

# History and Art of St. Casimir Catholic Church



1036 S. Kenwood Ave, Baltimore, Maryland

# 1. Welcome

Welcome to all! We hope you enjoy this guide to the history and art of our beautiful and historic St. Casimir Catholic Church at Canton in Baltimore, Maryland. St. Casimir is Roman Catholic parish of the Archdiocese of Baltimore under the care of the Conventual Franciscans. We invite you to join us for worship and fellowship. There is a wonderful renewal and rebirth taking place here in our Canton and Patterson Park neighborhoods through the powerful presence of Jesus Christ, who promised to be present whenever we gather in His name. Whether you are here for a short visit or make your home here, we look forward to your visit and growing in faith with you.

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## 2. Table of Contents

1.	Welcome.....	2
2.	Table of Contents .....	3
1.	History of St. Casimir Catholic Church.....	13
1.1.	Polish Immigration (1870-1917).....	13
1.2.	Establishment of St. Casimir Catholic Parish (1902-1923).....	13
1.3.	Planning and Construction of the New Church (1913-1926).....	14
1.4.	Architectural Design of the New Church.....	18
1.5.	Further Expansion of the Parish (1930-1975).....	19
1.6.	Consolidation and Merger (1975 to Present) .....	20
2.	Historical Photographs.....	23
2.1.	Original Church (Now Kolbe Hall) with New Church in Background (Circa 1927) .....	23
2.2.	Interior of Old Church (circa 1927).....	24
2.3.	Site of Construction for New Church (Circa 1925).....	24
2.4.	Iron Framework of New Church (Circa 1926).....	25
2.5.	Completion of the Belltowers (Circa 1926).....	26
2.6.	Interior View from Narthex to Sanctuary (circa 1927) .....	27
2.7.	Interior View from Sanctuary to Choir (circa 1927) .....	27
2.8.	Close-Up of Sanctuary (circa 1927) .....	28
2.9.	Left and Right Sides of Sanctuary (circa 1927) .....	28
2.10.	Narthex (circa 1927) .....	29
2.11.	Chapel of the Virgin Mary of Good Counsel - Original Baptistry (circa 1927).....	29
2.12.	Dedication Mass (April 2, 1927).....	30
2.13.	Baltimore Award for Architectural Significance .....	30
2.14.	St. Casimir School Annex - O' Donnell and S. Kenwood - Now Cupertino Center (Circa 1927).....	31
2.15.	St. Casimir Rectory (circa 1934).....	31

2.16.	St. Casimir School (circa 1934) .....	32
2.17.	St. Casimir School and Gymnasium (1952) .....	32
2.18.	Altar (Christmas 1977) .....	33
2.19.	St. Casimir Parish Festival - Baltimore Sun (6-13-1998) .....	34
<b>3.</b>	<b>Current Photographs.....</b>	<b>35</b>
3.1.	St. Casimir Main Facade (fronting Kenwood Avenue) .....	35
3.2.	Models for the Statues of St. Francis and St. Anthony of Padua at St. Casimir - Shrine of St. Anthony in Ellicott City. ....	36
3.3.	St. Casimir Bell Tower .....	37
3.4.	St. Casimir Aerial View (looking southwest towards Locust Point) .....	38
3.5.	St. Anthony Hall (north side of west-bound O' Donnell Street between Kenwood Avenue and Lakewood Avenue) (right).....	38
3.6.	Kolbe Hall - Original Church Building (from Lakewood Avenue) (left) .....	39
3.7.	Kolbe Hall Main Entrance (westbound O' Donnell Street on north side of Church) (right) .....	39
3.8.	Friary (west side of Kenwood Avenue at westbound O' Donnell Street).....	40
3.9.	St. Joseph Cupertino Center - St. Stanislaus Kostka Chapel Entrance (east side of Kenwood Avenue at westbound O' Donnell Street) .....	40
3.10.	St. Stanislaus Kostka Chapel Interior.....	41
3.11.	St. Joseph Cupertino Center - Pastorate Office Entrance (2800 O' Donnell Street - westbound).....	42
3.12.	St. Casimir' s School Main Entrance (east side of Kenwood Avenue between east- and west-bound O' Donnell Street).....	43
<b>4.</b>	<b>Artistic Tour of St. Casimir Church .....</b>	<b>44</b>
4.1.	Sanctuary and Nave .....	44
4.1.1.	View from Choir Loft towards Sanctuary.....	44
4.1.2.	View from Sanctuary to Choir Loft.....	45
4.2.	The Main Altar.....	46
4.2.1.	Pietá and Crucifix (with St. Francis on the left and St. Anthony of Padua on the right).....	47

4.2.2.	Bas Relief of Adam and Eve and the Tree of the Knowledge of Good and Evil.....	48
4.2.3.	St. Louis - Bishop of Toulouse (left) .....	49
4.2.4.	St. Casimir (right).....	49
4.2.5.	St. Francis of Assisi (left) .....	50
4.2.6.	St. Anthony of Padua (right).....	50
4.2.7.	St. Daniel of Padua - Deacon and Martyr.....	51
4.2.8.	St. Prosdocimus of Padua - Bishop and Martyr.....	51
4.2.9.	High Altar at the Basilica of St. Anthony in Padua.....	52
4.2.10.	Tabernacle Door .....	53
4.2.11.	Miracle of St. Anthony and the Mule.....	54
4.2.12.	Miracle of St. Anthony and the Avaricious Man’ s Heart.....	55
4.2.13.	The Dead Christ Surrounded by Angels .....	56
4.2.14.	Putti.....	57
4.2.15.	Coat of Arms of James Cardinal Gibbons.....	58
4.2.16.	Symbol of the Order of Friars Minor Conventual.....	58
4.3.	Side Altars.....	59
4.3.1.	St. Anne and Child Mary Altar (with the Sacred Chrism, Oil of Catechumens, and Oil of Anointing the Sick).....	59
4.3.2.	Sacred Heart of Jesus Altar .....	60
4.3.3.	Mary Queen of Heaven Altar .....	61
4.3.4.	St. Joseph and the Child Jesus Altar.....	62
4.4.	Baptismal Font .....	63
4.5.	Other Furnishings of the Sanctuary.....	64
4.5.1.	Sedilia .....	64
4.5.2.	<i>Pre-Dieux</i> (Kneelers).....	65
4.5.3.	Credence Table .....	66
4.5.4.	The Infant of Prague Statue .....	67
4.6.	Murals of the Sanctuary.....	68

4.6.1.	St. Raphael the Archangel (left) .....	69
4.6.2.	St. Michael the Archangel (right).....	69
4.6.3.	St. Gabriel the Archangel (left) .....	70
4.6.4.	Uriel the Archangel (right) .....	70
4.6.5.	St. Ambrose (left).....	71
4.6.6.	St. Augustine (right).....	71
4.6.7.	St. Gregory the Great (left).....	71
4.6.8.	St. Jerome (right).....	71
4.6.9.	God the Son + Jesus Christ + King of the People.....	72
4.6.10.	God the Father Almighty .....	73
4.6.11.	God the Holy Spirit .....	73
4.7.	Murals on the Ceiling of the Nave.....	74
4.7.1.	Descent of the Holy Spirit (at Pentecost) .....	74
4.7.2.	Apotheosis of the Franciscan Order .....	75
4.8.	Murals of the South Wall.....	76
4.8.1.	Baptizatio Ducis Metislai et Conversio Poloniae 966 (The Baptism of Duke Mieszko I and the conversion of Poland 966) .....	76
4.8.2.	Resuscitatio Petri Per S. Stanislaum F. et M. A.D. 1074 (St. Stanislaus raising Peter from the dead A.D. 1074).....	77
4.8.3.	Benedictio Filii Henricis Crucigeri Per S. Hedwigem (Blessing by St. Hedwig on her son Henry the Crusader).....	78
4.8.4.	Miraculum S. Joannis Cantii Super Hydriam Fractam 1473 (Miracle of St. Jan Kanty and the Broken Jug 1473).....	79
4.8.5.	Prophetia Petre Skarga S.J. de Excidio Poloniae A.D. 1605 (Jesuit Priest Peter Skarga predicting the end of Poland in 1605).....	80
4.8.6.	Orare et Laborare - Anima Poloniae (To pray and work - The Spirit of Poland).....	81
4.8.7.	Vexationes Populi Poloniae A.D. 1939 - S. Andreas Bobola (Harassment of the Polish People 1939 A.D. - [Prayer for the intercession of] St. Andrew Bobala.....	82
4.9.	Murals of the North Wall.....	84

4.9.1.	Prima Missa in Praesenti Territorio USA Montesinos O.P. A.D. 1526 (First Mass in the Territory now known as the United States A.D. 1526).....	84
4.9.2.	Martyrium Sancti Isaaci Jogues Et Sociorum in Statu Neo Eboraco - A.D. 1646 (Martyrdom of St Isaac Jogues and Companions in the State of New York - A.D. 1646).....	86
4.9.3.	Sancta Catharina Tekawitha -1680 (St. Kateri Tekawitha - 1680).....	88
4.9.4.	Fr. Juniperus Serra O.F.M. - 1784 (Fr. Junipero Serra, O.F.M. - 1784).....	89
4.9.5.	Adventus Matris Seton in Emmitsburg - 1809 (The Arrival of Mother Seton in Emmitsburg - 1809) .....	90
4.9.6.	Fr. L. Moczygemba, O.F.M. Conv. Fundator Panny Maryi in Texens A.D. 1854 (Fr. Leopold Moczygemba OFM Conv. founder of Panna Maria, Texas - A.D. 1854).....	91
4.9.7.	Beata Francisca Cabrini A.D. 1912 (Blessed Frances Cabrini A.D. 1912).....	93
4.10.	Murals in the Rear of the Nave .....	94
4.10.1.	Archbishop Michael Curley (left) .....	94
4.10.2.	Pope Pius XII (right).....	94
4.10.3.	San Damiano Cross.....	95
4.10.4.	St. Maximilian Maria Kolbe .....	95
4.11.	Murals in the Choir Loft.....	96
4.11.1.	St. Cecilia and St. Valerian.....	96
4.11.2.	Cherubim.....	97
4.12.	Stained Glass Windows.....	98
4.12.1.	Sacred Heart of Jesus (left) .....	98
4.12.2.	St. Casimir (right).....	98
4.12.3.	St. Francis of Assisi (left) .....	99
4.12.4.	St. Hyacinth (right) .....	99
4.12.5.	St. Hedwig (left) .....	100
4.12.6.	St. John Kanty (right).....	100
4.12.7.	St. Cyril. ....	101
4.12.8.	Immaculate Heart of Mary (left) .....	102

4.12.9.	St. Stanislaus Kostka (right) .....	102
4.12.10.	St. Anthony of Padua (left).....	103
4.12.11.	St. Stanislaus Bishop and Martyr (right).....	103
4.12.12.	Blessed Salomea of Cracow (left) .....	104
4.12.13.	St. Adalbert (right) .....	104
4.12.14.	St. Methodius. ....	105
4.12.15.	Sacristies (South, West, and North) .....	106
4.12.16.	Choir Loft (North and South).....	107
<b>5.</b>	<b>Inscription on the Walls of the Church.....</b>	<b>108</b>
<b>6.</b>	<b>Stations of the Cross .....</b>	<b>113</b>
6.1.	Station 1 - Jesus is condemned to death - Jezus na smierc skazany (left) .....	113
6.2.	Station 2 - Jesus takes the cross on his shoulders - Jezus bierze krzyz na swe ramiona (right) .....	113
6.3.	Station 3 - Christ's first fall - Pierwszy upadek Chrystusa (left).....	114
6.4.	Station 4 - Jesus' meeting with his sorrowful Mother - Spotkanie sie Jezusa z Matka swoga bolesny (right) .....	114
6.5.	Station 5 - Cyrenaeus [Simon of Cyrene] helps Christ to carry the cross - Cyreneusz pomaga dzwigac krzyz chrystusowi (left).....	115
6.6.	Station 6 - St. Veronica wipes the face of Jesus - Sw. Weronika ociera twarz Jezusa (right).....	115
6.7.	Station 7 - The second fall of Jesus - Drugi upadek Jezusa (left) .....	116
6.8.	Station 8 - Jesus meets the weeping women - Jezus spotyka niewiasty pxaczace (right).....	116
6.9.	Station 9 - Jesus' third fall - Trzeci upadek Jezusa (left).....	117
6.10.	Station 10 - Jesus is stripped of his clothes - Jezus z szat obnazony (right) .....	117
6.11.	Station 11 - Crucifixion of Jesus - Ukrzyzowanie Jezusa (left) .....	118
6.12.	Station 12 - The Death of Christ the Lord - Smierc Chryslusa Pana (right).....	118
6.13.	Station 13 - [Jesus] taken down from the cross - Zdjecie [zdjety] z krzyza (left) .....	119

6.14.	Station 14 - The burial of the body of Jesus - Zxozenie do grobu ciala Jezusa (right).....	119
<b>7.</b>	<b>Vestibules .....</b>	<b>120</b>
7.1.1.	Altar for Prayers for the Deceased - North Vestibule (left) .....	120
7.1.2.	Altar of our Lady of Czestochowa with St. James the Lesser and St. Therese - North Vestibule (The Little flower of Jesus) (Right).....	120
7.1.3.	St. Anthony - North Vestibule (left) .....	121
7.1.4.	St. Francis - South Vestibule (Right) .....	121
<b>8.</b>	<b>Biographies .....</b>	<b>122</b>
8.1.	Anton Albers, Jr.....	122
8.2.	St. Anne (Mother of the Virgin Mary) .....	122
8.3.	Archbishop Michael Curley.....	122
8.4.	Donatello.....	123
8.5.	St. Adalbert.....	124
8.6.	St. Ambrose .....	124
8.7.	St. Andrew Bobola .....	124
8.8.	St. Anthony of Padua (patron of Padua).....	125
8.9.	St. Augustine.....	125
8.10.	St. Frances Xavier Cabrini (St. Francesca Saverio Cabrini) .....	126
8.11.	St. John Cantius (St. Jan Kanty) .....	127
8.12.	St. Casimir of Poland (Patron).....	127
8.13.	St. Cecilia.....	128
8.14.	St. Cyril and St. Methodius .....	128
8.15.	St. Daniel (Deacon, martyr and companion of St. Prosdocimus).....	129
8.16.	Fr. Joseph Dorniak, OFM Conv.....	129
8.17.	St. Francis of Assisi (founder of the Franciscan Order).....	130
8.18.	St. Gabriel the Archangel.....	130
8.19.	Archbishop James Cardinal Gibbons .....	131
8.20.	St. Gregory the Great.....	131

8.21.	St. Hedwig of Silesia.....	132
8.22.	St. Hyacinth of Poland.....	132
8.23.	Immaculate Heart of Mary.....	133
8.24.	St. Jerome .....	133
8.25.	St. Joseph .....	134
8.26.	Infant of Prague.....	134
8.27.	St. Isaac Jogues and Companions.....	135
8.28.	St. Kateri Tekawitha.....	136
8.29.	St. Louis (Bishop of Toulouse) .....	136
8.30.	St. Maximilian Kolbe, O.F.M. Conv. ....	137
8.31.	St. Methodius .....	137
8.32.	St. Michael the Archangel .....	137
8.33.	Duke Mieszko I.....	138
8.34.	Fr. Leopold Moczygemba O.F.M. Conv. ....	138
8.35.	George J. Novikoff.....	139
8.36.	Pope Pius XII .....	139
8.37.	St. Prosdocimus (patron of Padua prior to St. Anthony) .....	140
8.38.	St. Raphael the Archangel.....	140
8.39.	Sacred Heart of Jesus .....	140
8.40.	Blessed Salomea of Cracow.....	141
8.41.	Hans Schuler .....	141
8.42.	St. Junípero Serra .....	142
8.43.	St. Elizabeth Ann Seton.....	143
8.44.	Fr. Peter Skarga.....	145
8.45.	St. Stanislaus Kostka.....	145
8.46.	St. Stanislaus Bishop and Martyr .....	145
8.47.	Uriel the Archangel.....	146
<b>9.</b>	<b>Pastors of St. Casimir.....</b>	<b>148</b>

9.1.	Photographs - Rev. Thomas Morys, Founder of St. Casimir's Parish,1902 (center); Reverend Charles Kotlarz Pastor, 1902-1904 (bottom), and Reverend J . Dulski, Pastor, 1904-1906 (top) .....	149
9.2.	Photographs - Reverend Josaphat Bok, O.F.M. Conv., Pastor, 1907-1920 (top); Reverend Benedict Przemielewski, O.F.M. Conv. Pastor, 1920-1939 (center); and Reverend Jacob Cholewka, O.F.M. Conv. Pastor - 1939-1948 (bottom) .....	150
9.3.	Reverend Aloysius Sobus, O.F.M. Conv., Pastor, 1948-1961 (top left) ; Reverend Ernest Wieprecht, O.F.M. Conv., Pastor, 1961-1963 (top right); Reverend Modest Darwaszewski, O.F.M. Conv., Pastor, 1963-1966 (lower left); Reverend Joseph Piasta, O.F.M. Conv., Pastor, 1967-1973 (lower right); Reverend Gerald Kedziora, O.F.M. Conv., Pastor, 1973- (center).....	151
<b>10.</b>	<b>Overview of Church Design and Furnishings .....</b>	<b>152</b>
10.1.	Shape.....	152
10.2.	Orientation .....	152
10.3.	Vestibule or Narthex (Gathering Space) .....	153
10.4.	Holy Water.....	153
10.5.	Nave.....	154
<b>10.6.</b>	<b>Chancel .....</b>	<b>155</b>
<b>10.7.</b>	<b>Sanctuary.....</b>	<b>155</b>
10.8.	Crucifix .....	155
10.9.	Altar.....	156
10.10.	Bread and Wine - The Real Presence of Christ .....	156
10.11.	Sacred Vessels .....	157
10.11.1.	Chalice .....	157
10.11.2.	Ciborium.....	157
10.11.3.	Paten.....	157
10.11.4.	Pyx .....	158
10.11.5.	Monstrance.....	158
10.12.	Tabernacle .....	158
10.13.	Tabernacle Lamp .....	159
10.14.	Holy Oils .....	160

10.14.1. Oil of the Sick .....	160
10.14.2. Oil of the Catechumens .....	160
10.14.3. Holy Chrism Oil.....	160
10.15. Ambo.....	161
10.16. Baptismal Font .....	162
10.17. Paschal Candle .....	162
10.18. Confessionals.....	163
10.19. Stations of the Cross.....	164
<b>10.20. Liturgical Seasons and Colors.....</b>	<b>164</b>
10.20.1. Advent.....	165
10.20.2. Christmas.....	165
10.20.3. Ordinary Time.....	166
10.20.4. Lent.....	166
10.20.5. The Holy Triduum .....	167
10.20.6. Easter .....	167
<b>11. Support.....</b>	<b>168</b>

# 1. History of St. Casimir Catholic Church

## 1.1. Polish Immigration (1870-1917)

The history of St. Casimir Catholic Church begins with the Polish mass immigration to Baltimore as many of them were fleeing the Franco-Prussian War. In 1868, a group of Polish political exiles embarked from the port city, Bremen, Germany, and landed in Baltimore at the Broadway pier in the proximity of Canton. Coincidentally, the transport ship that carried these future Casimirites on its maiden voyage was called "Baltimore." It sailed under the auspices of the North German Lloyd Steamship Company.

The first Polish immigrants to Baltimore settled in the Fell's Point neighborhood. In 1880, a secular priest, Rev. Peter Koncz, a refugee from Russia, started a little Polish parish and named it St. Stanislaus Kostka, after a young Polish Jesuit Novice of noble birth. At first, all the services were conducted in a private house located on the south-west corner of Bond and Fleet Streets. On September 29, 1889, the cornerstone was laid for the new church at 700 S. Ann Street.

Polish immigrants were often unskilled workers who were hired to work as stevedores on the docks or in the canneries that lined the waterfront. The majority of Polish immigrants were Roman Catholics. By 1893, the Polish population was starting to become the backbone of Baltimore's laboring class. More than 1,500 Polish immigrants were arriving in Baltimore annually and by 1893 there were 23,000 Polish-Americans living in the city.

Sources: History of Poles in Baltimore ([https://en.wikipedia.org/wiki/History\\_of\\_Poles\\_in\\_Baltimore#21st\\_century](https://en.wikipedia.org/wiki/History_of_Poles_in_Baltimore#21st_century)); History of St. Casimir's Parish Golden Jubilee Book (1952).

## 1.2. Establishment of St. Casimir Catholic Parish (1902-1923)

The Parish of St. Casimir was formed from the parish of St. Stanislaus Kostka. Its founder was Fr. Tomasz Morys, pastor of St. Stanislaus. The reason for the founding of the new parish was the excessive distance for the Poles living in the Canton district but belonging to St. Stanislaw's. At their request, Fr. Morys, as early as 1900, made efforts to purchase a suitable location for a new church and school, Finally, in April of 1902, he bought from the Canton Company the space of one block between Kenwood and Lakewood Streets, bounded on both sides by O'Donnell Street. The size of the lot was 60 feet in width, 330 feet in length.

Construction of the new church proceeded quickly, so that on November 9, 1902, James Cardinal Gibbons, Archbishop of Baltimore dedicated the new church and St. Casimir Parish canonically erected as a mission of St. Stanislaw Kostka Parish. The building was two stories tall and made of brick; on the lower floor were located five classrooms, on the second a spacious church with 750 seats, besides the choir. The construction costs of the new church amounted to more than \$35,000. Kolbe Hall, the red brick building which stands behind the current St. Casimir Church at the intersection of Lakewood Avenue and O'Donnell Street, was this first church building. The building now serves as a school gymnasium, cafeteria and parish meeting space.

In that same year Fr. Morys bought land for a rectory and a convent for the Felician Sisters on the corner of O'Donnell and Binney Streets. Classes in the school were begun at the start of 1903, under the direction of the sisters who staffed the new school until 1921, when the Franciscan Sisters of St. Joseph assumed responsibility.

In 1904, St. Casimir became an independent parish and Fr. Kotlarz was named its first pastor.

In June 1906, Cardinal Gibbons entrusted the care of the two Polish parishes of St. Stanislaus Kostka and St. Casimir to the newly formed Polish-American Province of St. Anthony of Padua of the Order of the Franciscan Fathers. Today, St. Casimir is under the pastoral care of Our Lady of the Angels Province of the Order of Friars Minor ("OFM") Conv. in Ellicott City.

At the end of 1906, the state of the parish was as follows, 280 families belonged to the parish, The school was attended by 130 boys and 150 girls, a total of 280 students, The income in 1906 was \$6,436.33, expenditures were \$6,764.40. The parish debt was \$34,844.00.

### **1.3. Planning and Construction of the New Church (1913-1926)**

Almost as soon as it was completed, the congregation outgrew the original church building. In 1913 it was decided to undertake the building of a new church. A committee was formed, whose task was to collect offerings from the parishioners for the new church, The committee was composed of the following parishioners: W, Karwacki, A. Ratajczak, K, Sobczak. F, Wegner, L. Karczewski, K. Piekarski, P. Ciesla, A. Jaworski, J. Jaworski, M. Bolewicki, M, Michalak, A. Paszka, J. Oles, s. Radecki, J. Czarski, w. Brywczynski, s. Cholewinski, F. Zygaj, J, Debek, P, Regula, W, Strugala, K. Sibistowicz, F, Lukaszewski, A. Kocent, J, Brzozowski, and Jan Markiewicz. This committee, after truly strenuous and often very unpleasant efforts, succeeded in collecting \$1,102.35. From the parishioners' pledges,

from collections of the parish Guilds and Societies, and from other sources came \$12,781.16, for a total of \$13,883.51. This sum, together with the surplus from the year 1913, was used to pay against the parish debt, lowering it to \$3,880,04.

At the beginning of 1914, Fr. Józafat began to work up, with architect B. Wozny, sketches and cost-estimates for the new church. Unfortunately, World War I put an end to his efforts due to increased prices of materials and labor and it was decided to postpone efforts to build a new church until after the war. The war, however, lasted longer than had been expected, and the post-war period proved to be even less suitable for the beginning of construction.

In September of 1920, Fr. Benedykt Przemielewski, a former assistant pastor at St. Stanislaus Kostka, was appointed pastor.

At the beginning of 1921, there were 744 children in the parish school, contained in seven classrooms, five under the church and two in houses on Kenwood Ave. More than a hundred children were in each classroom, the conditions were truly intolerable, for the Sisters as well as for the children. So, plans for building a new church were put on hold for the time being.

In February 1921 another house on Kenwood Ave, was purchased, next to the three previously purchased by the late Fr. Józafat and in May of the same year began the work of remodeling these houses into classrooms. In August the work was finished, at a cost of \$22, 000, and the new school year was begun in the new comfortable classrooms. At the same time the directorship of the parish school was assumed by the Reverend Franciscan Sisters. Today those remodeled row homes serve as the St. Joseph Cupertino Center in which can be found the beautiful St. Stanislaus Kostka Chapel where daily Mass is celebrated.

Next, Fr. Przemielewski addressed the need of enlarging the home of the teaching Sisters. For this purpose, two houses, next to the ones the Sisters already occupied on O'Donnell Street, were bought. These houses were modified and an additional new section built, thus creating a spacious, comfortable convent of 26 individual cells, as well as other rooms, The Sisters' convent was finished in January 1924 at a cost of \$29,829.30.

Having dealt with the indispensable needs of the parish, such as the school and the nuns' convent, the parish began its efforts to build a church anew. First, however, it was necessary to try to enlarge the area for the new church, because the area designated for that purpose was 225 feet long, but only 60 feet wide. By the efforts, however, of former Senator William Curran and parishioner and city librarian, J. Slowik, the St. Casimir Parish

purchased from the Canton Company for a nominal sum five feet of sidewalk on either side of O'Donnell Street, increasing the width of the lot to 70 feet.

In April 1924, Father Przemielewski called on the Baltimore Architectural Firm of [Lamdin, Palmer, & Willis](#) to draw up plans for such a church. The working up of sketches and cost-estimates took a long time because, for this project, they wanted to attain the best possible results, both artistically and materially. Not until January of 1925 were the plans presented to his Excellency, Archbishop Michael Curley, who approved them. Eight months later, what Fr. Przemielewski termed, "a temple worthy of God" the new Saint Casimir Church began construction. The original plans for the church were to have 1300 seats, as well as a choir, Beneath the church was planned a spacious hall of 1200 seats, with modern décor.

The first proposals for the new church's construction exceeded \$400,000, without any interior decorations. So as not to waste the plans, it was decided to lower the church by two feet, and at the same time put off the decoration of the hall under the church. In this way the construction costs were lowered by \$50,000, The contract for the construction of the new church was awarded to the firm of L. L, Chambers, Inc., at a total of \$349,165.46.

On August 30, 1925, the Very Reverend Justin Figas, the Provincial of the Franciscan Friars of Saint Anthony Province, formally blessed the lot on which the church was to stand in a special ceremony. On the following day, the digging of the foundation was begun, the work went swiftly, so that by the beginning of April 1926, the interior iron framework, including the belltowers, was finished, the cement floors had been laid, and the brick wall was finished up to floor-level,

On Sunday, April 11, 1926, the solemn consecration and bless of the cornerstone was performed by His Eminence the Archbishop Michael J, Curley, attended by numerous clergy, church confraternities and guilds from all three Polish parishes in Baltimore, and a crowd of thousands of Poles, Construction proceeded quickly, so that by the end of August the church had been roofed.

On August 22, 1926, the statue of St. Francis was consecrated, and, a month later, that of St, Anthony,

On October 24, 1926, the new bells were consecrated. They were donated by parishioners Waclaw and Maryanne Judzientowicz and Jan and Maryanne Debek. The bells were named in honor of their donors, the large bell given the name of St. Waclaw, the medium one that of St. John.

On Sunday, December 19, 1926, the last regular parish services in the old church were held. The services were rather sad and subdued, for, although we were moving to a magnificent new church, parishioners were nonetheless sorry to leave the old one forever.

The first services in the new church began with Christmas Midnight Mass on December 24, 1926. The church, although spacious, was packed with the faithful, It is estimated that more than three thousand took part in that first service, The mood was solemn and formal. Right at midnight, the Mass began. The pastor, together with his assistants, Frs. Szczepan and Wladyslaw, took the baby Jesus in his arms and intoned the welcome song, "*W żłobie leży, któż, pobieży, kolendowac malemu Jezusowi Chrystusowi, Dzis do nas zeslanemu? Pastuszkowie przybywajcie, Jemu wdziecznie prygrywajcie, Jako Panu naszemu.*"\* Thousands of voices took up the song, and the singing resounded, joyful, powerful, shaking the walls of the enormous temple of the Lord. The procession began, For the first time the Infant Jesus was carried around His new temple, and the faithful, with tears of joy in their eyes and touching songs in their mouths, greeted the Newborn Child.

\* These are the first lines of a popular Polish carol, which is roughly translated as: "He lies in the manger; who comes hurrying, singing carols to the little Jesus Christ, sent down to us today? Come, shepherds, sing along to Him gratefully, to Our Lord."

At the beginning of February 1927, the new pews and stained-glass windows arrived and were installed, just in time for the opening of a two-week parish mission at which thousands of people gathered for the services and sermons, as well as for the Blessed Sacraments.

On Sunday, April 3, 1927, in the twenty-fifth year of the parish's existence, the solemn consecration of the new church by His Eminence, the Archbishop Michael J, Curley, took place.

At that time there were about five thousand souls in St. Casimir Parish and 933 children attending the parish school. In the previous year there were 170 baptisms, 53 funerals for older people, and 20 funerals for children. There were in the parish the following Guilds and Societies: The Brotherhood of the Knights of St. Michael, the Brotherhood of St. Jacek, the Brotherhood of the Cadets of St. Kazimierz, two Groups of the Union P. R. K., two Groups of the Brotherhood of the Holy Family, the Society of the Holy Rosary, of the Most Sweet Heart of Jesus, of the Most Sacred Sacrament; the Third Order of St. Francis, the Confraternity of Young Women, the Confraternity of the Children of Mary, and the Confraternity of the Choir of St. Cecilia. The number of people in all the confraternities and societies exceeded 1200 members. The parish debt was about \$250,000.

## 1.4. Architectural Design of the New Church

The new Saint Casimir Church was erected in the early fifteenth century Renaissance style. It displayed the profound knowledge of Father Benedict in this field. In addition to St. Casimir, he designed the Saint Joseph Cupertino Novitiate in Ellicott City, which is now known as the [Shrine of St. Anthony](#).

The Church's was designed to be fire resistant. The exterior of the church is made of Indiana limestone and the interior is made of iron and brick covered by plaster. The church is 225 feet long, 70 feet wide and had a seating capacity of one thousand four hundred, thereby making it one of the largest churches in the eastern United States at that time.

The façade is 80 feet from base to gable. The twin bell towers with their gleaming gold domes, contain 23.5 karat gold gilding, stand 110 feet high. They were to dominate the entire structure by directing the gaze of passers-by heavenward.

In the niche of each tower are statues, which stand 9 feet high, one of Saint Francis of Assisi and the other Saint Anthony of Padua. Each statue is nine feet high and weighs three tons. The statues were donated by the Women's Parish Guilds and were sculptured by one of the most famous artists in America, Hans Schuler. Originally, their models were placed in the side altars but now can be found at the [Shrine of St. Anthony](#) in Ellicott City, Maryland, home of Our Lady of the Angels Province of the Order of Friars Minor Conventual (OFM Conv.)

The church, large as it is, has no supporting pillars in its interior. so that a view of the altars is visible from any part of the church. Instead, the exterior walls contain giant piles that were driven deep into the ground to give the walls the strength to support the roof. The new church was constructed with an outside "envelope" building and separate interior structure which contains the sanctuary and sacristies.

Also, novel for its day was the heating system, as radiators cannot be located. Grills were built to conceal the agencies of heating.

The cost of the new church was originally set at \$349,165 and stood at more than \$390,000 in 1927. A main altar, an altar rail, a new pulpit and other decorative improvements were to be made. It was estimated that the church when completed would cost \$500,000.

The new St. Casimir Church was designated as the most significant architectural improvement to Baltimore in 1926.

In 1927, the Parish celebrated its Silver Jubilee.

### **1.5. Further Expansion of the Parish (1930-1975)**

The 1930's saw the interior decoration of the Church, and the period of the largest expansion of St. Casimir Parish, to approximately 5,300 members.

In 1934, a factory situated on Kenwood Avenue and O'Donnell Street was purchased and reconstructed to serve as a school and gymnasium. The classrooms located in the lower parish hall (the original church and now Kolbe Center) were then transferred into this new school building.

In 1937, Father Przemielewski placed an order with a firm in Italy for an exact replica of the altar designed by the famous artist Donatello for the Basilica of St. Anthony in Padua. This altar was especially designed to enhance the beauty of the "Pieta," a masterpiece executed in bronze. The top and center of the altar is adorned by a likeness of a huge bronze crucifix beneath which stands the Blessed Virgin. Six bronze statues are placed on the sides: St. Francis, St. Anthony, St. Stephen, St. Casimir, St. Prosedocimus. and St. Louis, Bishop. Two large bronze plaques, inserted in the lower part of the altar, represent miracles from the life of St. Anthony. The completed altar cost \$20,000.

In 1939, a new pastor, Father James Cholewka succeeded Father Benedict. Father James was faced with a tremendous parish debt. Nevertheless, he decided to have the interior of the church redecorated. Artistically, plans were sketched to cover the vacant spaces with characteristically significant murals: the main plafond (ceiling mural) representing the triumph of the Franciscan Order, the right-side paintings representing the history of the Roman Catholic Church in the United States, and the left side representing the history of the Roman Catholic Church in Poland. One of the murals on the choir represents St. Cecilia and the Angels, copied from paintings by the great master Michaelangelo. The cost of this work was enormous, but with the help of his generous parishioners, Father James liquidated all parish debts. Also, during Father James' administration, the rectory and Sisters' convent were renovated and all buildings were now equipped with oil burners. The parish now numbered 5,070 souls and 892 children attended the school.

