

is born this day in the city of David a Savior, who is Christ the Lord. LONE 2711 CHRISTMAS BAZAAR

SAINT CASIMIR'S PARISH

Maynard Massachusetts

December 7 and 8, 1963

IN THE YEAR five thousand one hundred and ninety-nine

from the creation of the world, from the beginning when God created heaven and earth —

two thousand nine hundred and fifty-seven from the flood—
two thousand and fifteen from the birth of Abraham—
one thousand five hundred and ten from Moses and the coming of the
Israelites out of Egypt—
and from King David's anointing, one thousand and thirty-two;

in the sixty-fifth week of the prophecy of Daniel;
in the one hundred and ninety-fourth Olympiad;
in the year seven hundred and fifty-two from the founding of the City of Rome;
in the forty-second year of the empire of Octavian Augustus,
the whole world being at peace,

in the sixth age of the world

JESUS CHRIST, eternal God and Son of the eternal Father desiring to sanctify the world by His most merciful coming, having been conceived of the Holy Spirit.

nine months having passed since His Conception,

IS BORN IN BETHLEHEM OF JUDA,
having become Man of the Virgin Mary.

from the Roman Martyrology, for December 25



THE NEW JERUSALEM DESCRIBED

Apocalypse 21, 1-7

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

And I John saw the holy city, the new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband.

And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them.

And they shall be his people; and God himself with them shall be their God.

And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

And he that sat on the throne, said: Behold, I will make all things new. And he said to me: Write, for these words are most faithful and true.

And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

He that shall overcome shall possess these things and I will be his God; and he shall be my son.

THE REVEREND FRANCIS DANIEL CHMAJ

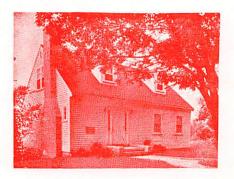
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whose name
I bear,
protect me,
pray for me
that like thee
I may serve God
faithfully here on earth
and
glorify Him eternally
with thee
in heaven

Amen.

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THE INNKEEPER'S CAT

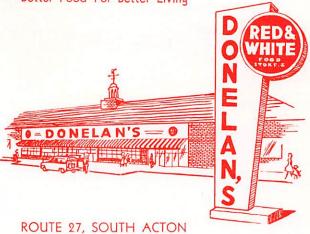
The cat climbed into blazing night along the palm's elliptic stem, a speck in overwhelming light, to prowl the roofs of Bethlehem.

Midnight was chill, so he crawled back by the inn stable where he knew warm creatures slept, but through a crack strange radiance made him pause and mew.

A man as splendid as a king opened the door and let him in; he saw the gold, he heard them sing, his fur got prickly on his skin.

He could not hum the hymns he heard, nor mumble prayers, but in caress, he tiptoed to the Child and purred, and rubbed against His Mother's dress.





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- the family is the basic unit of society.
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- 4. the state exists for the family and not vice versa.
- the family is . . . a true society, anterior to every state or nation, with rights and duties
 of its own, wholly independent of the commonwealth. (Leo XIII).

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Great lives that wondering history sings,
Are but a web of little things;
Of little deeds with large intent;
Of little words each greatly meant,
Of little days all bravely spent.
The Crowns of Saints, the thrones of Kings,
They shine, they rise from little things.

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HITHERTO

The Lord hath loved us, Caring for His own:

HENCEFORTH

Let us love Him better Live for Him alone.

HITHERTO

The Lord hath blessed us, Crowning all our days:

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Let us live to bless Him. Live to show His praise.

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And trials I could hardly bear,
A voice came from the happy air —
"TELL GOD ABOUT IT!"

I sought Him in His chapel fair And poured out all my woes, And peace fell on my spirit there, FOR I TOLD GOD ABOUT IT!

O workers in the busy throng, Who toil unnoticed all day long, When everything, it seems, goes wrong, TELL GOD ABOUT IT!

On Him you can always depend, His love for you ne'er has an end. Tell God, your only lasting friend, TELL HIM ABOUT IT!

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ON DOING ONE'S DUTY

BEING A SAINT is nothing more than doing what God wants us to do. We must stand up to life and size up its duties and perform them when and as they come along. If we do not handle our job in life well, if we let our duties go or fulfill them shabbily, we may say all the long prayers we want and spend hours in church and fast until our jaws are hollow, but we are not holy.

