



Stronica Proboszcza

The Pastor's Page

October 14th, MMXVIII

Twenty-Eighth Sunday in Ordinary Time

Month of the Holy Rosary

Rev. Mark A. Borkowski

FmarkB@aol.com

Niech będzie pochwalony Jezus Chrystus!
Praised be Jesus Christ!

Casimir Pułaski Day in Wyandotte

Casimir Pułaski day celebrates the memory of a Polish revolutionary war cavalry officer who made great contributions to the United States Military. It is celebrated on different dates in different places throughout the country. In Illinois it is celebrated on the first Monday of March. In New York City it was held last Sunday, with a grand Parade on Fifth Avenue. Here in Wyandotte we observe it today. In 1929, Congress passed a resolution recognizing October 11th of each year as General Casimir Pułaski Memorial Day.

Kazimierz Michał Waclaw Wiktor Pułaski, born March 6th, 1745, was a Polish nobleman, soldier and military commander, who has been called "the father of the American cavalry." Born in Warsaw and following in his father's footsteps he became interested in politics at an early age and soon became involved in the military and the revolutionary affairs in Poland at that time. He never married, and has no descendants.

Pułaski was one of the leading military commanders for the Bar Confederation, which saw the Polish King, Stanisław Poniatowski as a Russian puppet and which fought against Russian domination of the Polish-Lituanian Commonwealth. When this uprising failed, he was driven into exile. Following a recommendation by Benjamin Franklin, Pułaski emigrated to North America in 1777 to help the cause of the American Revolutionary War. He distinguished himself throughout the revolution, most notably when he saved the life of George Washington. Pułaski became a general in the Continental Army, and created the Pułaski Cavalry Legion and reformed the American cavalry as a whole. At the Battle of Savannah, while leading a daring charge against British forces, he was wounded, and died shortly thereafter on October 11th, 1779 at age 34.

He has been remembered as a hero who fought for independence and freedom both in Poland and in the United States. He is one of only seven people awarded honorary United States citizenship.

Tuesday, October 16th – Feast of St. Hedwig/Jadwiga of Silesia/Śląsk

St. Hedwig was born in 1174. She was the daughter of Count Berthold IV of Andechs in Bavaria. Her sister Agnes married King Phillip of France and her sister Gertrude married King Andrew II of Hungary. Gertrude was the mother of St. Elizabeth of Hungary. Two of her brothers were bishops. Her sister Mechtilda was the abbess of the Benedictine Convent at Kitzingen in Franconia and it was here that Hedwig was sent to be educated and prepared to be a noble's wife. At age thirteen her parents arranged for her to marry Henry I, the Bearded, Duke of Silesia or Śląsk as it is known in Polish. Silesia is in central Europe and is made up primarily of land located in Poland but also contained small sections from the Czech Republic

and Germany. Wrocław is the largest city located in Śląsk.

Hedwig and Henry had seven children. Henry was a wise ruler. He came to rely on the good judgment of his wife, who was a gifted peacemaker. Together they built hospitals, monasteries and schools. In 1202 they established a Cistercian convent and abbey at Trzebnica in Poland. Their daughter Gertrude became the abbess of this convent. In 1230 Henry died and Hedwig decided to spend the remaining years of her life in the convent at Trzebnica. She prayed with the sisters, dressed simply and lived their life of poverty in every way that she could, but she did not become a nun. In this way she was able to keep her wealth as a duchess and use it to help the poor. Frequently she left the convent on foot and wandered her husband's dukedom doing good deeds for those in need. She died on October 15th in 1243 at age 69 and was buried with her husband in the baroque chapel of the convent that they had built together. She was canonized in 1267 by Pope Clement IV.

