baptismal Vows, Holy
Mass of Paschal Vigil

Blessing of Easter Food
at 12:00 noon and after
the Liturgy

Easter Sunday

March 27 at 6:00 am

RESURRECTION

OF OUR LORD

Solemn Procession and
Holy Mass of
Resurrection



The Paschal Mystery

The Lenten season is the prelude of the Paschal Mystery of our salvation.

The Paschal Mystery is the suffering, death and resurrection of Jesus. And this is the mystery of our Christian faith that we always proclaim. Our Lord Jesus, the Christ who has died and is risen, and will come again.

Jesus, the son of Joseph and Mary, from the House of David, from Abraham's ancestry. He is the Son of God who was incarnated thru the power of the Holy Spirit. Jesus is the promised messiah, the chosen One who lived among us and had immersed with us in our day-to-day lives. The historical Jesus is the master of the disciples who walked on this earth like us, and journeyed with His people in a particular given time of our history. He is the one whom we are remembering and commemorating in His paschal mysteries.

Even before Jesus' coming and living with us, God has been always with us. All along, He is our Emmanuel, the God who is always with us. Christians remember and celebrate the life and works of Jesus, the Nazarene thru the accounts of the evangelists and his disciples. Jesus the son of a carpenter from Nazareth who obeyed the will of His Father, preached and taught about the coming of the Kingdom, when the reign of God is realized.

The Son of God and Son of Man is named JESUS (Hebrew, Jeshua), CHRIST (from Greek, Christos – the anointed). The chosen One by the Father, his only begotten Son to come down and tell the story of the great love of the Father to humankind and to all of creation. The Christ who was confirmed in his Transfiguration on Mt. Tabor, began his public ministry in the following years. Jesus in his public ministry had worked wonders as he preached about the coming of the Kingdom, taught many lessons on how to live a good life with God, he cured and healed those who are sick, cast the demons out from the possessed, brought life to the dead, had forgiven sins, and had performed a number of miracles that are signs of God's goodness and compassion.

The followers of the Christ are called Christians (followers of Christ). They were the apostles from Jewish roots, there were Jews, Romans, Greeks converts, gentiles, pagans who became believers and His disciples. Family friends and strangers likewise followed "the Way." They became followers of "the Way, the Truth and the Life." This a powerful metaphor of God, as Jesus is the truth and the only way that gives life, and we are also asked to be the same.

To follow the right and correct way or path requires us to see and experience the truth that gives life. But because of sinfulness and stubbornness that are committed by an individual or as community, we are separated from God. Likened to the branches cut out from its main trunk will surely die as they are not anymore connected with the main tree. Sins put us apart from God.

In summary, the major sins committed by people are mostly of infidelity and injustice. As one sinned, the absence of God in one's life would cause him/her effects. People then become unfaithful to follow God's laws and commands, they become unfaithful in observing their commitments with one another. Lest do they know, that they have made themselves masters of their own and had created false concepts of themselves as "little gods." These people think and feel that as if they will never die and can just do what they want in their lives and other peoples' lives. And because people just do what they want, injustice and unjust practices and habits have become natural, and later will cause and inflict injustice to others.

To forgive is difficult because of one's pride and the pain that one had experienced from painful events in life. To forgive is hardly considered by people especially when the gravity of the offense committed is too much. But to forgive is to identify and accept one's limitation and the other people's situations, and with contrite hearts take pity on him/her. Forgive then, it's a favor you do to yourself and to others. "So will my heavenly Father do to you unless each of you forgive your brother from your heart. (Matt. 18: 21-35)

There is an urgent need to return to God, to go back to the covenant with God. Hence, reconciliation is needed. Reconciliation is to restore the relationship after it was broken and cut. The call to reconcile and reconnect with God is an invitation to reckon with. When one is reconciled, one is received back and accepted as someone who is coming back. To reconcile is to forgive and be forgiven for our God is full of gentleness and compassion and love.

The Paschal Mystery is the apex of Lent. The forty days of repentance and renewal will soon come an end. The suffering of Jesus had led Him to Golgotha in Mt. Calvary to die as what was told to those who believed and followed Him.

On the third day, He rose from the dead. Jesus' resurrection is the victory of all victories. Jesus conquered death. God who lives forever indeed is the God of Life who gave life himself to us. Jesus gave us the real meaning of life, that to live is to rise with Christ and live life to fullest in

Easter blessings.

Ask yourself:

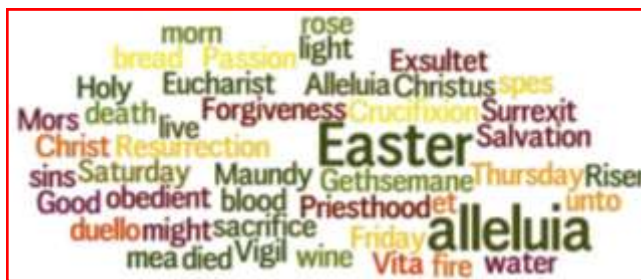
Am I ready share in the passion of Jesus?

