

SOUVENIR BOOKLET

OF THE YEAR OF OUR LORD NINETEEN HUNDRED AND SIXTY-SIX
GLORIOUS YEAR OF THE COMMEMORATION OF
THE MILLENIUM OF THE CHRISTIANIZATION OF POLAND
ENSHRINING IN MODEST SCOPE
EVIDENCES OF THE NOBLE HISTORY OF NOBLE PEOPLE.

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A LAMENT—

But Not Without Hope—
From the pages of THE BLACKBIRD
by Helen Ogradowska Bristol
If ever I was proud,
And pride is not my sin, I am proud to be
A son of Poland. Whatever there was
wrong,
And wrongs there were in Poland's heritage,
Have been redeemed and purged. And
she stands alone
In a world indifferent and afraid and weak
In all the resources that make the spirit
strong.
And her body's death will be long, before
Her resurrection comes, before the blinded
West
Through its own agony earns to think aright
And forsake the convenience of "Peace
within our time"
For the "Peace of Justice," and learns to
judge all men
By the fruits of their deeds, not their fluent
words.

GIVEN AT

The Christmas Bazaar
SAINT CASIMIR'S PARISH
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DECEMBER THREE and FOUR

"In Mary's gentle arms I found him nestled.
Within her eyes I saw joy glow apart —
And then as suddenly the pain of tears,
Of unshed tears that fell upon her heart."

INTERVIEW WITH A BEGGAR

There was once a famous Master of holy learning who for eight years prayed God to send him a man able to teach him the way of truth. It happened one day that this longing was more than usually earnest within him, and presently he heard a voice from on high, saying "Go forth to the church door, and you will find a man for whom you have been searching."

Going to the church door, The Master met a beggar there. He was in miserable plight, his feet covered with mud and all his tattered clothes not worth three pennies.

The Master said, "**Good day, my friend.**"

The beggar, "I never remember to have had a bad day my whole life long."

The Master, "**May God grant you prosperity.**"

The beggar, "I have never known adversity."

The Master, "**Well, then, may God make you happy.**"

The beggar, "I have never been unhappy."

The Master, "At any rate, **may God save you.** And I beg you to speak more plainly to me, for I do not catch your meaning."

The beggar, "You bid me good day, and I answered that I never had a bad one. In fact, when I am hungry, I praise God. When I am cold, or it hails, or snows, or rains, if the air is clear or foggy, I praise God. If I am favored by men or despised, I praise Him equally. And all this is why I have never known a bad day. You wished me prosperity, and I answered that I have never known adversity, for I have learned to live with God, and I am certain that all that He does can be nothing but good for me. Thus I have never been in adversity. You wished me happiness, and I answered that I have never been unhappy, for I have resolved to fix my affections only in the Divine Will. Hence it comes that I desire only what God desires."

The Master, "**But what would you say if God will cast you into hell?**"

The beggar, "God cast me into hell? If He did it, I would embrace Him with my two arms. With the arm of humility I would embrace His sacred Humanity, and with the arm of love I would embrace His Divinity and I would force Him to descend with me into hell. For hell with Him would be more happy than Heaven without Him."

The Master concluded from this that the resignation, united to profound humility, is the shortest way to God.

Then He asked the beggar, "**Whence have you come?**"

The beggar, "From God."

The Master, "**Where did you find God?**"

The beggar, "Where I left all creatures."

The Master, "**Where is God?**"

The beggar, "In hearts that are pure and in men of good will."

The Master, "**Who are you?**"

The beggar, "I am a king."

The Master, "**Where is your kingdom?**"

The beggar, "My soul: for I have learned to order and to govern my interior faculties and my exterior senses in such a way that I am master of all my affections and of all the powers of my soul. Now, that kingdom is certainly to be preferred to all the kingdoms of the world."

The Master, "**By what means have you gained this degree of perfection?**"

The beggar, "By silence, meditation and union with God. I have never been able to find rest in anything, be it what it might, that was less than God. I have found my God, and in Him I have found rest and peace eternal."

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CHESTER and HELEN LECH
and
DIANE

DEDICATION

Proudly, Yet Humbly,
We Dedicate
This Book
to
POLAND,
Land of Our Forefathers,
Cradle of Heroes and Saints,
Loyal Daughter of Holy Mother Church.

Be We Catholics,
Or Be We non-Catholic,
Be We Poles,
Or Be We non-Poles,
Each and Every One of Us in America,
Has Felt the Beneficence of the Influence
Of Poland's 1,000 Years Spent as a Christian Nation!
Her Unwavering Faith Has Been Our Inspiration!
Her Indomitable Spirit of Liberty Wins Our Admiration!
In Her Loyalty and Sympathy Lies Our Consolation!
Her Love of Honor Commands Our Acclamation!
Her Culture Deserves Emulation!
May Poland Live On and On!
With Honor and Glory
Her Sublime, Divine Destiny!



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SAINT CASIMIR'S HOLY NAME SOCIETY

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WORLD PEACE THROUGH LAW

While the pages of recorded history are in large part a chronicle of wars and warriors, and the weapons they used to kill, destroy and enslave, no one can dispute that the brightest chapters in world history are those which represent advances in law. The Code of Hammurabi, the Ten Commandments, the Law of Moses, the Code of Solon, the Twelve Tables of Rome, the Corpus Juris of Justinian, the law revisions and compilations of Charlemagne, the Magna Carta, the Declaration of the Rights of Man and of the Citizen, Napoleon's Civil Code, and our own Constitution are illustrations of such chapters. In every community, city, state or nation, civilization has blossomed and advanced as law has replaced force as the controlling factor in relations among men. Every new high in civilization's progress has been accompanied by a new crest in use of and reliance upon the rule of law. History demonstrates that where law has prevailed, individual freedom of man has been strong and progress great. Where law is weak or non-existent, chaos and fear lurk and thrive and human progress is destroyed or retarded.

Ours has been called the "space age," the "science age," and the "atomic age." But if man is to live until future ages, ours must become known as the "age of peace."

May the darkness and the distress in the world
Not dim the brilliance of the light of hope.

— Helen Watson

PEACE

THE PEACEMAKERS CALLED BLESSED BY
THE GOSPEL ARE NOT MEN WHO
DO NOTHING. THEY ARE, ON THE
CONTRARY, THE ACTIVE ARTISANS
OF PEACE.

THE WORLD WILL NEVER BE THE DWELL-
ING PLACE OF PEACE UNTIL PEACE
HAS FOUND A HOME IN THE HEART
OF EACH AND EVERY MAN.

ONLY THE TRUTH OF CHRIST MAKES US
FREE. IT SUPPLIES THE ANSWER THAT
EACH MAN SEEKS BUT — BECAUSE OF
THE SELF-COMMITMENT DEMANDED
— SOMETIMES FEARS TO HEED.

— Pope John XXIII

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KRAJ LAT DZIECINNYCH

Dzis dla nas, w swiecie nieproszonych gosci
W calej przeszlosci i w calej przyszlosci
Jedna jest tylko juz kraina taka,
W której jest troche szczescia dla Polaka,
Kraj lat dziecinnych! On zawsze zostanie
Swiety i czysty jak pierwsze kochanie,
Niezaburzony bledów przypomnieniem,
Niepodkopany nadziei zludzeniem,
Ani zmieniony wypadków strumieniem.
Gdziem rzadko plakal a nigdy nie zgrzytal,
Te kraje radbym myslami powital,
Kraje dzieciństwa, — gdzie czlowiek po swiecie
Biegl jak po lace, a znalaz tylko kwiecie
Male i piekne, jadowne rzucil,
Ku pozytecznemu oka nie odwrócił,

Ten kraj szczesliwy, ubogi i ciasny,
Jak swiat jest Bozy, tak on byl nasz wlasny!
Jakze tam wszystko do nas належало,
Jak pomnim wszystko, co nas otaczalo:
Od lipy, której korona wspaniala
Calej wsi dzieciom cienia uzyczala,
Az do kazdego strumienia, kamienia,
Jak kazdy katek ziemi byl znajomy
Az po granice, po sasiadów domy,
I tylko krajow tych obywatele
Jedni zostali wierni przyjaciele
Jedni dotychczas sprzymierzenci pewni!
Bo ktoz tam mieszkal? — Matka, bracia, krewni,
Sasiedzi dobrzy. Kogo z nich ubylo,
Jakze tam o nich czesto sie mówilo,
Ile pamiatek, jaka zalosc dluga,
Tam, gdzie do pana przywiazanszy sluga,
Niz w innych krajach malzonka do meza,
Gdzie zolnierz dluziej zaluje oreza,
Niz tu syn ojca, po psie placza szczerze
I dluziej, niz tu lud po bohaterze.

I przyjaciele wtenczas pomogli, rozmowie
I do piosenki rzucali po slowie,
Jak bajeczne zorawie nad dzikim ostrowem,
Nad zakletym palacem przelatujac wiosna,
I slyszac zakletego chlopca piesn zalosna,
Kazdy ptak chlopцу jedno piórko rzucil
On zrobil skrzydla i do swoich wrocil. . . .

Adam Mickiewicz (1834)

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SAINT CASIMIR'S ALTAR SOCIETY

BULWARK OF CHRISTIANITY

The Poles have remained faithful to Christ and His Church. They also protected their western European neighbors against invaders from the east.

In 1241, they defended Christian Europe against the Tartars.

In 1683, they fought off the Turks at Vienna under Jan Sobieski.

