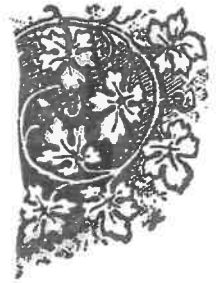




# Stronica Proboszcza



## The Pastor's Page

July 7<sup>th</sup>, MMXIX

Fourteenth Sunday in Ordinary Time

Rev. Mark A. Borkowski

*Month of the Precious Blood*

FmarkB@aol.com

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Niech będzie pochwalony Jezus Chrystus!  
Praised be Jesus Christ!

## July is a Hot Month!

Unfortunately we do not enjoy the blessing of airconditioning in our parish church, and the very hot days of Ordinary Time are without a doubt here! I know it is now that time of year when a person might be tempted to not want to travel from air-conditioned home, by way of air-conditioned car to **un-air-conditioned** church but Sunday remains an **obligatory** day of worshipping God in Church, at the Holy Sacrifice of the Mass. It is worth the effort!

Besides this, there are also summer vacations and travel that make it easy to begin justifying one's absence from church at this time of the year. But it is the priest's job to remind the faithful that we simply must adjust our social lives so as to include worship of God weekly. If not, nothing really makes sense in the big picture of our life and we damage our relationship with our Creator. To put it bluntly, **it is still a sin to miss Mass on Sunday!**

So when you feel tempted to skip Mass "just this Sunday!" **JUST SAY NO!** And come and join your fellow parishioners in our parish church! And if you travel, take time to plan on attending Mass wherever you may be on the Lord's Day. In this age of technology it is NOT difficult to do!  
<http://www.masstimes.org>

## Now We Turn Our Thoughts to the FESTIVAL!

As every good parishioner knows, our annual parish festival is scheduled for the weekend of August 23<sup>rd</sup>, 24<sup>th</sup> & 25<sup>th</sup>. The proceeds of the festival are an important part of the annual budget of the parish. It would be very difficult for us to get along without this money. The festival draws a great many people to the parish for that weekend and is an opportunity for beneficial public relations work to be done for Our Lady of the Scapular.

The success of the festival depends upon the involvement of the parishioners, after all this is your parish. It will ultimately be what you make of it. And so I am asking for your generosity in a multitude of different ways. Let us start with material generosity. The festival is a very costly affair to put on and so in the past many people have made cash donations to cover the expenses, of things like the rental of tents, tables and chairs, portable toilettes, and trailers, the cost of beer and soft

drinks, advertising and printing expenses, the enormous cost of food and the substantial cost of live entertainment. If you make a donation for these things it is greatly appreciated. Other forms of generosity are actually going out and purchasing items for the festival such as, non-perishable food items for the Pantry Shopper Booth, kitchen, bedroom and bathroom linens, toys and stuffed animals, and “bottles of cheer”. These donations make our festival more and more attractive to those attending and spending money here.

Our festival is a big one! And we all know that in order for it to run smoothly many hands are needed to do the work. We must all face the reality that our parish is smaller in membership than it once was. Perhaps in times gone by it was possible for a number of parishioners to say, “Well, they have plenty of workers, I just want to go and enjoy the festival and have a good time.” This is not the case today. We have a great many parishioners who have faithfully worked every festival since #1! Most of these folks are so much older now that they simply cannot really do all that they once did and all they would still like to do. I see them out there still giving it their all! I want to appeal now to another crowd, a younger one. Those that live a very hectic and busy lifestyle today and perhaps do not consider service to their parish all that important. WE NEED YOU! We need people who love their parish dearly and express that love in faithful service, even when it’s not particularly fun or convenient. Doing this is what it means to be a real parishioner and member of this community. Of course it is much easier to just come to Mass on Sunday and that’s it. These are part time parishioners and this mind set jeopardizes the health of the parish.

