

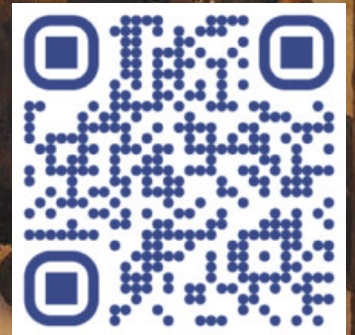
Saint Stanislaus

Kostka Polish Catholic Parish

Open Doors * Open Minds * Open Communion

1/2025

Give now!
¡Donar!
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Christmas/January
Boże Narodzenie/Styczeń
Navidad/Enero

1413 North 20th Street
Saint Louis, MO 63106

www.saintstan.org
office@saintstan.org 314.620.7894

Office Hours/Biuro Czynne/Horario de Oficina
Monday, Wednesday, Friday: 12:00 p.m.-2:00 p.m.

Mass Schedule/Msze Święte/Horario de Misas
Saturday: 4:00 p.m. English
Sunday: 10:00 a.m. English, Polish, Spanish
Wednesday: 11:30 a.m. Latin

Morning Prayer is streamed live on facebook.com/stanstl
Monday, Wednesday, Friday: 9:00 a.m.

Sunday School/Katecheza/Clases de Catecismo
Sunday: 11:15 a.m.-11:45 a.m. (September-June)

Sacrament of Reconciliation/Spowiedź/Confesión
By appointment/Po wcześniejszym umówieniu

Polish Heritage Library/Biblioteka parafialna
By appointment/Po wcześniejszym umówieniu

Food Bank/Bank Żywności/Dispensa de alimentos
Friday: 9:30 a.m.-10:30 a.m.

PASTOR/PROBOSZCZ/PÁRROCO
Rev. Przemysław (Przemek) Cichosz
pastor@saintstan.org, 314.457.3478

CLERGY/DUCHOWNI
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Assisting Priest, Rev. John Higgins, OSB 314.458.9389

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Food Bank, Imani Robinson 314.809.7776
Polish Heritage Library, Samantha K. Kos 773.829.5968
Pride Team, Mich Sinclair 314.537.5721

MASS INTENTIONS

- December 24** **Christmas Eve - Wigilia - Nochebuena**
 9:30 p.m. Carols - Kolędy - Villancicos
 10:00 p.m. MIDNIGHT MASS - PASTERKA - MISA DE MEDIANOCHE
 For all parishioners and friends of St. Stanislaus
Intention of Fr. Przemek
- December 25** **THE NATIVITY OF THE LORD - NARODZENIE PAŃSKIE - LA NATIVIDAD DEL SEÑOR**
 10:00 a.m. † Janice Merzweiler
Intention of Fr. Przemek
- December 28** **Feast of the Holy Innocents, Martyrs**
 4:00 p.m. For Stan & Cynthia Piekarski and Joe & Michele Fore on the occasion of their anniversaries
Intention of Cynthia
- December 29** **Feast of the Holy Family - Niedziela Świętej Rodziny - Fiesta de la Sagrada Familia**
 10:00 a.m. † Lucyna Stolarz on the anniversary of death
Intention of her Mom and family
 † Zbigniew Kuczwarra on the anniver. of death
Intention of Jola
- January 1** **SOLEMNITY OF THE BLESSED VIRGIN MARY, THE MOTHER OF GOD (THE OCTAVE DAY OF CHRISTMAS)**
 11:30 a.m. For the Thoraton, Jennings & Childress Families
Intention of Kevin & Vicki
- January 4** **Vigil of the Epiphany of the Lord**
 4:00 p.m. For Theresa Jordan
Intention of Fr. Przemek
- January 5** **THE EPIPHANY OF THE LORD - EPIFANIA - SOLEMNIDAD DE LA EPIFANÍA DEL SEÑOR**
 10:00 a.m. For Fr. Przemek
Intention of parishioners
- January 11** **Vigil of the Baptism of the Lord**
 4:00 p.m. For Rita's young Friend
Intention of Rita
- January 12** **The Baptism of the Lord - Chrzest Pański - Fiesta del Bautismo del Señor**
 10:00 a.m. † Teresa Włodarczyk on the anniversary of death
Intention of Sam
- January 18** **Vigil of the 2nd Sunday in Ordinary Time**
 4:00 p.m. For Natalie Kramkowski on her birthday
Intention of her Mom
- January 19** **2nd Sunday in Ordinary Time - 2 Niedziela w Okr. Zwykłym - II Domingo Ordinario**
 10:00 a.m. For Kevin & Vicki Katke
Intention of Fr. Przemek
- January 25** **Feast of the Conversion of St. Paul**
 4:00 p.m. † Paul & Norma Miller
Intention of Curt
- January 26** **3rd Sunday in Ordinary Time - 3 Niedziela w Okr. Zwykłym - III Domingo Ordinario**
 10:00 a.m. For Greg & Chris Zinselmeier
Intention of parishioners

