

SOUVENIR BOOKLET

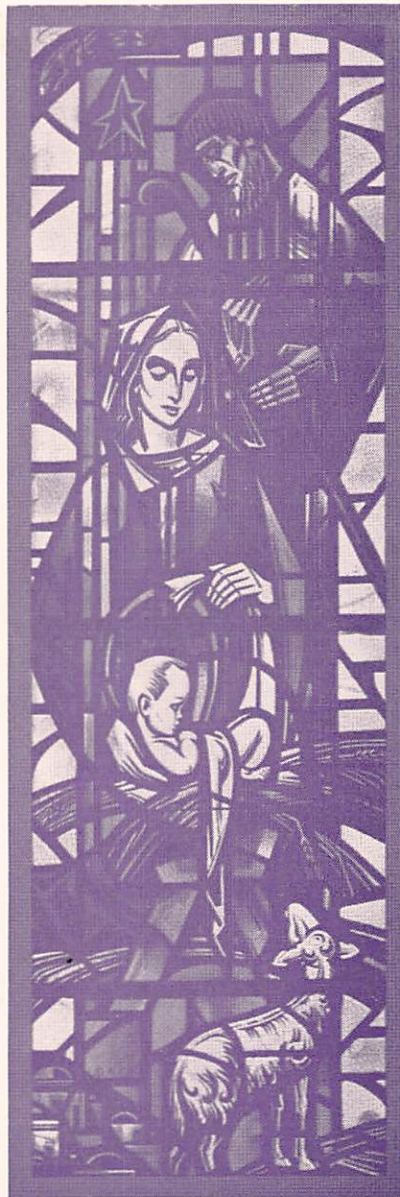
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THE WAYS

by John Oxenham
(1861 - 1941)

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul
climbs the High Way,
And the Low Soul
gropes the Low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

GIVEN AT

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NOVEMBER 25 and 26, 1967

May you have . . .

*The Truth of Christmas which is Faith,
The Joy of Christmas which is Hope,
The Heart of Christmas which is Love,
And the Peace of Christ forever.*

MEMORY

They would often ask me:
How old is Spinner's Gold?
And I would gaze with pride upon her and answer:
Three and a half . . . and not a day more.

Thirteen years have passed, thirteen wonderful years.
And still they would ask:
How old is Spinner's Gold?
And I would gaze upon her
Each time a little more fondly than before.

The Lord has given her to us for seemingly too short a while.
And then He plucked her from within our midst.
And thus it was that Spinney had to go,
And we feel without her so alone.

We cannot reach for her anymore.
We cannot pet her.
But in memory's eye we see her and see her and see her
She is still our little Spinner's Gold.

And so it always will be.
Even now, should any one ask:
How old is Spinner's Gold?
I might smile forlornly . . . yet proudly will I answer:
Three and a half, and not a single day more!

THIS PAGE, COURTESY OF . .

Master Markie (Mickey) Mantel
Malvina and Albert Cowles and Son Jack
Joan and Charles Mantel
Markie's Buddy Symie
and, were She still with Us, Spinner's Gold

YEAR OF FAITH

The apostles Peter and Paul are rightly considered by the faithful to be the principal pillars of this holy Roman See and also of the whole universal Church of the living God. Accordingly we feel it part of our duty to address this exhortation to you, calling on you to unite spiritually with us by promoting in your own territories the devout celebration of the courageous martyrdom in Rome nineteen centuries ago of these two apostles: Peter, chosen by Christ to be the foundation of His Church and the bishop of this mother city; and Paul, the "Doctor of the Gentiles" (1 Tim. 2:7), teacher and friend of the first Christian community established in Rome.

This year, commemorating the centenary of SS. Peter and Paul, will be "the year of faith." To ensure a certain uniformity in its celebration, We will begin the centenary year on the forthcoming feast of the two apostles, June 29. Until the same date in the following year, We intend to hold many special commemorative celebrations, all directed toward an interior renewal of our holy faith, a more profound study and a religious profession of our faith and an active witnessing to that faith without which "it is impossible to please God." (Hebrew 11:6)

— Pope Paul VI

February 22, 1967

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HAPPY BIRTHDAY TO JESUS

Saint Thomas — to whom Christ said: Thou hast written well — once stated that whatever God does, God does well. The works of God are perfect. Pre-eminent among these was **CHRIST'S COMING ON THIS EARTH**. There is a fittingness in time, place and manner of His Birth.

NOTE THE TIMELESSNESS OF THE FIRST CHRISTMAS.

One Roman, proud Caesar Augustus ruled the whole world. After this, how much easier for Christ to give the world one spiritual head in Peter, Bishop of Rome.

At the time, most men were slaves. Might was right. Men yearned for a Truth that would set them free.

Peace hovered over the Roman world . . . for the first time in 700 years. But this was a seething peace of a well-run concentration camp. It was a hard peace of external order, ground out under the iron heel of force. Never was the time more perfect for bringing true peace to men of good-will.

AS FOR THE PLACE.

Bethlehem was most appropriate. For David was born in Bethlehem and Christ was to be of the House of David.

Bethlehem . . . poor . . . insignificant . . . was in keeping with the meek and humble Christ. No better place could have been chosen to teach men that **the worth of a man is the man and not his birthplace.**

THE TIME.

The longest night of the year was in the middle of its course . . . for sin, like deepest darkness, had shrouded the earth so long.

THE CHRISTMAS SCENE.

The stable, the ox, the donkey . . . all too familiar to reconstruct.

NOT SO THE BIRTH OF CHRIST . . . IT WAS DIVINE.

The weary world was silent in a haunted hushed sleep. Even the shepherds slumbered. Only one person was not sleeping that night: **Mary**. In adoration She received Her Child. No midwife. She herself wrapped her Child in swaddling clothes.

His Birth left unbroken the seal of His Mother's virginal womb.

A Virgin became a Mother.

The Mother remained a Virgin.

A happening unique in the annals of history.

He came unto His own and His own received Him not.

As it was then, so it is now.

Can it be that darkness is still more loved than the Light?

Death more than Life?

Or can it be that our poverty appals us?

Our poverty, I think, is the reason.

Yet, it is a poor reason.

Jesus wants nothing we have. For we have nothing.

The only thing He craves is something He has given us Himself: Love.

That is the only gift we can surrender, the only gift He seeks.

MY SON, GIVE ME YOUR HEART.

Give it to me like an empty receptacle . . . not that I may keep it . . . but that I might return it to you, filled with the Peace that makes life liveable and the Love that makes eternal Life desirable.

DON'T SAY

What can I give Him?

For I am so poor.

If I were a shepherd

I would bring Him a lamb.

If I were a Wise man

I would do my part.

RATHER SAY

What I can, I give Him. I give my heart!

THIS PAGE, COURTESY OF . . .

SAINT CASIMIR'S ALTAR SOCIETY



YOU CAN CHOOSE

There are those who will tell you that you are a victim of your **ancestry**, that you cannot rise above your heritage, that your parents and grandparents have determined your character and capacity, and that you must be satisfied with yourself as you are.

Others will tell you that you are a creature of your **environment**, that you cannot rise above the level of your surroundings. The situation in which you find yourself determines what you are to be.

Still others say you are the product of your **glands**. They determine your strength, your character, your abilities, the scope of your activities and the extent of your physical, mental and spiritual existence.

There is enough truth in the above assertions to give excuse for drifting. One who does not wish to take responsibility for making the most of himself need not lack excuses.

On the other hand, there is a very large area in which one can choose. **He can alter his environment. He can make the most of his hereditary equipment.** Many a man rides a bicycle successfully to an honorable destination, while others drive Cadillacs to their destruction and death. The vehicle in which one travels is not the most important consideration. The attitude of the driver is far more significant in determining the quality and character of life.

We have too many wishy-washy people today, who dare not make right decisions, who will not strive to make the most of themselves, who do not use their physical, mental and spiritual powers to live the finest and most useful lives of which they are capable. Such people are not using their resources. They are living beneath their capacity. They are choosing to be small when they might be great.

