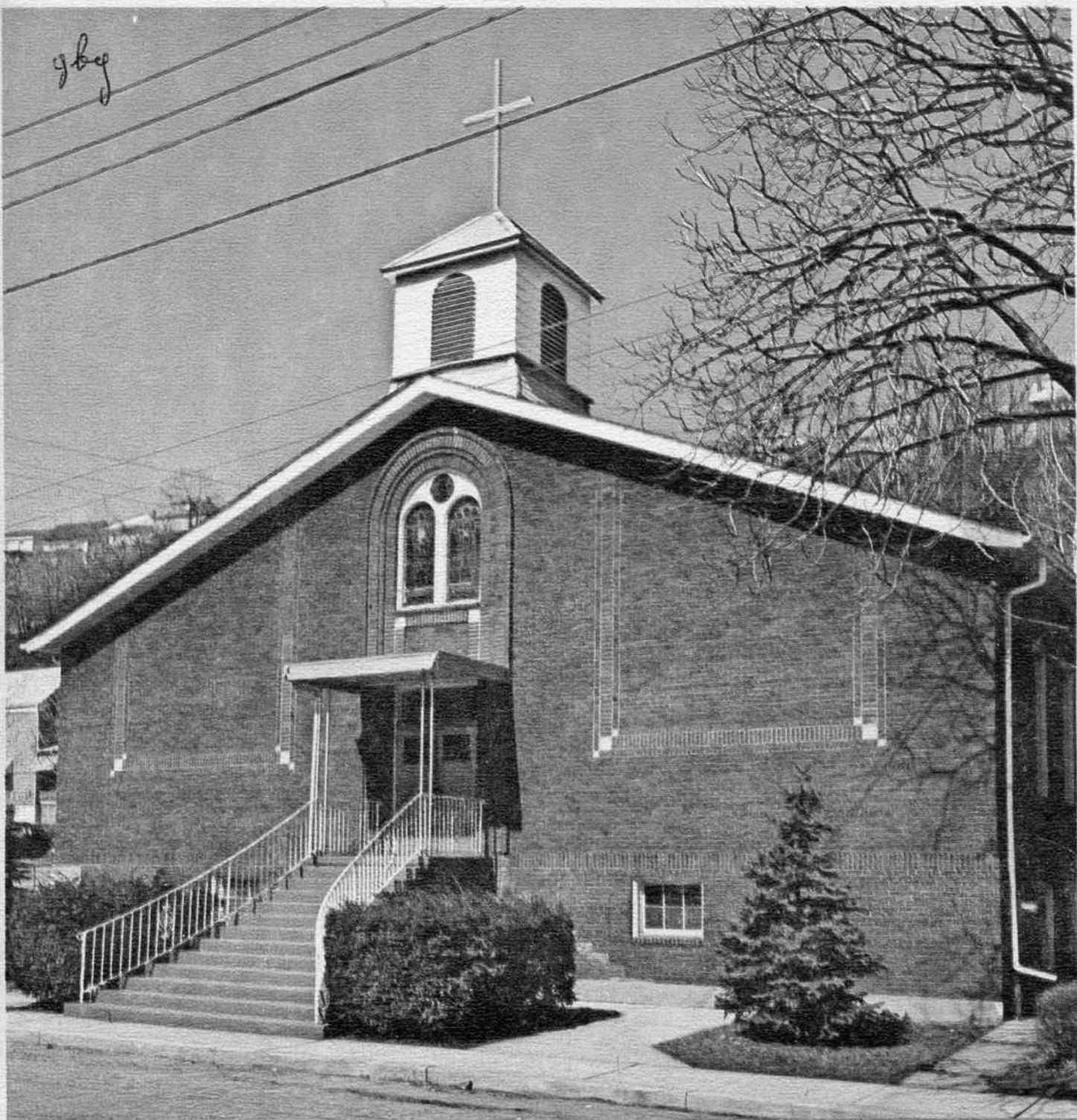


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ALL SAINTS CHURCH

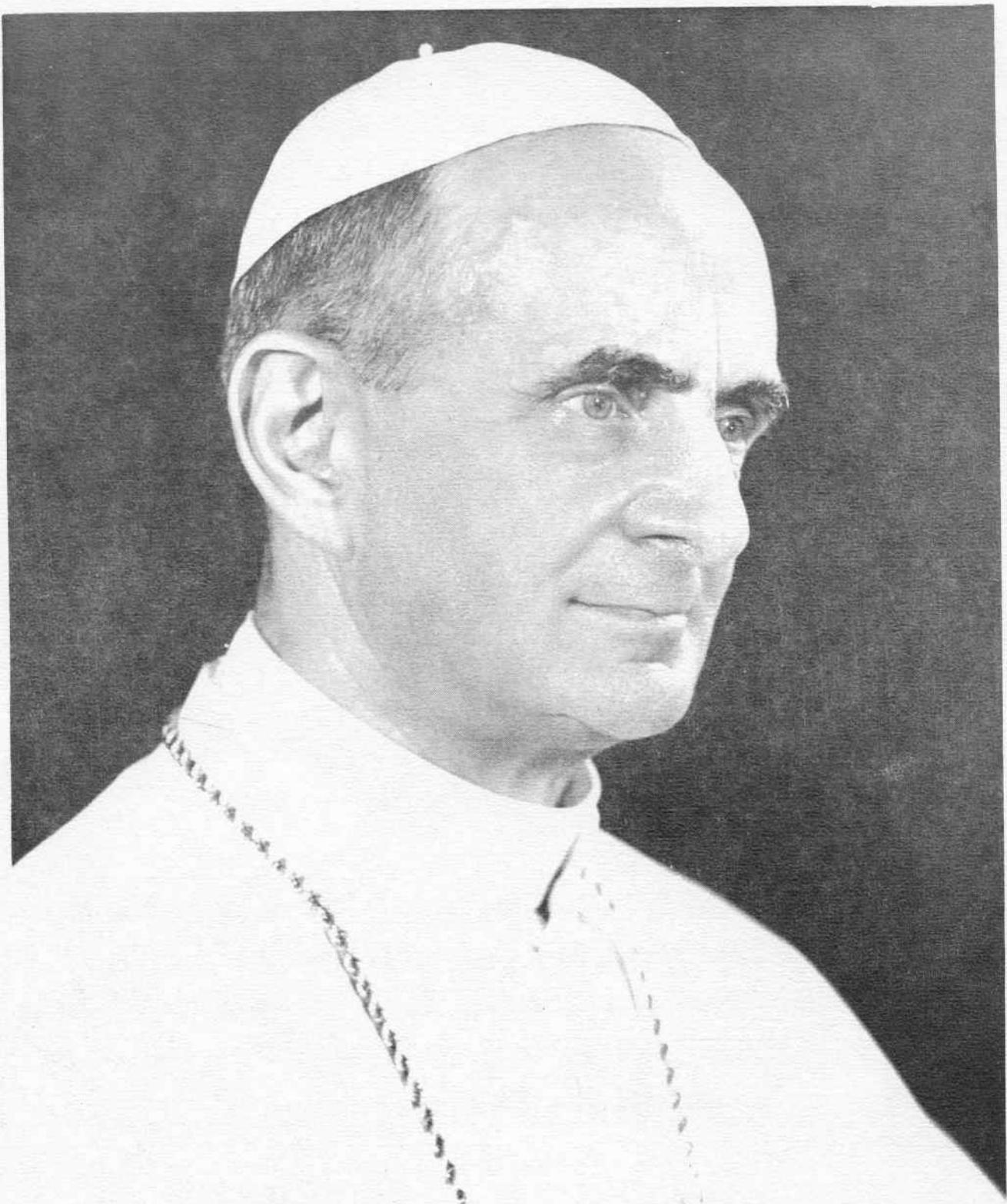
600 MCKINLEY AVENUE
EAST VANDERGRIFT, PENNSYLVANIA 15629

50
YEARS

1922

1972

**We gratefully dedicate this souvenir book to the families of
All Saints Church, East Vandergrift, Pennsylvania, to the
parishioners past and present, to our beloved Bishop William
G. Connare, D.D. and to all who in any station in life seek not
to be ministered unto, but to minister.**





3939 Massachusetts Avenue
Washington 8, D. C.

May 1, 1972

Reverend and dear Monsignor:

On the joyous occasion of the Golden Jubilee of All Saints Parish in East Vandergrift, Pennsylvania, it gives me great pleasure to inform you that our Holy Father, Pope Paul VI, has graciously bestowed his paternal Apostolic Blessing upon the Pastor, the clergy and religious associated with him, the parishioners and all those who will join in observing this memorable event in the life of the parish.

Much has been accomplished for the honor and glory of God during these past fifty years; for this reason, there is joy and deep gratitude in the hearts of all who have in any way been associated with All Saints Parish. In the years to come, may Our Lord ever continue to draw the priests and people of the parish closer to Himself, the Way, the Truth and the Life.

To this Blessing of the Holy Father, I wish to add my personal congratulations and prayerful best wishes.

With sentiments of esteem, I remain

Sincerely yours in Christ,

François Léonard
Apostolic Delegate

Reverend Monsignor Norbert F. Gaughan
Chancellor
Diocese of Greensburg





DIOCESE OF GREENSBURG
723 E. PITTSBURGH ST. • GREENSBURG, PENNA. 15601

April 11, 1972

Reverend Joseph E. Turek
All Saints Church
600 McKinley Avenue
East Vandergrift, Pennsylvania 15629

Dear Father Turek:

May I offer my sincere congratulations to you and your people on the Golden Anniversary of your Parish of All Saints. May the next half century be a duplication of the first.

Particularly do I salute the Polish roots of your people. They continue a heritage remarkable for its love of the Catholic Faith. They prosper because of their loyalty to that Faith. I pray this generation will keep that spirit alive.

