

1969
SOUVENIR BOOKLET
of
THE ANNUAL CHRISTMAS BAZAAR
at
SAINT CASIMIR'S PARISH
MAYNARD, MASSACHUSETTS
DECEMBER 6 and 7

Others have come and gone
But — like the deaconesses of old —
These remain ever faithful
To the House of the Lord.
And so we dedicate this program to
In Appreciative Recognition to
GENOWEFA ZWIRBLA
and
MARY KARPEICHIK

CHRIST'S BIRTH AND ME

When all is said and done,
Christ was born for me,
For me, tiny fragment of Humanity.
Christ was born for me, and born was He
To die for me.
He showed me Love —
He showed me Power
That I may never fear Sin or Satan or Eternal Fire.
He beckons me on
That I may tread with Courage and Love
The Road of Life ahead.
He beckons from Heaven
To which He went,
Having redeemed all and me.
A Book has only so many pages
And Life has only so many moments.
I shall not pass this way again.
Anything, any good thing that I can do
Or any kindness
That I can show,
Let me do it now!
Let me not defer it
Or neglect it.
For I shall not pass
This way again.

Compliments of . . .

MALVINA *and* ALBERT COWLES

JOAN *and* CHARLES MANTEL

MARKIE

PETER

EILEEN *and* JACK COWLES

PATRICIA ANN

and, of course,

SYMIE



IN THIS THE WONDROUS AGE OF VATICAN II

Ours It Is

To Keep the Faith of God ,
and Spread His Love

FORTITER

Bravely

FELICITER

Joyfully

FIDELITER

Faithfully

For We are of the People of God.

We must be Galahads who have found the Grail;

We must be Jasons who have won the Fleece,

We must be Samsons who will never be shorn,

We are not to be Wise Men following a Star.

Rather must we be that Star whose silver splendor
will lead all watchers of the skies to God.

In Loving Memory of

HELEN and EDWARD BURKE
DAVID HEALD
HELEN and WILLIAM MANNING
ARTHUR MANNING, M.D.
MARY and JOHN ALGEO
from
HELEN and ROGER MANNING
FRANK BURKE
JUDITH and KENNETH KINSMAN
JANE and RICHARD TYLER
and
SISTER GERALD VINCENT



VATICAN II SPEAKS

"The laity, dedicated to Christ and anointed by the Holy Spirit, are marvelously called and equipped to produce in themselves ever more abundant fruits of the Spirit. For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily labor, their mental and physical relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become spiritual sacrifices acceptable to God through Jesus Christ. During the celebration of the Eucharist, these sacrifices are most lovingly offered to the Father along with the Lord's body."
The Constitution of the Church. n. 34.

Such is our task in the Church. Such is our commitment to Christ. As we unfold the pages of this program, some effort will be made to afford some guidelines of thinking. But, as becomes increasingly evident, the actual carrying out of the laity's mandate is not at all easy.

There is so much alienation on every level.

There is a restlessness.

There has been such a swift collapse of so many trappings of the "one, holy, catholic and apostolic Church."

We **know** God knows what He is doing. We **know** God will eventually steer us again into a stronger peace and unity than ever before. We **know** God's Message in the Gospel will prevail with mercy to all men. And . . . because we are determined to stay faithfully with Him and His Church, we shall prevail as well!

In the meantime, we dare not remain placid and inactive. We must be doers. We cannot allow ourselves to be buffeted about by any and all who claim still to retain the name of Catholics—but whose words and actions are hard to understand.

We are told that the People of God share in the Magisterium of the Church with the Bishops and with the Holy Father. We, too, are of this People of God in virtue of our Baptism. And so we, too, share in this Teaching Power of the Church. Then, let us use our power and privilege within the degree allotted to us by Christ Himself. Let us teach the world what we believe. In the light of day and of reason, all flaws and errors and deficiencies are bound to appear in time. And, if the need should arise, we hope we shall be the first, with and under God's grace, to acknowledge the eternal truth of God as manifested to us.

Our chief concern should be that our intention be right . . . then God will help us and guide us!

But we do not have to allow ourselves to be bullied by anyone without the necessary and sufficient credentials.

The Church Herself, in these trying times, is issuing authoritative pronouncements, without giving them the character or status of infallibility. When arrogant innovators and bold interpreters try to foist their unproven theories and hypotheses upon us, there is no obligation for us to espouse them.

First, let us protect what the Church has been teaching us and has not changed. Let us abide by what we have believed through the years. We cannot afford . . . nor do we intend . . . to relinquish our heritage of the ages at the appearance of the first winds of storm and turmoil.

SAINT CASIMIR'S ALTAR SOCIETY



LOVE AND CHRISTIAN CONSCIENCE

The word of our day is that one needs only to follow his conscience in justification of all his works.

But this readily accepted and freely repeated dictum contains a lot more meaning than is usually grasped.

Conscience is, of course, nothing more than an individual's judgment at any given moment about the morality or immorality of an action.

To be an effective guide in life conscience must be a **responsible** judgment. Thus, conscience, which is eminently personal and subjective, must be properly based upon knowledge of objective elements, such as the Law of God.

Therefore, in life there must be a continuous process of **FORMATION OF PROPER CONSCIENCE**.

The proper training of conscience is not an easy job. Not everyone receives from nature the same ability to judge correctly. Some find it comparatively easy to look calmly at all angles of a given situation and decide what they should do. Others, because of ignorance, emotion, prejudice and habit, find it difficult to make right decisions.

Therefore to train my conscience, I should foster certain attitudes: 1) a sincere love of truth; 2) the habit of thinking before acting; 3) a well-ordered charity toward God, myself and neighbor; 4) an understanding and use of the gift of prudence.

My life on earth is a period dedicated to growth in spiritual maturity. This requires of me the proper training and formation of conscience. It also demands regular self-examination to see how I measure up to God's standards. I can talk about love all I want, but until I know what the word actually means and prove it by my actions, I am a long way from the maturity which is proper to the sons of God.

IN MEMORIAM

Their noon-day never knows
What names immortal are:
'Tis night alone that shows
How star surpasseth star.