In 1948, Father Aloysius Sobus was appointed the seventh pastor in August 1948. During Father Aloysius' administration, the church hall was redecorated in preparation for the Golden Jubilee and the school was also repainted. A more efficient public address system was installed in church and cushioned kneelers in both the church and Sisters' convent were also installed. Although the parish was operating on a sound basis, Father Aloysius was faced with the "Canton" section of the city undergoing a change. Some of his parishioners were moving to the suburbs.

In 1952, the Parish celebrated its Golden Jubilee, and the City of Baltimore began to replace the gas lamps which dimly lit the neighborhood around St. Casimir with new electric street lights.

By the early 1950s, it had become apparent that the existing school buildings had served their purpose and that new facilities in line with modern standards were required. Therefore, plans were drawn to build a new school. Generous contributions poured in, and a new school was built across Kenwood Ave from the Church and was blessed by the late Archbishop Keough in 1955.

In 1965, the parish constructed the present Friary and a new meeting room (now St. Anthony Hall) at the northwest corner of Kenwood Ave and O'Donnell Street. Following the construction of the rectory and meeting room, the interior of the church's side walls were redecorated and the entire floor of the church, excluding the sanctuary, was carpeted.

In 1967, following Vatican II, Masses were being celebrated in English and Latin. The parish obtained a beautiful portable altar to match the furnishings of the sanctuary. The first parish council was formed for the purpose of giving the laity a collegial voice in parish affairs. The Parish Hall (the original Church and now the Kolbe Center) and the Convent were renovated.

During 1977-1978, the Parish celebrated its Diamond Jubilee.

### **1.6. Consolidation and Merger (1975 to Present)**

In 1975 the merger of St. Casimir School, St. Stanislaus School, and St. Leo School formed Fr. Maximilian Kolbe School. In 1997, Fr. Kolbe School became part of the Southeast Baltimore Catholic Academy. On July 1, 2008, St. Casimir reestablished Father Kolbe School as a parish school and restored its original name of St. Casimir School.

Also in 1975, the City of Baltimore, State of Maryland, and the Federal Government were planning to extend the Jones Fall Expressway (I-83) as a six-lane highway running from the Inner Harbor through Little Italy, Fells Point, Canton, and connecting with I-95 in the vicinity of O'Donnell Street. Strong opposition from community organizations including, including St. Casimir, successfully blocked the extension and preserved these historic neighborhoods.

In 1997, the Archdiocese of Baltimore twinned St. Casimir Parish with St. Stanislaus Kostka Parish under one pastoral staff. Three years later, the Archdiocese closed St. Stanislaus Parish.

In 1999, the parish began a five-year plan to renovate the parish buildings. The first phase involved repair of the masonry work of the church, installation of pigeon deterrents, lightning protection and the regilding of the domes on top of the belltowers. It took two weeks to apply the thin layer of 23.5-carat gold, which cost \$9,000 and was specially made in Florence, Italy, which was completed in 2002.

In 2000, the vacant and dilapidated remnants of the first parish school at the corner of O'Donnell Street and Kenwood were completely renovated and renamed the St. Joseph Cupertino Center. The Cupertino Center housed the new St. Stanislaus Kostka Chapel, parish meeting rooms, and space for after school programs and parish activities. The new chapel contains the stained-glass windows, altar and tabernacle from the old St. Casimir convent, as well as the celebrant's chair from St. Stanislaus, the mother parish of St. Casimir. The tin ceiling in the entryway is from the original St. Casimir Church (now Kolbe Hall). The dedication Mass was held on December 17, 2000. Former parishioners of St. Stanislaus, that closed earlier that year, also took part in the celebration.

In 2002, the parish celebrated the centennial of its establishment with numerous festivities and a special Mass. The parish was home to 625 families and the Father Kolbe School served 158 students.

In 2004, the row homes that formed the convent along west-bound O'Donnell Street, adjacent to St. Anthony Hall, were sold to the Believe in Tomorrow National Children's Foundation as residences for families whose children were undergoing treatments for cancer and other diseases at Johns Hopkins Hospital. Today, they have been converted back into private homes.

In the mid-2000s an ambitious restoration project began. In phase 1, the stained-glass windows in St. Casimir Church were removed and sent to Higgins & Associates restoration company in Front Royal, Va. where they were reinforced, cleaned, retouched, then reinstalled about a month later. In phase 2, the interior of the church was repainted, the murals on the ceiling were cleaned. In phase 3, all 88 of the 21-foot-long pews were stripped and refinished.

In 2017, the Parishes of St. Casimir, St. Brigid (at 911 S. Ellwood Ave) and St. Elizabeth of Hungary (2700 E. Baltimore Street) were formed as a pastorate. In February 2019, St. Brigid Church was closed. In September 2024, St. Elizabeth of Hungary Church was closed.

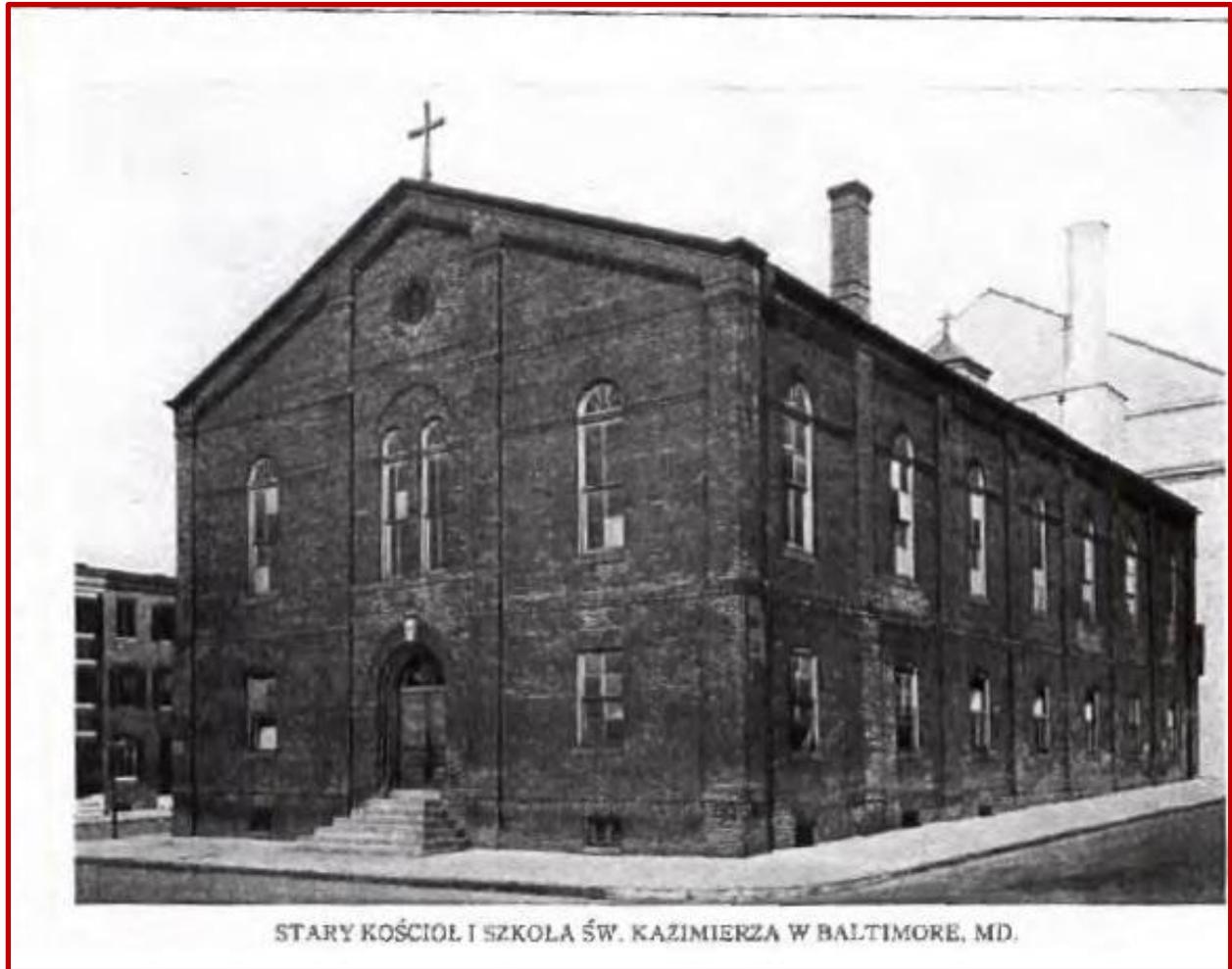
Today, St. Casimir Church is the anchor for the renewal of the Catholic Church in the Canton and Patterson Park neighborhoods.

**Sources:**

- A Brief History of St. Casimir Church by Fr. Timothy Kulbicki, O.F.M. Conv. (<https://stcasimir.org/about-us/history/>)
- An Outline of the History of St. Kazimierz's Parish in Baltimore, Maryland by Fr. Benedykt Przemielewski, O.M.C., (11-20-1927) translated by W. Fred Hoffman (1980) from the Silver Jubilee Program for the Parish of St. Casimir, Baltimore, Maryland - 1902-1927
- Maryland Historical Trust Maryland Inventory of Historic Properties Form (12-10-2007), (<http://archives.ubalt.edu/amp/pdfs/R0004 AMP S32A B33 F024.pdf>)
- Lamdin, Palmer and Willis (<https://www.palmerandlamdin.com/search/label/Churches>)
- Golden Jubilee History of St. Casimir Parish (1952)
- Diamond Jubilee History of St. Casimir Parish (1977)

## 2. Historical Photographs

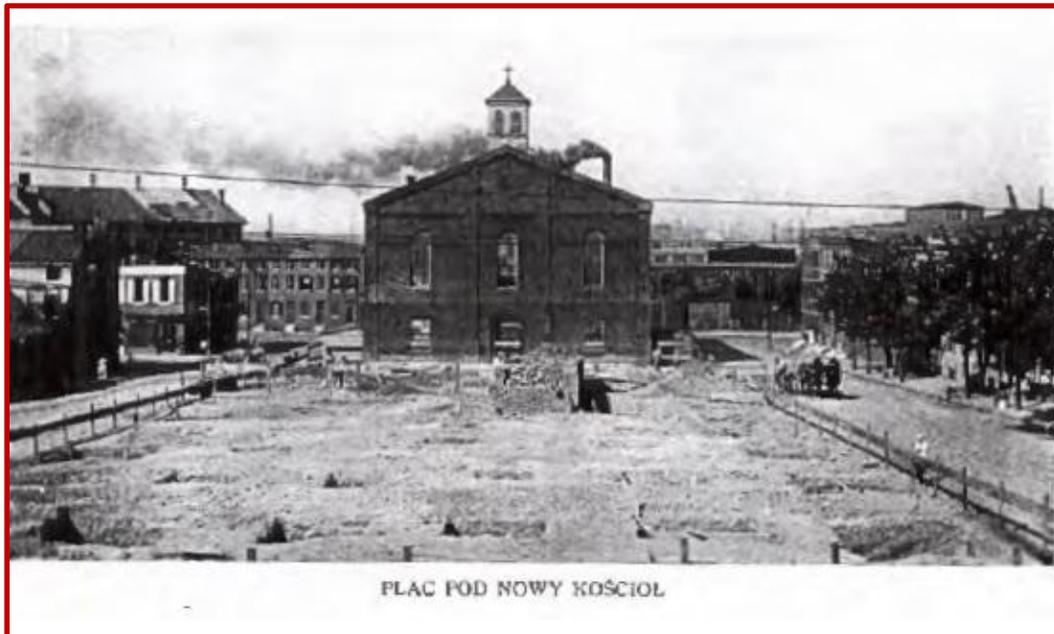
### 2.1. Original Church (Now Kolbe Hall) with New Church in Background (Circa 1927)



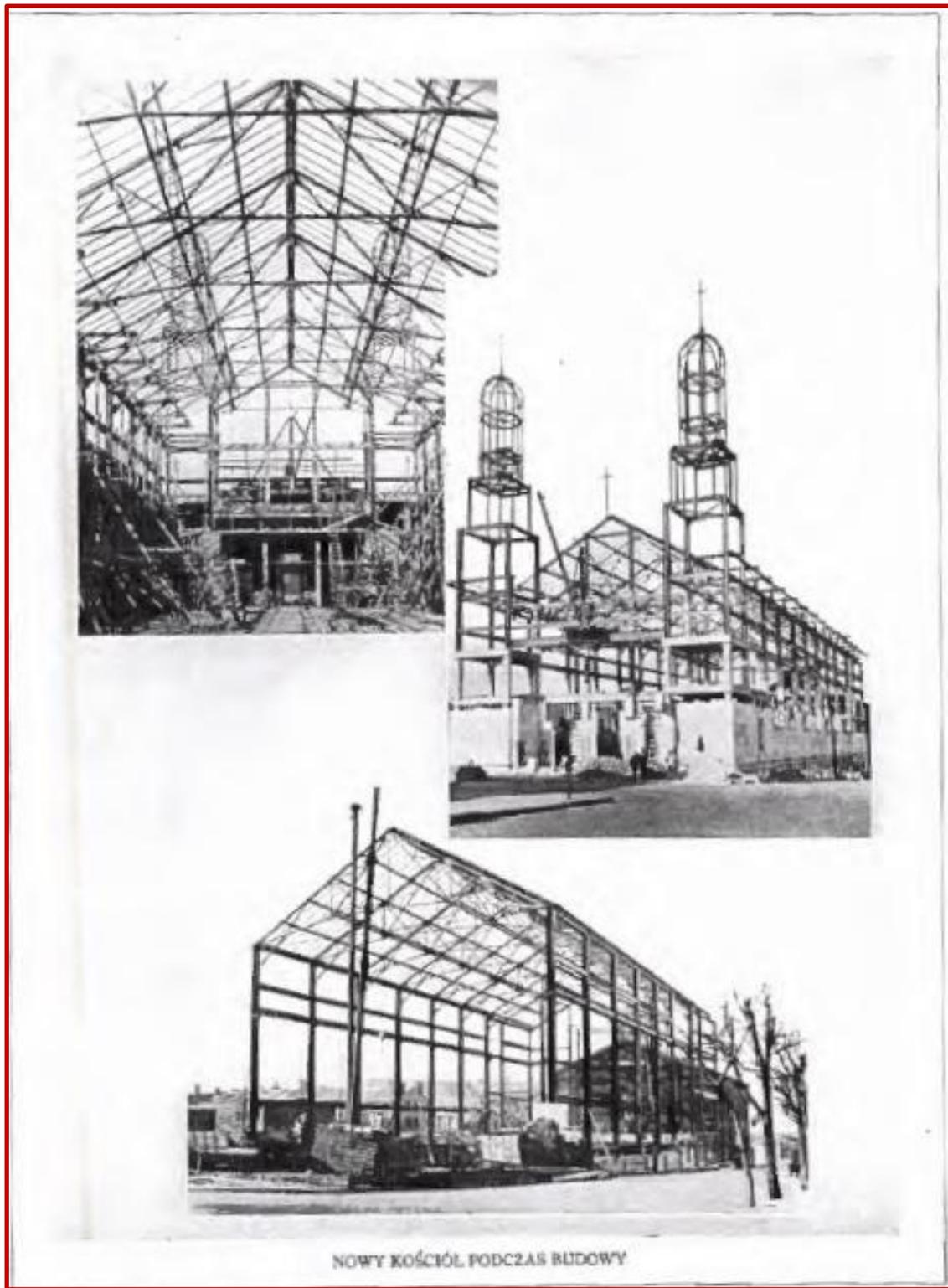
2.2. Interior of Old Church (circa 1927)



2.3. Site of Construction for New Church (Circa 1925)



2.4. Iron Framework of New Church (Circa 1926)



2.5. Completion of the Belltowers (Circa 1926)



2.6. Interior View from Narthex to Sanctuary (circa 1927)



2.7. Interior View from Sanctuary to Choir (circa 1927)

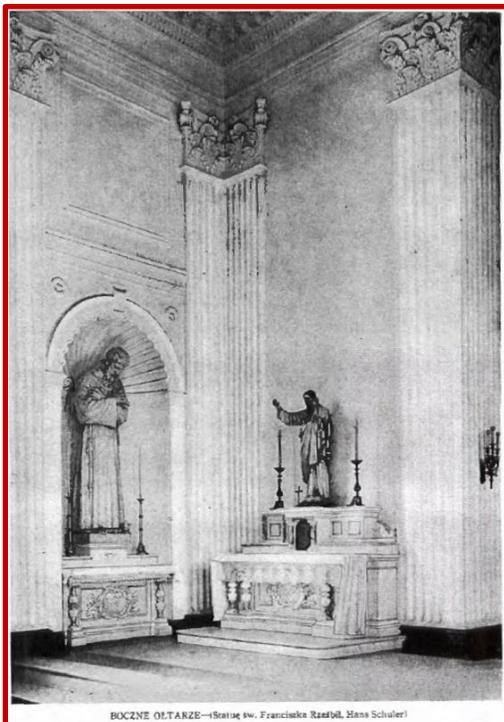


2.8. Close-Up of Sanctuary (circa 1927)

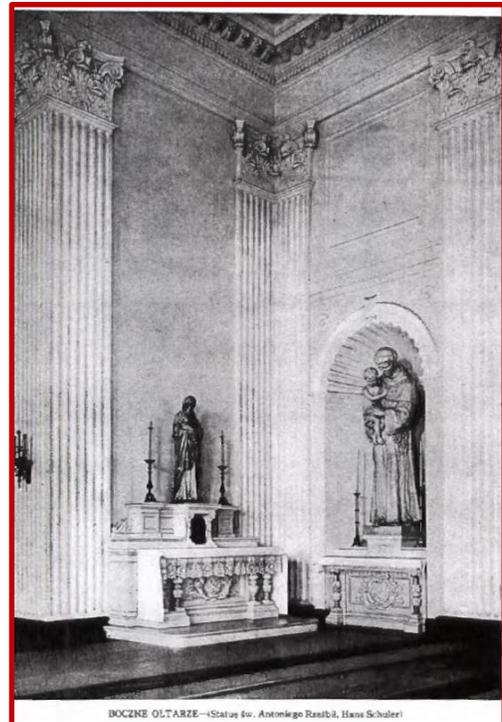


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2.9. Left and Right Sides of Sanctuary (circa 1927)

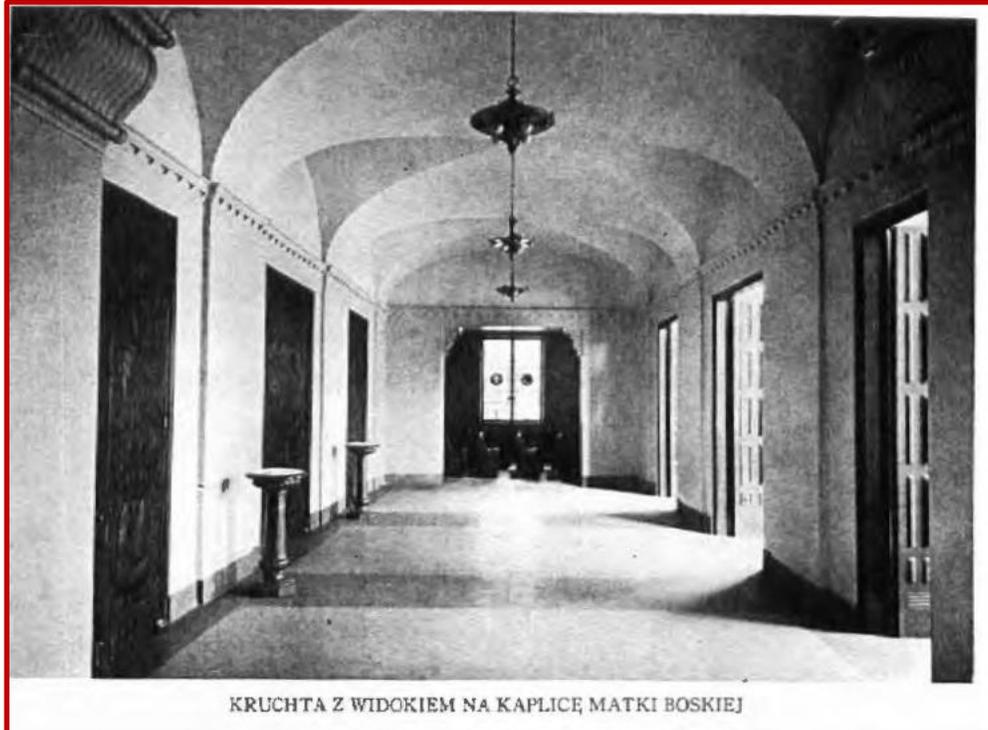


BOCZNE OLTARZE—(Statua św. Franciszka Rańbít, Hans Schuler)

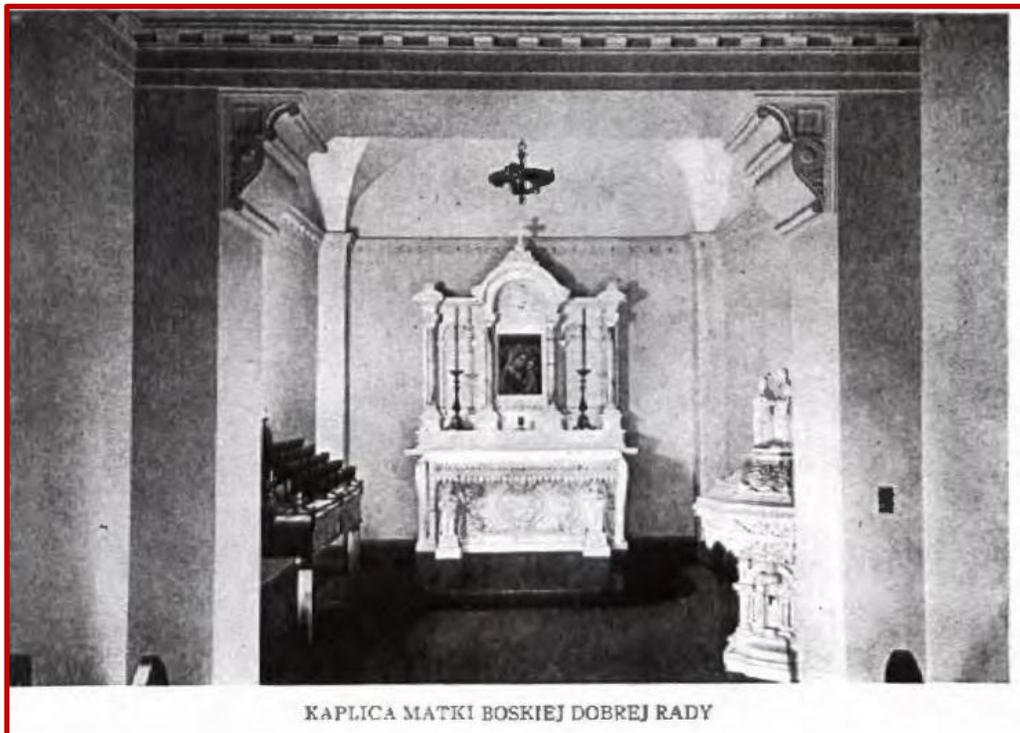


BOCZNE OLTARZE—(Statua św. Antoniego Rańbít, Hans Schuler)

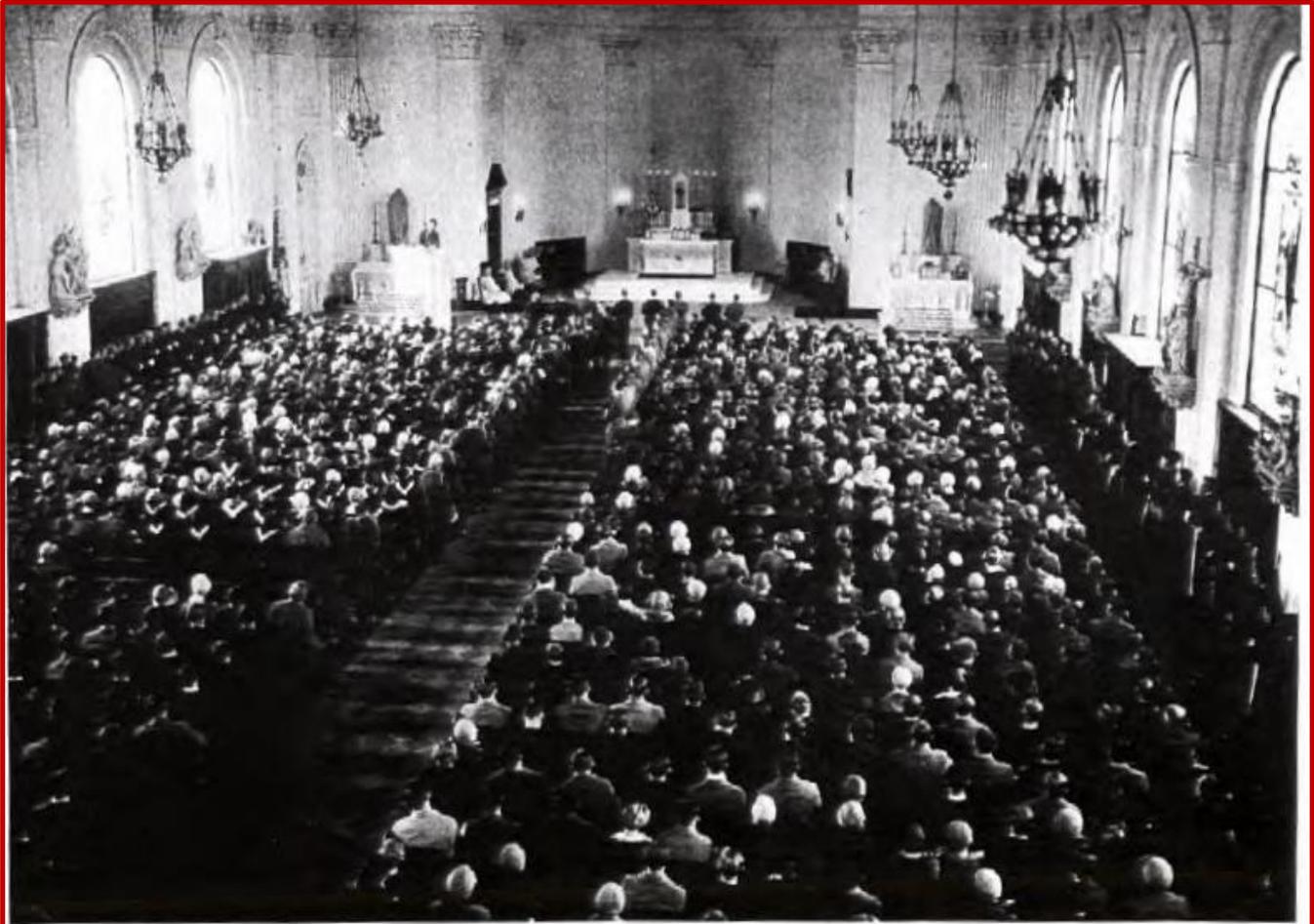
2.10. Narthex (circa 1927)



2.11. Chapel of the Virgin Mary of Good Counsel - Original Baptistry (circa 1927)



## 2.12. Dedication Mass (April 2, 1927)



Kazanie Najprzew. Ks. Arcybiskupa M. J. Curley, D.D., Podczas Uroczystości Poświęcenia Kościoła

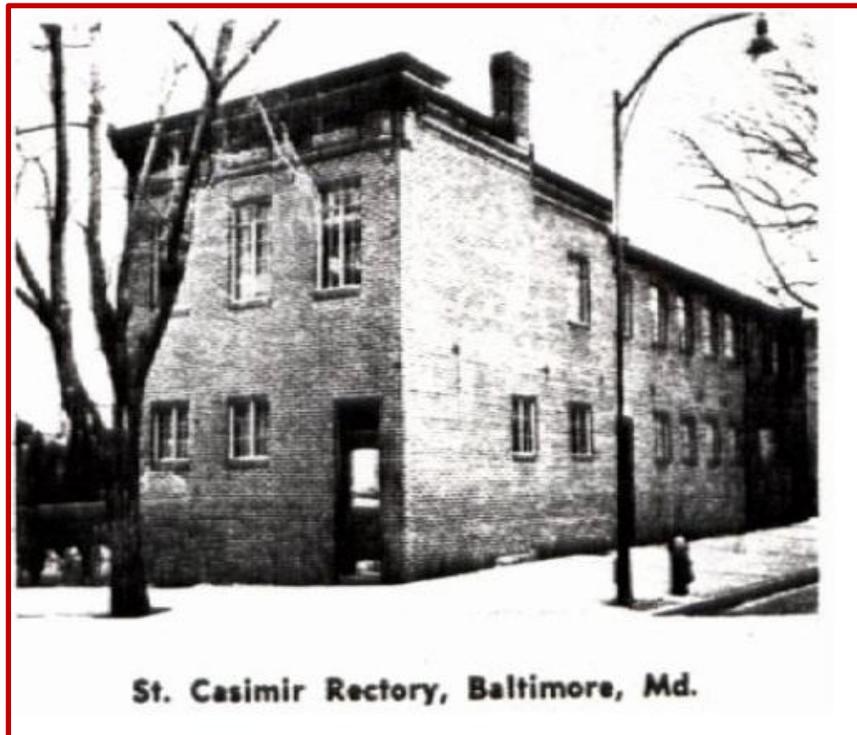
## 2.13. Baltimore Award for Architectural Significance



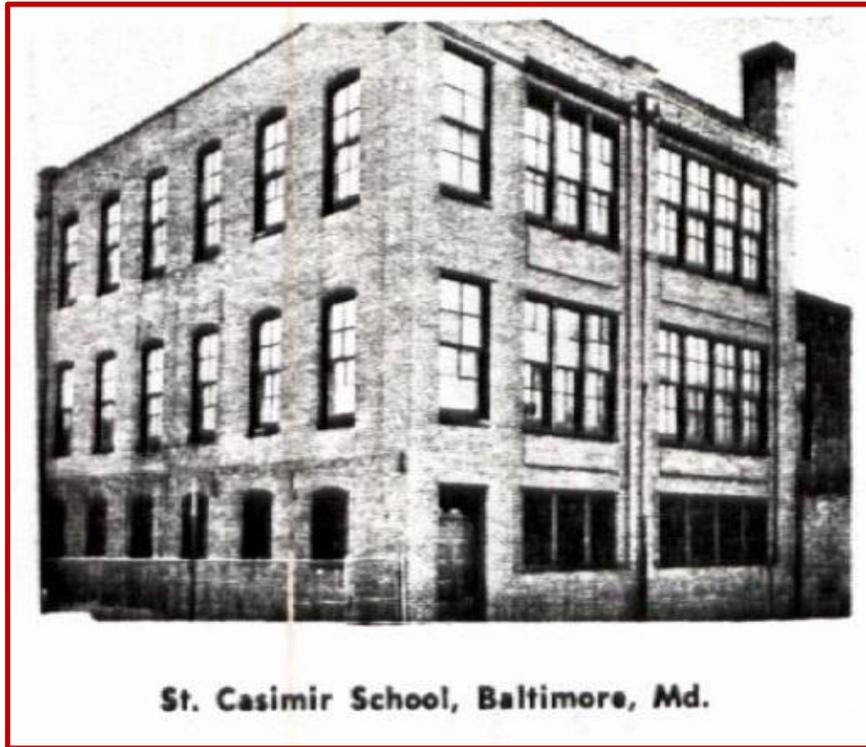
2.14. St. Casimir School Annex – O'Donnell and S. Kenwood – Now Cupertino Center  
(Circa 1927)



2.15. St. Casimir Rectory (circa 1934)



2.16. St. Casimir School (circa 1934)



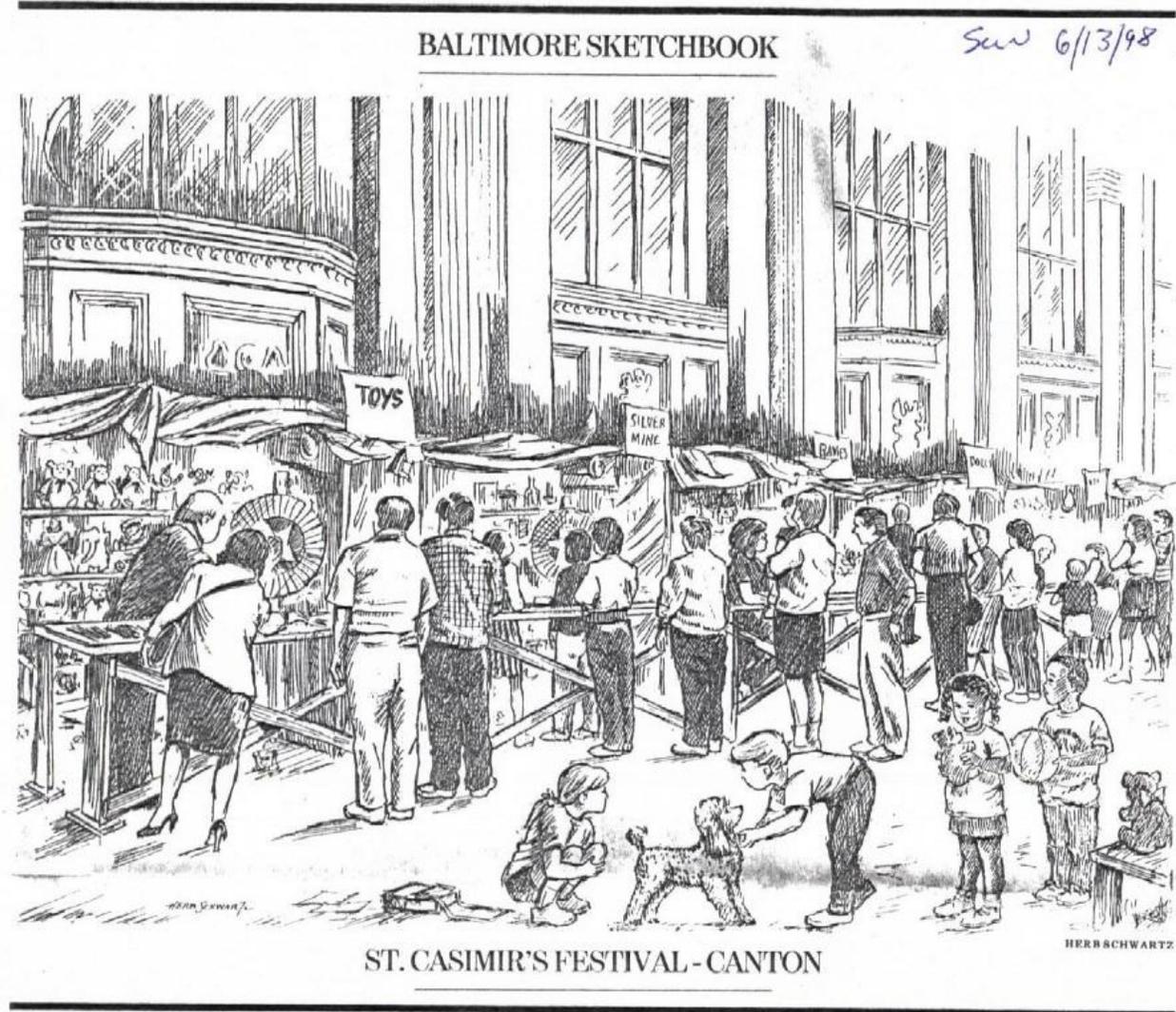
2.17. St. Casimir School and Gymnasium (1952)



2.18. Altar (Christmas 1977)



2.19. St. Casimir Parish Festival – Baltimore Sun (6-13-1998)



### 3. Current Photographs

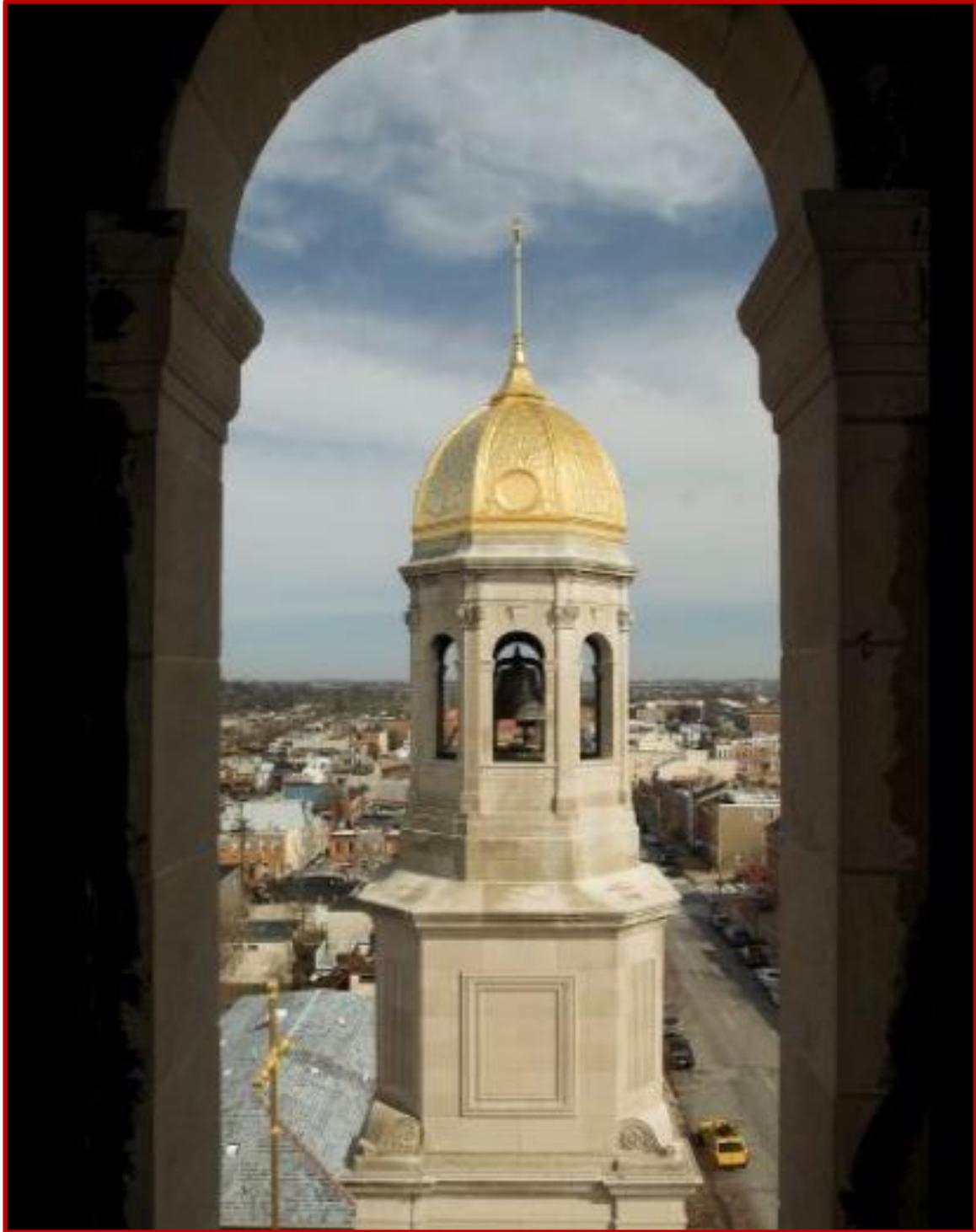
#### 3.1. St. Casimir Main Facade (fronting Kenwood Avenue)



3.2. Models for the Statues of St. Francis and St. Anthony of Padua at St. Casimir - Shrine of St. Anthony in Ellicott City.