In 1920, they defeated the Bolshevik Army at the River Vistula and prevented it from marching further.

Thus, Poland earned the titles of "Semper fidelis" — "Always Faithful" and "Bulwark of Christianity."

Chet, Tony, Johnny, and Pa

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Something For Us Poles To Think About

We love Poland, the Land of our Fathers.

But while there are protestations of love that are sincere . . . there are also words of love that are a braggart's smokescreen.

We have many, many dedicated sons and daughters of Poland . . . but we also have some who are not sincere in their protestations . . . and, unfortunately, we have some who are literally ashamed of whatever is Polish in them. We have many Poles, eminent men, who have made a glorious imprint upon the mind of the World with their literary efforts to extol the cause of Poland. Among these, we point with pride to DR. OSCAR HALECKI, Professor of History at the University of Warsaw and once Visiting Professor of History at Vassar College . . . also to DR. FRANK NOWAK, Professor of Modern European History at Boston University . . . also to STEPHEN P. MIZWA, author of "Great Men and Women of Poland."

We also have a host of non-Polish friends, who have learned to love Poland almost as much as we do . . . who are ready to do, and in fact, have done, for Poland much more by way of devotion than many Poles do.

Thus PRESIDENT HENRY NOBLE McCracken (of Vassar College), son of the illustrious Chancellor of New York University, became a modern Plutarch in the work of gathering into a manageable and intelligible volume the biographical stories of the great men and women of Poland. Thus, DR. WILLIAM J. ROSE, once of Dartmouth College and now head of the Slavonic Language Department at the University of London, showed special predilection for our Poland. Truly, Poland is not without friends and admirers. Her greatness, Her nobility, Her culture will always win admirers and followers.

DEATH

God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason.

— Dag Hammarskjöld
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Millenijna Polska Katolicka trwa na modlitwie dziekczynnej.

Od chwili, gdy w dniu 14 kwietnia 966 Roku, Mieszko I, Książę Gnieźnieński, przyjął Chrzest Święty, Naród wydał owoc stokrotny, zarówno w kraju jak i za granicą, zdobywając sobie zaszczytne miano POLSKI ZAWSZE WIERNEJ i szczerzy podziw dla naszej religijności na arenie światowej.

Tym się tłumaczy, że do naszych Uroczystości Millenijnych dołączył się cały świat z Ojcem św. Pawłem VI na czele.

PODZIEKA BOGU

W granicach Polski, cały niemal Naród, przygotowany na Jubileusz Tysiąclecia przez Wielką Dziesięcioletnią Nowennę, pod opieką Matki Bożej Częstochowskiej, dziękuje Trójcy Świętej, za wierność Bogu, Krzyżowi, Ewangelii, Kościołowi Chrystusowemu i Jego Pasterzom.

Dziękujemy Bogu za wspaniały poczet Świętych, którzy przeszli przez ziemię Polską, w niej się uświetlili i tu zdobyli chwałę Męczenników, Wyznawców, Biskupów, Dziewic, Matek, — chrześcijańskich hetmanów Ducha, prawdziwej Soli ziemi polskiej.

Dziękujemy Bogu za to, że Naród przebił się przez trudne swoje dzieje, wśród chwały i klęski, niewoli i wyzwolenia, z entuzjazmem i wiarą w zmartwychwstanie.

Niezachwiana Wiara Polaków dodawała skrzydeł Narodowi, który nigdy nie zwątpił w sens trudnej drogi cierpienia i krzyża. Dzięki właśnie temu duchowemu zespoleniu Wiary w zmartwychwstanie Polaków, z wiarą w zmartwychwstanie Polski, zdobyliśmy sobie przedziwne miano "Polak-Katolik," które i dziś jeszcze nie jest sloganem, lecz rzeczywistością, i to bardzo doniosłą, dla naszego życia osobistego, rodzinnego, społecznego, narodowego i publicznego.

Dziękujemy Bogu za wspaniałe dary Chrystusowej Łaski uświęcającej, którymi zostało ubogacone życie nasze osobiste i społeczne, w macierzyńskich ramionach Kościoła Rzymsko-Katolickiego, zawsze w ufnej modlitwie ku Matce Boga-Człowieka, ku Matce Kościoła i wszystkich Dzieci Bożych.

Świadomi tej krzepiającej Naród obecności Bogurodzicy w naszych dziejach na przestrzeni X wieków naszej religijności, słusznie nazwanej pobożnością Maryjną Biskupi polscy oddali Naród nasz, w dniu 3 maja br., na Jasnej Górze, w macierzyńska niewole Maryi, pragnąc tym Aktem heroicznej ufności wyjednać wolność Kościołowi w całym świecie i w Ojczyźnie naszej, by mógł wypełnić zadanie odnowy ludzkości, wyznaczone przez Sobór Watykański II.

POCZUCIE WSPÓLNOTY I JEDNOŚCI

Szczególniej dziękujemy Bogu za to, że wiążąc nas siły, Boże, dały Narodowi spotęgowane poczucie wspólnoty i jedności, która nie ustala nawet wtedy, gdy Polacy zmuszeni byli opuszczać ziemię ojczystą w poszukiwaniu chleba dla swych Rodzin.

Świadectwem tej żywej, religijnej więzi jest cała niemal Polonia zagranieczna, której przewodzi Polonia amerykańska. Przecież właśnie wśród Was, Rodacy, zrodziły się wspaniałe przykłady tej wspólnoty religijnej i narodowej, gdy Wasi dziadkowie i ojcowie wyruszyli za morza wyposażeni w Wiare, z Krzyżem Chrystusa, z obrazkiem Watki Bożej.

Wszędzie gdziekolwiek dotarłiscie, naprzód pomyslełiscie o kapliczce, o świątyni, o polskiej parafii, o gdzie pielegnowaliscie wierność Słowu Bożemu i mowie Ojczystej. I tak jest do dziś dnia, o czym świadczą bogate życie narodowe w polskich parafiach, polska mowa i pieśni religijne, wasze rozwinięte życie społeczne, stowarzyszenia parafialne, prasa, książka. Szkoły, z Polskim Seminarium Duchownym w Orchard Lake na czele.

Stojąc na straży wspaniałego wyposażenia duchowego, które wynieśliście z Kraju, jednocześnie dalsze dowody swej pamięci i przywiązania do Ojczyzny, wspieracie ją swoimi darami, nawiedzacie w licznych pielgrzymkach do Polski spiesząc z wieloraką pomocą, zwłaszcza tak cenna dla Kościoła w Polsce ofiarnością przez Ligę Katolicką i inne instytucje dobroczynne i społeczne.

Każdego, kto jest polskiego pochodzenia, może słusznie radować to gorące powiązanie z narodem, który w dziejach Kościoła Świętego był i jest "zawsze wierny"; z narodem, który w swych dziejach nie złamał umowy międzynarodowej, a scalał innych chrześcijańską miłością, który innych religii i przekonań nie tylko szanował, ale przesładowanym dawał schronienie.

Bóg dał Wam, żywym członkom Polonii amerykańskiej talenty, którymi możecie ubogacać Amerykańską Ojczyznę, pogłębiać związki z Ziemią Ojców, a Kościołowi wierność ofiarną zachować.

Złączmy się z żywą Katolicką Polską, z oddając się całkowicie w ręce Najlepszej Matki, Jasnogórskiej Jędrzejki Polski, Niepokalanej Patronki Stanów Zjednoczonych na trud, na zwycięskie dni nowego Tysiąclecia.

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PLEASANT CAFE

THE POLES IN AMERICA

Poles loved their homeland, but they also travelled to other shores, sometimes by necessity. There were Poles who accompanied Captain John Smith to Jamestown in 1608. Tadeusz Kosciuszko and Casimir Pulaski gave great help to Washington during the Revolutionary War. Kosciuszko helped to establish the Military Academy at West Point. Father Leopold Moczygemba founded the first permanent Polish settlement in the United States at Panna Maria, Texas, in 1854, the year of the definition of the Immaculate Conception. Father Joseph Dabrowski brought the first Felician Sisters to the United States, under Mother Monica in 1874, and founded the Seminary at Orchard Lake in 1885. Father John Pitass came to Buffalo in 1883 and founded the parish of St. Stanislaus.

Towards the end of the last century and in the early part of this century, thousands and thousands of Poles came to this country, saluted the Statue of Liberty, and established homes in many states. Today, their children and grandchildren number about eight million.

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Remember

In the midst of the confusion resulting from exaggerated interpretations and attempted implementations of the Second Vatican Council, all Catholics should remember the following truths.

It was the Catholic Church which produced the Second Vatican Council. The Second Vatican Council did not produce the Church.

The Second Vatican Council was not assembled to eliminate any Catholic Doctrines or any Catholic Spiritual Ideals or any Catholic Moral Standards.

The purpose of the Second Vatican Council was confined to the fields of Liturgy and Administration and Propaganda and Lay Activity.

The three greatest movements in the Catholic Church still are:

1. the personal sanctification and salvation and Catholic Action of those who belong to the Catholic Church.
2. the conversion to the Catholic Church of those who do not belong.
3. the vocation campaign to secure priests and nuns and brothers and lay catechists to assist Christ in continuing His Church, in accordance with His promise: AND BEHOLD I AM WITH YOU ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD.

ALL MEN ARE EQUALLY GOD'S CHILDREN

After all, Our Lady was a Jewess, St. Martin dePorres a Negro, and St. Catherine Tekawitha an Indian. If we hope to live one day as Saints together in Heaven we must learn to live as friends and brothers on earth.

