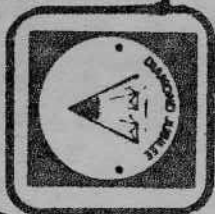




We proudly present the 75th

1907



1982



ST. HYACINTH PARISH
DETROIT, MICHIGAN
POLETOWN
You are cordially invited to the
Diamond Anniversary Mass at
11:30 Sunday, November 7,
1982.
The Diamond Anniversary, 75th
Anniversary Dinner - Dance at
the Imperial House in Frazier.

ANNIVERSARY

Rev. Francis Skalski, Pastor; Rev. Boleslaw Krdl, S.J., Associate Pastor; Rev. David Ludslaus Przedwiecki, O.F.M., Dir. of Christian Education; Sister Marie Josephine, M.A., C.S.S.F., Felician, Principal; Rev. Mr. Stanley Mazur, M. Div.; Mr. John Herman, Minister of Service; Mrs. Helen Przeslica, Parish Secretary.

75TH ANNIVERSARY PROGRAM

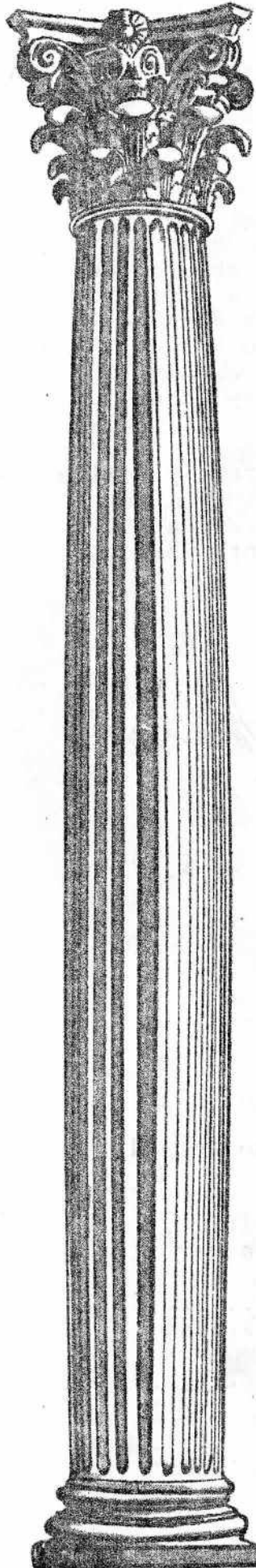
1. Welcome & Introduction.....Helene Kolito
Chairperson
2. Master of Ceremonies.....Fr. Francis Skalski
Pastor
3. Invocation & Blessing of Food.....Fr. Joseph Kuczborski
4. National Anthem - American & Polish.....St. Hyacinth Choir
5. Toast to the Occasion.....Mr. Stefan Stadnik
6. Representing Felician Sisters
& School Children.....Sister Marie Josephine
7. Representing Women of the Parish.....Helene Kolito
8. Representing Men of the Parish.....Mr. John Herman
9. Representing St. Hyacinth Parish.....Fr. Francis Skalski
10. Communications and SalutationsEdward Mylenek,
Representing Commonwealth Bank, Branch Officer
11. Benediction.....Fr. Bolesław Król

Dance Music

Johnny Sadrack Orchestra

ST. HYACINTH DIAMOND ANNIVERSARY
DINNER-DANCE APPRECIATIONS

1. Chairperson.....Helene Kolito
2. Co-Chairperson.....Loretta Owsiany
3. Hostess Chairperson.....Adela Cieslak
4. Hostesses.....Wanda Winiarski
Helen Schima, Bernice Sosnowski, Bogonia Kaptur
Martha Frontczak, Arlene Pulice
5. Tickets.....Helen Przeslica
6. Publications.....Fr. Francis Skalski
7. Guest Book.....Dave Kozicki
Stefan Stadnik
8. Mass Book.....Sister Marie Josephine
9. Decorations.....Phyllis Kubicki
Frances Milne, Rita Baka, Sue Kozicki



1907



1982

**THE 75th ANNIVERSARY OF THE
Founding of St. Hyacinth Church
(Parafia sw. Jacka)**

sponsored by
ALLIED SOCIETIES OF ST. HYACINTH PARISH
McDougall and Farnsworth Detroit (Poletown), Mich.

THE IMPERIAL HOUSE
34701 Groesbeck Hwy. Fraser, Mich.

Reverend Francis Skalski,
Pastor

**Most cordially invites all
Parishioners and Friends of St. Hyacinth
To our Diamond Anniversary Mass
on Sunday, November 7, 1982, 11:30A.M.
at St. Hyacinth Church, Poletown, Mich.**

In Addition

**You are invited to the
75th Anniversary Dinner-Dance
Which will follow.**

— ANNIVERSARY MENU —

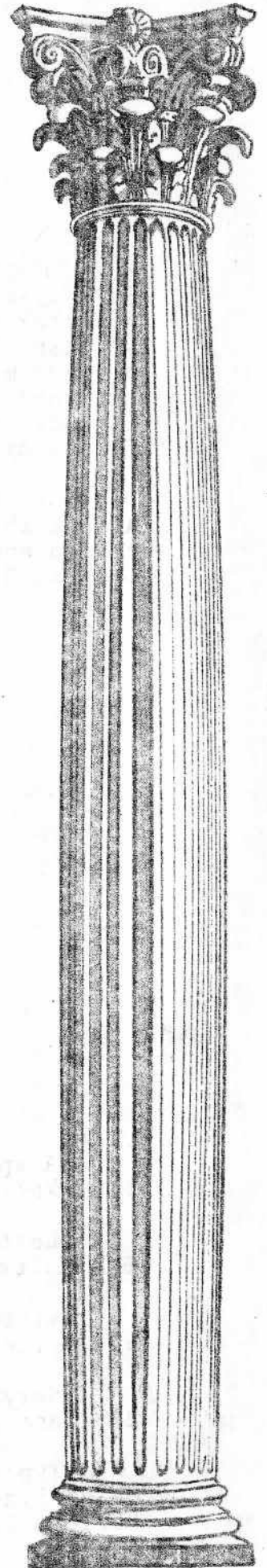
- Chicken — Beef
- Chicken Soup with Noodles
- Potatoes with Parsley
- Chef's Salad
- Relish Tray
- Peas and Mushrooms
- Mostaccioli
- Rolls and Butter
- Coffee Tea Milk
- Neopolitan Ice Cream
- Family Style —

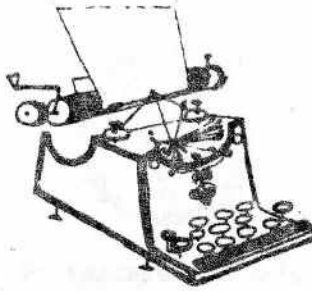
Open Bar

Donation: \$18.00 Per Person

**Tickets are available
by calling the Rectory:
922-1507.**

*Deadline for tickets is
Tuesday, November 2, 1982.*





To write an entire History of St. Hyacinth Parish's Seventy-Fifth Anniversary would be a difficult and unique undertaking, really demanding the expertise of a history scholar. Therefore, I have merely compiled this 80 page history merely to give a bird's eye view of the life at our inner-city, Polish-American Parish. In no way is this intended to be an exhausted and complete History of all facets of St. Hyacinth Parish.

St. Hyacinth is always in motion and constantly active. All of this is made possible because of the energy, dedication and love of the Priests, Felician Sisters, Parishioners, Organizations and Friends of St. Hyacinth Parish.

A large, elegant handwritten signature in cursive script that reads "Fr. Francis S. Skalski".

Father Francis S. Skalski, B.A.

Thanks

A special "Thank You" to the following who helped Fr. Skalski produce this 80 page history:

Letters from Church and Political Officials.....
Fr. Bolesław Król, Edward Mylenek and Virginia Mertz.

Mimeographing, Collating and Stapling.....
St. Marie Josephine, Frances Milne and Gloria Krause

Service of all Machines.....
Boniface Rosinski of Duplicating Sales.

Typists.....
Helen Przeslica, Parish Secretary and
Darlene Zabrzanski, Assistant Secretary.



The Holy Father John Paul II

paternally imparts

his Apostolic Blessing to

The Parishioners of St. Hyacinth Church on

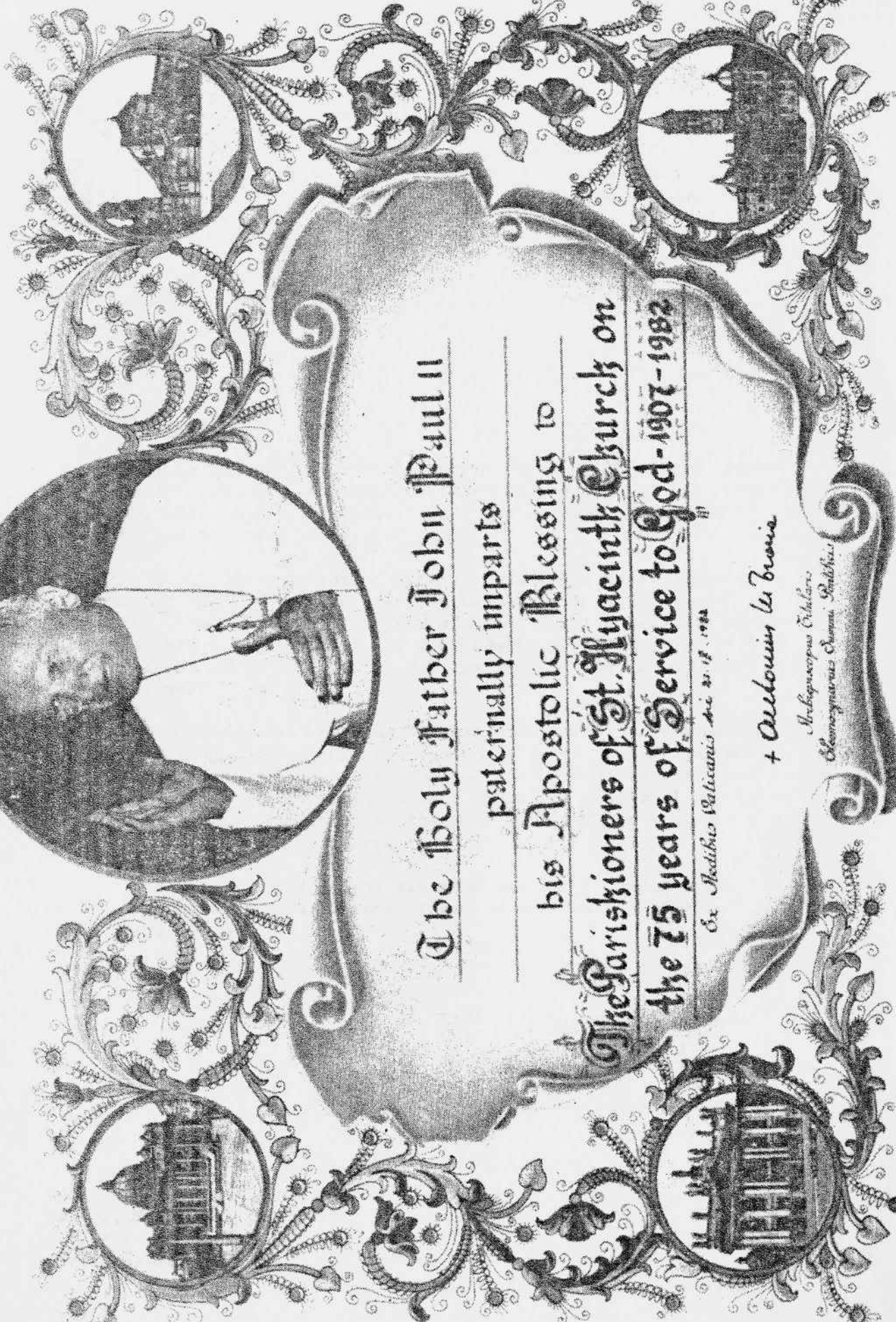
the 75 years of Service to God - 1907 - 1982

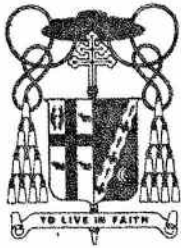
Ex Aedibus Vaticanis die 20. 11. 1982

+ *Audouin Le Boeuf*

Archiepiscopus Coadiutor

Episcoparius Curiae Paroissialis





OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF DETROIT
1234 WASHINGTON BLVD.
DETROIT, MICHIGAN 48226

November 1, 1982

Dear Father Skalski:

I am pleased to know that on November 7, 1982, St. Hyacinth's parish will commemorate the seventy-fifth anniversary of its founding. I am happy that you are planning to celebrate the jubilee with the solemnity and joy that it merits.

A jubilee celebration such as this gives us an opportunity to pause and count the blessings that have come to so many over the past years. Too often, we take for granted the rich heritage of the faith that has been brought to us with beauty and strength. It has penetrated our lives more deeply than we realize and it continues to live on in us.

I welcome the opportunity that this letter offers me to extend my personal congratulations to the priests, religious, and the entire parish community. I know that this occasion will be a time of gratitude and renewal. We all share the prayerful hope that the rich Christian traditions of the past may find new strength and vitality now and for the future.

I assure you, the priests, the religious, and the entire parish community of a daily remembrance in my Mass and prayers. Please pray for me.

With all best wishes, I am

Fraternally yours in Christ,

+ Edmund Szoka
Archbishop of Detroit

Reverend Francis S. Skalski
Pastor, St. Hyacinth Church
3151 Farnsworth
Detroit, Michigan 48211

THE WHITE HOUSE

WASHINGTON

October 5, 1982

To the Congregation of St. Hyacinth's
Roman Catholic Church:

Congratulations on the occasion of your 75th anniversary.

Religious faith has always been the essence of strength for free peoples. As guardians of this faith, our churches and synagogues seek to continually renew the spirit of brotherhood, family, and concern for one's fellowman embodied in the Judeo-Christian tradition. This is the spirit that built and preserved our freedom and made us a humane and God-fearing people. From the time of our Founding Fathers, the fire of faith has burned brightly all across this land, and as long as it lives, so will the America we cherish.

As we commemorate the anniversary of St. Hyacinth's Roman Catholic Church, let us all resolve to revitalize the spirit of community which sustains us. Let our wisdom be vindicated by our deeds. And when our work is done and the busy world is hushed, then may God in His mercy give us a safe lodging, a holy rest and peace at the last.

Again, congratulations and God bless you.

Ronald Reagan

The spirit of St. Hyacinth's

St. Hyacinth's Church at McDougall and Farnsworth
By Edward A. Skendzel

Sunday, Nov. 17, 1974 was a memorable sunny Fall day for the people of St. Hyacinth Parish in Detroit. It was a day set apart to celebrate the 50th anniversary of their beautiful church.

In the spring of 1907 when Fr. Sylwester Kolkiewicz first gathered the members of his new parish, they worshipped in the home of a parishoner, Mr. Tesmar. That summer a little frame church was hurriedly built on Frederick Street. (It eventually became the older section of the present convent.)

THEN IN 1908, they had to build a combination church-school building (the present school) whose second floor served as the third church of the bulging young community moving into these outskirts of the city.

In 1920, because of some untoward circumstances, Fr. Kolkiewicz had to leave. Fr. Frank Baweja, a native of Hilliards in out-state Michigan and the son of a pioneer Polish family from Posen which had settled there in 1871, became the second pastor of St. Hyacinth.

He rallied his people and the fourth and permanent church was begun on July 4, 1922 and in May 1924, it was officially dedicated. A generous people spent \$250,000 for a new church, \$50,000 for a new rectory, and another \$50,000 to transform the upper church into classrooms for a school which in 1928 was to reach its peak enrollment of over 1400 pupils.

Just ponder the courage and magnanimity of a parish of immigrants and first generation Americans of Polish ancestry undertaking a \$250,000 project in those days!

THE architecture of St. Hyacinth church is unique in these parts. It is Byzantine-Romanesque. Bishop Woznicki, who was Fr. Baweja's week-end assistant for years and who became the third pastor upon the latter's death in 1936, often related that St. Hyacinth's church was modelled after the village church of Oberammergau, the picturesque Bavarian town in the

German Alps which is world-famous for its Passion Play.

The exterior of St. Hyacinth's, being Romanesque, is in no way like the Oberammergau church, which, incidentally, is considerably smaller. It is in the inside that one can see their close similarity. The three interior cupolas are exactly like those in St. Hyacinth's. When Bishop Gallagher, whom Mgr. Woznicki served as secretary for many years, visited the Oberammergau church on one of his visits to Rome, he was so impressed with it that he suggested to Fr. Baweja that its style be followed in planning the new St. Hyacinth's.

The architect went to Oberammergau personally so that he could more faithfully adapt the new church to its German prototype. Its interior was to be basically to Byzantine design while its exterior was to be in Romanesque style...

IT IS this church which the parishioners of St. Hyacinth's love so intensely. It is an architectural gem. Soon after the completion of the church they were to spend \$12,500 for a new organ and another \$5,000 in 1926 for three huge bells to be housed in the towers.

After many visitations to other churches in many states, it was decided in 1928 to spend \$28,500 to execute the interior of the church in strictly Byzantine style much like the Cathedral in St. Louis.

This style of decoration places emphasis on symbols, designs, and individual figures, done in painting or, when possible, in mosaics.

THE CUPOLAS in the interior of St. Hyacinth's are a part of a church constructed in Byzantine style.

The first cupola is the Old Testament cupola and represents the patriarchs Abraham and Moses, and the prophets Isaias and Jeremiah.

The middle cupola is the Polish Cupola and depicts St. Hyacinth, St. Albertus, St. Josephat, St. Stanislaus B.M., St. Casimir, St. Stanislaus, St. Hedwig, and St. Cunegunda (all names of Detroit area Polish parishes.) The cupola nearest the

sanctuary is the New Testament cupola. It represents St. Jerome and St. John Chrysostem, Doctors of the Eastern Church, and St. Ambrose and St. Augustine, Doctors of the Western Church.

IN THE middle 1950's, as the parish under Fr. Rypel prepared to celebrate its fiftieth anniversary, it was decided to renew the interior decoration for over \$50,000.

After Vatican II, in the 1960's, there was no iconoclasm here at St. Hyacinth. No statues were destroyed, no alter-railings were thrown out, and the church was not turned into a veritable Protestant meeting hall.

The people valued too much the sweat and work and sacrifice of their forefathers to destroy or mutilate in any way this temple of God.

AND NOW in the 1970's, in preparation for the celebration of the fiftieth anniversary of the dedication of the church, this original interior design was again renewed even more splendidly at a cost of more than \$70,000. More gold, silver, and brighter hues were employed.

The magnificent mosaic in the apse of the church above the altar which depicts the Holy Sacrifice of the Mass and the resplendent mosaic band of the Seven Sacraments encircling the sanctuary were enhanced and embellished by designs around them.

The facial figures of the Four Evangelists and some of the Apostles in the bases of the cupolas were executed anew in simulated mosaics. The affairs were redone beautifully.

THE ENTIRE church was made a thing of great beauty to celebrate the occasion of its dedication 50 years ago. It is warm and majestic and inspirational.

A new lighting system, costing \$15,000, helps to make it so. The organ was renovated for some \$17,000.

This \$100,000 expenditure was made by some 1,000 families, many of whom are pensioners, who live on a "white island" surrounded by black sea."

Next Week: The banquet

St. Hyacinth Church

ST. HYACINTH NEWS

Par. Św. Jacka



JULY
10, 1977

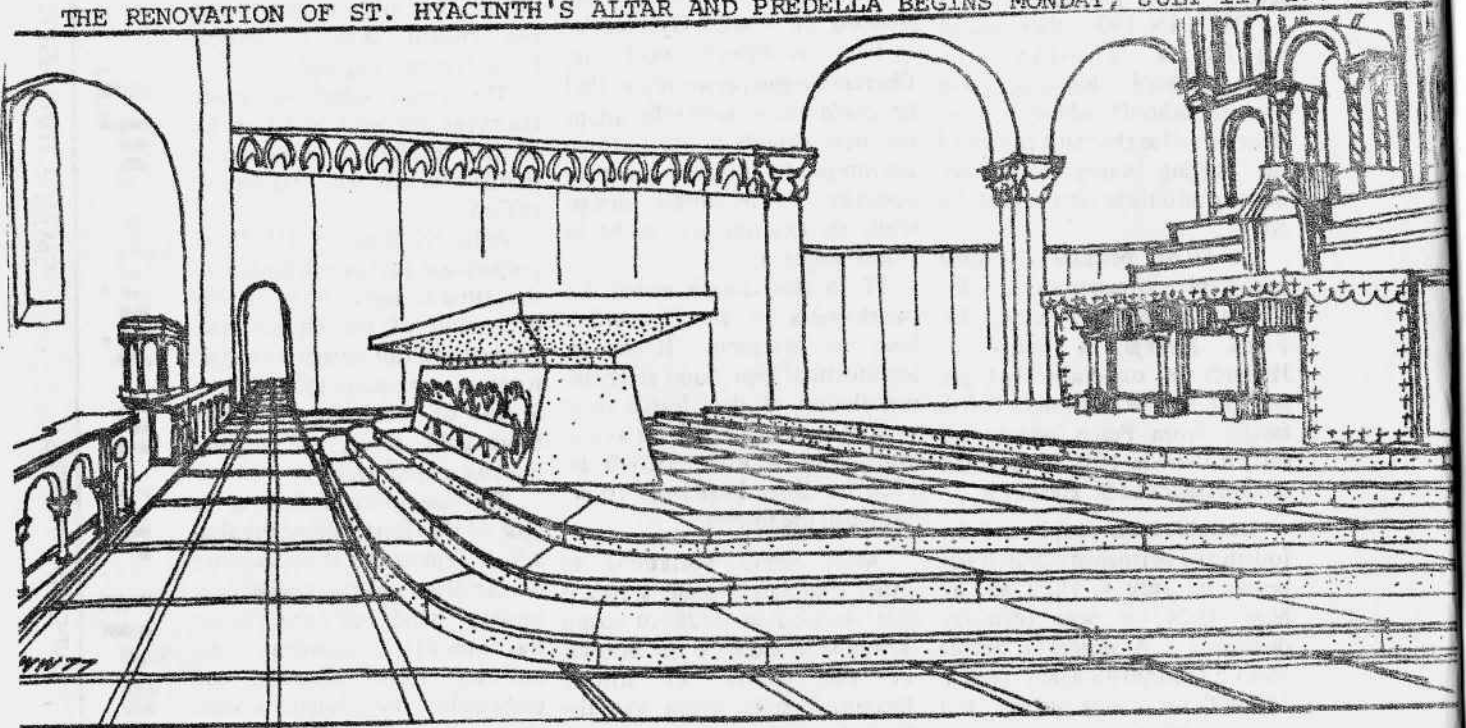
3151 Farnsworth

JACKOWIANIN
Rev. Francis S. Skalski, B.A., Pastor

Detroit, Mich.

Telephone:
922-1507

THE RENOVATION OF ST. HYACINTH'S ALTAR AND PREDELLA BEGINS MONDAY, JULY 11, 1977.



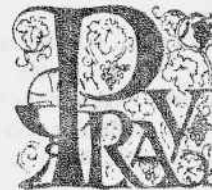
TRADITIONAL 3 DAY FORTY HOURS DEVOTION

FRIDAY APRIL 27
8:30 A.M. Opening
with Procession
6:30 P.M. Devotion

SATURDAY APRIL 28
8:30 A.M. Opening
5:00 P.M. Devotion
After 4 p.m. Mass

SUNDAY APRIL 29
8:30 A.M. Opening
4:00 P.M. Solemn
Closing with Procession

Confessions: Friday and Saturday after Devotion in English and Polish.
Rev. Thomas Skindeleski, M.Div., Professor at St. Mary's High School, Orchard Lake will preach the English and Polish sermons.



DAILY MAY ROSARY DEVOTIONS WITH BENEDICTION OF THE BLESSED SACRAMENT AT ST. HYACINTH ROMAN CATHOLIC CHURCH.

Rosary in Polish: Monday, Wednesday & Friday at 5:30 p.m. and Sunday at 10:00 a.m.

Rosary in English: Tuesday at 5:30 p.m. & Thursday for Grade School Children at 1:30 p.m. and Saturday at 3:30 p.m.

1979

May 1, 1979, Tuesday, May Outside Procession with participation of the entire 403 student body. Ms. Mary Ann Wenzel, 1979 Graduate will crown the Blessed Mother amidst her Court. The Graduates will individually lead the Rosary at the 1:00 p.m. May Devotion honoring the Blessed Mother.

Parafia Św. Jacka

By MARGARET ADAMS

There aren't many parishioners still around who remember when St. Hyacinth Church, at McDougall and Farnsworth, was founded to serve a suburban community, but there are many who feel a personal elation at the parish's current celebration — the 50th anniversary of the blessing of the "new" church.

They were there, for that auspicious occasion in 1924, when Bishop Michael Gallagher blessed their new church, a two-year effort to complete from the time of groundbreaking in July, 1922.

FOR ITS golden anniversary day, St. Hyacinth's again looks as fresh and as majestic in appearance as it did at its beginning, thanks to a major effort by parishioners to refurbish and completely redecorate the interior.

The celebration of two years of hard work getting the parish church ready for the jubilee celebration will take place Sunday, Nov. 17, at 2 p.m., with a banquet at the Royalty House in Warren. Prior to the dinner, there will be a special Mass offered at 10:30 a.m. that morning, with five concelebrants: Bishop Arthur Krawczak, Fr. Francis S. Skalski, the pastor, Fr. Walter Ziemba, Fr. Boleslaw Krol, SJ, and Fr. Michael Twardzik.



Interior of St. Hyacinth's Church

THE PARISH was formed in 1907 as a response to the needs of Catholic families who moved from the overcrowded, older Polish neighborhoods, but who continued to go long distances back to attend church. Fr. Sylvester Kolkiewicz was appointed first pastor and remained there for 13 years. The first Masses were offered in a private home until a little frame church was built in 16 days to accommodate the parishioners.

A combination church-school was built in 1908, which 12 years later was to be removed for the Sisters' convent. Fr. Francis A. Baweja was the second pastor, appointed in 1920, and officiated at the groundbreaking for the present church in 1922.

THE BUILDING was completed in 1924, but the interior decorating went on for another several years. After the death of Fr. Baweja in 1936, Msgr. Stephen S. Woznicki, later to become Bishop of Saginaw, was named the pastor. After the Bishop's departure, Fr. Peter S. Rypel became pastor in 1950.

During all these years the parish was expanding to serve the needs of its community. The school building was re-decorated and renovated, a new addition made to the sisters' convent, homes were purchased on Farnsworth and demolished to make way for a playground, new windows were installed in the church and the interior redecorated in 1957.

THE PARISH officially celebrated its golden jubilee of foundation Oct. 27, 1957.

In 1971, Fr. Rypel retired

and Fr. Skalski was appointed the new pastor in 1972. Again the arduous task of repainting and refurbishing the entire church was undertaken, with the co-operation of all 1,200 families of the parish.

