

90th Anniversary

1907 ~ 1997

St. Hyacinth
Parish

Detroit,
Poletown,
Michigan



Dear friends and parishioners:

It hardly seems possible that ninety years have passed since the first mass of St. Hyacinth's parish was celebrated at the home of Martin Tesmer at the corner of McDougall and Theodore streets.

Due to the overpopulation of the area parishes of St. Albertus, St. Josaphat, Sweetest Heart of Mary and St. Stanislaus, Bishop John S. Foley appointed Father Sylvester Kolkiewicz to organize and build a new parish that would be easily accessible to all people of this area. It was on May 8, 1907 that Father Kolkiewicz accepted that tremendous challenge.

Joining Father Kolkiewicz on the first church committee were Michael Lijewski, Francis Kamowski, Albert Dziatkiewicz, John Kuzel and Peter Kowalski.

A little frame church building is erected in sixteen days during December on Frederick Street. It is here that church services will be provided until December, 1908 when a new combination church and school building is built on adjoining land, but facing McDougall Avenue.

On January 16, 1920 Father Francis Baweja is appointed as second pastor of St. Hyacinth parish when Father Kolkiewicz accepts other duties in the archdiocese.

Two years later on January 10, 1922 Father Francis Baweja meets with parishioners to discuss the construction of a new church building. Seven months later, ground is officially broken for the construction of the new edifice. Twenty-eight months after breaking ground, Bishop Michael J. Gallagher blesses the new church building. A mass of celebration is offered by Father Baweja and Bishops Gallagher and Plagens. Msgr. Michael Grupa preaches the sermon.

Maintaining a historical record of the events at the parish was not a high priority in the early days of the parish. Many events were merely referred to in bits and pieces of information in various church records. The following information is only a brief synopsis of what we were able to recover, without being repetitive, since the early formative years of St. Hyacinth Parish.



Father Francis Skalski, Pastor
St. Hyacinth Parish.



POLISH MISSION
COPY



ST. HYACINTH CHURCH - PAR. SW. JACKA

3151 FARNSWORTH DETROIT, MICHIGAN 48211 PHONE: 922-1507

St. Hyacinth Parish Council

— 1997 —

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ST. HYACINTH PASTOR

Rev. Francis Skalski



Dedication

To The Priests and Felician Sisters

...whose dedication, intense faith, perseverance and loving care have guided and nourished the parish through the last ninety years.

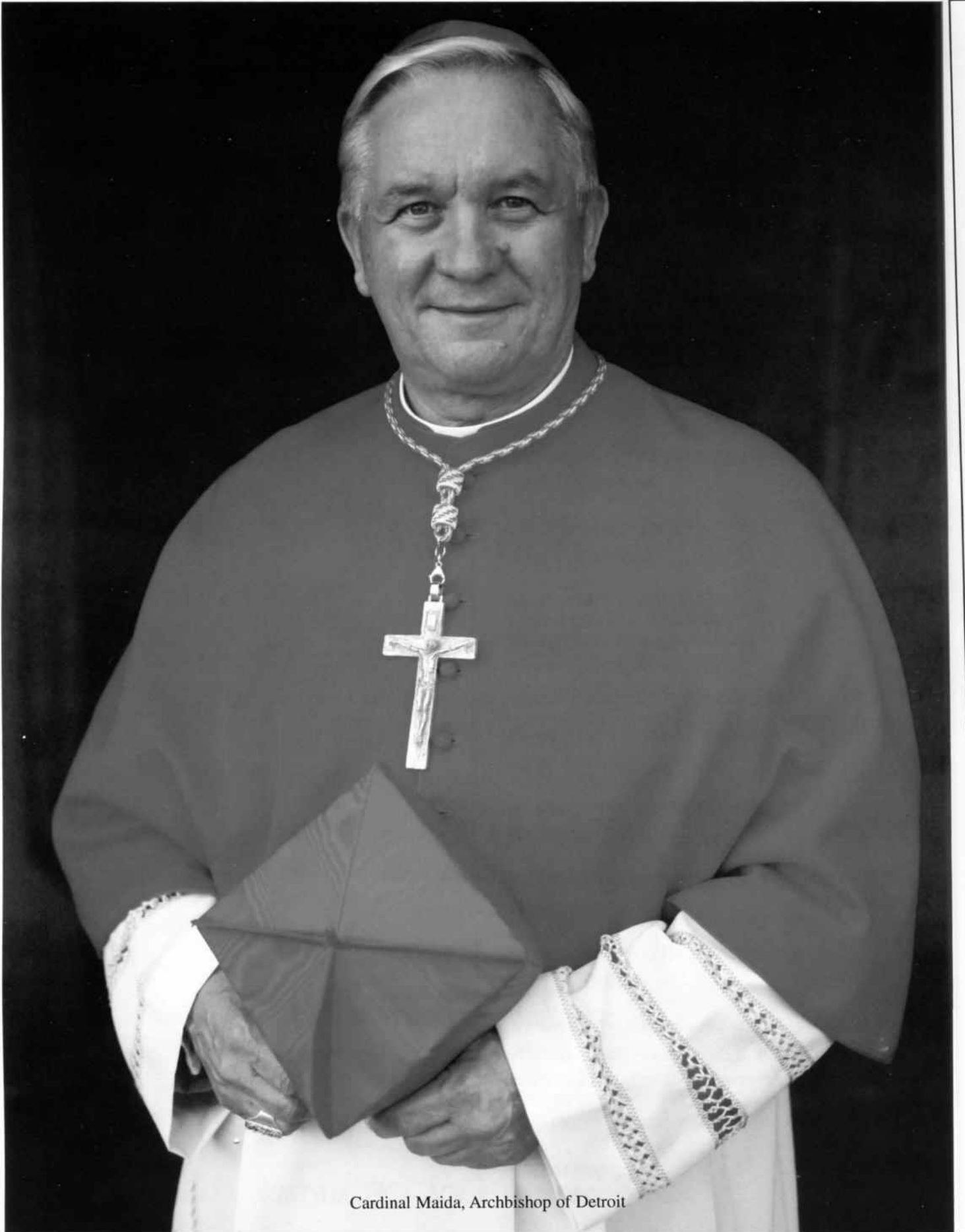
To All Past and Present Parishioners

... whose financial support and continued support have been the columns holding the parish together these past ninety years.

To Father Francis Skalski

... whose love and dedication of God and of the parish of St. Hyacinth has created a shining monument of what can be accomplished in face of tremendous and overwhelming odds.

Welcome to St. Hyacinth



Cardinal Maida, Archbishop of Detroit



ARCHDIOCESE OF DETROIT
1234 WASHINGTON BLVD.
DETROIT, MICHIGAN 48226

OFFICE OF THE CARDINAL

April 28, 1997

Dear Father Skalski and Friends of St. Hyacinth Parish:

I am delighted to offer words of prayerful congratulations on the occasion of your parish's Ninetieth Anniversary.

For nine decades now, people of Catholic faith have gathered at St. Hyacinth Parish to hear the Word of God, to celebrate the Sacraments and to put their faith into action through Christian Service. I commend you and your ancestors for the way you have zealously and enthusiastically maintained your parish community, often through very difficult and challenging circumstances.

Through the years you have been blessed with many fine pastoral leaders such as Father Kolkiewicz, Father Baweja, Bishop Woznicki, Father Rypel, and, for over a quarter century now, your current pastor, Father Francis Skalski.

I am grateful for your parish commitment to quality Catholic education and the many years that your parish has supported its school. Through all the many activities you have made a very powerful impact in the neighborhood of the east side of Detroit and have remained a beacon of hope for the residents and for those who continue to come back to the parish because of their special devotion and love.

I look forward to celebrating your anniversary. StoLat!

Sincerely yours in the Lord,

+ Adam Cardinal Maida

Adam Cardinal Maida
Archbishop of Detroit

ACM/mh



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ST. HYACINTH

(SWIETY JACEK)

Throughout the 13th century, the influence of the Franciscans, Dominicans and Norbertines throughout Europe and especially Poland brought a new spiritual life to the Church.

Among the Polish Dominican Saints was St. Hyacinth, who was born in Kamien, a village near Opole in the year 1200. He was reputed to be of nobility and was related to the Bishop of Cracow, Bishop Iwo Odrowaz.

At the age of 33, Hyacinth and his brother, Chester, went to Rome with their uncle, Bishop Iwo. While in Rome, they met St. Dominic and were so inspired by him that they asked to become members of the Dominican Order. Both Hyacinth and Chester received the habit from St. Dominic himself.

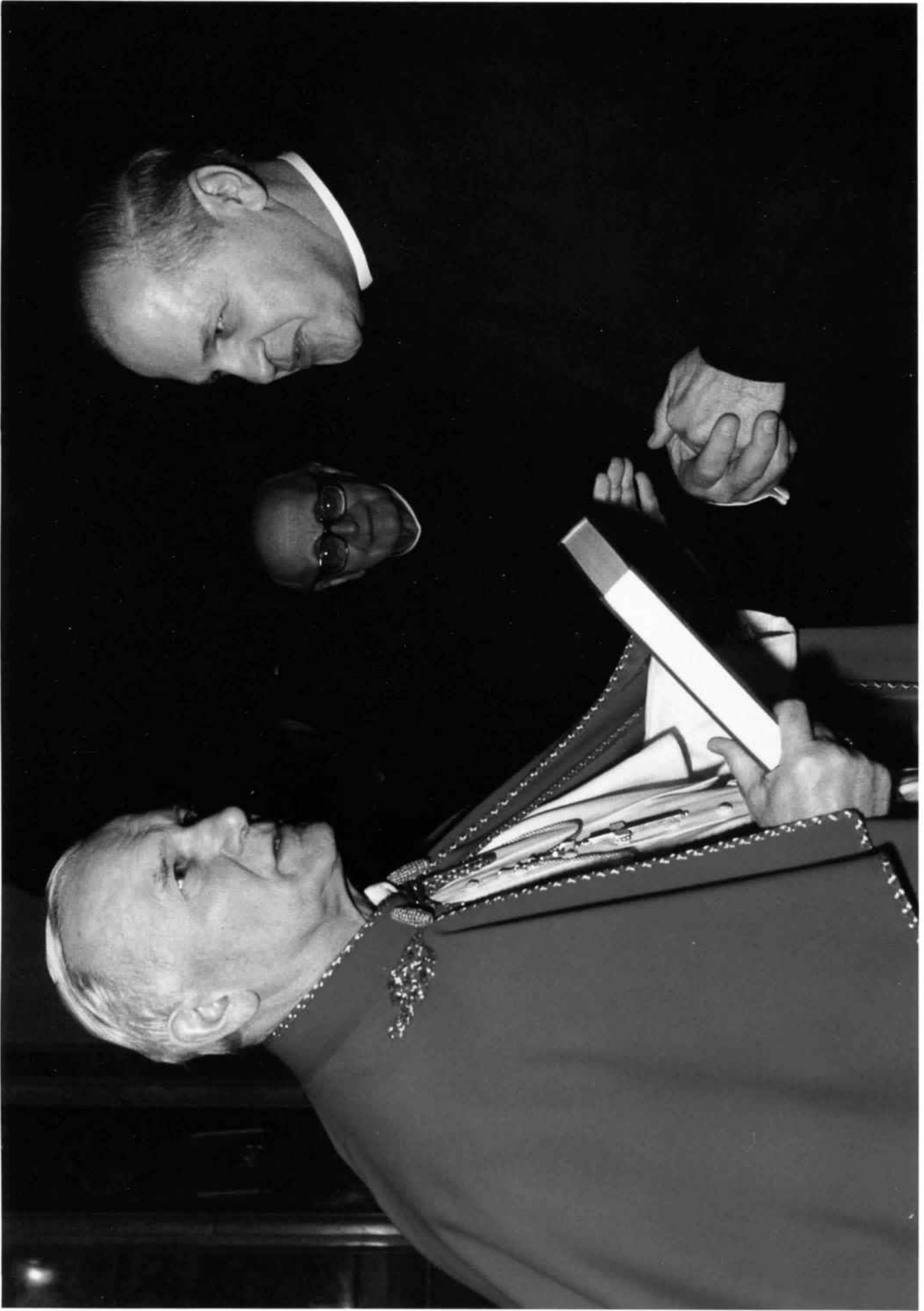
Hyacinth returned to Poland by way of Venice, Austria and Moravia establishing Dominican Houses, preaching and making many converts along the way.

Paintings and statues of the Saint usually portray him in Dominican habit holding the Eucharist in one hand and a figure of the Blessed Virgin in the other. It is told that in 1241 a Tartar raid on Kiev forced St. Hyacinth and his monks to flee for safety. As the Tartars set their church on fire, St. Hyacinth started to escape the flames and was carrying the Blessed Sacrament to safety when he passed a heavy alabaster statue of Our Lady who called out to him, "Hyacinth, my son, why do you leave me behind?" St. Hyacinth is reported to have said, "But you are so large and heavy." The voice replied, "I am light." When St. Hyacinth picked up the statue, it was light as a feather. He carried both to safety fleeing through the burning church and escaping the city of Kiev, now also on fire, by miraculously walking across the water of the Dnieper River. Throughout the remainder of his life Hyacinth traveled hundreds of miles through Denmark, Sweden, Norway, the Ukraine, Lithuania and Russia, always on foot, preaching the Gospel in true Dominican style.

The huge statue is reported to weigh nearly a thousand pounds and is in the Church of the Holy Trinity in Cracow, Poland, today.

At age 72, he brought about his greatest and last miracle, raising the dead son of a noble woman to life.

St. Hyacinth died on the Feast of the Assumption in 1257. He was canonized by Pope Clement VIII in 1594. He is entombed in the Dominican Chapel in the city of Krakow.



Pope John Paul receiving a copy of "The Prayer of St. Hyacinth Parish" from Fr. Richard M. Mackowski, S.J.

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The Prayer of Saint Hyacinth Parish

By Michael A. Krolewski
with a Polish translation by Wojciech Wojtysiak
Custombook, Inc.,

Northvale, N.J., 1984, Vol.1, pp. i-vi, 1-490, containing 4 maps and 116 plates. Price \$45.00

The Bible is a "prayer book" because it is a book of praise and thanksgiving. The inspired authors relate God's marvelous deeds in salvation-history and in this way express their gratitude to God for all that He has done for His people.

On a much smaller scale, because no written record, no matter how impressive can measure up to the stature of the Book of books, The Prayer of Saint Hyacinth Parish is also a "prayer book." It brings into particular focus what the Lord has done for the parishioners and friends of St. Hyacinth Church in Detroit's Poletown. This is magnificently illustrated in word and picture in the 490 page volume by Michael A. Krolewski and his Polish translator Wojciech Wojtysiak.

As I understand it, this first volume took the author five long years of writing and research. The book, however, was not published until some seven years later, not on time for the Seventieth Anniversary of the parish. But the number 7 is the perfect number in Sacred Scripture, then we may say that it was well worth the long wait.

Author Michael Krolewski, writing under the inspiration and support of the Reverend Francis S. Skalski (see pp. iv and 490), the present pastor of St. Hyacinth's, began his story with an ending (p. ii). Tracing through myriads of records of many past generations, he reveals the perhaps forgotten past and makes the story live again in the style of an eloquent "prayer." The cover, for example, is the design of both author and translator. And every page of this handsome volume betrays the virtues of firm dedication and profound devotion, not only on the part of author and translator, but of the Polish community in Detroit and its overseas roots in Poland.

It is obvious that many hands have cooperated in this endeavor. The "Lists" (p. vi) and the twenty-seven pages of "Sponsors" (pp461-487) indicate determination and great generosity on the part of a thriving Christian community. They merit our thanks for their diligent and painstaking research and generous contributions, and our congratulations for the impressive final product. It is rewarding to read this volume. And so for all of these we pray to the Lord!

The Prayer Of Saint Hyacinth Parish is not a school yearbook, a picture album, or a publicity brochure. It may be these in some respects, but it is evidently much more. It is a document! As such it reports objective history — with genuine pride and sometimes even shame — in a literary form that is true and sincere. It contains awesome lists of documentary evidence (consult the "Lists," p. vi, for further references) and photographs of historical value, fifty-two of which are in color and sixty-four in black and white. In addition to these features, the work has an elegant Polish translation, the work of Wojciech Wojtysiak. This translation should be considered as a special contribution to a much larger audience than the Poles in America. The millions of Poles and many others almost everywhere, who may not be familiar with one or the other language will be attracted to this "prayer." For its ramifications cannot be underestimated. And this for more reasons than one!

It is a commonplace to assert that the history of a nation or city is intimately bound to the everyday story of its people. Thus, the history of many American cities is deeply imbedded in the foundations of its immigrants. Clustered as they were around church, synagogue or mosque, their "house of prayer" inspired them to unity and peace, to ethnic pride and national joy. Permit me to offer the following digression. In Detroit, for instance, the French founded St. Anne's (1701), the Germans Assumption Grotto (1832), the Belgians, Our Lady of Sorrows (1884), the Italians, San Francesco (1896), and the first Ukrainian Rite Catholic church was St. John the Baptist (1908). The first Black parish was St. Peter Claver, S.J., established in 1914.

Non-Roman Catholic communities sprung up contemporaneously: Central United Methodist in 1821, and in 1825 St. Paul's First Episcopal church and First Presbyterian. The First Baptist Church was founded in 1826, and the Second Baptist, for Blacks, approximately a decade later. The Jewish congregation began Temple Bethel (1850), originally in a private home at Congress and St. Antoine. The Greek Orthodox date back to the early 1890's, but the

Annunciation Greek Orthodox Church in the heart of "Greek Town," received its "Charter" in 1921. Muslim immigration appears much later on the Detroit scene. The "Motor City," therefore, like many other cities, is a microcosm of the United States. It seems that every city and town, inner city and suburb, was born, grew and matured around its particular center of worship.

It is within the above-mentioned milieu that St. Hyacinth Parish was born and developed into a community of prayer. Michael Krolewski's first volume, which embraces the years between 1907 and 1931, must be read prayerfully against this important historical background. For it is an eloquent contribution to a magnificent story of an important city in the United States.

Chapter One, "The Fatherland," may be easily called the "prehistory" of this Poletown parish. It is an illuminating account of the Slavic people in general and of the history and culture of the Poles in particular. An outline history of Poland (pp. 20-49) is one of the finest seen by this writer. Special insights into why the Poles bade farewell to their motherland are nicely treated in Chapter two (pp. 51-88). The photographs here, like those of the kings of Poland in the preceding chapter, relate their own story. In fact, the photographs in both chapters present a vivid contrast between peasant and prince. The litany of contributors to Polish culture, despite the partitioning of the land, is of special importance to the average reader and scholar (p. 73f). Logically, the parishioners who experienced this division play a particular role in Chapter Three (pp. 89-111). The reader cannot but experience for himself the biographies of these immigrants, many of whose descendants are still among us. Chapter IV, "The First Detroiters and the Arrival of the Poles," (pp 113-170) is a vital contribution to the history of Detroit. It should be read within the context of so many other immigrants who built their homes, churches, and business in Detroit. The long list of "Business People of the Polish Community in Detroit — 1907" (pp137-146) cannot be overlooked. Given the Poles' passion for work, these lists attest to their achievements within a relatively short period of time. But it does not unveil the whole picture. And so, it is for this reason that Michael Krolewski includes a short history indicating the principal parishes that assisted the Polish American community prior to the turn of the last century. The story of the birth and early years of St. Hyacinth's community is beautifully narrated in Chapter Five (pp. 171-245) and Six (pp. 247-359). These two long

chapters are an Historical archive in themselves. It may be said that people in general may not always be interested or impressed with just lists of names, etc. However, the "Marriage Registry" (pp. 217-235), the "Registry of Baptisms" (pp. 236-241), the "First Parish Funerals" (p 245), and the "Donors to the Building of St. Hyacinth Church" (pp. 341-352) are Historical documents that really speak for themselves. These two chapters, furthermore, lead the reader to Chapter Seven, "A Monument of Faith" (pp. 361-487). It is here that we can feel and detect the movement of "the end" that is 'the beginning': the ending started in Chapter One, and the beginning concludes the first volume of this excellent work in preparation for volume two, spanning the years from 1931 to 1984.

In sum, it was not my purpose to present a detailed account of this excellent, historical volume. Rather, it was my specific intent to offer at least some insights into the beauty and value of a monumental endeavor within a specialized context. Many readers will be interested, fascinated, and amused to discover their or their family's or friends' names and/or pictures in this book. Some will smile and some will weep. But this is reality, because here we possess history in its beginning and fulfillment. Along with my sincerest congratulations to the author and translator, to the shepherd and his flock, I kneel in praise and thanksgiving for the marvelous deeds the Lord has done for the community of Saint Hyacinth Church in Poletown, Detroit!

Richard M. Mackowski, S.J.
Professor
Pontifical Gregorian University, Rome
August 23, 1984



ST. HYACINTH PARISH IS BORN

The First Request

Several months after the St. Hyacinth History Project was started, our pastor, Father Francis Skalski, came across a very important piece of paper at the church rectory. Hidden amidst old prints was a handwritten letter dated September 25, 1905. The contents of the letter shed an entirely new light on the emergence of our parish.

Two pages of elegantly written script were addressed to Bishop J. S. Foley of the Archdiocese of Detroit. The author of the letter is not known, but it could well have been Reverend Father Franciszek Sajecki of St. Albertus Parish, an assistant to the pastor, Reverend Father Mueller. Although the name of Father Sajecki does not appear anywhere in the letter, several old reference materials concerning the Polonia attribute the idea of starting St. Hyacinth Parish to him. A second guess as to who might have composed the letter is Ignacy Wolff, owner of the White Eagle Tobacco Factory at 400 Grandy Avenue at the time. Mr. Wolff's name is the first to appear on the list of those who signed the request. Undoubtedly, his prestigious position in the community would have assured the project a certain amount of financial backing and public support.

Examining the situation and the two main individuals involved, Father Sajecki and Ignacy Wolff, it is logical to assume that both were friends and had cooperated on the proposal. Father Sajecki could have written the letter of September 25, 1905, from the point of view of those who would be the first parishioners. It is known that Father Sajecki conversed with several leaders in St. Albertus Parish, in particular the prominent members of societies, and enlisted their support for a new church. He could have remained somewhat on the outside of the proposal, making the move for St. Hyacinth's Parish seem as though it was coming entirely from the people without instigation from the clergy.

Ignacy Wolff was involved in several brotherhoods at St. Albertus. Extremely important for our parish was that he was one of the founders of the Brotherhood of Kashubian Knights of St. Hyacinth founded on February 22, 1896. The influence of the Kashubian element in the founding of both parishes — St. Albertus and St. Hyacinth — was especially strong, and it is no coincidence that the latter parish's name was chosen from the organization of the Kashubian Knights. The cult of St. Hyacinth was strong among the northwestern-

Polish element that first settled in Detroit and thus they would leave their mark accordingly on the ninth religious center to be erected in the Polonia.

The letter of September 25, 1905, proposed the creation of a parish within the boundaries of St. Albertus, due to the increasing number of Polish people who were moving from the original Polish neighborhood in an area toward the northeast. The residential district in this direction was originally settled by people of German descent but had an abundance of empty lots for building expansion. In fact, at the turn of the century, fields and forested areas adjacent were often used as hunting grounds by adventurous "riflemen" from parish societies. The Poles, for the most part young marrieds who left Poland as children or teenagers and spent most of their early years in the St. Albertus educational system, began to move into this area in increasing numbers after 1900. Many of their contemporaries were at the same time moving north along streets like Russell, St. Aubin and Dubois. Their district was also once predominantly German or unsettled but had already become St. Stanislaus Parish before 1900. (It is important to note that the I-75 Expressway, and its junction with I-94, were non-existent and the streets that they obliterated were solidly residential and provided the ethnic population base for a large and growing St. Stanislaus Parish. A plan for yet another Polish parish in the northeast was logical and its future, positive. Polish population increased as extended families became larger and a rise in the number of incoming immigrants in the early part of the 1900's would sustain not only the new arrival — St. Hyacinth — but also many more centers as far as our present suburbs.)

Those who signed the letter of September 25, 1905, were concerned primarily with the fact that their children were either of school age or soon to be of school age and the distance of their homes from St. Albertus School was judged by them as either "dangerous" or extremely inconvenient. In addition, St. Albertus showed no signs of becoming smaller — nor did any of the other parishes — thus overcrowding at Mass, at special liturgical functions, within societies and clubs, and in the parish educational system was commonplace. This convinced many people that the only answer in preserving the Polish Roman Catholic life in Detroit was to establish new parishes.

Thirty-One Pioneers

The thirty-one individuals who agreed with the proposal to create St. Hyacinth Parish and who signed the letter are listed below. Bits and pieces of information acquired from public records are added where possible.

The men who signed the appeal to Bishop J.S. Foley made up the first official group requesting the formation of St. Hyacinth Parish. The greater percentage of these thirty-one pioneers were married with children of school age in attendance at St. Albertus Elementary School or had children who were in the age range of five to seven years, thus in the preparation stage for school. Undoubtedly then, this was an important factor in their decision to send this request to the bishop. Other, they felt, would swell their ranks once permission was obtained.

Before going any further with the results of the letter, it is necessary to pose several questions: Was it an immediate decision on the part of the thirty-one persons to begin a new parish or was the letter a result of long-term planning? How did the initiator, presumably Father Sajecki, inaugurate the idea of a new parish within another parish without setting off the well-known Polonian conflicts?

The best background for the letter is a newspaper article dated February 18, 1904 — printed a little more than one year and a half before the request to Bishop Foley. The text of the article presents the “beginnings” of the plan to approach the hierarchy with the St. Hyacinth question; and at the same time it is the foreshadowing of the stormy period which begins as soon as the idea of a ninth Polish parish appeared on the Polish American horizon in Detroit and lasted for nearly a decade, making the early years of our parish some of the most controversial in the history of our Community.

The title of the article from the Detroit News was “New Church in Same Parish” and two subtitles, “Father Gzella of St. Stanislaus Complains His Territory May Be Invaded” and “Two Young Men of Father Mueller’s Parish Canvassing His Dominion — Row Up to the Bishop,” further clarified the situation. The entire article follows:

Bishop Foley is investigating a complaint which has been made by one Polish priest against another of the same nationality, and as the matter involves questions of canonical law as well as decisions of councils of the church, the matter is considered important by the clergy.

Rev. Francis Gzella, pastor of St. Stanislaus Church, Dubois Street and Medbury Avenue, has filed the formal complaint against

Rev. Francis A. Mueller, pastor of St. Albertus Church, St. Aubin and Canfield Avenues.

According to the letter received by the Bishop, two young men have been taking a census within the boundaries of Fr. Gzella’s parish, giving as their object the erection of a new church within St. Stanislaus Parish.

As I announced to my congregation, said Fr. Gzella, in speaking of the affair, “these two young fellows belong in St. Albertus Parish, and tried to make it appear that they were the head of a movement to build a church. Think of it, two boys going to build a church in my parish! My people were amused. I am not opposed to the building of more Polish churches, for I favor smaller churches and more of them. But I insist that one priest has no right to send representatives into another priest’s parish to work up sentiment in favor of the erection of a new church within the precincts of the latter priest’s parish lines. Both the Council of Baltimore and canonical law sustain my contention, and Fr. Mueller should know it. Such a plan may work all right over in Kinde, Michigan, but when it comes to my own parish, I do not propose to endure it”

Reverend Father Gzella’s statements in the newspaper began then to the public announcement of the move to create St. Hyacinth’s Parish. Although he vowed not “to endure it,” the momentum of the plan picked up speed steadily. Starting with the neighborhood beginning with Mitchell Avenue moving to the east it was not uncommon to hear conversation regarding the possibility of a new church and school. These verbal exchanges were the positive ones, while to the west, nearer to St. Stanislaus Parish, people spoke of such plans as audacious and arrogant, as open effrontery to Church authority. We can see a picture of the times through the eyes of children, now our senior citizens. Mrs. Anna Okroy commented: “I vaguely remember the problems when everything started . . . not much information, you know, since children were to be seen and not heard. After school at St. Albertus, I would go to my brother Barney’s (Bernard Jurczyk) store on Jos. Campau and Warren. People would be talking about a new school and church but when I walked in they would stop. The whole thing was secret. Children weren’t supposed to hear about such things.” Another senior parishioner added: “The people argued about the new church. St. Stanislaus parishioners didn’t want another parish so close. When those who wanted to build St. Hyacinth’s walked around to question others, those who belonged to St. Stanislaus wouldn’t open their doors. Later, when the church was built, people living on Mitchell would be walking to High Mass on Sunday — some to St. Stanislaus and others to St. Hyacinth. They would pass each other without saying a word because they remembered what happened in the very beginning.”

To show the views on the other side, a St. Stanislaus parishioner, then a girl of eight, offered this explanation

of the times: "For us it was just the beginning and already people wanted to break off and start a new church. Father Gzella was such a dedicated man — you know, he loved that parish so much. Well, he would go to make house calls on his bicycle and when he rode through the neighborhood, he would stop to talk with the people. He explained how the boundaries of our parish could be changed and how that change could destroy what we were working for. The people supported him and all the plans to make St. Stanislaus bigger — especially the school. It was only to be expected that they would disagree with the people who were planning another parish so close to us. We had to stick together in order to keep the parish expanding."

The actions of the people prior to the newspaper article of February 18, 1904, and those after resulted in the letter of September 25, 1905. The letter would surely have resulted in the establishment of St. Hyacinth Church earlier than May, 1907, had it not been for two unexpected events which hindered the eventual emergence of our parish.

On August 2, 1906, Reverend Father Sajecki, the assistant at St. Albertus and a founding spirit of St. Hyacinth Parish, passed away. The young priest destined to be the choice for the first pastor of the parish thus his untimely death left a leadership void in the new project. Shortly after the priest's death, Ignacy Wolff, steadily weakening after the death of his second wife, Katarzyna Kunkel, also passed away. Thus a prominent business figure was no longer on the list of those who favored the establishment of a new parish and this may have put a damper on the hopes of those who envisioned a great amount of economic support for the buildings needed. The autumn and winter of 1906 therefore were periods of reflection and re-organization as those who had hoped for a new parish as early as 1904 were then faced with the absence of a leader from the clergy and a decline in potential economic support. The new year however would bring new hopes and by February of 1907 the issue of the need for St. Hyacinth Parish once again entered the arena of public discussion.

Primary Official Correspondence

From the episcopal residence on Washington Avenue, a letter was sent out on February 20, 1907. The letter read as follows:

Rev. Dear Father:

Our Rt. Rev. Bishop has directed me to take action in mapping out a new Polish parish in the NORtheast part of the City of Detroit. This new parish may somewhat affect

your parish as now constituted. Will you, therefore, please send me in writing, (1) your consent or approval for the establishment of this new parish, (2) your views in regard to the proper lines between this new parish and the adjoining Polish parishes. (3) any other points which you may think will help to a conclusion which will be for the best interests of the Polish people.

*Yours respectfully,
M.J.P. Dempsey, V.G.*

The letter from the office of the bishop was sent to Reverend Franciszek Mueller of St. Albertus Parish, Reverend Jozef Folta of Sweetest Heart of Mary Parish, and Reverend Franciszek Gzella of St. Stanislaus Parish. Their responses, for the church officials, would be the information which would set the guidelines and boundaries for St. Hyacinth Parish.

At the same time the letter was being sent to the specific members of the Polish clergy, the people who were to be founding fathers of St. Hyacinth were gathering supporters and preparing to organize. And although it seemed that everything would work out as soon as the bishop's office would announce the new parish's boundaries, the organizers themselves had ideas about exact borders and were preparing to do verbal battle with anyone who made decisions contrary to their desires.

On March 1, 1907, the Episcopal Office produced a paper which showed that three individuals were suggesting that a church be built east of McDougall. There were Jan A. Groth of 353 Grandy, Jozef Keschke of 523 Mitchell and Franciszek Konieczny of 424 Grandy. These three names presented quite a different picture from the previous list of numerous individuals thus the founders quickly called together their supporters. They assembled at the home of Jan Kurzel of 422 Grandy Avenue on March 3, 1907, and began to draw up a paper requesting a pastor to lead them in the realization of establishing a new parish. Franciszek Konieczny was selected president of the New Parish Committee and the following claimed membership: Jan Kurzel, Jozef Keschke, Jan Grott, Leon Schwarc, Marcin Wagner, Franciszek Sass, Albert Keschke, Antoni Cichorowski, Jan Klebba, Marcin Tesmar, Aleksy Okraj, Franciszek Kamowski, Jozef Jurczyk, Antoni Posluszny and Piotr Kowalski. It is interesting to note that the committee organized was no longer asking permission to begin their parish but was already requesting a pastor. Members felt that substantial permission was given when Father Sajecki began his campaign and thus a second request was unnecessary. Besides displaying their eagerness for the "new start"

this approach also exemplified a certain feeling of independence and assertiveness on the part of the committee members. It was obvious then that they were determined to establish Polonia's ninth religious center — mostly on their terms.