A NOTE FROM OUR PASTOR

We all have our favorite Christmas songs, but not all Christmas classics have a history in the way that **“The Twelve Days of Christmas”** does. You’ve probably heard the song. It’s one of the most popular Christmas songs in America, but many people don’t realize that it has Catholic roots!

Though some scholars believe that the song is of French origin, the first printed appearance of the song was in the English children’s book **“Mirth Without Mischief”**. If you haven’t heard of it, that’s probably because it was published in 1780. It wasn’t until 1909 that British composer Frederic Austin penned the version of the lyrics that we are all familiar with today.

There’s a theory floating around claiming that during a time when Christians were persecuted for worshiping openly, the song was used to secretly convey Christian ideology. The religious wars in sixteenth century England made it dangerous to be Catholic. Many people practiced their faith in secret. As the legend goes, Catholic families courageously developed unique ways to secretly pass the faith onto their children, such as through “The Twelve Days of Christmas.” The well-known song was used to teach children about the Catholic Church. Although the lyrics may sound like nonsense, the song actually contains **hidden references**.

A partridge is a bird that is known to **sacrifice its life for its offspring**. This bird represents Jesus, who is willing to give his life for us. The pear tree symbolizes the Cross. Did you know that turtle doves often mate for life? Because of this, they are seen as symbols of love, fidelity, and connection. In “The Twelve Days of Christmas,” the two turtle doves represent the Old and New Testament, which are deeply connected and meaningful. The three French hens signify the three theological virtues: faith, hope, and love (or charity). The four calling birds are the four gospels and/or the four evangelists. The five golden rings are the first five books of the Old Testament. The six geese a-laying are the six days of creation. The seven swans a-swimming are the gifts of the Holy Spirit, and/or the seven sacraments. The eight maids a-milking are the eight beatitudes. The nine ladies dancing are the nine fruits of the Holy Spirit. The ten lords a-leaping are the Ten Commandments. The eleven pipers piping are the eleven faithful apostles. The twelve drummers drumming are the twelve points of doctrine in the Apostle’s Creed.

Want to know another fun fact about “The Twelve Days of Christmas” tune? All those gifts, when added up in 2024 would cost a whopping \$ 201,972.66—up from \$ 197,071.09 in 2023. And while that might seem intense, you have to remember that the real reason the final number is so eye-popping is because the gifts are cumulative—you give each previous gift again with every subsequent gift, bringing the total number of gifts to 364! To sum up:
Happy Twelve Days of Christmas!

Fr. Przemek, Pastor



OD NASZEGO PROBOSZCZA

Wszyscy mamy swoje ulubione kolędy, ale nie wszystkie klasyczne utwory bożonarodzeniowe mają historię taką jak „**Dwanaście dni Bożego Narodzenia**”. Prawdopodobnie słyszeliście ten utwór. To jedna z najpopularniejszych kolęd w Ameryce, ale wiele osób nie zdaje sobie sprawy, że ma ona korzenie katolickie!

Chociaż niektórzy naukowcy uważają, że piosenka ma francuskie pochodzenie, po raz pierwszy pojawiła się w angielskiej książce dla dzieci „**Mirth Without Mischief**”. Jeśli o niej nie słyszałeś, to prawdopodobnie dlatego, że została opublikowana w 1780 roku. Dopiero w 1909 roku brytyjski kompozytor Frederic Austin napisał wersję tekstu, którą wszyscy znamy do dzisiaj.