Providentially your patronage is All Saints. In that distinguished company I am sure there are hundreds of your former parishioners. In their quiet way they have lived their lives, centered in God, and fulfilling a desire to serve Him in the needs of their families. This is what makes saints. May they be praying for us today.

Zaszyjam także tobie, Wielbny Proboszczu i twoim parafianom serdecne życzenia przy tej okazji i polecam was do Matki Boskiej Częstochowskiej, Patronki ludu Polskiego, aby zachowała was wszystkich w wierze ojców waszych.

Devotedly yours in Christ,

+ Wm G Connase
Bishop of Greensburg





FATHER SIGISMUND SZYDŁOWSKI, O.S.B.
Parish Founder

+



*On this happy occasion I give thanks to God for the blessings
He has given All Saints parish. I am grateful to our wonderful
Bishop William G. Connare for his solicitude and kindness to me
and to the people of All Saints Parish.*

*I am so grateful to all of the people of the parish who worked
so hard in so many ways to make this day so beautiful and our
Jubilee a reality. May God Bless you all.*

Sincerely yours in Christ,

Father Joseph Turek

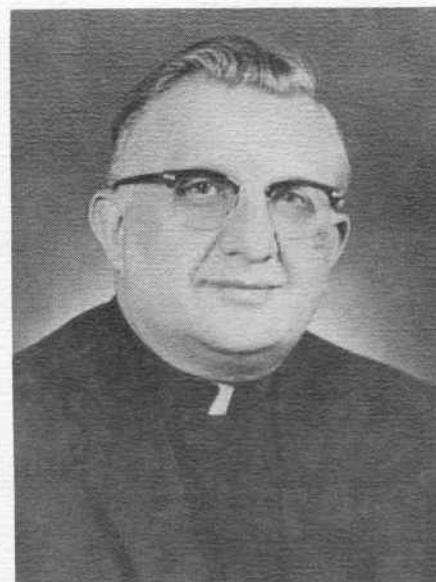




FATHER EDWARD SIEROCKI
1937 - 1953



MSGR. HENRY A. PODOWSKI
1953 - 1957



FATHER STANLEY GAWRONSKI
1957 - 1967



A History of All Saints Church

The Golden Anniversary of All Saints Parish is at last upon us. It is customary during such celebrations to take the time to reflect on the accomplishments of the past half-century. To do so will require a brief glance at history to understand who we are, where we have been, and where we are going. Why was the establishment of a Polish parish in East Vandergrift considered an issue of top priority in those hectic days? Who were these newcomers to America, these Poles? To answer such questions, it is necessary to return to the roots. Thus, the journey begins.

Tragedy and beauty run through the course of Polish history like multi-colored threads. In her one thousand years as a state, Poland has seen her destiny rise to heights of greatness only to watch it gradually disintegrate with great consequences in later years. Once a great European power whose authority was felt from the shores of the Baltic to the great plains of the Ukraine, Poland's horsemen in the early fifteenth century smashed forever the power of the marauding Teutonic Knights two and

a half centuries later, under King John Sobieski, her armies broke the Turkish siege of Vienna and saved Europe from invasion.