### **Parish Picnic – Sunday, July 14<sup>th</sup> - 1:00 PM in our Parish Hall**

On Sunday, July 14<sup>th</sup>, two days before the feast day of the Patroness of our parish we will celebrate her feast day at Mass. Afterward, once again there will be a “picnic,” this time in our parish hall. In order to subsidize the cost of this dinner, there will be a five dollar charge for those who attend. Barbecued Pork, Chicken, and sausages will be served, as well as non-alcoholic drinks. Those attending are kindly asked to bring either a side dish for the meal or a dessert.

*Tickets available at the parish office - \$5 per person  
Italian Accordion and Violin Music by Dan Petrona*

*If someone says something unkind about me,  
I must live so that no one will believe it.*

### **Traveling? 1-800-MASS-TIMES**

There is a nationwide ministry available to traveling Catholics providing free information on the location of the nearest church and times of Masses on weekends and holy days. This service is available to all parishes by calling 1-800-627-7846. Also visit the Mass times website at [www.masstimes.org](http://www.masstimes.org). The site provides search categories by city, non-English services, churches that provide wheelchair access, tourist Mass locations and web links for Catholic travelers. **In this day and age there is really no reason why a Catholic should end up missing the Sunday Mass just because he or she is out of town!**

## **Thursday, July 11<sup>th</sup> – Feast of St. Benedict, Abbot & Patron of Europe**

In some ways, the sixth century was a lot like the twenty-first century. People were afraid of strangers. The rich didn't speak to the poor. People within the same social class competed with one another for status by showing off their wealth and possessions. St. Benedict taught people a way to use prayer and Christlike attitudes to get over their fear and mistrust of each other.

Benedict was born in 480 to a noble family of northern Italy, in the town of Nursia. The Roman Empire was breaking apart. Invading tribes from beyond its borders had been taking over the land and looting cities. Many people lived with no thought of the future. In those years people who wanted to be close to God often gave up society all together. They would find an isolated place and spend the rest of their lives there. So at age 20, for three years Benedict became a hermit. He lived in a cave on a high cliff that was almost impossible to get to. Over that time people heard about Benedict and many came to join him.

Around the year 530, Benedict founded a monastery called Monte Cassino. Everyone in the community lived under one roof. To help them, Benedict wrote a common-sense guide called the Rule of Life. It divided the day into times of prayer, study, work and rest. His famous motto was "Ora et labora," Pray and work. St. Scholastica, Benedict's sister, settled nearby and formed the first community of women to use Benedict's rule.

In these communities, everyone worked and no one kept personal possessions. This helped to prevent envy and pride. Benedict encouraged a spirit of generous forgiveness. This generosity was extended to strangers and the needy. Every visitor to the abbey was treated like Christ. No one was ever turned away. Hospitality is still a trademark of Benedictine communities around the world.

St. Benedict spent his life leading his monks, counseling visitors to the abbey and caring for the sick who lived nearby. When he died in 547, he was buried with Scholastica at Monte Cassino. Benedictine monks and nuns would later be given credit for preserving European civilization during the Middle Ages. Because of this, St. Benedict has been named the patron saint of Europe by Pope Paul VI in 1966.

## **Saturday, July 13<sup>th</sup> – Feast of St. Henry**

St. Henry's father and mother were the duke and duchess of Bavaria. Henry was the eldest of four brothers and sisters. His brother Bruno became the bishop of Augsburg. His sister Gisella married Stephen of Hungary and his sister Brigid became abbess of the monastery of St. Paul in Regensburg.

When he became emperor of Germany in 1002, Henry prayed for humility. His prayers must have been answered because he lived his whole life surrounded by wealth and honors without becoming self-centered. Henry took his job seriously and worked hard. Because of that, he was able to establish peace and order in an empire that had been neglected before he came into power.