The church on the exterior is a blend of Romanesque and Byzantine architecture. During the past two years, using only contributions from parishioners, the interior was completely redone, including a renovation of the organ and the installation of new lighting, new vestments and vessels. The interior painting was done

entirely by a husband-wife team, Dominic and Ann Mroz.

St. Hyacinth's looks today as it looked when it was first completed — a tribute to the devotion of its people.

St. Hyacinth's Marks 50 Years

The Michigan Catholic
November 13, 1974

HIGHLIGHTS FROM ST. HYACINTH PARISH

- 1905 — Rev. Francis Sajecki dreams of forming St. Hyacinth Parish. His sudden death delays the project of building a Church and School in this area.
- 1907 — Committee formed, petitioned Bishop J. Foley, for a new pastor, who appointed Rev. Sylvester Kolkiewicz as Pastor on May 8th. New Church was built.
- 1908 — Work begins on the building of a combination Church and School.
- 1920 — Father Francis A. Baweja is named second Pastor of St. Hyacinth on January 16.
- 1921 — The old church-school had one floor added to make more room.
- 1922 — Parish Committee and Father Baweja receive permission to build our present Church. After having three temporary Churches, this permanent Church is built. Ground breaking July 4th. Cornerstone blessed in Sept. by Bishop Gallagher.
- 1924 — Blessing of the New Church takes place on May 24th. Mollner Organ is blessed.
- 1928 — Permission granted for the Painting of the interior of the Church. The task takes two years and the cost is \$28,500.00.
- 1936 — The era of Father Francis Baweja comes to an end. He died December 26th.
- 1937 — Monsignor Stephen Woznicki is named Pastor of our Parish.
- 1938 — Monsignor Woznicki is named Auxiliary Bishop of Detroit by Cardinal Mooney.
- 1950 — The Golden Years of Bishop Woznicki come to an end, when he is named Bishop to the Saginaw Diocese. Rev. Peter Rypel is appointed Pastor on June 15.
- 1954 — Father Rypel undertook the task of renovating and redecorating the interior of the Church, Completed in 1957 at a cost of \$45,000.00.
- 1971 — Father Rypel retires and Father Francis Skalski is appointed Pastor by Cardinal Dearden on July 14.
- 1972 — Complete redecorating of the interior of the Church at a cost of \$70,000.00. New lighting - \$15,000.00 and Repair of the Organ - \$17,000.00.
- 1974 — The Golden Anniversary of the Blessing of the New St. Hyacinth Church.

Z HISTORII PARAFII ŚW. JACKA

- 1905 — Ks. Franciszek Sajecki widzi potrzebę nowego kościoła i szkoły w naszej okolicy.
- 1907 — Ks. Sylwester Kolkiewicz zostaje proboszczem i organizatorem parafii św. Jacka. Zostaje zbudowany pierwszy kościół; obecna stara część domu sióstr.
- 1908 — Budowa budynku szkoły i kościoła; obecny budynek szkolny.
- 1920 — Ks. Franciszek Baweja zostaje drugim proboszczem.
- 1921 — Powiększenie domu sióstr; budynku pierwszego kościoła.
- 1922 — Rozpoczęcie budowy nowego kościoła.
- 1924 — Poświęcenie obecnego kościoła św. Jacka; zbudowanie plebanii; przerobienie dotychczasowego kościoła na szkołę; zakupienie nowych organów.
- 1925 — Zakupienie dzwonów kościelnych.
- 1928 — Malowanie wnętrza kościoła.
- 1936 — Śmierć ks. Franciszka Baweji.
- 1937 — Ks. prałat Stefan Woźnicki zostaje trzecim proboszczem.
- 1938 — Ks. prałat S. Woźnicki zostaje konsekrowanym na Biskupa.
- 1940 — Założenie witraży i marmuru w kościele.
- 1950 — Ks. biskup Woźnicki zostaje mianowanym Ordynariuszem i Biskupem Diecezji Saginaw. Ks. Piotr Rypel zostaje czwartym proboszczem.
- 1957 — Odnowienie wnętrza kościoła na Złoty Jubileusz parafii św. Jacka.
- 1971 — Ks. Piotr Rypel przechodzi na emeryturę. Ks. Franciszek Skalski zostaje nowym proboszczem 14 lipca.
- 1972 — Rozpoczęcie całkowitej renowacji wnętrza kościoła św. Jacka.
- 1973 — Ukończenie odnowienia organów, kosztem \$17,000.00.
- 1974 — Założenie nowego oświetlenia, kosztem \$15,000.00. Ukończenie całkowitego przemalowania kościoła, kosztem \$70,000.00.

W roku 1905, przy ścisłej współpracy z ks. F. Sajeckim z parafii św. Wojciecha, grupa blisko dwudziestu osób podpisała petycję w sprawie utworzenia nowej polskiej parafii w mieście Detroit. Jednak z powodu przedwczesnej śmierci księdza Sajeckiego, plany te odłożone zostały do maja 1907 roku.

W tym też roku, po wielu kontrowersjach dotyczących granic parafii, rzymskokatolicka parafia św. Jacka została oficjalnie założona. (W owym czasie Detroit posiadało około 60 tysięcy mieszkańców polskiego pochodzenia). Przeważającym elementem wśród najwcześniejszych parafian byli emigranci spod niemieckiego (pruskiego) zaboru. Z tej też racji, naturalną kolejną rzeczą był wybór ks. Sylwestra Kolkiewicza, urodzonego w Poznańskiem — pod okupacją niemiecką — na pierwszego proboszcza parafii. 14 lipca 1907 roku, w małym, ceglany domku — własności rodziny Tessmarów — usytuowanym przy zbiegu ulic Theodore i McDougall, odprawiona została pierwsza msza święta. Wkrótce po tym utworzona została pierwsza Rada Parafialna, której członkami zostali inicjatorzy założenia parafii: Michał Lijewski, Franciszek Karwowski, Wojciech Dziatkiewicz, Jan Kusiel i Piotr Kowalski.

Dokładnie w rok później ks. Kolkiewicz otrzymał pozwolenie na wybudowanie kościoła i szkoły. 13 września 1908 roku położony został kamień węgielny, a 20 grudnia 1908 roku budynek — przy zbiegu ulic Frederick i McDougall — został ukończony i poświęcony przez biskupa. Tak to następna polska szkoła parafialna — prowadzona przez Siostry Felicjanki — otworzyła swe drzwi dla spragnionych wiedzy uczniów. (Pierwszą dyrektorką szkoły — siostra Mary Celine — zbliża się obecnie do setnej rocznicy swych urodzin, zamieszkując dom macierzysty Sióstr Felicjanek w Livonii).

W związku z napływem licznej emigracji spod zaboru

rosyjskiego, parafia szybko zaczęła się rozrastać i przeżywać okres pomyślnego rozwoju. W roku 1920 proboszczem wyznaczony został ks. Franciszek Baweja, który natychmiast zapoczątkował rozbudowę budynków parafialnych, ażeby sprostać problemom znacznie powiększającej się parafii.

W lipcu 1921 roku rozbudowany został klasztor sióstr, aby pomieścić więcej zakonnic-nauczycielek. W 1922 roku proboszcz zorganizował zebranie parafian, aby przedyskutować sprawę budowy nowego kościoła. Plan został przyjęty i budowa rozpoczęła się oficjalnie w kilka miesięcy później, w lipcu. Ukończona w dwa lata, nowa świątynia poświęcona została 25 maja 1924 roku.

Dla sfinansowania tego przedsięwzięcia wszystkie rodziny w parafii poproszone zostały o zadeklarowanie ofiar na ten cel-w wysokości od 100 do 500 dolarów. Umożliwiło to zainstalowanie nowych organów już 21 września, a 25 grudnia ukazał się miesięcznik opracowany podobnie jak ilustrowane magazyny - pod nazwą „Jackowianin”.

Nieustanny rozrost parafii wykazują późniejsze listy uczniów szkoły parafialnej, gdzie w 1927 roku zarejestrowanych było 1412 dzieci, w pełnym wymiarze godzin, w klasach od pierwszej do ósmej. W 1931 roku rozpoczął się dodatkowy program dla absolwentów ósmej klasy. Było to pomyślane jako dokształcenie w dziedzinie byznesu. Setki uczniów uczestniczyło w dwuletnich kursach przygotowujących do pracy w amerykańskim handlu i przemyśle.

Po śmierci ks. Baweji na proboszcza parafii wyznaczony został ks. prałat Stefan Woźnicki. Miało to miejsce w styczniu 1937 roku. W grudniu tego samego roku, ks. Woźnicki został mianowany biskupem i dla parafii rozpoczął się okres nazywany często Złotymi Latami. Czasy te odznaczały się ożywioną działalnością, odbudową i przebudową wielu budynków, rozwojem organizacji parafialnych, pracą i poświęceniem dla dwóch

krajów (parafia uczyniła wiele dla dobra Polski i Stanów Zjednoczonych w okresie II wojny światowej). Biskup Woźnicki, znany ze swego zrozumienia, optymizmu i pozytywnego nastawienia, swą osobą dodawał Parafii zapału do czynów, które upamiętnione zostały w kronikach miasta i kraju. Było to ogólnie widoczne poprzez działalność szkoły, chóru i orkiestry parafialnej, awansu parafian kościelnych, awansu parafian świeckich i kościelnych. Bez wątpienia, mianowanie ks. biskupa Woźnickiego Ordynariuszem diecezji Saginaw, dnia 25 maja 1950 roku, wytworzyło trudną do wypełnienia lukę w całej parafialnej Rodzinie.

Następcą ks. biskupa na probostwie parafii św. Jacka został ks. Piotr Rypel, który próbował kontynuować rozpoczęte dzieło, starając się utrzymać aktywność parafii, nawet w obliczu szeregu poważnych zmian zachodzących w dzielnicy. Wykładnikiem nieustępliwości i wytrwałości Parafii w tej walce było zorganizowanie uroczystości Złotego Jubileuszu Parafii w 1957 roku, a także nieprzerwana działalność parafialnej szkoły. Ks. Rypel pozostał proboszczem — w tych trudnych czasach — aż do 1971 roku, kiedy to następcą jego mianowany został ks. Franciszek Skalski, który zapoczątkował okres „nadziei” i „walki”.

Pierwszym i najważniejszym obowiązkiem nowego proboszcza była reorganizacja i ponowne scalenie parafialnej Rodziny. Gdy problemy te wydawały się być w połowie rozwiązane, na barki ks. Skalskiego spadło zadanie utrzymania szkoły parafialnej. W odpowiedzi na zarządzenie Archidiecezji, która kazała szkołę zamknąć (1972-1973), zorganizowany został protest i plan ten został odrzucony. Zapanował nowy duch, kontynuujący chwalebne karty przeszłości Parafii.

Wniósł on powiew nowego życia do społeczności parafii św. Jacka i uczynił ją żywą częścią naszej Polonii po dzień dzisiejszy — rok 1977 — który znaczący siedemdziesiątych Parafii w służbie Bogu, Ameryce i Polonii.

Parafianie i przyjaciele parafii św. Jacka zbierają się dnia 30 października b.r. w Imperial House, aby świętować uroczystość Siedemdziesiątych. Będzie to okazja do wspólnej radości nie tylko dlatego, że wśród ludzi wiara jest ciągle żywa, ale także dlatego, że istnieje proboszcz — „bojownik”, że jest dyrektorka szkoły — „innovatorka” z powodzeniem, że są pełni oddania swemu powołaniu nauczyciele, że są liderzy parafialnych organizacji, którzy głęboko wierzą w przyszłość tej Polsko-Amerykańskiej Parafii, założonej przez zdeterminowanych, ubogich emigrantów. Boże, błogosław im w ich pracy!

Michał A. Królowski
Historyk Parafii

Parafia św. Jacka świętuje swe siedemdziesiątolecie

DZIENNIK POLSKI (THE POLISH DAILY NEWS)

PIĄTEK i SOBOTA 28 i 29 PAŹDZIERNIKA 1977

CHURCH - 1979

The artist's drawing and comments are self-evident and need little explanation.

Work began in March, 1979 and was completed in November, 1979. After uncovering the middle section of the front

steps, it was decided, to place steel rods reinforced in cement. Instead of the peer-

method, it was determined to support the enormous weight of the limestone

steps with cinder-block, which was

filled with cement.

EXISTING STONE STEPS (REMOVED, REFINISHED AND REVERSED WORK SIDE DOWN)

NEW CONCRETE BLOCK WALL (CONTINUED)

NEW CONCRETE FILL

EXISTING BRICK BEARING WALL (CONT.)-(REMAINED)

NEW CONCRETE SUPPORT

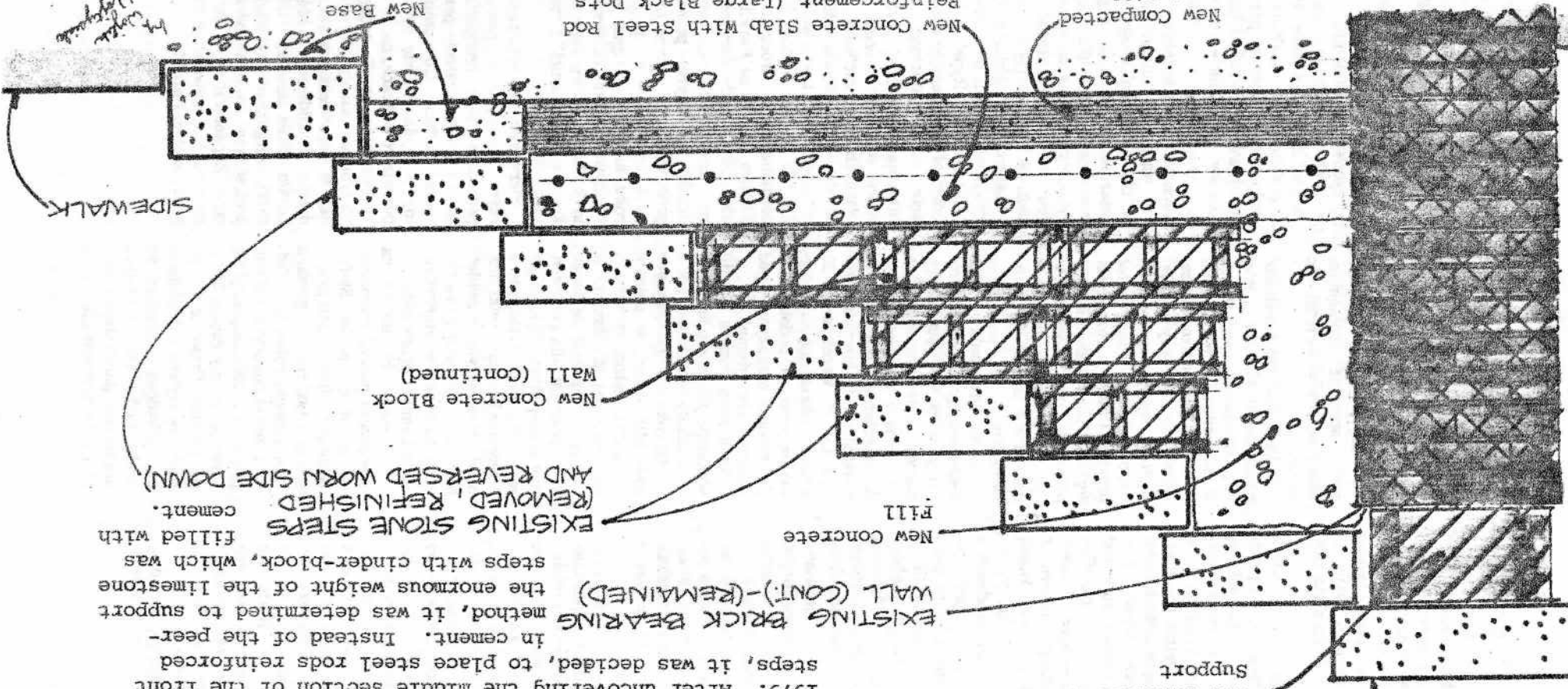
NEW CONCRETE SLAB WITH STEEL ROD REINFORCEMENT (LARGE BLACK DOTS ... INDICATE STEEL RODS)

NEW COMPACTED SAND FILL

CONCRETE SLAB

NEW BASE

SIDEWALK



NEW FOUNDATION FOR THE EXTERIOR FRONT STEPS OF ST. HYACINTH CHURCH - 1979

An ounce of prevention, is worth a pound of cure.

Unlike the 1922 construction the new construction supports the weight of each step individually and will make sagging virtually impossible.

The repair of the exterior Church platform and steps will prevent one

aw-suit, we are far head in savings.

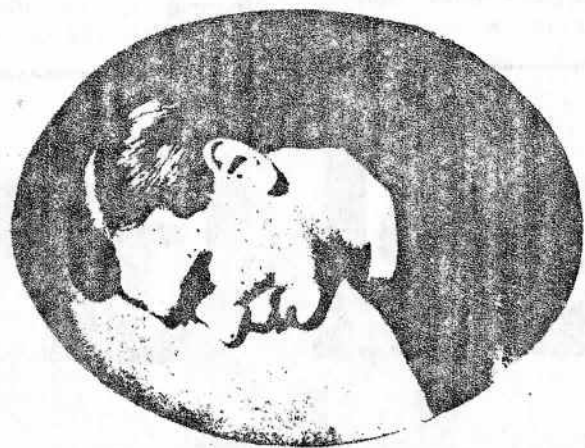
The contractor for the platform and step renewal was American Marble & Tile Co., whose owner is Thomas Martin, Sr. The total cost of the repair of the steps, putting foundations under the platform, which leads to the Church doors and the expanding of the grills, for ventilation amounted to \$37,204.00. The repair of the platform and steps amounted to a large expenditure, but was a necessary one.

The work was performed by "American Marble & Tile Co." Owner: Mr. Martin.

Przebieg Adresowy - Firmi Polakich w Detroit, Mich.
 oraz Histoya Osady i Parafij Poliskich w tem miescie.
 Ksiazka Pamiatkowa z Zycia Polakow na obczyznie
 Rok 1907 - Wydanie Staraniem Wincentego Smolczynskiego
 512 Canfield Ave. East, Detroit, Mich., U.S.A.

Parafia Św. Jacka.

Parafia św. Jacka jest jeszcze w pieluszkach. Nie można więc opisywać jej życia dojrzałego, jej kościoła lub szkoły. Natomiast można powiedzieć parę słów o jej początkach.



Fot. Mieczkowski.

Ks. Sylwester I. Kolkiewicz
 proboszcz parafii św. Jacka

Kiedy ks. Sajcecki był jeszcze wikaryuszem parafii św. Wojciecha, miał sposobność widzieć, że szkoła i kościół św. Wojciecha nie może pomieścić wszystkich pragnących brać udział błąż to w naukach, lub też nabożeństwach. Dla tego porozumiał się ze starszymi z bractw, z ks. Muellerem, z

ks. biskupem i postanowił wybudować kościół między ulicami Warren, Jos. Campau, Mitchell i Theodore. Kościół miał być pod wezwaniem św. Jacka. Ks. biskup w towarzystwie z ks. Fr. Muellerem zwiadał miejsce i uznał je za odpowiednie. Kościół byłby zapewno w krótko powstał gdyby nie śmierć ks. Sajceckiego, (umarł bowiem z kwietnia 1906 r.) która spowodowała wzdolkę.

Lopiero 3 marca następnego roku (19 7) zawiązał się komitet w domu p. Jana Kuzia, 422 Grandy Ave. i postanowił myśli ks. Sajceckiego wprowadzić w czyn. Do komitetu tego należała pp. Fr. Komeczny prezes, Jan Kuzel, Józef Keschke, Jan Groot, Leon Schwarc, Marcin Wagner, Fr. Sass, Albert Keschke, Antoni Cichorowski, Jan Kiebba, Marcin Tesmar, Aleksy Okraj, Fr. Kamowski, Józ. Jurczyk Antoni Posluszny i Piotr Kowalski.

Komitet ten udał się dnia 19 maja 1907 do ks. biskupa z prosbą o proboszcza—o pozwolenie budowy nie prosil, sądził bowiem, że pozwolenie raz wydane przez ks. biskupa wystarczy. Na proboszcza przeznaczył ks. biskup ks. Sylwestra Ignacego Kolkiewicza. Dalszą czynnością komitetu było jaknajczystsze przyjęcie ks. S. Kolkiewicza jako proboszcza i za jego radą dalej pracować.

Ks. Kolkiewicz przyjął na siebie trudną pracę proboszcza i można się spodziewać, że mimo intryg jakie w ostatnich czasach zaszły, dokona wielkiego dzieła budowy kościoła.

Dnia 14 lipca odprawił ks. Kolkiewicz pierwszą mszę świętą dla parafian w domu Tesmara pod nr 1118 McDougall ulicy. Przy nowej parafii powstało już bractwo św. Jacka, które liczy przeszło 70 członków. Jest więc nadzieja, że nowa parafia w niedługim czasie dorówna innym, które także trudne miały początki.

Życiorys ks. S. I. Kolkiewicza.

Ks. Sylwester Kolkiewicz urodził się w. Księstwie Poznańskim, krzcił się najpierw w gimnazjum pruskim, potem udał się na studia teologiczne do Rzymu a po otrzymaniu święceń kapłańskich pogłębił swą wiedzę teologiczną w Wuerzburgu w Bawarii, poczem wyjechał do Ameryki. Przez pewien czas był proboszczem w Port Austin, Mich. Skąd powołał go ks. biskup na wikaryusza par. św. Józefa, a następnie przeznaczył na proboszcza nowo powstałej par. św. Jacka.

St. Hyacinth: Detroit's first Byzantine church

Page 4A

St. Hyacinth Church and School with their distinctive architecture and leading historical and cultural role in ethnic life are now recognized as national historic places.

A declaration of eligibility in April by the Keeper of the National Register of Historic Places gave historical status to St. Hyacinth and 13 other places in Detroit's first Polish neighborhood.

St. Hyacinth Church has a special distinction: it is the first structure in Detroit to be designed in the Byzantine architectural style.

Characteristic of Byzantine architecture is extensive use of circular elements, such as the rounded arch and the domical roofs.

St. Hyacinth presents a gabled facade flanked by two bell towers. An immense rounded arch, enclosing three gateway arches, is approached by a monumental flight of steps.

Above the large central arch is a row of blind arches. Corinthian columns are used throughout. The towers are hexagonal and their upper stages are decorated with louvered, rounded arches and have copper domical roofs.

The interior is also based on the Byzantine style which emphasizes the use of paintings and mosaics. St. Hyacinth's interior is richly decorated. Dark-stained oak pews and throughout. The altar makes extensive use of

By
Robert
Selwa



Italian marble. Paintings represent various figures on the ceiling of each of three cupolas.

The church was built in 1924 by Nowakowski Builders, with Donaldson and Meier as the architectural firm.

The school is even older, going back to 1907, and is noteworthy for monumental entryways enclosed within pilasters and dormer windows above the roofline.

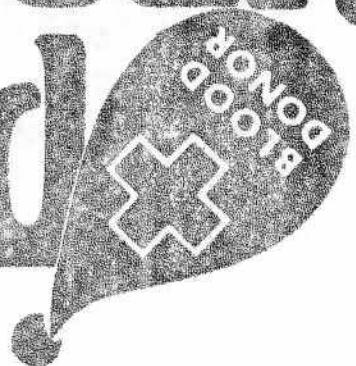
The parish began with the school, where services were first held. St. Hyacinth was named after a 13th Century Polish Dominican and its first pastor was the Poznan-born Sylvester Kolkiewicz. Later the parish was vicarage for Michigan's first Polish Catholic Bishop Stephen Woznicki.

Today St. Hyacinth is most active of all of Poletown's Catholic parishes, originator of both the Poletown Neighborhood Council and Poletown Interparish Council.

Historic St. Hyacinth is at McDougall and Farnsworth on the east side of Detroit.

Southeastern Michigan
Red Cross Blood Center.

Feel Great. give blood



2/12/99

PICKED PARISH WITH SCHOOL *Polish Daily News (English)*

Fr. Skalski appointed St. Hyacinth's pastor



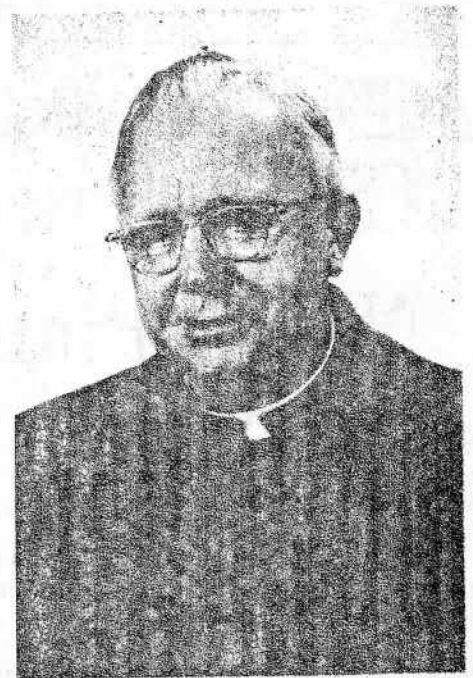
REVEREND PETER S. RYPEL

Pastor Emeritus of
St. Hyacinth Parish

Born June 20, 1899
Ordained February 25, 1923
Retired June 30, 1971
Died October 6, 1971
Age 72

Concelebrated Mass
October 9, 1971 at 1 P.M.
St. Hyacinth Church

Interment Holy sepulchre Cemetery



REVEREND PETER S. RYPEL

Pastor Emeritus of
St. Hyacinth Parish

JACKOWIANIN

Styczeń, 1949



Courtesy The Michigan Catholic

Bishop speaking at the Port Huron First Friday Club.

As We See It Detroit Free Press City's Lower East Side Needs Plan of Its Own

CHENE CORRIDOR AND POLE

SLAVIC VILLAGE -

INTERNATIONAL VILLAGE

DEVELOPMENT CONCEPT

THE LOWER EAST SIDE of Detroit is in a state of change. That's a polite way of saying that, from a middle-class point of view, much of it is falling apart and nobody knows what to do about it.

Almost 20 percent of the land, once a thriving residential area, is vacant because abandoned houses have been torn down and nothing has replaced them. A map starkly illustrates the random nature of the decay; the open space doesn't arrange itself in a neat shape that could be transformed easily into, say, pleasant parklands. Instead, the vacant lots are scattered inconveniently throughout the 1 1/2 square miles of the lower east side.

Much of the lower east side is not middle class, but that in itself is not a tragedy, at least not for many of the people who live there.

"The east side is home to me," says one young woman who has lived there all her life and who recently bought a house there. Her view is that many of the abandoned houses are fixable and shouldn't be torn down, and the area, especially near the riverfront, will come into its own some day.

Meantime, take another look at the lower east side. Amid the blight are more than 30,000 homes that may lack luxury, or even middle-class standards of maintenance and



There has been a start at slowing the blight.

decor, but that are habitable and, more important, affordable.

The tragedy, if there is one, is that nobody has a specific plan for the lower east side. It is time that the city take more responsibility for the future of that area and of similar ones that have suffered from housing scandals, from private and public neglect, and from a lack of a sense of direction. There has to be room among the grand plans for downtown development, expansive transportation systems and luxurious apartment complexes for a plan for the neighborhoods.