Poland's catholic aristocracy ranked among the wealthiest in Europe and the courts of the Polish Kings were painted by Italian artists. Culture flourished, nourished by noble and peasant alike. The Roman Catholic Church was the official church of the realm, having been proclaimed as such in 966. Indeed, Polish devotion to the church throughout history has been consequential to the development of the nation.

Lithuania was converted to Catholicism and joined to Poland in the sixteenth century. Great institutions such as the Jagiellonian University in Krakow, the Alma mater of Mikolaj Kopernik, the astronomer, were established for the education of the gentry. Magnificent churches and palaces were constructed in Krakow, the ancient capital, and Warsaw, the new one.

But amidst this early panorama of a powerful state lurked the roots of conflict and tragedy. Poland's nobility, referred to "szlachta", were but a mere two percent of the population. They often quarrelled amongst themselves to the detriment of the country. The peasants, most of whom tilled the vast estates of the gentry, led miserable, impoverished lives for centuries. Mostly illiterate and hopelessly locked in servitude, they gained consolation from the Roman Catholic church and prayed for a better existence in the world beyond. Later, many of these downtrodden folk

would seek a new life in the New World.

Yet before the great Emigration, the nation would be forced to its knees. Fate placed the Polish Nation in the midst of three more powerful kingdoms not content with her existence. As Poland declined and grew weaker - due in large part to her bickering nobility - Prussia, Austria, and Russia carved up her territories in a series of three partitions beginning in 1772. When the final partition was made in 1796, Western Poland was annexed to Prussia, central and Eastern Poland were attached to Russia, and Austria absorbed Galicia, the southern region.

Between the second and third partitions, Poland experienced a rebirth of national consciousness under King Stanislaw Poniatowski, but this renaissance came too late to save the nation. Tadeusz Kosciuszko, hero of the American Revolution and close friend of Thomas Jefferson, symbolized this potent new feeling.

The gentry, with new dedication of purpose, would lift up the soul of the wounded nation. The peasants, long ignored, were now noticed. Kosciuszko led a scythe-wielding peasant army in a wildly romantic but doomed rebellion against the Russians, armed insurrection against the occupying powers broke out again in 1830 and 1863. Both of which after much bloodshed also failed. Following each unsuccessful uprising, a wave of repression descended upon the land. Thus, the early waves of Polish emigration to other lands came after each rebel-

The First Half Century

lion and consisted primarily of defeated patriots. Some came to the United States, where they continued to hold their cherished dream of Polish independence.

Conditions in nineteenth-century Poland worsened and no group was affected as deeply as were the peasants. Long neglected by the gentry, forbidden to speak Polish in public by the governing authorities, they gradually awakened to the nationalism of Kosciuszko, Dabrowski, and Mieckiewicz. But after the agonizing defeat of the insurrection of 1863, a new mood took hold of the nation: the occupying powers seemed invincible. The age of Romanticism and armed rebellion was finally over. The grip of the foreign rulers tightened, especially in Prussian and Russian Poland. Not until 1905 would Polish peasants and workers again rise to confront their masters, and not until 1918 would the nation recover its independence.

For many of these peasants and workers, America represented a chance for survival and betterment. In the United States of the late nineteenth and early twentieth centuries, the Industrial Revolution was in full swing. Factories, mills and mines were booming. The promise of the slightest improvement over their impoverished lot provided enough incentive for many of these people to cross the Atlantic. Thus, the economic motive was responsible for the great departure. Polish nationalism would follow them, through, wherever they went.

So they came, first by the thousands, men by the hundreds of thousands. They came from dusty, provincial agricultural villages, industrial towns like Lodz and Poznan, and the mountains of Galicia. From all parts of their torn nation, often with the eager assistance of governing authorities who issued Austrian, Russian, and German passports readily, Polish immigrants poured into Boston, New York, and Philadelphia.

Between 1880 and 1910, it is estimated that over 600,000 Poles made the long voyage to a new life in the United States.

And what was this new life like? For those foreign arrivals it was not an easy one. After discovering that the streets of Pittsburgh, Buffalo, Chicago, and Detroit were not paved with gold, these transplanted catholics often met hostility in an Anglo-Saxon, Protestant land. The transition from an agricultural existence to an urban one was painful to many. Crowded in city tenements, the Poles sought out their own kind; it was a natural thing to do in a country in which they were foreigners, unable to speak English and more often than not, unwelcomed.

But they, as did other immigrant people, found work. The steel mills and mines of Pittsburgh and vicinity provided employment for thousands of workers. Moreover, the Poles soon established a reputation as honest, hard-laboring individuals. The foremen could not pronounce their names but that mattered little. Ten cents an hour for twelve hours a day was better than the life they had previously known.

To the small Kiskiminetas Valley workers community of East Vandergrift, Pennsylvania came hundreds of Polish workers and their families. The men were hired by the local steel mills, chief of which was the American Sheet and Tin Plate Co. in Vandergrift. They brought with them their meager possessions and the desire to work-and build. Many things in America were different and these eastern Europeans would have to adjust to the conditions. But they clung tenaciously to the traditions they had always known, especially their devotion to the Roman Catholic church.

A DREAM BECOMES A REALITY

In the town built by industrial tycoon George C. McMurtry, Vandergrift, there was but one Catholic

Church to serve the needs of the large immigrant communities that lived and worked in the area. Poles, Slovaks, Lithuanians, and Italians soon found that St. Gertrude's Parish in Vandergrift was unable to handle the special desires of the immigrants. These people wished to be served by priests who knew their customs and language; such requirements could only be met obviously by the formation of new parishes.

The Polish community in East Vandergrift was growing larger and soon expressed a strong desire for its own parish, one that would be served by a Polish priest. Jozef Krulikowski and Aleksander Rzewnicki were two early leaders in the drive to organize support for a Polish parish in the town. Meetings were held in the Krulikowski home and a church committee was formed to further their goal. Permission to solicit funds for the building of a church was applied for and granted by the East Vandergrift Borough Council.

The committee soon found itself, however, in severe straits. A mere five-hundred dollars was collected that first year; it was promptly banked in anticipation of better days. World War I intervened and shortly thereafter hope was renewed. The Reverend Father Zygmunt Szydłowski, assistant pastor of St. Gertrude's Parish in Vandergrift, lent his support to the efforts of the Poles of East Vandergrift. Arrangements were made to hold mass in the Polish National Alliance building on McKinley Avenue while work continued toward the goal of a church.

