

1895

Jubileusz

90 - lecia Założenia Parafji
Świętego Stanisława, B. & M.
Mammoth - Calumet, Penna.
25-ego Sierpnia



90th ANNIVERSARY

St. Stanislaus, B.M., Parish

Mammoth - Calumet, PA

August 25th

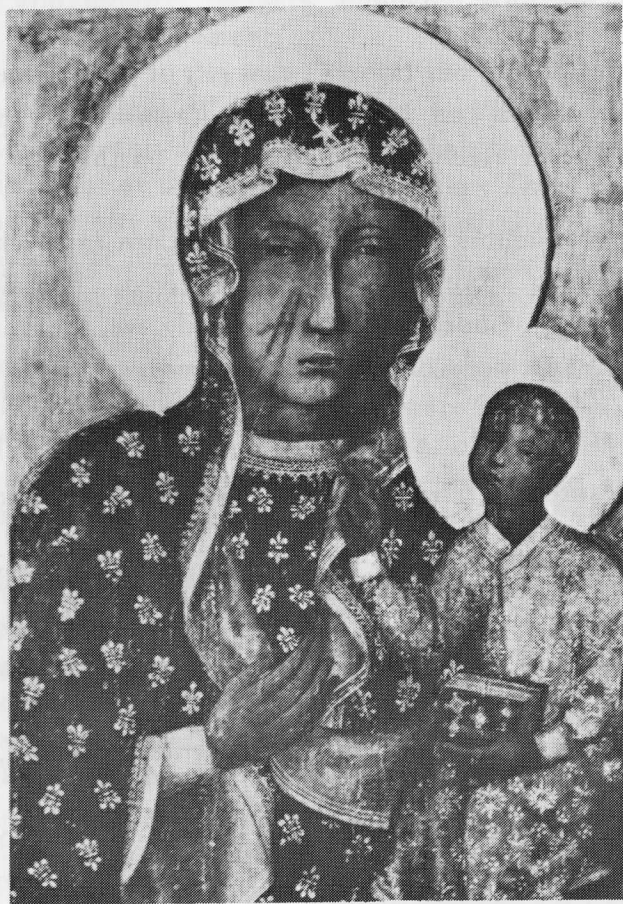
1985

DEDICATION

*In Gratitude For So Many Blessings,
We Gladly Dedicate This History-Program
Booklet Noting 90 Years Of Faith And Love*

to

OUR LADY OF CZĘSTOCHOWA



A copy of the Miraculous image is found in the grotto section of St. Stanislaus B. M. Church giving witness to a long-standing devotion to the Mother of God who has been a strength and great consolation to so many.

FORWARD

Bogu, niech będą dzięki. Deo Gratias. Thanks be to God. These three phrases best express our heartfelt convictions, as we observe the 90th anniversary of the establishment of St. Stanislaus, Bishop and Martyr Roman Catholic Community of Faith, with the purchase of property on August 9, 1895 and the building of our parish church.

Those three phrases identify the convictions and culture of our founding fathers. Those pioneer men and women, mostly immigrants from Eastern Europe — Poland, Russia, Slovakia, Hungaria and along with those already settled in this new world, desired to gather and express their belief in God — a faith so much a part of their lives, giving so much meaning to their everyday existence, a link with the old world and strength in the new world.

It is precisely that 'faith of our fathers', that gift of God at Baptism, experienced and practiced here on "Polish hill" in Mt. Pleasant Township, Westmoreland County, in western Pennsylvania that we freely and willingly salute on this day — August 25, 1985.

We, the proud, yet humble heirs of that great faith experience happily celebrate a Holy Mass of Thanksgiving. For all that we've received. For all that we have and are through St. Stanislaus, B.M., Church and Parish Family, we, today, sing and mean, with all our hearts . . . Bogu, Niech będą dzięki, Deo Gratias. Thanks be to God.