Istnieje teoria, że w czasach, gdy chrześcijanie byli prześladowani, utwór „Dwanaście dni Bożego Narodzenia” był używany do tajnego przekazywania ideologii chrześcijańskiej. Wojny religijne w szesnastowiecznej Anglii sprawiły, że bycie katolikiem stało się niebezpieczne. Wiele osób praktykowało swoją wiarę w tajemnicy. Jak głosi legenda, rodziny katolickie opracowały unikalne sposoby, aby potajemnie przekazywać wiarę swoim dzieciom, takie jak „Dwanaście dni Bożego Narodzenia”. Znana piosenka była używana do nauczania dzieci o Kościele katolickim. Chociaż tekst może brzmieć jak bezsens, piosenka w rzeczywistości zawiera **ukryte odniesienia**.

Kuropatwa to ptak, który jest znany z **poświęcenia swojego życia za swoje dzieci**. Ten ptak reprezentuje Jezusa, który jest gotów oddać za nas swoje życie. Grusza symbolizuje Krzyż. Czy wiesz, że turkawki często łączą się w pary na całe życie? Z tego powodu są postrzegane jako symbole miłości, wierności i więzi. W „Dwunastu dniach Bożego Narodzenia” dwie turkawki reprezentują Stary i Nowy Testament, które są głęboko powiązane i znaczące. Trzy francuskie kury oznaczają trzy cnoty teologiczne: wiarę, nadzieję i miłość (lub miłosierdzie). Cztery ptaki nawołujące to cztery ewangelie i/lub czterej ewangelści. Pięć złotych pierścieni to pierwsze pięć ksiąg Starożytności. Sześć gęsi składających jaja to sześć dni stworzenia. Siedem pływających łabędzi to dary Ducha Świętego, siedem sakramentów. Osiem dojących dziewcząt to osiem błogosławieństw. Dziewięć tańczących kobiet to dziewięć owoców Ducha Świętego. Dziesięciu skaczących mężczyzn to dziesięć przykazań. Jedenastu grających na dudach to jedenastu wiernych apostołów. Dwunastu bębniarzy to dwanaście punktów doktryny w Składzie Apostolskim.

Chcicie poznać kolejny ciekawy fakt na temat „Dwunastu dni Bożego Narodzenia”? Wszystkie prezenty razem wzięte kosztowałyby Cię w 2024 r. aż 201 972,66 USD (197 071,09 USD w 2023 r.). I chociaż może się to wydawać dziwne, musimy pamiętać, że prawdziwym powodem, dla którego ostateczna liczba jest tak oszałamiająca, jest to, że prezenty się kumulują – każdy poprzedni prezent należy dodać do każdego kolejnego prezentu, co daje całkowitą liczbę prezentów 364! **Wesołych dwunastu dni Świąt Bożego Narodzenia!**

Ks. Przemek, Proboszcz

BOARD OF DIRECTORS UPDATE

As we reflect on the blessings of this season, we are filled with gratitude for the generosity and support of our Church Family. Thank you to everyone who donated their time, talents, and treasures to both our **Thanksgiving Potluck and Wigilia/Oplątek Dinner**. Your contributions helped create two special events that brought our Church Family together in the spirit of gratitude, love, and unity. We are also deeply grateful to everyone who contributed to the success of our annual **Thanksgiving Eve Luncheon**, held in collaboration with St. Stanislaus, the Polish Heritage Center, and Love in Action. Thanks to the hard work and generosity of our volunteers, we were able to serve 1,304 meals to those in need in our community. A huge thank you to everyone who participated in and supported the **Holiday Health Fair**. This collaboration between the Polish Heritage Center and the Emergency Medicine Student Association from Ponce Health Sciences University School of Medicine provided an opportunity for our community to focus on health, wellness, and support. Finally, thank you to all who contributed to our **Giving Tree**, working in collaboration with Love in Action. Your generosity has brightened the lives of many children, allowing them to also experience the love and joy that comes with the holiday season. Your involvement in our recent events has made this holiday season truly special, and we are thankful for each and every one of you. **The season of Advent** has passed, a time of deep anticipation and reflection as we prepared our hearts for the arrival of Christ. As we now celebrate the joyous season of Christmas and look forward to the New Year, we can reflect on the journey we have shared as a Church Family and be reminded of the promise of rebuilding and transformation, which invites us to embrace the changes that come with new beginnings and opportunities. As a Church and a Board, we have experienced growth, faced and overcame challenges, and taken steps forward in faith, while remaining united together in our mission to serve both one another and our community. With the **New Year ahead**, we hold on to the hope that guides and strengthens us through each new beginning. As we move forward together, may our hearts and minds remain open to the blessings of change and the opportunities for growth, healing, and transformation that lie ahead. May this Christmas and the coming year inspire us to continue building a strong and united community, centered in faith, hope, and love. On behalf of the Board of Directors, we wish all parishioners, their families, and friends a blessed holiday season filled with hope, peace, joy, and the warmth of Christ's love.