### 3.3. St. Casimir Bell Tower



**3.4. St. Casimir Aerial View (looking southwest towards Locust Point)**

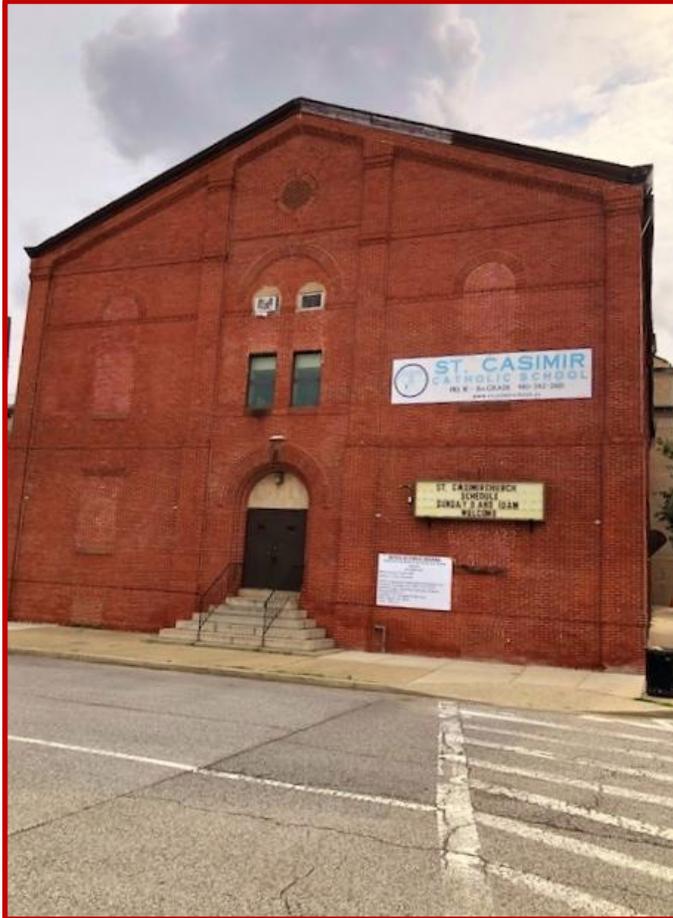


**3.5. St. Anthony Hall (north side of west-bound O'Donnell Street between Kenwood Avenue and Lakewood Avenue) (right)**



3.6. Kolbe Hall – Original Church Building (from Lakewood Avenue) (left)

3.7. Kolbe Hall Main Entrance (westbound O'Donnell Street on north side of Church)  
(right)



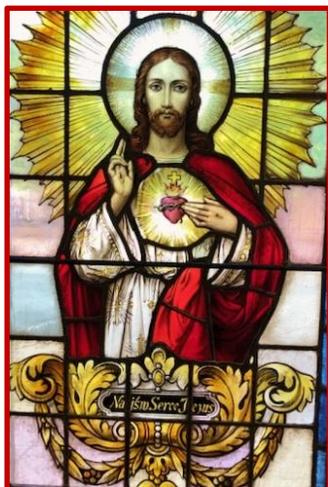
3.8. Friary (west side of Kenwood Avenue at westbound O'Donnell Street)



3.9. St. Joseph Cupertino Center – St. Stanislaus Kostka Chapel Entrance (east side of Kenwood Avenue at westbound O'Donnell Street)



### 3.10. St. Stanislaus Kostka Chapel Interior



3.11. St. Joseph Cupertino Center - Pastorate Office Entrance (2800 O'Donnell Street – westbound)



3.12. St. Casimir's School Main Entrance (east side of Kenwood Avenue between east- and west-bound O'Donnell Street)



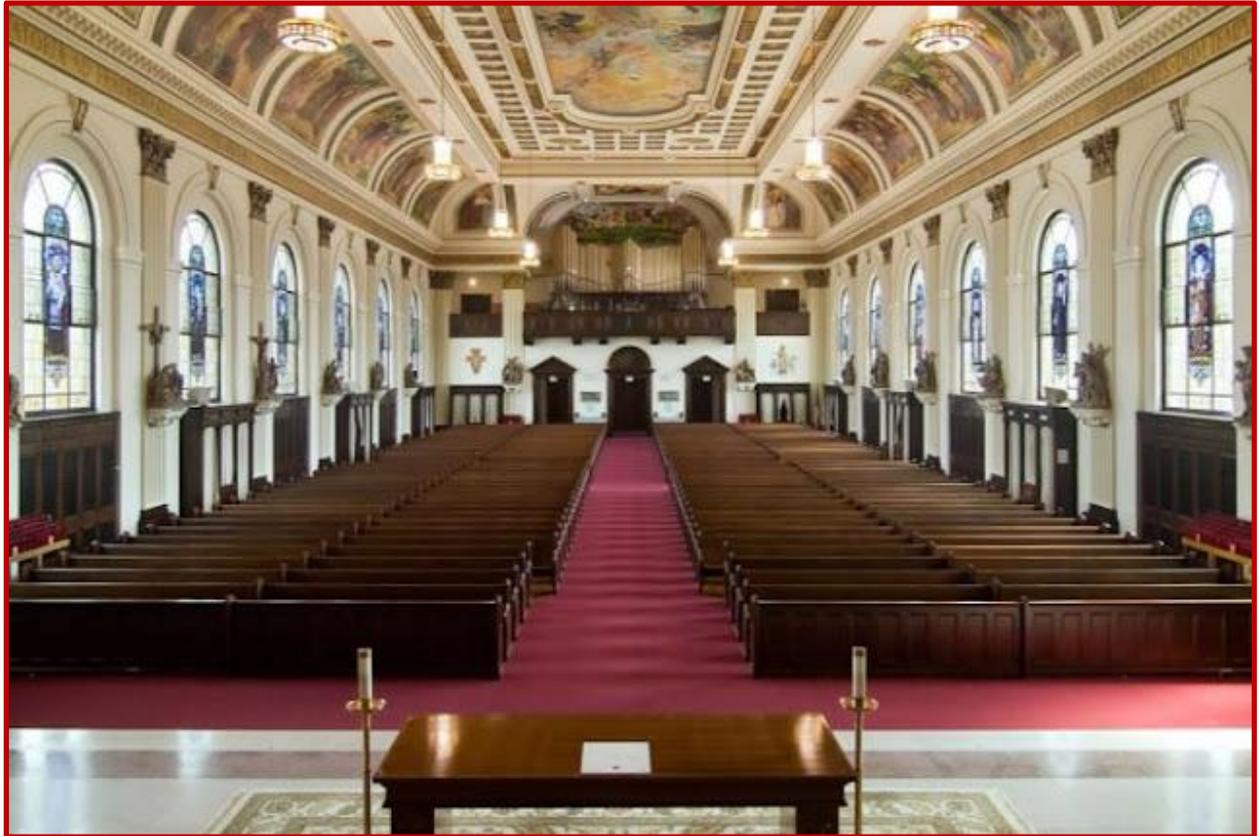
## 4. Artistic Tour of St. Casimir Church

### 4.1. Sanctuary and Nave

#### 4.1.1. View from Choir Loft towards Sanctuary



4.1.2. View from Sanctuary to Choir Loft



## 4.2. The Main Altar

The main (or high) altar in the sanctuary at the west end of the church is a modified reproduction of the main altar of the Basilica of St. Anthony in Padua, Italy (created in 1895). The altar is constructed of black, gold and yellow imported Tuscan marble (black and gold Tarni and yellow Luman from Italy, and Vitrolleis from France) on which are composed a series of bronze statues and panels copied from the 15th century Florentine artist Donatello.

The story of the erection of the main altar is in itself a minor miracle. Fr. Benedict Przemielewski constantly dreamed of building this sacred but costly sacred work of art. Fr. Benedict kept a picture postcard reminder of it at his desk. It was not until 1927 that the force of many unsolicited donations made him realize that the dream was a possibility.

The altar was erected in St. Casimir's Church in August 1939. The "weighty job" of assembling the components was handled by the Tomasi family of Florence, Italy. The altar is composed of 15 tons of marble quarried in Italy and shipped in two-ton blocks. Each of the principal statues weighs 400 pounds of cast bronze, with the life-sized crucifixion scene weighing 800 pounds.

Dominating above the high altar is a life-size bronze crucifix, while at the base of the cross is a stylized *Pietà* where Mary, the enthroned Queen of Heaven, offers the Christ Child for adoration. On the reverse is a bas-relief of Adam and Eve at the tree of the knowledge of good and evil in the Garden of Eden. This composition symbolizes the sacrifice of Christ, the New Adam, with the cooperation in grace of Mary, the Mother of God and the New Eve, wiping away the original sin of the Old Adam and Eve.

Flanking the *Pietà* on both sides are six cast-bronze representations (left to right) of:

- St. Louis, Bishop of Toulouse (Franciscan)
- St. Casimir of Poland (our church's patron)
- St. Francis of Assisi (founder of the Franciscan Order)
- St. Anthony of Padua (patron of Padua)
- Deacon St. Daniel (martyr and companion of St. Prosdocimus) and
- St. Prosdocimus (patron of Padua prior to St. Anthony)

Here, St. Casimir replaces St. Justina, an early virgin and martyr of Padua, found in the original in Padua.

4.2.1. Pietá and Crucifix (with St. Francis on the left and St. Anthony of Padua on the right)



4.2.2. Bas Relief of Adam and Eve and the Tree of the Knowledge of Good and Evil



4.2.3. St. Louis – Bishop of Toulouse (left)

4.2.4. St. Casimir (right)



4.2.5. St. Francis of Assisi (left)

4.2.6. St. Anthony of Padua (right)



4.2.7. St. Daniel of Padua – Deacon and Martyr

4.2.8. St. Prosdocimus of Padua – Bishop and Martyr



4.2.9. High Altar at the Basilica of St. Anthony in Padua



In addition, thirteen (13) bronze Donatello reproduction panels decorate the façade of the high altar.

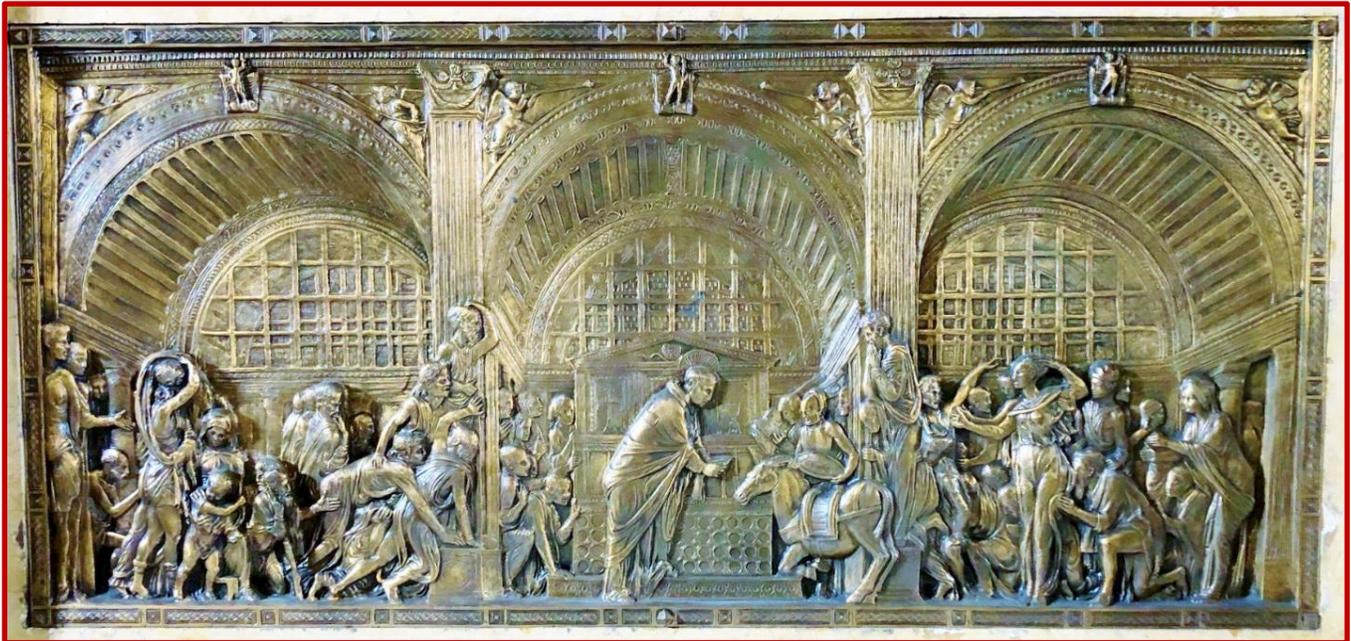
#### 4.2.10. Tabernacle Door

On the tabernacle is Jesus who has just risen from the dead, and is being ministered to by angels with the crosses of Golgotha still in the background.



To the left of the tabernacle is a panel representing the *Miracle of St. Anthony and the Mule*.

#### 4.2.11. Miracle of St. Anthony and the Mule.



St. Anthony worked so hard to convert non-believers was because he genuinely felt sorry for them. He saw that they were depriving themselves of the most precious gift of the Eucharist, and he believed that no one could long survive without this spiritual nourishment. One day, a heretic told St. Anthony that he would believe that Christ was truly present in the Eucharist only if his mule bowed down to it. They established that the test should take place in three days. The heretic starved his mule for the next three days. When the appointed time had arrived, Anthony stood off to one side with the consecrated host in his hands, while the heretic stood to the other holding some fodder for the mule to eat. The mule, ignoring its own extreme hunger, went before the Eucharist and knelt down to adore the Blessed Sacrament.

To the right is panel showing the *Miracle of St. Anthony and the Avaricious Man's Heart*.

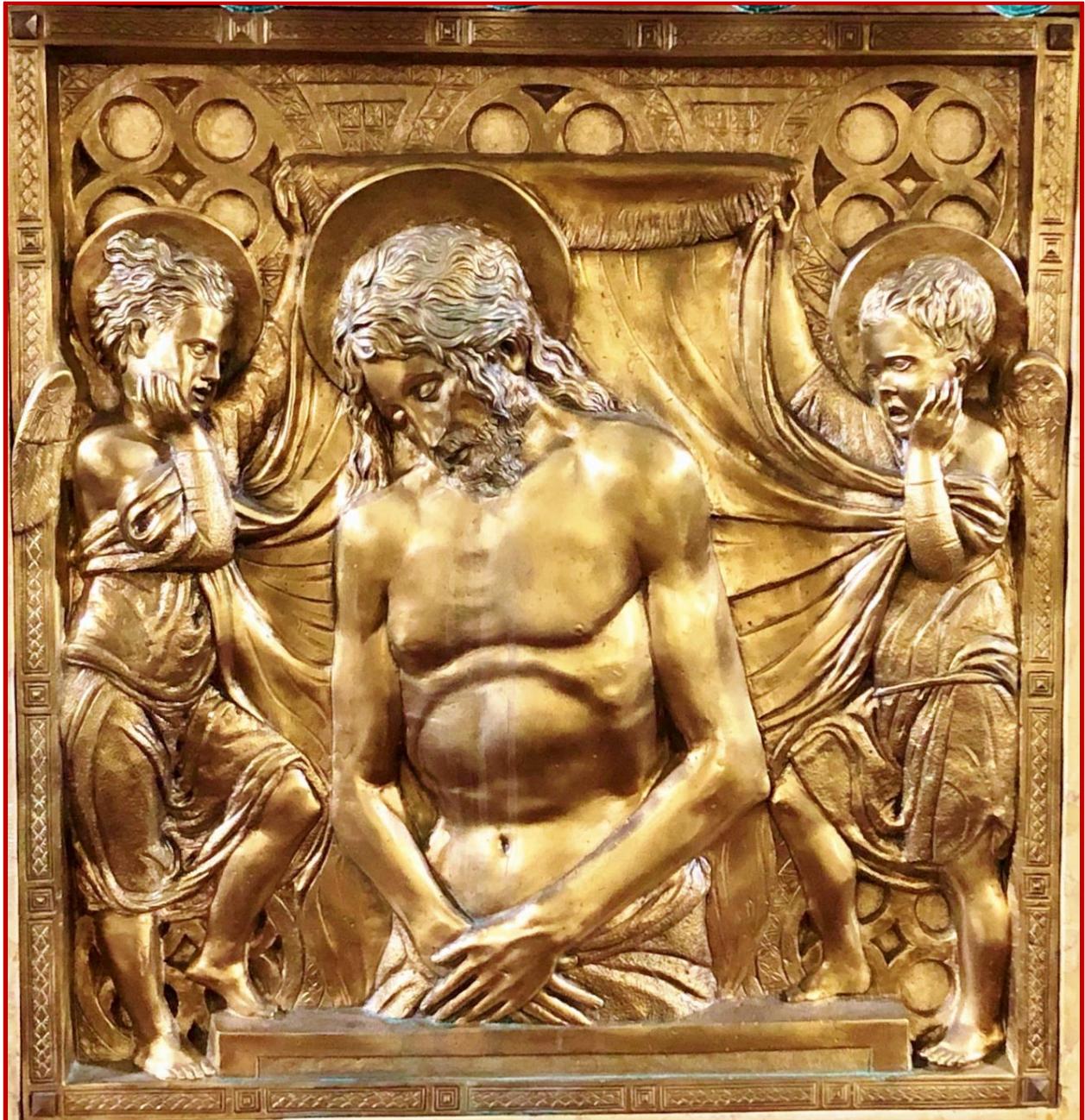
#### 4.2.12. Miracle of St. Anthony and the Avaricious Man's Heart.



A funeral of a rich man was being celebrated with great pomp in a city in Tuscany. Anthony was present and is said to have commented that the dead man did not deserve such honor since he had exploited and oppressed the poor. "His heart is in his moneybox", said the Saint, echoing our Lord's words that "where your treasure is, there your heart will be too". Following Anthony's words, a surgeon was called in, who cut open the dead body and found no heart! A little later, when the family opened the dead man's treasure chest, there was the heart!

On the center of the bottom tier is *The Dead Christ Surrounded by Angels*

#### 4.2.13. The Dead Christ Surrounded by Angels



#### 4.2.14. Putti

On the left and right sides of the bottom tier of the altar are ten child-like angels referred to as *putti*. A *putto* is a figure in a work of art depicted as a chubby male child, usually naked and very often winged. Originally limited to profane passions in symbolism, the putto came to represent a sort of baby angel in religious art, often called cherubs (plural cherubim), though in traditional Christian theology a cherub is actually one of the most senior type of angels. The revival of the figure of the putto is generally attributed to Donatello, in Florence in the 1420s. He gave putti a distinct character by infusing the form with Christian meanings and using it in new contexts such as musician angels.

Source: Putto (<https://en.wikipedia.org/wiki/Putto>)



#### 4.2.15. Coat of Arms of James Cardinal Gibbons



On the lower left side of the high altar, next to the bronze of St. Louis, Bishop of Toulouse, is the coat of arms of James Cardinal Gibbons who established St. Casimir Parish and entrusted it to the Order of Friars Minor Conventual. The Latin motto reads *Quis ut Deus*, which translates as "Who is like God?" and is the literal translation of the Hebrew name for the Archangel Michael.



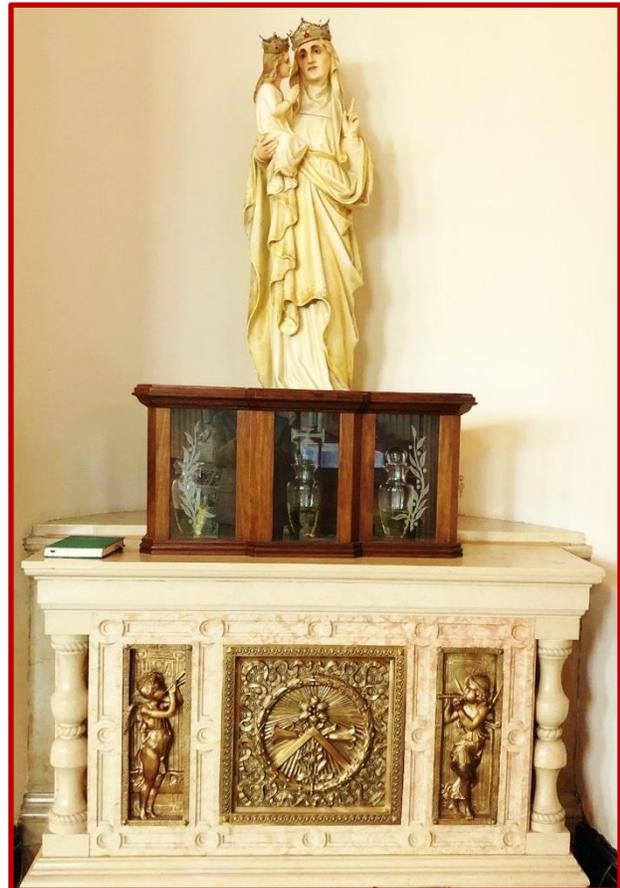
#### 4.2.16. Symbol of the Order of Friars Minor Conventual

On the lower right side of the high altar, next to the bronze of St. Prosdocimus, is the Franciscan Shield depicting two crossed arms superimposed over the cross. One arm represents Jesus Christ; the other represents Saint Francis of Assisi. St. Francis's arm is covered by a sleeve, representing the habit he and his followers wore. Each hand is marked with the stigmata.

### 4.3. Side Altars

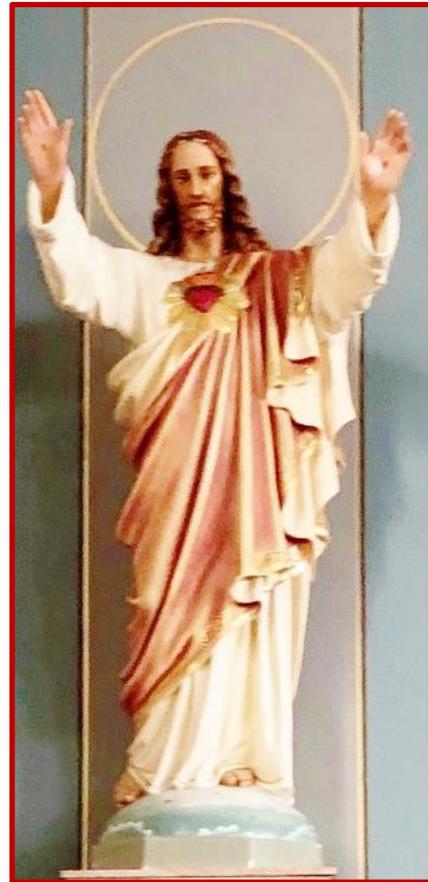
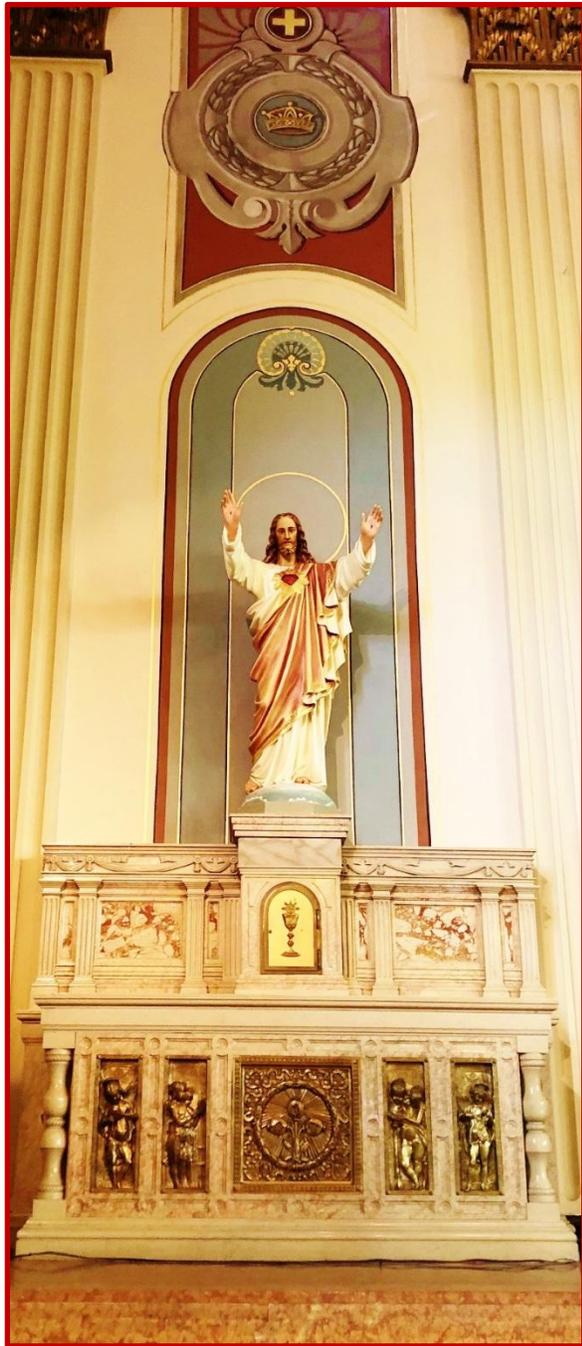
#### 4.3.1. St. Anne and Child Mary Altar (with the Sacred Chrism, Oil of Catechumens, and Oil of Anointing the Sick)

The statue is St. Anne, mother of the Virgin Mary, and was donated and dedicated to the Shrine of the Basilica of Sainte-Anne-de-Beaupré in Quebec, Canada, which has been credited by the Catholic Church with many miracles of curing the sick and disabled.



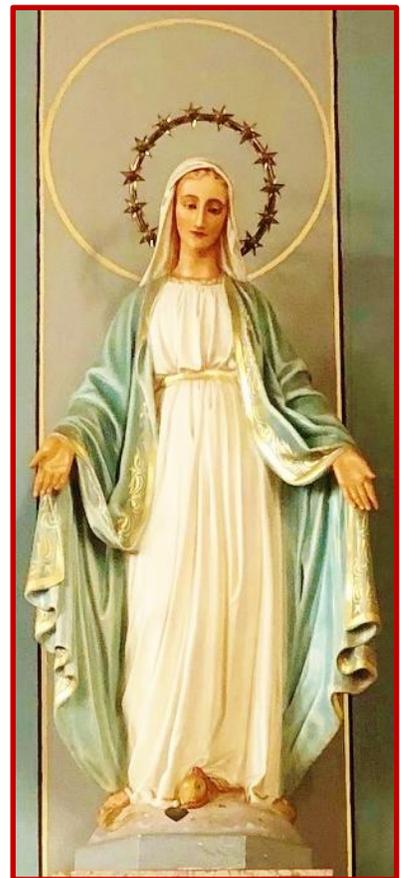
### 4.3.2. Sacred Heart of Jesus Altar

The Most Sacred Heart of Jesus is one of the most widely practiced and well-known Catholic devotions, wherein the heart of Jesus Christ is viewed as a symbol of God's infinite and profound love for mankind. The Sacred Heart is often depicted as a flaming heart radiating divine light, pierced by the lance, encircled by the crown of thorns, surmounted by a cross, and bleeding.



### 4.3.3. Mary Queen of Heaven Altar

Queen of Heaven (*Regina Caeli*) is one of many Queen titles used for Mary, mother of Jesus. The title derived in part from the ancient Catholic teaching that Mary, at the end of her earthly life, was bodily and spiritually assumed into heaven, and that she is there honored as Queen of Heaven. Theologians view the woman in Revelation 12:1–6 as Mary (“a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars”). In Hebrew tradition, the King’s mother was the *gebirah* (“Great Lady”) who held great power. In 1 Kings 2:20, Solomon said to his mother Bathsheba, seated on a throne at his right, “Make your request, Mother, for I will not refuse you.”



4.3.4. St. Joseph and the Child Jesus Altar



#### 4.4. Baptismal Font



#### 4.5. Other Furnishings of the Sanctuary

Also of note is the magnificent wood-carved furniture. The sedilia, or presider's bench, has the Franciscan coat of arms on the headrest, and stylized figures of the evangelists as armrests and shoulders.

##### 4.5.1. Sedilia



#### 4.5.2. *Pre-Dieux* (Kneelers)

The *pre-dieu* (from the French "pray [to] God") is a kneeler primarily intended for private devotional use, but which is also found in churches. These have the same Franciscan coat of arms, flanked by Franciscan Saints Francis and Bonaventure on the left one (usually found in the Sacristy), and Saints Clare and Elizabeth of Hungary on the right one (usually found below the ambo).



#### 4.5.3. Credence Table

A credence table (from the Latin *credens* – “to believe”) is a small side table in the sanctuary of a Catholic church which is used in the celebration of the Eucharist. The credence table is usually placed near the wall on the epistle (south) side of the sanctuary and may be covered with a fine linen cloth. This beautifully carved credence table is supported by three winged lions, the symbol of the Gospel writer St. Mark.