The best days are the first to flee.
Make the most of them.

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Poland's Baptism—The Origins of Polish History

Historical sources first mention Poland and her ruler Mieszko, in 963 A.D. In that year Poland was already a strongly organized state, able to defend herself against German aggression. The river Odra was Poland's western frontier as German chroniclers bear witness.

At the time of this conversion to Christianity in 966, the neighbors of the Polish state were various nations. In the West, pagan slavonic tribes were settled between the rivers Odra and Laba. These tribes were constantly the victims of the German onslaught—the so-called “Drang nach Osten.” The German aggression met with strong resistance from the Polish Duke Mieszko. In the East lived peoples of Eastern Slavdom; in the South—the Hungarians. It was only through the provinces of Krakow and Slask in the South-West that Poland had a common frontier with the Christian countries of Bohemia and Moravia.

Due to Poland's adoption of Christianity, the Church was able to spread the Word among Slav nations. By breaking with pagan traditions and joining the community of God's Church, Poland gave a good example to her neighbors inviting them to follow and share in all that the Church had to offer.

During the coming of Christianity to Poland, two great figures emerge: the then ruler, Mieszko or Mieczyslaw I, referred to as “King” by some German chroniclers, and his wife Dobrawa.

ANCESTORS

The date of Mieszko's birth is unknown. He was a descendant of Piast, who gave his name to the ruling dynasty. According to Gallus, a Polish historian at the beginning of the 12th century, Mieszko was a great-grandson of Ziemowit, the son of Piast, who had founded the dynasty. His grandfather was Leszko and his father Ziemomysl. From his birth until his seventh year Mieszko was blind. It is not known when he began to govern Poland. It is certain, however, that this took place several years before 963, when the first historical mention of him was made. He died in 992 and was buried in Poznan, then the capital of Poland.

Dobrawa, wife of the first historic ruler of Poland, was the daughter of the Duke of Bohemia, Boleslaw the Ruthless. The date of her birth is unknown. She came to Poland to marry Mieszko in 965 and died in 977.

Mieszko was a wise, brave and farsighted man, who proved his worth both in combat and in important political decisions. Dobrawa was a pious Christian, of strong character and undaunted courage. Her wisdom was not without feminine cunning. No wonder she was the mother of a great man, Poland's first King, Boleslaw the Great; she brought him up well.

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SAINTS AND HEROES

Many great saints came from Christian Poland:

St. Adalbert; St. Stanislaus, Bishop; St. Florian; St. Josaphat; St. Hyacinth; St. Hedwig; St. Casimir; St. John Kanty; St. Stanislaus Kostka; St. Andrew Bobola; Blessed Bronislaw; Blessed Kune-gunda; Blessed Jolanta; Blessed Ceslaus; Blessed Salomea; Blessed Vincent Kad-lubek, and others.

Not only did Poland produce heroes in the art of sanctity, but also heroes in other arts and sciences.

Nicholas Copernicus wrote a classic book, which established the fact that the earth moves around the sun. Wit Stwosz created magnificent statues.

Mikolaj Rey wrote the first book in Polish. Jan Kochanowski founded Polish poetry. Frederick Chopin composed immortal melodies. Adam Mickiewicz, Julius Slowacki, and Henry Sienkiewicz enriched the world's literature. Marie Sklodowski-Curie discovered radium. Ignacy Jan Paderewski showed his genius in music and politics.

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ARE YOU THE MASTER AND STEWARD OF ALL THAT GOD HAS GIVEN YOU? OR THE SLAVE?

Ever watch a fly try to free himself from the old-fashioned flypaper? The paper is syrupy and gooey and, like the forbidden fruit, good to eat. He makes a three-point landing saying, "My flypaper." He gets what he wants. But then he tries to free himself, and the flypaper answers, "My fly."

We get richer and richer and finally get caught by our wealth. Why not share it as you get it, by giving Faith to people who have not the Faith — you will be so happy, you will fly!

HAVING FUN?

We have replaced the very important idea of play by something that is rather shoddy. It is the idea of fun. Have fun. You go somewhere; people say, "have fun." You come back; they say, "did you have fun?" You don't dare tell the truth. You gotta have fun; even if it kills you, you gotta have fun. Fun is nervous, it is tension-filled, it is frenetic. Oscar Wilde used to describe the English foxhunting gentleman as the "incredible in pursuit of the inedible." When I speak of play, I mean something very different. Something with joy in it, something with serenity in it, something that involves the full body, involves the harmony of body and mind and spirit. Again, not to produce something, but for the sake of the expressiveness of the individual.

— Dr. Max Lerner

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A LEGEND OF DEATH AND LOVE

Legends are so remarkable, so prized because they reflect and reveal the character and temperament of a people. In Poland's history innumerable legends have sprung up. But — most of all — we remember and love the legend of death and love, the legend concerning the heroic little trumpeter of Cracow. In old Poland — Catholic Poland — there is a legend concerning a Church tower and its trumpeter who was pledged to sound the Angelus to the people of Cracow with a hauntingly beautiful melody.

Once, when the people of Cracow were defending their city and church against the heathen Tartars, they were on the verge of giving in before the ferocious onslaughts of Genghis Khan's mighty horde. Weak, discouraged, bleeding and broken, they were about to lay down their swords and place themselves at the dubious mercies of these bloodthirsty conquerors, when a familiar sound rose above the fury of the fighting and called them to a new courage and valor. It was the sound of the trumpet from the tower of the Church of **Panna Marya**, the Church of "Lady Mary," filing the air with the notes of the **Angelus**. The trumpeter never finished his song, he was killed by a Tartar arrow. But Cracow was saved by his inspiration.

Ever after, the trumpeters of **Panna Marya** left the melody unfinished in memory of the trumpeter of Cracow, who died rather than let the whim of a heathen keep him from fulfilling his vows to Mary.

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Even in misfortune we can sometimes see, like glints of light in the darkness, reasons for giving thanks. Many years ago a philosopher was held up by a bandit and robbed of his wallet. When he died, they found that he had made this entry in his diary on the unfortunate day: "To-day I was robbed, but I still find I have four reasons to be thankful. I am thankful because I was never robbed before; secondly, because although he took my purse he did not take my life; thirdly, because though he took all I had, it was not all I have; and fourthly and chiefly I am thankful because it was I who was robbed not I who did the robbing."



THE LAMPLIGHTER

One evening during the latter part of his life, John Ruskin sat in the window of his home watching a lamplighter, with torch in hand, ignite the street lamps on a distant hill. Since it was dark the lamplighter himself could not be seen, but his progress up the hill could be observed as successive lamps were lighted.

After a few minutes, Ruskin turned to his friend and said: "That illustrates what I mean by a genuine Christian. You may not know him or ever see him, but his way has been marked by the light he leaves burning."

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THE CHOSEN PEOPLE OF THE OLD TESTAMENT

In the Old Testament of the chosen people of God were the Israelites, the descendants of Abraham, Isaac and Jacob. God loved them in a special way, taught them through the prophets, and demanded their fidelity.

The people of Israel were divided into twelve tribes, descended from the sons of Jacob: the tribes of Reuben, Simeon, Zabulon, Aser, Dan, Ephraim, Gad, Issachar, Manasseh, Nephthali, Judah, and Benjamin. Jesus, Mary, and Joseph belonged to the family of David of the tribe of Judah.

THE CHOSEN PEOPLE OF THE NEW TESTAMENT

In the New Testament we have a new chosen people of God, — the followers of Christ. Membership in this special People of God comes not by natural birth, but by supernatural birth, this is, by baptism. The blood of union is based not on blood, but on faith in Christ and on grace.

At one time as Jesus was speaking to the people, somebody reminded Him that His mother and brethren, that is, relatives were standing outside, looking for Him. He answered: "Who is my mother, and who are my brethren?" And pointing to His disciples, He said: "Behold my mother and brethren! For whoever does the will of my Father in heaven, he is my brother and sister and mother." Matt. 12, 46-50. What Jesus meant was that the spiritual ties of faith and grace are closer and stronger than the ties of blood.

The chosen people of God of the New Testament are also divided into many tribes and nations, — Jews, Greeks, Romans, Africans, Spaniards, French, English, Germans, Slavs, Russians, in fact people from all nations and all continents.

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"In Germany, the Nazis first came for the Communists and I didn't speak up because I was not a Communist.

Then they came for the Jews, and I did not speak up because I was not a Jew.

Then they came for the Trade Unionists and I didn't speak up because I wasn't a Trade Unionist.

Then they came for the Catholics and I was a Protestant so I didn't speak up.

Then they came for ME . . . by that time there was no one to speak up for anyone."

Signed by Pastor Martin Niemoller at the Council of the Evangelical Church in Germany, October 18, 1954



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—ABRAHAM LINCOLN

The Impact of Poland's Baptism Upon the Church, Europe, Humanity and U.S.A.

FOR THE CHURCH

The universal Church has to carry out the Command of Her Founder until the end of the world, "Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world . . ." (Mt. 28, 19-20; Mk 16, 15).

By accepting Christianity, Poland took over her share in the Church's task, while earning a reward for herself according to the words of Our Lord Jesus Christ: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned . . ." (Mk 16,16).

The duty of any government is to care for the spiritual and material welfare of the people. Duke Mieszko took good care of his Polish people; — his great decision opened Heaven to them.

MISSIONARY VOCATION

As a result of Poland's acceptance of Christianity, the Church was able to influence the neighboring peoples.