[PL] Dziękujemy wszystkim, którzy spowodowali, że nasze dwa duże parafialne wydarzenia, **Thanksgiving Potluck oraz Wigilia/Oplątek**, okazały się sukcesem. Dzięki połączonym siłom, w tym roku w ramach **Thanksgiving Eve Luncheon** udało nam się przygotować 1,304 posiłków dla osób potrzebujących. Dziękujemy za zaangażowanie i wsparcie, jakie okazaliście **Holiday Health Fair**. Podziękowania należą się także tym, którzy zakupili prezenty w ramach adwentowego **Giving Tree**. Wszystkim parafianom, przyjaciółom i gościom życzymy Świąt pełnych nadziei, pokoju, radości i miłości Chrystusa!

HAPPY BIRTHDAY/STO LAT

Ginnie Galkowski 1/2	Eugene Shellito 1/13
Joseph Galkowski 1/3	Teresa Pilat 1/18
Joseph Rolnicki 1/3	Natalie Kramkowski 1/20
Ryszard Pilat 1/5	Evelyn Buretta 1/26
Irene Usiack 1/6	Jolanta Poplawska 1/28
Kevin Katke 1/6	Marlene Shaw 1/30
Judie Stahl 1/11	Carolyn Kramkowski 1/31
Carolyn Grimm 1/12	

WEDDINGS

Aris Weems & Nick Ryan
were married
 on December 14th, 2024.
 Congratulations!

There is a promise of marriage between:

Izzy Sendobry & Jared Gargus
 on December 31st, 2024.



PRAY FOR THE SICK

Please notify the rectory if you become sick or hospitalized. Prosimy zgłaszać na plebanię imiona osób chorych potrzebujących modlitwy.

*Gary Booth, Stephenie Boardley, Theda Brabec,
 Gianna Deidrick, Raymond Dienberg,
 Wayne Gettinger, Elizabeth Groenweghe,
 Cathy Guzdial, Sandy Hall, Carol Klein,
 Richard Mazurek, Julie Stichnete, Elena Schulte,
 Evelyn Vetz, Betty Wood, Dan Metz, Kevin Kohm,
 Linda Garcia-Otero, Greg Zinselmeier*

KOLEDA PASTORAL VISIT

Koleđa (pronounced “ko-len-da”) is a widely celebrated Polish tradition inspired by the Three Kings, in which a priest is invited into a home and typically takes place before or after Christmas. All interested in cultivating this beautiful Polish tradition are asked to contact:

the Parish Office at office@saintstan.org, (314) 620.7894
or Fr. Przemek at pastor@saintstan.org, (314) 457.3478

to schedule such a pastoral visit.

MARK YOUR CALENDAR 2025

January 26th: Annual Wine Tasting

March 2nd: “Zapusty” Pre-Lenten Party

March 5th: Ash Wednesday (Środa Popielcowa)

April 13th: Palm Sunday Breakfast with the Bunny
 (Śniadanie z Zajączkiem Wielkanocnym)

April 19th: Blessing of Easter Food Baskets (Święconka)

April 20th: Easter (Wielkanoc)

May 18th: Diaconate Ordination (Święcenia Diakonatu)

May 26th: Memorial Day, Blessing of Graves

June 8th: Pentecost (Pięćdziesiątnica),
 First Communion & Confirmation
 (Pierwsza Komunia i Bierzmowanie)

June 22nd: Corpus Christi Procession (Boże Ciało)

July 13th: Summer Parish Picnic (Letni Piknik Parafialny)

August 10th: Annual Parish Meeting/Board Elections
 (Coroczne Spotkanie Parafialne/Wybory do Rady)