4.5.4. The Infant of Prague Statue



#### 4.6. Murals of the Sanctuary

When Fr. James Cholewka succeeded Fr. Benedict as pastor in 1939, he decided to decorate the interior of the church with murals. The murals on the walls and ceiling of the *apse* (the semicircular recess covered by a hemispherical vault) of the sanctuary are the work of Anton Albers of Philadelphia, and depict (from left to right):

- Archangel St. Raphael
- Archangel St. Michael
- St. Ambrose, Doctor of the Church
- St. Augustine, Doctor of the Church
- Christ the King (a liturgical feast proclaimed by Pope Pius XI in 1929),
- St. Gregory the Great, Doctor of the Church
- St. Jerome, Doctor of the Church
- Archangels St. Gabriel
- Archangel St. Uriel

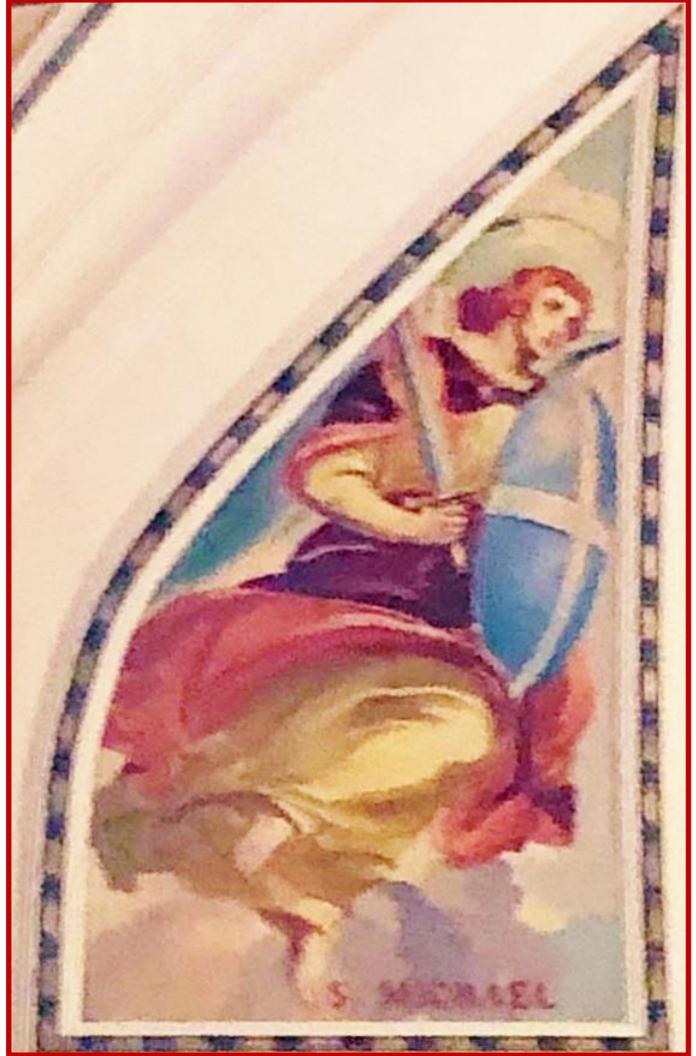
In the very center of the sanctuary apse is Christ the King. Echoing the preaching of the Franciscan theologian St. Bonaventure, Christ the King is also Christ the One Teacher, who enlightens the four great Latin Doctors of the Church who surround him in the apse. The inscription in Latin underneath reads (in Latin) "I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple" (Isaiah 6: 1).

In Franciscan theology it is Christ the One Teacher who uniquely reveals to us the Father: hence, the mural directly in front of Christ the King, depicting God the Father in full patriarchal splendor. In Catholic theology the Spirit proceeds from both the Father and the Son; hence, in front of the murals of Christ the King and the Father is a mural of the Holy Spirit as the traditional Dove. These works highlight the divine work of sanctification.

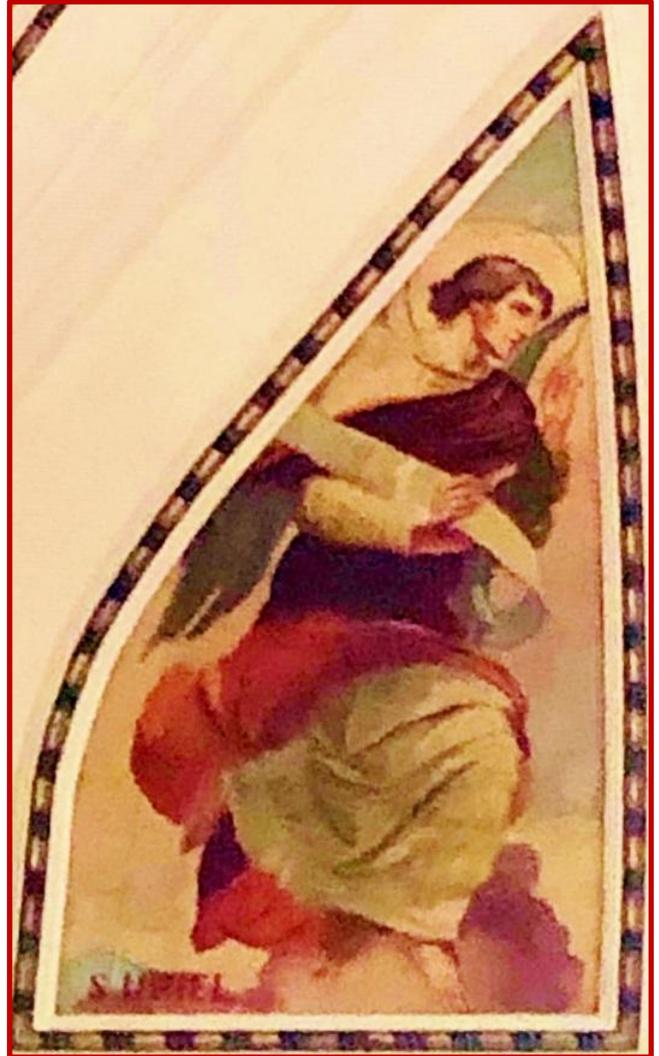
The four archangels are believed to be among those who stand before God (" And I saw that the seven angels who stood before God were given seven trumpets." Rev 8:2).

4.6.1. St. Raphael the Archangel (left)

4.6.2. St. Michael the Archangel (right)



4.6.3. St. Gabriel the Archangel (left)



4.6.4. Uriel the Archangel (right)

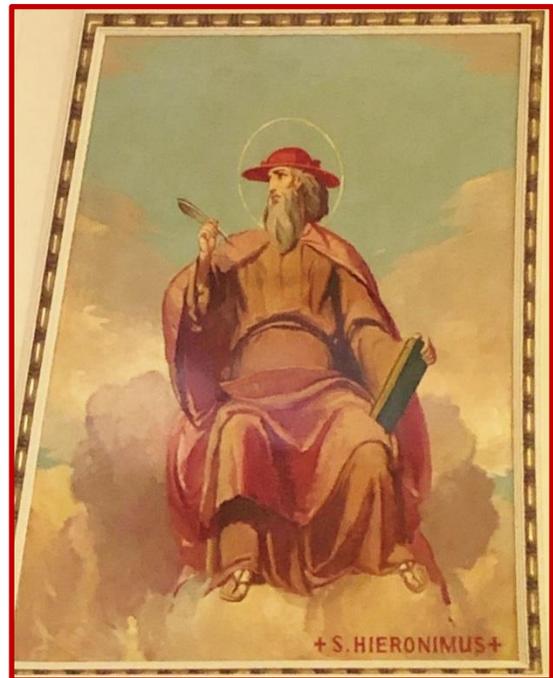
4.6.5. St. Ambrose (left)

4.6.6. St. Augustine (right)



4.6.7. St. Gregory the Great (left)

4.6.8. St. Jerome (right)



4.6.9. God the Son + Jesus Christ + King of the People

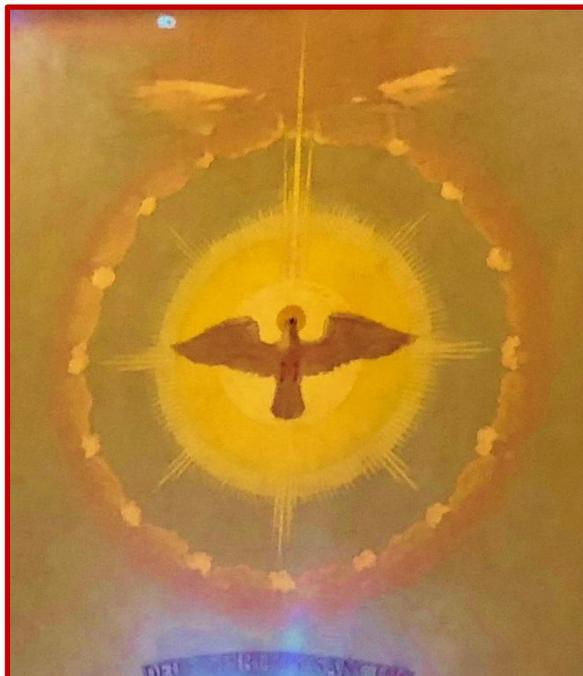


On the ceiling, directly above Christ the King, are murals of God the Father and The Holy Spirit proceeding from God and Son (as a dove).

**4.6.10. God the Father Almighty**



**4.6.11. God the Holy Spirit**



## 4.7. Murals on the Ceiling of the Nave

The murals on the ceiling and walls above the nave are mostly the work of the George Nowikoff Studio of Baltimore.

### 4.7.1. Descent of the Holy Spirit (at Pentecost)

On the ceiling, dividing the sanctuary from the nave, is a depiction of Pentecost when the Holy Spirit descended upon the remaining Apostles and Mary, Mother of God, as tongues of fire, in which the Church celebrates its beginning.

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim (Act 2:1-4).



#### 4.7.2. Apotheosis of the Franciscan Order

The central ceiling mural depicts the Apotheosis (or glorification) of the Franciscan Order and is a copy of the 18th century ceiling mural executed by Giovanni Battista Gaulli (known as Il Baciccio) for the Basilica of the Twelve Holy Apostles in Rome, the General Church of the Conventual Franciscan community.



These works exemplify the teaching and sanctifying power of God entrusted to the Church at its beginning at Pentecost. This sanctification is experienced within the Franciscan community whose pastoral leadership guided the parish; hence, the mural depicting the apotheosis.

#### 4.8. Murals of the South Wall

The murals on the south wall (from right to left) depict scenes of Polish Catholic history.

##### 4.8.1. Baptizatio Ducis Metislai et Conversio Poloniae 966 (The Baptism of Duke Mieszko I and the conversion of Poland 966)



Mieszko I (c. 930 – 25 May 992) was the first Christian ruler of Poland and the founder of the first independent Polish state, *Civitas Schinesghe*, also known as the Duchy of Poland.<sup>1</sup> Having married the Catholic Dobrawa in 965, a daughter of the King of Bohemia, Mieszko was baptized in 966 and embraced Christianity, along with all his subjects.

Source: Mieszko I ([https://en.wikipedia.org/wiki/Mieszko\\_I](https://en.wikipedia.org/wiki/Mieszko_I))

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<sup>1</sup> Mieszko's name has traditionally been thought to be a diminutive of Mieczysław but this is refuted by the majority of modern historians.

4.8.2. Resuscitatio Petri Per S. Stanislaum F. et M. A.D. 1074 (St. Stanislaus raising Peter from the dead A.D. 1074)



As Bishop of Krakow, St. Stanislaus (1030-1079) had the first of several serious disputes with Polish King Boleslaw (1040-1081) over a piece of land he had purchased for the Church from a certain Peter (Piotr) but, after Piotr's death, was claimed by his Piotr's family. The King ruled for the family, but according to legend as reported by Augustin Calmet, an 18th-century Bible scholar, Stanislaus asked the King for three days to produce Piotr as his witness. The King laughed at the absurd request but granted it. Stanislaus spent them in ceaseless prayer and, on the third day, led a procession to the cemetery where Piotr's remains were exhumed and, before a multitude of witnesses, Stanislaus made Piotr rise and testify before the King that Stanislaus had paid for the land, reprimanding his family. Left with no choice, the King dismissed the suit. Stanislaus asked Piotr whether he would remain alive, but Piotr declined and so was laid to rest once more in his grave and was reburied.

Source: Stanislaus of Szczepanów ([https://en.wikipedia.org/wiki/Stanislaus\\_of\\_Szczepanów](https://en.wikipedia.org/wiki/Stanislaus_of_Szczepanów))

4.8.3. Benedictio Filii Henricis Crucigeri Per S. Hedwigem (Blessing by St. Hedwig on her son Henry the Crusader)



St. Hedwig's only surviving son, Henry II the Pious, who succeeded his father as Duke of Silesia and Polish High Duke, is shown here before the battle in which he was killed during the Mongol invasion of Poland in 1241, ending hopes for a re-united Poland.

Source: Hedwig of Silesia ([https://en.wikipedia.org/wiki/Hedwig\\_of\\_Silesia](https://en.wikipedia.org/wiki/Hedwig_of_Silesia))

4.8.4. Miraculum S. Joannis Cantii Super Hydriam Fractam 1473 (Miracle of St. Jan Kanty and the Broken Jug 1473)



In June of 1464, an elderly St. Jan Kanty was walking through the market square in Krakow when he observed a weeping girl with a broken jar. It was a servant girl who had been carrying a jug of milk for her stern mistress when she had dropped and broken it. She was crying for fear of punishment. Moved with compassion, Kanty took the broken jar from the girl's trembling hands and prayed upon it. Miraculously, when he fitted the pieces together, they remained whole and the jug was fixed! He then told the girl to fill the jug with water from a nearby spring. When she did so, Kanty again took the jug and prayed upon it. When he returned it to the girl, the water inside had turned to milk.

Source: *John Cantius: Poland's Philosopher Saint*

(<https://crazypolishguy.wordpress.com/2016/10/30/john-cantius-polands-philosopher-saint/comment-page-1/>)

4.8.5. Prophetia Petre Skarga S.J. de Excidio Poloniae A.D. 1605 (Jesuit Priest Peter Skarga predicting the end of Poland in 1605)



Father Peter Skarga was priest of the Society of Jesus (Jesuits). In 1588, the newly elected Polish King, Sigismund III of Vasa, established the post of court preacher, and Skarga became the first priest to hold it. One of his most important works was the *Sejm Sermons* (1597), a political treatise, which became popular in the second half of the 19th century, when he was seen as the "patriotic seer" who predicted the partitions of Poland.

Source: Piotr Skarga ([https://en.wikipedia.org/wiki/Piotr\\_Skarga](https://en.wikipedia.org/wiki/Piotr_Skarga))

4.8.6. Orare et Laborare – Anima Poloniae (To pray and work – The Spirit of Poland)



The Latin phrase *ora et labora*, meaning “pray and work” refers to the Catholic monastic practice of working and praying, generally associated with its use in the Rule of St. Benedict. Benedict recognized the importance of a balance between contemplative prayer and active work. In this mural, we see this balance in the prayer and work of the Polish people who are adoring the crucifix and processing to the church in the background, while the bishop blesses those working in the fields where God has given them an abundant harvest.

**Source:** Ora et Labora ([https://en.wikipedia.org/wiki/Ora\\_et\\_labora](https://en.wikipedia.org/wiki/Ora_et_labora))

4.8.7. Vexationes Populi Poloniae A.D. 1939 – S. Andreas Bobola (Harassment of the Polish People 1939 A.D. – [Prayer for the intercession of] St. Andrew Bobala.



In September of 1939, the Nazis invaded Poland and began persecutions of Catholics, Jews and other groups. This mural, painted shortly thereafter, invokes the intercession of St. Andrew Bobala (shown with a halo around his head) to stop the Nazi's harassment. St. Bobala was a Polish Jesuit martyred by the Cossacks in 1657 and canonized in 1938, just prior to the Nazi invasion.

During the German Occupation of Poland (1939–1945), the Nazis brutally suppressed the Catholic Church in Poland, most severely in German-occupied areas of Poland. Thousands of churches and monasteries were systematically closed, seized or destroyed. As a result, many works of religious art and objects were permanently lost. Church leaders were especially targeted as part of an overall effort to destroy Polish culture. Eighty percent of the Catholic clergy and five bishops of Warthegau were sent to concentration camps in 1939. At least 1,811 members of the Polish clergy were murdered in Nazi concentration camps. An estimated 3,000 members of the clergy were killed. Hitler's plans for the Germanization of the East did not allow Catholicism. Around 1.5 million Poles were

transported to work as forced labor in Germany. Beyond the genocide of the Polish Jews, it is estimated that 1.8 to 1.9 million Polish civilians were murdered during the German Occupation and the war. The 108 Martyrs of World War II, known also as the 108 Blessed Polish Martyrs, were Roman Catholics from Poland killed during World War II by Nazi Germany. They were beatified on June 13, 1999 by Pope John Paul II in Warsaw, Poland. The group comprises 3 bishops, 79 priests, 7 male religious, 8 female religious, and 11 lay people. Their liturgical feast day is 12 June.

**Source:** Nazi persecution of the Catholic Church in Poland

([https://en.wikipedia.org/wiki/Nazi\\_persecution\\_of\\_the\\_Catholic\\_Church\\_in\\_Poland](https://en.wikipedia.org/wiki/Nazi_persecution_of_the_Catholic_Church_in_Poland)),

108 Martyrs of World War II

([https://en.wikipedia.org/wiki/108\\_Martyrs\\_of\\_World\\_War\\_II](https://en.wikipedia.org/wiki/108_Martyrs_of_World_War_II))

#### 4.9. Murals of the North Wall

The murals on the north wall (from left to right) depict American Catholic history:

- 4.9.1. Prima Missa in Praesenti Territorio USA Montesinos O.P. A.D. 1526 (First Mass in the Territory now known as the United States A.D. 1526)



In the summer of 1526, the first Catholic Mass was held in what is now the territory of the United States during the explorations of Lucas Vasques de Ayllón, a wealthy sugar plantation owner and one of the judges of the island of San Domingo. He had received a patent from the King of Spain empowering him to explore the, establish a settlement and conduct trade with the natives. The large colonizing group, including two Dominican priests, Antonio Montesino and Anthony de Cervantes, departed in mid-July, 1526 and landed in Winyah Bay, South Carolina, on August 9, 1526. After a series of misfortunes, several reconnaissance parties were sent out in a wide search for better opportunities. Based on their reports, Ayllón decided to move about 200 miles to a "powerful river," probably the Sapelo Sound in present-day Georgia. On September 29, 1526, the settlement was christened San Miguel de Gualdape in observance of the feast of St.

Michael the Archangel. Scholars have disputed the location of the San Miguel de Gualdape colony, since the expedition did not relate in which direction, they traveled from Winyah Bay. Some historians have asserted that Ayllón went north, reaching the Chesapeake Bay. Francisco Fernández de Écija, chief pilot of Spaniards searching the Chesapeake Bay for English activities in 1609, claimed that Ayllón in 1526 had landed on the James River somewhere near where Jamestown was later developed by the English in 1607. Since the early 21st century, some American scholars believe that Ayllón probably developed the 1526 settlement at or near present-day Georgia's Sapelo Island. They believe that scholarly speculation suggesting that the San Miguel settlement (Tierra de Ayllón) was founded any farther to the north cannot be substantiated. Archaeological attempts to locate the site have so far been unsuccessful.

Source: San Miguel de Gualdape

([https://en.wikipedia.org/wiki/San\\_Miguel\\_de\\_Gualdape](https://en.wikipedia.org/wiki/San_Miguel_de_Gualdape)); America's First Mass  
(<https://www.catholicworldreport.com/2014/05/13/americas-first-mass/>)

4.9.2. **Martyrium Sancti Isaaci Jogues Et Sociorum in Statu Neo Eboraco - A.D. 1646 (Martyrdom of St Isaac Jogues and Companions in the State of New York – A.D. 1646)**



St. Isaac Jogues and his companions were the first martyrs of the North American continent officially recognized by the Church. As a young Jesuit, Isaac Jogues, a man of learning and culture, taught literature in France. He gave up that career to work among the Huron peoples in the New World. In 1642, Father Jogue's companion and Jesuit oblate **René Goupil** was killed for having made the sign of the cross on the brow of some native American children. In 1646, Father **Isaac Jogues** and Jesuit oblate **Jean de Lalande** were captured by a Mohawk war party and killed near what is now Albany, New York. Father **Anthony Daniel**, working among Hurons who were gradually becoming Christian, was killed by Iroquois on July 4, 1648. **Jean de Brébeuf** was a French Jesuit composed catechisms and a dictionary in Huron, and saw 7,000 converted before being captured by the Iroquois and killed in 1649, along with Gabriel **Lalemant**, who had taken a vow to sacrifice his life for the Native Americans. Father **Charles Garnier** was shot to death in 1649 during an Iroquois attack as he baptized children and catechumens. Father **Noel**

**Chabanel** also was killed in 1649. These eight Jesuit martyrs of North America were canonized in 1930.

Source: Isaac Jogues ([https://en.wikipedia.org/wiki/Isaac\\_Jogues](https://en.wikipedia.org/wiki/Isaac_Jogues))

#### 4.9.3. Sancta Catharina Tekawitha -1680 (St. Kateri Tekawitha – 1680)



St. Kateri Tekawitha (1656 – April 17, 1680), baptized as Catherine, and informally known as the Lily of the Mohawks, is the first native American Catholic saint, and was born in the same place where Isaac Jogues and John de Lalande were martyred ten years earlier. She converted to Catholicism and was baptized by Jesuit Father Jacques de Lamberville on Easter in 1676. Shortly thereafter, Kateri left her village because of threats following her conversion and moved for the remaining five years of her life to the Jesuit mission village of Kahnawake, just south of Montreal. On the Feast of the Assumption in 1679, Kateri took a vow of perpetual virginity. She died at around 15:00 (3 p.m.) on Holy Wednesday, April 17, 1680, with her final words reported as, "Jesus, Mary, I love you."

Source: Kateri Tekakwitha ([https://en.wikipedia.org/wiki/Kateri\\_Tekakwitha](https://en.wikipedia.org/wiki/Kateri_Tekakwitha)).

4.9.4. Fr. Juniperus Serra O.F.M. - 1784 (Fr. Junipero Serra, O.F.M. - 1784)



St. Junípero Serra (November 24, 1713 - August 28, 1784), was a Spanish Franciscan O.F.M. Conv. who volunteered to serve as a missionary in Mexico. Serra arrived at San Diego on July 1, 1769, and on July 16 founded the first of the twenty-one California missions which accomplished the conversions of many of the natives on the coast as far as Sonoma in the north. He was beatified by Pope John Paul II on September 25, 1988, and canonized by Pope Francis on September 23, 2015 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., during his first visit to the United States. St. Serra's missionary efforts earned him the title of "Apostle of California".

**Source:** Junípero Serra ([https://en.wikipedia.org/wiki/Jun%C3%ADpero\\_Serra](https://en.wikipedia.org/wiki/Jun%C3%ADpero_Serra))

4.9.5. Adventus Matris Seton in Emmitsburg - 1809 (The Arrival of Mother Seton in Emmitsburg – 1809)



St. Elizabeth Ann (Bayley) Seton (August, 28 1774 - January 4, 1821) was a Catholic religious sister in the United States and an educator, known as a founder of the country's parochial school system. She established the first Catholic girls' school in the nation in Emmitsburg, Maryland, where she likewise founded the first American congregation of religious sisters, the Sisters of Charity. After her death, she became the first person born in what would become the United States to be canonized by the Catholic Church.

Source: Elizabeth Ann Seton ([https://en.wikipedia.org/wiki/Elizabeth\\_Ann\\_Seton](https://en.wikipedia.org/wiki/Elizabeth_Ann_Seton))

4.9.6. Fr. L. Moczygemba, O.F.M. Conv. Fundator Panny Maryi in Texens A.D. 1854 (Fr. Leopold Moczygemba OFM Conv. founder of Panna Maria, Texas – A.D. 1854)



Fr. Leopold Moczygemba, OFM Conv (October 18, 1824 – February 23, 1891) was born in Upper Silesia, Prussia (now Poland). Moczygemba arrived in Galveston, Texas, in 1852 as one of five priests chosen by the Bishop of Galveston to work in the sprawling diocese which covered the entire state of Texas. Moczygemba had written to his fellow ethnic Polish Catholics in Upper Silesia urging them to emigrate to Texas. The situation in Poland, with a Prussian occupation, floods, a bad economy and epidemics of typhoid and cholera, made for attentive readers. Hundreds of Poles set sail for Galveston and landed there on December 1, 1854. They walked 200 miles to San Antonio where Moczygemba hurried to greet them there and take them to their new home.

On Christmas Eve, Moczygembga led 100 Polish immigrant families to the junction of the San Antonio River and Cibolo Creek on December 24, 1854 where they founded the first

Polish-American parish in the United States, called *Panna Maria* (Virgin Mary), near Bandera, Texas.

Moczygemba organized the building of a church at the site in 1856. The consecration of the church occurred in September of 1856 under a spreading live oak tree near the confluence of the rivers. A room inside the first barn was set aside as a school, which conducted the first Polish classes in the country. (A separate schoolhouse was eventually built in 1860.) The winter of 1856-57 was cold and wet, followed by an extreme drought during which it did not rain in Panna Maria for 14 months. Wells dried up, the earth cracked, livestock perished and no one could grow food or afford to buy it. Far from finding the new Eden they have been promised, the settlers found that rattlesnakes had already claimed as nesting site, sort of a viper metropolis among the brush and mesquite. Moczygemba conducted a Christmas Mass and Thanksgiving, which, in view of the grumbling, turned into a plea for perseverance and guidance in this harsh new world. One immigrant wrote:

What we suffered here when we started! We didn't have any houses, nothing but fields. And for shelter, only brush and trees. There was tall grass everywhere, so that if anyone took a few steps, he was lost from sight. Every step of the way you'd meet rattlesnakes. And the crying and complaining of the women and children only made the suffering worse. How golden seemed our Silesia as we looked back in those days."

Moczygemba later hosted a dinner where the settlers were allowed to voice their dissatisfaction. He listened patiently and assured them that the worst was behind them. As everybody settled down to dinner, a rattlesnake fell from the rafters onto the table, which pretty much put an end to the dinner plans and the good will.

The settlers directed their frustration toward Moczygemba, whose life was threatened, although in typical Texas fashion there was disagreement as to whether he should be hanged or drowned. Moczygemba retreated north, serving Polish communities in Wisconsin, Illinois, Indiana, Michigan, Missouri and New York for the rest of his life. More than 80 years later, his remains were reinterred at Panna Maria under the oak tree beneath which he had offered Mass for the first arriving Polish immigrants in 1854. A monument was erected at the site honoring him as the "Patriarch of Polonia."

Sources: Clay Coppedge, "Father Leopold Moczygemba: A Snakebitten Legacy," (<http://www.texasescapes.com/ClayCoppedge/Snakebitten-Legacy.htm>); Leopold Moczygemba ([https://en.wikipedia.org/wiki/Leopold\\_Moczygemba](https://en.wikipedia.org/wiki/Leopold_Moczygemba))

4.9.7. Beata Francisca Cabrini A.D. 1912 (Blessed Frances Cabrini A.D. 1912).



St. Frances Xavier Cabrini MSC (July 15, 1850 – December 22, 1917), also called Mother Cabrini, was an Italian religious sister. She founded the Missionary Sisters of the Sacred Heart of Jesus (“MSC”), and was sent by Pope Leo XIII to the United States to support to her fellow Italians who had immigrated to the United States and were experiencing great poverty and hardship. Cabrini arrived in New York City on March 31, 1889, along with six other sisters. At the time of her death, twenty-eight years later, she had founded 67 missionary institutions to serve the sick and poor in New York, Chicago, Des Plaines, Seattle, New Orleans, Denver, Golden, Los Angeles, and Philadelphia; and in countries throughout Latin America and Europe. Cabrini was naturalized as a United States citizen in 1909. She was the first U.S. citizen to be canonized a saint by the Catholic Church, on July 7, 1946.

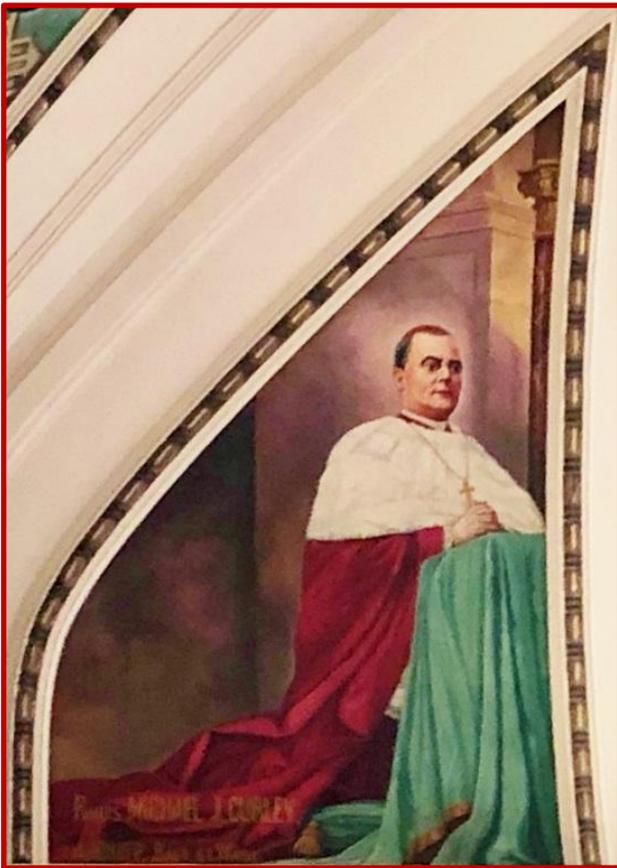
Source: Frances Xavier Cabrini ([https://en.wikipedia.org/wiki/Frances\\_Xavier\\_Cabrini](https://en.wikipedia.org/wiki/Frances_Xavier_Cabrini))

#### 4.10. Murals in the Rear of the Nave

In the rear on the far upper left is a mural of Archbishop of Baltimore Michael Curley, and on the far, upper right a mural of Pope Pius XII, both of whom were in office at the time the murals were commissioned.

4.10.1. Archbishop Michael Curley (left)

4.10.2. Pope Pius XII (right)



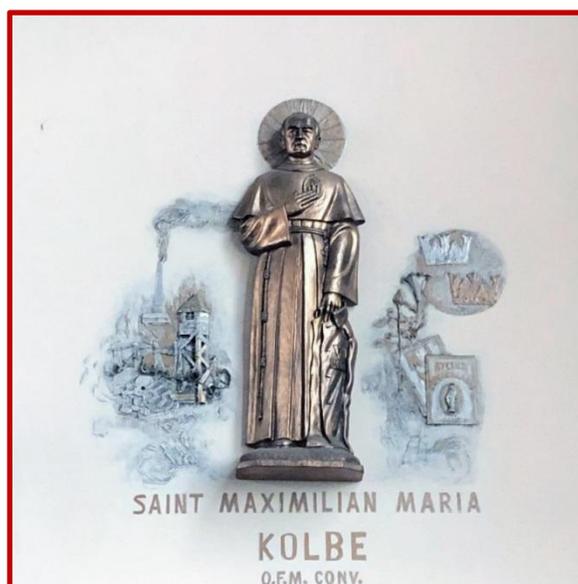
On the lower left is a replica of the San Damiano Cross ,before which St. Francis of Assisi heard Christ’s call to “Go and rebuild my Church,” fabricated and painted by Conventual Franciscan Joseph Dorniak.

#### 4.10.3. San Damiano Cross



On the lower right is a bas relief of St. Maximilian Kolbe, the Franciscan priest martyred at Auschwitz during World War II, created by Conventual Franciscan Joseph Dorniak.

#### 4.10.4. St. Maximilian Maria Kolbe



#### 4.11. Murals in the Choir Loft

On the ceiling above the choir loft is a mural depicting the virgin St. Cecilia, patron saint of music, and her husband Valerian, receiving their martyr's crowns. The murals were made by an unknown Italian artist.

##### 4.11.1. St. Cecilia and St. Valerian



Directly behind the Organ is a mural of depicting cherubim dancing, playing instruments, and singing joyfully to God.

To the left of the Organ is a mural of depicting cherubim singing joyfully to God, and to the right of the Organ is a mural depicting cherub playing musical instruments.