Joseph and Helena Arciszewska
Maciej and Victoria Bandalewicz
Mr. and Mrs. Joseph F. Beavis
Mary Josephine Girroir Gilbert
Adam and Anna Gwozdz
Roman Gwozdz
Joseph Jurgielewicz
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Janina Plaga
Michael Rynkiewicz
Adam and Anastazy Shabunka
John and Agata Szczerzenia



LOVE AND CHRISTIAN CONSCIENCE

To say we love God is not difficult.
It requires no effort, no sacrifice.
But proving that we truly love God is something altogether different.
Christ has given us the test:
If you love Me, keep My Commandments.

I am a bow in your hands, Lord,
Draw me lest I rot.

Do not overdraw me, Lord,
Lest I break.

Nay, Lord, overdraw me
Even though I break.

ST. CASIMIR'S HOLY NAME SOCIETY

Where men are dedicated To Reverence the Holy Name of Jesus



YOU WILL SHINE IN THE WORLD LIKE BRIGHT STARS,
BECAUSE YOU ARE OFFERING IT THE WORD OF LIFE.

Phillipians 2/16.

Every layman is called by the Lord Himself to be an Apostle. In baptism Christ summons him to share His saving mission.

Three tasks belong to this mission. The **priestly** task of offering sacrifice to the Father. The **prophetic** task of proclaiming the Good News of salvation. The **kingly** task of bringing the whole of creation into subjection to God.

Every layman shares these tasks. How does he fulfill them? He can offer sacrifices to the Father, not only by participating in the Liturgy, but also by offering his everyday life in union with Christ's eucharistic offering. He can proclaim the Good News by the witness of a life springing from faith—by living his life in conformity with God's will. He can spread the kingdom of Christ by serving the Lord in his fellow men and helping to build a better world, a world of peace and justice and human dignity.

BENEFACTORS ARE PEOPLE WHO NEVER SAY 'NO'
TO A GOOD CAUSE

George and Ewa Anelons
Marguerite Beavis
Jack and Eileen Cowles
Patricia Ann Cowles
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Richard and Rita Sofka
John and Broncia Szkaradek
Stephen and Laiti Wasiuk
Louis and Etta Wolff
Stanislaw and Anna Zancewicz



How happy is the little stone
That rambles in the road alone,
And doesn't care about careers,
And exigencies never fears:
Whose coat of elemental brown
A passing universe put on:
And independed as the sun,
Associates, or glows alone,
Fulfilling absolute decree
In casual simplicity.

— Emily Dickinson

From Letters of Emily Dickinson.



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The twentieth century will be remembered for many scientific and cultural achievements. One incapable fact about our era that we would prefer future generations to forget is that it has witnessed the killing of between eighty and a hundred million people through warfare.

And there are still three decades left in this, the bloodiest century in the history of mankind.

Since 1945 there have been more than 40 wars. . . .

In 5560 years of recorded history something like 14,000 wars have taken place. Years of relative peace number 292.

Our common global task of making a solid, enduring peace was summed up by economists: If the human race is to survive, it will have to change its ways of thinking more in the next 25 years than in the last 25,000.

Survival—in justice and peace—for all mankind cuts across boundaries of national interest, racial differences and cultural diversity. Because the use of power ultimately involves questions of a moral and religious nature, we must really follow all possible insights of Christianity into peace and war.

Have courage for
the great sorrows of life
and patience for
the small ones.
And when you have finished
your daily task,
go to sleep in peace.
God is awake.

—Victor Hugo

In Loving Memory of . . .

ELIZABETH
his Beloved Wife

from
WALTER R. KING



THE BASIC INGREDIENT OF FAITH IS COMMON SENSE

We are only men, limited in our powers and in our comprehension. God is almighty and infinite. It follows that finite creatures are by nature utterly incapable of draining the content of the infinite. Our process of knowing will never exhaust all there is to be learned. We can always make a dent in what we do not know about God even though we will never be able to exhaust all that there is to be known about Him. And so it behooves us to keep trying to understand all that we can about God and the things of God. And then, it is for us to follow faithfully the finger of God as He traces for us upon the walls of Time the message of Eternity.

We are all familiar with the reaction of the great St. Theresa of Avila when someone pleaded with her to accept as a postulant a young girl who was noted for her piety. The Saint brushed the matter of her real or supposed piety aside, and asked: "But does she have **common sense**?" She went on: "Our Lord will give her devotion and will teach her how to pray, but if she does not have **common sense**, she is hopeless."

As we are living through these wondrous, though complex and difficult years of Change in the Catholic Church and in the whole World—and, because we are instruments of God as His Church is engaging in another adaptation of the eternal Message of the Gospel of Jesus Christ to the needs of these our Times—no matter what other gifts and qualifications we might possess, **we must have as our steering rudder on the Ship of Life COMMON SENSE.**

We must keep in mind that God knows what He is doing. We must know His Catholic Church knows what She is doing. As God is infallible, so the Church, Christ's Mystical Body, is infallible. Under God, through the Church, all will be well. And so . . . we must . . . through all . . . regard the Conciliar Teaching of this our day, as a stage in the Church's quest, guided by the Holy Spirit, to understand better, and more deeply, the meaning of God's self-revelation and His covenant of mercy with His People.

In Loving Memory of . . .

MICHAEL B. GUDZINOWICZ

and

JADWIGA SZOCIK

from

BEN and HELEN GUDZINOWICZ

Son Michael

and

Mother EMILIA GUDZINOWICZ



WE ARE OVERJOYED — WE HAVE BELIEVED AND SHALL ALWAYS BELIEVE
THE HOLY FATHER IS SUPREME PASTOR

These are days when many people are prone to engage in a subject of grave theological controversy and concern: the alignment of the proper place of the Holy Father and of Bishops in our Church. The subject has so many amplifications and possible ramifications that we are not able to give all possible solution in a twinkling of an eye.

The post-Vatican II Roman Synod is over. Let us study carefully an excerpt from an exclusive NC News Service interview with Cardinal John Dearden, Archbishop of Detroit and head of the U.S. Bishops' Conference.