We can make the most of our heredity. We can rise above our environment. We can exercise an enormous influence over our health and energy by right thinking, by right decisions and availing ourselves of the spiritual power and help which God makes available to those who seek earnestly to serve Him. **Unfathomable, infinite sources are at hand the moment we uncompromisingly choose to put ourselves on God's and unswervingly seek to learn to do His will.**

THIS PAGE, COURTESY OF . . .

PLEASANT CAFE

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.

"What am I bidden, good folks?" he cried
"Who'll start the bidding for me?
A dollar — a dollar — now, two, only two,
Two dollars, and who'll make it three?

Three dollars, once; three dollars, twice,
Going for three" — but No!
From the room, far back, a grey-haired man
Came forward and picked up the bow;

Then, wiping the dust from the old violin,
And tightening up all of the strings,
He played a melody pure and sweet —
As sweet as an angel sings.

The music ceased, and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And held it up with the bow.

"A thousand dollars — and who'll make it two?
Two thousand — and who'll make it three?
Three thousand once, three thousand twice —
And going, and gone," said he.

The people cheered, but some of them said,
"We do not understand —
What changed its worth?" The man replied:
THE TOUCH OF THE MASTER'S HAND!"

And many a person with life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage, a glass of wine,
A game — and they travel on,
They're going once, and going twice,
They're going — and almost gone!

But the Master comes, and the foolish crowd
Never can quite understand,
The worth of a Soul, and the change that's wrought
By THE TOUCH OF THE MASTER'S HAND!

(Myra Brooks Welch)

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IF JESUS CAME TO YOUR HOUSE

If Jesus came to your home to spend a day or two —
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve Him would be the very best,
And you would keep assuring Him you're glad to have Him there —
That serving Him in your home is joy beyond compare.

But — when you saw Him coming would you meet Him at the door
With arms outstretched in welcome to your Heav'nly Visitor?
Or would you have to change your clothes before you let Him in,
Or hide some magazines, and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard,
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder — if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep its usual pace,
And would you find it hard each meal to say table grace?
Would you sing the songs you always sing, and read the books you read,
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go,
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends,
Or would you hope they stay away until His visit ends?
Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do.
If Jesus came in person to spend some time with you.

(Author Unknown)

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I SING OF MARY'S CHILD

Oh, I would sing of Mary's Child
Cradled in the hay,
And of the little birds that sang
For Him on Christmas Day.
Oh, I would sing of Mary's Child
Who all God's children reconciled.

And I would sing a melody
That echoes through the land,
About the little ones who came
To touch His tiny hand.
Oh, I would sing a melody
Before this Child on bended knee.

Oh, I would sing of Jesus' birth
On that dear silent night,
And of the little stars that shone
On Him with heavenly light.
Oh, I would sing of Jesus' birth
That brought great joy to all the earth.

ROBERT

and

STELLA O'NEIL

and

MARY ELLEN

WHEN GOD MADE THIS EARTH

When God made this earth
His sky and His sea,
He saw it was good
And He made Him a tree.
He saw it was good
And He made Him a tree.

In a carpenter's shop
Joseph fashioned a wee
Little cradle for Jesus
Made from a tree.
In the still of the night
It was rocked by Mary.

When God made this earth
He made Him a tree.
His creation, His cradle,
His Cross — these three
Were fashioned by Him
When He made Him a tree.

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WHAT WILL THE YEAR 2000 A.D. HOLD FOR HUMANITY? - SIX PROPHECIES

Several friends were discussing Cardinal Heenan's prediction of persecution for the Catholic Church. Note the varying views expressed about the future.

A DOCTOR . . . was convinced that what was coming was a world-wide plague that would carry off half of the human race. Every 20 years, he said, there has been some such pestilence or black death. The last was the influenza epidemic in 1918. That was 50 years ago. We are away behind time, said the doctor. At the objection that modern science has made great progress in the past 50 years, the doctor was not impressed. He observed: modern science still does not know the cause of the common cold, nor the cure for cancer.

Luxury and sudden collapse, he added, often accompany each other. History shows many cases of advanced civilizations, cities full of luxury, that perished almost overnight. Nowadays, in some nations, there is luxury as never before in history. And the doctor opined a pestilence would take care of that.

Thus . . . his prophecy: LUXURY AND SUDDEN DEATH: A.D. 2000 — THE EXPLOSION OF CANCER.

A NEWSPAPERMAN . . . did not share the doctor's pessimism at all. He predicted 2000 A.D. would be marked by the height of peace and prosperity. He cited the prediction of the Mother of God at Fatima, that after World War II, Russia would be converted and a 'period of peace' would be granted to the world. As for prosperity, he quoted a number of predictions of Pope Pius XII, especially one made not long before his death in 1958 to the effect that at that time the world, or humanity, was to enter upon its most glorious springtime.

So . . . his prophecy: HISTORY'S SPRINGTIME: A.D. 2000.

A RETIRED ARMY OFFICER . . . very military, very precise, every inch a soldier. His idea: in 2000 A.D. the Inquisition would be functioning again, 100 percent efficient. He explained: it is an axiom of military history, that periods of liberty and license are always followed by times of highly centralized authority. We are passing through a period when liberty is being abused to an extraordinary degree. It is a popular thing to be against authority. **The reaction is inevitable.** There will be a swing back to authority, even to autocracy and tyranny. The popular thing then will be to fawn upon authority. Tyranny will have its devotees. In the Church it will mean a revival of the Inquisition, or something very much like it.

His prediction: A.D. 2000 — INQUISITION.

A PRIEST . . . agreed with Cardinal Heenan. For his reasons, surprisingly he cited Vatican Council II. He explained: no one knows the designs of the providence of God in promoting Vatican II. A very good guess: to prepare Catholics for the hard times of a persecution.

e.g. **the vernacular in the liturgy** runs counter to the spirit of the times, namely: internationalism, unification, no barriers of nation, race, language, the whole world as one. For the vernacular is nationalistic, narrow, divisive, obstructive to unity. The Vatican did not command the vernacular but gave restrictive permission. Yet the idea swept the world, as if the Holy Spirit had reasons of His own, like steeling and protecting the people for persecution to come. Latin is fine for pompous celebrations — but a hunted priest in time of persecution will be a source of strength to the people around him. The priest thus construed the call of Vatican II for ecumenism like the invitation of Noe to his neighbors to take refuge in the ark before the storm. So too did he interpret Vatican II's

definition of religious freedom of Catholics against tyranny and persecution, as though Vatican II were forecasting a time of persecution to come. The priest added how very strong Vatican II was on the 'pilgrim church.' . . . noting that Vatican II sees the Church of the future as a mournful figure, alone and lonely in a hostile world, 'the pilgrim church.'

His prediction: A.D. 2000 — PERSECUTION.

PROFESSOR OF HISTORY . . . agreed with the priest that persecution is coming, but did not see it in Vatican II. He saw the persecutors already: the enemies of God and lovers of indecency already at work. The only serious challenge these enemies of God have to contend with is the Catholic Church. But the forces of evil are in the majority, and will use their power. Now they are securing legislation in favor of their evil practices . . . soon will come legislation openly hostile to the Church, and penalizing faithful Catholics. The professor based his idea on the 'history of salvation' and its opening date. God really began the history of salvation in a definite way when he singled out Abraham for a special call. Before that He allowed people to wander and struggle in the dark. The date of Abraham's call was 1967 B.C. At least, said the professor, 1967 A.D. is as good a date as any other. So he posed the question: As the world came out of the night of darkness at the call of Abraham in 1967 B.C., is it to go back into the night in 1967 A.D.?

So his prediction: A.D. 2000 — CAME THE NIGHT.

THE ARCHITECT was shaking his head. He did not agree. His prophecy: A.D. 2000 — the **NEW CHRISTENDOM**. The Old Christendom, he explained, resulted from a fusion of Roman civilization and law with the barbarian tribes which overran Europe around 500 A.D. In this the Catholic Church was the guiding agent. It took centuries, it had to pass through the Dark Ages, but the result was Christendom and all its glories: Gothic architecture, the intellectual eminence of the mediaeval universities, an era of peace for the ordinary people. Two centuries of it, unrivaled in human history.

