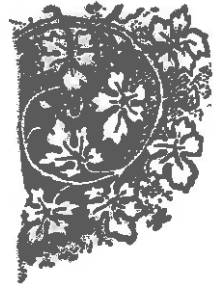




# Stronica Proboszcza



## The Pastor's Page

September 16<sup>th</sup>, 2018

Twenty-Fourth Sunday in Ordinary Time

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*Month of Our Lady of Sorrows*

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Niech będzie pochwalony Jezus Chrystus!  
Praised be Jesus Christ!

### Sunday, September 16<sup>th</sup> – Feast of Ss. Cornelius & Cyprian

Saints Cornelius and Cyprian, fellow bishops, lived in difficult times. Though separated by distance, they dealt with the same issues and they encouraged each other. Their feast days have been celebrated together since the fourth century. St. Cornelius was a Roman who was elected pope in 251 after Pope Fabian was martyred. The election was delayed fourteen months because Emperor Decius was continuing to persecute Christians.

An important issue during St. Cornelius's time in office was how to treat large numbers of Christians who had abandoned their faith during the persecution. Some bishops took them back as if nothing had happened, while others wouldn't allow any of them to return to the Church. St. Cornelius said that people who gave up their faith should be welcomed back, but only after doing penance. This was a wise middle course between the two extremes. Cornelius was supported in this by his friend Cyprian.

When the persecutions began again, the emperor sent St. Cornelius away from Rome. When St. Cyprian heard about this he wrote St. Cornelius a beautiful letter of support. He said, "If one of us dies before the other, may our friendship continue in the Lord's presence." St. Cornelius did die shortly afterward in September of 253, from the hardships caused by his exile at Civitavecchia, the port of Rome. He had been pope for only two years.

St. Cyprian was a rich pagan teacher and lawyer in the town of Carthage in northern Africa. When he became a Christian in the year 246 at age 25, many people were amazed because he had been famous for his worldly lifestyle. He studied the Bible and many religious writers to learn about his new faith, and he was named bishop soon afterward in 249. When Emperor Decius began the persecution, St. Cyprian went into hiding, but he sent letters to his flock back in Carthage. Later after St. Cyprian returned to Carthage, an epidemic struck the city. St. Cyprian organized the people of his diocese to nurse the sick. They helped all the sick, even those who had persecuted Christians. St. Cyprian's teachings were important to the churches of Africa. After he refused to sacrifice to pagan gods, St. Cyprian was beheaded in September of 258 at Carthage, during the persecutions of Emperor Valerian.

## **Monday, September 17<sup>th</sup> – Feast of the Imprinting of the Holy Stigmata on the Body of St. Francis of Assisi**

In 1224 at age 43, two years before his death, St. Francis of Assisi had made a journey to Mount Alverna to spend forty days in prayer and fasting to prepare for the Feast of St. Michael the Archangel, September 29<sup>th</sup>, which is known as Michaelmas. About the time of the Feast of the Holy Cross, September 14<sup>th</sup>, while rapt in contemplation he suddenly had a vision of a seraph, a beautiful six-winged angel who was crucified. This angel then gave him the gift of the stigmata, which is the impression on his own body of the five sacred Wounds of Christ. His wrists were both pierced as were his feet and his side. The Church understands the stigmata to be a special and very intimate gift given by God to certain saints to allow them to share in the sufferings of our Lord. St. Francis of Assisi was known to have a great devotion to the Passion of our Lord. In the 13<sup>th</sup> century Pope Benedict XI ordered the Feast of the Stigmata of St. Francis to be observed on September 17<sup>th</sup>. In the 17<sup>th</sup> century Pope Paul V extended it to the whole Catholic world. Other saints known to have experienced the stigmata in their lives are St. Catherine of Siena, St. Padre Pio and St. Faustina.

In our church an image of St. Francis of Assisi can be seen on the wall to the left of the Sacred Heart altar clearly displaying the wounds of the stigmata in both of his hands.