Speaking of the significance of the Synod, for the Church as a whole, and for the Church in the United States, the Cardinal said, "... its value lies in the very significant step it has taken in the exercise of collegial concern on the part of the Bishops of the world. Certainly, the purpose of the Synod, the functioning of the Synod, the very makeup of the Synod is a kind of sharing in the mission of the universal Church by the Bishops of the world. . . ." The Cardinal continues "... I do not claim, for it would be untrue, that the expression of the Synod is a sign of full, formal collegiality. It is not. But it is a long step in the direction of collegial concern, collegial participation. This is good for the Church. It is good for the Holy Father. It seems to me that for the future, the exercise of authority is going to be marked by greater participation of many more people on every level. That is the most important thing coming from this Synod, for us in America and for the whole world."

And in answer to the question as to how this "sharing" affects the authority of the Holy Father, His Eminence responded: "It should be made clear that this sharing never means the abrogation of or the walking away from authority. For instance, let me speak of collegiality as that sharing. That certain sharing, of the authority of the Holy Father. **That does not mean that he gives up something or is expected to give up something. In point of fact, he cannot give up the authority that is his by the divine commission that Christ gave the Church.**

THE HOLY FATHER IS THE SUPREME PASTOR WITH COMPLETE, FULL, DIRECT AND PERSONAL JURISDICTION OVER THE ENTIRE CHURCH. THEREFORE, THAT AUTHORITY CANNOT AND WILL NOT BE CURTAILED."



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BE HUMBLE BUT NEVER WAIVER IN YOUR FAITH OR IN YOUR LOYALTY
TO YOUR CHURCH

By baptism you are members of the Mystical Body of Jesus Christ. You are of the People of God. As members of the Catholic Church you have a real, sometimes difficult, role to perform in the Church's performance through the ages of Her Divine Commission.

Vatican II had to come. In the same manner all previous Councils in the two thousand years of the history of the Church had to be. And, up to the end of time, there will be other Councils which will have to be.

Why? Isn't the Gospel message of Christ always the same? Isn't it eternal? Of course it is. But in the measured finiteness of the human mind, man has never been able to understand it fully. Till the end of time human inadequacy to absorb fully the Divine Message will be more and more made evident. As civilization progresses, as human culture develops, as human needs arise, the Church, with all Her entourage of great and holy minds, tries to adapt the eternal message of the Gospel to the needs of the times. So as is to be expected, there will always be progress in understanding, but never complete exhaustion or comprehension of the totality of the truth in the Gospel of Jesus Christ.

The **Constitution on the Church** is certainly the basic charter of Vatican II for the reform of our Church in this century. It contains the supreme authoritative dicta of the moment. But you will notice, even these are not infallible. Nor does the Church claim them to be so. In fact, the Church says that only if and when specific words and signs are used to pronounce the infallibility of any statements, the presumption must be that all the rest, while given authoritatively as guidelines, are not being taken as infallible. Again why? Because the Church wants to keep the doors open for further expansion of human understanding and for further adaptation of the eternal message of God to the needs of succeeding generations.

Yes . . . there is a strong consciousness in the Church of our day that the Gospel is a living reality and, therefore, Christian people show progress in understanding it. No doors must be closed to future developments and the growth of insight into God's Word. . . . So the Conciliar teachings of Vatican II must be regarded as a stage in the Church's quest, guided by the Holy Spirit, to understand more deeply the meaning of God's revelation and His covenant of mercy with His people.

ROBERT
and
STELLA O'NEIL
and
MARY ELLEN



OVERREACTION

An abnormal situation calls for a reaction. That is what the Church was doing when Pope John XXIII called Vatican II to counteract the evils that had crept into the lives of the Church and the People of God.

But history shows us right along that, while a reaction may bring about a remedy, when carried too far it becomes an **overreaction**, and a great deal of chaos can result. Thus, overreaction is to be guarded against because it so often bespeaks of irresponsibility. It is a very perilous and besetting problem.

For example . . . the strident action of the alarm clock in summoning a person to consciousness at a given morning hour, is intended to effect the reaction of calm reawakening and a joyous greeting of the dawn. But, how often does it culminate in one taking a hatchet to the timepiece and shattering it to shards!

Another example . . . the protest against tyranny is intended, at the outset, to effect justice and to restore man to his rightful dignity. How often, to the contrary, does it go to institute a worse tyranny under a slightly different name! Hilaire Belloc, the great historian, used to stress the Christian inevitability of the **French Revolution** . . . that it was, essentially, the result of the Catholic conscience of France seeking to right the accumulated wrongs of the centuries, to replace a discredited feudalism by an enlightened democracy . . . to replace a regal absolutism by a constitutional monarchy. But instead of resting content with the achievements of 1789, it plunged blindly on the terror of 1793. Mirabeau and Lafayette gave way to Marat and Robespierre. **Overreaction!**

Yet another example . . . The Appomatox victory for the Union was seemingly necessary for our national survival, even at the cost of so much blood and such vast treasure. The **reaction**, in the mind and heart of such a man as Abraham Lincoln, who stood for moderation and forgiveness, would have been, hopefully, a speedy renewal of the ties of friendship, a quick amnesty of former enemies, an immediate burying of the hatchet. Instead there was the waving of the Bloody Shirt for ten dreary years, the era of Thad Stevens and Ben Butler, of the Carpetbaggers, and the humiliation of the South. Again, **overreaction**, costlier in the result than the original holocaust of the battlefields.

Or consider the Crusade for Justice in our Time—social, economic, racial. No question but that the sins of our fathers weigh heavily upon us: the discriminations allowed to fester over long ages to suppurate into pullulant abscesses on the body politic: class distinctions disallowed by Constitution, and the Law of the Land, still tolerated if not encouraged by a ruling segment complacent in its assumed superiority of blood and brains: equality of economic opportunity proclaimed with pious unction and refused in practice by subterfuges as blatant as they are calculated. But how appallingly easy it is for the manipulators to push reaction over the margin into **overreaction**, to raise the red flag, to man the barricades, to shout defiance to all civil authority, to proclaim the death of the American democracy and the coming of the Dictatorship of the Proletariat. It is not at all dissimilar to that overreaction to the cruelties and horrors of war which would stop, not at some approximation of peace with justice, but in a total surrender and abasement to the world's new masters—whose very first dictate would be a declaration of war.