Now the elements of a new Christendom are at hand. This time it will not be north and south, but east and west: the ancient culture and dignity of the Orient, especially China, on the one hand: and the energy and mechanical skill of the western world, on the other. The Catholic Church stands ready again for its office as guiding agent to produce the new fusion of the New Christendom. The so-called 'social encyclicals' and similar pronouncements of popes and of Vatican II can be called a blueprint for the new fusion. It will not take centuries, like the Old Christendom: things move faster nowadays. There may be some wars, some invasions, some dark decades, if not Dark Ages. But in the end, the New Christendom will emerge, with glories greater than the old.

Someone asked: What about Russia? He replied: I used to think the new Christendom would be a fusion of Russia and the West: but now I see that Russia belongs, or will soon belong, to the West over against China and the East. I predict a solemn Concordat between China and the Holy See about 2000 A.D. Pope Paul took the first step, speaking in St. Peter's on the Feast of the Epiphany. He presented the Chinese people with a formal invitation to peaceful discussions looking to peaceful collaborations between the Church and the Government of China.

His prediction: A.D. 2000 — THE NEW CHRISTENDOM.

A long discussion followed. Is a synthesis possible?

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SHEPHERD'S SONG

I was a shepherd on that holy Night
 In Bethlehem. I saw the whirling Star
 Shatter the darkness like a shaft of light,
 Shedding resplendent glory from afar.
 With fright, yet filled with dreams, I heard the song
 'Come find the Child;' Joy overflowed the brim
 Until I found I could not go along.
 I sent instead a lamb to welcome Him.
 Though mine shall be a humble walk for long,
 I shall not sorrow for I saw the Light.
 And I shall hear the glory of the song —
 My days shall always mark the one great height.
 They tell me that the blessed Mother smiled,
 And that She placed my lamb beside the Child.



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MY TRUSTEESHIP IN HUMAN DESTINY

I am the custodian of the years,
 Trustee of all that man has been and done,
 And the hostage of his triumphant dreams.
 My body bears the scars of his defeats,
 The glory and the beauty of his strength,
 And the divine mystery of his life.

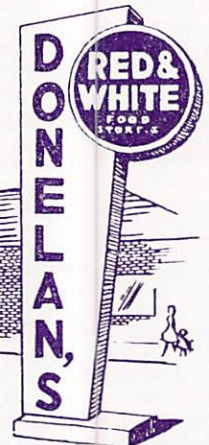
My mind is his measuring of the stars,
 And my soul his grasp of the Infinite
 I must so live today that tomorrow
 All they who mark my steps may truly say,
 'Thou hast well-borne our priceless heritage.'

And if in me man's hope be larger grown,
 His spirit in understanding more free,
 Far-off eternity will seem more vast.

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SPORT: SYMBOL OF A SPIRITUAL REALITY

The golfer epitomizes the spiritual growth that can evolve from physical indulgence. Trudging up the fairway to the No. 1 green, the golfer in effect leaves one world and enters another. A half-hour earlier, this man could have been enmeshed in business problems that seemed to have no solution. He could have left a home in which there were equally pressing problems involving economics, marital disagreements or parental responsibilities.

Departing for the golf course isn't escapism as much as it is a reason for physical and mental relaxation, a chance to cleanse the body and spirit of tension in order to return to the world of realism with equanimity and conviction. Walking from hole to hole and concentrating on his shooting invigorates the golfer physically and diverts his mind from a confused state. A long accurate drive shores up his enthusiasm. A poor shot renews his determination. His confidence in his game grows as the match progresses.

Win or lose, good game or poor game, the golfer inevitably benefits from the change of pace the game affords. He is tired but he is relaxed. He is able to think more clearly, to sleep better.

More importantly, the relaxed athlete is equipped for introspection. He can look back and perceive his personal mistakes, recognize their folly and make up his mind to follow a more prudent course in the future. His physical well-being makes it easier for him to live up to his resolve.

Another sport in which recreation is closely akin to spirituality is hunting and fishing. Izaak Walton dwelt on the contemplative aspects of outdoor sports. The fisherman at streamside, the duck hunter pacing through the grain fields—all are subjected to the overpowering magnificence of creation. They can't help but assimilate some of the wholesomeness unfolding about them. Gazing at it is meditation at its purest. The outdoorsman is a particularly vigorous individual, full of desire. He must be to put up with and enjoy the hardships necessary to enjoy his pastime.

The rugged nature of outdoor sports, combined with the patience required in the successful pursuit of wily game and fish, inculcate in the sportsman an enviable virtue of calm strength. The mind of the sportsman is perceptive, appreciative of the soil and water and its fruits. While he waits for his quarry to strike or flush, he inhales deeply of the beauty and mystery about him.

The angler, poised in a swirling spring branch waiting for a rainbow trout to strike, and the major league baseball player, trotting toward home plate after a game-winning home run, have nothing on the crew-cut boy playing center for a high-school.

Driving with all the energy to score a last-minute basket, this boy isn't thinking of exams, girls, or of personal glory. His mind is fixed on putting the ball through the hoop at all costs. Adulation of his classmates may be in store if he is successful, and there may be sorrow in the grandstands if he misses. But at the moment he is charged with delight, and his friends are sharing with him the excitement of the play.

Pope Paul put into words the affinity between sports participation and spirituality when he addressed a group of Italian bicycle racers. He told the athletes they had an intuition in their souls—an intuition that they perhaps did not know how to express—that sport, besides being a sensitive and experimental reality, "is the symbol of a spiritual reality that constitutes the hidden, though essential thread of life."

Sports have the unique capacity to teach humility and tolerance in an era when racism is rampant. The ballplayer who gets cocky after connecting for a clutch double is apt to be picked off second base on the next pitch. The subsequent march to the bench has a sobering effect. The golfer who drives to the green and then four putts knows the taste of gall. The cager who muffs a layup realizes that fame is fleeting. Racial tolerance undoubtedly received its greatest boost from sports. White and colored boys played together on the gridiron and diamond long before they sat together in classrooms.

This would not be complete without reference to the Olympics and their role in helping to build international peace.

One last reflection: Doesn't the star athlete possess the rare knack of inspiring the hundred, the thousand, or the million people with a solitary performance? Isn't a mere moment of uplift for so many people something to be sought—a deed likely to find favor in God's sight?

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BENEDICTION AT YEAR'S END

Tonight, against a fervent, tremulous sky
The dark drops low.
The little winds, the silent, whirling stars
Come and go.

Dreams that ask answering, our winged hopes,
Our deepest fear,
Surrender to the gracious heart of Him
Who gives the year.

The clock ticks on. From the now waning year
We turn aside.
Far, far horizons stretch ahead and gates
Are opened wide.

Tomorrow's sure, glad song caught by our
hearts
Echoes the story
That through the year He gives not only
peace
But glory.



