

95^{ty} Jubileusz Parafii Św. Jacka



**St. Hyacinth R. C. Parish
Detroit, Poletown, Michigan
95th Anniversary
1907-2002**

St. Hyacinth Parish - 95th Anniversary 2002

Commemorative Book Contents

Dedication	1	The Sanctuary.....	34
Pope John Paul II Photograph	2	Great Medallion and Sacrament Symbols	35
Papal Blessing	3	The First Cupola.....	36
St. Hyacinth Picture.....	4	The Middle Cupola	37
St. Hyacinth "Apostle of Poland".....	5	The Third Cupola.....	38
As The Parish Was Being Formed in 1907... <i>(map of Detroit's ethnic neighborhoods in 1904)</i>	6	Statues and Chapels.....	39
Remembering Our Roots.....	7	Stanislaw Balos.....	40
Parish Council and Administrative Staff.....	8	Poletown's Polish-American Heritage Mural	41
Lectors and Ministers of the Eucharist.....	9	Dennis Orłowski, Muralist	42
Men's Choir	10	Chapel Annex.....	43
Knights of the Altar	11	The Parish Bulletin	44-60
Commentators/Lectors and Eucharistic Ministers photos	12	Reflections Past & Present	61-74
Ushers Club Members.....	13	Memories of the Felician Sisters	75
Parish Rosary Society	14	Map of Parish Area - 1957.....	76
<i>Jackowo Club Officers</i>	15	Christmas Greetings from Vatican 1988 - Mother Mary Strzalkowski	77
Jackowo Club Members.....	16	Our People Do Not Like Standing Water	78-87
1997 Parish Events	17-18	Significant Events of Detroit's Polonia	88-89
1998 Parish Events	19-20	Parish and Pastor Recognized by Polonia	90-91
1999 Parish Events	20-22	Celebrating Polish-American Heritage	92
2000 Parish Events	22-23	Polish-American Heritage Recipients 2000-2001.....	93
2001 Parish Events	23-24	Polish-American Heritage Celebrated	94
2002 Parish Events.....	25	Detroit300 Tricentennial	95
Mother's Day - Crowning of Mary 2002.....	26	Parish Represented in \$14M Riverfront Promenade.....	96
Annual Day of Remembrance.....	27	"Polish Presence in Detroit" Museum Exhibit.....	97
25th Anniversary of Banana Festival	28	Clara Swieczkowska Remembered.....	98
Tradycje Polskie - Polish Traditions	29	In Memoriam	99
Masses Offered In Poland for Parish	30	St. Hyacinth 2002 Daily Calendar	100-111
Permission Granted to Build Church.....	31	Commemorative Book Contributors	112
Revelations from the Parish Archives	32	St. Hyacinth Parish Publications.....	113
Overview of Church Building and Parish Grounds	33	Urban Renewal as Ethnic Cleansing.....	114-127

Dedication

When work was first started on this book, it began as a small endeavor taking up where the 90th anniversary book ended. However, as work progressed, it became very clear to the committee that it would be very difficult to maintain that goal. It was with pardonable pride that the goal was expanded to include reflections upon events throughout our entire history. In doing so, we strived to perpetuate the memory of those who went before us, acquaint the present generation with the past, and inspire those who will come after us.

While it is true that many of the parishioners today have no connection, whatsoever, to the founding fathers of the parish, we could not overlook them or the subsequent generations that carried forward the ideals and goals established in 1907. The passage of time dims the memory and valuable information is sometimes lost as it fades from the conversations of one generation to the next. Therefore, as you read through this book, you will find many references made to our founders, with our grateful appreciation to them as we attempt to preserve their legacy.

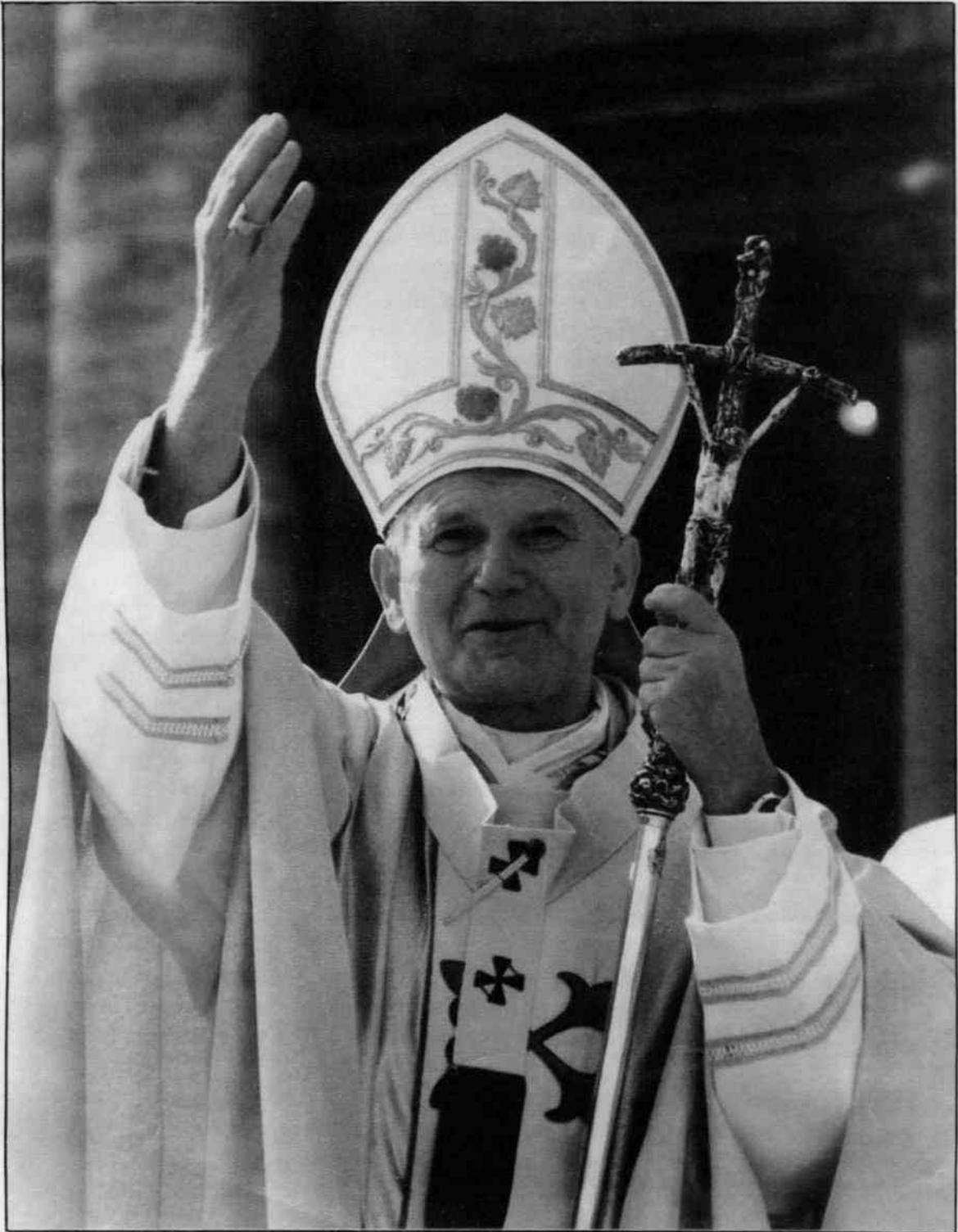
Throughout this book, you will notice that the committee has interspersed current information and events with a touch of past events, achievements, and items of interest; heretofore not covered in previous books. For this straying off course, we apologize, but hope that you will find the path taken as interesting as we did when we were putting this book together.

This book is dedicated to all of the present and past parishioners, friends and supporters of St. Hyacinth Parish through whose support has made celebrating 95 years of service to God a reality. It is through their love and devotion that the Parish of St. Hyacinth now celebrates its 95th anniversary and will continue to serve God and Detroit's Polonia well beyond the 100th year anniversary.

This book is also dedicated to all the priests, from the pastors and their assistants, to visiting priests and to the visiting missionaries who have shared and inspired us with the word of God. We also wish to dedicate this book to all of the Felician Sisters who not only taught us how to read and write, but also right from wrong, respect for others, and God's love for us.

PARI
The Polish Mission
Orchard Lake, MI

POLISH
MISSION
COPY



Joannes Parker pp II





His Holiness Pope John Paul II
 graciously bestows his
 Apostolic Blessing
 upon
 Father Francis S. Skalski
 and the
 Community of Saint Hyacinth Church
 on this joyous occasion of their
 95th Anniversary
 Founded April 29th . 1907



Ex Aed. Vaticanae die 8.6.2001

Joannes Paulus II

+ Oscar Suenato



St. Hyacinth



St. Hyacinth
Święty Jacek
"The Apostle of Poland"

St. Hyacinth

Patron Saint of Parish Święty Jacek

“The Apostle of Poland”

The son of Eustachius Konski of the noble family of Odrowacz, was born in 1185 at the castle of Lanka, Kamin, in Silesia, Poland. A near relative of St. Ceslaus, he studied at Cracow, Prague and Bologna, where he merited the title of Doctor of Law and Divinity.

Accompanied by his brother, Chester and their uncle, Ivo Konski, the Bishop of Cracow, they made a trip to Rome where they met St. Dominic. He was one of the first to receive, at his hands, the habit of the newly established Order of Friars – Preachers. After completing his novitiate, he made his religious profession and was later made superior of the little band of missionaries sent to Poland to preach. On the way he established a convent of his order at Friesach in Carinthia. In Poland, the new preachers were favorably received and their sermons were productive. Hyacinth founded communities at Sandomir, Cracow and Pomerania. He extended his missionary work through Prussia, Pomerania and Lithuania, then crossing the Baltic Sea he preached in Denmark, Sweden and Norway. He even ventured into Red Russia, establishing a community at Lemberg, (Lwów), Haltetz, Muscovy and Dieff. He returned to Cracow, which he had made the center of his operations.

It is told that in 1241, a Tartar raid on Kiev forced Hyacinth and his monks to flee the city for their safety. As the Tartars set their church on fire, Hyacinth started to escape the flames and was carrying the Blessed Sacrament to

safety when he passed a heavy alabaster statue of Our Blessed Lady who called out to him, “Hyacinth, my son, why do you leave me behind?” Hyacinth is reported to have said, “But you are so large and heavy.” A voice replied, “I am light.” With that, he picked up the statue and carried it to safety. He fled through the burning church, escaping the city of Kiev, which was now engulfed in flames, by miraculously walking across the water of the Dnieper River.

The statue of Our Lady, carried by Hyacinth, is presently in the church of the Holy Trinity in Cracow, Poland. It is reported to weigh nearly one thousand pounds. At age 72, he brought about his greatest and last miracle by raising the dead son of a noble woman to life.

His connection with the flower of the same name is a curious one. His name was Jacob, which the Poles pronounce “Jacko.” This, in turn, was rendered into Latin as “Jacinthus,” which means “hyacinth”.

Hyacinth died on the Feast of the Assumption and was canonized by Pope Clement VII in 1594. He is patronized, not only in Poland, but also Lithuania, Pomerania, Prussia, Russia, Wroclaw, Cracow and Kiev. He is entombed in the Dominican Church of the Holy Trinity in the city of Cracow, Poland.

As The Parish Was Being Founded In 1907...

The Catholic Church was led by Pope Pius X while Detroit was led by Bishop John Foley. President Theodore Roosevelt held office in Washington, D.C. The Governor of Michigan was Fred M. Warner, while William B. Thompson was the Mayor of Detroit.

Beating the Detroit Tigers in five games, the Chicago Cubs won the World Series.

Sweatshops proliferate as poorly trained immigrants swell the nation's population. Immigrant wages range from \$400 to \$722 per year.

Kellogg celebrates the first anniversary of corn flakes. It resulted from an accident at the Battle Creek sanitarium run by Dr. John Kellogg, when cooks left some boiled grain unattended and then found it broken into crispy flakes.

At the turn of the century, Detroit was the nation's most important cigar making center. At first, the employees were mostly German, but by the early 1900's, making cigars was the work primarily of young Polish women. By 1908, companies such as Mazer, White Eagle, Alexander Gordon, San Telmo and William Tegge operated factories in the Poletown area. Wages, at the time, ranged from 77 to 90 cents a day with employees working an average of nine to eleven hours a day.

In the early 1900's, Poles made up 4.9% of Detroit's population.

As the parish was being founded, Detroiters had the choice of the following newspapers: The Detroit Times, The Detroit Daily News, Detroit Journal and The Detroit Free Press.

The Detroit Tigers played at Bennett Park.

Faygo Bottling Company was founded in 1907.

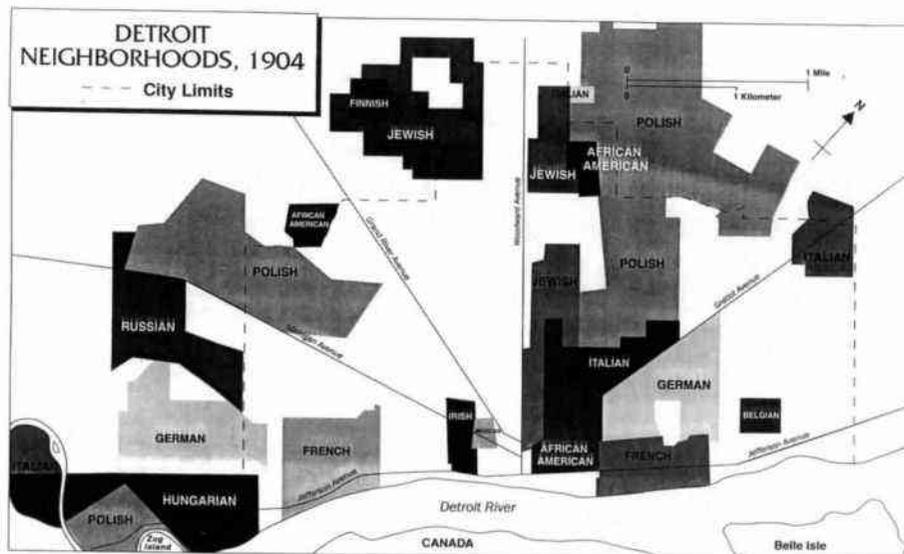
New York Times newspaper costs 1 penny.

President Theodore Roosevelt bars Japanese from immigrating to United States. A year earlier, he received the Nobel Peace Prize.

Second Sunday in May is established in Philadelphia, Pennsylvania as Mother's Day.

As Henry Ford is developing the Model T at a selling price of \$850, William Durant is developing plans to form a new company named General Motors.

Records show that the metropolitan Detroit area was made up of the following Ethnic Neighborhoods in the year 1904.



Remembering Our Roots

St. Hyacinth can trace its history back to 1905 when a group of about 30 men under the supervision of the Rev. Father Franciszek Sajecki of St. Albertus Parish signed an appeal to Bishop John S. Foley requesting the establishment of a new Polish parish in Detroit. However, those plans were laid aside when Fr. Sajecki died suddenly.

On April 29, 1907, an official decision was made to establish a new Polish parish. Shortly thereafter, on May 8, 1907, the Rev. Father Sylvester Kolkiewicz, who was born in the Poznań region of Poland, was named the pastor of St. Hyacinth Parish. On July 14, 1907, during the midst of much controversy about parish boundaries, Father Kolkiewicz celebrated the first official Mass of the parish in a small brick home, on the northeast corner of Theodore and McDougall, owned by the Tesmar family.

One might ask, "Why the home of the Tesmar family? Who were they? What do we know about them?" Marcin Tesmar was a member of the new St. Hyacinth Parish Committee, organized earlier, in March of 1907, to draw up a request to the bishop for a pastor to lead them in their effort to establish a new parish. In late May 1907, the Committee held a meeting, at the Tesmar home, to elect a board of directors and accept parishioners into the church societies.

Information from the 1910 U.S. Federal Census, recorded on April 22, 1910, lists Marcin as being 50 years old and married to Marta (Slaz), who was 36 years old. He was born in Germany and immigrated to the United States in 1880. They resided at 1108 McDougall Street and had been married for

17 years. He was a bricklayer, working on his own account. No occupation was listed for his wife. They had eight children living with them; three sons: Joseph, age 10; Frank, age 6; and John, age 4; and five daughters: Franciszka, age 23, employed as a cigar maker; Mary, age 18, employed as a cigar maker; Agnes, age 13; Rose, age 8, and Gertrude, age 2.

Gertrude Tesmar was the first of the Tesmar children to be baptized at St. Hyacinth, on March 14, 1908. Her Godparents were Jan Detloff and Elzbieta Paglewska.

Franciszka Tesmar, was the first of the Tesmar children to be married at St. Hyacinth, on November 8, 1911, to Wladyslaw Kamowski.

Ten years later, information from the 1920 Census, recorded on January 6, 1920, indicates that Marcin is now a widower living at 1106 McDougall. He has eight children living with him; four sons: Joseph, age 20, employed as a laborer in an automobile factory; Frank, age 15; John, age 13; and Edward, age 8; and four daughters: Agnes, age 21; Rose, age 19, employed as a cigar maker; Gertrude, age 11; and Helen, age 6.

From the small, crowded house on McDougall, which not only served as the first church, but also the rectory, and in a sense, the first school, since catechism classes were taught after Mass, we are grateful to the Tesmar family for helping to give birth to the parish we love so much today.

2002

Parish Council Members

Rev. Francis Skalski	<i>Pastor</i>
Robert Giannini	<i>Council President</i>
John Herman	<i>Minister of Service</i>
Rose Przybylinski	<i>Sacred Heart Society</i>
Connie Skalski	<i>Jackowo Club President</i>
Edward Zabrzanski	<i>Banana Festival Chairperson</i>
Adele Cieslak	<i>Orchard Lake Ladies Auxiliary</i>
Robert Skalski	<i>Usher Club President</i>
Christopher Loeffler	<i>Organist</i>
Casimir Maj	<i>Director of Commentators</i>
Lucille Zamierowski	<i>Parish Representative</i>
Phyllis Kubicki	<i>Parish Representative</i>
Darlene Zabrzanski	<i>Parish Representative</i>
Dorothy Rzeppa	<i>Parish Representative</i>
Tish Germain	<i>Parish Representative</i>
Marsha Maksymiw	<i>Parish Representative</i>
Joan Kaczorowski	<i>Parish Cook</i>
John Orłowski	<i>Parish Representative</i>
Donald Samull	<i>Heritage Representative</i>
Michael Krolewski	<i>Parish Historian</i>
Helen Przeslica	<i>Parish Secretary</i>

Administrative Staff Members

Helen Przeslica	<i>Secretary</i>
Darlene Zabrzanski	<i>Secretary</i>
Edward Zabrzanski	<i>Church Sacristan</i>
Adele Cieslak	<i>Chapel Sacristan</i>
Chester Tomaszycycki	<i>Volunteer Maintenance Engineer</i>
John Orłowski	<i>Volunteer Maintenance Engineer</i>
David Skalski	<i>Volunteer Maintenance Engineer</i>
John Przeslica	<i>Volunteer Maintenance Engineer</i>
Joan Kaczorowski	<i>Housekeeper and Horticulturist</i>
Casimir Maj	<i>Funeral Mass Sacristan</i>

Lectors

Robert Giannini
Scott Troszak
Donald Samull
Robert Selwa Jr.
Cass May
Hedy Gaskey
Lucille Zamierowski
Marsha Maksymiw
Dianne Femminineo
Adele Cieslak
John Herman
David Porada
James Peterka
Joe Thiel
Jerry A.Thiel

In Memoriam

Jerry E. Thiel

Ministers of the Eucharist

John Herman
Lucille Zamierowski
Donald Samull
Robert Giannini
Scott Troszak

Choir

Christopher Loeffler, Organist
Elaine and Julie Schima, Vocalists

Men's Choir

Larry Surhigh, Director and Organist
Edward Goclowski, Lawrence Mistalski, Walter Wyszynski,
Stephen Bukowski, Dan Bonior, Bruno Nowakowski, Donald Surhigh
Bernard Nowakowski, Albert Brylewski, Stanley Leon, Frank Nowakowski
Raymond Mandziuk, Frank Jurewicz, Stanley Sidor, Nicholas Nowakowski
John Nowakowski

Parish Soloists

Clara Tomaszycycki • Claudia Lapka

Funeral Organist

Hank Kress

"Liturgical services pertain to the whole body of the church; they manifest it and have effects upon it; but they concern individual members of the church in different ways, according to the diversity of holy orders, functions and degrees of participation." (Constitution on the Sacred Liturgy, Vatican)

St. Hyacinth Men's Choir

Fifteen men of various and different backgrounds comprise the St. Hyacinth Men's Choir. They come together because of their love of singing, especially for the greater honor and glory of God.

Most of the men have sung together since the early 1950's. The choir's roots formed at St. Florian parish, where most of the men went to school and sang in the choir. They left St.



Florian parish when their current director, Lawrence Surhigh, then a singer, was asked by Father Charles Sczeszny, Pastor, to come to St. Stanislaus as an organist to "just help out for the Christmas season." They remained there until the parish was closed in 1989.

Upon the closure of St. Stanislaus, the Pastor of St. Hyacinth, Father Skalski, invited the choir to sing at his church. Since Father Skalski had been a friend of the choir beginning with his own days when he served at St. Florian's they accepted the offer.

The choir has performed at many different parishes throughout the city and suburbs for weddings, memorial services, special occasions and Christmas programs. They even performed with the Papal Choir that sang for Pope John Paul II during his visit to the City of Hamtramck.

The choir presently sings at the 9:00a.m. Sunday Mass at St. Hyacinth's in the Polish language. Even though their music is traditionally Polish, their repertoire includes many Latin and English hymns.

Knights of the Altar

Left to right
Stephanie Jaczkowski
Amanda Jaczkowski
Sarah Porada
Samantha Porada



Troy and Taylor Koyl



Michael Jaczkowski



Commentators/Lectors and Eucharistic Ministers

Lucille Zamierowski
Marsha Maksymiw
Dianne Femminio



Joe Thiel
Jerry Thiel



Adele Cieslak
Hedy Gaskey
Casimir Maj
Loretta Petrous

Scott Troszak
Nick Porada
James Paterka



Eucharistic Ministers

Donald Samull, Scott Troszak,
(Father Francis Skalski), Lucille Zamierowski,
Robert Giannini and John Herman



Ushers Club Members

Board Members

Robert Skalski, President
David Zabrzanski, Vice-President
Gil Koss, Secretary
Paul Zamierowski, Treasurer
Larry Stoneberg, Sgt. at Arms

Members

Warren Richardson, Gene Balcer, Robert Giannini,
John Janowicz, Larry Kopitzke, John Orlowski
John Przeslica, Stefan Rupacz, Stefan Stadnik,
Robert Taylor, Joseph Tomaszycycki, Chester Tomaszycycki,
Todd Troszak, Greg Schima, Michael Baranowski
Joe Jaczkowski, Jim Jaczkowski, Stan Smolinski,
Chet Smolinski, Jerry Sielagoski, Scott Troszak

In Memoriam

Richard Krygier, Walter Kuta, John Ulanowski



Parish Rosary Society

Virginia Baranowski
Adele Cieslak
Robert Giannini
Hedy Gaskey
Z. Kupraszewicz
S. Kupraszewicz
Veronica Kuskowski
Marsha Maksymiwi
Gertrude Minkiewicz
Laura Muklewicz
Patricia Palmer
Loretta Petrou
Mary Schwartz
Rita Szczepaniak
Clara Tomaszycycki
Chester Tomaszycycki
Lucille Zamierowski

*Join the Rosary Society
by praying the rosary
on the Third Sunday
of the month
starting at 10:30am
in our church*

*His Holiness
Pope John Paul II
has asked for our
prayers in hope of
World Peace.*



Jackowo Club Officers

Connie Skalski, President
Jane Hancock, Vice President
Irene Stadnik, Secretary
Diane Zahron, Treasurer
Stefan Stadnik, Sgt. Of Arms
Rita Szczepaniak, Auditor
Dorothy Rzeppa, Auditor
Rev. Francis Skalski, Chaplain



Members attending the 2002 Crowning of the Blessed Virgin Mary



*Rose Przybylinski
(longest serving member)*

Jackowo Club Members

Baka, Edward
 Baka, Rita
 Baur, Theresa
 Bluhn, Nancy
 Bobowski, Helen
 Bobowski, Stanley
 Cetlinski, Virginia
 Cieslak, Adele
 Cifuentes, Helen
 Conrad, Alice
 Conway, Gail
 Fauer, Josephine
 Frontczak, Martha
 Gaskey, Hedy
 Gnaster, Rita
 Hall, Shirley
 Hancock, Jane
 Herman, John
 Kirkegaard, Cecilia
 Kolito, Helene
 Kowalski, Alexis
 Kruszka, Anne
 Kubicki, Peter
 Kubicki, Phyllis

Kuskowski, Veronica
 Kuta, Anna
 Lefler, Genevieve
 Lefler, Robert
 Lewandowski, Veronica
 Ludwig, Joan
 Ludwig, Richard
 Minkiewicz, Gertrude
 Muklewicz, Laura
 Newman, Virginia
 Osmialowski, Jessie
 Osmialowski, Leo
 Pakos, Emily
 Petrous, Loretta
 Polak, Anna
 Posluszny, Edward
 Posluszny, Betty
 Pakos, Frank
 Palmer, Patricia
 Przeslica, Helen
 Przybylinski, Rose
 Rybicki, Esther
 Rzeppa, Dorothy
 Schwartz, Mary

Sedlarik, Frank
 Sedlarik, Ann
 Skalski, Connie
 Skalski, Robert
 Skuba, Frances
 Sokol Barbara
 Stadnik, Irene
 Stadnik, Stefan
 Stoneberg, Genevieve
 Struzek, Josephine
 Szczepaniak, Rita
 Topor, Frank
 Ulanowski, Irene
 Vogt, Margaret
 Wentrine, Eileen
 Woelke, Margaret
 Zahron, Diane
 Zielinski, Bella



Parish Events

1997 Parish Events

January

Big Daddy Lackowski leads parish in Polish and English Christmas carols at all January 11:00a.m. Sunday Masses.

Polish Yacht Club members donate six cases of food and clothes for distribution to the poor of the parish.

St. Hyacinth Men's Choir performs at a Polish Pączki Party held at the Grosse Pointe War Memorial. A showing of slides of Krakow and Czestochowa are also part of the day's program.

February

The first Latin Mass of the 90th anniversary year is held. American Bishops Overseas Appeal is taken up at all masses during the second weekend of the month.

The St. Francis of Assisi Parish Lenten Fish Fry on February 14, 1997 is publicized in the parish bulletin.

682 Lenten banks are mailed to parishioners this month.

Members of the Mens' Choir and Father Skalski attend a performance of The Mazowsze at the Macomb Center for the Performing Arts.

March

Former Pastor of St. Stanislaus, Father Grzyb, is remembered this month on the 10th anniversary of his passing away.

A listing of former Chene Street businesses is published in the parish bulletin much to the delight of long time parishioners.

Six busloads of pilgrims from the American Polish Assistance Association attend Holy Thursday services at parish before continuing their journey to other nearby churches.

April

Every one attending a parish Święconka after the 11:00a.m. on April 6th received a genuine wooden Polish Easter egg.

Sarah Porada officially becomes the parish's first female "Knight of the Altar." She follows in the footsteps of her brothers, Nicholas and David who were also "Knights."

Officials of the Jackowo Club include President Helen Schima, Vice-President Eileen Maynard and Treasurer Diane Zahron.

150 Venison Dinners are served at parish's annual event, generously prepared and served by Chester Okonkowski.

Jackowo members travel by bus to the Soaring Eagle Casino to check out the operation of that facility.

Palms from Poland, in addition to the traditional American palms, are distributed on Palm Sunday weekend.

Adele Cieslak, Ed Zabrzanski, Irene and Stefan Stadnik perform the task of erecting and decorating the Altar of Reposition.

Steven and Julian Kolarczyk receive their first Holy Communion on April 20th.

Tickets for the 90th Anniversary Banquet go on sale at \$30.00 per person.

May

Beloved parish organist, Walter Truskowski, retires as the band director of St. Peter the Apostle elementary school band. Walter's distinction of being the first and only Pole to be the President of the American Music Guild was also noted at this time.

Chapter 2 of the Orchard Lake Ladies Auxiliary sponsors a dinner on May 7, 1997 at the Under The Eagle restaurant.

As the flooding of the Red River devastates people in North and South Dakota, parishioners donate over \$2,000 in relief efforts.

Carrie Zabrzanski, Nicholas Porada, David Porada and Heather DeArmit are recognized in the parish bulletin for their scholastic achievements.

Parish Events

continued

1997 Parish Events *continued*

May *continued*

A special contingent of United States Marines, coordinated by Gene Balcer, participates in a special Mass honoring all Polish and American War Veterans.

June

A reunion Mass is celebrated for all grade school, high school graduates and those married in the parish this month.

A two-day bus trip to the Bay Mills Resort and Casino in the Upper Peninsula is sponsored by the Jackowo Club.

The Polish Army Vets continue their long standing tradition of selling Blue Poppies over the first weekend of the month.

Seventeen hard working volunteers washed and cleaned the church in preparation for the 90th Anniversary celebration. 369 parishioners and friends attend the banquet at the Polish Century Club.

July

150 persons attend an indoor parish picnic, receiving a free hot dog, bag of chips, a donut and a beverage. Each child attending also received an oversized coloring book compliments of Father Skalski.

Lillian Szymanski, managing editor of the Tygodnik Świat Polski, is chosen Woman of the Year by the Orchard Lake Ladies Auxiliary.

The worst floods in 1,000 years hit the southern portion of Poland. 120 cities are under water and 138 are partially flooded. Parishioners donate to the efforts of the PRCUA.

Cardinal Maida asks for prayers and assistance for the victims of the tornado that swept thru Michigan on July 2nd.

Joseph Cardinal Glemp, the Primate of Poland, offers a Mass at the Orchard Lake Shrine Chapel. Parishioners were encouraged to attend.

August

The traditional blessing of Flowers and Herbs take place on August 9 and 10th. This centuries old tradition continues at St. Hyacinth parish.

September

Bus trips are planned to Niagara Falls and Casino and another to Chicago by the Jackowo Club. They celebrate their Silver Anniversary this month. While celebrating their 25th anniversary at a special Mass this month, they take the opportunity to recognize the legacy of the current and past officials of the Jackowo Club.

Church organist and choir director, Larry Surhigh, is surprised by a 60th birthday party held by the choir members.

The parish is deeply saddened by the death of Mother Teresa.

All parishioners and guests received a Dozynki "red apple" pin on September 20 and 21st.

October

Arlene Pulice and Eddie Zabrzanski spearhead another successful Banana Festival.

November

The catafalque is on display during the month continuing the Polish tradition of remembering our deceased family members and parishioners.

Members of the Detroit Historical Society tour our church.

Chapter 2 of the Orchard Lake Ladies Auxiliary sponsors a Thanksgiving Dinner fundraiser at Under The Eagle restaurant.



Parish Events

continued

1998 Parish Events

January

The combined chapters of the Orchard Lake Ladies Auxiliary attend Mass and a dinner on January 11th. 130 members attend this annual installation event.

Big Daddy Lackowski performs Polka Masses On January 4th, 11th and the 28th.

Chester Okonkowski leads in the preparation and serving of the Annual Venison Dinner on January 25th.

The Ushers Club holds its annual Appreciation Dinner for its members, recognizing long serving ushers.

600 parishioners and guests attend a special Kolędy Mass offered by Msgr. S. Milewski and assisted by Fr. Skalski.

February

The Jackowo Club holds a bunco and card party for members and guests. Lunch is included at only \$5.00.

The Polish Yacht club donates \$800 and 150 cans of food for distribution to parish poor.

Radio station WJR presents a two-hour program entitled "Pączki Sunday". It was two hours of jelly-filled polka music. "Pączki" are becoming as popular as chocolate is to Valentine's Day and turkey is to Thanksgiving.

March

Volunteers clean the entire church in preparation for Easter season.

Members of the Polish dance group, "Galicja", attend Mass and a dinner in school hall on March 22nd.

April

The Easter Bunny stops for breakfast in the school hall on April 5th. He is joined by nearly 200 of his supporters.

St. Hyacinth's is included in a tour of Detroit's historical churches on April 6th.

Forty Hours Devotion are conducted this month.

A record breaking number attended this year's Holy Thursday pilgrimage to our church. Sponsored by the American Polish Assistance Association. It has become a popular annual event.

Father and daughter artists, Chester and Christine Szafran, update the painted background for our Easter season gravesite of our Lord. Over 1,000 faithful attend the three Easter weekend Masses this year.

May

The Crowning of the Blessed Virgin Mary took place at the Jackowo monthly meeting. Members and guests attended a hot luncheon following the Crowning.

The Jackowo Club journeys on a bustrip to the Leelanau Sands Resort and Casino in Michigan.

Parishioner David Porada is recognized by the P.R.C.U.A. at their 22nd Annual Dance Recital.

Former Parish Associate, Father David Przedwiecki, O.F.M. visits the parish on May 31st.

Post #19 of the P.L.A.V. holds a Communion Mass for its 19 members on May 17th.

June

Bob and Connie Skalski plant over 1,000 pansies, petunias and silver dust flowers throughout the parish grounds.

Unique pins are distributed to the men of the parish as it celebrates Father's Day.

July

A special mission collection is taken up for missions conducted by the Archdiocese of Jackson, Mississippi.

Parishioners are included in protesting the current filming of "Polish Wedding" in

Parish Events continued

1998 Parish Events *continued*

July continued

Hamtramck. Poles are cast in an unflattering and derogatory light throughout the film.

August

The annual collection for The Catholic League for Religious Assistance to Poland is made.

Additional fans, for use in the church, are purchased.

October

Rosary Month is proclaimed for the entire month, with a decade of the rosary being prayed at each Mass.

More than 50 international students from Orchard Lake College attend Sunday Mass through the efforts of Michael Krolewski. Students from the Rzeszow area of Poland are present. Father Skalski's mother came from that part of Poland.

November

Members of the Jackowo Club go "international" by visiting Casino Windsor on a day trip by bus.

The "Varitones" attract nearly 200 to this month's Polka Mass.

Father Skalski is given a surprise 70th birthday celebration in the school hall on November 6th.

Efforts to form a mixed choir for the 11:00a.m. Sunday Mass are begun.

Members of the Daughters of Isabella Circle #736 attend Mass on November 22nd.

John Orłowski leads members of the Ten Pin Bowling Club in attending Mass on Thanksgiving Day.

December

Parishioners overwhelmingly donate to this year's annual Christmas flower collection.

Members attend the December 12th Annual Christmas Party of the Jackowo Club.

Larry Surhigh and the members of the Men's Choir, once again, impress attendees to the annual Christmas Eve Mass.

Edward Zabrzanski does a splendid job in decorating the sanctuary, once again, for the Christmas season. Especially liked by visitors are the decorations for the children.

1999 Parish Events

January

Men's Choir performs at St. Clare of Assisi Church in Farmington Hills. Father Skalski also celebrates Mass there.

Big Daddy Lackowski leads parish in Polka Masses on three weekends this month.

Twelve inches of snow fell during the first weekend of this month.

February

Thirty-five dozen of pączki are distributed to all weekend Mass attendees. Maxine Taylor, John Orłowski and Connie Skalski head up team packaging these sweet delights.

Eileen Maynard chairs the 1999 Jackowo Valentine Party.

Gorzkie Żale (Bitter Sorrows) Lenten service is sung by Men's Choir as Lent begins.

Parish Events

continued

1999 Parish Events *continued*

March

A snow emergency is declared by City of Detroit and the 4pm Mass is cancelled on March 6th.

Adele Cieslak and O.L. Ladies Auxiliary holds luncheon honoring Sister Mary Cynthia Strzalkowski, Mother General of the Felician Order. Proceeds are marked for the Mother Angela Museum in Poland.

Chester Okonkowski prepares Venison Dinner and serves nearly two hundred dinners.

Over 600 unique dried-flower and herb palms from Poland are distributed to parishioners over the Palm Sunday weekend.

April

Retired pastor of St. Albertus Church Rev. Joseph Matlenga, dies on April 2, 1999 at the age of 86. Cardinal Maida offers Mass Of Resurrection on April 7th.

A parish favorite, the Polish-Century Club on East Outer Drive in Detroit, closed its doors on April 12, 1999.

Nearly 300 pilgrims attend Holy Thursday services, a time-honored tradition brought to America from Poland.

Msgr. Milewski visits parish and offers Mass for the combined chapters of the Orchard Lake Ladies auxiliary.

Ushers Club present special recognition awards at a parish hall dinner to several long-serving members.

May

The Jackowo Seniors continue their tradition of Crowning the Blessed Virgin Mary during the month of May.

Two neighborhood buildings which housed Poppy's Bar and McDougall Bakery, are demolished by the City.

June

Parishioners who are members of the Polish Army Veterans Association sell Blue Poppies to raise funds for veterans.

Fifteen flats of flowers are planted, around the parish grounds, by Bob, Connie, David Skalski, Ron Zabrzanski, Joan Kaczorowski and Bob Szatkowski.

Jackowo Club elects Dorothy Rzeppa President, Esther Rybicki Vice President, Loretta Petrous Secretary and Connie Skalski as their Treasurer.

July

As Father Skalski recuperates from illness, visiting priest Father Ventline offers 4:00p.m. Mass in the dark. Father Conti celebrates 11:00a.m. Mass without lights as well. Unexplained loss of power lasts until Sunday afternoon.

Parishioners participate in annual pilgrimage to Orchard Lake Schools' Shrine Chapel and to the Grotto of Our Lady of Lourdes.

August

A parish wide collection is taken up for the Catholic League For Religious Assistance To Poland. Money is earmarked for the education of priests, works in the parishes and for the renovation and building of churches.

September

Carmelite Missions representative speaks at Masses on one weekend. Collection is taken up the following weekend.

October

Eddie Zabrzanski takes over the reins of chairing the Banana Festival. \$3,000 in cash prizes are

Parish Events

continued

1999 Parish Events *continued*

October *continued*

offered this year. A Red Wing hockey stick signed by Steve Yzerman and Chris Osgood generates excitement as it is raffled off this year.

Parishioners are requested to donate two liter bottles of pop for use at the Festival. Response is overwhelmingly successful, as is the Banana Festival.

Jessie and Leo Osmialowski head up Saturday's kitchen brigade and Joan Kaczorowski is in charge on Sunday as meatball dinners and pork chop/chicken dinners are served at the Banana Festival.

November

Father Skalski imparts the sign of the cross on all Mass attendees with holy water touched to the reliquary containing the relic of St. Therese of Lisieux. Over 25,000 people visited the National Shrine of the Little Flower where it was displayed.

December

The weather cooperates and makes this year's Christmas Eve Mass attendance one of the biggest in years.

2000 Parish Events

January

Two large banners heralding the Church's Jubilee Year (2000) are hung in the sanctuary.

A group of men and women representing the Orchard Lake's International Student Services attend the 11:00a.m. Mass. The Prayers of the Faithful were announced by the students in their native languages. A breakfast is served to the students in the parish hall immediately after Mass.

February

Jackowo Club held their annual Valentine party this month.

March

The Detroit Historical Society's Church Tour includes our church in their noteworthy tour of historical Detroit churches.

The Jackowo Club holds their annual St. Joseph's Day dinner and attend Mass.

April

The Easter Bunny stops at the parish and enjoys breakfast with over one hundred children and adults.

One of the largest groups ever turns out for the Annual Holy Thursday Church Pilgrimage.

May

An 80th birthday card, signed by many of the parishioners, is mailed to Pope John Paul II on the joyful celebration of his birthday.

June

The Varitones perform and lead the congregation in another Polka Mass this month.

August

The Jackowo Club celebrates summer by holding a Summertime Picnic for its members and guests.

September

Over a two weekend period, parishioners are requested to donate canned/boxed food items for use at next month's Banana Festival.

October

Dearborn's Divine Child High School students and their pastor Msgr. Kucyk visit our church for a tour.

Eddie Zabrzenski and his volunteers spearhead another successful Banana Festival.

Parish Events continued

2000 Parish Events *continued*

October *continued*

This year's Polish-American Heritage Celebration recognizes Sister Cynthia Strzalkowski, Adele Cieslak, Brother Joseph Jozwiak, Larry Surhigh, Cass Maj, Joan Kaczorowski, Rose Przybylinski Stefan and Irene Stadnik, Sabina Jagodzinska and Connie and Robert Skalski.