—ARCHBISHOP ROBERT J. DWYER

CHESTER and HELEN LECH

and

DIANE

AND NOW ABOUT OVERREACTION IN THE CHURCH IN REGARD TO VATICAN II

It is against the background of overreaction that the current anxieties of the Church are to be understood and judged. There is no reasonable doubt but that the action of Pope John XXIII in summoning II Vatican Council was a response to the promptings of the Holy Spirit.

No need to exaggerate the need for renewal, *aggiornamento*.

The pre-Conciliar Church was neither as healthy as the stand-patters imagined nor as "corrupt" as Messrs. Kung, Baum and Co. would persuade us to believe.

The reaction of the Council was eminently sane: not providing a perfect answer for all questions of authority and freedom in the Church, not supplying a compendium of ready replies for all problems of pastoral or ecumenical involvement but trying hard to furnish a realistic blueprint for vigorous action in this rapidly changing world. And there was great hope, as the Fathers of the Council gathered at St. Peter's in December, 1965, for the final session, that this reaction would be implemented with good will and good order.

Unhappily, this has not altogether been the result. Almost immediately, **overreaction** began to manifest itself, and one can hardly escape the suspicion that this was by deliberate intent and cold contrivance on the part of certain activists who saw some advantage for themselves in trying to destroy the equilibrium of the Church. Thus, **if the Council sanctioned a wider adaptation of the liturgy** to the cultural needs and comprehension of the people, **overreaction** promptly set about to make the liturgy a kind of a free-for-all with the result a shambles of what was once the decorum of divine worship and the abandonment of any sense of the sacred in worship. **Or if the Council recognized the danger of too much formalism and formality in the clerical and religious life**, overreaction tended to run wild in a perfect frenzy of dismantling the structures of this life, repealing all the rules—the essential along with the trivial—and reducing the whole concept to an indistinguishable laicity.

And if the Council in candor acknowledged the damage done in the past by authority exercised arbitrarily and without due process of the canons, the principle of authority itself in the Church, shared by the whole College of Bishops, as successors of the Apostles, under the supreme jurisdiction of the Pope as successor of St. Peter, was clearly declared inviolate. But **overreaction** has lost no time in setting in, to result, in some minds that still claim the Catholic name, in a repudiation of all authority in the Church, doctrinal, moral and disciplinary. Every man, we learn from these, is his own priest . . . if his own priest, why not his own Bishop? . . . why not ultimately his own Pope? **At which point even overreaction runs out of steam.** There is no better gift in the Giver's giving than the good sense to know where to stop, when to say: "Hold, enough!"

—ARCHBISHOP ROBERT J. DWYER

In Loving Memory of . . .

STANISLAW and HELENA SIENKIEWICZ

and

ANTONI NAHORSKI

from

MARY and JOSEPH NAHORSKI

ONUFRY and HELENA JAKUSIK

and

FAMILY

In Loving Memory of . . .

ALEXANDER NOWIK

and

HENRY NOWIK

from

JANE and ROBERT SEAWARD

and

Daughter ANN-MARIE

GOD IS OUR HEADQUARTERS IN EVERY NEED —

SO . . . ASK HIM TO KEEP YOU BRAVE.

PRAY, PRAY FOR THE LIGHT!

ALWAYS KEEP YOUR HEADS HIGH UP IN THE HEAVENS WITH GOD

AND YOUR FEET UPON THE GROUND.

IN ALL MEDICINAL INGREDIENTS, MAKE SURE YOU HAVE COMMON SENSE!

Dominant must be the realization we are living in trying times. New dangers confront us . . . in the area of beliefs . . . in the area of our religion . . . at the very foundation of the structure of our Church. We find alienation on every level. There is an evident restlessness, and sense of insecurity. Also a swift collapse of so many trappings of the "one, holy, catholic, and apostolic Church."

Vatican II has brought us **new insights**. We find ourselves face to face, in liturgy and debate, with the Oriental Catholicism of the Uniate Church, so remote from the scholastic theology and sober Latin worship of the Western Church. We can no longer shut our eyes to the needs of the Church in the Afro-Asian countries. Perhaps, above all, we are confronted with the representatives of a great theological rebirth which goes back to pre-war years, but has grown in scope, depth and purpose largely as a result of the war itself.

Now, as in times past, we are all in need of special help and special grace. Vatican II has turned up many a hornet's nest. Great Churchmen are divided on so many different points. We hear so many divergent opinions on many important subjects. It seems we are incapable of decision as to what we can safely believe any more. We grant, because we must assume, that all the aforementioned great teachers are sincere. Yet they confuse us so terribly. What are we to believe?

When God gave us the Gift of Faith, He did not say that thereafter there would be only clear sailing in Life. He did not assure us that complete, ready-made answers would always be at hand. As a matter of fact, His Catholic Church **never** enjoyed a peaceful existence. So who are you to expect to be free of anxieties? of doubts? of trials? The Church and the Church's understanding of the message of Christ's Gospel cannot be expected to cease in progress and evolution just because of you. Especially when things are hardest and darkest, you must continually repose all trust in God. In all humility let God guide you.

For . . . as long as God is . . . as long as His Church is . . . all will be well. As in the past two thousand years . . . today and forever more God will take care of all problems. He will break down the seemingly most insurmountable impasses. You just do what God expects of you.
God will take care of all the rest!

ANNA BAJGOT

and

SON JOSEPH

GREGORY and STEPHANIE WASILUK

FREDERICK and GERALDINE

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Long as thine Art shall love true love,
Long as thy Science truth shall know,
Long as thine Eagle harms no Dove,
Long as thy Law by Law shall grow,
Long as thy God is God above,
Thy brother every man below,
So long, dear Land of all my love,
Thy name shall shine, thy fame shall glow.

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Oh, the wasted hours of life
That have drifted by;
Oh, the good we might have done,
Lost without a sigh;
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.

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HOLIDAYS

The holiest of all holidays are those
Kept by ourselves in silence and apart;
The secret anniversaries of the heart,
When the full river of feeling overflows;—
The happy days unclouded to their close;
The sudden joys that out of darkness start
As flames from ashes; swift desires that dart
Like swallows singing down each wind that blows!
White as the gleam of a receding sail,
White as a cloud that floats and fades in air,
White as the whitest lily on the stream,
These tender memories are:— a fairy tale
Of some enchanted land we know not where,
But lovely as a landscape in a dream.