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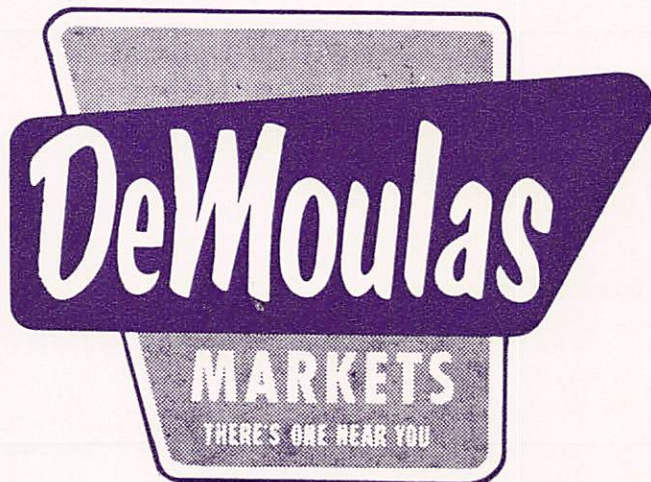
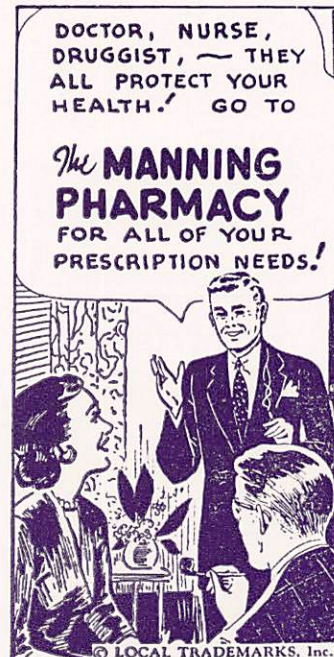
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MARY SPEAKS

I have found peace now that the day has gone,
Now that the whirling Star has come to rest.
A quiet, haunting melody sings on
Within my heart. I am of all most blest.
My Child is one with present and with past,
One with joys and sorrows of the years.
The depth of grace He brings will far outlast
The world's deep sorrows and its poignant tears.
In Him is strength that rises high and sings.
In Him is gladness, stronger than despair.
Oh, I shall ease my heart by song! On wings
There shall ascend to heaven my heartfelt prayer.
God gives to me a loving Mother's part.
Then let Me clutch My Child unto My Heart!

SONG FOR CHRISTMAS EVE

Close, close to me I hold the world tonight
 Now that the pale white stars are in the sky,
 Surrounding earth with the enduring light
 Of one great Star that shall not ever die.
 Through slender birch, through heavy stands of pine
 The singing winds their great, glad secret tell.
 The hushed snow, the clouds that intertwine,
 Whisper of this most blessed miracle.
 The Child is born again! Oh tell it afar,
 In city streets, in every country road,
 Let each one search for stable and for Star:
 Let every heart be fit for His abode.
 O wondrous Presence, holy, blinding Light —
 Close, close to me I hold the world tonight.



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"When an American says that he loves his country, he means not only that he loves the New England hills, the prairies glistening in the sun, the wide and rising plains, the great mountains and the sea. He means that he loves an inner air, an inner light in which freedom lives and in which a man can draw the breath of self-respect."

— ADLAI STEVENSON

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You are richer tonight than you were this morning — if you have taken time to trace the handiwork of God in commonplace things of life, or if you have learned to count out the things that really do not count, or if you have been a little blinder to the faults of friend or foe.

You are richer if a little child has smiled at you, or a stray dog has licked your hand; if you have looked for the best in others and given others the best in you.

— Deuteronomy, VI, 4-9

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Thank You, Jesus, that I can see . . . so many people are blind.

Thank You that I can hear . . . so many people are deaf.

Thank You that I have arms and legs . . . so many are crippled and lame.

Thank You that I can run and play . . . so many people are sick.

Thank You that I had enough to eat today . . . so many thousands are starving.

Thank You that I have a bed to sleep in and a roof over my head . . . so many have nothing.

Thank You that the door of our Church is open . . . so many are nailed and barred.

For all these things, and for all Your other blessings, never let me forget to say "Thank You."

And if it be Your will that I should lose some of them . . . or most of them . . . or all of them . . . Give me grace to say . . . "Your will be done!"

And never let me forget that anyone blind or deaf . . . anyone crippled or lame . . . anyone cold and hungry . . . anyone needing a home . . . is not just anyone . . . but is really You in disguise.

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A man must be free to seek God, to find God, to worship God. But he is not free to fashion God to his own fancy, to warp God into the mold of his own mind, or to create the kind of God or the kind of religion he thinks he would like.

— FATHER GILLIS

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In the wistful heart of night
Angel voices sang.
Winter dusk was set with stars,
Hallelujahs rang.
For each listener sad and lone
Winds articulate have grown
Whispering this night alone
Glory, gloria.

Longings, tremulous but strong
Fill my heart today.
Sorrows lose themselves in song
As the angels say
'Christ is born to you this night!'
Open shutters — let the bright
Glorious, silver song bring light.
Glory, gloria.

Still my heart's unuttered cry
While the angels sing.
Let me feel, that Thou art nigh
While Thy praises ring.
As the festal trumpets start
Jesus, enter Thou my heart.
Glory, gloria.

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I Saw A Dream

I looked into the lambent eyes
Of the Mother of Jesus,
And I saw a dream
Hidden there.

I saw Love that
Was great enough to surpass
Pain.
I saw a terrible longing
That would be unappeased
Through the years.
I saw grief mingled with Glory.
For at Bethlehem
The long walk to Calvary began —
The walk that was marked
By Love,
And by a terrible longing,
And by grief mingled with Glory.

I looked into the lambent eyes
Of the Mother of Jesus,
And I saw a dream
Hidden there.



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What bright, gay, treasured thing
To the Infant tender and mild?

Not the sun, not the moon,
Not a sweet, fragile tune,
Nor the winds blowing gently or wild.

Since a Star led the way
To Him there on the hay,
To Jesus pure, undefiled.

I am quite positive
I would want most to give
A cluster of stars to the Child!

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I read in the Book that He who was The Christ,
Went about doing good.

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— Anon.

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NIE WOLNO NAM SPLAMIC HONORU NASZEJ TRADYCJI

Sensacja wśród mówców było wystąpienie Kongresmana Lucien Nedzi (D) z Detroit, który ujął swoje przemówienie w płaszczyźnie szerokich myśli, odnoszących się do zagadnień ogóln amerykanickich, polonijnych i polskich. Dał swoim przemówieniem wiele do myślenia.

Kiedy tak patrzę na tyle znajomych twarze, z tyłu stron Ameryki, z tyłu stanów i powiatów, dopiero w całej pełni zdaje sobie sprawę jak dumny jestem z tego że jestem Amerykaninem Polskiego pochodzenia, lojalnym i wiernym obywatelem Ameryki, a jednocześnie dumny synem naszej wielkiej i bogatej tradycji i kultury polskiej.

Łączy was wszystkich jeden wspólny cel i wspólne dziedzictwo takie silne i takie trwałe że trudno by doszukać się dziś w Ameryce jemu równego.

Jesteśmy przecież częścią wielkiej polskiej diaspory, rozproszenia milionów Polaków po całym świecie, czy to z wyboru czy z zrzadzenia losu.

Jesteśmy narodem tulaczy — ileż boleści, ile rozłaki, ile radości pomieszanej ze smutkiem kryje się w tym jednym zdaniu!

Ale gdziekolwiek Polacy osiedli, gdziekolwiek zapuścili korzenie, gdziekolwiek zabrali się do pracy, gdziekolwiek znaleźli możliwe stosunki — na wschodzie czy na zachodzie, na północy czy południu — dokonujemy wielkich rzeczy. Możemy być z nich dumni, i my i nasze dzieci.

Naród amerykański przeżywa chwilę kryzysu i bólu ze wszystkich stron. Wojna, podatki, strajki, rozruchy rasowe i zbrodnie. Choć żyjemy w czasach dobrobytu jakiego nigdy nie było, duch nienawiści panuje nad krajem. W społeczeństwie naszym znajdują się ludzie, którzy podają w wątpliwość podstawowe zasady, na których amerykańska cywilizacja została zbudowana. Nasze instytucje, prywatne czy publiczne, duchowe czy świeckie — są zagrożone.

Wiemy że nie wolno nam dopuścić, aby wydarzeniami w naszym kraju panowało bezprawie! I choć różnorodność opinii i prawo protestu i niezgadzania się są niezbędne w naszym społeczeństwie, anarchia i swawola i bezprawie są zbrodniami wymierzonymi w nasze najlepsze interesy. Dziś zdajemy sobie sprawę, że wszyscy Amerykanie, bogaci i biedni, młodzi i starzy, czarni i biali, muszą jeszcze raz potwierdzić swoją dedykację, wale postępowania jako rozsądni i odpowiedzialni obywatele. Ameryka nie może sobie pozwolić na wątpliwość. My musimy dalej przodować światu i być nadzieją świata, musimy wytrwać w naszych demokratycznych zasadach.