ST. JOHN BERCHMANS, while in the midst of a handball game, was asked, "John, suppose you knew you were to die in five minutes, what would you do?" "I'd keep on playing this game," he replied. "This is what we are supposed to be doing now." As long as we are doing our duty we need fear nothing. Our eternal salvation is assured.

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Only a day at a time. There may be never a to-morrow;

Only a day at a time, and that we can live, we know

The trouble we cannot bear is only the trouble we borrow,

And the trials that never come are the ones that fret us so.

Only a step at a time, it may be the Angels bend o'er us

To bear us above the stones that wound our feet by the way;

The step that is hardest of all is not the one just before us.

And the path we dread the most may be smoothed another way!

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The heavens show forth the glory of God,

And the firmament declareth the work of his hands.

Day to day uttereth speech,

And night to night showeth knowledge.

And the words of my mouth shall be such as may please:

And the meditation of my heart always in thy sight.

O Lord, my helper, and my redeemer.

PSALM 18, 1, 2, 14.

PSALM 22

LOVE The Lord ruleth me:

And I shall want nothing.

Watchfulness and Care,

Now and Always

CHILDHOOD He hath set me in a place

of pasture.

He hath brought me up, on the water of refreshment.

Tenderness and Physical

Provision

MATURITY He hath converted my soul.

He hath led me on the paths of justice,

For his own name's sake.

Forgiveness for sin, Spiritual

Guidance

DEATH For though I should walk in the midst of the shadow

of death,

I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

Strength with God, in Jesus His Rod, And in His Staff of Heaven

ETERNITY

Thou hast prepared a table

before me,

Against them that afflict

me.

Thou hast anointed my

head with oil,

And my chalice which inebriateth me, how goodly

it is!

Communion with God, Dedication, Welcome into the

Kingdom

EVERMORE

And thy mercy will follow me all the days of my life. And that I may dwell in

the house of the Lord unto length of days.

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'Train a boy in the way he should go; even when he is old, he will not swerve from it.'

— Proverbs, 22, 6.

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YOUR CROSS

The everlasting God has in His wisdom foreseen from eternity the cross that He now presents to you as a gift from His inmost Heart. This cross He now sends you He has considered with His all-knowing eves, understood with His divine mind tested with His wise justice warmed with loving arms and weighed with His own hands to see that it be not one inch too large and not one ounce too heavy for you. He has blessed it with His holy Name, anointed it with His grace, perfumed it with His consolation, taken one last glance at you and your courage, and then sent it to you from heaven, a special greeting from God to you, an alms of the allmerciful love of God.

- St. Francis de Sales

CHRISTMAS AT ST. CASIMIR'S

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DECEMBER 25 CHRISTMAS DAY

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A PRAYER AT CHRISTMAS

Give us the faith of innocent children, that we may look forward with hope in our hearts, to the dawn of happy tomorrows.

Reawaken the thought that our most cherished desires will be realized, the things closest to our hearts — that we may come to an appreciation of the limitless joys and bountiful rewards of Patience, Charity and Sacrifice.

Above all, endow us with the spirit of courage, that we may face the perplexities of a troubled world without flinching, imbued with the child-like faith which envisions the beautiful and inspiring things of life . . . and restore the happy hours and experiences so many of us foolishly believe are lost forever.

Give us faith in ourselves and faith in our fellow man . . . then, the treasures and beauties of life that make man happy will spring from an inexhaustible source.

And, all Christmas, when the hearts of the world swell in joyous celebration, let us cast aside the pretense of sturdy men and live, if only for a day, in the hope and joy we knew as children.

He shall feed His flock like a shepherd: He shall gather together the lambs with his arm,

He shall take them up in his bosom, And He shall carry them that are with young.

Isaias 40/11

PLEASANT CAFE



PEACE OF GOD

And may the peace of God which surpasses all understanding guard your herats and your minds in Christ Jesus. For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things. And what you have learned and received and heard and seen in me, these things practice. And the peace of God will be with you.

— Phillipians, 4, 7-9

THE CHRISTMAS TREE

There are many explanations, most of them legendary, concerning the origin of the Christmas Tree. The fact that in pre-Christian times the evergreen was worshipped, used as a symbol of immortality, and because of its constant verdancy was thought to possess various magical properties, has complicated the problem of historical accuracy. Furthermore, aside from the specific idea of the Christmas Tree, evergreen decorations in the home at Yule time have been popular among many central European peoples, from pre-Christian times.