Poland soon became a base for missionary enterprise towards the West (the Western Slavs), the North (Pomerania, Prussia, Lithuania, Sweden) and the South (Hungary, shortly to become Christian).

As early as the 13th century, the Pope called Poland "The gate of Christendom to the East." Through Poland and from Poland crowds of Catholic missionaries and Papal envoys went East, beyond Europe, towards the distant countries of Asia. Poland on the borders of Christendom, had to undertake the defense of Christian Europe. The interests of the Church and Poland were identical: in defending her frontiers, Poland defended the Church. Later, when the Reformation threatened the Church in the heart of Europe, Poland remained Catholic, both as a nation and as a state. This fact was of great help to the Church, and involved Poland in dangerous wars.

CATHOLIC POLAND AND RUSSIA

Throughout the centuries, and today, Poland was and is the last Catholic country in Eastern Europe. Poles carried the Catholic Faith into the depths of Russia, and beyond — into Siberia, right to the shores of the Pacific.

After the partition of Poland in the 18th century, hundreds of thousands of Poles were deported by the tsarist government to Russia and Siberia. The same thing happened during World War II, when nearly two million Polish deportees had to live for years among the peoples of the Soviet Union, deprived of all the comforts of religion, priests, religious pictures, rosaries and prayer books. Polish priests, in camps and prisons, and later when set free, were constantly asked to administer Baptism, hear Confession and perform other religious ceremonies and services.

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THE WORLD IS MINE

Today, upon a bus, I saw a lovely girl with golden hair.
I envied her, she seemed so gay, and wished I were as fair.
When suddenly she rose to leave, I saw her hobble down the aisle;
She had one leg, and wore a crutch, and as she passed - - - a smile.
O God, forgive me when I whine.
I have two legs. The world is mine!

Then I stopped to buy some sweets. The lad who sold them had such charm.
I talked with him - - - he seemed so glad - - - if I were late, it would do no harm
And as I left, he said to me: "I thank you. You have been so kind,
It's nice to talk with folks like you. You see," he said, "I'm blind."
O God, forgive me when I whine.
I have two eyes. The world is mine.

Later walking down the street, I saw a child with eyes of blue.
He stood and watched the others play; for he knew not what to do.
I stopped a moment, then I said; "Why don't you join the others, dear?"
He looked ahead without a word, and then I knew - - - he could not hear.
O God, forgive me when I whine.
I have two ears. The world is mine.

With legs to take me where I'd go; with eyes to see the sunset's glow
With ears to hear what I would know . . .
O God, forgive me when I whine.
I'm blessed indeed. The world is mine!

— L. J. Methe

POWER OF PRAYER

When in June of 1787 the delegates in Philadelphia met in convention to work on the Federal Constitution, Benjamin Franklin arose and said: "Mr. President, in the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers were heard and answered. I have lived long, sir, a long time; and the longer I live, the more convincing proofs I see of the truth that God governs in the affairs of men. I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven and blessings upon our deliberations, be held in this assembly every morning." The motion carried, and the important work of drafting the Constitution was completed.

On another memorable occasion during World War I, President Wilson called for a national day of prayer. After that day the German armies did not make a single advance. The retreat that began then ended in disaster.

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The very limit of human blindness is to glory in being blind. — St. Augustine

"Semper Fidelis"

Even today, though dominated by Communists and forced to remain in the Soviet bloc, Poland — "Semper fidelis" — maintains the Faith that has been hers for a thousand years, and continues to influence the captive countries of Eastern Europe and Russia, thereby earning the worldwide admiration.

Poland's staunch defense of Religion against state persecution, and her heroic loyalty to the Church, also influences America and the Western countries of Europe. Numerous journalists and tourists bring back enthusiastic reports of the vitality of religious life in Poland. The steadfast Primate of Poland, Wyszynski, is known all over the world as a symbol of the struggle for Christian and human values.

Conversion By The Sword

When Mieszko baptized Poland, the "Roman" German Empire under Otto I had embarked upon the conquest of Slavdom as far as Kiev and Ruthenia, carrying the Cross together with the sword. The German emperors identified the Holy Roman Empire of the Germans with the Church of God. Nations converted by the sword were to lose their independence and national identity. The Pope was to become merely a "chaplain" of the Empire.

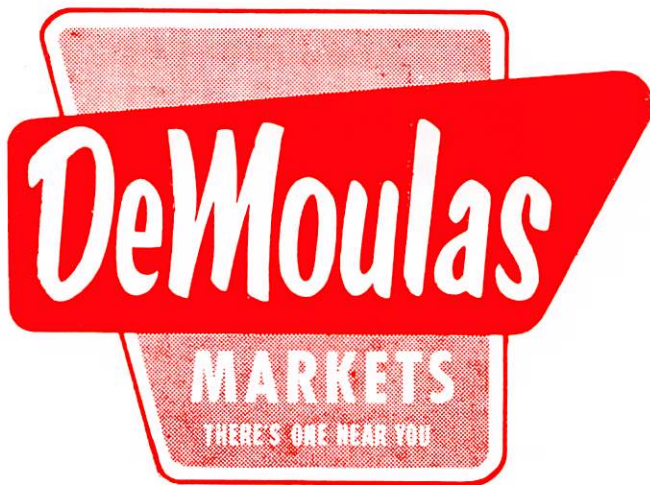
This policy was opposed by the Popes. They found allies in Poland and in those nations which accepted Christianity and formed kingdoms independent of the Germanic Empire, and established direct links with the Apostolic See. Poland was one of those powers which were instrumental in saving that concept of the Church of Christ in accordance with the Saviour's intentions. Together with the Papacy, Poland was a firm enemy of "caesaro-papism," of Caesar's supremacy over the Vicar of Christ.

A modern Czech historian, Dvornik*, thus refers to the historical duel between Otto and Mieszko: —

"The Polish acceptance of the Christian Faith from Bohemia and not directly from Germany was a master stroke that altered the trend of events in the Slavonic East and proved in the end the death blow to Otto's schemes in that quarter. He who in 967 anticipated his eastern drive to be a walkover and even contemplated bringing Russia into the sphere of Germany's cultural and political influence, was suddenly roused to a sense of sober reality when in the execution of his plans he came upon the unforeseen obstacle erected by the astute Duke of Poland."

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WORDS OF WISDOM — in translation . . . we bear in mind the words of **Cervantes**: "Translating from one language to another is like admiring Flemish tapestries from the back."

In a land of blind men, the one-eyed is a king.
Even though a monkey dresses in silk, he's still a monkey.
Make a loan to a friend and you collect from an enemy.
When there is hunger, no bread is stale.
Into a closed mouth no fly enters.
My teeth are closer to me than my kinfolk.
For a stale loaf, a sharp tooth.

It's better to take precautions now than weep later.
Entreating God but wielding a sledgehammer.
Better to be alone than badly accompanied.
If the injection doesn't hurt, it doesn't take.
On courting, he speaks. She listens.
On accepting, she speaks. He listens.
Once married, both speak. Only the neighbors listen.

STRETCH'S TAVERN

IN INDIA the sign at an old bridge said: "Pilgrim,
the world is a bridge too. Pass over it, but do not
build your house on it."

Poland and The Missions

While opposing unchristian missionary schemes, Poland did much to defend and develop the concept of genuinely Christian missionary work.

At the Council of Constance in the 15th century, the Polish delegate, Paulus Vladimiri, stood up for Christ's precepts, urging that all pagans should not be converted by force or threats but by the word of God, and the example of charity. Vladimiri condemned the iniquities of the Teutonic Knights and submitted to the Council the principle of a universal missionary law.

Soon after her conversion Poland began to offer to the Church the most precious of all gifts: **Saints:** The lengthening procession of Polish Saints and Beati enriches the Treasury of the Church — the Mystical Body of Christ — with the prayers, virtues and example of all these holy men and women.

For Europe

Ever since her Baptism, Poland has been the defender of other European Nations throughout the ages. Protecting them from the East, she has secured for them conditions in which they could develop their culture. By her stand against the Empire, she helped her neighbors to keep their independence. Poland voiced and put into practice the harmonious co-existence of independent Christian nations under the spiritual protection of the Popes. Dvornik emphasizes these achievements when writing about Mieszko's donation of Poland to the Holy See.

"It thus fell to the Polish Duke to inaugurate the policy that was to be imitated by other nations in the 11th, 12th and 13th centuries. In following Mieszko's example, princes were actuated by their desire to protect themselves against imperial encroachments. They felt that the make-believe gift of their nation to a spiritual institution such as the Holy See was the best and cheapest insurance for the preservation of their national independence."

For Humanity

Both in theory and in practice Poland played her part in observing and developing the principles of the co-existence of nations in accordance with God's law, and in a manner worthy of human beings.

No Force

First and foremost, Poland maintained that it was not permissible to propagate Faith and culture by force, and that pagan nations, culturally less developed, should not pay with their independence for conversion and education. In international affairs and in international relations Poland applied the rules of law and defended them both with sword and pen. Poles regarded all men as having equal rights.

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It stops the torrent of angry passion.

It takes the sting from failure.

It kindles courageous ambition.

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It leads back the wayward.

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Let us become apostles of kindness to partake of its sweetness, to aspire to its holiness.

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PROGRESS

As early as 1343 King Kazimierz the Great introduced into the Polish legal system the principle of "habeas corpus" which established that no one should be punished without the previous right of defense before a lawful judge. The English are proud of their "Magna Carta of 1215," which granted certain rights to barons against the arbitrary royal power. In Poland, as far back as 1189 at the Synod of Leczyca, princes and barons bound themselves by laws which forbade them to violate the rights of the people, particularly of the poor.