Wordsworth

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Excerpt from "Light and Sacrifice." Address of Pope Paul VI on the Feast of the Presentation.

"A candle is the sign of life. Everyone loves to be represented by it. A life which declares its self-offering, placing its symbol at the feet of the holy Church as happens now.

"Here the candle signifies a life, in fact, many lives; all those who form the community from which We receive the candle. Lives which are offered to Christ, to the Church. We listen to this language. We admire it, in its figurative and archaic yet ever vivid imagery, expressed in today's feast. How dear to Us is your offering! And how much We want to recognize your gift, the promise of your fidelity! The Church has need of this ever new and sincere profession of dedication of fidelity.

"But the symbolic meaning of the candle, as you know, is not exhausted by this. The candle, when referred to our consecrated existence, has more to say. It speaks of the flame which is its purpose. It is not an offering which is conserved intact. It is an offering destined to be consumed in giving light to its surroundings. The candle means self-sacrifice, light for others. A testimony which consumes, that is what the candle says. Dear sons and daughters, are we willing to make our own the meaning of this humble and blessed object, this candle which today is multiplied in all the devout and is distributed to the hands of all those who appreciate it?

"Let us say no more. Let us return to the image of the blessed candle, pure and erect, reaching toward the flame which burns it, toward the light which it spreads."

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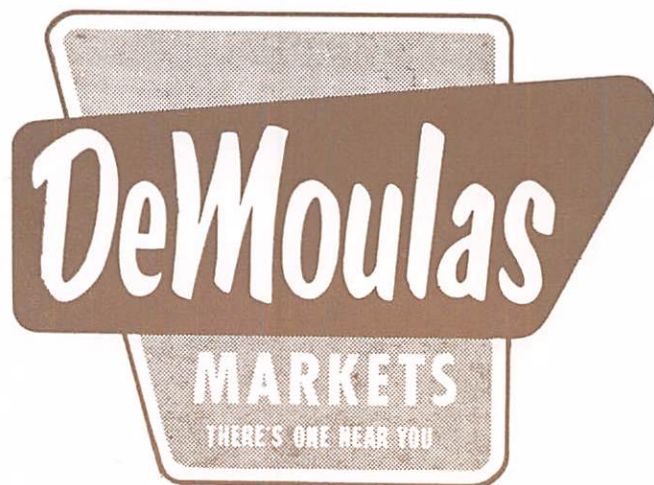


Christmas

Long ago a child was born. Long ago a life was lived.
And the power of God was at work in that life. Now, as a
result of that life, this same power of God touches our lives
today. For Christ the Lord was born for you.

For to you is born
this day in the city
of David a Savior,
who is Christ the Lord.

Luke 2:11



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FINANCIAL REPORT OF OFFERINGS FROM MAY, 1968 TO MAY, 1969

People are so remarkably different. They fall into categories. This is true no matter what phase of human endeavor be studied. Some are so devout and so devoted — others are so flighty and so moody and changeable like chameleons. Some are **pillars** . . . always with the Church, through thick and thin . . . some are **caterpillars**, always weaving in and out of their proper place and their responsibilities. You find that the pillars are most always the sedate, dignified and silent people of God. You will also find that the more untractable element is usually a blustering type. Of course, they have to act that way. The sham of insincere words serves as a camouflage for the lack of steadfastness and loyalties of which they themselves are most fully conscious. That is why words and comparisons such as these might well prick their pride and consciences. As in every conceivable human group, **our Parish has its pillars and caterpillars**. Thanks be to God, our **pillars** are in the majority. With them we have our work cut out for us in the Vineyard of the Lord. With them we shall do this work. We do not so much deplore the **caterpillars**, the in-and-outers. Rather we feel sorry for them. They could be participating in a great undertaking but they persist in grubbing for more earthly things. They could be members of the most honorable team in the world, the Church of the Lord Himself, and they spurn this for the fleshpots of Egypt.

DONORS	Annual Dues	Total Offertory	Total Monthly	Total Diocesan	Fuel	Festal Flowers
ALEKSANDROWICZ, Mary	6	52	12	8	3	1-1
ALGIERSKA, Victoria	6	52	12	8	5	1-1
ANDERSON, Blanche	10	34	6	6	5	1-1
ANDREWS, Kenneth	8	48	10	6	1	1-1
ANDREWS, Jean		44	—	—	—	—
ANELONS, George	10	52	12	8	5	1-1
ANELONS, Eve		52	12	8	5	1-1
ARCISZ, Mary	6	33	9	2	1	1-1
AUGUSTYNIAK, Harry	—	—	—	—	—	—
AUGUSTYNIAK, Emilia		—	—	—	—	—
BABRICKI, Stanley	10	6	—	—	—	—
BABRICKI, Josephine		—	—	—	—	—
BACZONSKY, Daniel	10	52	16	8	5	2-1
BAJGOT, Antonina	6	52	—	—	5	1-3
BAJGOT, Joseph	6	1	—	—	5	2-0
BALLARD, Leona	6	38	8	—	1	1-0
BANDALEWICZ, John, Sr.	10	52	12	8	5	2-1
BANDALEWICZ, Pauline		52	12	8	5	2-1
BANDALEWICZ, John, Jr.	10	52	12	8	5	1-1
BANDALEWICZ, Frances		52	12	8	—	1-1
BEAVIS, Marguerite	6	52	12	8	2	1-1
BERGGREN, Veronica	10	18	24	11	5	4-4
BIGUSIAK, Ben	10	52	12	8	5	1-1
BIGUSIAK, Helen		52	12	8	5	1-1
BOLTRUKIEWICZ, Edward	6	104	13	9	5	2-2
BOLTRUKIEWICZ, Gabriel	6	—	—	—	—	—
BUBNOWICZ, Anna	6	—	—	—	2	—
BUBNOWICZ, John	10	—	12	—	5	2-1
BUBNOWICZ, Bernadette		—	12	—	—	—
BUDREWICZ, Antoni	10	1	—	—	—	—
BUDREWICZ, Ludwika		—	—	—	—	—
BURKE, Frank	—	104	60	—	—	—
BUSCEMI, Philip	8	—	—	—	—	—
BUSCEMI, Stella		29	—	—	—	1-1
BUTLER, Robert	10	—	—	—	—	—
BUTLER, Helen		—	—	—	—	—
CAMPBELL, Joan	—	—	—	—	—	—
CAPONE, Rita	10	52	12	8	5	1-1
CASE, Mary	6	45	9	6	5	1-1
CHRISTIAN, Leon	10	52	24	9	5	2-1
CHRISTIAN, Stella		52	12	9	5	1-0
CHRISTIAN, Noel	6	—	—	—	—	—
CLAIR, Ruth	6	52	12	8	5	1-1
CHYZUS, Adolph	8	36	12	6	5	1-0
CHYZUS, Helen		30	1	—	—	—
COWLES, Albert	10	52	24	15	15	2-3
COWLES, Malvina		156	60	80	15	5-5
DARGIEWICZ, Janina	6	52	12	16	5	1-2
DARGIEWICZ, Richard	6	104	24	16	5	1-1
DARGIEWICZ, Robert	6	52	13	10	5	2-1
DAWSON, Sophie	6	104	24	19	5	1-0
DORAN, Ronald	8	3	1	—	—	5-0
DORAN, Joan		3	1	—	—	—
DROZDOWSKI, Alice	10	117	30	20	—	5-0