A jeśli chwalić mamy kogoś to już nie tych, którzy sieją nienawiść i agitują do rozruchów, ale tych cichych i spokojnych obywateli, którzy szanują flagę, szanują zasadę równych praw wszystkich obywateli kraju, służą krajowi codziennie, prostą pracą, spełnianiem swych obowiązków, uczciwą pracą nad zabezpieczeniem siebie, swym rodzinom, i swym współobywatelom lepszej przyszłości.

My Amerykanie polskiego pochodzenia możemy być dumni z naszych silnych tradycji rodzinnych i organizacyjnych. Zwarte życie rodzinne, przedsiębiorczość i zapobiegliwość, duma z posiadania własnego domu, poszanowanie dla prawa i porządku społecznego, oto cechy typowe prawdziwego Amerykanina polskiego pochodzenia.

I niech nikt obcy nie wątpi że choć naturalnie pilnie śledzimy wydarzenia w kraju naszych przodków, problemy dzisiejszej Ameryki, w kraju i zagranicą, leżą nam tak samo na sercu jak, każdej innej grupie amerykańskiej. A w dodatku interesujemy się zawsze losem Polski i stosunków polsko-AMERYKANICKICH.

Naród polski, który dzielnie przetrwał lata terroru hitlerowskiego po to tylko, aby wpasć w zdradliwe ręce swych fałszywych oswobodzicieli ze Wschodu, ten naród polski trwa i cierpi dalej pod rządem małej grupy ludzi, narzuconej mu od zewnątrz. Życie w Polsce dzisiejszej nie jest łatwe ani radosne. Ludzie próbują żyć choć wiedzą, że w systemie, który Polska rządzi, nie ma nadziei że jutro będzie lepiej. Starzy ludzie dożywają swych lat ze smutną wiadomością, że smutna wiadomość, że nie doczekają się dnia, w którym odetchną powietrzem wolności. A młodzi, cyniczni i nieufni, widzą kraj beznadziejnie zaplątany w absurd komunistycznej biurokracji, obciążony bezsensowną przestarzałą ideologią marksistowską. Młodzi dzisiejszej Polski nie wierzą, że ich marzenia o zrealizowaniu swych ambicji, rozwinięcia skrzydeł, używania w pełni osobistych zdolności i talentów, kiedykolwiek się spełnią.

Czasem zastanawiam się poważnie czy Stany Zjednoczone naprawdę robią coś dla Polski. Niektórzy są przekonani że nasza polityka jest słaba i niesmiała w stosunku do narodu polskiego.

Jako odpowiedzialni Amerykanie mamy obowiązek i odpowiedzialność odgrywania naszej roli we wszystkich wydarzeniach naszego kraju, zarówno wewnętrznych jak i międzynarodowych. A biorąc w nich udział nie wolno nam zapominać o idealach i tradycjach, które przyswajaliśmy naszym ojcom.

NIE WOLNO NAM SPLAMIC HONORU NASZEJ TRADYCJI, NASZEGO POCZUCIA SPRAWIEDLIWOŚCI I NASZEGO UMIŁOWANIA WOLNOŚCI I DEMOKRACJI.

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LIVING PHILOSOPHY

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Excerpt from talk before Sunday Evening Club, Chicago

As a child I believed that God created me. But now I understand that He not only created me as I was, but as I am and how I have developed. He created my ideals, my character, my abilities — such as they are — and my drive; and He created my property and my ability to hang onto some of it.

Now I would be an ingrate if in return for all of this I did not want to give something to my God. This is not necessarily religion. It's common courtesy; good manners, if you will. And so, in the things I do, I try to say thank you. The child says thank you with his mouth. The man says thank you with his actions; and there are degrees of action, just as there are degrees of understanding.

I did not come to this conclusion without a struggle, and I did not come to it alone. I have been helped by several people, and I have not always cooperated. My mother taught me my early faith. Years later, a great pastor raised my sights above the crowd and gave me the perspective of a greater height. My wife was not only willing but eager to put up with the sacrifice that this philosophy demands; and she had the good sense not to push me. I have been helped by a number of fine laymen with whom I have had the privilege to work, and whose standard of performance has given me something to reach for.

Nor did this philosophy develop overnight. At first, I grudgingly thought that a little work for my Church would be enough. Later, when I was making more money, I thought that I could do it with dollars. But I was dead wrong. I had forgotten a significant sentence from Christ's Sermon on the Mount: "For where your treasure is, there will your heart be also." And then things really started to move.

In a nut-shell, for what God has given me, I want to give something in return to Him. I want to put more into this world than I take out, and to leave it richer than I found it.

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WE TEACH ONLY CHRIST JESUS

Behold the picture of Christ as drawn by Caryl Houselander in her long prose-poem **The Sermon on the Mount**

He was very poor.
He had the chiselled features of one who denies himself:
His hands were the large hard hands of an artisan — and without a sword:
His eyes, the eyes of pity and love:
His speech, the broad, slow speech of a country man.

It is this man who walked the roads of Palestine, tired and dusty and thirsty, yet seeing in the world, that He had made, unspeakable beauty, and showing to those who slowly won His own divine vision, the beauty of these things that 'men see and taste and hold: salt and rock and light and the wheat in gold: winds and wings and flowers and fruit on boughs: and candle-light in the house.'

From the gentle wind of His understanding, the sun of His words, 'there was a thawing then, like the melting of frost when the winter is done.' They would remember His words of the action of yeast in the bread and know that so His love and grace would work in their souls: His words about the wind and the Breath of the Spirit that fans the smoking flax: His words about chastity, 'the splendor of love, of desire, silver purified in the heart of the fire: of white linen spread for the marriage feast.' Because of Him men knew now with a 'great sighing of joy,' that the dead bough must fall from the living tree and their hearts be born again 'to a white maying and morning.'

In His Passion, it is the Christ of Pity, Who dies for men, suffering for them and with them. He is a **young** man who dies, to whom life is sweet; all the beauty of the world He made calls out to Him in Gethsemane to put off death and to live. Yet if He dies not, there will be no Easter morning for the men He loves. So He goes to Calvary to die.

The Christ **Who** is risen will not remain 'like an ikon enshrined in the rare meditative mine, but will live in the warm-living men and women of flesh and blood who lead the common life and share the burden of living. With them Christ will go into all the workshops and offices, down all the mines, work in the fields, gather into earthly barns. In this world He must walk all the streets of the cities, die on all the battlefields, dwell under the eaves of all the homes. Since this has happened, Easter is then truly the resurrection of the children of God in Christ.

All this may mean nothing if not tied in with the doctrine of grace. It is through grace that it is possible for Christ so to live in men. **Especially by prayer through the Mass.**

Christ is not the Christ of the ivory-crucifix. He must be recognized, with Veronica on the Way to the Cross, in the blood and sweat and tears of the most helpless of humanity. Christ is in everyone, in our employer, our secretary, our office boy, our grocer and our plumber, the policeman, our cook and our bishop, in our friend, in our pet aversion as well as in our love. **If we are not interested in these people, then we are not interested in Christ.**

The self-denial entailed in the constant seeing of Christ in others will be more than repaid by the growth of the Christ-life within our own soul, by the increase in the grace that is His life.

With the mind of Christ, and the hands of Christ, the man who loves mankind with the heart of the risen Christ rebuilds the world.

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PSALM 83

"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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"Without bitterness in our hearts, we are raising our eyes to the Creator of man who assured us that in American soil we can find the moral and spiritual forces which make free men and women. In His guidance, we shall find the fortitude to correct our errors, to straighten our courses, to resurrect the spirit that made our America so free and bountiful a nation.

"No public man can be just a little crooked. There is no such thing as a no-man's-land between honesty and dishonesty.

"Our strength is not in politics . . . Our strength lies in spiritual concepts. It lies in public sensitiveness to evil."

Excerpts from address by Herbert Hoover, August 30, 1951.