A Tree is Planted — Chapter One — Geography, History, Work & Needs

The Tree takes Root — Chapter Two — Property, Buildings, People

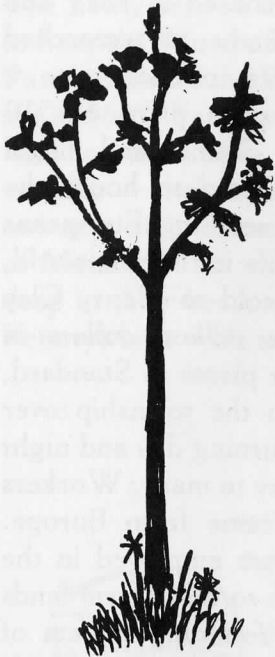
A Trunk is Secure — Chapter Three — Priests, Spiritual Life

The Tree Grows — Chapter Four — Daughters, School, Vocations

Storms Weather the Tree — Chapter Five — Social Conditions, Troubles

The Tree Revived — Chapter Six — Perseverance, new spirit

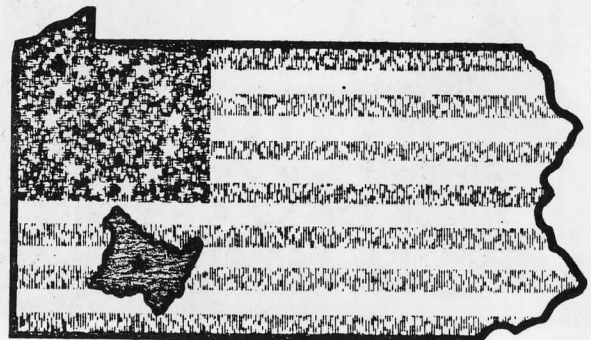
CHAPTER I — A TREE IS PLANTED

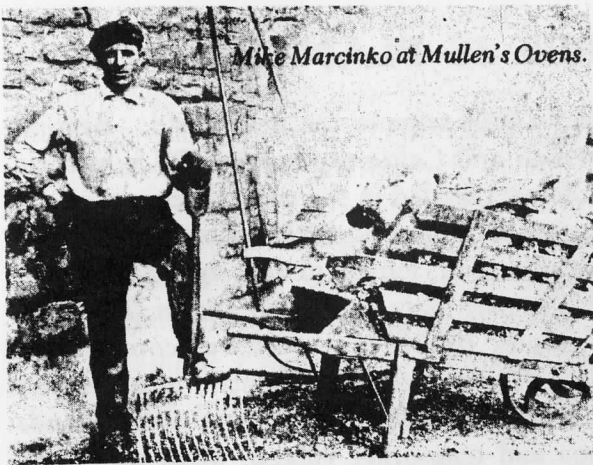


European explorers made various trips to the new world. Beyond the legends of the Norsemen and Celtic explorers 1492 is historic as is 1607 and 1620. Colonists settled in the coastal regions of the Atlantic seaboard, while some more daring individuals such as Marquette, Braddock, and Washington, moved in a westward direction establishing contact with the natives in the brush and in fortresses on riverfronts and high ridges. By 1773 a court was convened at Hannastown to divide Westmoreland County into eleven townships, one of which is Mt. Pleasant. There were roving bands of Indians living in camps and temporary villages when white settlers came from the East of Penn's Woods to establish new homesteads. Among these were Conrad Byers, David Kilgore, Nathaniel Hurst, who purchased large tracts of land in the Hecla, Trauger and Calumet areas of present Mt. Pleasant Township. Though the land was fertile, and the forests contained both wildlife and lumber, dangers abounded with Indian attacks and early pioneer adjustment.

Yet, by 1870 the Township of Mt. Pleasant, located in southern Westmoreland County, in Southwest Pennsylvania numbered 2,546 inhabitants. Lumbering, farming and whiskey-making occupied a lot of the early settlers' time. These occupations would later give way to the mining industry employing thousands of newly-arrived immigrants who would eventually make several men millionaires and the black gold of the coal fields a necessary part of the growing American scene and economy.