But the Christmas Tree, as we think of it today, originated rather late and stems from Christian, rather than pagan, tradition. Essentially, it comes from two medieval religious symbols — the Paradise Tree and the Christmas Light. In fact, in some countries — the symbol of Light is still used and never did merge into a tree custom.

During medieval times, before the invention of movable type, when books were hand-written and too expensive and rare to be widely used, much religious teaching was provided through the medium of the drama. Religious plays, known as 'miracle plays' were often performed in Churches or on a rough platform in the churchyard. They were called miracle plays because they depicted the miracles wrought by Christ and the early saints. One of the most popular of these plays told the biblical story of creation, of Adam eating the forbidden fruit, and their expulsion from Paradise. The only stage decoration used was a fir tree, hung with apples, which represented the forbidden tree. Popularly, it became known as the 'Paradise Tree'. Because the play closed with the promise of the coming of Christ, it was presented during Advent, as a means of preparing for Christmas.

In the fifteenth century, miracle plays were abandoned because of the abuses and irreverence which had crept in. But in continuing the observance of the feast day of Adam and Eve on December 24, people erected Paradise Trees in their homes. Although the Roman Church never officially recognized sainthood for Adam and Eve, the Eastern Churches did, and the custom of observing this feast day came into Europe.

To December 24, Christmas Eve, belonged another religious custom — the Christmas Light, symbolizing the birth of Christ as the Light of the World. In various countries it was customary to build a small pyramid-like frame, usually decorated with tinsel and glass balls, with a candle placed on top. In Germany (about the 16th century) people began combining these two ideas — the fir tree with its apples was now given the tinsel and glass balls and the light on its top, and, to remind themselves that this was no longer a tree of sin, cookies and other good things were added to symbolize the religious significance of the 'sweet fruit of Christ's salvation of mankind.' The Christmas crib, formerly placed at the foot of the pyramid, now took its place under the tree, and the star candle of Bethlehem took the shape of the star at the treetop. A German manuscript of 1605 is the first mention of this adaptation. From 1800 on, the idea spread swiftly throughout Europe and was brought to America by the immigrants.

Each country adopting the Christmas tree added its own ornament ideas to the fruit, glass balls and tinsel with which it started. Each addition involved some legendary or actual idea symbolizing man's homage to the newborn King. Though some of these ideas originated in superstition, they were not intended as an expression of such, but rather a symbolization of the idea that the coming of Christ meant the end of the darkness of pre-Christian belief.

Saint Casimir Parish Holy Name Society MAYNARD, MASSACHUSETTS



CHRISTMAS

Christmas is not just the Crib And the ox and the ass with Mary and Joseph; Christmas is Christ and the Mass.

Christmas is not just good cheer In the winter drear, and joy round the Christmas tree; Christmas is not just a birthday down here, But joy in the Trinity.

Christmas is not just one night With the angels alight nor the Shepherd's delight, But a Feast of Eternity.

Christmas is not just gift for the poor And carols and knocks at the door. Christmas is very much more; It's God with humanity.

Christmas is not just a day like an earthly one. Christmas is God the Father's Begetting the Eternal Son. It's a loving that lasts forever, A day that is never done.

THE CRECHE

It was the absence of books and the illiteracy of the times which prompted St. Francis of Assisi in 1224 to dramatize the birthday of Jesus with the first manger scene. In his desire to bring home to the people of the little village of Greccio a realization of the humble beginnings of Christ and the significance of Christmas, he reconstructed the Bethlehem scene in a cave, using live animals and people to illustrate the Nativity.

The vividness of this experience, bringing the first Christmas to life, was so appealing that the idea spread throughout Europe and the Christian world. At first the annual manger scenes continued to use live domestic animals and, as a result, began the legend that at Christmas time all animals joined in the worship of the Infant. They were said to receive the gift of speech at midnight on Christmas Eve.

Christmas cribs were first confined to churches and people brought gifts to the Infant Child, with the wealthy contributing jewels and robes for the costumes. Later hand-carved woden figures came into use, many of them life size, and, as the popularity of the custom grew, there was great competition to produce the most elaborate and lavish manger scenes.

Many of the great castles of Europe had their own chapels, and to provide a suitable manger scene nobles and kings hired the leading artists of the times to produce lavish creations.