November

The Orchard Lake Schools Ladies Auxiliary honor Father F. Skalski on his birthday with a testimonial dinner at Hamtramck's Under The Eagle restaurant.

A surprise birthday celebration, after each weekend Mass, is held for Father Skalski who is celebrating his birthday. Paczki and coffee is served.

A pierogi making class is held at parish hall.

December

The entire school basement is cleaned and painted. Volunteers also clean and polish the Church in preparation of Christmas services.

Donald Samull, John Orłowski and Christopher Loeffler join the Parish Council.

Eddie Zabrzanski and volunteers erect the main Nativity scene, a children's Nativity scene and decorate the sanctuary for Christmas season. A big turnout is seen at this year's Christmas Eve Mass.

2001 Parish Events

January

The City of Detroit recognizes St. Hyacinth Parish and its 300th Anniversary Committee with a Heritage Award at a Cobo Hall breakfast gathering of over 3000 persons. Representing the parish are Don Samull and Robert Giannini. The Parish name is also inscribed on a Tiffany glass trophy, which is a part of Detroit's 300th Celebration collection.

February

First Polka Mass of the year is attended by nearly 400 on February 4th. The Blessing of Throats occur on February 3rd and 4th.

The distribution of pączki and annual Venison Dinner take place on the last weekend of the month.

March

The feastday of St. Joseph, Patron of the Jackowo Club, is celebrated with a Mass and a brunch in Fr. Skalski Hall.

April

Over 300 adults and children attend the annual Easter Bunny Breakfast.

Parishioners volunteer to clean church in preparation for Easter Services

Our church is filled with pilgrims attending the annual Holy Thursday pilgrimage of Polish Churches.

Volunteers and supporters of the Parish are recognized in an annual Appreciation Dinner held in Fr. Skalski Hall.

Forty Hours of Devotion are observed this month.

May

Parishioners, after each Mass, pray for Pope John Paul II as he begins a historical pilgrimage to Malta, Greece and Syria.

A large group of pilgrims tour St. Hyacinth's as part of a larger Polish church tour on May 1st.

Eileen Maynard, Jane Hancock, Irene Stadnik, Diane Zahron, and Robert Skalski are installed as Officers of the Jackowo Seniors Club.

June

Rogalin, Wieliczka, Gwiazda, Mala Polska and Halka dance groups attend and participate in Polish-American Heritage-Detroit300 celebration. Over 700 persons attend special ceremony awarding Polish-American Heritage Awards to significant Polonia members. Bishop Vigneron

Parish Events

continued

2001 Parish Events *continued*

June *continued*

celebrates Mass and blesses Polish-American Heritage Mural.

Father Francis Skalski celebrates his 45th anniversary to the Priesthood and 30th anniversary as Pastor of St. Hyacinth's.

July

City of Detroit administration asks all churches to ring their bells at noon on July 24th to commemorate the landing of Antoine Cadillac on the shores of the Detroit River.

The Detroit News publishes detailed article of parish's Polish-American Heritage Mural and its artist, Dennis Orłowski.

Father Boleslaw Krol, former assistant, and now Pastor of St. Louis The King and St. Bartholomew parishes, celebrates his 40th anniversary of priesthood.

September

The first Pre-Banana Festival luncheon takes place in Father Skalski Hall. Over 225 persons attend luncheon.

The parish joins the rest of the world in mourning the victims of a terrorist attack on the World Trade Center, the Pentagon and in a field in Pennsylvania.

October

Detroit Historical Museum opens exhibit entitled The Polish Presence in Detroit. Several items from St. Hyacinth School are used in exhibit.

Pope John Paul II celebrates his 23rd Anniversary of being elevated to Papacy. Mass of celebration offered at St. Hyacinth. Coffee and cake is served after Mass.

Parish Banana Festival takes place and celebrates its 24th anniversary.

Parishioners and friends of St. Hyacinth are recognized in ceremonies as parish celebrates Polish-American Heritage Month.

November

First parish-wide Remembrance Mass is celebrated remembering parishioners and friends who passed away during the past year. A candle lighting ceremony is part of the Remembrance program. Bishop Blair attends and lights a candle in memory of those victims of the September 11, 2001 tragedy.

Al Sobotka, son of parishioners Mr. & Mrs. Jerzy Sobotka, is spotlighted in Detroit News article. He is the Zamboni machine driver and Ice Manager at Joe Louis Arena.

December

St. Hyacinth Men's Choir releases their CD and cassette recordings of traditional Polish Christmas music, "Hej Koleda". The Choir started in 1947 with fifty members.



2002 Parish Events

January

Trzech Króli – Feast of Three Kings
Distribution of Chalk
January 5th & 6th

February

Candlemas Day
Matka Bostka Gromniczna
Parish procession with free candle
prior to each mass February 2nd and 3rd

P.A.H.A. Civic Achievement Award
Presented to Michael Krolewski
February 9 at 4:00p.m.

Pączki Weekend
February 9th and 10th

March

Dzien Św. Józefa
Jackowo St. Joseph's Party
Saturday March 2nd

Easter Bunny Breakfast
8:30a.m. to 12:30p.m.
Sunday, March 24th

Traditional Blessing of Baskets
March 30th

Resurrection Mass & Procession
March 31st 9:00a.m.

April

Divine Mercy Sunday – Forty Hours
April 7th

Mass offered for all parishioners
at tomb of St. Hyacinth in Kraków, Poland
April 21st

May

Procession and Crowning of
Blessed Virgin Mary
Mother's Day Remembrance
May 12th at 11:00a.m.

June

Boze Cialo – Corpus Christi
Traditional Corpus Christi procession
inside of church to four altars
June 2 at 9:00a.m.
Father's Day/Flag Day Remembrance Mass
June 16th at 11:00a.m.

July

Celebrating Pulaski and Kosciuszko's
efforts to
the American Revolution
Sunday, July 7th at 11:00a.m.

August

Matka Boska Zielna
Traditional blessing of
flowers and herbs
August 10th and 11th

St. Hyacinth Feastday
August 17th

September

Dozynki-Polish Harvest Celebration
An apple will be distributed at all
weekend masses to commemorate Dozynki
September 7th and 8th

95th Anniversary of Parish
11:00a.m. Mass of Celebration
Banquet at Barton House
September 15th

October

Polish -American Heritage Month
Recognizing Polish-Americans
October 13th at 11:00a.m. mass

Polka Mass October 6th at 11:00

25th ANNIVERSARY OF
DETROIT'S BANANA FESTIVAL
October 5th and 6th.

November

Zaduszki All Souls Days
WYPOMINKI
Monthlong

Remembrance Ceremony
November 3rd 11:00a.m.

December

Sw. Mikolaj (St. Nicholas) visits
December 7th & 8th

Christmas Eve Mass
Men's Choir Kolędy 9:30pm
Pasterka Mass at 10:00p.m.
December 24th

Blessing of Wine
St. John's Day
December 28th and 29th

Mother's Day and The Crowning Of The Blessed Virgin Mary May 12, 2002

Participants included:

Jessica and Jeremiah Becker
Stephanie Jaczkowski, Soloist
Andrew Greenia
Noah Greenia
Amanda Jaczkowski
Joseph Jaczkowski
Jamie Light
Anna Nowinski
Samantha Porada
Sarah Porada
Michael Smigiel
Kara Lynn Kinsman
Krystyna Kinsman



Annual Day of Remembrance

The parish continues to maintain the customs brought to this country by our forefathers. One such observance, that of All Saints Day and All Souls Day, took on a more somber meaning on Sunday, November 4, 2001, less than two months after the tragedy of September 11, 2001.

Family members or friends of those parishioners and friends of St. Hyacinth who had passed away during the previous twelve months were invited to attend a special Mass and to light a candle in memory of their loved one.

A special stand, set up in front of the communion rail, held a separate candle for each deceased parishioner or friend. After each candle was lighted, our own Bishop Leonard Blair, who was visiting us at the time, lighted a candle for all of those who died during the attack when terrorists struck America on September 11, 2001

The parish will continue to honor and remember our parishioners and friends in this annual lighting and prayer service.

**Please join us on
Sunday, November 3, 2002
at 11:00a.m.**



25th Anniversary of Banana Festival

The ONLY Banana Festival in the United States is celebrating its 25th anniversary this year. Here is a glimpse of only a few of the many hardworking and dedicated parishioners and friends who have made the Banana Festival such a success throughout the years.



Tradycje Polskie - Polish Traditions

Święconka
Dożynki
Matki Boskiej Żyłnej
Dzień Wszystkich Świętych
Dzień Zaduszny
Boże Narodzenia
Trzech Króli
Polskie Tradycje Wielkanocne

Without traditions, where would anyone be?

Two of the most popular traditions are that of the Blessing of Easter Baskets and a visit by Św. Mikołaj.

Another tradition is the celebration of Pączki Day. If you don't know about that one, just ask any parishioner.



Masses Offered In Poland For Parish

During the 95th anniversary year, Masses will be said at the following churches in Poland for the intentions of the living and deceased members of St. Hyacinth Parish.

"Matka Bostka Łaskawej"

Church of the Polish Jesuits in Poland dedicated to the Patroness of Warsaw

"Św. Jacka"

Church of the Dominicans in Warsaw. The Mass will be said there at the very moment the anniversary Mass is said in Detroit on September 15, 2002.

"Mariacki" (St. Mary's)

The historic church on Krakow's Market Square where the famous trumpeter calls out each hour from one of its steeples.

"Our Lady of Fatima" Basilica

The church in Zakopane (Poland's mountains) where the local people vowed to build this church if the Holy Father survived the attempt on his life.

"Częstochowa Shrine"

The world-famous church of the Black Madonna, Patroness of Poland. The 4th greatest pilgrimage site in the world, the Mass will be said in front of the treasured icon of Our Lady.

"Lwów Theological Academy"

A mass will be said by elderly, retired priests of the once underground church in Ukraine.

"Polish Cathedral of Lwów"

The main church of the Poles in the city of Lwow, now in the Ukraine.

"St. Casimir's Church"

The Warsaw church built by King Jan Sobieski in thanks for his victory over the Turks. Perpetual adoration is now held there by Sacramentine Benedictine Nuns.

"Felician Sisters Motherhouse"

The home of Felicians in Kraków. The Mass will be said at the tomb of blessed Angela, the Foundress of the order.

"Debno"

One of Poland's most historic wooden churches. It is located in the rural hills of south Poland and is considered a treasure of the world by the United Nations' agency, UNESCO.

"Tyniec Abbey"

Headquarters of the Polish Benedictines located on a hill above Kraków's Vistula River.

Camaldolese Abbey

Home of the oldest monastic group in Poland

"St. Nicholas Church"

A quaint parish church in Kraków

"Carmelite Church"

One of Kraków's cherished churches.

"Wos Jablonska"

An old wooden church near Kraków which recently burned. The Mass stipend will help rebuild the church.

"Ecce Homo"

Church in Kraków that holds the tomb of St. Brother Albert, also known as the St. Francis of the 20th Century. The Mass will be said at his tomb.

"Divine Mercy Shrine"

The international center of the Divine Mercy devotion and the tomb of St. Sister Faustina. It is located in Lagiewniki, near Kraków. Our Holy Father, Pope John Paul II, will dedicate the huge new church during his August, 2002, trip to Poland.

"Holy Trinity Basilica"

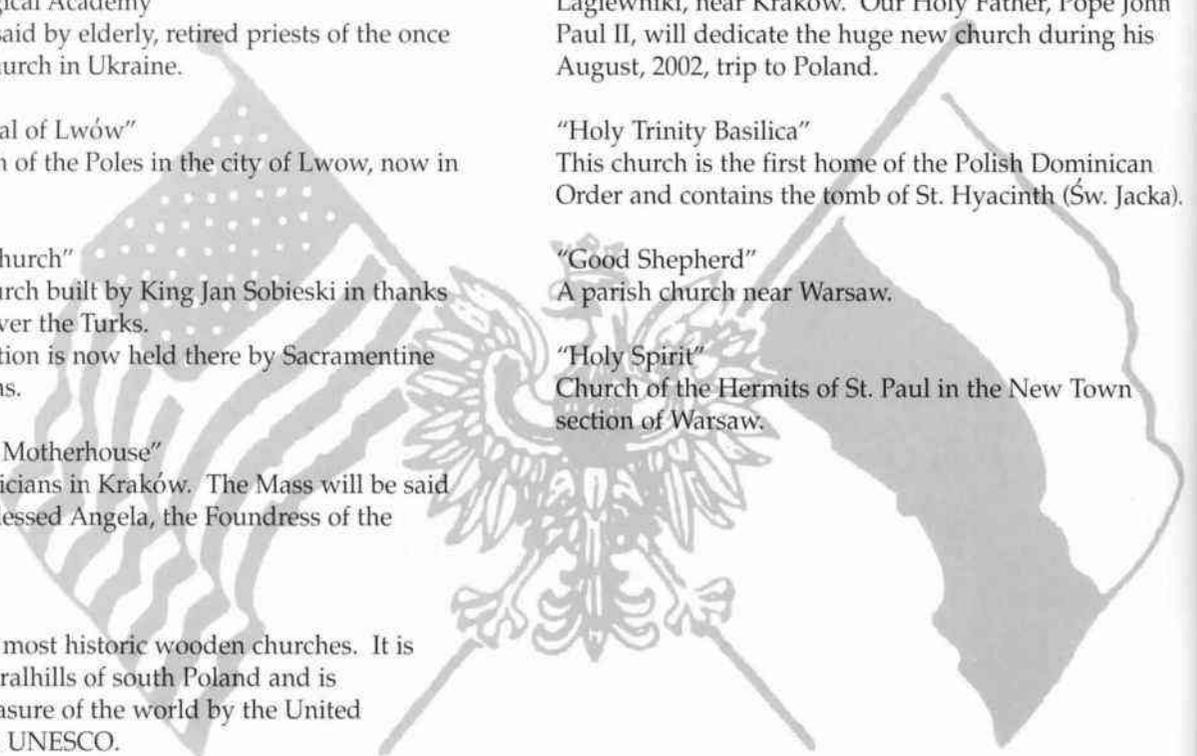
This church is the first home of the Polish Dominican Order and contains the tomb of St. Hyacinth (Św. Jacka).

"Good Shepherd"

A parish church near Warsaw.

"Holy Spirit"

Church of the Hermits of St. Paul in the New Town section of Warsaw.



Permission Granted To Build Church

Up until permission was granted by Bishop Michael Gallagher in 1922, St. Hyacinth Church and School was combined in one large structure. Masses were said on the third floor of that building.

CHANCERY OFFICE HOURS
NINE TO FOUR



EPISCOPAL RESIDENCE
1223 WASHINGTON BOULEVARD
DETROIT, MICH.

June 30, 1922.

Rev. Frank A. Baweja,
St. Hyacinth's Parish,
Detroit, Mich.

Rev. dear Father:-

You are hereby given permission to build a church and rectory for the St. Hyacinth's Parish, Detroit, Michigan. Both buildings are to cost about three hundred thousand dollars (\$300,000.00).

With kind regards, I remain,

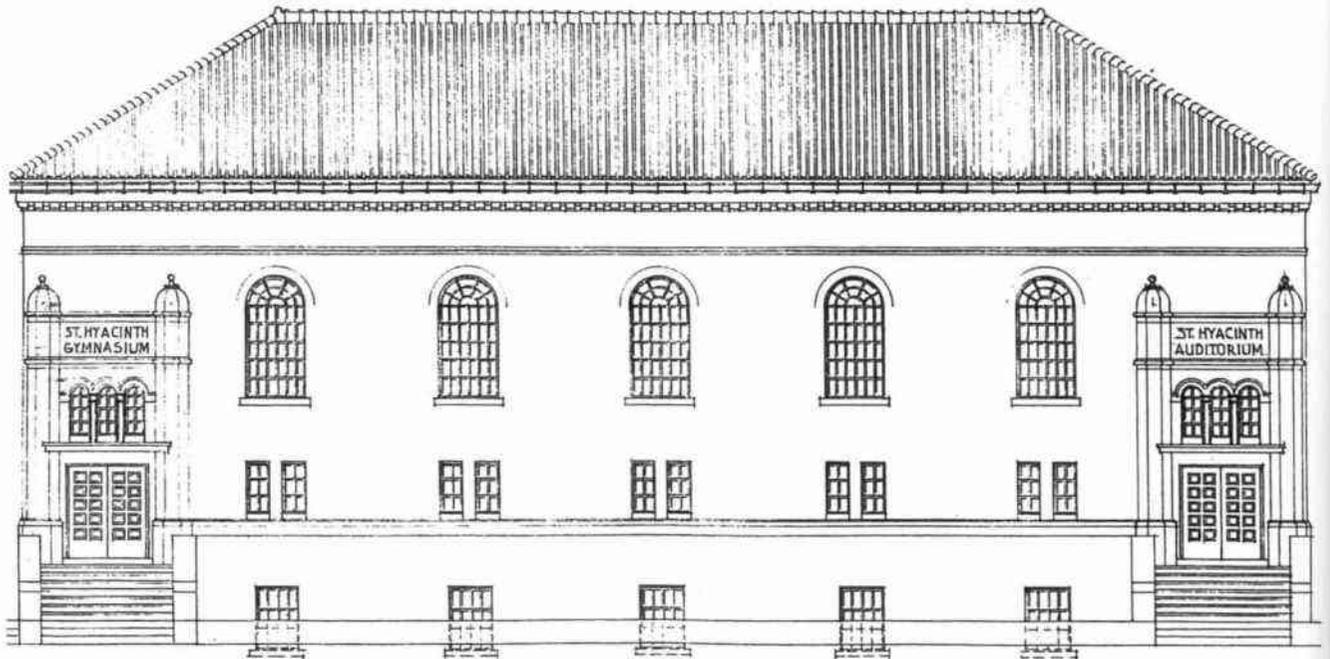
Cordially yours in Xt.,

+ Michael J. Gallagher
Bishop of Detroit.

Donald Doyle
Chancellor.

Revelations from the Parish Archives

At one time in the history of the parish, Pastor Bishop Woznicki proposed the construction of a combination building to house a gymnasium and auditorium. Architectural plans were drawn up. An exterior rendering is shown below. However, the proposal wasn't approved since the school playground would have been eliminated in order to construct the building.

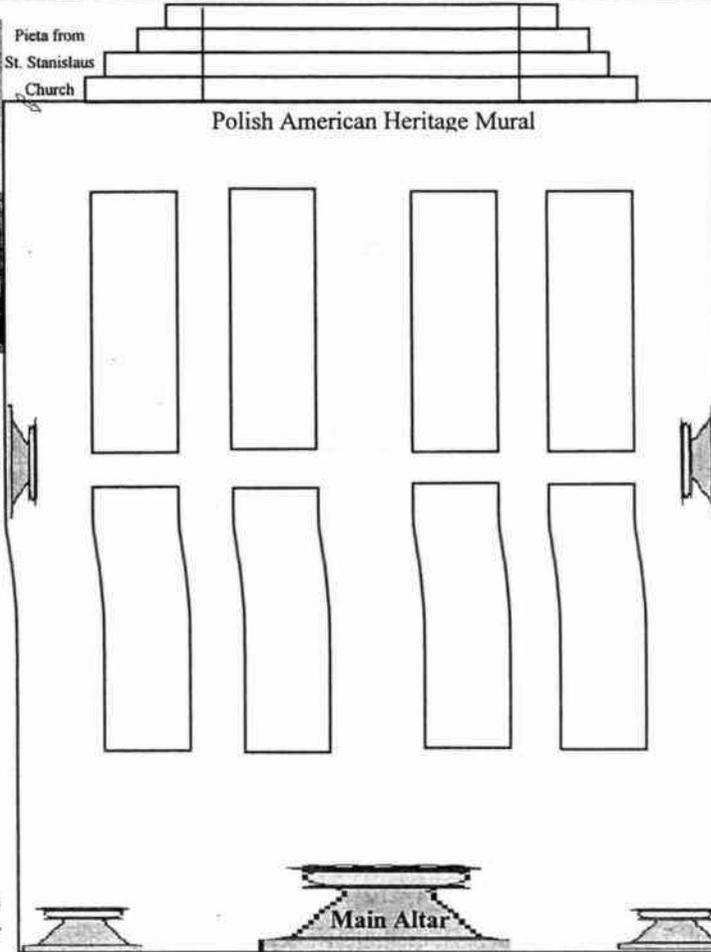


Overview of Church Building and Parish Grounds

McDougall Avenue →



Pieta from St. Stanislaus Church



Maximillian Kolbe Chapel

A hand crafted wooden statue of Maximillian Kobe incorporating a piece of barbed wire from a concentration camp.

Immaculate Conception Chapel

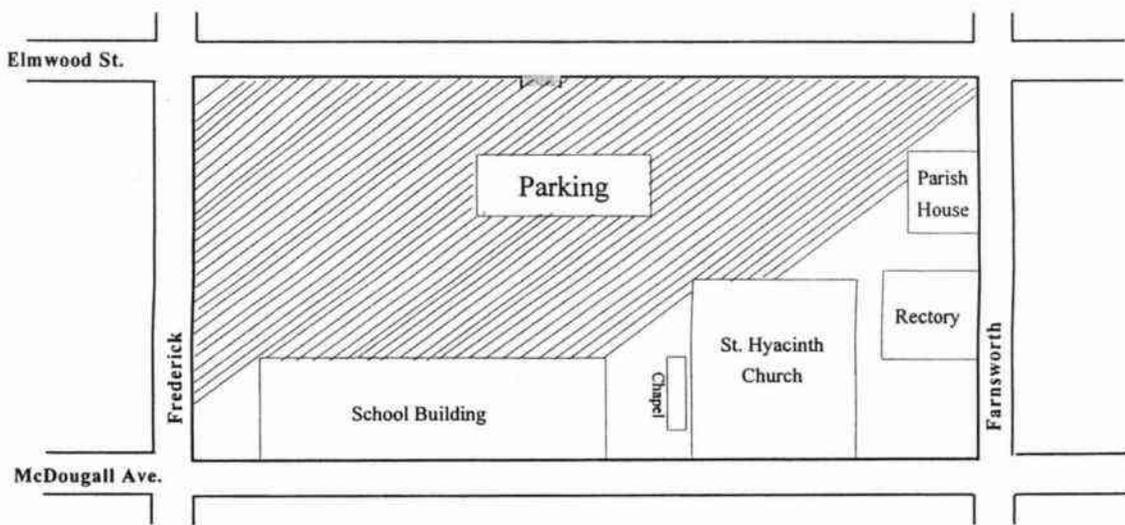
All of the items within this chapel were saved from destruction when Immaculate Conception church was torn down

St. Joseph Side Altar

Main Altar

Side Entrance

Blessed Virgin Mary Side Altar



The Sanctuary

The most important part of the church is the sanctuary. The Sanctuary is the location for the Main Altar. It is here that the Sacrifice of the Mass is offered. The sanctuary is also the location for the Tabernacle which houses the Body of Christ.

The upper part of the sanctuary is called the apse. The arch separating the apse from the rest 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. For this reason the triumphal arches in churches are richly decorated, likewise the Triumphal Arch in our church has a design more richly executed than the other arches.

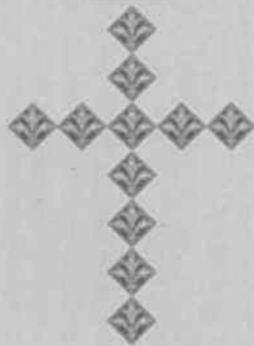
The entire decoration of the apse and of the side chapels is a theme in mosaics. The apse decoration is comprised of two real mosaics produced most exquisitely by craftsmen in the workshops of Venice.

The first encircles the altar like a wide belt. It has a gold background on which is found six medallions symbolic of Sacraments. The other real mosaic is found in the center of the apse directly above the altar and represents the Sacrament of the Eucharist. These two real mosaics, taken together, represent the Seven Sacraments. 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. In the background is shown representation of Our Lord on the cross. This representation is 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 the left side of the medallion is three Latin letters meaning "Jesus Christ Savior". This same phrase is repeated in Greek on the right side of the medallion by the three Greek letters. 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. Although it may not appear so from below, the great medallion mosaic is over ten feet in diameter.

The six remaining Sacraments are symbolically represented in the lower mosaic that envelops the sanctuary like a belt. From the Gospel (left) side, we find first water flowing from a seashell, symbolic of Baptism; and then the dove with tongues of fire representing Confirmation. Next comes the keys which represent the power of forgiveness in the Sacrament of Penance, while candles and the Book of Rituals represent Extreme Unction. The chalice, Host and priestly stole, in the next medallion, symbolize the Sacrament of Holy Orders. The last medallion represents the Sacrament of Matrimony with the joined hands of a man and woman laced together with the priestly stole.





The Great Medallion representing the Holy Eucharist



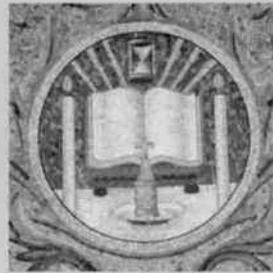
Baptism



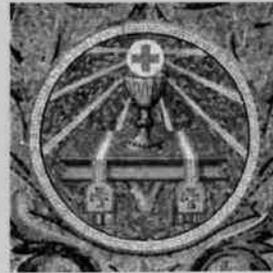
Confirmation



Penance



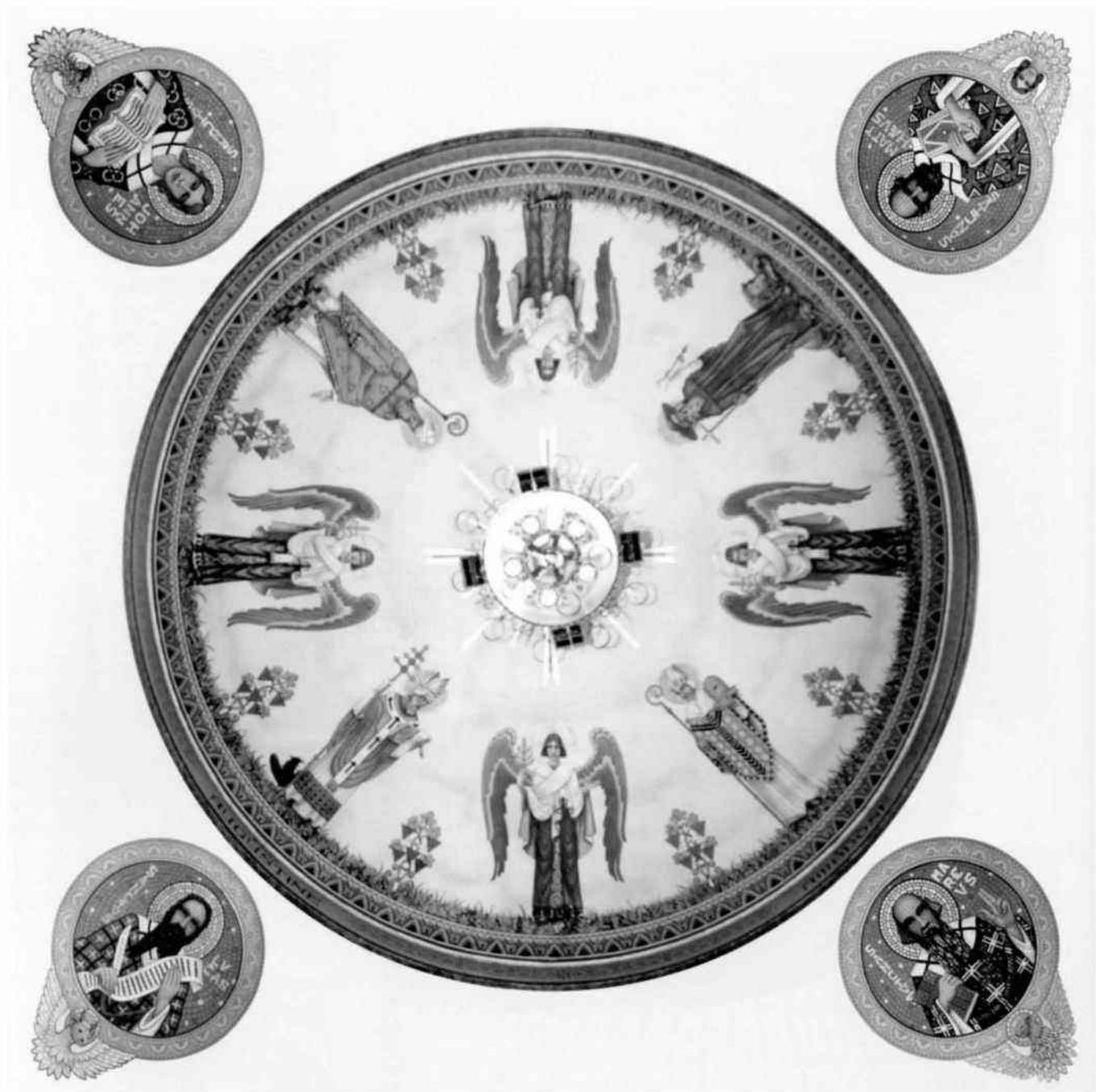
Extreme Unction



Holy Orders

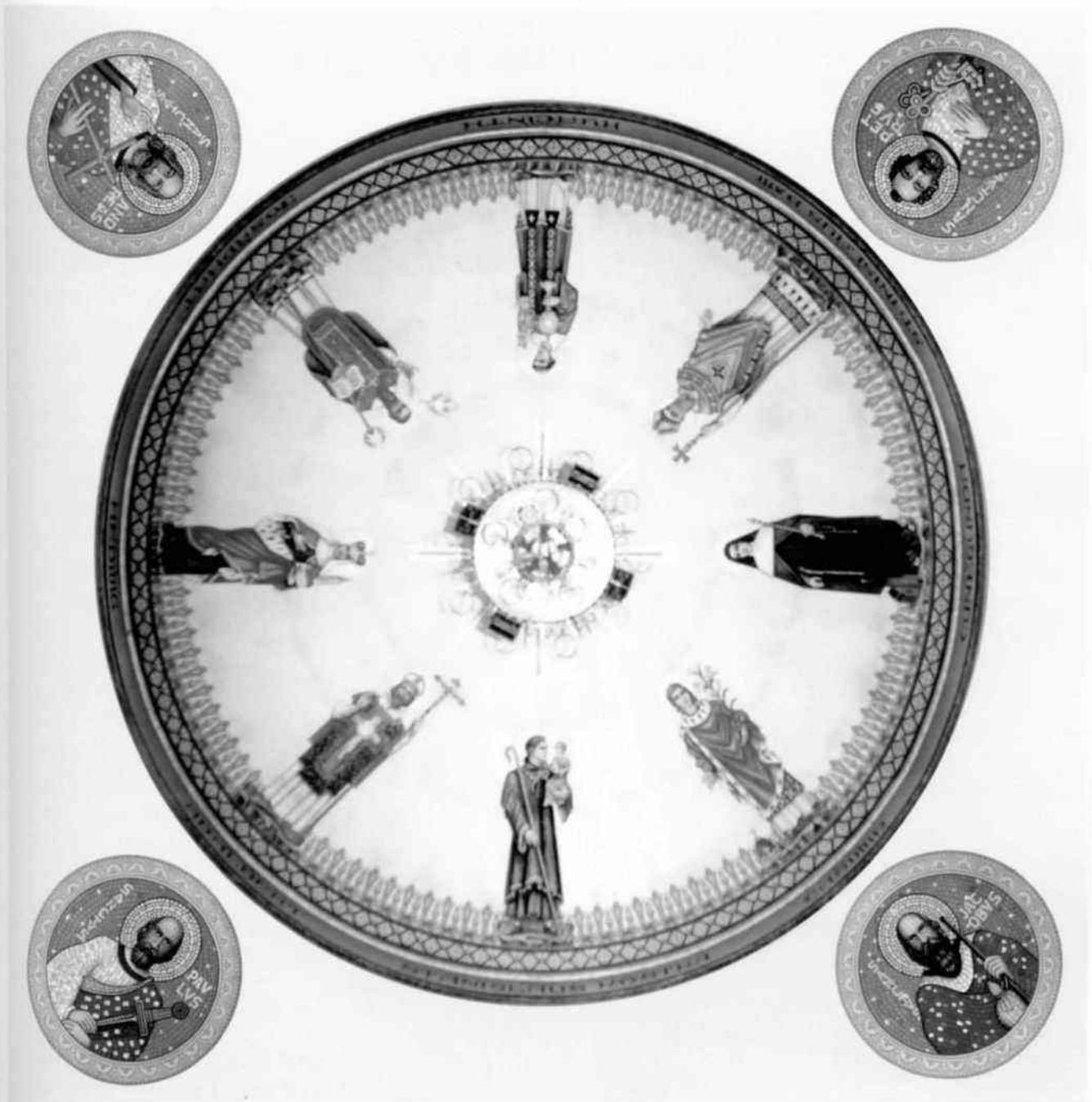


Matrimony



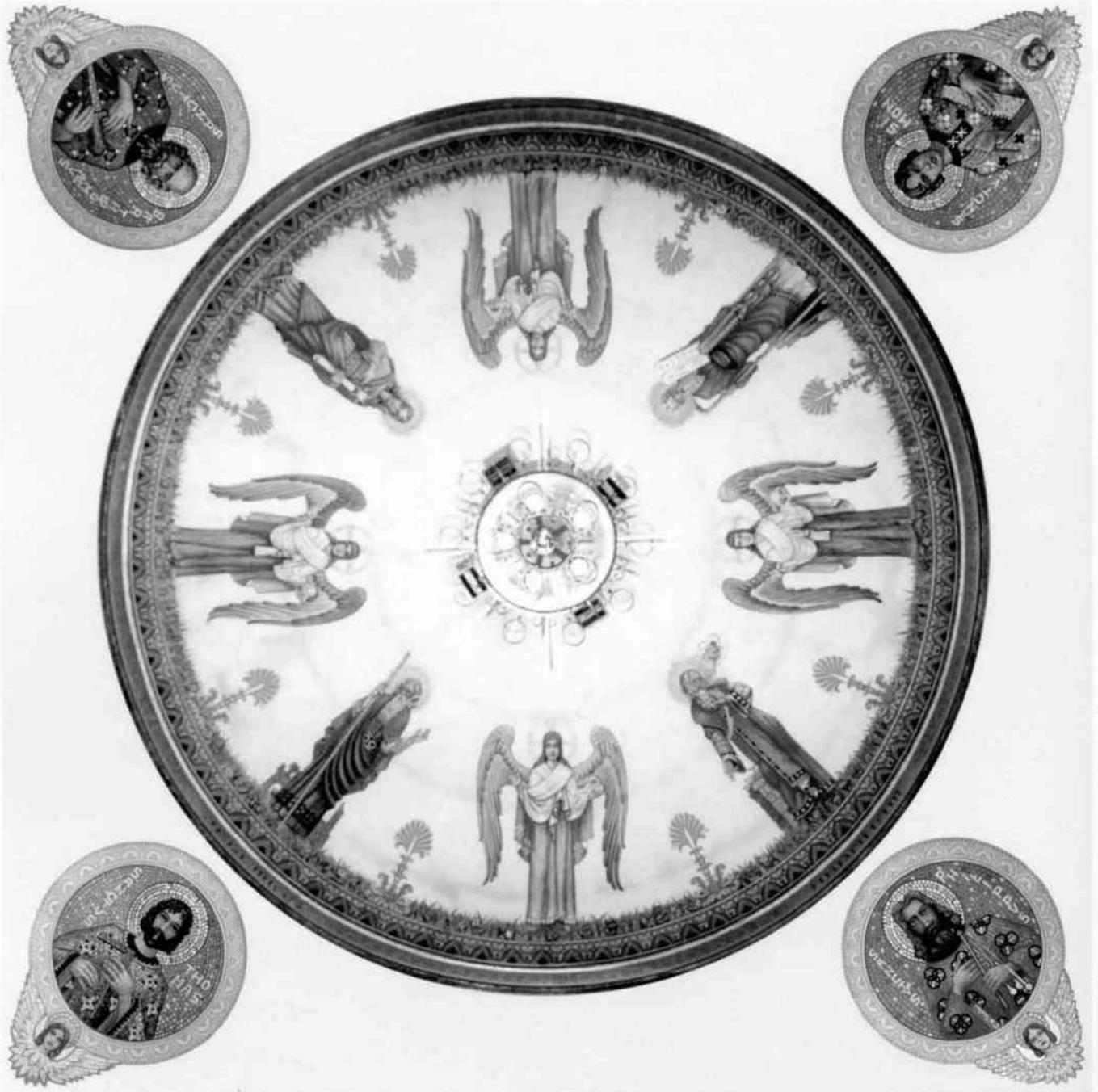
The First Cupola

The first cupola, located nearest the sanctuary, is dedicated to the New Testament. In this cupola are found four Doctors of the Church. Two of the represent the Eastern Church: St. Jerome (who translated the Bible into Latin) and St. John Chrysotom (a great orator 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 un believing 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). In a clockwise fashion, the Saints are shown in the following order: Saint Jerome, Saint Ambrose, Saint Augustine, and finally Saint Chrysotom. To complete this New Testament cupola, are four angels to make a total of eight figures. Also in this cupola are four medallions depicting the four Evangelists: Saints 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 Middle Cupola

The middle cupola is exclusively for eight Polish saints. This plan was adopted to honor our fellow-countrymen and to remind future generations that Poland has produced great saints for us to emulate. Going in a clockwise direction, the Saints are: Saint Hyacinth, Saint Stanislaus B.M., Saint Cunegunda, Saint Casimir, Saint Stanislaus Kostka, Saint Adalbert, Saint Hedwig and Saint Josphat. It should also be noted that each of these saints has been chosen as the patron Saint for Detroit-area Polish parishes. The arches of the cupola are decorated with four medallions. These represent the Apostles, Peter, James, Paul and Andrew.



The Third Cupola

The third cupola (the one closest to the choir) represents the Old Testament. To remind us of the Old Testament are Patriarchs, Abraham and Moses, the greatest leaders of the Chosen People. Also included are the Prophets, Jeremiah and Isaiah. In a clockwise direction these are shown as follows: Abraham, Jeremiah, Isaiah and Moses. Alternating with the figures of the Patriarchs and Prophets are four angels. The arches of the cupola are decorated with four medallions. These medallions represent four of the Apostles Bartholomew, Simon, Philip and Thomas.

Statues and Chapels

Maximillian Kolbe and St. Hyacinth

Both of these statues are hand-carved by the famous Polish sculptor Stanisław Bałoś presently living in Warsaw.

The statuary of Maximillian Kolbe incorporates a section of barbed wire which, sadly, was part of the Auschwitz concentraton camp. This chapel's front railing was part the Immaculate Conception Church's main communion rail.



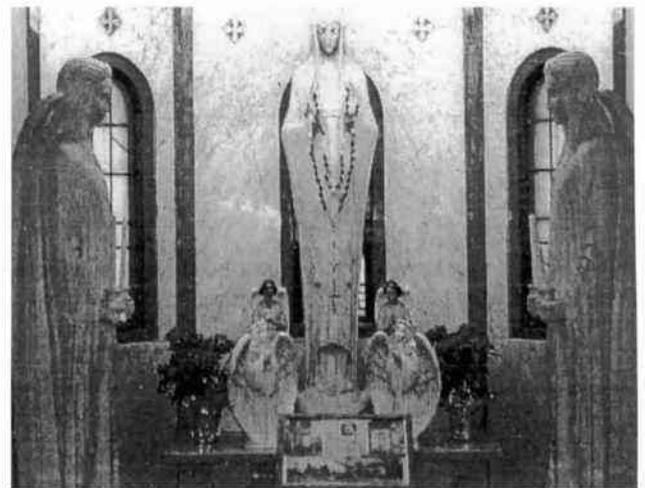
Pieta and Angels

As our neighboring parish of St. Stanislaus was being closed down we were able to rescue through the good graces of its pastor, Father Maciocha, the statue of a Pieta. The two kneeling angels, on each side of the Pieta, also came from St. Stanislaus Church.



Blessed Virgin Mary and Angels Immaculate Conception Chapel

The statue of the Blessed Virgin Mary and the two large angels on each side once was the focal point of the main altar at our neighboring Immaculate Conception Church. The altar on which the Virgin Mary stands is marble from the main altar of the church as well. Another part of this chapel is the railing, which also came from the church's communion rail.