More people were enlisted in fund-drives and organizational duties. The women of the community played a key role by sewing, embroidering, and baking goods that were offered for sale. They often walked-sometimes as far as Truxall-hawking their wares to augment the treasury of the church committee. Bazaars and dances were held for the same purpose. Finally, after much difficulty,

enough money was collected to begin construction of a church which was to have at its head a Polish speaking priest. The official date of the founding of the parish was January 1, 1922.

Father Szydlowski, A Benedictine, received the assignment as the first pastor of the newly-created "Kosciol Wszystkich Swietych" - All Saints Church. The dream of the Polish residents of East Vandergrift had at last become a reality.

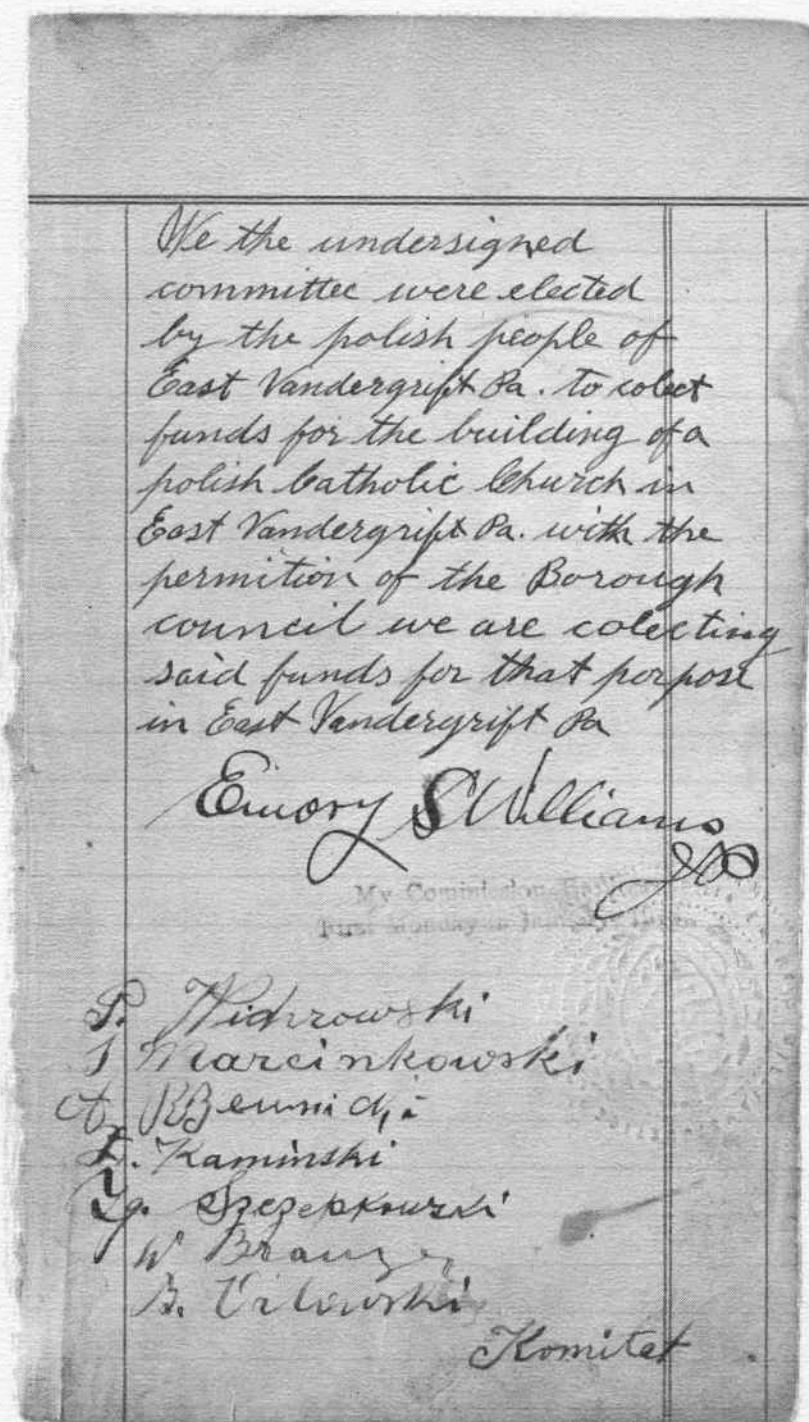
But before the church could be built, tragedy struck. The parish pastor, Father Szydlowski suffered a fatal heart attack while swimming in the St. Vincent Seminary pool in Latrobe. The Reverend Father Joseph Herdegan, who was assisting the newly-formed Lithuanian parish of St. Casimir's was fluent in Polish. He agreed to serve as pastor during the construction of the Polish church. He too, belonged to the Order of St. Benedict.

The first Parish Committee of All Saints Church consisted of five members: Pawel Wichrowski, Antoni Dziegielewski, Jozef Kuligowski, Jozef Krulikowski and Edward Stanczak. The committee worked with Father Herdegan in the years of construction and organization. On June 29, 1924, the Right Reverend Aurelius Stehle, arch-abbot of St. Vincent's, blessed the church. The physical structure was at last completed.

Father Herdegan, who served on a temporary basis, was replaced in 1929 by the third Benedictine pastor in the church's history, The Reverend Father Anselm Postel. Reverend Postel was in charge of the church during the worst days of the depression and the early optimism of the New Deal but died a tragic death in an automobile accident near Delmont in 1936. St. Vincent's dispatched the Reverend Father Basil Balko to succeed him.

Only a few months later, Father Balko was reassigned and was re-

Photo of the original Permit to solicit funds for the church, 1922.



Document courtesy of Mrs. Stella Krulikowski and family.

placed by the last Benedictine pastor in the church's history, the Reverend Father Thaddeus Suda. Father Suda's Polish however, was apparently weak, for he had long since lost familiarity with it.

Longing for a Polish speaking priest once again, the parishioners turned to Bishop Hugh C. Boyle of the Diocese of Pittsburgh for help. The Right Reverend responded favorably, added All Saints Church to his jurisdiction, and sent Reverend Aleksander Krajewski to East Vandergrift. The new pastor was the first diocesan, or secular priest to serve the parish.