## **Monday, September 17<sup>th</sup> – Feast of St. Hildegarde of Bingen**

In recent times there has developed a great interest in Hildegarde of Bingen. She was born around the year 1098 into a German family of the free lower nobility. She was sickly from birth. At a very young age her parents offered her as an oblate to the Benedictine monastery at Disibodenberg. She took her vows at age fourteen in 1112. Although the monastery there was for men, a growing community of Benedictine women was also slowly forming a monastery there for nuns. Monastery life suited Hildegarde well. She was an avid student and not only learned to read and write but also music, gardening and other handiwork. In 1136 she was elected leader of her small community of twenty sisters, and moved the group to Rupertsberg in 1150. The community grew and in 1165 an additional monastery was founded at Eibingen. As the years passed the Abbess Hildegarde grew in wisdom and became well known as a composer, and writer of theological, botanical, and medicinal texts as well as letters, liturgical songs, and poems. She is also noted for the invention of a constructed language known as Lingua Ignota. She is considered to be the founder of scientific natural history in Germany. Hildegarde was considered a Christian mystic and had divine visions from the time of her early childhood. She died at age 81 on September 17<sup>th</sup>, in 1179 at Bingen. On October 7<sup>th</sup>, 2012, Pope Benedict declared the saint a Doctor of the Church.

## **Tuesday, September 18<sup>th</sup> – Feast of St. Stanislaus Kostka – Patron Saint of Youth & of Poland**

The child of 16<sup>th</sup> century Polish nobility, his father was a Polish senator, Stanislaus was tormented by a bullying brother and a vulgar tutor. He was born on October 28<sup>th</sup> in 1550 in the castle of Rostkovo, which is in that part of Poland called Mazowsze. He was delicate in sensibility as well as health. The young man was accused of being a prig by his worldly relatives, the standing family joke being, "Don't tell that story in front of Stanislaus, he would faint." At school in Vienna,

his brother continued to taunt him, once sending a prostitute to his room, and even forcing him to live with Protestants.

When this shabby treatment caused the saint to fall deathly ill, his Lutheran landlord refused to let a priest bring him Holy Communion. St. Barbara, to whom Stanislaus was deeply devoted, sent two angels to him with Holy Communion; eventually, even the Blessed Virgin and the Holy Infant came to visit his sickroom. The Virgin let him play with the Baby Jesus and then bade Stanislaus join the Jesuits. The Jesuits of Vienna, afraid of alienating Stanislaus' wealthy and powerful father, rejected him, forcing the saint to walk 350 miles to Rome, where, in 1567, on his 17<sup>th</sup> birthday, he was received into the order by St. Francis Borgia, the Superior General of the Jesuits. His poor health returned, due to a combination of fasting, mortification, and the Roman summer, and he died nine months later at age 18, on August 15<sup>th</sup>, 1568, the Assumption of Mary. In his final moments, he whispered to those present that the Blessed Virgin was in the room.

Meanwhile, his father, fuming that Stanislaus had entered the Jesuits, sent his guilt-ridden brother to bring him back. When the brother arrived in Rome, he learned that Stanislaus was dead and that all Rome was flocking to his tomb, calling him the new Polish saint. St. Stanislaus' death is pictured in the fourth stained glass window from the vestibule on the parking lot side of our church. His brother and tutor were witnesses at his beatification in 1605 (blaming each other) and later both entered the Jesuits. St. Stanislaus was canonized in 1726, and is venerated as a lesser patron of his native country, Poland. His relics are preserved in Rome in the church of St. Andrew on the Quirinale Hill. His feast day is September 18<sup>th</sup>.

In the history of our archdiocese there has only been one St. Stanislaus Kostka Parish, the one located here in Wyandotte. The parish was established on the 17<sup>th</sup>, of April in 1914, by the bishop of Detroit, John Foley, in the northern part of Wyandotte called Ford City, with Reverend Father Alexander Konus as its first pastor. St. Stanislaus Grade School was originally staffed by the Franciscan Sisters of Sylvania, Ohio. The church building we see now at the corner of Antoine and McKinley Streets is the third for the parish. In 1914 a pre-existing building was used for church services. In 1917 an actual church building was constructed for worship and then in 1961 the present building was blessed and served the parish well until 2013 when the current merger took place.