My Free Country

RABINDRANATH TAGORE

Philosopher and poet of India, 1861 - 1941

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments
by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards
perfection;

Where the clear stream of reason has not lost its way
into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever-
widening thought and action —

Into that heaven of freedom, my Father, let my country
awake.

— FROM HIS "GITANJALI"

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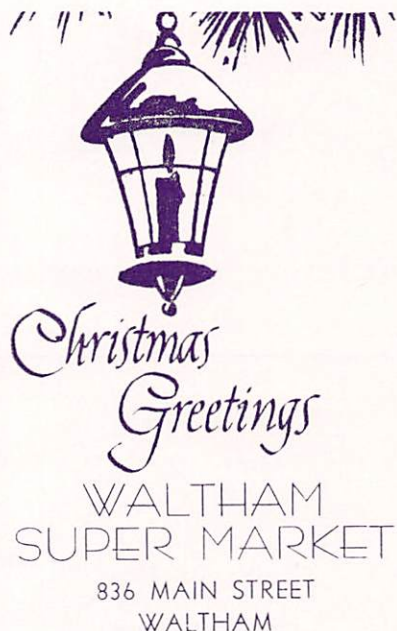
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TRUTH, ACCORDING TO SAINT JOHN, DEMANDS NOT ONLY THAT WE KNOW IT, BUT ALSO THAT WE LIVE IN CONFORMITY WITH IT. Along the same line, Saint Paul insisted that faith — essentially an intellectual judgment — is incomplete without the practice of charity. Thus, truth demands both knowing and doing. It is action as well as thought. And to accept Christ as Truth means more than an intellectual assent to His doctrine or a realization that He gives meaning to all creation and human activity: it means that we must also imitate Him and strive to live exactly as He lived.

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Oh beauty that is now majestic grace,
Where every passing snowflake left its trace,
Sing through the wintry land and let your song
Tell of the strength and power that belong
To rocks and trees and fervent sky and sea.
Carved in white silence of tranquility.

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HEARTIEST CONGRATULATIONS
AND BEST WISHES TO ALL

Congressman Philip J. Philbin, Third District

DONORS May, 1966 to May, 1967	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (B) Diocesan Coll.	Fuel Collections 1967	Christmas Flowers 1966	Easter Flowers	Cake Sale Contributions 1967
ALEKSANDROWICZ, Mary	6	12	8	2	—	1	2
ALGIERSKA, Victoria	6	12	8	5	2	2	2
ANDERSON, Blanche	10	12	6	2	2	1	—
ANDREWS, Kenneth - Jean	8	12	8	1	1	2	2
ANELONS, George - Eva	10	24	17	10	2	2	2
ARCISZ, Mary	6	10	—	1	—	—	B
AUGUSTYNIAK, Harry - Emilia	10	9	7	—	—	—	—
BABRICKI, Stanley - Josephine	10	12	3	1	—	1	—
BACZONSKY, Daniel	10	20	7	4	1	—	—
BAJGOT, Antonina	—	—	—	1	—	1	1
BALLARD, Leona	6	4	—	1	—	1	—
BANDALEWICZ, John - Pauline	10	24	16	10	—	3	3
BANDALEWICZ, John, Jr. - Frances	6	12	8	10	—	2	2
BEAVIS, Marguerite	6	12	8	2	1	2	1
BERGGREN, Carl - Veronica	10	24	16	5	2	2	2.50
BIGUSIAK, Ben - Helen	10	24	9	5	2	2	2
BOLTRUKIEWICZ, Edward	6	12	8	5	2	1	2
BOLTRUKIEWICZ, Gabriel	6	—	—	—	—	1	—
BUBNOWICZ, Anna	6	12	—	—	2	2	2.50
BUBNOWICZ, John - Bernadette	10	24	—	5	—	2	—
BUDREWICZ, Antoni - Ludwika	8	3	—	—	1	1	—
BUDREWICZ, Irene	6	12	—	—	1	1	—
BURKE, Frank	10	60	40	5	5	5	5
BUSCEMI, Philip - Stella	—	4	3	3	1	1	1
BUTLER, Robert - Helen	—	2	—	—	—	—	—
CAMPBELL, Joan	—	—	—	—	1	1	—
CAPONE, Rita	—	12	8	10	—	—	—
CASE, Mary	10	12	3	—	1	1	—
CHRISTIAN, Leon - Stella	10	24	80	10	2	2	2
CHRISTIAN, Noel	6	12	8	2	1	1	1
CLAIR, Ruth	6	18	8	5	1	1	1
CHYZUS, Adolf - Helen	8	10	1	5	1	1	—
CONNOLLY, Laurence - Nancy	20	14	2	—	—	—	—
COWLES, Albert - Malvina	10	60	80	10	5	5	5
COWLES, John	10	28	24	5	2	2	2
DARGIEWICZ, Janina	6	12	8	3	1	1	1
DARGIEWICZ, Richard	6	24	16	5	1	1	2
DARGIEWICZ, Robert	6	—	—	2	—	1	—
DAWSON, Sophie	6	12	16	5	—	1	C
DORAN, Ronald - Judith	—	—	6	—	—	—	—
DROZDOWSKI, Alice	10	25	16	10	5	—	—
DROZDOWSKI, Nicholas - Jean	10	22	12	—	—	—	—
DUDZINSKI, Urszula	6	—	—	—	—	—	—
DYNIET, Anastazy	8	8	5	2	1	1	2
DUEHRING, Ronald - Judith	—	7	2	—	2	3	—
DZERKACZ, Janet	—	—	—	—	—	1	—
DZERKACZ, John - Jessie	8	28	19	5	2	2	1

B — Bread
C — Cake

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When as a youth I dreamed and talked, Time Walked.

When I became a full-grown man, Time Ran.

And later as I grew older, Time Flew.

Soon I shall find when travelling on, Time Gone.

Will Christ have saved my soul by then?

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1 POWDERMILL ROAD

MAYNARD, MASS.

DONORS May, 1966 to May, 1967	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1967	Christmas Flowers 1966	Easter Flowers	Cake Sale Contributions 1967
DZERKACZ, John, Sr.	6	—	—	—	—	—	—
ENGELHARDT, Paul - Helene	10	30	15	10	5	5	—
FALCO, Joseph - Mary	10	12	—	5	—	1	—
FITEK, Henry	—	—	—	10	—	—	—
FOLEY, Leona	6	12	5	5	1	—	1
FRANCIS, E. L.	—	9	3	2	1	1	1
FRIGULETTI, Joan - Adele	—	—	—	5	—	—	—
GALLAGHER, Edward - Victoria	8	12	11	5	2	2	2
GALLAGHER, Edward, Jr.	6	12	8	2	2	2	1
GALLIS, Frank - Mary	8	9	8	1	1	1	B-C
GATELY, Edwin - Helen	10	21	16	10	—	3	3C
GILBERT, Alfred - Norman	8	12	8	8	2	—	2
GIRDZIEJEWSKI, Helen	10	12	8	5	1	1	C
GIRDZIEJEWSKI, Jennie	10	12	8	5	1	1	C
GIRDZIEJEWSKI, Mary	10	12	8	2	1	1	2
GIRD, Joseph - Arlene	—	8	5	5	—	—	—
GOGOLIN, Robert - Josephine	10	24	40	10	4	4	2
GODEK, Stanislaw	6	12	8	1	1	2	1
GRAFF, Helen	—	—	—	—	—	—	—
GRANT, Josephine	6	22	10	5	2	2	2
GRUBER, Martin - Agnes	10	14	16	5	2	2	2
GRYNIEWSKI, Michal	6	—	—	5	—	1	1
GUDZINOWICZ, Ben - Helen	10	58	55	10	5	5	2
GUDZINOWICZ, Emilia	6	12	—	2	—	1	1
HAJDUK, Edward - Joan	6	10	8	3	1	—	—
HAJDUK, Stanley	6	11	8	3	1	1	—
HAJDUK, Camilla	6	—	—	—	—	—	—
HARASIMCZYK, Anna	9	12	—	2	—	1	1
HARASIMCZYK, Joseph	6	12	—	—	—	1	—
HARRINGTON, George - Gladys	10	9	8	5	2	2	—
JAKUSIK, Anastazy	6	—	—	1	1	1	B
JAKUSIK, Ben	6	—	—	—	—	—	—
JAKUSIK, Onufry - Helen	10	11	8	2	—	1	2
JAKUSIK, Stanley	6	12	8	5	2	1	1
JANCZEWSKI, Katarzyna	6	7	5	1	1	1	2B
JANCZEWSKI, Stanley - Clare	8	21	12	—	—	2	C
JANULEWICZ, Vincent - Stefania	8	20	3	3	2	—	2
JARMULOWICZ, Robert - Sally	10	17	8	6	—	2	C
JARMULOWICZ, Vincent - Anne	8	24	14	2	—	—	—
JASIELONIS, John - Sonia	6	7	8	5	—	1	—
JASIELONIS, Stanley	6	—	—	5	—	1	—
JASIELONIS, Stanley - Olympia	10	—	—	5	—	1	—
JURGIELEWICZ, Marya	6	—	—	—	—	1	—