On April 10, 1907, a meeting was held at the episcopal residence on Washington Avenue, in order to discuss the boundaries of the new parish as well as the location of the church building which would be the focal point of the parish. Present at the meeting were several members of the hierarchy as well as Father Mueller and Father Gzella. They discussed the proposed St. Hyacinth Parish, arranged to visit and survey the area to be taken in as a result of its creation, and by late April submitted a letter which announced their decision.

This letter, written on April 26, 1907, was sent to the Very Reverend M.J.P. Dempsey at Holy Trinity Rectory, 116 Porter Street, Detroit. Father Dempsey had the responsibility of drawing up the decision for the establishment of a Polish parish and needed this correspondence to make his final announcement. The letter reported the results of the April 10th meeting with the words:

The committee appointed at last meeting of Consultors to investigate and report as to most eligible site for new Polish Parish on East Side of Detroit, submit unanimously that the block of land situated between Warren and Theodore - Mt. Elliot and Ellery to be most properly located for such Parish site. Respectfully submitted by B.J. Wermers, J.G. Doherty and James Savage.

Utilizing the recommendations, the Very Reverend M.J.P. Dempsey drew up the official papers on April 29, 1907, and publicly submitted the following decision for the establishment of a new Polish parish:

Whereas: The necessity for a new Polish parish for the relief of the parishes of St. Albertus and St. Stanislaus, and also to provide for the Polish families constantly locating in the vicinity, is recognized both by the people and the aforesaid pastors; and,

Whereas: Having consulted the Rev. Frank A. Mueller, pastor of St. Albertus and Rev. Frank Gzella, pastor of St. Stanislaus, (the only Polish parishes affected by this decision), and,

Whereas: Having laid the representations of a committee of the people to be affected, together with the representations of the two aforesaid pastors, before the diocesan Consultors, called for this special consideration on the 10th of April, 1907, and,

Whereas: On the motion of Very Reverend Dean Savage a committee of three consultors was appointed to investigate and view the premises with instructions to report, in writing, their finding and judgment to the Vicar General, and,

Whereas: on the 27th of April an unanimous report in writing, was made by the committee of consultors.

Therefore: we decide and declare that the dividing lines for the new Polish parish shall be on the West; the center of Mitchell Street; on the North Grand Boulevard; on the South Gratiot Avenue; and on the East as far as the Polish speaking people may locate until other new Polish parishes may become necessary. It must be understood that this decision does not affect Catholics living within the aforesaid lines who are now aggregated or who will in the future aggregate themselves to parishes whose official language is not Polish.

We moreover decide that the new church shall not be located closer than four blocks from the Western boundary line of the said new parish, and would suggest the block recommended by the committee of consultors as the most advantageous, viz: Block bounded by Warren, Ellery, Theodore and Mt. Elliot Streets.

Done at Detroit, Michigan on the date above written.

M.J.P. Dempsey, Vicar General

The announcement of the creation of St. Hyacinth Parish was quickly followed by the appointment of a spiritual leader. The choice for the first pastor was Reverend Sylvester Ignatius Kolkiewicz, who at the time was serving as an assistant at St. Josaphat Parish. The letter from the episcopal residence entrusted the new parish to Father Kolkiewicz with the following words:

Rev. Dear Father:

Trusting in your piety, good judgement and tact in dealing with the Polish people, and hoping that your future good conduct, good sense and tact will not disappoint the confidence we place in you, We hereby appoint you pastor, both in spirituals and in temporals, of the new Polish parish whose line have been defined as follows: viz, South line Gratiot Avenue; West line Mitchell Street; North line Grand Boulevard; and East as far as the Polish people may settle.

This appointment takes effect on the receipt hereof and will continue in force until by Us or our order recalled.

John S. Foley

Bishop of Detroit

Father Kolkiewicz took the parish reins into his young hands guided by a hopeful spirit and a productive mind.

Reverend Father Sylvester Ignatius Kolkiewicz was born in the Poznan province of the then partitioned Poland. As a youngster he attended schools of the Prussian government, receiving his education given in the German language. As a young man, he became interested in entering the religious life and entered into theological schools in Rome in order to accomplish this end. His post-ordination religious education took place in Wurzburg in Bavaria and afterwards he came to the United States to work among the tens of thousands of immigrants who were leaving the homeland because of economic pressures and anti-Polish measures. The first appointment of the newly arrived Polish priest was pastorship of St. Michael's Church in Port Austin,

Michigan. Afterwards, he came to Detroit and was stationed at St. Josaphat's Parish as assistant. His third appointment was that of May 8, 1907, when he became pastor of the new St. Hyacinth Parish.

It is important to note that the first parishioners were eager to accept and trust Father Kolkiewicz since they shared with him a similar background. The majority of our parish pioneers were born in or were the children of parents born in Poland under Prussia. Many of these individuals considered "their part of Poland" as the most advanced, most educated and most developed economically and culturally of the three. Of course Poles from the Russian and Austrian sectors would tend to disagree with them but certain facts were not debatable. Among these were that the Poles from Prussia Poland living in Detroit constituted a large part of the Polonia business class in such occupations as factory owners, grocers, saloon keepers, tailors and teachers. This was a direct result of higher education which was more readily available in the Prussian-occupied part of Poland than in other areas. The education in the Old Country was in the German language for these new Americans, but knowledge of this language was in no way disadvantageous for them in Detroit. The German group in the city tended to be a business-oriented enclave and the ability to successfully communicate and be trusted by them would enable Poles to enter into related fields. A second fact was that the Poles from Prussia Poland were arriving in America with "money in their pockets" whether in the form of gold, precious stones or family treasures. This also put them in a better position than their contemporaries from less privileged areas of the homeland. In fact, for some time those establishing themselves around St. Hyacinth were often referred to as the smietanka (cream) of the Community or the szlachta (nobility) of the Polonia because of their "upper class" ways; and although some jokingly explained this praise of the area as a result of the bigger houses, an absence of the infamous outhouses and the increase of conveniences in the new neighborhood, it must be remembered that the "Jackowo" territory did in fact include the residences of many prestigious families whose surnames still honorably exist in the Polish Community.

Father Kolkiewicz then was to lead a group of relatively educated and independent Poles who did not exhibit that "lost blind flock" attitude of so many newly arrived immigrants. They accepted their pastor with open arms, but by the end of the month were ready to assert themselves in objection to their assigned parish

boundaries.

On May 25, 1907, the *Detroit Free Press* carried two articles regarding the Polish Roman Catholics. One announced the consecration of a beautiful new marble altar and proclaimed this the "greatest day in the history of St. Albertus Polish Catholic Church." It also added that the "affair will be an occasion of rejoicing not only in St. Albertus parish both throughout the entire east side Polish section, and the streets and houses will be brilliantly decorated." Then, immediately along side this proclamation, almost as if to ensure that when members of the church sought a report on the golden moment of one parish, they would not miss the storm clouds brewing at another, there was a second article entitled: "Will Insist Upon Location Selected - New St. Hyacinth Parish to Fight for Site for Church." It presented the following report for the public:

Frank S. Konieczny, 424 Grandy Avenue, President of the new St. Hyacinth Parish, stated yesterday that his committee will not recede from its selection of the block bounded by Theodore Street and Mitchell, Warren and Joseph Campau Avenues as a church site, notwithstanding the protest of other priests that it is within the boundaries of St. Albertus Parish. Mr. Konieczny says that authorities of neighboring parishes tried to give them a site near a cemetery, which was undesirable for church or residence purposes. The sum of \$2,000.00 has been paid on the purchase price, and the parishioners will not give it up without a fight. A mass meeting will be held at 1108 McDougall Avenue tomorrow afternoon at three o'clock, when a board of directors will be elected and parishioners accepted into the church societies.

At the time, it was one thing to express disapproval of hierarchical decisions but certainly another to reject one and then invest cash — some two thousand dollars worth — in land which was not supposed to belong to the newly created parish. One can imagine the reaction of those religious leaders who opposed the actions of the St. Hyacinth parishioners and it did not take them long to react strongly in the press as is evidenced in the conclusive paragraph of an article printed in the *Detroit Free Press* on May 28, 1907. Entitled "Catholic Parishes Disagree on Site" and subtitled "St. Hyacinth's Bound to Build on Ground Selected; Other Churches Oppose," the journalist entry was the second press coverage of what would be an ongoing battle. The report explained:

In spite of an ultimatum issued Sunday by the pastors of both the parishes from which the new St. Hyacinth's Polish Catholic parish is formed, the authorities of the new parish do not seem inclined to give up the site which they selected for a church, which lies within the boundaries of St. Albertus.

It was announced Sunday, both in St. Albertus Church, where Bishop Foley and Chancellor Baumgartner were in

attendance, and in St. Stanislaus Church, that the new parish must give up its selection and build elsewhere.

The St. Hyacinth committee began a canvass yesterday and finds a strong backing for the demand to be allowed to build west of Mitchell Avenue.

"If we take a strong petition to the Bishop, showing him that we cannot build to advantage elsewhere, he will let us build here," said Frank Konieczny, President of the St. Hyacinth Committee, yesterday.

"If they choose to build on the site they have selected they will be building an independent church. The Bishop will never recognize it," said Rev. F. A. Mueller, Pastor of St. Albertus church.

Talk of an "independent church" might have somewhat shaken the determination of St. Hyacinth parishioners to build their religious center in what was called the "not-recognized" territory. Thus within the very structure of the parish a split was in the making.

By the beginning of June several meetings had been organized to determine what to do in the face of the opposition of the bishop's office. A minority still claimed that the land held by a down payment of two thousand dollars should be the location of the parish while a majority switched allegiances and began considering a new area near Ferry and McDougall Avenues. The reason why the smaller group still clung to the land outside of parish boundaries (between Theodore, Mitchell, Warren and Jos. Campau Avenues) was probably their hope that the parish boundaries themselves would be changed. The change would have resulted in the inclusion of many more families and therefore more financial backing. From an economical viewpoint one can understand to some extent the persistence of the minority even in the face of the clerical pressures.

The new land being considered by the larger number of parishioners was in the hands of the Homer Warren and Company Real Estate. The agents were offering two land parcels lying opposite each other in the vicinity of Ferry and McDougall Avenues. One of the sites had 23 lots and was priced at \$15,000, while the other had 22 lots and cost \$14,000. The old site, where the deposit was being held, was to cost the parish \$15,600.

It would seem that all problems would soon be over since the majority favored the new location. That was not the case. The second property being examined was within the boundary lines of the parish but was still too close to one of those lines to win approval from the episcopal office. Ecclesiastical law required that the church had to be built four blocks from the parish line and the Homer Warren and Company property did not meet this requirement.

On June 2, 1907, two meetings were held on "Jackowo" territory. One was held in the Ferry-McDougall neighborhood and later another was conducted in the vicinity of Theodore and McDougall for parishioners residing in that area. According to available records, about 200 individuals were present at each of the locations and the problems and perspectives of St. Hyacinth Parish were presented to both gatherings. At the same time, a petition was circulated amongst those present for later presentation to Bishop Foley. The written appeal asked for parish boundaries to be changed so as to permit building on the primary site. As would be expected, those who were in attendance — probably tired of the disagreements which were causing a delay in future plans — did not care for the idea of the petition and only a few consented to sign. News sources further reported that many of the people in attendance left completely disenchanted.

The people of St. Hyacinth Parish were caught in an entanglement of two plans involving three land sites with hardly a favorable look from the bishop nor any friendly glances from neighboring churches. Father Mueller of St. Albertus accused the St. Hyacinth Parish Committee of crossing borders into his territory in order to lure away supportive families while Father Gzella echoed the same beliefs on behalf of St. Stanislaus Parish. Generalizations about the people in the "Jackowo" district depicted them as disruptive and irreverent towards religious authority. In response to this talk, primarily to destroy their reputation as rebels, the Parish Committee decided to submit one last document to Bishop Foley imploring his intervention on behalf of their cause. Every effort was to be taken to legitimize verbally all previous as well as future decisions. It had to be shown that the work of the parish committee was not meant as an affront to Church law but as beneficial policy for the future of St. Hyacinth Parish with no malice intended toward any neighboring religious centers.

The Final Petition

As the final petition was being made ready by the Parish Committee, Father Mueller of St. Albertus Parish attempted to further advise the founders of St. Hyacinth by suggesting yet another land parcel. Open to all suggestions which would further the cause of building, the Parish Committee surveyed the land and spoke with the owner as well as with the neighbors. Through these conversations, they discovered that underneath the proposed tract of land

was a large area of quicksand and that two years previous two horses had met their death by being dragged under. Naturally, the committee rejected the fourth property site inspected and put their energies and hopes into the letter which was to be hand-delivered to Bishop Foley.

The lengthy explanation of the plight of St. Hyacinth Parish was delivered to Bishop Foley's office on June 9, 1907. Franciszek Konieczny and Alexander Okraj handed it to Chancellor Baumgartner who met them and explained that although the Bishop did not care to see the petitioners, he would examine carefully their requests. A copy of the petition was also delivered to the residence of Reverend Father Dempsey who had drawn up the decision to establish St. Hyacinth Parish.

The written appeal read as follows:

Persistent efforts to misrepresent our cause and to place us before your lordship in this community as unruly and rebellious compel us to make known to your lordship the actual condition of affairs, to point out our needs and so call attention to the facts as they really exist in reference to the parish of St. Hyacinth, organized recently by your lordship's grace.

In appealing to your lordship, as we do now, we are actuated by no other motive than that which inspires the obedient child to approach, in all confidence, its kind and just father; moved by no other desires or wishes than to state our cause in plain and simple words: the result we will await with calmness and confidence. Your lordship has ever proved himself a kind and considerate father to your Polish children. Your lordship has ever had their interest at heart and on frequent occasions given us proof of your lordship's solicitude and affection. The formation of our new parish is but one of the many instances.

Your lordship realized that St. Albertus, spacious church though it may be, and St. Stanislaus had long outgrown the spiritual wants and needs of many hundred families and consented to the formation of a new parish, located somewhere between the two churches. We are sincerely and affectionately grateful to your lordship for that permission, but we submit that in some manner, at the instigation of some person or persons your lordship's well meant intentions have been frustrated and nullified. Not only that, but we, your children, relying on your lordship's earnest desire to give us a greater facilities to exercise our holy faith, are made to appear as though we rebelled against episcopal authority and were unmindful of all obedience that we owed your lordship, because we contemplated the erection of our new church in certain territory.

Why our acts and intentions, which after all are but for the greater glory of God and our holy faith, should be so maliciously and persistently misrepresented before all the world, why we should be the subject of base calumny we know not. We are aggrieved, but not disheartened, placing all our hope in your lordship's strong sense of justice.

It is almost useless to recall to your lordship that the formation of a new parish for the relief of the parishes of St. Albertus and St. Stanislaus, especially the former, has been

under consideration for several years past. If we are informed correctly, the late lamented Rev. Fr. Sajecki, assistant at St. Albertus Church, was expected by many to be the pastor of the new parish. This much is fact: the good father himself took a census of the Polish families in the proposed district, consulted with many families, and that Chene Street at the time was to be the dividing line on the west of the new and the two old parishes. The father, too, himself consulted with many people concerning the same location that is now being urged as a site for the new church.

We submit that although the formation of the new parish was deferred temporarily, no objection was made or heard against the proposed dividing line or the church site. The decree granting the formation of St. Hyacinth's Parish was issued by your lordship a short time ago. Hundreds of Polish families who for years had been deprived of proper church facilities were overjoyed at the news. At least they would be able to erect a fine church edifice, where they could secure seats and accommodation, build a school where their children, in conditions less annoying, could receive a Roman Catholic education. For years they had been unable to secure a pew in St. Albertus church, standing room even being often at a premium, while the attendance of St. Albertus school with its 1,600 children certainly demanded relief.

But how has your lordship's decree been carried out? We have nothing but the most profound respect for the very reverend deans, the Rev. Fr. Wermers and Rev. Fr. Savage. Their religious zeal is too well established to need eulogy from our humble persons. But, nevertheless, we submit in all difference [sic] and humility, that they were misguided in their judgment, when they fixed Mitchell Avenue as the western boundary line of the new parish. With Mitchell Avenue as the dividing line, there would not be 50 families in the new territory to form a congregation. Fifty families cannot build a church, support a priest and school. Nor would the arrangement bring relief to St. Albertus and St. Stanislaus church and remedy the existing crowded conditions. Nor was this what your lordship intended.

We are aware that the reverend deans inspected the territory accompanied by the pastors of St. Albertus and St. Stanislaus Churches, the Rev. Father F.A. Mueller and the Rev. Father F. Gzella. The inspection of the location, we assume, was strengthened by the knowledge of the character and nationality of the residents in the district inspected. Who imparted this necessary and essential knowledge to the reverend deans we do not know. This we do know: there are no Polish families living east of Mitchell Avenue — that is to say Polish families numbering more than 50, all told.

Why the original boundary line of Chene Street has been abandoned we are not informed. Why the proposed church site should now be found so highly objectionable, when a few years ago it seemed quite acceptable we fail to comprehend. But, be that as it may, we submit in all humbleness and respectfulness, that if a new parish is to be organized at all, if the two existing parishes, aforementioned, are to be relieved at all, the western boundary line should be at least Grandy Avenue instead of Mitchell Avenue. This would provide for a sufficient number of Polish families who could afford to build a church and maintain a parish. It would not take away from St. Albertus and St. Stanislaus churches any

greater number of people than is necessary to keep them from overcrowding, and would be found satisfactory to all the people in the sections concerned.

After all, your lordship will grant us, that the convenience of the people is an element worthy of as much consideration as the individual interests of a single priest. We are so certain of the justice of our position that we willingly would leave the matter to the reverend deans, the Rev. Father Wermers and the Rev. Father Savage, for review. We are satisfied that should these very righteous and reverend gentlemen go over the territory once more and in consultation with the people living therein and adjacent thereto decide the matter, they would willingly and in justice to all concerned, extend the boundary line as suggested by us.

Nor is the fixing of any arbitrary boundary line an irretrievable act, a decision of the sacred character of a dogma, a decision of ex-cathedra, that could not be recalled, amended, changed, that must not be objected to, opposed, appealed from, opposition to which is rebellion.

We recall that the boundary line fixed between St. Albertus and St. Stanislaus was changed at the request of Rev. Father Gzella. We also respectfully submit that the diocesan consultors, of whom the Rev. Father Wermers and Rev. Father Savage were a special committee, have but advisory authority.

We suggest that those who now are denouncing us as "independents" and "rebels" in our respectful, but earnest efforts to build up a parish the fidelity of which to the Holy Roman Catholic Church there can be not a breath of suspicion, espoused a cause exactly like ours in Jackson, Michigan, a few years ago.

This question is not one that affects our holy church as such, it merely concerns the transfer of some families from one church to another, and there is little danger that the separation of 150 or 200 families from such a prosperous congregation as St. Albertus with its 2,500 or 3,000 families would bring financial disaster to the pastorate or spiritual ruin to the community. On the contrary, we respectfully admit that it would benefit all around.

We, therefore, pray and implore your lordship to re-open this matter before rendering a final decision and give us that justice that you have always bestowed upon your children in the past. We pray to God for your lordship's health and welfare, and most respectfully sign our names.

The petition to Bishop Foley was made public by being quoted in the city newspapers. Lines like "After all, your lordship will grant us, that the convenience of the people is an element worthy of as much consideration as the individual interests of a single priest." and "We recall that the boundary line fixed between St. Albertus and St. Stanislaus was changed at the request of Rev. Fr. Gzella. We also respectfully submit that the diocesan consultors, of whom Rev. Fr. Wermers and the Rev. Fr. Savage were a special committee, have but advisory authority." brought immediate results. They added fuel to the argumentative fire which had been getting ready to burn quite freely.

Even though the petition had been made, Father Mueller and Father Gzella remained constant in their demands to keep their parishes' boundaries as set. The Parish Committee of St. Hyacinth, on the other hand, hoped for diocesan intervention to alter the unyielding stand of the two pastors. Father Kolkiewicz, the pastor of St. Hyacinth, chose to remain somewhat outside of the difficulties; and even though he was cited as advising and guiding his flock, his actions could in no way compare with the openness of his fellow pastors.

Father Mueller, after the announcement of the petition, began to make statements to parishioners considering the positive side of the recommendations of the St. Hyacinth Parish Committee. The moves he selected to praise as admirable were primarily those which favored changing boundaries near St. Stanislaus Parish in favor of the newly emerging church. Certainly some disagreement with regard to his "new" opinions was to be expected from Reverend Father Gzella, pastor of St. Stanislaus, but due to the friendship which existed between the two priests the reactions of the latter were quite surprising.

On the very day that the petition was presented to the newspapers, Father Gzella delivered a sermon which was quoted in the Detroit News on June 10, 1907. With a great deal of conviction, the pastor of St. Stanislaus delivered the following address to his congregation:

My children, I have asked you to remain in order to consider a matter that affects us deeply. There is a design on foot to limit the bounds of the parish and so reduce the strength and usefulness. You and I heard with great joy a time ago that the bishop had graciously consented to the organization of a new parish — a new religious neighbor to St. Stanislaus. It is due you to know that at the time of the organization I was consulted for my ideas of the matter. For a long time I have been of the opinion that Polish Catholicity in this part of the city needed another church. In this view I was led to believe Mr. Mueller acquiesced. We all rejoiced.

But when I heard of the attempt to locate the new parish far out where few, if any Polish families resided, I thought it was a bad move. It seems that those in authority also took that view, and the site was changed — at which we also rejoiced.

But what was our alarm to learn that our religious association in this struggling parish was to be cut almost in twain. You know that our school and sisters are lodged in temporary buildings. You know the burden of the debt under which you have struggled bravely, patiently. And if our resources are further to be cut off, you know what additional burden will be cast on us.

I call you to witness that I have done my part — but human strength has its limits.

There are two men passing among the Poles with two big gold watches in their pockets and costly diamonds on their fingers, and they are having much to say about the site of the

new church. They are in business to sell lots. They do not care for your spiritual welfare. What they care for your spiritual welfare. What do they care for you — poor men and poor women? Who is behind these men that want the new parish to buy lots where it will hurt our church, instead of relieving St. Albertus Church, where you cannot get seats, but must kneel in the gravel of the churchyard? and let me ask you if he is a true priest who would not rather give you seats than make you kneel on the ground?

All this I say that you might pray for those in authority over us that they might be led into all wisdom and goodness.

After he had delivered this sermon, Reverend Father Gzella reportedly exchanged a few words privately with friends. His most poignant statement at that time was a threat to resign from his pastoral position if, in fact, boundaries would be changed and if "inroads would be made into his territories." On the part of Father Gzella, there was no attempt to deny his warning of resignation to news reporters. As a result, the news appeared in the press.

With the new turn of events begun by the speech on behalf of St. Stanislaus Parish, the situation involving the site for the new St. Hyacinth Church became more complicated. Not only was there controversy regarding the future location of the church, but by the end of June, 1907, the pastors of St. Stanislaus and St. Albertus were at odds with one another over the opinions each had expressed publicly. All parties soon began to clamor for a decision which would end the confusion. Months however were to pass without a final plan.

During the wait for an episcopal directive, one extremely important event occurred during the summer of 1907. While all parishes involved were busily sending committees to the bishop to plead their sides, a group of St. Hyacinth parishioners prepared for the first "official" Holy Mass of the parish. It was celebrated on July 14, 1907, by the Reverend Father Sylvester Kolkiewicz at the home of Marcin Tesmar, a small brick structure still standing on the northeast corner of Theodore and McDougall. The Mass, as well as other religiously oriented gatherings and projects, will be thoroughly covered in the next chapter. It is mentioned briefly here as background to why the area for St. Hyacinth Church was soon selected with out further discussion. For it was one thing for a group of people to call themselves St. Hyacinth Parish . . . even with a pastor . . . but certainly another when they gathered for first Holy Mass given in the name of the parish. The weekly Sunday assembly in church (a private home converted into such) was not only a beautiful religious moment for the new parish but also a much needed social one which cemented the bonds of belonging for

all present and created that specific moment around which all else began to revolve.

The Final Decision

With summer's end came another strong push on the part of St. Hyacinth parishioners to have a site selected for the building of a church. School registration at St. Albertus undoubtedly refreshed their memories as to the need for their own educational system in the area and the Tesmar home, as well as other temporary locations, became too small for the Masses which were being celebrated with greater frequency. Reverend Father Dempsey, the vicar-general who originally drew up the boundaries of the new parish, also felt the need for a final decision since he had been besieged during June, July and August of 1907 by Polish delegations representing various factions. He knew that a plan had to be finalized in autumn before the matter became more troublesome. It was not an easy solution for Father Dempsey since each parish of the three had its own viewpoint and St. Hyacinth's congregation was already divided as to the selection of sites for building, causing additional divisiveness.

The amount of time taken by Reverend Father Dempsey and Bishop Foley to reach a final decision was rather long due to the intricacy of the problems at hand. The Parish Committee of St. Hyacinth reacted rather suspiciously toward this delay by early October of 1907 the first threats of secession began to circulate. The faction at the parish which favored the original site — completely outside of the boundaries set by the diocesan consultants — openly spoke of breaking away from hierarchical jurisdiction if territorial adjustments which they considered proper were not made. They had invested not only in the land for a church but also in lots for homes to be built in the area. On the other hand, a meeting was held on October 6, 1907, by parishioners who did not want the original site and desired building elsewhere. They were in opposition not only to the restraints of the bishop's office but also to their own fellow parishioners who still looked at the land between Theodore-Mitchell-Jos. Campau and Warren as a fitting location for a church. The situation was becoming steadily worse and it was obvious that an office higher than the bishop's might have to intervene.

In October, Archbishop Moeller of Cincinnati came to Detroit to attend a meeting at Sacred Heart Church. He was previously aware of the problems at St. Hyacinth Parish when he had heard from those individuals favoring the first site outside of parish

boundaries. At that time, weeks before, he had convinced both Fathers Mueller and Gzella to agree to some boundary changes but not exactly those favored by the primary committee. While present in the City of Detroit he had his second exposure to the situation when he met with a new faction from St. Hyacinth's which opposed the primary site. Their reasoning for rejecting this area was that some seventeen homes had already been erected in that vicinity thus limiting future expansion or making it costly. The archbishop carefully considered all claims by all parties and promised a decision. At the same time, the Detroit area clergy looked upon the whole matter with some puzzlement. The selection of permanent boundaries was usually left up to the bishop but suddenly the Archbishop of Cincinnati considered this matter of such importance that he was making an official intervention. No longer would newspapers be able to talk about the "Polish Parish Still at Warfare" and finally the dreams of Father Sajecki and his followers in 1904 would completely materialize.

After one month of meetings and careful consideration, Archbishop Moeller declared what was the final decision as to the boundaries of St. Hyacinth Parish. In addition, two building sites were agreed upon as potential church and school locations.

The decree of the archbishop fixed the parish boundary lines as following:

Beginning at the intersection of Grandy and Ferry Avenues, east on the south side of Ferry to Mitchell; north on the east side of Mitchell to Hendrie Avenue; east on the south side of Hendrie and Grand Blvd. indefinitely; on the south side of Gratiot to Grandy Avenue, and on Grandy Avenue north to the place of the beginning.

We further decide a decree that the new church must not be built within three blocks of the boundary lines. This decision does not affect persons living within the prescribed territory who have affiliated themselves with a parish that is not strictly Polish.

With the decision made public, the primary site as a location for the parish was negated. Two others were offered in its place — one on Mt. Elliot and the other on the south side of Farnsworth. The latter site was to be accepted only a short time later and at least St. Hyacinth Parish had land on which to establish itself.

Clarification

Upon studying the turmoil and periods of indecision which surrounded the emergence of St. Hyacinth Parish, one is forced to theorize to an extent in order to clarify why so much intrigue preceded the actual building of the church. This theorizing is based not on actual written

facts but rather on interviews with senior citizens, knowledge relative to the first Polish immigrants to Detroit, and research into the background of the most important figures of that time period.

The first subject which shed light on the period of 1904-1907 concerns the Kashubs, a western Slavic group of people who lived in and still inhabit Pomerania, the northwestern part of present day Poland. The Kashubs, as discussed in the first chapter of this book, were under German cultural and political suppression for generations. They were constantly being pressured to become Germanized (e.g., surname changes as well as the Germanization of village and city names). They retained however their Slavic identity, their Kashubian individuality, and their desire to merge with Poland and be considered Poles.

It should be mentioned here that the Kashubs in our Polish Community have been misunderstood as to their identity for years. The incorrect facts are still met everywhere today. These are some of the typical responses from people as to the meaning of Kashub:

"A Kashub is a German raised in Poland" or . . .

"A Kashub is a Pole raised in Germany" or . . .

"Kashubs are Polish-speaking Germans or German speaking Poles" or . . .

"If a German marries a Pole then the children are part German and part Polish which means they are Kashubs" or . . .

"Kashubs are Poles who speak Polish with a German accent" or . . .

"Kashubs were the people who owned the tobacco and snuff factories and belonged to a club by that name."

No one questioned in our parish really knew who the Kashubian people were or who they are today — not even those who are descended from this group. Our elders, by the way, heard the complete explanation but were not particularly fond of the new information. Time and oral tradition are sometimes even more convincing than actual facts. For the young of Polonia who know of their Kashubian background, it is important to point out that an abundance of information is available and research will only uncover a uniqueness and richness in culture that should not be forgotten or ignored merely because of classical misinterpretation of a word; and if some definition is presently needed then let it be that a Kashub is a Kashub, an heir to a western Slavic culture which survived even in the face of persecution and was allied by its people to Poland in order to insure its future existence.

The Kashubs were among the first Polish immigrants

to arrive in Detroit, playing an important part in the founding of St. Albertus Parish, which was named after one of the saints popular amongst their people in the Old Country. This "Mother Parish" of Polonia was therefore somewhat of a Kashubian center, a symbol of the group's persistent efforts to remain a unique cultural and even to an extent linguistic entity. In the structure of the Parish, leaders of Kashubian movements organized groups to further their cause. Printed matter even appeared showing the Kashubian language and its relationship to and differences from the Polish language. True the Kashubs considered themselves as Poles, but their uniqueness as sons and daughters of the Pomeranian lands on the Baltic Coast were judged by them as worthy of preservation as well as continuity.

On the list of the thirty-one pioneers for St. Hyacinth Parish, 50 percent of the last names are definitely of Kashubian origin while an added 25 percent probably indicate Kashubian descent. Thus, some three-fourths of those originally asking to form St. Hyacinth Parish were in some way associated with the regional element from northwestern Poland. For some of these men the attachment to the Kashubian culture might have been casual, but for others, such as those who belonged to the "Kashubian Knights of St. Hyacinth" at St. Albertus, the term Kashub made them members of a specific group in the Polonia and, as in such assemblies, the group considered cultural solidarity a necessity for survival. Another element which further cemented bonds between the 31 who signed the first request was that many of them were related by blood or marriages. They were therefore acting almost as an extended family in creating a new parish, rather than a group of people the same faith and nationality seeking a new church.

The Kashubian bond and the ties of interrelationship were not altered even when others joined (e.g., the meeting at the home of Mr. Kurzel) because the same facts applied to those who later signed. The only time the character of the group did start to vary was when hundreds of other Poles began to associate themselves with the new Polish parish.

Readers will recall that the primary site for St. Hyacinth Parish was in the St. Albertus Parish area. It was selected by the early group of parish pioneers whose background was Kashubian. They invested money in an area adjacent to their own neighborhood and it was not until many more enthusiasts for a new parish joined their ranks that a suggestion was made to consider property further north at Ferry and McDougall Avenues. That new suggestion, as well as all others, was rejected

constantly by the individuals who had made the choice of the first location. These were the people whose homes and businesses, as well as the homes and business of family and friends, were in the district they desired as the center for the new St. Hyacinth Parish; and perhaps more importantly, these were the people whose background was Kashubian — that cohesive force which might have served as a catalyst for these individuals to act solidly as a group and not relinquish their demands until the very end.

If it is true that the group of first parishioners clung so tenaciously to the first site because of their belief in a Kashubian Community or because of their hopes in having a new Polish religious center arise in their own neighborhood, then therein partially lies the reason for a delay in building. We cannot however judge them severely for this unmoveable stand, for even though it produced some negative results, it also exhibited a dedication of a people to ancestral values passed on to them by preceding generations, a devotion to a way of worship and religious education, and a strong sense of duty and responsibility to future generations as they willingly took upon their shoulders the financing of a church and school. Such were the attributes of the builders of Roman Catholicism in the United States.

A second fact which hindered the emergence of St. Hyacinth was the uncertainty regarding population. In almost all correspondence, bishop's office to congregation or vice versa, there was mention of overcrowding conditions at St. Albertus and St. Stanislaus. Although this was a recognized problem, neither the Bishop's Office nor the petitioners for a new parish actually realized the depth of the situation. The founders of St. Hyacinth argued about boundaries because they wanted more of the established neighborhood, that is, more of the streets where houses were already standing. In the area which now makes up St. Hyacinth Parish, at that time, there were hundreds of empty lots. Organizers wondered how a land area void of population could support a church!