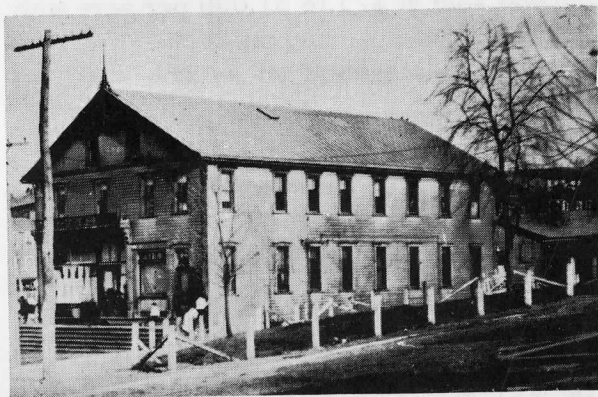
Mammoth and Calumet, two small villages or "Patches" from which the parish of St. Stanislaus, Bishop and Martyr would take its address were founded because of the coal mining industry. Located in the north central area of Mt. Pleasant Township, of Westmoreland County both settlements have likewise interesting histories. In the later 1870's, the mining industry was to develop. Large tracts of land, thousands of acres in the 57 square mile area of the township, were to be mined for the great manufacture of coke from the Connellsville Coal and Coke Vein. Land was sold at \$75 to \$1,000 per acre with tens of thousands more to be made from the production of the natural resource of coal. The village, or patch, of Calumet derived its name from a French word - Chalumet - which means a reed or flute-like object. It was these reeds, or pipes, that the Indians used to extend peace to the new settlers. And the mine around which hundreds would live was named Calumet and was built in 1887 by M. K. Salsbury and H. C. Frick. The coke plant had 225 coke ovens. And by 1907 was owned





Europe. Here they would work. Here they were to live, to play, to marry, to worship the Lord and to be buried.

A conversation with members of the late John Brown family helps us to appreciate the religious fervor of the Catholic pioneers of the area. In 1887 Catholics settling in the borough of Mt. Pleasant, some 7 miles south of Mammoth and Calumet, formed St. Joseph Parish. By 1890, Polish immigrants established Transfiguration Parish on Hitchman Street. And those of Slovak ethnicity founded Visitation Church on Walnut Street in 1892. Genevieve Brown recalls her father, born in 1879 of Irish extraction in England, came as an