Stanislaw Bałós

Stanislaw Bałós was born on January 1, 1937 in Grzechynia, a village where he still lives and creates his beautiful woodcarvings. His village is only twenty kilometers from Wadowice where Pope John Paul II was born.

His early works of art were displayed at the Club Independent Artists in Gdansk, Gdynia and Tczew. The Polish cruise liner, MS Batory, sailing between Gdynia and Montreal ports also presented his pieces of art to the seafaring populace. His art pieces were parts of an exhibition in Chicago entitled "Sacral Art and Architecture in Poland" and were also exhibited in Warsaw, Szczyrk and Bielsko-Biała.

Today Stanislaw Balos' carvings can be found around the world in such countries as Poland, USA, Canada, Germany and Italy. One of his most thought provoking creations, a statue of St. Maximillian Kolbe comforting a fellow concentration camp prisoner, is proudly displayed in a special chapel aptly named for St Maximillian Kolbe at St. Hyacinth Parish. The statue of St. Hyacinth, also residing in this chapel, is another masterpiece of Mr. Bałós.



W pracowni rzeźby „Nad Potokiem” * The sculptor’s room „Over a stream” * In der Skulpturwerkstatt „An dem Bach”.

Polish-American Heritage Mural

The mural can best be viewed in three separate sections. Start at the left side of the center portion; move to the center portion and finish at the right side.

Left Section

The left side of the mural recognizes the original six historic parish churches on Detroit's lower eastside, once commonly referred to as "Poletown."

The parishes and founding dates are:

- St. Albertus - 1872
- Sweetest Heart of Mary - 1889
- St. Josaphat - 1898
- St. Stanislaus - 1898
- St. Hyacinth - 1907
- Immaculate Conception - 1919

A map is shown depicting the original location of each of these parishes.

Portraits of Father Sylvester Kolkiewicz, the founding pastor of St. Hyacinth Parish and that of our present pastor, Father Frank Skalski are also depicted in this area.

Center Section

Located over the central doorway is our beloved Pope John Paul II. Our Polish-born Pope has visited the Detroit area on two occasions, once as Cardinal in 1976 and once as Pope in 1987. Behind him is the image of the Patroness of Poland, Our Lady of Czestochowa, and a depiction of the John Paul II Cultural Center located in Washington, D.C.

On the left side of the Pope, are the American Flag and the official seal of the City of Detroit. To the Holy Father's right is the Polish flag with an overlay of an American and Polish Eagle.

Right Section

The right side of the mural presents significant personages, places and events that the Poletown area was and is home to. In the center are large paintings of two important Polish holiday customs that are still maintained today: the meatless Christmas Eve Wigilia meal with the sharing of the blessed wafer (Oplatek) and the blessing of Easter food baskets (Swieconka). Both of these customs are still preserved today by descendants of the original Poletown residents.

At the top section is a depiction of SS. Cyril and Methodius Seminary, the original Polish seminary, once located at Garfield and St. Aubin Streets. Its present location at Orchard Lake is also depicted here. Father Joseph Dabrowski, the seminary's founder, is pictured alongside.

The bottom section is a view of the original location of the Felician Motherhouse, once located in that same neighborhood. A scene also depicts the present motherhouse located now in Livonia. Included in this section is the Order's Foundress, Blessed Angela Truszkowska.

The four medallions, in each corner of the mural denote proud Polish-Americans. The top left medallion is of Bishop Stefan Woznicki a former pastor of St. Hyacinth's, the second Polish-American Bishop of the Archdiocese of Detroit and the founder of LIGA. The top right is of our Polish-American Archbishop, Adam Cardinal Maida. The bottom left medallion is of Rev. Mr. Stanley Mazur, the first Polish-American Deacon in the Archdiocese of Detroit and a former parishioner. The bottom right medallion is of Miss Clara Swieczkowska (Pani Klara). She helped recruit volunteers for the Polish Army in Detroit, wrote church, school and society news in Polish for the "Rekord Codzienny" and was Detroit's first Polish social worker earning her recognition by Church, city and state government officials.

Noted Polish-American artist Dennis Orlowski executed this historically accurate mural, measuring ten feet by thirty-six feet

Heralded by The Detroit News, The Detroit Free Press, The Michigan Catholic and the Tygodnik Polski, the mural has become a unique record of Detroit's Polonia, its culture and of its people.

Father Francis Skalski, Robert Giannini, and Donald Samull commissioned the mural as a gift from St. Hyacinth Parish to the Polish community of metropolitan Detroit and in celebration of the 300th birthday of the City of Detroit.

Sabina Jagodzinska provided the necessary resources for the execution of the mural in loving memory of Walter Dolny, Stanley Gogolowski and Bruno Jagodzinski.

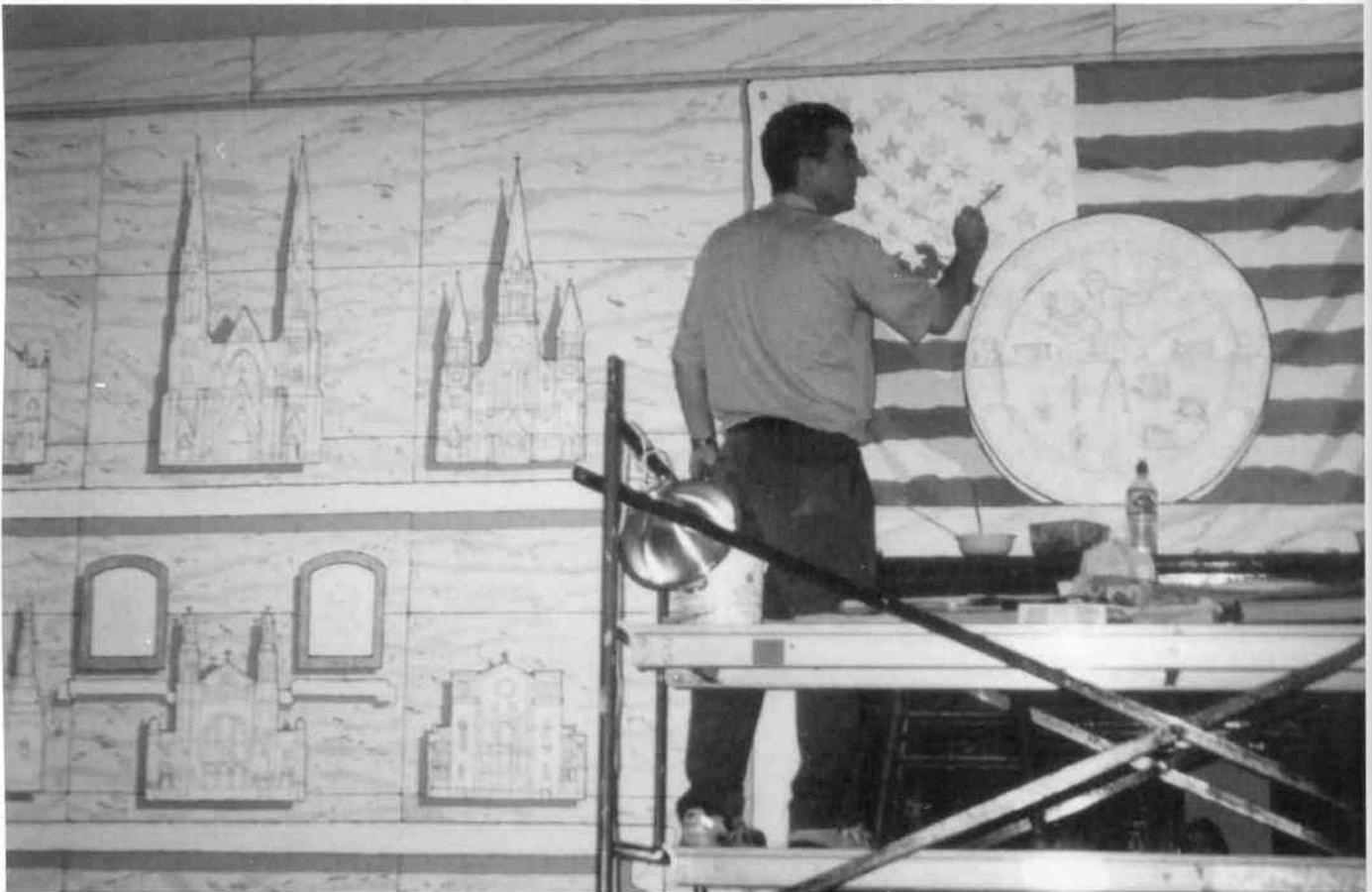
Dennis Orlowski

Poletown Heritage Muralist

With over 100 murals painted by Dennis Orlowski, it was no wonder he was chosen by St. Hyacinth Parish to create a unique and fitting historical record of the once thriving area of the city known as "Poletown."

Dennis presently teaches art at Detroit's Denby High School. He has been painting murals ever since returning from a two year tour of duty in the U. S. Army during the 1960's. Born in the Poletown area, Dennis has deep roots in the community. His father was baptised at St. Josaphat's and his mother's parish was St. Albertus. His parents were married at Sweetest Heart of Mary Parish.

Orlowski began studying painting at an early age with Cleta Popovich a church artist and master craftsman trained in Europe who later moved to the United States. Dennis studied at the Detroit Society of Arts and Crafts and earned his bachelor's and master's degrees from Wayne State University. A year of study was also completed at the University of Mexico where he studied fresco painting.



Chapel Annex

In 1981, the federal government provided St. Hyacinth School with a stand-alone classroom building for student teaching. This classroom building, standing between the school and the church, was later turned into a Chapel once the school was closed thanks to the foresight of Father Francis Skalski.

Our Chapel provides a place to celebrate daily Masses without having to open the main church building. This saves expenses, especially during the wintertime, by allowing the heat to remain low in the main church during the weekdays.



The Parish Bulletin from its Inception and the Importance of its Financial Base.

The Original name for the parish bulletin was "Nowiny Parafialne z Parafii Św. Jacka" (Parish News From St. Hyacinth Parish) and it made its debut on December 24, 1924. The last monthly, by that name, appeared in July 1930. In August of 1930 the monthly became known as "Jackowianin" (a person from St. Hyacinth Parish). It measured 10½ by 15½ inches. The number of pages usually was about 20 but for certain commemorative booklets, the numbers could reach as high as 50.

In order to finance this endeavor, the parish had to depend on advertisers. The pastor could not assume that the publication would just be accepted by everyone without the promise of funds.

From my own book, I repeat that the first financial base included: Three lawyers, two insurance companies, three real estate agents, one drugstore, seven companies renting automobiles, two barbers, one roofing and sheet metal works, eight builders and contractors, one lumber supplier, seven butchers, eleven candy stores, one printer, one photographer, eighteen grocery stores, three tailors, two florists, three doctors, eight painters and wall paperers, one dairy, four orchestras, four bakeries, two plumbers, two funeral directors, one music professor, one store specializing in honey, six shoe stores, two religious stores, thirteen soft drink and tobacco stores, four hardware stores, three shoemakers, three clothing stores, one wholesale meat store and one business dealing with cartage and storage.

Considering the variety and number of businesses, one can easily obtain a view of a vibrant and thriving community. Shopping in the neighborhood was not a one-stop event at "Wal-Mart". Rather, it was several hours of searching for new things and meeting both old and new

friends. The personal interaction was undoubtedly the most important part of this event; and sadly, this is something that is seriously lacking in today's society.

It also should be remembered that an integral and important of the neighborhood was the Chene/Ferry Market. With over one hundred sellers (mostly from the farms to the north), it was one of the gathering places for people from all area parishes. With no parish affiliation in the area however, the business people who operated at the market were not inclined to be a part of the financial base for the monthly.

In addition, many of the business people – even as late as the 1960s – were from other religious communities. Significantly, it was here at the market that the Polish Americans, like their ancestors, met, spoke, bought and traded with the Jewish Poles. Their synagogue was to the northeast of the market as was their neighborhood. The Polish language had been retained by this pre-WWII immigration so there was no problem in communication.

The following pages present, in miniature form, the ads placed by parish advertisers from 1924 to the 1960s. These are not only ads but also keys to the picture called St. Hyacinth Parish. If you would like to have an idea of the size of each ad, then increase the presentation 100%. This is for the general group of ads but some may have been as large as 200% in increase. Of course, some advertisers did insert information that covered as much as one-half of a page or the entire page. Advertisers paid from fifty cents per month to \$20.00 per month for each entry. The later cost was especially high for the times.

1923

The programs of the parish (at right) listed 12 celebrations for September, October and November. Sundays were usually reserved for dinners and parties of an official nature. Dances of a less organized nature were held on Fridays and Saturdays. Thursdays were reserved for student projects, dramatic and comic plays. The Parish Hall was always in use. At one time, eight cooks were available for hiring. Also available were six Polish and Polish-American bands, the parish choir (four divisions) and two professional theatrical companies.

The heavy schedule of the parish made the monthly bulletin a necessity. How else was everyone to be informed of so many activities? How else could the parish expect a good attendance record for events?

Note: In the center of this page is the "Zawiadomienie". It informs everyone that they have the obligation to support all advertisers.

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BALLAUN
 Dwa Największe Szkoły Fotograficzne
 w Detroit
**Artystyczne Fotografje
 i Portrety**
 Ciepły Weston Nasza Specjalność
 Prasa, oświetlenie, mój szkiełki
1466 CANFIELD
 Pocz. Haseel i Daguerre
TEL. MELROSE 679
5456 CHENE UL.
 Pocz. Kirby i Ferris
TEL. MELROSE 6782



Kup Kamerę i Zapoznaj się z Przyrodą
 Kup kamerę Leica i bądź gotów do obserwacji tych wspaniałych stworzeń, jakie przyrodę z naszajmionymi stworzami.
 ———
UTRZYMUJEMY
 Kamery i Amory Filmy oraz
 Akcesoria
SPRZĘTALNOŚĆ
 Wynalazki i Wynalazki
 21 godzin Obługa
KAMIŃSKIEGO
 APTKA
 5201 McDougall Ave.
 444 Parkworth — Detroit



WIELKIE PRZEDSTAWIENIE
 W HALI PARAFJALNEJ
 urządzone staraniem
DZIECI SZKOLNYCH
 NA CZĘŚĆ
 KS. PRALATA STEFANA WOŹNICKIEGO
 w Czwartek, dnia 20-go Maja, 1926 r.
 Początek o godz. 8-mej. WSTĘP 50c

BAL PARAFJALNY
 w Niedziele, dnia 23-go Maja, 1926 r.
 urządzone staraniem
KOM. PARAFJALN. KOLEKTORÓW i USHERS
 MUZYKA WYMIENIĄTA

DZIŚ! DZIŚ! DZIŚ!
WIELKA ZABAWA
 W HALI PARAFJALNEJ
 urządzone staraniem
BRACIWA ŚW. ELŻBIETY

L. C. B. A.
 ——— urządzone ———
 W HALI PARAFJALNEJ
WIELKĄ ZABAWĘ
 w Niedziele, dnia 30-go Maja, 1926 r.

PROGRAM ZABAW NA HALI PARAFJALNEJ

W niedzielę, dnia 9-go września — Chór Parafjalny.
 W niedzielę, dnia 16-go września — Bractwo Św. Jana Chrzciciela.
 W niedzielę, dnia 7-go paźdz. — Klub Młodzieży.
 W niedzielę, dnia 14-go paźdz. — Bractwo Matek Chrześcijańskich.
 W niedzielę, dnia 21-go października — L. C. B. A.
 W niedzielę, dnia 28-go paźdz. — Br. Serca Jezus.
 W niedzielę, dnia 4-go listopada — Bractwo Panien.
 W niedzielę, dnia 11-go listopada — Br. Różańca św.
 W niedzielę, dnia 18-go listopada — Goodfellows
 W niedzielę, dnia 25-go listopada — Bal Parafjalny.
 W poniedziałek, wtorek i środę (26 27 i 28) listopada — Keno Party.
 We czwartek, dnia 29-go listopada — zabawa Bractwa Św. Alojzego.

JÓZEF ZAREMBSKI
 SKŁAD BŁAWATNY
Męska, Damska i Dziecięca Galanterja
 Także Wielki Wybór Lokulowiny w Najnowszych Gatunkach i Kolorach
Bogato Zaopatrzony Skład Gotowych Ubrań Dla Dzieci Szkolnych
 5709 Chene Ul.—Pomiędzy Palmer i Hendrie

ZAWIADOMIENIE.
 Każdy z Parafjan zauważył że od dłuższego czasu wychodzi miesięcznik pod tytułem "Nowiny Parafjalne." Parafja nie ponosi żadnego kosztu na utrzymanie miesięcznika.
 Kupcy i Przemysłowcy naszej Parafji utrzymują gazetkę przez dawanie ogłoszenia. A więc drodzy parafjanie jest Waszym obowiązkiem kupować w ich składach. Uważajcie kto się ogłasza i popierajcie tych którzy się ogłaszają.
Niech hasłem Waszym będzie "Swoi do Swego."

DR. FRED C. PALMER
 DENTYSTA
 5304 Chene St.
 Nar. Frederick
 Melrose 4679

TESS SIGN SHOP
 Melrose 2299 4639 Chene St.
 near Forest Ave.

THOS. J. SHEREDA
 Grosernia, Skład Wędlin i Świeżego Mięsa
 5303 Mt. Elliott UL. Nar. Frederick
 Telefon Melrose 2307-W

H. J. SOSNOWSKI
 — KWIACIARNIA —
 Kwiaty na wesela, pogrzeby, zabawy itp.
Najlepsza obsługa w okolicy
 "Say it with Flowers"
 8127 McDUGALL AVE. Tel. Melrose 6382

STANLEY PYTLEWICZ
 MALARZ i DEKORATOR
 Tapetujemy wykonujemy wykończenia wewnętrzne
 Posiadamy na składzie Farby, Tapety, Oleje, Szorstki i t. p.
 Popierajcie skład w waszem sąsiedztwie
 CENT. EMIAKOWANE
 5334 McDUGALL AVE. Tel. Melrose 4696



O ILE CHCECIE KUPIĆ dla WASZEJ RODZINY
 Prawdziwie świeże mięso
 Smaczne szynki, kiełbasy
 kiszki i inne wyroby mięsne
 To pamiętajcie, że w
McDOUGALL WHOLESALE MEAT MARKET
 pn. 5229 McDUGALL ULICA
 Dostaniecie wazysto tanio i w najlepszym gatunku
ZYGMUNT ZIENSKI, — właściciel
 TEL. MELROSE 4888

1924-26

Największy Polski Skład Mięsa i Wędlin na
Chene Ulicy

KAZIMIERZ OCHYLSKI

5445 CHENE UL., pom. Kirby i Ferry

Tel. Office: Melrose 4611

ADAM M. NIERADTKA
Adwokat i Doradca Prawny

REZYDENCJA:
3838 BURNS ULICA
Lincoln 3896-R

5587 CHENE ULICA
Har. Ferry

**DLA DZIEWCZĄT PRZYSTĘPUJĄCYCH DO
PIERWSZEJ KOMUNII ŚW.**

Gotowe Sukienki i Własn. dla dziewcząt przystępujących do Pierwszej
Komunii Świętej — Wielki wybór ślicznych najnowszych modeli
Materji oraz wszelkich przyborów do szycia.
Przy zakupie sukienki do Pierwszej Komunii Św. dajemy
SIEMNIĘ REALYCH PEREL DARMO!
Specjalnie na Maj wina na kapturkach i Plecakach dla dzieci.
Zł. na dolaresy młotem

ROBERT BIELICKI
POLSKI SKŁAD BLAWATRY NA JACKOWIE
5300 MITCHELL AVE. RÓG FREDERICK

**NOWE COLUMBIA REKORDY
NA MAJ**

18127 Melodie Polskie — Część I
Z repertuaru Namyłowski — Część II.
18126 Śpiew wieśni
Polska Dola — I. Ulatowski.
18125 Turu-Ra-Bum-Dera (Rykiem-pyciem)
Na Marjanco — I. Ulatowski.
18124 Polka Płotkarka
Polka Wiercipięta — Harmonje.
18123 Maciek Budura — "Jakem maszerował"
Polka — Orkiestra Fr. Przybylskiego.

JARUGA MUSIC STORE
5233 CHENE STREET
MELROSE 4066



JÓZEF MIODEK
Jedyny Polski
Artysta-Rzeźbiarz.

Wykonuje wszelkie zamówienia, od
najmniejszych kryzów, pomników i
figur, do największych grobowców.

Artystyczna praca
Ceny umiarkowane

2138 E. FOREST AVE. **Otwarte do 9tej wieczór**



LEO A. TEMROWSKI, JR. D. C.
CHIROPRAKTOR

Leczy wszystkie choroby metodą chiroprak-
turską.

4738 McDOUGALL AVENUE
w pobliżu Forest Ave.

Godziny przyjęć: Od 11. do 2 po południu; od 6 do 8 wieczór.

MELROSE 1386

MARTIN J. SINGER
BAKERY

3301 FARNSWORTH AVE., COR. ELMWOOD
DETROIT, MICH.

\$25.00 DARMO \$25.00

OFERTA DLA PARAFIJAN

Subdywizja Leona A. Temrowskiego przy 8—9—10 Mile Roads — frontem do Van Dyke Ave.
Przy załączeniu poniżej zamieszczonego kuponu jesteście uprawnieni do zniżki \$25.00 na każdej locie.

MIEJSKIE TRAMWAJE (D. S. R.)

Zapewniamy Wam szybki wzrost wartości, z powodu dogodności komunikacyjnej. Tylko 20 minut tramwajem
do fabryk Packarda, Briggs, Hupmobile, Dodge Bros., Dodge Bros. nowej fabryki przy Lynch Road i Van
Dyke Avenue i wielu innych, gdzie jest zatrudnionych kilkaset tysięcy robotników.

Wielkie, Dobrze Zastrzeżone \$775.00 Byznosowe Loty Frontem
Rezydencyjne Loty 35x122 do Van Dyke Avenue

Tylko \$77.50 wpłaty—mniej \$25.00 i tylko \$7.75 na miesiąc, to znaczy mniej niż \$2.00 tygodniowo.
Pamiętajcie o tem, że Detroit będzie liczyć Dwa i pół Miljona mieszkańców w ciągu PIĘCIU LAT (1930),
czyli będzie nas 1,225,000 więcej. A jakie będą skutki w tej dzielnicy z powodu komunikacji tramwajowej?
Wyobraźcie sobie tak małą tylko sumę pieniędzy ulokowanych przez trzy lata po \$7.75 miesięcznie — to na-
wet chłopiec sprzedający gazety może sobie pozwolić na taką propozycję. A POTEŁ JAKIE ŚWIETNE
REZULTATY Z TEJ PROPOZYCJI.

Nasi Agenci Są na Subdywizji przy 9 Mile Rd. Całą Niedzielę

Joseph F. Temrowski
REAL ESTATE EXCHANGE
5039 MC DOUGALL AVENUE
MELROSE 0366

JOSEPH F. TEMROWSKI
Real Estate Exchange
5039 McDOUGALL AVE.
Szanowny Panie:
Proszę skontaktować telefonem lub telef.
publicznym informację się pod poniższymi adresami:

**Realność jest podstawą wszelkiego majątku. KUPCIE JĄ, SPŁACAJCIE I TRZYMAJCIE JĄ,
A Gdy Już Będziecie w Latach, ONA Da Wam UTRZYMANIE**

To understand and appreciate the local history and sociology of the parish, one has to closely examine the changes of the advertisements over the years.

The early years of the "Jackowianin" saw the names of parishioners and few outsiders. Ads were almost exclusively in the Polish language. By the 1930s and 40s, the ads were in both languages and the services offered were inter-parish; lawyers, doctors, dentists, etc. Such services as groceries, florists, undertakers, candy shops and butchers remained "parish". To emphasize allegiance to these businesses, the bulletin always printed: Swoj do swego'. (Go to your own).

Even with this repeated advice, however, there were changes already in place. In the mid 1920s the first announcements came to advise people to move from the "Jackowa" area. The pastor, from the pulpit and in the paper, explained that this would cause the families to fall apart and that this was a direct attack on the stability of the Polish neighborhood. He was vehement in his protest. He, along with other religious leaders from the south of the parish, joined a choir "concerns about destabilization." It was a serious issue.

By the time the pastors concerns were made public, their own bulletins were advertising the new neighborhoods of "Outer Drive" and "Mile Roads". Realtors, such as Joseph F. Temrowski, spoke of an overcrowded city and he assured future buyers that the city streetcars could take them to Packard, Briggs, Hupmobile and Dodge Brothers in just forty-five minutes. As far as the population was concerned he was correct, but no one was considering what this would mean in history — or how the depth of Polish consciousness would change in the next 20 or 30 years.

The advertisements in the "Jackowianin" would continue to inform everyone. They would also continue to be the prime support for an impressive monthly.

1926-28

Popierajcie tych którzy się w Nowinach
ogłaszają

Kup Kamerę i Zapoznaj się z Przyrodą
Kup kamerę teras i bądź gościem do obserwowania życia wspaniałych stworzeń, jakie przyrodą z nasztępieniem stworzy.

UTRZYMUJEMY
Eastman's i Ansco Filmy oraz
Anaco Emulsię
SPECJALNIE
Wysokość i Wyświetlany
2 1/2-godzinny Obrazek
KAMIŃSKIEGO
APTEKA
5201 McDougall Ave.
W. Farmouth Detroit

WIELKIE PRZEDSTAWIENIE
W HALI PARAFJALNEJ
urządzony staraniem
DZIECI SZKOLNYCH
NA CZĘŚĆ
KS. PRALATA STEFANA WOZNICKIEGO
w Czwartek, dnia 20-go Maja, 1926 r.
Początek o godz. 8-mej. WSTĘP 50c.

BAL PARAFJALNY
w Niedzielę, dnia 23-go Maja, 1926 r.
urządzony staraniem
KOM. PARAFJALN. KOLEKTORÓW i USHERS
MUSZYKA WYŚMIERNITA.

POLONJI NA JACKOWIE
Zasylam z Serca Piłnącę
ZYCZENIA WESOŁYCH ŚWIĄT



Donosząc o nowym adresie
DR. F. X. KRYNICKI
Lekarz i Chirurg
6203 Chene Ul. Tel. Northway 1237
Rezydencja
5309 Mc Dougall Ave. Tel. Mel. 1752-W
Godziny Przyjąć Pacjentów
Od 2 do 4 i od 6 do 8 P. M.

TAPETOWANIE, DEKORACJE i MALOWANIE
Ceny przystępne — Szybka usługa
Robota gwarantowana
RETMAN DECORATING CO.
POLSCY DEKORATORZY
1320 Canfield Ave. E. Tel. Melrose 1256

DR. JOSEPH J. KANE
Dentysta
Specjalista w rwaniu zębów. Wyrzywa zęby bez bólu, używając gaz-jonu najnowszymi metodami.
Nie potrzebujecie jechać do miasta, aby dać wyrwać zęby gazem
Jedyny dentysta na Wschodniej stronie miasta, który wyrzywa zęby za pomocą gazu. Specjalista w zakresie dentystyki.
Ceny przystępne — Robota gwarantowana
2297 Forest Ave. Nar. Chene Ul.
a góry, w Budyńku Michigan State Bank



UBRANIA DLA CHŁOPCÓW
przystępujących do Pierwszej Komunii i do Bierzmowania
U Rathnaw'a znajdziecie najlepszy wybór Ubrań, Koszul, Kapeluszy, Czapek, Kołnierzyków i Krawatek dla chłopców przystępujących do Komunii św. i do Bierzmowania
-CENY BARDZO UMIARKOWANE-
Gatunek jak najlepszy. Obsługa grzeczna i uważna

Ubrania \$10.00 do \$20.00

RATHNAW — CHENE przy Warren

APEL DO PARAFJAN:
Dzięki tym, którzy się ogłosili w "Nowinach" możemy wydać 24 stronicowy miesięcznik. Prosimy ich popierać w imię solidarności.

WYDAWNICTWO

JEDYNA POLSKA KASA
Oszczędnościowo-Pożyczkowa
W DETROIT
pod nazwą
ST. CASIMIR'S SAVINGS & LOAN ASSOCIATION
of Detroit, Mich.
Zainkorporowana na \$1,000,000.00 w r. 1920.
Instytucja wzajemnej oszczędności.
Wypłaciła 6% od Oszczędności
Biuro Kasy otwarte od 6 do 9 każdego wieczoru pn.
4411 RUSSELL UL.
Kasa godna poparcia każdego Polaka i Polki.

KWIATY NA WIELKANOC
Kupujcie je tam, gdzie jest wielki wybór. Mamy na składzie prawdziwe Lilje, Hyacenty, Róże pnące, Paprocie, Figury, Hydrangea, Tulipany — odpowiednie do domów, kościołów i na groby.
Także wielki wybór kwiatów ciętych, odpowiednich na procesje i bukiety na Wielkanoc
Nie zapominajcie o swojej matce, siostrze lub narzeczonej w dniu Wielkanocy! Poślizgnijcie im kwiaty w dowód pamięci.

LEONARD A. JURKIEWICZ
KWIACIARNIA
6337 Chene Ul. Blisko Trombly
Tel. Empire 6015
FILJA
1489 E. Canfield, Róg Riopelle

WILKOWSKI HARDWARE CO., INC.
Największy Skład Żelazny i Przyborów dla Budowniczych — oraz Szkła Na Wschodniej Stronie Miasta
4801-11 CHENE ST. NAR. HANCOCK
MELROSE 4305-5406

SWÓJ DO SWEGO!
LOTY 60x140 STÓP
Z jednej takiej loty możecie zrobić dwa loty, każde po 30x140 stóp
DWIE TAKIE LOTY ZA \$300.00 — POJEDYŃCZA \$450.00 DO \$485.00
W niedługim czasie jedna z tych lot eksploatuje się dwiema. Te loty są w nowej polskiej dzielnicy, naprzeciwko placu, gdzie stanie szkoła, kościół i polski klasztor Sióstr Falińskich — kilka minut jazdy od tranzway Grand i rozświetlonych szos. Nie umiemy tej społeczności.

ZYGMUNT RUDOWSKI
2294 Forest Ave. Przy Chene
MELROSE 6339
Ofis Otwarty w Niedzielę od 12 do 4 po południu

JOIN THE CROWD TO THE BIG BEAUTY CONTEST AND DANCE
SUNDAY, SEPTEMBER 25-th.,
at
DOM POLSKI
Given by the Y. L. S. of St. Hyacinth Parish
Music furnished by
NIGHTINGALE ORCHESTRA
Beautiful prizes given away.

1926-28

Kupujcie Meble
w **Największym Składzie**
na **Polsce**

Każdy bez kwoty wie, że najtwardsze, najbardziej i najmocniejsze w największym wyborze, po cenach bardzo przystępnych, są w składzie P. Maliszewskiego, za gotówkę lub na łatwe spłaty.



Największy skład Mebli na Polskę z bogatym zapasem mebli na gotówkę lub na łatwe spłaty

P. MALISZEWSKI
5512 CHENE UL.

JUZ CZAS NA
SŁOMKOWE KAPELUSZE



Kupując Kapelusze od Nas, Zapewniamy się, iż Dostajecie Najnowszy Fason i Pierwszorzędne Wykończenie — Po Cenach Najniższych.

ADAM J. BLAKE
5701-5 CHENE RÓG PALMER
Tylko Lepsze Ubrania i Galanteria Męska
A. KNASINSKI, MNGR.

DZIŚ! DZIŚ!

WIELKA ZABAWA
NA HALI PARAFJALNEJ
urządzone staraniem
Klubu Młodzieży

WIELKA ZABAWA
NA HALI PARAFJALNEJ
W NIEDZIELĘ DNIA 25-go KWIETNIA
urządzone staraniem
Bractwa Św. Jana Chrzciciela

WRZĄCY PROSZENI
CÓŚ NOWEGO

NA ZABAWIE BRACTWA PANIEN
W NIEDZIELĘ, DNIA 2-go MAJA
Młodzież i Starsi Proszeni

WIELKA ZABAWA MATEK
urządzone staraniem
Bractwa Matek Chrześcijańskich
W NIEDZIELĘ, DNIA 9-go MAJA

Wszystkie Matki proszone! Przeprowadzić one damy!

MOONLIGHT
ON BEAUTIFUL STEAMER ST. CLAIRE
YOUNG LADIES SODALITY
WEDNESDAY EVENING, JUNE 9th, 1926
Boat leaves foot of Woodward at 8:30 P. M.
AS USUAL — A GOOD ORCHESTRA

OSTATNIĄ ZABAWĘ
W HALI PARAFJALNEJ
urządzone
Bractwo Różańca Świętego
w Niedzielę, dnia 6-go Czerwca, 1926 r.

WIECZOREK
"ULICZNIK CHICAGOSKI I SZEWC ATLETA"
"KŁOPOTY PANA BURMISTRZA"
Szczegółowe ogłoszenia będą
W HALI PARAFJALNEJ
przez BRACTWO PANIEN
w Środę, dnia 26-go Maja, 1926 r.
Parazątek w godz. 8-miej wieczorem

Specjalna Zniżka Cen na Maj dla Parafjan
Kościoła Św. Jacka



Alcazar Piecze Kombinacyjne
NA GAS I WODZIE.
Opłaci się Wam mieć w
Kuchni Piec Alcazar
Przy zakupie nowego pieca
Alcazar przyjmujemy Wasz
używany piec na pierw-
szą wpłatę.



LODÓWKI — z najlepszego
dřobowego dřewa, w dębo-
wym lub białym kolorze ma-
lowane, z białą emalią we-
wnętrz, wykładane korkiem,
specjalnie robione dla za-
oszczędzenia lodu. Wielki
wybór, ceny antonze.

Dla Nowożeńców teraz
specjalnie zniżone ceny przy
zakupie Mebli

Największy Kompletny Skład Mebli na Chene Ul.

J. J. SIKORSKI
5322 CHENE UL.
POM. FREDERICK I KIRBY
ZA GOTÓWKĘ LUB NA ŁATWE SPŁATY
TEL. MELROSE 2210

JAK SOBIE ZAPEWNIĆ KOMFORT W ZIMIE
(SZTUKA NA CZASIE I W ODSŁONIĘ)
(Rzecz dzieje się przed
domem Jana)



STEFAN — (do Jana, któ-
remu zwałaje węgle do pi-
wnicy) — Jak węgle bierze-
cie, przecież do zimy daleko?
JAN — Nie tak daleko, jak
wam się zdaje. Przecież pa-
rę tygodni i znowu trza się
brać do palenia w piecu.
Wówczas każdy będzie wo-
łać o węgle, a tu w Detroit jest około 300,000 rodzin, to trzo-
dno wszystkich odzyska obywateli. To też je zawczasu węgle
bięć, bo je dostają taniej, suche i czyste, no nie potrzebu-
ję się martwić, czy BĘDZIE STRAJK I WYSOKIE CENY.
Jak teraz BRANDT & HASKE COAL CO. przyle mi wę-
gle, to mam gwarantowany komfort w zimie i śmiać się bę-
dę z morozu.

STEFAN — Macie rację sąsiadzie, trzeba i mnie tam za-
mówić węgle natychmiast.

MORALE: Jeśli chcecie spędzić zimę w miłej ogrza-
nem mieszkanu, zamów teraz węgle w firmie

BRANDT & HASKE COAL CO.
6484 ABREY AVE. RÓG FOSTER
Blok na Wschód od Mt. Elliott. Blok na Południe od Miller
Lincoln 6691 | E. Konstantynowicz Zarządca Sprzedaży | Lincoln 6690

Zakład Fotograficzny
NEW CHENE STUDIO
5468 Chene Ul. Narożnik Ferry

Pod Nowem Kierownictwem
BOLESŁAWA JÓZWIAKA
Zawodowego Fotografisty

Zakład zupełnie odnowiony i zaopatrzony w naj-
nowszego systemu aparaty, przyrządy i urządzenia.
Wykonujemy wszelkie zdjęcia artystycznie po
przystępnej cenie.

DARMO! Przez kilka tygodni wydajemy zupełnie
darmo jedną powiększoną fotografię z każdym
zamówieniem tuzina fotografii.

TEL. MELROSE 2673

PROSIMY
Przybyć do naszego Składu i zobaczyć
wspaniałe Nowości w Aparatach

RADIO

Otrzymaliśmy zapas nowych Radiów
ATWATER KENT
z nowymi siatkowymi tubami, a zarazem
nowe Radia marki Earl i Temple. Wszyst-
kie te Radia mają najnowsze wynalazki.

Mamy również na składzie Aparaty Ra-
dioowe takich firm jak:

Federal, Majestic, Crosley, Edison,
Freed — Eiseman, Lyric, Radiola
Combinations, Orthophonic Victrolas
oraz Maszyny do Prania Whirlpool,
Maszyny Elektryczne do zamiatania
EUREKA
Rekordy, Rolki i t. d.

TENT MUSIC SHOP
5323 Mc DOUGALL AVE.
przy Frederick ul.
Melrose 0759

NOWY SKŁAD MEBLI NA CHENE UL.



Znana od wielu lat firma
JAN A. RACZYŃSKI I SYNOWIE
prowadzący Zakład Muzyczny i Główną Filiję "Victor"
Gramofonów i Recordów na Chene ulicy — dołączyła
NOWY DEPARTAMENT

Mebli najnowszych stylów i z najlepszych fabryk —
— Kompletnie i Pojedynczo Garnitury do Bawialni —
Jadalni — Sypialni i Kuchni — Piec do Gotowania i
Ogrzewania z Detroitkich Fabryk — oraz całych U-
rządzeń Domowych.

— SPRZEDAJEMY ZA GOTÓWKĘ —
LUB NA ŁATWE SPŁATY

Polska Agencja "Victrola" Gramofonów i Recordów
NAJWIĘKSZY WYBÓR ROLEK NA PIANINA

JAN A. RACZYŃSKI I SYNOWIE
5301 Chene Ul. Róg Frederick

1930s

**SHOT GUNS
RIFLES
SHELLS**

WE ISSUE HUNTING LICENSES

Anthony J. Lipke
"Everything in Hardware"

5701 McDougall Ave. At Palmer

Wielkie Otwarcie
Eleganckiego i Nowoczesnego
Składu Mebli
nastąpi już w ten
Piątek i Sobotę
2-go i 3-go Października

DARMO!
Bilety
Szczęścia

W dużych otwarcie t. j. w piątek i sobotę dawano będą wieloletniym naszym klientom bilety szczęścia na wszystkie warszawskie ceny i tak:

- 1) Kalkulator Łodziwka o pojemności 5 st. bah. wart. — \$104.50
- 2) Materac "Interrail" wart. \$38.75
- 3) Maszyna do Prania Thor, wartości — \$69.50

Te i 10 innych cennych nagród zostanie wylosowanych zgodnie z naszym podaniem regułami. Jako że wkrótce odbędzie w naszym składzie. Przy sposobności państwu otwarcia najciekawszy strażniczy skład mebli w tej okolicy i przestawiamy się o niezwykłych niskich cenach i jakości mebli.

Ciekawość Państwa

Margolis Furniture
5000 Chene Ul. Narożnik E. Warren

MUSICAL INSTRUMENTS

Popularna na Jackowie
Szkola Muzyki
Dziśna Lekcja na Harmonijce i Fortepianie tak dla Początkujących jak i dla Starszych

Stwierdza Oddział na Niewielkie Zdobycie, Wzrost i Siłę

STANISŁAW WYSOCKI
PIANINO I ORGANY

3115 E. Forest Avenue Phone PLaza 6264

Phone Plaza 666 — Open Evenings. We Repair All Makes

S. TARCZYNSKI
Central Appliance Shop
Leading Makers of Radios, Washers, Gas Ranges and Refrigerators.

5277 Chene Street

HELEN'S BEAUTY SHOP
PERMANENT WAVES TO SUIT YOUR PERSONALITY
at \$2.50 & \$3.00

Shampoo & Waves 50c
Soapless Shampoo 75c

Including Plunge Wave
All Branches of Beauty Work Done at Reasonable Price
PLaza 2282 HELEN KENDZIERBAK 5527 McDougall Ave.

FUTRA...

Włosz, chociaż sprytnie lub zamienić na nową, albo zreperować lub zakleić z siłami szradli w udajcie się do nas.

CEWIMY FUTRA — czyszczenie i pielęgnacja, podnowienie podszewki, remonta po różnych zmianach. Nie potrzebujemy goliarki — Wąsytko antykorozyjny — darmo "storażo" — Przemycanie do czyszczenia skóry i tkanin strażnic po 10c; kapelusz po 25c.