Am I reconciled with God today? Have I forgiven myself and forgiven others as well?

How do I make the paschal mystery of My Lord be mine?

Will I rise with Christ on Easter? Will I have new life in the Risen Christ?

"We adore you O Christ and we bless you, because by your Holy Cross you have redeemed the world." May the Lord Jesus, who suffered, died and rose from the dead be with us in our prayer, reflection, and celebration the paschal mystery of our salvation. Amen.



Jesus lives!

Christ lives! This is the great truth that gives full meaning to our faith. Jesus, who died on the cross, has risen. He has defeated death, the power of darkness, sorrow, anguish. The Easter Season is a time of joy. This joy is not limited to this time of the liturgical year, but takes root in the moments of our heart as Christians, because Jesus is alive. His resurrection reveals to us that God does not abandon his own.

The Apostles declare that he manifested Himself with numerous proofs and clear evidence, and many of these men died giving testimony to this truth. Jesus lives. This fills our hearts with joy. This is the great truth that gives meaning to our faith. Jesus has triumphed over pain and death. In Him we find everything. Without Jesus, our faith is empty of meaning. All appearances of the Risen Jesus occur on Sunday, The Day Of The Lord. It was the dawn of the new creation in Jesus Christ. That is why from the very beginning the new Christians sanctified the start of this day. Jesus did not ascend to heaven immediately after resurrection.

God has Resurrected! exclaimed Peter. The disciples understood the Scriptures and realized that the crucified Jesus had conquered death. So today the disciples of the XXI century can also say that Jesus has given us NEW LIFE. Because He is the Life that gives us life. Jesus Christ has broken the chains of death. Don't be afraid anymore. It's true, it's true ... Jesus has risen, and I'm not afraid because He is my light and salvation.



The presence of the Risen

"I am with you always, until the end of the world" (Matthew 28:20). This promise of Christ still heard in the Church as a fertile secret of His life and source of hope. Although Sunday is the day of resurrection, not only the memory of a past event, it is a celebration of the living presence of the Risen Lord.

For this presence is proclaimed and lived properly is not enough for all the disciples of Christ who pray individually and commemorate interior, in the recesses of their heart, death and resurrection of Christ. Indeed, those who have received the grace of baptism are not saved only in a personal capacity, but as members of the Mystical Body, which have become part of the People of God. Therefore it is important to gather, to express fully the very identity of the Church, the Ekklesia, convened assembly by the Risen Lord who offered His life, "to gather into one the children of God who are scattered abroad" (John 11:52).

Pieśń o zmartwychwstaniu Pańskim

Franciszek Karpiński, XVIII w.

Nie zna śmierci Pan żywota,
Chociaż przeszedł przez jej wrota;
Rozerwała grobu pęta,
Ręka święta. Alleluja!

Twój, Adamie, dług spleacony,
Okup ludzki dokończony;
Wnijdziesz w niebo z szczęśliwymi,
Dziećmi twymi. Alleluja!

Próżno strażę, grób strzeżecie,
Już Go tutaj nie znajdziecie,
Wstał, przeniknął skalne mury,
Bóg natury. Alleluja!

Teraz On na ludzkie plemię,
I na miłą patrzy ziemię.
Która drogę dziś przybrana,
Kosztę Pana. Alleluja!

Przez Twe święte zmartwychwstanie
Z grzechów powstać daj nam, Panie.
Potem z Tobą królowanie.
Alleluja, Alleluja!



Song on the Resurrection of the Lord (XVIII c.)

Lord and God of life eternal

Walked through death's domain infernal!

He has rent the dreaded portal

Life Immortal. Alleluia!

Guards in vain your watch are keeping
Christ in death no more is sleeping.

Nature yields to power greater:
Her Creator! Alleluia!

Saved, O Adam, is your nation.

Freed from death, your generation

Shall the Kingdom now inherit

Through His merit! Alleluia!

We blend thanks and adoration
For this mystery of Salvation
In unending exaltation!
Alleluia, alleluia!