What the founders as well as the hierarchy did not know at that time was that 1907, besides being the year for the founding of St. Hyacinth Parish, was the highpoint for immigration; and whereas from 1904 individuals were concerned over where families would come from in order to financially support a new parish or keep those already established stable, their worries would soon end as the early 1900's witnessed the greatest mass movement of people in history. From immigration records we get the following information:

"One million immigrants had landed in America in 1905, another million in 1906, and by the time 1907 was over another 1,285,349 newcomers would have arrived — 1,004,756 of them disembarking in New York and passing through Ellis Island, the busiest immigrant receiving station in the country. Through Ellis Island's doors poured a steady stream of an average five thousand immigrants daily, seven days a week. Week after week the numbers kept climbing and on April 17, 1907, the most active day of all, 11,745 newcomers were admitted.

Of the millions of foreigners arriving in the United States, there would be tens of thousands from partitioned Poland. They would disembark in New York and prepare for either residence in that large metropolis or for a train ride to such cities as Chicago, Buffalo, Cleveland, Pittsburgh or Detroit. In addition to the Polish born prospective parishioners there would be new arrivals from other locations in the United States. Industrialization in Detroit would attract Poles from small towns in Ohio, Pennsylvania and West Virginia. All the new arrivals would converge on the Polish neighborhoods selling them as well as their religious centers. In fact, at the time of Archbishop Moeller's final decision, the selection of a church site from two offered had to be made with speed since the area north of Warren and east of McDougall was rapidly becoming subdivided and sold for home sites. In fact, the population density of the Polish enclave on the East Side led to such expansion that just as the first church for St. Hyacinth was being built, a survey was being taken of families further north so a parish which would bear the name of St. Florian could be organized. Had the founders of St. Hyacinth known of the soon to come increase of Poles in Detroit, their work in proposing the ninth religious center for their people would have been all the easier.

A final speculation for a fuller comprehension of the events surrounding the beginning of St. Hyacinth Parish involves events of the era within the Roman Catholic Church itself. The problem of the location of the parish buildings brought about a great deal of discussion between the founders and church officials. Letters, meetings and documents were in abundance; and when matters seemed serious, as when talk began of resignation or secession, the hierarchy carefully approached the problem. So much attention was given, in fact, to the situation at St. Hyacinth that news reporters and some clergymen thought it odd that the bishop's advisors should take so much time to settle the

issue. These same people were perplexed further when the Archbishop of Cincinnati became interested and officially intervened in the matter.

Serious consideration from church authorities was probably given to the St. Hyacinth problem due to the fact that the entire Roman Catholic Church was experiencing difficult moments with the Polish population at the time. Since the Third Plenary Council of Baltimore in 1884, a steady independent religious movement among the Poles was gaining strength. From 1897 to 1900 this surge resulted from a rejection of the non-Polish clerical dominance over Polish parishes and numerous instances of hierarchical decisions which were judged by the Poles as directly in opposition to the better interests of their nationality. Those individuals involved in the movement centered it in Scranton, Pennsylvania. Their leader was Bishop Hodur, who received his title from the Old Catholic Church of Utrecht which sanctioned the emergence of his new religious family. Called the Polish National Catholic Church, the new organization claimed some 20,000 members in 1905. Proselytizing efforts on its behalf were being conducted in all major Polonian centers and knowledge of its growth was something of which Bishop Foley was well aware. Certainly problems with Polish congregations which were not dealt with properly could result in added support for the new church thus questions at St. Hyacinth merited attention, understanding and all the time necessary.

It is an interesting point that during the period marking the beginning of St. Hyacinth, 1906-1907, just several hundred miles away in Chicago, the largest Polonian center in the United States at that time, several churches were signing papers placing themselves within the Polish National Catholic Church. The news of such decisions on the part of Polish congregations reached Detroit via relatives as well as newcomers who left the stockyards of Chicago for factory work in Detroit. Papers, both Polish and English, also publicized the events so that by 1914 the first such actions were also taken by Poles in Detroit. At the end of that year, Bishop Foley had to announce excommunication of Poles who were supporting and claiming membership in the St. Michael the Archangel Polish National Catholic Church on Chopin and Panama Avenues in the West Side Polonia.



A COMMITTEE IS FORMED AND BISHOP J. FOLEY IS PETITIONED FOR A PASTOR.

REV. SYLVESTER KOLKIEWICZ IS NAMED PASTOR ON MAY 8.

One of the first steps in Polish parish organizing was the formation of societies, religious and social groups that would be active in providing funds for the parish as well as for members in need. The first such society organized at the parish was the St. Hyacinth Society founded on May 26, 1907. The brotherhood, restricted to male membership only, was undoubtedly an attempt at continuity by former St. Albertus parishioners who at one time belonged to the Society of Kashubian Knights of St. Hyacinth founded in 1896 at St. Albertus. Those men who called for the society to be created were: Michal Lijewski, Alexander Okraj, Wincenty Lijewski, Jozef Kierschke, Michal Wagner, Jan Kurzel, and Jozef Kurzel.

The St. Hyacinth Society held its primary meetings after the first masses celebrated by Reverend Father Sylvester Kolkiewicz. Members of the society, plus their wives, children and relatives, were those who made up the first congregations; and as they gathered for the most important sacrament of the Catholic Church, they gave testament to the fact that a parish could easily begin without buildings, for it was in reality the beliefs, hopes, dreams and faith in God that brought the people together.



The home of Mr. Tesmar located on McDougall and Theodore, where the first Mass was celebrated at St. Hyacinth. The home no longer exists.

Masses were held in several locations prior to the first actual church building on Frederick Avenue. The most remembered place was the home on the northeast corner of Theodore and McDougall Avenues.

The home of Marcin Tesmar, close to the area selected for parish buildings and situated somewhat in the center of the new Polish neighborhood, was offered and willingly accepted as a site for the first official parish Masses. The Tesmar children immediately received the responsibility of cleaning and arranging the room that would welcome the churchgoers, and the elders of the family were only too happy and extremely honored that their home was selected as the "first church." Father Kolkiewicz, the first pastor and celebrant of the services, did not have far to walk to prepare for his Masses. He had left St. Josaphat Parish Rectory in the early summer of 1907 and took up residence in one of the rooms in the lower section of the Tesmar home. Thus, not only was the small brick building the "first church," but in a sense it also served as the "first rectory."

The weekday early morning Masses at the Tesmar home were attended primarily by the several women of the parish who were not working, accompanied by their children who were not as yet attending school. On Sunday the congregation would swell, at first perhaps thirty or less by later in July already over seventy. This meant that on Sunday only a portion of the faithful could actually fit inside the Tesmar home. Others stood patiently on the porch or close to the home on the freshly cut lawn, listening intently as the Latin prayers of the Holy Mass floated through the open windows.

Let us imagine for a moment that the date is Sunday, July 14, 1907. Father Sylvester Kolkiewicz, the pastor of St. Hyacinth is to celebrate the first official Mass of the new parish. Eagerly, the several families making up the core membership of the church file into the home of Marcin Tesmar. They take their places on wooden chairs and soon the small room is filled to the doorway causing a small group of people to position themselves just outside the entrance. At the front of the room is a table serving as the altar. Several candles burn slowly on the

table providing a gentle light for the area where the Holy Sacrifice of the Mass is to take place. On the walls the Tesmar family has hung several holy pictures adding to the solemnity of this important day.

For the most part, those in attendance are young, perhaps mid-twenties or early thirties. With them are their children, most of whom are either pre-school or primary school age. All present are well-dressed men in their white shirts, ties and dark suits and women in their printed dresses with pastel hats and scarves. The children are sparkling with cleanliness — boys in knickers, white shirts and bow ties with hair cut short and sculptured by mama's five-minute combing; and the girls, closely resembling dolls, stand out in their home-sewn lace dresses, matching shoes and carefully braided long hair tied by bright ribbons. Mild perfumes fill the room combining with the smell of burning wax and faint scents of incense; and the Polish language is heard everywhere from young and old alike as they anticipate the start of Mass.

Father Sylvester Kolkiewicz enters the room, dressed in his priestly garments which have been put on in apartment just below the room where everyone is assembled. He begins the service with a Polish hymn. The Tesmar home is not equipped with an organ so a piano in the corner of the room provides accompaniment. For the little congregation singing will become important from the very beginning. Their pastor, an experienced musician and composer, will instill in them a love for the musical traditions of their ancestors and this love will later bloom into not one but several choirs, that become popular throughout the city. As the Mass continues a sermon is delivered in the Polish language. Undoubtedly, the text concentrates on the auspicious occasion and its significance for those gathered. Father Kolkiewicz speaks of the peoples' dreams and his convincing tone brings smiles to everyone who shares in the hopes for the future. Soon after, during the Offertory, Alexander and August Okraj act as the parish's first Ushers by taking up a collection — a handful of coins given with the belief that these gifts will increase and finance parish buildings.

During the next minutes the faithful begin to prepare for Communion. Most certainly, for many the Eucharist will be received for the intention of St. Hyacinth Parish so that it will be blessed by Christ to whom it is dedicated. They then begin to walk toward Father Kolkiewicz, heads bowed reverently. Yet from some, parents of several youngsters, glances are made toward the little ones for soon they too will be able to walk with

their parents. After the proper years of educational instruction, they will make their First Holy Communion like other children in the Polonia born before them. Unlike these children however, the youngsters in the Tesmar home are destined to be a part of a unique Holy Communion Class — the first one in the soon to be established St. Hyacinth Grade School.

A short time passes and the familiar "Ite Missa Est" echoes in the room. The response "Deo Gratias" sums up the feelings of the entire congregation, for the individuals gathered at that moment give thanks not only for the Sunday Mass but also for the official beginning of their religious, social and educational center.

The first Masses for St. Hyacinth parishioners continued at the Tesmar home through the summer. The St. Hyacinth Society held its meetings after these services, the women gathered to discuss their role in the upcoming plans, and the children either occupied themselves with games on the Tesmar lawn or attended religious lessons under the guidance of the pastor.

Father Kolkiewicz taught catechism classes after each Sunday Mass. His first group of students numbered only five, namely Helen Bielinska, Stella Bielinska, Edward Lijewski, Bernice Lijewska and Rose Stachecka. Lessons were given in the Polish language and father's five pupils had little difficulty in understanding their primary lessons in faith since they had previously been attending St. Albertus Elementary School. The enrollment of the religious instruction class would increase in the autumn months since the summer months were traditionally vacation time for children; and besides, only this small group could have made use of the Tesmar home as the "first school." Overcrowding would quickly result if all of the potential candidates for school began to attend.

Thus in the very beginning, the home on the northeast corner of Theodore and McDougall served as church, rectory, and school. A growing congregation however would soon cause the site for Sunday Masses to move one block north.

On the northeast corner of Farnsworth and McDougall was a hardware store owned by Jan Swiatek. Mr. Swiatek was a supporter of the new St. Hyacinth Parish and also a good friend of the pastor. As more and more people became interested in joining the parish, Father Kolkiewicz requested the use of the store for services and meetings. It would serve as the second "church" for only a short time since land on Frederick Avenue was already purchased and funds were collected

enabling the parishioners to begin building in the late autumn of 1907.

The First Church

A TOTAL of \$3,500.00 was needed for the erection of the first St. Hyacinth Church. This sum was raised by the parishioners by late November of 1907 with, at first secretly, the help of Father Kolkiewicz who donated his entire salary in order to make possible the groundbreaking.

In early December, despite cold weather and snow, several Polish builders and carpenters started the building of the first St. Hyacinth Church. The property was located on the south side of Frederick Street about mid-way between McDougall and Elmwood Avenues. This was to be the focal point of the Community for the next several weeks.



The first Church and former home of the Felician Sisters

The project began as horse-drawn wagons brought wood and other necessary materials to Frederick Street. In response, the entire neighborhood stood observing or quickly offering assistance. The building itself was planned as a wooden structure measuring 80 feet long

and 33 feet wide. It was scheduled to be completed by the Christmas Season which was only weeks away, thus a sizeable amount of pressure was upon all involved. This meant that men had to devote all of their time to delivering supplies and doing the actual carpentry work, women had to provide meals for workers throughout the day, and youngsters had to run errands and clear the area of scrap wood. The new church was definitely one built by the people!

After sixteen days, somewhat of a record considering the weather and the amount of labor involved, the structure was completed. At last the parishioners had a visible representation of the parish they had sought to establish since 1904. Its dedication and blessing would be an important moment for the entire Polish Community.

On Saturday, December 21, 1907, men of the St. Hyacinth Society and the carpenters who were in charge of the actual construction put the finishing touches on the church building. The women of the parish spent the entire day cleaning and arranging the interior which was void of any pews or chairs since a large standing crowd was expected on the following day. The accessories needed for the furnishing of the church were not new since limited finances did not permit any extravagances. Instead, the women of the parish led by Mrs. Bielinska, Mrs. Kurzel and Mrs. Stachecka, had made it a point to visit older area parishes requesting used or old items for church decoration. Thus, tarnished candle holders and picture frames had to be cleaned, a few statues washed or repainted, some cloth and lace had to be bleached and starched to once again show their original brightness, and some evergreens growing in the area's nearby fields were trimmed so that branches could fill the vases placed on the wooden altar. The women devoted their energies to all these tasks so that the church would be as impressive as possible. After all, there would be many guests, religious and lay, who would come to see just how successful the parishioners of St. Hyacinth were in giving Polonia a new church.

On Sunday, December 22, 1907, crowds gathered along all the streets in the new parish area since the early morning hours. In addition houses and business on Canfield Avenue at St. Josaphat's Church down to McDougall Avenue and then north on this street to Frederick were draped with red and white bunting and Christmas decorations. Also within two hours before the planned Polish High Mass, over 3,000 individuals were in the vicinity of the newly built St. Hyacinth Church. City police came into the area to clear a path and had

City police came into the area to clear a path and had some difficulty since everyone was eager to catch a glimpse of Bishop Foley, who made it a point to attend the services and witness the “miraculous building” constructed in sixteen days. The newspapers devoted a great deal of space to the celebration as exhibited by this section of an article appearing in the Detroit News.

The dedication of the new parish church of St. Hyacinth was held Sunday amid scenes of typical Polish enthusiasm. Two hours before Bishop Foley arrived the block was packed with over 3,000 men and it was with difficulty the police, both mounted and foot, made way for the procession and the carriages. When the clergy entered a mob rush was made for the doors and the mounted police found it necessary to ride their horses up the steps in order to break the crowd that threatened to tear away the entry way of the church. Fully 1,500 persons were forced to remain outside and followed the service as best they could with the aid of choir music within. It was a picturesque sight to see the broad snowy fields dotted with kneeling figures. The seating has been purposely kept away in order that the largest possible congregation could be admitted and the throng that succeeded in gaining entrance stood through the service, which lasted two and a half hours.

On December 24, 1907, a crowd as large as the assembly of people who gathered on December 22nd, came to the new St. Hyacinth Church for the observance of the Christmas Midnight Mass — Pasterka. Previously for hours, these same people had partaken with family members in the customary Wigilia meal and had broken oplatek with each other thus cementing the bonds of kinship and love that united them all. Then on the way to “their” church, they were witnesses to the culture of Little Poland. Their eyes beheld carolers, led by a man holding a glistening star. Dressed in costumes according to Polish village traditions, they sang along city streets announcing the miracle to come at midnight. Reaching the church where were numerous friends and relatives to embrace — and then countless fellow parishioners to compete with in order to obtain a standing place within the building so as to join in with the singing of Koledy, songs which were to float in the clear, cold evening, warming every heart that witnessed the first St. Hyacinth Parish Christmas.

Words cannot capture all of the feeling of the Pasterka that evening in the little wooden church. Suffice it to say that beyond a shadow of a doubt no dry eyes were visible in the tightly packed crowd; and certainly the new St. Hyacinth parishioners focused all their thoughts on their personal victory — for they had held true to the belief that all things were possible through the Small Child born again in each of them on that day. As the words of Dzisiaj w Betlejem (Today in

Bethlehem) echoed in the room and spoke of the miracle announced in the City of David, so too was a miracle being announced in the City of Detroit — the miracle of a people becoming one with a parish and a parish one with God.

A Second Society

ONLY a few days after Christmas, the women of the parish set about the task of inaugurating the second important project of the three proposed. On December 29, 1907, they gathered at the church and as their ancestors had done for hundreds of years before, they organized a church society dedicated to the Blessed Virgin Mary and the importance of the Holy Rosary. The official title adopted for the sisterhood was the “Holy Rosary Society Under the Patronage of Our Lady of the Rosary,” and at its inception the group included twenty women. Officers at that point were: President, Maria Temrowska; Vice President, Katarzyna Andrzejewska; Secretary, Gertrude Wisniewska; and Treasurer, Maria Koss.

The purposes of the first ladies’ organization of the parish closely resembled those of the first society for men in that it served both religious and secular needs. Members of the Holy Rosary Society were obliged to meet at various times in order to recite the rosary as a group. This was not only for the purpose of developing their own spirituality but also in order to popularize devotion to the Virgin Mary among non-members. In connection with religiosity, the organization also had as its goal the raising of funds for the purpose of beautifying the church in whatever way possible. This duty was of prime importance to the members at that time since a new church dedicated to Christ had to be presentable at all times. In the secular vein, members were part of an insurance program which provided a \$50.00 death benefit to the families of deceased members. Dues which were not used for church beautification served as the source for such benefits.

Plans for Expansion

THE existence of the Holy Rosary Society and the St. Hyacinth Society provided the parish with two organizations upon which Father Kolkiewicz could rely as he planned the future. His most important idea was to expand the parish and he made his goals public as soon as the first church was blessed. Father Kolkiewicz realized that in the beginning a small building would adequately service some 50 families

brought together under the parish name, but individuals numbering some two hundred were indicating a desire to join the parish by December 1907. This called for enlarging parish property holdings.

The pastor announced the construction of a combined church and school building, with living quarters for Felician teaching sisters, on land which had been purchased on the corner of Frederick and McDougall Avenues. The groundbreaking was scheduled for the spring of 1908 if all went well, meaning, that is, if the proposed brick structure could be financed by the parishioners. So the third event of December, the announcement concerning parish growth, closed the founding year of St. Hyacinth, a year marked by the strength and perseverance of building and believing Polish people.

The First Sacraments

WITH an abundance of historical background and facts concerning lots, buildings, costs and leaders, some readers might lose track of the "why" concerning St. Hyacinth Parish. It is important therefore to mention that while so many plans and projects were being made real, Father Kolkiewicz was not overlooking the very spiritual benefits for which his people came together. The most beautiful illustration, and perhaps the most symbolic, was the administering of Baptism to the first baby of St. Hyacinth Parish on July 20, 1907, six days after the first official Mass. The baby was Weronika Kosmecka, who was born on July 6, 1907, to Wincenty and Cecilia Gosc. Her godparents were Arthur Mundeary and Emily Lyons. Then, on July 24, 1907, the entire church rejoiced as one of the church's founding families, Jan Kurzel and his wife Marianna Schroeder, became the proud parents of twin girls — Zofia and Helena. Father Kolkiewicz organized the christening of both children on the day immediately after their birth since then the chances of survival for twin children were very slim. Godparents for Sophie Kurzel were Franciszek Konieczny and Marianna Stachecka, while godparents for Helena Kurzel were Juliusz Kurzel and Waleria Kowalska.

Four more children were also officially welcomed into the religious family of St. Hyacinth Parish through Baptism in 1907.

There were two other religious services performed by Father Kolkiewicz in 1907. One was the funeral of Malgorzata Pratt, a four month old baby who died on August 12, 1907. The other was the wedding of Ignacy

Czajkowski and Marta Lijewska. This first parish wedding was a special occurrence for everyone for it signalled the beginning of a new family, a needed element in any Community with a future. Father Kolkiewicz boldly recorded the event in parish records and also made it a point to clearly indicate the birthplace of both Mr. Czajkowski and Miss Lijewska. Coincidentally, and probably the reason why the records are so clear, Father Kolkiewicz was born in the home city of the first St. Hyacinth wedding couple — Poznan, Poland.

New Organizations

At the same time Father Kolkiewicz was facing charges of Mary Nowak, he continued his work as progressive leader by encouraging the formation of the next two parish societies. The first of these began in January of 1908 and the pastor himself can be credited with its founding. It was the Young Ladies Sodality which, like in other parishes, was usually responsible for maintaining a high level of Catholicity and morality among its members. The young women were also in charge of minor fund-raising, which would make possible the purchase of needed parish items. This help would indeed be appreciated by the pastor since he was in the process of proposing the building of a new church and school.

The Young Ladies Sodality Under the Patronage of the Immaculate Conception rapidly became a prestigious young women's group; in the parish. It was an organization which not only provided guidelines for Catholic living but also introduced a set of traditions that so appealed to young women that many considered membership a must so as not to be denied participation in these customs. For example, at the wedding of a woman who claimed membership in the Sodality, the altar was decorated with flowers and palms, special kneelers and candles were provided, and after the service the new bride had the honor of presenting a bouquet of flowers at the altar of the Virgin Mary. If a young lady chose the religious life instead of marriage, she received special prayers and Masses from her fellow members, as well as a great deal of respect for the dedication of her life to Christ.

The Young Ladies Sodality offered special privileges and honors that attracted the youthful element of the parish. It was only natural then that the organization became a center for such activities as dances, theatrical performances and group outings. Unlike public groups however, all such activities were organized within a

religious framework. Duties of members, for example, required them to receive the sacraments of Penance and Holy Eucharist once a month with the group. Also, on the Feast of the Immaculate Conception the Sodality attended Mass as a group led into the church by the tradition embroidered banner. At all times, a moral code — more a part of tradition than actual written by-laws — regulated dress, make-up, language, behavior and the setting of life's goals. A young lady reported as violating this code in some way might easily earn the chastisement of her officers or society religious advisors. She could even be considered for expulsion from the club, since a primary purpose of the Sodality was to show a good example.

In 1908, the Young Ladies Sodality had 81 members with the following officers: President, W. Lerchenfeldt; Vice-President, A. Tesmar; Secretary, F. Przepiorska; and Treasurer, A. Dysarz.

(Note: There is some proof that the Young Ladies Sodality actually started in the summer of 1907 through the efforts of Agnes Bielinska and Helena Jarecka. Misunderstandings however caused the group to discontinue activities and it was not until January, 1908, that it emerged again under the guidance of Father Kolkiewicz.)

Ethnic parish societies founded with the intention of providing insurance benefits gave America an example that eventually caused the emergence of insurance companies with branches throughout the entire country. The first such company to have a branch at St. Hyacinth Parish was The Foresters. Organized on May 10, 1908, as the fourth parish society, the group, number 1583 in the United States, had an initial membership of 28 with officers being: President, Jan Bohn; Vice-President, Ludwik Glowinski; and Treasurer, Jozef Hoffman.

The Foresters issued insurance policies to both young and old. Those holding policies automatically gained membership in the group. The division for youngsters was not an active social group in the beginning but only a method by which male children up to age sixteen could be insured in the event of sickness or death. After a young person reached the age of sixteen, he was included in the senior division, which accepted members up to age sixty.

The senior division devoted itself to social work with special emphasis on forms of assistance to the poor. In the new St. Hyacinth Parish this type of work was indeed necessary since hundreds of newcomers,, mostly from Poland but others also from small cities or farming communities, were steadily settling in the area. A

scarcity of jobs and the absence of well-developed, government financed social service projects caused levels of poverty marked by a lack of food, clothing, furniture and medical services. Although the problems of "Little Poland" were too immense for one society to handle, groups such as the Foresters partially remedied the situation by concentrating on servicing those who belonged to their parish.

Protest From Parishioners

IN the summer of 1908 the air of St. Hyacinth Parish was bustling with activity. Father Kolkiewicz enlisted the aid of four parish societies in his plan to build a new church and school, the first request was made to the Felician Motherhouse on Canfield and St. Aubin for teaching Sisters to be provided in 1909, some one hundred families signed up as members of the parish, and home building was at a maximum with all once-empty land tracts suddenly spoken for.

In the midst of this development came Father Kolkiewicz's second period of conflict and difficulties. Partially it was caused by the pastor's loss of esteem resulting from the Mary Nowak case, but the main point was the plan for the new church. During the first week of August, 1908, several adult male members of the St. Hyacinth congregation, among them Kazimierz Janiszewski, Wladyslaw Zalewski and Karl Berendt, went to see the vicar-general of the archdiocese — Father Dempsey, Their complaints were to be taken to Bishop Foley originally, but the bishop was in Rome at the time so Father Dempsey was acting in his place. The men introduced themselves as a committee but emphasized that they had not been selected by any specific group of individuals in the parish. They were merely a self-appointed body that sought to air their common complaints and those of the people regarding their pastor and his plans. They hoped that the ecclesiastical officers would agree with them, after hearing the complaints, that the best thing for the parish was the immediate removal of Father Kolkiewicz.

The main grievance held against the pastor involved the new structure to be erected on the corner of Frederick and McDougall. The combined church and eight-room school building had already been designed by architect Harry J. Rill, and his drawings had appeared in the financial section of the city papers in July of 1908. Mr. Rill suggested a two-story solid brick structure with limestone trimming, slate roof and steel structural frame. Also included were a steam heating system, modern sanitation facilities, a kitchen, dining room, eight

classrooms and a large church. The architect announced the plan and opened the "bidding period" to builders with a deadline of mid-July. The proposed cost was in the vicinity of \$50,000.00

When parishioners became aware of the plan, some were immediately disgruntled over the fact that no one had been consulted by the pastor as he was taking this important step. It seemed to many that the pastor was organizing things as he alone saw fit, without consulting the very people who called for the formation of the parish. Furthermore, many of the families were burdened with the costs of newly constructed homes and small children's needs, thus they doubted whether or not such an ambitious plan would materialize since finances were certain not to.

The spokesman for the dissatisfied element at the parish became Kazimierz Janiszewski, and the newspapers quickly managed to speak with him in order to present the latest news from the St. Hyacinth District.

Mr. Janiszewski's viewpoints made hopes dim for the continued pastorship of Father Kolkiewicz. However, a counter-group led by Wojciech Dziatkiewicz, treasurer of the Parish Committee and Michal Lijewski, quickly announced their support for their pastor. They expressed complete agreement with his plans and reported that the actions of Father Kolkiewicz were justified in that he alone was familiar with the needs of the entire parish while the divisions expressing their displeasure were unaware of all the facts. Their confidence in the pastor somewhat negated the complaints of the committee which approached Father Dempsey. He, in turn, did much to further solidify the pastor's stand by being quoted in the papers as saying, "A committee from the church waited upon me, but I gave them no satisfaction. It is my opinion there is nothing in their complaints. You can never believe a committee."

The other factor which assured Father Kolkiewicz's victory in the building proposal was the need for an educational center. Those who were asking for his removal were attacked not only by the pastor's friends but also by those people who usually did not take part in the inner workings of the church but did have children at home who were denied entrance into Polish Catholic schools because of overcrowding. They were not so concerned with how a building was designed or how much it was to cost. They were only worried about one point — months and months were passing with no formal educational training for their youngsters. Another point to be made here is that more and more new

parishioners in St. Hyacinth were new arrivals from divided Poland. They were still a part of the tradition which gave the parish priest undivided support in all his actions; many, out of respect as well as a mild fear, would never dare to publicly dispute pastoral decisions.

The Blessing of the Cornerstone

ON Saturday evening, September 12, 1908, the Reverend Paul P. Rhode, a recently consecrated bishop from Chicago, arrived in Detroit, marking his first visit to the city since his consecration. The purpose of his journey was two-fold. First, he was to ordain Reverend Jan Bonkowski to the priesthood — the first time a Polish cleric was to be ordained by a Polish bishop on American soil; and secondly, he was to bless the cornerstone of the soon-to-be-built St. Hyacinth Church and School,

The arrival of Bishop Rhode to Detroit was a colorful, exciting event, one exhibiting the enthusiastic spirited character of the Polonia as well as its religiosity. Readers will have to agree as they read the following newspaper account of the bishop's arrival in Detroit that it would certainly be amazing to see something of this nature again in the Polish Community.

The presence of Bishop Rhode in Detroit was due to the fact that Bishop Foley was in Rome at the time. The moment provided the Polish Community with a chance to welcome "one of its own" who had risen to the hierarchy — a rare moment in any period of Polish-American history! Both American and Polish papers claimed that the visit was the greatest celebration since the arrival of Archbishop Szymon, again a Pole who was part of the ruling body of the Church in the position of papal delegate to the American Polonia.

The bishop rode to his destination with Mayor Thompson of Detroit, followed by several horsedrawn carriages filled with prominent Poles from the West Side of the city.

Finally, at McDougall and Canfield Avenues the bishop was welcomed by the grand masters of the parish — a line of men in fine dress sitting atop shining horses gaily decked with ribbons. They led the procession down McDougall while crowds pressed on either side of the street to obtain a view of the bishop as well as his blessing. Following his carriage, five bands blared out national marches, enlivening the entire area. At the same time, marching groups from the Turner Society provided an attraction for the massive crowd of over 15,000 people who stood awaiting the momentous event — the blessing of the cornerstone of the new St. Hyacinth

Church and School.

Standing in a district, where homes were glistening clean and draped in red and white material was a crowd of 15,000 individuals, whose lapels proudly displayed hundreds of society medals and whose dress included everything from the modern garb of those times to the traditional folk costumes glittering with beads, sequins and satin. They all gathered to witness the first Polish bishop bless the cornerstone of the ninth Polish educational and religious center.

After the blessing of the cornerstone, Bishop Rhode was entertained by Father Kolkiewicz and the Parish Committee at a sumptuous banquet. The hospitality of St. Hyacinth Parish was already well known throughout the city due to past celebrations, thus one can easily imagine the great amount of preparation made for the arrival of the first Polish bishop. When the dinner was completed, Bishop Rhode ended his formal stay in Detroit and soon left for Chicago. Behind him, the bishop left a strong impression upon the minds and the hearts of all the faithful, one that inspired them further to create a more religious and stronger Polish Community.

The Choir

THE actual founding date of the St. Hyacinth Choir is nowhere given in Parish of Polonia archives. One can deduce however that already by the time the first parish Christmas was celebrated in 1907, a small group of singers officially existed under the directorship of Dr. Zygmunt Kadlubowski, the first parish organist. Prior to that time, the choir of St. Josaphat Parish, under the direction of the doctor's brother, provided the official liturgical music in the first church.

The beginnings of any organization are extremely important in that they greatly influence its future. This was exactly the case with St. Hyacinth's choir, which began under the guidance of not only an expert organist but also a pastor who was a recognized talented musician and a composer of several Latin Masses which were used in area parishes. Church leaders who were such great lovers of music were certainly not going to let their parish choir emerge as a second rate. All pains were taken to insure that a highly trained group of voices represented St. Hyacinth right from the beginning.

At the time of the blessing of the cornerstone, there were approximately 15 to 20 members in the choir. Practices were held in the church on Frederick and the repertoire consisted of the usual Latin responses for Mass, several special compositions of Reverend Father

Kolkiewicz and the traditional selection of Polish hymns. Unfortunately, there is no list available of the original choir members but an open guess would place several members of the Young Ladies Sodality and the young adult offspring of the church fathers on the choral roster. In 1908 these singers were already so organized and trained that an official parish function need not mean inviting outsiders for choral presentations.

The New Church and School

THE new building going up on the corner of Frederick and McDougall Avenues was the daily attraction for everyone living in the district as well as for outsiders who came to see the week to week progress. It also acted as a magnet, pulling more and more people to the parish, especially young couples who envisioned their youngsters enrolled in the new school. Under this daily observation, workers labored for nearly three months during uncomfortable weather — devoting all of their energies to reach an unannounced but hopefully-held goal. This goal was poetically reached when the structure was ready for blessing just a few days before Christmas — totally reminiscent of the wooden frame church so lovingly built by parishioners during the sixteen days of December 1907. Already the parish was true to tradition, and the second church, like the first was blessed during the Christmas Season.

December 20, 1908, was selected as the day for the official dedication of the new St. Hyacinth Church and School. The building, completed at a cost of 35,000 dollars, towered above all the other new structures in the area. The plan of the building included a large bell tower whose chimes were to announce the religious services of the new parish, a second floor church accommodating a little more than 700 individuals, eight classrooms on the first level, and a parish hall, kitchen and lavatory in the basement. Also in the lowest level of the building, in the northwest corner, an area had been set aside for the future construction of living quarters for the Felician Sisters. The religious teachers would have rooms in this building until better accommodations were available several years later. With all these features, the edifice still did not conform to the original plans of Father Kolkiewicz and architect Rill. The main change was that the size of the school and church was reduced by cutting off the eastern end of the building. This was probably the result of parishioners' doubts over finances, as well as uncertainty over whether increased migration into the area would make such a large building necessary.

Even with the decrease in size the building was a

Kolkiewicz. Its very existence was also a Polonian record since other parishes labored five to ten years for such development and not merely one. The blessing ceremony therefore was occasion for a massive show of community strength, progress and solidarity; and since Bishop Foley would perform the honors, again all the parishes in the East Side Polonia picked up their banners to march in parade. Every effort had to be made to show the head of the diocese just where his Polish "subjects" were and to what extent they were leading the growth of Catholicism in Detroit.