September 21st: Polish Heritage Open

October 26th: Trunk or Treat

November 2nd: All Souls Day, Blessing of Graves
 (Zaduszki, Błogosławieństwo grobów)

November 9th: St. Stanislaus Day Fall Celebration
 (Dzień św. Stanisława/Jesienny Festyn Parafialny)

November 23rd: Thanksgiving Potluck Dinner

December 21st: “Oplatek” Dinner

YEAR-END CHARITABLE DONATION DEDUCTION

**Could You use Year-End Charitable Donation deduction?
 We could use Your generosity!**

If you are looking for an end of year charitable donation, please consider donating to St. Stanislaus. Our church and grounds are owned by the parishioners and we do not receive any funds from any source other than through individual donations and fundraisers. We ask, that in your generosity, you consider supporting our Parish and its many ministries in this season of giving - we are a qualified 501 (c) (3) tax exempt organization under Internal Revenue Code section 170 and all donations are tax deductible to the fullest extent allowed by law. You can make your special donation with cash, check or credit card. Online donations can be made via **PayPal**, **Venmo** or **CashApp** on our website (www.saintstan.org/donate). **Thank you!**

COMING SOON

December 24-25: CHRISTMAS MASS SCHEDULE

On Christmas Eve, Dec. 24th, we will celebrate the traditional Midnight Mass at 10:00 pm. Christmas Carols will be sung in English, Polish & Spanish from 9:30 pm. On Christmas Day (Dec. 25th) solemn mass will be celebrated at 10:00 am.

Tuesday, December 24th

9:30 pm: Carols - Kolędy - Villancicos

10:00 pm: Midnight Mass - Pasterka - Misa Medianoche

Wednesday, December 25th

10:00 am: The Nativity of the Lord - Narodzenie Pańskie - La Natividad del Señor

December 26: New Christmas Tradition

We are looking forward to start a new Christmas tradition on the **second Day of Christmas, Dec. 26th**. Among suggested places are: "Garden Glow" Botanical Garden, "Christmas Wonderland" Alton IL, Anheuser Busch, "Grand Hall Light Show" Union Station, Saint Louis Zoo, "Jingle!" O'Fallon, "Wonderlights Christmas" Madison IL. Please contact **Fr. Przemek (314.457.3478)** if you wish to join the group in the evening, Dec. 26th!



January 18 & 19: Post-Christmas Church Cleaning

On Saturday & Sunday, Jan. 18th & 19th, we will gather after both masses to take down our Nativity Scene, all Christmas decorations, and clean our church. We ask that all parishioners who are free to come and join us in this joyful chore.

January 26: Wine Tasting Party

We will be holding our annual wine tasting event on Sunday, January 26th, in the Polish Heritage Center, right after the mass. Enjoy live music, food and drinks. This is a perfect way to unwind after the holidays. Bring a bottle of your favorite wine and an appetizer to share. Prizes will be awarded for the top 3 favorite wines. Any questions please call **Greg or Chris Zinselmeier (636.493.0979)**.

February 1 & 2: Blessing of Throats

In honor of Saint Blaise, the patron saint of people with throat illnesses, we will hold a special blessing of throats at both masses during the weekend of Feb. 1st & 2nd. Those with throat illness(es) are invited to participate in this rite, whereby the priest touches the throats of the faithful with two crossed candles and imparts God's blessing.

March 2: "Zapusty/Mardi Gras" Pre-Lenten Party

Please join us for the "Zapusty" Party which is a Polish version of the famous "Mardi Gras" celebration. The most desirable food on this day are "pączki", a special kind of donut filled with fruit jelly, which will be available for sale.

W NAJBLIŻSZYM CZASIE

24-25 grudnia: ŚWIĄTECZNY GRAFIK MSZY

W Wigilię, 24 grudnia, odprawimy tradycyjną pasterkę o godz. 10:00 wieczorem. Śpiew kolęd rozpoczniemy o godz. 9:30 wieczorem. Uroczysta msza święta Bożonarodzeniowa odprawiona zostanie o godz. 10:00 rano.

wtorek, 24 grudnia

9:30 wieczór: Carols - Kolędy - Villancicos

10:00 wieczór: Midnight Mass - Pasterka - Misa Medianoche

środa, 25 grudnia

10:00 arano The Nativity of the Lord - Narodzenie Pańskie - La Natividad del Señor