Poland early introduced a constitutional monarchy: the election of the ruler was carried out by all who enjoyed political rights. Right at the beginning of the 15th century, the principle was promoted in Poland that, without the consent of the entire population — not only nobles alone, and including the women — it was not lawful to decide upon matters affecting the fate of the people.

It is true that in Poland, as in other European countries, and under foreign influence, the above principles were not always strictly adhered to. But the nations later returned to them in the Constitution of the Third of May, 1791.

POLISH UNIVERSITIES

Now that she was in the stream of European knowledge and culture, Poland soon established her own centers of thought and learning. In 1364 the University of Cracow was founded. Later Academies were established in Vilna, Zamosc, Lwow, and Poznan. These were the most eastward European universities.

At Cracow University philosophy and law, particularly in the field of relations between nations, flourished. Its school of science included Kopernik among its students.

FOR THE U. S. A.

Much later, at the end of the 18th century, when Poland lost her independence, many Poles had to seek refuge abroad. The Polish exiles contributed to the development of the countries wherein they settled. They won well-deserved fame as missionaries, explorers, scientists, physicians, architects, civil engineers, geographers and naturalists, writers and artists, military leaders. The builders of the great American Republic were all sons of Europe or their descendants. They introduced into America the tenets of civilization that they brought with them from their home countries. Many emigrants, Poles among them, left the Old World in order to escape from oppression, religious, political or economic, and to practice their beliefs and their ways of life in the freedom of the New World.

Certain aspects of white men's wars against the Red Indians, and his conquest of their homestead were contrary to principles proclaimed and practiced by the Polish nation. The Poles had no share in these incidents of extermination.

Emigrants from Poland, who went to the United States in order to escape oppression and misery, were wholehearted in offering to their new homeland the skills and the spiritual and cultural values which they had learned in their old, Christian country.

Besides their capacity for work and their technical abilities, the Poles also brought their desire for equality and for civic freedom for all — a concept already implanted in the New World by the Fathers of the Union. The sons of Poland fought in the American War of Independence. Later, Polish farmers and workers played their part in the vast economic expansion of the country.

Polish parishes and settlements, with their rapid progress, Polish social and artistic activities, the growing network of professional and business associations, Polish newspapers and books — all these enriched American life. Polish-Americans, who at one time had to face certain criticisms and some unpopularity, maintained their ancient cultural identity, while still being loyal citizens of the United States, and participating in full in the life of their American home country. Thus, they took the lead in tendencies which are now universally accepted and supported by the Federal Government.

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— ADLAI STEVENSON

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The descendants of the Polish immigrants in the United States are heirs of the fateful events which took place in Mieszko's Poland 1000 years ago.

Their personality and character, their piety, solidarity and family instinct, their probity and capacity for work, their progressive attitude and cooperative tendencies — all this is the heritage of their Polish Christian past.

Conscious of the beneficial influence of the Church, they established their own parishes, built their churches. They took good care of the education of their children. They set up strong associations, and then linked their collective efforts under a common representation, the Polish-American Congress.

As their own country in the Old World, so they did not lose their identity in the New World, contributing as a community to the development of their America.

The secret of their fortunes was and is a threefold, well balanced loyalty: to the country of which they are citizens; to the nation whose sons they are; to the Catholic Church. They are good Catholics, good American-Poles, and therefore good Americans. Those who are not loyal towards their origin, will not be loyal towards their present and future duties.

THE CHURCH IN AMERICA

Polish immigrants brought up in their 1000 year-old Christian tradition, introduced into the American way of life the spiritual values of their Church. As Catholic they gave powerful support to the young Church in the United States in her mission of propagating the Faith and Christian morality.

Loyal and obedient to the local Hierarchy, the American Poles wanted to keep their parishes and schools. In this they were faithful to the spirit of the Church and the traditions of Poland, where different denominations and various nationalities have always enjoyed freedom to follow their own religion and cultural customs.

Unsparring in their efforts and sacrifices, the American-Poles built and are still building churches and schools, thus contributing to the development of the Catholic educational system in the United States.

Priests and religious from Poland joined the ranks of the American clergy. With the support of the Holy See, the Poles established and now maintain the Seminary at Orchard Lake, in order to educate their own pastors. In all these undertakings they anticipated the Apostolic Constitution *Exsul Familia* of Pope Pius XII. Soon the American Polonia responded with vocations to the priesthood and the religious life. Even new religious congregations sprang up there.

The historic events of 966 in Poland were the seed of a plant which stretched beyond the ocean and brought forth rich and salutary fruits in far distant lands. The Church offered untold benefits to the Polish nation, and Poland's sons and daughters have tried to repay in full measure.

THIS PAGE, COURTESY OF . . .

ALBERT and MALVINA COWLES and SON JOHN
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CHARLES and JOAN MANTEL
and SYMON SAYS

A Brief Compilation of Fields in Which Poles Have Excelled and Made This World a Better Place in Which to Live.

- CRACOW — home of Jagiellonian University . . . great printing center.
- 13th century — MARCIN POLAK, first Polish scholar to achieve European fame.
- 13th century — EFREM CIOLEK, mathematician, philosopher, naturalist.
- 1364 — UNIVERSITY OF CRACOW founded by King Casimir the Great.
- 1473 - 1453 — NICHOLAS COPERNICUS, astronomer whose great work created upheaval in scientific circles by establishing that the earth revolves about the sun.
- 16th century — Poles considered specialists in printing.
- 1500 - 1568 — JOZEF STRUS, greatest Polish physician of his time. Treatise: THE PULSE.
- 1502 - 1568 — MARTIN OF URZEDOW wrote famous "THE HERBIARY."
- 1522 - 1587 — ANDREW PATRICK MIDECKI, eminent philologist.
- 17th century — JAN HAVELIUS, astronomer who prepared map of the moon and catalogued 1564 stars and described several comets.
- 1786 - 1831 — WACLAW RZEWUSKI, student and writer about Arab countries.
- 1761 - 1815 — JOHN POTOCKI, archaeologist, historian, ethnographer, student of Turkey, Morocco, Tunis, the Caucasus and European countries.
- 1797 - 1873 — EDMUND STRZELECKI, discovered gold in Australia and the highest mountain which he named Mount Kosciuszko. Honored by Queen Victoria.
- 1833 - 1930 — BENEDICT DYBOWSKI, zoologist par excellence.
- 1819 - 1890 — famed ornithologist, an authority in his field. WLADYSLAW TACZANOWSKI.
- 1786 - 1861 — JOACHIM LELEWEL, outstanding world historian.
- 1845 - 1892 — JAN CZERSKI, geologist and paleontologist after whom are named a chain of mountains in Siberia.
- 1860 - 1910 — STANISLAW KOSTANECKI, chemist of great accomplishment especially in the field of synthetic dyes.
- 1865 - 1922 — GABRIEL NARUTOWICZ, professor and authority on hydrodynamics. First President of Poland. Assassinated.
- 1847 - 1901 — MARCEL NENCKI, chemist.
- 1867 - 1934 — MARIE SKLODOWSKA-CURIE, physicist, twice winner of Nobel Prize. Many discoveries in field of radioactivity. Work with the radioactivity of uranium led to the splitting of the atom.
- 1872 - 1934 — MARIAN SMOLUCHOWSKI, independently of Einstein, discovered the law governing the so-called Brown's movements, basis for the kinetic molecular theory in physics.
- 19th century — IGNACY LUKASIEWICZ, druggist, builder of first oil well. Refined crude oil, invented oil lamp, initiated interest in oil.
- 1846 - 1896 — KAROL OLSZEWSKI, liquefied oxygen.
- 1854 - 1923 — NAPOLEON CYBULSKI, inventor of electrocardiograph.
- 1867 - 1946 — IGNACY MOSCICKI, another President of Poland, internationally famous chemist, inventor of nitrogen-fixing processes.
- 1884 - 1954 — LUDWIG HIRSCHWELD, who made great advances in study of blood.
- Today — TADEUSZ KOTARBINSKI, renowned philosopher.
- 1882 - 1954 — TADEUSZ BANACHIEWICZ, great astronomer.
- 19th century — Poles contributed to development of American Continent.
DR. FELIX WIERZBICKI helped develop California.
KAZIMIERZ GZOWSKI, one of founders of Toronto, Canada.
A. DRUCKI-LUBECKI, member of New Zealand government.
ALEXANDER BALINSKI, mapped Peru.
IGNACY DOMEYKO made study of Chile's mineral resources.
RALPH MODJESKI, genius in designing great bridges, including the largest bridges in the U.S.A., e.g. the Rock Island in the Mississippi, the McKinley in St. Louis, the Benjamin Franklin in Philadelphia, and the Trans-Bay in San Francisco.

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JASNA GORA THE SPIRITUAL CAPITAL OF POLAND and THE BLACK MADONNA

The town of Czestochowa is a small industrial city of Poland about 120 miles southwest of Warsaw and 70 miles northwest of Cracow. Within the shadow of that municipality is a low hill called Jasna Gora which means Blue Hill, Mount of Light or Shining Mountain because of its lustrous white rock composition. Majestically rising atop Jasna Gora is the shrine housing the miraculous portrait of Our Lady of Czestochowa (Matka Boska Czestochowa). The picture, sometimes called Black Madonna, was brought to the town of Czestochowa in 1382 from a castle in Ruthenia (at that time one of Poland's eastern provinces).