DUS-FURRIER
5000 Mitchell Narożnik E. Warren
TELEFON PLAZA 128

**GOIKE'S
KASHUB SNUFF**

Znany fabrykant doskonałej jakości do zapalania przynosi swój interes z dniem 1-go listopada do nowego pięknego budynku, o jedne drzwi od obecnego miejsca

pn. 5517 Grand Ave.

Kład ten starzy ludzie: podobnie od 7:26 rano do 10:43 wieczorem; w niedziele i święta od 10:43 rano do 10:43 wieczorem.

Telefon PLaza 0655

DARMO! DARMO! DARMO!

Butelka Goike's Tabaki do Zapalania (Kashub Snuff) otrzymała była od nas, która przynosiła to ogłoszenie z wyrażeniem nadziei i adresów do naszego nowego składu po 1-ym listopada.

Imię i Nazwisko _____
Adres _____

A. WAWRZYNKIEWICZ
5036 McDougall Ave.
Ceny Najniższe w Okolicy

Codziennie Świeże Mięsa i Groserje

**The
Chene-Trombly**

6350-56 Chene St. Tel. IVanhoe 9789

Recreation - Restaurant - Tavern

BOWL - DINE - DANCE

CROWN BRAND

POLSKIE WÓDKI W SKŁADACH STANOWYCH

Zgadzajcie Następujących Numerów:

Krupnik	No. 9918	Apricot	No. 9974
Winiówka	No. 9980	Blackberry	No. 9974
Vodka	No. 9905	Sio Głu	No. 7530
Jerzichak	No. 9929	Creme De Menthe	No. 9982

Wszystkie Powyżej Wymienione Gatunki Wódek Są Znanej Marki
CROWN BRAND
Zgadzajcie tylko wódek z marką Korona (Crown Brand)

S. J. TRYBUS
Better Shoes for the Entire Family and Gent's Furnishings.

TRYBUS

4710-12 CHENE STREET

Northeastern Market
4756 Chene St. - 5571 McDougall Ave.
2934 Forest Ave. E.

Najbardziej wyjątkowe Składy wszelkich mięs na wchodzącej stronie.

Wszystkiego rodzaju mięsowa zawsze świeża.
Własnego wyrobu kiełbasy, nasąc specjalnością.
Kto raz spróbuje — tego nie pozostaje.

Ceny Najniższe — Towar Najlepszy
Alexander Wykwicki — Józef Lestński, Właściciele

TEN SAMOCHOD

DARMO

PODCZAS BAZARU PARAFJALNEGO



THIS CAR WILL BE GIVEN AWAY

FREE

SUNDAY, JUNE 21
DURING PARISH BAZAAR

This Car Now on Display
At
E. H. COOK MOTOR SALES
6666 Van Dyke Ave.

Kiddies Corner
JOHN ZYEMLENSKI, Prop.
Confectionery, School Supplies and Shell Groceries
Mt. Elliott Cor. Theodors

MIKE'S BARBER SHOP
The Old Parikhson Barber
Two Barbers - No Waiting
Latter Bar Cutting Our Specialty
5136 McDougall

Business to the
**Graduates
Joe's Barber Shop**
5463 McDougall Ave.

Compliments of
**White Star
Gas Station**
Mc ELLIOTT and Warren Ave.
LEO - DEK - CARL



Orlowski Market (pictured above)

The Orlowski Family belonged to St. Hyacinth Parish since their immigration from Poland. They were the proud owners of the Orlowski Market on Harper and Elmwood. The youngest of the family, John Orlowski (St. Hyacinth usher), recounts some of his memories:

"I was the youngest so my job was washing the floor everyday. This was important. The customers were practically all Polish speaking. For me, at times, this was a learning time. Many new immigrants were coming into the neighborhood. They spoke either different dialects or had new words to describe things. I would have to run to my mother and ask her to help ... but at least I learned more and more Polish."

"We had a 'card system' like many Polish stores. People would not pay but would have their bills entered into a book. Then they would pay later. I remember how angry my father would be when he saw customers walking from the American store with bags. There were no 'credit books' in those American stores yet the people would go there for things like meat and pay with cash. He would get angry but he never confronted them. Later, when the store was sold, many people left behind bills that were never paid."

Note: Most ethnic stores had the system of credit long before the "credit card". Trust was built upon common ethnic origin or, more importantly, upon membership in one particular parish. Since there were so many small markets, each neighborhood seemed to support its own; and each neighborhood was built around the parish. Market owners knew that they would see their customers each Sunday or even on a daily basis so the credit system was developed. Most Polish Americans remember this as buying "na kartke". It was popular until the 1960s when the small family owned markets began to disappear.

Note of interest: Our pastor, Father Skalski, first worked in his parents' market near St. Francis of Assisi Parish on the Westside.

Early Pictures of Two Families that Owned the Polish Markets.



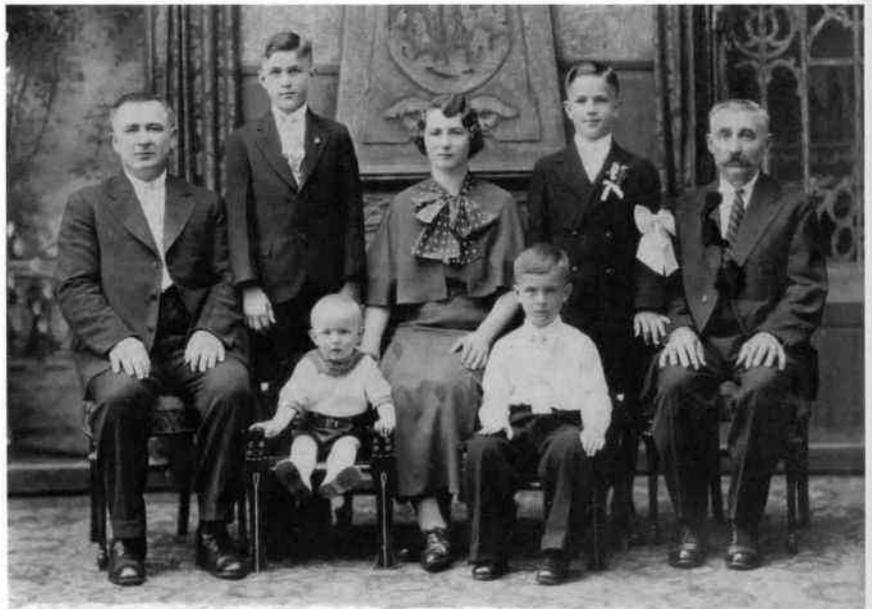
Pictured are the Owners of the Antoszczyk Market on McDougall.
Bride Jozefina Antoszczyk, Groom
Stanislaw Antoszczyk

The Antoszczyk Market on McDougall was one of the stores closest to the parish. The grandson of the owners, Mr. Gary Anders, a graduate of St. Hyacinth Grade School, recounts some of his memories.

"The neighborhood was alive and busy. Polish was spoken everywhere. My grandparents worked very hard and believed in this new American start. One of my duties, taken quite seriously because of how it was presented by my grandfather, was to make the payment for the bulletin ad. I think it was \$5.00 a month. My

grandfather would put it in an envelope and I would take it to the rectory on the first Saturday. Something like this couldn't be mailed. The family representative had to show himself at the rectory. It was a matter of pride. They, my grandparents, were happy they were in America but happier still that it was Polish America and they belonged to a Polish church that they helped build. It all was a matter of intense pride and you could always hear the word "Jackowo" repeated weekly if not daily in a very positive sense."

Orlowski Family: left to right; Jan Orlowski, Sr., Stanislaw Orlowski, Mother Franciszka Orlowski, Wladyslaw Orlowski, Grandfather Antoni Orlowski. Smallest at left; Jan Orlowski, next to him; Henryk Orlowski. c. 1935



1938

Podkreśla Swą Polskość



Ks. Biskup Stefan Woźnicki

*Honor, Jaki Spotkał Naszą Polonię z Okazji Odnowienia Kościoła Społeczności
Najprzew. Ks. Biskupa*

Stefana S. Woźnickiego

Napelnia Nasze Serca Dumą i Radością.

Dlatego ośmielamy się tą drogą złożyć Ks. Biskupowi nasz skromny list z sercem płynące życzenia zdrowia i powodzenia w długie, długie lata.

Zofia i Tomasz Hoffman

Właściciele

HOFFMAN STUDIO

5456 Chene Ulica Detroit

W Chwilę Konsekracji Najprzewielebniejszego Księdza

BISKUPA STEFANA S. WOŹNICKIEGO

łączymy się z Polonią w Detroit i całym wychodźstwem w uczuciu dumy i radości łączyć serdeczne życzenia Najprzewielebniejszemu Księdzu Biskupowi długich lat owocnej pracy dla dobra Kościoła i całej Polonji.

Linia Gdynia Ameryka

135 W. Jackson Blvd. Chicago, Ill.

The title above the 1938 photo of Bishop Stefan Woznicki reads "he emphasizes his Polishness." The parishioners knew their Pastor well before his Consecration as Bishop. He came to them on January 1, 1937. They knew his jokes, his love of children, his mining-farming background, his religiosity and humility. In the entire Polonia of Detroit, none of this was a secret; and most of all, all of this was made even more honorable by his own remarks that "all that was Polish was dear to him and would never leave his heart." The Polonia not only of Detroit but also in centers around the United States and Canada, responded with ads and good wishes that made the Commemorative "Jackowianin" one of the largest publications for a single month during 1938. These "wishes" were so numerous, in fact, that some had to be excluded. Love in print.

Honor Jakiemu Dostaję

NAJPRZEW. KS. BISKUP WOŹNICKI

*Jest Udziałem Wszystkich Nas Polaków w Ameryce.
I dlatego łącząc się w radości ogólnej — składam moje
najserdeczniejsze życzenia.*

Zygmunt Kowalski

Właściciel

Polskiej Wytwórni Wędlin

2240 Holbrook Ave.
HAMTRAMCK

1938

Naszym Najdotkliwiejszemu
KS. BISKUPOWI WOZNICKIEMU
Próbuszowi Par. Św. Jacka
Serdeczne Gratulacje Śle

Tow. Św. Józefa P.R.K.
Wzajemnej Pomocy
przy Parafii Św. Jacka
Założone 3-go Września, 1908

ZARZĄD:
JAKOB LEWANDOWSKI, Prezes,
ST. CHRZANOWSKI, Wice-Prezes,
JOZEF PATRYK, Sekr. Fin.
GABRYEL WITKOWSKI, Sekr. Fin.
JAN SREDZIŃSKI, Kasyer.

Najserdeczniejsze Życzenia
NAJPRZEW. KS. BISKUPOWI S. WOZNICKIEMU
z Ręci Uroczystej Konsekracji, Składają

Państwo Kamińscy
Właściciele
APTEKI

McDougall Ave. Nar. Farnsworth

Łącząc się w radzici z całą
Polonią detroicką, która
spotkał ten wielki saszczyci,
i z Próbuszcą Parafii św.
Jacka został mianowany na
tak saszczycie stanowisko
składa Najprzew. Ks.
Biskupowi
WOZNICKIEMU
serdeczne życzenia



Michał Urban
Pogrzebowy Parafjalny

Zabieraj fachowe wszelkie sprawy związane z pogrzebem
i zajmij się temi sprawami ku Wzajem-
nemu Zupłataniu Zadołwolenia

**NAJPIĘKNIJSZE POGRZEBY
PO NAJNIEJSZYCH CENACH**

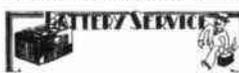
5326 McDougall Tel. PLaza 3209

Congratulations
to
Most Reverend Bishop
Steven S. Woznicki
from
Anthony Megge
Owner of
MEGGE'S CAFE
Member of St. Hyacinth
Parish Committee.

Serdeczne Gratulacje
NAJPRZEW. KS.
BISKUPOWI
— zyczą —
**Alumni Szkoły
Par. Św. Jacka**

Szczere i Serdeczne Życzenia
NAJPRZEW. KS. BISKUPOWI WOZNICKIEMU
JAN WOLAK
— POGRZEBOWY —
wraz z całą rodziną

WYANDOTTE, MICHIGAN



Po Alkohol, Gasoline, Oily i Najlepszą Oblogę Samochodów
Jedyny do

Master Service Station
SINCLAIR GAS and OILS
Battery Service, Tires and Accessories
1 Vanhoë 8191

5040 McDougall Ave., cor. Theodore St.

MIKE'S BARBER SHOP **VIOLET BEAUTY SHOP**



NAJPRZEW. KS. BISKUPOWI WOZNICKIEMU
Składają Serdeczne Życzenia z Okazji Konsekracji

V. i M. Machucy
5136 McDougall Ave., Blisko Farnsworth

Zdrowia i Szczęścia

NAJPRZEW. KS. BISKUPOWI WOZNICKIEMU
— zyczą —

Józefa i Stanisław Antoszczyk
Właściciele
GROSEKNI i BUCZERNI

5462 McDougall Ave. Blisko Ferry

Office Phone: 1 Vanhoë 8203

DR. A. S. GUZINSKI
DENTIST

5359 Chene St., Detroit

Aby Zdrowie, Szczęście i Powodzenie Szei Zawsze
w Słady Naszego Nowego

Najprzew. Ks. Biskupa Woznickiego
czego serdecznie zyczą właściciele

GRANDY
RETAIL BEER STORE
5103 Grandy Cor. Theodore
Tel. 1 Vanhoë 2973

Serdeczne Życzenia
— od —
Bractwa Imienia Jezus, od. Star.
Rędi, Zyj Nam, Szczęści Boże!

Czesław Herman, Prezes
Jakub Czynowski, Wice-Prezes
Franciszek Brzezinski, Sekr. Prot.
Stanisław Szpakowski, Sekr. Fin.
Franciszek Kropka, Marszałek
Yusif Okna, Prezes Kom. Zabaw.

We Make Loans!

To buy New Automobiles for CASH — \$4 per hundred
To buy Used Automobiles for CASH — very fair rates.
To REPAYANCE your present automobile contract.
To make IMPROVEMENTS on your home.
For any worthwhile purpose — PERSONAL.
On high grade SECURITIES — 5% discount.

"You Need NOT have an account to borrow money at THIS Branch Office."

COMMONWEALTH BANK
McDougall—Frederick Office
"Edie" Smith, Manager
Member Federal Deposit Insurance Corporation.



Najserdeczniejsze Życzenia
Najprzew. Ks. Biskupowi
WOZNICKIEMU
składają
**MARYA i ARTUR
KŁOPOCINSKY**
Właściciele
ART'S MARKET
3184 Frederick Ul.
Tel. IV 5303

Serdeczne Życzenia
— od —
Bractwa Imienia Jezus, od. Star.
Rędi, Zyj Nam, Szczęści Boże!

Czesław Herman, Prezes
Jakub Czynowski, Wice-Prezes
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Grandparents of Bishop Woźnicki (Józef and Lucja Jabłńska) were from Poland under Russia.



Bishop Stefan Woźnicki working on his sister's farm, c 1920. He was already a priest at the time and liked taking summer vacations to work on the farm.

These two pictures involving Bishop Stefan Woźnicki made their way through Polonia in 1938. Both re-enforced his working class background and his love of family and Poland. The re-prints of these photos did much to enhance his popularity in the community. This was "a man of the people" who understood their lives because his own was so similar. Any of his projects were more than worthy of the support of not only St. Hyacinth Parish but also of the entire Polish American community in the Detroit area. Such was the case with the "Jackowianin" and such was the case with "Liga Kotolicka" later in 1943.

An additional note in reference to the parish newsletter involves the "creation of character." This involves the use of the bulletin to inform everyone as to the dreams, hopes and history of a leader. In many interviews with elderly St. Hyacinth parishioners, there were the Bishop Woźnicki stories. For example, "Did you know the Bishop worked in the coal mines of Pennsylvania?" or "Did you know that the Bishop knows how to be a butcher and grocer?" or "Did you know that the Bishop was involved in the strikes?" or "Did you know they wanted to make the Bishop a Cardinal but he refused?" Although some of these statements have basis, it is suggested that many have been inspired by bulletins and in-parish Polish-American urban folklore.

Of course that is a consideration, but I am certain that Bishop Woźnicki was involved in Polish singing and dancing groups. I've heard it from everyone ... or read it somewhere.

1938

*Serco Polonii Tutejszej Napełnione Są Nadmiarem Radości z Okazji
Wyświetlenia Jej Prawego Syna, Kapłana i Patryoty
do Godności Biskupiej.*

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As a result, what seemed like a necessity a generation ago was a courtesy for the parish. There was a new emphasis on community newspapers and an extreme decline in the use of the Polish language (although the Polish paper continues to this day to be of great importance). The rise of malls and decline of small stores contributed to the changes. Each year brought newness with such speed that it often stunned businessmen and consumers alike.

In addition, the costs for printing increased. The demise of the parish bulletin as it had existed in the past was inevitable.

The writers of the 95th Anniversary Book salute all of those who devoted so many hours of work to produce "Jackowianin". It was a labor of love and a true contribution to our Polish American history.



1970s

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FINANCIAL STATEMENT

The financial statements were sent out to our parishioners with the beginning of October. These statements contain the offerings from the first Sunday of February to the 1st Sunday of September. For the donations for the church and parish we are eternally grateful.

At the present time people are working. They are making more than ever before. From this increase in income, have we increased our donations to God's church? If we are making more money, are we not obliged in justice to give from this increase to help carry on God's work?

THE PARISH PAPER

Today's copy of the "Jackowianin" has been increased by 200 copies. We wish that every family in the parish receive a copy of

Page Three

the paper. The printing of the paper is costly. The paper is made possible through the advertising of our businessmen. Please support these fine people.

TUITION

We ask the parents to pay the tuition for the month of November. We also ask you to pay the book rental. Sound advice is not to omit the payment of the tuition. It is more difficult to pay for two or three months.

FEATHER PARTY

We have already sent out the books of tickets for our annual Feather Party. We ask that every family in the parish receive this book of tickets. Please return the money for the tickets together with the stubs at the designated time and place. The awarding of the turkeys will take place on Sunday, the 15th of November, from 3:00 in the afternoon until 9:00 in the evening at the parish hall. We wish everyone the best of luck in the raffle.

This annual raffle is the undertaking of the parish and it is undertaken for the support of the parish. We hope that every parishioner cooperates in this parish venture.

We have sent out 2000 books of tickets at \$5.00 per book. Let us just imagine: suppose that every book of tickets was sold and the \$5.00 and the stubs were returned. How much help would this be to the parish. If this would happen, it would be a miracle.

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Reflections...Past and Present



Mrs. Theresa Bauer
Detroit, MI
Parishioner - 28 years
 "This parish is one of the closest to where I live. It is one of the oldest and the most beautiful in the area. The pastor and the people of the parish are friendly and it makes you feel at home. I am 97 years old and I see the

world becoming fast paced nowadays. Young people have no values so it is important to be somewhere where there is tradition and values."

Thomas A. Cynowa - Madison Heights, MI
Parishioner - 35 years

"I was baptized at St. Hyacinth when the church was in the school building. My parents lived in the neighborhood on property that had to be sold to make way for the rectory in later years. We then lived on Mitchell and when I was seven I went to St. Hyacinth school - on the same day that Sobocinski hung out the sign that made his two-storied house a funeral home.

"Mass was very crowded at the church. When I was a kid, if you came late for Mass, you would have to stand. The neighborhood was very nice and there was good transportation. There used to be a street car on McDougall that ran down Palmer to Van Dyke then back past St. Hyacinth to Gratiot. The best transportation...same as the Baker Street Car."

Helen Cifuentes - Imlay City, MI

"No other parish celebrates as our church. We shall never forget our Polish traditions. Our parents were from Poland and now they have passed. May they rest in peace.

"My maiden name was Zajkowska. My mother's name was Antoinette Pasierboricz before she married Stanislaw Zajkowski. Dad came from Russia and mom from Galicja in 1912. We all belonged to St. Hyacinth until their death. I made my Communion at St. Hyacinth and the pastor was Bishop Woznicki. I remember this because we all received a medal with a special blue ribbon on our heads. It was Sunday morning.

"I now live in Imlay City and I am 85. I like to attend the Polish Mass at St. Hyacinth. It is something that we should never forget."

Nancy Patricia Gasiorowski - Detroit, MI
Parishioner - 65 years

"I was born into this parish - baptized, confirmed, Holy Eucharist, Matrimony - and will most probably be buried from it. I remember paying 10 cents for pew dues, the lady that walked the main aisle on her knees and when Bishop Woznicki was Pastor and we got up for 6 a.m. Easter Mass Procession. I remember "Erace" and the CB patrol and the CPR class, both with Father Frank. And seeing my grandchildren as altar servers from my boys to my girls makes me very proud and humble. Sarah Porada, my own, was the first girl server. We all have beautiful Polish roots in our church - deeper than the evergreens cut down for the city (it was a good idea Fr. Frank). And we want our grandchildren and great grandchildren to become acquainted with these traditions - to at least know they exist."



Hedy Gaskey
Clinton Township, MI

Parishioner - 12 1/2 years
 "When St. Stanislaus parishioners celebrated the 100th year of the now closed and very much loved parish, Fr. Skalski (all by himself) moved and placed in the center aisle of St. Hyacinth church - the statue of St.

Stanislaus. I cried when I saw that. It was a very moving and touching gesture by this very thoughtful priest! I shall remember that for as long as I live. Fr. Skalski is truly a devoted priest and servant to our Lord. He also cares very much about the parish and all the parishioners. As for our traditions, they are very, very important. We must keep the younger generations informed as much as possible and try to hold their interest in things that were so vital to their parents, grandparents and all of their forefathers. We should never be ashamed of our heritage; we must be proud to say, "I'm Polish."



James M. Jaczkowski
Washington, MI
Parishioner - 53 years

"I didn't have much of a "choice" in choosing St. Hyacinth as my

parish. I was born and raised on East Kirby and have always been a member of St. Hyacinth. My parents were members of St. Hyacinth as were my grandparents and great-grandparents. My wife and I are still parishioners as are my children and grandchildren. My daughter will be married at the parish in September of 2002. I really don't consider it a matter of "choice" but it has been just a natural part of life.

"I was always proud of the pro-active support that the St. Hyacinth Parishioners showed for the "Solidarnosc" Movement and helping to eventually free Poland from the Yoke of Communism. Likewise I am very proud of the pro-American patriotic position the parish has always officially taken."

Enclosed anecdote refers to the parish and the Desert Storm War: "During *Desert Storm* - the war with Iraq, Father Skalski, the pastor of St. Hyacinth Parish in Detroit, Michigan instead of having his Sunday sermon, had the congregation pray the rosary for the safe return of our troops. My wife and I took this as a good opportunity to teach our four year old daughter, Veronica, how to pray the rosary."

"The first couple of Sundays were spent showing her how to hold the rosary and how to move from bead to bead. Being a four year old, Veronica would last about five "Hail Marys" and then put the rosary on the seat behind her.

"After a lot of coaxing and preaching on the importance of using the beads as part of the prayer, we thought we had made our point, she started to hold the rosary and move from bead to bead throughout the entire prayer.

"Until one Sunday when I turned to her and noticed that she was not holding the rosary, nor was it on the seat behind her. Instead it was draped carefully on the back of the pew in front of her.

"I asked her why she wasn't holding her rosary. She replied, "It's okay dad, I have it all set up...it's praying by itself."

**John & Clara Jaczkowski
Warren, MI**

Parishioner since 1915

"My grandparents (Jakub and Eleanora) became parishioners in 1907, and our family has just hung in there since. A sixth generation (great-grandson) was baptized by Father Skalski. We stick together like wet noodles.

"It was a prevailing practice to have pew (seat) numbers assigned to parishioners who registered at the rectory. My family was #27 which gave us priority to be seated there, especially on Sunday at High Mass. Some late arrivals for Mass would actually demand that you vacate "their" lawkie (seat) if it was not your number.

"Another fearsome (to young men) practice was that of sharing snuff with each other upon entering their seat. "Goike's snuff was preferred. This was a time honored form of greeting by the "Kaszubi" men but insisted upon non-Kaszubi if you happened to be in the same church bench.

"In 1921 the vacated second floor was converted to school classrooms, by dividing it with canvas drapes to provide separate classrooms. Pupils sat on the former kneelers and used the seat area of the former pews for writing, etc. This definitely was not comfortable but it developed character, perserverance, adaptibility, and produced adversity that tested future graduates. I was fortunate to be there until regular rooms and desks were acquired.

"I recall the solemn religious processions (observing "Boze Cialo-Corpus Christi") on the outdoors around the block with adoration and blessing with the Holy Eucharist at four beautifully decorated temporary altars on porches on Farnsworth and Frederick. Church bells ringing, church banners fluttering and multitudes singing hymns. Inside the church was so packed, worshippers were lined alongside the walls and folding chairs brought into the sanctuary for overflow - choir loft also filled to capacity. I also recall the beautiful Polish homilies (kazanie) preached by Fr. Witalis Lasota. How sweet it was!

"It is very important to observe (as opposed to keep), that is to practice our Polish traditions. Young people (including non-Polish in-laws) find them beautiful and enriching in our group worshipping God. The fact that many persons come from distant areas attests to the fact that we are doing something right! Right? Of course. God Bless us all."



**Rachel Catherine
Jackowski
Romeo, MI
Parishioner -
20 years**

"Through the years spent at St. Hyacinth our family has grown

together. Many traditions and family customs have also been passed down through the generations. St. Hyacinth has always been our backbone. I was raised in this church, and I am very happy with this church now as an adult. After my marriage this September, we can say that four generations have been married at St. Hyacinth.

"I remember as a little girl, when I would be sitting for Mass, I would glance up every so often toward the choir to see my grandmother Virginia Jaczkowski singing. Then, after Mass, my father would take me up the stairs to see her. I remember this so well.

"Above is a picture of my family two years ago on Easter. We are on the steps of St. Hyacinth Church. Four generations are represented in the photo - from my great uncle John Jaczkowski, the eldest, to my niece, Jillian Jaczkowski, the youngest."



Sabina Jagodzińska
Warren, MI

Parishioner - 20 years

"Ja przyjechałam z Polski 1947 I mieszkalam na Kirby, i to byla moja pierwsza parafia I bardzo mi sie podobała i na dal mi sie podoba bo jest najpiękniejszą parafią. Mój Tatuś przyjechał tutaj do Ameryki pierwszy raz 1914 i

bił sie za ten kraj i należał do tej parafii i dlatego ja mam to w sercu. Tatuś mój umarł 1970, Mamusia jeszcze nam zyje i ma już 95 lat i bardzo się cieszę też do tej parafii należy Św. Jacka."



Cecilia M. Kirkegard
Ferndale, MI

Parishioner - 23 years

"I remember when church services were solemn and spiritual and that means a lot to me. When I go to church and Mass I want it to be as it was when I was a child. I find that at St. Hyacinth."



Ms. Lorraine Koss
Warren, MI

Parishioner - 52 years

"As a teenager I lived in the area. I moved in with my grandparents and aunt in 1938. I came back to the parish in 1951 when my daughter started kindergarten. All five of my girls attended school from the

beginning through eighth grade. I can remember the baptisms, the communions, the wonderful nuns...and the children enjoyed the plays, sports...and now in adulthood they are still part of the "Kirby Gang" who went to St. Hyacinth. Gil, my husband has been an usher for many years. I am of Polish descent. I love the Polish Polka Mass. My grandfather and grandmother were parishioners from 1916 until their deaths. their names were Mr. and Mrs. Louis (Ludwik) Sowa. I think there is a window with that name."



Jadwiga Kachorek
Shelby Township, MI

Parishioner - 52 years

"After moving, i came back to St. Hyacinth.

Other churches had no special qualities, prayers or traditions. My young children (2) did not pray or even want to go to church in the suburbs. When my son fell asleep every week, I knew I had to do something. We walked in one Sunday shortly before he was to make his First Holy Communion and he looked around at all of the statues, angels and the cross near St. Joseph and said..."Mom, did you bring me to heaven?" He knelt down and prayed and continued to only want to come to St. Hyacinth. He is now in college and when he returns home for school break, he immediately goes to the church on Sunday. He says that otherwise he does not feel like he has gone to church for Sunday Mass...not without the traditions, songs, Father Skalski and his special church. Also, this may sound strange, but small miracles seem to happen for us and any other people we tell about St. Hyacinth. these

people come for a visit and end up wanting to come again and again. Wonderful things seem to happen for them.

"Besides the beauty of the church which helps inspire prayerfulness and Father's gift of grace when saying Mass, the organist, songs and traditions continue to endure in this world that continues to decline spiritually - especially after September 11th."



Gilbert Koss
Warren, MI

Parishioner - 52 years

"I formerly went to school for 12 years at St. Anthony. After Lorraine and I were married, we thought it important to belong to the church where our children attended school. I became an usher in 1973.

We've been married 59 years and still together. The people, especially Father Frank, make this parish what it is."

Delphine Malinowski - Warren, MI

Parishioner - 71 years

"My roots are here at St. Hyacinth. It has been since the early memories of going to church with my grandmother for 10:30 a.m. High Mass at the age of seven every Sunday. My grandparents Francis and Martin Gomulski have their names on the church bells. My parents, Anthony and Victoria Malinowski were married at St. Hyacinth. I was baptized and made my Communion and Confirmation here. We should be proud of our heritage. Our grandparents sacrificed a great deal to come to America. We should keep our Polish traditions in honor of them. We are Polish Americans."



Marsha Maksymiow
Detroit, MI

Parishioner - 10 years

"My church, St. Stanislaus, closed. I went to other churches in Detroit and Hamtramck but something was missing. One Sunday, I came to St. Hyacinth. The

church is beautiful and clean, plus the traditions are still observed. Also, the church is only 4 blocks from my house. I joined in 1991.

"I am only a parishioner for 10-1/2 years but the

upkeep of the church and other buildings impresses me. Anyone who comes to St. Hyacinth church for Baptism, marriage or some affair always has the expression of "how beautiful!" Other churches are nothing like this. And if it were not for the strong leadership and loving concern of our pastor, Father Skalski, it wouldn't be.

"Polish traditions are incorporated in our religion. By keeping these traditions alive, the religious services seem more holier and thought provoking - at least to me, and that is important in today's trying times and also for tomorrow. Besides, they are just too beautiful to forget."



Casimir Maj
Warren, MI

Parishioner - 12 1/2 years

"When my parish, St. Stanislaus, closed in 1989, knowing Fr. Skalski from Orchard Lake St. Mary's High School and with the encouragement of Msgr. V. Borkowicz to join St. Hyacinth

Parish, I decided to become a parishioner. Thus began many memories. Among them were Fr. Skalski's 40th and 45th Anniversaries of his ordination to the priesthood in 1996 and 2001; Cardinal Glemp of Poland celebrating Mass with Cardinal Maida present; Bishop Allen Vigneron presenting Polish American awards to special members of Polonia; Bishop Blair visiting the parish; the Mass of Thanksgiving for Msgr. Borkowicz, celebrating his 75th Anniversary to the Priesthood on June 23, 1996; and the Burial Mass of Msgr. Borkowicz on July 27, 1996.

"My reason for joining St. Hyacinth Parish was that the parish had a Polish Mass and kept up the traditions. It is said that what makes a country great is faith, family life and tradition; and these we have. I have always been proud of being an American-Polish boy. My allegiance will always be to a Polish parish. We have one of the nicest and spiritual pastors anyone would wish to have. The parishioners are very good people."



Krystyna Irena
Lukasiewicz Kobersy
Sterling Heights, MI

Parishioner - First in 1951 and now again.

Left: My First Holy Communion, May 1, 1955. My father, Witold Lukasiewicz, his Aunt Konstancja Jarosz and her husband Franciszek Jarosz.

"St. Hyacinth was the first church I belonged to in the states. I remember attending the first grade in the 1953/54 school year. I loved all of the books in the classroom. We could borrow these for reading. My First Holy Communion was awe-inspiring; and in the third grade I had Sister M. Theobalda and she was a very good friend to me. We moved at the beginning of that school year and I then attended St. Thomas, the Apostle where I graduated in 1965. I am now back at St. Hyacinth and I want it to survive forever. It is a beacon of hope for all of us of Polish descent. In my own family I have tried to instill the love of Polish culture in my own children. It is a heritage to be proud of. I am very happy and thankful when I am able to read letters from Poland or to translate letters for others. I owe this to my parents."



Arthur Michalski
Sterling Heights, MI
Parishioner - 78 years

"I visited churches in the United States and Europe...England, France, Germany and Spain...and I find St. Hyacinth one of the

most beautiful and outstanding. My parents chose this place for my baptism and I am still here. Now we have to keep our traditions so that our children and their children will be proud of their heritage. We have to keep this for generations to come because today's world needs to return to God, Religion and Church."



John Orlowski
Detroit, MI
Parishioner

"I have been in this parish since my birth. I went to grade school and have many memories. there were so many students...very many. The classes were packed but that didn't mean you didn't

have to be accountable. For example, I was in school when Bishop Woznicki was Pastor. At the time of report cards, he would come to every class. Sister would give him the cards...and he would call your name and talk about grades. Each student had to stand. You had to promise to do better...and everyone knew about your failing grades or your successes. And your family would know on the same day.

"Another thing I remember about the Bishop was Communion time. At that time, we received with the

white cloth covering our hands...and if the Bishop happened to be the one to give your Communion, you had to kiss his ring first. He was the Bishop.

"I am now an usher at the church. I have been one for many years. I also help with maintenance, it is a pleasure. it is my parish."

Stefan and Irene Stadnik
Grosse Pointe, MI

Parishioners - 73 years and 45 years

"I was born here, on Mitchell. I was baptized and went to grade school, married here and stayed. our three children were baptized here, went to school here. We moved but the beauty of the church and traditional customs are the main reason that we belong here. We love our pastor and really appreciate all the work he has put into the church.

"I remember my school days, the large number of children on our block. Every house was Polish Catholics and parishioners. At the school I remember Mr. Okraj who showed movies in the hall. We had stage plays for every holiday. I remember Bishop Woznicki sitting in the first row with the other priests. At least three were at the rectory. At East I remember the pile of thorns by the side of the church which I had to bring some home so my dad could make a crown and hang it on the side of the cross. We had six Masses on Sunday.

"Our church was built by people from Poland who wanted a better life. They built a Polish neighborhood and a Polish church. We, as descendants of these Poles, should keep all of their traditions. the blessing of throats, Good Friday, Devotions, Christmas Eve "Wigilia", sharing oplatek, and a meatless meal. Traditions are important because without them our heritage will disappear. We call the neighborhood Poletown. We have a Polka Mass which brings many people to church and all of our activities are written up in the Polish paper - more so than any other parish. This is thanks to our pastor who promotes the activities."



Loretta Petrous
Sterling Heights, MI
Parishioner - 75 years

"I lived in the St. Hyacinth neighborhood. I had four children to educate and St. Hyacinth did an excellent job for God and country. Over the years I've enjoyed the

friendship of many people. In days of yore...members of St. Jean Society, co-workers at the festival, Senior

Citizens Club and the lovely people who make Tuesday special - our Pinochle Club members. I remember the activities we had when St. Jean Society was in its hay days. We were the parent Teacher Guild and we furnished the library with tables and chairs. Each Mother's and Father's Day we put on a play and laughed as we tried to achieve hollywood standards. At one such event Fr. Rypel wanted to start up a Bazaar again and I was elected to chair the affair. I assure you that I spent many sleepless nights wanting for its re-birth to be successful. It was.

"Another important part of my memories is in regard to our spiritual leader, Fr. Skalski. He earned my utmost respect when he let Fr. Rypel, the retiring pastor, live out his remaining years at St. Hyacinth rectory, unlike many new pastors who evict their predecessor. This gesture exemplified his love of humanity.

"Our Polish traditions make us who we are...Polish and proud. My family and I still enjoy "wigilia" - over 50 of us gather for this meal. It includes members of my mother's clan. Then Easter comes along and my children and I still enjoy gathering and eating our traditional mushroom barszcz, ham. Blessed eggs and bread. All my children are Polish and proud. When Hamtramck discontinued their Labor Day parade, my granddaughter helped to celebrate at home. The house was resplendant with a Polish flag on the flag pole and many flags were visible on the lawn, walls and even garage. That's being proud."



Gregory E. Schima & Elaine M. Schima
Roseville, MI
Parishioners - 49 years

"I was baptized here, so was my daughter Julie. I went to school here, was an altar boy here and I

worked here when the school was still active (my first job was given to me by Fr. Skalski). I am a St. Hyacinth usher, my wife and daughter sing in the choir. My dad and mom were active in the parish before I was born. My family, at present time, gets involved in parish activities. After all, why leave? This parish is my roots for all time - as they say - and if it's not broken why try to fix it?

"The parish still holds more traditional values than what you see in modern churches - especially in suburbs. St. Hyacinth has a long history of Polish heritage and this heritage has lasted in good times and bad. Old parishioners who have left the area still come back where their roots began or just to bring back old memories.

"Not to keep your Polish traditions is like trying to breathe without the existence of air. It is totally impossible. Your ethnic heritage is what you are. My wife was brought up Polish and so was I. We try to pass that heritage on to our children the way we were taught. My daughter Julie dances with the "Gwiazda" dancers from Hamtramck. It makes me so proud to see her in the traditional Polish costumes and do the traditional Polish dances. Even her grandma was proud of her since her parents came to the states from the Old Country - like so many others. Polish traditions will go on - just as long as people remember who they are, where they came from and they hold their heads high and stay proud of their heritage to stand up and be counted. As Polish Americans they are part of the future of this great country."



Linda Stoneberg
Detroit, MI

Parishioner - 31 years

"I came to St. Hyacinth in the 3rd grade in 1960 and never left. this is "Home". One thing I remember from the 8th grade is that then you became a Safety Boy/Girl. The boys were crossing guards outside

on the street corners and the girls kept order in the halls. Every year the boys were treated to a Tiger baseball game in the spring while the girls had to stay in school. My class of 1966 was the first to be included in the baseball outing. Looking back, this could be viewed as St. Hyacinth's breakthrough in the Women's Liberation movement for Equal Rights!

"It is very important that we keep our Polish traditions. They define us as a nationality and are a link to our ancestors. Without our traditions, we lose our identity and there's nothing to pass on to future generations linking them to the past. Without traditions, we all become the same. Diversity keeps things interesting."



Genevieve Stoneberg

Detroit, MI

Parishioner - 42 years

"I remember belonging to the St. Jean Francis De Chantel Society. It was a very strong parish organization, the fore-runner to the Parent Teachers Guild (PTG). For Mother's

Day and Christmas, the officers would put on short skits that were original and very funny. We enjoyed the humor in it all."

Scott Troszak

Sterling Heights, MI

Parishioner - 11 years

"I first visited St. Hyacinth in 1991 and immediately fell in love with the beauty of the church. I quickly made it my parish. Everyone there welcomed me with open arms. They made me feel like I'd been a parishioner all my life. Fr. Skalski's dedication to the parish and it's Polish heritage is another reason I chose St. Hyacinth. I think it is special because everyone seems to pull together when something is needed for the parish, be it financial support or manual labor support. St. Hyacinth is one of the most kept up churches that I know of, the buildings look brand new inside and out.

"Our first Minister of Service and one fo the first of the Diocese I believe was Mr. John Herman. I loved the way his voice resonated in the church when he spoke. He is one of the reasons I myself became a Minister of Service.

"I am third generation Polish American. I've seen in my own family some of the traditions that have gone to the wayside. Hopefully, I can bring some of them back. One of the main reasons I am a parishioner today is because of the way Fr. Skalski keeps our Polishness alive.

"I was born too late...I'm 34 years old now and I wish I could have been around the Poletown area back in the 40s and 50s. My grandmother and father were born and raised on Frederick and Chene. I used to talk with her and still talk with my dad about how the old neighborhood was and how things used to be."

Paul Zamierowski

Detroit, MI

Parishioner - 32 years

"I married into the St. Hyacinth family. I liked what I saw in the parish. And my business is in the parish. Things impressed me...my best recollection is when

"Big Daddy Lackowski" sang "Happy Birthday Jesus" with the accompaniment of his children. This was at Christmas and it pleased all of our parishioners. The parish is great, the church is beautiful, well-constructed and well maintained. The parishioners are great. the pastor is great."