26 grudnia: Nowa tradycja Bożonarodzeniowa

W tym roku pragniemy rozpocząć nową tradycję w **drugim dniu świąt, 26 grudnia**. Wśród nowych propozycji znalazły się: "Garden Glow" Botanical Garden, "Christmas Wonderland" Alton IL, Anheuser Busch, "Grand Hall Light Show" Union Station, Saint Louis Zoo, "Jingle!" O'Fallon, "Wonderlights Christmas" Madison IL. Zainteresowanych dołączeniem do grupy wieczorem 26 grudnia, prosimy o kontakt z **ks. Przemkiem (314.457.3478)**.

18 i 19 stycznia: Poświęteczne sprzątanie kościoła

W sobotę i niedzielę, 18 i 19 stycznia, zaraz po mszy świętej będziemy sprzątać kościół po świętach. Wszystkich parafian, którzy są wolni w te dni, bardzo prosimy o pomoc przy tym ważnym przedsięwzięciu!

26 stycznia: Degustacja win

Jak co roku, organizujemy Degustację Win w niedzielę 26 stycznia w Domu Dziedzictwa Polskiego zaraz po mszy. Smakoszy win prosimy o przyniesienie butelki swojego ulubionego wina oraz przekąsek, by wspólnie rozkoszować się tym owocem winnego krzewu. Nagrody dla trzech najlepszych win. Z pytaniami można się zwracać do **Gregu lub Chris Zinselmeier (636.493.0979)**.

1 i 2 lutego: Błogosławieństwo chorych na gardło

Ku czci św. Błażeja, patrona osób chorych na gardło, odbędzie się w naszej parafii specjalne błogosławieństwo gardel na obu mszach 1 i 2 lutego. Wszyscy cierpiący z powodu chorób gardła są zaproszeni do uczestnictwa w tym obrzędzie, podczas którego kapłan dotyka naszych gardel dwoma świecami i wzywa Bożego błogosławieństwa.

2 marca: Zapusty/Mardi Gras

Baw się z nami na Zapustach, czyli na polskiej wersji "Mardi Gras". Przysmakiem cieszącym się w Polsce w tym dniu największą popularnością są pączki nadziewane dżemem, których oczywiście nie zabraknie i u nas.

LITURGICAL ABC

Who Is An Acolyte?

An acolyte is an assistant or follower assisting the celebrant in a religious service or procession. In many Christian denominations, an acolyte is **any-one performing ceremonial duties** such as lighting altar candles. In others, the term is used for **one who has been inducted into a particular liturgical ministry**, even when not performing those duties. The ministry of acolyte is an official ministry, while the term is also used in other circumstances.

The word acolyte is derived from the Greek word *akolouthos*, meaning an attendant, via Late Latin *acolythus*. In the Eastern Orthodox and Byzantine Rite Eastern Catholic Churches, the nearest equivalent of acolyte is the altar server. At one time there was a rank of minor clergy called the taper-bearer responsible for bearing lights during processions and liturgical entrances. However, this rank has long ago been subsumed by that of the reader and the service for the tonsure of a reader begins with the setting-aside of a taper-bearer.

The functions of an acolyte or taper-bearer are therefore carried out by readers, subdeacons, or by non-tonsured men or boys who are sometimes called “acolytes” informally. Also, the term “altar-boys” is often used to refer to young altar servers. Subdeacons wear their normal vestments consisting of the sticharion and crossed orarion; readers and servers traditionally wear the sticharion alone.

In recent times, however, in many of the North American Greek Orthodox Churches, for the sake of uniformity, readers have been permitted to wear the orarion (the bishop presents the reader, who is to serve on the altar, with the orarion). Readers do not cross the orarion while wearing it, the uncrossed orarion being intended to slightly distinguish a reader from a subdeacon.

Until 1972, the highest of the four minor orders in the Latin Church was that of acolyte. By his motu proprio *Ministeria quaedam*, Pope Paul VI replaced the term “minor orders” by that of “**ministries**” and the term “ordination” by “institution”. He kept throughout the Latin Church two now-titled instituted ministries, those of **reader and acolyte**. The two instituted ministries are not reserved solely for candidates for holy orders. Ministries are conferred by the ordinary: either a bishop or the head of a similar territory or, in the case of clerical religious institutes, a major superior. Institutions of acolytes not preparing for holy orders are in fact sometimes carried out.