In the city of Detroit the eighth Polish Roman Catholic parish to be established was under the patronage of St. Hedwig of Śląsk. St. Hedwig Parish was founded in 1903 in south west Detroit. Its first pastor was Reverend Jan Mueller who had been the vice rector of the Polish Seminary in Detroit that would eventually relocate to Orchard Lake. The first church building was built in 1904 on Junction Street. It was a combination church, school and convent for the Felician Sisters who conducted the school. After Fr. Mueller's pastorate the Conventual Franciscans pastored the parish until 1994. In 1911 the current church was begun. It was completed in 1916 and is in a Victorian Romanesque style with some gothic and baroque elements. Interestingly the architect of St. Hedwig Church is the same architect who designed our church, Mr. Henry Rill. Also although the construction of the church of St. Hedwig began four years before the building of our church began, both churches were completed in the same year!

The parish which was once very large with both an elementary and high school. At present the parish is clustered together with St. Francis d'Assisi and is under the pastoral leadership of the P.I.M.E. missionaries. We extend our best wishes to our sister parish of the Detroit Polonia on their feast day!

Tuesday, October 16th – Feast of St. Margaret Mary Alacoque

St. Margaret Mary was born in 1647 into a middle class family in Burgundy, France. Her father died when she was nine years old and she was badly treated in the family by an uncle who took her in. At the age of 24 she entered the monastery of the Visitation nuns at Paray-le-Monial. There she suffered greatly because of health problems but she was encouraged by the Lord to make profession in 1672. She was sent to work in the infirmary. The following year, on the feast of St. John the Evangelist, December 27th, the Lord asked her to receive Communion on the first Friday of each month and to make reparation for the sins committed against Him.

At this time in the history of France, many Christians were being taught that perhaps only a few people could ever reach heaven. This teaching was called Jansenism. This false idea was doing great damage to the faith lives of many Christians. Our Lord used St. Margaret Mary Alacoque to help correct this mistake and to spread once again an authentic understanding of God's mercy and especially God's love for humanity. His heart would be the symbol of that Divine Love.

In June of 1675 Jesus asked Margaret Mary that the first Friday after the feast of Corpus Christi be dedicated to His Sacred Heart, together with reception of Holy Communion and acts of reparation. When her superiors were unwilling to cooperate, Margaret Mary received support and guidance from Jesuit, Claude de la Colombiere, her confessor. Nevertheless she still had to suffer more when the Lord instructed her to go contrary to her own Visitation community. Finally, however, a friend of hers became superior of the community in 1640 and selected Sister Margaret Mary as an assistant and as mistress of novices. Thus, on June 21st, 1686, the feast of the Sacred Heart was celebrated in the convent for the first time. In 1690 she died at the age of 43. The image of the Sacred Heart was later painted on the standard of King Louis XIV of France and eventually adopted in France, Spain and the Tyrol.

In 1873 France was consecrated to the Sacred Heart and the basilica of Sacre Coeur was built in the Montmarte district of Paris. Later, Spain and Brazil also erected statues in honor of the Sacred Heart. In 1856 Pope Pius IX extended the feast of the Sacred Heart to the universal Church and in 1929 Pope Pius XI raised

the feast to a solemnity. Sister Margaret Mary Alacoque was canonized in 1920.

A depiction of St. Margaret Mary can be seen in the great window of the north transept in our church. She has been kneeling in prayer before the altar of her convent chapel. When the Lord Jesus appears to her as the door of the tabernacle opens, she drops her rosary and prayer book. Jesus reveals His Most Sacred Heart to her as an angel is seen hovering over the entire scene. The inscription in Polish underneath tells us that this window was offered by the *Heart of Jesus*, Sacred Heart Society of the parish.

Thursday, October 18th – Feast of St. Luke the Evangelist

Tradition gives each of the four gospels a name: Matthew, Mark, Luke and John. But this was a century or two after the gospels were written.

The gospel that bears Luke's name was written sometime after the year 80. In the beginning of the gospel, the author says that he had spoken with eyewitnesses to the events. He also had Mark's gospel, written earlier, as one of his sources. The author's other work, the Acts of the Apostles, continues the events told in the gospel. It records the story of the Church as it unfolded after the descent of the Holy Spirit.