Father Krajewski remained at All Saints for about seven months; he was succeeded by the Reverend Fr. Edward P. Sierocki on September 29, 1937. Under the energetic guidance of the new pastor a number of changes occurred, including the acquisition of permanent church rectory. The house, which is located on the same block of McKinley Avenue as the church, was purchased from Father Mathias Auer, pastor of Holy Trinity Slovak Parish. That same year the parish acquired the services of the Sisters of Nazareth from Pitts-



burgh, who taught Polish language classes and catechism to the youth of the congregation.

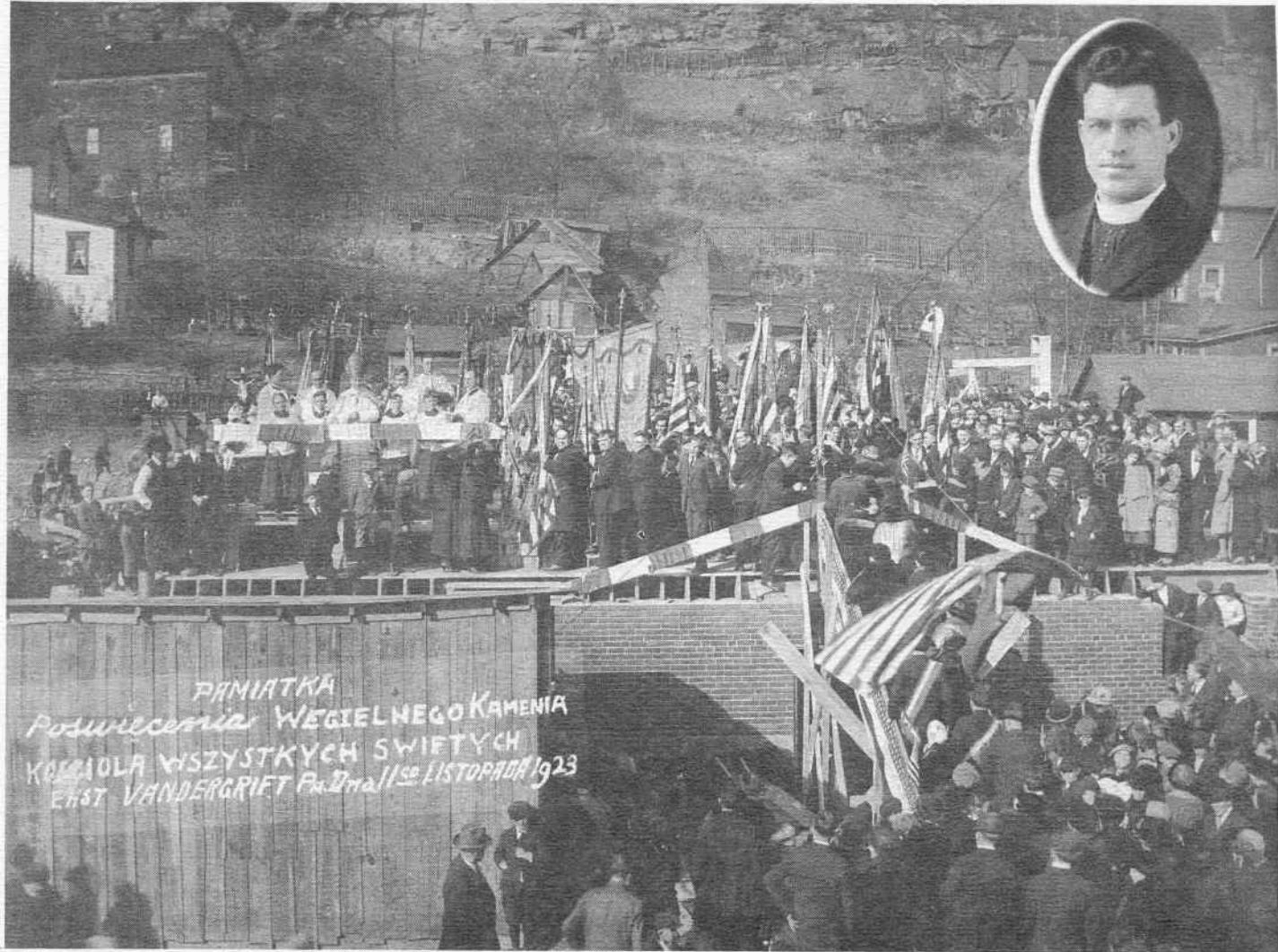
Societies flourished in those years. Organizations such as the Holy Name Society, The Rosary Mothers, the Young Ladies of St. Mary, the Children of Mary, The Ladies Auxiliary, the choir of St. Cecelia, and the Altar Boys contributed greatly to the success of the parish.

But World War Two loomed near and finally began on September 1, 1939. The lives of many parishioners were to be affected. Great concern was expressed over the fate of Poland, the first nation to resist Nazi Germany. When, in late September, the Republic fell to the Hitlerian onslaught, All Saints offered prayers. In the next six years, 6,000,000 Poles were killed in what amounted to the most brutal occupation of a country since the days of Genghis Khan. Some parishioners lost relatives and friends during those years.



Although the United States was able to remain neutral for over two years, that precarious state of affairs came to an end in December of 1941 when Germany's ally, Japan bombed Pearl Harbor. All Saints Parish contributed heavily to the allied war effort, 168 parishioners served in the United States Armed Forces, including two commissioned officers and eight women. Six members of the church gave their lives in the struggle against Nazi Germany and Imperial Japan: the brothers Albert and Bronislaw Franczyk, Alexander Buyny, Stanley Jaszczak, Harry Szalanski and Frank Witczak.

Members of the parish also served



during the Korean Conflict and the Vietnamese War. Kenneth Dell was killed in Vietnam in 1968, a tragedy for both the town and the parish.

In 1947, the church celebrated its twenty-fifth anniversary. A renovation was initiated for the occasion with the installation of new kneelers and an organ for the choir. To many people who had faith in the dream of a separated Polish parish, the first quarter century was, despite early setbacks, eminently successful: from 1922 to 1946, the church performed 602 baptisms, 196 marriages, 173 funerals, and confirmed 413 children. The total value of the church and rectory was listed in 1947 as \$54,000. In 1951 the parish became a part of the newly formed Greensburg Diocese.

Father Sierocki served for fifteen years as the pastor of the parish and is fondly remembered. His tenure

here was by far the longest in the history of the parish. In 1953, Father Sierocki was transferred to St. Mary's Church in New Kensington, where he remains today.