The origin and early history of this painting is based on facts transmitted by popular belief and tradition among the faithful. St. Luke, an accomplished artist and physician, supposedly painted the portrait of the Blessed Mother holding the Child Jesus in her arm. St. Luke had used the top of a cypress table. For many centuries the picture remained in Jerusalem until the year 326 when it was brought to Constantinople by St. Helena, the mother of Emperor Constantine. The picture was brought to Belza in Ruthenia in the ninth century. Ladislaus, the Prince of Poland, deeply devoted to the Blessed Virgin, observing that the area was subjected to numerous attacks from the pagan Tartars resolved to transfer the picture to a safer place.

The picture was then placed in the frame parish church atop the Blue Hill of Czestochowa. Prince Ladislaus constructed a large brick edifice to replace the small frame church and asked the Pauline Fathers to be custodians of the miraculous picture. The Pauline Fathers come from the Convent of Nosztre, Hungary. Later on, Jagiello, the King of Poland and Lithuania, enlarged the church. The picture of Our Lady of Jasna Gora, about five feet by three in size and encased in a gold frame, is enthroned above the tabernacle of the ebony and silver main altar.

The first official and public coronation of this painting took place in Poland in 1717. The ceremony was performed by Bishop Jan Szembek. The second coronation took place in 1910. The golden crowns adorning the head of Madonna and Child were gifts of Pope Pius X.

There are three scars on the miraculous picture. While the painting was in a castle in Ruthenia, an arrow shot from the bow of a Tartar warrior struck the sacred painting making a scar on the throat of the Madonna. The two slash marks on the right cheek of the picture were inflicted in 1430 by a member of a fanatical religious sect during the Hussite War.

The miraculous picture of Our Lady of Czestochowa is intimately connected with Polish history. In 1620 King Sigismund III fortified this hillock (Jasna Gora) making it a citadel capable of resisting enemy assaults. It was as if he foresaw an approaching emergency. In 1655, all of Poland was overrun by her enemies. Her armies, routed in battle, were wandering aimlessly in small, disheartened groups. The enemy, predominantly Swedes, were everywhere in control. Total col-

lapse and destruction seemed inevitable. To quote from "A History of Poland" by Oscar Halecki, "only a miracle could have saved the Republic." At the height of the disaster this miracle was effected. Like a Noah's ark in the midst of the deluge, the Monastery of Czestochowa resisted the enemy. The Prior, Augustine Kordecki, gathered a handful of soldiers to defend the monastery and the sacred picture. After a 40-day siege the Swedes were, for the first time, forced to beat a retreat. This was the day after Christmas. As a result of this memorable victory, the Blessed Mother of God received the title of "Queen of Poland."

When in 1683 John III Sobieski set out from Warsaw with the Polish Army to relieve sorely besieged Vienna, he stopped for a brief stay in Czestochowa. There he prayed at the Shrine of the Miraculous Picture. It is said that on the eve of the momentous battle, he passed word to his warriors to go into the conflict with this prayer on their lips: "In the name of Mary, Lord God, help!" History recorded for all time the decisive victory that hurled back the powerful Turkish forces from the gates of Vienna and stopped them from overrunning other European countries as well.

After this glorious victory Sobieski returned and laid the banner of the conquered Turks at the shrine of the Madonna of Czestochowa.

After the last partition of Poland in 1795, from afar off the nation raised its supplication to Our Lady of Czestochowa for the liberation of their country. When Poland gained its independence after World War I, Jasna Gora again became the national Shrine.

In 1925 by permission of His Holiness Pope Pius XI the Polish nation again proclaimed the Madonna of Jasna Gora the QUEEN OF POLAND. The feast of Our Lady of Czestochowa is observed annually on August 26th.

Before World War II broke out this Shrine attracted many pilgrimages from Eastern and Central Europe. Now, although the pilgrimages cannot resume their pre-war popularity, the Polish people still retain attachment to Our Lady. To every Pole Czestochowa is what Lourdes is to the French and Fatima to the Portuguese.

Every 50 years the picture is taken out and carried in procession around the ramparts, former fortifications of the monastery. The year 1956 was an exception to the fifty-year rule. In 1956 Poland had its own Marian Year to celebrate the 300th anniversary of Mary's coronation as Queen of Poland. Thousands pledged their loyalty and paid their tribute to their Queen and began a nine year novena in preparation for their one thousand years of Christianity.

On May 3, 1966 despite government harassment a half million Poles and a token group of foreign tourists gathered around the Shrine—to thank God for the gifts of Faith received one thousand years ago—to catch a glimpse of the Madonna with her gentle smile and the Christ Child in her Arms who holds his hand raised in blessing.

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I believe that the test of a truly great person is humility. I do not mean by humility doubts of his own ability. But really great men have a curious feeling that greatness is not in them, but through them. And they see something divine in every other man, and are endlessly, foolishly, and incredibly merciful.

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WE CANNOT ESCAPE OURSELVES

Resources of the spirit are like savings: They must be accumulated before they are needed. When they are needed, there is no substitute for them. Sooner or later, the individual faces the world alone, and that moment may overwhelm him if he has no resources within himself.

Distraction helps but little and betrays us when we least expect it. We can escape our physical environment and our neighbors, but we cannot escape ourselves. Everyone with any maturity of experience and self-knowledge knows that the loneliest moments are sometimes experienced in the midst of the greatest crowds and the most elaborate entertainments.

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Theologians and philosophers have been saying for a century that God is dead, but what we confront now is the possibility that man is dead, transformed into a thing, a producer, a consumer, an idolator of other things.

— WALL STREET JOURNAL

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— VATICAN II: CHURCH IN THE MODERN WORLD

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Joy means dreamless sleep for those in the world who now live in fear.

Joy means the tranquil lamb may lie down with the tamed tiger.

Joy means the scientist works to glorify man, not to bury him.

Joy means hope to the disillusioned child.

Joy means no man will grieve on the outer limits of society, but shall walk as tall as any.

Our traditional carol does not say, "Joy to Cleveland," nor even "Joy to America."

If, as responsible people, we can work to make all of the above come true, how joyfully we can then sing, "Joy to the world!"

We are rather tired of the fraudulent way in which we talk of "personality" instead of "character" — personality without moral worth, valued only for attractiveness or impressiveness. Too few times do we hear it said of anybody, "He is a splendid character." We hear only, "He has a marvelous personality."

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ON BEING NEUTRAL

Neutrality is the biggest temptation of man. Not many are tempted to be outright antisocial or criminal or immoral. But how often we are tempted in the face of many situations to do nothing. Some of us don't cheat, but are indifferent or neutral regarding another's dishonesty.

What was the sin of the priest and Levite in the parable of the Good Samaritan? They passed by on the other side. They refused to become involved. They neither kicked the wounded man nor helped him. They did nothing. They were neutral.

Once a boy trudged many miles to hear William Jennings Bryan when he was running for the presidency speak at a whistle stop. The lad was wearing a McKinley button. When he reached out to shake Bryan's hand, the latter seeing the button smiled and said "That's all right, son. The important thing is to be for somebody."

Robert Kennedy, in his foreword to a new edition of his brother's "Profiles in Courage," said that John F. Kennedy was fond of quoting Dante that "the hottest places in hell are reserved for those who, in a time of great moral crisis, maintain their neutrality."

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ANDRUSKIEWICZ, Blanche	10	—	—	—	—	1	—
ANELONS, George - Eva	10	12	8	10	2	2	2
ARCISZ, Mary	6	12	—	1	1	1	1
AUGUSTYNIAK, Harry - Emilia	10	12	8	—	—	1	2
BABRICKI, Stanley - Josephine	10	10	8	2	1	1	—
BACZONSKY, Daniel	10	24	8	20	4	1	—
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BANDALEWICZ, John - Pauline	10	24	16	2	3	2	3 and 2C
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BOLTRUKIEWICZ, Edward	6	12	8	5	1	1	2
BOLTRUKIEWICZ, Gabriel	6	—	—	—	—	1	—
BUBNOWICZ, Anna	6	12	—	—	—	1	—
BUBNOWICZ, John - Bernadette	10	24	—	—	—	2	—
BUDREWICZ, Antoni - Ludwika	8	—	1	3	—	2	—
BUDREWICZ, Irene	6	12	2	2	—	1	1
BUSCEMI, Philip - Stella	8	12	8	2	1	1	1C
BUTLER, Robert - Helen	10	—	—	2	—	1	—
CASE, Mary	10	4	1	—	—	1	2
CHRISTIAN, Leon - Stella	10	24	80	10	2	2	2
CHRISTIAN, Noel	6	12	8	1	1	1	1
CLAIR, Ruth	8	24	8	3	—	1	1C
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DROZDOWSKI, Alice	10	36	16	10	5	2	5
DROZDOWSKI, Nicholas - Jean	10	24	16	—	—	2	—
DUDZINSKI, Urszula	6	—	—	—	—	—	—
DYNIEC, Anastazy	10	12	8	2	2	1	2
DUEHRING, Ronald - Judith	6	12	8	—	—	1	1
DZERKACZ, Janet	6	—	—	1	—	—	—
DZERKACZ, John - Jessie	8	24	14	5	2	2	2
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The Shepherds were the people with the worst reputations as far as the socially prominent Scribes and Pharisees were concerned. Since the Shepherds led a nomadic life on the plains where water was not abundant, they were dirty, smelly, ignorant of all the prescriptions regarding the washing of hands. They were reputed to be thieves. Yet somehow, amid their flocks, out beneath the stars at night, the heavens seemed near to them and there was a clearness of heart among them. A spiritual aroma of simplicity and humility was about them. And they had a knowledge of nature's God that eluded most of the church officials of that time, that escaped a good many of the regular visitors at the synagogue, and was completely foreign to the despots whose kingdoms were definitely of this world. If there is a lesson we can learn at this time of the year, it is that all pretense must be put aside. We stand or kneel at the Crib just as we are. And though we may feel ridiculous, standing or kneeling at the Crib will bring laughter to our hearts. For it takes a Child to make a man out of each of us.