The Gospel of Luke displays Jesus' sensitivity to the concerns of all who are oppressed in society. The importance of prayer is stressed: Jesus spends time in prayer before making any important decision. The gospel notes many examples of the times Jesus healed the sick in mind and body. And both the gospel and the Acts of the Apostles makes it clear that Jesus came to save everyone – Samaritans, lepers, tax collectors, Roman soldiers, public sinners, even shepherds.

The Gospel of Luke is symbolized by a winged ox. Oxen were sacrificed at the Temple and the Gospel of Luke begins with the story of John the Baptist's father offering sacrifice in the Temple.

But just who was St. Luke? We know about him from St. Paul and other early Christian writers. St. Luke never knew Jesus personally. He was well educated in the Greek language and was probably born at Antioch in Syria. He may have been a doctor. St. Paul was his catechist, and in return he became St. Paul's loyal friend and assistant. He joined St. Paul at Troas during his second missionary journey and stayed with him through his travels, except during the times when St. Luke was assigned to stay with a community. When St. Paul was imprisoned, St. Luke stayed close by to assist him and watch over his health. St. Paul described him as "the beloved physician." At age 84 he was crucified alongside of St. Andrew at Patras in Greece. Some people say that St. Luke was an artist as well as a physician. Perhaps this tradition began because the Gospel of St. Luke and the Acts of the Apostles are so descriptive. They are filled with colorful details.

In the Polish tradition there is a legend that it was St. Luke himself who painted the venerated icon of Our Lady of Czestochowa. The legend says that as St. Luke sat visiting with Our Lady in her home, listening to her relate the story of the life of her son Jesus, he painted her image on the wooden top of a table, so that Christians would never forget her beauty. Centuries later this icon is said to have made its way to Poland after being lost and found in many other countries first. Of course it is a legend but the idea of St. Luke gathering some first hand information for his gospel from the Blessed Virgin is possible.

In our church a statue of St. Luke stands between the stained glass windows above the High Altar. He is the figure third from the left, dressed in green. At his feet is found his symbol the ox.

October is Polish American Heritage Month! Be Proud to be Polish!

In 2004 we celebrated here in the United States, the 150th anniversary of the founding of the first Polish parish in our nation. As was mentioned in last week's article this was at Panna Maria in Texas. This is the ultimate "mother parish" of all Polish American parishes in our country including our own Our Lady of the Scapular. It is interesting to note that Polish American parishes can be found in almost every state in the union, even those we might not at first think of as places where Poles might chose to live. Of course the East and Midwestern states enjoy a climate and terrain that is not so much different than Poland, but I assure you Polish parishes can be found in California and Florida also, and practically every state between! Poles have

established themselves in a great many countries of the world also! Would you expect to find Poles in countries like Australia or Brazil? They are there! Polish people have a great spirit of adventure and are able to adapt themselves and thrive wherever they may go!

The first Polish parish was established in the state of Michigan in 1858. It still exists in the village of Parisville and is called St. Mary's. Parisville is a rural farming community in Michigan's thumb district. It is from St. Mary's Parish in Parisville that the first Polish Priest in Detroit, Father Szymon Wieczorek, CR., came to organize a Polish parish in 1872.

Research indicates that Polish people had been living in the town of Detroit as far back as the mid 1700's. They lived and worshiped in the ethnic communities already existent in the city of Detroit – the French and Germans.

The first Pole in the city of Detroit to own property was Andrew Kaminski. He arrived in Detroit in 1837 and bought property here in 1845, was married in 1846, became a United States citizen in 1847, fathered twin sons in 1848 and later died as a Union soldier in the Civil War. Other important pioneer Detroit Poles were: Philip Jasnowski, Anton Leszczynski, Stanislaus Melin, and John Lemke, who in 1873 established the first Polish business, a grocery store with a hardware department and a saloon, in the city of Detroit. This business was near the corner of St. Aubin Street and Canfield Avenue, which was at that time known as Fremont Street. The first immigration of Poles to come to Detroit was composed of Kaszubs from northwestern Poland near the Baltic Sea.