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DROZDOWSKI, Nicholas	10	52	18	8	10	5-5
DROZDOWSKI, Jean		52	14	8	10	2-0
DUDZINSKI, Urszula	—	—	—	—	—	—
DYNIET, Anastazy	8	13	12	8	5	1-2
DUERHING, Ronald	—	—	—	—	—	—
DUERHING, Judith	—	—	—	—	—	—
DZERKACZ, Janet	—	—	—	—	—	—
DZERKACZ, John	8	52	12	8	5	1-1
DZERKACZ, Jessie		52	12	8	—	1-1
DZERKACZ, John, Sr.	6	—	—	—	—	—
ENGELHARDT, Paul	10	72	30	20	—	—
ENGELHARDT, Helene		72	30	20	—	5-2
FALCO, Joseph	6	16	—	1	—	—
FALCO, Mary	—	—	—	—	—	—
FITEK, Henry	—	32	12	4	11	1-1
FOLEY, Leona	10	52	12	8	5	1-1
FRANCIS, E. L.	—	52	12	8	2	1-1
FRIGULETTI, John	10	52	—	—	2	1-1
FRIGULETTI, Adele		52	—	—	—	1-1
GALLAGHER, Edward	8	52	12	8	2	1-2
GALLAGHER, Victoria		52	12	8	5	1-2
GALLAGHER, Edward, Jr	6	52	12	8	2	1-1
GATELY, Edwin	10	46	18	4	10	2-0
GATELY, Helen		45	18	8	—	2-0
GILBERT, Alfred	—	52	12	8	3	1-1
GILBERT, Norman	8	52	12	8	3	1-1
GIRD, Joseph	—	44	10	8	5	1-0
GIRDZIEWSKI, Helen	10	52	12	8	5	1-1
GIRDZIEWSKI, Jennie	10	52	12	8	5	1-1
GIRDZIEWSKI, Mary	10	26	12	8	2	1-1
GOGOLIN, Robert	10	52	18	16	—	2-1
GOGOLIN, Josephine		52	12	8	—	1-1
GODEK, Stanislaw	6	52	4	2	5	1-1
GRAFF, Helen	10	—	—	—	—	—
GRANT, Josephine	6	52	25	8	5	1-1
GRUBER, Agnes	10	104	12	16	5	2-2
GRYNIEWSKI, Michal	6	—	—	—	5	—
GUDZINOWICZ, Ben	10	104	60	40	10	5-5
GUDZINOWICZ, Helen		104	48	34	5	5-2
GUDZINOWICZ, Emilia	10	—	10	—	5	—
HAJDUK, Edward	10	52	12	8	2	1-1
HAJDUK, Jean		52	12	8	2	1-1
HAJDUK, Stanley	6	52	12	8	3	1-1
HAJDUK, Camilla	6	—	—	—	—	—
HARASIMCZYK, Anna	8	1	6	8	5	1-1
HARASIMCZYK, Joseph	6	—	6	8	5	1-1
JAKUSIK, Ben	6	—	—	—	—	—
JAKUSIK, Onufry	10	—	—	—	—	—
JAKUSIK, Helena		7	11	7	—	1-1
JAKUSIK, Stanley	6	52	12	8	5	2-1
JANCZEWSKI, Katarzyna	6	11	12	8	5	1-1
JANCZEWSKI, Stanley	—	47	—	—	—	1-1
JANCZEWSKI, Claire		47	—	—	—	1-0
HARRINGTON, George	10	52	12	—	2	1-0
HARRINGTON, Gladys		52	12	—	—	1-0