Josephine Baranowski - In Memoriam

While I had the opportunity to be the historian for the parish, one of the nicest people with whom I met almost daily, was Josephine Baranowski. Father Frank was always inviting me for lunch and there Josephine was as cook. Father, joking about everything from the day's news to the fact that Josephine was favoring me with more food because my name was "Michael" (as her son and husband), would start Josephine talking. She would relate the most "human" stories from the parish history; and later, when recorded, these proved to be an inspiration for my constant concern about the anecdotes of our seniors and the lifestyle stories of Jackowo. As her contribution to our 95th Anniversary Book, I add two written transcripts from a tape. Mrs. Helen Schima was also part of the conversation.

In addition, without corrections or apologies, we have reprinted a script from a play given by the grade school in about 1928. Josephine had a role in this play as Genia. Thank you, Josephine. even from heaven you continue to make our eyes open about our history and the human nature, kindness and humor that made it so special.

M. Krolewski

"The Bishop was very different. He wasn't away from the people. One example was about the children. On certain days, usually the Saturdays in the summer...or sometimes I think the Wednesdays he would take his walk to downtown. He was going to the Archdiocese office and he would start on Farnsworth, then to McDougall all the way to Gratiot. All the kids from the parish would just kind of know when he was walking...and the kids did not have to be from St. Hyacinth. he would greet all of them...sometimes by name...asking them about summer, their parents...even their grandparents. But they were really waiting for him to offer treats. he had large pockets and some bags were filled with candy. He gave it out like a Santa Claus, laughing and petting their heads...talking in Polish and English and asking them to say prayers on the spot...even in a group. Maybe people nowadays wouldn't think this was so special...but it was very special. The people loved him."

*Josephine Baranowski -
former St. Hyacinth Cook for the rectory*

Taken from a tape recording in 1980. Several people were speaking in conversation. Among those present were Josephine Baranowski and Helen Schima.

"Remember the blue coats?"

"Oh yeah, when the bishop went downtown...during the winter. I think it was to someone he knew at Hudson's."

"You know that many people were having a hard time. Not everyone had clothing and not everyone could own a house. Many people were renting. Look at how big the houses are on Farnsworth."

"Oh yeah...lots of people in one house."

"And he went downtown and knew people. He was well known."

"And they gave him about three hundred coats for kids. And he had them brought to the school. The

coats were all alike. All blue."

"they were wool...nice...but everyone had the same coat."

"But if you needed one, it didn't matter. These were hard times. You know, three hundred coats is a big thing."

"So...when the kids walked down the street...wszyscy tak powiedzieli ze...o...chodza dzieci z Jacka."

"I tak...bo same ubranie...sam kolor."

"No popacz...to był Biskup I tak dbał o dzieciach. nie musiał to zrobić ale zrobił."

"Father Frank is like that now...there are a lot of things Father does that he doesn't have to do...but worries about the people in the parish. We are lucky for that."

Powinszowanie. (A comic episode.)

(Boleś and Genia hop on the stage holding hands. Then suddenly Boleś makes a break for the center of the stage to speak. Genia holding him back -)

- Genia - Now just a moment. Ladies before kawalers.
- Boleś - (surprised) A kto to ci znowu powiedział? Ale to mi mądra.
- Genia - A kto tobie powiedział że ty masz być pierwszy? Ale to mi mądry.
- Boleś - Mama mówiła że ja mam mówić najprzód, bo ja będę wieszować na 15 lat.
- Genia - Oh, you're goofy, bo ja mam najprzód. Because I should wieszować for 50 lats. And 50 is more than 15! And another thing, don't act like a fool - bo te księdzowie and ludzias can see us, and they'll think we're bez głowy.
- Boleś - Patrzcie państwo tylko na nią! Ha, ha, ha! Zupełnie jak dziewczyna. Ha, ha, ha, - Ona chce mnie, który basem będzie jak się ożeni, powiedzcie co ja mam a czego ja nie mam zrobić. Ha - ha - ha!
- Genia - Oh, shut up! You make me sick with your bassing. I jeszcze tych ludzi tutaj zrobię sick. You give me the appendicitis.
- Boleś - (Not paying any attention to her, pushes her aside.) Moi państwo! Proszę was o parę minut. Dzisiaj żęmy się tu zebrali - (she pushes him off the stage, and in the mean time she begins to speak)
- Genia - Ladies and gentlemen - and - priests!
- Boleś - (climbing on the stage and pushes her off) Wielebny Księżę Proboszczu!
- Genia - (Yelling at the top of her voice from the floor) Ne, ne - nie słuchać na niego! Zatkniście sobie uszy! (She scrambles back on the stage, brushing herself) That's a nice way to treat a lady. Czekać, ja powiem mamie!
- Boleś - (laughing) Ha, ha - powiedz jak chcesz! Ona i tak na ciebie nie będzie zważała. A po drugie, ona mnie bić nie będzie, bo ona ma reumatyzm w tej prawej ręce. Ha - ha!
- Genia - (Crying) Just wait! Ty dostaniesz! I'm going to tell her you made my dress dirty!
- Boleś - Idź, idź z Panem Bogiem! (Mocking her and then laughing) Ha - ha - ha To się żem jej teraz pozbył. Teraz mogę sobie swobodnie powinszować naszemu Księdzu Proboszczowi. (Clearing his throat) Wielebny Księżę Proboszczu!! (Again clearing his throat) Eh - Wielebny Księżę Proboszczu!! Z okazji dzisiejszej uroczystości jaką mi obchodzimy - ja jako najmłodszy z chłopaków chóru naszego, ~~z okazji dzisiejszej uroczystości~~ ~~z okazji dzisiejszej uroczystości~~ życzę Wielebnemu Księdzu Proboszczowi w imieniu tych wszystkich innych chłopaków co śpiewają - wszystkiego dobrego - (Softly) oni mnie tak kazali mówić. Eh - eh - (walks around the stage, thinking. Then comes back to center) Życię tobie zdrowia - eh - eh - (scratching his head) eh - życzę tobie zdrowia i - i - i - wszystkiego dobrego. A potem - a potem - eh - eh - eh yes - i wszelkich pomysłów - eh - pomyśl - eh - jak to było - eh gee - ja zapomniałem - eh - ale tego samego co mi potem mama kazała powiedzieć, że ja mam tobie mówić - (he walks around the stage thinking, and then stumbles over his feet) oh, yes - już mam! (Getting up and brushing himself) i niech cię Bóg błogosławi na wieki wieków Amen.
- Genia - (Calling behind stage) Boleś, Boleś - your mama ciebie chce! (enters)
- Boleś - (Still brushing himself) Kogo, mnie?
- Genia - Sure ciebie! Oh you gonna get it!!
- Boleś - Ja się nie boję. Już tyle razy dostałem że moje pency są do tego przyzwyczajone. (Walks off)
- Genia - (Laughing) Ha - ha - ha - ale on dostanie!! Now I can say something. (Stands in center straightening out and brushing her dress and then hair) Wielebny Księżę Proboszczu! (Clearing her throat) Z okazji dzisiejszej uroczystości, jaką mi obchodzimy, ja, jako największa z dziewcząt chóru naszego, życzę ci w imieniu tych wszystkich dziewcząt wszystkiego dobrego - (Softly and secretly) one mi tak kazały mówić, i zdrowia o wiele lepszego jak dotychczas. Żebyś - żebyś - eh - eh - gee whiz - zapomniałam - eh - żebyś - o yeh - żebyś żył another 50

- years bez sadnego trublu, or something like that.
- Boles' - [Walking in and holding the seat of his pants] Ty jesteś dobra siostrzyczka.
- Genia - (Laughing) Ha - ha - ha - I thought you said, że twoje pency są przyzwyczajone!! Ha - ha - ha - And now it leaks to me, that it must be the other pair you haven't get, en!! Ha - ha - ha!!
- Boles' - (Still holding the seat) Śmieję się, śmieję się - I don't care.
- Genia - Ha - ha!! Teraz ty don't care - ale to tak nie było parę minut temu!!
- Boles' - (Bashfully) Well - ja zupełnie zapomniałem że mama lewą ręką bije a nie prawą.
- Genia - Ha - ha!! Ale teraz - ja tobie chcę - eh - eh - pruwować, że ja jestem fajną dziewczyną, i pozwolę ci twoje wishes najpierw powiedzieć naszemu Księdzu Proboszczowi.
- Boles' - A ja zaś - (straightening himself) chcę cię przekonać że i ja jestem porządny chłopak, i pozwolę tobie twoje życzenia najpierw wypowiedzieć.
- Genia - No - ja nie przystanę na to. Ty mów najpierw.
- Boles' - No, no - nothing doing! Ty mów najpierw!
- Genia - Ja chcę żebyś ty mówił!
- Boles' - A ja znowu siebie życzę, żeby panna Genia najpierw mówiła.
- Genia - Ha - ha - ha! Powiedzieć prawdę, ja już swoje dawno mówiłam.
- Boles' - (Surprised) Deprawdy? A kiedy?
- Genia - Oh, a long time ago. (To audience) Czy no?
- Boles' - (Laughing) To jest funny!! Ja też już swoje dawno mówiłam. (To audience) Czy no?
- Genia - Liar!! I don't believe it!! Kiedyż ty mówił?
- Boles' - Ha - ha - ha!! Jakżeś poszła skarżyć na mnie.
- Genia - Czekał - ja się zapytam naszej szanownej publiczności. (To audience) Czy to prawda że on co mówił jak mnie tu nie było?
- Audience - Yeh, yeh, it was rotten!
- Genia - Słyszysz? (Laughing) It was rotten!!
- Boles' - (Angry, to audience) A czy ona co mówiła jak mnie tu nie było?
- Voices - Yeh, yeh!! (The boys say "it was rotten" and the girls "It was nice".)
- Boles' - (Surprisingly) To dziwnie!!
- Genia - A widzi!! Myślałaś mnie trika wypłatać, a teraz masz!!
- Boles' - (In anger) A ty co? Myślałaś mnie figla wypłatać, a teraz masz!!
- Genia - Well - w takim razie, what will we do?
- Boles' - Pewno nic. Ty już swoje wyklepałaś a ja swoje.
- Genia - Well - co teraz poczniemy?
- Boles' - (Thinking) Wiesz co? - Ja ci powiem. (Whispering in her ear) Chcemy oba razem powinszować tak, jak nam nasz organista kazał.
- Genia - Alright, let's go.
- Both - (Swinging their arms) One - two - three - WIWAT!!! Niech żyje Ksiądz Franciszek Baweja!! Yeah!!!! Yeah!!!! Yeah!!!! (The audience join in on "Yeah" 3 times. And both walk off stage holding hands.)

Finis.

St. Hyacinth was a center for the music and arts. Besides numerous choirs, a theatre group, a marching band, the Goodfellows band and Boy Scout musicians, there was a majorette corps as pictured in 1945. Bishop Woznicki is in the center.



First St. Hyacinth School Majorette Corps - 1945.

First Row, L to R: Eleanor Osmialowski, Carol Wisniewski, Marie Dombrowski, Joan Cieslak, M. Derlicki.

Second Row, L to R: Joanne Kasprzyk, Eugenia Bernacki, S. Kulka, Delphine S., Bishop Stephen S. Woznicki, Florence Jezak, Marie Hromada, Pat Jones, Evelyn Szykowski.

Under the direction of Sr. M. Leona



Rita Gnaster and daughter Alice



Julia Kubiniszyn and Rosemarie Keener



Mr. and Mrs. Zenon Kupraszewicz



Mr. and Mrs. Peter Palmer and daughter Colette



Casimir Maj



Henry Malachowski



Mr. and Mrs. Jerzy Sobotka



Chester Wierzbicki



Linda Stoneberg



Cardinal Karol Wojtyla was welcomed to St. Hyacinth in the 1970s. Fr. Frank, our young Pastor (second to the right of Policeman) beamed as hundreds of Church Dignitaries were welcomed to the Parish.



Mr. and Mrs. Edward Schima at their wedding at St. Hyacinth. Mrs. Helen Schima was one of our storytellers with Josephine Baranowski.



Helen and John Przeslica celebrated 50 years in 1998. Married at St. Hyacinth, they both have remained active in Parish activities.



Carrie Zabrzewski with Father Frank at her Kindergarten graduation.



Darlene Zabrzewski First Holy Communion photograph.

Some of Our Family at St. Hyacinth



Mrs. Jaczkowska



Ronnie Kuskowski



Virginia Cetlinski



Rose Przybylinski



Phyllis & Peter Kubicki



Raymond Skalski



Dorothy Rzeppa



Helene Kolito



Emily Pakos



Mrs. Mankiewicz



Robert &
Genevieve Loeffler



Stefan Rupacz



Joanne &
Richard Ludwig



Patricia Palmer



Lucille Zamierowski



Mrs. Gnaster



Larry Surhigh



Heather Dearmit



Rita Szczepaniak



Adela Cieslak



Gertie Mankiewicz



Mr. & Mrs.
Thomas Baranski



Veronica Jaczkowski



Grzegorz Dudek, Anna Dudek and
Edward Dzwick.

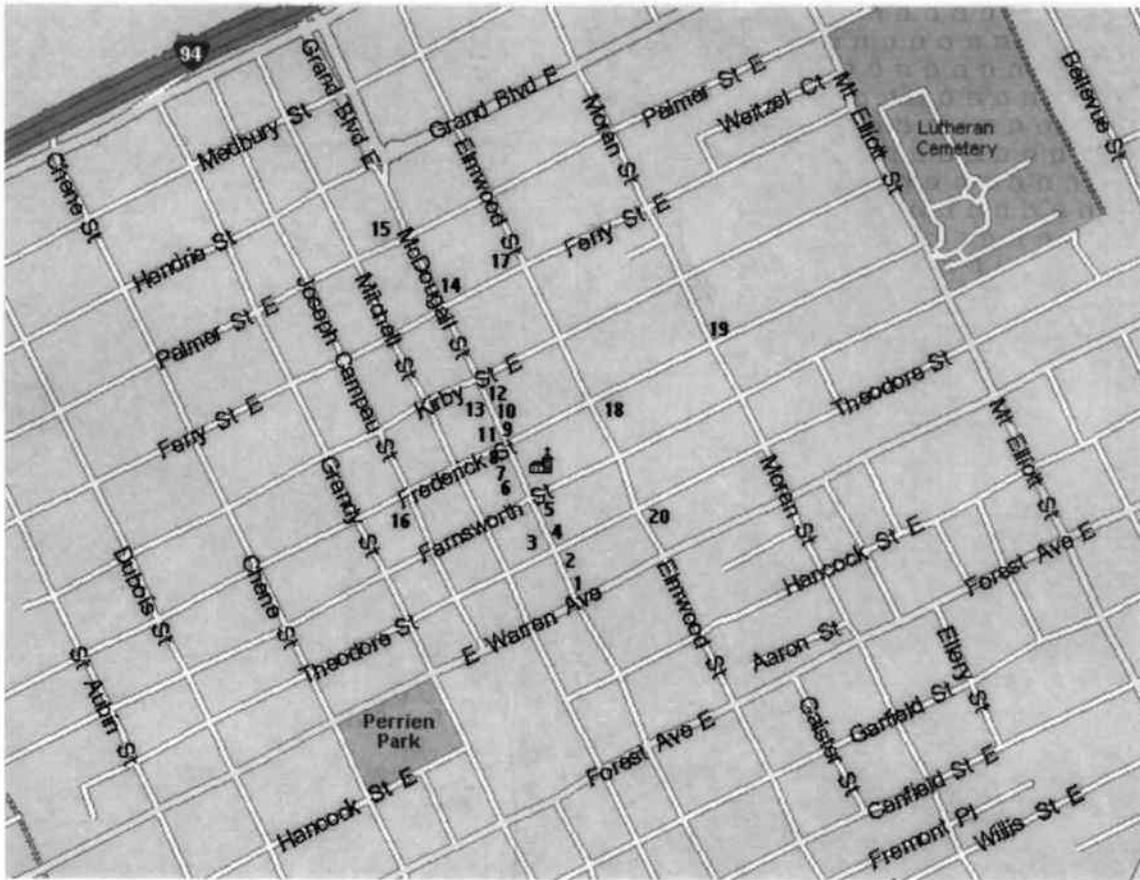
Memories of The Felician Sisters

Ask anyone who attended Catholic schools what their fondest memories were and without hesitation they would reply, "It was the Nuns." Was it the traditional habits they wore? Was it the regal manner they espoused? Was it their firmness in direction?

To those "Sisters" who served the parish of St. Hyacinth, we will never forget you and wish to take this opportunity to say, "Thank You" and "Bog Zapłać" for the encouragement and direction you gave to us.

Below are just a few of the familiar faces that graced our parish throughout the years. To those who have left us, we are sure that God has them near His side.





Parish Area - 1957

- 1) 5000 McDougall at Warren E. **Martin's Pharmacy**
- 2) 5026 McDougall **McDougall Food Market**
- 3) 5039 McDougall **Floyd's Hardware**
- 4) 5040 McDougall **Master Service Station**
- 5) 5144 McDougall **Leo T. Sobocinski Funeral Home**
- 6) 5201 McDougall **Kaminski's Drug Store**
- 7) 5229 McDougall **East Side Home Owners Association**
- 8) 5235 McDougall **St. Hyacinth Florist**
- 9) 5300 McDougall **Piekarnia - McDougall Bakery**
- 10) 5308 McDougall **Clem Wasielewski's Poppy Bar**
- 11) 5309 McDougall **T-V Radio Service Exclusively**
- 12) 5326 McDougall **Frontczak Funeral Home**
- 13) 5409 McDougall **Joe's Barber Shop**
- 14) 5462 McDougall **Stan. Antoszyk Grosernia i Buczernia**
- 15) 5701 McDougall **Lipke Hardware**
- 16) 5249 Jos. Campau at Frederick **Ivanhoe Cafe & Bar**
- 17) 5469 Elmwood at Ferry **J. J. Barber Shop**
- 18) Frederick at Elmwood **Charles Rocco's Sanitary Barber Shop**
- 19) 5300 Moran at Frederick **Slip-ry Corner Bar**
- 20) 3300 theodore at Elmwood **Chick's 3300 Club**

Christmas Greetings from Vatican 1988 – Mother Mary Cynthia Strzalkowski



Rome

Dear Father Skalski and the St. Hyacinth Parish Community,

During this holy season of the Nativity of the Lord Jesus, I want to thank you again for sponsoring the Eucharistic Liturgy and Banquet which honored me as the superior general of the Felician Sisters. I was thrilled as I experienced your goodness in your planning and participation in the events, and in the gifts you offered me.

I will never forget this support and love from my home parish community.

From the Eternal City of Rome I send my wishes for a Blessed Christmas and New Year!

A loyal daughter of St. Hyacinth Parish,

Mother Mary Cynthia Strzalkowski

“Our People Do Not Like Standing Water”

Rev. Father Francis Skalski assumed the pastorate of St. Hyacinth Parish on July 25, 1971. After the death of Rev. Father Peter Rypel, the young Polish American priest inherited for his ministry: a beautiful Byzantine/Romanesque Church, nearly 600 pupils in the school, over one thousand families on the roster, a convent, a rectory, a garage, numerous clubs and organizations and a watchful but hopeful neighborhood.



Left to right: Mrs. Dolores Cetlinski (Sister), Mr. Michael Krolewski (recipient of PAHA 2002 Award), Fr. Francis Skalski, Mrs. Adeline Krajenka (Mother).

In that year, the calm one, everything seemed as anyone would have dreamed. There was stability, a true spirit of Catholicism, a respect for the authority of the church

and a mournful but honorable passing of the title of pastor. However, the Eastside Vicariate in 1972 (at the time doubtfully representing any Polish American concerns), announced that St. Hyacinth school should be closed. The reactions to this order, the months of action that followed and the results, are only the beginning of the spirit and determination that later permeated the parish. From the onset, had things been directed or gone differently, the entire next 31 years (to the present) would look extremely different.

For in the results of the situation, parishioners and non-parishioners were given a signal that this was no ordinary pastor. This pastor was no ordinary man. To the demand that the school be closed, the pastor merely said, “No!”

After the numerous parish meetings, and an approach to Cardinal Dearden himself by the pastor and supporters, an announcement was made that the order to close was reversed. The Vicariate leaders were shaken but the pastor, in the “Hamtramck Citizen” is quoted “With or without the Vicariate, St. Hyacinth will continue to promote our Catholic “central” school. And the reason is - the people demand it!”

This article for the 95th Anniversary does not seek to give the history of Father Skalski from his beginning years at Orchard Lake to present. Instead, it will seek to delve into the reasons of why so many people have been supporters and truly die-hard parishioners. I once heard a saying about people having the right to “breathe the air around them and be happy” but I think it is fitting to add they should be able to choose the area and continually influence its cultural and historic oxygen flow. It’s always been a battle in this regard in Polonia.

Immediately upon the entrance of the new pastor, there was an increase in activities in the parish. The regular meetings and fund-drives were in place but new projects were constantly announced. No one seemed phased by this increase and the funds were found for all of them.

One of the most important “expressions of newness” seemed to be a general concern for the upkeep of the parish property. This might mean the steps of the church, the repair of lavatories or, most important, the painting of the church. By increasing the amount of activity, there was an increase in positivism and this directly influenced spirit. Of those days, Father Skalski remarked, “I was always given credit for the projects of



Mr. Ksawery Swiecki (Tygodnik Swiat Polski), Dr. Karen Majewski (PAHA), Rev. Francis Skalski, Ms. Barbara Gronet (Citizen news), Mr. Jacek Balajewicz (APAA).

St. Hyacinth Parish. But really, that isn’t it at all. There were and are many people in the parish who present ideas. Nowadays, Bob Giannini has done an excellent job at bringing new ideas and programs to a higher level. Others, like yourself (M.K.) are always working in the background. You know, our people are like this. They don’t like standing water. It produces nothing. Just like anything else, our programs and activities purify our thoughts and purpose for why we are here. I have always found that any ideas presented at the parish are supported. I have only two hands, two

feet, one head...it's the contributions of the people that make everything, past and present, the reality that it is."

In February of 1977, an event occurred that was to yet introduce another aspect of Father Skalski's administration. On a corner, near the school, two students were viciously attacked for nothing. In Detroit, this was "no great affair" since city politics had ignored the neighborhoods for years. But in Poletown, people were experiencing this on almost a daily basis. Fear had replaced hope and oldsters, often the first targets, were considering moving from the homes they had owned for years, or from the homes given to them by their parents, the first immigrants from Poland. Therefore, these were not only homes but extensions of the family - almost sacred places never to be violated.

It only took weeks of discussions to decide what to do. Again, the parish and its friends would make the situation very public. There would be a demonstration - the likes of which would leave the city embarrassed and a little baffled.

At this point, I have to insert a personal note inasmuch as I was one of those who marched. This isn't for the sake of the march itself but for the feelings and mood created by the pastor for the march. Complicated? Not really.

All of us trembled, at one time or another, at the thought of having to even knock on the door of the rectory. This was in-built by parents and grandparents...and by the Felician Sisters. This understood, readers can imagine the surprised faces of folk dancers who, upon inquiring where we were going to organize the march, were told by Father, "come to the rectory and we are going to paint all of the signs." With obvious trepidation, members of "Galicja" came in the late afternoon and stayed until 4 in the morning.

All during the "preparation" Father continued his joking, offering food, distributing cans of pop and later even painting the signs himself. I remember the remark of one young lady who said, "My mother is not going to believe this. It

feels like some kind of sin." But the energy present was due to energy given and on the following day some 300 or more people marched.

The march to the Murphy Hall of Justice was dramatic. The students of St. Hyacinth Grade School participated as did many parishioners and the group "NESCO" - North Eastside Community Organization. Father Skalski lead the group and took the bull horn to address those inside the building: "If criminals are going to attack that which is most precious to us, our children, then we must be concerned." The response of those inside was less dramatic. Circuit Court Judge Samuel Gardner came out to inform Father that he was breaking the law by conducting such a demonstration. The "Hamtramck Citizen" presented Father's answer to the judge: "I told him that you come out so fast when a common ordinary citizen comes out - but to a criminal you read him his rights. I am concerned about the safety of our children. I want to protect them before the funeral."



Father Skalski at St. John Cantius, 1962.

Father Skalski received great applause for this effort in the defense of the neighborhood but he also was criticized. It seemed that many people, especially clergy, took offense at his constant involvement in non-religious projects. There was a growing feeling that priests should only tend to their duties within the rectory and church and that social protest belonged to someone else. In a recent interview, Father responded to this: "It was Ash Wednesday. With the sign of the cross on their foreheads we marched down there...together to show Solidarity. I think the priests in Poland did that. They handled the groups of protesters through the parish because there was unity through the parish. There was, is, an idealism in the church...a belief that no one should be a slave...not even to violence. Everyone should be free."

In reference to the religious duties during the 70s and 80s, never had there been such enthusiasm since the days of Bishop Woznicki. Traditions so valued by the Polish ethnic group were not only preserved but expanded. Some traditions that had disappeared were

reintroduced and the kindness and understanding in counseling matters made the pastor's schedule extremely demanding. However, the sociological aspects of the neighborhoods survival were still a concern and Father continued to sit through meetings, advising and talking about winning on behalf of all the Polish parishes concerned. He also kept advising that the parishes should solidify and join instead of compete. He emphasized this over and over, much to the dismay of many who still adhered to the philosophy of one Polish parish in competition with another.

Now I digress to another time - my high school years at St. Ladislaus in Hamtramck. At the time I was in school, Father was the assistant. I cannot recall the exact year. Each Lent, the sisters notified all students that they would be going to confession. I smilingly recall her other comment that was: "And remember that Father Skalski is not the only person in a confessional. There are other priests." Somehow, I managed to squeeze into his line. Every single student during the 60s needed some real clemency and understanding. I add this as but a small example of the kind of character brought into religious experiences and the sacraments. It is ludicrous to think that his leading people outside of the church in social protest, took away from Father's love and concern inside the church.

Before the Polish American neighborhoods could breathe, two new spectres were on the horizon. Again, the purpose of my writing is not to go into details. These facts are all too familiar to us. Instead, I want to bring to light the importance of reactions that comfort instead of ignore human suffering.

General Motors came to Poletown. The people fought. thousands were sympathetic. Hundreds protested. The media rejoiced for yet another chance to cover stories it neither understood nor actually cared about. It was the news. Nothing more. Even if he did not announce his availability, Father Skalski was selected by the people of Immaculate Conception Parish as their only source of hope. He didn't have a chance to respond because it was generally assumed that his heart was in the same place. It was.

Father Skalski: "Well, these were our people...our Polish American people from our area. I believed that we had to give whatever we

could to help them. We had meetings...talked about needs...but basically I assigned the job to Father Krol. He would go to the prayer meetings and get close to the people. He is a very religious man and he understood them. He did a lot of work in each case and he offered leadership and understanding when no one else cared. When you are left alone in such a tragedy, it is very important that you have support. Father Krol was this support."

Before the church was demolished, Father Skalski salvaged what he could so that a memorial altar could be built at St. Hyacinth. To this day, and someone please correct me if I am wrong, I have never heard of a pastor of another parish building something like this for people who had been treated by an auto company and their own hierarchy as if they were without value - as if they were a buy and sell commodity instead of children of God.

When the church was demolished, there was no room anywhere for Pastor Karasiewicz. The doors of St.

Hyacinth Parish were open. Obviously, someone had to have the keys. The two weeks of his stay were made as pleasant as possible. Father



"Galicja" at St. Hyacinth 2001

Skalski made "Father Joe" feel as if he had come home to rest until the next battle. But in the end, God called him home. The "Detroit Free Press" reported the funeral, "About 1,000 friends, relatives and admirers gathered Thursday for the funeral of Father Joseph Karasiewicz at St. Hyacinth Church, the same Poletown church in which he was baptized. The 59 year old priest, who fought three of Detroit's most powerful forces - Mayor Young, General Motors and the Catholic Hierarchy - in his losing effort to save Poletown's Immaculate Conception Church from destruction, died Sunday of an apparent heart attack."

Father Karasiewicz was laid to rest but the altar commemorates his fight; and his spirit lives on in the continuance of a man always willing to fight

on behalf of his people. It is spirit made at home at St. Hyacinth where an equally fiery and determined spirit still speaks from the pulpit.

The situation regarding St. Stanislaus Parish was no different. Some of its former parishioners give credence this statement by their presence at St. Hyacinth.

At St. Albertus, we (I was on this committee) sat and worried about the fate of the first Polish parish. We knew it was closed but could not believe that it would be sold or



demolished. This was not only a parish but it was a symbol. And as we sat depressed, there was only one name that kept coming up and up again. It was Father Skalski and eventually, following his inspiration and an attitude of "fight for Polonia," the church was turned over to the committee.

The situations that I have presented are only a few. There have been so many other occasions when the telephone or door bells of St. Hyacinth Parish have beckoned assistance. "Father, can you entertain this 60 member Polish dance ensemble?" "Father, can we have a soccer team?" "Father, can a Bunny come for Easter?" "Father, can we protest "Mazowsze"?" "Father, what kind of boiler should St. Albertus buy?" "Father, can this procession be organized?" "Father, will you have a Christmas party for refugees?" "Father, can we have the pilgrimage?" "Father, can you baptize this baby?" "Father, have you any extra food for this Polish family?" "Father, how about a Polish Club?" "Father, would you have room for a couple of days for some illegals?" "Father, can you join our protest?" "Father, Macedonian Orthodox people want to come for a Mass, okay?" And of course, all of these questions are posed with the advance knowledge that the answer is always "yes". Without exaggeration, the entire Polonia in the metropolitan area is well aware of that prevalent attitude.

There are many people, of course, who object to all of this. It is probably out of jealousy or

insecurity (my opinion only) but they see the whole picture as "too Polish" (whatever that could mean). In response about these "constant projects for Polishness" father Skalski responded at length.

"Our great leaders are dying out. I have watched these once young men and women give their lives and I have learned a great deal. So, I thought that it would be my time to give back what I have learned and received from them in regards to encouraging others to work for the continuation of our heritage. We can just sit back and wait for others to do something or else we have to lead. We are not dead. The Polonia is very vibrant. We have to promote things, preserve things...for example in our church papers and in regular papers. Sometimes this is costly but there is the chance that this publicity will entice others to do the same. Like I said, I have received much from the priests and people who dedicated themselves to Polonia...and now I give back in various forms."

"Our youth today need to learn...yes, they have their dancing ensembles and these are very strong...but there must be other things in Polonia to inspire them. For example, we are doing this book for the 95th Anniversary of the parish. When it is done, people will see what we have done and how great things can be accomplished if we are all working together. this is important...working together."



If St. Hyacinth parish is a significant center for Polonia, then it also must be pointed out that it is a significant center for a nascent feeling of multiculturalism.

When Father Skalski first came to the parish, the grade school was filled with new immigrants. However, only a few were from Poland. The larger numbers were from Albania, Macedonia and Montenegro. Until the school closed, these numbers were high and the acceptance of the students was made easy by Father's support of their presence. In fact, even with a large percentage of delinquencies, Father

never took a negative attitude. To this day, in their businesses, professional offices and in their homes, these students express their gratitude. Father, of course, sees the situation differently.

"I remember that many of these children had never gone to school...because of the wars. It was hard for them. I was always going to the school because of well...situations...but now many of these children are in professional positions. So in taking care of them we added a new dimension to their lives...to our own. You know, I don't have anything against public schools...but I don't think the children would have gotten the attention there like they received from the nuns. It is like the case of our own Polish people when they came here. They had nothing. Who gave them their dreams and education? The nuns. So now new children come and it is the same. We owe a great deal to the Felician Sisters. Not only were they good teachers but they stuck with us to the very end. When the school had only thirty students, the sisters were still there...until we had to close."

In another case of international spirit, Father Skalski twice held the International Student Prayer Day. Before Mass, almost twenty students from St. Mary's College of Ave Maria University, came to the church. They represented sixteen nationalities and seven religions. Each said a prayer in his or her own language. After Mass, which they all attended, Father invited them for dinner. They were the guests of the parish; and this was something that they will never forget about their first days in America. Perhaps it does not impress many people, but think of it, when a Muslim student from Africa tells everyone on campus that "we were treated like special guests. I don't know why...but they said it was a Polish church so maybe that is how they are."

The narrative presented makes the obvious even more obvious. Some religious leaders are sensitive. Some are born with the blood of two nations flowing in their veins. They exude enthusiasm for their own people and have an understanding and appreciation of others. They come to the altar humble and leave with a smile

because they know the people have been there to pray with them out of the desire to do so. They extend their hand in friendship when it is not obligatory; and in sensing the pain of others, they immediately try to ease this pain with humor, words of hope and emphasis on a heritage that is as priceless as their hearts. They follow unseen rainbows and encourage unexplainable dreams because of their ancestors. They are walking with God and encourage their friends and foes to do the same. And even after this is realized, the response is always the same.



Father Frank welcomes International Students from St. Mary's College in 1999.

Father concluded his interview with this: "I think too much praise is being given to me about the great things that are going on here at the parish. I'm just the reflection of the parishioners energy and the other people who want to carry on the traditions. It makes them so happy that I am the pastor here...but I couldn't do all this work myself...whether it is the choir, ushers...even next door where sometimes fifteen or twenty seniors are playing cards. And they are not a small group...they are an important group...and all the groups work together...with no one trying to outdo the other. And when they want to do something...they don't have to ask permission. they do it on their own. They are going to do anything wrong. They are the reflections of St. Hyacinth. They know that. They reflect the parish and themselves...the family. They want to do things and be the forerunners. Why not permit all these new ideas? They are willing to do them...and because of this, the parish of St. Hyacinth will go on."

At the end of the "Wizard of Oz" Glenda, the good witch of the north, wants to give Dorothy a lasting piece of advice. She says, "And remember, it is not how much you love but how much you are loved by others."

Father Frank, I don't think I have to elaborate.

Following this contribution to the 95th Anniversary Book are a collection of letters for Father. We re-print them for Father and for Posterity.



**MADONNA
UNIVERSITY**



S. Rose Marie Kujawa, CSSF, Ph.D.
PRESIDENT

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My first memory of Father Skalski actually comes through my mother Anna Kujawa, who was an active member of St. John Cantius parish in Detroit. She described Father as “this energetic priest who had so many ideas for improving the lives of the people of the parish, especially the children. When he asked for anything, you couldn’t refuse. He was so lovable and sincere.” For many years after Father was transferred from St. John’s, she often referred to him with fondness and respect.

My personal contacts with Father, though brief, were always marked with an understanding of his dedication and love for the Church and for Polonia.

May God reward you abundantly Father for touching the hearts of so many people, young and old.

Sister Rose Marie Kujawa, CSSF
President, Madonna University



Rev. Msgr. Stanley E. Milewski
The Orchard Lake Schools
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Orchard Lake, Michigan 48324
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e-mail: OLChancell@aol.com

God in His inestimable goodness has smiled upon a tiny corner of His world with the establishment of St. Hyacinth's parish on Detroit's east side at the beginning of the 20th century, and His Holy Spirit, through the Shepherds of the Detroit diocese/archdiocese, has blessed the parishioners with extraordinary pastors. Their individual contributions and accomplishments have made St. Hyacinth's the jewel of Polonian parishes that has survived the exodus and the removal of thousands of parishioners to other corners of metropolitan Detroit during the latter years of the 20th century. As the parish marks its 95th anniversary, the current pastor, Father Francis Skalski, has merited the love and admiration of his parishioners whom he loves and serves with total dedication. His person always comes last, each parishioner is foremost in his life of unparalleled service to those whom God has placed in his care.

His fidelity: to his Alma Mater, St. Mary's Preparatory and St. Mary's College in Orchard Lake; to the Polish American Congress; to the Polish Press; to the Priests' Conference for Polish Affairs; to the Felician Sisters, among others is most exemplary.

There's nothing he wouldn't do to be of service to anyone who comes in need of his priestly ministry. There have been honors he humbly accepted from those who recognized his service to and love for Polonia. There's no title that means more to him, however, than the title of "Pastor of St. Hyacinth's." May God allow him to wear that title when St. Hyacinth's Parish celebrates its Centennial in 2007.

Msgr. Stanley E. Milewski
Chancellor Emeritus of the Orchard Lake Schools

Lato 2002 r.

Wielebny Księżu Proboszczu—Drogi Kolego!

Z odległości lat należycie oceniam i podziwiam Twój wielki trud na niwie Kościoła, Ameryki, Polski i ludzkości. Piszę z radością, bo cieszę się że potrafisz zabiegać o to, by w nieuniknionym procesie asymilacyjnym lud Tobie powierzony nie zatracił wiary, świadomości pochodzenia oraz umiłowania tradycji religijnych i narodowych. Nawołujesz głośno, twardo, prosto, kiedy okoliczności są trafne: Szanujcie się. Nie dzielcie się na lepszych i mniej wartościowych. Bóg dał innym swoistą dumę i nas też przydził w nację, wyznaczył miejsce i wszczepił tożsamość.

Tradycja u Ciebie to manifestacja, że umarli stają się żywymi. Przyjąłeś do głębi ideologię i wizję zacnego Kapłana Polonijnego, Księdza Józefa Dąbrowskiego—Jego tworu nauczycielskiego Sióstr Felicjanek i kadr kapłańskich wyszłych z Seminarium Polskiego, a w roku 1985 oddałeś Ojcu Fundatorowi należną cześć w całym Poletown. Cześć Ci za to! Zaświadczyłeś bez oglądania się, spontanicznie, obchodami dziedzictwa polskiego—“Uncover Your Heritage.” Cieszy się Ks. Dąbrowski, cieszą się między innymi nasi mentorzy, księża Profesorzy Walery Jasiński i Józef Swastek, z tego że ich pouczenia o trzech kulturach tak mocno w Tobie zakiełkowały.

Oby dobry Bóg dał Ci zdrowie i pozwolił z racji setnej rocznicy zgonu Ks. Dąbrowskiego w następnym roku poprowadzić pielgrzymkę—wycieczkę do Jego ziemi rodzinnej, Żółtańce—Chełm lubelski, w podziękowaniu za to że stałeś się Jego Rycerzem.

Z tego ja, Twój kolega z ławy szkolnej, też się cieszę.

Antoni Walawender

A BRIEF PERSONAL REFLECTION OF THE FATHER SKALSKI'S ROLE IN POLONIA

I first came across Father Skalski's name when reading his "Letter to the Editor" in the Polish Daily News in 1967 or 68. In his letter he gave a long and thoughtful rebuttal to another priest's letter who defended the Archdiocese policy and accused Polonia of paranoia. In 1967 the American Bishops had petitioned the Holy See for permission to abolish national (personal) parishes and to change all of them into territorial parishes. What ensued was a furor of letters to the Holy Father Paul VI, public debates and pleas of an outraged Polonia to save Polish parishes. In his letter, Father Skalski posed ten penetrating questions which were bound to upset the Chancery unused to such public criticism by the clergy, and a young one at that.

Since 1967 I was to meet with Father Skalski on many occasions, civic and religious, like "Corpus Christi" procession when I could sing my heart out in "Twoja Czesc Chwala". Father Skalski, with his parish, joined early the Polish American congress and has been its staunch supporter ever since. We could always count on a table or two from St. Hyacinth at our banquets.

I also remember Polonia's pathetic efforts to prevent the sale of Immaculate Conception Church to General Motors and its demolition. Father Skalski gave shelter to the broken-hearted pastor, Father Karasiewicz and rushed in to save some religious statues and icons from the wrecking ball. On a happier note, I recall riding with Father Skalski to Kinde, Michigan in the top of the thumb, while Mr. Krolewski was bringing a bus-load from St. Hyacinth, to celebrate Our Lady of Czestochowa Church parish festival where a packed large church of 3rd and 4th generation Polish American parishioners sang beautiful Polish hymns. At that time they were in the middle of a fight to preserve their Polish heritage. I also recall meetings in Father Skalski's rectory where a group of concerned Polish American were debating how to preserve Poletown.

May every Polish parish be blessed with such a patriotic pastor like Father Frank who has a Polish heart and determination to go with it.

Kazimierz Olejarczyk
Vice-President for Polish Affairs
Polish American Congress
Michigan Division

Rev. Frances Skalski submitted his "11 Points" in 1967, a first indication of where his beliefs and sentiments lie.

Pol-Am Priest Raps Bishops' Request to Vatican for OK to Abolish National Parishes in U.S.