In this competitive spirit the artists of the seventeenth and eighteenth centuries rose to the challenge and the settings took a great variety of forms. Many figures were added to the Nativity scene, including representations of the nobleman who financed the project, members of his household, and his servants. There were figures representing the various social classes, as well, all clad in the dress of the day, so that crib art became a kind of contemporary social history as well as a new art medium.

Movement was added to the figures by ingenious craftsmen, and today some of the most famous examples of these Christmas cribs may be seen in the museums throughout Europe.

One of the best known of these early cribs is now in Rome in the Basilica of Saints Cosmas and Damian. Forty-five feet long, twenty feet wide, and twenty-seven feet high, it includes several hundred figures, all hand carved of wood; its sky had stars and a moon; there are the traditional angels and shepherds; the surrounding countryside includes trees, farm animals, and people performing their daily tasks; there are buildings ranging from an inn to a castle, and a thousand other details.

Many families also made their own Christmas cribs, and the Christmas festivities were centered around these home creations.

In Poland it is called the 'Zlóbek' — in Italy it is called the 'Praesepe' — in France it is the 'Creche' — in Germany the 'Krippe' — in Spain the 'Nacimiento'. Wherever Christmas is celebrated today, there is a Christmas crib. The Christmas crib was brought to America by the various immigrants who came to settle here. But there is one city in America which has become famous for its distinctive Christmas crib tradition — Bethlehem, Pennsylvania, appropriately named and now known as the Christmas City of America. It was Christmas Eve, in 1741, that Nicholas Louis, the Count of Zingendorf, and a group of Moravian pioneers, seeking the religious freedom of the New World, named the settlement after the birthplace of Christ.

With them they brought their 'Putz' tradition — the elaborate manger scenes carved of wood which have been handed down from generation to generation now, and which are still being improved as each family makes its contribution. The most inspiring of these is the Community Putz which tells the Christmas story in seven scenes with more than two hundred buildings, the most noted of which is an accurately scaled reproduction of Herod's temple. A real stream of water runs through the Putz, which rests on fifty bushels of moss. It is annually displayed from December 16 to January 2 in the First Moravian Church there.

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CHRISTMAS IS OFTEN SAID TO BE FOR CHILDREN

It were more truly said to be for the family. For this great holiday celebrating the birth of the Infant Jesus is also, in a sense, a feast of the Holy Family, bringing to mind, as it does, the blessings, the trials, the joys, sorrows, and anxieties of Mary and Joseph. What mother does not kneel before the manger of Bethlehem pondering in her heart the miracle of birth? What father does not stand in kinship with Joseph as he recalls the fears and anxieties of providing for Mother and Child?

THE LITTLE FAMILY OF THE FIRST CHRISTMAS IS EVERY MAN'S FAMILY. The traditions of Christmas in every land center upon the family and its symbols of security — the hearth and the home. The special magic of Christmas is for everyone, and through its traditions and customs the bonds of family are renewed and strengthened.

POLAND'S CHRISTMAS TRADITIONS

The "Star of Bethlehem" sets the theme for Poland's Christmas traditions. The first star in the evening sky on December 24 signals the end of the Christmas fast and the beginning of the Festival of the Star.

Straw is spread under the table in remembrance of the stable in Bethlehem and a chair is left vacant for the Holy Child.

Before the meal begins the tradition of the Peace Wafer is observed. The wafers are small, round and flat, similar to those used in Communion. Previously blessed by the village priest, these wafers are distributed by the head of the family to all those around the table, with an exchange of good wishes. This symbolizes the peace and friendship of those present and comes from the ancient tradition of 'breaking bread'. Following this simple ceremony dishes of mush, fish, and almonds are included in the meal. Token gifts, such as sugar hearts, cookies, or a silver coin are placed on each plate.

After supper the children are examined on their knowledge of religion by the Star Man (usually the village priest), after which they receive small gifts from the Wise Men, impersonated by three young men who carry a star and sing carols. The gifts are believed to come from the stars, with the Wise Men acting as emissaries. It is customary for the young people in the rural areas to accompany the Wise Men on their mission, dressed as animals or as characters from the Nativity scene symbolizing all those privileged to attend the Birth of the Christ Child. They go from house to house singing carols and are welcomed with a glass of wine and cookies. Some of the group may carry small stages which depict various biblical scenes or incidents.

Although the Polish Christmas tree may have many varieties of ornaments, and will differ in the city and in the country, stars in many varieties will be found on all. Red and white, the national colors, are popular in intricate paper decorations.