From 1953 to 1957, the parish pastor was the Reverend Henry Podowski. Today, Monsignor Podowski, as he is now titled, is serving in Lucerne Mines, Pa. Succeeding him was the Reverend Father Stanley Gawronski, who came to All Saints from a parish in Footdale, Pa. Father Gawronski launched a sweeping renovation of both church and rectory that, when completed, rendered All Saints one of the most beautiful churches in the area. He also taught summer catechism classes in the church basement. Known for his innovations and modernization efforts, Father Gawronski presided over the transitional period when traditional Latin mass was replaced by English services. He served for a decade, a

decade of many changes, before death ended his long career in 1967.

The parish was fortunate indeed in the choice of a successor to Father Gawronski. Father Joseph Turek, coming from Iselin, was assigned to All Saints and took up his duties in June of 1967. Ordained in May of 1952, he is an alumnus of La Salette Seminary in Olivet, Illinois. Father Turek's quick wit and humor are well known, as his love and devotion to the church. A very fine religious program for the grade school children was developed with the aid of the Felician Sisters travelling from St. Mary's Church, New Kensington. Religious instructions for the high school students were given by Rev. Peter Romeo and Eric Diskin, seminarians from St. Vincent's seminary. Under his direction, the Jubilee Committee was formed and plans were made in anticipation of the Golden Anniversary.



The past fifty years have brought a number of changes and trends; the population of East Vandergrift, for instance, has dropped measurably. Many of the early residents are now deceased, and some families have left the area permanently. But All Saints Church still maintains a relatively stable existence: there are currently 198 families in the parish, some of which are fairly recent members. The ethnic composition of the church is no longer almost entirely Polish, though still predominantly so. In summation, it is fair to say that as the times change, so with the parish.

To those early immigrants, the establishment of a Polish parish in East Vandergrift was a spiritual necessity. As Oskar Halecki, the famed historian, asserts, the Polish people have always looked toward the Catholic Church as a protective shield throughout Poland's checkered

past. When, because of adverse circumstances, many sons and daughters of the old country traveled to strange new lands. They continued to view a Polish parish as the basis around which they wished to build their new lives.

This spirit was perhaps best symbolized in All Saints church by the erection of a large, illuminated sign above the altar which bore the legend, "Boze Zbaw Lud Polski" - God Save The Polish People. That sign is gone now, a victim of renovation and changing times. Gone also are many of those hearty newcomers to America who made this parish a reality. We will always cherish their memory.

May the next half-century generate a continuation of prosperity and benevolence and may the faith of the founders always be kept.

-Robert Szymczak

Bogu Na Chwałę A Nam Na Pozytek Zbawienny

Obchodząc Złoty Jubileusz parafii w East Vandergrift na plan pierwszy wysuwa się sprawa znaczenia tej uroczystości i jej możliwego wpływu na przyszłe życie parafialne. Powstają przeto zasadnicze pytania: Dlaczego właściwie obchodzimy to 50-lecie parafii i co chcemy przez to osiągnąć?

By właściwie odpowiedzieć na te pytania należy wpierw znaleźć odpowiedź na zasadnicze pytanie, a mianowicie, czym jest parafia? Można tu podać wiele określeń parafii z punktu widzenia teologiczno - duszpasterskiego i wyróżnić jej części składowe, lecz z punktu widzenia praktycanego wydaje się, że najlepiej będzie nazwać parafie Rodzina Boża. Parafia-Rodzina Boża, to Lud Boży, złączony z Chrystusem Eucharystycznym. Bez Chrystusa, przebywającego w Najświętszym Sakramencie w Kościele parafialnym, nie ma właściwie parafii. Chrystus jest punktem centralnym w życiu parafii, jest sercem tego żywego organizmu, jakim jest parafia. Przyjmując Go w Komunii św. zabieramy Go ze sobą do domów naszych, do naszych rodzin, z wiarą że On uczyńi nasze życie lepszym, pojedna zważnionych i napełni Swoim szczęściem i miłością nasze rodziny i nas samych. Dlatego też spiewamy Chrystusowi: "Nie dosyć było to dla człowieka, ze na ołtarzu codzien go czeka. ...Zagrody nasze widzieć przychodzi, i jak się Jego dzieciom powodzi."

Pięćdziesiąt lat temu nasi ojcowie zatrzymali Chrystusa u siebie i podobnie jak uczniowie idący do Emaus powiedzieli do Niego: "Panie zostań z nami!" Wybudowali Mu kościół kosztem wielkich ofiar i poświeceń, dostali kapłanów, którzy sprawując Najświętszą Ofiarę przedłużali pobyt Chrystusa w Najświętszym Sakramencie i ułatwiali nasze spotkanie z nim. Kościół parafialny - to miejsce spotkania z Chrystusem i tu właśnie dokonuje się nasze przymierze z Bogiem.

Historia parafii-to historia Ludu Bożego w ciągu 50 lat; jest to swoista historia współpracy ludzi z Bogiem, historia życia religijnego parafii. Wypada tutaj zaznaczyć, że nie należy zacieśniać pojęcia życia religijnego do pewnych praktyk religijnych. Religia, w ścisłym tego słowa znaczeniu, obejmuje całego człowieka i wszystkie jego sprawy; religia jest przejawem życia człowieka we wszystkich jego sprawach; religia jest przejawem życia człowieka we wszystkich jego wymiarach. Nie ma po prostu dziedziny życia gdzie by nie było miejsca dla Chrystusa. Tak właśnie nasi ojcowie rozumieli życie religijne, skoro zwracali się do Chrystusa we wszystkich swoich sprawach i potrzebach, w doli i niedoli, w radości i smutku. Przychodzili do Niego jak dzieci do swego ojca czy matki, często ze łzami w oczach i z zranionym sercem szukając u Niego oparcia i pocieszenia. Ich wiara była wielka. W obcowaniu z Chrystusem odnajdywali siebie samych, zagubionych wśród świata i wśród obcych ludzi. Od Niego czerpali natchnienia do wielkich i szlachetnych czynów, nawet kosztem wielkich ofiar.