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MAYNARD, MASS.

DONORS May, 1965 to May, 1966	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1966	Christmas Flowers 1965	Easter Flowers	Cake Sale Contributions 1966
FALCO, Joseph - Mary	10	12	—	5	—	1	—
FANEZ, Joseph	—	36	25	15	2	2	2
FOLEY, Leona	8	12	8	5	1	1	1
FRANCIS, E. L.	—	12	3	2	1	1	1C
FRIGULETTI, John - Adele	10	—	—	2	—	2	1C
GALLAGHER, Edward - Victoria	10	12	9	5	2	2	2
GALLAGHER, Edward, Jr.	6	12	8	2	1	2	2
GALLIS, Frank - Mary	8	12	8	2	1	1	4C
GATELY, Edwin - Helen	10	24	12	—	3	3	2C
GILBERT, Alfred - Norman	6	12	8	8	2	2	2
GIRDZIEJEWSKI, Helen	10	12	8	5	1	1	1C
GIRDZIEJEWSKI, Jennie	10	12	8	5	1	1	1C
GIRDZIEJEWSKI, Mary	10	12	8	2	1	1	2B
GIRD, Joseph - Arlene	—	12	8	—	—	1	2
GOGOLIN, Robert - Josephine	10	24	25	10	2	4	2
GODEK, Stanislaw	6	12	8	3	1	2	1
GRAFF, Helen	6	—	—	5	—	—	—
GRANT, Josephine	6	12	8	5	1	2	1C
GRUBER, Martin - Agnes	10	12	12	5	2	2	1C
GRYNIEWSKI, Michal	6	—	—	5	—	1	1
GUDZINOWICZ, Ben - Helen	10	24	31	10	5	5	5
GUDZINOWICZ, Emilia	6	12	—	2	1	1	1
GUDZINOWICZ, Franciszka	10	—	—	—	—	—	—
HAJDUK, Edwin	6	12	8	2	1	1	1
HAJDUK, Stanley	6	12	8	2	1	1	1
HAJDUK, Camilla	6	—	—	2	—	1	—
HARASIMCZYK, Anna	8	12	—	2	1	1	—
HARASIMCZYK, Joseph	6	12	—	2	—	1	—
HARRINGTON, George - Gladys	10	24	8	5	2	2	1C
HOWE, Mary	6	12	8	1	1	1	2
JAKUSIK, Anastazy	6	—	—	1	—	1	2B
JAKUSIK, Ben	6	12	6	—	—	1	2
JAKUSIK, Onufry - Helen	10	12	8	2	—	1	2
JAKUSIK, Stanley	6	12	8	5	1	1	2
JANCZEWSKI, Katarzyna	6	7	2	2	1	1	1B
JANCZEWSKI, Stanley - Clare	8	9	6	2	1	2	1C
JANULEWICZ, Vincent - Stefania	8	12	6	4	1	2	1
JARMULOWICZ, Robert - Sally	10	12	8	8	2	—	1C
JARMULOWICZ, Vincent - Anne	10	24	16	—	2	—	—
JASIELONIS, John	10	12	8	5	—	—	—
JASIELONIS, Stanley	6	—	—	2	—	—	—
JASIELONIS, Stanley - Olympia	10	—	—	2	—	—	—
JURGIELEWICZ, Marya	6	—	—	—	—	—	—

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DONORS May, 1965 to May, 1966	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1966	Christmas Flowers 1965	Easter Flowers	Cake Sale Contributions 1966
JURGIELEWICZ, Valerie	8	12	8	2	1	1	2
JURGA, Stanley	10	12	—	—	—	—	—
KAMESH, Frank - Blanche	10	12	9	5	1	1	1
KANGAS, Irene	8	12	8	3	1	1	1 & 1C
KARPEICHUK, Edward - Cecile	10	12	8	2	1	1	1C
KARPEICHUK, Konstanty - Mary	8	12	8	3	1	1	1
KARPEICHUK, Stanley	6	12	8	1	—	1	—
KASZKIEWICZ, Anastazy	8	—	—	—	—	2	1
KITOWICZ, Emilia	8	—	—	2	—	1	1
KITOWICZ, Walter	6	—	—	—	—	—	—
KOCHNOWICZ, Eleanor	6	9	8	2	—	—	1
KOCHNOWICZ, Joseph - Lena	10	24	21	5	3	2	2C
KODZIS, Stanley - Stella	8	12	8	2	1	1	1C
KONSZEWICZ, John - Anna	8	—	—	—	—	1	—
KOWALSKI, Walter - Anna	10	12	8	5	1	2	—
KRYSIENTEL, Altons - Helen	10	12	8	5	—	1	—
KRYSIENIEL, Anna	6	12	3	2	—	1	1B
KRYSIENIEL, Veronica	6	12	8	2	1	1	1C
KUGIMA, Joseph - Stella	—	1	—	—	—	—	2
KULEWICZ, Alex - Mary	10	12	8	5	2	2	1
KULEWICZ, Catherine	6	12	8	2	—	1	—
KULEWICZ, John	6	12	8	5	—	1	—
KULEWICZ, Feliks - Marya	10	12	3	5	1	1	1
KULIK, Marya	6	12	9	5	1	2	1C
KULIK, Stanley	6	12	10	2	1	1	—
LANKIEWICZ, Stanley	6	—	—	—	—	1	2
LANKIEWICZ, Vert - Jeanette	—	12	8	—	1	2	2
LANKIEWICZ, Walter	6	12	8	5	1	1	2
LAWRYNOWICZ, William - Mary	10	24	12	—	2	3	5
LECH, Chester - Helen	10	24	16	5	2	3	3
LEHTO, Milton	7	—	—	—	—	2	1C
LEHTO, Stella	10	—	—	—	2	1	2
LICHORAI, Stella	6	10	—	2	1	—	1
LOIKA, Zofia	6	12	—	1	1	1	—
MANNING, George - Helen	10	56	20	10	5	5	5
MANTEL, Charles - Joan	10	60	24	10	5	5	2 & 2C
MARTINO, Judy	6	—	—	2	—	—	2
MARTINO, Dominic - Alice	8	6	2	2	—	3	2
MARCHOCKI, Stanley - Helen	10	—	—	—	—	—	2C
McGEE, John - Barbara	—	8	6	5	1	1	1
MIKIJANIEC, Joseph - Mary	10	12	8	2	1	1	1
MIKUTAJKIS, Helen	6	—	—	—	—	1	—
MILEWSKI, Adele	6	12	9	3	1	1	—
MILEWSKI, Jan	6	—	—	2	—	—	—
MILEWSKI, Stephen - Toni	10	24	14	10	3	1	1
MILEWSKI, Victor	6	—	—	5	—	1	—
MINKO, Sophie	8	12	9	5	2	2	2C
MISZKINIS, Antoni	—	—	—	—	—	1	—

B — Bread
C — Cake

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God hath not promised skies always blue, Flower-strewn pathways all our lives through; God hath not promised sun without rain, Joy without sorrow, Peace without pain.

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51 MAIN STREET

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MASSACHUSETTS

DONORS May, 1965 to May, 1966	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1966	Christmas Flowers 1965	Easter Flowers	Cake Sale Contributions 1966
NAHORSKI, Joseph - Mary	10	16	37	10	1	1	1 & 1C
NEWTON, Thomas - Anna	10	60	—	—	—	—	3
NOWALK, Anna	8	14	1	—	—	1	—
NOWALK, Edward - Mary	8	—	—	5	1	1	—
NOWIK, Agata	6	12	8	2	1	1	1C
NOWIK, Honorata	6	—	—	—	1	1	1
NOWIK, John	6	18	9	10	—	1	1
O'NEIL, Edward - Mary	8	12	8	3	—	1	1
O'NEIL, Robert - Stella	10	60	30	5	1	1	1
PHANEUF, Eugene - Helen	8	24	2	3	—	1	2
PIECEWICZ, Antoni - Dorota	10	10	8	—	1	2	1B
PIECEWICZ, Ben - Loretta	10	12	8	5	2	2	1C
PIECEWICZ, Charles - Jean	8	24	8	5	—	1	1C
PIECEWICZ, Frances	6	12	7	5	1	1	1 & 1C
PIECEWICZ, Henry - Margaret	—	20	16	—	2	5	—
PIECEWICZ, John	—	8	4	—	—	1	1
PIECEWICZ, Joseph - Helen	8	12	8	10	1	1	1C
PIECEWICZ, Magdalena	6	5	—	—	1	1	1B
PIECEWICZ, Marguerite	8	12	8	3	2	2	1C
PIECEWICZ, Mary	10	—	—	—	—	1	—
PIECEWICZ, Michal - Frances	8	—	—	—	—	—	—
PIECEWICZ, Stanley - Jean	8	9	6	—	2	—	1
PIETRON, Jerry - Leida	10	48	24	5	1	1	1C
PIKULA, Stanley	10	10	5	5	2	1	—
PILECKI, Ignacy, Sr.	6	—	—	—	—	—	—
PILECKI, Ignacy - Ella	10	12	9	2	1	1	1
PILECKI, Joseph - Sophie	10	12	8	20	2	2	2C
PILECKI, Michael - Eleanor	8	—	—	—	—	—	1
PILECKI, Victor - Ewa	10	12	11	5	2	2	2C
PIUTA, Stanislaw	6	8	—	1	1	1	—
PLESKOWICZ, Antonina	—	—	—	—	—	1	—
PLESKOWICZ, Stanley - Assunta	—	8	—	2	—	1	2
POZERYCKI, Joseph - Theresa	8	10	5	5	—	1	1
POZERYCKI, Maryanna	6	—	—	—	—	1	—
PRONKO, Peter, Sr.	6	12	4	1	—	1	—
PRONKO, Peter - Eloise	10	24	8	5	1	1	1C
PUFFER, Edward - Mary	—	14	3	—	—	1	1C
PUGSLEY, Wanda	10	1	—	2	1	1	2
ROGERS, Albert - Joan	8	12	8	3	1	1	2C
ROGERS, Mary	6	2	1	2	1	1	—
ROMANOWSKI, Edward	6	7	2	1	—	—	—
SABANSKI, Albert - Helen	8	24	8	5	—	1	1
SEAWARD, Robert - Jane	8	12	8	10	2	3	1C
SEBASTYNOWICZ, John - Lena	10	12	8	5	—	1	—
SEBASTYNOWICZ, John, Sr.	6	—	—	—	—	1	—