On the special day Bishop Foley's carriage entered the Polish district at Canfield and Woodward Avenues. He journeyed the same route Bishop Rhode made just several months previous, being joined by more and more carriages and parish representatives marching on



The first brick combination Church and School. To the extreme left is the first St. Hyacinth Church.

foot, creating a duplication of the September 13, 1908, observance. The procession passed St. Josaphat, Sweetest Heart of Mary, and St. Albertus Parishes. Further on, at Canfield and McDougall, the bishop's carriage was met by the church fathers riding on horseback. In a straight line across McDougall Avenue they led the procession to the new building, which was easily visible from afar by all participants.

Around the new building thousands were waiting to gain entrance. The new House of God only accommodated some 700, however, with room perhaps for 200 more standing. After the bishop entered, this number quickly filled in while others lined the steps and stood in the corridors of the first floor school. Even a few words or the soft notes of music floating from the floor above were enough to make someone so distant from the altar a part of the Holy Sacrifice of the Mass.

Such was the faith of those gathered.

The first liturgy in the new church was a Solemn Mass whose main celebrant was Father Kolkiewicz. He was assisted by many priest from other Polish parishes. Responses and hymns were offered by the St. Hyacinth Choir whose members sang the entire Mass according to the musical compositions of their own pastor. The sermon, as in 1907, was given by the orator of the era, Reverend Father Jan Rzakowolski. He congratulated the people of St. Hyacinth for their energy, their faith, and their realization of dreams. At the same time he wished them continued success and progress. Similar words filled the church at the end of the Mass when Bishop Foley addressed the congregation and expressed true amazement at the faith and the spirit of the thousands gathered. After his address, the Mass ended. The development of the parish and the energies of the people, however, had only just begun.

A Call to Education

IN the entire American Polonia, education was of prime importance in establishing a parish. The reasoning behind this was two fold: first, the preservation of religious beliefs, and second, the preservation of Polishness with an accent on the continuity of the language as a symbol of identity. It was therefore only natural that the St. Hyacinth Elementary School was established along with the first large church. No matter how great the sacrifice, a school, not public, but private and Catholic, had to be created for the children. Without this system there would be no generation to carry and preserve the culture and values of the beloved homeland.

Before the school building actually existed, Father Kolkiewicz had approached the Felician Motherhouse with a request for teaching sisters. The request was positively considered and as soon as construction was completed, the teachers were provided. They were led by the first principal, Sister Mary Celine, who up until recently was still living in retirement at the Felician Motherhouse in Livonia. (At age 99, Sister Celine passed away in the early part of 1978.) With an impressive educational background behind her and a great deal of talent in the arts and in administration. Sister Celine began to set up school for some 350 pupils in January of 1909. Her first job was to draw up a curriculum and then observe the character of the student body in order to ascertain all the needs of those in attendance. Undoubtedly, she realized that her job in creating the ninth Polish education center in Detroit was

creating the ninth Polish education center in Detroit was to be a difficult one right from the beginning.

The first problems faced by the school were basically material. There was a lack of books, desks, furniture and personnel to help with other non-teaching work. Space was also at a minimum with only eight classrooms available for an estimated 350 enrollees and no rooms ready for the teaching sisters. They would have to walk daily from the Motherhouse on Canfield and St. Aubin Avenues to St. Hyacinth School, unless of course some parishioners provided an occasional carriage ride. Another problem existed in the fact that the students enrolling had to initially be put into classes according to abilities rather than age. This resulted from the different family backgrounds of those settling in the St. Hyacinth neighborhood. For example, some children at school age could already read and write to some extent in both Polish and English, being members of families whose parents were educated in America. Others could read and speak only in Polish, and many just arriving in the United States spoke only in Polish but had no ability to read or write., even though they were already in their early teens. Placement of these pupils in the school system called for special lesson plans as well as new class times under the direction of sisters who would be engaged in their profession from morning to late evening.

Parish Expansion

FROM 1910 to 1914 numerous changes took place in the parish with regard to property and structures. The school was already too small in 1911 to accommodate the growing enrollment, thus Father Kolkiewicz and the parish committee commissioned the building of a 40 by 70 foot addition at the rear of the main parish structure. This enlargement meant a need for more teachers so an additional two Felicians were transferred to the parish, making the basement living-quarters overcrowded. A small wooden home soon became the sisters' temporary residence. It was located on McDougall south of the school and church. The sisters' former rooms were utilized as classroom space for the many pupils, who already numbered approximately 400 by September of 1912. At that time Father Kolkiewicz judged that the parish properly was valued at 70,000 dollars — a remarkable gain in so short of a time.

Increasing parish membership prompted the emergence of four more societies before the war years. The first of these, and the ninth in the parish, was the

Archconfraternity of the Sacred Heart of Jesus founded on January 1, 1911, by Father Kolkiewicz. At its very beginning, some 261 individuals joined the organization, which served more as a prayer and worship group rather than a club. The purposes of the Archconfraternity were to take part in, as well as popularize, services in honor of the Sacred Heart of Jesus and encourage spirituality amongst its members by having them receive the sacraments of Penance and Holy Eucharist on the first Friday.

World War I

THE beginning of World War I turned the Detroit Polonia into a strong nationalistic assembly, pledged in its support for a revolution to cast off the bondage of their brothers and sisters in the Fatherland. All Polish parishes, led by pastors and organizations, proclaimed devotion to a liberation effort; and under the leadership of a Polish National Defense Committee, thousands prepared not only to contribute financially but also to give their lives if the need arose.

Father Kolkiewicz, well attuned to the sentiments of his congregation, made immediate arrangements for his parish to become extremely active in the war effort. Societies conducted prayer services and meetings for pledges, sermons instructed the faithful to give their all in support of the Old Country, and teachers in school began to present a more detailed course on Polish history while at the same time instilling a certain degree of nationalism in their young pupils. In addition, a large scale recruitment effort was made from the parish and church facilities were always available for meetings, dinners, theatrical presentations and concerts — all connected in some way with relief for Poland.

From a newspaper article of March 21, 1915, we see the early mobilization of the Polish Community as well as the noble role of both St. Hyacinth's pastor and parish in the war effort:

The St. Bronislawa Society was the twelfth parish organization. It was founded through the efforts of Mrs. Hebel and Mrs. Lorkowska on September 20, 1914, and was associated with the Detroit-based Polish Roman Catholic Association. From its twelve initial members the following were selected as officer: President, Monika Guzinski; Secretary, Cecilia Bieszke; and Treasurer, Justyna Antoszkiewicz. The purpose of the society was to offer insurance benefits to its female members as well as to conduct fundraising events on behalf of the parish.

Due to the formation of the preceding four societies,

the expansion of the school, and the increase in the number of faithful in the parish, Father Kolkiewicz was faced with numerous jobs of a lay as well as religious nature. This made the need of an assistant in the parish of utmost importance, and the first priest to officially assume this duty was Reverend Fraciszek Baweja. Father Baweja received this post in September of 1912, just shortly after his ordination. He stayed just a little more than one year in the parish but this short time enabled him to acquaint himself with the people, who were always quite friendly and supportive of his work. The short relationship of Father Baweja to St. Hyacinth Parish was invaluable, for later it made him the most accepted choice for successor to Father Kolkiewicz.

The second assistant at the parish was Father Jozef Wilemski, who filled the vacancy left by Father Baweja when he became a chaplain to Polish volunteers in World War I. Father Wilemski worked energetically among the parishioners, especially the young. One of his main achievements at the parish was the organizing of a society for young women in union with the Polish Roman Catholic Association of Detroit. He left St. Hyacinth Parish in 1919 and was replaced by Father Bernard Ciesielski. Father Ciesielski remained only for several months and then was transferred to Jackson, Michigan, in order to establish a Polish parish there. With his transfer, as well as the selection of a new pastor, a new era began in our parish history. This will be discussed in length in the proceeding chapter.

Overall the period of 1914-1918 was a time of Polish nationalism, community solidarity and group cooperation. So much were the feelings of the people one with the Fatherland that when the war ended and Poland reappeared on the map many individuals returned back to the land of their birth to help rebuild the restored nation. Those that did not return, the majority, organized additional fund-raising events to finance the rebuilding in Europe. They also began to look at their "Polish Colony" with respect, hope and a sense of its permanence. This meant financing development at home also and in the St. Hyacinth neighborhood it meant a new church.

Plans for A Cathedral

THE atmosphere of the years was conducive to all types of projects and plans connected with the glory of the Polish people in Europe as well as abroad. The events of the day cemented the bonds of kinship everywhere, and the talents of many an orator and dreamer captured the minds and hearts of the

people, who adopted new goals thus far not realized in "Little Poland." As early as 1916 Father Kolkiewicz, aware of the excitement of the era and its productive possibilities, began to publicly consider the building of a new church. His plans, although never entirely outlined for the parishioners, were highly ambitious. The goal was to erect a cathedral-like building which would rival all those structures previously dedicated to the glory of God. It was to be a church approximately twice as large as the present parish House of Worship, one that would take years to erect and perhaps nearly one million dollars to finance. The church of St. Hyacinth Parish, as proposed by Father Kolkiewicz, would be the most magnificent testament of Polish faith and national pride in the City of Detroit.

The first steps toward realization of his goal were taken by Father Kolkiewicz in the early part of 1916. There were several wooden homes south of the school on McDougall Avenue which had to be purchased and then moved. Also, on the corner of McDougall Avenue and Farnsworth was a brick building which was a hardware store owned by Mr. John Swiatek. The pastor observed the situation then announced plans to acquire the land upon which all these structures stood, thereby providing the area for his cathedral. In one of the homes, owned by an elderly German lady, the sisters had already been living for several years. The acquisition of that home would meet with only minor difficulties. Other homeowners would also be easily convinced as to the necessity of the new church, thus Father Kolkiewicz knew that property settlements would be reasonable.

The owner of the hardware store, however, was not pleased with Father Kolkiewicz's offers and at that point began the first of a long line of difficulties. Mr. Swiatek was offered an undisclosed amount for his building — a sum probably in the vicinity of twelve to fifteen thousand dollars. He rejected this offer and maintained that the whole problem could be settled quickly if the parish committee would agree to his price of 25,000 dollars. The pastor vehemently oppose this price, opening the way for a clash that once again caused the newspapers to scan the "Jackowo" district for the whole story.

Although trouble in acquiring land parcels might have put a damper on the church project for awhile, Father Kolkiewicz was quick to further his plans by encouraging the formation of additional societies, thus enlarging the economic base of the parish. The first of these was the St. Hyacinth's Young Men's Club, which was founded in 1916. In 1916, due to an increase of

activities outside of the parish and misunderstandings between members, the choir began to decrease in size, with remaining members exhibiting declining interest. As a result, by 1917, a new organist by the name of Roman Ardziejewski took the position of former choral leader Mr. Sierpinski.

When the problems with the choir were resolved, the pastor again turned his attention to the building of the new "cathedral." By 1918 several artists had been asked to offer sketches of the proposed edifice, and by 1919 some architects had been requested to draw up plans. These men, however, never received a formal contract, thus completion of their work did not necessarily mean that they were going to be paid by a parish committee unaware of their costs. People had been severely taxed by the war years and some were cautious about possible over-expenditures. Thus Father Kolkiewicz face the second problem connected with his new church. It was however, only minor in comparison with the situation that would be announced publicly on the front page of most city papers on Friday, January 9, 1920. That publicity would bring to a close the pastorship of Father Kolkiewicz and erase all plans for his proposals for St. Hyacinth's expansion.

Reverend Sylvester Kolkiewicz Resigns

THE events surrounding the resignation of Father Sylvester Kolkiewicz were extremely controversial. Previous histories of our parish mention little if anything about the situation and even today parishioners old enough to remember are not eager to speak of those eventful days in late 1919 and early 1920. By reading the past reports of Polish writers, one might even be led to believe that Father Kolkiewicz either disappeared altogether or died causing the vacancy at St. Hyacinth. Neither is the case.

Details of the last days of Father Kolkiewicz at the parish are presented here in as complete a manner as possible. They are included in the book not because of their sensationalism but because the resignation ended one of the great eras of a Polish-American parish, a time period which could have well gone on to produce not only a cathedral but perhaps a religious and cultural center unmatched by any parish anywhere in the United States. They are also included because they raise numerous questions which will not be answered here but rather will be open to everyone's speculation.

A MONUMENT TO FAITH

Although the plans of Reverend Father Sylvester Kolkiewicz for a cathedral never materialized, the need for a church and rectory separate from other structures was constantly on the minds of St. Hyacinth parishioners. If this could be accomplished, the old church could be converted into much needed classroom space and the rectory on Frederick Street could finally be made into a home for the Felician Sisters. This ambitious project and all of the difficult work associated with it fell upon the shoulders of the second pastor to lead the St. Hyacinth congregation.

As early as 1916, Father Kolkiewicz, aware of the excitement of the era and its productive possibilities, began to publicly consider the building of a new church. His plans, although never entirely outlined for the parishioners, were highly ambitious. The goal was to erect a cathedral-like building which would rival all those structures previously dedicated to the glory of God. It was to be a church approximately twice as large as the present parish House of Worship, one that would take years to erect and perhaps nearly one million dollars. The entire case regarding the stories of Father Kolkiewicz have been a part of parish oral tradition since the 1920's. The succeeding generations have always been curious and silence as a method of satisfying the curious accomplishes little if anything.

An Overdue Tribute

REVEREND Father Sylvester Ignatius Kolkiewicz left behind numerous accomplishments. Unfortunately, they are often overlooked because of the controversies surrounding the priest during his pastorate.

It must be remembered that Reverend Kolkiewicz was responsible for the building of the first church, the second church with the combined school building, and the purchasing of most of the land for the third church. He aided in the organizing of some fifteen church societies as well as in the development of such unofficial groups as the altar boys and ushers. Through his efforts, interest at the parish in the arts — especially music and voice — was intense. Education also occupied a place of prime importance with enrollment increasing from five catechism pupils to over a thousand boys and girls in grades one through eight. Feelings of nationalism and Polish pride were also well developed among parishioners because of the pastor's example; and as a

result, the people gave their all during the campaigns to assist Poland during World War I, while the buildings of the church were utilized for planning some of the most important programs of the Polonia at that time.

Overall, Reverend Kolkiewicz began the parish and kept it a religious and cultural center whose members were hard-working, devoted and filled with high expectations for the future. These attributes, constantly brought out in all individuals, served to guide the parish through all of its years. The Jakowianie were taught to strive for the best from the very beginning — an important lesson which resulted in all we have today. Their teacher, Reverend Kolkiewicz, was a father to his congregation, a servant to his God and a true Pole who saw in his people the desire for and ability to achieve a greatness in all spheres, regardless of outsiders' opinions. A close observance of his biography and his dreams can only yield a decision the he was truly one of the heroic figures of the early American Polonia in Detroit.

Donations for the building of St. Hyacinth Church were made over a four-year period by the parishioners. From 1922 to 1926 all of those registered with the parish were to fulfill their pledged obligation — varying from \$25 to \$100 depending upon marital status. The following list was made in 1926 and presented in the parish bulletin in January, 1927. It is included in our history book to show the amount of support given the building project, as well as to show which families belonged to the parish at that point in our history. It is important to point out that many of the pledges were not completed on time due to economic difficulties in certain families. However, contributions did continue for the purpose of building the church for several years after its completion. For example, some twenty to twenty-five Polish families from St. Hyacinth objected to the building of the new church and refused to contribute according to the pledge system. They joined St. John the Evangelist Parish, located north of our church near St. Joseph Hospital.

The Second Pastor

REVEREND Father Franciszek Baweja was born on February 21, 1885, in Hopkins, a small town in Allegan County, southwestern Michigan. He was the son of Walenty and Marianna Baweja, who sent their child to elementary school in nearby Hillards, Michigan, and then to secondary school at St. Mary's Seminary located in Detroit. After philosophical and classical studies in this center, Father Baweja attended

the Seminary of the Virgin Mary, located just outside of Cincinnati, Ohio. After completing studies there, he returned to the Polish Seminary, which no longer was located in Detroit but had been moved to Orchard Lake.

Father Baweja received the sacrament of Holy Orders on June 1, 1912, in the Polish parish of Hilliards, Michigan. Immediately after, he received his first assignment — the job of assistant at St. Hyacinth Parish in Detroit. After a short time at our parish, he was sent to a Polish parish in Bad Axe, Michigan (thumb area), and from that religious center he also ministered to Polish farming communities in the small towns of Kinde, Michigan (north of Bad Axe), and Ubly, Michigan (south of Bad Axe). In both Kinde and Ubly Father Baweja conducted the building of churches and rectories, therefore acquiring a great deal of experience in financing and making such projects realities. Then as World War I began, he was to be exposed to another type of experience by serving as chaplain to soldiers stationed at Camp Custer Military Installation near Battle Creek, Michigan. After military duty, he was sent to Flint Michigan, where he began re-organizing the Church of the Virgin Mary. In that community Father Baweja was doing admirably, but soon another appointment interrupted his stay and he became the administrator of St. Francis Parish in Detroit.

Father Baweja's stay at St. Francis began in April of 1919 and lasted only several weeks. He was then sent to St. Ladislaus Parish in Hamtramck, where there was prospect not only of a pastorate but also a new church to build. Another transfer, however, came immediately after and the thirty-four year old cleric found himself the administrator of St. Casimir's Parish where he stayed until January 16, 1920.

When Father Sylvester Kolkiewicz resigned, the archdiocese sought a religious leader and business-minded individual to lead the St. Hyacinth congregation. Father Franciszek Baweja, with a long list of accomplishments, seemed to have all the necessary qualifications, thus he received the position of St. Hyacinth's pastorate. His position was not going to be an easy one. It would be challenging from the very beginning as he was forced to deal with debts, an overcrowded school, bad feelings amongst the pro-Kolkiewicz faction, and the desires of the people to finally build their church. Fortunately for the parish and its people however, the second pastor was a storehouse of energy and an endless source of inspiration. He assumed his role as pastor with confidence in himself and in the capabilities of his congregation and ushered

January 16, 1920.

Problems and Solutions

THE most serious problem faced by Father Baweja upon assuming his office was the burden created by an outstanding debt of 30,000 dollars. This sum resulted from land purchases needed for the church and had to be liquidated before any concrete plans were to be presented for building. Unlike other religious leaders who would have suggested any number of fund-raising activities, Father Baweja called a meeting and asked the parish committee and church members to accept his plan of levying a 25 dollars tax on each family. The idea was accepted as an excellent method by which the parish could regain its economic soundness. New debts, however, were just around the corner and only a series of loans would make possible all necessary expansion.

While arrangements were being made for such loans, the pastor was making plans for some changes in church societies. A method by which to attract yet more people to the organizations was also being devised.

Besides a new society and minor changes in parish administration, Father Baweja attempted to influence the attitudes of all the parishioners through his sermons. His subject matter was parish expansion, and his goal was to prepare people for the enormous responsibility which they were soon to accept — the financing of a new church and rectory. He outlined for the societies the



St. Hyacinth School

duties of providing accessories for the church interior, presented the idea of some parishioners individually financing windows or statues, and introduced the first "practice run" of parish capabilities. This came in the summer of 1921.

With some one thousand pupils enrolled at St. Hyacinth Elementary School, the enlargement of the school was an absolute necessity. This was one of the reasons for the new church, — so that the old religious center could be turned into classroom space. Before any of these plans could be finalized, however, the need for a permanent parish convent was the prime importance. This was the first project Father Baweja brought before the congregation in the summer months.

The first church on Frederick, used later as the first rectory, was to be the residential quarters for all the Felician teaching sisters. The total conversion cost of the project was 26,281 dollars, a sum which included the addition of a second floor in the otherwise high-ceilinged structure and the division of total area into rooms, dining area and a library. Parish response to the primary expansion challenge was more than positive, with 54,183 dollars and 63 cents, contributed in 1921. This was an increase of 8,443 dollars and 64 cents from 1920 and an increase of 31,410 dollars and 78 cents from 1919. Father Baweja was undoubtedly convinced that his people were ready to begin the building of St. Hyacinth Church.

1922

ON JANUARY 10, 1922, the parish committee met in the school to discuss the proposed building of the new St. Hyacinth Church. The meeting was called by the pastor, Reverend Franciszek Baweja, and its actions were presided over by Jakub Malkowski with Bronislaw Domzalski serving as Secretary for this most important assembly. After a prayer led by the pastor, the main subject was immediately brought to the floor. The question was simply proposed — "Should a church be built?" After only a brief discussion, a vote was taken not by secret ballot but only by a show of hands. The result was 222 individuals for the building and one against. No record shows who the objecting parishioner was.

After the proposal for the new church was accepted a plan for the financing of the building was suggested by Franciszek Szulc. He proposed that each parishioner be required to pay one hundred dollars over a four year period, preferably 25 dollars each year. Over the same period each young man would be responsible for paying 25 dollars and each unmarried lady, 15 dollars. The plan was accepted by a vote of 181 to 0 and a committee was immediately formed in order to carry out the decisions of the January 10th meeting.

The next step in the building program was to

The next step in the building program was to approach the archdiocese for permission to erect the new structure. This had to be done tactfully by Father Baweja since many problems had been created by the "cathedral" proposal. Reverend Father Kolkiewicz had contracts with architects Breimeyer and Kastler which were not financially resolved; and the architects' complaints plus the people's dissatisfaction with expensive drawings that were not going to be used anyway had filtered down to officials in the chancery. The hierarchy therefore would be cautious before giving permission during a seemingly chaotic situation.

Father Baweja presented Bishop Michael J. Gallagher with the results of the parish meeting of January 10, 1922, placing special emphasis on the willingness of the people to finance the plan. He also showed the bishop the new plans which indicated that the church would only be one-half the size of the originally proposed structure. All of this information was considered for several days and finally on January 25, 1922, the parish received the good news in a letter which read: "you are hereby given permission to engage Donaldson and Meier, Architects of Detroit, to submit plans and specifications for the proposed St. Hyacinth's Church and Rectory. With kind regards, I remain, Cordially yours in Christ, Michael J. Gallagher, Bishop of Detroit." Father Baweja immediately commissioned the architects to draw up definite plans and projected costs of the new church; and then he ignited the fires of excitement in each parishioner's heart as he announced that July 4, 1922, would be "groundbreaking day" for the new St. Hyacinth Church and Rectory.

The groundbreaking for the new buildings began with a Solemn High Mass offered by Father Baweja, Father Zadala and Father Jankowski in the church on Frederick and McDougall. Afterwards, over one thousand parishioners, lead by a small band and colorful society banners, marched to the empty tract of land where the church was to be built. On a prepared platform there, Reverend Father Stefan Woznicki, a guest in the parish for the occasion addressed the crowd briefly.

Said Father Woznicki to those gathered: "Immense has been the work of our forefathers in the religious field. Excellent testament is given to the fact by our temples! the churches — they affirm our beliefs and our Polishness here on foreign soil!" When Father Zadala completed his talk, an orchestra played the American National Anthem and flags and banners were raised high

above the heads of the faithful. At that moment, Father Baweja grasped a golden shovel with two hands, drove it into the earth, and symbolically began the building of St. Hyacinth Church by throwing aside the freshly dug earth. Religious guest, heads of the parish societies, and the parish committee then followed suit with the groundbreaking formality. Afterwards, the day was devoted to a twofold celebration — the beginning of a new church and the observance of America's independence.

COUPLED with his normal work load as pastor, the job of organizing finances for the new St. Hyacinth Church was extremely difficult for Father Baweja. To make drives and pledges completely successful, the pastor had to address the parishioners weekly and encourage them to devote time and energy to fund-raising. At meetings of the societies he had to speak with leaders in order to win their full support. Most important, the pastor had to keep the parish in perfect working order so that the religious and social needs of the people were always satisfied. The parishioners would therefore feel not only comfortable but also secure and happy in "their" parish. As a result, donations would be given freely.

Aiding Father Baweja with his enormous work at the beginning of his pastorate was Reverend Thomas Jankowski. The young priest was well-loved by the people as he became very active in the community during the first years of the building of the church. His experiences at the parish were many and these made him a likely candidate for similar work elsewhere. After his stay at St. Hyacinth, he was sent to organize and build Corpus Christi Parish in northeast Detroit.

Also assisting the pastor was Reverend Father Stefan Woznicki. From 1920 until the time he himself became the pastor of St. Hyacinth, Father Woznicki unofficially worked in the parish. His position as Secretary to Bishop Gallagher left him little time, yet he managed to remember his Polish background and offered spiritual counseling and valuable advice to both religious and lay members of the parish. In addition, he visited the church weekly in order to hear confessions and celebrate Sunday Mass.

During July and August, part of the foundation of the new church had been laid. As a result, Father Baweja announced that the church cornerstone would be blessed on September 10, 1922.

On that day, true to Polonian tradition, all the Polish parishes joined in the celebration, even though a

continuous rain fell upon those gathering. A parade began at Hastings and Canfield Avenues made up of St. Josaphat's parishioners, and it moved down Canfield toward McDougall. On the way, societies and parishioners from Sweetest Heart of Mary and St. Albertus joined in the march. There was a large community of Poles already existent in Hamtramck and northeast Detroit, so delegations from parishes there also prepared to come to St. Hyacinth. From the West Side Polonia, parishes also sent representatives but the "pride" of that community was the Organization of Polish Cadets. This nationalistic military group, dressed in fine uniforms and led by a small orchestra, marched across town to bring wishes of success from the tens of thousands of countrymen living on the other side of the city.

The actual ceremony involving the blessing of the cornerstone took place at 3:00 p.m. It was conducted by Bishop Gallagher, assisted by numerous clergymen from Polish as well as non-Polish parishes. During the service two bands, one from the parish and another from the Michigan Music Union, offered fitting compositions while the parish choir presented choral arrangements selected for the memorable day. After proper prayers the bishop blessed the cornerstone as well as a large wooden cross which had been placed at the point where the main altar would stand. (In the cornerstone, according to the *Rekord Codzienny* of September 9, 1922, the parish committee enclosed documents relative to the history of St. Hyacinth Parish and the City of Detroit.)

When the blessing was completed, Reverend Father Jozef Plagens, pastor of Sweetest Heart of Mary Church and Diocesan Consultor, delivered a beautiful sermon to those gathered. The main topic was, of course, the new church — its meaning for the people and its symbolism for future generations. After Father Plagens, Bishop Gallagher spoke to the crowd. His were words of praise for the faith and devotion of the Poles and he warmly congratulated all for their work in attempting to build yet another Polish monument to faith in Detroit.

DURING the last months of 1922 events at the parish moved very quickly. In early September Father Baweja went to the Peoples Wayne County Bank of Detroit for final approval of the loan to finance the new church. He requested and was granted 223,500 dollars (the first mortgage on the property), an enormous sum considering the times and the work which would be involved in repayment. In anticipation of problems, papers had been filed with the bank much

earlier but the reputation of the devoted and hard-working parishioners seemed to be solid security for the bank owners.

With the loan affirmed, spirit and enthusiasm was high at all levels of the parish community. The groundbreaking and blessing of the cornerstone increased these positive feelings, and it just seemed that one occasion after another pushed the excitement level to even further heights.

First and foremost, enrollment at the school was reaching one thousand pupils with the lowest grades completely packed. Fourteen sisters conducted lessons in both Polish and English and every conceivable inch of space in the basement and on the first floor was used as classroom area. In addition, there existed an unbelievably long waiting list that was getting longer, and the increase in students meant a shortage of supplies and a minimum of time that could be devoted to each attendance.



PRELUDE

This second volume of "*The Prayer of St. Hyacinth*" includes information about the years of 1920 through 1997 which was not covered in the first volume.

Volume One, a 500 page historical record of the years 1907 through 1920, is a thorough and detailed historical account of the parish, featuring illustrations and photographs in color and black and white.

Authored by Michael Krolewski, "*The Prayer of St. Hyacinth, Volume I,*" is recognized as one of the best historical recollections of any church history in Polonia. For this outstanding effort, we wish to express our gratitude to him, not only for his in-depth writing, but also for the wealth of information he uncovered in the process.

"*The Prayer of St. Hyacinth, Volume I*" is printed in both English and Polish. Polish born and former St. Hyacinth parishioner Wojciech Wojtysiak was responsible for the time-consuming translation from English to Polish. To him, we also express our gratitude.

We hope that you will enjoy reading Volume II and discovering how the parish began from the Mass being offered in a living room and culminated in the magnificent structure we have today.

1. As the primary social event at the time, "Dances" and theme parties are repeatedly sponsored by various parish organizations. During these years, parish records show that the following organizations conduct such dances and theme parties:

St. Hyacinth Mutual Aid Society
Society of St. John the Baptist, Group 50
St. Casimir Society, Group 466

St. Albertus Society, Polish Union in America, #230
St. Thaddeus Society

Society of Foresters #1583, St. Hyacinth
Confraternity of St. Aloisius, Group 216

Rosary Society
Christian Mothers

Confraternity of St. Bronislaus, P.R.K.

Young Ladies Sodality
Sacred Heart of Jesus

Third Order of St. Francis

Children of Mary Society

Society of St. Cecilia

Usher's Club

St. Elizabeth Society

2. Rev. Francis Baweja is named new Pastor in January, 1920, after World War One replacing Father Kolkiewicz.

3. A Bowling League is organized at the parish. League play is on Sunday afternoons.

4. Parish expenses for the 1924 calendar year are \$91,077.

5. Joseph and Leokadja Bojarski donate a parcel of land to the parish. Located on the shores of Horseshoe Lake, Father Baweja is grateful for the donation and will use the site for an upcoming Parish Bazaar.

6. Parishioners and students take a boat excursion to Tashmoo Park. The cost is 40 cents for students and 80 cents for adults.

7. The largest bazaar to date is held on July 26 and reaps a profit of \$10,000. Mayor of Detroit, John Smith and his wife attend the event. First place prize is the parcel of land donated to the parish earlier in the year. Jan Wisniewski receives a \$50.00 gold piece for selling the most raffle tickets.

8. The Parish Council recommended that a parish-wide, home to home collection should be made to fund the building of a new church.

9. The Goodfellows are organized as a parish organization in the late '20's.

10. The blessing of new church bells takes place in early, 1926. These new bells were purchased with contributions from parishioners.

11. Father Baweja, on July 4, 1922, oversaw the digging of the foundation for the new Church, which was to be built by Jos. Nowakowski & Co. Cornerstone was laid with ceremony on September 10, 1922. With pompous ceremony the Church was blessed and opened on May 25, 1924, at a cost of \$300,000.00 Cost of the Rectory and Garage: \$48,034.77; Renovation of the second floor used as a temporary Church into classrooms at a cost of: \$10,185.52. New M.P, Moller Organ from Hagerstown, MI for \$12,250.00

12. Father Stefan Woznicki becomes the youngest Monsignor in the world. At age 31, he has a great influence on pastor Father Baweja, giving him advice on the building of the new church.

13. An ad appears in the parish bulletin offering a home and a lot for only \$4,600 in a subdivision on Charles Street and Mt. Elliot.

14. For the first time ever, political ads begin to appear in the church bulletin.

15. There are 1,400 students attending St. Hyacinth School in 1928.

16. The Parish Choir performs the first concert in the new church building on March 27th. Tickets to "The Last Seven Words of Jesus" cost 50 cents. 47 children were baptized in March, 1928. 224 children receive their First Holy Communion at a 7:30 a.m. Mass. Later that same day, they receive the Sacrament of Confirmation.

17. In September, the Sodality of our lady Donata a new Church pulpit at a cost of \$2,000









1920's

18. Father Baweja, Msgr. Woznicki and the Parish Council take extreme precautions in deciding on various interior paint color schemes and artistic decorations of the new church building. Father Baweja and Msgr. Woznicki visit various churches in Canada and a Cathedral in St. Louis, Missouri for ideas.

19. The installation of wall mosaics and interior painting is estimated to be \$28,000. A house to house collection is made to solicit funds. Parishioners are asked to donate at least \$15.00

20. Parish organizations play a crucial part in the acquisition of church items. The Rosary Society purchased lights for the front of the church building, while the Christian Mothers Society purchased Mass vestments and a Baldachin at a cost of \$1,200.

21. A detailed account of the initial church painting, architectural style and decorations is written in Polish by Msgr. Woznicki and published in an edition of the *Jackowianin*.

22. Monsignor Woznicki spent a four-month tour of Europe during which he visited 14 countries in 1928.

23. All contributors to the special fund for the painting of the church were listed in January, 1929.

24. Troy cleaners became the largest Polish factory for cleaning and repairing clothes in Detroit by joining Andrzej Mazur's firm of the same type.

25. The parishioners were informed that a weekly, not monthly, system of donations by envelopes was to be used every Sunday.



Polish General Haller visits the children of St. Hyacinth Parish

1930's

1. The church choir celebrates their 5th Anniversary and perform at the Dom Polski Hall on Forest at Chene Street, an operetta entitled "Stelmierzanki."

2. An ad appears in the Jackowianin extolling the 1930 Buick, "Now Appearing At The Krajenke Buick Dealership In Hamtramck."