The city deserves credit for starting to slow the blight. Its first step has been to begin "banking" the vacant land it fell heir to as a result of failed federal home-loan programs, and in some cases to give vacant parcels for a token fee to neighboring homeowners who at least might take care of them.

But there has been reluctance by city planners to commit to paper a specific plan for the lower east side because of the immensity of the area, the extent of its problems, and the lack of money available to solve the problems. Among the ideas planners have considered is a New Town in Town concept, which would produce new housing, shopping facilities and industrial development and which would conserve some of the existing housing. The idea exists in broad form in the Move Detroit Forward plan. It deserves more specific attention.

It will take time to deal with the problems, and there is no point in planning for planning's sake. But residents of the area need a sense of where they are going even if they are not yet able to begin.

Some day there may be greater opportunities for the lower east side than as a site for cheap housing, abandoned buildings and vacant lots. It may get parklands, luxurious housing and marina, or a New Town in Town.

But whatever it becomes, in this generation or the next, it deserves a plan now.

Proposed by:

TOM OLECHOWSKI

Presentations by:

Rev. FRANCIS SKALSKI

RICHARD HODAS

AUGUST 29, 1978

For the Bicentennial

Thursday, January 22, 1976

St. Hyacinth Schedules A Year of Activities

A Latin Mass to be celebrated at 1 p.m. Sunday in St. Hyacinth Church, at 3151 Farnsworth will begin a series of Bicentennial events sponsored by the St. Hyacinth Parish Bicentennial Committee.

At the offeratory of Sunday's Mass, 23 members of the Parish Council will offer Bicentennial gifts, including 12 Revolutionary flags, a Liberty Bell and a copy of the Constitution.

The offeratory procession will be headed by John Herman, parish council president. Immediately after the Mass the grade school children will reenact the Boston Tea Party in the School Hall.

In February the St. Hyacinth Holy Name Society will sponsor a Blessing of the Bicentennial Flag at a 9 a.m. Mass at an as yet unspecified date.

On Sunday, Feb. 15, members of Polish community will select a St. Hyacinth Bicentennial queen who will reign throughout the Bicentennial year. Judging will take place at 3

p.m. in the School Hall. All are invited.

The Crowning of the St. Hyacinth Parish queen will be held on Sunday, March 14 in the School Hall.

The following week, on March 21, the 13 members of the St. Hyacinth Parish choir will receive new choir gowns at the 9 a.m. Mass.

At the three day, 40 hours devotions to be held April 23, 24 and 25 prayers will be offered to the Blessed Sacrament. After the closing of the devotions a reception will be held for parishioners and friends in the parish hall.

Also in April, the East Side Homeowners Association will sponsor a

sale of red and white petunias and blue pansies.

THE ST. Hyacinth grade school students will open the May Day daily devotions with an outside procession from the school to the church. Following the procession a class member will crown the Blessed Mother in a special ceremony.

The St. Hyacinth Bicentennial Parish picnic will be held Sunday, June 27 in Warsaw Park. Music will be provided, and all proceeds will go toward the St. Hyacinth Grade School.

On July 4, General Thaddeus Kosciuszko and Count Casimir Pulaski will be honored at a 1 p.m. Mass. Polish veteran organizations will participate with the St. Hyacinth Holy Name Society to honor Kosciuszko and

Pulaski who fought for America in the Revolutionary War.

On Sept. 14 the East Side Homeowners Association and the St. Jean De Chantel Society will sponsor a fashion show at 7 p.m., in the School Hall.

BY POPULAR demand the St. Hyacinth Ushers Club will present a Polka Mass at 5 p.m. Sept. 25 and at 9 a.m. and noon, Sept. 26.

On Oct. 8, 9 and 10 at the Allied Societies of St. Hyacinth will sponsor a Bicentennial Help Keep Our Central Grade School Open Festival at the School Hall.

The year's Bicentennial activities will come to an end at the Christmas Eve Midnight Mass when the Bicentennial queen and her court will carry the infant Jesus in procession to the manger.



**St. HYACINTH PARISH
PARAFIA Św. JACKA**

70th ANNIVERSARY

**DINNER
DANCE**

AT THE IMPERIAL HOUSE

34071 GROSEBECK

SOUTH OF 15 MILE IN FRASER



The Galicja



will perform!

SUNDAY OCT. 30, 1977

DOORS OPEN
DINNER
DANCING

1 P.M.
2 P.M.
3:30 til 8 P.M.

MUSIC BY
MARSHALL LACKOWSKI
AND HIS ORCHESTRA

Complete Family Style Dinner
B.Y.O.B. Donation \$15.00 person

For your reservation call 922-1507. Reservation terminate Oct. 28th.

The 70th Anniversary Mass of Thanksgiving will be celebrated October 30, 1977, at 10:30a.m. No tickets will be sold at the door!

P.N.A. Centennial Mass

SERDECZNE ŻYCZENIA

NA STU LECIE

Today



ANNIVERSARY
100th

December 6, 1980 thru December 14, 1980

Jewelry

Demonstration

Come and spend the afternoon with us at our school hall November 16 at 2:00p.m.



'Daddy, what's a football widow?'

HOLIDAY GIFTS

Saturday
june 7th
5pm

**CORPUS CHRISTI
PROCESSION**

june 7th
Saturday
5pm

Saturday
june 7th
6pm

**"EAGLES"
ATHLETIC BANQUET**

june 7th
6pm

Sunday
june 8th

**SISTER'S "GOING AWAY"
MASS & PARTY**

Mass - 11:30am
Party - 12-3pm

"FATHER'S DAY" CAR WASH

St. Hyacinth Parish "Mass Schedule" June 7, 1980 through June 15, 1980

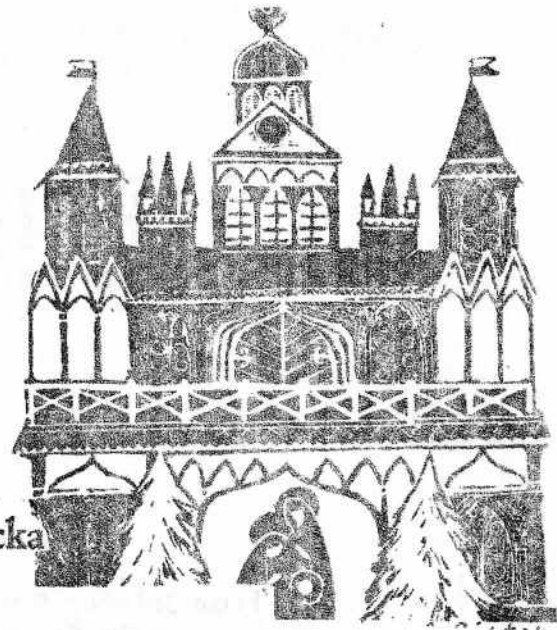
June 14

Saturday

Wędrujaca
z Orchard Szopka
 z Lake Szopka

Dzisiaj

3 P.M.



St. Hyacinth Church — Par. Św. Jacka

JANUARY 11 1976

USA'76

ST. HYACINTH TEEN CLUB SPAGHETTI DINNER

SUNDAY, JANUARY 18, 1976

SCHOOL HALL, 1:00P.M. - 6:00P.M.

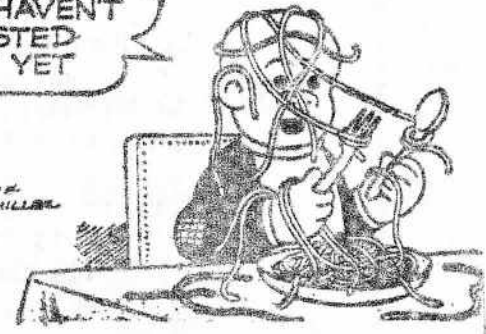


DONATION:

\$2.50 ADULTS

\$1.25 CHILDREN

© PHILIP GUSHKILL



WELCOME

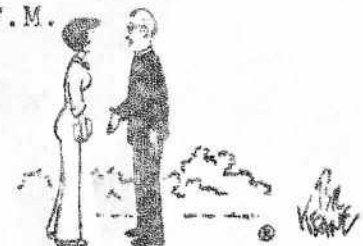
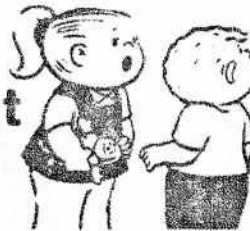
GOOD LUCK TO YOU



Rev. David Przedwiecki, O.F.M.
Franciscan Priest

**On Your
 New
 Assignment
 As
 Our New
 Associate Pastor & Professor At O. L.**

Father Dave, O.F.M.



"I don't know that priest's last name, but his first name is Father."

77
 SKI
 person
 vation
 :30a.
 =
HOLIDAY GIFTS
 th
 ay
 th
 30am
 -3pm
 Saturday

Proclamation

St. Hyacinth's Grade School Banana Festival

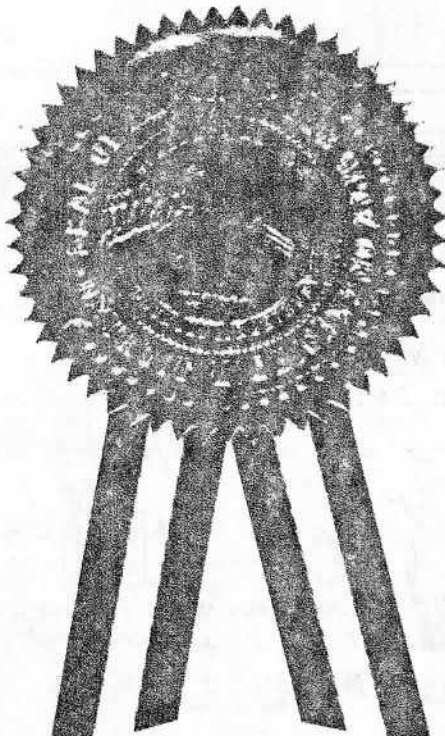
October 6-8, 1978

From October 6-8, 1978, thousands of Detroiters will "go bananas" to help St. Hyacinth's Grade School raise funds to cover its operating expenses.

On these three days St. Hyacinth's will hold the first annual Banana Festival which will feature live music, ethnic dancers, refreshing beverages, delicious meals and, of course, bananas -- in pies, in cakes, under ice cream and even in their skins.

St. Hyacinth's Grade School opened its doors to Detroit students in 1907 and over the past 71 years has earned the reputation of a superior educational institution which serves inner city youth of all economic, social and racial backgrounds.

Therefore, I, Coleman A. Young, Mayor of the City of Detroit, issue this Proclamation commending St. Hyacinth's Grade School for its immeasurable contribution to Detroit and encourage all Detroiters to "Go Bananas" for this truly worthy cause.



Coleman A. Young

St. Hyacinth Latin Mass



Intended to preserve the simple
majesty and beauty of the traditional
Tridentine Latin High Mass



Gló-ri-a in excé-l-sis De-o

The beauty of the traditional Catholic High Mass, sung entirely in the Latin.

EVERY LAST SUNDAY OF THE MONTH
1:00 P.M.
February 25, 1973 -- 1:00 P.M.

MSZA ŚW. PO ŁACINIE
W NIEDZIELE
25 LUTEGO, 1:00 P.M.

April 8, 1979 - The 5th Sunday of Lent - Holy Name Society "Raffle" Next Sunday, 10a.m.

Today Easter FLOWER OFFERING

APRIL 8, 1979 Palm Sunday

P.T.G. "Easter" BAKE Sale

St. Jean BINGO 2pm

Galicja POLISH Candy Sale

SPRING IS BUSTING
OUT ALL OVER!
JOIN US AT THE
O. of A.'s ANNUAL
SPRING FESTIVAL
March 30, 31 & April 1

At The School Hall On
CONANT AND HAROLD

ST. HYACINTH, Detroit

"LENTEN" Fish Dinners

Sponsored by the Combined Parish Societies

EVERY FRIDAY

At our school hall
5240 McDougall

ST. STANISLAUS B.M. CHURCH MISSION



Sunday, April 1, 1979, 3p.m. then
daily at 6:30p.m. thru Friday.

Today

Spotlight
on

St. Hyacinth

Bicentennial



QUEEN

Miss Mary Wieszczyk



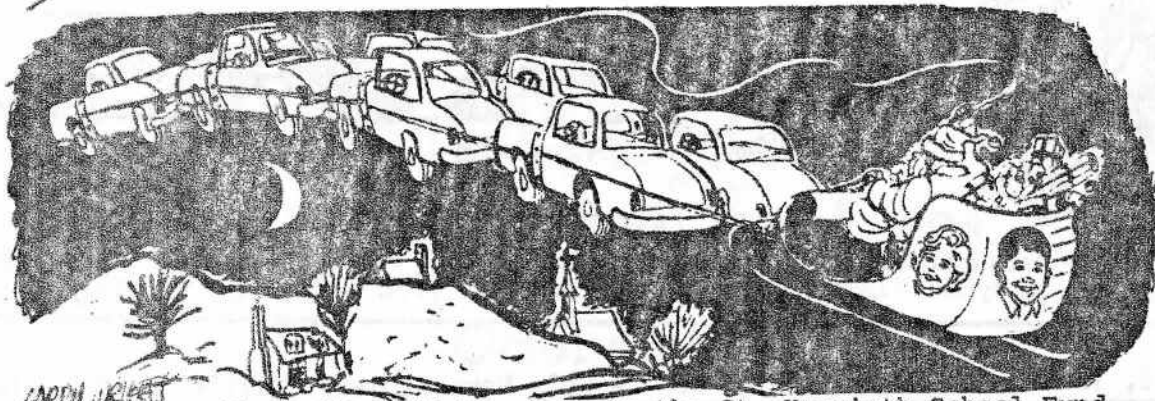
BICENTENNIAL

MASS SCHEDULE: MARCH 14, 1976 THROUGH MARCH 21, 1976

"Christmas in July" at St. Hyacinth

Sponsored by the St. Hyacinth
Jackowo Arts & Crafts

- handmade Christmas ornaments
- White Elephant Sale
- Pierogi
- Homemade noodles
- Dolls
- pillows
- Plants



LARRY WILBERT

All profit will be given to the St. Hyacinth School Fund.

at our School Hall • July 18, 19, 1981

St. Hyacinth Parish "Mass Schedule" July 11, 1981 through July 19, 1981

JOIN POLISH AMERICAN CONGRESS FEDERAL CREDIT UNION

... Your Deposits are Insured Up to \$40,000
by the Federal Government

OFFICE HOURS: 11:00A.M. 'til 2:00P.M. Temporary Office at the Rectory until further notice

Wstap do FEDERALNEJ CREDIT UNION KONGRESU POLONII AMERYKANKIEJ

ST. HYACINTH PARISH "MASS SCHEDULE" MAY 6, 1978 THROUGH MAY 14, 1978

St. Hyacinth P.T.G.

"Bar-B-Que
CHICKEN
DINNERS"

BACK TO SCHOOL

FAMILY • FUN • FAIR

Sunday, August 30, 1981

NOON - 7 P.M.

St. Hyacinth Parish "Mass Schedule" August 8, 1981 through August 16, 1981

the Links Off... Every Friday
 At Our School Hall

Our Secrets Out - St. Hyacinth "LENTEN" FISH DINNERS

"yodon tela hrax ta our godina."

also

Sit down

Dinners and Carry Out's

Same price as in 1980!



Yes, POOTATO is misspelled, it should read: POTATO. You are a good speller!

POOTATO PANCAKES

also

PIEROGI

Cheese & Kraut

The following Organizations will serve the LENTEN FISH DINNERS:

March 27, 1981 - Pelicjan Sisters Auxiliary
 April 3, 1981 - Jackowo Senior Citizens

April 10, 1981 - Christian Mothers and Rosary Society

April 17, 1981 - Senior Citizens Arts & Crafts.

Please support our Friday Dinners!
 225 Dinners were served 3-13-81
 250 Dinners were served 3-20-81.
 Thanks for your support.

March 6, 13, 20, 27,
 April 3, 1981
 2:00pm - 7:00pm

"Pomogme nasz scholo od kupu"

Sponsored by the St. Hyacinth Jackowo Arts & Crafts

SS

notice

ON

EJ

Noon-7 p.m.

St. Hyacinth

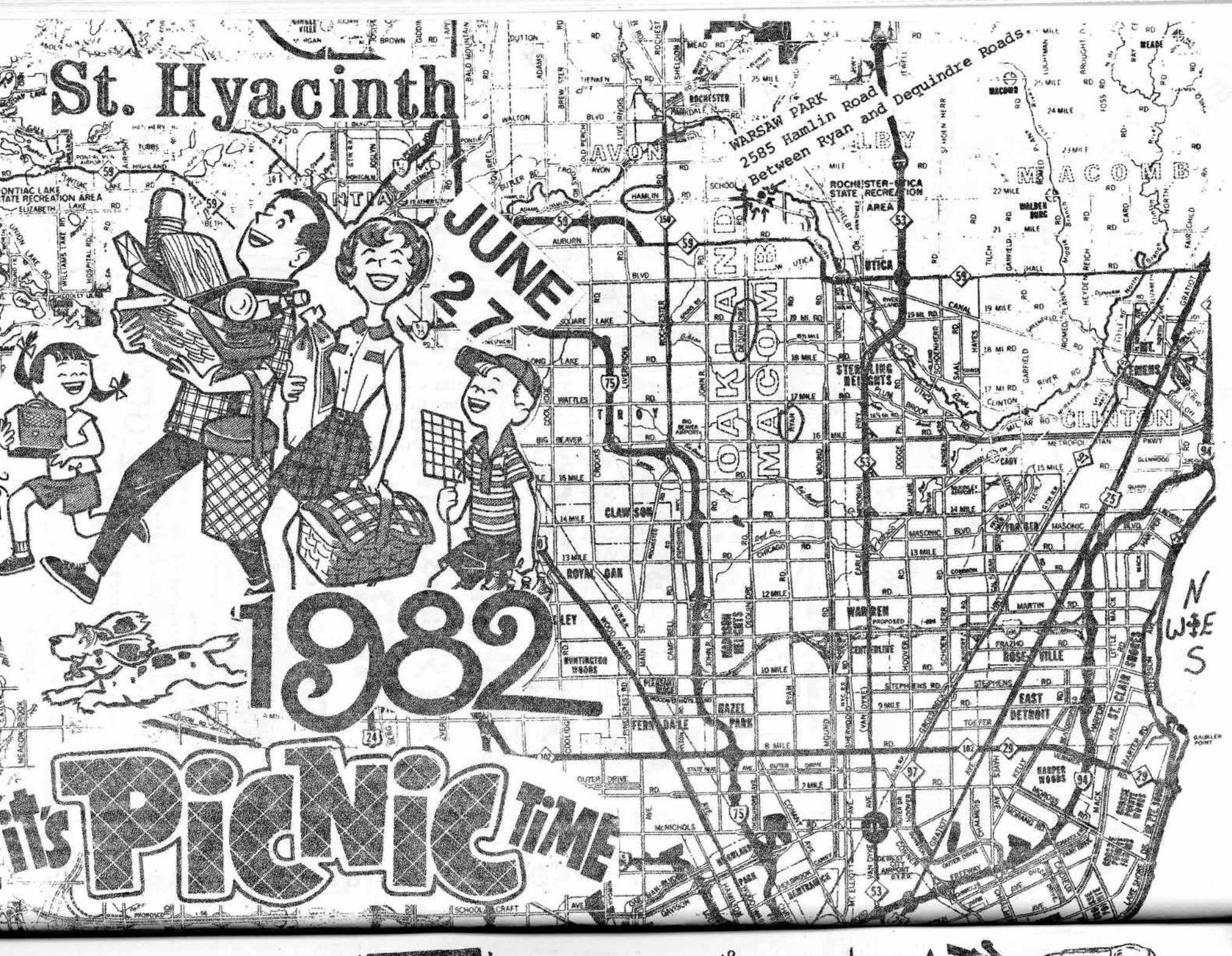


JUNE 27

1982

It's Picnic Time

WARSAW PARK
2585 Hamlin Road
Between Ryan and Dequindre Roads.



Knights of the Altar

IN ANSWER TO HIS CALL

Knights



St. Hyacinth Church "Mass Schedule" January 30, 1982 through February 7, 1982

BREAKFAST WITH THE GREAT PUMPKIN

SPONSORED by P.T.G.

SUNDAY, Oct. 18, 1981

after 8 AM, 9 AM, 10 AM Masses



All you can eat -
Pancake Breakfast with three sausages
Donation: Adults \$3.00, Children \$2.00

at St. HYACINTH SCHOOL HALL

ST. HYACINTH PARISH "MASS SCHEDULE" OCTOBER 10, 1981 THROUGH OCTOBER 18, 1981

PARISH CENSUS

Begins Wednesday, July 6, 1977...

10a.m. - 12:30p.m.

2p.m. - 5:00p.m.

Conducted by the Felician Sisters
The last Census was taken in 1952.

THE DEADLINE FOR BECOMING PATRONS FOR THE 70TH ANNIVERSARY BOOK IS MONDAY, JULY 5, 1977.

I Pledge to contribute to the publishing of the 400 page

ST. HYACINTH'S 70th ANNIVERSARY HISTORY BOOK

\$25.00 BRONZE SPONSOR -

\$50.00 SILVER SPONSOR -

\$100.00 GOLD SPONSOR -

MEMORIAL \$25.00 - In Memory of



LAST CALL

1977

1977
BINGO
BINGO
BINGO

St. Hyacinth Church - Par. Sw. Jacka



• Detroit, Michigan 48211
Help Keep Our Catholic
Grade School Open.



BINGO **FUND RAISING**



The St. Hyacinth Bingo Committee headed by Mr. Frank Lubinski, donated \$4,500.00 during the past 7 months towards the St. Hyacinth HELP KEEP OPEN OUR SCHOOL FUND.

Felician Sisters' Auxiliary
46th ANNUAL BREAKFAST
SUNDAY, APRIL 26, 1981



Following 11 O'Clock Mass
Motherhouse in Livonia
36800 Schoolcraft Road



St. Hyacinth Parish "Mass Schedule" April 25, 1981 through May 3, 1981

EVERYONE
Detroiters
On the
MOVE!
PULL TOGETHER
DOM



2/20/77



Hyacinth remains traditional!

Communion-in-Hand In Detroit by Fall; Practice Optional

Rome has granted permission for U.S. Catholics to receive Holy Communion 'in the hand.' November 20, 1977 is the target date. Since the new practice is optional, St. Hyacinth will not change. We at St. Hyacinth's will receive the Host in the traditional way.



THANK YOU

"HELP KEEP OPEN OUR SCHOOL"

DONORS

The complete list of DONORS is to be found in today's Parish Bulletin!

St. Hyacinth School



We "Thank You!"



December 11, 1977 Issue

THIRD SUNDAY IN ADVENT

Services offered
to Detroiters
60 & older

FREE HEALTH TESTS

Exams will be given at:

"DOM KULTURY" OF THE "GALICJA" SONG AND DANCE ENSEMBLE
5144 Mc Dougall - at Farnsworth

JANUARY 3 THROUGH JANUARY 20, 1978

DETROIT DEPARTMENT of HEALTH

POLISH AMERICAN CONGRESS - WORKING TO BUILD A HEALTHY POLISH COMMUNITY

on Dec. 12, 13 or 14, 1977

APPOINTMENT
571-2440

Bake Sale

"DOM KULTURY" OF THE "GALICJA" SONG AND DANCE ENSEMBLE

SAT. DEC. 10 - 1:00 - 6:00

SUN. DEC. 11 - 9:00 - 2:00



It's Girl Scout cookie time

Five varieties are being offered at \$1.25 a box.

Our cookies are baked by Interbake Foods of Battle Creek, Michigan from special recipes developed especially for Girl Scouts. Girl Scout Cookie Sale: March 7 - 16, 1980

ST. FRANCIS D'ASSISI PARISH, DETROIT MICHIGAN
 ANNOUNCES THE ANNUAL FALL FESTIVAL
 4500 WESSON AVE.
 Michigan and Livernois Area
 HELD ON

FRIDAY, NOVEMBER 10.....6:00 P.M. to 10:00 P.M.
 SATURDAY, NOVEMBER 11.....3:00 P.M. to 10:00 P.M.
 SUNDAY, NOVEMBER 12.....11:00 A.M. to 9:00 P.M.

DINNERS
 BOOTHS---PRIZES---REFRESHMENTS

PARENT
 TEACHERS
 GUILD



Today!

Lutnia to Present Concert; Folk Show

The Lutnia Singing Society will culminate the celebration of its 70th anniversary with an anniversary concert and folk

show at 3p.m. Sunday, November 19 in the Warren Woods High School auditorium.

Sunday, November 12, 1978 at

our School Hall

ST. HYACINTH PARISH "MASS SCHEDULE" NOVEMBER 11, 1978 THROUGH NOVEMBER 19, 1978

Felician Sisters Aux



Christmas

"Optatek" Dinner

Today 1:00PM Here

Everyone is welcome!

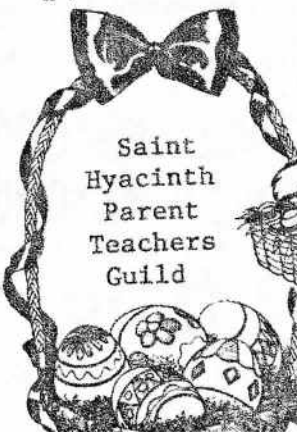
Donation: \$8.00



Coat of Arms of the Felician Sisters

St. Hyacinth Parish "Mass Schedule" January 9, 1982 through January 17, 1982

P.T.G.



Saint Hyacinth Parent Teachers Guild



After all Masses!