Heart-shaped ornaments are also used and much artistry is found in the various bird forms on the tree. The polish royal crest is also used for decoration.

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STRETCH THEIR MINDS

There are many ways in which you can help your children bring their performance up to their mental ability. Encourage them, for instance, to:

develop good study habits;

be conscientious and thorough in doing homework;

take subjects that widen their intellectual horizons; read books that will not only entertain but inform, inspire and challenge.

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By promoting at every opportunity the honor in which the father should be held, the mother makes an incalculable contribution to the conduct of children in later life. The attitude of boys and girls toward teachers, public servants, government officials—even toward God Himself—is greatly influenced by their image of their own father. "I bend my knees to the Father of our Lord Jesus Christ, from Whom all fatherhood in heaven and on earth receives its name." (Ephesians 3:14)

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- a) help them to be imaginative and creative;
- b) stimulate them to think for themselves;
- c) let them make as many decisions as possible.

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• Emphasize that God singles out each person to play a role on the stage of life that is

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ARCISZ, Mary ARCISZEWSKA, Helena AUGUSTYNIAK, Harry - Emilia BABRICKI, Stanley - Josephine BACHARSKI, Frank	6 10 10 6	12 3 12 12 12	2 8 8 6	1 B 1 —	2 2 4 1	GALLAGHER, Edward - Victoria GALLAGHER, Edward, Jr. GALLIS, Frank - Mary GATELY, Edwin - Helen GILBERT, Alfred - Norman	8 6 8 10 10	12 12 12 12 12	8 8 8 8	2 1 3C 1	5 5 5 7
BACZONSKY, Daniel BAJGOT, John BAKINOWSKA, Janina - Adam BALLARD, Leona BANDALEWICZ, John - Pauline	7 5 6 6 8	24 6 13	9 — 8	2 — — 2C	2 - - 4	GILLENEY, Helen GIRDZIEJEWSKI, Helen GIRDZIEJEWSKI, Jennie GIRDZIEJEWSKI, Mary GIRD, Joseph - Arlene		12 12 12 12		C C 2B 2	2 2 2
BANDALEWICZ, John, Jr. BERGGREN, Carl - Veronica BIGUSIAK, Ben - Helen BOLTRUKIEWICZ, Edward BOLTRUKIEWICZ, Gabriel	6 10 8 6 6	12 24 24 12	8 16 8 8	2 2 —	2 5 5 -	GOGOLIN, Anna GOGOLIN, Robert - Josephine GRAFF, Helen GRANT, Josephine GRUBER, Martin - Agnes	10 - 6 8	24 	8	3 1 2	10 2 2 2
BRAYDEN, George - Fannie BUBNOWICZ, Anna BUBNOWICZ, John - Bernadette BUBNOWICZ, John, Jr. BUDREWICZ, Antoni - Ludwika	8 6 10 6 8	8 12 17 9	25 — — —	2 2 —	2 _ _ _	GRYNIEWSKI. Michal GUDZINOWICZ, Ben - Helen GUDZINOWICZ, Emilia GUDZINOWICZ, Franciszka HAJDUK, Edwin		31	23 —	1 1	4 2
BUSCEMI, Philip - Stella BUTLER, Robert - Helen CANNELLA, John - Sophie CARLSON, Ann CASE, Mary	16 8 8 6 6	12 4 12 —	1 - - 1	C	2 5 3 2	HAJDUK, Stanley HAJDUK, Stanley - Camilla HARASIMCZYK, Anna HARASIMCZYK, Joseph HARRINGTON, George - Gladys	6	12 12 12	 1 8	C	2 2 5
CHRISTIAN, Leon - Stella CHRISTIAN, Noel CLAIR, Ruth CHYZUS, Adolf - Helen CONNOLLY, Laurence - Nancy	10 6 8 8 15	24 12 12 12 12	40 8 8 —	1 1 2C 1	2	HOWE, Mary JAKUSIK, Anastazya JAKUSIK, Ben JAKUSIK, Onufry - Helen JAKUSIK, Stanley	6 6 10	12 12 12 12	8	1 C 2 1	2 1 1 2
COWLES, Albert - Malvina COWLES, Joan COWLES, John DARGIEWICZ, Janina DARGIEWICZ, Richard	10 10 10 6 6	36 12 12 12 12 24	8 8	2 1 1 2 2	2 2 2	JANCZEWSKI, Katarzyna JANCZEWSKI, Stanley - Clare JANULEWICZ, Vincent - Stefania JARMULOWICZ, Joan JARMULOWICZ, Robert - Sally	8 8 6	12	1 5 8		1 2 3
DAWSON, Sophie DEXTER, Harry - Elizabeth DONAHUE, Charles - Madonna DROZDOWSKI, Alice DROZDOWSKI, Nicholas - Jean	6 8 10 10	12 12 24 34 24	3 16 17	C — 5 2	2 10	JARMULOWICZ, Vincent - Anne JASIELONIS, John JASIELONIS, Stanley JASIELONIS, Stanley - Olympia JURGIELEWICZ, Joseph, Jr.		14	8 -		5 2
DUDZINSKI, Urszula DYNIEC, Albert - Anastazya DZERKACZ, John - Jessie DZERKACZ, John, Sr. ENGELHARDT, Paul - Helene	6 8 8 6 10	12 24 	8		5	JURGIELEWICZ, Marya JURGIELEWICZ, Stanley - Stella JURGIELEWICZ, Valerie JURGA, Stanley KAMESH, Frank - Blanche	10 6 10	2 9 2 -	8 1 8 0 8 1		2 2 3