3. An edition of the parish bulletin refers to Alex Groesbeck as being a candidate for the Governor of Michigan. A later edition carries a full page ad for George G. Sadowski, candidate for Democratic State Senator.

4. Several Parish societies join together and sponsor a Bunco Party under the name of "Allied Societies."

5. Lamentations are sung twice weekly, every Wednesday at 7:30 p.m. and at 3:00 p.m. on Sunday.

6. Pastor Father Baweja is honored with an evening of entertainment for his Names' Day.

7. Parish celebrates its 25th Anniversary. An Anniversary Book, published in Polish has a photo of the founding pastor, Father Kolkiewicz on the cover. An evening banquet is held at the Dom Polski Hall on Forest at Chene Street.

8. The parish bulletin states that a child's parents must be parishioners in order to attend the Grade School and to donate \$5.00 bi-yearly for pew rent.

9. The pastor advises parishioners to support Polish-Americans in local politics, since it appears that there are so few in that field.

10. A Pre-Advent Dance is held. The admission price of 35 cents includes music by a seven piece orchestra.

11. St. Casimir School Basketball Team beats our team by a score of 20 to 15. One week later St. Hyacinth Basketball Team beats Sweetest Heart of Mary Team by a score of 15 to 13.

12. A parish picnic is held at Ramona Park. Bus transportation is provided at the time for only ten cents

each way.

13. As prohibition ends, a Parish Dance, with music provided by Ty Falk's Orchestra, serves 3.2% beer.

14. At a Parish Bazaar live music is provided both in the hall and on the first floor of the school building. Much to the pleasure of the many elderly parishioners attending, the parish raises nearly \$3,000.

15. The year 1932 marked the Silver, 25th Anniversary of St. Hyacinth Parish.

16. The first Graduating Class of the St. Hyacinth Commerce High School (9th and 10th Grades) receive their diplomas in June, 1933.

17. School colors are noted as being Blue and Gold, with the school flower being the Rose.

18. The Corpus Christi Procession was held outside of the Church and all of the Societies participated and attendance reached as high as 10,000 persons.

19. Girls in the Parish began to involve themselves in sports, in 1930.

20. A Parish Picnic is held at the Riverside Park, located at Van Dyke Avenue and Eighteen Mile Road.

21. A three consecutive weekend Parish Bazaar, held on parish grounds, offers raffle prizes such as a Ford Sedan, Gas Stove and a Ton of Coal.

22. The Young Men's Club sponsor a Moonlight Boat Cruise to Sugar Island. Three different musical groups provide the entertainment.

23. Ten parish teams are represented in a bowling league at the Garfield Bowling Alley.

24. Church records indicate that a Physical Education Instructor is being provided to the school by the Federal Government.

25. A parish bulletin jokingly refers to the 12 noon Sunday Mass as a Mass for those who partied late on Saturday.

1930's

26. Church records indicate that parishioners are expected to contribute a fifteen cent pew donation, in addition to their usual weekly contribution.

27. Belvedere Park is the site of another Parish Picnic.

28. On December 26, 1936 Pastor Father Francis Baweja dies and is succeeded by Msgr. Woznicki.

29. An Annual Feather Party includes prizes of live chickens, ducks, geese and turkeys.

30. Msgr. Woznicki is consecrated as Bishop of Detroit by Archbishop Mooney. He continues his residency and pastorship at St. Hyacinth Parish.

31. Major renovations begin on the school building, replacing many wooden structures with non-flammable materials. New classroom lighting fixtures are installed, bathroom facilities are updated and real chalkboards are installed. The furnace from the school building is removed and transferred to the church basement.

32. Friday night Bingo Games are instituted to help

pay off the school renovations debt of nearly \$58,000.

33. Parish priests begin conducting a parish census.

34. On May 3, 1939 Bishop Woznicki officially opens "Polish Week" at the World's Fair held in New York City.

35. Parishioners scramble to contact relatives when news breaks out of Germany attacking Poland.

36. The association of parish businessmen conduct a Parish Bingo.

37. School children perform a Christmas Jaselka (traditional Polish Christmas Play) in the school hall.

38. The parish and the American Red Cross conduct a cloth blanket collecting campaign. Some 70 parishioners donate blankets destined for Poland.

39. The "Jackowianin Monthly" celebrates fifteen years of publication. When first published, Father Baweja originally called it "Nowiny Parafialne."

40. Bishop Michael J. Gallagher dies in 1937.



First Holy Communicants during the 1930's

1940's

1. New sanctuary lights and the two light fixtures being held by two angels flanking the sanctuary, are installed.

2. Bishop Woznicki informs parishioners that money will not be spoken of in church even if the parish debt is \$134,500.

3. Many local businesses are eliminating their practice of extending credit to customers. They are now honoring cash only.

4. Cardinal Mooney makes his canonical visit to the parish in February. While there, he expresses amazement over the transformation of the old school building.

5. In printed remarks during July, Bishop Woznicki expresses concern over many young families moving from the parish in the newer areas of suburban Detroit.

6. The annual Parish Picnic takes place on July 21st at the Martha Washington Park located at Sixteen Mile and Utica Road. Admission is a staggering twenty-five cents.

7. In printed remarks appearing in October, Bishop Woznicki expresses concern over the activities of the Japanese in the Far East.

8. Bishop Woznicki attends the Annual Meeting of the United States Bishops held in Washington, D.C. At last year's meeting the Bishops were asked to conduct a special collection to help all those suffering as a result of the war.

9. Bishop Woznicki pleads for the Poles to retain their family name. Rather than changing it which is becoming more prevalent.

10. Religious movies are presented in the school hall during lent.

11. Polish War Veterans conduct a Blue Poppy sale after Masses.

12. A Parish Picnic takes place at Warsaw Park. Buses are provided from the church to the park.

13. Of the 104 students receiving their First Holy Communion in 1941, 49 are from Public grade schools.

14. Grade School students take advantage of a bus trip to Edgewater Amusement Park at a cost of 25 cents.

Ten Free Ride Tickets are included.

15. An addition to the Sister's Convent is approved by the Parish Council. Anticipated cost is \$8,000

16. After months of Bishop Woznicki expressing concern over Japanese activities, Pearl Harbor is attacked on December 7th.

17. Ads appear in the parish bulletin calling upon parishioners to purchase United States War Bonds. It is also noted that the Young Ladies Sodality is joining other organizations in sending letters of encouragement to servicemen overseas.

18. An area "Zone Air Raid Warden" designates the church boiler room as an Air Raid Shelter.

19. School enrollment is over 1,000 in September, 1942.

20. An Honor Roll of servicemen perishing in the war is installed in the church vestibule. Parishioner Arthur Nowicki is the first St. Hyacinth Serviceman to perish in the war.

21. Parishioner Helen Rutkowska is the first woman from the parish to join the Armed Forces.

22. Poland's General Sikorski and Bishop Gawlina visit St. Hyacinth Parish.

23. The High School ceases operation at the end of the 1943 school year.

24. A Parish Blood Bank is conducted and all donations will be sent to our servicemen overseas.

25. On the 35th Anniversary of the school building it is estimated that 28,000 students and 3,000 graduates have passed through the school doors.

26. Vespers are recited every Sunday afternoon in the church.

27. After participating in the installation of Bishop Haas in Grand Rapids, Michigan, Archbishop Cicognani, the Apostolic Delegate to the United States stops at St. Hyacinth's and visits with Bishop Woznicki.

28. To conserve coal usage, due to the war, students are given an extended two week vacation during December.

1940's

29. During 1944 scholarships are provided to six students to attend St. Mary's High School of Orchard Lake.

30. The Archbishop of Detroit issues a directive prohibiting weddings at Sunday Masses.

31. The Sodality of our Lady presented a four act comedy, in Polish, entitled "Jestem Teraz W Wojsku" at the Northeastern High School Auditorium.

32. The League of Religious Assistance to Poland raises nearly \$3,700 by conducting a Bazaar in the school hall.

33. The parish bulletin notes that twenty-five servicemen from St. Hyacinth parish have died thus far in the war.

34. Bishop Woznicki cautions the parishioners not to flee to the suburbs, but to stay in the parish neighborhood.

35. "An evening of Music" is presented by the School Band to raise funds to purchase new musical instruments.

36. Bishop Woznicki, proposes at a Parish Council meeting, that two fully funded scholarships be given yearly to the boy and girl who achieve the highest scholastic average in the graduating class. The boy would receive it for St. Mary's High School, at Orchard

Lake, while the girl would receive it for the Felician Academy.

37. The parish purchases an adjoining house and converts it to a Parish Activities Building.

38. At a Parish Council meeting, the pastor proposes the purchasing of a building on Warren and McDougall for the use of returning soldiers from the war.

39. Due to the large number of returning servicemen, the number of marriages are on the increase in the parish.

40. The coal bin in the convent is increased in size. This decreases the number of coal deliveries, thus resulting in less service charges.

41.. During a one day paper drive, nearly 32 tons are collected.

42. School classes are temporarily suspended due to a city-wide epidemic of infantile paralysis and scarlet fever.

43. The parish band and majorettes participate in the Annual Casimir Pulaski Parade.

44. All wartime dispensations from fasting and abstinence are revoked.

45. Teofil Okroy, St. Hyacinth Organist for twenty-two years, dies suddenly in March, 1947.



Imagine one car for 18 Felician Nuns. It was a great convenience for them.

1950's

1. Chairpersons of the Annual A.D.F. Drive John and Clara Herman reveal that a daughter of theirs has the initials A.D.F. as part of her full name. Her name is Annette Denise Frances Herman.

2. The Holy Name Society Bowling League has ten teams and all have parish sponsors.

3. Eight marriages are performed during the month of August.

4. The School Band captures first place in the Annual Labor Day Parade Marching Competition. They are sponsored by the U.A. W., Local 3.

5. Sponsored by the Holy Name Society, a 225 foot long rosary is carried by 53 boys and 7 men in the Labor Day Parade. The theme is "Our Weapon For Peace, The Rosary."

6. President of the Holy Name Society Chester

Ziembra presents to Father Rypel A Baptismal Font which was purchased by the Society.

7. Total school enrollment on September 4, 1953 was 1,072, which comprised 538 boys and 534 girls.

8. Parish Societies purchase a four door Ford vehicle and an accompanying insurance policy for the nuns of the parish.

9. On June 15, 1950 Father Rypel succeeds Bishop Woznicki as Parish Pastor.

10. The Boys Basketball Team becomes Eastside CYO Champions after recording 21 winning games and losing only two.

11. Cardinal Mooney, the first Cardinal of the Archdiocese of Detroit, dies in 1958. Father Francis Skalski, St. Hyacinth Pastor was ordained a Priest by Cardinal Mooney at the Cathedral in Detroit in 1956.



St. Hyacinth Girl Scouts and Scout Leaders are hosted by Governor G. Mennen William at the State Capitol in 1954

1960's

1. During 1963 the grade school tuition is \$4.00 per month per family, regardless of the number in the family.

2. Judge Joseph Rashid is the main speaker at a Holy Name Society monthly meeting.

3. Grade School tuition is raised in 1964 to \$5.00 per month per family.

4. A first time ever "Open House" for potential students is held in 1965.

5. A City of Detroit representative from the Mayor's Office appears in the parish hall to discuss the Model Cities Project.

6. Stations of the Cross continue to be said in English on Wednesday mornings and in Polish on Friday evenings during lent.

7. To commemorate the 1,000th Anniversary of Christianity in Poland, a Mass of Thanksgiving is offered on September 5, 1966.

8. During the month of September, 1966, the Young Ladies Sodality conduct a membership drive of parish girls, sixteen years of age and older.

9. Nearly 600 pounds of clothing is collected in the parish for the needy of the world.

10. The Veteran's Hall - Post #7 on McDougall and Kirby is the site of the Eastside Home Owners Association Spring Dance.

11. The parish introduces the use of Sunday Missals in 1967.

12. A Bazaar, Bingo and Raffle of 100 turkeys is held on November 13, 1967.

13. An extremely successful event at the time, the Sodality of Our Lady sponsors another jewelry party in the parish hall in November 1967.

14. School tuition is raised to \$60.00 per year beginning in 1968. The parish subsidizes a deficit of \$31,000. A tuition increase to \$150 has been announced for the 1969 school year.

15. Bishop Woznicki of Saginaw, former pastor of St. Hyacinth Parish, passes away on December 10, 1968.

16. Grade School enrollment for the 1969-70 school year totals 533.

17. An important outreach program, instructing public school students in the Catholic Faith is conducted by Father Balazy on Tuesday evenings during 1969.



May Procession at St. Hyacinth. Processions played an important part in the life of St. Hyacinth Parish. The youth were always very involved thanks to the Felician Sisters

1970's

1. The St. Joe's Dads Club provides scholarships for two parish boys in the amount of \$250.00 each while attending Catholic High Schools.
2. The P.T.G. raises \$2,177 from a school fund dance they sponsor at the Hamtramck K of C Hall on April 11th. Music is provided by the band, Polka-tels.
3. Kindergarten classes at St. Hyacinth charge \$125 for parishioners and \$150 for non-parishioners.
4. New Polish Language Missalettes are obtained for use at Sunday Masses.
5. A survey is conducted in 1971 reveals that of the 493 children attending the grade school represent nineteen different local parishes.
6. Father Rypel retires as pastor on June 30, 1971. He continues residing at the rectory until the time of his death, six months later, on October 6th. Father Francis Skalski is installed as pastor on July 25, 1971.
7. Father Skalski concelebrates an outdoor Mass at the Band Shell on Belle Isle during the summer of '71.
8. Parishioner Adela Cieslak is elected National President of the Orchard Lake Seminary Ladies Auxiliary in 1971.
9. The Allied Societies of St. Hyacinth Parish employs two bands, "Casino" from Chicago and "The Lenny Zydel Orchestra" from Cleveland, to perform at the Parish Picnic in August, 1971.
10. To offset school losses \$20,000 is transferred from the parish savings account. Parishioners are asked to increase weekly contributions to offset this deficit.
11. The Eastside Vicariate holds a meeting in the school hall.
12. Of 1,300 parish envelopes, only about 800 are returned weekly.
13. The parish raises \$1,348 for the A.D.F. during their 1971 Fund Raising Drive.
14. A row of church benches are removed from the center of the church to provide easier access from one side to another.
15. Band instructor Walter Truskowski and his accordion group capture the First Place Prize at the American Guild of Music Convention.
16. Much to the relief of parishioners, a new lavatory is installed on the main floor, just inside the northeast entrance to the church. The previous one was located in the Church basement.
17. The Parent-Teacher guild join forces with the St. Jean De Chantal Society to sponsor a Festival-Bazaar. Nearly \$12,300 is raised as a result of their joint efforts.
18. The Allied Societies sponsor a new Year's Eve Party in the parish hall. With profits earmarked to keeping the school open.
19. Cardinal Dearden meets with parishioners, pastor Father Skalski and Father Krol concerning the Eastside Vicariate. The meeting results in Cardinal Dearden deciding not to interfere in the affairs of the vicariate.
20. As a result of a weekly Bingo Game nearly \$4,500 is donated to the School Fund.
21. A Pre-Easter Men's Retreat is conducted by the Holy Name Society.
22. Advertising in the Hamtramck Citizen Newspaper, the parish uses the popular cartoon dog, Snoopy, to promote the Fall Festival.
23. A member of the Eastside Vicariate, Sister Linda Novotney, IHM challenges Cardinal Dearden's decision not to close the St. Hyacinth Grade School.
24. Parishioner Everett Stoneberg is instrumental in having the City of Detroit designate Kirby, Frederick and Farnsworth Streets as one way Avenues.
25. On January 31, 1972, The Jackowo Retirees are officially organized as a parish organization. Their

1970's

Meetings are scheduled on First Fridays.

26. On August 20, 1972 the parish uses Warsaw Park for the first time as a site for their Annual Picnic. Two out of state bands are imported from Chicago and Cleveland to provide musical entertainment.

27. The Jackowo Retirees take their first bus trip as an organization to Frankenmuth, Michigan.

28. Plans are drawn up on January 26, 1972 to form a Parish Council.

29. On February 14, 1972, Bishop Gumbleton informs the Pastor that there is a forecasted school deficit in the amount of \$24,000 and should prepare for its' closing. The recently formed Parish Council rejects the idea and stands behind the Pastor to maintain the school. As a result of the Parish Council actions, Bishop Gumbleton authorizes Father Skalski to sign teacher contracts for the 72-73 school year.

30. Cardinal Dearden, responding to parent inquiries, notifies Father Skalski that no one will close the school as long as it maintains a strong financial base.

31. Parishioners receive a package of "Help Keep Open The School" envelopes. First Sundays of the month are designated as School Fund Day. The first collection results in nearly \$1,300.

32. Due to scheduling problems Walter Truszkowski and his music students present a musical festival, rather than a school play on May 21, 1972.

33. The Usher's Club donate \$300 to purchase uniforms for the Boys Baseball Team.

34. A grade school luncheon program which is sponsored by the Archdiocese is terminated in January 1974. The mothers of the parish are quick to respond by establishing their School Luncheon Program.

35. A Teen Club sponsored Spaghetti Dinner nets about \$320 for their Club.

36. Father Skalski and the grade school students

hold a rally in opposition to any attempts by the Eastside Vicariate to close the school.

37. Bishop Arthur Krawczak, assisted by Fathers Krol, Skalski, Ziemia and Twardzik, celebrate the present church building's 50th Anniversary with a Mass on November 17, 1974.

38. Dominic and Ann Mroz repaint the entire church interior over a three year span, completing it in time for the church's anniversary.

39. Grade school graduates from 1915 to 1974 hold a reunion in the school hall.

40. Receiving no financial aid from the A.D.F. or from the vicariate, the school holds a fund-raising picnic at the Swiss Valley Park in Utica, Michigan.

41. An open letter from the parish is published in the Hamtramck Citizen Newspaper outlining the Grade School's struggle to stay afloat.

42. A Federal Government sponsored program from kindergarten, first and second grade students is introduced providing a breakfast of cereal, a half pint of milk and a container of fruit juice. Student cost is five cents.

43. St. Hyacinth Parish reaches out to the community by sponsoring a Bingo, netting nearly \$1,500 for the St. Joseph Mercy Hospital expansion fund.

44. Those parishioners donating \$100 or more to the church painting fund are given a deluxe edition of the Catholic Fireside Family Bible.

45. Cub Scout Pack #603 prepares and donates 110 Easter Baskets to Children's Hospital, St. Joseph Mercy Hospital and to residents of Carmel Hall Nursing Home.

46. A full-time janitor is hired during July, 1974.

47. Joseph Jozwiak, son of longtime parishioners Clara and Joseph Jozwiak, takes his final vows as a Christian Brother in ceremonies in Albany, New York.

1970's

48. The St. Hyacinth A's Baseball Team are class "C" District Champions. They are led by team manager Don Jaskolski.

49. The Common Council of the City of Detroit holds an area-wide meeting in the school hall.

50. Radio station WIID-AM selected pastor Father Skalski as "Ethnic" of the week. This honor is repeatedly broadcast on the station throughout the week.

51. At the Parish Picnic in June, 1975, Marshall "Big Daddy" Lackowski and the V-Tones provide eight hours of continuous polka music.

52. A mysterious advertisement appears in the June 8th edition of the Hamtramck Citizen announcing a "New Fruit Festival." The ad concludes with "We hope it will be A PEALING."

53. The Knights of Dabrowski honor Father Skalski with their "Founder's Award" at a Dinner-Dance at the Warren Chateau on April 8, 1978.

54. During February, as a result of a heavy snowfall, city workers put up a mountain of snow in front of the Church's McDougall Street entrance.

55. On June 2nd, for the first time ever, St. Hyacinth's CYO Girls Basketball wins the North Division Championship. The team is coached by Barbara Niedbala.

56. Pope Paul and former principal, Sister Donuella both die on August 6th.

57. On September 3rd a conclave of Cardinals meet and elect Karol Cardinal Wojtyla of Cracow, Poland as the new Pope. Taking the name of John Paul II, he is the first Pope in 455 years that is not Italian.

58. On November 17th, the church pews are removed to a tented area between the church and school so that a new marble floor can be installed.

59. St. Hyacinth Parish along with other Poletown neighborhood churches join in soliciting funds to

replace stolen stained glass windows, icons and chalices from the All Saints Russian Orthodox Cathedral, located nearby.

60. A concelebrated Mass is offered to mark the founding of the Poletown Inter-Parish Council. It is offered at St. Albertus Church.

61. Folk Dance Classes are held every Saturday in the school hall for parish children.

62. An athletic banquet recognizing the efforts of grade school athletes takes place in the school hall.

63. St. Hyacinth Parish hosts the United Poletown Parishes annual Mass. Those participating are St. Albertus, St. Josaphat, St. Stanislaus and Immaculate Conception Parishes.

64. The Boys Soccer Team wins, for the third straight year, the Eastside CYO Championship. They defeat Grosse Pointe's St. Paul Grade School, 7 to 0.

65. Father Skalski celebrates his birthday by giving the grade school students a half day off from their studies.

66. Food certificates, rather than food itself, are given to the needy of the parish. Funds were provided by the sale of the Annual Goodfellow Booklet.

67. Radio Station WMZK (98.0) broadcasts the Annual Christmas Mass from St. Hyacinth which is offered in Polish.

68. The parish Council commissions a local historian to compile a parish history book.

69. During a Parish Festival, an autographed baseball from Mark "The Bird" Frydrich is offered as one of the many prizes.

70. Students and adults living in the parish area demonstrate in front of the Murphy Hall of Justice in downtown Detroit. Led by Father Skalski, the group is demanding protection from the criminal element pervasive in the community.

1970's

71. McDougall Street, from East Grand Boulevard to Forest, was renamed St. Hyacinth Boulevard when twenty new red and white street signs are installed. City of Detroit Councilman David Eberhard is present at the official installation.

72. Seventy-five Felician Sisters, all former teachers at St. Hyacinth grade school are reunited at a special recognition Mass and Brunch held in September, 1977.

73. A 1976 Archdiocese of Detroit financial report reveals that \$970,566.00 in grant money was allocated to disadvantaged schools, but not one cent was awarded to St. Hyacinth Grade School.

74. The parish is the founding site of a newly formed "Crime Spotting" organization using a mobile patrol of local residents with CB radios. The group, presently using two vehicles, meet every Tuesday in the school hall.

75. 135 Ushers and their wives from St. Hyacinth, St. Stanislaus and Immaculate Conception parishes participate in a jointly-sponsored appreciation dinner.

76. Cardinal John Dearden, at the Blessed Sacrament Cathedral, ordains life-long parishioner Stanley Mazur as the first Polish-American Deacon in the Archdiocese and the United States. Deacon Mazur completed his studies at SS. Cyril and Methodius Seminary at Orchard Lake.

77. The National Czestochowa Trust Appeal receives almost \$2,100 from donations collected from parishioners.

78. Wanda Winiarski and her crew make and sell over 200 dozen of homemade paczki on Paczki Day, 1977.

79. Frank Lubinski is the chairman of the Beer Booth at the Annual Tech Plaza Polish Festival in Warren, Michigan. A total of 36 barrels of beer are sold for the benefit of the school fund.

80. The forward-facing wooden altar is replaced with a Florentine Rose Marble altar on July 11, 1977.

The marble altar was crefted by Thomas Martin.

81. Even though the church now permits the reception of Communion in the hand many parishioners retain the traditional method.

82. The Usher's Club sponsors a Dinner-Dance Party at Immaculate Conception Hall with Joe Cvek's Polka Band and Father Perkovich, originator of the Polka Mass.

83. Father Francis Skalski celebrates his 20th Anniversary of priesthood on June 6, 1976 with a special Mass and an Open House in the school hall.

84. 400 St. Hyacinth grade school students take out an ad in the Hamtramck Citizen thanking supporters of the 1976 Parish Picnic.

85. St. Jean De Chantal Society and the Eastside Homeowners Association co-sponsor a show of 1920's, 1930's, 1940's and 1950's fashion styles on November 21, 1976. This is another United States of America Bicentennial parish event.

86. John Cardinal Dearden, Bishops Gumbleton and Schoenherr concelebrate Mass at St. Hyacinth's with Msgr. Cendrowski marking his 50th Anniversary of Ordination. Father Stanley Milewski delivers homily on March 28, 1976.

87. The Very Reverend Walter Ziemba celebrates his Silver Anniversary of Ordination with a Mass on May 30, 1976 at St. Hyacinth's. Twenty-five years earlier, Father Ziemba celebrated his first Mass there.

88. Father Perkovich celebrates a Polka Mass on Saturday, September 25th and Sunday, September 26th. The Joe Cvek Orchestra and male choir from Minnesota, assist in the celebration.

89. Throughout the entire month of May, Father Boleslaw Krol, S.J., sings the traditional Polish "Godzinki" each morning at 7:30 a.m.

90. The January 22nd edition of the Hamtramck Citizen publishes an article highlighting a complete listing of parish events commemorating the United

1970's

States of America Bicentennial.

91. The Red Cross Bloodmobile pays its' annual visit to our parish on March 15th.

92. Members from the Polish-American Folk Theatre offer a Pisanki Decorating Class on April 9th from 5-9 p.m.

93. The traditional procession and crowning of the Blessed Virgin Mary takes place on May 3rd. The entire grade school student body takes part in the procession.

94. Cardinal Wojtyla of Poland celebrates Mass at St. Albertus on August 12th while on a visit to the United States. Father Skalski attended.

95. A total of twenty-six booths are operational for the three day school festival held on October 8, 9, and 10th. \$31,246 is raised for the school.

96. An October meeting of the Parent-Teachers guild is attended by 150 parents.

97. A special Mass is held on November 21st for all parishioners celebrating their 76th Birthday during 1976.

98. 500 Polish language calendars and 1,000 English calendars are distributed by the ushers continuing a longtime tradition at the parish.

99. The Felician Sisters continue their annual selling of the oplatki after all weekend masses during December.

100. Fifth and sixth graders attend a performance of the Detroit Symphony Orchestra at Ford Auditorium.

101. The Detroit News prints an article highlighting the outdoor Christmas creche at St. Hyacinth Parish. A photograph of it accompanies the article.

102. A meeting of the Model Cities neighborhood organization is held in the school hall. This city-sponsored grass-roots organization has a mission of improving the city's neighborhoods.

103. At a banquet held at the Raleigh House, parishioner Tom Baranski, coach receives the Catholic Youth Organization's Crowe Athletic Award.

104. Bishop Walter Schoenherr participates in the parish's forty-hour devotions by carrying the Blessed Sacrament during the traditional procession.

105. 127 students are confirmed in May of 1975.

106. During the summer months, thirty-six students participate in a weekly bowling league at the Garden Bowl on nearby Woodward Avenue.

107. Father Krol and the Knights of the Altar appear on an ethnic customs program broadcast on CBS Television network affiliate, Channel Two in Detroit.

108. In 1979 the massive stone steps of our church are turned over, one by one making them look anew. The massive task was completed by the Tom Martin Co. A completely new concrete foundation was installed replacing the sagging supports.

109. In 1978 the small ceramic tile aisles of the church were replaced with marble. Not only were the aisles of the church replaced but also the cement floor under the pews. This ambitious project presented many problems, like removing the pews and placing them outside under an enormous tent. It took 8 men to carry one pew. The entire marble work was performed by the Tom Martin Co. New cement was placed under the pews and all was performed by Christmas. Some 10 men parishioners removed the old cement and what a job that was. The pews were replaced in their original places by the National Furniture Company, Detroit, Michigan.



1980's

1. The Michigan Catholic Newspaper reports that the grade school students celebrate the return of American hostages from Iran in an event marked with an Honor Guard from the United States Marine Corp.

2. St. Hyacinth Girl Scouts start selling their cookies at \$1.25 per box.

3. Cheerleaders from the school participate in a city-wide competition held at the Servite High School.

4. "Erase" the Eastside radio against criminal environment organization issues a report stating that they have logged 520 hours of patrol service in the community and have a total of nineteen drivers.

5. The 1980 Banana Festival, under Arlene Pulice, nets a whopping \$50,505 for the parish.

6. The Holy Name Society conducts a one-day recollection for its' members.

7. Pope John Paul II chooses Edmund Szoka as Archbishop of Detroit. Days later, Pope John Paul II is shot while riding thru Vatican Square.

8. Father Joseph Karasiewicz celebrates his first Mass at St. Hyacinth Church after the closing of Immaculate Conception Church due to the Poletown Plant Project. Months later, Father Joseph Karasiewicz, former pastor of Immaculate Conception parish, suffers a fatal heart attack in his room at St. Hyacinth's rectory. Nearly 1,000 mourners including Cardinal Dearden and Cardinal Szoka attend the Funeral Mass at St. Hyacinth's.

9. Father Skalski joins with eight members of the Poletown Neighborhood Council in filing an administrative complaint seeking to halt approval of funds earmarked for the GM Plant Site Project.

10. Father Skalski attends a public auction of artifacts once belonging to Immaculate Conception Church Two six foot angels and a full size marble statue of the Blessed Mother were purchased and will be used as part of an Immaculate Conception Chapel under

consideration.

11. A joint event of a chicken dinner and a mini-festival is sponsored by the St. Hyacinth P.T.G. and the St. Stanislaus Parishioners, Inc. Group.

12. A survey of grade school students, for the Archdiocese, reveals that the 1981-82 school years shows 199 male students, 217 female students. There are 156 non-catholic students.

13. Father David takes on a new role and visits grades Kindergarten thru grade five as St. Nicholas.

14. A new club for those between 14 and 20 years of age is formed and is appropriately named, "Youth Club". Father David becomes their Chaplain.

15. Gift packages are made up by ladies of the parish and are distributed to 200 residents of nearby Elmwood Geriatric and DePorres Convalescent Homes.

16. Bishop Cooney temporarily adds to Father Skalski's responsibilities by appointing him administrator of St. Albertus Church.

17. A solemn opening of the Parish's 80th anniversary takes place with Bishop Cooney celebrating Mass in January, 1987.

18. Two large Easter banners made by Rita Baka are displayed in the main sanctuary during the Easter season.

19. A new weekend Mass schedule is implemented since Father Skalski has no Assistants. The new Mass schedule includes a 4 p.m. Saturday Mass and two Sunday Masses at 9 a.m. and 11 a.m.

1980's

20. Parishioners take part in a special lottery-type drawing for tickets to attend a special Papal Mass at the Pontiac Silverdome.

21. The Parish's 80th anniversary celebration takes place on October 25, 1987 with Edmund Cardinal Szoka celebrating Mass and blessing the Immaculate Conception Memorial Chapel. The Chapel installation and the resurfacing of some of the interior Church walls with marble from Italy was made possible through a \$100,000 grant from Edmund Cardinal Szoka. Nearly 600 persons attend the Anniversary Mass.

22. All of the marble work was performed with minute perfection by the Tom Martin Co.

23. The movie, "Poletown Lives", depicting the neighborhood struggle against the city of Detroit and the General Motors Corporation is presented in the school hall.

24. Caroline Kennedy, daughter of President John F. Kennedy, visits St. Hyacinth Church while in Detroit researching material for a book in progress.

25. Walter Truszkowski becomes church organist playing for all three weekend Masses.

26. Seventy Two grade school students attend, for the first time, a roller skating party at the Rollerdom Skating Arena in Dearborn.

27. Cardinal-designate Edmund Szoka is ordained as Cardinal on June 28, 1988.

28. Sister Mary Eugenia, the first Felician sister vocation coming from St. Hyacinth Parish celebrates her 67th anniversary.

29. Cardinal Dearden dies on August 1st of pancreatic cancer.

30. A Mass is celebrated by Father Eugene Edyk for the suffering in Poland on August 28th. The Polish Home Army Veterans Group of Warren participate.

31. On September 24, 1988 Sister Cynthia Strzalkowski is named Mother General of the Felician Order. A bon voyage banquet is held at Our Lady Queen of Apostles Hall in Hamtramck which followed a Mass of celebration held at St. Hyacinth Church.

32. The St. Hyacinth "Save Our School" Group sponsors a gospel concert at the MC Gregory Conference Center on the Wayne State University Campus.

33. During the week prior to Christmas, Santa's Secret Shop is available to grade school students for their Christmas shopping convenience.

34. On September 21, 1988 the St. Hyacinth Church complex is listed in the State of Michigan's Historical Site Registry.

35. St. Hyacinth's own Sylvan Jankowski is installed in the Hamtramck Sports Hall of Fame.

36. With the closing of St. Stanislaus Church, in 1989, the men's choir, under the direction of Larry Surhigh, move their home base to St. Hyacinth. Father Skalski appeals and invites parishioners of the now closed St. Stanislaus Parish to join St. Hyacinth's. Some statues, artifacts and vestments are donated to St. Hyacinth by Father Maciocha. At a special Mass, Msgr. Vincent Borkowicz states that St. Hyacinth is his parish and wished that everyone from St. Stanislaus would make it theirs as well. St. Hyacinth parishioners wear stickers welcoming St. Stannie parishioners. A banner is also erected outside of the Church reading, "Welcome St. Stannies! Witamy."