Breakfast with the Easter Bunny Sunday, April 4th

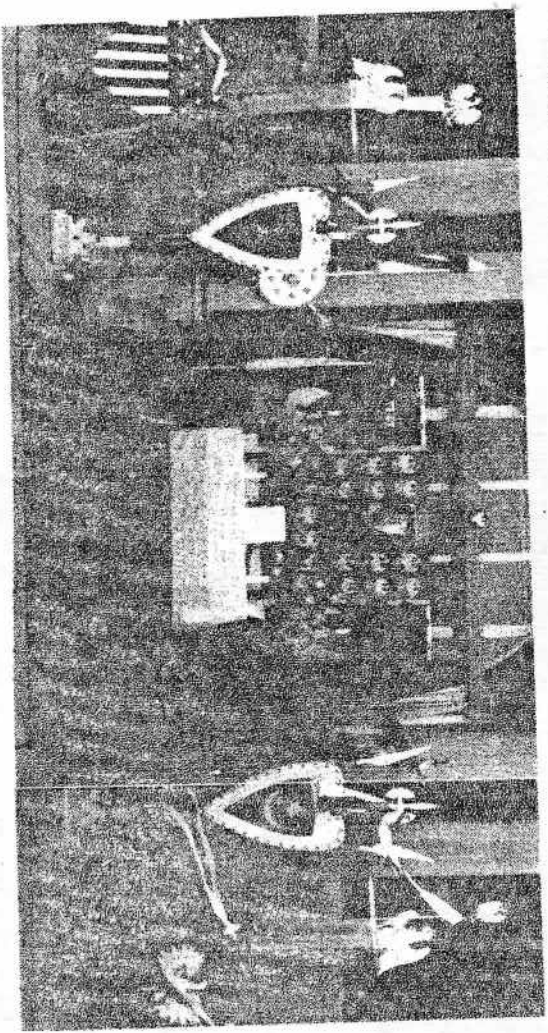
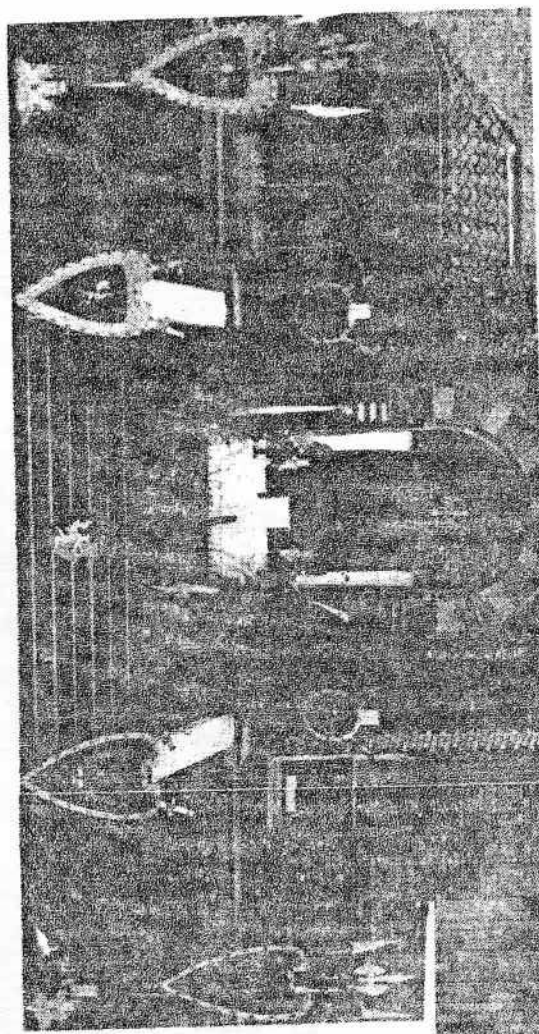
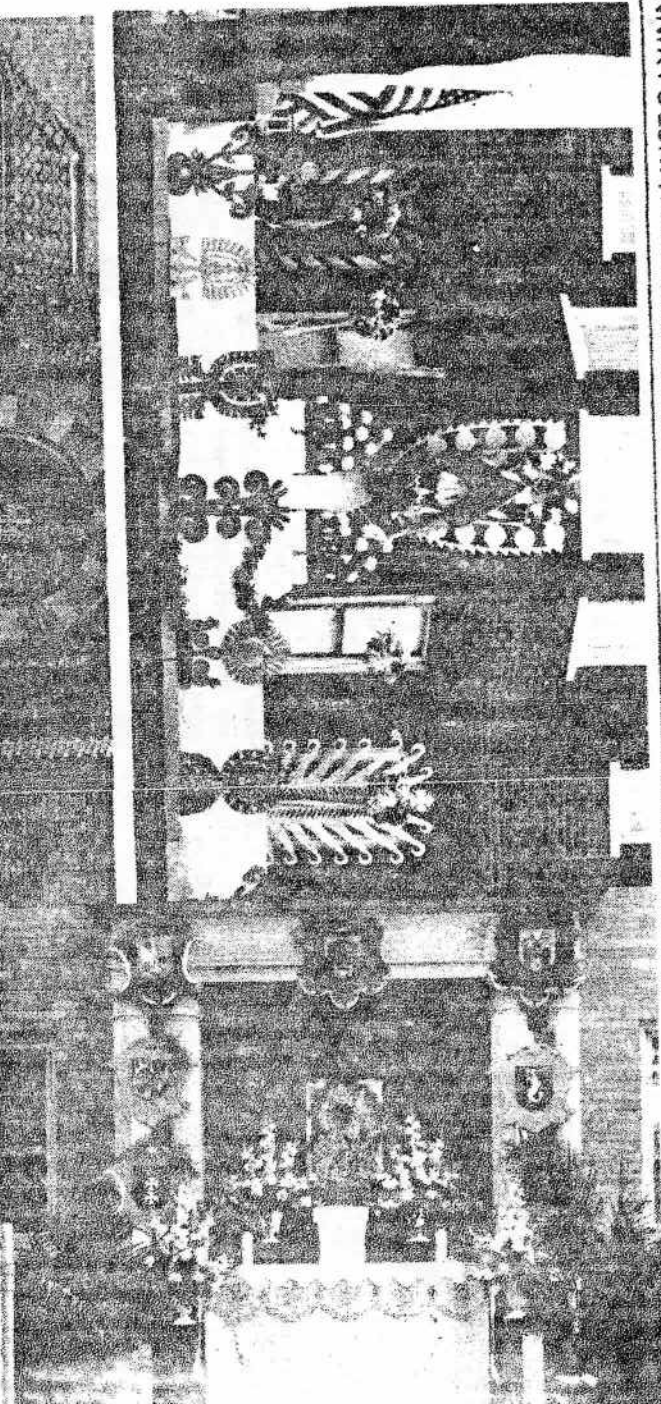
COME TO OUR

Easter Party



St. Hyacinth Parish "Mass Schedule" March 27, 1982 thru April 4, 1982

June 28/29. 1979



Podczas procesji Bożego Ciała w parafii św. Józefa, 16 lipca, odprawiono modły przy ołtarzach (od góry):
1. Millemium poświęceniu Tyśiącleciu Chrześcijaństwa w Polsce; 2. Ludowym; 3. Weteranów Polskich; oraz obok-Miast Polskich.

Wszystkie dekoracje wykonał Karol Bernacki, dekorator i parafianin św. Józefa. Proboszczem jest ks. Franciszek Skalski, a asystentem ks. Bolesław Król, S.J. Procesja ta zgromadziła kilka tysięcy wiernych i -wzbudziła taki entuzjazm, że już zapowiedziano tę uroczystość na przyszły rok. Otarze wywoływały głęboką słowa uznania i zachwytu swym charakterem pomysłowości i godności. Fot. M. Lewandowski-Dz. Polskie

"Corpus Christi"
Flakas

Polka Mass

Celebrated in English at

ST. HYACINTH CHURCH

Farnsworth at McDougall, Detroit

SATURDAY, SEPT. 25, 1976 — 4 P.M.

SUNDAY, SEPT. 26, 1976 — 9 A.M. TO 12 NOON

There is joy at a Polka Mass. But it's a peaceful joy. No clapping. No dancing in the aisles. When the worshippers finish singing a polka hymn, they are smiling. Sometimes, too, you'll see a few elderly men and women with tears in their eyes. The Old Country melodies mean a lot to them.

A joyous and inspiring service with unusual music and orchestration presented in a manner of dignity which enhances the solemnity of the Holy Mass.

REV. FRANK PERKOVICH, Celebrant
Joe Cook Orchestra and Male Singers

THIS IS A PARISH BICENTENNIAL PROJECT SPONSORED BY
ST. HYACINTH WOMEN'S CLUB

Michigan Catholic Sept. 2, 1976



FIRST COMMUNION

May you feel the Savior's presence.

He is with you everywhere

May you joyfully accept Him

As He comes into your heart

St. Hyacinth

ANOINTING OF THE SICK TODAY

In the Sacrament of Anointing of the Sick, Our Blessed Lord Himself comes to strengthen the sick person. He knows that when we are suffering and feel bad, it is hard to accept the will of His Father. So He gives us strength to do it. If we are going to die, He helps us to die a holy death.



Sunday, May 2, 1982



at the 9:00a.m. Mass



Goodfellows
Collection
Today

December 8, 9, 1979

Zbiórka Na
"Goodfellows"
Dzisiaj

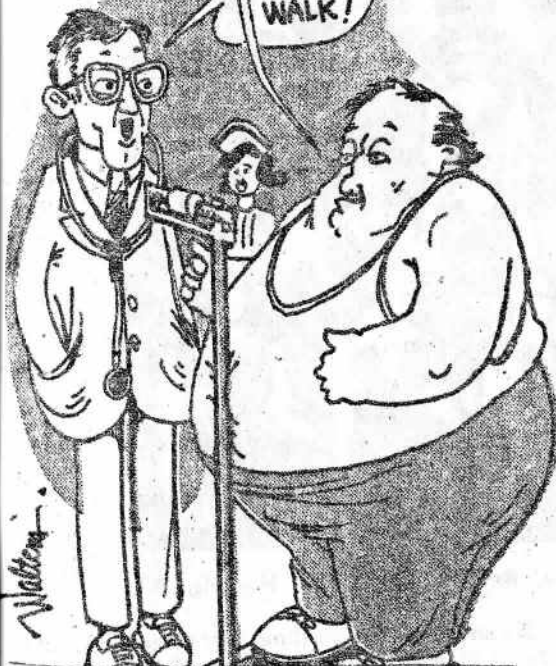


HOLY NAME SOCIETY



DOC, DO YOU
THINK I
SHOULD **JOG**

DON'T
EVEN
WALK!



LOSERS ARE WINNERS - WEIGHT CLUB

With the Blessed Family
Wish all Their Relatives
Friends and Neighbors A
Blessed Christmas and New Year.

L.A.W.



St. Vincent

De Paul Society

USHER'S CLUB

St. Hyacinth Choir



Congratulations



Father Joe



Joseph M. Kuczborski Will Be Ordained Priest

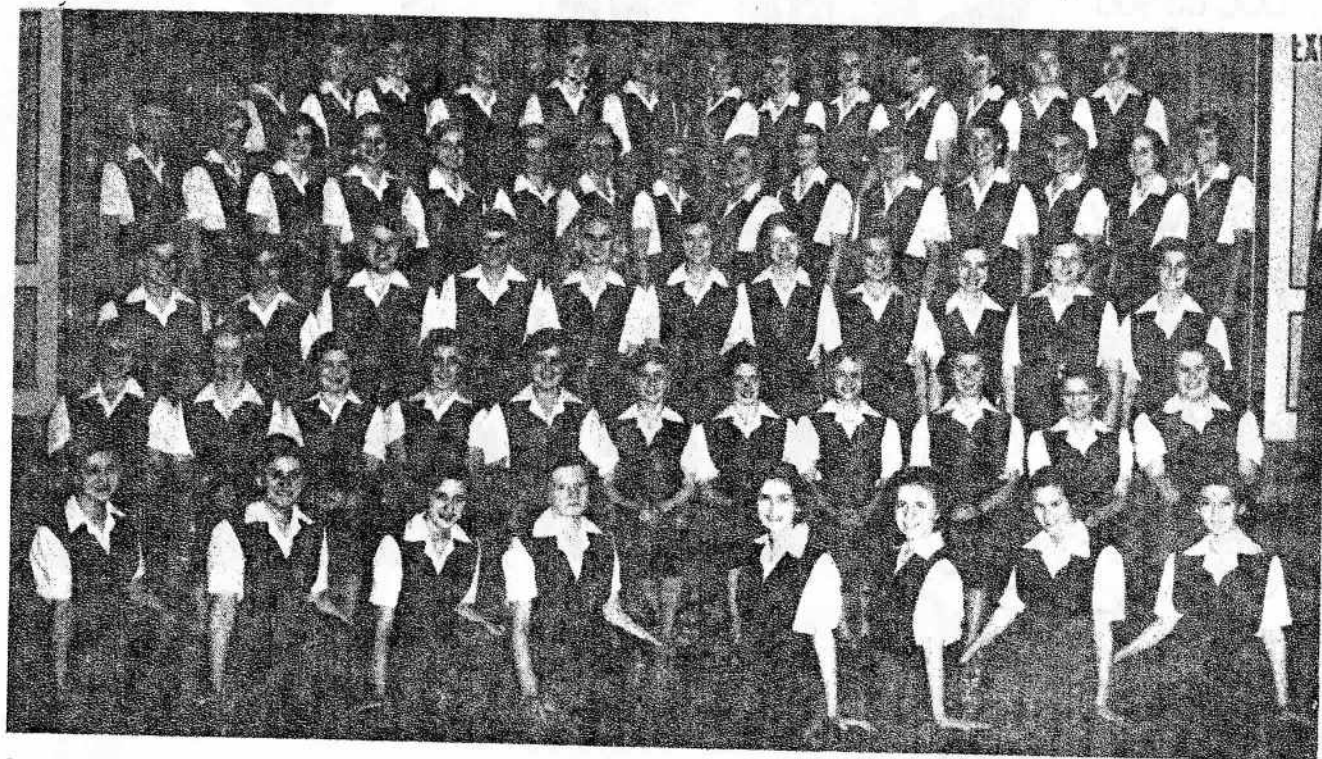
The newly ordained priest, Father Joseph Kuczborski, will celebrate his First Concelebrated Mass of Thanksgiving on Sunday, May 30th, 1982 at 11:30 A.M. at Our Lady of Guadalupe Church, Silvis, Illinois. A Concelebrated Mass of Thanksgiving will also be celebrated at Fr. Kuczborski's home parish of St. Hyacinth, Detroit (Poletown), Michigan, on Sunday, June 6th, 1982 at 2:00 P.M.

Styczeń. 1953

JACKOWIANIN

Strona 7

Our Girls at Felician Academy



1st ROW BOTTOM LEFT TO RIGHT: Theresa Mackiewicz, Anna Januszkiewicz, Rosalie Cieslinska, Hedwig Bil, Mary Konke, Susan Kluza, Christine Kwiatkowska, Joanne Jablonska.
2nd ROW: Rosemarie Stegner, Sylvia Zakrzewska, Genevieve Szynkowska, Susan Briski, Geraldine Stefaniak, Angeline Zajdel, Mary Sadowska, Mary Ann Lewandowska, Carol Golec, Joan Wojcik, Louise Kwiatkowska.
3rd ROW: Rosalie Klein, Cecilia Kuczborska, Edwardine Glowka, Diane Koss, Patricia Buchalska, Dolores Alexy, Jacqueline Jablonska, Nancy Malinowska, Sandra Danielczyk, Margaret Smolinska, Joan Cieslak.
4th ROW: Rosemarie Nowak, Patricia Lewandowska, Joan Kasprzyk, Zenia Wawrzyniak, Christine Napieraj, Arlene Sobczak, Carol Sudomier, Eleanor Osmialowska, Margaret Zauska, Patricia Gossman, Dolores Bratkowska, Patricia Patryjak, Rosemarie Shankin, Nancy Kulka, Joan Nowak.
5th ROW: Grace Zakrzewska, Marjorie Lyczynska, Lorraine Baranska, Mary Ann Bytner, Marjorie Krist, Patricia Tomaszewska, Dolores Makulska, Marguerite Murawa, Theodora Levandusky, Rosemarie Dudek, Claudia Blodgette, Barbara Strzelewicz, Camille Klach.
MISSING: Sylvia Pawlak.

A sincere "Thank You" to ALL!

It took 300 persons working to make the 1980 St. Hyacinth Festival another great success. It is the first time Saint Hyacinth has broken the \$50,000.00 barrier. Your generosity whether as a worker or as a supporter of our 1980 Banana Festival makes a Catholic Education possible for 415 Students at St. Hyacinth Grade School!

- Dziekujemy Naszym Kłom!

1980 BANANA FESTIVAL REPORT:

- \$ 1,386.86 - School Kitchen
- \$ 828.15 - Parcel Post
- \$ 928.90 - Doll Booth
- \$ 495.29 - Shuffle Board
- \$ 419.34 - Crazy Ball
- \$ 538.60 - Tic-Tac-Toe
- \$ 573.67 - Clock
- \$ 515.25 - Variety
- \$ 671.20 - Birthday
- \$ 1,300.05 - Ham and Bacon
- \$ 724.95 - Pot of Gold
- \$ 932.01 - Plush Animals
- \$ 1,909.65 - Whiskey
- \$ 1,131.55 - T.V.
- \$ 362.35 - Pop Toss
- \$ 244.10 - Ping Pong
- \$ 988.85 - Wallets
- \$ 419.33 - Lollipop
- \$ 70.00 - Miscellaneous
- \$ 687.83 - Hullygan /
- \$ 442.25 - Cheer Raffle
- \$ 83.75 - Tool Raffle
- \$ 345.85 - Pin Ball
- \$ 1,787.20 - Bake Sale
- \$ 482.96 - Tot Lot
- \$ 922.56 - Ice Cream
- \$ 24.70 - Refreshments
- \$ 1,039.56 - Paddle Wheel
- \$ 2,110.88 - Bar - Tent
- \$ 2,426.50 - Bar - School
- \$ 858.50 - Big 6 - Tent
- \$ 1,107.60 - Big 6 - School
- \$ 1,019.60 - Over and Under
- \$ 17,110.00 - Black Jack & P
- \$ 3,733.15 - Kitchen
- \$ 250.25 - Pins
- \$ 17,812.75 - RAFFLE TICKETS
- \$ 777.50 - Donations
- \$67,653.49 TOTAL INCOME
- 9,301.62 - Booth Expense
- \$58,351.87 - PROFIT
- 7,846.29 - Miscellaneous Expenses
- \$50,505.58 - GRAND TOTAL - TOTAL PROFIT FOR 1980 St. Hyacinth Banana Festival

SOME ACTIVITIES ALREADY PLANNED AT ST. HYACINTH FOR 1981:

February 21, 1981 - PTG (Parent Teachers' Guild) Dance - Saturday -

The Theme: "A Polish Wedding Without A Bride"

May 31, 1981, Sunday, Rev. F. Skalski's Silver Anniversary at Polish Century

June 30, 1981, Sunday, The Annual Picni at Warsaw Park, 9am - 9pm

October 2, 3, 4, 1981 - The 4th Annual Banana Festival at St. Hyacinth -

Friday, Saturday and Sunday. 1981 Features: Heated

outside tent; a Cabaret for Adults only Saturday; and Teen Electronic Pin Ball Room.



ST. HYACINTH PARISH
Polstown, Mich.

BANANA FESTIVAL - 1980
THIRD ANNUAL

for the benefit of keeping open
St. Hyacinth Grade School Doors for 400 Students

FR., Oct. 3, 6-10 P.M.; Sat., Oct. 4, 12-10 P.M.
Sunday, October 5, 12:30 P.M. to 9:00 P.M.
at the PARISH HALL - 5420 McDougall, Detroit, MI

\$3,000.00 IN CASH PRIZES - 15 PRIZES

Chairman of the entire Festival: Tony Pul

Co-Chairman: Lorett Owsiany - School Hall

Co-Chairman: Dave Novak - Adult Games

Co-Chairman: Rita Baka - Second Floor

School Kitchen: Jessie Osmialowski

Parcel Post: Monica Kelly

Doll Booth: Barbara Kline

Shuffle Board: Lucille Zamierowski

Crazy Ball: Irene Hasiak

Tic-Tac-Toe: Maxine Taylor

Clock: Clara Jozwiak

Variety: Ann Kruska

Birthday: Josephine Obudzinski

Ham & Bacon: Everett Stoneberg

Pot of Gold: Stanley Lyczkowski

Whiskey Booth: Stella Uniowski

T.V. & Radio Booth: Ariane Pulice

Pop Toss: Georgia Markel

Ping-Pong: Leokadia Wrobel

Wallets: John Jaszcz

Lollipop: Wanda Wieszczyk

Hullygan: Jean Pielack

Wagon of Cheer: John Herman

Wagon of Tools: Edward Posluszny

Pin Ball Teen Room: Rita Baka

Bake Sale: Gloria Krause

Tot-Lot Room: Frances Mylne

Ice Cream Parlor: Phyllis Kubicki

Refreshments: Teens

Paddle Wheel: John Klimek

Bar at the Heated Tent: Dave Kozicki

Bar in the Classroom: John Przeszlca & Lindy Sadowski

Big 6 in the Tent: Bill Oakley & Sue Kozic

Big 6 in the Classroom: Debbie Pulice

Over & Under 7: Stefan Rupacz

Black Jack & P: Stefan Stadnik & Dave Novak

Kitchen: Friday & Saturday: Wanda Winlarsky

Kitchen: Sunday: Josephine Baranowski

Pins: Bill De Armit

Raffle Tickets: At Rectory: Helen Przeszlca

At School: Martha Gutman

Sale of Tokens: Helen Kulka

Publicity: Leon Zarski & Rev. F. Skalski

Finances: Joe Dombrowski

Security: Tony Pulice

Plush Animals: Sister Marie Josephine

Financial Reports submitted by Joe Dombrowski & Helen Przeszlca & Talled by Lindy Sadowski

THANKS TO ALL OF YOU FOR THE TREMENDOUS SUCCESS IN 1980!

Merry Christmas



TECH PLAZA
presents
1975
POLISH FESTIVAL
June 20, 21,
& 22, 1975

12 Mile & Van Dyke
Warren, Michigan

965-4500

882-9775

FRIDAY - JUNE 20TH
SALUTE TO THE CITY OF
WARREN RESIDENTS &
CITY OFFICES

Wilno Dance Group	5-6PM
Ted Koltowicz & The Sparks of Fire	6-8PM
Happy Bachelors	8-9PM
Dyna Dukes	9-11PM

THE ALLIED SOCIETIES OF ST. HYACINTH ARE HAVING 1 of the 2 BEER BOOTHS AT TECH PLAZA ON JUNE 20, 21, 22, 1975. PROFIT: TOWARD THE GRADE SCHOOL FUND.

SATURDAY - JUNE 21ST
SALUTE TO METRO WARREN AREA
BANDS & ENTERTAINMENT GROUPS

Zamek Dance Group	11-12
Imperials of Toledo	12-3
Big Daddy Lackowski Orchestra	3-5
Don Cialkoszewski "The Polish Kid"	5-6:30
Happy Bachelors	6:30-8
Wisla Dance Group	8-9
Tempo Tones	9-11



SUNDAY - JUNE 22ND
SALUTE TO JUNE GRADUATES
AND WEDDINGS

Wilno Dance Group	11-12
Walt Cieslik and The Musical Ambassadors	12-2
Johnny Sadrack & Orchestra	2-4
Impalas	4-6
V-Tones	6-8
Wisla Dancers	8-9
Impalas	9-11



WMZK-98 FM



33th Year, No. 28

CITIZEN

Serving Hamtramck and North Detroit Since 1934

Thursday, March 23, 1972

St. Hyacinth Doors Will Remain Open

What is the future of the St. Hyacinth inner city "central" Grade School?

The most important question was answered last Tuesday afternoon when St. Hyacinth pastor Fr. Frank Skalski received a surprising letter from Bishop Thomas Gumbieton, school director for the archdiocese of Detroit, notifying the local parish council that the school would remain open - at least through the 1972-73 school year.

St. Hyacinth is a self-supporting inner city elementary school which is often referred to as a "central" school since it provides a service, not only to the vicariate, but to 19 local parishes.

Included are Detroit Immaculate Conception, Sacred Heart, Resurrection, St. Cyril, St. Albertus, St. Anthony, St. Elizabeth, St. Charles, St. Joseph, St. John the Evangelist and St. Josephat.

Also, St. Stanislaus, St. Rose, St. Francisco, St. Thomas the Apostle, Christ the King, Sweetest Heart of Mary and Shrine of the Little Flower.

"THERE WERE 482 smiling and happy faces when the youngsters were notified of the good news by principal Sr. Mary Donuella," said Fr. Skalski. "I guess now, there will be no need for the white and black, Catholic and non-Catholic parishioners of our area to march or protest at the chancery since we were assured that the doors will remain open next year."

As of March 15, St. Hyacinth no

longer belongs to the eastside vicariate. It was their own choice. Fr. Skalski said the school "is looked upon as an unnecessary appendage."

It was learned that little, if any, moral support was given to St. Hyacinth. The parish requested equity from the vicariate parishes but received none.

"Instead, the vicariate voted to establish a committee to investigate the matter," said Fr. Skalski. "The St. Hyacinth delegation felt that there was nothing to look into. Either we are an essential part of the vicariate or we are not. If we are, then we should receive the same consideration that is afforded to East Catholic High School, St. Elizabeth and St. Bernard parishes."

ST. HYACINTH was able to survive economic pressures in the past in order to keep its doors open. A march at the chancery last year proved successful after the school was ordered to close.

"The area we are located in consists of a high Polish - American population," said Fr. Skalski. "In the past the Poles have made invaluable contributions to the inner city church and community. Such architectural masterpieces as the churches of Sweetest Heart of Mary, St. Albertus, St. Stanislaus, St. Josephat, Immaculate Conception as well as St. Hyacinth attest to their proud past.

"It was at St. Josephat that Fr. Ganna established the first Polish - American high school," continued Fr. Skalski. "And today, Fr.

Stanislaus Redwick is striving with unbelievable success to maintain the only self-supporting high school in the inner city."

St. Hyacinth has a financial problem just as acute as that of other vicariate schools. It also has \$66,000 in the chancery bank but cannot use the funds for educational purposes.

"With or without the vicariate, St. Hyacinth will continue to promote our Catholic "central" school," said Fr. Skalski. "And the only reason is - the people here demand it."

NOW IT SEEMS as though the future of St. Hyacinth in the vicariate is anyone's guess. There is talk of establishing an experimental Polish Caucus Vicariate, which would embrace the local Polish-American inner city parishes, which have a common heritage, purpose and commitment.