PNCC Year of Reverence

- | | |
|-------------|---|
| January | – Reverence of Prayer |
| February | – Reverence at Mass |
| March | – Reverence of Lent/Holy Week/Easter |
| April | – Reverence in the Family
Now begins and concludes in October
– create Family Life of Reverence |
| May | – Reverence and the Eucharist |
| June | – Reverence in Today's world
Being reverent to God/Church in today's world/work/social life/social media |
| July/August | – No vacation from a Reverent Life |
| September | – Reverence in our communities,
with your neighbor |
| October | – Reverence in the Family - Conclude |
| November | – Reverence of Advent/Christmas |

Zapusty at St. Valentine's



On the eve of Ash Wednesday, February 9, 2016, St. Valentine's Parish held its Annual Zapusty celebration. Zapusty is a celebration similar to "Fat Tuesday" or "Mardi Gras". It was held in the Parish Hall which was beautifully decorated with



balloons and streamers, thanks to Fr. Adam Czarnecki, our Pastor and his wife, Danuta. There were thirty people in attendance coming from Northampton, Easthampton, Hadley, Hatfield and South Deerfield. It was an evening of fun, delicious food, dancing, singing of folk songs and fellowship. The potluck menu included homemade paczki and chrusciki, kielbasa, chicken, pastries, fruit, cheese and much more. Thank you to everyone who prepared and brought the delicious food. Bob Gibowicz, our DJ for the evening, played polkas, obereks and waltzes for dancing. Fr. Adam provided song sheets of Polish folk songs for all to sing.



Everyone had a wonderful time and we are all looking forward to next year's celebration. **Be sure to mark your calendars – this is an event you do not want to miss!**

by Krysia Newman



"Poetry comes nearer to vital truth than history." - Plato
„Prawdziwą, typową formą współżycia duchowego jest poezja.” - Karol Irzykowski

Tadeusz Różewicz

(1921–2014)

Tadeusz Różewicz był polskim poetą, dramaturgiem i scenarzystą. Urodził się 9 października 1921 r. w Radomsku koło Łodzi jako syn Stefanii i Władysława Różewicza. Jego matka z domu Gelbard, będąc Żydówką przeszła na katolicyzm. W czasie II wojny światowej, podobnie jak jego brat Janusz (także poeta), był żołnierzem polskiego podziemia AK. Jego drugi brat Stanisław był znanym reżyserem. W przeciwieństwie do swojego starszego brata Janusza, który został stracony przez gestapo w 1944 r. z powodu przynależności do ruchu oporu, Tadeusz przeżył wojnę.

Po ukończeniu liceum, rozpoczął studia na Uniwersytecie Jagiellońskim w Krakowie, a następnie pod koniec lat 40-tych przeniósł się do Gliwic, gdzie żył przez następne trzydzieści lat. W 1968 r. przeniósł się do Wrocławia, gdzie mieszkał do końca życia.

Pierwsze wiersze Różewicza zostały opublikowane w 1938 r. zaś jego literacki debiut jako wysoce innowacyjnego dramaturga miał miejsce w 1960 r. wraz z *Kartoteką*, gdy był już autorem piętnastu cenionych tomów poezji, które ukazały się od 1944 r. Napisał kilkanaście sztuk i kilka scenariuszy. Erupcji dramaturgicznej energii towarzyszyły również tomy poezji i prozy. Niektóre jego dzieła zostały przetłumaczone na 49 języków. Różewicz zmarł we Wrocławiu 24 kwietnia 2014 r.

*** (z tomiku "Wyjście")

Dostojewski mówił
że gdyby mu kazano wybierać
między prawdą a Jezusem
wybrałby Jezusa

zaczynam rozumieć
Dostojewskiego
narodziny życie i śmierć
zmartwychwstanie Jezusa
są wielkim skandalem
we wszechświecie

bez Jezusa
nasza ziemia
jest pozbawiona wagi
ten Człowiek
syn boży
jeśli umarł

zmartwychwstaje
o świcie każdego dnia
w każdym
kto go naśladowuje



Tadeusz Różewicz was a Polish poet, dramatist and writer. He was born October 9, 1921 in Radomsko near Łódź as the son of Stefania and Władysław Różewicz. His mother née Gelbard, being a Jewish convert to Catholicism. During the Second World War, like his brother Janusz (also a poet), he was a soldier of the Polish underground Home Army. His other brother Stanisław was a noted film director. Unlike his elder brother Janusz, who was executed by the Gestapo in 1944 for serving in the Resistance, Tadeusz survived the war.

On finishing high-school, he enrolled at the Jagiellonian University of Kraków, and then in the late 1940s moved to Gliwice where he lived for the next thirty years. In 1968 he moved to Wrocław where he lived for the rest of his life.

His first poems were published in 1938, but his literary debut as a highly innovative playwright began in 1960 with *The Card Index*, by which time he was already the author of fifteen acclaimed volumes of poetry published since 1944.

He had written over a dozen plays and several screenplays. The eruption of dramaturgical energy was also accompanied by volumes of poetry and prose. Some of his works were translated into 49 languages.

Różewicz died in Wrocław on April 24, 2014.

*** (from volume "Exit")

Dostoyevsky said
that if he was told to choose
between truth and Jesus
he'd choose Jesus

at the end I'm beginning to understand
Dostoyevsky

birth life death
the resurrection of Jesus
are a great scandal
in the universe

without Jesus
our small earth
is stripped of importance

that Man
son of God
if he did die

comes to life again
at dawn every day
in everyone
in his footsteps



Ocalony

Mam dwadzieścia cztery lata
ocalałem
prowadzony na rzeź.