The motu proprio assigned to the instituted acolyte the functions previously reserved for the subdeacon, and declared national episcopal conferences free to use the term “subdeacon” in place of that of “acolyte”. The functions of the instituted acolyte are specified in the motu proprio: “The acolyte is instituted to **serve at the altar and to assist the priest and deacon**. In particular, it is his responsibility to **prepare the altar and the sacred vessels and, if it is necessary, as an extraordinary minister, to distribute the Eucharist to the faithful.**”

LITURGICZNE ABC

Kim jest akolita?

Akolita to asystent lub naśladowca pomagający celebransowi w nabożeństwie religijnym lub procesji. W wielu wyznaniach chrześcijańskich akolita to **osoba wykonująca obowiązki ceremonialne**, takie jak zapalenie świec ołtarzowych. W innych termin ten jest używany w odniesieniu do osoby, która została wprowadzona do określonej posługi liturgicznej, nawet jeśli nie wykonuje tych obowiązków. Akolitat jest oficjalną posługą, ale termin ten jest również używany w innych okolicznościach.

Słowo akolita pochodzi od greckiego słowa *akolouthos*, oznaczającego sługę, poprzez późnolacińskie *acolythus*. W kościołach wschodnich prawosławnych i obrządku bizantyjskiego najbliższym odpowiednikiem akolity jest ministrant. Kiedyś istniał stopień niższego duchowieństwa, odpowiedzialnego za noszenie świec podczas procesji i na wejście. Jednakże funkcja ta została dawno temu podporządkowana funkcji lektora, a nabożeństwo tonsury lektorskiej zaczyna się od wymienienia związku z tamtą posługą.

Funkcje akolity są zatem wykonywane przez lektorów, subdiakonów lub mężczyzn lub chłopców bez tonsury, których czasami nieformalnie nazywa się „akolitami”. Ponadto termin „ministranci” jest często używany w odniesieniu do młodych ministrantów. Subdiakoni noszą swoje zwykle szaty składające się ze sticharionu i skrzyżowanego orarionu; lektorzy i ministranci tradycyjnie noszą tylko sticharion.

W ostatnich czasach jednak w wielu północnoamerykańskich kościołach prawosławnych greckich lektorom zezwolono na noszenie orarionu (biskup wręcza lektorowi, który ma służyć przy ołtarzu, orarion). Lektorzy nie krzyżują orarionu podczas jego noszenia, ponieważ nieskrzyżowany orarion ma nieznacznie odróżniać lektora od subdiakona.

Do 1972 r. najwyższym z czterech niższych święceń w Kościele łacińskim był akolita. W swoim motu proprio *Ministeria quaedam* papież Paweł VI zastąpił termin „niższe święcenia” terminem „**posługi**”, a termin „święcenia” terminem „ustanowienie”. Zachował w całym Kościele łacińskim dwie obecnie funkcjonujące posługi: **lektora i akolity**. Posługi te nie są zarezerwowane wyłącznie dla kandydatów do święceń. Są one ustanawiane przez ordynariusza: albo biskupa, albo zwierzchnika podobnego terytorium, albo w przypadku instytutów zakonnych kleru, wyższego przełożonego. Ustanawianie akolitów, którzy nie przygotowują się do święceń, jest czasami faktycznie realizowane.

Na mocy motu proprio *Ministeria quaedam* papieża Pawła VI przydzielono akolicie funkcje wcześniej zarezerwowane dla subdiakona i ogłoszono, że krajowe konferencje biskupów mogą używać terminu „subdiakon” zamiast terminu „akolita”. Funkcje akolity zostały określone w motu proprio wyraznie: „**Akolita jest ustanowiony, aby służyć przy ołtarzu i pomagać kapłanowi (prezbiterowi) i diakonowi. W szczególności jest jego obowiązkiem przygotowanie ołtarza i naczyń liturgicznych, a jeśli zajdzie taka potrzeba, jako szafarz nadzwyczajny, może rozdawać Eucharystię wiernym.**”

FROM FR. JONATHAN'S DESK

A Tragedy Around the Birth of Jesus

On December 28, we celebrate the Martyrdom of the Holy Innocents. In Sacred Scripture there is a reference to this in Matthew 2:16: "When Herod realized that he had been deceived by the Magi, he became furious. He ordered the massacre of all the boys in Bethlehem and its vicinity 2 years old and under, in accordance with the time he had ascertained from the Magi."