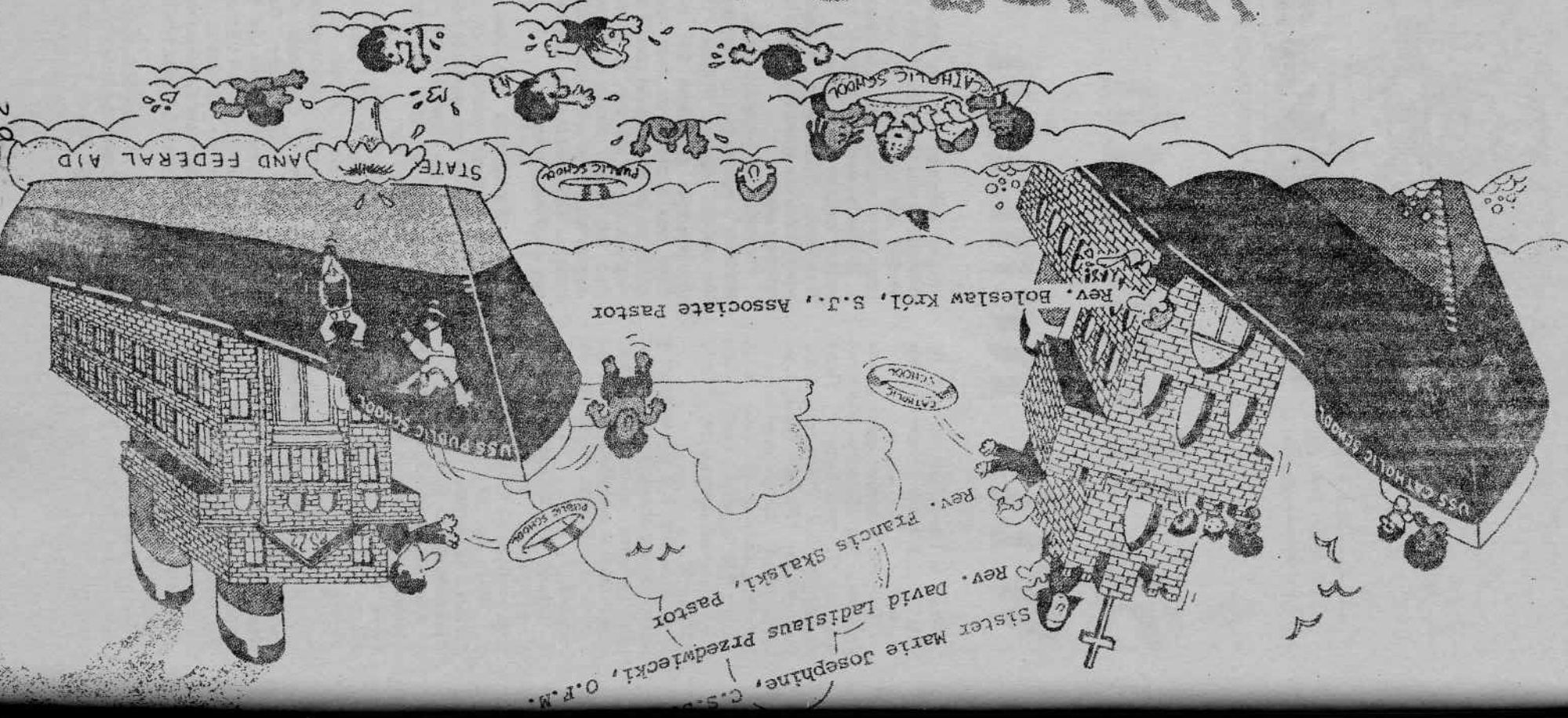
Representatives of St. Hyacinth will meet with John Cardinal Dearden Friday. It is possible that a new insight will be derived from that meeting.

"The Catholic Church has a responsibility to our people," said a St. Hyacinth school council member. "They don't seem to have any alternative but to continue the grade school operation for those Catholics who are interested. And believe me, we are interested."

Members of the St. Hyacinth delegation include Sr. Donuella, Sr. Mary Leontine, Dorothy Mazur, John Herman and associate pastor Fr. E. Kroll.

Catholic schools fight many currents in a sea of troubles

INNER CITY



Rev. Francis Skalski, Pastor
 Rev. David Ladislav Przedwiecki, O.F.M.
 Sister Marie Josephine, C.S.N.
 Rev. Boleslaw Krol, S.J., Associate Pastor

10. The St. Hyacinth "Parish Council"
11. The Parishioners of St. Hyacinth Parish
12. The non-Parishioner Parents who send their children to our St. Hyacinth Grade School
- Tuition: Parishioners: \$375.00 per family; Non-Parishioners: \$425.00
- Kindergarten: \$300.00 per student; Non-Parishioner: \$375.00

We are grateful to the following for Helping to Keep St. Hyacinth Self-Supporting, Inner City, Grade School:

1. The Felician Sisters
2. The Lay Teachers
3. Archbishop Szoka and the Priests of the Parish
4. Mrs. Dorothy Orlosky, Financial Secretary
5. Annual October "Banana Festival"
6. Annual June "Picnic" at Warsaw Park
7. Weekly Wednesday "Bingo"
8. Monthly \$2.00 donation for our School
9. Special Donations by Parishioners and Friends of St. Hyacinth
- Friends of St. Hyacinth Grade School



Reader Feels St. Hyacinth Needs Help

To the editor: Won't someone help Fr. Francis Skalski of St. Hyacinth parish?

Recently we drove down for the Camping Show and were amazed at what has happened in that direction in a matter of a year. That is Detroit! The city is dead!

Sunday, we went to Mass at St. Hyacinth's - the homily - the school! We found out the city is alive! Someone cares intensely for souls and the community. To ask people not to march, not to "damn" the bishops, but to work hard to keep the school open - to give two dollars a week instead of one - incredible!

Where are all the "better Detroit" committees, the new stadium boosters, the bishop's Relief Fund? Where are the government misused millions?

Because their ancestors didn't have slaves, their parents didn't speak English, because they literally built the city, lived with the blacks and want to continue to do so, these people, who are not "freeloaders," will be dispossessed!

You know very well the result of that school closing, and you will be helping the killing of the city by not lending a hand. That school, an oasis for the black and white, at this time is more a mission field than any in Africa. Compare the funding and the C.A. testing of the nearby Ferry School.

I hope and pray that the heads that rule and dispose will put in their two dollars, instead of one. I am a former parishioner.

MARIE KLADZYK
270 Outer Dr.
Bad Axe



THE MICHIGAN CATHOLIC, MAY 3, 1972

NO JOY ON EASTSIDE

To the editor: I too could rejoice that "another Catholic school" which is badly needed in the city is remaining open, however I cannot share that joy with St. Hyacinth for two reasons.

First, St. Hyacinth's found it necessary to go to the Cardinal for this special permission. This is rather inappropriate since they overlooked the Vicariate decision (and so did the Cardinal) to leave only one grade and high school open using the Archdiocesan funds to maintain these two schools only.

The second reason I cannot rejoice with St. Hyacinth's is because I wonder if they are actually following the criteria that was set up for those schools who could be self-supporting this year. More specifically I seriously question Section I entitled Financial Criteria under B (Reasonable Amount of Money is Provided for the Parish Program). This states that a reasonable amount for a parish grade school would be 40 per cent of a total parish income. Is this all St. Hyacinth's is putting into this school? If so, why was it announced that it might be necessary for them to borrow money from the Archdiocese in the very near future? I would further question Section III from the same Criteria, The Apostolate of the Church, No. 5--is this also being followed and how? This states that each self-supporting school will in some way provide for "the economically and educationally disadvantaged youngster that they wish to sponsor ... while attending a Catholic school close to their own community." Is St. Hyacinth's supporting a child who is now attending Eastside Vicariate Grade or High School?

It seems rather odd to me that the Cardinal would establish such criteria then go against his own decision.

Do you really have cause to rejoice?

SR. LINDA NOVOTNEY, IHM
EASTSIDE VICARIATE

GRATITUDE FOR SCHOOL

To the editor: We wish to express appropriate gratitude to His Eminence, Cardinal Dearden, for granting us permission to continue our self-supporting school, St. Hyacinth's. Actually, our community feels inadequate to express the full gratitude the significance of this event calls for.

Our homes, our community and we, growing as a Christian Church, feel the added strength and support that comes from learning through the Spirit. Due to the Cardinal's sensitivity to all learning communities, we feel a deeper unity with all the members of Christ's Church.

We thank the Cardinal for the privilege to continue and for his love.

SR. M. DONUELLA, Principal
and
JOHN HERMAN and Members of
the Parish Council

THE MICHIGAN CATHOLIC, MAY 17, 1972

KEEPING FACES HAPPY

To the editor: There is sadness in the inner city because there are people like Sr. Linda Novotney, who have erroneous, uninformed and unfair concepts about St. Hyacinth "Central" grade school.

Sad because there are even religious, like her, who would like to see St. Hyacinth closed, and we ask what profit would come to the Eastside Vicariate if we were to close St. Hyacinth.

It was Bishop Thomas J. Gumbleton, Vicar for Parishes, who had granted St. Hyacinth permission to keep open for 1972-73 and not Cardinal Dearden as she erroneously reported.

The parish council met the demands of the criteria. Again, she reports erroneously that it might be necessary to borrow money from the Archdiocese in the future. And, if we were to request money, it would be the parish money at the chancery. Again, she has erroneous concepts about the power of a vicar or vicariate and has unjustly attacked Cardinal Dearden.

At our meeting with the Cardinal, he restated to us that "no vicar or vicariate has the right to close any school, nor to impose its will upon any parish."

In the past, Cardinal Dearden has been accused of closing schools, we now begin to wonder if other persons "from within" are not the real culprits.

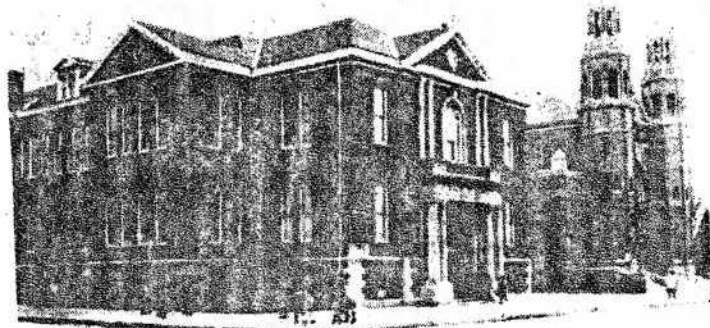
According to her, the disadvantaged people are only at East Catholic or at the Vicariate School. Should the other poor, a little further (St. Hyacinth) in the area be forgotten?

Last year we donated \$4,000 to our disadvantaged poor. There is great joy at St. Hyacinth - 493 happy faces - because the doors of St. Hyacinth are open and will be kept open by concerned parishioners and non-parishioners despite people like her who cause disunity and dissension.

STANLEY LYCZKOWSKI
President, St. Hyacinth
Parish Council

Josephine, C.S.S.,
Zezewiecki, O.F.M.

St. Hyacinth Grade School



ST. HYACINTH SCHOOL — Detroit, Michigan

ST. HYACINTH SCHOOL under the direction of the Felician Sisters, serves the spiritual, cultural, and educational needs of Eastside Detroit. The self-supporting, inner city, Roman Catholic (Poletown) School invites YOU to an Excellent

CATHOLIC EDUCATION

with 415 Students Enrolled

Kindergarten Program

Elementary School Grades 1 thru 8

Polish Language — Polish Dancing

Physical Education — Excellent CYO Athletic Program

Soccer-Basketball-Baseball-Cheerleading

Fine Arts and Music Program-Journalism-Year book

Individualized Reading and Math - Title I

Sr. Marie Josephine, Principal

ST. HYACINTH

"POLETOWN"

"HOME OF THE BANANA FESTIVAL"



WE THANK ALL WHO HELP KEEP OUR SCHOOL OPEN!

Michigan Catholic JAN. 30, 1981

LIGA KATOLICKA

Today

+
Help the
Church
in Poland!

+



Dzisiaj

+
Pomóżcie
Kościołowi
w Polsce!

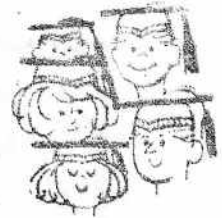
+

THE CATHOLIC LEAGUE FOR RELIGIOUS ASSISTANCE TO POLAND

St. Hyacinth Parish "Mass Schedule" August 14, 1982 thru August 21, 1982

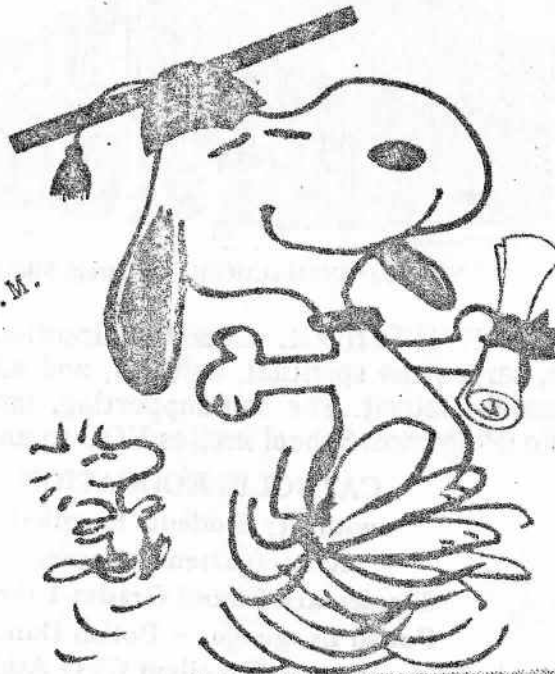


1981 KINDERGARTEN GRADUATES
 ST. HYACINTH GRADE SCHOOL
 DETROIT, MICHIGAN



June 1, 1981 - 9:00 A.M.

GRADUATION DAY



GRADUATES

BOYS

1. Cornell Fuller
2. Scott Gallus
3. Timothy Gardner
4. Brian Hasiak
5. Dean Ignoski
6. Anthony Markel
7. Freddie Peeples
8. Robert Schultz
9. Toni Simovski
10. Jonathan Smith
11. Branko Tofilovski



GIRLS

1. Paoline Angco
2. EdLisha Bell
3. Rita Marie Cracchiolo
4. Dennise Gregory
5. Stacey Hirth
6. Suzette LaDuke
7. Suzana Misoski

Mrs. Georgiann Kaptur, Teacher

The Michigan Catholic

MICHIGAN CATHOLIC SUPPLEMENT

ST. HYACINTH "CENTRAL" GRADE SCHOOL

IN DETROIT'S INNER CITY

REMAINS OPEN DESPITE EAST SIDE VICARIATE OPPOSITION

(AN OPEN LETTER)

- The East Side Vicariate tries to monopolize Catholic Education on the East Side.
- The East Side Vicariate recognizes only two Catholic schools, namely, East Catholic High School and East Side "Vicariate" Grade School (located at St. Elizabeth's).
- The designation "vicariate" is discriminatory—it deprives St. Hyacinth children of equal rights in the vicariate.
- The East Side Vicariate calculated to close St. Hyacinth but failed.
- Thanks to Cardinal Dearden's personal intervention St. Hyacinth remains open, for no Vicar or Vicariate may on their own close Catholic schools.
- The East Side Vicariate is not concerned about Catholic education for all the children on the East Side.
- Closing St. Hyacinth would deny a Catholic education to 421 students at St. Hyacinth's. East Side Vicariate Grade School could not absorb them, for lack of facilities.
- St. Hyacinth Grade School students are treated as second-class Catholics in the East Side Vicariate. There is no discrimination at St. Hyacinth for reasons of race, color or creed.
- East Side Vicariate Schools are designated "disadvantaged" while St. Hyacinth students (only 8 blocks away) are labeled "affluent," because they are self-supporting.
- Poverty seems to be the scourge of one race in the East Side Vicariate.
- The two Vicariate Schools receive some \$240,000.00 from the Disadvantaged School Fund of the Archdiocese of Detroit.
- The East Side Vicar and Vicariate, not Cardinal Dearden, determine who receives the \$240,000.00 in the vicariate; St. Hyacinth receives \$000,000.00 (nothing) from the vicariate.
- They tell us: "You are not a Vicariate school, you are on your own, nothing for you."
- Chancery authorities tell us this is an "internal vicariate problem."
- St. Hyacinth Catholic School has a "stabilizing effect" on the surrounding neighborhood. Close St. Hyacinth and see more young families leave Detroit.
- All three schools in the East Side Vicariate are desperately needed. Every Catholic child in the East Side inner city should be given the opportunity to attend a Catholic school.
- It is our hope that the East Side Vicariate will not persist in its obstinacy!

—THE ST. HYACINTH PARISH COUNCIL, CONSISTING OF 26 MEMBERS

FEBRUARY 13, 1974



"I think what Catholic school students receive and can contribute outward is a very high level of hope."

DETROIT, MICHIGAN,

**DIFFERENT
WHERE IT COUNTS:
MESSAGE
COMMUNITY
and SERVICE
CATHOLIC
SCHOOLS WEEK!
FEBRUARY 17-23**

Date: Friday, May 19, 1978

St. Hyacinth School
3146 FREDERICK
DETROIT, MICHIGAN 48211

Time: 12:45 P.M.



AFFIRM won the Kentucky Derby but "AWARENESS" is a Winner in Detroit.

In conjunction with the City of Detroit PRIDE 78 Program, the East Side Home Owners Association with the Community Awareness Class of St. Hyacinth School are sponsoring a Parade on Friday, May 19, 1978.

The Parade will begin at 12:45 at Farnsworth and Elmwood, north on Jos. Campau, east on Kirby, south on Moran, and west on Farnsworth with Police escort. A short Program will follow at the Parish Activities Building adjacent to the St. Hyacinth Rectory.

The Parishioners are encouraged to participate.

We'd like to thank Councilman D. Eberhard for his active participation and the City Council for granting the Permit.

Next year, we will plan a more inclusive parade with possible participation of neighboring public school and Community.

Sister M. Francesca, Principal

Mrs. Rita Baka, Pres. E.S.H.O.

Mrs. Phyllis Kubicki, Co-Ordinators of the
St. Hyacinth Grade School Community Awareness

VISIBLE manifestation of Christ

The church, of course, is the community of people who have heard and believed this Good News. It is the community called to proclaim it everywhere, by every available means but, above all, by the difficult task of living as if they believed it. In other words, the church and each of its members are to try to be "sacraments," visible manifestations of Christ and of God's "gracing" of daily human life.

CELEBRATE work of God



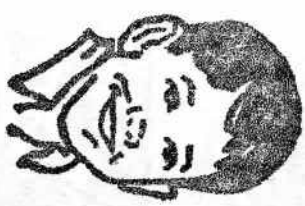
CONGRATULATIONS



Team Nickname:
"Eagles."

The first undefeated season in 24 years.

School Colors:
Blue & Gold



Congratulations to the Team, Coaches & Cheerleaders!

WE HONOR YOU FOR FIRST

WERE SECOND TO NONE

The first undefeated season in 24 years, year 1956.

Spotlight
on **BOYS BASKETBALL 1979-1980**
Team

- Tyminski, Paul
- Romanowski, Jeff
- Patterson, Reginald
- Atanasovski, Steve
- Henningsen, Jeff
- Kasprzycki, John
- Sinowski, John
- Petrovski, Sasho
- Kozicki, Kevin
- Krause, David
- Zekaj, Anton
- Kaptur, Kevin
- Labuda, Michael
- Martin, Alex
- Krajewski, Michael
- Szwast, Andrew
- Palmer, Peter
- Lleshaj, Lon
- Zabrzenski, Ronald
- Jovoski, Larry
- Palmer, Russell
- Jakovski, John
- Jarzombek, Michael
- Taylor, Bobby



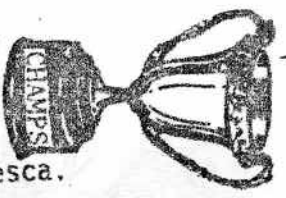
A Big year 1980

We "Thank" the Parishioners of St. Hyacinth for financing the sports program

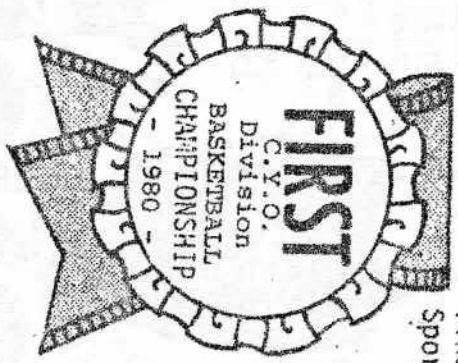
St. Hyacinth	Opponents
56	Christians 44
49	Augustine 32
39	Patronage 23
35	I.C. Hamtr 12
39	Apostles 26
38	Christians 23
45	Patronage 21
52	Augustine 39
42	I.C. Hamtr 23
36	Apostles 31
St. Hyacinth Grade School 10 Wins - 0 Losses	

ST. HYACINTH 1979-1980
CHEERLEADING TEAM

- Chmura, Jean
- Fairchild, Tanya
- Jendrowski, Sandy
- Zielinski, Denise
- Zajac, Angie
- Moss, Cappucine
- Konjicek, Lisa
- Karas, Denise
- Dumeba, Ursula
- Djuravska, Zivka



Congratulations: Basketball Team, Cheerleaders, Coaches and Sister M. Francesca.



1979-1980 ST. HYACINTH BOYS CYO BASKETBALL COACHES:
Greg Markel, Headcoach; Dave Kozicki & David Zabrzenski, Assistant Coaches.

1979-1980 ST. HYACINTH GIRLS CHEERLEADING TEAM COACHES:

The last time St. Hyacinth won a CYO Boys Basketball Championship was in 1956, some 24 years ago.

Congratulations

St. Hyacinth is Eagle Country

"Eagle" is the School Emblem!

SOCCER



EAGLES



1980 C.Y.O. DIVISION SOCCER CHAMPS

Victor Quni
Larry Jovoski 1980
John Preni
Anton Lleshaj CHAMPS
Luke Paljusevic
Lon Lleshaj

Robert Quni
Zef Lulgjuraj 1980
Victor Tomaj
Brian Niksic CHAMPS
Danny Dimitrieski
Mikel Zekaj

Vilson Quni
Sasho Petroski
Robert Saveski
Goran Petroski
John Jovoski
Anton Nikollaj

ST. HYACINTH GRADE SCHOOL "SOCCER TEAM" WON THEIR 4TH NORTHEAST C.Y.O. CHAMPIONSHIP IN 4 YEARS. C.Y.O. BEGAN SOCCER IN 1976 AND THE EAGLES HAVE BEEN # 1. CONGRATULATIONS.

Today, November 2, 1980 at 2:00p.m. C.Y.O will hold their first SOCCER CITY CHAMPIONSHIP. St. Hyacinth, the Southeast Champ will meet the Southwest Champ at 2p.m. at the

Field, which is on 10 Mile Road and Chippendale, which is 2 blocks East of Kelly Road. Come and support the Saint Hyacinth EAGLES!



Mike Jovoski, Coach

WE HONOR YOU

Rev. Francis Skalski, Athletic Director.

THE FINALS WILL BE PLAYED ON SUNDAY, NOVEMBER 9, 1980 AT 3:30P.M. AT KEYWORTH STADIUM.

FOR A BETTER, BRIGHTER FUTURE

DIRECTORY 1982 - 1983

Father Francis Skalski	Pastor
Father Boleslaus Krol; S.J.	Associate Pastor
Father David Przedwiecki, O.F.M.	Religious Educ. Co-ord.
Sister Mary Josephine, CSSF.	Principal

SCHOOL FACULTY AND STAFF

	<u>GRADE</u>	<u>ROOM</u>
Mrs. Sandra LewAllen	8	213
Mrs. RhoJean Krolikiewicz	8	202
Mrs. Arthene Peters	7	212
Miss Ann Gracy	7	211
Sister Mary Rosamond	6	209
Miss Susan Crowe	6	210
Sister Mary Callista	5	101
Sister Mary Joseph	5 - 4	103
Sister Mary Regis	4	105
Sister Mary Phyllis	4	105
Mrs. Lucille Zamierowski	3	106
Sister Mary Irene	2	107
Miss Irene Tarlecki	2 - 1	102
Miss Florence Dobry	1	108
Mrs. Georgiann Kaptur	Kdg.	104
Mr. Walter Truszkowski	Music Instructor	
Mrs. Ann Karas	Librarian	
Mrs. Mary Kwiatkowski	Learning Resource Center	
Mrs. Diane Andreson	Learning Resource Center	
Mrs. Lillian Cyranski	Learning Resource Center	
Mrs. Maxine Taylor	Learning Resource Center	
Mrs. Constance Geake	Learning Resource Center	
Mrs. Dorothy Shore	Learning Resource Center	
Mrs. Linda Cook	Lunch Program Supervisor	
Mrs. Theresa Carp	Secretary	
Mrs. Mary Ann White	Secretary	
Mrs. Frances Milne	Office Aide	



Najliczniejsza klasa absolwentów szkoły parafialnej św. Jacka - rok 1930. Osną klasę ukończyli wówczas 74 dziewczęta i 53 chłopców. Na fotografii, w środku, ks.

proboszcz Franciszek Baweja w otoczeniu swych asystentów: ks. ks. Gramzy i Lasoty.

The largest Graduating Class at St. Hyacinth in 1930: 74 Girls and 53 Boys.



Uczniowie klas dziewiątej i dziesiątej Liceum Handlowego przy parafii św. Jacka. Fotografia z roku 1938. W systemie edukacyjnym Polonii szkoła ta odgrywała

ważną rolę aż do lat II Wojny Światowej. kiedy to znacznie zmniejszony napływ uczniów spowodował decyzję zamknięcia tej placówki.

St. Hyacinth Parish had a Commercial High School; grades nine and ten. This Graduating Class is from 1938.

The Detroit Free Press

A portrait of Poletown

Framed by the past, its spirit of survival has no boundaries

Detroit's roots may be most visible in its many neighborhoods, where old and new mix, change and grow. A three-county metropolitan area of more than four million people can be intimidating; but one street or block or slice of a community can be a warm and human place, a haven in a city of unknowns.

This is the first in an occasional series of stories about neighborhoods, and the people who live there, both in and around Detroit.

By PATRICIA CHARGOT
Free Press Staff Writer

Saturday morning in an old, still distinctly ethnic neighborhood where Detroit's history is quietly turning to dust . . .

The once robust commercial strip along Chene Street is scarred and silent now except on Wednesdays and Saturdays, when elderly Polish women pulling little red wagons converge on the Chene-Ferry Market to haggle with farmers over the price of eggs, cabbage, and freshly slaughtered chickens.

The 51-year-old, T-shaped market building is smaller and less well known than Eastern Market. But it is here, inside the city of Detroit just south of Hamtramck, that many of the Eastern Europeans,

Detroit's neighborhoods

blacks and Arabs who live on the city's near east side, as well as a few stray suburbanites, do their shopping.

ONE WOMAN, AGE 80, has spent her life in this neighborhood, an area much larger in actuality than the one outlined in her mind by the parish boundaries of her church, St. Stanislaus. She's reminiscing with her granddaughter, as she does every Saturday morning, about the past and what it was like growing up on Chene Street, the commercial heart of what some people still call Poletown.

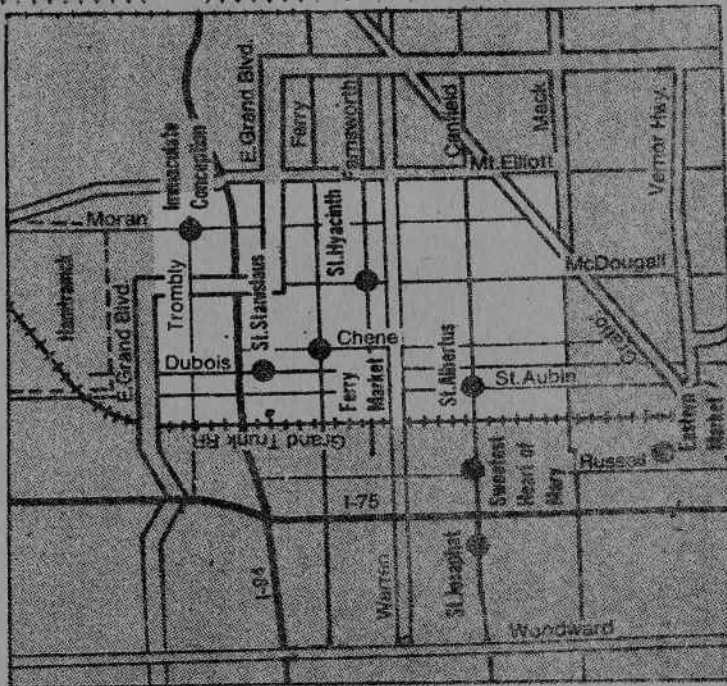
She can tell you how it was three-quarters of a century ago, when she lived with her four brothers and two sisters in a house with a barn and an outhouse. There were beer gardens on every corner then, she says, and streetcars — her brother collected nickel fares on one until he was replaced by a machine — and dance halls up on Chene.