#### 4.11.2. Cherubim



## 4.12. Stained Glass Windows

The windows on the south side (from right to left) are:

4.12.1. Sacred Heart of Jesus (left)

4.12.2. St. Casimir (right)



4.12.3. St. Francis of Assisi (left)

4.12.4. St. Hyacinth (right)



4.12.5. St. Hedwig (left)

4.12.6. St. John Kanty (right)



4.12.7. St. Cyril.



The windows on the north side (from left to right):

4.12.8. Immaculate Heart of Mary (left)

4.12.9. St. Stanislaus Kostka (right)



4.12.10. St. Anthony of Padua (left)

4.12.11. St. Stanislaus Bishop and Martyr (right)

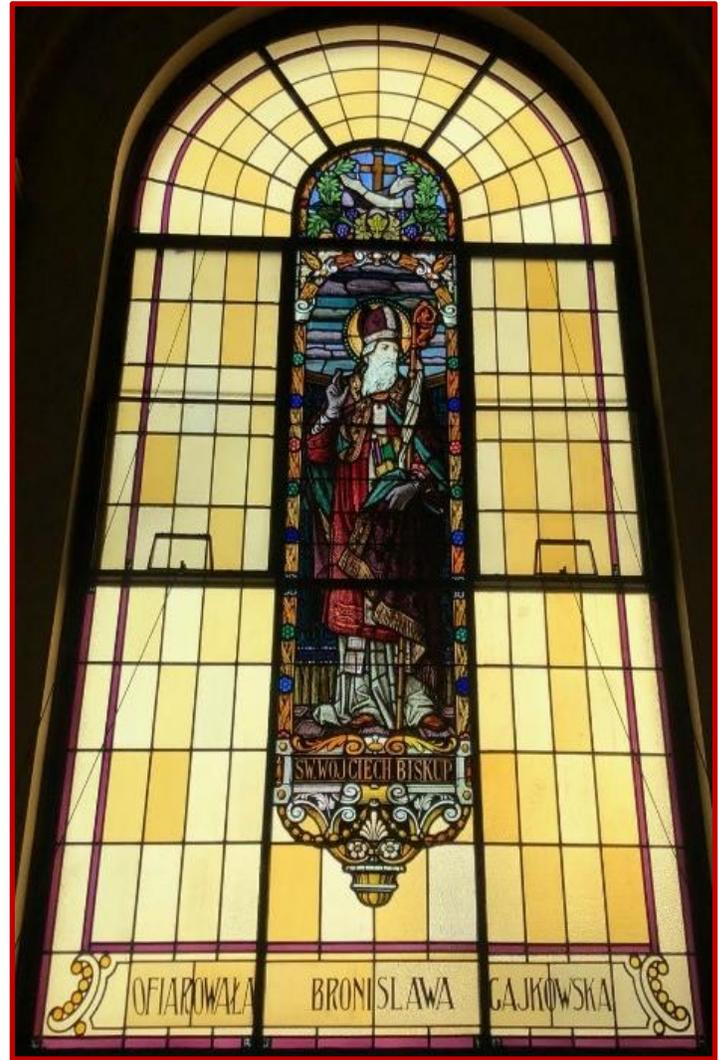


OFIAROWALI ANTONI I KATARZYNA LEWANDOWSCY

OFIAROWAŁA ROZALIA KOŁKOŃSKA

4.12.12. Blessed Salomea of Cracow (left)

4.12.13. St. Adalbert (right)



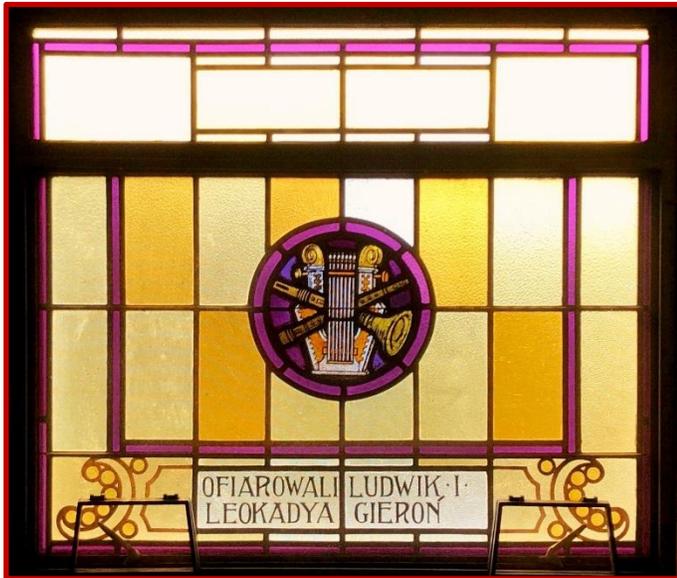
4.12.14. St. Methodius.



4.12.15. Sacristies (South, West, and North)



4.12.16. Choir Loft (North and South)



## 5. Inscription on the Walls of the Church

(Front of church beginning above the Polish crest)



✠ SANCTI DEI ORATE PRO NOBIS: Saints [Holy Men] of God pray for us.



COR JESU MISERERE NOBIS:  
Heart of Jesus, have mercy on us.



VIDI DOMINUM SEDENTEM SUPER SOLIUM EXCELSUM ET ELEVATUM:  
I saw the Lord seated on a high and lofty throne:



**ET EA + QUAE SUB IPSO ERANT REPLEBANT TEMPLUM ✕**  
and his train\* filled the temple ✕ (Isaiah 6:1)

\*Literally translated as "those things under him," referring to the train of his robe. The imagery is taken from the practice of earthly kings. The great monarchs of Egypt and Assyria owned elaborate thrones. These great monarchs commonly wore flowing robes. It told how powerful the king was in that particular country. As a king defeated the camp of another king, he would cut off the defeated king's train, and sew it onto his own train. Eventually, this train became longer and more glorious as he was the obvious victor from many battles. Source: <https://www.be-in-couraged.com/single-post/2018/04/17/His-Train-Fills-the-Temple>



**AVE MARIA ORA PRO NOBIS**  
Hail Mary pray for us.



**SANCTAE DEI ORATE PRO NOBIS**  
Saints [Holy Women] of God pray for us.

† VERBA B.P. FRANCISCI

- ✘ VERBA B.P. FRANCISCI
- ✘ The words of Blessed Father Francis

EXHORTATORIA AD FRATRES: +

EXHORTATORIA AD FRATRES: +  
Exhortations [encouragement] to the brothers: +

O DILECTISSIMI FRATRES ET IN

AETERNUM BENEDICTI

FILII + AUDITE ME + AUDITE

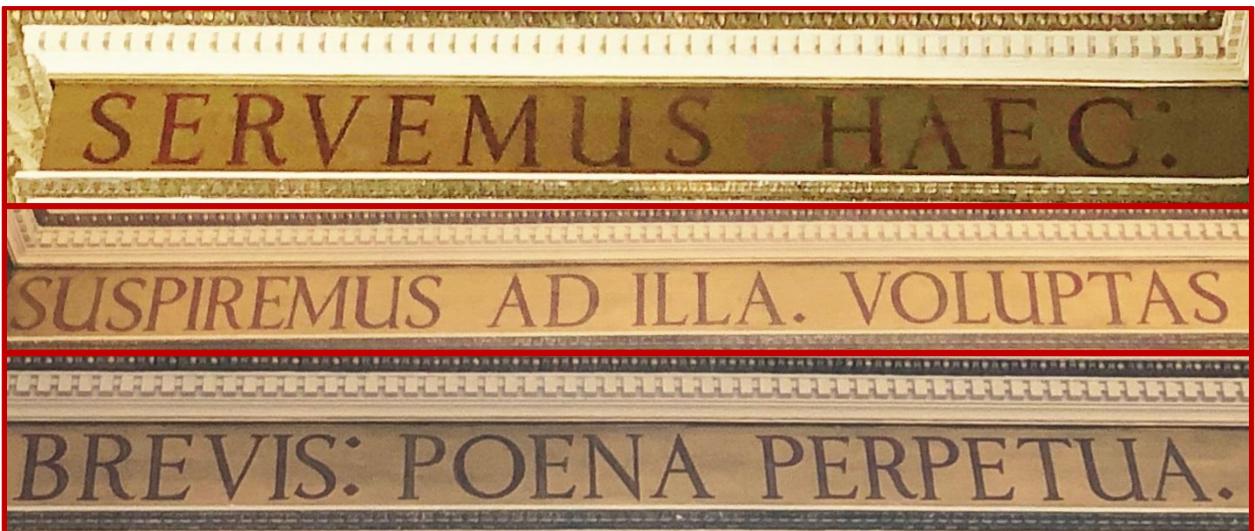
VOCEM PATRIS VESTRI:

O DILECTISSIMI FRATRES ET IN AETERNUM BENEDICTI FILII + AUDITE ME + AUDITE  
VOCEM PATRIS VESTRI:

+ O most beloved brothers and eternally blessed sons + Listen to me + Hear the voice  
of your Father:



**MAGNA PROMISSIMUS: MAJORA PROMISSA SUNT NOBIS:** We have made great promises: Greater promises have been made to us.



**SERVEMUS HAEC: SUSPIREMUS AD ILLA. VOLUPTAS BREVIS: POENA PERPETUA.**  
Let us observe these things: Let us sigh [yearn] for them. Pleasure is short: punishment eternal.



**MODICA PASSIO: GLORIA INFINITA.**  
A little suffering: infinite glory.



**MULTORUM VOCATIO: PAUCORUM ELECTIO. OMNIUM RETRIBUTIO.**

Many are called: few are chosen (Matthew 22:14). Everyone will receive what is due.



**FRATRES + DUM TEMPUS HABEMUS + OPEREMUR BONUM✘**

Brothers + while we have time + let us do good (Galatians 6:10).

(Around the choir loft)



**LAUDATE EUM IN TYMPANO**

Praise Him with the drum,

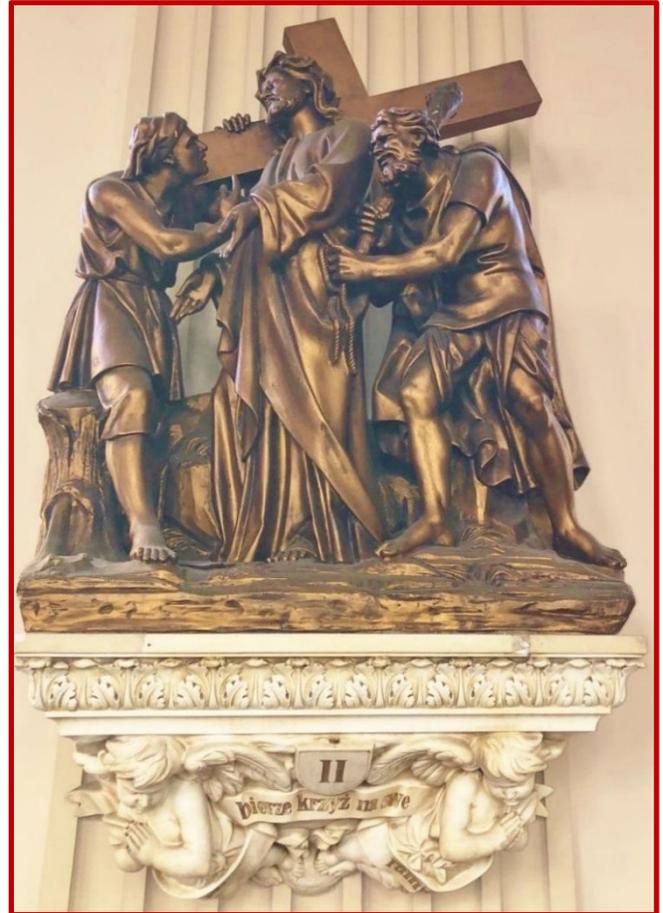
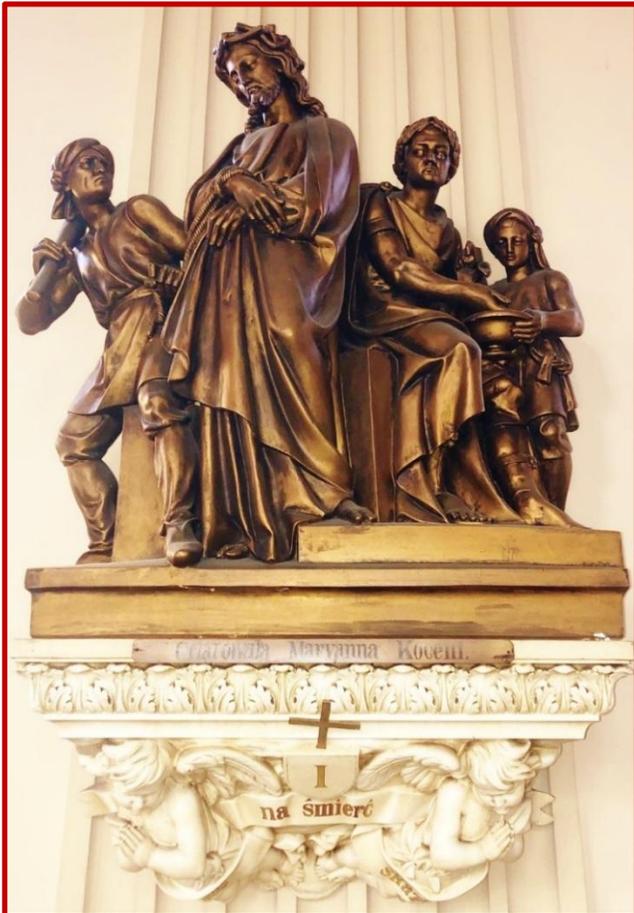


**ET CHORO + CHORDIS ET ORGANO ✘**

choir, stringed instruments and the organ (Psalm 150:4).

## 6. Stations of the Cross

- 6.1. Station 1 - Jesus is condemned to death - Jezus na smierc skazany (left)
- 6.2. Station 2 - Jesus takes the cross on his shoulders - Jezus bierze krzyz na swe ramiona (right)



6.3. Station 3 - Christ's first fall - Pierwszy upadek Chrystusa (left)

6.4. Station 4 - Jesus' meeting with his sorrowful Mother - Spotkanie sie Jezusa z Matka swoga bolesny (right)



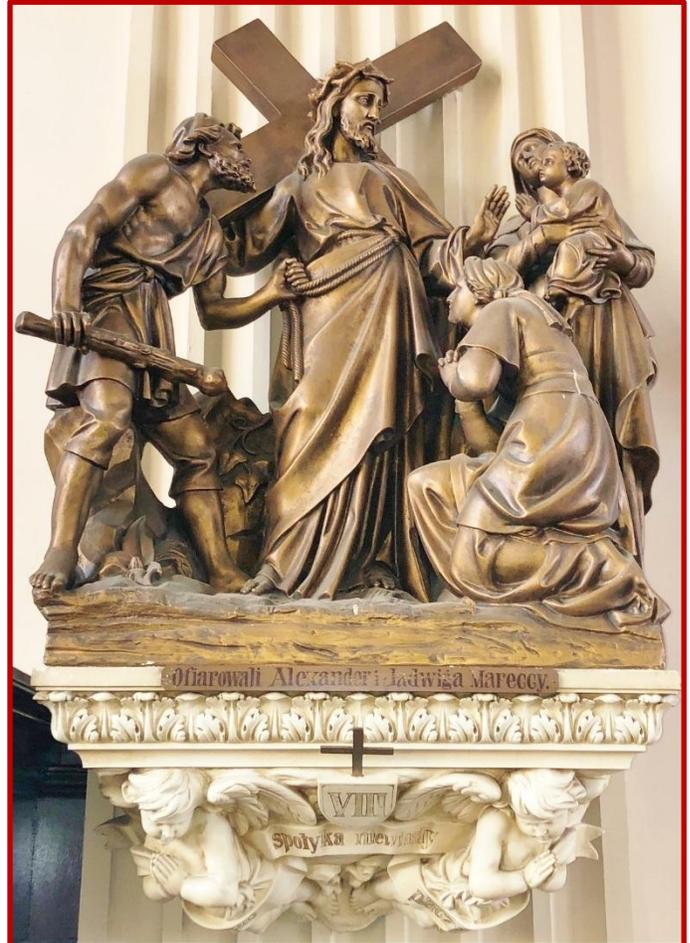
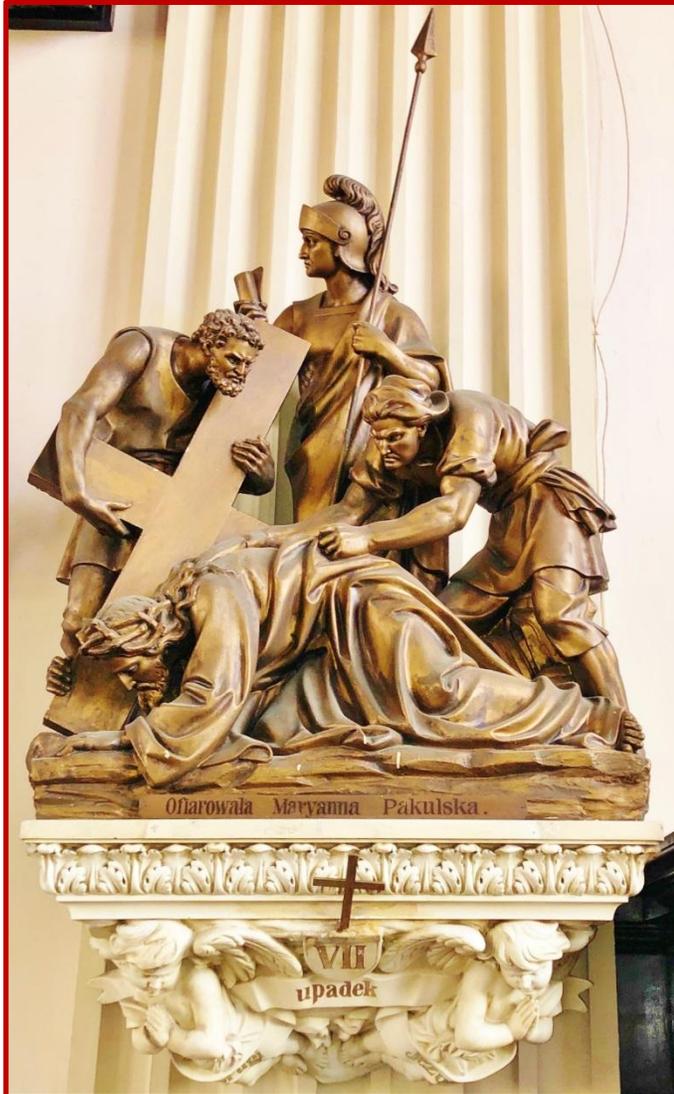
6.5. Station 5 - Cyrenaeanus [Simon of Cyrene] helps Christ to carry the cross -  
Cyreneusz pomaga dzwigać krzyż chrystusowi (left)

6.6. Station 6 - St. Veronica wipes the face of Jesus – Sw. Weronika ociera twarz  
Jezusa (right)



6.7. Station 7 - The second fall of Jesus – Drugi upadek Jezusa (left)

6.8. Station 8 - Jesus meets the weeping women – Jezus spotyka niewiasty płaczące (right)



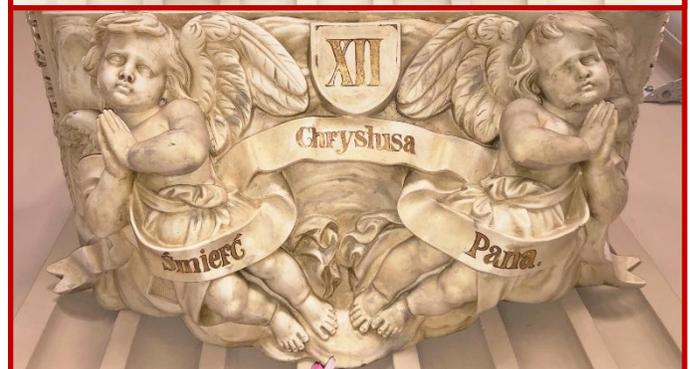
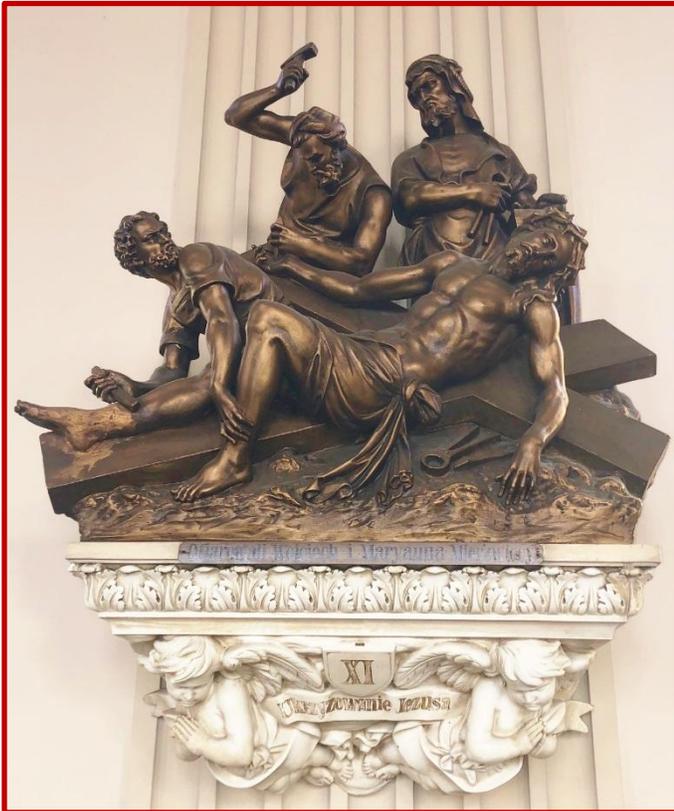
6.9. Station 9 - Jesus' third fall – Trzeci upadek Jezusa (left)

6.10. Station 10 - Jesus is stripped of his clothes – Jezus z szat obnazony (right)



6.11. Station 11 - Crucifixion of Jesus – Ukrzyzowanie Jezusa (left)

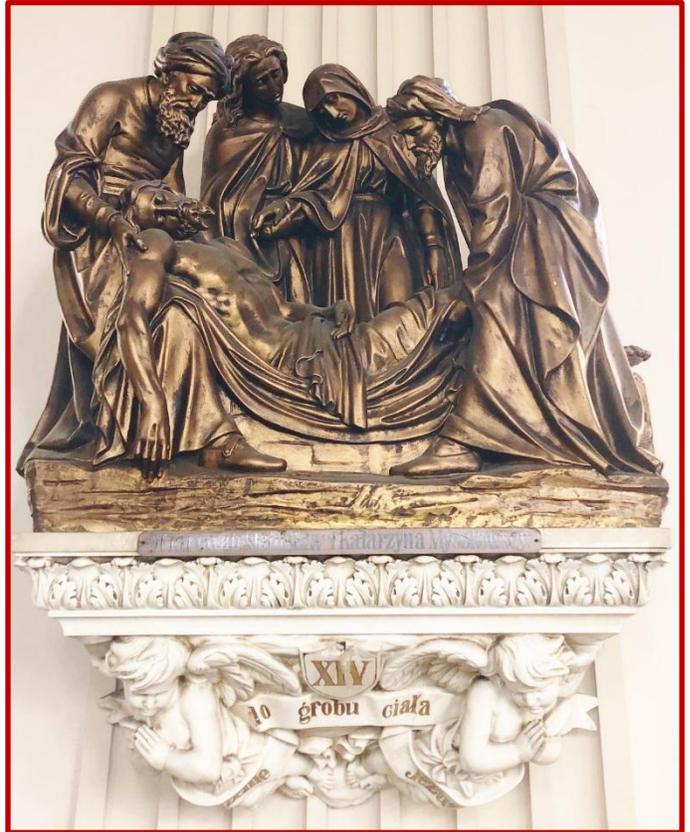
6.12. Station 12 - The Death of Christ the Lord – Smierc Chryslusa Pana (right)



6.13. Station 13 – [Jesus] taken down from the cross – Zdjecie [zdjety] z krzyza (left)

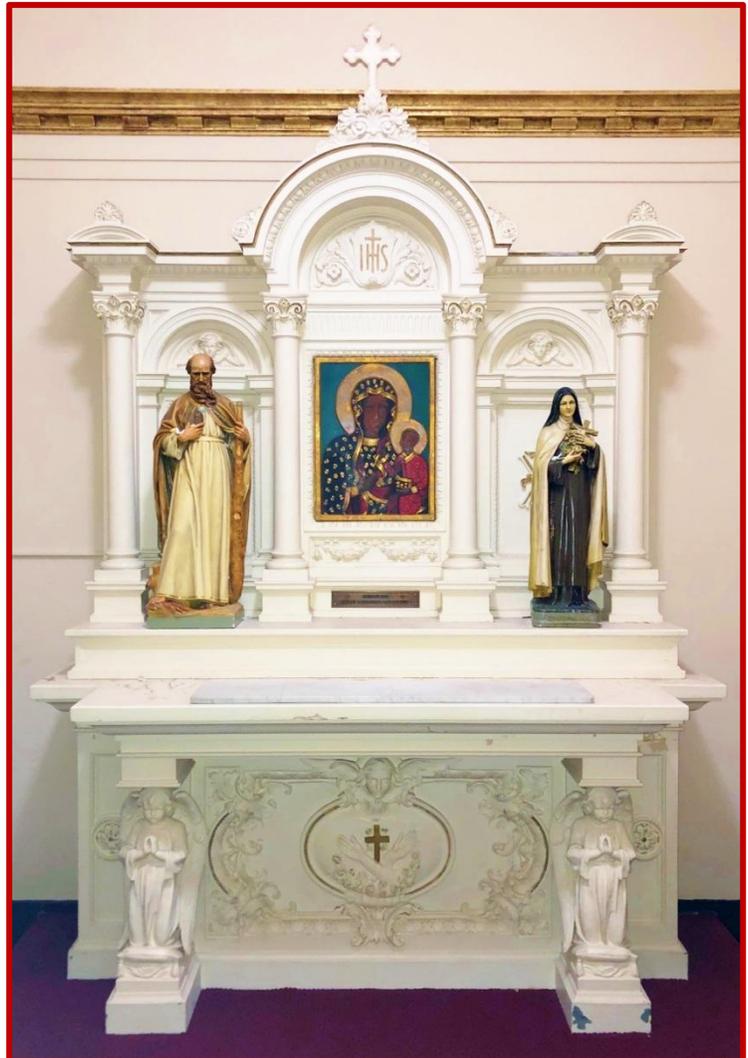
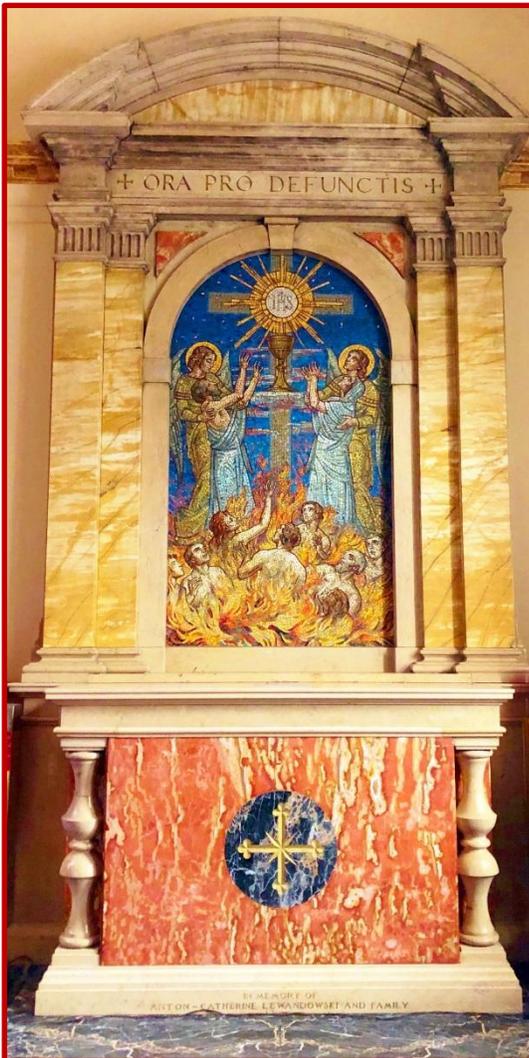


6.14. Station 14 - The burial of the body of Jesus – Zxozenie do grobu ciała Jezusa (right)



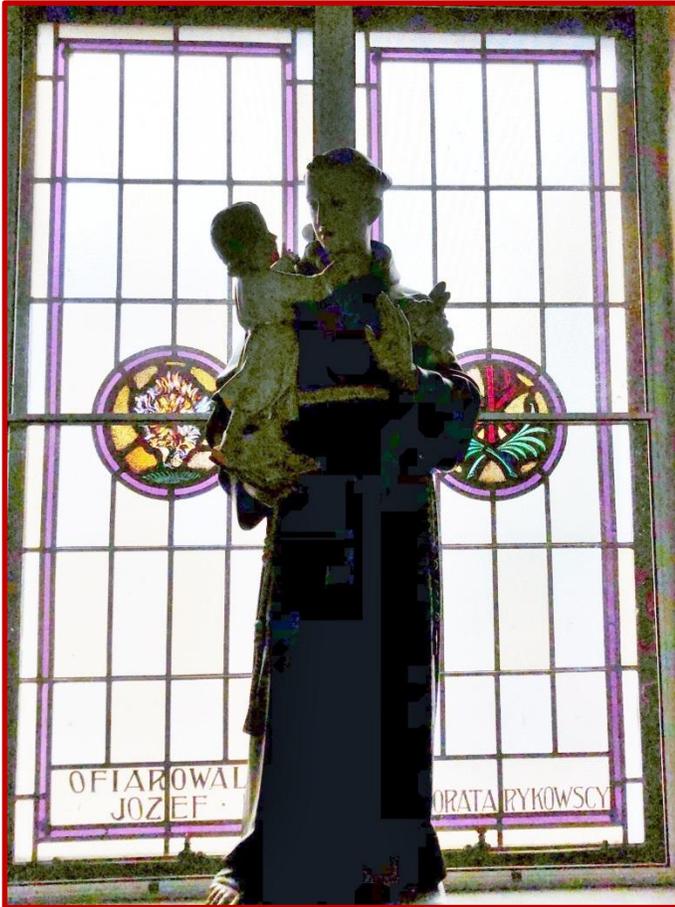
## 7. Vestibules

- 7.1.1. Altar for Prayers for the Deceased – North Vestibule (left)
- 7.1.2. Altar of our Lady of Czestochowa with St. James the Lesser and St. Therese – North Vestibule (The Little flower of Jesus) (Right)



7.1.3. St. Anthony – North Vestibule (left)

7.1.4. St. Francis – South Vestibule (Right)



## 8. Biographies

### 8.1. Anton Albers, Jr.

Anton J. Albers, Jr. (1908-1995), was a Philadelphia and later, Bucks County, artist. Albers and his father Anton Sr. were Works Progress Administration (WPA) painters and stained-glass workers. He studied at the Pennsylvania Academy of Fine Arts, and worked as an art director in Pennsylvania. Known primarily as a mural painter, he also was a successful designer of stained-glass windows and church decorations.

**Source:** Anton P. Albers, Jr. ([https://www.askart.com/artist\\_bulletins/Anton\\_P\\_Albers\\_Jr/10000482/Anton\\_P\\_Albers\\_Jr.aspx](https://www.askart.com/artist_bulletins/Anton_P_Albers_Jr/10000482/Anton_P_Albers_Jr.aspx))

### 8.2. St. Anne (Mother of the Virgin Mary)

According to Christian apocryphal tradition, Saint Anne was the mother of Mary and the maternal grandmother of Jesus. Mary's mother is not named in the canonical gospels. In writing, Anne's name and that of her husband Joachim come only from New Testament apocrypha, of which the Gospel of James (written perhaps around 150 AD) seems to be the earliest that mentions them. Her feast day is July 26.

**Source:** Saint Anne ([https://en.wikipedia.org/wiki/Saint\\_Anne](https://en.wikipedia.org/wiki/Saint_Anne))

### 8.3. Archbishop Michael Curley

Michael Joseph Curley (October 12, 1879 – May 16, 1947) was the tenth archbishop of the Archdiocese of Baltimore in Maryland (1921–1947) and the first archbishop of the Archdiocese of Washington (1939–1947), thus becoming the only American prelate to occupy two archbishoprics simultaneously. He served as and as bishop of the Diocese of St. Augustine in Florida (1914–1921). He dedicated our present St. Casimir Church on Sunday, April 3, 1927.

He was born in County Westmeath, Ireland. At age 16, Curley entered Mungret College in Limerick, Ireland. After graduating from Mungret, Curley entered the Royal University of Ireland, earning a Bachelor of Arts degree in 1900. He then travelled to Rome to study, receiving a Licentiate of Sacred Theology in 1903. On March 19, 1904, Curley was ordained to the priesthood for the Diocese of St. Augustine by Cardinal Pietro Respighi in the Basilica of St. John Lateran in Rome. He arrived in Florida in 1904, and was named pastor of St. Peter's Parish in DeLand, Florida. He lived in a rented room above a store and ate in a local diner.

On April 3, 1914, at age 34, Curley was appointed the fourth bishop of the Diocese of St. Augustine by Pope Pius XI, becoming the youngest bishop in the country. In 1916, the Florida Governor ordered the arrest of three Sisters of St. Joseph for violating a law prohibiting white women from teaching African-American children, a measure aimed at non-segregated Catholic schools. Curley vigorously attacked their arrests as part of a campaign against Catholic schools, gaining strong support from other Catholic prelates in the United States. In 1917, he again attracted national attention by successfully battling a bill in the Florida Legislature that would have mandated inspections of convents. He also sought to educate Floridians about Catholicism and demonstrate the bigotry of the Ku Klux Klan.

On August 10, 1921, Curley was appointed Archbishop of Baltimore by Pope Benedict XV. His arrival in his new city was described as "one of the greatest welcomes ever tendered a new citizen of Baltimore." During his tenure in Baltimore, Curley established 66 schools in 18 years, placing the importance of constructing schools over churches. In 1926, he declared, "I defy any system of grammar school education in the United States to prove itself superior to the system that is being maintained in the Archdiocese of Baltimore." He also established diocesan offices for Catholic Charities (1923) and for the Society for the Propagation of the Faith (1925). His later years were marked by blindness and suffering. He died on May 16, 1947, at age 67, and is buried in the Basilica of the Assumption in Baltimore.

**Source:** Michael Joseph Curley ([https://en.wikipedia.org/wiki/Michael\\_Joseph\\_Curley](https://en.wikipedia.org/wiki/Michael_Joseph_Curley))

#### **8.4. Donatello**

Donato di Niccolò di Betto Bardi (c. 1386 –1466), better known as Donatello, was an Italian sculptor of the Renaissance period. Born in Florence, he studied classical sculpture and used his knowledge to develop a Renaissance style of sculpture. He spent time in other cities, where he worked on commissions and taught others; his periods in Rome, Padua, and Siena introduced to other parts of Italy the techniques he had developed in the course of a long and productive career. His David was the first freestanding nude male sculpture since antiquity; like much of his work it was commissioned by the Medici family. Stories have been told that he kept a bucket containing money hanging on a cord from the ceiling of his workshop, from which those around could take if they needed it, and he seems to have died in modest circumstances, although this may not have been of concern to him, as he was described as "very happy in his old age."

**Source:** Donatello (<https://en.wikipedia.org/wiki/Donatello>)

### 8.5. St. Adalbert

St. Adalbert (c. 956 – April 23, 997), known in Poland by his birth name Vojtěch, was Bishop of Prague and a missionary to the Hungarians, Poles, and Prussians, who was martyred in his efforts to convert the Baltic Prussians to Christianity. Adalbert was later declared the patron saint of the Czech Republic, Poland, and the Duchy of Prussia. Adalbert opposed the participation of Christians in the slave trade and complained of polygamy and idolatry, which were common among the people. Once he started to propose reforms, he was met with opposition from both the secular powers and the clergy. His family refused to support Duke Boleslaus of Bohemia in an unsuccessful war against Poland and St. Adalbert was forced into exile. Eventually, he went to Poland where he was cordially welcomed and installed as Bishop of Gniezno. Later, he relinquished his diocese to preach to the Baltic Prussians where he was killed. His feast day is April 23.