It is estimated that in 1870 there were 300 Polish families living in the city of Detroit, which had a population of 80,000 persons. They had settled in the northeast section of the city just at the city limits, (Forest Street) on property that was very undesirable swamps and mud.

In 1870 the St. Stanislaus Kostka Society was formed at St. Joseph German Parish for Poles living in Detroit. This society later received permission from Bishop Borgess to organize the first Polish parish in the city of Detroit, St. Albertus, in 1872. Later in 1889 John Lemke's son, John junior, became the first Polish American to be ordained a Catholic priest in the city of Detroit. The present St. Albertus Church was built in 1884 by Father Dominik Kolasinski. When it was built it was the largest church in the state of Michigan and the first to be equipped with steam heat and electrical lighting.

The first St. Albertus School was built in 1873 and was staffed by the Felician Sisters as of 1879. This was the first "Polish" school in Detroit. Two other school buildings were built for St. Albertus parish, the first in 1892 and the second in 1917. The Felician sisters located their motherhouse directly across St. Aubin Street from St. Albertus Church in 1882. Later in 1885 the Polish Seminary of Saints Cyril & Methodius was built on St. Aubin Street between Garfield Avenue and Forest Street. Its first rector was the well-known Father Jozef Dabrowski who also served as the chaplain to the Felician Sisters. The Seminary was later moved to Orchard Lake (1907), and the Felician Motherhouse to Livonia (1936). Many other Polish parishes sprang up on the east side of the city of Detroit and Hamtramck became a king of Polish town within the city of Detroit. Around these parishes many other institutions and business owned by Polish Americans have come into being.

It is true that the Detroit Polonia began on the east side of the city, however the second Polish parish to be established in the city of Detroit in 1882 was already on the west side. That parish was St. Casimir. St. Casimir Parish was the mother church of the Westside Polonia. The parishes that followed were: St. Francis d'Assisi 1888, St. John Cantius 1902, St. Hedwig 1903, Assumption 1911, Our Lady Queen of Angels 1915, St. Stephen 1917, St. Andrew 1920, Ss. Peter & Paul 1923, St. Barbara 1924 and St. Cunegunda 1927. From these eleven, four have been closed: St. Casimir, St. John Cantius, Assumption and St. Andrew, and from these that are left, only the parish of Ss. Peter & Paul continues to offer Mass in the Polish language.

However parishes in our city that were founded by Polish people to serve the needs of the Detroit Polonia all preserve to a greater or lesser degree elements that identify them with Polish culture if not Polish language. Many Polish traditions like the blessing of Easter foods and the distribution of the Polish Christmas wafers and other customs originating in Poland are still practiced in these churches. And as Polish American people have become fully integrated in non ethnic parishes they have frequently brought these sacred customs with them, helping people of all ethnic backgrounds adopt them and practice them meaningfully.

Here in Wyandotte, the first Pole, Anthony Zenger came to town in 1866. He found work in one of the factories here. Four years later there were enough Poles in Wyandotte to establish the St. Stanislaus Kostka Society, which was the beginnings of what would one day become the Polish Parish of Our Lady of Mt. Carmel. In 1899 the cornerstone was laid for the first Polish Church in the city whose first pastor was Rev. Bernard Zmijewski. The church also served as a school and as of 1901 the Felician Sisters began conducting classes. Eventually in 1928 a high school was added. In 1914 St. Stanislaus Kostka parish was established on the north east side of Wyandotte and in 1925 St. Helena parish opened on the south side.

October is Polish American Heritage month. Hopefully we are all very proud of our unique Polish American heritage and ready and willing to learn more about it and to share it with others! There is so much that can enrich our lives today by knowing our ethnic heritage and what has been lovingly passed down to us from previous generations. Be proud to be Polish!