She'll tell about how, more recently, the old woman three houses down was rescued by police when she collapsed from a stroke on the sidewalk, and how the house across the street burned down two

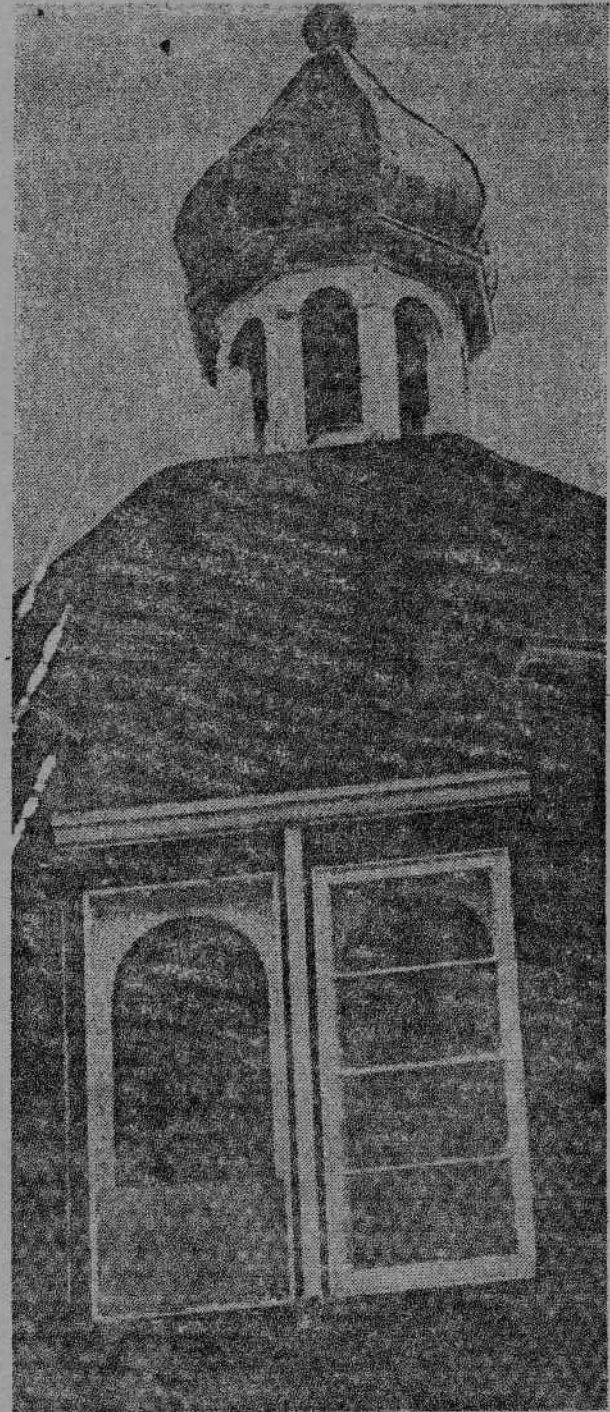
See POLETOWN, Page 11A

today's chuckie

When the chair gets up when you do, it's summertime.



This map by Free Press artist Nolan Ross shows the Poletown area. Pictures of the neighborhood and its people are on the Back Page.



Free Press Photo by PATRICIA BECK

Near the top of the church, the lower portion of a window is boarded up where a stained glass panel was

Acrobat burglars get stained glass in cathedral dome

By HARRY COOK
Free Press Religion Writer

The congregation of All Saints Russian Orthodox Cathedral on Detroit's east side is mystified how a thief or thieves who made off with \$20,000 worth of the church's stained glass, sacred vessels and holy paintings over the weekend, also got a stained glass panel from a dome 60 feet above ground.

Ross Chepeleff, secretary-treasurer of the cathedral at Hendrie and Jos. Campau, said his assumption and that of police is that the theft took place sometime late Saturday night or early Sunday morning.

"And how the guy kept from sliding off the roof is a mystery," Chepeleff said, pointing out the roof's steep incline.

Adding insult to injury, the theft occurred on the eve of All Saints' Day in the old Russian calendar—the 65th anniversary of the cathedral's founding.

A CUSTODIAN opening the building for what was to have been a festive service Sunday morning found door jambs scarred, broken glass, vacant places on the walls where holy paintings had hung, and three windows without panes.

Detectives from the 7th (Mack) Precinct are working with an inventory of the missing items and other evidence recovered at the scene, according to Chepeleff.

The detective in charge of the case was unavailable for comment Monday.

Chepeleff, whose father was the cathedral's pastor from 1937 to 1962, theorized that a poorly lighted side street and a partly hidden bell tower aided the criminals.

Despite shards of broken glass and the mess left by the burglars, the normal 1½-hour service was held Sunday with the very Rev. George Gerov, the cathedral's pastor, officiating in the ornate sanctuary decorated with tiers of candles and paintings of the saints.

"It was not the festive occasion we had in mind," Chepeleff said, "but at least we still have our church and for that we are grateful. Besides,

Special Collection

July 8, 1979

DETROIT FREE PRESS/THURSDAY, JUNE 21, 1979

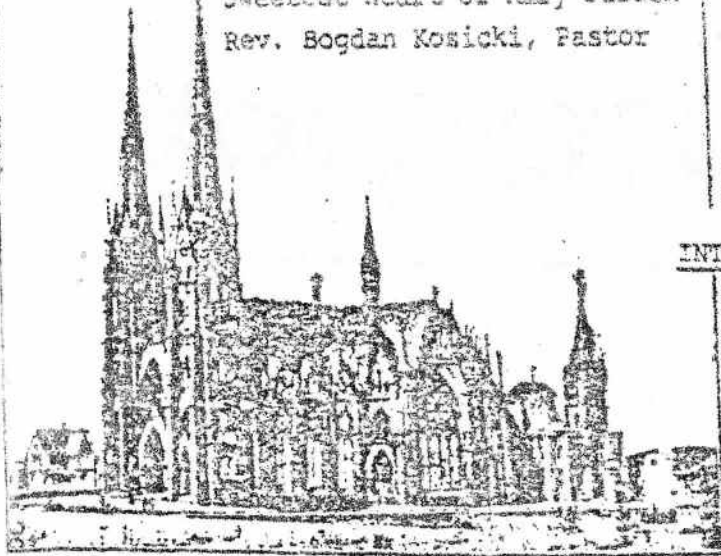
followup

Catholics to help out Orthodox

A group of inner city Catholic parishes which have historic connections with Detroit's Polish community will take up a special collection at Sunday masses July 8 and send the proceeds to All Saints Russian Orthodox Cathedral, Jos. Campau and Hendrie, which was burglarized Sunday. The 65-year-old parish lost four valuable stained glass windows, a number of holy paintings called icons and several gold chalices. Tom Olechowski, co-founder of the Poletown Interparish Council, said the Russian Orthodox folks are free to use the collection as reward money for the items' return or to purchase replacements. The Interparish group includes St. Albertus, St. Josaphat, Sweetest Heart of Mary, St. Hyacinth, St. Stanislaus and Immaculate Conception churches — all on Detroit's near east side.

DETROIT FREE PRESS/TUESDAY, JUNE 19, 1979

Sweetest Heart of Mary Parish
Rev. Bogdan Kosicki, Pastor



Kościół Najświeższego Serca Maryi Panny. For 300 years.

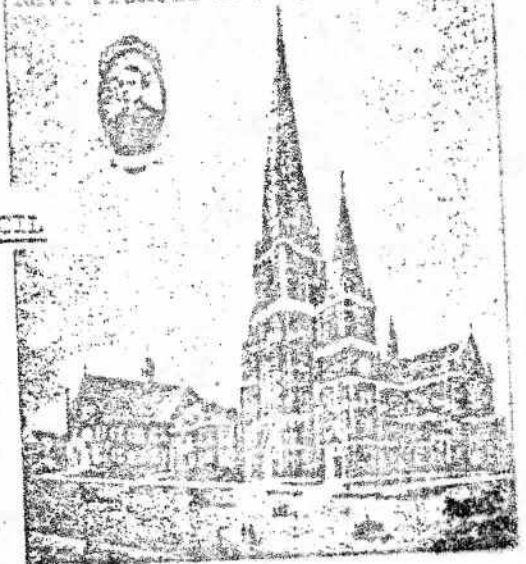
St. Josephat Parish
Rev. Francis Dolot, Pastor



THE POLETOWN
INTER-PARISH COUNCIL

Detroit, Michigan

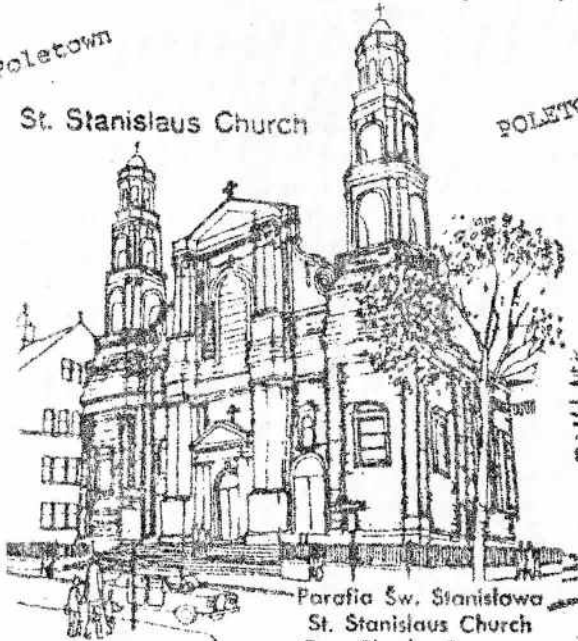
1980



Poletown

St. Stanislaus Church

POLETOWN



Parafia Św. Stanisława
St. Stanislaus Church
Rev. Charles Szczesny

Kościół Św. Józefa.

Photograph of Jan Karasiewicz

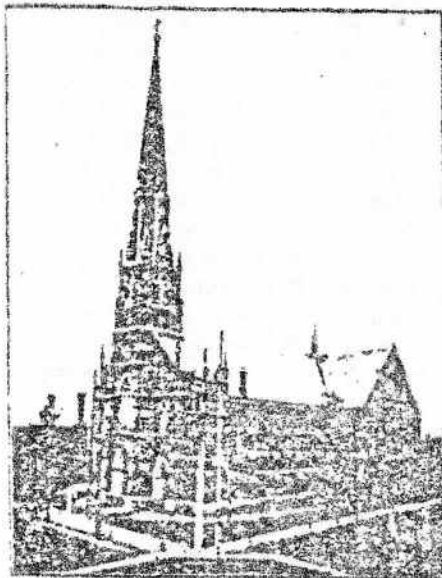
POLETOWN



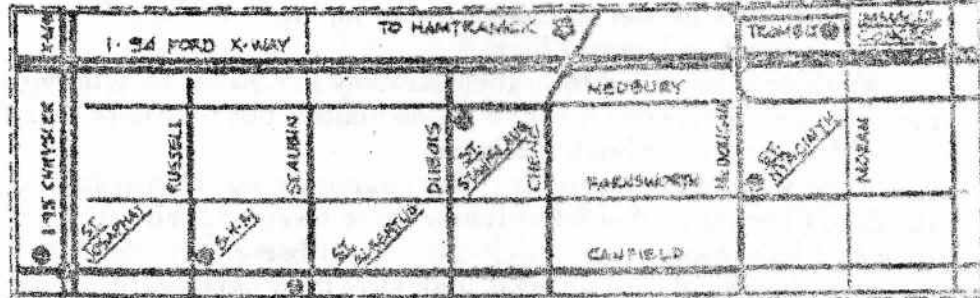
Parafia Matki Boskiej Niepoklanej Pozez

Immaculate Conception Parish
Rev. Joseph Karasiewicz, Pastor

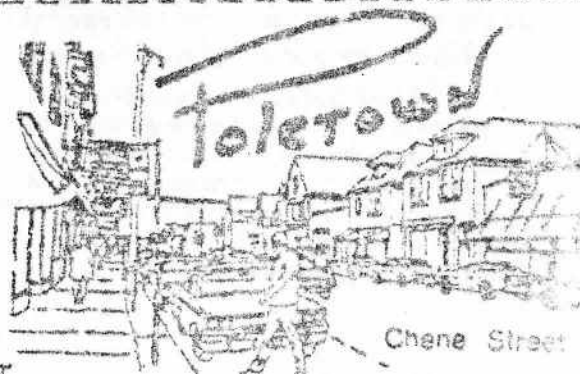
POLETOWN



Kościół Św. Wojciecha.
St. Albertus Parish



Par. Św. Jacka
St. Hyacinth Parish
Rev. Francis Skalski, Pastor



Chene Street

nobody got hurt—got away, apparently, the guy who...

Window is boarded up where a stained glass panel was removed.

HOMES OR JOBS

PUSH COMES TO SHOVE

by Michael Betzold



They broke their backs making cars for Packard on the Boulevard, for Chrysler at Dodge Main, for the old Hupp Motor Company on Mount Elliot.

With pennies saved from their scrawny paychecks they barely met mortgage payments on their frame houses, but they kept their yards clean and their homes painted.

They watched in horror as their community was torn in two by the Ford Freeway so that fatter fellow Detroiters could drive the cars they had built away from the city, leaving it barren and desolate.

Still they fought for survival, kept alive their neighborhood and its traditions, and dreamed of revitalization.

Now they are simply in the way.

Their valued homes and small businesses will be leveled by edict of the world's largest corporation—so that it can build a new plant and manufacture more cars.

They are the people of Poletown—residents of a neighborhood about to be forever wiped off the landscape of Detroit

so that General Motors' \$40 billion retooling project can proceed, helping the giant automaker modernize and automate its production facilities.

With only Kenneth Cockrel dissenting, the Detroit City Council earlier this month gave final approval to the dismantling of

over 1,000 homes and businesses in the area between Hamtramck and the Ford Freeway. Area residents now have in hand offers from the city for their homes and businesses. Within a month a Circuit Court judge is expected to rule in favor of the necessity of the project, and the people of Poletown will be relocated in a hurry.

Chrysler's Old Dodge Main plant, abandoned by the struggling car company a year ago, occupies one corner of the new plant site. It will start being demolished within weeks. The city of Detroit will turn over the remainder of the property to GM in stages after it has cleared out residents and demolished all existing structures. The first heavily residential area to be affected by the demolition plans will have to be completely cleared of people by next spring.

continued on page 8

American bishops welcome ethnic diversity

A committee of U.S. bishops has published a 4,500-word statement calling on Americans to welcome ethnic diversity and to unite in efforts to eliminate ethnic prejudice from national life.

"We urge all Americans to accept the fact of religious and cultural pluralism not as a historic oddity or a sentimental journey into the past, but as a vital, fruitful and challenging phenomena of our society," the bishops said in their statement.

"Americanization does not call for the abandonment of cultural differences but for their wider appreciation," said the statement, published by the bishops' Committee on Social Development and World Peace.

Cultural pluralism

The statement, titled "Cultural Pluralism in the United States," was developed in response to a request by delegates to the 1976 bicentennial Call to Action conference sponsored by the bishops in Detroit that the hierarchy give greater attention to America's ethnic riches and cultural diversity.

A subcommittee headed by Bishop Stanislaus J. Brzana of Ogdensburg, N.Y., wrote the statement.

Calling on both the Church and the country at large to understand and accept cultural differences, the statement urged specific actions

"Americanization does not call for the abandonment of cultural differences but for their wider appreciation."

Catholic Twin Circle, January 13, 1981

such as providing parish worship and religious education activities in languages other than English, teaching in Catholic schools about the Church's broad range of cultural experience, including in seminary training the history of ethnic communities and opening leadership positions in the Church "to those of all ethnic backgrounds who are canonically eligible and qualified."

"We ask that the public and private sectors give consideration to those ethnic groups who have too long been unrepresented in large and important areas of American life," the statement said.

American ethnics

"With special urgency we call public attention to the continued immigrations of the large Hispanic population, one of the oldest ethnic American groups, which is just now beginning to receive appropriate recognition," it added.

The statement also said that ethnic discrimination can take place

within the Church itself because of the existence of "ecclesiastical minorities," such as Catholics of the Eastern Rite.

"The differences which the Catholic Eastern Churches reflect are differences of theological insight, spirituality, liturgical practice and Church discipline.

"Despite the rapidly increasing numbers of such fellow Catholics in our country, discrimination against them in the valid expressions of their traditional customs, practices and discipline seems to persist," the statement said.

The statement rejected the "melting pot" theory. "Any measure of reflection would indicate that this would not, and indeed should not, be the future for America. The total homogenization of people within a nation is no less disastrous, as history shows, than that same process among nations."

Instead, the document called for "integration" rather than "assimilation" of ethnic groups into society. "it (integration) is a continuing

process that demands constant vigilance, not just on the part of law-makers and public policy designers, but also on the total citizenry.

"All institutions must reflect this commitment in order to live up to the American ideal . . . In a special way, because of their moral authority, the churches must be leaders in upholding human dignity."

Subtle discrimination

Although overt hostility to immigrant groups as in the 19th and 20th centuries has largely disappeared from American life, the statement noted that "for too many . . . discrimination has taken on more subtle and less visible forms."

It added, "The Catholic ethnic in a special way has been singled out in some circles, as if this identification handicapped such a one for reasons both of religion and national origin."

The statement also noted the existence in the past of the "national" parish which served particular ethnic immigrant groups.

"The many great ministries rendered by these parishes have not received the praise, gratitude and support they have deserved, neither from historians of the past nor scholars of the present day," said the statement, which also noted that in some cases national parishes should continue to serve a new generation of immigrants. (NC)

You Are Cordially Invited To **The First Poletown FESTIVAL**



Sunday May 25, 1980

"A BIT OF POLAND IN DETROIT"

Dinners will be served immediately after 10:30 Mass

Tour of the Church 2:00 to 7:00 p.m.
Historical Display of the Parish
Galicja Ensemble at 4:00 p.m. and Children
"Jackowianie" Dance Group
Booths Galore: Basketball Toss, Birthday, Cheer

Las Vegas
Bar
Chicken Dinners
Hot Dogs, Polaki, Polaki n' Kapusta,
50/50 Raffle

The Poletown Community of Detroit first came into being in the 1860's and was recognized publicly as Poletown as early as 1872. It brought forth the parish and church of St. Albertus in 1872 and in its feisty youth also brought forth the parishes and churches of Sweetest Heart of Mary in 1886 and St. Josaphat in 1889; then St. Stanislaus in 1898 and St. Hyacinth in 1907 and in its mature years, brought forth Immaculate Conception parish in 1919. These six churches and their parish territories constitute Poletown.

Within the Poletown area, many historic Polish-American institutions were founded, such as the Fredro Theater which still stands on Chene Street, the first legitimate Polish American Theater. Other institutions of national renown and importance such as St. Cyril and Methodius Seminary and St. Mary's College, now at Orchard Lake, were founded in Poletown. So also was the Felician Motherhouse, school, and orphanage, originally located near St. Albertus Church, founded in Poletown. International institutions were also founded in Poletown, such as the Catholic League, which helped rebuild the churches of Poland after World War II, founded at St. Hyacinth Parish under Bishop Woznicki. Great social institutions were built such as the first Dom Polski, Dom Ludowy, Placówka Lwów and most recently the Dom Kultury with the Galicia Song and Dance Ensemble and the Adam Miczkiewicz library. The Dziennik Polski founded on E. Canfield continues to serve Detroit Polonia today. Businesses which span generations continue to exist in Poletown, such as Kulwicki Funeral Home, Nowak Hardware and Wojcik Locksmith. Finally the great social movement of the twentieth century, the reaction to colonialism and oppression, signified by as Poletown labor history, much of which occurred in and near St. Stanislaus and Immaculate Conception Parish. To this day, hundreds of Polish families remain in Poletown, even after the numerous urban upheavals, such as, the Great Depression of 39, the 1943 race riots, the numerous plant closings, including Packard and Dodge Main, the expressways which tore up two neighborhoods in Poletown, the 1967 rebellion, the HUD debacle and scandal and now finally the 1980's Depression and the Industrial Park Fiat, now upon us.

The Poletown community exists, survives and in spite of its self-interested, private-profit oriented detractors, will thrive into the future. Its detractors talk of a 'Poletown myth', 'former-Poletown', 'past-Poletown', 'old Poletown', 'so-called' Poletown: Poletown was, before they were, and will be, after they are gone. The Poletown community is indeed the cradle of much of Polish American life for greater Detroit, Michigan and the United States.

The Poletown community historically is home to many other ethnic groups, some of whom have stayed longer than others and to whom we owe much thanks for their support both active and passive: the Afro-American Blacks, the Albanians, the Arabs, the Latinos, the Slovaks, the Yugoslavs, many of whom remain and struggle with us today as good friends and neighbors; whether in the recently formed Poletown Neighborhood Council, or in the ERACE (C.B. Patrol)

and the Poletown Area Revitalization Task Force, both formed years before the Industrial Park Fiat was heard of, or conceived by, anyone.

We see no attacks by the City, the Diocese, the Media, or powerfully organized industrial coalitions, against Greektown, Bricktown or Corktown. Poletown alone is said to be diminished by the fact that Afro-American Black people live here in good numbers; yet no one to date has suggested Corktown is diminished, relegated to myth status, or as 'lesser', 'former', 'past', or 'so-called' Corktown because mostly Latinos, Maltese and Appalachians live there. No one can find dozens, let alone hundreds, of Irish families there. To selectively pick on Poletown, constitutes racist or ethnic slander. In spite of the false propaganda of these powerful interest groups, the Poletown community will continue to assert its right to plan and develop among and with all our neighbors of all ethnic backgrounds--not to realize a former lost glory, but to create a new brighter community, to benefit all the people: to rebuild our homes, our commercial strip, our recreation base and all our Cultural heritages past and present; to build bridges to and between each other. Truly no one, rebuilds cities; cities are made up of neighborhoods which are to the city as important as are families to society. When we rebuild neighborhoods, especially those neighborhoods which have a sense of identity and community, especially based on local initiative, the city will essentially take care of itself. The city then becomes an attractive, even irresistible place where ethnic values surrounding the home, family, schools and church create a climate that draws instead of repels people; under these conditions downtowns can rebuild themselves based on commitment of their own resources and capital because the city is rebuild on impregnable foundation instead of quicksand. This is what we were busy doing in Poletown when the GM project was imposed on us by fiat. Like the freeways which tore up Poletown, Black Bottom, and many other Detroit neighborhoods, this industrial project is being heralded for "creating" jobs and producing taxes when it actually costs over 9000 jobs lost, and will cause our taxes to rise, because it will take over twenty years to finally pay for itself; in the meantime draining the city treasury. Just as the freeways left scars and accelerated the beginnings of urban disintegration so too will this project create scars and continuing damage to our urban social fabric. The damage done to our neighborhood network in the Immaculate's section Poletown is irreparable and will hurt the people involved and the city at large for years to come. The use of eminent domain by Multi-National, private, Corporate power, turns democracy into a sham and working people's property deeds into meaningless paper; lends sovereign state police power to secretive, anti-democratic, profit-centered corporations, who use the tax-structure as just another profit vehicle and the government as its willing tool and accomplice. Even so, from the beginning, the Immaculate Conception Parish Community and the Poletown Neighborhood Council never opposed retaining jobs and building the plant, but only the way in which it was forced on the

community without prior or concurrent planning and consultation.

We maintained before and shall declare again and again, that if the pay, dividends and bonuses of GM executives and stockholders depended on building the plant in the Poletown Detroit-Hamtramck area without destroying the Poletown neighborhood, it would be accomplished: General Motors would marshall the Genius to accomplish the task.

No excuse, no good reason, no good or high purpose can be advanced for the ultimate crime against religious life, culture, ethnic history, heritage and life that the destruction of Immaculate Conception Church would entail. The manner in which it was sold, the fact it was sold and the timing of the sale, illustrate a lack of sensitivity, compassion, elementary respect and dignity by humanistic, let alone Christian standards. That the sale of this church, was not compelled by any outside force, but was done voluntarily, by the archdiocese, is best illustrated by the fact that many residents and businesses of the area have not sold their property to the city, have not accepted any money from the city and have not received any notice of eviction from the city, and even at this date some pursue litigation through both state and Federal courts, one of which has just resulted in a unanimous victory before the State Supreme Court whereby the necessity for taking of particular pieces of property must be reviewed by the courts; this could have been the fate of Immaculate Conception Church had the archdiocese refused to collaborate with those in power. The Archdiocese set of actions constitutes only the latest in a long history of discriminatory abuses against the Polish-American ethnic community in the Archdiocese of Detroit.

The Immaculate Conception Church among the Poletown churches is an especially lavish example of the Polish Catholic devotion to Mary, the Mother of Christ. It is a special insult to Polish-American Catholic sensibilities, and a scandal in light of recent Papal pronouncements on Mary, Mother of Christ, that the Archdiocese administration should close down our Marian Shrine, in May, on Mother's Day, 1981. This church is one of only six in Poletown which represents the best which Polish-American religious culture and life express about our history of faith. It would be a crime against the present and future generations of Polish-Americans that this church should be de-populated, suppressed, de-sanctified, profaned and destroyed, all in the name of materialism.

Are not the values of the Communist Politburo and Corporate Boardrooms similar in this regard? And yet has not the Communist government in Poland, with government funds, rebuilt churches destroyed by war or fire? Why then does our government unnecessarily destroy churches and call it progress? And why do our church officials collaborate with the materialist perversion of values, inherent in such action? How will destroying our church and the cultural, religious history it embodies guarantee or retain even one job?

This action by the archdiocese and the city would

break faith with those who have come and gone before us. We know that never again, can or will such a Marian Shrine be built by any hands of financed by a hard-pressed world. Above all, we know that its taking is not at all necessary to the project's success. The area that Immaculate Conception Church occupies is planned to only be landscaping or parking and uses up less than one acre of land. If Beth-Olem Cemetery can remain, so too can Immaculate Conception Church. Why then may not the parishioners of the Immaculate Conception worship there at least until February, 1982? If St. John the Evangelist Church is operating May 24, 1981 why May 10 for Immaculate Conception? Is it true, that the same people, who approved public obscenity, in a falsified, rigged, public demonstration, financed and organized by a corporate coalition and falsely publicized, want to get their hands on our church? Is it true, that they intend to profane it, by using it as a warehouse, barn and contractor's shed? Is it true the current chancery and city administration are concerned about the response of the newly selected Archbishop, who is to be installed within hours of when our own eviction is planned?

The manner in which the Parish Council and parishioners of Immaculate Conception Parish were completely ignored; the manner in which a division of property as spoils, is occurring without taking into account ownership or propriety of Parish Societies and donor families, is a scandal of serious proportions which clearly violates Canon Law-Provision 1459 No. 2: Can you imagine this happening to you??-to your church??-to your people?? It is barbarism. We say enough! STOP! Consider both the immediate and long range implications and act in love of community, ethnic pride and love of culture and church!!