Source: Adalbert of Prague ([https://en.wikipedia.org/wiki/Adalbert\\_of\\_Prague](https://en.wikipedia.org/wiki/Adalbert_of_Prague))

### 8.6. St. Ambrose

St. Ambrose (c. 399 – 397) was a statesman turned theologian who served as Bishop of Milan from 374 till his death. Ambrose was serving as the Roman governor of Aemilia-Liguria in Milan when he was unexpectedly made Bishop in 374 by popular acclamation, and subsequently was ordained a priest. As bishop, he immediately adopted an ascetic lifestyle, apportioned his money to the poor, donating all of his land, making only provision for his sister, which only enhanced his popularity, giving him the leverage, he needed to defend the Church against the political powers of the day. He expressed himself prominently as a public figure, fiercely promoting orthodox Christianity against the heresy of *Arianism* (that Jesus Christ was not divine) and paganism. His sermons influenced St. Augustine's faith journey and it is generally believed that St. Ambrose baptized St. Augustine. St. Ambrose left a substantial collection of writings. His preaching, his actions and his literary works, in addition to his innovative musical hymnography, made him one of the most influential ecclesiastical figures of the 4th century. He was one of the most illustrious Fathers and Doctors of the Church. His feast day is December 7.

Source: Ambrose ([https://en.wikipedia.org/wiki/St.\\_Ambrose](https://en.wikipedia.org/wiki/St._Ambrose))

### 8.7. St. Andrew Bobola

Saint Andrew Bobola (Andrzej Bobola) (1591 – 16 May 1657) was a Polish missionary and martyr of the Society of Jesus, known as the Apostle of Lithuania and the "hunter of souls". He was beaten and tortured to death during the Khmelnytsky Uprising. He was canonized in 1938 by Pope Pius XI. He was born of an old and illustrious Polish family in the Palatinate of Sandomir. Having entered the novitiate of the Society of Jesus (Jesuits) at Wilno in 1611, he was ordained in 1622, and appointed preacher in the Church of St.

Casimir, Wilno. After making his solemn vows, 2 June, 1630, he was made superior at Bobruisk, where he wrought wonders by his preaching and distinguished himself by his devotion during an epidemic of the plague. In 1636 he began his work in the Lithuanian missions. During this period Poland was being ravaged by Cossacks, Russians, and Tatars. On May 16, 1657, he was captured in Pinsk by the Cossacks of Bohdan Chmielnicki and subjected to a variety of tortures before being killed in the village of Janów (now Ivanava, Belarus). His feast day is May 16.

**Source:** Andrew Bobala ([https://en.wikipedia.org/wiki/Andrew\\_Bobala](https://en.wikipedia.org/wiki/Andrew_Bobala))

### **8.8. St. Anthony of Padua (patron of Padua)**

St. Anthony of Padua (August, 15 1195 – June 13, 1231) was a Portuguese Roman Catholic priest and friar of the Franciscan Order. He was born Fernando Martins de Bulhões and raised by a wealthy family in Lisbon, Portugal. Originally ordained as an Augustinian priest, he became attracted to the simple, evangelical lifestyle of the Franciscans and joined their order and headed out to become a missionary in Morocco. However, he fell seriously ill in Morocco and set sail back for Portugal but the ship was pushed off course and landed in Sicily. From there he made his way to northern Italy where he eventually met St. Francis. Finding Anthony to be a kindred spirit who shared Francis' vision, Francis entrusted the pursuit of studies for his friars to the care of Anthony in 1224. Noted by his contemporaries for his powerful preaching, expert knowledge of scripture, and undying love and devotion to the poor and the sick, he was one of the most quickly canonized saints in church history, less than a year after his death in Padua, Italy. He was proclaimed a Doctor of the Church by Pope Pius XII on 16 January 1946. His feast day is June 13.

**Source:** Anthony of Padua ([https://en.wikipedia.org/wiki/Anthony\\_of\\_Padua](https://en.wikipedia.org/wiki/Anthony_of_Padua))

### **8.9. St. Augustine**

St. Augustine was born (354 – 430 CE) was a Catholic theologian and philosopher of Berber origin and the Bishop of Hippo Regius in Numidia, Roman North Africa. His writings influenced the development of Western philosophy and Western Christianity, and he is viewed as one of the most important Church Fathers of the Latin Church in the Patristic Period. His many important works include *The City of God*, *On Christian Doctrine*, and *Confessions*. Augustine spent his early adulthood living a hedonistic and licentious life, pursuing and abandoning a number of different philosophic schools of thought, ultimately traveling to Milan in Italy. Through the prayers of his holy mother, St. Monica, who followed him to Milan, and the marvelous preaching of St. Ambrose, Augustine finally became convinced that Christianity was the one true religion. Augustine and his son were baptized in Milan at the Easter Vigil in 387. In 388, returned home to Africa. Augustine's mother died as they prepared to embark for Africa and soon after arriving, his son died

too. Augustine then sold his patrimony and gave the money to the poor. He converted the family estate into a monastery. Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and perspectives. Believing the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made significant contributions to the development of just war theory. When the Western Roman Empire began to disintegrate, Augustine imagined the Church as a spiritual City of God, distinct from the material Earthly City. In 391 Augustine was ordained a priest in Hippo Regius (now Annaba), in Algeria. In 395, he was made coadjutor Bishop of Hippo and became full Bishop shortly thereafter. Shortly before Augustine's death, the Vandals, a Germanic tribe that had converted to Arianism, invaded Roman Africa. The Vandals besieged Hippo in the spring of 430, when Augustine entered his final illness. They later destroyed everything but Augustine's cathedral and library, which they left untouched. Augustine was canonized by popular acclaim, and later recognized as a Doctor of the Church in 1298 by Pope Boniface VIII. His feast day is 28 August, the day he died.

**Source:** Augustine of Hippo ([https://en.wikipedia.org/wiki/Augustine\\_of\\_Hippo](https://en.wikipedia.org/wiki/Augustine_of_Hippo))

#### **8.10. St. Frances Xavier Cabrini (St. Francesca Saverio Cabrini)**

St. Frances Xavier Cabrini MSC (July 15, 1850 – December 22, 1917), also called Mother Cabrini, was an Italian-American Catholic religious sister. She founded the Missionary Sisters of the Sacred Heart of Jesus, a religious institute that was a major support to her fellow Italian immigrants to the United States. She was the first U.S. citizen to be canonized a saint by the Catholic Church, on July 7, 1946.

St. Frances Cabrini was born in Lombardi, Italy in 1850, one of thirteen children. At eighteen, she desired to join the Daughters of the Sacred Heart, but poor health stood in her way. Eventually, in November 1880, Cabrini and seven other women who had taken religious vows with her founded the Missionary Sisters of the Sacred Heart of Jesus (MSC). She wrote the Rule and Constitutions of the religious institute, and she continued as its superior general until her death. The sisters took in orphans and foundlings, opened a day school to help pay expenses, started classes in needlework and sold their fine embroidery to earn a little more money. The institute established seven homes and a free school and nursery in its first five years. Its good works brought Cabrini to the attention of the Bishop of Piacenza and Pope Leo XIII. In September 1887, Cabrini went to seek the pope's approval to establish missions in China. Instead, he urged that she go to the United States to help the Italian immigrants who were flooding to that nation, mostly in great poverty. "Not to the East, but to the West" was his advice. Cabrini left for the United States, arriving in New York City on March 31, 1889, along with six other sisters.

This remarkable woman soon founded schools, hospitals, and orphanages in this strange land and saw them flourish in the aid of Italian immigrants and children. Cabrini died of complications from malaria at age 67 in Columbus Hospital in Chicago on December 22, 1917, while preparing Christmas candy for local children. At the time of her death, she had founded 67 missionary institutions to serve the sick and poor – long before government agencies provided extensive social services – in New York, Chicago, Des Plaines, Seattle, New Orleans, Denver, Golden, Los Angeles, and Philadelphia; and in countries throughout Latin America and Europe. In 1926, nine years after her death, the Missionary Sisters achieved Cabrini's original goal of becoming missionaries to China. In 1946, she became the first United States citizen to be canonized when she was elevated to sainthood by Pope Pius XII. Her beatification miracle involved restoring the sight of a day-old baby who had been blinded by a medical error. The child would later be present at her beatification and become a priest. Her canonization miracle involved the healing of a terminally ill member of her congregation. When Cabrini was canonized, an estimated 120,000 people filled Chicago's Soldier Field for a Mass of thanksgiving. In the United States since 1961, her feast day is November 13, the anniversary of her beatification.

**Source:** Frances Xavier Cabrini ([https://en.wikipedia.org/wiki/Frances\\_Xavier\\_Cabrini](https://en.wikipedia.org/wiki/Frances_Xavier_Cabrini))

### **8.11. St. John Cantius (St. Jan Kanty)**

St. John Cantius (*Jan Kanty*) (June 23, 1390 – December 24, 1473) was a Polish priest, scholastic philosopher, physicist and theologian. He attained a doctorate in theology and eventually became director of the theology department. He held the professorship until his death in 1473. Cantius spent many hours copying manuscripts of the Holy Scriptures, theological tracts, and other scholarly works. In physics, he helped develop Jean Buridan's theory of impetus, which anticipated the work of Galileo and Newton. During his time in Kraków, Cantius became well known in the city for his generosity and compassion toward the poor, especially needy students at the university. He subsisted on what was strictly necessary to sustain his life, giving alms regularly to the poor. He made one pilgrimage to Jerusalem and four pilgrimages on foot to Rome. John Cantius was beatified in Rome by Pope Clement X on 28 March 1676. He was named patron of Poland and Lithuania by Pope Clement XII in the year 1737. Ninety-one years after his beatification, John Cantius was canonized on 16 July 1767, by Pope Clement XIII. His feast day is December 23 (October 20 before 1969).

**Source:** John Cantius ([https://en.wikipedia.org/wiki/John\\_Cantius](https://en.wikipedia.org/wiki/John_Cantius))

### **8.12. St. Casimir of Poland (Patron)**

St. Casimir (October 3, 1458 – March 4, 1484), born Casimir Jagiellon, was a prince of the Kingdom of Poland and of the Grand Duchy of Lithuania. After his elder brother was

elected as King of Bohemia in 1471, Casimir became the heir apparent to the Polish throne. At the age of 13, Casimir participated in the failed military campaign to install him as King of Hungary. He became known for his piety, devotion to God, and generosity towards the sick and poor. He became ill (most likely with tuberculosis) and died at the age of 25. He was buried in Vilnius Cathedral. Tradition holds that he was canonized in 1521. Veneration of Casimir saw a resurgence in the 17th century when his feast day was confirmed by the pope in 1602, His remains were said to have been exhumed in 1604 and found to be uncorrupted. Casimir became a patron saint of Lithuania and Lithuanian youth. There are more than 50 churches in Lithuanian and Polish diaspora communities in America dedicated to him. His feast day is celebrated on March 4<sup>th</sup>.

**Source:** St. Casimir ([https://en.wikipedia.org/wiki/Saint\\_Casimir](https://en.wikipedia.org/wiki/Saint_Casimir))

### **8.13. St. Cecilia**

Saint Cecilia a Roman virgin martyr. She became the patroness of music and musicians. It is popularly believed that Cecilia was a noble lady of Rome who, with her husband Valerian, his brother Tiburtius, and a Roman soldier named Maximus, suffered martyrdom in about 230, although the year is disputed, with others claiming it occurred between 176-180. According to the story, despite her vow of virginity, her parents forced her to marry a pagan nobleman named Valerian. During the wedding, Cecilia sat apart singing to God in her heart, and for that, she was later declared the patron saint of musicians. When the time came for her marriage to be consummated, Cecilia told Valerian that watching over her was an angel of the Lord, who would punish him if he sexually violated her but would love him if he respected her virginity. When Valerian asked to see the angel, Cecilia replied that he could see the angel if he would go to the third milestone on the Via Appia and be baptized by Pope Urban I. After following Cecilia's advice, he saw the angel standing beside her, crowning her with a chaplet of roses and lilies. In 1599, her body was found still incorrupt, seeming to be asleep. The Accademia Nazionale di Santa Cecilia in Rome is one of the oldest musical institutions in the world. It was founded by Pope Sixtus V in 1585. November 22nd, her feast day has long been an occasion for musical concerts and festivals that have occasioned well-known poems and music by many great artists down through the years.

**Source:** Saint Cecilia ([https://en.wikipedia.org/wiki/Saint\\_Cecilia](https://en.wikipedia.org/wiki/Saint_Cecilia))

### **8.14. St. Cyril and St. Methodius**

Cyril (born Constantine, 826–869) and Methodius (815–885) were two brothers and Byzantine Christian theologians and missionaries. For their work evangelizing the Slavs, they are known as the "Apostles to the Slavs". The mission of Constantine and Methodius had great success among Slavs in part because they used the people's native language

rather than Latin or Greek. For the purpose of this mission, they devised the Glagolitic alphabet, the first alphabet to be used for Slavonic manuscripts. The Glagolitic alphabet was suited to match the specific features of the Slavic language. Its descendant script, the Cyrillic, is still used by many languages today. In 1880, Pope Leo XIII introduced their feast into the calendar of the Roman Catholic Church. In 1980, the first Slav pope, Pope John Paul II declared them co-patron saints of Europe, together with Benedict of Nursia. Their feast day is currently celebrated on 14 February (to coincide with St. Cyril's death)

**Source:** Cyril and Methodius ([https://en.wikipedia.org/wiki/Saints\\_Cyril\\_and\\_Methodius](https://en.wikipedia.org/wiki/Saints_Cyril_and_Methodius))

### **8.15. St. Daniel (Deacon, martyr and companion of St. Prosdocimus)**

Saint Daniel of Padua was born around 2nd Century AD in Italy and died in Padua around 168 AD. His feast Day is celebrated on January 3 every year. He was a Jewish convert and became deacon to Saint Prosdocimus of Padua, and assisted in his missionary work. St. Daniel was martyred for his efforts during the persecutions of Marcus Aurelius. He was nailed to a table to die of shock and blood loss. His relics were rediscovered in 1000 AD and found incorrupt and were solemnly enshrined on 3 January 1064. He is usually represented as a deacon holding the towel and laver (wash bowl) used by the priest to wash his hands after the blessing of the bread and wine and before their consecration.

**Source:** Daniel of Padua ([https://en.wikipedia.org/wiki/Daniel\\_of\\_Padua](https://en.wikipedia.org/wiki/Daniel_of_Padua))

### **8.16. Fr. Joseph Dorniak, OFM Conv.**

Fr. Joseph Dorniak, OFM Conv. (b. November 29, 1951), who considers himself an "environmental" artist, entered the Franciscan novitiate in 1969. In addition to his works in St. Casimir Catholic Church, he has produced many other works of art including a statue of the Miracle of St. Anthony and the Mule, which graces the grounds of the St. Anthony Shrine in Ellicott City, Maryland. He is currently a priest in residence at St. Mark Catholic Church, Boynton Beach, Florida.

**Source:** Ministering and Beautifying Through Art, Companions of St. Anthony Newsletter (Spring 2018) (<https://newsletter.companionsofstanthony.org/newsletters/2018-spring/ministering-and-beautifying-through-art/>); Video capturing some of Fr. Joe's art and places where he has served the people of God (<https://www.facebook.com/StMarkBoyntonBeach/videos/fr-joe-dorniak-ofm-conv/2232715503645462/>)

### 8.17. St. Francis of Assisi (founder of the Franciscan Order)

St. Francis of Assisi (c. 1181 – October 3, 1226), was born Giovanni di Pietro di Bernardone to a prosperous Italian silk merchant and a noblewoman from Provence who lived in Assisi, Italy. It is said that his father took to calling his son Francesco in honor of his commercial success in, and enthusiasm for, all things French. Francis lived the high-spirited life typical of a wealthy young man. However, he became disillusioned with the world and began to spend time in lonely places, asking God for spiritual enlightenment. One day he had a mystical vision of Jesus Christ in the forsaken country chapel of San Damiano, just outside Assisi, in which the Icon of Christ Crucified said to him, "Francis, Francis, go and repair My church which, as you can see, is falling into ruins." He was inspired to lead a life of poverty, cared for lepers and became an itinerant preacher. Soon others became attracted to his holiness and he founded the men's Order of Friars Minor, the women's Order of St. Clare, the Third Order of St. Francis and the Custody of the Holy Land. In 1219, Francis went to Egypt in an (unsuccessful) attempt to convert the sultan al-Kamil and put an end to the conflict of the Fifth Crusade. In 1223, he arranged for the first live nativity scene as part of the annual Christmas celebration in the city of Greccio. Francis is associated with patronage of animals and the environment. It became customary for churches to hold ceremonies blessing animals on his feast day of October 4th. He is known for devotion to the Eucharist. According to tradition, in 1224 Francis received the stigmata (the wounds of Christ's crucifixion). One of the most venerated Catholic saints, Francis was canonized by Pope Gregory IX on 16 July 1228. Along with Catherine of Siena, he was designated patron saint of Italy. His feast day is October 4.

Source: Francis of Assisi ([https://en.wikipedia.org/wiki/Francis\\_of\\_Assisi](https://en.wikipedia.org/wiki/Francis_of_Assisi))

### 8.18. St. Gabriel the Archangel

The archangel Gabriel (Hebrew for "man of God" or "God has shown himself mighty,") is one of the seven angels, who stand before the Lord.\* He is often thought of as the messenger of God and he usually depicted holding a trumpet (the sound of a trumpet heralding that important news was about to be announced). He first appears first in the prophecies of Daniel in the Old Testament. The angel announced to Daniel the prophecy of the seventy weeks. His name also occurs in the apocryphal book of Enoch. He was the angel who appeared to Zachariah to announce the birth of St. John the Baptist. Finally, he announced to Mary that she would bear a Son Who would be conceived of the Holy Spirit, Son of the Most High, and Savior of the world. The feast of the three archangels (Michael, and Raphael) is September 29.

Source: Gabriel (<https://en.wikipedia.org/wiki/Gabriel>)

### 8.19. Archbishop James Cardinal Gibbons

James Gibbons (July 23, 1834 – March 24, 1921) was born in Baltimore and was baptized in the cathedral from which he would be buried. Gibbons' parents had emigrated to the United States about 1829 but returned to Ireland in 1837. Upon his father's death, Gibbons, his mother and siblings returned to the United States. In 1855 he entered minor seminary in Baltimore, and in 1857 St. Mary's, the major seminary. On June 30, 1861, he was ordained. Gibbons was assistant at St. Patrick's parish, then appointed first pastor of St. Bridget's, originally a mission of St. Patrick's. There he served as a chaplain for Fort McHenry during the Civil War. Gibbons was made bishop and vicariate apostolic of North Carolina on August 15, 1868, the youngest of more than a thousand bishops in the Catholic world. He was named coadjutor of the Archdiocese of Baltimore on May 25, 1877, and upon then-Archbishop Bayley's death on October 3, 1877, Gibbons became Archbishop of Baltimore. On June 7, 1886, Gibbons was made a cardinal, the second American so honored. On March 17, 1887, he received the red hat in Rome, and a week later at his titular church, Santa Maria in Trastevere, delivered a stirring sermon in praise of his native land and its political principles. The greatest problems with which he had to contend were those that arose from the influx of new immigrants: The Bohemians, Poles, Lithuanians, and Italians. Though his approach to most difficulties was a "masterly inactivity," he had on more than one occasion to intervene in the affairs of their troublesome parishes but was unable at one to prevent a Polish schism.

**Source:** His Eminence James Cardinal Gibbons (<https://www.archbalt.org/his-eminence-james-cardinal-gibbons/>)

### 8.20. St. Gregory the Great

Pope Gregory I (c. 540 – 12 March 604), commonly known as Saint Gregory the Great, was the Bishop of Rome from 3 September 590 to his death. He is known for instituting the first recorded large-scale mission from Rome, the Gregorian mission, to convert the then largely pagan Anglo-Saxons to Christianity. Born in Rome to a Roman senator and himself became the prefect of Rome at age 30. After the death of his father, he built six monasteries in Sicily and founded a seventh in his own house in Rome, which became the Benedictine Monastery of St. Andrew. Here, he himself assumed the monastic habit in 575, at the age of 35, before becoming a papal ambassador and then pope. Although he was the first pope from a monastic background, his prior political experiences may have helped him to be a talented administrator. During his papacy, his administration greatly surpassed that of the emperors in improving the welfare of the people of Rome. After the death of Pelagius, St. Gregory was chosen Pope by the unanimous consent of priests and people. Now began those labors which merited for him the title of Great. His zeal extended over the entire known world, he was in contact with all the Churches of Christendom and, in spite of his bodily sufferings, and innumerable labors, he found time

to compose a great number of works. He is known above all for his magnificent contributions to the Liturgy of the Mass and Office, including the eponymous Gregorian chants. He is one of the four great Doctors of the Latin Church. His feast day is September 3.

**Source:** Pope Gregory I ([https://en.wikipedia.org/wiki/Pope\\_Gregory\\_I](https://en.wikipedia.org/wiki/Pope_Gregory_I))

### **8.21. St. Hedwig of Silesia**

St. Hedwig (*Jadwiga* in Polish) of Silesia (1174 – October 15, 1243), was Duchess of Silesia from 1201 and of Greater Poland from 1231 as well as High Duchess consort of Poland from 1232 until 1238. After the death of her husband the Duke, the widowed Hedwig moved into the monastery, assuming the religious habit of a lay sister, but not taking vows. Her only one surviving son, Henry II the Pious, who succeeded his father as Duke of Silesia and Polish High Duke, was killed during the Mongol invasion of Poland in 1241, ending hopes for a re-united Poland. Hedwig was renowned for living a pious life. She always helped the poor, the widows and the orphans, founded several hospitals for the sick and the lepers and donated all her fortune to the Church. She allowed no one to leave her uncomforted, and one time she spent ten weeks teaching the Our Father to a poor woman. According to legend, she went barefoot even in winter, and when she was urged by the Bishop of Wrocław to wear shoes, she carried them in her hands. She was canonized by the Catholic Church in 1267 by Pope Clement IV. Her feast day is October 16.

**Source:** Hedwig of Silesia ([https://en.wikipedia.org/wiki/Hedwig\\_of\\_Silesia](https://en.wikipedia.org/wiki/Hedwig_of_Silesia)).

### **8.22. St. Hyacinth of Poland**

St. Hyacinth (*Jacek* in Polish) of Poland (c. 1185 – August 15, 1257) was a Polish Dominican priest and missionary who worked to reform women's monasteries in his native Poland. He was a Doctor of Sacred Studies, educated in Paris and Bologna. Hyacinth was canonized on April 17, 1594 by Pope Clement VIII. He is the patron saint of those in danger of drowning and weightlifting. One of the major miracles attributed to him came during a Mongol attack on Kiev, when Hyacinth went to save the ciborium containing the Blessed Sacrament from the tabernacle in the monastery chapel as they were fleeing the advancing army. Suddenly, from a large, stone statue of Mary, the mother of Jesus, he heard her voice pleading to take her with him too. Hyacinth was easily able to carry both, despite the fact that the statue weighed far more than he could normally lift. Thus, he saved them both. For this reason, he is usually shown holding a monstrance (though they did not come into use until several centuries later) and a statue of Mary. The Polish saying *Święty Jacku z pierogami!* ("St. Hyacinth and his pierogi!") is a plea for help in a hopeless circumstance and is said to be derived from a legend of the citizens of a village treating

him to pierogi made from crops miraculously restored after St. Hyacinth prayed with them over their fields destroyed by a hailstorm and leaving people with the terrible prospect of poverty and famine. Hyacinth told them to pray. According to another legend, St. Hyacinth miraculously fed people with pierogi during a famine caused by the Mongol invasion of 1241. His feast day is celebrated on August 17.

**Source:** Hyacinth of Poland ([https://en.wikipedia.org/wiki/Hyacinth\\_of\\_Poland](https://en.wikipedia.org/wiki/Hyacinth_of_Poland))

### **8.23. Immaculate Heart of Mary**

The Immaculate Heart of Mary is a Roman Catholic devotional name used to refer to the Catholic view of the interior life of Mary, mother of Jesus, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for God the Father, her maternal love for her son Jesus Christ, and her motherly and compassionate love for all mankind. Traditionally, the Immaculate Heart is depicted pierced with seven swords or wounds, in homage to the seven *dolors* of Mary and roses, usually red or white, wrapped around the heart. The Gospel of Luke 2:35 recounts the prophecy of Simeon that Mary's heart would be pierced with a sword. This pierced heart image is the most popular representation of the Immaculate Heart. The aim of the devotion is to unite humankind to God through Mary's heart, and this process involves the ideas of consecration and reparation. In the Gospel of Luke, it is twice stated that Mary kept all things in her heart, that there she might ponder over them and Catholics are called to do the same. The Solemnity of the Immaculate Heart of Mary is held on the third Saturday after Pentecost, except in those years when it is impeded by a higher-ranking feast.

**Source:** Immaculate Heart of Mary ([https://en.wikipedia.org/wiki/Immaculate\\_Heart\\_of\\_Mary](https://en.wikipedia.org/wiki/Immaculate_Heart_of_Mary))

### **8.24. St. Jerome**

St. Jerome (c. 342–347 – 30 September 420), was born Eusebius Sophronius Hieronymus at Stridon in what is now Slovenia and is also known as Jerome of Stridon. He was not baptized until about 360–369 in Rome, where he had gone with a friend to pursue rhetorical and philosophical studies. Seized with a desire for a life of ascetic penance, Jerome went for a time to the desert southeast of Antioch in Syria where he studied Hebrew and wrote. Returning to Rome, he became a protegee of Pope Damasus I. He is best known for his translation of the Bible into Latin (the translation that became known as the Vulgate) and his commentaries on the whole Bible. Jerome attempted to create a translation of the Old Testament based on a Hebrew version, rather than the Septuagint, as Latin Bible translations used to be performed before him. On the death of Pope Damasus, he decided to return to the East, and eventually settled in Bethlehem with a

small community he had formed. St. Jerome died in Bethlehem, with his head resting in the manger where Our Lord was born. His feast day is September 30.

**Source:** Jerome ([https://en.wikipedia.org/wiki/St.\\_Jerome](https://en.wikipedia.org/wiki/St._Jerome))

### 8.25. St. Joseph

Joseph was the husband of Mary, the mother of Jesus, and a carpenter by trade. Matthew and Luke both contain a genealogy of Jesus showing his ancestry from David. While betrothed to Joseph, Mary conceived Jesus in her womb through the Holy Spirit and an Angel of the Lord appeared to Joseph and told him to take Mary into his home. As a descendant of David, Luke's gospel has Joseph and Mary traveling to Bethlehem, the City of David, to be counted as part of a Roman census. There Jesus is born fulfilling the prophecies that the Messiah would be born in Bethlehem. Later, an Angel of the Lord again appears to Joseph and warns him to take Mary and Jesus to Egypt to avoid the massacre of innocents by Herod. Joseph is venerated as Saint Joseph in the Catholic Church, Orthodox Church, Oriental Orthodox Church, Anglicanism and Lutheranism. In Catholic traditions, Joseph is regarded as the patron saint of workers and is associated with various feast days. The month of March is dedicated to Saint Joseph. Pope Pius IX declared him to be both the patron and the protector of the Catholic Church, in addition to his patronages of the sick and of a happy death, due to the belief that he died in the presence of Jesus and Mary. Joseph has become patron of various dioceses and places. Being a patron saint of virgins, he is venerated as "most chaste". March 19, Saint Joseph's Day, has been the principal feast day of Saint Joseph in Western Christianity.

### 8.26. Infant of Prague

The Infant Jesus of Prague is a 16th-century wax-coated wooden statue of the Child Jesus holding a *globus cruciger* of Spanish origin, now located in the Disalced Carmelite Church of Our Lady of Victories in Malá Strana, Prague, Czech Republic. First appearing in 1556, pious legends claim that the statue once belonged to Teresa of Ávila and was consequently donated to the Carmelite friars by Princess Polyxena of Lobkowitz in 1628. The image is routinely clothed by the Carmelite nuns in luxurious fabrics with imperial regalia and a golden crown while his left hand holds a *globus cruciger* and the right hand is raised in a gesture of benediction. It is venerated on Christmas day and the first Sunday of May commemorating both its centenary and "episcopal coronation" in 1655.

**Source:** Infant Jesus of Prague ([https://en.wikipedia.org/wiki/Infant\\_Jesus\\_of\\_Prague](https://en.wikipedia.org/wiki/Infant_Jesus_of_Prague))

## 8.27. St. Isaac Jogues and Companions

St. Isaac Jogues was French missionary of the Society of Jesus (the Jesuits), born at Orleans, France, on January 10, 1607. He entered the Society of Jesus in 1624 and, after having been professor of literature at Rouen, was sent as a missionary to Canada to work among the Huron Indians in the New World. He was the first Catholic priest who ever came to Manhattan Island. In 1636, he and his companions, under the leadership of Jean de Brébeuf, arrived in Quebec. The Hurons were constantly warred upon by the Iroquois, and in a few years Father Jogues was captured by the Iroquois and imprisoned for 13 months. His letters and journals tell how he and his companions were led from village to village, how they were beaten, tortured, and forced to watch as their Huron converts were mangled and killed. An unexpected chance for escape came to Father Jogues through the Dutch, and he returned to France, bearing the marks of his sufferings. Several fingers had been cut, chewed, or burnt off. Pope Urban VIII gave him permission to offer Mass with his mutilated hands: "It would be shameful that a martyr of Christ not be allowed to drink the Blood of Christ." Welcomed home as a hero, Father Jogues might have sat back, thanked God for his safe return, and died peacefully in his homeland. But his zeal led him back once more to the fulfillment of his dreams. In a few months he sailed for his missions among the Hurons. In 1646, Father Jogues and Jean de Lalande, who had offered his services to the missioners, set out for Iroquois country in the belief that a recently signed peace treaty would be observed. They were captured by a Mohawk war party, and on October 18, **Father Jogues** was killed. **Jean de Lalande** was killed the next day at Ossernenon, a village near Albany, New York.

The first of the Father Jogues's companion missionaries to be martyred was **René Goupil** who with Lalande, had offered his services as a Jesuit oblate. He was tortured along with Isaac Jogues in 1642, and was killed for having made the sign of the cross on the brow of some children. **Father Anthony Daniel**, working among Hurons who were gradually becoming Christian, was killed by Iroquois on July 4, 1648. **Jean de Brébeuf** was a French Jesuit who came to Canada at the age of 32 and labored there for 24 years. He composed catechisms and a dictionary in Huron, and saw 7,000 converted, before he was captured by the Iroquois at Sainte Marie, near Georgian Bay, Canada, in 1649 and died after four hours of extreme torture. **Gabriel Lalemant**, who had taken a vow to sacrifice his life for the Native Americans, was killed along with Father Brébeuf. Father **Charles Garnier** was shot to death in 1649 during an Iroquois attack as he baptized children and catechumens. Father **Noel Chabanel** also was killed in 1649.

These eight Jesuit martyrs of North America were canonized in 1930. Their feast day is October 19.

Source: Isaac Jogues ([https://en.wikipedia.org/wiki/Isaac\\_Jogues](https://en.wikipedia.org/wiki/Isaac_Jogues))

### 8.28. St. Kateri Tekawitha

St. Kateri Tekawitha (1656 – April 17, 1680), baptized as Catherine, and informally known as the Lily of the Mohawks, is the first native American Catholic saint. She was born in the Mohawk village of Ossernenon, in present-day New York State, ten years after the death of the Jesuit martyrs Isaac Jogues and John de Lalande in the same place. Tekawitha was the daughter of Kenneronkwa, a Mohawk chief, and Kahenta, an Algonquin woman, who had been captured in a raid, then adopted and assimilated into the tribe. Tekakwitha is the name given by her Mohawk people and translates to "she who bumps into things." At the age of four, she and her family contracted smallpox in an epidemic, her parents and sibling died and her face was badly scarred. In 1667, when Tekakwitha was 11 years old, she met the Jesuit missionaries Jacques Frémin, Jacques Bruyas, and Jean Pierron, who had come to the village and began to help them. Her uncle opposed any contact with them because he did not want her to convert to Christianity. One of his older daughters had already become Catholic. In the spring of 1674, at age eighteen, Tekakwitha met the Jesuit priest Jacques de Lamberville, who was visiting the village, and Tekakwitha told him her story and her desire to become a Christian. After this, she started studying the catechism with him. She converted to Catholicism and was baptized by Father de Lamberville on Easter in 1676. Shortly thereafter, Kateri left her village because of threats following her conversion and moved for the remaining five years of her life to the Jesuit mission village of Kahnawake, just south of Montreal. On the Feast of the Assumption in 1679, Kateri took a vow of perpetual virginity. She died at around 15:00 (3 p.m.) on Holy Wednesday, April 17, 1680, with her final words reported as, "Jesus, Mary, I love you." After her death, the people noticed a physical change. Jesuit Father Cholenec later wrote, "This face, so marked and swarthy, suddenly changed about a quarter of an hour after her death and became in a moment so beautiful and so white that I observed it immediately," her smallpox scars having disappeared. She was beatified in 1980 by Pope John Paul II and canonized on October 21, 2012, by Pope Benedict XVI. Her feast day is July 14.

**Source:** Kateri Tekakwitha ([https://en.wikipedia.org/wiki/Kateri\\_Tekakwitha](https://en.wikipedia.org/wiki/Kateri_Tekakwitha))

### 8.29. St. Louis (Bishop of Toulouse)

Saint Louis of Toulouse (February 9, 1274 – August 19, 1297), also known as Louis of Anjou, was a Neapolitan prince, the second son of King Charles II of Naples and Mary of Hungary. Taken as a hostage by the King of Aragon, Louis was placed under the care of Franciscan friars. Impressed by one of the friars in particular, Arnould de Villeneuve, Louis took up the study of philosophy and theology. Though still held in captivity, Louis was made archbishop of Lyon as soon as he was of age. Released from captivity, Louis went

to Rome and gave up all claims to his father's throne and announced that instead he would take the Franciscan vows of poverty, chastity, and obedience. On February 5, 1297, Louis was consecrated Bishop of Toulouse by Boniface VIII. Louis rapidly gained a reputation for serving the poor, feeding the hungry, and ignoring his own needs. After just six months, however, apparently exhausted by his labors, he abandoned the position of bishop and died shortly thereafter at age 23, possibly of typhoid. He was canonized by John XXII on 7 April 1317. His feast day is August 19.