Why would I consider this a feast to even write about? After all we are celebrating Christ's birth still. I believe this feast is important because throughout time, children have been massacred whether by religious belief or conflict. Whether it be war, genocide, or forced servitude; in the name of a king or state, war or religious ideology, innocent children are killed unnecessarily. King Herod was the murderer in this case. We could probably deduce that King Herod was awaiting the Magi's report upon their return to him. Since they did not return a very swift and drastic decision after King Herod's realization that he most likely was deceived. He handed down an order to have every child newborn to two-years old in Bethlehem to be put to death, most likely in fear of the protection of his throne. These children are considered the first children to die for Christ. Given that Joseph and Mary were still in the vicinity, they fled to Egypt to protect Jesus from this terrible massacre after Joseph was told to go there in a dream.



This tragedy, though out jealousy and fear, by Herod to protect his throne was an entirely selfish move that should never have happened. On December 28, we should remember those who were sacrificed for Jesus. We should also be praying for those babies who come into this world that they unlike the Holy Innocents live long healthy lives building up the God's Kingdom on Earth. Throughout the world, many traditions surround this feast day. Families often go to church and pray for the health safety and welfare of children everywhere. Some places hold festivals geared toward children for the Holy Innocents are patron saints of Babies.

Fr. Jonathan Batchelor



MONK MUSINGS BY FR. ISAAC

The Word is God!

Merry Christmas! Most people think of the Christ Child in the manger with Mary, Joseph, shepherds, sheep, and a donkey when they think of Christmas, as they should. This story is beautiful and has been burned into our brains since we were small children. We expect to hear it on Christmas Eve and Christmas morning, but that is only part of the message of Christmas.

When I was a young priest at the Cathedral in Belleville, I always got stuck doing the noon mass on Christmas Day, and that was a special blessing in disguise. You see the readings for the mass during the day are not the normal baby in the manger readings that we are used to. The Gospel is the first chapter of the Gospel of John. Since that time almost 25 years ago this has become my favorite Christmas reading. I encourage each of us to read and meditate on the first chapter of the Gospel of John his Christmas season. The first lines of that Gospel proclaim, "In the beginning was the Word, and the Word was with God, and the Word was God!"

The Hebrew word for the divine word is DAVAR. This word means much more than the words written on a page. It can also mean talk or thing. The talk of God or the thing of God has always been present in a hidden way in our universe. The Word is God! And dwells among us!

We as Catholics believe the divine word is incarnate in that baby in the manger. That the divine Word that is eternal is always among us and always speaking or talking with us. We just need to listen and join in the dialog with the Word that is God!

This Christmas I have a challenge for the people of God gathered at St. Stanislaus Kostka. I know as Catholics we truly believe in the real presence of Christ in the Eucharistic elements in the form of bread and wine. I have been impressed with this community's reverence and devotion to the Eucharist in the tabernacle and the altar. Did you know that Christ is "really" present in our eucharistic celebration in other ways. The first chapter of the Gospel of John tell us of another real presence. The real presence of God in the word. The spoken word and sung psalms of our lectors, cantors, and clergy are the real presence of Christ in our world just as much as the Eucharistic elements. We need to find a way to believe that no matter what language the reading or psalm is, English, Polish, or Spanish that the Christ is truly present. We need to show the same reverence and devotion we have for the Eucharistic Elements to the proclaimed Word of God at our eucharistic gathering.

This Christmas let us believe in another real presence. Let us believe "In the beginning is the word, and the word is with God, and the Word is God! Merry Christmas!

Fr. John Isaac Martin Higgins, OSB



ADULTS' CORNER

Sudoku #1

6				4			3
5		1		7	2		
	7		9	2			8
		3	6				
		4	5		8	3	
			7	1			
9		2		5			3
		2	8		7		6
3		7					5

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Sudoku #2

	3			8			6
	2		7	1			3
			2	6			5
		4	5			6	2
2							8
5	6	8			2	9	
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7				2	6		4
6			4				8

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KIDS' CORNER