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JANULEWICZ, Vincent	8	—	—	—	—	1-1
JANULEWICZ, Stefania		52	—	—	4	2-0
JARMULOWICZ, Robert	10	52	12	8	5	1-0
JARMULOWICZ, Sally		52	12	8	2	1-0
JARMULOWICZ, Vincent	8	49	12	8	1	—
JARMULOWICZ, Anna		44	8	3	2	1-0
JASIELONIS, John	10	52	12	8	10	1-1
JASIELONIS, Stanley	10	—	—	—	5	—
JASIELONIS, Olympia		—	—	—	—	—
JASIELONIS, Stanley, Jr.	6	—	—	—	—	—
JURGIELEWICZ, Marya	6	—	—	—	—	—
JURGIELEWICZ, Joseph	6	52	1	1	2	1-1
JURGIELEWICZ, Valerie	6	52	—	8	2	1-1
KAMESH, Frank	10	52	12	18	5	1-1
KAMESH, Blanche		52	12	13	5	1-1
KANGAS, Irene	10	52	12	8	3	1-1
KARPEICHIK, Mary	8	52	12	8	5	1-1
KARPEICHIK, Edward	10	52	—	—	3	—
KARPEICHIK, Cecile		—	—	—	—	—
KARPEICHIK, Stanley	6	52	12	8	1	1-1
KING, Walter	10	104	24	16	25	5-10
KLAUZINSKI, John	—	—	—	—	5	—
KLAUZINSKI, Antonina	—	—	—	—	—	—
KOCHNOWICZ, Eleanor	6	34	12	8	—	1-0
KOCHNOWICZ, Joseph	10	52	12	9	3	1-1
KOCHNOWICZ, Lena		52	12	8	3	1-1
KODZIS, Stanley	10	47	10	6	2	1-1
KODZIS, Stella		47	—	—	2	1-0
KRUEGER, H. D.	—	78	—	—	5	—
KRYSIENIEL, Alfons	10	52	9	8	5	—
KRYSIENIEL, Helen		52	9	8	—	—
KRYSIENIEL, Anna	6	41	12	4	2	—
KRYSIENIEL, Veronica	6	47	12	7	5	—
KULEWICZ, Alex	10	48	12	8	5	1-1
KULEWICZ, Mary		46	12	7	5	1-1
KULEWICZ, Catherine	10	4	5	3	—	1-0
KULEWICZ, Feliks	10	—	—	—	—	—
KULEWICZ, Mary		52	12	8	5	1-1
KULIK, Mary	6	52	12	9	5	1-1
KULIK, Stanley	6	104	12	13	5	1-1
LANKIEWICZ, Stanley	6	—	—	—	—	—
LANKIEWICZ, Walter	6	52	8	8	2	1-1
LAWRYNOWICZ, William		52	17	10	5	3-3
LAWRYNOWICZ, Mary		52	1	—	5	—
LECH, Chester	12	104	24	16	—	2-1
LECH, Helen		104	24	16	5	2-0
LEHTO, Milton	6	—	—	—	—	—
LEHTO, Stella	10	33	—	—	5	—
LICHORAI, Stella	6	11	—	—	5	1-1
LOIKA, Zofia	6	—	12	—	1	1-1
LUKASHUK, Madeleine	6	52	12	8	10	3-5
MANNING, George	10	52	10	8	—	—
MANNING, Helen		52	60	12	10	5-5
MARTINO, Judy	6	52	12	16	5	2-2

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DONORS	Annual Dues	Total Offering	Total Monthly	Total Diocesan	Fuel	Festal Flowers
MARTINO, Dominic	8	52	12	8	5	1-1
MARTINO, Alice		52	12	8	—	1-1
MARCHOCKI, Stanley	10	44	9	8	5	2-2
MARCHOCKI, Helen		—	—	—	—	—
McGEE, John	—	48	—	1	5	1-0
McGEE, Barbara		44	—	1	—	1-0
MIKIJANIEC, Joseph	10	52	—	—	1	1-1
MIKIJANIEC, Mary		52	—	—	1	1-1
MIKUTAKIS, Helen	6	—	—	—	—	—
MILEWSKI, Adele	6	52	12	10	5	1-1
MILEWSKI, John	8	—	—	—	—	—
MILEWSKI, Kathy	—	—	—	—	3	—
MILEWSKI, Stephen	10	41	12	5	—	2-0
MILEWSKI, Toni		41	12	6	5	2-0
MILEWSKI, Victor	6	—	—	—	—	—
MINKO, Sophie	10	52	17	12	5	2-1
NAHORSKI, Joseph	10	104	24	40	5	2-2
NAHORSKI, Mary		104	24	40	5	2-2
NOWALK, Anna	6	9	—	—	—	—
NOWALK, Edward	—	—	—	—	—	—
NOWALK, Mary		—	—	—	—	—
NOWIK, Honorata	6	5	—	—	—	—
NOWIK, John	6	104	24	16	2	2-2
O'NEIL, Edward	10	52	12	8	5	1-1
O'NEIL, Mary		—	—	—	—	—
O'NEIL, Robert	10	76	51	28	10	2-10
O'NEIL, Stella		47	25	14	10	1-2
PAZARICKY, Angelina	6	3	—	—	—	1-0
PHANEUF, Eugene	—	25	—	—	—	—
PHANEUF, Helen		25	—	—	—	—
PIECEWICZ, Antoni	10	52	12	8	2	1-1
PIECEWICZ, Dorota		52	—	—	2	2-1
PIECEWICZ, Ben	8	52	—	—	—	1-0
PIECEWICZ, Loretta		52	—	—	—	1-2
PIECEWICZ, Charles	8	52	22	6	5	1-1
PIECEWICZ, Jean		—	—	—	—	—
PIECEWICZ, Frances	10	—	12	8	5	1-1
PIECEWICZ, Henry	—	52	12	8	1	1-1
PIECEWICZ, Margaret		52	12	8	—	5-1
PIECEWICZ, Joseph	8	39	12	8	10	2-0
PIECEWICZ, Helen		37	—	—	—	1-0
PIECEWICZ, Magdalena	6	50	—	—	2	2-2
PIECEWICZ, Marguerite	8	52	12	8	5	2-2
PIECEWICZ, Mary	6	—	—	—	—	—
PIECEWICZ, Michal	6	—	—	—	—	—
PIECEWICZ, Franciszka		—	—	—	—	—
PIECEWICZ, Stanley	8	33	4	6	5	1-1
PIECEWICZ, Jean		—	—	—	—	—
PIEROZZI, Geno	—	52	7	7	5	1-1
PIEROZZI, Theresa	—	—	—	—	5	1-1
PIETRON, Jerzy	10	52	24	8	5	1-0
PIETRON, Leida		52	24	8	5	1-0
PIKULA, Stanley	6	47	10	6	5	1-1