We ask your support-your solidarity-your compassion-your sense of justice, to help us stop any further extension of the brutal Storm Trooper like actions of City and Chancery officials. The Pastor and people of Immaculate Conception have already rebuffed one such attack. Your help now is indispensable.

We invite our Polish-American Community, our brothers and sisters, all people of all ethnic groups to celebrate an Easter-Season Liturgy of Hope this Sunday to pray for the well-being and continuing prosperous existence of our beloved church. Come in your colors, with your banners and with hearts filled with pride, determination and hope-in the face of death-the resurrection!!

On this Sunday, on Mother's Day join us for a three-fold purpose at Noon Mass, Immaculate Conception Church, 3414 Trombly St. at Moran, Detroit Mich. 48211, for these purposes:

I. To express our devotion to Mary, Guardian of Polish Cultural and religious history and life.

II. To give support, encouragement, and hope, and to guarantee with our physical presence that our Church will not be closed but will know a new continuing life.

III. To pray in Thanksgiving and hope, for the selection, mission and intentions of our new Archbishop-Elect Edmund Casimir Szoka- welcoming him to Detroit.

Polish Christmas - 1981

NARÓD POLSKI

THE WORDS: The Polish term for Christmas is "Boże Narodzenie" (literally: "God's Birth"). It is also known as "Gwiazdka", referring, of course, to the Star of Bethlehem.

THE MOOD: The American asks: "What did you get for Christmas?" The Pole asks: "Jak spędziłeś Święta?" (How did you spend the Holidays?) The important thing is the warmth of togetherness, the sharing of one's presence and of familiar customs with one's nearest of kin. To the Poles, Christmas is not a commercialist explosion of "new, improved", trendier-than-thou decorations nor a gigantic gift-shopping spree.

THE SYMBOLS: The most important and most frequently encountered symbol is the Star (of Bethlehem). It adorns the peak of every Christmas tree as well as most greeting cards and holiday displays. A papier-mache star is often borne atop a pole by carolers. Hay, the Christ Child's bedding, is placed beneath the table-cloth at the festive Christmas Eve supper. Another symbol is the "oplatek", the ritual wafer shared on Christmas Eve. Reindeer, candy canes, elves, holly wreaths and the like are not thought of as Christmas symbols.

THE SONGS: "Kołęda" is the Polish word for carol, and all of them are nativity-related. Many of them have been set to the melody of such national dances as the polonaise and kujawiak, but they are all studded with such terms as manger, stable, hay, Bethlehem, angels, king, shepherds, kings, salvation, stars etc. Holiday pop-songs of the Rudolph, Frosty, Santa Claus or "White Christmas" variety have never been a part of the Polish Christmas scene. Polish "koledy" are never sung before Christmas Eve, but are performed by church choirs until February 2nd, Candlemas Day, which officially marks the end of the Christmas season.

THE TREE: Although the idea of a Christmas tree came to Poland from Germany more than a century ago, the Poles have endowed it with a purely native

flavor. Although store-bought decorations are now in abundance, many families still fashion their own decorations from paper, straw and eggshells. Common motifs include birds, fish and angels. A creche or "szopka" is generally found beneath the tree.

THE FOOD: Roast goose, turkey, duck, and pork, ham, kielbasa, paszтет and "bigos" (a meat and sauerkraut stew known as Poland's national dish) are all found on the table on Christmas day and the days that follow, but when a Pole thinks of holiday fare, he invariably calls to mind: herring, beet or mushroom soup, peas and sauerkraut, filled dumplings, fish, mushrooms, noodles, and poppyseed, dried-fruit compote and the other traditionally meatless dishes of Christmas Eve.

WIGILIA (or Christmas Eve) is what brings it all together. The festive supper for the nearest of kin which begins when the evenings' first star appears in the sky; the hay under the table-cloth; the sharing of the "oplatek"; the empty place setting at table (set in memory to any stranger who wanders by; the fixed number of meatless dishes; the Christmas tree which is first lit on this evening; the spirit of forgiveness that makes even one's arch-enemy a welcomed guest at this festive repast; the time-honored "koledy" sung by all present; and the "Pasterka" (shepherds Mass) at midnight, marking the culmination of holiday observance—all these things make December 24th the most important and single most memorable date in the calendar year!

THE AFTERMATH: Besides the evening of Dec. 24, the 25th and 26th are also legal holidays in Poland, and in rural areas the 27th is still celebrated as the 3rd day of Christmas. On Jan. 6, Feast of the Three Kings, the Poles use blessed chalk to inscribe the letters K M B 1979 (the initial of the Three Kings and the current New Year) over their doorways. This is believed to protect the household throughout the year.



Free Press Photo by DAVID C. TURNLEY

St. Hyacinth's Church is crowded for the funeral of Father Karasiewicz.

1,000 hear eulogy for 'Father Joe,' Poletown warrior

Detroit Free Press
December 18, 1981

By MARIANNE RZEPKA
Free Press Staff Writer

About 1,000 friends, relatives and admirers gathered Thursday for the funeral of the Rev. Joseph Karasiewicz at St. Hyacinth's Church, the same Poletown church in which he was baptized.

The 59-year-old priest, who fought three of Detroit's most powerful forces — Mayor Young, General Motors and the Catholic hierarchy — in his losing effort to save Poletown's Immaculate Conception Church from destruction, died Sunday of an apparent heart attack. etc.



UPI PHOTO / THOMAS HARM

In Polish costumes at Supreme Court hearing are (from left) Dorothy Pasikowski, 12, of Hamtramck, holding Maria Fifelski, 3, of Sterling Heights, Maria's sister Angela, 13, and Wanda Bryk, 14, of Detroit. The girls went to Lansing to support friends who live in Poletown.

Jobs vs. tradition

The Detroit News
March 4, 1981

Court vows fast ruling in GM-Poletown case

By PAT SHELLNBARGER
News Staff Writer
LANSING — The state Supreme

Dislocated Poletown residents get
house-hunting help — Page 1B.

U.S. indicts 2 on tax charges

By JOHN BRODER
News Staff Writer

to participants in the anti-tax
movement which now numbers an

-58-

On Its 70th Anniversary *St. Hyacinth Looks Cautiously to the Future*

Thursday, October 27, 1977

Phone: 365-9500

THE CITIZEN -

by Michael Krolewski

This is the time of hope and determination for the members of St. Hyacinth Parish.

The parish, located just south of Hamtramck, has been fighting both the effects of being located in a changing neighborhood and the special problems of being a near inner-city parish. The parishioners are looking cautiously toward a hopefully bright future, but for a while they will also look back as the parish celebrates its 70th anniversary at the Imperial House on Sunday.

St. Hyacinth Parish can trace its history back to 1905 when a group of about 20 persons under the supervision of Fr. Sajecki of St. Albertus Parish signed a request for the establishment of a new Polish parish in Detroit.

The plans were laid aside however, when Fr. Sajecki died suddenly.

But the plans to establish a new parish survived and on May 8, 1907, after much controversy about the parish boundaries St. Hyacinth Parish was officially founded.

Fr. Sylvester Kolkiewicz, who was born in the Poznan region of Poland, was named as pastor. On July 14, 1907 the first Mass at the new parish was said in a small brick home owned by the Tessmar family and located on the corner of Theodore and McDougall. And soon

after a primary church committee was formed consisting of Michal Lijewski, Franciszek Karwowski, Wojciech Dzialkiewicz, Jan Kusiel and Piotr Kowalski.

Exactly one year to the day after the first Mass was said, Fr. Kolkiewicz received permission to build a new church and school and by Sept. 13, 1908 the cornerstone for the school was laid.

By Dec. 20 of that year, the building at the corner of McDougall and Frederick was completed and blessed by the bishop.

Due to the heavy influx of immigrants in Detroit from the part of Poland under Russia the parish prospered and expanded. In 1920 Fr. Franciszek Baweja was appointed pastor and he began an expansion program at the parish.

In July, 1921 the convent for the Felician sisters directing the school was enlarged to accommodate more teachers. And in 1922 plans were made for the building of a new church.

Work was started in July, 1922 and the new church was completed two years later and blessed on May 25, 1924. Financing for the new church came from the parish families who were asked to pledge sums ranging from \$100 to \$500.

On Sept. 21, 1924 a new organ was installed, and on Dec. 25, the parish began to issue a monthly publication, "Jackowianin."

The parish grew rapidly and by 1927 student enrollment hit a total of 1,412 in grades one through eight. By 1931 a post graduate school for business education was started.

After the death of Fr. Baweja, Monsignor Stefan Woznicki was appointed pastor in January, 1937. The following December Monsignor Woznicki was named a Bishop.

THE LATE 1920s through the 1950s marked a period called the parish's "golden years." It was a time marked by busy parish activity, reconstruction of buildings and organizational development.

Bishop Woznicki, known for his understanding, optimism and positive planning, guided the parish through those years until May 25, 1950 when he was appointed as Ordinary of Saginaw.

Fr. Piotr Rypel succeeded Bishop Woznicki as pastor, and was faced with the problems dealing with a changing neighborhood.

Fr. Rypel remained pastor until 1971 when Fr. Francis Skalski was named new pastor.

The first formidable job faced by the new pastor was the reorganization and reinvigoration of the parish in general. By the time Fr. Skalski was named pastor the limits of the "inner city" were creeping to the parish's boundaries.

Fr. Skalski quickly gained a reputation as a fighter especially after the parish rejected the Archdiocese order to close the school in the 1972-73 school year.



Poemat Ułożony na Cześć Księdza Proboszcza
FRANCISZKA A. BAWEJI

Na Jackowie w pobliżności,
W towarzystwie ważnych mości
Mieszka Proboszcz tam w plebanji.—
Moji drodzy i kochani.

Nasz kochany Ksiądz Baweja
Nader zacny kaznodzieja:
Chociaż żyje jak pustelnik—
Wierny jednak jest naczelnik.

Już na grzyby nie poluje—
Jakże może — kieć choruje.
Wprost zapomniał jego wędki
Bo na ryby niema chętni

Były to przyjemne czasy
Za grzybami włazić w lasy.
I wygodnie na słoneczku
Władać wiostem w czółeneczku.

Jeszcze nie położył głowy—
Z wyra wstaje pogrzebowy:
Who's dead? Hey — Halo Mike —
Like to kieciem big one pike?

Yeh?—Well, how 'bout callin Walter Nowok,
He got on szczupaki robok.
Bill Kaminski? — Yeh sure, he too go!
O. K. Mike — den leave me kpow.

Były ezasem takie wały,
Że się łódki zanurzały;
Niemożebnem było przecie
W głębsze wody żućić siecie.

Gdy pogoda nam służyła,
Było rybów straszna siła.
Było też i całą kupę
Małych na wyborną zupę!

Moje panie i panowie,
Co mieszkacie na Jackowie:
Chwyćmy razem za kieliszek
Niech nam żyje Ksiądz Franciszek!

Słowa przez Władysława Nowaka, byłego organisty. Nuty i muzyka
przez Teofila Okraja, obecnego organisty. Wiersz oddany na Wie-
czorku przez Jana Misiaka, członka Chóru Parafjalnego.

Polish Catholic parishes form own church council

By GORDON WILCZYNSKI
Macomb Daily Staff Writer

DETROIT — Three Catholic parishes on Detroit's east side which receive considerable financial support from Macomb County residents have joined three other neighboring parishes to form the "Poletown Inter-Parish Council," with virtually no financial assistance from the Catholic Archdiocese of Detroit.

Last Sunday at St. Hyacinth Catholic Church on McDougall, one mile south of I-94, a special Mass was concelebrated by priests from St. Hyacinth, St. Albertus, Sweetest Heart of Mary, St. Josaphat, St. Stanislaus and Immaculate Conception to pray for the success of the new organization.

St. Josaphat, Sweetest Heart of Mary and St. Albertus still have many parishioners who have moved from the inner-city parishes to Macomb County. According to the Rev. Francis Skalski, pastor of St. Hyacinth, Macomb residents have been generous in supporting numerous church functions which keep the parishes operational.

Thomas Olechowski, a member of St. Hyacinth Parish and aide to State Sen. David S. Holmes Jr., D-Detroit, said "Poletown" was formed through Fr. Skalski's efforts. Olechowski, currently is doing much of the legwork for the infant group in an attempt to revitalize the area bounded by the Chrysler Freeway, Mt. Elliott, Hamtramck and Canfield.

Besides being involved religiously, the inter-church council is asking for new housing (\$45,000-\$120,000 price range), rehabilitation of existing houses and revitalization of the Chene Street

business section, according to Olechowski.

"We are trying to secure the future of the six Polish Catholic parishes and act as a social assistance organization," he said. "We want to take care of our own people first."

Olechowski said crime has been drastically reduced in the St. Hyacinth area, a reason he cited for more suburbanites moving back into Detroit.

St. Hyacinth was the first Catholic church to drop out of a vicariate because, according to Fr. Skalski, "It didn't offer us anything."

Olechowski said the promotion of ethnicity often has been identified with racism, but, in his words, "That's a bunch of crap."

"It seems when a person stands up for his ethnic background, he is termed a racist," said Olechowski.

Fr. Patrick Halfpenny, director of communications for the archdiocese, said there has been no break with the six parishes. He also said the archdiocese has not discriminated against any parish.

Responding to a question why many Catholic parishes were forced to close their schools, Fr. Halfpenny said, "Back in 1972 when Parochial (financial aid to parochial schools) was defeated, the archdiocese was forced to search ways of school financing.

"It placed greater and greater strains on the school office to close some schools and consolidate many others. It was a painful process for the church in Detroit at all levels and it was handled through the vicariate system.

Halfpenny said that Detroit archbishop John Cardinal Dearden wanted to continue Catholic education at all levels and received

diocesan support in most areas. But, he added, it meant that a parish could support a school if it had the finances.

Olechowski said he has met with Detroit Mayor Coleman Young and has received the blessing of the mayor's administration, as long as the revitalization program doesn't hurt poor — whites and blacks alike.

"In this area, we have natural assets that can make possible the rebirth of Poletown," Skalski told the congregation from the six predominantly Polish Catholic churches last Sunday. "We have a vast network of expressways that will facilitate business, industry, research and accessibility.

"We have a natural density of population, which serves as a very important base in the birth of Poletown. The six churches involved in the inter-parish council have a rich ethnic tradition and have made large investments to keep the churches beautiful. This also has been done in our neighborhoods."

The Mass at St. Hyacinth was celebrated in Polish and the church was decorated with Christmas lights and 50 poinsettia plants which remain, in accordance with Polish custom, until Feb. 2, the Feast of Three Kings.

Following the service, members of all six parishes and many guests from Macomb County met in the St. Hyacinth school hall for coffee and Polish pastries and offered each other good wishes for a successful Poletown council.

Father is Dispirited and with Good Reason

BIT O' BLARNEY

By MARGARET CRONYN

Discouraged, that's what at least one, near east side pastor is these days. It's not his parish finances, location, congregation or school that accounts for his being disheartened.



Mrs. Cronyn

"It's the apathy of the city of Detroit, said Fr. Francis Skalski, pastor of St. Hyacinth's Parish. His inner-city parishioners joined father last month in what he termed, "a battle for safer streets and a more pleasant environment in Detroit." SPECIFICALLY, he was ask-

ing for protection in his community against "the presence of gangs". He added, "children have been beaten as they return from school. Homes are robbed as well as individuals, at gun point. We live in fear as crime becomes rampant.

"Police patrol our neighborhood and make arrests. The judicial system reviews the arrests and many of the guilty are released so they can again attack, rob and murder. Is this justice?"

More than talk was called for, Fr. Skalski thought, and so DOM was formed, Detroiters on the Move. A march was conducted on Ash Wednesday. "It was to awaken people to the fact that they can make themselves heard, even if

UNUSUAL!

multi colored Easter Palms from POLAND

for SALE after mass at St. Hyacinth

Saturday, April 2 & Palm Sunday, April 3

Two sizes \$2.50 and \$3.00

they do find themselves prisoners in their homes, due to the crime in the streets."

So the parish protest was held. Despite the cold rain of the Ash Wednesday morning some 300 person, including 100 school children, gathered in front of St. Hyacinth's on Farnsworth where four chartered buses awaited them.

"The marchers were first given ashes, father said, "as a sign of Christians going to battle . . . to battle crime."

The buses took them to Gratiot and McDougall where they started their two-and-half mile walk to the Frank Murphy Hall of Justice. "We did it right," father said. "We had a license to march and police protection from Precinct 7, that was very co-operative. We had our parade permission from the city council."

But when the marchers got to the Hall of Justice, father said, "there we were standing in the rain and we could see the people inside laughing at us. It was most discouraging."

"OUR SIGNS in Polish, English and Ukrainian called for safety for our people. We were just asking for something to be done about crime. Prayingfully and peacefully we were asking to be heard."

Purposely, they selected a place near the Hand of God monument to give their message. Because father had a bullhorn which he used, not to lead his marchers, but to protest the amusement of the onlookers, he was ordered to move on.

"We were told there could be no demonstration. We could walk but not stand. The presiding judge, Judge Samuel Gardner of the Circuit Court came out and said we had to break up the march. If we didn't leave within the given five minutes I could be arrested for breaking Section 89 of the city council code.

"So I just thanked everyone for their participation," father said. "But I did tell the judge he sure came out fast when common ordinary citizens gather . . . but criminals and street thugs have to be read their rights.

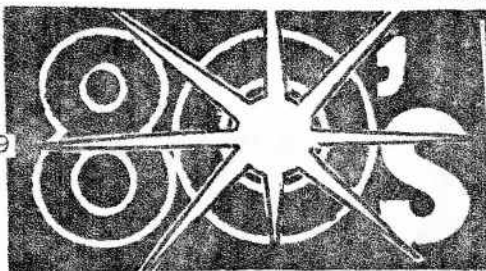
"We weren't asking for anything special . . . just that a citizen have as much right as the criminal; that the judicial system be re-examined in the light of justice for all."

Aside from the television, radio and metro newspaper coverage at the time of the march . . . nothing official resulted.

A list of demands from "concerned citizens of the neighborhood on the near eastside of the city" were sent to the mayor.

THEY ASKED that he examine the problems of crime, the lack of police in the area, the courts system. He was reminded that a "large concentration in the area of Poles, Yugoslavs, Russians, Blacks, Albanians and Ukrainians proves that these people still have faith in the city." The rectory received many phone calls and letters of support from interested citizens and groups but no official acknowledgment has been received. And that's why Fr. Skalski is discouraged these days.

YOU ARE CORDIALLY INVITED TO...



THE FIRST POLETOWN MASS

OF THE 1980's

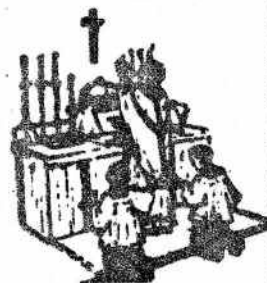
At St. Hyacinth Church
SUNDAY, JANUARY 27th
12:00 NOON

After Mass, You are invited for Polish-Pastry & Coffee!

LATIN MASS SUNDAY

JANUARY 27

10:30



St. Hyacinth Church
McDOUGALL and FARNSWORTH
DETROIT, MICHIGAN

822-1507



Rev. Bolesław Król, S.J., Celebrant

At the Offertory Sister M. Francesca will be honored!

Year's First Mass Held

'Poletown' Faces the '80s

Catholics came from all parts of our county to participate in the first Poletown Mass of the 1980s Sunday. Some came to hear the Polish Christmas Carols, the Koledy, others came to see the church decorated in a Christmas setting in the month of January when most people are thinking of Valentine Day and Lent and still others came because they are interested in what is taking place in Poletown.

The concelebrated Mass was said in Polish and was intertwined with Polish Koledy. The koledy are sung at St. Hyacinth Church until February 2, 1980, the customary end of the Christmas season.

The sermon entitled: "Options for the Inner-City, Poletown, Polish-American Parish in the 1980s" was delivered to the 700 faithful by Rev. Francis Skalski, pastor of St. Hyacinth Parish.

In the homily the Polish-American priest stressed that greater cooperation and leadership among the six Poletown parishes can only spell success. He said that Poletown is as strong as the weakest parish in

the link. No one parish can alone accomplish the goals of Poletown, but only a unified effort, consisting of hard work and total dedication--can accomplish great things in the 1980's for Poletown.

He also said that Poletown is now a living and vital and moving force in the community. The Poletown accomplishments were indicated. First of which was the creation of the ERACE CB Patrol established to curtail crime in the area. The group has met with great acceptance and success.

The priest requested young people to become involved in Poletown and that people-power was needed. He also encouraged the congregation to become involved in politics and to flex their "Polish-power muscle." For too long politicians have forgotten about the needs of Poletown and its residents, Fr. Skalski said. He spoke of stopping the trend of arson and abandoning of homes in the area and that it was vital to have a Neighborhood Watch on each block of Poletown. He cautioned against sell-

ing Poletown homes to real estate scavengers who are not interested in the neighborhood nor in Poletown. Later he encouraged the assembled to bring about new housing in Poletown.

Holy Hour, Mass Set

The Third Order of St. Francis will hold a Mass for peace in our cities and a Holy Hour at 7 p.m. Friday, Feb. 1 at St. Bonaventure chapel, at 1740 Mt. Elliott. Refreshments will be served following the services.

A second Holy Hour and Mass for peace will be held at 9 a.m. Sunday, Feb. 3 at St. Margaret Mary Church, at 5075 Lemay at Warren in Detroit.

CITIZEN
1-31-1980

Benjamin Franklin is considered to be the father of advertising in the U.S. He put ads on the front page of the first issue of his newspaper, "The Pennsylvania Gazette" in 1729.

LITTLE MASS
SUNDAY
10:30
POLIOWA MASS
1:00 NOON

St. Joseph's Church
100 St. Joseph St.
Boston, Mass.



Poliowa Faces the '80s

The town of Poliowa, Mass., is facing a new era of change and growth. The town's population is expected to increase significantly in the coming years, and the town is planning to build new housing and commercial buildings to accommodate this growth.

Holy Hour Mass 8:00

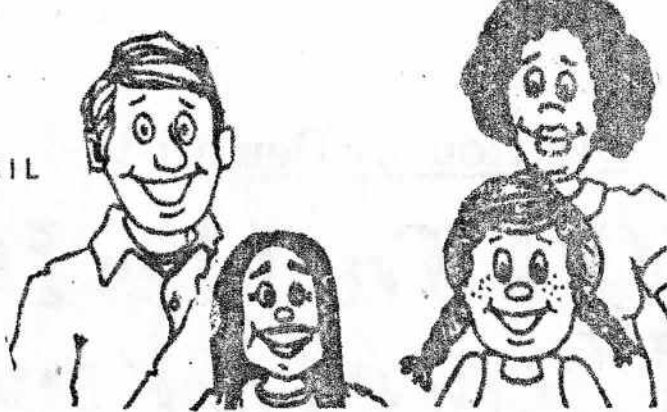
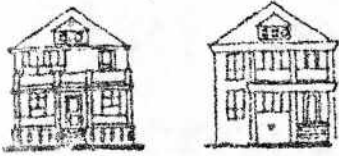
The Holy Hour will be held on Sunday, Jan. 1, at 8:00 a.m. in the church. The Mass will be celebrated by the Rev. Fr. John J. O'Connell, and the Holy Hour will be presided over by the Rev. Fr. O'Connell. The Holy Hour will be a special time for prayer and reflection.

The Holy Hour will be held in the church, and the Mass will be celebrated by the Rev. Fr. John J. O'Connell. The Holy Hour will be a special time for prayer and reflection.

The town of Poliowa, Mass., is facing a new era of change and growth. The town's population is expected to increase significantly in the coming years, and the town is planning to build new housing and commercial buildings to accommodate this growth.

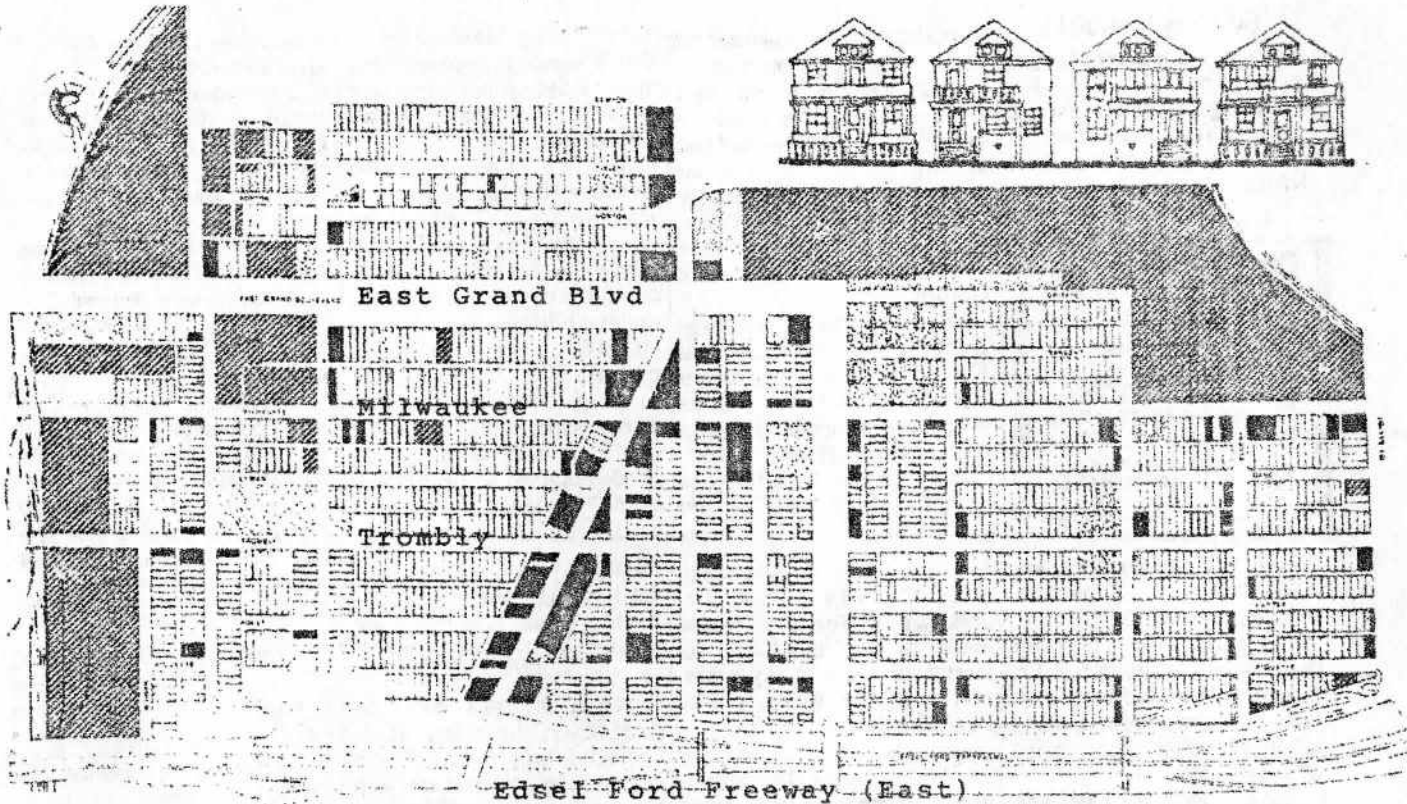
The town of Poliowa, Mass., is facing a new era of change and growth. The town's population is expected to increase significantly in the coming years, and the town is planning to build new housing and commercial buildings to accommodate this growth.