1980's

37. Parish ladies make 150 pounds of kluski. Combining the kluski with a bake sale and homemade chicken soup, they raise \$1,300 for the parish.

38. Ivanhoe Cafe owners, John and Lucille Sobczak, and their patrons donate nearly \$600 to the needy of the parish.

39. Because of the communistic stranglehold on Poland at the time, Father Skalski and other members of Polonia, ask parishioners to boycott a Detroit performance of the Polish Folk Dance Group, Mazowsze, at the Music Hall Theatre.

40. Parishioner Joseph Kuczborski is ordained as a priest by Bishop O'Rourke of Peoria, Illinois. Father Joe celebrates his first mass at St. Hyacinth's.

41. Blue ribbons attached to medals of Our Lady of Czestochowa are distributed to all attending a special mass offered for the reversal of martial law in Poland.

42. Rita Baka spearheads an appeal for volunteers to distribute blocks of cheese provided by the Federal government to the needy of the parish area.

43. Monthly "Holy Hour" devotions are conducted by Father David, OFM.

44. Parishioners and Father Skalski support Archbishop Szoka's ultimatum to Sister Agnes Mansour to obey Church teachings or to leave her religious order.

45. A charitable organization in the state of South Dakota donates 160 fifty-pound bags of flour to the needy of the Parish.

46. An Immaculate Conception Church Memorial Chapel, at the suggestion of Father

Skalski, was approved by the Archbishop. Removing a little used confessional, a statue of the Blessed Mother and two large angels from the now-closed Church will be installed at St. Hyacinth's. Portions of the original Altar and communion rail from Immaculate Conception Church will also be incorporated.

47. "Buoy-7" a charitable organization of the Detroit police department, seventh precinct, conducts their annual Thanksgiving bingo game in the school hall. Everyone attending receives a gift or a turkey.

48. The Archdiocesan school office finally places our grade school within the Hamtramck vicariate.

49. Continuing an old Polish tradition, nearly 200 pilgrims participate at Holy Thursday Mass and enjoy a dinner at St. Hyacinth's before completing a tour of local churches.

50. Nearly 1,000 copies of the Parish history book are distributed after a luncheon honoring the donors who made the book possible.

51. Deacon Stanley Mazur is buried from St. Hyacinth Church. He was the first Polish-American ordained deacon in the United States.

52. Cardinal Dearden, the second Cardinal of the Archdiocese of Detroit retired July, 1980. He died, August 1, 1989, 8:46 a.m. Bishop Szoka is announced as new leader of the Archdiocese of Detroit.

53. On June 28, 1988, Pope John Paul II elevates Archbishop Edmund C. Szoka into the College of Cardinals.

54. Father Richard Mackowski, S.J., a professor at the Vatican, presented on behalf of Father Skalski a copy of the Parish history book to

1980's

Pope John Paul II. Photographs of this presentation are sent to Father Skalski.

55. The Boulevard Redevelopment Commission invites members of the Eastside Home Owners Association to attend a meeting on renovating the former Packard Motor Company office facility.

56. A special commemorative mass is held honoring the memory of Father Jerzy Popieluszko, murdered by Polish Communist Army members.

57. The Polish wedding without a bride dance continues to be a parish favorite school fund raiser with Darlene Zabrzanski as chairperson.

58. Representatives from Poletown parishes meet at St. Hyacinth's to discuss possible Church closing rumors coming from an Archdiocesan task force.

59. A special meeting is called by the Parish council to discuss the future of the grade school, where enrollment is down to 153 students and the tuition delinquency rate is increasing.

60. A book is published by Michael Krolewski depicting the Polish Roman Catholic Churches of Metro Detroit which includes St. Hyacinth Parish.

61. Five Poletown parishes salute Father Joseph Dabrowski as part of Polish-American Heritage Month. Detroit's Common Council publishes an "Award of Recognition" to Father Dabrowski.

62. Joe H. Stroud, Editor of the Detroit Free Press, in his July 28th column, states in part, "...in the post-Poletown era, there is not a strong, coherent plan for redeveloping the economic base of the City of Detroit."

63. After more than twenty years, weekly bingo

games end. Citing low attendance and additional state-required reporting, it was reluctantly decided to end the longtime tradition at St. Hyacinth's.

64. Neil Shine, Managing Editor of the Detroit Free Press is named Poletown's Man of the Year. Celebrations include an 11:30 a.m. Sunday Mass and a coffee-social program following in the school hall.

65. Re-dedication ceremonies of the Chene-Ferry Market are attended by Pastor Father Skalski.

66. Father Skalski, Father Krol and concerned parishioners protest the showing of a scandalous foreign film "Hail Mary", at a theatre on Wayne State University campus.

67. A two-day millionaire's party is held at the parish. Admission is \$5.00.

68. St. Hyacinth and Our Lady Help of Christians parishes join together to form a CYO Boys Baseball Team.

69. Tuition for the '86-'87 school year is \$900 for one child, \$1,200 for two and \$1,500 for three children.

70. Nearly 250 weekly parish bulletins are mailed to the home addresses of persons requesting them.

71. A three-day "Grannie" themed rummage sale is held by the Jackowo Retirees. It also includes a bake sale and the sale of home-made kluski.

72. Four outdoor Altars are constructed and decorated for the traditional Corpus Christi celebration. Father Krol coordinates the event.

73. For the first time, Security personnel are

1980's

employed to safeguard vehicles on the Church parking lot during liturgical and other parish activities.

74. Church records indicate that there are 650 parishioners.

75. Father Krol is invited to celebrate Mass at the Elmwood Geriatric Center and the St. Martin DePorres Convalescent Home.

76. Father Skalski and Father Krol are officially invited to attend the grand opening ceremonies of the Hamtramck Senior Plaza on Holbrook and Jos. Campau streets in Hamtramck.

77. A report from a twenty-two member task force from the Archdiocese reveals that many small parishes face closing or merger. Many parishes are asked to conduct self-assessments of their future plans.

78. Father Skalski calls together the five Poletown parishes for a meeting to discuss the findings of the Archdiocesan Task Force on parish utilization. The group meets with Bishop Cooney, the chair of the task force and hears from him that a shortage of priests is resulting in parish closings and mergers.

79. St. Hyacinth grade school presently has 121 students.

80. Father Skalski delivers the homily before 500 persons attending an outdoor Mass during the Polish riverfront festival at Detroit's Hart Plaza.

81. A parish-wide meeting is held to denounce parish closing rumors.

82. The traditional Christmas Eve (Pasterka Mass) Mass has been changed from Midnight to 10 p.m. in response to many requests.



Some of the dedicated and devoted workers at the Parish Festivals.

1990's

1. Author Jeannie Wylie autographs copies of her book, "Poletown, Community Betrayed", in the vestibule of St. Hyacinth's on February 4th.

2. As Pastor, Father Skalski continues the tradition of distributing report cards to grade school students.

3. April 13th begins a new season of baseball at St. Hyacinth grade school.

4. On June 1st, the Federal government ends their support of a special education program held in a classroom set-up in a trailer grade school learning center which is parked between the school and church.

5. On May 7th, Archbishop Adam Maida of Green Bay, Wisconsin is appointed Archbishop of Detroit, shepherding Detroit's 1.5 million Catholics. He is an Orchard Lake High School and College classmate of Father Skalski.

6. On May 23, 1990 it was officially decided and approved to close the grade school due to the lack of students. An 81 year old tradition will mark its' last day on June 6th.

7. On June 17th, nearly 200 attend a St. Stanislaus Holy Name Society breakfast held in our school hall. Menu consisted of pancakes and sausage.

8. Only days after celebrating their one hundred anniversary of serving the needs of Detroiters, the Felician Sisters leave St. Hyacinth parish on July 11th, 1990, ending a tradition that lasted 81 years.

9. The demolition of the sister's convent begins on October 31st. The land will be used to extend the church parking lot.

10. Parishioners join the national effort, "Operation Yellow Ribbon" by praying for our

servicewomen and men called to arms in Saudi Arabia. Over seven hundred American flags were distributed at all weekend masses. An equal number of yellow ribbon buttonaires, made by Rita Baka, were also distributed.

11. Father Skalski celebrates a reunion Mass for all St. Stanislaus parishioners. Coffee and cake was served after Mass in the school hall.

12. Assistant Pastor Father Bill Krol is named Pastor of St. Louis the King Parish.

13. Extensive renovations take place within the parish:

* A new ten foot fencing section is installed on the Frederick Street side and other fencing is removed to make the parking lot an unobstructed area.

* A guard shelter is donated by Robert and Connie Skalski and installed in the parking lot.

* A handicap ramp, with an ornate steel handrail, is installed leading up to the side door of the church.

* A statue of the Blessed Mother and one of St. Bernadette from Immaculate Conception Parish is installed between the church and school building.

14. The mobile classroom is purchased from the federal government at a cost of \$5,000, and is immediately turned into a chapel. All the Church furniture was transferred from the convent to the new chapel.

15. Jim and Marilyn Jaczkowski complete the installation of unilock paving stones in front of the Blessed Mother's grotto at the side entrance of the Church.

16. Andrew Konwerski becomes the second Eucharistic Minister at St. Hyacinth.

17. Virginia Barnosky and Margaret Padly conduct a palm braiding class for parishioners in

1990's

anticipation of the Easter season.

18. A free venison dinner for parishioners is prepared and donated by Chester Okonkowski. Working with Chester were Joan Kaczorowski, Josephine Obodzinski, Mary Prado, Lucille Zamierowski, and Connie Skalski

19. Three hundred pins, honoring mothers, are distributed on Mother's Day.

20. The entire Church parking lot is resurfaced at a cost of nearly \$14,000. With recent renovations, the lot can now hold 120 cars.

21. Continuing a tradition started by Father Skalski, 110 dozen of paczki are distributed to everyone attending Sunday Mass prior to Ash Wednesday.

22. Special dried-floral palms from Poland, obtained by Father Skalski, are distributed to adults on Palm Sunday.

23. A special Mass is offered at St. Hyacinth's in the memory of forty-four recently closed parishes. Celebrants included Father Skalski, Father Edyk and Father Maciocha.

24. A joint parish picnic with St. Stanislaus parishioners took place near the corner of Dubois and Medbury.

25. Hamtramck's 12th annual Labor Day Parade includes a float entitled, United Poletown Churches. Parishioners of St. Hyacinth and St. Stanislaus jointly created the float.

26. Parish organist Walter Truszkowski celebrates his 50th anniversary as organist in the Archdiocese. Nearly two hundred attend a parish reception for him in the school hall.

27. Robert Giannini becomes the third

Eucharistic Minister on the feastday of the Assumption. He joins the ranks of John Herman and Andrew Konwerski in serving the parish.

28. While speaking at a meeting of St. Stanislaus parishioners in the parish hall, Father Maciocha suffers a heart attack and dies. A Mass of resurrection is offered at St. Hyacinth since he offered daily Masses there since his retirement.

29. Newly ordained Father Darrell Roman (Society of Christ) offers his first Mass of Thanksgiving at St. Hyacinth. Father Roman is the son of parishioners Sylvia and Albin Roman.

30. The Catholic League for Religious Assistance to Poland (LIGA) holds their Anniversary Mass at St. Hyacinth, the founding site of the organization. Adam Cardinal Maida is the main celebrant with assistance from Joseph Cardinal Glemp, Primate of Poland.

31. Marshall "Big Daddy" Lackowski leads a group of suburbanites on a tour of historical churches stopping at St. Hyacinth where they celebrate Mass and have a homemade Polish meal prepared by Joan Kaczorowski.

32. The Archdiocesan fund-raising campaign "Stewards for Tomorrow" sets a parish goal of \$124,000. In only seven weeks the parish exceeds it by \$37,000.

33. The parish council continues supporting those children attending St. Hyacinth school at the time of closing by providing tuition assistance for the 1995-1996 school year.

34. St. Hyacinth Parish and Polonia mourns the death of Lt. Col. Urban, the most decorated Polish-American soldier in U.S. history. Lt. Col. Urban, a friend of Father Skalski, had visited the parish on many occasions.

35. Former grade school principal Sister Mary

1990's

Francesca celebrates her golden anniversary as a Nun at the motherhouse in Livonia.

36. Nearly two hundred people attend a nalesniki breakfast, the first ever at St. Hyacinth. Nearly \$1,000 is raised through the efforts of Joan Kaczorowski and Lillian Tawroszewicz.

37. A special Polish-American heritage Mass is celebrated in honor of St. Maximilian Kolbe and for all Parishioner's forefathers.

38. A graduate himself, Father Stanley Kaszprzyk celebrates a reunion Mass for the 1945 graduating class of St. Hyacinth. It was his final Mass since he died, unexpectedly, the following morning. His first Mass was also celebrated at St. Hyacinth.

39. The Orchard Lake Ladies Auxiliary continue their support of the seminary by holding events at the parish such as their annual Oplatki dinner.

40. Support of the parish continues with nearly 600 participants attending the annual Christmas eve Mass.

41. Marshall "Big Daddy" Lackowski continues to inspire parishioners and guests with the Polka Mass at periodical Masses.

42. A celebration Mass is offered for Msgr. Vincent Borkowicz on the anniversary of his 99th birthday.

43. The St. Hyacinth Men's Choir, under the direction of Larry Surhigh, continues the Polish tradition of singing the Gorzkie Zale at the 9 a.m. Mass during the Lenten season.

44. The Easter Bunny makes his annual appearance and enjoys a Palm Sunday breakfast with nearly three hundred friends. Darlene Zabrzanski is in charge.

45. An automated, electrical system which can be programmed to ring the various church bells is installed at a cost of \$17,900.

46. Four hundred friends join Father Skalski in celebrating his 40th anniversary to the priesthood and his 25th anniversary as Pastor of St. Hyacinth at a special Mass and Banquet.

47. Parishioners are asked to participate in an Archdiocesan-wide protest-writing campaign to their U.S. Senators and Representatives rejecting second and third term partial birth abortions.

48. Helen Przeslica celebrated her silver anniversary as Parish Secretary, sharing duties with Darlene Zabrzanski, who celebrates her 15th anniversary.

49. A parishioner donates \$50,000 towards the total replacement cost of \$74,850 for two new furnaces in the basement of the Church to heat both the church and school buildings.

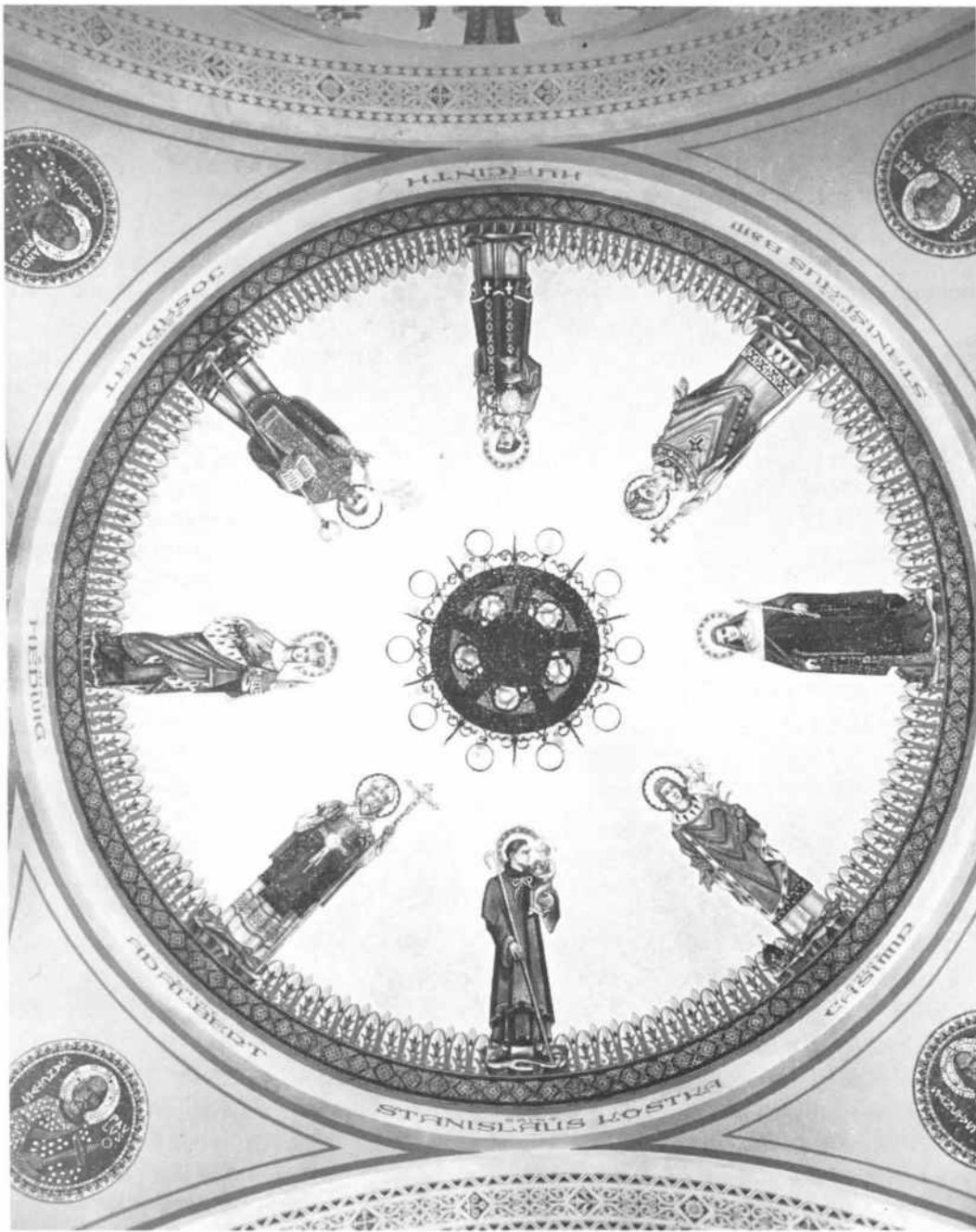
50. Former organist Art Glaza dies at his retirement residence in northern Michigan.

51. Much needed tuck pointing on our School Building began September 16, 1996 and ended May 16, 1997. The cost: \$23,138.60.

52. June 22, 1997, today, Cardinal Maida celebrates Mass in East Lansing. This Mass begins preparation for the Jubilee Year (2,000) in Michigan.

53. May 29, 1997, Father Joseph Kuczborski celebrated his 15th year Anniversary as a priest. He now serves in Boca Raton Florida.





One of the cupolas described in the following chapter describing the interior decorations of the church.

THE BACKGROUND AND EXPLANATION OF THE DECORATION OF ST. HYACINTH CHURCH, DETROIT, MICHIGAN 1928

In the December issue of the parish monthly (known initially as *Nowiny Parafjalne z Parafji Sw. Jacka* - Vol. III, No. 12, December 1927, Page 20), mention is made officially for the first time of decorating the interior of the new church. In this article emphasis is placed on the fact that a Catholic Church is the House of God and is, indeed, a special place for a Catholic. For that reason, the church committee and the pastor, Reverend Frank A. Baweja (Pastor 1920 - 1936), have decided to decorate the new church in 1928.

The information which follows is a translation and a summary of this December 1927 article and of five very thorough and very scholarly articles which appeared in the parish monthly from February to June 1928. Apparently it was the aim of the pastor and the church committee to give the people a background to church decoration so that they could appreciate what was being done to the interior of their new parish church which was built in 1922-1924 and which was blessed in May of 1924. It was during this period that the parish expended a total of approximately \$350,000.00 to complete their parish buildings (Church - \$250,000.00, Rectory - \$50,000.00, and Remodeling of the former church into classrooms - \$50,000.00).

The December, 1927 article continues by saying that Monsignor Stephen Woznicki (who first came to St. Hyacinth as a week-end assistant in 1920, shortly after the arrival of Father Baweja as pastor) has been assisting the pastor in this matter and the two of them have made a trip to Canada to see several churches. They have also gone to see the cathedral in St. Louis which is, more or less, of the same style as our church. Our church is becoming well-known for its excellent architecture, not only in Detroit, but in other parts of the United States of America since architects and artists from various states have come to visit and to see the church. Monsignor wants to help us make St. Hyacinth as the No. 1 church in Detroit. They are not content to see sketches the various artists have produced. They want to see their works personally in churches already decorated.

The February 1928 issue says that the St. Joseph Society gave \$1,000 as a donation to cover the cost of decoration of the side altar area dedicated to St. Joseph. Other societies and individual families have already donated from \$200 to \$25.00 and are hence, listed. On

page 1 appears the first of a series of articles on "What We Should Know about the Painting of Our Church." the first churches were in the catacombs and here we find the beginnings of Christian art and symbols. Various symbols appeared on tombs and on walls and had theological significance, e.g. the fish . . . in Greek . . . ichtys . . . the letters of which word are the beginning letters of the Latin words . . . Jesus Christ, Son of God, Saviour.

In the March, 1928 article "On Church Decoration" an historical analysis of church architecture is presented. The Christians of Rome eventually dared to build some churches but, with the terrible persecution of Diocletian, they were destroyed. However, in the fourth century came the Edict of Constantine in 313 which allowed Christians freedom of worship. Large churches called basilicas were built in Rome. Christians now began to consider ways in which to beautify their places of worship. They interested themselves in architecture, art and sculpture. They took some ideas from pagan temples but they did not want to imitate them completely. They wanted to make them distinctively Christian.

The first style of church architecture that evolved was the so-called basilica-style. The early Christians wanted these churches to inspire and lead people to prayer. For that reason, they decorated them with many symbols which gave honor to the Saviour and to those who died in His name. Oftentimes when they had to choose between comfort and beauty they sacrificed the former so as to have beautiful churches. There are three basilica-style churches in Detroit: St. Mary of Redford, Holy Redeemer, and Nativity. The style is easily observed: generally it is elongated, and rarely is found in the form of a cross. The main nave is separated from the side naves by columns, above which are usually found a series of little windows. The ceiling is flat, usually decorated in rectangular forms. St. Paul's Outside the Walls in Rome is an excellent example of this style of architecture.

The Roman empire was divided by Constantine. The western section fell definitely by the 600's while the eastern section at Constantinople continued until 1453. Here, the Church used Arab and Persian prototypes in the development of an architecture for its churches. Here, the Byzantine style of architecture, of which the

cupola, supported by heavy pillars, is the main definitive feature. In the cupola are usually found small windows. Often there are lesser cupolas. Generally the form of such churches is the Greek cross (i.e. each extension of the cross is of equal length). The impression of solidity is the main one impressed on the viewer, implying the solidarity and solidity of the Church. The cupola, symbolizing the heavens, points to the end of man's existence, i.e. heaven. "This style has great meaning for us, since the main nave of our church of St. Hyacinth is built in this style. But, we cannot say that we have a pure Byzantine style, since it is only a utilization of this style to our needs. Nonetheless, our church is the only one of this style in our city." St. Sophia in Constantinople is the best example of this architecture. It has been used as the base for the architecture evolved in the building of Greek and Russian Orthodox churches. This Byzantine Style made its way to Italy where several most beautiful churches were built in its style i.e. St. Mark in Venice and St. Vitale in Ravenna. In the United States, the cathedral in St. Louis, Missouri is the best example of this architecture.

After several centuries of use in Italy, the Byzantine style in Northern Italy developed into the Romanesque style whose basic characteristics is the rounded arch. Here in Detroit, St. Francis D'Assisi church, a Polish parish in the Michigan-Livernois area is an excellent example of this style of architecture. It might be said that the majority of the churches in Detroit use this style in some way. "Our church has certain features of Romanesque architecture which are evident in the front facade of the church and in the side naves." Each country has adapted this style of architecture to its own needs, and hence, we speak of Italian-Romanesque, Spanish-Romanesque, etc.

In the twelfth century, there developed a true Christian architecture which had no connection to the previous styles. This is the Gothic Style. "The three Polish churches on Canfield Avenue are built in this style as is the new church of St. Florian in Hamtramck. Even the most inexperienced person can discern that the chief feature of this style is the pointed arch." As with other styles, various nations adapted it to their own needs. Hence, we have French, German, English, and Spanish Gothic. In Poland, the church of St. Mary in Cracow is known as Polish Gothic style.

The last real development in architecture has been the Renaissance of the sixteenth century. The best example of this style is St. Peter's in Rome, the largest church in the world. Moreover, we must remember that

hand in hand with architecture, art and painting and sculpture went hand in hand. Each style had its own individual kind of decorative features, each chosen carefully to harmonize with the architecture. A Gothic church should not be decorated in Byzantine style. "Therefore, it is most important for us to remember that the Byzantine style had its own distinctive features of interior decoration . . ."

In the third article on Church Decoration, found in the April, 1928 issue of the St. Hyacinth monthly, a thorough explanation of Byzantine interior church art is given. This is done since St. Hyacinth church is executed in the Byzantine-Romanesque style of architecture. The main nave of our church is in Byzantine style which flourished from the sixth century on. Upon entering such a church one is struck by the lack of statues and sculpture. This style places emphasis on mosaics and paintings, especially on the former. The use of mosaics is really the main feature in the art decoration of a church in Byzantine style. It is very practical, permanent, and easy to clean. Its only drawback is its initial cost. This is true in our case. In such cases, artists paint imitations of mosaics. In the plan for the decoration of St. Hyacinth church the use of real mosaics in the sanctuary will give the church this most important characteristic of Byzantine art and will add to its beautification. The painting in the other parts will simulate mosaics and even some of the figures will imitate real mosaics.

Another feature of Byzantine art is that figures are presented alone and not in groupings like in the art of the Middle Ages. The faces are usually severe, acetic-looking, with big eyes, long nose, narrow chin, in a word, rather stiff and unnatural. To understand this we must remember that this art originated in the sixth century when little was known about art, and that secondly, the artists wanted to present the saints in an ideal, rather than in a natural way. Everyone can read a message for himself in such a face. Only in the Middle Ages, however, was a move made to present the saints as beautiful people. In our church the artists will keep to a middle course, i.e. the figures will not be too stiff nor will they be such that they will be portraits which belong to a Fine Arts Gallery.

Another characteristic of Byzantine decoration is the element of design. This was gotten from the Arabs and Persians who influenced the development of this style of architecture. The Arabs never used human or animal figures in their decoration, and so, they developed a system of decoration which made use of straight and

curved lines to form various beautiful designs and patterns. The Byzantine style has maintained the use of design in mosaics as a feature of the interior decoration of its buildings. Today, most decorations make use of designs. We must remember, too, that the East loved color, which they used lavishly in making various designs. Christian artists used gold backgrounds for these colorful designs in mosaics. The effect of this was simply exquisite and majestic and rich. The use of marble to a certain height as covering for the walls, as will be found only in our sanctuary (because of the excessive cost to place it along the walls of the entire church), added to the majestic aspect of these various designs used in Byzantine decoration.

In speaking of the use of mosaics as being perhaps the chief characteristic of Byzantine interior decoration, it might be mentioned that Christ was the figure most often represented in these mosaics, followed closely by the representation of the Sacrament of the Holy Eucharist to which the Eastern Church was so devoted. As can be remembered from the discussion of the catacombs as being the first Christian churches, symbols have always been a part of Christian decoration. That is why, along with design, symbols are another important element of Byzantine interior decoration which used them in mosaic form. They are found frequently among the various designs and gave a Christian meaning to the pagan art of the Arabs.

As already mentioned, the most frequently used symbol, the fish, referred to Christ. This was almost a secret sign to the early Christians that they were among friends for it signified belief in Christ the Saviour. (The Greek word for fish "ichtys" contains five letters for Jesus Christ Son of God the Saviour." Another of the symbols is the use of a fish with a basket of bread on its back. This signifies that Christ is connected with the Eucharist since it is bread which is changed into His Body. And still another symbol used often is the lamb which represents Christ Who without opposition suffered death on the cross for mankind. It is said that the lamb, when led to slaughter offers no opposition to its executors. Moreover, we are all acquainted with the representation of Christ as the Good Shepherd, with an innocent lamb on His shoulders.

Another important symbol used in Byzantine art is the Chi-Rho -- X and P -- two Greek letters superimposed on each other. They are equivalent to our English Ch and R, the initial letters of the word "Christ." Two other Greek letters often found in the symbols of Byzantine interior decoration are the Alpha and the

Omega which are the names of the first and last letters of the Greek alphabet and which are equivalent to our A and O. These first and last letters of the Greek alphabet refer to Christ as being the beginning and end of everything. Alpha and Omega are the letters about which we speak here. This last symbol is the mosaic found on our main altar. The dove, found so frequently on tombs in the catacombs and which represents the soul, is also found in Byzantine interior decoration, is the peacock which signifies resurrection. The palm branch signifies eternal rest, the olive branch eternal reward, and the anchor eternal hope. All of these are the most used symbols although there are many others used less often.

The fourth article on Church Decoration found in the May, 1928 issue of the St. Hyacinth parish monthly dealt specifically with the decoration to be found in the church. This description was given only after a review of church architecture had been presented to the parishioners and only after a thorough analysis of Byzantine interior decoration, which uses mosaics, designs, and symbols so extensively, had been prepared for the people.

After more than a year of study of various designs and artists who presented their ideas, and after a visit to the cathedral of St. Louis, previously mentioned as the best specimen of Byzantine architecture in the United States, it was easy to decide to which firm the decoration of St. Hyacinth church could be entrusted without fear. The artists of this firm had much experience in Byzantine decoration whereas other firms and artists did not have this experience. The firm of Conrad Schmidt of Milwaukee, Wisconsin, has forty years of experience in general Catholic church interior decoration and, moreover, the owner and all the artists are of the Catholic Faith.

It may be surprising to hear that oil paint is not used in the decoration of our church but rather water-base paint. This water-base paint is more permanent for public buildings, as experience has shown, where people gather and where it is difficult to maintain constant temperature. Humidity forms more quickly on oil-painted walls than on others and streaks are formed. These can be washed but often the painting is damaged in the washing process. Walls painted with a water-base paint, according to artists, absorb more moisture, preserve color longer, and are easy to clean. Though most of the pictures which we see on the walls of other churches are really first painted on canvas and then attached to the walls, all the figures in St. Hyacinth will

be painted directly on the walls and ceilings. One method is as good as the other, but in our church it will be better to paint them directly on the plaster. The great masterpieces of Michelangelo and Raphael are painted directly on plaster.

The work of decoration may seem to be proceeding too slowly for some, but we must remember that this is the work of artists and not of unskilled workers. To maintain the sameness of style often one artist does the entire work of decoration in a given area. This all demands much time. It is said Michelangelo took three years to do the ceiling of the Sistine Chapel at the Vatican and this he did lying on his back.

We begin the description of the painting of our church with the cupolas in the main nave. Each cupola has eight figures. The one closest to the choir represents the Old Testament and the one closest to the altar the New Testament. To remind us of the Old Testament are the Patriarchs, Abraham and Moses, the greatest leaders of the Chosen People, and the Prophets, Jeremiah and Isaiah. Also in this cupola are found four angels. In the New Testament cupola are found four Doctors of the Church. Two of them represent the Eastern Church: St. Jerome (who translated the Bible into Latin and St. John Chrysostom (who was a great orator and who defended the Church against schism and heresy). The other two represent the Western Church: St. Ambrose (a pillar of the Church who even chided the Roman emperor when it was necessary), and St. Augustine (who was an unbelieving pagan, a heretic, and a worldly man who through the prayers of St. Monica, his mother, became a Christian, a bishop, and a writer who defended the Church). To complete this New Testament cupola, again four angels are added to make eight figures.

The middle cupola is exclusively for eight Polish saints. This plan was adopted to honor our fellow-countrymen and to remind us and future generations that Poland has produced great saints for us to emulate. The saints are: St. Hyacinth, St. Albertus, St. Josaphat, St. Stanislaus B.M., St. Stanislaus Kostka, St. Casimir, St. Hedwig, and St. Cunegunda. (All of these saints have been chosen as patrons for Detroit-area Polish parishes). In the base of each cupola are four portraits, making a total of twelve in all. In the New Testament cupola are the four Evangelists: Sts. Matthew, Mark, Luke, and John. These four, together with the four Doctors of the Church depicted in the cupola, adequately represent the New Testament. The figure of Christ, around Whom the entire New Testament revolves, is not found here since for Him is reserved the most important place in the

sanctuary. The other portraits found at the base of each cupola are those of the Apostles and of St. Paul. Sts. Peter and Paul are found in the central one. It is well to note all the lettering besides the figures and portraits are in Latin, which can be easily read by us Poles, and which will show the international character of our church to those who visit it.

With regard to the technical execution of the figures, they are pleasant and dignified, as befits a church, and though they do not have the stern appearance of Byzantine art, nonetheless the Byzantine influence is definitely observed in them. Contrary to present usage, the background of the cupolas is not done in blue, but in an almost white color. This is done so because in the sixth century (when this style flourished), the heavens were not presented in blue color, and secondly, since the figures themselves are quite colorful, a blue background would not make for good color harmony. All the paintings in the cupolas are done in the ordinary way, but as can be easily observed, the twelve portraits are simulated mosaics.