Ściśle rzecz biorąc, to te wiare w Chrystusa, wiare w to co wielkie i szlacheckie, umiłowanie człowieka i wolności - - przywiezli nasi ojcowie ze "Starego Kraju", z Polski. Polska była dla nich krajem, który ucielesniał ideały Chrystusowe; i chociaż żyli tu na Amerykańskiej ziemi - - stale nawiazywali do dawnych swych tradycji religijno - - narodowych, które nakazywały im bronić się przeciwko wszelkiemu uciemieniu i bronić potęgi swojego wolnego ducha. Historia Polski była dla nich nauczycielką z której byli dumni. Wiedzieli, że Polska była przedmurzem chrześcijaństwa i ze przez wieki toczyła śmiertelny bój przeciwko barbarzyńcom ze wschodu, ochraniając skutecznie całą chrześcijańską kulturę zachodnią. Polacy nie pozwolili Mongolom czy Turkom przejść przez Polskę na zachód i byli dla całej Europy tarczą obronnej. Europa była bezsilna gdy ja Turcy zaatakowali od południa. Wówczas Papież wysykał gorące błagania do króla polskiego Jana Sobieskiego z prośbą o pomoc. Przybył król ze swym dzielnym wojskiem i rozgromił potęgi turecką po Wiedniem, okrywając wiekopomną chwałą naród Polski.

Polska jednak osłabiała wskutek ustawiczych walk z pogańskim światem i o dziwo, skorzystali z tego ci, których Polska przedtem broniała. Jak wilcy, napadli na Polskę i podzielili się nią podobnie jak żołnierze stojący pod krzyżem Chrystusowym co podzielili się szatami Chrystusa. Po rozbiorach zaczęto się prześladowanie Polaków, wywożenie na Sybir, morderstwa i aresztowania patriotów polskich. Naród polski chciał zrzucić z siebie jarzmo tytanii i niewoli, czego dowodem są nieudane powstania w 1830 i 1863 r. To spowodowało jeszcze większe prześladowania i niszczenie sił żywotnych narodu. Zaczęła się bieda w kraju i to pod każdym wzgledem.

W tym to okresie rozeszła się wiadomość o "Hameryce" o wielkim kraju, gdzie człowiek żyje w wolności ze chęcią przyjmują emigrantów i ze tu każdy może znaleźć odpowiednie warunki do życia godnego człowieka. Trudno było się tu dostać, bo najeddzcy nie pozwalali na wyjazd gdyż potrzebowali ludzi do pracy i do służby w wojsku. Uciekali więc jak mogli a marzeniem dla nich było dostać "Schiffkarte". Pomagali im w tym różni agenci, ukazując "Hamerykę" w pięknych kolorach; trzeba tylko przedostać się przez "Wielką Wodę" do kraju ich nadziei i marzeń.

Tu jednak często następowało roczarowanie. Spotkali tu na amerykańskiej ziemi inny świat i ludzi z którymi nie mogli znaleźć wspólnego języka. Często porozumiewali się na migi, bo nie znali języka angielskiego. Tu tylko kogut po polsku piął i psy po polsku szczekaly. Wynajmowano ich do bardzo ciężkich prac, zwykła w kopalniach i hutach, gdzie często byli wykorzystywani przez nieuczciwych ludzi. By dostać lepszą pracę często zmieniali nazwiska gdyż Polak nie był mile widziany i często wyśmiewany. Nie jednemy

polaki się ciekie, kzy i budzka się tesknota za krajem, nawet za tym czarnym chlebem, którego w kraju często nie dostawało. Tu czuli się obco i często osamotnieni.

Nic tez dziwnego ze z radością i entuzjastycznie przyjęli ideę budowy kościoła parafialnego. Nieszczędzili swojej pracy, ofiar i trudu przy budowie tego kościoła, spodziewając się ze dostana polskiego kapłana który ich zrozumie i im pomoże, że tu usłyszą język polski i ze kościołem zastąpi im dom rodzinny. To też potem przychodzili utrudzeni i zmęczeni, ze zboleły sercem, tu wylewali ksy i spiewali swoje "Gorzkie Żale". Przepiękne zaś Polskie pieśni i koledy napawały ich serca radością i krzepią na duchu. Tu odnajdywali swoją utraconą przedtem ludzką godność. Parafia była dla nich oaza polskości i źródłem życia duchowego. Tu w Kościele parafialnym czekał na nich Chrystus i wzywał ich do siebie słowami: "Pójdzcie do mnie wszyscy, którzy pracujecie i obciążeni jestescie, a ja was ochłodzę".

Obchodząc 50-lecie życia religijnego naszej parafii, naszego przymierza z Chrystusem, wszyscy czujemy doskonale jak ważna jest ta sprawa w naszym życiu osobistym i społecznym, jak wielki kryje w sobie ładunek odpowiedzialności za przyszłość tej parafii. Trzeba

dokonać wspólnego rachunku sumienia i dostrzec obecne zagrożenia dla życia religijnego, zwłaszcza dla młodego pokolenia i wynikające stąd niebezpieczeństw dla przyszłego życia ich samych i całej parafii. Ewangelia mówi, że kiedyś Chrystus spojrzał na młodego człowieka i "umiłował go". Ta miłość Chrystusa do człowieka jest podstawą wychowania, jest podstawa wiary w siebie, pracy nad sobą i wymagań, jakie ta praca musi stawić.

Teraz juz jest inny świat, inni ludzie i inne wymagania. Ci co aktywnie pracowali przy założeniu tej parafii, zwłaszcza przy budowie tego kościoła, juz prawie nie żyją. Odeszli oni do "Domu Ojca" by otrzymać zasłużoną nagrodę od Pana. Żyją natomiast ich myśli, ich pragnienia i uczucia, ich duch wiary, co z wdzięcznością wspominamy w czasie tego Złotego Jubileuszu parafii. Pozostawili oni po sobie dziedzictwo wiary, przykład niezłomnego ducha i umiłowania tego co wielkie i szlachetne. Im należy się od nas szacunek i wdzięczna pamięć.

Mysiąc zaś o przyszłości tej parafii i przyszłości młodego pokolenia - zaufajmy Chrystusowi i Jego Matce, Jasnowskiej Panie i Królowej Polski.

S. P.

IN LOVING MEMORY

OF

MY PARENTS

ANTHONY AND CATHERINE TUREK

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Stanley Gapinski, Sophie Kaminski.