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PILECKI, Ignacy	10	—	—	—	—	—
PILECKI, Ella		18	2	3	5	—
PILECKI, Joseph	10	19	8	—	—	1-0
PILECKI, Sophie		21	8	1	—	1-2
PILECKI, Victor	8	52	12	8	5	1-1
PILECKI, Ewa		52	12	8	5	1-1
PIUTA, Stanislaw	6	13	6	—	2	1-1
PLESKOWICZ, Antonina	8	—	—	—	—	—
PLESKOWICZ, Stanley	10	2	—	—	5	—
PLESKOWICZ, Assunta		7	—	—	—	—
POZERYCKI, Joseph	8	52	—	—	5	2-0
POZERYCKI, Theresa		—	—	—	—	—
POZERYCKI, Maryanna	6	—	—	—	—	—
PRONKO, Peter, Sr.	6	13	4	2	1	1-0
PRONKO, Peter, Jr.	10	52	12	8	5	1-0
PRONKO, Eloise		52	12	8	—	1-0
PUFFER, Edward	—	—	—	—	—	—
PUFFER, Mary		—	—	—	—	—
PUGSLEY, Wanda	10	28	5	4	3	1-0
ROGERS, Albert	8	33	12	6	2	1-1
ROGERS, Jean		—	—	—	—	—
ROGERS, Mary	6	—	—	—	2	—
ROMANOWSKI, Edward	—	42	7	3	3	1-0
SABANSKI, Helen	8	68	15	9	2	2-0
SCACCIOTTI, Rita	—	—	—	—	2	—
SEAWARD, Jane	—	104	19	16	5	2-3
SEBASTYNOWICZ, John, Jr.	10	52	12	8	5	1-0
SEBASTYNOWICZ, John, Sr.	6	—	—	—	—	—
SIEMIENIAK, Stanley	10	—	—	—	—	—
SIERGIEJ, Dominika	6	24	—	—	—	—
SILKONIS, Frank	—	9	2	2	2	1-0
SILKONIS, Lili	—	14	—	—	—	—
SINICKI, Anna	—	—	—	—	—	—
SIUTA, Stanislaw	10	52	12	8	5	—
SIUTA, Gladys		52	—	—	5	1-5
SLABYSZ, Milton	8	52	10	8	3	1-1
SLABYSZ, Elizabeth		—	—	—	—	—
SLABYSZ, Stanley	8	—	—	—	—	—
SLABYSZ, Mary		24	8	8	5	1-1
SMALE, Robert	10	52	18	12	5	1-5
SMALE, Broncia		52	9	5	—	1-0
SOFKA, Ben	10	104	12	8	5	1-1
SOFKA, Rini		34	6	5	—	1-0
SOFKA, Rita	—	48	11	10	2	2-2
SOKOLOWSKA, Frances	6	—	—	—	—	—
STADES, William	8	52	—	—	—	2-0
STADES, Mary		52	—	—	—	—
STARR, Eric	10	32	—	—	—	—
STARR, Catherine		32	—	—	—	—
STASZEWSKI, Stanley	6	52	—	—	5	1-1
STASZEWSKI, Stephen	10	43	10	6	5	1-1
STASZEWSKI, Dorothy		43	10	6	—	1-1
STEFANOWICZ, John, Jr.	12	34	—	—	5	1-0

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STEFANOWICZ, John, Sr.	8	52	14	4	3	1-2
STEFANOWICZ, Zofia		52	8	1	2	1-1
SZCZERZEN, Michael	10	52	12	8	6	—
SZCZERZENIA, John	8	52	12	8	5	1-1
SZCZERZENIA, Mary		52	12	8	—	1-1
SWIENTONIEWSKI, Jan	20	77	3	3	5	1-0
SWIENTONIEWSKI, Aniela		17	4	3	5	1-1
SZKARADEK, Jan	10	52	12	8	5	3-5
SZKARADEK, Broncia		52	12	8	5	3-5
TOBIN, Richard	—	—	—	—	—	—
TOBIN, Wanda		—	—	—	—	—
TOMYL, Albert	6	—	—	—	—	—
TOMYL, John	10	—	—	—	5	—
TOMYL, Anna		—	—	—	—	—
TOMYL, Teresa	6	—	—	—	5	—
TRAKIMAS, Stanley	8	13	3	2	—	1-0
TRAKIMAS, Sophie		52	6	1	5	—
TROISI, Edward	8	52	—	—	5	—
TROISI, Mary		52	—	—	—	2-2
VINCENT, Joseph	8	41	—	1	2	1-0
VINCENT, Jennie		41	12	—	1	2-1
WALUK, Mary	6	—	—	—	—	—
WASILUK, Stefania	6	—	—	—	5	1-0
WASIUK, Edwin	10	104	16	12	5	1-0
WASIUK, Helen		52	12	8	—	2-0
WASIUK, Joseph, Jr.	15	—	—	—	—	—
WASIUK, Stanley	6	—	—	—	—	—
WASIUK, Stephen	8	52	12	8	1	1-1
WASIUK, Laiti		52	12	8	2	1-1
WASIUK, Theresa	10	104	24	24	5	2-2
WASIUK, Walter	10	52	12	8	10	1-1
WASIUK, Laura		52	12	5	—	1-0
WASIUK, William	25	—	—	—	—	—
WASIUK, Xaviera	10	169	60	50	10	3-2
WILLIAMS, John	8	—	—	—	—	—
WILLIAMS, Josephine		52	12	8	5	1-1
WOJSZNIS, Edward	10	49	11	8	5	1-0
WOJSZNIS, Ann		49	—	—	—	1-1
WOJSZNIS, Joseph	6	52	12	8	1	1-1
WOJSZNIS, Josephine	6	—	—	—	—	—
WOJSZNIS, Mary	6	17	10	7	2	1-1
WOJTKIEWICZ, Jennie	6	52	12	8	5	1-1
WOJTKIEWICZ, Stefania	6	—	—	—	—	—
WOJTKIEWICZ, John	8	33	12	4	5	1-1
WOJTKIEWICZ, Jennie		—	—	—	—	—
WOZNIAC, Stephen	10	52	12	8	5	2-5
WOZNIAC, Gladys		52	12	8	5	3-3
ZANCEWICZ, John	10	41	11	2	5	1-0
ZANCEWICZ, Irene		40	11	4	5	1-1
ZANCEWICZ, Stanley	10	—	—	—	5	2-0
ZANCEWICZ, Anna		52	12	4	5	2-0
ZANCEWICZ, Walter	8	52	10	6	5	—
ZANCEWICZ, Helen		3	2	1	—	—
ZAWADZKI, Siergiej	10	46	12	—	5	1-1
ZAWADZKI, Mary		—	—	—	—	—
ZWIRBLA, Genowefa	6	104	12	8	5	1-2
ZWIRBLA, Stanley	6	52	12	8	5	1-1
ZELUKIEWICZ, Anna	6	—	12	—	—	1-1

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