A CHRISTOPHER PRAYER FOR PARENTS

O Lord, give us the wisdom —

To deal with our children as you would,

To see in each of them Your holy Image,

To develop in them a Christ-like love of all men, not only a select few,

To nurture in them a divine desire to "put in" and not simply "take out,"

To teach them to be "go-givers" rather than "go-getters."

O God, in training these dear ones who Thou hast entrusted to our charge, help us —

To encourage rather than discourage them,

To discipline with kindness not softness,

To guide them intelligently, not blindly,

To coach, not scold; to nudge, not nag.

Dear Lord, above all, help us —

To use common sense in regard to their future,

To let them go gladly when the time comes,

To let them lead their own lives while following them with our love,

To pray always that they will be close to Thee, not only for the few years of this life but for the endless years of eternity.

True to their National Traits, Our People are a Happy Group.
They have the Faith.

They have no great Wealth.

But They try to be Fair Stewards of God's gifts.
They are immensely proud of Their Faith. They Love Their little Church.
They support Their Church wholeheartedly.

		They	/ supp	oort	Their	Church wholeheartedly.		12			
DONORS May, 1962 to May, 1963	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8)	Cake Sale Contributions	Fuel	DONORS May, 1962 to May, 1963	Grand Annual	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Cake Sale Contributions	Fuel Collections
KANGAS, Irene KARPEICHIK, Edward - Cecile KARPEICHIK, Konstanty - Mary KARPEICHIK, Stanley KASZKIEWICZ, Anastazya	8 10 8 6 6	12 12 12 12	8 8 8 8	2 C 1	2	MISZKINIS, Antoni NAHORSKI, Joseph - Mary NOWALK, Alex - Anna NOWALK, Edward - Mary NOWIK, Agata	10 8 8 8 6	12 13	8 8 8	1 - 1	5 5 -
KING, Clifford - Bridget KITOWICZ, Antoni - Emilia KITOWICZ, Walter KOCHNOWICZ, Eleanor KOCHNOWICZ, Gloria	10 8 6 6	12 12 — 12 12	8 - 8 8	C - -	5 — — 2	NOWIK, Honorata NOWIK, Jane NOWIK, John NOWIK, Judith NOZKA, Emilia	6 6 6	4 12 12 1	_ 10 7	B 	1 2 2 2
KOCHNOWICZ, Joseph - Lena KODZIS, Stanley - Stella KONSZEWICZ, John Anna KOWALSKI, Walter - Anna KRYSIENIEL, Alfons - Helen	10 8 8 10 8	14 12 — 12 12	17 8 - 8 8	C C	4 2 - 2 2	O'NEIL, Edward - Mary O'NEIL, Robert - Stella PALAIMA, Peter - Jean PASZKIEWICZ, Stanley PHANEUF, Eugene - Helen	8 10 8 10 8	60 12 10 24	29 5 — 8	C 2 —	2 5 5