In time Henry was crowned Holy Roman Emperor. He ruled a large portion of Europe and traveled constantly, staying at monasteries that he helped to fund. The monasteries were an important way to provide for the local people, because the monks went out to the neighborhoods to tend the sick and needy. Each time Henry entered a new city he spent the first evening of his visit in a prayer vigil. Like all rulers, Henry made some unwise decisions. For instance, Henry equipped his bishops with land and power as if they were kings. Over time both the church and the state suffered as a result. The confusion of roles became one cause of the Protestant Reformation.

Henry and his wife, Kunegunda of Luxemburg, who also has been named a saint, are buried in the cathedral of Bamberg, which they helped to build. After Henry's death in 1024 at age 51, she became a Benedictine nun. They had no children together

# July: Month of the Most Precious Blood of Our Lord Jesus Christ

*By a Priest of the Fraternity of St. Peter*

It is most fitting that July is traditionally observed as the month of the Precious Blood, not only because its first day is the Feast of the Precious Blood itself, but also because it follows immediately upon June, month of the Sacred Heart. Hence the times of our devotion to both the Heart and the Blood of Our Divine Lord succeed each other without interruption.

Devotion to the Precious Blood of Our Lord has always been part of the Church's life, and many Saints, such as St. Catherine of Sienna, were prominent in practicing and promoting this devotion. Yet, what exactly do we focus upon when we speak of worship of, and devotion to, the Precious Blood of Our Lord?



1. It is the real and physical Blood which, as a part of His incarnate human nature, belongs to a divine person, and is thus, like His Sacred Heart or the totality of His human body, worthy of our adoration. This Blood has, of course, its origins in the physical blood of His Immaculate Mother, for, as medical science shows us, a mother and the child share the same blood circulation whilst the child is in her womb: what flows through her heart also flows through the heart of her child. Since by the Incarnation, Christ became *true man*, this simple medical fact opens up a vista of devout reflection upon the Immaculate Heart of Mary and the Sacred Heart of Jesus in her womb beating with the same blood. Our Lady was not simply a receptacle by which Our Lord took a human body, a sinless tabernacle in which He dwelt for nine months, but was intimately united with Him as He grew within her, by a living and loving union of both body and soul.

2. It is this same Blood which Christ shed for us on Calvary, as the price of our salvation. With the outpouring of His blood, Our Savior was pouring out His life: from the instant in Gethsemane when the Angel came to strengthen Him, and His

Father's will was clear that it was now that He should undergo the Cross, His Precious Blood could not restrain itself from issuing from His Body, and ran down His face like great drops of sweat. Throughout His Passion, under the many blows and lacerations His Body would receive, His Blood flowed out of these wounds, as He made the gift of His life to His Father. Finally, nailed to the Cross, its wood saturated with His Blood, He made the oblation of His life into the Hands of His Father. This was the sacrifice, in which He was both Priest and Victim, offerer and that which was offered, by which He ransomed the world and brought about the New and eternal Covenant in His Blood for the remission of sins.

3. It is the Blood which now circulates in the glorious risen body of our Lord: the physical Body of Christ, with its beating Heart and warm living Blood is seated at God's right hand, and intercedes for us. Hence the Blood of Christ is not a relic, or the visible sign of the loss of Christ's life two thousand years ago, but alive and adorable today.

4. It is the Blood made present upon our altars and offered to God in every Mass. Since we cannot reserve the Precious Blood in the tabernacle, as we do the sacred Body, there is often less focus on the presence of the Precious Blood in the Real Presence in our Churches. But whenever we kneel before the tabernacle, we remind ourselves that, under the veil of the Eucharistic Host, there are truly and substantially the Body and Blood, soul and divinity of Our Divine Lord. And, at the Consecration in Holy Mass, when we see the Chalice filled with the Precious Blood of Our Lord raised up for all to adore, made present in the sight of God and re-presented to Him, we bow our heads in reverent awe: this is the Blood which was shed for my sins, the price at which I have been saved. How can our hearts not be filled with love and gratitude? †