B — Bread
C — Cake

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51 MAIN STREET

MAYNARD

MASSACHUSETTS

DONORS May, 1966 to May, 1967	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (B) Diocesan Coll.	Fuel Collections 1967	Christmas Flowers 1966	Easter Flowers	Cake Sale Contributions 1967
JURGIELEWICZ, Joseph - Linda	—	—	—	2	—	—	—
JURGIELEWICZ, Valerie	6	12	8	2	1	1	C
JURGA, Stanley	10	—	—	—	—	—	—
KAMESH, Frank - Blanche	10	20	17	5	2	1	1
KANGAS, Irene	10	12	12	3	1	1	1
KARPEICHUK, Edward - Cecile	10	—	2	2	1	1	C
KARPEICHUK, Konstanty - Mary	8	10	5	3	—	1	1
KARPEICHUK, Stanley	6	12	7	1	—	1	—
KASZKIEWICZ, Anastazy	8	—	—	—	—	1	—
KITOWICZ, Emilia	6	—	—	—	—	1	—
KOCHNOWICZ, Eleanor	6	11	8	1	—	1	—
KOCHNOWICZ, Joseph - Lena	10	24	20	5	2	2	C
KODZIS, Stanley - Stella	8	9	6	2	1	1	C
KONSZEWICZ, John	8	—	—	—	1	—	—
KOWALSKI, Walter - Anna	10	24	16	—	2	2	—
KRYSIENTEL, Altons - Helen	10	12	9	5	—	1	—
KRYSIENIEL, Anna	6	12	3	1	1	—	B
KRYSIENIEL, Veronica	6	12	8	5	1	—	—
KULEWICZ, Alex - Mary	10	12	9	5	2	2	2
KULEWICZ, Catherine	6	12	12	5	1	1	2B
KULEWICZ, John	6	12	8	5	1	1	—
KULEWICZ, Feliks - Marya	10	12	8	5	1	1	2
KULIK, Marya	6	12	4	3	1	1	C
KULIK, Stanley	6	12	12	3	1	1	—
LANKIEWICZ, Stanley	6	—	1	2	2	2	1
LANKIEWICZ, Walter	6	12	8	5	2	2	1
LAWRYNOWICZ, William - Mary	10	18	17	10	—	3	—
LECH, Chester - Helen	12	24	26	5	3	3	2
LEHTO, Milton	10	—	—	5	—	1	—
LEHTO, Stella	10	20	10	5	1	1	—
LICHORAI, Stella	6	8	—	1	1	1	1
LOIKA, Zofia	6	10	—	—	—	1	—
LUKASHUK, Madeilene	6	12	8	5	1	5	—
MANNING, George - Helen	10	38	10	10	5	5	5
MANTEL, Charles - Joan	10	40	40	5	5	5	—
MARTINO, Judy	—	12	8	3	2	2	2
MARTINO, Dominic - Alice	—	12	8	3	—	—	2
MARCHOCKI, Stanley - Helen	10	—	—	5	—	5	—
McGEE, John - Barbara	—	12	3	5	—	1	1
MIKIJANIEC, Joseph - Mary	10	12	8	2	2	2	1
MIKUTAJKIS, Helen	6	—	—	—	1	1	—
MILEWSKI, Adele	6	12	10	3	1	1	—
MILEWSKI, Jan	8	—	—	2	—	—	—
MILEWSKI, Stephen - Toni	10	20	14	10	3	3	—
MILEWSKI, Victor	6	2	—	5	—	3	—
MINKO, Sophie	8	12	10	5	2	2	2C
MISZKINIS, Antoni	—	—	—	1	—	1	—

B — Bread
C — Cake

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Wednesday	9:00 to 1:00	2:00 to 5:00
Friday	9:00 to 1:00	2:00 to 5:00
Tuesday	9:00 to 7:00	
Thursday	9:00 to 5:00	
Saturday	9:00 to 2:00	

MEDICAL CENTER
EM 9-9032

CONCORD, MASS.
HU 2-2258

A poor man served by thee
shall make thee rich,

A sick man helped by thee
shall make thee strong,

Thou shalt be served thyself
by every sense of service which thou renderest,

Such a crown is set upon thy head.

— ELIZABETH BARRETT BROWNING

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MAYNARD SUPPLY COMPANY

99 MAIN STREET

MAYNARD, MASS.

DONORS May, 1966 to May, 1967	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections	Christmas Flowers 1967	Easter Flowers 1966	Cake Sale Contributions 1967
NAHORSKI, Joseph - Mary	10	24	45	10	2	2	1&C
NOWALK, Anna	6	8	—	—	—	1	—
NOWALK, Edward - Mary	8	—	—	—	—	1	—
NOWIK, Agata	6	12	3	2	1	1	1
NOWIK, Honorata	6	12	8	—	—	—	—
NOWIK, John	8	24	14	5	2	2	1
O'NEIL, Edward - Mary	—	12	8	5	1	—	1
O'NEIL, Robert - Stella	10	42	35	10	2	2	2
PHANEUF, Eugene - Helen	10	24	4	—	—	2	—
PIECEWICZ, Antoni - Dorota	10	12	7	4	2	1	B
PIECEWICZ, Ben - Loretta	10	12	8	5	2	2	C
PIECEWICZ, Charles - Jean	8	24	8	5	—	1	—
PIECEWICZ, Frances	6	10	8	5	1	1	C
PIECEWICZ, Henry - Margaret	—	12	12	5	—	5	—
PIECEWICZ, Joseph - Helen	8	12	8	10	—	1	2
PIECEWICZ, Magdalena	6	9	1	2	1	1	B
PIECEWICZ, Marguerite	8	12	8	5	—	1	C
PIECEWICZ, Mary	6	—	—	—	—	2	—
PIECEWICZ, Michal - Frances	8	—	—	—	—	—	—
PIECEWICZ, Stanley - Jean	8	12	10	2	1	1	1
PIETRON, Jerry - Leida	10	40	16	5	1	2	C
PIKULA, Stanley	10	12	8	2	2	2	—
PILECKI, Ignacy, Sr.	6	—	—	—	—	—	—
PILECKI, Joseph - Sophie	10	12	8	10	2	2	—
PILECKI, Michael - Eleanor	8	—	—	—	—	—	—
PILECKI, Victor - Ewa	10	18	16	5	2	2	2
PIUTA, Stanislaw	6	10	—	1	1	1	—
PLESKOWICZ, Antonina	6	—	—	—	—	1	—
PLESKOWICZ, Stanley - Assunta	8	9	—	2	—	2	2
POZERYCKI, Joseph - Theresa	8	9	4	3	2	2	1
POZERYCKI, Maryanna	6	2	—	2	—	1	—
PRONKO, Peter, Sr.	6	8	4	1	—	1/2	—
PRONKO, Peter - Eloise	10	24	9	5	1	1	C
PUFFER, Edward - Mary	—	2	1	—	—	1	—
PUGSLEY, Wanda	10	—	—	2	—	1	—
ROGERS, Albert - Joan	8	12	8	5	1	—	—
ROGERS, Mary	6	—	—	—	—	—	—
ROMANOWSKI, Edward	6	—	—	1	—	1	—
ROSKO, Sophie	—	—	—	2	—	—	—
SABANSKI, Albert - Helen	8	24	8	5	—	—	—
SEAWARD, Robert - Jane	10	12	8	5	3	3	2C
SEBASTYNOWICZ, John - Lena	10	12	—	5	—	1	—
SEBASTYNOWICZ, John, Sr.	6	—	—	—	—	—	—
SIEMIENIAK, Stanley	10	—	—	—	—	—	—
SIERGIEJ, Dominika	6	6	—	1	—	2	1

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C — Cake

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More things are wrought by prayer
Than this world dreams of. Wherefore,
Let Thy voice
Rise like a fountain for me night and day.