Getting to Know Your Parish Pastoral Council Members

In an attempt to help parishioners get to know each other, and to know more about the members of the Parish Pastoral Council, short biographical introductions will be featured in the next few bulletins. As they say, "everyone has a story," here is a little about our council members:

John Kruso – member at large, term 2018-2021

Born and raised in Allen Park, John was educated at St. Frances Cabrini. With his wife Mary, he has four children, Michael, Johnny, Patrick and Katie and two grand children, Sammy and Madeline. His family joined St. Stanislaus Kostka Parish in 2002 until Our Lady of the Scapular Parish was formed in 2013. John is a member of the Knights of Columbus and is a lector and altar server. He lists his interests as "naps and sleeping."

Meredith Fortener – member at large, term 2018-2021

Born in Wyandotte, Meredith grew up in Southgate and attended Anderson High School. She joined the parish together with her parents and three sisters in 2010. Meredith works as a special education teacher. She is a member of the Young Ladies' Sodality and the Right to Life. Her interests are reading, shopping and spending time with her sisters.

The New Boiler

By the end of the last winter season it was clear that the heating system in our church was on its last legs. Over the last months we gathered estimates for replacing the boiler. We have already had the brick walls to the semi-underground room for the boiler repaired and very soon the roof on the room will be replaced. The terrible disrepair of these things definitely has contributed to the demise of the old boiler over the years. These preparations have already cost \$12,000. Last Saturday morning the Finance Committee met to discuss the estimates. The decision was made to go with the company that gave us the first estimate of \$118,353.00. This was the Purvis and Foster Company Incorporated of Detroit. Their bid was chosen because it includes the most complete and thorough amount of work to be done and they have a fine reputation in this work. Of course this is a great deal of money that we will need to gather from various sources, but we must have heat in our church in winter. That is a fact. This boiler also provides heat for the high school building. I continue to appeal to the generous parishioners who already have made it possible to restore the façade of the church for a similar price. Please make your donations for the new boiler, to the restoration fund. Those green envelopes are found at the vestibule entrances. It is difficult to think about heat in the church now when the weather is still warm, but I assure you soon enough we will all be in the cold again. We need to be ready for that.

The things you take for granted someone else is praying for.

Guidelines for Baptism in the Roman Catholic Church

The Sacrament of Baptism takes place in the parish church, except in case of grave necessity.

It is necessary that at least one parent consent to the baptism of the child into the Catholic Faith. It is preferable that both parents regardless of their religion consent to the baptism of the child. At least one of the two parents must be a baptized Catholic who actively practices his or her faith.

There must be reasonable hope that the child will be brought up in the Catholic Faith.

A child being baptized can only have one or two godparents; if two are chosen they must be male and female. In order for someone to be eligible as a godparent they must be chosen by the parents, have the ability and the intention to fulfill the role, be at least 16 years of age, and be a confirmed Roman Catholic, who has already received the Most Holy Eucharist, is leading a life in harmony with the Catholic Faith, including Marriage, and will be a good role model for the one being baptized, and be neither the father nor the mother of the child. A baptized person who belongs to another Christian community may be admitted only as a "Christian witness" not a godparent provided that there is at least one Roman Catholic godparent who fulfills the above criteria. A non-baptized person cannot be a witness nor a god parent.

Parents of a child to be baptized must be registered members of a parish. Children of parents registered in a parish other than the parish where the baptism is to take place must have a letter of permission from the pastor of the parish where they are registered granting permission for this baptism to take place outside their parish church. This letter should also testify that the parents are participating members of their parish and that they have completed required the baptism preparation program of their parish.

Marital Status. Ideally the mother and father of a child should be married to each other. This marriage should have taken place in the Catholic Church. If a couple has been divorced both parents should agree to the baptism if they have shared custody of the child. If a couple has not been married in the Catholic Church or is not married at all this is serious state of affairs which must be addressed. At the time of baptism parents solemnly promise to raise their child in the Catholic faith. This promise will be difficult to keep if parents themselves are not living according to the teachings of their faith. Baptism will not be denied but may be postponed until serious matters are set aright. It goes without saying that parents need to be practicing Catholics themselves before asking for the baptism of their child.

These guidelines apply to children under the age of seven years old. Children seven years of age and older will require further preparation before their baptism can take place.