## **Friday, September 21<sup>st</sup> – Feast of St. Matthew, Apostle & Evangelist**

Tax collectors have never been popular people, but in our day at least they are considered respectable. In the time of Jesus, tax collectors were social outcasts. They worked for the Romans, who had conquered and oppressed the Jewish people. Worse, many tax collectors were dishonest, forcing people to pay more than they really owed. We do not know what kind of tax collector Matthew was. He worked for Herod Antipas, the Tetrarch of Galilee. Jesus chose to call him to be one of the Twelve, in spite of what people would think. Matthew, also known as Levi, was the son of Alphaeus, who was also a tax collector, and was born in Capernaum. His name, Matthew, means the "Gift of Yahweh."

Jesus attended a party at the home of his new disciple. Matthew invited all his friends, the other outcasts of society – tax collectors and public sinners. The religious leaders were horrified that a teacher like Jesus would keep such company. When Jesus was questioned about it, he said, "I did not come to call the virtuous, but sinners."

After the death and resurrection of Jesus, when the Holy Spirit brought gifts of courage and wisdom to the apostles, Matthew preached the gospel. Some traditions say that he worked in Judea, the southern part of the Holy Land, for many years. But others say he traveled as far as Germany, Greece, Syria, Persia or Ethiopia. Tradition says that he was martyred, but where or when that

happened is no longer known. His relics are believed to be preserved in the cathedral in Salerno, Italy since the tenth century.

The gospel that bears Matthew's name was written in Greek, perhaps around the year 80 AD. It was the first of the four Gospels to be written and was written in Aramaic for a community of Jewish and Greek Christians. Many of the stories in this gospel remind us that all people are welcome to follow Christ. An example is the story of the Magi who were led by a star to visit the infant Jesus. The Magi were not Jews, and yet they came to honor this Jewish child, Jesus. The story of the Magi is found only in the Gospel of Matthew.

St. Matthew's symbol in Christian art is a winged man. This symbol is taken from the Book of Revelation and is supposedly because Matthew's Gospel gives us the story of the human ancestry of Jesus. In our church a figure of St. Matthew can be seen on a bracket on the wall above the high altar. His is the first statue on the far left. A little angel stands at his feet holding a scroll, while St. Matthew himself holds another scroll in his hands.

## **Autumn Ember Days – Wednesday, Friday & Saturday**

The Ember Days were days of fasting and prayer to mark the turning of the seasons. They also were days of thanksgiving for the various harvests of the year. In many countries of the Northern Hemisphere, the autumn Ember days came when the grape and apple and nut crops were ripe. This year's Autumn Ember Days will be Wednesday, September 19<sup>th</sup>, Friday, September 21<sup>st</sup> and Saturday, September 22<sup>nd</sup>.

Nowadays we often think of wine as a special treat at festive meals. Perhaps the abuse of wine and other alcoholic drinks has caused us trouble. In times past, in grape-growing countries wine was thought of as an important source of nourishment. In those days the alcohol content of wine usually was lower than it is now, and people diluted wine with water before they drank it.

The grape harvest is a big event – and a lot of hard work. Once the grapes ripen, they have to be picked and processed quickly. In the old days, no matter what a person did for a living all year long, he or she was expected to pitch in to help with the harvest and the making of wine.

The Church doesn't have an official harvest festival. Several days in late summer and fall have been christened as harvest festivals, such as the Assumption of Mary, August 15<sup>th</sup>, Holy Cross Day, September 14<sup>th</sup>, Michaelmas, September 29<sup>th</sup>, All Saints, November 1<sup>st</sup>, and Martinmas, November 11<sup>th</sup>. Ember days were harvest festivals marked not by feasting but by fasting. Both are ways to give thanks to God.

## **Saturday/Sunday, September 22<sup>nd</sup> & 23<sup>rd</sup> The Autumnal Equinox & First Day of Fall**

This celestial event marks the official change of seasons. After today, nights will be longer than days in the Northern Hemisphere. Autumn is beginning. Of course, in the Southern Hemisphere the opposite is true and the season of spring begins.

The full moon closest to the autumnal equinox is known as "harvest moon." This year it will be on September 24-25<sup>th</sup>. In the old days, the light of the full moon helped farmers harvest crops during the night. The next full moon, about a month later, is called "hunters' moon." It is a second harvest moon and will be October 24<sup>th</sup> – 25<sup>th</sup>. In times past it was a time to hunt in preparation for winter.