Since the walls of the church have been treated with a material similar to gypsum, they are not stone-hard, and hence, the acoustics will be good. These walls will be light brownish in color as a good background for the color designs found throughout the church. The ceilings of the side naves will be reddish. All the arches in the church will be decorated with colorful designs in simulated mosaics. In ancient times actual mosaics would have been used, but in our case, designs which are imitations of mosaics will have to suffice since the mosaic work itself would cost more than the entire building of the church were we to use real mosaics in all the decorations.

In the June, 1928 article on Church Decoration a further description of the decoration then being executed in St. Hyacinth Church. Before proceeding to a description of the art work in the sanctuary, it must be mentioned that in the main nave of the church there are six medallions, executed (just like the portraits of the Apostles) in simulated mosaics. Beginning on the Gospel side under the New Testament cupola, there is a chalice representing the passion of Christ from Mt. Olivet to Calvary. In the second medallion underneath the Polish Cupola is represented the Denial of St. Peter along with other instruments of Christ's Passion. The third medallion which is fittingly found on the wall beneath the Cupola of the Old Testament on the Gospel side are the Ten Commandments inscribed on two tablets of stone. On the wall on the Epistle side of this

same cupola the medallion represents the Justice of God. The eye of Divine Providence here implies that Divine Wisdom is the basis of Divine Justice. The medallion in the Polish Cupola, on the Epistle side, represents the face of Christ as found on the veil of St. Veronica. The last medallion, found in the New Testament cupola, on the Epistle side, presents other instruments connected with the Lord's passion and death.

The pillars of the church were finished in a way to simulate Travertine marble which is found in Italy and from which many churches in Rome, including St. Peter's Basilica, were constructed. It cannot be made smooth and one will always see holes and cracks in it which at first appear to be defects in construction. This characteristic makes this stone very original and in great demand in the United States. The imitation executed in our church is very much like the reality of this Travertine marble. On the sidewalls of the side naves, throughout the entire church there will be a design executed in the imitation of mosaics. It will separate the upper part of the walls from the lower where the imitation of stone ends.

Let us now proceed to the most important part of the church, the sanctuary. The upper part of the sanctuary is called the apse. The arch separating the apse from the nave of the church is called the Great Arch. It is also often called the Triumphal Arch. This reminds us of the arches built to honor great leaders in antiquity. To this day in Rome we can see the arches built to honor the great victories of Constantine, and of Titus and Vespasian over the Jews in Palestine, or the Arch of Triumph in Paris. So too, the early Christians, desiring to commemorate the victory of Christ over Satan, incorporated this idea in the building of their churches, and so today in a well-planned church, we have this Triumphal Arch separating the apse from the main nave of the church. The arches honoring heroes had many decorations and often the entire history of a great hero was engraved in the construction material. For this reason the triumphal arches in churches are richly decorated, and it is for this reason, that this arch in our church will have a design more richly executed than the others.

The entire decoration of the apse and of the side chapels will be done in a way which will be an imitation of mosaics. An exception to this will be the real mosaic, produced most exquisitely in the workshops of craftsmen in Venice, which will be found above the altar and which will encircle it like a wide belt. It will have a gold background on which will be found six symbolic

medallions. The other real mosaic will be found in the center of the apse directly above the altar. Although from below it may not appear so, the diameter of this mosaic is over ten feet. These two real mosaics, taken together, represent the Seven Sacraments: i.e. the six lower medallions and the great medallion in the center of the apse. The main thought of this entire idea is based on the great respect shown to the Sacrament of the Altar, i.e. to the Eucharist, by the Christians of the sixth century, the era when the Byzantine style flourished. For this reason, the symbolic representation of this Sacrament has been placed in the main part of the apse so that today, like in ancient times, great respect may be given to this Sacrament.

The great medallion, representing the Eucharist, to which all the decoration in the sanctuary is directed, presents the traditional symbols of the Sacrament of the Altar, i.e. the host and the chalice. In addition, an altar is pictured, on which stands the chalice with the host over it, and a bit in the background is shown representation of Our Lord on the cross. This representation is had to remind us that each time the Holy Mass is offered on this altar in this sanctuary, there is a renewal in an unbloody manner of the sacrifice Christ made on Calvary. On one side of the medallion are found the Latin letters meaning "Jesus Christ Savior," and on the other side the Greek letters represent the same three words. In a way, the use of these two languages remind us of the historical fact that it was in these tongues that Christianity was spread in the early centuries of the Church.

In the lower mosaic, which envelops the sanctuary like a belt, the six remaining Sacraments are symbolically represented. From the Gospel side, we find first water, symbolic of Baptism, and then the dove representing Confirmation. Next come the keys which represent the power of forgiveness in the Sacrament of Penance, while the candles and the Book of Rituals represent Extreme Unction. The chalice, in the next medallion, symbolizes the Sacrament of Holy Orders while the joined hands laced together with the priestly stole in the last medallion represent the Sacrament of Matrimony. We might add that between the windows there will be angels as there will be at the ends of the mosaic belt enveloping the sanctuary. The main motif of this design is, in part, an imitation of the basilica of St. Clement in Rome. The entire mosaic will have either a silver or a gold background, depending on which color will adapt itself better to the art work. The decoration in the sanctuary will be by far richer than in any other part

of the church. The lower part of the apse behind the altar will probably be blue.

Like the apse, the chapels of the Virgin Mary and St. Joseph will be richly decorated. In the former, in commemoration of the great role the miraculous picture of Our Lady of Czestochowa has played in the history of the land of our ancestors, there will be a copy of this picture. In the latter chapel, there will be a portrait of St. Joseph with the Child Jesus in his arms.

In finishing these articles, we might add that there is general satisfaction with the work of decoration since the artists have not stinted on either effort or material so as to insure excellence of work. This all harmonizes with the style of our church. These articles have expressed the historical significance of the interior decoration of our church, apart from some facts about the technicality of its execution so that we might know our House of God better, and in this way, might better offer greater honor and devotion to the Most High.

After the conclusion of the five long articles on Church Decoration, mention is made in the July, 1928 issue of the parish monthly that the church decoration is about to be finished. In all these issues, lists of families who contributed generously to a special fund for the decoration are given. An attempt was made not to touch the general parish funds to pay for the work of decoration. Although the figure first listed as the cost of decoration was \$28,000.00, the January, 1929 issue of the monthly gives the Financial Statement for 1928 and lists the cost of decoration as \$28,400.00 of which \$20,000.00 was collected in the special collection made specifically for this purpose.

Translation and composition made by Eduard A. Skendzel, (Grand-nephew of Fr. Baweja), Dearborn, Michigan, December 1971, from Volume One of the "Jackowianin" which contains the issues of "Nowiny Parafjalne z Parafji Sw. Jacka" from Vol. I Dec. 1924 to Vol. V Dec. 1929.

Second Painting of the interior of our Church was during the pastorship of Rev. P. Rypel at a cost of \$45,000.

The third painting of the interior of our church was done during the pastorship of Rev. F. Skalski at a cost of \$75,000.

Interesting Anecdote

The writer of this translation and adaptation has in

his possession a hand-written letter, in elegant penmanship, written to him by the late Bishop Stephen Woznicki of Saginaw, Michigan, not too long before his death. In this letter, the Bishop says that St. Hyacinth Church is modeled after the village church of Oberammergau, the little Bavarian town in the German Alps which is famous for its Passion Play. The writer of this above translation has visited this church on several occasions. The exterior of St. Hyacinth's is in no way like the Oberammergau church which incidentally is considerably smaller in size than St. Hyacinth's. It is on the inside, however, that one can see the very close similarity of St. Hyacinth's to this Bavarian Church. The three interior cupolas are exactly like those in St. Hyacinth's.

Bishop Gallagher, according to Bishop Woznicki, visited this church on one of his trips to Rome and Europe. He was so impressed by it that he suggested to the then-Pastor, Father Frank Baweja, that this style be followed in the planning of the new St. Hyacinth's Church. Bishop Gallagher supposedly sent the architect of the church to Oberammergau to visit the church there personally so that he could the more faithfully copy it in the design of the new St. Hyacinth's of Detroit.

The above comment by Bishop Woznicki is most reliable. Most of his priestly life from 1920 to 1950 was connected in a most intimate way with St. Hyacinth's. He came to St. Hyacinth's shortly after the arrival of Father Baweja in 1920 as a week-end assistant. Upon Father Baweja's death on December 25, 1936, he was actually appointed Pastor of St. Hyacinth's by Bishop Gallagher during the funeral eulogy. Bishop Gallagher felt his end was near and wanted to make provision for his secretary, Monsignor Woznicki. Incidentally, the Bishop died three weeks after Father Baweja's funeral.

In his capacity as a weekend assistant and as a confidant of Father Baweja, the then — Monsignor Woznicki was very intimately connected with the designing and planning of the new church. Therefore, this anecdote about St. Hyacinth's is very much worthy of credibility. Bishop Woznicki was Pastor of St. Hyacinth in its Golden Age while he was Auxiliary Bishop to Cardinal Mooney. Thirty years of his priestly life were closely connected with St. Hyacinth's Parish.

Sincere "Thanks" to Mr. Eduard A. Skendzel, a personal friend of Father Frank Skalski. Mr. Skendzel is a linguist, who has command of at least six languages and portrays a love for Polish-American History and for his Catholic Faith.



Rev. Sylvester Kolkiewicz
1907-1920



Rev. Francis Baweja
1920 - 1936

OUR PASTORS

in almost ten decades (100 years),
St. Hyacinth Parish has had
only five Pastors.



Rev. Bishop Stefan Woznicki
1937 - 1950

The chief Shepherds of the Detroit
Archdiocese were:

Bishop Foley - 1907

Bishop Gallagher - 1937

Cardinal Mooney - 1958

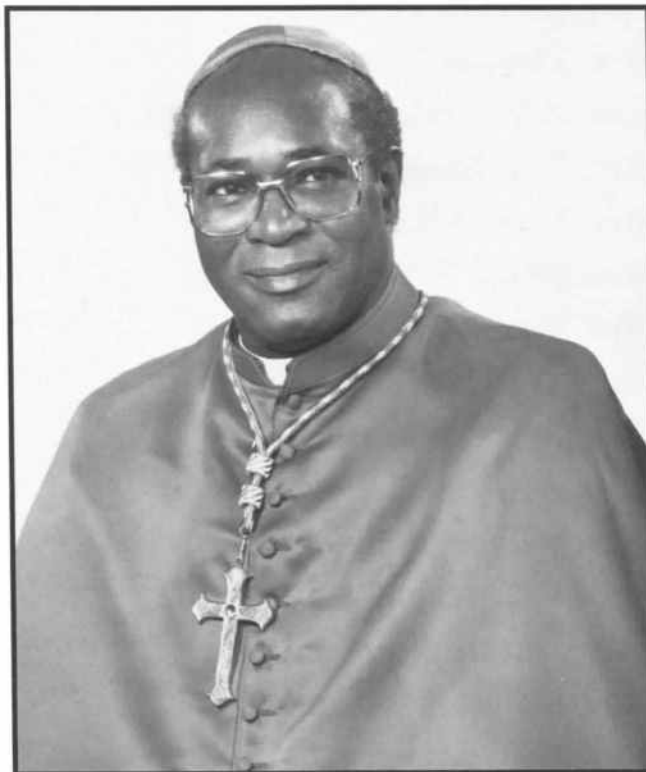


Rev. Peter Rypel
1950 - 1971



Rev. Francis S. Skalski
1971 - Current

Bishop of our Region I
Archdiocese of Detroit



Rev. Bishop Moses B. Anderson
1971 - Current

The chief Shepherds of the Detroit
Archdiocese during this period are:

Cardinal Szoka - 1981

Cardinal Maida - 1990

ST. HYACINTH ASSISTANTS (Associate Pastors)

The following list of men, who were selected for service in the name of God, have contributed to the evolution of St. Hyacinth Parish over the past ninety years. Each of them have either served as assistants or were associate pastors. To each and every one of them, we express our profound gratitude

Rev. F. Baweja

Rev. Joseph Wilemski

Rev. Bernard Ciesielski

Rev. Thomas Jankowski

Rev. P. Wyrzykowski

Rev. F. A. Banaszak

Rev. Francis S. Gramza

Rev. Stefan S. Woznicki

Rev. Witalis Lasota

Rev. A. A. Madeja

Rev. Edward Sobczak

Rev. Edwin Milka

Rev. Wiktor Dominas

Rev. E. J. Szumal

Rev. Joseph Tompor

Rev. Stanislaw Targosz

Rev. John Krause

Rev. Edward Pilarowski

Rev. Ladislaus Borowski

Rev. Bolesaus Postula

Rev. Stanley Rokicki

Rev. Bartholomew Slawinski

Rev. Valentine Kaznowski

Rev. Francis Dolot

Rev. Sig Kowalczyk

Rev. Eugene Wojtewicz

Rev. Richard Kucharski

Rev. Bohdan Kosicki

Rev. Edwin Balazy

Rev. Boleslaus Krol, S.J.

Rev. Theodore Rutkowski

Rev. Michael Twardzik

Rev. Thomas Skindeleski

Rev. Msgr. Stanley Mazur

Rev. David Przedwiecki

Rev. Eugene Edyk

1907



1997

PARISHIONERS OF ST. HYACINTH WHO ANSWERED THE CALL OF GOD

*The following men were ordained priests, having St. Hyacinth as their Parish,
the so called, "Wychowankowie Parafii"*

- Rev. S. Dziatkiewicz - 1916
- Rev. A Cendrowski - 1926
- Rev. Leo Malkowski - 1933
- Rev. Edward Bujak - 1934
- Rt. Rev. Msgr. Thomas Jobs - 1936
- Rev. B. Poznanski - 1937
- Rev. Joseph Szymaszek - 1937
- Rev. Joseph Matlenga - 1940
- Rev. Valentine Kaznowski - 1941
- Rev. Joseph Strzelewicz - 1942
- Rev. Jerome Herman - 1943
- Rev. J. Dabrowski - 1950
- Rev. Walter Ziemba - 1951
- Rev. Edward Oleksyk - 1954
- Rev. Joseph Grzelak - 1955
- Rev. Stanley Kasprzyk - 1958
- Rev. Adolph Redwick - 1959
- Rev. Stanley Stone - 1960
- Rev. Major Joseph Kuczborski - 1982
- Rev. Darrell Roman, S.C. - 1993

BROTHERS OF THE CHRISTIAN SCHOOL

Brother Joseph Jozwiak, F.S.C., Ms. Ed., *presently Principal of De Lasalle Collegiate High School, Warren, MI. His mother, Clara Jozwiak is a life-time member of St. Hyacinth Parish and a member of the St. Hyacinth Parish Council and President of the Christian Mothers. Brother Jozwiak attended St. Hyacinth Grade School*

Brother Kevin Malinowski, F.S.C., *presently in the Missions of Africa*

Our Catholic Sisters

The history of a Catholic Parish would be incomplete without a word of praise and commendation of the Catholic Sisters who staff our Parochial Schools. Who are they? These Sisters are Catholic women who have banded themselves together in communities to serve God more closely, not only to keep the Commandments, but to strive after greater perfection. They usually take certain vows; of poverty, not to have any personal possessions; of chastity, never to marry, and to give special care to the preservation of this virtue; of obedience, to submit their own wills to that of their superior, to go where sent and to do whatever work assigned.

Some of these Sisterhoods are engaged actively in various works: some, in teaching; some, in nursing; others care for the poor, the blind, and the crippled. Still others lead what we call the contemplative life. They remain in their cloister, never going out into the bustle of the world, shutting themselves off from anything that might come between themselves and their God.

We have come in contact with practically every one of the Sisterhood described above; but more than any other, it was the teaching Sister that shared the early part of our life — from kindergarten to the eighth grade. Some continued to experience their guiding hand in High School; others even in college.

All these noble women have left their homes and families; many have given up lives of ease and comfort to take up the hardships and the more restricted life of the convent. They have made all these sacrifices because they know Our Lord has promised them reward a hundred fold. Of themselves they may speak in St. Paul's words: "We are fools for Christ's sake."

And we may heartily add: "But you are wise in Christ." (1 Cor. 4, 10).

The teaching Sisters in our Catholic Schools are well fitted for their task. They have been trained in our colleges and universities, and in every way meet the requirements of our State Boards of Education. They are truly professional women. They have dedicated their lives to teaching. They do not ask (and they do not receive) magnificent salaries. Their heart and soul is in their work. They are not merely interested in it for their monthly pay. Enthusiasm in their work means so much, and it carries them above the limits of their class work. Do you not recall how many times the good Sister gave you special attention, even after school hours, to help you with your individual and personal problem. Whether it was a bad trait to be rooted out or a good habit to be fostered, she was there to help you. As you relive the early school days under their charge, you have forgotten much of your geography, but what does remain are the traits of character and habits of virtue they helped form in you. We remember the Sisters by what we heard them say and saw them do.

In your fond memories of all the sisters that taught you, will you not say a prayer for them? Pray also that others may heed the call of Christ. The need is great.

PRAYER FOR VOCATIONS

O God, whose will it is that through Thy truth and grace all people may gain eternal life, grant, we beseech thee, through the intercession of Blessed Mary ever Virgin, an increase of laborers for Thy Church, who heeding Thy divine call, may give themselves generously for the salvation of souls, through Christ our Lord, Amen.

ST. HYACINTH CONVENT

Established in 1908 - 75th Parish Staffed by the Felician Sisters

Pastor: Rev. Sylvester Kolkiewicz

Provincial Superior: Mother Magdalen Bronek

House was closed in 1990

Pastor: Rev. Francis Skalski

Provincial Minister: Sister Mary Dennis Glonek

Local Superiors & Principals

| Name | Years of Service | Name | Years of Service |
|---------------------------|------------------|------------------------|------------------|
| S.M. Celine Ksiazkiewicz | 1909 - 1912 | S.M. Bonaventure Jerzy | 1938 - 1944 |
| S.M. Cassiana Kapsa | 1912 - 1913 | S.M. Caesaria Niemczyk | 1944 - 1950 |
| S.M. Sabina Katafiasz | 1913 - 1915 | S.M. Simon Jonas | 1950 - 1956 |
| S.M. Stanislaus Pranga | 1915 - 1916 | S.M. Adeline Abraham | 1956 - 1957 |
| S.M. Martina Jednachowski | 1916 - 1919 | S.M. Marietta Slowik | 1957 - 1960 |
| S.M. Virginia Andryczek | 1919 - 1922 | S.M. Ubalda Stanowicki | 1960 - 1966 |
| S.M. Anastasia Janke | 1922 - 1925 | S.M. Donuella Klenczar | 1966 - 1972 |
| S.M. Margaret Sengierski | 1925 - 1927 | S.M. DePaul | 1972 - 1975 |
| S. M. Olimpia Kaczmarek | 1927 - 1933 | S.M. Francesca | 1975 - 1980 |
| S.M. Pachomia Szczesniak | 1933 - 1934 | S.M. Rosamond | 1980 - 1983 |
| S.M. Blandine Paszke | 1934 - 1936 | S.M. Josephine | 1983 - 1989 |
| S.M. Tarcilia Gaffke | 1936 - 1938 | S.M. Laurene | 1989 - 1990 |

The Felician Sisters Who Served At St. Hyacinth Parish from 1908 - 1990

| Name | Year | Name | Year | Name | Year |
|------------------|------|--------------------|------|--------------------|------|
| Sr. M. Alberica | 1910 | Sr. M. Antonelle | 1941 | Sr. M. Bernardine | 1919 |
| Sr. M. Alexandra | 1912 | Sr. M. Avila | 1941 | Sr. M. Bernadette | 1921 |
| Sr. M. Antonette | 1913 | Sr. M. Anita | 1944 | Sr. M. Benedict | 1926 |
| Sr. M. Alice | 1913 | Sr. M. Ambose | 1945 | Sr. M. Brunonica | 1926 |
| Sr. M. Agathonia | 1914 | Sr. M. Alexandrine | 1946 | Sr. M. Bernarda | 1930 |
| Sr. M. Adeline | 1915 | Sr. M. Agnette | 1947 | Sr. M. Blandine | 1932 |
| Sr. M. Athanasia | 1915 | Sr. M. Aloysius | 1947 | Sr. M. Bridget | 1932 |
| Sr. M. Adiuta | 1916 | Sr. M. Albinette | 1949 | Sr. M. Bonaventure | 1939 |
| Sr. M. Adelaide | 1919 | Sr. M. Adrienne | 1950 | Sr. M. Bonagrace | 1941 |
| Sr. M. Alfreda | 1919 | Sr. M. Annelle | 1950 | Sr. M. Berarda | 1941 |
| Sr. M. Anastasia | 1922 | Sr. M. Aurea | 1951 | Sr. M. Benigna | 1942 |
| Sr. M. Amancia | 1926 | Sr. M. Alphonsette | 1953 | Sr. M. Bernice | 1955 |
| Sr. M. Angelica | 1926 | Sr. M. Agnes | 1954 | Sr. M. Bozene | 1962 |
| Sr. M. Auxilia | 1929 | Sr. M. Agnes Rita | 1965 | Sr. M. Borgia | 1963 |
| Sr. M. Anania | 1929 | Sr. M. Alreda | 1967 | Sr. M. Celine | 1909 |
| Sr. M. Antonia | 1932 | Sr. M. Albert Ann | 1970 | Sr. M. Clementine | 1909 |
| Sr. M. Agnella | 1932 | Sr. M. Andreen | 1970 | Sr. M. Cypriana | 1911 |
| Sr. M. Aquinata | 1933 | Sr. M. Aquinas | 1973 | Sr. M. Cassiana | 1912 |
| Sr. M. Alma | 1936 | Sr. M. Bogumila | 1909 | Sr. M. Christine | 1913 |
| Sr. M. Anatolia | 1936 | Sr. M. Barbara | 1909 | Sr. M. Columba | 1914 |
| Sr. M. Amanda | 1936 | Sr. M. Bengina | 1912 | Sr. M. Carmella | 1916 |
| Sr. M. Aniela | 1936 | Sr. M. Brunona | 1915 | Sr. M. Charitas | 1916 |
| Sr. M. Anthony | 1940 | Sr. M. Borromea | 1916 | Sr. M. Claudia | 1921 |

| Name | Year | Name | Year | Name | Year |
|---------------------|------|--------------------|------|---------------------|------|
| Sr. M. Casselda | 1926 | Sr. M. Doloretta | 1952 | Sr. M. Hipolita | 1942 |
| Sr. M. Casimir | 1926 | Sr. M. Donuela | 1966 | Sr. M. Honorencia | 1948 |
| Sr. M. Caroline | 1927 | Sr. M. DePaul | 1968 | Sr. M. Henrietta | 1949 |
| Sr. M. Carmelita | 1927 | Sr. M. Domicella | 1972 | Sr. M. Helen Mary | 1979 |
| Sr. M. Clemens | 1929 | Sr. M. Erasma | 1914 | Sr. M. Innocenta | 1927 |
| Sr. M. Camille | 1931 | Sr. M. Ezechiel | 1921 | Sr. M. Isabelle | 1929 |
| Sr. M. Columbine | 1932 | Sr. M. Eustace | 1922 | Sr. M. Irene | 1952 |
| Sr. M. Conrade | 1935 | Sr. M. Esther | 1927 | Sr. M. Josephat | 1915 |
| Sr. M. Chester | 1935 | Sr. M. Ernestine | 1928 | Sr. M. Julianne | 1922 |
| Sr. M. Canisius | 1935 | Sr. M. Edmundine | 1928 | Sr. M. Julia | 1931 |
| Sr. M. Claver | 1936 | Sr. M. Elizabeth | 1928 | Sr. M. Joela | 1932 |
| Sr. M. Crescenta | 1940 | Sr. M. Euphrasia | 1928 | Sr. M. Junstina | 1935 |
| Sr. M. Clementine | 1941 | Sr. M. Esperencia | 1932 | Sr. M. Janine | 1940 |
| Sr. M. Cordia | 1942 | Sr. M. Eustella | 1933 | Sr. M. Janet | 1948 |
| Sr. M. Carolita | 1943 | Sr. M. Euphrosine | 1935 | Sr. M. Joyce | 1952 |
| Sr. M. Caesaria | 1944 | Sr. M. Elaine | 1943 | Sr. M. Juliet | 1952 |
| Sr. M. Christine | 1947 | Sr. M. Egidia | 1955 | Sr. M. Justa | 1953 |
| Sr. M. Calasantia | 1947 | Sr. M. Felicitas | 1919 | Sr. M. Joannette | 1953 |
| Sr. M. Clarita | 1947 | Sr. M. Ferreria | 1923 | Sr. M. James | 1959 |
| Sr. M. Charissima | 1949 | Sr. M. Fidencia | 1923 | Sr. M. Juvenalia | 1964 |
| Sr. M. Cunegunda | 1951 | Sr. M. Fidas | 1929 | Sr. M. Jerome | 1977 |
| Sr. M. Charles | 1952 | Sr. M. Florentine | 1938 | Sr. Marie Josephine | 1980 |
| Sr. M. Constance | 1953 | Sr. M. Fabian | 1938 | Sr. M. Joseph | 1980 |
| Sr. M. Catherine | 1956 | Sr. M. Fidelissima | 1945 | Sr. M. Kathleen | 1951 |
| Sr. M. Calasanta | 1960 | Sr. M. Frumentia | 1961 | Sr. M. Laurentia | 1909 |
| Sr. M. Clara | 1964 | Sr. M. Faustine | 1965 | Sr. M. Ludgarda | 1913 |
| Sr. M. Carmeline | 1970 | Sr. M. Francesca | 1975 | Sr. M. Ladislaus | 1913 |
| Sr. M. Christiana | 1978 | Sr. M. Gaudenta | 1917 | Sr. M. Leandra | 1915 |
| Sr. M. Callista | 1979 | Sr. M. Gemma | 1918 | Sr. M. Leonilla | 1916 |
| Sr. M. Celine Marie | 1988 | Sr. M. Grace | 1929 | Sr. M. Luciana | 1921 |
| Sr. M. Dobromila | 1916 | Sr. M. Gaudenta | 1936 | Sr. M. Loretta | 1922 |
| Sr. M. Deodata | 1921 | Sr. M. Getulia | 1942 | Sr. M. Lorentine | 1922 |
| Sr. M. Damasia | 1926 | Sr. M. Gerald | 1942 | Sr. M. Lucina | 1926 |
| Sr. M. Dorothy | 1929 | Sr. M. Gratiana | 1944 | Sr. M. Laurentia | 1926 |
| Sr. M. Dulcine | 1930 | Sr. M. Gentilla | 1947 | Sr. M. Leonarda | 1927 |
| Sr. M. Dobromilla | 1930 | Sr. M. Georgia | 1952 | Sr. M. Leonie | 1927 |
| Sr. M. Dobroslava | 1931 | Sr. M. Gemma | 1955 | Sr. M. Laudine | 1929 |
| Sr. M. Damiana | 1935 | Sr. M. Gloria | 1958 | Sr. M. Lucille | 1930 |
| Sr. M. Desideria | 1936 | Sr. M. Gaudentia | 1959 | Sr. M. Leontine | 1931 |
| Sr. M. Dulcis | 1936 | Sr. M. Georgine | 1962 | Sr. M. Ludvina | 1937 |
| Sr. M. Dulcissima | 1943 | Sr. M. Hipolita | 1919 | Sr. M. Leona | 1938 |
| Sr. M. Dolores | 1947 | Sr. M. Helen | 1926 | Sr. M. Leonida | 1939 |
| Sr. M. Daniel | 1948 | Sr. M. Humilitas | 1932 | Sr. M. Lauriana | 1947 |
| Sr. M. David | 1950 | Sr. M. Honoria | 1932 | Sr. M. Leopoldine | 1953 |
| Sr. M. Dorothea | 1952 | Sr. M. Henry | 1938 | Sr. M. Lucentia | 1953 |

| Name | Year | Name | Year | Name | Year |
|-------------------|------|-------------------|------|-------------------|------|
| Sr. M. Leontine | 1963 | Sr. M. Philomena | 1923 | Sr. M. Samuel | 1940 |
| Sr. M. Laurentine | 1967 | Sr. M. Praxeda | 1926 | Sr. M. Sylvester | 1943 |
| Sr. M. Leoncia | 1968 | Sr. M. Perpetua | 1927 | Sr. M. Symphoria | 1945 |
| Sr. M. Laurene | 1989 | Sr. M. Pulcheria | 1932 | Sr. M. Siena | 1948 |
| Sr. M. Medard | 1910 | Sr. M. Paulinette | 1932 | Sr. M. Simon | 1950 |
| Sr. M. Margaret | 1911 | Sr. M. Paschaline | 1937 | Sr. M. Stanislaus | 1952 |
| Sr. M. Melitone | 1911 | Sr. M. Petronia | 1940 | Sr. M. Seraphia | 1955 |
| Sr. M. Michaeline | 1911 | Sr. M. Prosper | 1951 | Sr. M. Solania | 1972 |
| Sr. M. Melchior | 1915 | Sr. M. Priscilla | 1953 | Sr. M. Theophane | 1910 |
| Sr. M. Martina | 1916 | Sr. M. Patricia | 1968 | Sr. M. Theresa | 1915 |
| Sr. M. Marceline | 1918 | Sr. M. Phyllis | 1982 | Sr. M. Theobalda | 1927 |
| Sr. M. Macrina | 1918 | Sr. M. Rita | 1915 | Sr. M. Tarcillia | 1936 |
| Sr. M. Maximia | 1919 | Sr. M. Rupert | 1923 | Sr. M. Tadea | 1946 |
| Sr. M. Mansuetta | 1922 | Sr. M. Regina | 1926 | Sr. M. Theophane | 1950 |
| Sr. M. Mechtilde | 1923 | Sr. M. Rosamond | 1926 | Sr. M. Thecla | 1952 |
| Sr. M. Modesta | 1928 | Sr. M. Raymond | 1928 | Sr., M. Theodosia | 1953 |
| Sr. M. Mericia | 1930 | Sr. M. Raphael | 1929 | Sr. M. Thomas | 1954 |
| Sr. M. Maximina | 1936 | Sr. M. Raynelda | 1932 | Sr. M. Thadeen | 1966 |
| Sr. M. Michael | 1936 | Sr. M. Rosalie | 1939 | Sr. M. Ubalda | 1960 |
| Sr. M. Maximia | 1939 | Sr. M. Rayneria | 1941 | Sr. M. Vincenta | 1909 |
| Sr. M. Mariella | 1946 | Sr. M. Richard | 1942 | Sr. M. Virginia | 1919 |
| Sr. M. Marcia | 1948 | Sr. M. Reginald | 1948 | Sr. M. Vivencia | 1921 |
| Sr. M. Maristella | 1950 | Sr. M. Rosaria | 1951 | Sr. M. Victoriann | 1923 |
| Sr. M. Medard | 1951 | Sr. M. Respicia | 1966 | Sr. M. Victoria | 1923 |
| Sr. M. Mariette | 1957 | Sr. M. Regis | 1968 | Sr. M. Valesia | 1926 |
| Sr. M. Mercedes | 1986 | Sr. M. Sabina | 1913 | Sr. M. Violetta | 1936 |
| Sr. M. Nathaniel | 1913 | Sr. M. Stanislaus | 1914 | Sr. M. Virginette | 1940 |
| Sr. M. Natalie | 1917 | Sr. M. Sylvia | 1915 | Sr. M. Valeriana | 1954 |
| Sr. M. Nicolette | 1936 | Sr. M. Sophia | 1923 | Sr. M. Victoria | 1959 |
| Sr. M. Nathalie | 1949 | Sr. M. Sulpicia | 1926 | Sr. M. Valeriana | 1970 |
| Sr. M. Nunciata | 1965 | Sr. M. Susanne | 1928 | Sr. M. Virginia | 1977 |
| Sr. M. Noelita | 1967 | Sr. M. Samuel | 1928 | Sr. M. Wilhelmina | 1942 |
| Sr. M. Otylia | 1913 | Sr. M. Stephen | 1930 | Sr. M. Wenceslaus | 1969 |
| Sr. M. Octavia | 1916 | Sr. M. Sebalda | 1930 | Sr. M. Xavier | 1962 |
| Sr. M. Olimpia | 1918 | Sr. M. Septimia | 1931 | Sr. M. Yolanda | 1964 |
| Sr. Mary Orentia | 1944 | Sr. M. Seraphica | 1933 | Sr. M. Zdzislava | 1918 |
| Sr. M. Oltona | 1949 | Sr. M. Sylvine | 1933 | Sr. M. Zenobia | 1923 |
| Sr. M. Paschaline | 1919 | Sr. M. Stephanie | 1933 | Sr. M. Zephirine | 1930 |
| Sr. M. Paula | 1922 | Sr. M. Severa | 1936 | | |

If a sister's name is repeated, it indicates the fact that two different persons served there, but happened to have the same religious name.

Directories for the years 1924-1925, 1925-1926, and 1934-1935 are missing from our collection.

Our Thanks to Sr. Mary Carmaline for researching and compiling all of the above information.