To the Editor:

In reply to the statement last Friday of Father Francis Zielinski that the Polonia (of which I consider myself a proud member) suffers from paranoia is an insult to the 366,000 persons of Polish extraction, especially the mature Polonia leaders. Father Zielinski is in no position either by professional training or work with the Polonia to make such a bizarre statement and so-called psychological evaluation of the Detroit Polonia. Furthermore, there are no grounds, either in logic or fact, to accuse the Dziennik Polski of being anti-racial. This is absurd and ridiculous.

Father Zielinski defends the reply of Archbishop Darden to the CKO as not being "unchristian" as the Dziennik Polski editorial claimed. Be this as it may, but the letter of our Archbishop is devoid of warmth and ecumenism and a reading commentary of Cannon Law Number 330, relating to the appointment of Bishops, would be more elucidating and accurate.

FATHER ZIELINSKI is correct in noting that Archbishop Darden has appointed Prelates, in all three Monsignorii—while the other Polish Prelates were elevated by the late Cardinal Mooney.

Father Zielinski is correct in stating that the Archbishop grants financial assistance to the Orchard Lake Schools. The Orchard Lake Seminary receives \$25,000.00 annually from ADF Funds. It is felt that Orchard Lake deserves more financial and moral support, since it is the only institution of its kind in the United States. It is thanks to Orchard Lake that a majority of bilingual priests serving in Polish Parishes today received their training at Orchard Lake and were inculcated with a love for what is Polish. Since 1956 no Priest of Polish extraction has been ordained from Orchard Lake for the Archdiocese of Detroit. Who will serve these Polish people of God of the future? Is there

no need in the projected future for bilingual Priests in the Archdiocese?

I would agree with Fr. Zielinski that the Polonia should not press the Archbishop to designate a Pole as a Bishop of the Archdiocese of Detroit.

Of course, if the Archbishop were to do so, this would be a great honor for the Poles, but the mere naming of a Polish-Bishop will not solve the most important problem before us, and that is, the suppression of all national parishes in the United States. This problem is more serious than Fr. Zielinski would have us believe.

Already on March 26, Harold Schachern and James F. Anderson wrote an article in the Detroit News entitled: "The Ethnic Church: Will There Always Be a Need?"

In this article they pointed out: "Groundwork for phasing out of such parishes was laid at the Second Vatican Council when the individual Bishops were given authority to change a parish from "national" to "territorial." Previously, such changes needed the approval of the Consistorial Congregation in Rome."

The National Catholic Reporter of April 19, 1967 also reported that "... Bishops also voted to ask the Vatican for authority to abolish national parishes. Two of Pope Paul decrees provide such authority if National Conferences of Bishops ask for it."

Then the Michigan Catholic of April 20, 1967 reported that the 200 Bishops of the United States at their latest Chicago Conference: "Approved a request to Rome that the United States be released from provisions regarding suppression of national parishes (those established for special ethnic groups,"

Father Zielinski calls for a change from a Christian Polish community to a community of the people of God. What this means, I confess, I do not know.

I WOULD like to take this occasion to pose Fr. Zielinski with a number of important questions:

1) What was the motive behind the request of the Bishops to request Rome for the power of suppression?;

2) Have the 28 Polish Parishes nothing more to contribute to the Polish people of God, to the whole community?;

3) Has the Polish ethnic group, clergy and lay been unfaithful to our Archbishop?;

4) Have the Polish people of God no "freedom of conscience" to praise God in whatever language they wish?;

5) What do we do with all our Catholic-Polish customs that the Parishes are preserving?;

6) Why the Millennium Mass in Cobo Hall was not in Polish?;

7) Why Archbishop Darden did not defend his 366,000 Poles and multi-other-ethnic groups?;

8) Why Archbishop Darden did not confer in an ecumenical spirit with the Polish Clergy and lay-leaders about the proposed suppression of national Parishes?;

9) Why Archbishop Krol and the other Polish Bishops did not voice their strong opposition to the suppression of national parishes by publishing a minority report?;

10) Will the oncoming Detroit Synod take up the issue of National Parishes?;

11) Ecumenism in Detroit with the Protestants, Jew and Atheists but why not with the Polish National Church?

In conclusion, I would like to add, that the action of the Bishops appears to be most discriminatory, a suppression unknown in American-Catholic History. A suppression paramount to tactics of guilty without due recourse to ecumenism.

We call upon Archbishop Darden to make and take a stand against the suppression of national parishes in Detroit

and the weight of his decision will carry much respect and admiration in the United States and other Bishops will follow our liberal-minded Archbishop. Archbishop Darden has taken drastic and unprecedented steps to defend the rights of a very small Catholic minority, the Negro. In addition, the Archbishop has established a special office to deal with their special problems, namely, the Archbishop's Committee for Human Rights. This work among the Negro is most laudatory but the ethnic groups demand equity. Charity begins at home. The Archbishop should consider creating a special Committee for Ethnic Groups in the Archdiocese.

IT WOULD BE naive to blame the Archbishop for all our troubles, for much of the blame is to be placed on the shoulders of the Polish priests and convents who have failed to provide the Polonia with the leadership they need and deserve.

It is hoped that Father Joseph Kubik, the articulate, imposing new president of the Polish Clergy of Detroit will be able to fuse the old-guard and young Polish Clergy and the laity in the Archdiocese so as to maintain and propagate our Catholic-American-Polish culture until a truly American Catholicism is developed.

The amalgamation of all ethnic cultures will one day produce this American Catholic Church and we must not rush history. To deny the existence of the national Parish in the Archdiocese of Detroit and America will prove to be a sad day in the annals of Church History in the United States.

Rev. Francis Skalski
St. Ladislaus Parish
Hamtramck, Michigan.

Polish Daily News
English Edition
May 4, 1967

Significant Polish-American Events

- 1732 A Polish frontier trader, John Sadowski, visits what will become Detroit.
- 1762 Possibly the first Polish marriage takes place at St. Anne's
- 1770 A citizen of Detroit answers the call of Colonel Pulaski and joins his legion in the American Revolutionary War.
- 1837 First purchase of land in Detroit by a Polish-American.
- 1858 The first of many Polish priests arrive in Detroit
- 1872 The first Polish parish and school, St. Albertus, is founded
- 1873 John Lemke starts one of the first Polish-American businesses in city.
- 1873 The Polish Roman Catholic Union of America is founded in Detroit.
- 1874 Detroit's first Polish newspaper, The Polish Catholic Gazette, appears for the first time.
- 1875 First Polish-American is elected to public office in Detroit.
- 1878 Kulwicki's becomes first Polish-American funeral home in Detroit
- 1881 The Felician nuns of Poland arrive at the request of Father Dąbrowski.
- 1882 Detroit's census records show over 1,100 Polish families in city.
- 1885 Father Dąbrowski starts Detroit's Polish seminary.
- 1885 Witkowski opens first of several clothing stores on Chene Street.
- 1886 Sweetest Heart Parish is founded.
- 1887 White Eagle Brewery is started by Polish-American John Zynda.
- 1888 Sweetest Heart and St. Francis of Assisi Schools are staffed by the Sisters of St. Joseph.
- 1889 Ignacy Wolff establishes Michigan's best known tobacco company on Detroit's eastside. It is called White Eagle.
- 1890 John Lemke is ordained as the first Polish-American priest born in America.
- 1891 "Niedziela," published in Detroit, has nationwide circulation.
- 1892 Father Moczygemba, founder of the first Polish town in the U.S., dies in Detroit. The town is Panna Maria, Texas.
- 1895 First Polish restaurant opens in Detroit
- 1898 First Polish daily newspaper appears in Detroit.
- 1898 St. Stanislaus Parish is founded.
- 1899 Polish Protestant church is built on Detroit's eastside.
- 1901 Franciscan Sisters begin staffing Detroit's Polish-American schools.
- 1902 St. John Cantius Parish is founded.
- 1903 St. Hedwig Parish is founded.
- 1904 "Dziennik Polski" is founded.
- 1907 St. Hyacinth Parish is founded.
- 1908 St. Florian Parish is founded.
- 1908 First Polish choral group is founded in city.
- 1909 Polish seminary moves from St. Aubin and Forest Streets to Orchard Lake, Michigan.
- 1912 First convention of Polish-American priests is held in Detroit.
- 1913 First Polish National Catholic Church is founded in Detroit.
- 1913 Dom Polski Hall opens on Forest at Chene Street.
- 1913 One of Detroit's earliest theatres, Fredro Hall, opens.
- 1914 Pepper Peploski and Harry Coveleski are the first Polish-Americans to play for the Detroit Tigers.
- 1915 Polish Century Club is founded.
- 1920 Kowalski Sausage Company is founded.
- 1924 Father Joseph Plagens becomes Detroit's first Polish-American Bishop.
- 1929 Polish architect Ralph Modjeski completes Ambassador Bridge.
- 1930 Friends of Polish Art organization is founded.

Significant Polish-American Events

continued

- 1937 John Sosnowski becomes first Polish-American State Senator.
- 1938 John Kronk becomes first Polish-American on Detroit's Common Council.
- 1938 Sadowski, Lesinski and Dingell are Detroit's three Polish-American Congressmen.
- 1939 Hall of Famer Wojciechowicz is rated Detroit Lions best.
- 1940 Polish-American Sandra Severo begins her noted ballet company in Detroit.
- 1943 Liga Katolicka is founded at St. Hyacinth parish by Msgr. Stefan Woznicki.
- 1944 The first Polish-American is appointed to the Federal Court based in Michigan.
- 1950 Father Alexander Zaleski becomes Detroit Archdiocese Auxiliary Bishop.
- 1959 Detroit's Polish-American schools boasts of 23,000 students.
- 1966 Colonel Pulaski statue is erected in downtown Detroit.
- 1968 Conference of Afro-American and Polish-American Conference of Priests is founded.
- 1972 Detroit's own Father Slowakiewicz becomes Bishop of Polish National Catholic Church.
- 1973 Polish-American Roman Gribbs is Detroit's Mayor.
- 1973 A bust of Copernicus is erected and dedicated outside of Detroit's Main Library.
- 1978 A statue of Kosciuszko is presented to the City of Krakow by the City of Detroit.
- 1981 Poletown's beloved activist priest Father Joseph Karasiewicz passes away.
- 1982 Edmund Szoka becomes Archbishop of Detroit.
- 1982 Dale Melczek becomes a Bishop in Detroit Archdiocese.
- 1987 Pope John Paul II visits Detroit.
- 1988 Leon Zarski, a Detroit school teacher and former St. Hyacinth school teacher, wins coveted Grammy Award.
- 1989 Adam Maida becomes Archbishop of Detroit.
- 1998 Alan Trammel inducted into the Polish-American Sports Hall of Fame.
- 1999 Polish-American Father Leonard Blair is named Bishop of Archdiocese of Detroit.
- 2000 Polish-American social activist Clara Swieczkowska is honored by being included in exhibit of Famous Detroiters at the Detroit Historical Museum.
- 2001 Polish-American Heritage Committee recognizes Polish-American achievements in the City of Detroit at special ceremonies at St. Hyacinth Parish.
- 2002 St. Hyacinth Parish proudly participates in citywide celebration by having a granite paver installed on Detroit's Riverfront Promenade.

St. Hyacinth Parish
 Polska Parafia Świętego Jacka
 A State of Michigan Historical Site

Parish and Pastor Recognized By Polonia



On April 7, 2001, The Polish American congress, Michigan Division, bestowed upon the parish of St. Hyacinth's and its beloved pastor, Father Francis S. Skalski, an Award of Recognition for their continuing efforts in promoting and celebrating the customs and values of Polish-Americans today. In front of nearly two hundred notables of Detroit's Polonia, including David Bonior, Andrew Raczkowski, Judge Szymanski, Dariusz Adler, the Counsel of the Republic of Poland, and many others, longtime Detroit-based writer presented the plaque to Father Francis S. Skalski.

On June 6, 2001, The Archdiocese of Detroit Polish Priests' Conference selected Father Francis S. Skalski as their 2001 Priest of the Year. This honor recognizes Father Frank's ongoing work, dedication and continuing promotion of the Polish-American community in the Archdiocese of Detroit. The President of the Polish-Priests' Conference, Father Walter Ptak, made the presentation at an award ceremony at the Dombrowski Hall at Orchard Lake Schools.



THE WHITE HOUSE
WASHINGTON

May 16, 2001

The Reverend Francis Skalski
Saint Hyacinth Roman Catholic Church
Detroit, Michigan

Dear Father Skalski:

Congratulations on celebrating your 45th anniversary in the priesthood and 30th anniversary as the Pastor of Saint Hyacinth Roman Catholic Church. These milestones provide a wonderful opportunity for your family, friends, and parishioners to recognize you for your many accomplishments.

A strong spiritual foundation is central to the lives of Americans. By sharing God's teachings with your congregation, you have enriched the lives of countless individuals and served as an inspiration to the community. Our Nation is a better place because of your dedication to sharing your wisdom, guidance, and faith with others.

Laura joins me in sending best wishes on this special occasion.

Sincerely,

George W. Bush

Parish and Pastor Recognized By Polonia continued



IN HONOR OF THE CURIA

ARCHDIOECESIS OF DETROIT
234 WASHINGTON BLVD
DETROIT, MICHIGAN 48226

April 11, 2001

Reverend Francis S. Skalski
St. Hyacinth Parish
3151 Farnsworth Street
Detroit, Michigan 48211

Dear Father Skalski:

On the occasion of your forty-fifth anniversary to the priesthood and your thirtieth anniversary as pastor of St. Hyacinth Parish, I wish to offer my prayerful congratulations and best wishes!

By God's grace and providence, our lives have been very closely interwoven, we are both celebrating our forty-fifth anniversary this spring. Both of us have a deep appreciation of the Polish culture and heritage that has been formative for us and we are pleased that God has given us the opportunity to share with several generations the blessings we have received - faith in the sacraments, our religious and ethnic heritage and above all our love for the Lord Jesus Christ.

As priests, we see that love expressed on a daily basis in the way that we care for the people God gives us. Having visited your parish, I know that the people of St. Hyacinth truly love you and you love them; you are indeed a good shepherd! I thank you for your faithful service to the Church and for your love and care for the people of St. Hyacinth and all the parishes where you have served during your forty-five years of priestly ministry. May the Lord continue to give you good health and joy in the ministry.

Sincerely yours in the Lord,

Adam Cardinal Maida
Archbishop of Detroit

At Misk.



Polish American Congress, Inc.

The Voice of Over One Million Americans of Polish Ancestry in Michigan

Michigan Division
11333 Jos. Campau
Hamtramck, Michigan 48212
(313) 365-9400

Reverend Francis Skalski
Pastor St Hyacinth Parish
3151 Farnsworth
Detroit, MI 48211

Dear Father Skalski,

Polish American Congress, Michigan Division (PAC) would like to honor your parish, St Hyacinth's for its contribution to Polonia at our Installation Banquet on Saturday, April 7, 2001.

The Installation Banquet and Presentation of Awards will be at the Polish National Alliance Hall - Council 122 located at 10211 Conant Avenue in Hamtramck. The Installation Banquet will begin with cocktails at 3:00p.m. and dinner at 4:00p.m. and will conclude with presentation of awards and installation of our newly elected officers and directors.

During the Installation Banquet we will be honoring those individuals and organizations that have contributed significantly to Polonia and in particular the PAC through the years.

The Installation Committee, as well as the entire Michigan Division of the PAC looks forward to a favorable reply and your participation in the wonderful event.

Sincerely yours

Paul C. Odrobina
President

Mary Ellen Tyszka
Chairperson

Celebrating Polish-American Heritage

In 1995 the parish began recognizing past and present achievers who significantly contributed to keeping the Polish heart beating proudly over the years

1995

Maximillian Kolbe and Parish Founding Fathers

1996

Polish Saints:	St. Hyacinth	St. Stanislaus Kostka	St. Josaphat,
	St. Casimir	St. Stanislaus BM,	St. Cunegunda
	St. Hedwig	St. Albertus	

1997

General Pulaski

1998

Pope John Paul II

1999

Fryderyk Chopin

2000

Cass Maj	Sister Cynthia Strzalkowski
Adele Cieslak	Stefan and Irene Stadnik
Larry Surhigh	Connie and Robert Skalski
Joan Kaczorowski	Sabina Jagodzinska
Rose Przybylinski	Brother Joseph Jozwiak

2001 Detroit300 Celebration

Roman S. Gribbs	Ann Setlock.
Benedict Markowski	The U. A. W.
The Polish Weekly	Friends of Polish Art
Hon. John Dingell	Polish Radio
The Felician Sisters	Władysław Budweil
John Bukowczyk	Rev. B. Kosicki
Judge David Szymanski	Dr. Hanna Obertynski
Dr. Helen Suchara	Michael Królewski
Helene Pierce	Edward Czapor
Frank Padzieski	Ann Fletcher
Rev. Ted Blaszczyk	Warren Orlick
Raymond Wojtowicz	Rep. Andrew Raczkowski
Bruno Nowicki	Orchard Lake Schools
Kowalski Sausage Co.	Rev. Edward Sobolewski

2001

John Herman	Art Michalski
Fran and Dave DeCarlo	Clara and John Jackowski
Helen and John Przeslica	Tony Pulice
Edward Zabrzenski	Clara and Chester Tomaszyci
Genevieve Stoneberg	Larry Stoneberg
Linda Stoneberg	David Skalski

Polish-American Heritage Award Recipients 2000 and 2001



Polish-American Heritage Award Recipients - 2000



Polish-American Heritage Award Recipients - 2001

Polish-American Heritage Celebrated

On June 24, 2001 nearly 1,000 people packed St. Hyacinth Church for a celebration of Detroit's tricentennial and to celebrate Polish-American heritage.

Auxiliary Bishop Allen Vigneron, principal celebrant of the Mass, praised the contributions of Polish immigrants and successive generations of Polish-Americans to building the Catholic Church in Detroit.

During the Mass, Bishop Vigneron and Father Francis Skalski presented Detroit300 Polish-American Heritage Awards to individuals and representatives of businesses and institutions.



Four months of planning went into the preparations for the day. For Father Skalski there was a special joy in seeing the church filled with so many people. "I can't remember even a Christmas Eve when it was that full," Father said. "It was so good to see so many young persons dressed in their Polish folklore clothes, and that everyone was there to give praise to God for the great blessings He has given to Polonia," Father added.



CELEBRATING

Detroit 300™
HERITAGE ORGANIZATION

Heritage Organization

St. Hyacinth parish was recognized by the City of Detroit and was authorized to use the Detroit300 Heritage Organization logo in all of its program publicity. Based upon its longevity in the City of Detroit the parish was also recognized for significantly contributing to the development of the region as wave after wave of Polish immigrants found their way to the metropolitan area during the turn of the century.

Tiffany Cup Inscription

The name and founding date of St. Hyacinth Parish has been inscribed on an outstanding "trophy-like" cup executed by the Tiffany Company of New York City. Along with other notable organizations and companies, the name of St. Hyacinth Parish will be displayed proudly as a fitting tribute for its contributions to the City of Detroit, its people and to the area once known as Poletown. The "Tiffany" cup is presently on display at Detroit's Historical Museum in the Cultural Center.

Riverfront Paver

A centerpiece of Detroit's riverfront promenade, located just west of the foot of Woodward Avenue, there stands an area where the name of St. Hyacinth Parish, and its founding date is inscribed on a section of granite measuring twelve by twelve inches. This granite paver with the parish name in English and Polish is the only one of its kind in this Detroit Tricentennial Legacy area for all future generations to see.



Detroit300

In Special Recognition

Detroit 300 gratefully acknowledges & pays tribute to

Saint Hyacinth Catholic Church Parish

For your dedication and commitment to providing
outstanding service in celebration
of Detroit's 300th Birthday
January 1st -December 31st 2001

May the spirit of the Tricentennial serve as a lasting
legacy to the citizens of Detroit for years to come!


Ethel B. Ford II
Chairman, Detroit 300


Maud W. Lavin
Executive Director, Detroit 300



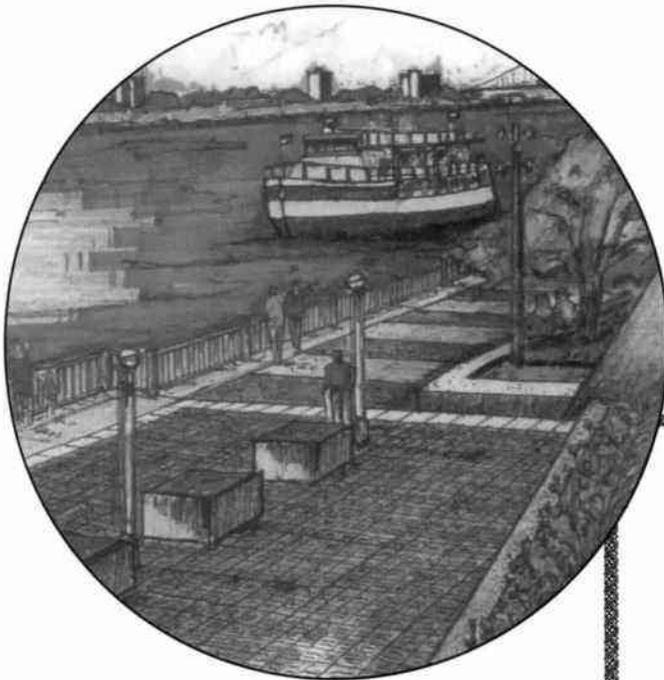
Parish Represented in \$14M Riverfront Promenade

A new riverfront promenade, built at a cost of \$14 million dollars, was unveiled in 2001 and St. Hyacinth Parish is a significant part of it. The Promenade consists of a 3,000 lineal-foot, landscaped walkway between Hart Plaza and Joe Louis Arena, continuous bench seating, decorative lighting, and railing. 3,750 granite pavers, many of which are inscribed, also make up part of the pedestrian walkway of the Promenande.

As part of its participation in the Detroit300 Tricentennial Celebration and to leave a lasting legacy within the City of Detroit, the parish is included in the Riverfront Promenade with an inscribed twelve by twelve inch granite paver. Combining an inscription in both English and Polish, St. Hyacinth Parish is the only such parish to be represented in such a manner by this public display.

Because of severe spacing limitations, the four-line inscription is as follows:

St. Hyacinth RC
Church Poletown
Detroit Parafia
Swietego Jacka



Certificate of Appreciation

A brick bearing this inscription has been placed in the New Riverfront Promenade in Detroit, Michigan, where it will remain as a lasting monument to Detroit's 300th birthday.

ST. HYACINTH RC
CHURCH POLETOWN
DETROIT PARAFIA
SWIETEGO JACKA

000000090
Brick Number

June 14, 2001
Date



Executive Director

“Polish Presence In Detroit” Museum Exhibit

St. Hyacinth Parish was represented in one of the Detroit Historical Museum’s most popular exhibits. “The Polish Presence In Detroit” exhibit recognized the contributions of Polish immigrants and their descendants to the City of Detroit and was part of a year-long observance of Detroit’s 300th anniversary in 2001.

The exhibit, created by St. Mary’s College of Ave Maria University and the Polish American Historical Association in cooperation with the museum, was truly a presentation which all of Polonia could be justly proud of.

One of the most popular features of the exhibit was that of a replica of a Felician Sisters’ school room. St. Hyacinth parish loaned several student desks and a teacher’s desk to the exhibit.



Clara Świeczkowska Remembered



Born and raised in a little house in the neighborhood of St. Aubin and Canfield Streets, Clara lived her life serving the needs of Detroit's Polish community. She was affectionately known as Pani Klara among the immigrants and citizens of Detroit that she served tirelessly.

Her accomplishments were astonishing for a woman of her era. She moved among civic and religious circles with easy aplomb. A friend to mayors, governors, and other elected officials, she was decorated by Pope Pius XI with the order "Pro Ecclesia" et Pontifice. No other Michigan woman has since received such recognition from the Vatican.

Some of her accomplishments include:

- Chairperson of the Michigan Department of Social Welfare for 3 years
- Recorders Court Jury Commission Chairperson
- Organizer of the Detroit Police Women's Division
- Michigan State Welfare Commission Chairperson
- Organized National Council of Catholic Women chapters in over 200 Michigan parishes
- Was one of twenty-four who wrote the Social Security law of the State of Michigan
- Organized and directed the St. Elizabeth Community House
- Promoted St. Mary's Camp
- Director of Women's Division, P.R.C.U.
- Founded the Polish Activities League and served as President for 10 years
- The Polish government-in-exile bestowed her with the Polish Cross
- Worked tirelessly also in Chicago and Buffalo assisting Polish immigrants

When asked, "Why do you do all of this, Clara?"
She replied, "Because I am Polish and American and Catholic."

Clara Świeczkowska has been honored, once again, in a special exhibit of "30 Who Dared: Detroiters Who Made A Difference."
The exhibit opened at the Detroit Historical Museum on November 17, 2001 and continues until February 8, 2003.

Pani Klara will not be forgotten since she is portrayed significantly in Detroit's unique Poletown Polish-American Heritage Mural located at St. Hyacinth parish.

In Memoriam

Our parishioners, friends and supporters

1997

Edmond Kapsa
Stanley Brynski
Rosalie Augustyn
Joseph Uniewski
Steve Sokolowski
Edward Cynowa
Anna Lewandoski
Irene Lada
Mary Manetta
Elmer Bodnar
Clara Jendrowski
Sylvester Baldyga
Barry Koss
Henrietta Barczuyk
Maria Barowski
Tom Daniels
Bernadine Chmiela
Walter Jaczkowski
Jane Boik
Thomas O'Brien
Walter Zamojski
Veronica Konke
Pauline Izydorek

1998

Antoinette Wyczkowski
Clementine Hoski
Clara Zelechowski
Agnes Lemanski
Catherine Totzke
Walter Truszkowski
Nancy Nowak
Arthur Szulczewski
Frances Skalski
Delphine Sokolowski
Lillian Nowosielski
Thaddeus Napieraj
Sewll Neuman
Evelyn Wojnarowicz
Joseph Sikowski
Mary Korolonok
Arlene Pulice
Stella Uniewski
John Ulanowski
Andrew Giannini
Genevieve Gizinski
Joseph Kamieniecki
Clara Chudy
Angeline Olesz

1999

Stefania Banasinski
Rev. Joseph Matlenga
Emily Richardson
Harold Gerske
Dolores Strzalkowski
Helen Kass
Rozalia Bera
Heinrich Demucha
Aloysius Wojtas
John Mostrag
Jadwiga Gieslak
Stella Wojtas
Bernard Lewandowski
Anastasia Smutek
Mary Kiwalski
Cecilia Gerske
Czestawa Parzychowski
Jerome Bandyszewski
Virginia Osmialowski
Steve Paul
John Siergiej

2000

Salome Katulski
Frances Kuplerski
Bernice Sosnowski
Frank Gnaster
Charlotte Napieraj
Joseph Flisnik
Halina Wilczynski
Richard Banasinski
Virginia Kubinski
Helen Schima
Raymond Gnaster
Clara Gac
Jerome Szymanski
Berniece Wichlarz
Stanley Zarzycki
Pamela Goebel
Henryk Pszonka
Josephine Baranowski
Rosemary Hirth
Hattie Samull

2001

Gerald Dzierzawski
Walter Konke
Walter Jakubowski
Stanely Gajda
Richard Krygier
Marian Makaroff
Janina Zurek
Walter Pielack
Estele VanHove
Mary Agnes Piebiak
Walter Kuta
Clara Jozwiak
Mary Zabowski
Frances Fornalewicz
Sophie Burnham
Jean Zembrzycki
Henrietta Brys
Tony Kirkegaard
Eileen Maynard
Theresa Gosselin
Jerome Schemanske
Helen Szymanski
Lillian Tawroszewicz
Bogonia Kaptur
Balbina Dzarnecki
Cecilia Tyle
Joseph D. Wojdan
Stanley Lubinski

2002

Dale Morris
Richard Strzalkowski
Alexis Kowalski
Helen Sliwinski
Bernice Potulski
Margaret Szymanski
Cecilia Stencil
Josephine Obodzinski
Josephine Pastuszka
Helen Zabrzanski
Jerome Thiel
Helen Dolny
Marie Welenc

January

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

Sun	Mon	Tue	Wed	Thu	Fri	Sat
National Polka Month		1 1937 Msgr. Woznicki is appointed pastor of St. Hyacinth's <i>2002 The Feast of Mother of God</i>	2 1972 School enrollment comprised of pupils from 20 different parishes	3 1972 Poletown Inter-Parish Council is established	4 1988 Caroline Kennedy visits Saint Hyacinth's on fact finding mission	5 1898 Msgr. Vincent Borkowicz is born
6 2002 Traditional distribution of chalk and incense after each Mass <i>2002 Feast of Three Kings</i>	7 1981 Parishoners join other Detroiters in praying for American hostages in Iran	8 1974 New interior church lighting is installed at \$15,000	9 1980 Neighborhood CB patrol is founded	10 1922 Pastor Baweja meets with parishoners to discuss plans to construct church building	11 1976 Orchard Lake Seminary students present Szopka play in school hall	12 1975 Ushers Club donates \$800 to grade school sports program
13 1942 Ladies Sodality starts letter writing campaign to parish servicemen in WWII	14 1972 Jackowo Seniors Club is founded	15 1909 Sister Celine, the first principal, begins to organize a new parish school	16 1920 Father Francis Baweja is appointed second pastor of St. Hyacinth parish	17 1928 Conrad Schmitt Studios of Milwaukee, Wisconsin begins to decorate church and rectory buildings	18 1981 U.S.A. Conference of Bishops publish endorsement of Ethnic Diversity	19 1975 Allied Societies of parish sponsor a pre Valentine party
20 2002 The beautiful sounds of Koledy continue to be sung in church	21 1968 Captain Cieslak is awarded Air Force Nurse Corps commendation medal	22 1982 Polish dance group "Szamatuly" conducts parish dance classes	23 2002 Listen to a Polka today in observance of National Polka Month	24 1974 A wood carving, attached to front altar is donated by Usher's Club and is blessed today	25 1938 Pastor Msgr. Stephen Woznicki is consecrated Auxiliary Bishop of Detroit	26 1920 Mayor of Detroit John Smith and wife attend parish bazaar.
27 2002 After attending mass today, parishoners rush home to catch the Super Bowl	28 1990 Nearly 700 persons attend Big Daddy Lackowski Polka Mass at parish	29 1977 Galicja Choral Group presents a musical show for St. Hyacinth's at St. Stanislaus	30 1979 Parishoners attend a first aid and CPR class put on by Red Cross in school hall	31 1973 Polish language movies continue to be shown at the Jos Campau theatre in Hamtramck		

February

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
					1 1976 Mary Wieszczyk is crowned Bi-Centennial Queen	2 2002 Polish Christmas season officially ends this weekend in parish <i>2002 Candlemass Day</i>
3 1972 Four masses are offered every Sunday; two in Polish and two in English	4 1989 First Polka Mass of the year is held	5 1982 Orchard Lake Ladies Auxiliary has their annual Paczki Party in school	6 1981 School loses nearly 100 students due to GM Poletown plant construction	7 1926 Parish son Alexander Cendrowski is ordained to priesthood	8 1987 Pastor Francis Skalski is named Sweetheart of the Year by Polish Activities Group	9 2002 Paczki weekend at St. Hyacinth's
10 2002 Paczki weekend at St. Hyacinth's	11 1984 Annual Las Vegas Millionaire's Party takes place in school hall	12 2002 National Paczki Day <i>2002 Lincoln's Birthday</i>	13 1977 Pastor Francis Skalski leads 300 students in March Against Crime in downtown Detroit <i>2002 Ash Wednesday</i>	14 1914 Poles constituted 24 percent of the total population of Detroit <i>2002 St. Valentine's Day</i>	15 1981 Students release balloons from church steps celebrating release of American hostages in Iran	16 1991 600 parish-made yellow buttonaires passed out at weekend masses calling for end to Gulf War
17 1976 Archdiocese passes out \$1,000,000 in grant money but not one cent to our grade school	18 1946 First Girl Scout cookie sale at parish at 35 cents per box <i>2002 President's Day</i>	19 1928 St. Joseph Society donates \$1,000 for St. Joseph altar	20 1907 Parish boundaries are mapped out by local bishop	21 1981 First PTG "Polish Wedding Without A Bride" is held	22 1896 The Kaszubian Knights of St. Hyacinth organization is founded	23 1977 Grade school boys basketball team win FIRST CYO Central Championship
24 1991 Nearly 200 attend the first "FREE" Venison Dinner held at parish	25 1982 Archbishop Szoka confirms 65 boys and girls from parish	26 1948 Felician Sisters move into their new convent, although chapel not yet completed	27 1972 Pastor pledges to keep grade school open in spite of pressures to close it	28 1988 A group of Polish War Veterans attend Mass for those suffering in Poland		

March

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
					1 1946 First Girl Scout troop (469) is founded at parish	2 1990 Traditional Lenten dinners of fish, pierogi and placki were sold over the weekend
3 1907 Parish founders meet at a home on Grandy Street to discuss plans for a new Polish parish	4 1983 160 50lb bags of flour are donated by midwest farmers to the poor of the parish <i>2002 St. Casimir Feastday</i>	5 1991 St. Stanislaus parishoners gather at St. Hyacinth's for a reunion Mass	6 1908 The Sodality of Our Lady is organized at parish	7 1965 First Mass celebrated in the Polish language is held today	8 1908 Order of Catholic Foresters is organized at parish	9 1989 Easter Bunny stops at parish to have breakfast. 150 guests and parishoners join him
10 1979 Bishop Krawczak confirms St. Hyacinth students	11 1977 Parishoners Karol and Maria Biermanski's handmade creches are part of two month display at Hamtramck Library	12 1912 St. John the Baptist PRCUA #1512 is founded in parish	13 1972 Parish reluctantly gives up membership in Eastside Vicariate	14 1978 Parish blood drive collects thirty-nine pints	15 1930 Organist Theofil Okray is honored with a 25 th anniversary banquet	16 1977 In honor of 70 th anniversary, McDougall is renamed St. Hyacinth Blvd
17 1930 During the '30's, Sunday Mass schedule includes five Masses and Vespers at 3pm <i>2002 St. Patrick's Day</i>	18 2002 Traditional covering of church statues in purple draping begins	19 2002 Jackowo Seniors honor patron saint today <i>2002 St. Joseph's Feastday</i>	20 1978 Longtime parishoner John Herman becomes Minister of Service	21 1977 Father Skalski leads parishoners in a March Against Crime in downtown Detroit	22 1982 John Saber, aka, last Poletown resident, is forcibly evicted and takes sanctuary in parish rectory	23 1972 Parish succeeds in petitioning Cardinal Dearden to keep school open
24 2002 Will the Easter Bunny stop at parish for his traditional breakfast this year? <i>2002 Palm Sunday</i>	25 1985 Rita Baka creates two Easter season banners for display in sanctuary	26 1977 Wanda Winiarski and "crew" sell over 200 dozen of handmade paczki	27 1949 Bishop Woznicki blesses the new addition to sister's convent	28 2002 Polish pilgrims attend traditional church services this evening at parish <i>2002 Holy Thursday</i>	29 2002 Traditional opening of the grave and Tre Ore Services are held <i>2002 Good Friday</i>	30 2002 Traditional blessing of the water and Easter baskets <i>2002 Holy Saturday</i>
31 2002 Traditional Resurrection Services are held today <i>2002 Easter Sunday</i>						

April

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
	1 1930 Traditional Dyngus Day continues at parish with dousing of one another with water	2 1991 Orchard Lake Ladies Auxiliary holds Swieconka at school hall	3 1986 Council President John Herman extends an invite to Mayor Young to visit parish	4 1951 100 volunteers solicit entire parish for this year's ADF drive	5 1980 Athletic club sponsors a car wash with proceeds to athletic fund	6 2002 Opening of traditional Forty Hours of Adoration
7 2002 Closing of Forty Hours Daylight Savings time begins	8 1978 Founders Awards from Knights of Dabrowski is presented to pastor Fr. Frank Skalski	9 1989 PTG sponsors an All U Can East Spaghetti Dinner in school hall	10 1987 Father Skalski continues tradition of monthly distribution of school report cards	11 1961 St. Jean de Chantal Annual Card Party took place today	12 1946 East Side Home Owners Association founded at parish	13 1947 130 Holy Name members receive Holy Communion in group at monthly mass
14 1951 Parish members sign up to attend the World Sodality Day at UofD stadium. Roundtrip bus trip is 80cents.	15 1929 St. Francis Society's PRCU is founded	16 1983 The Knights of the Altar attend Forty Hours of Adoration held at parish	17 1951 Students Margaret Zimney, Conrad Rush and Frank Wojtas receive ADF essay writing awards from Archdiocese	18 1938 The school building is modernized at a cost of \$65,000	19 1972 Sister Donuella and Council President J. Herman acknowledges Cardinal Dearden 's pledge to keep school open.	20 1948 Parish HY-VETS organization is founded.
21 1980 Dave Novak and Bill Oakley provide handmade corsages for Wedding Without a Bridge Party	22 1989 Parish school marks 80 years of continuous operation..	23 1989 Chapter 2 Orchard Lake Ladies Auxiliary 50 th anniversary. 2002 St. Albertus Feastday	24 1910 Pope Paul IV permits children as young as 7 to receive Holy Communion	25 1982 Polish Century Club members attend memorial mass for their members	26 1987 Memorial mass honoring women of the USA and Poland is held in parish	27 1980 School bus is purchased at \$1,700 for parish athletic teams.
28 1985 Church officials attempt this week to evict Father Joe from Immaculate Conception	29 1907 St. Hyacinth is officially established as a parish.	30 2000 Sister Faustina Kowalska is canonized				

May

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
			1 1987 A "living" rosary opens traditional May devotions	2 2002 The Jackowo Seniors continue their tradition of crowning the Blessed Virgin Mary this week	3 1939 Pastor Woznicki opens Polish Week at New York World's Fair. <i>2002 Polish Constitution Day</i>	4 1949 Homes on Farnsworth are purchased to expand school playground
5 1991 St. Stanislaus parishoners hold special reunion mass	6 1981 Godzinki or "Mary's Hours are sung daily in Polish by Fr. Krol	7 1977 Stanley Mazur is ordained as first Polish-American deacon in the U.S.A.	8 1957 Parish celebrates 50 th anniversary <i>2002 Feastday of St. Stanislaus B.M.</i>	9 1981 First dance recital of parish's Polish Dance Group	10 1922 Pastor Father Baweja baptizes Joseph Karasiewicz this month. Joseph becomes priest in 1946	11 1980 Protesting demolition, a midnight prayer vigil is held in front of Immaculate Conception Church
12 1907 Fr. Sylvester Kolkiewicz becomes first pastor of St. Hyacinth's. <i>2002 Mother's Day</i>	13 1968 Grade school tuition is \$60.00	14 1976 Parish sells red, white and blue potted plants as a USA Bi-Centennial project	15 1938 A one week long parish bazaar begins	16 1990 City of Detroit Police Department bestows community service awards to three parishoners	17 1975 Parishoners and students participate in city-wide cleanup project	18 1940 Parishoner Joseph Matlega is ordained as priest. <i>2002 Pope John Paul II birthday</i>
19 1978 Total renovation of school hall is completed at a cost of \$12,000 <i>2002 Pentecost</i>	20 1926 Investiture of Bishop Woznicki takes place in new church building	21 Each year, during May, red poppies are sold benefitting American War Vets	22 1938 Bishop Woznicki proposes entire school building renovation at \$30,000	23 1923 Official dedication and blessing of bells for new church building	24 1950 Pastor Bishop Woznicki is named new Bishop for the diocese of Saginaw	25 1924 The new church building is blessed by Bishop Gallagher
26 1990 Thirteen students comprise the final graduating class as school closes <i>2002 Trinity Sunday</i>	27 1988 Hy-Vets traditionally honor deceased war veterans from parish	28 1907 Detroit Free Press covers new parish controversy over a period of three days	29 1982 Parishoner Joseph Kuczborski is ordained as priest	30 1951 Parishoner Father Walter Ziemba celebrates first mass at St. Hyacinth	31 1956 Father Francis Skalski is ordained.	