B — Bread

C — Cake

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MAYNARD, MASS.

DONORS May, 1965 to May, 1966	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (B) Diocesan Coll.	Fuel Collections 1966	Christmas Flowers 1965	Easter Flowers	Cake Sale Contributions 1966
SIEMIENIAK, Stanley	6	4	—	—	—	—	—
SIERGIEJ, Dominika	6	—	—	1	—	1	1
SILKONIS, Frank - Marguerite	10	—	—	4	—	1	—
SINICKI, Antoni - Anna	8	12	—	1	—	1	—
SIUTA, Stanislaw - Gladys	10	12	8	4	1	2	1
SIWKO, Ireneusz - Janina	16	50	6	25	—	—	7.50
SLABYSZ, Milton - Elizabeth	8	12	4	3	1	1	1C
SLABYSZ, Stanley - Mary	8	—	—	2	1	1	1
SMAHA, Mary	6	10	—	—	—	1	1
SMALE, Robert - Broncia	10	24	16	10	2	2	1C
SOFKA, Ben - Rini	8	24	16	5	—	1	1 & 1C
SOKOLOWSKA, Frances	6	—	—	—	—	1	—
STADES, William - Mary	10	12	8	5	2	2	2C
STASZEWSKI, Stanley	6	—	—	5	2	1	—
STASZEWSKI, Stephen - Dorothy	10	60	10	5	2	1	2
STEFANOWICZ, John, Jr.	6	10	8	2	—	1	—
STEFANOWICZ, John - Zofia	8	12	6	3	2	2	3C
STEFANOWICZ, Joseph	10	—	—	—	—	—	—
SZCZERZEN, Anna	6	12	—	—	—	1	—
SZCZERZEN, Michael	6	12	8	20	—	1	—
SZCZERZENIA, John - Mary	8	22	21	5	1	1	4C
SWIENTONIEWSKI, John - Aniela	10	32	1	10	—	2	—
SZEBUNKA, Adam	5	—	—	—	—	—	—
SZKARADEK, John	10	—	—	10	—	—	—
TOBIN, Richard - Wanda	8	—	—	—	—	—	—
TOBIN, Robert - Jesselyn	8	—	—	—	—	—	—
THOMAS, Michael - Jane	10	30	6	—	—	—	5
TOMYL, Albert	6	—	—	—	—	—	—
TOMYL, Benjamin	—	12	3	—	—	—	—
TOMYL, John - Anna	8	—	—	—	—	1	—
TOMYL, Teresa	6	12	8	2	2	1	1
TRAKIMAS, Stanley - Sophie	8	12	8	10	—	1	1
TROISI, Edward - Mary	8	12	—	5	1	1	2
VINCENT, Joseph - Jennie	8	12	8	3	—	—	2
WALUK, Mary	—	—	—	—	—	—	—
WASILUK, Stefania	6	—	—	1	1	1	1
WASIUK, Edwin - Helen	10	24	16	10	2	2	4
WASIUK, John	10	—	—	—	—	2	—
WASIUK, Joseph, Sr.	6	12	8	2	1	1	1
WASIUK, Joseph, Jr.	8	24	17	—	1	2	2
WASIUK, Stephen - Laiti	8	21	16	5	1	1	2
WASIUK, Theresa	8	24	21	5	2	2	2
WASIUK, Walter - Laura	10	24	16	5	1	1	2
WASIUK, William	15	—	—	—	—	1	—
WASIUK, Xaviera	8	48	60	10	2	2	2

B — Bread

C — Cake

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DONORS May, 1965 to May, 1966	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1966	Christmas Flowers 1965	Easter Flowers	Cake Sale Contributions 1966
WILLIAMS, John - Josephine	10	12	8	5	2	2	2
WOJSZNIS, Edward - Ann	8	12	8	3	1	1	1
WOJSZNIS, Joseph	6	10	8	—	—	1	—
WOJSZNIS, Josephine	6	—	—	—	—	1	—
WOJSZNIS, Mary	6	10	8	—	—	1	—
WOJTKIEWICZ, Jennie	6	12	8	5	1	2	2
WOJTKIEWICZ, John - Jennie	8	12	8	5	1	2	2
WOJTKIEWICZ, Stefania	6	—	—	1	1	—	1
WOZNIAK, Stephen - Gladys	10	24	16	10	5	1	5
ZANCEWICZ, John - Irene	10	9	7	—	—	1	1
ZANCEWICZ, Stanley - Anna	10	12	8	5	2	1	2
ZANCEWICZ, Walter - Helen	10	12	8	5	1	—	2
ZAWADZKI, Siergiej - Mary	10	12	—	—	1	2	2
ZWIRBLA, Genowefa	6	12	8	5	1	1	3
ZWIRBLA, Stanley	6	12	8	2	1	1	—
ZELUKIEWICZ, Anna	6	12	—	2	1	—	1

B — Bread
C — Cake

ON THE FEAST OF CHRISTMAS

The Church celebrates three births, each of which is such a source of joy and delight that we should break forth into jubilation, love and thanksgiving, and whoever does not feel such sentiments should mistrust himself.

THE FIRST BIRTH, and the most sublime, is that whereby the Heavenly Father begets His only Son in the Divine Essence, and in the distinction of the Divine Persons.

THE SECOND BIRTH is that which made Mary a Mother in Virginity most pure and inviolate.

THE THIRD is that by which every day and every hour God is truly and spiritually begotten in our souls by grace and love. These three births are shown forth by the three Masses on Christmas Day.

THE FIRST is sung at midnight, commencing with the words, "Thou art My Son: this day have I begotten Thee." This brings home to us the hidden birth accomplished in the darksome mystery of the inaccessible Divinity.

THE SECOND MASS begins with the words, "Today light has shined upon us." It figures the glory of human nature Divinely influenced by its union with the Word. The Mass is celebrated partly in the night and partly in the day, because the birth it represents is partly known to us and partly unknown.

THE THIRD MASS is sung in the daytime, and begins with the words, "A Child is born to us and a Son is given to us." It figures that mysterious birth which should happen, and does happen, every day and every instant in holy souls, when they dispose themselves for it by deep attention and sincere love: for no one can experience that birth except by the recollection of all one's powers. In that Nativity God belongs to us and gives Himself to us so completely, that nothing whatever is more our own than He is.

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SALUTE TO OTHER CHRISTIANS

We are obliged to salute other nations, whose Christian histories are longer than ours.

The Italians, descendants of the Romans, have had Christianity since the days of the Apostles, Peter and Paul. France, the eldest daughter and Spain, received the Gospel in apostolic times. St. Patrick brought Christianity to the Irish in the Fifth Century.

England had Christians on its soil as early as the second century, and generally embraced the Gospel in the seventh century after preaching of St. Augustine of Canterbury.

St. Boniface preached to the Germans in the Eighth Century. SS. Cyril and Methodius preached to various Slavic nations in the Ninth Century. St. Ansgar brought the good news to the Scandinavians in the Ninth Century.

In this Millennium Year of 1966, on the one thousand year anniversary of the baptism of the Polish nation, we renew the promises of our baptism, renouncing Satan, his works, and his pomps.

We profess our faith in the Blessed Trinity, the Father, the Son and the Holy Spirit, in Jesus Christ, our Savior, and in His Church.

United with Christ, and filled with His Spirit, we beseech our Heavenly Father for mercy and forgiveness for all our sins; we thank Him most sincerely for all blessings showered on us during a thousand years; and we beg for His blessings for the next thousand years.

We ask Our Lady of Czestochowa, Mary, Mother of the Church, to be ever close to us.

With other Christians, and with other citizens of this world, under God's care, we look forward to a better life in this world, to a real millennium of understanding, charity, progress and peace.

Above all, we look to the next life, where there will be no anniversaries, or millennia, but eternal happiness with God, with whom "a thousand years is like one day, and one day is like a thousand years."

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