ST. HYACINTH PARISH FELICIAN SISTERS OF LIVONIA

| NAME IN RELIGION | FAMILY NAME | DATE OF ENTRY |
|----------------------------|------------------------|--------------------|
| 1. Sister Mary Eugenia | Casimira Drankiewicz | August 15, 1921 |
| 2. Sister May Joan | Frances Kruszka | August 22, 1921 |
| 3. Sister Mary Regis | Helen Barczynska | June 22, 1923 |
| 4. Sister Mary Generose | Mary Kruszka | August 6, 1923 |
| 5. Sister Mary Magdalene | Clara Wroblewska | November 1, 1924 |
| 6. Sister Mary Domithila | Sylvia Loch | August 22, 1925 |
| 7. Sister Mary DeChantal | Helen Tyszkowska | June 18, 1930 |
| 8. Sister Mary Fulginetta | Sophia Szczepanowska | August 6, 1929 |
| 9. Sister Mary David | Mary Kulma | August 15, 1930 |
| 10. Sister Mary Lydia | Virginia Mlodzianowska | August 15, 1930 |
| 11. Sister Mary DeSales | Theresa Herman | September 8, 1948 |
| 12. Sister Mary Cordilia | Irene Szyrkowska | September 12, 1948 |
| 13. Sister Mary Corine | Constance Weiss | June 19, 1949 |
| 14. Sister Mary Cynthia | Irene Strzalkowska | June 19, 1949 |
| 15. Sister Mary Seraphic | Alice Szalaszewicz | June 19, 1949 |
| 16. Sister Mary Michaleta | Virginia Surska | August 15, 1950 |
| 17. Sister Mary Petronilla | Rita Osmialowska | June 24, 1951 |
| 18. Sister Mary Laurene | Theresa Smolinska | June 24, 1952 |

DOMINICAN SISTERS OF ADRIAN

Sister Michael Elizabeth — Margaret Urban — June 15, 1948

SISTERS OF NAZARETH — PENNSYLVANIA

Sister Mary Dominic — Irene Ciuzycka — August 15, 1943

NOTRE DAME SISTERS — MILWAUKEE, WISCONSIN

Sister Mary Lazare — Helen Jobs — August 30, 1929

CARMELITE NUNS — DETROIT, MICHIGAN

Sister Mary of the Holy Cross and of the Holy Spirit — Mary Guzinski — October 16, 1929

SISTERS OF THE DIVINE SPIRIT — ERIE, PENNSYLVANIA

Sister Marie Irene — Irene Snapke — July 2, 1957

FORMER MEMBERS AND POSTULANTS

FORMER MEMBERS

| | |
|--------------------|------|
| Sr. M. Acursia | 1912 |
| Sr. M. Armella | 1915 |
| Sr. M. Ephrem | 1915 |
| Sr. M. Tibutia | 1930 |
| Sr. M. Acursia | 1933 |
| Sr. M. Ercoline | 1933 |
| Sr. M. Amabilis | 1935 |
| Sr. M. Alphonsine | 1935 |
| Sr. M. Philip | 1941 |
| Sr. M. Reginette | 1945 |
| Sr. M. Madeline | 1947 |
| Sr. M. Fabiloa | 1948 |
| Sr. M. Christella | 1949 |
| Sr. M. Celia | 1951 |
| Sr. M. Annunciata | 1952 |
| Sr. M. Lucida | 1952 |
| Sr. M. La Salette | 1953 |
| Sr. M. Henriann | 1954 |
| Sr. M. Luke | 1954 |
| Sr. M. Andrew | 1954 |
| Sr. M. Haline | 1955 |
| Sr. M. Valentine | 1955 |
| Sr. M. Francine | 1956 |
| Sr. M. Louann | 1956 |
| Sr. M. Bernarda | 1957 |
| Sr. M. Illuminata | 1957 |
| Sr. M. Christella | 1958 |
| Sr. M. Anthonita | 1960 |
| Sr. M. Felice | 1960 |
| Sr. M. Celsia | 1960 |
| Sr. M. Judette | 1962 |
| Sr. M. Lillian | 1962 |
| Sr. M. Lenette | 1964 |
| Sr. M. Rebecca | 1965 |
| Sr. M. Julene | 1965 |
| Sr. M. Jonhice | 1965 |
| Sr. M. Josette | 1967 |
| Sr. M. Michaelette | 1967 |
| Sr. M. Angelette | 1969 |

POSTULANTS

| | |
|---------------------------|-----------|
| Sr. Marianne Gessek | 1909 |
| Sr. Josepha Ganczewska | 1910 |
| Sr. Josepha Kapanowska | 1911 |
| Sr. Mary Ernat | 1912 |
| Sr. Marianne Dominiak | 1912 |
| Sr. Angela Wasilewska | 1912 |
| Sr. Ignatia Nowak | 1914 |
| Sr. Sophie Osmialowska | 1914 |
| Sr. Theresa Kazyak | 1916 |
| Sr. Anna Burzych | 1917-1918 |
| Sr. Helen Zielinska | 1917-1918 |
| Sr. Josepha Stanczyk | 1917-1918 |
| Sr. Eva Larwa | 1918 |
| Sr. Louise Mindykowska | 1919 |
| Sr. Matilda Szemka | 1919 |
| Sr. Marianne Macfalda | 1922 |
| Sr. Frances Baracz | 1926 |
| Sr. Sophie Tuchowska | 1926 |
| Sr. Balbina Narloch | 1927 |
| Sr. Sophie Kendziorska | 1927 |
| Sr. Martha Blaszczyk | 1927 |
| Sr. Eugnia Wawrzyniak | 1928 |
| Sr. Anna Badelski | 1928 |
| Sr. Kazmiera Kosinska | 1928 |
| Sr. Bronislawa Konwinska | 1928 |
| Sr. Agnes Schremkowska | 1929 |
| Sr. Herica Pawlikowska | 1929 |
| Sr. Cecilia Laskowska | 1929 |
| Sr. Josepha Leszczynska | 1931 |
| Sr. Marian Krych | 1932 |
| Sr. Sophie Dragowska | 1932 |
| Sr. Veronica Galla | 1932 |
| Sr. HJelen Rosol | 1933 |
| Sr. Elizabeth Brzuziewski | 1934 |
| Sr. Josepha Gadzinska | 1935 |
| Sr. Thecla Spsychalski | 1936 |
| Sr. Irene Popiela | 1936 |

THE PARISHIONER AND HIS PARISH

A Parish is a defined territorial district with a Church and congregation, in charge of a priest who has care of souls therein. A Parishioner is a Catholic who lives within the territorial boundaries of the Parish or he may continue to belong to his former national Parish provided he retains his membership in that Parish. At least, that is the way it should be. However, to be a genuine Parishioner means more living within the Parish, or being on its books.

A Parishioner is a Catholic, not in name only but in practice — a practical Catholic. A Parishioner, for example, is a father, the head of the family, who believes in God and lives according to the laws of God. He is a living example to his wife and children on what it means to live according to the Faith.

A Parishioner is a Catholic who not only believes but lives his Faith. He gives definite proof of his belief. He enrolls himself and his entire family in the Parish to which he belongs. Through this registration he and his family become members of that Parish. They become Parishioners. They publicly give testimony and profess their Faith in God and in Christ's visible Church on earth.

A Parishioner is a Catholic who believes that only in the Catholic Church, of which his Parish Church is a living cell, can he save his immortal soul. He, therefore, makes use of all the graces and means which the Catholic Church gives him to work out his salvation.

A Parishioner is a Catholic who is no stranger to his Parish Church. He and his wife attend Mass every Sunday and Holy Day of obligation. They receive the sacraments often at least, once a month. They faithfully hear the work of God expounded from the pulpit. The laws of fasting and abstinence are scrupulously observed. As the Father, he sees that every member of the family fulfills his religious obligations.

A Parishioner is a Catholic who has his children baptized, shortly after birth, in his Parish Church. He sends his children to the Parish School where they are taught the Word of God and are prepared for the reception of the sacraments. They continue their education in a Catholic High School and if family circumstances permit even a marriage in the Catholic Church and they too, afterwards, follow the example of the parents and register in a Catholic Parish. In time of sickness, they call a priest to administer the last rites.

When death touches the family, the deceased are buried from their Parish Church.

A Parishioner is a Catholic who joins, at least, one Parish Organization e.g. The Holy Name Society and faithfully attends its meetings. The Parishioner is a reasonable and sensible person who realizes that you cannot have a Parish without a Church, School, Rectory, Sister's Convent and Parish Hall. To maintain and upkeep these buildings takes money.

How to meet all this cost? Where do the finances come from? Because the Parish serves all the Parishioners, is it not reasonable and fitting that the obligation should rest upon each and every Parishioner to come to the aid of his Parish Church?

. . . and still another reason should motivate the good Parishioner: Ps. 115, 12 "What shall I render to the Lord, for all the things that He has rendered to me?" "What shall I render to the Lord for giving me His Catholic Church wherein I am able to work out my salvation? I know what I will do. I will show my gratitude. I will serve God faithfully. I will live up to the laws of God and His Church. I will be a more active member of my Parish. I will join a Parish Society. I will cooperate with my Parish Priests in performing the extra little tasks for which they so often depend upon laymen. I will assist my Parish Church financially, according to my means." And so he does. Such a Catholic is a Parishioner.

The St. Hyacinth Parish (Poletown) Choir 1997

Albert Brylewski
James Brylewski
Steve Bukowski
Eddie Goclowski
Frank Jurewicz
Stanley Leon
Lawrence Mistalski
Bernard Nowakowski
Bruno Nowakowski
John Nowakowski
Stanley Sidor
Lawrence Surhigh
Henry Wisniewski
Walter Wyszynski

Lawrence Surhigh, Organist and Conductor

Many thanks to the wives of our St. Hyacinth Choir by attending the Masses and other appearances with them.

STEWARDS FOR TOMORROW

ST. HYACINTH PARISH HOUSEHOLDS BY CITY LOCATION MAY 14, 1994

| | | | |
|---------------------|-----|------------------|----|
| Algonac | 01 | Hazel Park | 01 |
| Almont | 01 | Highland | 01 |
| Barton City | 01 | Jackson | 01 |
| Belleville | 01 | Lexington | 02 |
| Birmingham | 02 | Livonia | 01 |
| Casco | 01 | Madison Heights | 03 |
| Center Line | 16 | Marine City | 01 |
| Clinton Township | 12 | Mt. Clemens | 01 |
| Dearborn | 02 | New Baltimore | 06 |
| Dearborn Heights | 05 | Newport | 01 |
| Decker | 01 | Plymouth | 01 |
| Deckerville | 01 | Redford | 02 |
| Detroit | 194 | Rochester Hills | 01 |
| Drayton Plains | 01 | Roscommon | 01 |
| East China | 01 | Roseville | 15 |
| Eastpointe | 14 | Shelby Township | 04 |
| Farmington | 01 | Southfield | 01 |
| Farmington Hills | 01 | Southgate | 01 |
| Fenton | 02 | St. Clair Shores | 26 |
| Ferndale | 04 | Sterling Heights | 26 |
| Fraser | 03 | Taylor | 02 |
| Grosse Pointe | 03 | Troy | 02 |
| Grosse Pointe Woods | 02 | Warren | 56 |
| Hamtramck | 13 | Washington | 01 |
| Harper Woods | 04 | Waterford | 01 |

Cleveland, Ohio 01
Sun City, Arizona 01
Windsor, Ontario 01

Remembering Business On Chene

By Arthur & Geneve Formella

WEST SIDE Starting at E. Grand Blvd. to Forest

| | |
|--|---|
| Iris Theatre (Blvd.) | Small Gas Station (North corner of Palmer) |
| Apartment Building (corner Blvd.) | Van Dyke Bakery |
| Metropole Cafe | Max's Jewelry |
| Famous BBQ | A & P Market |
| Pool Room | Martin's Restaurant (now part of Nowak's Hardware Store today.) |
| Shoe Shine Parlor | Sleder's Drug Store |
| Sam the Hatter | Shoe Store |
| Grocery Store | Jak Tam Bar |
| Bank of Commonwealth (cor. of Milwaukee) | Mazurka Bar (corner Ferry) |
| Detroit Edison Co. | Koszorek's Sausage (corner Ferry) |
| Telegram Office | Adam's Bar |
| Woolworth (Lyman St.) | Premier Dairy (sold herring in a barrel) |
| Chene Trombly Market | Martha's Bar |
| Home Theatre (near Trombly) | C F Smith Co. |
| Candy & Ice Cream Store (near Home Theatre) | Ochylski Meat Market |
| Sweetheart Bakery | Kroger Co., (small green building) |
| Old Church Building (was a Hall) | Woolworth's Dime Store (we had two on Chene) |
| Irene's Bridal Shop | Modern Bakery |
| Chene Adele Bar | C K Restaurant (corner of Kirby) |
| Witkowski Men's Clothes (near Harper) | Sfire Brothers Produce |
| Rzeppa Bakery (On Harper) | Ksiegarnia Ludowa (Book Store) |
| Merrytime Bar (cor. of Harper) | Greenwich Restaurant |
| Baran's Beer Store (between Harper & Hendrie) | Beauty Shop & Barber Shop |
| Schuper Bar | Round Bar |
| Bridal Store (next to Bar) | Jaworski Sausage Co. |
| Cohen's Jewelry | King Theatre (formerly Fredro) |
| Ed's Variety (Comic Books) | Rachinski Beer Store |
| Florist | Eddy Gass's Bar |
| Beauty Shop (Corner Medbury) | Chene Bakery |
| Miller's Funeral Home | Warsaw Bar |
| Cigar Store | Draget Store (clothes, etc.) |
| (Indian Statue stood in front of store on Hendrie) | Raimi's Curtains |
| Mike's Second Hand Store (near Hendrie) | Charley's Candy Store (next to King Theatre) |
| New Elk's Bar | Lipan Radio |
| Bridal Store (next to Bar) | Mustache Bar |
| Ritz Theatre (next to New Elk's) | Smigiel Bridal |
| Werner's Ice Cream Parlor | D P Lunch |
| Hardware Store | Rathnaw Clothes |
| Polish Village Record Store (near Palmer) | Chene Bar |
| Zaremski's Clothes | |
| Palmer Bakery (South corner of Palmer) | |

Remembering Business On Chene

By Arthur & Geneve Formella

EAST SIDE OF CHENE

Ruby Furniture
White Castle
Household Finance
Cunningham's Drugs (south corner Milwaukee)
Jim Herron's Bar (corner Milwaukee)
Radio Lunch (Milwaukee)
Honey Bee Bar (on Milwaukee)
Mistle Coal Co. (on Milwaukee) Chene Trombly
Bowling Alley
C & T Restaurant
(Good Kapusniak, ribs in window on spit)
Taxidermist
Pypkowski Meat (near Harper)
Home Made Candy Kitchen
Watt's Bar
Koss Hamburger
Glass Bar (Chene & Harper)
Norris Bar
Green Feather Restaurant (on Chene near Harper)
Second Hand Store (across from Schuper)
Dane Donut (near Medbury)
Calabria's Ice Cream (corner Medbury)
Jo Ge's Soda Shop (near Medbury)
Janusz Moving Co. (near Medbury)
Powell's Radio
Golan's Meat & Grocery
Lucky O Bar (near Hendrie)
Plumbing - Grzegorzewski (near Hendrie)
Paul's Barber
Nick's Coney Island
Nowak Hardware (near Palmer, 1st location)
Uncle John's Bar (corner of Palmer)
Lendzon's Fur Co.

Lendzon's Dime Store (between Ferry & Palmer)
Margolis Furniture (corner of Ferry)
Kukowska Children (South corner of Ferry)
Dobiesz Millinery
Hoffman Studio (near Ferry - could see your
Communion or Graduation Picture in the window)
Three Bros. (on Chene between Kirby & Ferry)
Kovitz
Przybylski Drugs (near Kirby)
Sam's Tailor (near Frederick)
Gas Station (corner of Frederick)
Tom's Lunch (near Frederick - Great Coney Island
Hot Dogs)
Maliszewski Grocery
Welcome In Lunch (corner Farnsworth)
Kaliszewski (Kelly) Florist (near Warren)
M B Bar (Theodore St.)
Hilki Bakery (between Hancock & Forest)
Perrien Theatre (next to Bakery)
Mother's Lunch (near Forest)
Crosstown Bar (corner of Forest)

Remember Stanley's Poultry Market on Ferry, across
the street from Buckhorn Bar, open until 1993 when
Walter Miller Died.

Ferry Market - Open Wednesday and Saturday all
year. Stalls were filled with farmers who arrived early
in the a.m. The area which is now a parking lot was
rented out in warm weather by the farmers to sell
their fresh produce. People living on Dubois St.
rented out their garages and barns to the vendors.
That's how busy it was.

Who can forget the Waffle Man and Candy Apple
Man who parked near the Market?

Looking Back

Steven Paul recalls that he made his first Holy Communion at St. Hyacinth and was married there in 1945.

He reads the Sunday church bulletin, which is mailed to him and also sells his share of Banana Festival tickets.

The only frustration he has is not being able to attend Mass any longer, since he is handicapped.



Elsie Marcinkowski remains a parishioner for over forty years. Three of her five children graduated, made their first holy communion and were confirmed at St. Hyacinth parish. One daughter was even married there. My wish is to be buried from St. Hyacinth's, because that is where it all began.



Eighty-two year old Irene Pszczolkowski states that she can't say enough good things about St. Hyacinth's. She and her five siblings all attended the school and were baptized at the church.



Anthony Jackowski was a parishioner from the time of his birth in 1920, until his death in 1993. Joan Jackowski continues on as a parishioner for the past 56 years. She states that no matter where I may live or roam, I always return to St. Hyacinth's, it's home.



Clara Zelechowski remembers belonging to the Young Ladies Sodality. As a perk for being a member, she and her husband were able to use the sanctuary kneelers without charge when they married on October 10, 1936. She plans on celebrating her 86th birthday on August 24, 1997.



Tillie Kochanowicz fondly recalls the First Friday Devotions to the Sacred Heart with the Children of

Mary (Dzieci Marii) and the Young Ladies Sodality. She also recalls many, many more beautiful memories of St. Hyacinth's.



Jane Tralka remembers the kind and loving Bishop Woznicki. She remembers him presiding over her marriage in April, 1947.

She recalls being part of the last graduating class from the St. Hyacinth Commercial High School along with nineteen girls. They had three teaching nuns and for only \$20.00 a year in tuition everyone thought it was one very high-class private education. Our biggest treat was attending a 5 cent movie once a month.



A note from another Jane reveals that the parish bulletin, with a listing of Chene Street business created quite a buzz among former classmates, friends and relatives. It was a great reminiscence.



Furthermore, Father Skalski's generous distribution of the "pisanki" from Poland beat out "dish night" at the Iris and Your theatres.



Antoinette Wycikowski writes that she will be 93 years old this June 7th and has been a parishioner all her life. Edward and I were married on May 23, 1928 at St. Hyacinth's and our two daughters were also married there. My parents, Theodore and Bernice Gratoski had a pew in the family name. I remember Mass being said in a house on Frederick Street.



St. Hyacinth Parish Committees

MINISTERS OF THE EUCHARIST

Robert Giannini
Lucille Zamierowski
Don Samull
Scott Troszak

LECTORS

Cass May, President
Lucille Zamierowski
Marsha Maksymiw
Jerome Thiel
Scott Troszak

CHURCH STAFF

Secretaries
Helen Przeslica
Darlene Zabrzanski
Carrie Zabrzanski

PARISH COOK

Joan Kaczorowski

BOOKKEEPER

Dorothy Orlosky

CHURCH MAINTENANCE

Margaret Szymanski
Robert Skalski
Connie Skalski
John Przeslica
Helen Dulemba
Joan Kaczorowski
Mary Pondo

CHURCH DECORATIONS

Edward Zabrzanski

ST. HYACINTH CHAPEL

Adela Cieslak
Helen Dulemba

ALTAR SERVERS

Nicholas Porada
David Porada
Sarah Porada
Steven Kolarchick
Julian Kolarchick
Crystal Kolarchick
Julian Szczepankowski

CHRISTIAN MOTHERS SOCIETY

Clara Jozwiak, President
Rose Przybylinski, Vice President
Jessie Osmialowski, Financial Secretary
Helen Bobowski
Marion Bobryk
Anna Kuta
Mary Krist
Bernice Sosnowski
Genevieve Stoneberg

LOSERS ARE WINNERS WEIGHT LOSING CLUB

L.A.W.

Phyllis Kubicki, President
Frances Dolinski
Maria Jankowski
Clara Jozwiak
Veronica Kuskowski
Anne Polack
Marion Theide
Lucille Zamierowski
Mary Zielmanski

SACRED HEART SOCIETY

(organized 1919)
Rose Przybylinski - 1956
Helen Bobowski - 1970
Frances Fornalewicz - 1973
Dorothy Rzeppa - 1974
Bernice Sosnowski - 1975
Anna Kuta - 1977
Clara Jozwiak - 1979
Patricia Palmer - 1979
Catherine Totzke - 1979
Josephine Jakubowski - 1982
Veronica Lewandowski - 1983
Bernice Bulanda - 1987
Margaret Vogt - 1994
Genevieve Gizinski - 1994
Josephine Struzek - 1995

OFFICERS

Rose Rybicki - President (1946 - 1969)
Rose Przybylinski - President 1969 to present (28 years)
Rose przybylinski - Secretary & Treasurer 1960 - 1969
Dorothy Rzeppa - Treasurer 1990

St. Hyacinth Parish Jackowo Senior Citizens Members ~ 1997

| | | |
|----------------------|----------------------|-------------------------|
| Celia Aiosa | Mary Kiwalski | Henryk Pszonka |
| Joseph Aiosa | Helen Kolito | Mary Rodak |
| Rita Baka | Alexis Kowalski | Esther Rybicki |
| Edward Baka | Anne Kruszka | Angeline Rzeppa |
| Josephine Baranowski | Peter Kubicki | Dorothy Rzeppa |
| Theresa Baur | Phyllis Kubicki | Helen Schima |
| Stanley Bobowski | Veronica Kuskowski | Ann Sedlarik |
| Helen Bobowski | Anna Kuta | Frank Sedlarik |
| Lucille Borski | Walter Kuta | Connie Skalski |
| Eleanore Brodziak | Genevieve Lefler | Robert Skalski |
| Henrietta Brys | Robert Lefler | Barbara Sokol |
| Anna Bukowski | Veronica Lewandowski | Irene Stadnik |
| Virginia Cetlinski | Joan Ludwig | Stephen Stadnik |
| Adele Cieslak | Richard Ludwig | Genevieve Stoneberg |
| Helen Cifuentes | Eileen Maynard | Antoinette Strzalkowski |
| Gail Conway | Gertrude Minkiewicz | Josephine Struzek |
| Josephine Fauer | Laura Muklewicz | Rita Szczepaniak |
| Frances Fornalewicz | Mildred Nevinski | Helen Szymanski |
| Martha Frontczak | Josephine Obodzinski | Lillian Tawroszewicz |
| Hedy Gaskey | Jessie Osmialowski | Josephine Tetkowski |
| Genevieve Gizinski | Leo Osmialowski | Frank Topor |
| Rita Gnaster | Patricia Palmer | Eleanor Tosch |
| Jane Hancock | Loretta Petrous | Irene Ulanowski |
| John Herman | John Podsiadlik | John Ulanowski |
| Sherry Herman | Anna Polak | Margaret Vogt |
| Marja Jankowski | Betty Posluszny | Eileen Wentrine |
| Roman Jankowski | Edward Posluszny | Margaret Woelke |
| Clara Jozwiak | Bernice Potulski | Joseph Wojdan |
| Cecilia Kirkegaard | Helen Przeslica | Diane Zahron |
| Anton Kirkegaard | Rose Przybylinski | Bella Zielinski |

OFFICERS - 1997

| | |
|------------------------------|---------------------------------|
| Helen Schima, President | Eileen Maynard, Vice President |
| Jane Hancock, Secretary | Diane Zahron, Treasurer |
| Robert Skalski, Sgt. Of Arms | Robert Lefler, Sgt. Of Arms |
| Loretta Petrous, Auditor | John Podsiadlik, Auditor |
| Eleanore Brodziak, Auditor | Rev. Francis Skalski, Moderator |

BOARD OF DIRECTORS

| | |
|-----------------|----------------------|
| Helen Cifuentes | Esther Rybicki |
| Phyllis Kubicki | Rita Szczepaniak |
| Laura Muklewicz | Lillian Tawroszewicz |

ST. HYACINTH PARISH USHERS CLUB ~ 1997

| | | |
|-----------------|-------------------|-------------------|
| Gene Balcer | Warren Richardson | Chester Tomaszyci |
| Robert Giannini | Stefan Rupacz | Joseph Tomaszyci |
| John Janowicz | Walter Shipan | Scott Troszak |
| Larry Kopitzke | Robert Skalski | Todd Troszak |
| Gilbert Koss | Chester Smolinski | David Zabrzenski |
| Walter Kuta | Stefan Stadnik | Paul Zamierowski |
| John Orlowski | Larry Stoneberg | John Ulanowski |
| John Przeslica | Robert Taylor | |



ST. HYACINTH PARISH COMMENTATORS AND LECTORS ~ 1997

John Herman
Cass Maj
Adela Cieslak
Hedy Gasky
Robert Giannini
Donald Samull
Marsha Maksymiw
Lucille Zamierowski
Scott Troszak
Robert Selwa
Carolyn Szymanski



The Bells of St. Hyacinth

LARGE BELL (*Ringer*) Facing West (*McDougall*)

Rev. Francis A. Baweja
Rev. Francis S. Gramza
The Youth Club
Society of Young Ladies
The Children of Mary
Society of St. Hyacinth
Society of Christian Mothers
Society of the Holy Rosary
Society of St. John the Baptist
The Third Order Society
Society of St. Aloysius
Society of the Sacred Heart
Anthony Abraham
Joseph Baranski
Henry Bartosiewicz
Robert Bielicki
Stanislaus Chrzanowski
Stephanie Chrzanowska
August Darga
Bronislaus Domzalski



MEDIUM BELL Facing West (*McDougall*)

Marcin Singer
Alexander Kolpacki
Thomas Shereda
Adam Sobczak
John Smigielski
Julius Wagner
Eve Wagner
John Socha
Michael Urban
Julian Wyzlic
Jacob Wolff



SMALL BELL Facing West (*McDougall*)
Society of St. Joseph (Officers of the year 1926)
John Wisniewski ~ President
John Kurkowski ~ Vice President
Carl Cetlinski ~ Secretary
Stanislaus Zielinski ~ Vice Secretary
John Sredzinski ~ Treasurer

LARGE BELL (*Ringer*) Facing East (*Church*)

Mary Domzalska
Helena Fischer
Joseph Dziedzic
Marcin Gomolski
W. H. Domzalski
Maryann Groth
John Jarzabek
Malya Jozefiak
Michael Kosmicki
Hedwig Kosmicki
Veronica Kosmicki
Marcin Kopydlowski
Alexander Kolpacki
Joseph Kustos
Michael Lorkowski
Catherine Lipka
John Klebba
W. A. Kaminski
John Lipka
Ludwig Russell



MEDIUM BELL Facing East (*Church*)

Josephine Zoltowska
Julian A. Mijewski
Leon Temrowski
Maryann Temrowska
Leon Gratowski
Anthony Maciejewski
Helen Maciejewski
Francis Konieczny
Society of St. Casimir
Walter Bujak



BELLS MADE BY

Meneely Bell Co.
Troy, New York



NEW "VERDIN" SC-70 STRICKERS - 1996

Cost of the new electrification of the three Bells:
\$17,900.00. Donation of \$10,000.00 by G.S.



Researched By,
Chester Tomaszycycki

1907 St. Hyacinth Parish 1997
90th Anniversary Celebration Calendar 90th

(See Sunday Bulletins for details and other events)

JANUARY

FEAST OF THREE KINGS

distribution of chalk and incense on January 4th and 5th.

PARISH RECOGNITION DINNER

at the Polish Century Club.

FEBRUARY

CANDLEMAS DAY everyone receives a free candle prior to mass on Saturday and Sunday, February 1st and 2nd

LATIN MASS 11:00 a.m. with men's choir on February 16th. Paczki and coffee following in school hall.

MARCH

ST. JOSEPH'S DAY

LATIN MASS 11:00 a.m. with men's choir on March 16. Special momento distributed after each mass on March 15th and 16th.

EASTER BUNNY BREAKFAST on Sunday, March 23rd from 8:30 a.m. to 12:30 p.m.

BLESSING of Easter baskets on March 29th.

APRIL

LATIN MASS Sunday April 6th at 11:00 a.m. Traditional 40 hours. Swieconka after mass in school hall. Purchase tickets early.

FIRST HOLY COMMUNION

celebrated on Vocation Sunday, April 20th at 11:00 a.m. mass. Hear a special guest speaker. Refreshments after mass.

MAY

LATIN MASS on May 4th at 11:00 a.m. Costumed children in procession. Refreshments served in school hall after mass.

CROWNING OF MARY

May 4th

POLISH AND AMERICAN

VETERANS Memorial Mass at 11:00 a.m. on May 25th. Refreshments in school hall.

JUNE

LATIN MASS on June 1st at 11:00 a.m. with traditional Corpus Christi procession to five altars. Refreshments served in school hall.

Marriage anniversary and grade school graduates mass on June 8th at 11:00 a.m.

90th Anniversary Mass on June 22nd, 11:00 a.m. Banquet at Polish Century Club, 2:00 p.m.

JULY

LATIN MASS July 20th at 11:00 a.m.

POLETOWN PARISH REUNION

picnic on parish grounds/school hall at noon. Friends and parishioners of St. Stanislaus, St. Hyacinth, St. John the Evangelist, St. Thomas, Immaculate Conception, Resurrection and St. Albertus are especially invited to attend.

AUGUST

TRADITIONAL blessing of the flowers. At all weekend masses on August 9th and 10th. Bring your garden flowers this weekend.

AUGUST (cont'd)

LATIN MASS on August 17th at 11:00 a.m.

ST. HYACINTH FEASTDAY a special pierogi luncheon held on Sunday, August 17th.

SEPTEMBER

LATIN MASS on September 21st.

DOZYNKI Polish Harvest Celebration. An apple, in honor of the harvest will be given to all on the 20th and 21st. Refreshments in school hall following the mass on September 21st.

OCTOBER

BANANA FESTIVAL weekend is Saturday and Sunday, October 4th and 5th in the school hall.

LATIN MASS in honor of *POLISH HERITAGE MONTH* on October 12th at 11:00 a.m. Refreshments served immediately after mass in school hall.

NOVEMBER

LATIN MASS on November 2nd at 11:00 a.m. in honor of our deceased grandparents, parents, priests, nuns, and parishioners. Refreshments in school hall. Catafalque will be on display November 1st and 2nd.

WYPOMINKI recited each weekend.

DECEMBER

LATIN MASS on December 7th at 11:00 a.m. St. Nicholas celebration with Sw. Mikolaj greeting everyone at the 4:00 p.m. mass on the 6th and at the 11:00 a.m. mass on the 7th. A Polish treat will be presented to all

CHRISTMAS EVE MASS at 10:00 p.m., Men's Choir singing Koledy at 9:30 p.m.

90th ANNIVERSARY

**BANQUET
JUNE 22, 1997**

ST. HYACINTH CHURCH

Detroit, Poletown, Michigan
1907 ~ 1997

90th ANNIVERSARY

11:00 a.m. ~ 90th Anniversary Mass
Reverend Francis Skalski, Pastor, Celebrant
15 Member all male St. Hyacinth Parish Choir
with Larry Surhigh, Organist and Choir director

**BANQUET
POLISH CENTURY CLUB, INC.
OF DETROIT**

5181 East Outer Drive • Detroit, Michigan 48234

Doors Open: 1:00 p.m. • Dinner: 2:00 p.m. • Closing: 5:30 p.m.

90th Anniversary Menu

| | |
|-----------------------|-------------------------|
| Mushroom Soup | Green Beans & Mushrooms |
| Chicken | Relish Dish |
| Breaded Pork Chops | Rolls & Butter |
| Kielbasa & Sauerkraut | Coffee, Tea or Milk |
| Mashed Potatoes | Vanilla Ice Cream |
| Tossed Salad | & Chocolate Topping |

Premium Bar

*Tickets and Seating: Helen Przeslica
Darlene Zabrzanski*

Music By: Stan Skyler with Cordovox

Church and Table Decorations By: Edward Zabrzanski



THANK YOU TO:

Author:

Michael A. Krolewski - permission given to extract portions of "*The Prayer of St. Hyacinth Parish*"

Research Team:

Fr. F. Skalski, Robert Giannini and Donald F. Samull

Preparing Text:

Robert Giannini

Proof Reading:

Helen Przeslica, Darlene Zabrzanski and Fr. F. Skalski

Archdiocese of Detroit:

Color Photo of Cardinal Maida

Printer:

C.A.P. Printing
St. Clair Shores, Michigan

"*The Prayer of St. Hyacinth*" Volume I is available.
The 490 page history is available for \$30.00 at the rectory or
call (313) 922-1507



Polska Parafia
Świętego Jacka

ST. HYACINTH
CHURCH
DETROIT, MICHIGAN 48211