To są nazwy puste i jednoznaczne:
człowiek i zwierzę
miłość i nienawiść
wróg i przyjaciel
ciemność i światło.

Człowieka tak się zabija jak zwierzę
widziałem:
furgony porąbanych ludzi
kórzcy nie zostaną zbawieni.

Pojęcia są tylko wyrazami:
cnota i występki
prawda i kłamstwo
piękno i brzydota
męstwo i tchórzostwo.

Jednako waży cnota i występki
widziałem:
człowieka który był jeden
występny i cnotliwy.

Szukam nauczyciela i mistrza
niech przywróci mi wzrok słuch i mowę
niech jeszcze raz nazwie rzeczy i pojęcia
niech oddzieli światło od ciemności.

Mam dwadzieścia cztery lata
ocalałem
prowadzony na rzeź.

Powrót

Nagle otworzy się okno
i matka mnie zawoła
już czas wracać

rozstąpi się ściana
wejdę do nieba w zabłoconych butach

usiądę przy stole i opryskliwie
będę odpowiadał na pytania

nic mi nie jest dajcie
mi spokój. Z głową w dłoniach
tak siedzę i siedzę. Jakże im
opowiem o tej długiej
i splątanej drodze.

Tu w niebie matki robią
zielone szaliki na drutach

brzęczą muchy

ojciec drzemie pod piecem
po sześciu dniach pracy.

Nie - przecież nie mogę im
powiedzieć że człowiek człowiekowi
skacze do gardła.



The Survivor

I am twenty-four
led to slaughter
I survived.

The following are empty synonyms:
man and beast
love and hate
friend and foe
darkness and light.

The way of killing men and beasts is the same
I've seen it:
truckfuls of chopped-up men
who will not be saved.

Ideas are mere words:
virtue and crime
truth and lies
beauty and ugliness
courage and cowardice.

Virtue and crime weigh the same
I've seen it:
in a man who was both
criminal and virtuous

I seek a teacher and a master
may he restore my sight hearing and speech
may he again name objects and ideas
may he separate darkness from light.

I am twenty-four
led to slaughter
I survived.

The Return

Suddenly the window will open
and Mother will call
it's time to come in

the wall will part
I will enter heaven in muddy shoes

I will come to the table
and answer questions rudely

I am all right leave me
alone. Head in hand I
sit and sit. How can I tell them
about that long
and tangled way.

Here in heaven mothers
knit green scarves

flies buzz

Father dozes by the stove
after six days' labour.

No--surely I can't tell them
that people are at each
other's throats.





PARISH ANNOUNCEMENTS



- ◆ Ham Dinner presented by the Polish Heritage Committee - Sunday, March 6 at 1:00 pm (see flyer in the Church vestibule)
- ◆ Polish Classes - every Tuesday at 7:00 pm in the Parish Hall (except March 22)
- ◆ Visual Bible Study - every Thursday at 6:30 pm in the Parish Hall (except March 24)
- ◆ The Central Seniorate Meal in the Upper Room - Passion Sunday, March 13 at 4:00 pm at Holy Cross Parish in Enfield, CT
- ◆ Saturday, March 19 - Saint Joseph, Spouse of the BVM - Holy Mass at 10:00 am
- ◆ Spaghetti Dinner - Saturday, March 19 (see below)
- ◆ Palm Sunday, March 20 - Holy Mass with Blessing and Distribution of Palms at 9:30 am
- ◆ Parish Committee Meeting: Monday, March 21 at 6:15 pm in the Parish Hall
- ◆ Holy Wednesday, March 23 - Gorzkie Zale (Bitter Lamentations) in Polish at 6:30 pm
- ◆ Maundy Thursday, March 24 - Holy Mass at 6:00 pm
- ◆ Good Friday, March 25 - **Solemn Service of the Lord's Passion & Death at 6:00 pm**
- ◆ Holy Saturday, March 26 - the Liturgy at 6:00 pm, Blessing of Easter Food at 12:00 noon and after Liturgy
- ◆ Easter Sunday, March 27 - Solemn Procession and Holy Mass of Resurrection at 6:00 am
- ◆ Society for the Adoration of the Most Blessed Sacrament Meeting - Monday, March 28 at 6:30 pm in the Parish Hall
- ◆ Spring Concert - Sunday, April 3 at 2:00 pm (see next page)



Gorzkie Zale
(Bitter Lamentations) in Polish
- every Tuesday during Lent
at 6:30 pm
(except March 22)

*Keeping
a Holy Lent*

Stations of the Cross in English
- every Friday during Lent at 6:30 pm

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, March 12 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



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



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

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