June

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
National Flag Week June 9th thru 15th	Proudly fly the American and Polish flags this week					1 1927 Two new side altars are officially blessed.
2 2001 Pastor Father Skalski celebrates 45 th anniversary of priesthood 2002 <i>Corpus Christi</i>	3 1968 All grade school students, nuns and priests attend all day outing to Boblo Island	4 1978 Throughout the year, a Latin Mass was offered every Sunday morning at 10:30a.m.	5 1953 Parishoners Stanley Redwick and Edward Oleksyk are ordained to priesthood	6 1990 Ending an 81 year old tradition, the grade school closes	7 1936 Parish bazaar offers a new Plymouth two door model as first prize	8 1927 Grade school enrollment exceeds 1,100 pupils
9 1970's The traditional Corpus Christi procession takes place outdoors to four specially made altars	10 1985 Sister Azaria, aka Sister Baseball, celebrates her 89 th birthday in school hall	11 1978 Women are invited to attend Holy Name Society's Sunday brunch for first time	12 1977 Michael Krolewski begins work on Parish's 70 th anniversary history book	13 1925 1,600 students, parishoners and other children attend boat trip to Tashmoo Park	14 1958 Parishoner Stanley Kasprzyk is ordained to priesthood 2002 <i>Flag Day</i>	15 1950 Father Peter Rypel is appointed pastor of St. Hyacinth
16 1991 Parish honors Msgr. V. Borkowicz with 70 th birthday party in school hall 2002 Father's Day	17 1989 Grade school principal Sister Josephine accepts new position at Mt. Carmel High School	18 1981 Father Skalski rescues Immaculate Conception church statues from destruction	19 1949 3 parishoners including Sister Mary Cynthia enter Felician order	20 1975 Parish sells 30 half barrels of beer at three day Polish festival in City of Warren	21 1986 Parish holds a two-day Millionaire's Party	22 1997 Parish celebrates it's 90 th anniversary
23 2001 Parish celebrates Polish American contributions to the City of Detroit	24 1989. St. Stanislaus parishoners invited to join St. Hyacinth's St after their church is closed	25 1930 Organist Teofil Okraj and choir perform Polish opera "Skalmierzanki" at Dom Polski Hall	26 1974 Eight hours of Polish music is highlight of parish picnic at Swiss Valley Park	27 1977 Johnny Sadrack and Big Daddy both perform at parish picnic at Warsaw Park	28 1988 Pope John Paul II elevates Archbishop Edmund Szoka into the College of Cardinals	29 1975 First outdoor mass ever at parish picnic at Warsaw Park 2002 <i>Sts Peter and Paul FeastDay</i>
30 1948 Eleven members of graduating class will attend Felician Academy next year						

July

St. Hyacinth Parish - Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
	1 1987 Father Krol leaves parish and becomes associate pastor at St. Florian's	2 1957 Parishoner Irene Snapke enters Sisters of Divine Spirit religious order	3 1947 Grade school band captures first place in Lemington, Ontario International Band Competition	4 1922 Construction begins on new Church and Rectory buildings 2002 <i>Independence Day</i>	5 1989 Parishoners attend a pilgrimage to Orchard Lake Seminary Chapel	6 1977 Felician Sisters conduct parish-wide census survey
7 1908 Bishop Foley authorizes a church/school building at McDougall and Frederick	8 1995 Parishoner Adele Cieslak honored as National Woman of the Year by Orchard Lake Schools	9 1976 U.S. Bi-Centennial event honors Thaddeus Kosciuszko and Casimir Pulaski	10 1928 Parish raffles off a new Ford two-door car.	11 1977 The present forward facing Florentine rose marble altar is installed	12 1990 With the school closed, the Felician Sisters leave, ending an 81 year tradition at parish	13 1971 Father Skalski assumed duties of pastor this month
14 1907 Father Kolkiewicz celebrates first Mass at home of the Tesman Family, giving birth to parish	15 1963 Knights of the Altar enjoy a daylong outing to Orchard Lake campus	16 1989 Father Machioa and Father Skalski offer final mass at St. Stanislaus Parish	17 1975 Dodge Main Newspaper publishes article written by recently retired Walter Kuta	18 1981 A two-day Christmas in July Party is held by the Jackowo Seniors	19 1979 Three handmade vestments from Poland are blessed today	20 1907 The first parish baptism is Weronika Kosmecka
21 1975 Reserved seats cost \$3.50 at Tiger Stadium for Polish-American night 2002 <i>Parish Rosary</i>	22 1990 Cardinal Szoka provides a \$50,000 grant to operate school for another year	23 1989 St. Stanislaus Men's Choir and Larry Surhigh move to St. Hyacinth's	24 1971 Parish conducts a clothing drive for migrant farm workers	25 1971 Father Fetigg installs Father Skalski as St. Hyacinth pastor	26 1936 Msgr. Thomas Job, parish son, is elevated to Diocesan Director of Propagation of Faith	27 1963 A Redemptorist missionary speaks at all masses
28 1957 A special mass is offered honoring all priests and religious from the parish	29 1984 Parishoners donate tea bags for the poor of Poland	30 1950 Over 600 attend Holy Name Society's service at Chandler Park in Detroit	31 1981 Parish responds to Archbishop Szoka's appeal for medical needs of poor in Poland			

August

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
				1 1988 Cardinal Dearden dies. Parish distributes 600 copies of special edition Michigan Catholic	2 1987 Father Eugene Edyk becomes weekend assistant	3 1964 School tuition is increased to \$5.00 per month regardless of size of family
4 1980 Chairperson Arlene Pulice proudly announces \$50,000 profit from last Banana Festival	5 1951 Grade school scout troop visits the Island Lake State Park	6 1947 CYO softball team wins Central Divisional Championship	7 2002 Pray the rosary today for an increase in the number of vocations to the religious life	8 1986 Five Poletown parishes meet with Bishop Cooney to develop an action plan for area	9 1997 Cardinal Maida sends Jackowo Seniors congratulations this month on their anniversary	10 1986 Annual collection for the Catholic League for Religious Assistance to Poland
11 2002 Traditional blessing of flowers and herbs at all weekend Masses continues in parish	12 1951 Businesses in the neighborhood included: Lipke Hardware, Quail Bakery, Ivanhoe Café and St. Hyacinth's Florist	13 1951 Sister Vianney receives congratulations from City of Detroit's 250 th birthday parade chairman extoling parish's participation	14 1952 Parishoners Virginia Skurska, Christine Korotko and Rita Osmialowski take first vows as Felician Sisters	15 1921 First parish woman to enter convent was Sister Mary Eugenia <i>2002 Feast of Assumption</i>	16 1986 "Pani Klara", Clara Swieczkowska, Polish-American role model of the early 1900's died today	17 1948 A new convent is constructed for Felician Sisters <i>2002 Feastday of St. Hyacinth</i>
18 1985 Polish Heritage month is celebrated at Father Dabrowski at namesake playfield on Forest and St. Aubin streets	19 1983 Parishoners petition Comerica Bank not to close their branch opposite school building	20 1972 Parish picnic is held at Warsaw Park for the first time with bands from Chicago and Cleveland performing	21 1976 Home Owners Association succeed in having Farnsworth and Frederick made into one way streets	22 1984 Father Skalski delivers homily before 500 persons attending outdoor mass at Hart Plaza Polish Festival	23 1976 Not one cent is given to parish from \$1,000,000 in grant money from Archdiocese fund	24 1979 Father David Przedwiecki becomes weekend assistant
25 1984 Fr. Makowski, Professor of Holy Scripture at Vatican, shares with parish a Holy Land slide show	26 1957 The Felician Academy on St. Aubin and Canfield streets offer classes 9 thru 12 to parish girls	27 1951 Hedwig Bernacki reported losing her First Communion rosary after attending First Friday devotions	28 1957 Weekday masses are offered at 6:30, 7:00, 7:30 and 8:00a.m.	29 1976 Rev. Mr. Stanley Mazur granted duties of Deaconal Service of Preaching	30 1972 Parishoners are requested to donate \$100 over two year period for church painting	31 1924 A new Moeller church organ is purchased at \$12,500

September

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
1 1988 Parish offers a special Mass in support of Solidarnosc	2 1971 Grade school enrollment of 493 are from nineteen different parishes 2002 LABOR DAY	3 1950 Holy Name Society carries a 225 foot long rosary in Labor Day Parade in downtown Detroit	4 1922 New church building cornerstone is blessed by Bishop Gallagher	5 1966 Parish offers Mass commemorating 1,000 years of Christianity in Poland	6 1937 Grade school re-opens on time after complete renovation costing \$65,000	7 1989 Father Machoha agrees to offer daily 8am mass after closure of St. Stanislaus
8 1997 Dozynki is celebrated with apples being distributed after every mass	9 1988 St. Hyacinth church is officially recognized as a State Historical Site	10 1978 Parish celebrates Holy Name Society's 50 th Anniversary	11 1950 The Holy Name Society boasts of having ten bowling teams at Garfield Recreation	12 1908 Paul Rhode, first Polish-American Bishop, blesses the combined church/school building's cornerstone	13 1908 Bishop Rhode ordains parishoner Jan Bonkowski into priesthood at St. Francis of Assisi Church	14 1928 It was announced that parents who did not send th ^e ir children to Catholic schools were guilty of mortal sin
15 1986 Parish Council examines results of an Archdiocese Report on Parish Utilization	16 1989 Rectory cook Josephine Obdozinski conducts a two-day homemade kluski sale benefitting parish	17 1971 Father Peter Rypel announces his retirement	18 1974 A reunion Mass for all married at St. Hyacinth Church is offered	19 1987 Pope John Paul II visits Detroit and offers mass at the Silverdome	20 1991 First time women lectors are introduced at all weekend masses	21 1977 Grade school soccer team, Eagles, celebrate big CYO league win
22 1951 Holy Name Society's National Convention is held at Briggs Stadium	23 1905 First draft of letter by neighborhood residents seeking a Polish parish be founded in area	24 1988 Sister May Cynthia, from parish, is selected as Mother General of Felician Order	25 1986 Felician Sisters Auxiliary sponsors a parish trip to retreat house in Holly, Mich.	26 1974 Parish council published "Open Letter" demanding equity among Inner-City Schools	27 1976 Father Perkovich conducts first Polka Mass on Detroit's eastside at St. Hyacinth	28 1971 Several church pews are removed to increase spacing between remaining pews
29 1928 School enrollment tops the 1,400 figure	30 1947 School band performs at Tuller Hotel in downtown Detroit					

October

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
National Polish American Heritage Month		1 1969 Father Balazy conducts Catholic faith instructions for area public school students	2 1972 During this month, the rosary was offered in Polish every Monday, Wednesday and Friday evening	3 1971 Seven day vigil candles are reintroduced in church	4 1987 Usher Club reintroduces Annual Recognition/Awards Dinner for members	5 2002 <i>Banana Festival</i>
6 2002 <i>Banana Festival</i>	7 1978 Newly named Banana Festival serves over 500 chicken dinners	8 1990 Annual Banana Festival is scaled down from three to two day since school is no longer in operation	9 1948 Hy-Vets purchase building on McDougall and Warren for returning servicemen	10 1971 Parishoner Adele Cieslak is elected National President of Orchard Lake Ladies Auxiliary	11 1928 Fifty priests participate in parish's Forty Hours devotions	12 1997 A Latin Mass is offered celebrating National Polish Heritage Month
13 2002 Polish-American Heritage Celebration Mass	14 1963 School band proudly marches in annual Pulaski Day Parade	15 2002 172 nd anniversary of the Felician Sisters	16 1978 On 8 th ballot, Cardinal Karl Wojtyla is chosen as FIRST Polish Pope	17 1977 Denna Bromgaard is first infant baptised in new marble baptismal font	18 1981 The GREAT PUMPKIN stops in for breakfast at school fund raiser	19 1952 Scapular Militia distributes 3,500 Mt. Carmel scapulars to all parishoners after each Sunday Mass
20 1978 Mayor of Detroit, Coleman Young, proclaims Banana Festival Week in city of Detroit	21 1988 St. Stanislaus Parish celebrates their 90 th anniversary.	22 1993 World War II ace veterans, Urban and Gabreski visit pastor and parish	23 1930 "Why Should I Choose A Polish Woman For My Wife" article appears in parish bulletin	24 1992 Parish organist Walter Truszkowski celebrates 50 years as a church organist in Archdiocese	25 1993 Cardinal Maida and Poland's Cardinal Glemp offer Mass for 50 th anniversary of Liga Katolicka	26 1987 Cardinal Szoka offers Mass and blesses the new Immaculate Conception Poletown chapel.
27 2002 Parish recognizes Polish-American heritage recipients at a special mass today	28 1990 71 graduates of the Class of 1940 participate in golden anniversary mass	29 1990 Work begins to demolish empty convent to enlarge church parking lot	30 1997 1,000 persons attend 70 th anniversary of parish	31 1989 Protective glass at \$25,000 is installed to protect church's stained glass windows		

November

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
					1 1939 German warplanes bomb Warsaw, Poland <i>2002 All Saints Day</i>	2 1971 Finally, a public restroom is installed in church <i>2002 All Souls Day</i>
3 1963 St. Hyacinth's Council of Catholic Women conduct a clothing drive for poor in Poland	4 1950 Shoes and medicine were collected throughout the parish for the needy in Poland	5 1948 Pastor Bishop Woznicki returns from four month tour of Poland	6 1949 HY-VETS sponsor Armistice Dance with Johnny Sadrack performing for \$1.20 per person	7 1971 Assistant Father Balaszy becomes pastor at nearby Immaculate Conception Parish	8 1981 Martial law was declared this month in Poland	9 2002 Pastor Francis Skalski celebrates his 74 th birthday on the 21 st of this month
10 1923 The first mass in present day church building is celebrated	11 2002 Polish Independence Day and United States Veteran's Day	12 1949 Parishoners donate to Orchard Lake and Felician Academy scholarship funds <i>2002 St. Josephat Feastday</i>	13 2002 Traditionally this week sees the annual distribution by mail of Oplatek to all parishoners	14 1987 The movie, Poletown Lives, is shown in school hall after each mass	15 1987 Placowka and Polish War Veterans offer mass honoring all war veterans	16 1951 Parish collects and sends over 3,000 clothing articles to needy in Korea
17 1985 Parent-Teachers Guild sponsors a Feather Party	18 1985 The short-lived Coalition of Poletown Parishes is founded	19 1907 Ignatius Czajkowski and Martha Lijewski exchange vows as first marriage takes place in parish	20 1907 Mr. & Mrs. Czajkowski celebrated the parish's first poprawiny today	21 1943 The Vatican's Apostolic Delegate to USA visits the parish and Pastor Bishop Woznicki	22 1948 The parish purchases its' first power snow plow	23 1930 Nearly 8,000 receive communion during St. Theresa Novena held at parish
24 1985 Parish chooses Free Press Editor Neal Shine as Poletown's Man of the Year	25 1983 Archbishop Szoka presents \$100,000 to build I.C. Poletown Chapel and marble installation on church's interior walls	26 1907 \$3,500 is collected to finish construction of original church building	27 1979 An "adults only" Halloween Party is held in school hall	28 1957 Seat offering for the 5, 6, 7:30 and 10:30 am Sunday masses was 15cents <i>2002 Thanksgiving</i>	29 1987 Orchard Lake Ladies Auxiliary sponsors Oplatek dinner in school hall	30 1946 Grade school students collect Christmas gifts for needy children in Poland

December

St. Hyacinth Parish – Polska Parafia Swietego Jacka

2002

Sun	Mon	Tue	Wed	Thu	Fr	Sat
1 1929 Parish adopts weekly envelope collection, replacing current monthly system	2 1968 Council of Catholic Women collect clothing for needy	3 1929 Christian Mothers Society purchases canopy for church processions	4 1930 Bishop Krawczak celebrates mass for Polish National Alliance anniversary	5 2002 Annual church cleaning by parishoners takes place during the first week of December	6 1980 The 5 th grade forms their own basketball team <i>2002 St. Nicholas Feastday</i>	7 1997 Swiety Mikolaj visited parish after all weekend masses. Will he appear, again, this year?
8 1986 Final year of outdoor crib scene. Moves inside the following year <i>2002 Immaculate Conception</i>	9 1910 The Society of St. Casimir #466 of the PRCU is founded in parish	10 1968 Former pastor Bishop Woznicki passes away	11 1926 Parish Goodfellows donate \$200 to Felician Sisters orphanage	12 1986 International Institute's Christmas Party for recently immigrated Polish children held in hall	13 1980 WDIV-TV present television program depicting both sides of Poletown struggle	14 2002 Traditional Christmas carols continue to be sung at 4:00p.m. mass
15 2002 Annual Goodfellow Drive is conducted for needy of parish	16 1943 St. Hyacinth grade school leads Archdiocese in the ransom of "pagan babies"	17 1981 1,000 attend funeral of Father Joseph Karasiewicz, heartbroken over the demolition of Immaculate Conception church	18 2002 The children's nativity scene is usually setup this week, just in time for Christmas viewing	19 2002 Thousands of poinsettias arrive this week in preparation for Christmas	20 1908 Official dedication of the combined church and school building	21 1907 The first church building is completed
22 1907 3,000 people attended first Christmas mass at St. Hyacinth's.	23 2002 Polish Yacht Club continues long standing tradition of donating to poor of parish	24 1987 After 79 years, Pasterka Midnight mass is moved to 10:00pm	25 1979 Midnight mass is presented live on radio station 98FM <i>2002 Christmas Day</i>	26 1936 Former pastor Father Baweja passes away	27 2002 Koledy continues at St. Hyacinth's until February 2 nd .	28 2002 Age old Polish tradition of the blessing of the wine in honor of St. John is resurrected this weekend
29 1907 Thirty women form the parish's first ladies society, The Rosary Society	30 1924 The first issue of the Jackowiani is published and distributed	31 2002 A safe and blessed New Year's Eve to one and all! Tomorrow starts our 96 th year as a parish				

This 12 month calendar prepared by Don Samull

Commemorative Book Contributors

To the following contributors to this book
we must say a sincere and heartfelt

God Bless You
„Bóg Zapłać”

Hedy Gaskey
Robert Giannini
Joe Jaczkowski
Michael Krolewski
Casimir Maj
Donald Samull
Jerry Sielagoski
Lucille Zamierowski

and a very special, “Thank You” to
Father Francis Skalski

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The Ethnic Cleansing of Poletown

*This material is an excerpt from the forthcoming book
The Slaughter of Cities: Urban Renewal as Ethnic Cleansing
and is reprinted here with permission.*

Two out of three persons in Detroit are either black or Polish.

Michael Novak
The Rise of the Unmeltable Ethnics

Nineteen Seventy Nine was not a good year for the automobile industry. Detroit had spent the '70s ignoring the handwriting on the wall. That handwriting included the 1973 Arab oil boycott that had given Europe auto-free Sundays and its first taste of gasoline rationing since World War II. In spite of omens like this, Detroit's auto industry had continued to produce the higher margin gas guzzling cars that had become its trademark.

Then suddenly two things happened at once. A recession hit the American economy, and Americans awoke to the fact that they could buy cheaper, more energy efficient cars from the Japanese and higher quality cars from the Germans. As a result the automobile industry went into a state of shock. Chrysler teetered on the brink of bankruptcy and was only saved when the government intervened and guaranteed \$1.5 billion in loans. Ford Motor Company lost \$1 billion on its North American operations during 1979. Even General Motors was affected. In spite of posting a record after-tax profit of \$1.3 billion during the first quarter of 1979, GM would go on to post a loss of \$763 million by the end of the following year. It was the first time since 1921 that GM had lost money. Within the course of the next two years, car production fell by 32 percent, and GM laid off 14 percent of its workforce.

The automobile industry reacted to the crisis in various ways. Following the strategy they had been following since World War II, they first tried to balance the books on the backs of their workers by simultaneously extorting wage concessions from the unions and threatening to move plants farther from where Detroit's unionized workers lived. In 1980, this meant not the suburbs, but Mexico, where GM, after investing hundreds of millions in the construction of two new engine and two new assembly plants, was planning to pay its workers less than \$1 an hour. Not wanting to be left out of the opportunity to cut labor costs that the downturn enabled, Ford indicated in 1980 that it was investing \$42 million in a Mexican car assembly plant.

The automobile industry had other ideas in mind as well. Since local governments sought automobile plants avidly because of the tax revenues they brought with them, the automobile industry had grown especially adept at extorting tax and infrastructure concessions from potential site locations by playing one locality off against another. While head of Chrysler, Lee Iacocca explained how the Big

Three in Detroit would "pit Ohio versus Michigan" or "Canada versus the U.S." [1] Ford, Chrysler and GM had all become masters at extorting "outright grants and subsidies in Spain, in Mexico, in Brazil—all kinds of grants." [2] The crisis in the automobile industry also coincided with the 1980 presidential election, and taking its cue from presidential candidate Ronald Reagan's neo-capitalist attack on statism, the auto industry, which had been fattening at the public trough since 1954, sought to portray itself as a group of beleaguered entrepreneurs whose troubles derived from being overburdened by excessive taxation and government regulation. In order to make its threat to move out of state in search of a "better business climate" stick, GM began intimidating both the local workforce and the local government by laying off large numbers of unionized blue collar and non-unionized white collar workers.

All of this naturally spelled trouble for the city of Detroit because its tax revenues were tied so closely to the auto industry. In addition to the decrease in revenue which resulted from layoffs and plant closings in the auto industry, other major retail and manufacturing firms began to go down as recession turned into a full-blown depression for the Detroit area by 1980. In 1980 the Uniroyal tire company shut down its riverfront plant, adding 5,000 people to the rolls of Detroit's unemployed. In 1979, Warner-Lambert had already put 2,000 people out of work when it closed its Parke-Davis pharmaceutical plant. Most significant of all, Hudson's, Detroit premier retail outlet, made plans to lay off employees as a prelude to closing its downtown store. Hudson's eventually closed its landmark downtown store in 1983 and the building would remain vacant for more than a decade until it was dynamited in the late '90s in one violent and dramatic gesture which testified to the folly of suburban expansion which Hudson's had been pursuing since 1954.

In January of 1980, Chrysler announced that it was planning to close its Dodge Main plant in Poletown by the spring in order to streamline its operation and make itself more attractive to the people from whom it needed to borrow \$1.5 billion dollars to survive. Given all of the closings and layoffs that were going on at the time, the closing of one more plant didn't seem especially significant, but its significance would increase with time. The closing of the Dodge Main plant in Poletown would provide a set of conditions that would bring together all of the themes involved in urban renewal over the past 40 years—the ethnic cleansing, the use of race as a cover for economic exploitation, the erosion of property rights by the promiscuous expansion of the concept of eminent domain—and take them all to their logical brutal conclusion when the city of Detroit announced that it was going to take the land

surrounding Dodge Main and turn it over to GM so that they could build a new assembly plant there. The Coleman Young administration felt that its back was to the wall, and that as a result, it had to do something dramatic to keep the auto industry from emigrating one factory at a time to Mexico. In order to get his point across, Young met with GM chairman Thomas A. Murphy and challenged him to stay involved in the local economy. The terms of the challenge gave Murphy the impression that he was being offered an opportunity where he couldn't lose money by taking it. This willingness, in turn, put pressure on Coleman Young to deliver what he promised, no matter what the political consequences. Or, better put, no matter what hardships got inflicted on politically vulnerable groups.

In June of 1980 General Motors and the city of Detroit held a press conference to announce a joint venture which was their response to both the recession and the crisis in the automobile industry. After all of their threats, GM announced that it was not moving after all, but rather was investing in Detroit or investing in the destruction of Detroit, since the city graciously announced at the same time that it would collaborate in the condemnation and purchase of a 485 acre plot of land within the city limits. That plot included the old Dodge Main plant in Poletown, but it also included a huge section of Poletown as well. Like most ethnic neighborhoods in Detroit, Poletown was no longer purely Polish, but there were still enough Poles there to insure that the name wasn't a misnomer. Like most neighborhoods in Detroit, Poletown had already been weakened by having a highway run through it. But none of this gave any indication of the magnitude of the operation Coleman Young was to embark upon.

Before the largest urban land assemblage and clearance project in the history of the United States was completed, 1,400 homes, 144 business and 16 churches would have to be razed, and 3,438 of Poletown's 4,200 residents would have to be relocated, at a cost to the city of \$300 million. In return for its investment, the city had to grant GM a 12-year 50 percent tax abatement, in addition to "all necessary air, water, and waste permits, rezoning of the land, city expenditures to provide the plant with adequate access to rail lines, highways, water, utilities, and sewage removal, and city-funded upgrading of the ingress and egress roads to the plant, including more street lights, in order to provide 'adequate security'"[3]—all in order to construct a plant that could easily have been built on the old Dodge Main site.

Most of the neighborhood that got destroyed—including Immaculate Conception Church, where the last pitched battle between the aged Polish women who chained themselves to the church's altar and the city's SWAT team got fought in June of 1981—got destroyed in order to provide space not for the plant but for the plant's parking lot. When the Poletown residents whose homes were scheduled to be bulldozed reminded GM of this fact, GM executives responded by saying that the parking garages which would have eliminated the need to destroy the

neighborhood posed a security risk because they might harbor urban guerrilla snipers who could then fire on GM executives as they sat at their desks behind the new building's plate glass windows. Two years after the plant opened in 1985, GM managers were complaining that "its Poletown-style plants were too big." [4] "If we had to do it over," J.T. Battenburg III, manager of the Buick-Oldsmobile-Cadillac Plant in Flint told *Automotive News*, "we would build them smaller." [5]

By then, the news provided little consolation the residents of Poletown because by then Poletown had lost most of its residents, most of whom were dispersed to the suburbs where they languished for a few years in an alien environment until they died. Some did not languish because they died in their homes because of the unbearable stress associated with a neighborhood that was being vandalized and burnt to the ground by arsonists which the police always seemed unable to catch, even before the bulldozers arrived to finish the job. The Poletown story provides an important chapter in the history of urban renewal because the magnitude of its brutality and irrationality explode all of the conventional explanations of why this sort of thing was taking place.

Like the interstate highway system, the demolition of Poletown took place not because it was rational, but because it could benefit the individuals and groups who were powerful enough to manipulate the political process in their own self-interest. The fact that certain wealthy players benefited financially from this transaction should not obscure the fact that they were allowed to do so because of strategic considerations that transcended economics. In this regard, Poletown was like the interstate highway system, which got constructed because GM and the rest of the highwaymen would benefit financially from its construction, but also because this project was consistent with the plan of social engineering which the government had embarked on years before.

Poletown was in many ways the *reductio ad absurdum* of that trend. By 1980, 38 years after the battle over the Sojourner Truth housing project, no one could seriously maintain that Detroit's Polish population posed a threat to national security or any of the government's myriad projects, but the system of social engineering, ethnic cleansing, and race-based psychological warfare had been in place for so long, it operated almost on its own. The necessary precedents had already been established to clear the way legally, but even more importantly they were in place psychologically, providing the justification for what by any objective account was an instance of the rich and the powerful robbing the poor of their property.

Poletown was chosen for destruction because of all of the reasons we have already mentioned. It had a significant ethnic population in a town where ethnic had become a synonym for racist in the minds of the city's mayor. By 1980, the same ethnic cleansing which had driven most of Detroit's Catholic population into the suburbs left those

who remained behind defenseless against a city which had defined them as the enemy. Poletown was also known as a bastion of union activity at a time when the auto industry and Detroit's city government were actively engaged in trying to wring wage concessions from the unions and, by extension, blame them for the auto industry's financial woes. In 1918 Poletown voted Socialist, and the ruling class in Detroit felt that socialism and being foreign born were synonymous. Auto manufacturer William Brush referred to the residents of Poletown as an "alien threat" and an "enemy in our midst" and proposed as a result "the total extermination of such monstrosities in human form." [6] When the local version of the Palmer Raids took place in Detroit in 1920, government agents found that they could not read the literature they confiscated because it was written in Polish. Poles were also in the forefront of the labor unrest which swept through the city during the 1930s. In fact, Detroit's earliest and most contentious sit down strikes all took place first in Poletown's steel, auto and cigar factories.

Detroit's industrial class was, as a result, in the forefront not only of the management side of the labor dispute but also in the forefront of the social engineering of assimilation as an ancillary battle in the same war. The WASP ruling class in Detroit was in the forefront of the nativist attack on both immigration and in coming up with strategies for Americanizing the immigrants who were already here. Those strategies included Ford Motor Company staging its own version of the melting pot pageant in 1918, a ritual whereby immigrants would climb into a fifteen foot wide melting pot in their native costumes only to emerge later wearing suits and bowlers as the local band played the Star-spangled Banner.

The CPI, America's propaganda ministry during World War I, was so impressed with Ford's foray into psychological warfare that it staged its own version of the Melting Pot Pageant in ethnic communities across the country during the summer of 1918. As early as 1883, the Detroit News had written that the residents of Poletown "live and retain their customs to such an extent that the whole region more nearly resembles a fraction of Poland than a part of a city in the heart of America." [7]

One hundred years later, the ruling class in Detroit still felt the same way about ethnics, who were now known as "whites," as a way of tarring them with the brush of racism and delegitimizing whatever claims they might make in protest against government policy. The most significant change over those one hundred years was the rise of black political power in the city. Henry Ford made a practice of insuring that migration to Detroit always insured that there would be a labor surplus in the area. He also made a practice of playing one ethnic group off against another to insure that the workers would not be able to unite and demand higher wages.

Ford's greatest success in this regard involved his importation of black workers from the south, first of all, because the fact that they got recruited through the city's

black churches insured that they would be anti-union, since that was a condition of employment Ford worked out with the black ministers, but it was also his most lasting success because eventually black migration would drive the ethnics out of the city, thereby placing city government in the hands of the one ethnic group in the city which had been most congenial to the auto industry's anti-union attitude. As Paul Ylvisaker indicated, the policies of the Ford Foundation were simply the ethnic policies of the Ford Motor Company expanded and extrapolated for application to the situation in big cities across the country. The Ford Foundation ran the civil rights movement in the United States, and in effect the civil rights movement was the WASP-Negro alliance which Henry Ford conceived as a way of defusing the threat which Catholic ethnic commitment to unions posed to the industrialists' economic interests.

The Poles, in particular, were aggressively pro-union. During the wave of strikes which took place in 1937, "Chrysler was unable to splinter community support at Dodge Main because of the strong ethnic allegiance of the people in Hamtramck and Poletown." [8] In April of 1937 alone, 245,000 workers joined the UAW, and many of them worked at Poletown's Chrysler, Briggs and Hudson Motor plants. The landgrab in Poletown in 1980 was simply the logical conclusion of a war which the ruling class in Detroit had been waging against union-ethnic-Catholic interests for almost a century.

The only thing which made this injustice even remotely plausible in the public mind was Coleman Young's manipulation of race. Blacks had become the nation's officially designated oppressed minority, even when they had taken over the government of a major city like Detroit. According to the canons of official public logic, that meant that if blacks supported a project, then it was officially certified as just in the public mind. This meant, of course, that all that GM and the rest of the ruling class in Detroit had to do in order to get approval for any of their projects in the mind of the public was to get that city's black mayor to play the race card in supporting it, and in doing that they defused any possible opposition to whatever they did, no matter how flagrant the injustice involved.

This is precisely what they did in the instance of Poletown, and it was precisely why the ruling class was interested in supporting a race-bating mayor like Coleman Young. Young was a genius at having his cake and eating it too. He could claim to be a black revolutionary in the mode of, say, Jomo Kenyatta or any of the other black nationalists who were instrumental in driving the European colonists out of Africa during the 1960s, and he could do this while simultaneously licking the boots of the WASP ruling class in Detroit, which had brought blacks to work in the factories there precisely to undermine the position of ethnic Catholics like the Poles, who were much more troublesome because of their ethnic coherence and their penchant for unionization. Poletown had always been a stronghold of union activity, and the destruction of the neighborhood to

build a GM plant with the collaboration of a black mayor was in addition to one more incident in a long history of economic aggression and injustice also an instance of symbolic revenge.

Detroit's first black mayor was, in many ways, an earlier, more virulent version of Philadelphia's first black mayor, Wilson Goode. When the ruling class in Philadelphia realized that the demographic turn-over they had engineered in Philadelphia had reached critical mass, they decided to find a black candidate for mayor who was amenable to their interests. That man was Wilson Goode, and he had shown that he could be counted on to do their bidding by working for PCCA, the Ford Foundation's first attempt to orchestrate racial change in North Philadelphia in its own interests. Coleman Young was less of a cipher than Wilson Goode, but he was a product of the same political forces, including the Ford family's penchant for orchestrating ethnic conflict in the interest of economic control. The same desire which prompted Henry Ford to rely on black ministers to insure that he could get reliably non-union black workers for his factories inspired the Ford Foundation's involvement in the civil rights movement and it also paved the way for Coleman Young's rise to power in Detroit.

Following the riots of 1967, Henry Ford II decided that something needed to be done to safeguard downtown interests. The '67 riots had put an end to the career of Mayor Jerry Cavanagh because they showed that the liberal ameliorist integrationist approach that Cavanagh had associated himself with when he marched down Woodward Street with Martin Luther King in June of 1963 could not contain the passions which King's appeal aroused. After the riots, the establishment in Detroit concluded that it would have to eliminate the Catholic middle-man and deal with the city's blacks directly through a leader who was undeniably, even aggressively, black but also equally amenable to their interests in a way that the union-ethnic-Catholics were not.

The Detroit News formulated the issue in its own way. The riots made the city's "historically powerful" aware that they needed a forum which could "put rich power together with street power." [9] That forum was the Detroit Renaissance, and the man who ran it was Henry Ford II. The Detroit News left no doubt as to where this new group's sympathies lay. "Detroit Renaissance," they opined, "is a businessman's dream." [10] The coalition the ruling class formed in 1971 in Detroit "builds things. It makes things happen. Discussions are matter-of-fact. Henry Ford II, Max Fisher, builder-developer A. Alfred Taubman and its president Robert McCabe run the show. No substitutes are allowed." [11] Detroit Renaissance was, in other words, Detroit's version of The Vault in Boston or the Walter Phillips/ADA clique in Philadelphia, both of which had been modeled on David Lawrence's Allegheny Conference in Pittsburgh. Detroit Renaissance was also open to blacks, but it was not open to blacks "who don't understand business." [12]

Like Martin Luther King, Coleman Young also had a dream. His was completely congruent with the "businessman's dream" which lay at the heart of the Detroit Renaissance. Young would soon show the Detroit establishment that he was a black who understood business, and especially the role which a mayor of Detroit could play in fostering the interests of business by large tax abatement give aways.

By the 1973 election, the voting population of Detroit had become totally polarized along racial lines. John Nichols, the city's police chief ran a campaign based on a promise to restore law and order that got him 91 percent of the city's white vote. Coleman Young ran an equally raced-based campaign which won him 92 percent of the city's black vote. The crucial change in the city since the time when a white Catholic liberal like Jerry Cavanagh could run a campaign based on an appeal to all races was racial migration. The whites had migrated in such large numbers to the suburbs, largely because of the 1967 riot, that they were simply reduced to the status of a minority which could not win elections anymore. That meant that in order to control the political process in the city, people like Henry Ford II could ignore the white vote entirely and concentrate all their efforts in electing a black mayor who was amenable to their interests. A man, in other words, like Coleman Young.

In the wake of the 1967 riots, Detroit department store magnate Joseph L. Hudson, Jr. created a group called New Detroit, Inc., which tried to stabilize and take control of the situation in Detroit by funding a number of community, government and organizational projects. The man Hudson appointed to run New Detroit, Inc. was Lawrence Doss, who soon became friends with Coleman Young and took the opportunity to introduce Young to Henry Ford II. It didn't take long before both realized, in the words of Henry Ford II, that "we saw eye-to-eye on a lot of things." [13] Ford was busy organizing his own response to the 1967 riots, a much larger operation known as Detroit Renaissance, Inc. To show that he was not going to abandon Detroit and that he was still in control of the situation, Ford personally persuaded the head of each major corporation associated with the automobile industry in Detroit to invest in the Renaissance Center, a cluster of steel and glass cylinders on the banks of the Detroit River which would dominate the skyline for miles around.

Architecturally the Ren Cen was a classic expression of architectural ambivalence. It was built to show confidence in downtown Detroit when everyone seemed to be threatening to leave as a result of racial fear. As some critics have noted, the building itself gives expression to that fear by placing its first floor high above street level on a ziggurat of air-conditioning equipment which makes access from the street, from which black people might enter, virtually impossible. In other words, corporate Detroit's presence downtown is visually inescapable but physically inaccessible, and in this respect, the building with all of its space-ship brutalism is the physical correlative of the ruling class's urban policies there. The space-ship building destroys everything in its immediate vicinity when it lands, but its tenure never seems secure. It has no connection with

its surroundings. It is not rooted in local culture or vernacular architecture or anything approximately local materials. In fact, it looks as if it might take off and fly off to another planet—or Mexico—if things do not develop according to its liking.

In order to get the Ren Cen project off the ground, Henry Ford II had to bring together the largest private investment group ever assembled for an American real estate venture. Financing involved a \$200 million loan from a consortium of banks and insurance companies as well as at least \$300 million from the Ford Motor Company. The groundbreaking for the Ren Cen took place on May 22, 1973, shortly before Young was elected mayor.

Given the type of financial clout, Henry Ford could command, it is not surprising that an enterprising politician like Coleman Young would want to do business with him. Young, according to one source, “wanted to work with powerful actors,” [14] and in Detroit that meant the auto industry in general and Henry Ford II in particular. The powerful actors, in turn, knew that they had something to gain from this political arrangement as well. Once Ford gave his approval to Young the support of the entire Detroit establishment quickly swung over to his side. That meant the support of “financier Max Fisher, UAW president Leonard Woodcock, Joe Hudson, Jr. (of department store fame), Republican Governor William Milliken, as well as local clergy and academics.” [15]

Before long, it became apparent that while Young needed the blacks within the city to pull the levers on voting day, the bulk of his financial support did not come from the city. It came from the suburbs, something Zev Chavets noted in his book *Devil’s Night*. After announcing that “Interestingly, almost 45 percent of the mayor’s cash flowed in from out of town, most of it from the suburbs,” Chavets notes that “Young had no ready explanation for why so many hostile white suburbanites gave him money.” [16] Part of Chavets’ perplexity stems from the fact that he uses race in essentially the same way that Young uses the term without realizing how this terminology acts as a cover for the real terms of the drama, which were ethnic and not racial.

Chavets inadvertently stumbled across the true terms of the equation in a discussion of the fact that Young was raised a Catholic. Shortly, before his interview with Young, Chavets notes that Cardinal Czoka was forced to close 43 of the 114 Catholic Churches in the city of Detroit, “the largest shutdown in the history of the American church,” [17] Chavets noted. If Young was upset, he didn’t let his emotions show. In fact, he applauded the closings as “good sense” on Czoka’s part because “Catholics are mostly white, and they’ve left the city,” and those who are “still here have erected racial barriers.” [18] By keeping those churches open, Czoka was, at least in Young’s view, subsidizing prejudice. As if somehow unpersuaded by Young’s argument, Chavets goes on to opine that the “ethnic whites who have remained in the city” are “mostly Catholic,” and that “the church itself has never been an active enemy of the mayor.” [19] The Catholic Church, however, is “funded

and led independently” and as a result “one of the few institutions” in the city which “he doesn’t dominate.” [20] In other words, no matter how supine it had become under Cardinal Dearden, the Catholic Church was still a threat to Young’s total control of the city.

After almost realizing that the term “white people” covers two distinct ethnic categories in Detroit, Chavets lapses once again into the racial model whose main purpose is the obfuscation of the true dynamics of political life in the city. Young, according to Chavets, has become “perhaps the most powerful and independent black politician in the United States,” because he is “supported by a white industrial establishment indebted to him for keeping the lid on” and “covered by a press frequently charmed and bludgeoned into averting its gaze.” [21]

Looking at the political landscape from the perspective of the Poletown incident, Jean Wylie comes up with a slightly different explanation. “The ruling elite,” according to Wylie, found in Young “the perfect solution to the racial and class tension that culminated in the 1967 riots: they had a radical black mayor to front for their profit-making ventures in the city.” [22] Race, in other words, was the concept which made the ruling coalition in Detroit possible because the term “white” disguised the fact that the ruling class was using black politicians like Young to drive the Catholic ethnics out of the city and, thereby, control the city government in their interests, interests which Coleman Young was avid to serve.