**Source:** Louis of Toulouse ([https://en.wikipedia.org/wiki/Louis\\_of\\_Toulouse](https://en.wikipedia.org/wiki/Louis_of_Toulouse))

### **8.30. St. Maximilian Kolbe, O.F.M. Conv.**

Maximilian Maria Kolbe OFM Conv., born Raymund Kolbe (Maksymilian Maria Kolbe in Polish) (1894–1941) was a Polish Catholic priest and Conventual Franciscan friar who volunteered to die in place of a man named Franciszek Gajowniczek, who was a husband and father, in the German death camp of Auschwitz, located in German-occupied Poland during World War II. During the World War II, and prior to his interment at Auschwitz, he provided shelter to refugees, including 2,000 Jews whom he hid in his friary in Niepokalanów. He had been active in promoting the veneration of the Immaculate Virgin Mary, founding and supervising the monastery of Niepokalanów near Warsaw, operating an amateur-radio station (SP3RN), and founding or running several other organizations and publications. Due to Kolbe's efforts to promote consecration and entrustment to Mary, he is known as the Apostle of Consecration to Mary. On October 10, 1982, Pope John Paul II canonized Kolbe and declared him a martyr of charity. John Paul II declared him "the patron of our difficult century." His feast day is August 14, the day of his death.

**Source:** Maximilian Kolbe ([https://en.wikipedia.org/wiki/Maximilian\\_Kolbe](https://en.wikipedia.org/wiki/Maximilian_Kolbe))

### **8.31. St. Methodius**

(See St. Cyril)

### **8.32. St. Michael the Archangel**

St. Michael (Hebrew for "Who is like God?") is also a principal angel, one of the seven, who stand before the Lord. His name was the war-cry of the good angels in the battle fought in heaven against the enemy (Satan) and his followers. St. Michael's name is record four times in Scripture: (1) Daniel 10:13, (2) Daniel 12, (3) Jude 1:9, and (4) Revelations 12: 7. St. Michael is typically depicted as a warrior bearing a sword and shield. The feast of the three archangels (Michael, and Raphael) is September 29.

**Source:** Michael Archangel ([https://en.wikipedia.org/wiki/Michael\\_\(archangel\)](https://en.wikipedia.org/wiki/Michael_(archangel)))

### 8.33. Duke Mieszko I

Mieszko I (c. 930 – 25 May 992) was the first Christian ruler of Poland and the founder of the first independent Polish state, *Civitas Schinesghe*, also known as the Duchy of Poland. Mieszko's name has traditionally been thought to be a diminutive of Mieczysław but the majority of modern historians now disagree. His baptism in 966 put him and his country in the cultural sphere of Western Christianity. He continued the policies of both his father and grandfather, who initiated the process of creation of the Polish state. Through both alliances and military force, Mieszko extended the Polish territory. It is roughly to his borders that Poland was returned in 1945. Apart from the great conquests accomplished during his reign, which proved to be fundamental for the future of Poland, Mieszko I was renowned for his internal reforms, which were aimed at expanding and improving the so-called war monarchy system. His reign stretched from 960 to his death and he was a member of the Piast dynasty, a son of Siemomys I and a grandson of Lestek. He was the father of Bolesław I (also known as Boleslaw the Brave, the first crowned king of Poland) and of Gunhild of Wenden. Most sources identify Mieszko I as the father of Sigrid the Haughty, a Scandinavian queen, the grandfather of Canute the Great (Gundhild's son) and the great-grandfather of Gunhilda of Denmark, Canute the Great's daughter and wife of Henry III, Holy Roman Emperor. According to existing sources, Mieszko I was a wise politician, a talented military leader and a charismatic ruler. He successfully used diplomacy by concluding alliances, first with Bohemia, then Sweden and the Holy Roman Empire. In foreign policy, he placed the interests of his country foremost, even entering into agreements with his former enemies. On his death, he left to his sons a country with greatly expanded territories and a well-established position in Europe. Mieszko I also enigmatically appeared as "Dagome" in a papal document dating to about 1085, called *Dagome Iudex*, which mentions a gift or dedication of Mieszko's land to the Pope (the act took place almost a hundred years earlier).

Source: Mieszko I ([https://en.wikipedia.org/wiki/Mieszko\\_I](https://en.wikipedia.org/wiki/Mieszko_I))

### 8.34. Fr. Leopold Moczygamba O.F.M. Conv.

Fr. Leopold Moczygamba, OFM Conv (October 18, 1824 – February 23, 1891) was born in Upper Silesia, Prussia (now Poland). In 1851, he led 100 families of immigrants from Poland to the junction of the San Antonio River and Cibolo Creek on December 24, 1854 where they founded the first Polish-American parish called *Panna Maria* (Virgin Mary), near Bandera, Texas. The consecration of the church occurred in September of 1856 under a spreading live oak tree near the confluence of the rivers. During his career, Moczygamba was also papal envoy to the United States and founder of the Polish Saints Cyril and Methodius Seminary in Detroit. Moczygamba was one of the founding members of the Polish-American Association. After founding *Panna Maria*, he ministered to the ethnic Polish populations of the north-central United States, dying in Detroit, Michigan.

Source: Leopold Moczygamba ([https://en.wikipedia.org/wiki/Leopold\\_Moczygamba](https://en.wikipedia.org/wiki/Leopold_Moczygamba))

### 8.35. George J. Novikoff

George J. Novikoff was Russian artist who fought with the White Army during the Russian Revolution. After the Red Army's victory, he fled to the United States.

Sources: (<https://www.worthpoint.com/worthopedia/original-ink-water-color-drawing-55651929>)

### 8.36. Pope Pius XII

Pius XII (March 2, 1876 – October 9, 1958), born Eugenio Maria Giuseppe Giovanni Pacelli, served as pope from 2 March 1939 until his death. Eugenio Pacelli was born at Rome on March 2, 1876, of a family devoted to the papal service. Eugenio, eager to become a priest, worked so hard at the Capranica Seminary that his health gave way and he was forced to leave the seminary. Leo XIII allowed young Pacelli to live at home while completing his courses and in this way Pacelli reached ordination in 1899. Before his election to the papacy, he served as secretary of the Department of Extraordinary Ecclesiastical Affairs, papal nuncio to Germany, and Cardinal Secretary of State.

His election as pope in March 1939 was at a time of high tension as Hitler, not satisfied with his Munich Agreement, was preparing to invade Poland. In the gloomy days of the Second World War, Pius XII tried hard to keep a door open to peace. On December 24, 1939, he offered the world a five-point peace program. Pius employed diplomacy to aid the victims of the Nazis during the war and, through directing the church to provide discreet aid to Jews and others, saved hundreds of thousands of lives. Pius maintained links to the German Resistance, and shared intelligence with the Allies. Pius called on Catholics all over the world and especially in comparatively comfortable America to share with the needy. Pius also did much to save Rome from destruction.

Pius XII issued 41 encyclicals during his pontificate—more than all his successors in the past 50 years taken together—along with many other writings and speeches. To Pius XII, science and religion were heavenly sisters, different manifestations of divine exactness, who could not possibly contradict each other over the long term. In 1950, Pius XII promulgated *Humani generis*, which acknowledged that evolution might accurately describe the biological origins of the human form, but at the same time the soul is a spiritual substance, not brought into being through transformation of matter, but directly by God, whence the special uniqueness of each person. Fifty years later, Pope John Paul II, upheld the distinction of Pius XII regarding the human soul stating that "even if the

human body originates from pre-existent living matter, the spiritual soul is spontaneously created by God.”

Pope Pius XII's cause of canonization was opened on November 18, 1965 by Pope Paul VI. Pope Benedict XVI declared him venerable on December 19, 2009, simultaneously making the same declaration in regard to Pope John Paul II.

**Source:** Pope Pius XII ([https://en.wikipedia.org/wiki/Pope\\_Pius\\_XII](https://en.wikipedia.org/wiki/Pope_Pius_XII))

### **8.37. St. Prosdocimus (patron of Padua prior to St. Anthony)**

Saint Prosdocimus of Padua (d. November 7, ca. 100 AD) is venerated as the first bishop of Padua. Tradition holds that he was sent from Antioch by Saint Peter the Apostle. He is thus often depicted in art with this Apostle. His feast day is November 7.

**Source:** Prosdocimus (<https://en.wikipedia.org/wiki/Prosdocimus>)

### **8.38. St. Raphael the Archangel**

The name of this archangel *Raphael* (meaning in Hebrew, “God has healed”) is only found in the Old Testament Book of Tobit. He is sent to heal Tobit’s eyes and to give Sarah, the daughter of Rag’uel, in marriage to Tobit’s son, Tobias (Tobit 3:17). Raphael later appears disguised in human form and becomes the traveling companion of Tobias, calling himself “Azarias the son of the great Anania,” leading Tobias through many adventures, including the defeat of the demon, Asmodeus, who had previously slain seven husbands of Sarah, until he is able to consummate his marriage with Sarah and return home. After the return and the healing of the blindness of the elder Tobias, Azarias makes himself known as “the angel Raphael, one of the seven, who stand before the Lord” (Tobit 3:8, 5:12 to 12:22). He is often depicted with a staff, perhaps because of his long journey with Tobias. The feast of the three archangels (Michael, and Raphael) is September 29.

**Source:** Raphael Archangel ([https://en.wikipedia.org/wiki/Raphael\\_\(archangel\)](https://en.wikipedia.org/wiki/Raphael_(archangel)))

### **8.39. Sacred Heart of Jesus**

The Most Sacred Heart of Jesus is one of the most widely practiced and well-known Catholic devotions, wherein the heart of Jesus Christ is viewed as a symbol of God's infinite and profound love for mankind. The Sacred Heart is often depicted as a flaming heart radiating divine light, pierced by the lance, encircled by the crown of thorns, surmounted by a cross, and bleeding. Sometimes, the image is shown shining within the breast of Christ with his wounded hands pointing at the heart. The wounds and crown of thorns allude to the manner of Christ's passion and death, while the flames represent his burning love for humanity. The revival of religious life and the zealous activity of Bernard of

Clairvaux and Francis of Assisi in the twelfth and thirteenth centuries, together with the stories of the Holy Land brought back by the Crusaders, gave a rise to devotion to the Passion of Jesus Christ and particularly to honoring the Sacred Wounds. Devotion to the Sacred Heart developed out of the devotion to the Holy Wounds, in particular to the Sacred Wound in the side of Jesus. The Solemnity of the Most Sacred Heart of Jesus is celebrated the third Friday after Pentecost.

**Source:** Sacred Heart ([https://en.wikipedia.org/wiki/Sacred\\_Heart](https://en.wikipedia.org/wiki/Sacred_Heart))

#### **8.40. Blessed Salomea of Cracow**

Blessed Salomea of Cracow (1211 – 1268) was a Polish princess and from 1215 to 1219 the Queen of Halych (a principality in western Ukraine) as a result of her marriage in 1218 (at the age of seven). Salomea was a strong supporter of the Franciscans in Poland. After the death of her husband in 1241, she joined the Order of Poor Ladies in 1245 and founded a monastery to live as nuns according to the Rule of Saint Clare. Salomea was considered saintly and it was said that a star flew out of her mouth when she died. She was beatified in 1672 by Pope Clement X. Her tomb is in Craków in a chapel within the Church of St. Francis of Assisi. Her feast day is November 17.

**Source:** Salomea of Poland ([https://en.wikipedia.org/wiki/Salomea\\_of\\_Poland](https://en.wikipedia.org/wiki/Salomea_of_Poland))

#### **8.41. Hans Schuler**

Hans K. Schuler (May 25, 1874 – March 30, 1951) was a German-born American sculptor and monument maker. He was the first American sculptor ever to win the Salon Gold Medal. His works are in several important museum collections, and he also created many public monuments, mostly for locations in Baltimore, Maryland and in the Washington, D.C. area. For over a quarter of a century he served as president of the Maryland Institute College of Art. Schuler was known as "Baltimore's Monument Maker" after creating many of the city's monuments on streets and parks. Some of these include:

- Statue of Martin Luther by Hans Schuler at Lake Montebello, Baltimore, Md.
- Martin Luther Monument, originally located at Druid Hill Park; now at Lake Montebello
- Casimir Pulaski Monument, Patterson Park
- Johns Hopkins Monument, Johns Hopkins University
- Sidney Lanier Memorial, Johns Hopkins University
- Samuel Smith Monument, Federal Hill Park
- Francis Scott Key Marker, Mount Vernon
- Fallsway Fountain, Mount Vernon

- To the Glory of Maryland, Maryland National Guard Armory

Source: Hans Schuler ([https://en.wikipedia.org/wiki/Hans\\_Schuler](https://en.wikipedia.org/wiki/Hans_Schuler))

#### 8.42. St. Junípero Serra

St. Junípero Serra (November 24, 1713 - August 28, 1784) was born at Petra, Island of Majorca, in Spain, and died at Monterey, California. On 14 September, 1730, he entered the Franciscan Order. Serra was considered intellectually brilliant by his peers. For his proficiency in studies he was appointed lector of philosophy before his ordination to the priesthood. Later he received the degree of Doctor of Theology from the Lullian University at Palma, where he also occupied the Duns Scotus chair of philosophy.

In 1748, Serra decided to become a missionary and was sent to the missionary college of San Fernando in Mexico City, arriving in 1749. While traveling on foot from Vera Cruz to the capital, he injured his leg in such a way that he suffered from it throughout his life, though he continued to make his journeys on foot whenever possible. Serra joined up with his fellow friars at the College of San Fernando de Mexico, a specialized training center and regional headquarters for Franciscan missionaries. Serra requested that he do his novitiate year again—despite his academic prestige, and the fact that the college's novices were far younger men. Though his request was declined, Serra insisted on living as a novice at San Fernando: "This learned university professor ... would often eat more sparingly in order to replace the student whose turn it was to read to the community. Or he would humbly carry trays and wait on tables with the lay brothers."

On June 24, 1767, the Viceroy of New Spain, Carlos Francisco de Croix, read a Spanish royal decree expelling all Jesuit missionaries from Mexico. Spain's king Carlos III had plotted the expulsion of Jesuits throughout his empire five months earlier. As a result, Serra and other Franciscan missionaries filled the void left by the expulsion of the Jesuits and began working in the region of Baja, California, and eventually moving north into what is now the State of California.

Serra arrived at San Diego on July 1, 1769, and on July 16 founded the first of the twenty-one California missions which accomplished the conversions of many of the natives on the coast as far as Sonoma in the north. Those established by Father Serra or during his administration were San Carlos (3 June 1770); San Antonio (14 July 1771); San Gabriel (8 September 1771); San Luis Obispo (1 September 1772); San Francisco de Asis (8 October 1776); San Juan Capistrano (1 November 1776); Santa Clara (12 January 1777); San Buenaventura (31 March 1782). He was also present at the founding of the presidio of Santa Barbara (21 April 1782). During the remaining three years of his life, he visited

each of the missions from San Diego to San Francisco, traveling more than 600 miles in the process, to confirm all who had been baptized. He suffered intensely from his disabled leg and from his chest, yet he would use no remedies. In 1778, Serra, although not a bishop, was given dispensation to administer the sacrament of confirmation for the faithful in California. He confirmed 5,309 people, who, with but few exceptions, were California Indian neophytes converted during the fourteen years from 1770. On August 28, 1784, at the age of 70, Junípero Serra died at Mission San Carlos Borromeo from tuberculosis. He is buried there under the sanctuary. Serra was beatified by Pope John Paul II on September 25, 1988, and canonized by Pope Francis on September 23, 2015 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., during his first visit to the United States. St. Serra's missionary efforts earned him the title of "Apostle of California". His feast day is July 1.

**Source:** Junípero Serra ([https://en.wikipedia.org/wiki/Jun%C3%ADpero\\_Serra](https://en.wikipedia.org/wiki/Jun%C3%ADpero_Serra))

### **8.43. St. Elizabeth Ann Seton**

St. Elizabeth Ann (Bayley) Seton (August, 28 1774 - January 4, 1821) was a Catholic religious sister in the United States and an educator, known as a founder of the country's parochial school system. She established the first Catholic girls' school in the nation in Emmitsburg, Maryland, where she likewise founded the first American congregation of religious sisters, the Sisters of Charity. After her death, she became the first person born in what would become the United States to be canonized by the Catholic Church.

Seton was the second child of a socially prominent couple, Richard and Catherine Bayley in New York City. Her father was a surgeon and the Chief Health Officer for the Port of New York, attending to immigrants disembarking from ships onto Staten Island and caring for New Yorkers when yellow fever swept through the city, and later served as the first professor of anatomy at Columbia College. Seton's mother was the daughter of a Church of England priest who was rector of St. Andrew's Church on Staten Island for 30 years. Elizabeth was raised in what would eventually become the Episcopal Church. Her mother died in 1777 when Elizabeth was three years old, and her father remarried. Seton's new stepmother participated in her church's social ministry and often took young Elizabeth with her on charitable rounds. They visited the poor in their homes to distribute food and needed items. On January 25, 1794, at age 19, Elizabeth married William Magee Seton, aged 25, a wealthy businessman in the import trade. Elizabeth continued her social ministry—nursing the sick and dying among family, friends, and needy neighbors. Her husband died in 1803 while on a trip in Italy seeking warmer weather to treat his tuberculosis and Seton and her daughter were received by the families of her late

husband's Italian business partners, who introduced her to Catholicism. Returning to New York, she was received into the Church on Ash Wednesday, March 14, 1805. On March 25, she made her first Communion with extraordinary fervor. One year later, she received the sacrament of confirmation from the Bishop of Baltimore, John Carroll, the only Catholic bishop in the nation. To support herself and her children, Seton had started an academy for young ladies, as was common for widows of social standing in that period. After news of her conversion to Catholicism spread, most parents withdrew their daughters from her school.

Father Dubourg, a Sulpician, from St. Mary's Seminary, Baltimore, met her in New York, and suggested opening in Baltimore a school for girls. After living through many difficulties in life, in 1809, Seton accepted the Sulpicians' invitation and moved to Emmitsburg, Maryland. In 1810, she established the Saint Joseph's Academy and Free School, a school dedicated to Catholic girls' education. This was possible due to the financial support of Samuel Sutherland Cooper, a wealthy convert and seminarian at the newly established Mount Saint Mary's University, in Emmitsburg, begun by John Dubois, S.S., and the Sulpicians.

On July 31, Seton established a religious community in Emmitsburg dedicated to the care of the children of the poor. This was the first congregation of religious sisters founded in the United States, and its school was the first free Catholic school in America. This modest beginning marked the start of the Catholic parochial school system in the United States. The congregation was initially called the Sisters of Charity of St. Joseph's. From that point on, she became known as "Mother Seton." In 1811, the sisters adopted the rules of the Daughters of Charity, co-founded in France by Vincent de Paul and Louise de Marillac.

Elizabeth Ann Seton died on January 4, 1821, at the age of 46. Today, her remains are interred in the National Shrine of Saint Elizabeth Ann Seton in Emmitsburg, Maryland. In 1952, a miracle involving the healing of 4-year-old Ann O'Neil from leukemia was attributed to the intercession of Seton after a nun prayed for the girl to Seton. Seton was beatified by Pope John XXIII on March 17, 1963. The pope said on the occasion, "In a house that was very small, but with ample space for charity, she sowed a seed in America which by Divine Grace grew into a large tree." Pope Paul VI canonized Seton on September 14, 1975, in a ceremony in St. Peter's Square. Her feast day is January 4.

**Source:** Elizabeth Ann Seton ([https://en.wikipedia.org/wiki/Elizabeth\\_Ann\\_Seton](https://en.wikipedia.org/wiki/Elizabeth_Ann_Seton))

#### 8.44. Fr. Peter Skarga

Peter Skarga (Piotr Skarga or Piotr Powęski in Polish) (February 2, 1536 –September 27, 1612) was a Polish Jesuit, preacher, hagiographer, polemicist, and leading figure of the Counter-Reformation in the Polish–Lithuanian Commonwealth. Skarga is remembered by Poles as a vigorous early advocate of reforms to the Polish–Lithuanian polity, and as a critic of the Commonwealth's governing classes, as well as of its religious tolerance policies. He advocated strengthening the monarch's power at the expense of parliament (the *Sejm*) and of the nobility (the *szlachta*). He was a professor at the Kraków Academy and in 1579 he became the first rector of the Wilno Academy. Later, he served in the Jesuit College at Kraków. He was also a prolific writer, and his *The Lives of the Saints* (1579) was for several centuries one of the most popular books in the Polish language. His other important work was the *Sejm Sermons* (1597), a political treatise, which became popular in the second half of the 19th century, when he was seen as the "patriotic seer" who predicted the partitions of Poland. In 1584 Skarga was transferred to the new Jesuit College at Kraków. In 1588 the newly elected King Sigismund III Vasa established the new post of court preacher, and Skarga became the first priest to hold it. In 1611 he delivered his final sermon.

Source: Piotr Skarga ([https://en.wikipedia.org/wiki/Piotr\\_Skarga](https://en.wikipedia.org/wiki/Piotr_Skarga))

#### 8.45. St. Stanislaus Kostka

Stanislaus Kostka S.J. (October 28, 1550 – August 15, 1568) was a Polish novice of the Society of Jesus (the Jesuits). He was canonized in 1726. His brother Paul said during the process of beatification that "he devoted himself so completely to spiritual things that he frequently became unconscious, especially in the church of the Jesuit Fathers at Vienna." One of the practices of devotion which St. Stanislaus joined while at Vienna was the Congregation of St. Barbara and Our Lady. Stanislaus once said that Saint Barbara brought two angels to him during the course of a serious illness, in order to give him the Eucharist. On the evening of the feast of Saint Lawrence on August 10, 1568, while a novice at the Jesuit seminary in Rome, Stanislaus fell ill with a high fever and died five days later while in prayer. Many in the city proclaimed him a saint and people hastened from all parts to venerate his remains. St. Stanislaus is a popular saint of Poland, and many religious institutions have chosen him as the protector of their novitiates.

Source: Stanislaus Kostka ([https://en.wikipedia.org/wiki/Stanislaus\\_Kostka](https://en.wikipedia.org/wiki/Stanislaus_Kostka))

#### 8.46. St. Stanislaus Bishop and Martyr

St. Stanislaus of Szczepanów (Stanisław ze Szczepanowa in Polish) (July 26, 1030 –April 11, 1079) was Bishop of Kraków and is known chiefly for having been martyred by the

Polish King Bolesław II the Generous. Stanislaus' major accomplishments included bringing papal legates to Poland, reestablishment of a metropolitan see in Gniezno, and encouraging the establishment Benedictine monasteries to aid in the Christianization of Poland. Stanislaus initial conflict with King Bolesław was over a land dispute in which Stanislaus had purchased a piece of land from a certain Peter (Piotr) Piotowin, but after Piotr's death the land had been claimed by Piotr's family. The King ruled for the family, but according to legend, Bishop Stanislaus resurrected Piotr through prayer so that he could confirm that he had sold the land to the bishop. Bishop Stanislaus continued to criticize the King and eventually excommunicated him. King Bolesław then sent men to execute Bishop Stanislaus but when they didn't dare to touch the bishop, so the King is said to have killed the bishop himself while he was celebrating. The guards then cut the bishop's body into pieces but, according to the legend, his members miraculously reintegrated while guarded by four eagles. The murder stirred outrage throughout the land and led to the dethronement of King Bolesław. Stanislaus of Krakow was canonized by Pope Innocent IV at Assisi in 1253. Pope John Paul II, called Saint Stanislaus the patron saint of moral order and wanted his first papal return to Poland to occur in April 1979 in observance of the 900th anniversary to the day of his martyrdom, but the Communist rulers of that time blocked this, causing the visit to be delayed until June of that year.

**Source:** Stanislaus of Szczepanów ([https://en.wikipedia.org/wiki/Stanislaus\\_of\\_Szczepanów](https://en.wikipedia.org/wiki/Stanislaus_of_Szczepanów))

### **8.47. Uriel the Archangel**

The archangel Uriel (the name means "God is my light") is not mentioned in the Bible, but appears in the Second Book of Esdras found in the Biblical apocrypha (Esdras IV) in which the prophet Ezra asks God a series of questions and Uriel is sent by God to instruct him. In other Christian apocrypha, Uriel plays a role, differing between the sources, in the rescue of Jesus' cousin John the Baptist from the Massacre of the Innocents ordered by King Herod.

The angels mentioned in the canonical books of the Hebrew Bible (aka the *Tanakh*) are generally without names. Of the Seven Archangels in the angelology of Judaism, only two of them, the archangels Michael and Gabriel, are mentioned by name in the canonized Jewish scripture. Raphael features prominently in the deuterocanonical Book of Tobit, which is accepted as canonical by the Roman Catholic Church. Where a fourth archangel is added to the named three, to represent the four cardinal points, Uriel is generally the fourth

At the Council of Rome of 745, Pope Zachary, intending to clarify the church's teaching on the subject of angels and curb a tendency toward angel worship, condemned

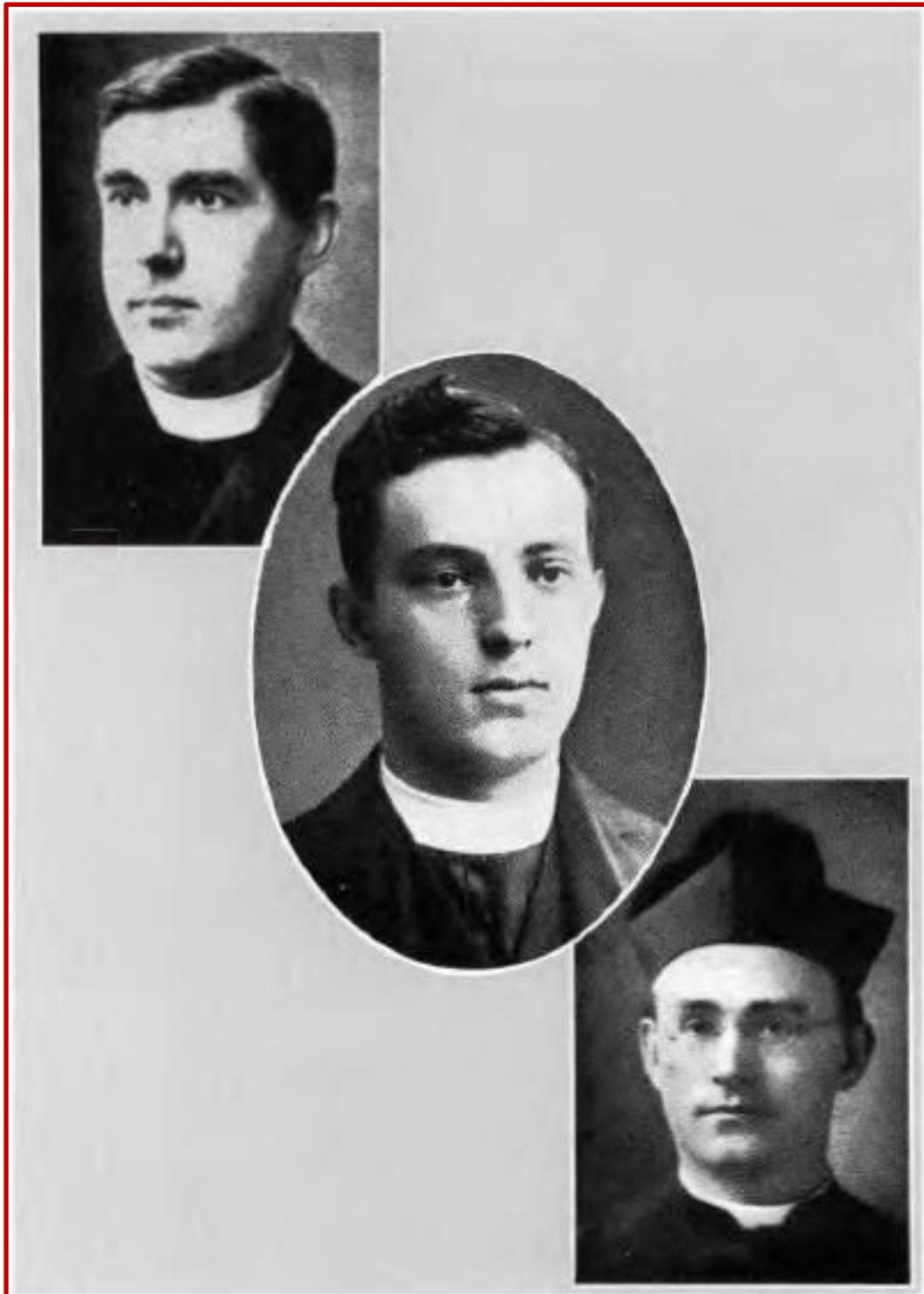
obsession with angelic intervention and angelolatry, but reaffirmed the approval of the practice of the reverence of angels. This synod struck many angels' names from the list of those eligible for veneration in the church of Rome, including Uriel. Only the reverence of the archangels mentioned in the recognized Catholic canon of scriptures, namely Michael, Gabriel, and Raphael, remained licit.

**Source:** Uriel (<https://en.wikipedia.org/wiki/Uriel>)

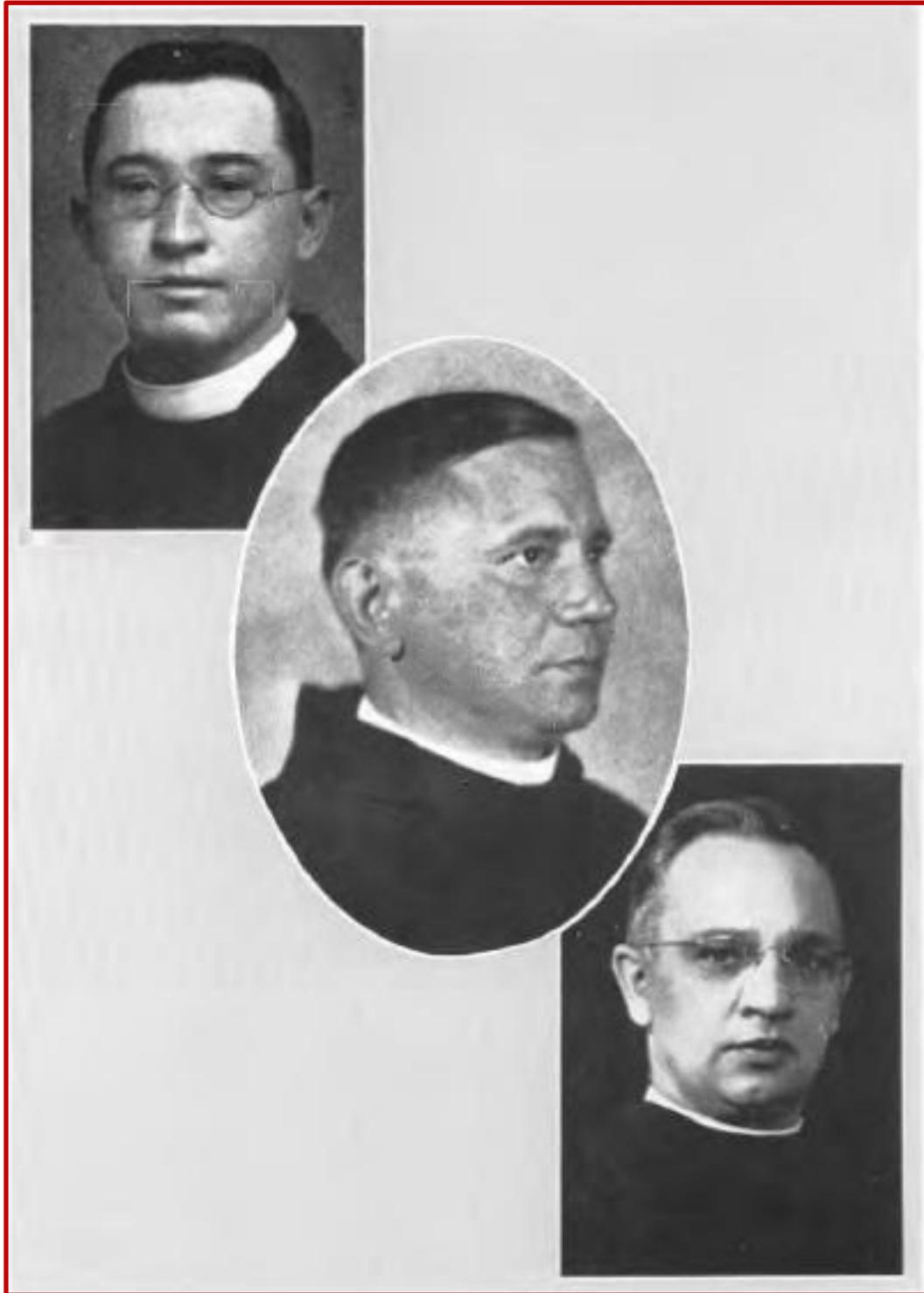
## 9. Pastors of St. Casimir

1902 – 1903	-	Fr. Tomasz Morys (Pastor of St. Stanislaus Kostka)
Jan. 1904 – Oct. 1904	-	Fr. Karol Kotlarz (First Pastor)
1904 – 1906	-	Fr. Józef Dulski
Mar. 1906 – Jun. 1906	-	Fr. Jan Mard
Jun. 1906 – Dec. 1906	-	Fr. Eusebiusz Pelc, OMC, and Fr. Anton Romáński, O.M.C. (Administrators)
1907 – 1920	-	Fr. Józafat Bok, OMC
1920 - 1939	-	Fr. Benedykt Przemielewski, OMC
1939 – 1948	-	Fr. Jakób Cholewka, OMC
1948 - 1961	-	Fr. Aloysius Sobus, OFM Conv.
1961 – 1963	-	Fr. Ernest Wieprecht, OFM Conv.
1963 – 1966	-	Fr. Modest Darwaszewski, OFM Conv.
1967 – 1973	-	Fr. Joseph Piasta, OFM Conv.
1973 – 1979	-	Fr. Gerald Kedziora, OFM Conv.
1979 – 1988	-	Fr. Ferdinand Cisek, OFM Conv.
1988 – 1994	-	Fr. Joseph Grzybowski, OFM Conv.
1994 – 1995	-	Fr. Robert Plociennik, OFM Conv.
1996 – 1997	-	Fr. Berard Dudek, OFM Conv.
1997 - 2010	-	Fr. Ross Syracuse, OFM Conv.
2010 - present	-	Fr. Dennis Grumsey, OFM Conv.