2nd—John Jankowski, Andrew Bolcar, Thaddeus Welkon,
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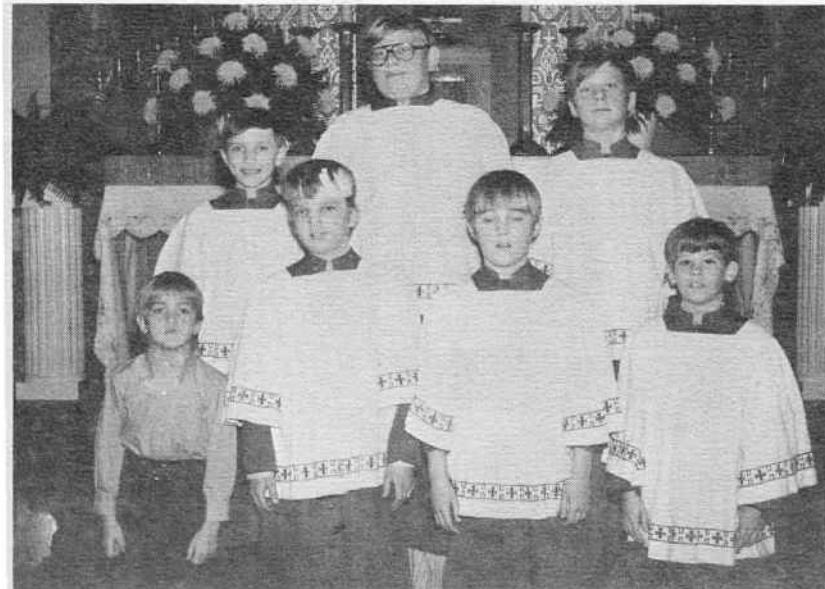
(missing) Clara Dell, Chester Pomykala, Thaddeus Machnowski,
Steve Bolcar, Richard Brandstetter.

COMMENTATORS: (senior group)
Joseph Vergona, Regis Zaski, Patrick Hayes.

ALTAR BOYS:

1st—John Guercio, James Mazanek, Ronald Ruzbacki,
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2nd—Joseph Gapinski, Thomas Jablonski, Stanley Cieslak,
(missing) David Krause.





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Joseph Capinski, Eric Zuets.
2nd—Patricia Mazanek, Stanley Cieslak, Carla Chruscik,
Amy Orkwis, Patricia Retecki, Donna Zabinski, Michele Clark.
3rd—Janell Zaski, Janice Adams, Thaddeus Chruscik,
Richard Orlowski, Daniel Rojeski, Eric Mrasz.
(missing) Frank Groholski, David Szalanski, Janice Babyak,
Robin Giworonik, Tamara Steele, Barbara Sypulski,
Karen Wichrowski, Suzanne Wysocki, Renee Mazanek,
Janis Skwirut.

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2nd—Wanda Buyny, Thaddeus Cieslak, Victor Buyny,
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3rd—Adam Karafinski, Edward Mrasz, Anthony Mazanek,
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2nd—Eleanore Stemplinski, Joan Adams, Stanley Poleski, Stella Cieslak, Adella Zabinski, Lorraine Cecchini, Robert Szymczak, Sophie Kaminski, Wanda Buyny.
3rd—Joseph Clark, Victor Buyny, Stanley Gapinski, Betty Gapinski, Eileen Johnston, Alvin Mazanek.
4th—Stella Jastrzembski, Casimer Kaminski, Regis Zaski, Andrew Bolcar, Thaddeus Welkon, John Jankowski, Louis Adams.

missing from photo:

Irene Mohney, Mary Ann Golembiewski, Marquez Golembiewski.

SODALITY:

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2nd—Dora Wawrzyniak, Christine Gapinski, Patricia Mazanek, Mary L. Cieslak, Antoinette Mazanek.

3rd—Mrs. Joan Adams, Susan Stanczak, Janice Adams, Pamela Mazanek, Patricia Cieslak.





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Josephine Rzewnicki, Jean Plucinski, Margaret Szymczak,
Sabina McKnight.
2nd—Mary Sypulski, Irene Zalenski, Bernice Kaszubski,
Steve Sypulski, Henrietta Poleski, Geraldine Wawrzyniak.
3rd—Adella Zabinski, Mildred Kolakowski, Stella Jastrzembski,
Betty Gapinski.
(missing) Olga Mazanek, Faye Dvorsky, Clara Dell, Helen Bielek,
Anna Mae Chruscik, Sophia Jabonski, Stella Kolakowski,
Leocadia Kowalczyk, Jennie Kowalski, Stella Krulikowski,
Bronislawa Pawlowski, Mary Rojeski, Eva Rzewnicki,
Mary Serwinski, Hedwig Smith, Lillian Sunday.

ALTAR SOCIETY:

1st—Nellie Waitkus, Henrietta Poleski, Eleanor Stemplinski,
Pearl Zabinski.
2nd—Irene Ruzbacki, Wanda Buyny, Irene Zalenski.
3rd—Stella Cieslak, Jennie Poleski, Stella Groholski,
Adella Zabinski.
(missing) Regina Steele, Irene Mohney, Elizabeth Machnowski,
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MARY SERZEGA
JOHN TUREK
ROSE BRADY
WALTER TUREK

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TO THE
PARISHIONERS OF ALL SAINTS CHURCH
ON THIS JOYOUS OCCASION
OF THE GOLDEN JUBILEE

POLISH NATIONAL ALLIANCE

GROUP # 791
AND
COUNCIL # 124

EAST VANDERGRIFT, PENNSYLVANIA

Fiftieth Jubilee

ALL SAINTS CHURCH

1922 - 1972

CHURCH PROGRAM

Sunday - May 28, 1972 - - 5:30 P. M.

Celebrant - Most Rev. William G. Connare, D. D.

Concelebrants - Rev. Joseph E. Turek

Rev. Msgr. Henry A. Podowski

Rev. Edward P. Sierocki

Rev. Adam J. Maida

Rev. Thaddeus S. Maida

Rev. Earl Henry O. S. B.

Master of Ceremonies - Rev. William G. Charnoki

Homily - Most Reverend William G. Connare, D. D.

Bishop of the Greensburg Diocese

Organist - Mrs. Irene Zalenski





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FROM

The

Confraternity Of Christian Mothers

All Saints Church

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on the occasion of your Golden Jubilee

From the

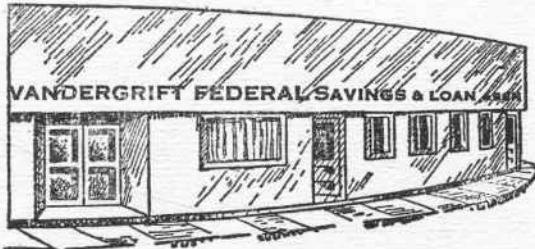
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