Ruling class support of racial interests was clearly an instance of quid pro quo. Race disguised the real ethnic battle at the heart of the destruction of Detroit. It gave the ruling class the appearance of being interested in social justice, when all the while the black politicians it supported reciprocated by in effect giving away the city’s assets, even when it meant, as it would in Poletown, taking private property from its poor ethnic owners. Even the pro-Coleman Young Thomas makes the same point, namely, that “the city’s corporate leaders were prime beneficiaries of the city’s pro-development mentality, since this gave them almost unqualified support for whatever projects they wanted to build.” [23]

Graphic illustration of this policy appeared in an article in *National Geographic* in 1979, the year of the downturn in the auto industry and the year the Poletown plot was hatched. As part of an article entitled “Detroit Outgrows its Past,” NG featured a picture of Coleman Young standing beside Henry Ford II shaking hands with David Rockefeller over a caption which read, “Detroit’s struggle for self-respect includes allies that might have seemed unlikely a decade ago.” [24]

The alliance between black political entrepreneurs and the ruling class was not only not unlikely before the picture was published, it was by then a political fact of life that had come to be known as the civil rights movement. The only thing that had changed in the intervening decade was the demographics of the city. White migration out of the city had eliminated the need of Irish Catholic politicians like Jerry Cavanagh. The ruling class could now eliminate the

ethnic middle-man and get political and financial concession directly from the black political entrepreneurs they had been promoting since World War II, and political entrepreneurs like Coleman Young were only too happy to reciprocate. In 1979 alone, Young had handed over \$14.2 million in tax abatements to the interests represented by Ford and Rockefeller. Chrysler alone received \$3.1 million.

That meant that in order to maintain his grasp on power, Coleman Young was willing to pass up on almost \$15 million in taxes, some of which would return to him personally in the form of political contributions, at a time when the city of Detroit was on the verge of one of its most dramatic drops in revenue in the city's entire history. Young's largesse to his corporate masters coupled with the shortfall in revenue caused by the recession was bound to cause trouble, and it did just that. By the early 1980s, the city of Detroit tottered on the verge of bankruptcy, but the political and demographic realities which swept Young in to office all but determined how that financial crisis would be resolved. Given Young's allegiance to his black supporters in the city and his WASP backers in the suburbs, it was a foregone conclusion that Young would have to balance the books on the backs of the people least likely to afford it, and that meant the city's ethnic population, and that meant the city's Polish population.

By the time the financial crisis hit Detroit in 1980, the city was in a bind, even if it was largely a bind of its own making. The combination of decreasing tax revenue coupled with the increased demand on services which unemployment invariably brought in its wake, soon brought Detroit, which had been losing productive, tax-paying citizens on a massive scale since the 1967 riots, to the brink of bankruptcy. Coleman Young, who had been in power for six years by the time the economic crisis broke, was then faced with coming up with a plan to prevent the city from falling into receivership to the state of Michigan. Race again would play a crucial role in obscuring the real outline of the situation in Detroit. Instead of seeing the revenue shortfall as the result of Young's largesse in granting tax breaks to large corporations, and instead of seeing the automobile industry's problem as the result of bad management and ignoring the handwriting on the wall, the city's voters were told a different story. The auto industry's financial problems were the result of high taxes, over-regulation and unionized labor. Similarly, the city's financial crisis was portrayed in racial terms as an attempt on the part of white politicians in Lansing to take away the black political gains Young and Company had wrung from a racist society during the civil rights struggles of the '60s.

Rather than admit that the city's financial woes were the result of his own mismanagement and imprudent largesse to both corporate interests and black interests in affirmative action contracts, Young convened his praetorian guard of loyal black pastors and framed the issue in the following way, "Are we willing to see that the city's destiny remains in our hands? Or will we do what thousands of bigots hope we do—vote no and let the state take us over?" [25] The term "We" here referred, it should be obvious, not to the citizens of Detroit, all of whom Young was elected to

serve. At the heart of Young's rescue plan for the city was a tax increase that had been engineered by the city's corporate elite to insure that they would not have to pay for the havoc their mismanagement was wreaking in the local economy.

In order to insure that Young's version of the crisis prevailed and that the hapless citizens of Detroit would vote to take more money out of their own already diminished wallets, Detroit's ruling class gave Young \$427,000 to spend on the public relations campaign leading up to the city-wide referendum on whether to raise the income tax. More than half the money was contributed by the city's largest corporations and banks. GM contributed \$40,000; the UAW donated \$37,500; Ford Motor Company gave \$20,000 and Michigan Bell, American Natural Resources, Detroit Edition, and the National Bank of Detroit each contributed \$16,000. As a result, Detroit's voters trooped to the polls and loyally decided to "balance the city budget on the shoulders of those least able to afford it." [26] Funded by the city's business community elite, Young had persuaded the citizens of Detroit to raise their own taxes, cut their own services, and, in addition to that, he forced the unions to give concessions to the people who had created the crisis in the first place. All in all, it was an impressive performance in political persuasion, and the only thing which made it possible was Young's masterful manipulation of the race card and funding from the city's WASP industrial elite.

Anyone familiar with the forces which Young manipulated to get into the mayor's office and which he continued to manipulate in order to stay there could have seen that he could only move in one direction once the tax increase got approved. Young had tightened his grip on power in Detroit by playing the race card. This meant driving the whites out of the city and then rewarding his supporters with the spoils that remained behind when they left. The main benefit which the average black person received as a result of this policy was cheap, and in some instances, free housing. Young's decision not to enforce the laws in certain neighborhoods resulted in white migration which dramatically reduced the cost of housing in the city by, in effect, doubling the supply of housing while at the same time decreasing the demand by half. During Coleman Young's tenure as mayor, a city which was built for 2 million inhabitants, suddenly had its population cut in half, resulting in a population of one million competing for housing constructed to meet a population of twice that size. America's racial mythology allowed Young to portray what was essentially an exercise in ethnic cleansing as "white flight," thereby blaming the victim.

The same logic would get used in Poletown, where people who owned homes in the neighborhood and had lived their all their lives were portrayed as racists because they were reluctant to allow those homes to be torn down so that GM could build an oversized parking lot. In public pronouncements, Young professed to be mystified by opposition to his deal with GM. When GM chairman Roger Smith and Young met at the Poletown plant site in January 1982 to celebrate the raising of the new plant's first

structural column, Young portrayed himself as the victim of "vicious and unreasonable assault" for his role in bringing off the deal, and opined that opposition to the project was "like shooting Santa Claus." [27] In his 1984, state of the city address, Young described the Poletown deal as his "most significant accomplishment," a view which June Manning Thomas echoes in her book, especially in her description of the role that Emmett Moten, Detroit's black city planner, played in bringing off the deal. Moten was "the aggressive African American" who, as part of Young's "talented staff," "put together the Poletown deal" "without missing a step," something Thomas feels is attributable to this "technical and political skills." [28]

The residents of Poletown, needless to say, had a different take on the whole story. They felt that "Moten's main talent during the Poletown debate was obfuscation." [29] As part of the preparation they needed to make to vote on the Poletown issue, Detroit's city council would ask Moten plain questions only to find that he and other city officials "generally played fast and loose with the figures, causing even the city council members to complaining that they weren't being given adequate information to make a decision." [30] Councilwoman Maryann Mahaffey termed Moten's testimony before the council "a crock of shit." [31]

Representatives from the neighborhood would go to Moten to complain about the gratuitous cruelty involved in taking a huge parcel of land, especially when only a small fraction of that land was needed for the actual plant, but their pleas elicited only a shrug from Moten, whose genius in city planning was reduced to representing the interests of General Motors, no matter extravagant their demands were or no matter how illogical they were from the point of view of any rational canon of urban planning. "This is the site that fits the criteria," Moten would tell the people from Poletown who were about to lose their homes. "We have a crisis that has been engendered by General Motors coming to us and threatening to leave. We have to do something." [32] As was the case with the black mayor, the injustice of the situation was obscured in the mind of the public which had absorbed the categories of racial mythology forged during the civil rights movement. The fact that the urban planner was black and the people being ethnically cleansed white, meant that injustice could not be taking place. It was a bit like claiming that if Jewish guards ran the concentration camp, whatever happened there was okay.

After a while the combination of vague expressions of concern combined with bureaucratic evasiveness, truckling to powerful interests and callous disregard of the human cost the Poletown project was going to exact eventuated in the creation of a new word, the verb "to motenize." "It's a pathetic sight," one official complained, "to see aged couples hugging each other, sobbing on the sidewalks, looking at their homes perhaps for the last time before being Motenized." [33]

Coleman Young's behavior in crushing resistance in Poletown showed the iron fist beneath the velvet glove known as assimilation in the United States. The ethnic

community had always been perceived as a threat. The people who chose community over upward mobility were always a reproach to the system. As a general rule, those ethnics who refused to go for the carrot of FHA mortgages were subjected to the stick of racial migration as a way of driving them into enclaves more in conformity with America's dominant culture. That meant places where people spent less time on the front porch or other places socializing with people like themselves and more time in front of the TV or behind the steering wheel of a car, in part because they had nothing in common with their new neighbors and, therefore, no reason to socialize. The destruction of Poletown may or may not have been done with this end in mind. (Young's papers are not available for study.) But it was allowed to happen because the government had been pursuing social engineering that involved weakening the local community for 40 years. When a group of opportunistic politicians in Detroit decided to steal the land and houses from Poletown's remaining ethnic residents, there wasn't enough political power left in the community to prevent it.

One of the main reasons that Poletown was unable to defend itself was because the erosion of property rights which began with *Berman v. Parker* in 1954 received a dramatic impetus when the Michigan State Legislature, largely at the urging of General Motors, passed what it termed "quick take" legislation enabling the Poletown landgrab. The Michigan legislature passed its new condemnation law on March 18, 1980, and on April 4, Republican Governor William Milliken signed the Uniform Condemnation Act into law. The rapidity with which the law passed and the alacrity with which it got applied to the situation in Poletown led some observers to wonder if the law wasn't "adopted to make things easier for General Motors in its current project." [34]

The new law ostensibly streamlined the state's condemnation policies but it did more than that. It construed employment, as in employment at a GM plant, a public benefit and therefore, in effect, conferred on General Motors the right of eminent domain. It also permitted the state, which acted as GM's agent, to take control of private property without having to wait for the resolution of legal challenges. Since the state could proceed and tear down houses while the appeals proceeded, the new law automatically made any appeal moot. The house would be gone by the time the courts got around to ruling on the matter.

[1] *Jeanie Wylie, Poletown: Community Betrayed (Urbana: University of Illinois Press, 1989), p. 36.*

[2] *Ibid.*

[3] *Wylie, p. 52.*

[4] *Wylie, p. 215.*

[5] *Ibid.*

[6] *Wylie, p. 2.*

[7] *Wylie, p. 4.*

[8] *Wylie, p. 11.*

[9] *Wylie, p. 40.*

[10] *Ibid.*

[11] *Ibid.*

[12] *Wylie, p. 41.*

- [13] Wylie, p. 39.
 [14] June Manning Thomas, *Redevelopment and Race*. (Baltimore: The Johns Hopkins University Press, 1997), p. 183.
 [15] Wylie, p. 39.
 [16] Zé'ev Chafets, *Devil's Night: And Other True Tales of Detroit* (New York: Random House, 1990), p. 206.
 [17] Chafets, p. 187.
 [18] Chafets, p. 188.
 [19] *Ibid.*
 [20] *Ibid.*
 [21] Chafets, p. 192.
 [22] Wylie, p. 39.
 [23] Thomas, p. 201.
 [24] Wylie, p. 40.
 [25] Wylie, p. 45.
 [26] *Ibid.*
 [27] Wylie, p. 201.
 [28] Thomas, p. 163.
 [29] Wylie, p. 56.
 [30] *Ibid.*
 [31] *Ibid.*
 [32] Wylie, p. 60.
 [33] Wylie, p. 63.
 [34] Wylie, p. 56.

The Death of Poletown

On March 13, 1981, one year after the Quick Take bill passed the Michigan legislature, it was ratified by the Michigan Supreme Court, although not unanimously. In fact there was fairly vehement dissent on the bench. Justice Ryan claimed to see "the unmistakable guiding and sustaining, indeed controlling, hand of General Motors Corp." [1] behind the legislature's efforts. The "quick take" law raised fundamental questions for the dissenting jurists on the Michigan Supreme Court. The bill was not in the public interest. In fact, it was passed "solely [as] a result of conditions laid down by General Motors, which were designed to further its private pecuniary interests." [2] The new bill meant that "the power of eminent domain, for all practical purposes," was "in the hands of the private corporation." [3]

The legislature, in other words, had collaborated in the further erosion of property rights. The right to ownership was now conditional; it could be revoked if a powerful entity like General Motors wanted the property. The state instead of protecting the rights of the weak decided to augment the power of the already powerful, blurring in the process the distinction between the private and public spheres so dramatically that Justice Ryan was "left to wonder who the sovereign is." [4] The Court had "subordinated a constitutional right to private corporate interests" and in doing so, had "altered the law of eminent domain in this state" so significantly that, in Ryan's view, it "seriously jeopardizes the security of all private property ownership." [5]

The fact that Chief Justice Ryan's views did not prevail meant that the Michigan Supreme Court ratified both the

economic and racial status quo in Detroit. Thomas, who praises Coleman Young's "political skills" as "essential to the success of the project," is forced to admit that "racial factors played an important role in Young's ability to proceed." [6] This was so, primarily because "the project in no way jeopardized the support of Young's loyal constituency," [7] which is to say, Detroit's blacks and the WASP corporate establishment.

But it was true for other reasons as well, all racial as well. Thomas, who did have privileged access to Young's papers to write her book, feels that Young in many ways had to punish the Polish community in order to retain his standing in the black community and, therefore, his grasp on the reins of power in Detroit. Thomas feels that Young might have alienated his political base, had he "acceded to PNC [Poletown Neighborhood Council] demands." [8] The blacks who had been ethnically cleansed from various neighborhoods beginning with Coleman Young's own Black Bottom neighborhood creating the angry rootless population that figured largely in the city's 1967 riots would wonder "why this neighborhood was more precious than their all-Black neighborhoods had been." [9] In order to take control of the political forces which resulted from the injustices flowing from urban renewal, Young had to perpetrate his own form of injustice to placate the racial feelings that lay at the source of his political power.

The only way that the Poletown landgrab could work, in other words, was by using race to justify it. Race distracted everyone's attention from the fact that the largest corporation in the United States was using the city of Detroit to steal property from poor ethnics. The only way that could work was by having Detroit's black mayor play the race card. Playing the race card in Detroit would also figure in Young's strategy in dealing with the economic crisis in other ways as well. In order to keep the city out of receivership, Young had to raise taxes, but in order to persuade the citizens of the Detroit to pay higher taxes largely because of Young's policies and the automobile industry's incompetence, he had to first divide the city's voters according to race and play one group off against the other. To his loyal black constituents, he would portray the possible bankruptcy as a failure of the black insurgency which he had orchestrated at the tail end of the civil rights movement. Young got black support for a tax increase by portraying it as the only thing that would preserve the black political gains so recently wrung from the whites from falling back into the hands of racist upstate politicians.

But Young needed financial support to bring off this coup, and for that he had to turn to the city's ruling class, something he had been doing in one way or another since he took office. Unlike Jerry Cavanagh, Young never felt that he had been elected to serve all of the people of Detroit. He had been elected by a certain group of people for certain reasons, and his continued existence in office meant giving these people the impression that he was representing their interests. That meant appealing to race in ways both blatant and subtle. In this respect race served as the basis for Young's demagoguery but also as a way to obscure the real dynamics of the situation, which were a complicated

interaction between the centripetal forces of ethnos and the centrifugal forces of class. In order to secure, the financial support necessary to fund the public relations campaign that was necessary to persuade Detroit's voters to raise their own taxes, Young needed money from Detroit's wealthy corporations, but he could only get that in the current political and economic climate by promising them something in return. That meant large tax abatements for Detroit's major corporations, just as it meant affirmative action patronage jobs for Detroit's blacks. Race was the only thing which made this transfer of payments from the pockets of the poor into the pockets of the rich in any way politically defensible.

Young secured his hold on power by adopting the strategy which the ruling class in Detroit had always used to maintain its hold on power, namely, by playing ethnic groups off against one another. Young secured his hold on the black population in the city by driving the ethnics out of the city and dividing whatever spoils which remained among his black supporters, who were organized, as they had been in Henry Ford's day, by a loyal cadre of black ministers.

Poletown, in this scenario, became a way to turn the economic crisis into a success story and a way to pay back his corporate supporters for their support in the bankruptcy struggle. In order to bring this off, Young brought in Felix Rohatyn, a consultant who was winning acclaim in the Democratic Party at the time by telling them that they should grant more concessions to big business. Rohatyn felt that public services needed to be reduced and that more public money needed to be made available to the private sector, a message which corresponded exactly to Young's predicament in Detroit and which figured largely in how he was planning to get out of it.

Like the residents of the West End in Boston, the residents of Poletown whose houses would be torn down to make way for the plant were the last to know it was going to happen. Poletown residents Tom Olechowski and Richard Hodas became aware of General Motors plan accidentally when they read an article on it in the June 23, 1980 issue of the Detroit Free Press. By then, the project was "an accomplished fact,"[10] according to Hodas and the only question remaining was how GM and the city were going to engineer the consent of the people whose houses they were going to destroy.

Finding out about the plan so late in the game meant that the neighborhood's residents were forced to play catch up long after the city had made its moves. By 1980 Poletown had become so culturally impoverished by the city's predatory policies toward ethnic neighborhoods, that they had difficulty initially even finding a lawyer to represent them. General Motors had Detroit's most prestigious law firm smoothing the way for the take over of the neighborhood and when the law, as in the state's condemnation law, stood in the way, they had the power to have the law changed. The residents of Poletown, on the other hand, found that most of Detroit's attorneys were unwilling to represent them because it meant taking on

both General Motors and city hall and they feared being blacklisted for their efforts. In the meantime, General Motors proved adamant in holding the city to the letter of their agreement, which meant that everything on a parcel of land of the size usually slated for a plant built on virgin land in a place like Oklahoma had to be cleared away from the site within two years.

That meant forcing all of the condemned properties on the market at once with no legal recourse in site, which in turn meant that the city could pick them up at fire sale prices, thereby saving money, which it needed to hand over to GM in the form of infrastructure improvements. One man who had paid \$50,000 for a grocery store 1947 received \$34,000 for the same property in 1980, in spite of inflation, the general increase in real estate prices during that period, and the fact that he had spent thousands of dollars improving the store and the living quarters upstairs in the meantime.

As some indication of the weakness of the ethnic community in 1980 as a result of 40 years of government policy waged against it, Wylie claims that "not a single institution in the city of Detroit rallied on behalf of the Poletown residents." [11] That included the one institution that could have stopped the destruction of Poletown if it had wanted to, namely, the Catholic Church. Poletown was one more sad chapter in a story of Polish-Irish tension within the Catholic Church in the United States. The sides in this conflict were represented by John Cardinal Dearden, Detroit's Irish bishop, on the one hand, and Father Joseph Karasiewicz, the Polish pastor of Immaculate Conception Church in Poletown on the other. Dearden was known as "Iron John" before he became Detroit's ordinary. After that he distinguished himself by gaining the reputation of being the most liberal bishop in the United States, a reputation which seemed confirmed in 1976 when the archdiocese of Detroit, under his auspices, sponsored a conference at Cobo Hall, known as Call to Action.

What began as a Catholic celebration of the 200th anniversary of America's independence from Britain, soon degenerated into the Catholic version of the estates general, as the fifth column of disaffected clerics which the Rockefeller interests had promoted within the Church, largely through sexual liberation, demanded that the Church change its beliefs to conform to their revolutionary praxis. Needless to say, next to sexual liberation, race played a major role in those clerics' demands. Just as the civil rights movement provided the model for feminists and homosexuals, it also provided the model for those clerics who wanted to change the Catholic Church from within.

"Change," like the related word "liberal," however, meant something very specific in the context of ethnic politics and the urban parishes which still made up the bulk of the Catholic Church in the United States. "Liberal" meant "assimilation." It meant adopting the categories of the dominant culture on issues of concern to the people who ran that culture. It meant, therefore, adopting WASP sexual mores, which meant birth control and abortion, because the WASP ruling class had always been concerned about Catholic fertility and the demographic and political threat it

posed. That meant that the city with the most liberal Catholic bishop would also be the city with the most devastated neighborhoods, because the ruling class had upped the ante on what assimilation meant. It now meant the adoption of practices which the Catholic Church had always termed sinful. Since no bishop could espouse such beliefs, the consent of those who were about to be either assimilated or destroyed had to be engineered on other grounds, and once again, race played the crucial role in allowing that to happen. Ever since the nation's bishops had adopted the Catholic Interracial Council view of race in their 1958 statement on discrimination, the Church had been committed officially to an explanation of events that not only obscured the real outline of what was happening, it also committed the Catholic Church to a course that involved a moral commitment to commit suicide when it came to the existence of ethnic parishes which were threatened by government-manipulated racial migration. In order to be moral, the ethnic parish had to cease discrimination, but in failing to fight the overwhelming nature of black migration into its boundaries, the parish ceased to exist. So the parish had a moral commitment to go out of existence. No one, not even the people at the Catholic Interracial Council, would have phrased it in those terms, but no one could explain how the inner dynamic the bishops proposed in their 1958 could lead anywhere else either. Taking this logic even farther than his boss, Detroit's Auxiliary Bishop Thomas Gumbleton condemned his own school system as racist and set about shutting down one school after another.

Caught in between the bishops who allowed themselves to be guided on racial matters by people like Sargent Shriver, who funded both birth control clinics and black gangs which drove ethnics out of their neighborhoods and the people who were being driven out of their parishes by those tactics were the pastors of the parish churches and neighborhoods which had been targeted for destruction. That meant people like Father Lawler in Chicago and people like Father Karasiewicz in Poletown in Detroit, priests who were fated to witness the destruction of the communities they had been called by God to defend. In their avidity to assimilate, the Catholic Church's largely Irish bishops had forgotten that the Church was based on units of geography known as parishes, and that these parishes comprised real communities, and that, according to the principle of the just war, communities had a right to defend themselves from aggression.

The American system of assimilation, as Louis Wirth had noted early on, was very similar to the system of assimilation which Stalin had erected in the Soviet Union in the wake of the 1917 revolution there. It entailed persuading the person who was to be assimilated to abandon ethnic identification in favor of class identification. Upward mobility would provide the solvent which would dissolve the old ethnic ties in the city and allow the new configuration to re-form according to class in the suburbs, and this system worked nowhere better among America's Catholic than among the Irish and nowhere worse among America's Catholic than among the Poles. Wirth's model of assimilation based on Stalinism was the antithesis of the

"triple melting pot," and it worked especially well among the Irish whose fatal attraction in America was acceptance by the class which secretly despised them.

In the instance of Poletown it was easy to be fooled by the conflicting systems—the Wirth class-based system on the one hand and the "triple melting pot" on the other—because two of the major players on the ruling class side of the equation were Irish Catholics. Thomas Murphy was CEO of GM when the Poletown landgrab was approved, and he was what might be termed a devout Catholic by an impartial observer, since he attended daily Mass and communion. He also was close friends with Cardinal Dearden, and put his private plane at Dearden's disposal. Dearden, like most American bishops, saw himself as the CEO of another large corporation and so was naturally, by bonds of religion, ethnicity and class, inclined to see things the way Murphy saw them.

That meant, in general, favoring class-based assimilation, otherwise known as upward mobility, over ethnics. During Dearden's tenure, the ethnic parish had come to be viewed as an embarrassing anachronism, something destined to go out of existence anyway, and therefore, something not worth defending. In addition to that, the ethnic parish was doubly suspect because of the fact that it was ethnic, and therefore "white" and therefore, ipso facto guilty of racial discrimination. Gumbleton's policy toward Detroit's Catholic schools bespoke this attitude as did the editorial policy at the Michigan Catholic, the archdiocesan newspaper, which frowned upon and therefore suppressed any mention of the ethnic parish within its pages. Confronted with the loss of Immaculate Conception parish, Auxiliary Bishop Thomas Gumbleton waxed philosophical or botanical: "The overall good of the city is achieved by cutting away a certain part. When you're trying to make something grow, you prune." [12]

Father Karasiewicz, in other words, was running a dubious enterprise by being pastor of Immaculate Conception parish. The ethnic parish may have once had a purpose in life, but it was clear in the post-civil rights movement era in Detroit that that was no longer the case. The ethnic parish was like one of the many mansions that dotted the formerly well to do neighborhoods of big cities like Detroit. It may have been something fine at one point in its history, but historical circumstances had reduced it to a flophouse or worse a crack house in the meantime, and it was time to get rid of it before it cause any more problems. It was time for the Catholic Church to cut its losses. It was certainly not time for the church to mount the barricades in a battle to save something that was going to go out of existence anyway.

Dearden's willingness to come to this conclusion was aided no doubt by the fact that the city, in order to buy off his opposition to the Poletown project, was offering him much more relatively for the Church's properties in the doomed neighborhoods than anyone else was getting. The archdiocese's willingness to fight for the preservation of Immaculate Conception parish was considerably diminished by the fact that the city was offering the Church

\$1.3 million to let them tear it down. In addition, the Church was also going to receive \$1.09 million for St. John's Church. Almost \$2.5 million was considerably more than the archdiocese got for its churches when they got abandoned in the course of racial succession, a fate that is apparent to St. Stanislaus, a formerly Polish church across I-94 from the Poletown plant that was taken over by the black migrants. It is doubtful that the people who bought that magnificent cathedral-like structure and redubbed it the Church of the Promise [sic] Land came up with anything approaching a million dollars for the purchase price.

No matter how prudent Dearden thought he was in cutting the deal with the city for Poletown's churches, the residents of the community were outraged and felt betrayed by the Church they had supported all their lives. On February 26, 1981 a group of 40 Poletown residents, both black and white, protested in front of chancery offices accusing Dearden of being a Judas who sold them out for 30 pieces of silver. Intra-Catholic ethnic antagonism played a role in the protest as well. One protester carried a sign asking, "Cardinal Dearden, Why do you hate Polish People?" [13]

Throughout the battle, Dearden tried to maintain a position of neutrality in the fight over the neighborhood. He didn't campaign for the plant, but he also did not support the neighborhood. In fact, he felt that the best role the church could play in the matter was to offer counseling and help the residents of the parishes scheduled for demolition to find quarters in another neighborhood. The parishioners who were being displaced, however, felt betrayed. Once again it was the same conflict between the Irish Catholics who had made it, and the Polish Catholics who had not. The first group was avid to move to the suburbs; the second group would move out of their ethnic enclaves only under the threat of physical force. Neighborhoods meant two different things to those two different groups of people. For the former, it was a way station on the way to upward mobility; for the latter group, community meant not so much upward mobility as mutual support in a hostile culture. "Home and church," said one member of the latter group, "that's what's important." [14] GM's plant was going to take both away, and the Church refused to support them in their struggle. Hence, their feeling of betrayal.

Abandoned by any group of significance in Detroit, the residents of Poletown soon found that they could not count on even the rudimentary protections which government was supposed to provide. Knowing that the neighborhood was doomed even if it was still standing, vandals entered the neighborhood during the spring of 1981 and stripped houses of whatever they considered valuable with impunity, often while the people were still living in the houses. Once it became apparent that police protection had been withdrawn from the neighborhood, arsonists began arriving in the neighborhood and began burning it down one house at a time. Some even accused the city being responsible for the arson, which by the time Coleman Young had been mayor for a few years had become a local tradition, especially on the night before Halloween, a night which in local parlance came to be known as "Devil's night."

In addition to Coleman Young's "technical and political skills," the main tool used to get Catholics out of parishes like Assumption Grotto and Poletown was arson. In fact, the only reason Assumption Grotto wasn't devastated more by fire was because the arsonists were so busy in Poletown, and the fire department was so busy there not responding to the calls of the people whose houses were being burnt to the ground. "Epidemics of arson began breaking out in Poletown," Jean Wylie writes, "adding fire to the combined power of the corporate state." [15]

Once GM announced that it was going to build its plant in Poletown, the arson rate there doubled. Residents of Poletown began complaining, Wylie wrote, "that they were being subjected to psychological warfare." [16] According to Sgt. Robert McClary, an arson investigator, "The city hires a contractor; they hire subcontractors. Sometimes subcontractors, knowing full well that juveniles will be blamed, hire agents and send them in. With enough money you can do anything." [17]

McClary noticed that arson increased dramatically when GM announced it was building in New Center Area as well. Something that was not lost on the residents of Detroit who began to see a connection between arson and city policy. "As soon as I saw that story, I knew we'd had it," one resident told Wylie, "It was right after that when the arson started. You can't tell me this isn't being deliberately ignored...or even worse...by the people downtown." [18] The fires continued to escalate. When the plant was announced in 1980, Poletown suffered 33 fires. In the first six months of 1981, there were over a hundred. Virtually no one Wylie talked to believed that the fires were random. All of them felt that the government, as an agent of GM, was behind it, not setting them, then at least behind not putting them out. "Make no mistake," Chuck Moss told Wylie,

the city government is indeed a conscious destroyer. When that cancerous "abandoned" rat-filled, junkie-infested house on your block is owned by the city, and your land is mapped out for a casino or a politically favored big corporation, the decay of your neighborhood is no coincidence. The city [Coleman Young] is destroying is summarized in one word: "Poletown." It's a city of neighborhoods, churches and parochial schools, of local grocery stores and tiny corner bars. It's a place of fierce traditions and loyalties, resistant to mayoral power. It's small-scale and human. What city is he building? Renaissance Center, Joe Louis, Riverfront, GM Poletown: big, ugly, brutal concrete projects which have no relation of scale to anything human. Young's Detroit is a place of mammoth construction with equally vast contract fortunes to be dispensed and a strangling indifference to everyday, street level life. Coleman Young, the old socialist, is building a Brave New World. And it isn't working. Humans don't live that way." [19]

Wylie recounts arriving in Poletown on a Saturday afternoon during the spring of 1981 to find three homes burning and an elderly woman standing on the street in tears because a gang of teenagers had just broken into her landlady's home. Those who refused to move "complained

that they couldn't breathe because of the smoke and demolition dust that filled the air." [20]

Those who did move often died because of the trauma associated with the relocation. Those who moved but did not die immediately oftentimes did after a short period of time, partially because they were old anyway but partially because the uprooting was so painful and because the soil they were replanted in was so socially and culturally impoverished. After moving to the safety of the suburbs, one former Poletown couple noticed that "nobody sits out on their porches." When the wife asked why, her husband explained it was because "they're watching TV." [21]

Father Joseph Karasiewicz was left in the less than enviable position of defending a parish which the archdiocese had already abandoned. He defended it in the name of a principle—"the principle that 'eminent domain' does not apply for private business." [22] By violating that principle, the courts and the city had established a "diabolic precedent," [23] namely that "any corporation will be able to destroy anything they please." [24] Defending this principle in court in front of liberal judges was to prove difficult as well for the same reasons. "How can I be concerned about the Immaculate Conception Church," Judge Feikens asked, "if the cardinal has already sold it?" [25] Dearden compounded the situation for Karasiewicz by lying about the methods he took to abandon the church.

On May 4, 1981, Dearden called Karasiewicz down to the chancery offices and told him that the parish would be suppressed and the church building abandoned on May 10. Six archdiocesan officials had already showed up at Immaculate Conception on April 31 to evict Karasiewicz, but he had refused to leave. Karasiewicz felt especially hurt because of the lack of consultation, both at the end of April and before. After the meeting Dearden stated that both parishes in Poletown had been consulted before they were sold, forcing Karasiewicz to say that Dearden was lying. Those responsible for the destruction of Poletown were worse than the Communists in Poland, according to Father Karasiewicz. In spite of all of the euphemisms which the powerful came up with to justify it, the destruction of Poletown was a "criminal act." [26] Reduced to its simplest moral terms, it involved "taking someone else's property against their will." [27] In other words, it was theft, even if the government whose duty it was to guard against such acts was perpetrating it.

Hoping to sway public opinion, the supporters of Immaculate Conception had a bulldozer towed to GM CEO Roger Smith's house on May 9 to demonstrated the enormity of what happening to their homes by showing the incongruity of thinking that the same thing could happen to the home of the head of General Motors. One day later, on May 10, 1600 people gathered at the church to celebrate the last Mass their on the day decreed by the archdiocese as the parish's last day of existence. One of those attending the Mass was Joe Stroud, a reporter for the Detroit Free Press, whose editorial "Pain is Real, But Can the Church be Saved?" ran two days later. Stroud, like just about all of the fourth estate in Detroit, did not oppose the Poletown project

but attending Mass there on the last day of the parish, he found himself strangely "stirred by the sobbing of Polish women near me." [28] Dearden might have found the spectacle moving as well had he chosen to attend, but he spent May 10, at a local shopping mall blessing a Gucci store instead, begging for God's blessing "upon this enterprise, those who labor here, those whose craftsmanship is displayed here, those who will possess and enjoy these artistic creations." [29]

One person who was moved by the sobbing of the Polish women was Roger Smith. On May 14, Cardinal Dearden's last day in office, and two days after reading Stroud's editorial, GM's CEO offered the corporation's first exception to the inexorable time-table that was the fundamental fact of life throughout the negotiations surrounding the construction of the plant. Confusing the church building with the community it symbolized, Smith attempted to solve the problem by offering to move the church to another location, but his offer was turned down at the last minute by Cardinal Dearden. "The prospect of relocating the church," Dearden stated at his own press conference, "does not solve the basic problem of a congregation limited in numbers. Immaculate Conception parish no longer exists. For years, its membership has steadily declined. The Polish people who still reside in the area of the present church can readily be served by four existing Polish Catholic parishes within moderate distance from the project site." [30]

That the people in the parish felt differently became evident on May 11, when, after the official death of the parish one day before, they occupied the church basement and refused to leave, setting up a confrontation with the city that could have turned into a public relations disaster for both Detroit and GM if the press had been less avid in supporting them. The only institution which came to the support of the church was the Ralph Nader organization and at the final Mass Karasiewicz commended them—even though none of them were Polish or Catholic—for their being motivated by "love and principle." On June 12, Karasiewicz met with Mother Teresa, who informed him that the church had already been saved and that in gratitude for this favor he should say the Memorare nine times to the Blessed Mother.

The church unfortunately had not been saved. In addition to that, the neighborhood was being burned to the ground one house at a time. During the first six months of 1981, there were 607 fires in Poletown, resulting in a grand total of 12 arrests. Two of those arrested for trying to set fire to the offices of the Turner Construction Company, the firm which the city had hired to demolish the neighborhood. On May 13, Pope John Paul II was shot in the middle of St. Peter's Square in Rome by a Turkish assassin with contacts with the KGB. John Edward Wojtjilo, who lived in Hamtramck and was on that city's council, came to Immaculate Conception Church to pray for his recovery and for the future of the church, which still had parishioners occupying its basement.

Their vigil, however, could not stop the carnage going on outside the church. The arsons continued to ravage the

neighborhood throughout the month of June and were only interrupted by the bulldozers toppling the houses that had not yet been torched. As the stress associated with the arson and the looting increased, so did the casualties. One resident told one of the local papers that eight residents had died in the vicinity of Craig and Twombly alone. On the last Saturday in June, when firefighters arrived on the scene, they had their choice of putting out any one of the thirteen fires that were burning in Poletown that day. On June 28, there were eleven more fires to chose from.

Then the city decided that it had had enough. In the early morning hours, police attached one end of a chain to a tow truck and the other end to the side door leading to the sanctuary and ripped the door open, after which Detroit's Special Weapons Attack Team accompanied by police dogs swarmed into the church basement and dragged the last wailing Polish woman out of the church. The battle for Immaculate Conception Church was over. The Poles had lost, and GM and its lackeys in Detroit's city government had won. Six months later, when the site had been leveled and all trace of the people who had once lived in that neighborhood had been obliterated, there was one more casualty. After being forced out of his parish, Father Karasiewicz took up residence at St. Hyacinth's parish, and it was there that the 59-year-old priest was found dead on the morning of December 14, 1981.

By the time of his funeral, Detroit had a new cardinal archbishop, Edmund Szoka, a Pole, but by now no more beloved among Detroit's Polish Catholics than the Irishman Dearden had been. When Szoka walked down the aisle at St. Hyacinth's for Karasiewicz's funeral, the mourners turned their back to him as he passed by. Father Skalski, pastor of St. Hyacinth's gave a sermon during which he praised Karasiewicz as someone who "tried to slow and stay the heavy hands of corporate, materialistic, economic objectives, masking themselves as the common good, while in actuality it would seem they were serving the rich." [31]

Three and a half years after Father Karasiewicz died, GM's Poletown plant finally opened for operation. Workers who had been with GM for some time noticed that the new plant brought with it new methods of operation. First, there were the robots. One year after the plant's opening, the robots still weren't functioning properly. In the paint shop, they often spray painted each other instead of the cars they were programmed to paint. One year after the plant opened, the automated guided vehicles didn't work either.

Failing to program its computers properly, GM tried to program its employees instead. That involved two weeks of "sensitivity training" for the plants employees, during which they "played psychological games to make us more outspoken and friendly." [32] As part of their efforts to make the employees at the Poletown plant more friendly, the sensitivity trainers played a "game," during which the players "tried to figure out, if you were in the middle of the ocean ion a sinking boat, what you'd throw overboard . . . a pocket-knife, raft, etc." [33]

Actually, the purpose of the psychological game known as

"Lifeboat" is to decide not what gets thrown overboard, but who gets thrown overboard. GM and the city of Detroit had already demonstrated the correct answer to that question by destroying an ethnic neighborhood to build the plant in the first place. Poletown was simply the logical conclusion to the policies which the government had been pursuing for almost half a century, something that was already clear by the time Detroit's SWAT dragged the last wailing Polish lady from the basement of Immaculate Conception Church. The purpose of those policies was ultimately not better, more affordable housing but rather ever more refined and ever more brutal forms of social control, according to which the government and the agents it favored stripped its own citizens of their right to own property and their right to associate with the people they chose to be their neighbors. *Libido Dominandi* is the inexorable law of empire, and the price which the ruling class was willing to pay to realize its goal of world domination was, ironically, the destruction of the very cities in which they lived.

[1] Wylie, p. 133.

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid.*

[5] *Ibid.*

[6] Thomas, p. 164.

[7] *Ibid.*

[8] Thomas, p. 165.

[9] *Ibid.*

[10] Wylie, p. 60.

[11] Wylie, p. 84.

[12] Wylie, p. 105.

[13] Wylie, p. 118.

[14] Wylie, p. 117.

[15] Wylie, p. ix.

[16] Wylie, p. 79.

[17] Wylie, p. 121.

[18] Wylie, p. 207.

[19] *Ibid.*

[20] Wylie, p. xiv.

[21] Wylie, p. 194.

[22] Wylie, p. 134.

[23] *Ibid.*

[24] *Ibid.*

[25] Wylie, p. 141.

[26] Wylie, p. 182.

[27] *Ibid.*

[28] Wylie, p. 158.

[29] Wylie, p. 150.

[30] Wylie, p. 161.

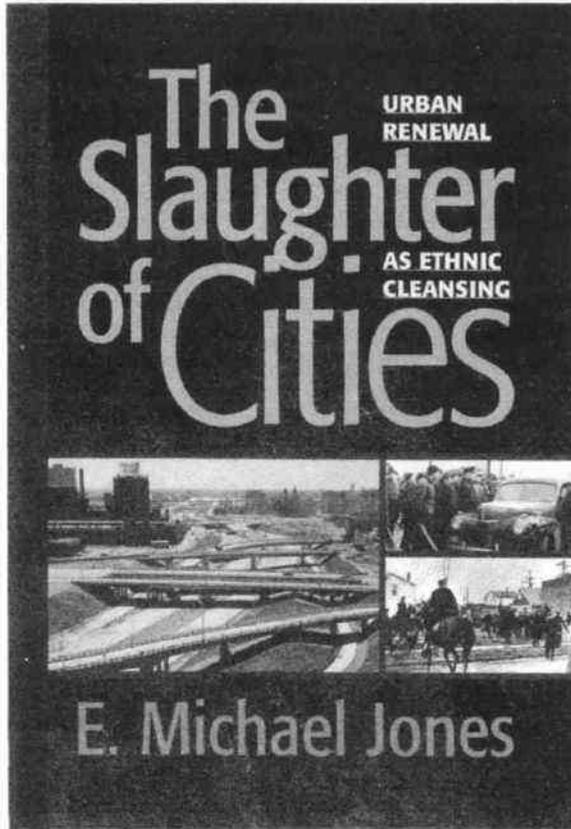
[31] Wylie, p. 200.

[32] Wylie, p. 212.

[33] *Ibid.*

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