- 9.1. Photographs - Rev. Thomas Morys, Founder of St. Casimir's Parish, 1902 (center); Reverend Charles Kotlarz Pastor, 1902-1904 (bottom), and Reverend J. Dulski, Pastor, 1904-1906 (top)



- 9.2. Photographs - Reverend Josaphat Bok, O.F.M. Conv., Pastor, 1907-1920 (top); Reverend Benedict Przemielewski, O.F.M. Conv. Pastor, 1920-1939 (center); and Reverend Jacob Cholewka, O.F.M. Conv. Pastor - 1939-1948 (bottom)



- 9.3. Reverend Aloysius Sobus, O.F.M. Conv., Pastor, 1948-1961 (top left) ; Reverend Ernest Wieprecht, O.F.M. Conv., Pastor, 1961-1963 (top right); Reverend Modest Darwaszewski, O.F.M. Conv., Pastor, 1963-1966 (lower left); Reverend Joseph Piasta, O.F.M. Conv., Pastor, 1967-1973 (lower right); Reverend Gerald Kedziora, O.F.M. Conv., Pastor, 1973- (center)



Reverend Aloysius Sobus, O.F.M. Conv.  
Pastor — 1948 - 1961



Reverend Ernest Wieprecht, O.F.M. Conv.  
Pastor — 1961 - 1963



Reverend Gerald Kedziora, O.F.M. Conv.  
Pastor — 1973



Reverend Modest Darwaszewski, O.F.M. Conv.  
Pastor — 1963 - 1966

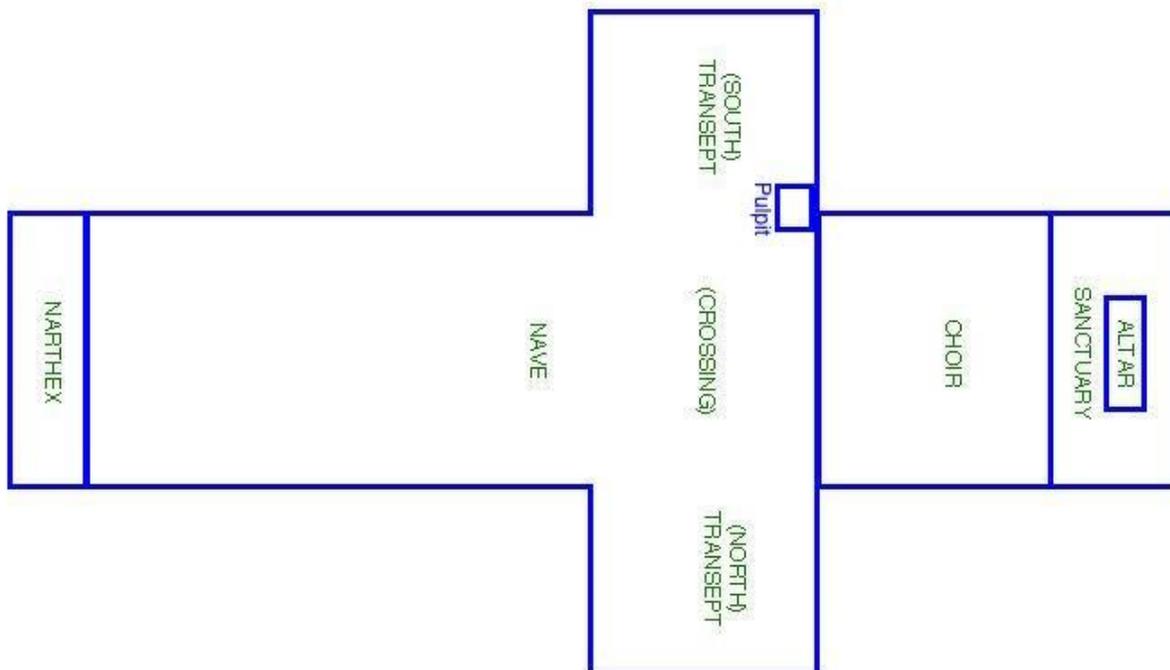


Reverend Joseph Piasta, O.F.M. Conv.  
Pastor — 1967 - 1973

## 10. Overview of Church Design and Furnishings

### 10.1. Shape

Traditionally, Catholic churches are built in the shape of a cross, the principal symbol of Christianity, when viewed from above. St. Casimir is not. St. Casimir is rectangular in shape without the left and right transepts that form the arms of the cross, perhaps because of the limitations of the location between the east and west-bound lanes of O'Donnell Street).



### 10.2. Orientation

Traditionally, Catholic Churches are constructed along an east-west axis and have their sanctuary at the east end of the building (*ad orientum* in Latin). Originally Christians celebrated Mass before daybreak Sunday morning with the rising sun serving as a symbol of Christ's resurrection (testified by Pliny the Younger's letter to the Emperor Trajan in 112 A.D.). The common liturgical direction toward the east honored the resurrection and anticipated the Lord's coming in glory. However, there are exceptions and St. Casimir's altar is at the west end of the church. Most likely, the sanctuary and altar were placed at the west end because the original church's east wall and the new church's west wall abut one another, making it impossible to place the entrance to the new church on its west

side. In addition, the light from the rising sun in the southeast would shine through the windows during Morning Mass and fill the sanctuary with light.

### 10.3. Vestibule or Narthex (Gathering Space)

Upon entering a Catholic church, you'll usually encounter the *vestibule* or *narthex*. This is a space between the outside doors and inner doors of the church where the faithful form lines for processions, where bulletin announcements, literature, pamphlets, and other church information are found. The term *narthex* means "scourge" in Greek and refers to a porch or gathering space outside the main worship space. Early Christians used this term to refer to the outer portico where penitents (those who had committed serious sins) and catechumens (converts preparing for baptism) gathered for worship. Penitents and catechumens were not permitted to worship with other Christians in the main worship space until they had completed their orientation or reorientation to Christian life. Today, this gathering place functions as an interface between the church and the world, a space for welcoming.

### 10.4. Holy Water



The vestibule or narthex is also a place where holy water can be accessed by the worshippers. The holy water can usually be found in a *stoup*, the small basin placed at the entrances to the nave of the church. Catholics dip their fingers in the holy water and then use it to bless themselves and make the sign of the cross by touching their foreheads, hearts, and each shoulder in the name of the Father, Son and Holy Spirit as they enter the church. By making the sign of the cross, Catholics remind themselves of Christ's passion and death on the cross and professing their faith in the Holy Trinity. The holy water reminds Catholics of their baptism. According to the

Catechism of the Catholic Church "[t]he gathering of the People of God begins with Baptism; a church must have a place for the celebration of Baptism (baptistry) and for fostering remembrance of the baptismal promises (holy water font)" (CCC 1185).

Originally the water used for baptisms and holy water fonts was blessed once a year at the Easter Vigil and preserved for the whole year. A portion of the water is still blessed by the priest during a ceremony at the Easter Vigil where the congregation is reminded of the many saving acts of God in history that occurred through water. The blessing concludes when the Easter candle, representing the Light of Christ, is lowered into the

water three times. By this act the water is deemed "holy" and set apart for this specific function.

In addition to being a reminder of the rebirth experienced at Baptism, blessing one's self with holy water from the fonts reminds Catholics that they are leaving the secular world and entering the House of God where they will partake in "Wedding Feast of the Lamb," and for which they must wash themselves and put on the "wedding garment" to be admitted to the table. Throughout Jewish history, ritual ablutions (washings) were an initial step in formal worship before entering the sacred precincts of the temple in Jerusalem. In fact, Jesus washed the feet of his disciples before celebrating the first Eucharist. When the first Christian houses of worship were built, places were provided for worshipers to wash their hands and feet before entering the sacred space. Therefore, while it is sometimes easy to get into the habit of entering a Catholic church and rushing through the ritual of blessing oneself with holy water, it is worth pausing a few extra seconds to contemplate the true meaning and significance of this action.

**Source:** Philip Kosloski, *Why do Catholics bless themselves with holy water when entering a church?* Aleteia ( April 9, 2017 )(<https://aleteia.org/2017/04/09/why-do-catholics-bless-themselves-with-holy-water-when-entering-a-church/>)

### 10.5. Nave

The doors of the vestibule or narthex usually lead in the *nave*. The nave is the central part of the church where the worshippers sit. It is derived from the Latin word *navis*, which means "ship." It includes the central and open spaces of the church, including the loft where the choir and the organ are usually located. It may also include the central and side aisles.

It is likely called the nave because the ship was an early Christian symbol of the Church as a whole. The Church refers to itself as the *Barque of St. Peter*, and *barque* is another word for ship. St. Peter, the first Pope, was a fisherman who became one of the 12 Apostles of Jesus. The Church believes the role of St. Peter and the Pope as his successor is to steer the ship or barque of the Church towards the port of salvation (i.e., heaven). It also evokes the imagery of Jesus calming the storm at the sea of Galilee as written in Mark 4:35-41. There may also be a connection with Noah's Ark, again pointing to the role of the Church as an ark of salvation. The term nave may also have been suggested by the keel shape of the vaulting of early churches. In many Nordic and Baltic countries, a model ship is commonly found hanging in the nave of a church.

It is in the nave that the rows of pews are found. A pew is simply a long bench seat for seating members of a congregation. The pew is a recent addition to Catholic churches, as

it was first introduced in Protestant churches, where the sermon of the pastor was usually long. This brought the need for worshippers to sit down.

### 10.6. Chancel

The area in front of the nave is the chancel which surrounds the altar, and may include a choir as well as the sanctuary, often terminating in an apse. The chancel is generally the area occupied by the clergy, deacons, altar servers and other ministers during worship. In many churches, such as St. Casimir, the choir is located in a choir loft at the rear of the church where the pipe organ is located.

### 10.7. Sanctuary

The sanctuary is considered the holiest part of the church because this is where the offering of bread and wine are consecrated and become body and blood of Jesus Christ in the Holy Eucharist. It is also usually where the tabernacle in which the consecrated hosts are kept is located. The word sanctuary comes from the Latin word *sanctuarium*, which means a place for keeping something in.

### 10.8. Crucifix

In almost every Catholic Church, there is a crucifix (a cross with the image or figure of a crucified Jesus is placed on) in the sanctuary. The crucifix is usually located above the altar. While the empty cross is a common Christian symbol shared by all Christian churches, the Catholic Church stands out for its defiant display of the tortured body of Jesus Christ on the cross. The purpose of the crucifix has always been to display the immense love God, Father and Son, have for all humanity and to remind us of the hope of the Resurrection won by that victory of Jesus' Passion. The Crucifix demonstrates the power of God who took the most terrifying Roman form of execution and turned it into a symbol of hope in eternal life to all who believe in Jesus Christ. In St. Paul's letter to the Corinthians, he writes, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23). St. Augustine in the 4th century offered a perfect summary of why Catholics use a crucifix.

The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he has most faithfully promised to give us life in him, such as we cannot have of ourselves. In the end, the crucifix reminds us that there is no resurrection without the cross, and that we are called to pick up our own crosses and follow after Jesus. He has shown us the example of true Christian living and we are to imitate him and his great love for all humanity, willing to do anything, even if that means giving up our lives for another person.

**Source:** Philip Kosloski, *Why do Catholics use crucifixes that show Jesus on the cross?* Aleteia (9-6-2023) (<https://aleteia.org/2019/03/22/why-do-catholics-use-crucifixes-that-show-jesus-on-the-cross/>)

### **10.9. Altar**

The altar is a table in the sanctuary where bread and wine are blessed and consecrated by the priest during the Eucharistic celebration. In older churches like St. Casimir, there are typically two altars. A high altar at the rear of the sanctuary where Mass was celebrated prior to the 1960's. In the 1960s, altars were added in the center of the sanctuary so that the priest was facing the congregation during the celebration of the Mass. The altar serves as the focus of attention in the church. The word "altar" comes from a Hebrew word which means "a place of sacrifice." During the early years of the Catholic church, the churches were designed so that the altars were built over the sites of graves of martyrs. The most famous example is St. Peter's Basilica in Rome, which was built of the remains of St. Peter. As more churches were eventually built, the relics of holy men and martyrs were buried under the altars or incorporated into the altars.

### **10.10. Bread and Wine – The Real Presence of Christ**

Catholics believe that the bread and wine become the real body, blood, soul and divinity of Jesus Christ which are then offered up to God by the priest and the congregation as a holy sacrifice of thanksgiving. The consecrated bread and wine are called the *Holy Eucharist* (from the Greek word *eucharistia*, meaning "thanksgiving").

The gift of the Eucharist was presaged in God's gift of manna to the People of Israel in the desert, by Jesus' multiplication of the loaves and fish, and made definite by his words "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh," and "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." (John 6: 51,53-54).

According to the General Instruction of the Roman Missal, bread and wine with water have always been used by the Church to celebrate the Lord's Supper, following Christ's command to his disciples on Holy Thursday to "Do this in remembrance of me." (Luke 22:19), and Paul's account of the Eucharistic rite in 1 Corinthians 11:24–25. The bread, called a "host," must be made only from wheat, must be recently made, and must be unleavened in keeping with the ancient tradition of the Latin Church. Some of the bread should be fashioned so that the Priest is able to break it into parts and distribute these parts to at least some of the faithful. This is why the Priest will often use a very large host

for the consecration which he breaks into pieces and elevates with the Chalice before the Agnus Dei ("Behold the Lamb of God...") Smaller hosts are also used when there are large numbers of people, or for other pastoral reasons. The wine for the celebration of the Eucharist must be from the fruit of the vine (cf. Luke 22:18), natural, unadulterated, and well-conserved so that the wine does not turn to vinegar.

### 10.11. Sacred Vessels

Sacred vessels have been used in the celebration of the Eucharist since the very beginning of the early Church. The General Instruction of the Roman Missal provides that sacred vessels should generally be made from gold or more precious metals, and if not, should be gilded (plated) with gold on the inside. In the United States, "sacred vessels may also be made from other solid materials which are considered precious or noble, for example, ebony or other harder woods."

#### 10.11.1. Chalice

A chalice is a footed cup intended to hold the wine. The name derives from Latin (*calix*) borrowed from Ancient Greek (*kylix*). In Roman Catholicism, chalices tend to be tulip-shaped, and the cups are quite narrow. They can be plain or highly decorated. The interior of the cup must be made of or lined with material that does not absorb the Holy Blood. They often have a pommel or node where the stem meets the cup to make the elevation by the priest during consecration easier. Priests will often receive chalices from members of their families when they are first ordained.



#### 10.11.2. Ciborium

A ciborium is a large, covered cup designed to hold the consecrated hosts which are not consumed during the celebration of the Eucharist. The term is derived from Ancient Greek (*kibōrion*). When not in use on the altar, the ciborium is kept in the tabernacle. You will often see the priest or extraordinary minister retrieving the ciborium from the tabernacle so that the previously consecrated hosts may be used for Holy Communion.



#### 10.11.3. Paten

The paten is a small shallow plate upon which the bread is offered to God at the Offertory and upon which the consecrated host is again placed after it is broken. The word paten comes from the Latin *patena*, from the Greek *patane*.

#### 10.11.4. Pyx

A pyx is usually a small, flat, clamshell-style container about the size of a pocket watch used by a priest, deacon, or extraordinary minister to transport the consecrated hosts to the sick or homebound for Holy Communion. The word pyx comes from Greek (pyxis). The pouch in which the pyx may be carried is known as a burse.

#### 10.11.5. Monstrance

A monstrance is a stand used to display the consecrated Eucharist during Eucharistic Adoration of the Blessed Sacrament. The word monstrance comes from the Latin word *monstrare*, meaning "to show." They are usually in the form of an elaborate sunburst, usually topped by a cross. The sun design derives from Latin American Catholicism, where missionaries employed monstrances with sunbursts to appropriate sun imagery to the Holy Eucharist, and hence replace the native sun worship. During the benediction at the end of Adoration, the Priest raises the monstrance with the Holy Eucharist to bless the people. This blessing is by Christ himself, which is why the Priest uses the humeral veil, so as not to touch it with his hands.



#### 10.12. Tabernacle

The tabernacle is a fixed and locked box) in the sanctuary used as a resting place for the Holy Eucharist which is not consumed during the Mass. In older churches like St. Casimir, it is usually in the center of the high altar. It is often made from stone or precious metals. The word *tabernacle* is derived from the Old Testament and was used to describe the large tent that God directed Moses to have constructed to hold the Ark of the Covenant, and which was the place where God dwelt among His people. It is also a tradition for the tabernacle to have a veil or curtains across its doors whenever there is a Eucharist within it.

In the Mass on Holy Thursday, sufficient hosts are consecrated both for use in the Celebration of the Lord's Supper and for communion on Good Friday. These extra consecrated hosts are placed in a chalice, which is covered with a pall and inverted paten;

over the whole is placed a white veil, tied with a ribbon. At the end of the Holy Thursday Mass, the tabernacle lamp is extinguished, the doors of the tabernacle are left open, the tabernacle is empty and the consecrated hosts are carried in solemn procession to another location and placed there in another tabernacle on an altar of repose until the Easter Vigil. In a 1995 homily Pope St. John Paul II explained how the Eucharistic procession of Holy Thursday differs significantly from the festive procession marking the Solemnity of Corpus Christi:

This Eucharistic procession has a characteristic note: we pause beside Christ as the events of his Passion begin . . . on Holy Thursday we accompany Jesus on the way that leads him to the terrible hours of the Passion. . . . In the Polish tradition the place of reposition for the Eucharist after the liturgy of the Lord's Supper is called "the dark chapel," because popular piety links it to the memory of the prison where our Lord Jesus spent the night between Thursday and Friday, a night certainly not of repose, but rather a further stage of physical and spiritual suffering (*Homily*, June 15, 1995, *L'Osservatore Romano*, June 21, 1995, pp. 1-2).

**Sources:** James Monti, *The Eucharistic Watch Of Holy Thursday Night*, The Wanderer (March 24, 2016) (<https://thewandererpress.com/catholic/news/frontpage/the-eucharistic-watch-of-holy-thursday-night/>)

### 10.13. Tabernacle Lamp

In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exodus 27:20, 21). In accordance with traditional custom, near the tabernacle in every Catholic Church is a special lamp, fueled by oil or wax, that should remain permanently lit whenever the consecrated hosts are reserved in the tabernacle to indicate the Real Presence of Christ in the Tabernacle and to honor Him.

**Sources:** The General Instruction of the Roman Missal, Chapter V, ¶16 (<https://www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/girm-chapter-5>).

## 10.14. Holy Oils



The Church uses three holy oils in its liturgies: (1) the oil of the sick, (2) the oil of the catechumens and (3) the holy chiasm oil. The first two are blessed, and the third is consecrated, by the local bishop during the annual Chiasm Mass held during Holy Week before Easter. Each oil has a special purpose in the Church.

### 10.14.1. Oil of the Sick

The oil of the sick, which is pure olive oil, is used for the Sacrament of the Anointing of the Sick. The priest lays hands on the sick or elderly person, says special prayers and anoints the person by placing oil in the form of a cross on the forehead and hands. Through this sacrament, God gives the sick person grace and strength to bear the illness or infirmity. This anointing may also bring spiritual, emotional and even physical healing.

### 10.14.2. Oil of the Catechumens

Both adults and infants prior to baptism are anointed with the oil of the catechumens, which is also pure olive oil. For adults, this pre-baptismal anointing often takes place during a special initiation ceremony when the person begins to prepare for the Sacrament of Baptism. At the beginning of the process known as the Rite of Christian Initiation for Adults (RCIA), each person preparing for initiation is anointed with the oil of the catechumens. This rite most often takes place during Mass, prior to holy Communion. The priest or deacon anoints the catechumens. Then he prays that God will instill them with wisdom for discernment and with the strength necessary to avoid evil during their inquiry into the Catholic faith and their preparation for a life with Christ. In a similar way, an infant is anointed just before receiving the waters of baptism. This anointing is to help the child ward off evil, avoid temptation and possess the faith necessary to carry the cross of Christ throughout life.

### 10.14.3. Holy Chiasm Oil

The third oil, holy chiasm oil, is olive oil mixed with balsam. The oil symbolizes strength, and the fragrant balsam represents the "aroma of Christ" (2 Cor 2:15). Anointing with chiasm oil signifies the gift of the Holy Spirit. It is used to consecrate someone or something to God's service. Chiasm oil is used to trace the sign of the cross on the crown

of the child's head, marking the child as a Christian. It is also used by the bishop when young people are confirmed. At the Easter Vigil when adults complete the Rite of Christian Initiation, the bishop traces the Sign of the Cross with chrism oil on the forehead of the one being confirmed and declares them to "be sealed with the gift of the Holy Spirit." Holy chrism oil is used as well during the ordination of a priest (the Sacrament of Holy Orders) and the consecration of a bishop. It is the anointing used in the consecration of a church and the blessing of an altar and the vessels used at Mass.

**Source:** D.D. Emmons, *What are the Three Holy Oils?* Simply Catholic (<https://www.simplycatholic.com/what-are-holy-oils/>)

### 10.15. Ambo

The word "ambo" comes from a Greek word meaning "step" or "elevation." Since the 4th century Christians were accustomed to using a raised platform during Mass to chant or read the Epistle (typically a reading from St. Paul's letters) and Gospel. As the liturgy developed two ambos were put in place to distinguish between the Epistle and the Gospel. The Epistle ambo was placed on the southern side of the sanctuary, while the Gospel ambo was located on the northern side. Ambos were designed in various ways, always with a place for the book to be read with several steps leading up to it. By the 14th century the use of ambos was in a steady decline. Immediately succeeding the ambo in liturgical function was the pulpit. The word stems from the Latin *pulpitum*, and was originally used to denote a theatrical stage. In medieval churches it became a platform primarily used for preaching. The pulpit was located in the center of the nave (the place where the people stood before pews were introduced) and was highly elevated to allow the priest to adequately address his congregation. After the Protestant Reformation pulpits became a central feature of Protestant churches, while in Catholic churches the use of pulpits steadily declined as churches returned to the use of an ambo. The *General Instruction of the Roman Missal* has the following instructions regarding the use of ambos in churches today:

It is appropriate that generally this place be a stationary ambo and not simply a movable lectern. The ambo must be located in keeping with the design of each church in such a way that the ordained ministers and readers may be clearly seen and heard by the faithful. From the ambo only the readings, the Responsorial Psalm, and the Easter Proclamation (*Exsultet*) are to be proclaimed; likewise, it may be used for giving the Homily and for announcing the intentions of the Universal Prayer. The dignity of the ambo requires that only a minister of the word should stand at it.

**Source:** What's the difference between an ambo and a pulpit, Aleteia (January 23, 2018) (<https://aleteia.org/2018/01/23/whats-the-difference-between-an-ambo-and-a-pulpit/>)

### 10.16. Baptismal Font

The baptismal font is usually a large bowl that contains holy water for baptisms. Catholics believe in one baptism for the forgiveness of sins. Children of Catholics are usually baptized as infant. Adults who become Catholics are typically baptized at the Easter Vigil at which they complete the other rites of Christian initiation (e.g., confirmation) and become full members of the Church. The Catechism of the Catholic Church explains why water plays such an important role in the life of the Church:

The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As 'by one Spirit we were all baptized,' so we are also 'made to drink of one Spirit.' Thus, the Spirit is also personally the living water welling up from Christ crucified as its source and welling up in us to eternal life" (694).

### 10.17. Paschal Candle

The Paschal candle represents Christ, the Light of the World. The pure beeswax of which the candle is made represents the sinless Christ who was formed in the womb of His Mother. The wick signifies His humanity, the flame, His Divine Nature, both soul and body. Five grains of incense inserted into the candle in the form of a cross recall the aromatic spices with which His Sacred Body was prepared for the tomb, and of the five wounds in His hands, feet, and side. During the Easter Vigil on Holy Saturday night the priest or deacon carries the candle in procession into the dark church. A new fire, symbolizing our eternal life in Christ, is kindled which lights the candle. The candle, representing Christ himself, is blessed by the priest who then inscribes in it a cross, the first letters and last of the Greek alphabet, (Alpha and Omega 'the beginning and the end') and the current year, as he chants the prayer below; then affixes the five grains of incense. The Easter candle is lighted each day during Mass throughout the Paschal season until Ascension Thursday.



**Source:** The Paschal Candle, Catholic News Agency (<https://www.catholicnewsagency.com/resource/56103/the-paschal-candle> )

## 10.18. Confessionals

Most Catholic churches have confessionals or small enclosed space or cabinets where worshippers can confess their sins to a priest and receive absolution. This is referred to as the Sacrament of Penance and Reconciliation. The Catechism of the Catholic Church states:

During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: He reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.

In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."

The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.

Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest.

This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

**Source:** Catechism of the Catholic Church, Second Edition ¶¶ 1443-45, 1447.

### **10.19. Stations of the Cross**

Around the nave are usually found images or sculptures of the Stations of the Cross. The Stations of the Cross, also known as the Way of the Cross or *Via Crucis*, commemorate Jesus's passion and death on the cross. There are 14 stations that each depict a moment on his journey to Mount Calvary. The practice began as pious pilgrims traced his path through Jerusalem on the *Via Dolorosa*. During the 15th and 16th centuries, the Franciscans began to build a series of outdoor shrines in Europe to duplicate their counterparts in the Holy Land for those who could not make the trip to Jerusalem. In 1686, Pope Innocent XI granted to the Franciscans the right to erect stations within their churches. In 1731, Pope Clement XII extended to all churches the right to have the stations, provided that a Franciscan father erected them, with the consent of the local bishop. At the same time the number of stations was fixed at fourteen. The objective of the Stations is to help the Christian faithful to make a spiritual pilgrimage through contemplation of the Passion of Christ. It has become one of the most popular devotions in the Church. One of the most beautiful versions of the Way of the Cross was written by St. Alphonsus Liguori. Especially during the liturgical season of Lent, leading up to Holy Week and Easter, the faithful will pray and sing together at each station along the Via Crucis.

**Source:** Stations of the Cross ([https://en.wikipedia.org/wiki/Stations\\_of\\_the\\_Cross](https://en.wikipedia.org/wiki/Stations_of_the_Cross))

### **10.20. Liturgical Seasons and Colors**

The Catholic Church's calendar consists of the seasons of Advent, Christmas, Ordinary Time, Lent, the Holy Triduum, Easter, and Ordinary Time. In addition to the great solemnities of Christmas and Easter, other solemnity, feast and memorial days are set aside to remember the Saints or important events in the history of the Church. Each season of the Church is assigned one or more colors which are used in the decoration of the church and the vestments worn by the clergy. Similarly, each celebration of each solemnity, feast or memorial and certain rites (e.g., marriages and funerals) may be assigned one or more colors.

□ White is the color of Christmas Time and Easter Time; celebrations of the Lord (except of his Passion), of Mary, of the Angels, and of Saints who were not Martyrs; solemnities of the Most Holy Trinity (Sunday after Pentecost), of All Saints (Nov. 1), and of the Nativity of St. John the Baptist (June 24); feasts of the Conversion of St. Paul (Jan. 25), of the Chair of St. Peter (Feb. 22), and of St. John (Dec. 27). It is also permitted in the United States for Nuptial Masses and Masses for the Dead.

■ Red is the color of Palm Sunday, Good Friday, Pentecost Sunday, and celebrations of the Lord's Passion, and of the Apostles, Evangelists, and Martyrs. It symbolizes Christ's Passion, blood, fire, God's Love, and martyrdom.

■ Green is the color of Ordinary Time. It symbolizes The Holy Spirit, life eternal, and hope.

■ Violet is the colors for Advent, Lent, and Masses for the Dead. It symbolizes the royal kingship of Jesus, as well as penance and humility.

■ Rose is the color for the Third Sunday of Advent and Fourth Sunday of Lent. It symbolizes joy.

■ Black is the color for All Soul's Day and Masses for the Dead.

■ Gold or silver are also permitted in the United States for more solemn occasions.

### 10.20.1. Advent

The Catholic Church's calendar begins on the First Sunday of Advent, which is the fourth Sunday preceding Christmas Day. Advent is a time of penance and preparation before the celebration of Christ's birth at Christmas. The color violet or purple is used in Advent, except on the Third Sunday of Advent (*Gaudete* Sunday) when the color rose is used to evoke joy for the imminent birth of Jesus. The Latin word *gaudete* means "Rejoice!" and is the first word of the introit of this day's Mass ("*Gaudete in Domino semper: iterum dico, gaudete*" which translates as "Rejoice in the Lord always; again I say, rejoice.")

### 10.20.2. Christmas

Christmas begins with the celebration of Jesus' birth at the Vigil Mass on December 24<sup>th</sup>, and continues until Epiphany Sunday in January when the three kings or *magi* arrived in Bethlehem to pay homage to the Christ Child, his first manifestation to the Gentiles. Christmas is one of the most important days of the Church year, second only to Easter itself. Celebrating the birth of the Lord Jesus Christ, it is the culmination of the mystery of the incarnation, the feast of God becoming flesh (the Latin *in carne* means "enfleshment").

It is a uniquely Christian teaching, the Divine choosing to become one of us. Catholic churches typically will have a Nativity scene displayed to recreate the Christ's in Bethlehem and the adoration of the shepherds and magi. St. Francis of Assisi made the first-ever Nativity scene in Greccio, Italy, in 1223. Traditionally the Epiphany is celebrated on January 6<sup>th</sup>. The name is derived from the Greek word *epifania* which means "a sudden manifestation or perception of the essential nature or meaning of something."

### 10.20.3. Ordinary Time

Ordinary Time is divided into two periods: The first spans the 4-8 weeks between the Epiphany and the Tuesday before Ash Wednesday (often referred to as "Shrove Tuesday" or "Fat Tuesday" (*Mardi Gras*)). The second begins on Pentecost and continues until the First Sunday in Advent. But the two periods are considered one season. The liturgical color for Ordinary Time is green. Ordinary Time is when the faithful consider the fullness of Jesus' teachings and works among His people which calls us to live out His Mystery in our own lives. However, Ordinary Time is far from ordinary. Ordinary Time contain the majority of Jesus' earthly ministry and some of the major events of the Gospels we have come to know and love. The miracles, the parables, the calling of the Twelve, the Sermon on the Mount, the Bread of Life discourse. . . we get all that and more during Ordinary Time. The use of the term "ordinary" in this sense comes from the Latin term *ordinalis*, which means "numbered" or "ruled" and simply refers to the ongoing and rhythmical nature of the season. According to the United States Council of Catholic Bishops, "The Sundays and weeks of Ordinary Time, on the other hand, take us through the life of Christ. This is the time of conversion. This is living the life of Christ. Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ."

### 10.20.4. Lent

Lent is a period of fasting, penance and almsgiving in preparation for the celebration of Christ's Passion, Death, and Resurrection at Easter. The liturgical color for Lent is violet, except for *Laetare* Sunday when it is rose. Lent begins on Ash Wednesday, when Christians are marked on their foreheads with ashes and continues until The Holy Triduum. The placement of ashes is accompanied by the words, "Repent, and believe in the Gospel" or the dictum "Remember that you are dust, and to dust you shall return." The ashes are prepared by burning palm leaves from the previous year's Palm Sunday celebrations. Ash Wednesday is observed with fasting and abstinence from meat. Roman Catholics between the ages of 18 and 59, whose health enables them to fast, are permitted to consume one full meal, along with two smaller meals, which together should not equal the full meal. The practice of abstaining from meat is practiced on every Friday during Lent. *Laetare* Sunday is the fourth Sunday in the season of Lent and is a day of celebration within this austere period. This Sunday gets its name from the first few words of the traditional Latin

Introit for the Mass of the day: "*Laetare Jerusalem*" ("Rejoice, O Jerusalem") from Isaiah 66:10.

#### 10.20.5. The Holy Triduum

The Holy Triduum consists of Holy Thursday, Good Friday, and Holy Saturday. The liturgical color for The Holy Triduum is red. On Holy Thursday, the Church celebrates and remembers Jesus' Last Supper with his Disciples, his washing of their feet, the institution of the Holy Eucharist, and his arrest and the beginning of his Passion. On Good Friday, the Church remembers Jesus' crucifixion and death by fasting and prayer. No Mass is celebrated on Good Friday because Jesus is offering himself upon the Cross for the atonement of mankind's sins, but a communion service remembering his Passion is held with consecrated hosts reserved in an altar of repose from Holy Thursday's Mass, as well as Stations of the Cross. On Holy Saturday, the Church is silent with Jesus as he lays in the tomb and no Mass or communion service is celebrated.

#### 10.20.6. Easter

Easter begins with the Great Solemnity of the Easter Vigil on the Saturday night before Easter Sunday and continues through the Feast of Pentecost (the "birthday" of the Church when the Apostles received the Holy Spirit) and Ascension Sunday (when Jesus ascended into heaven) until Holy Trinity Sunday, when Ordinary Time resumes. The liturgical color for Easter is white. The word "Easter" comes from Old English, meaning simply the "East." The sun which rises in the East, bringing light, warmth, and hope, is a symbol for the Christian of the rising Christ, who is the true Light of the world. The Paschal Candle used during the Easter Vigil is a central symbol of this divine light, which is Christ. It is kept near the ambo throughout Easter Time and lit for all liturgical celebrations. The Easter Vigil is the "Mother of All Vigils," when the Church welcomes new candidates and catechumens into full communion, and Easter Sunday is the greatest of all Sundays when Catholic's celebrate Christ's victory over sin and death. The octave of Easter comprises the eight days which stretch from the first to the second Sunday. It is a way of prolonging the joy of the initial day. There are 50 days of Easter from the first Sunday to Pentecost. It is characterized, above all, by the joy of glorified life and the victory over death expressed most fully in the great resounding cry of the Christian: Alleluia! All faith flows from faith in the resurrection: "If Christ has not been raised, then empty is our preaching; empty, too, is your faith." (1 Cor 15:14).

Sources: **U.S. Conference of Bishops, Understanding the Liturgical Colors**

(<https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/understanding-the-liturgical-colors> and <https://www.usccb.org/prayer-worship/liturgical-year>)

## 11. Support

We hope you enjoyed this tour guide to the art and history of St. Casimir Catholic Church. If you would like to support the repair and maintenance of this beautiful and historic church, please consider contributing to our Church Repair and Maintenance Fund by scanning the QR code below or clicking on the link:

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