POLETOWN
NEIGHBORHOOD COUNCIL



JOIN A COMMITTEE!

TELEPHONE
DISTRIBUTION
RESEARCH
MAP
FUND-RAISING
NEWSPAPER



LEGEND

- single family residential
- multi-family residential
- public and semi-public
- commercial
- parking
- industrial

IMMACULATE CONCEPTION CHURCH

3414 TROMBLY AVENUE DETROIT, MICHIGAN 48211

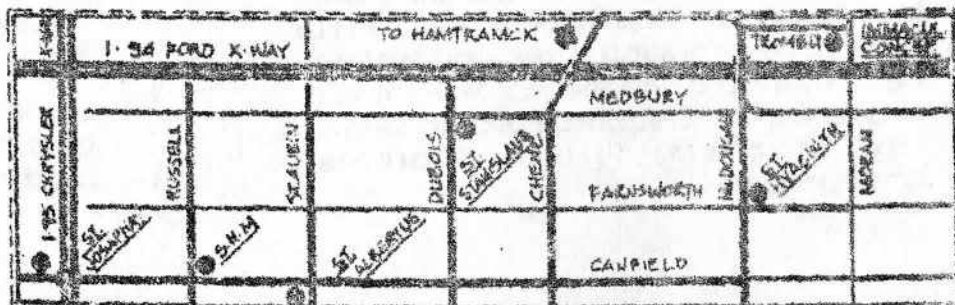
THURSDAY SEPTEMBER 18, 1980

7:00 PM UNTIL 8:30 PM

NEIGHBORHOOD PEOPLE ONLY ARE WELCOME!

Alone we are weak

United we are strong



NESCO Tackles Detroit And Scores a Victory

by Greg Kowalski

It was a long hard-fought battle, but NESCO, the budding Detroit based community organization, scored one of its first victories by pressuring the City of Detroit into

demolishing six abandoned homes blighting Kanter St.

NESCO, the North East Side Community Organization was formed last spring with the aim of uniting various community groups in an area between Mack, the south Hamtramck city limits, Woodward and Gratiot.

The campaign to urge Detroit to demolish the Kanter St. homes was taken up by NESCO after neighbors complained to the city without getting results.

In response to numerous letters sent by NESCO, the

Detroit City Council said that it would take about nine months before the city could get around to tearing down the homes.

While the houses continued to rot and attract vandals, NESCO intensified its letter campaign and finally sent a representative to the city council to urge the demolitions.

Under the continuing pressure, the council agreed to tear down the homes. Three more houses on the street are also scheduled to be demolished while NESCO is still awaiting a decision

concerning the demolition of another house.

According to Fr. Edward Balazy, pastor of Immaculate Conception Parish in Detroit, the victory "is something. It's not great, great, great, but it is something."

But what's more important, Fr. Balazy said, is that the victory showed that NESCO can be an effective force in preserving the community.

NESCO's membership swayed Detroit's decision to tear down the houses, Fr. Balazy said. Although there are no actual membership figures, according to the chairman of the board of NESCO, Walter Jakubowski,

PUBLIC INVITED

Men · Ladies
Children

No Waiting - 40 Chairs

**PROFESSIONAL
BARBER SCHOOL**
9525 Jos. Campau
All Work Supervised
G.I. APPROVED
Enroll Now

"about 80 organizations are interested but not formally enrolled in NESCO."

"If people work together there is more strength," Fr. Balazy said. "If one person talks to the city representing 8,000 people it carries a lot of weight."

Both Fr. Balazy and

Jakubowski stressed that NESCO is not an organization for just "white Polish people" but hopes to recruit Blacks and any other ethnic groups living within NESCO's boundaries.

"We're trying to form a group comprised of a cross

section of the community," Jakubowski said. "A lot of people form NESCO." Fr. Balazy said, "not just Polish or white."

NESCO does have its problems, however. It is operating in a decaying area of the city, and there is a lack of operating funds. So far NESCO has received only \$9,000 from the archdiocese to operate.

And, Fr. Balazy said, there is a problem convincing people that NESCO can work.

"We don't expect to solve all the problems," Fr. Balazy said, "but people have to believe in something. We've got to try and keep trying."



Ogółem wzięwszy zarobiono \$63,268.10.

Bóg Zapłać

We are jumping out of our skins with joy because You made our Fifth Banana Festival such a tremendous Success. Therefore, we the 365 St. Hyacinth Grade School Students, Felician Sisters, Lay Teachers, Priests, Workers, Chairpersons



The Banana Festival Grossed
\$63,268.10 in 1982!!!!

Sincerely Thank Everyone

without exception for attending our
October 1, 2, 3, 1982 Banana Festival.

You
are a very important part of our Success, for which we, at St. Hyacinth, are most grateful.



Lent begins with ashes Wednesday

Wednesday — the first day of Lent — is Ash Wednesday and a day of fast and abstinence. All Fridays in Lent, the traditional penitential season, are a day of abstinence. Good Friday, like Ash Wednesday, is a day of both fast and abstinence.

"Remember, O man, that thou art dust, and into dust thou shalt return." This passage from Genesis is read by the priest as he administers ashes to the faithful as they begin the observance of the Church's great penitential season.

ST. HYACINTH PARISH "MASS SCHEDULE" FEBRUARY 24, 1979 THROUGH MARCH 4, 1979

December 21/1981 *DETROIT FREE PRESS* The Polish ambassador's statement on his defection: 'I cannot be silent'

WASHINGTON — (UPI) — The following are excerpts from Polish Ambassador Romuald Spasowski's statement:

"... I wish to talk to you on recent events in my country. A week ago a state of war was imposed upon Poland. A state of war against the Polish people.

"Under the umbrella of the military, specially trained units and security police began an unprecedented reign of terror. Factories have been stormed where workers defended themselves. Solidarity members have been arrested in their offices and at night at home.

"All communication lines have been cut off to isolate the country and to confuse the workers. The death penalty has been introduced for not reporting to work. With unique precision, police undertook all visible steps to extinguish every ember of freedom, trying to eliminate independently minded people.

"The professors from the Academy of Science have been put to prison. The activity of religious and Catholic organizations has been forbidden. The cruel night of darkness and silence was spread over my country. Now thousands of best sons and daughters of the Polish nation are faced with the ordeals of imprisonment.

"In prisons, in camps, in the open air without shelter, without enough food, without heating from freezing temperatures, my brothers, old and young men and women, face brute force and are exposed to enormous sufferings.

"There are indications that some are being transported to camps in neighboring countries. This carefully orchestrated and directed crackdown is not an internal Polish issue. This is the most flagrant and brutal violation of human rights ...

"I, LADIES AND GENTLEMEN, cannot be silent. I cannot have any association ... with the authorities responsible for this brutality and inhumanity. I have decided this the moment I have learned that Lech Walesa, the most beloved leader of

Solidarity, is arrested and kept by force. This what I am doing now is my expression of solidarity with him.

"I have decided to make this statement to stand up openly and to say that I will do everything possible to assist the Polish people in their hour of need. I have asked the government of the United States to give shelter and political asylum to me and my family. Both have been granted.

"I turn now to you Americans who are listening to me and watching me now. At this very moment when you sit in front of your TV sets, evil forces crash on Poland and its deeply patriotic and religious people. Think about those Poles.

"Try to imagine their lot. When you listen every day to the news, remember they are (the) best sons and daughters of my country, those workers, those students, those intellectuals. A new chapter of Poland's struggle for independence and human dignity has opened a week ago. We will never give up. The only solution to the tragedy is a political solution by dialogue.

"Nobody can put in prison 36 million people and make them slaves in the very center of Europe ... The road to peace is the only road. The Catholic church in Poland represents a great moral force, the soul of the Polish nation ...

"**THAT IS** in my mind the only road to follow. Whatever the future will be, don't be silent Americans. To defend freedom is in your tradition. Show your solidarity, show your support and humanitarian assistance to those who are in such need as in this hour ...

"Let me turn now to the people of Poland. All Poles abroad salute you ... We will never stop struggling until Poland is Poland ...

"Let me turn now to the Polish-Americans. The Polish people have confidence in your strong bones with the country of your fathers. Let everybody know that in your hearts and minds you are with the people of Warsaw, Gdansk, Krakow and Poznan, with the heroic workers of the shipyards and with the brave miners in Silesia."

Detroit Free Press

Volume 149, Number 229

ON GUARD FOR 148 YEARS

Wednesday, December 19, 1979

STATE, NATION SHOW SUPPORT

Flags fly high for hostages

By PATRICIA CHARGOT
Free Press Staff Writer

The 396 children at St. Hyacinth's Elementary School on Detroit's east side bowed their heads in silent prayer as Russell Palmer, a sixth grader, beat a drum 50 times in 50 seconds — one beat for each hostage held in Tehran.

It was the children's way of observing Tuesday as "National Unity Day."

President Carter urged all Americans to fly their flags Tuesday in a show of unity and support for the hostages, who have been captives for 45 days.

Across Michigan and the country, Americans flew flags, tolled bells, burned candles, fasted, held vigils of silence, and signed Christmas cards to send to the hostages at the besieged American Embassy in Iran.

AFTER PRAYING for the hostages, the children of St. Hyacinth's listened to a geography lesson on Iran and discussed the president's reasons for setting Tuesday aside as a special

day. At noon, the bells of the church tolled 50 times, and 50 miniature flags were placed on the school Christmas tree.

Each child was given a miniature American flag — prizes left over from the church's Banana Festival last October — to take home and hang in the window.

"We just wanted the children to be mindful of the seriousness of this, so that with prayer and sacrifice the hostages might be released even in time for Christmas," said Sister Mary Francesca, the school's principal.

"After the special program, we urged them to offer up their work, play and prayer for the rest of the day with the intention that the Lord have mercy," she said.

But for Mr. and Mrs. Joseph Subic of Redford Township, whose 23-year-old son, Joseph, is one of the hostages, Tuesday passed routinely.

"Today is no different than any other day in that they continue to pray

See UNITY, Page 19A



Free Press Photo by TARO YAMASAKI

Children at Farmington Hills' Forest Elementary School show their support.

Wino Świętojańskie

Pismo św. mówi, że wszystko zostało stworzone przez Boga. Wszystkie stworzenie głosi chwałę Najwyższego i na nie sływa Jego błogosławieństwo.

Przed Mszą parafialną w dniu św. Jana proboszcz każdej parafii błogosławi duże ilości wina, które podane będzie wszystkim zebranych po Mszy, w czasie której śpiewane są radosnie koledy. Nawet dzieci otrzymują swoją czastkę.

Ten rytuał upamiętnia dwa wydarzenia: wesele w Kanie Gallejskiej, kiedy to Jezus przemienił wodę w wino, i incydent w życiu św. Jana, kiedy to nieprzyjaciele podali mu zatrute wino.

Dla wiernych wino to ma właściwości sakramentalne i ma moc zapobiec lub uleczyć choroby gardła.

Wśród parafii polonijnych w Detroit, tylko jedna zachowuje obrzędy św. Jana Ewangelisty. Nią jest parafia św. Jacka w "Poletown."

W tej parafii, właśnie w dniu uroczystości "najmłodszego z Apostołów" 27-go grudnia, zaraz po Mszy św. w języku polskim o godz. 8 rano, jest tradycyjnę pobłogosławienie wina.

Ks. Bolesław Krol, który wskrzesił ten staropolski zwyczaj 7 lat temu na Jackowie, mówi, że wielu ludzi z obrębu parafialnego i spoza parafii przychodzi spec-

jalnie do kościoła na św. Jana by uczestniczyć w tej uroczystości.

Po odprawionym nabożeństwie każdy obecny jest poczęstowany winem na pamiątkę św. Jana. Sporo ludzi zaś przynosi w butelkach do kościoła na błogosławieństwo wino własnej roboty z domu.



Pasterka —
POLISH MIDNIGHT
Mass Live
On 98 FM AT 11:30 P.M.

St. Hyacinth Roman Catholic Parish presents the Pasterka & (Polish Midnight Mass) "Live" on Station WMZK-FM (98) from 11:30 p.m. Christmas Eve 'til 1:30 a.m.

The St. Hyacinth Choir under the direction of the Parish Organist, Mr. Arthur Glaza will sing Polish Kolydy before the Midnight Mass and at the Polish Mass. The Celebrant of the Mass will be Rev. Boleslaw Krol, S.J., the Associate Pastor. We are grateful to the advertisers who made this P.M. Christmas Eve possible.



Valid protest of martial law?

James Jaczkowski

To protest the Dec. 13 declaration of martial law in Poland, some Detroit-area Poles plan to boycott Mazowsze, a Polish dance troupe scheduled to perform at 2:30 p.m. April 4 at the Music Hall. The Committee to Boycott Mazowsze held a demonstration in Hamtramck March 7 and plans to picket the Music Hall on concert day, said its spokesman, James Jaczkowski, 34, a design engineer for Ford Motor Co.

By DIANE HAITHMAN
Free Press Staff Writer

Q — Why did you form The Committee to Boycott Mazowsze?

A — At the end of January, all the Polish leaders got together in Hamtramck and called on President Reagan to end trade with Poland, to call for sanctions against Poland, and to cut off complete relations with Poland. We just feel it's inconsistent to be importing entertainment in this time of martial law in Poland.

Q — The Mazowsze dancers are members of the Polish national trade union, Solidarity. Why should they be boycotted for the actions of their government?

A — We're not against the dancers . . . (We're against) the government that sent them, and the reason it sent them. We feel the government sent them to create an aura of goodwill and understanding . . . We don't believe in that right now. They wouldn't let Lech Walesa out of prison to his own daughter's christening. If things like that are happening in Poland, we've got no reason to dance or sing in Detroit.

Q — Detroit's International Institute supports the Mazowsze performance, stating that politics has no relevance to a cultural exchange. Should the U.S. consider politics in such situations?

A — I think you'd have to look at the politics of the country itself. In the case of the Olympics, as I see it, the people who are involved are just amateurs, and the same with the artistic groups. But in communist countries, I believe that the cultural groups are being used by the government there to foster goodwill.

Q — The performance is already nearly sold out and no tickets can be returned. Isn't it too late for a boycott?

A — Once we decided to form a boycott (in February) . . . tickets already had been sold. So we decided to boycott not ticket sales, but the actual performance. We're asking people to do a little more than not buy tickets, we're asking them to stay home. They won't get their money back . . .

Q — Won't some of that ticket money still be going back to Poland?

A — There's really nothing you can do about it. We've had several people say that they'd join the boycott if they could get their money back.

Q — The Polish American Congress has taken a neutral stand on the boycott. Do you fear you might be fragmenting the Polish community, since some support you and some don't?

A — That was one of our main concerns, the possibility of giving Polonia a disunited voice . . . Then we reflected. Our leaders have goaded us into action, by just sitting on the fence and taking a neutral stand. So, we don't feel we're creating a disunity among Poles. We believe we're doing what our leaders should be doing.

Q — Would you have attended the concert if martial law had not been declared in Poland?

A — I had promised my mother I would take her this year. Mazowsze is a beautiful troupe, it makes your heart beat . . . It took a lot of thinking to decide to go ahead with this boycott.

Volume 151, Number 326

ON GUARD FOR 150 YEARS

Friday, March 26, 1982

Detroit Free Press

The American Polonia must **BOYCOTT** "Mazowsze" and thereby cause Jaruzelski to blast the Polonia of the U.S.A.

BOYCOTT THE MAGNIFICENT MAZOWSZE

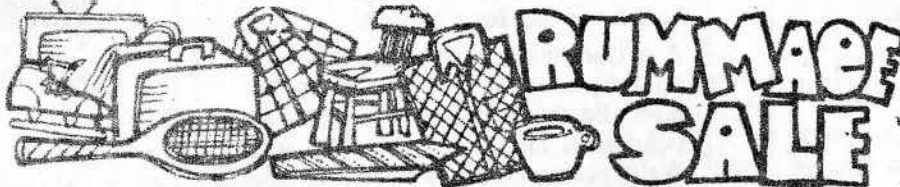


WELCOME — Soviet leader Leonid Brezhnev welcomes Polish martial law ruler Premier Wojciech Jaruzelski to Mbecow yesterday for two days of talks. Brezhnev promised Poland more aid as Jaruzelski blasted U.S. economic sanctions. The Detroit News 3-2-82

St. Hyacinth Parish "Mass Schedule" March 6, 1982 through March 14, 1982

"Christmas in July"

Sponsored by the St. Hyacinth Jackowo "Arts & Crafts Club."



RUMMAGE SALE



1907

CHICKEN DINNERS

EVERYONE LOVES

Sunday

11-5pm

Chicken

\$4.00



at St. Hyacinth Hall
Saturday
2-7pm
Pork chops
\$3.75

St. Hyacinth Parish "Mass Schedule" July 31, 1981 through August 8, 1982

BICENTENNIAL



TODAY
9am
Mass!

BICENTENNIAL



H
S
C
O
O
L
Y
I
N
E
A
T
M
Y
E



The American Revolution Bicentennial symbol is derived from the stars, stripes, and colors of the United States flag.

The symbol takes the form of an American 5-pointed star in white, surrounded by continuous red, white, and blue stripes which form a second star. This double star is symbolic of the two centuries which have passed since the American Revolution.

These colorful stripes also evoke a feeling of festivity and suggest the furled bunting traditionally used in times of celebration throughout the nation.

The symbol is contemporary in design in keeping with the forward-looking goals of the Bicentennial celebration: "to forge a new national commitment, a new spirit for '76, a spirit which will unite the nation in purpose and dedication to the advancement of human welfare as it moves into its third century."

B
I
C
E
N
T
E
N
N
I
A
L
F
L
A
G



MASS SCHEDULE: FEBRUARY 8, 1976 THROUGH FEBRUARY 15

23) THE SATURDAY, DECEMBER 19, 1981 ISSUE OF THE "MACOMB DAILY" AND THE DECEMBER 25, 1981 CHRISTMAS EDITION OF THE "DETROIT FREE PRESS" GIVE FIRST PAGE RECOGNITION OF ST. HYACINTH PARTICIPATION IN SUPPORTING THE EFFORTS OF "SOLIDARITY IN POLAND."

Free Press Photo by DAVID C. TURNLEY

Sign of Solidarity

The Detroit Free Press, 12-25-81

Tadeusz Kilanek, 54, a Polish citizen stranded here after martial law was instituted in his homeland nearly two weeks ago, receives a Solidarity button from Father Francis Skalski Thursday while praying at St. Hyacinth's Church. Kilanek has been visiting relatives in Sterling Heights. A story about Michigan's reaction to the Polish crisis is on Page 3A.



An exact replica of the buttons worn by thousands of Polish workers.

Sad Solidarity

Sorrow tinges holiday of Michigan Poles

*Before I believe in my country's death
I shall first put her on the wings
of my song,
and fly her towards heaven and God.*

— Juliusz Slowacki

19th Century Polish romantic poet

By PATRICIA CHARGOT

Free Press Staff Writer

In many ways, Christmas is being celebrated this year as it has been for hundreds of years in Hamtramck, Belleville, Chesterfield Township, Posen, Parisville and other places around Michigan and the world with large Polish communities.

When the first star appeared in the sky on Christmas Eve, the traditional festive supper called Wigilia began, with each member of each family receiving a small piece of flat bread to break into tiny pieces and share with every person at the table.

The tradition has always been a symbol of unity among Poles, but it held special meaning Thursday, in light of the quashing of the 9.5-million-member Solidarity Union in Poland and the imprisonment of Lech Walesa, the union's leader, and other top union officials.

THE REV. FRANCIS SKALSKI, pastor of St. Hyacinth's Polish Catholic Church in Detroit's Poletown, said the tradition of breaking bread — called opłatek — made people feel a sense of solidarity that cannot be crushed by the Polish Army, as did the passing out of 1,600 Solidarity buttons at midnight mass at the church.

"The buttons are a small symbol, but the unity cannot be destroyed," he said.



UPI photo

The Macomb Daily, Michigan, Saturday, December 19, 1981 Pg. 1.

SOLIDARITY FOR friends and relatives in embattled Poland was shown at a rally in Detroit's Kennedy Square Friday. Above, eight-year-old Debra Ann Jaczkowski, left, wonders if Polish children will see Santa Claus this Christmas. Her sister, Karen Ann, is standing with Debra while the Polish national anthem is played.

Both, Debra Ann (3rd grade) and Karen Ann (2nd grade) attend St. Hyacinth Grade School. They are the children of John & Marlene Jaczkowski. John's parents are our parishioners: Walter & Virginia Jaczkowski. John Jaczkowski is very proud of his Polish heritage.

— Some 1,600 "Solidarity Buttons" (red on white) "Solidarność" were distributed on Christmas Day at St. Hyacinth Midnight Mass and the other four Masses. — Fr. Skalski's & Mr. Kilanek's photo were placed in the Christmas Edition of the Detroit Free Press.

We Support S.T.R.E.S.S.

The goal is 300,000 Signatures. Please sign the petition found in the vestibule of the Church. Today, Sunday, March 3, 1974 is your last opportunity. Help keep STRESS alive

 Archdiocese of Detroit

The Collection
 will take place
 on Sunday,
 March 9 & 10, '74.

ANNUAL OFFERING
 for the

Your donations
 help the Missions
 in our own USA.

AMERICAN MISSIONS COLLECTION

THE ORCHARD LAKE LADIES DINNER

Royalty House

8201 East Thirteen Mile Road near

Van Dyke

Warren, Michigan

ORCHARD LAKE, MICHIGAN

THE ORCHARD LAKE SCHOOLS
 SS. Cyril & Methodius Seminary
 Saint Mary's College
 St. Mary's Preparatory



1973

- 3:30-4:45 Welcome - Hors d'Oeuvres and Cocktails
- 4:45-6:00 Fashion Show
- 6:00-7:30 Cocktails
- 7:30-9:00 ORCHARD LAKE LADIES DINNER
- 9:00 Gratitude and Awarding of Grand Prize
- 9:30 Champagne Farewell

Orchard Lake Ladies Dinner
 Wednesday, August 22, 1973

For ticket information please
 call Mrs. Adela Cieslak
 923-5528



Stop Threatening Our Polish Parish

We sincerely "Thank" all the many persons from Hamtramck and other surrounding cities for their very inspiring participation at the Mass on Sunday, August 24, 1980 at 1:00 p.m. in Kido, Michigan at the OUR LADY OF CZESTOCHOWA CHURCH. A bus full of Poles represented the Polish American Congress. We also wish to congratulate Monsignor Zdzislaw Peszkowski, of the Orchard Lake Schools for his very beautiful, inspiring and stimulating sermon.

If You were unable to attend and still wish to do something to help our "STOP Cause," namely, the preservation of the Polish character of this historical and treasured Church by writing the Bishop of Saginaw. Let the Bishop know that you are interested



STOP - STOP - STOP

in preserving Polish Parishes. The "mottling pot" theory has miserably failed in the USA; and heritage and "roots" has taken on a new meaning for all Ethnic Groups, and this includes the Poles, who love their Roman Catholic Church dearly. We feel the Bishop's actions are totally unwarranted!

Please send your letter to:
 Most Rev. Francis F. Reh, S.T.L., J.C.D.
 1555 S. Washington Ave.
 Saginaw, Michigan, 48601.

Atheistic Russia is always threatening the Catholic Church in Poland.

As Roman Catholics and Polish-Americans we will defend any "threatened" Polish Parish in USA.

St. Hyacinth Parish "Mass Schedule" September 6, 1980 Through September 14, 1980

ŻADAMY WOLNOŚCI DLA KRAJU



Operation "Shoes For Poland" will be held November 4 (Thursday) thru November 5 (Friday) at St. Hyacinth. Father Krol and Mr. Jan Nowak inform us that the Operation will take place at St. Hyacinth between 10:00a.m. to 5:30p.m. at the Activities Bldg. Financial contributions will also be accepted, if You are unable to donate shoes. Please make out your check to: Polish American Congress Operation Shoes; or call PAC at 365-9400. All types of shoes for men, women or children are needed, be they: winter, summer types, golashes, boots, sneakers, etc. Shoes are at a premium in Poland and Poland experiences cold winter.

KONGRES POLONII BĘDZIE URZĄDZAŁ ZBIÓRKĘ OBUWIA DLA POLSKI, podobnie jak odbyła się zbiórka żywności w maju. Niepotrzebne obuwie i w dobrym stanie przygotujcie w plastikowych torebkach i przynieście do punktów zbiórki, które będą podane w późniejszym czasie. ZBIÓRKA OBUWIA W NASZEJ PARAFII ODBĘDZIE SIĘ W NASTĘPUJĄCYCH DNIACH: od czwartku 28 do niedzieli 31 października włącznie, od godz. 10:00 a.m. do 5:30 p.m. i od czwartku 4 listopada do soboty 6 listopada, od godz. 10:00 a.m. do 5:30 p.m. Obuwie będzie odbierane między plebanią i domem parafialnym. INNE INSTRUKCJE NA ODDZIELNEJ KARCIE.



Bingo.....	Stanley Lyczkowski
Blood Bank.....	Arlene Pulice
Cancer Pads.....	Josephine Baranowski
Catholic League (Liga).....	Leokadia Wrobel
Choir.....	Art Glaza
Christian Mothers.....	Clara Jozwiak
Deacon.....	Stanley Mazur
East Side Home Owners Assoc.....	Rita Baka
E.R.A.C.E. (C.B. Patrol).....	Tony Pulice
Felician Sisters Aux.....	Loretta Owsiany
Girl Scouts.....	Patricia Palmer
Goodfellows - St. Vincent De Paul.....	Stanley Lyczkowski
Holy Name Society.....	Stanley Lyczkowski
Jackowo Seniors.....	Helene Kolito
Las Vages Club.....	Stefan Stadnik
Lay Teacher Representative.....	Lucille Zamierowski
L.A.W. (Losers are Winners).....	Phyllis Kubicki
Minister of Service.....	John Herman
N.C.C.W.....	Loretta Owsiany
Orchard Lake Aux.....	Adele Cieslak
Poletown Representative.....	Helene Kolito
P.T.G. (Parent Teachers Guild).....	David Kozicki
Rosary Society.....	Loretta Owsiany
Sacred Heart Society.....	Rose Przybylinski
Sisters Representative.....	Sister Marie Josephine
St. Jean De Chantal Society.....	Helen Schima
St. John the Baptist - ZPRK.....	Angeline Tarnacki
Sports.....	Rev. Francis S. Skalski
Teen Club.....	Barbara Rupacz
Ushers.....	David Kozicki
Young Adults Club.....	Gary Anders

Pastor.....	Rev. Francis S. Skalski
Associate Pastor.....	Rev. Boleslaw Król, S.J.
Religious Education Director.....	Rev. David Przedwiecki, O.F.M.
Parish Secretary.....	Mrs. Helen Przeslica

19  82