KRYSIENIEL, Anna KRYSIENIEL, Veronica KUGIMA, Joseph - Stella KULEWICZ, Alex - Mary KULEWICZ, Catherine	6 6 10 6	12 24 2 12 12		C P 3 2		PIECEWICZ, Antoni - Dorota PIECEWICZ, Ben - Loretta PIECEWICZ, Charles - Jean PIECEWICZ, Frances PIECEWICZ, Henry - Margaret	10 9 8 12	12 12 24 12 24	8 8 8 8 16	B 1 1 2	4 2 4 2
KULEWICZ, John KULEWICZ, Feliks - Marya KULIK, Jan - Emilia KULIK, Marya KULIK, Stanley	10 6 6	12 12 12 12	8 8 8	1 C	2	PIECEWICZ, John (Roosevelt St.) PIECEWICZ, John PIECEWICZ, Joseph - Helen PIECEWICZ, Magdalena PIECEWICZ, Marguerite	- 8 6 8	24 5 12 7 12	2 8 - 6	 1 2 1	2 2 1 2
LABOWICZ, Vincent - Rozalia LANKIEWICZ, Stanley LANKIEWICZ, Vert - Jeanette LANKIEWICZ, Walter LAWRYNOWICZ, William - Mary	10 6 - 6 10	12 12 12 24	- 1 8 10	1 1 -	5 2 5	PIECEWICZ, Mary PIECEWICZ, Phyllis PIECEWICZ, Stanley PIKULA, Stanley - Mary PILECKI, Ignacy, Sr.	6 8 8 6	10 6	8		2
ECH, Chester - Helen LEHTO, Milton LEHTO, Stella LICHORAI, Stella LINIAL, Andrew - Christine	10 10 10 6 10	24 — 12 24	Ξ	3 1 C	5 1	PILECKI, Ignacy - Ella PILECKI, Joseph - Sophie PILECKI, Michael - Eleanor PILECKI, Victor - Ewa PIUTA, Stanislawa	8	12 12 5 12 12	8 4	C 2 2	2 4 2 2
LOIKA, Zofia MANNING, George - Helen MARTINO, Dominic - Alice MARTINO, Ralph MARTINO, Richard	10 — —	4 24 —	30	5	12 —	PLESKOWICZ, Antonina PLESKOWICZ, Stanley - Assunta POZERYCKI, Joseph - Theresa POZERYCKI, Maryanna PRONKO, Peter, Sr.	8	12 12 12 12	_	 2 C 1	2 2 2 2
MARTINO, William MARCHOCKI, Stanley - Helen McGEE, John - Barbara MIKIJANIEC, Joseph - Mary MIKUTAJKIS, Helen	10 10 6	 16 12 		<u> </u>	5 3	PRONKO, Peter Eloise PUFFER, Edward - Mary PUGSLEY, Wanda ROGERS, Albert - Joan ROGERS, Mary	8	24 24 — 12		1	2 2
MILEWSKI, Adele MILEWSKI, Jan MILEWSKI, Stephen - Toni MILEWSKI, Victor MINKO, Sophie	6 8 8 6 6	12 12 12 1 1 12	8 1 - 8		4	ROMANOWSKI, Edward SABANSKI, Albert - Helen SAWKA, Michal SAWKA, Wladyslaw SEBASTYNOWICZ, John - Lena	6	10 20 —	8 16 -	1	1 4 - 2

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"How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. My heart and my flesh cry out for the living God.

Even the sparrow finds a home, and the swallow a nest in which she puts her young —

Your altars, O Lord of hosts, my king and my God! . . .

I had rather one day in your courts than a thousand elsewhere;

I had rather lie at the threshold of the house of my God than dwell in the tents of the wicked. . . ."