— ALFRED LORD TENNYSON

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DONORS May, 1966 to May, 1967	Grand Annual Offering	Total Monthly Offerings	Total Gifts to the (8) Diocesan Coll.	Fuel Collections 1967	Christmas Flowers 1966	Easter Flowers	Cake Sale Contributions 1967
SILKONIS, Frank - Marguerite	10	4	1	1	1	1	—
SINICKI, Antoni - Anna	8	12	—	—	—	—	—
SIUTA, Stanislaw - Gladys	10	13	8	5	2	2	1
SIWKO, Ireneusz - Janina	—	41	—	25	—	—	—
SLABYSZ, Milton - Elizabeth	8	12	8	3	1	1	—
SLABYSZ, Stanley - Mary	8	—	—	2	1	1	1
SMALE, Robert - Broncia	10	24	14	10	2	2	C
SOFKA, Ben - Rini	10	24	16	5	1	1	C
SOKOLOWSKA, Frances	6	—	—	—	—	—	—
STADES, William - Mary	—	10	5	5	2	2	1
STASZEWSKI, Stanley	6	—	—	5	—	1	—
STASZEWSKI, Stephen - Dorothy	10	40	8	5	—	—	—
STEFANOWICZ, John, Jr.	6	9	6	—	—	1	—
STEFANOWICZ, John - Zofia	9	10	5	—	—	2	—
SZCZERZEN, Anna	—	12	—	—	—	—	—
SZCZERZEN, Michael	6	12	—	—	—	—	—
SZCZERZENIA, John - Mary	8	24	27	3	1	2	C
SWIENTONIEWSKI, John - Aniela	20	20	4	—	2	2	—
SZEBUNKA, Adam	5	—	—	—	—	—	—
SZKARADEK, John - Broncia	10	18	11	10	5	5	—
TOBIN, Richard - Wanda	—	—	—	4	—	1	—
THOMAS, Michael - Jane	8	35	1	—	—	3	—
TOMYL, Albert	6	—	—	—	—	—	—
TOMYL, John - Anna	8	—	—	2	—	1	—
TOMYL, Teresa	6	—	—	2	1	2	1
TRAKIMAS, Stanley - Sophie	8	10	7	5	—	1	1
TROISI, Edward - Mary	8	10	—	3	2	—	1
VINCENT, Joseph - Jennie	8	10	7	4	—	1	—
WALUK, Mary	6	—	—	—	—	1	—
WASILUK, Stefania	6	—	—	1	—	1	1
WASIUK, Edwin - Helen	8	24	16	10	2	2	1
WASIUK, John	10	—	—	—	—	—	—
WASIUK, Joseph, Sr.	6	12	8	—	—	1	—
WASIUK, Stephen - Laiti	8	24	16	3	1	2	C
WASIUK, Theresa	8	24	23	5	2	2	1.50
WASIUK, Walter - Laura	10	24	16	10	1	1	2
WASIUK, William	15	—	—	—	—	—	—
WASIUK, Xaviera	8	60	70	10	2	2	1.50
WILLIAMS, John - Josephine	10	12	6	5	2	—	2
WOJSZNIS, Edward - Ann	8	12	19	3	—	1	—
WOJSZNIS, Joseph	6	12	6	5	—	1	—
WOJSZNIS, Josephine	6	—	—	—	—	—	—
WOJSZNIS, Mary	6	7	5	2	—	—	—
WOJTKIEWICZ, Jennie	6	10	8	2	1	1	1
WOJTKIEWICZ, John - Jennie	8	12	7	5	2	2	1
WOJTKIEWICZ, Stefania	6	—	—	3	—	1	—
WOZNIAK, Stephen - Gladys	10	24	16	5	5	5	2
ZANCEWICZ, John - Irene	10	9	2	5	1	1	—
ZANCEWICZ, Stanley - Anna	10	12	7	5	2	2	2
ZANCEWICZ, Walter - Helen	10	9	5	10	2	—	—
ZAWADZKI, Siergiej - Mary	10	9	—	3	1	1	1
ZWIRBLA, Genowefa	6	12	8	5	1	1	1
ZWIRBLA, Stanley	6	12	8	3	—	1	—
ZELUKIEWICZ, Anna	6	12	—	1	1	1	1
HOLY NAME	—	—	—	—	20	20	—
ALTAR SOCIETY	—	—	—	—	10	10	—

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C — Cake

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No man may love the beauty of his race
Unless he knows the path by which he came,
Unless he knows that blood-washed, hallowed place
Where histories of the ages call his name.

— VICTORIA JANDA

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DON'T JUDGE OTHERS TOO HARSHLY

Pray do not find fault with the man who limps, or stumbles along the road,
Unless you have worn the shoes he wears, or struggled beneath his load.

There may be tacks in his shoes that hurt, though hidden away from view.
The burden he bears, placed on your back, might cause you to stumble, too.

Don't sneer at the man who's down today, unless you have felt the blow,
That caused his fall, or felt the shame that only the fallen know.

You may be strong, but still the blows that were his, if dealt to you,
In the self-same way at the self-same time, might cause you to stagger, too.

Don't be harsh with the man who sins, or pelt him with word and stone.
Unless you are sure, yea doubly sure, that you have no sins of your own.

For, you know, perhaps, if the tempter's voice should whisper as soft to you,
As it did to him when he went astray, 'twould cause you to falter, too!

(Author Unknown)

MURPHY and SNYDER, INC.

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PAY ATTENTION, BROTHER!

Do you ever get that winded feeling,
Ever find your head a reeling,
Keepin' up with the Jones' down the street?
Now I want you to pay attention to me.
Did you ever get to feelin' gloomy,
Just because they seemed a little more elite?
Well then brother, if you're like me,
You'd like to find a place to flee,
A place where you don't have to be keepin' up.
A place where people smile a lot,
And are quite content with what they've got,
And are grateful that they've got coffee to fill their cup.
To appreciate what you got brother,
That's the secret, there ain't no other,
Just thank God that you've got something nice.
And don't start thinkin' that it's disaster,
When you see the other guy movin' faster,
Count your blessings brother, that's darn good advice.
Take a look at the sun and the moon and the stars,
Forget about those shiny cars,
Smell a flower, inhale that rich perfume.
Don't sit worryin' about your pension,
Brother, I want you to pay attention,
Smile! There, that brightened up the room.
Don't try makin' that tough decision,
Of what to watch on television,
Shut it off brother, and go take a healthy walk.
Do yourself a real favor,
Take a stroll over to your neighbor,
And sit right down and have a friendly talk.
Appreciate when the days are sunny,
For a while quit thinkin' just of money,
Learn to smile and enjoy life to the hilt.
Don't let that rat race get you down,
Don't let me catch you with a frown,
Smile, and your troubles will start to wilt.
Ain't no need to move away,
Now pay attention to what I say,
Just livin' can be such a pleasant thing.
Start talkin' and walkin' and smellin' flowers,
Instead of worrying away the hours,
And you'll find every day like the first of spring.

— ARTHUR J. FETTIG

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