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SEBASTYNOWICZ, John, Sr. SIEMIENIAK, Stanley SIENKIEWICZ, Helena SIERGIEJ, Rafal - Dominika SILKONIS, Frank - Marguerite	6 6 6 9	12 6		_ 1 _	1 2 -	WARSEWICZ, Anthony - Mary WARSEWICZ, Anthony, Jr. WASILUK, Fred - Geraldine WASILUK, Stefania WASIUK, Edwin - Helen	12 6 8 5 8	12 12 	=	2 1 1 2C	2 2 5 1 2
SIELICKI, Michal SINICKI, Antoni - Anna SIUTA, Stanislaw - Gladys SLABYSZ, Milton - Elizabeth SLABYSZ, Stanley - Mary	6 10 8 8	12	_ _ _ _	<u>-</u> 1 -	- 4 2 3	WASIUK, John WASIUK, Joseph, Sr. WASIUK, Joseph, Jr. WASIUK, Stephen - Laiti WASIUK, Theresa	10 6 6 8 6	12 24 14 24	8 14 10 16	 C	2 5 2 5
SMAHA, Michael - Mary SMALE, Robert - Broncia SOKOLOWSKA, Frances SOKOLOWSKI, John SOROKA, Walter - Helen	8 10 6 — 8	12 12 — 12	1 8 - 6	1 1	1 4 - 5 3	WASIUK, Walter - Laura WASIUK, William WASIUK, Xaviera WILLIAMS, John - Josephine WOJSZNIS, Edward - Ann	10 15 6 10 8	24 	12 34 8 10	1 1 2 1	5 4
STADES, WILLIAM - Mary STASZEWSKI, Stanley STASZEWSKI, Stephen - Dorothy STEFANOWICZ, John, Jr. STEFANOWICZ, John - Zofia	10 6 8 6 8	12 12 12 12	8 8 8	B C 2	2 - 2 2 2	WOJSZNIS, John - Dorothy WOJSZNIS, Joseph WOJSZNIS, Josephine WOJSZNIS, Mary WOJTKIEWICZ, Jennie	8 6 6 6 6	12 12 12 12 12	5 2 7 8	1 1 1 1	5 2 2
STEFANOWICZ, Joseph SZCZERZEN, Anna SZCZERZEN, Michael SZCZERZENIA, John - Mary SWIENTONIOWSKI, John - Aniela	10 6 6 8 10	12 12 12 12	_ _ _ 8 _	 	 3 2	WOJTKIEWICZ, John - Jennie WOJTKIEWICZ, Stefania WOZNIAK, Stephen - Gladys ZANCEWICZ, John - Irene ZANCEWICZ, Stanley - Anna	8 6 10 8 8	12 24 7 12	16 2	1 1 1 1 2	2 5 10 2
SZEBUNKA, Adam FOMYL, Albert FOMYL, Benjamin FOMYL, Teresa FRAKIMAS, Stanley - Sophie	5 6 6 8	12 12 12		_ 1 1	5 5	ZWIRBLA, Genoweła ZANCEWICZ, Walter - Helen ZANELLI, Jean ZANELLI, Sophie ZAWADZKI, Siergiej - Mary	6 10 — 10	12 12 7 12	4	1	5 5
ROISI, Edward - Mary /INCENT, Joseph - Jennie /INCENT, Joseph, Jr. /INCENT, Thomas WALUK, Mary	8 8 6 6	12 12 4 3	- 8 1 1	1 1	2 2 —	ZWIRBLA, Stanley	6	12	8	-	2

C — Cake or Cookies B — Bread P — Pie

FRANK J. BURKE

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This Souvenir Booklet is presented for Your Edification and for Your Enjoyment. We are grateful to All Our Advertisers for making it possible. We are also deeply grateful to all who have labored with us towards its production. Especially, we wish to acknowledge the help of the following:

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SANCTITY

A BEAUTIFUL MARBLE STATUE standing in the church in all its graceful loveliness may indeed be a masterpiece, but it does not tell us of the months of patient work on the part of the sculptor in his studio, where he chiseled away day after day on a dull block of marble. Only slowly and imperceptibly did the marble take on its new form and become a beautiful creation of art. In the same way, sanctity is usually the fruit of patient and persevering effort. Slowly and painfully the old self is chipped away and depraved nature gives way to grace.

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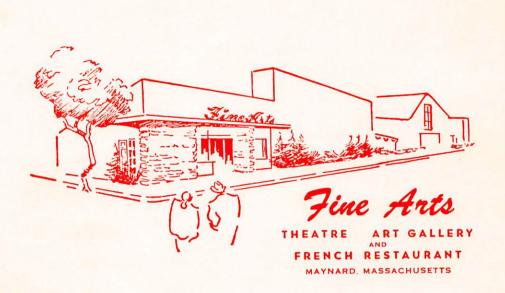
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An Evening Prayer

- If I have done an unkind act today,
- If I have caused a falt'ring step to stray,
- If I have walked far from thy chosen way, Dear Lord, forgive, forgive
- If I have spoken cruel words of wrong,
- Or made a discord in some grand, sweet song,
- If I have wandered aimlessly along, Dear Lord, forgive, forgive,
- And when my life has hastened to its end,
- Oh, thou, my soul's true, tried and faithful friend,
- Be with me, and thy peace and mercy send,
- And, Lord, forgive, forgive

- Bess Kine Baker