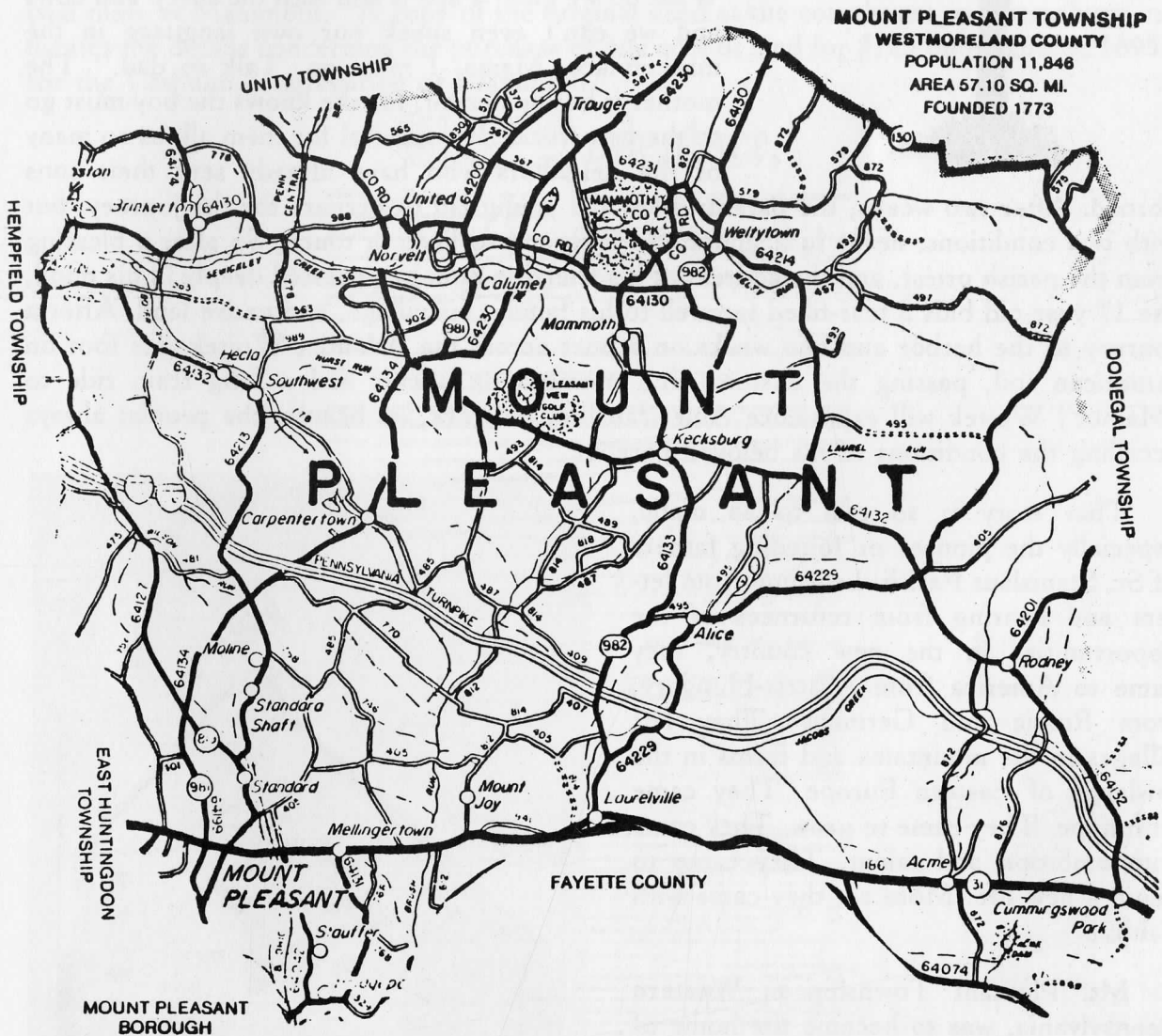


Old Mammoth Store

by the wealthy coal baron, H. C. Frick. A mile or two to the west was another tract of land - 2,000 acres - purchased in 1879 and named Mammoth. This name, as researched by the local post office official, was a nickname given to the coke plant of 510 ovens. Near the plant, double and single family dwellings were erected to house the workers, especially the incoming Europeans seeking work and a new life in the new world. The mine complex was sold to Henry Clay Frick for well over one million dollars in 1889. Together, with the plants in Standard, United and elsewhere in the township over 4,000 coke ovens were burning day and night giving work and prosperity to many. Workers were needed, and they came from Europe. Even boys 12 and 13 were employed in the mines as snappers. It was to these farm lands and coal fields that the founding fathers of the parish came. It would be on these fields and in these mines that pioneers of St. Stanislaus would find work and establish families. It was to this great prosperity that young men and women came from eastern Europe. Here they would work. Here they were to live, to play, to marry, to worship the Lord and to be buried.

An infant to Western Pennsylvania and settled with his parents in the newly established patch of Mammoth. To receive his first Holy Communion, John had to walk to St. Joseph Church in Mt. Pleasant, and made this journey frequently with other neighboring Catholics. By 1893, or 1894, Rev. Lambing was coming every month or six weeks to the Browns' home in Mammoth to celebrate Holy Mass. When the number of attendees grew, Mass was held in the company store for several months and there the priest

encouraged the little flock in the ways of faith. John Brown later married Mary Farrell and worked as a laborer and as a foreman in various mines owned and operated by H. C. Frick. The newly-arrived immigrants increased in number and along with the few natives wanted to hear the Word of God more frequently. Although the church records at Transfiguration Parish indicate the Baptisms of Catholics from Calumet-Mammoth such as Bronislaus Gorski in 1892, Ferdinand Zeglin in 1893 and Joseph Swiderski (son of Ludwik Swiderski and Rozalia Mientus) in 1894, the people of the mining communities wanted their own place of worship — their own church. The desire was soon to be realized, for on August 9, 1895, one acre of land was purchased in the amount of \$150 by the Roman Catholic congregation of Mammoth on which a church would be built. The faith of the local populace carried deep in their heart would be firmly rooted in the new world in the region of Southwestern Pennsylvania with a new church building.



CHAPTER II — A TREE TAKES ROOTS



"But, Mama, I'll be all right. Please, let me go. You know how much we need the help." "Wojtek, it's so far, and what if . . ." The boy of 17 keeps pressing, for he is convinced that the new world is the chance he needs to grow and help his family. Moreover, in the newest letter from Franek, he says that there's plenty of work and he can get a job and make money. "You and dad could come too, as soon as I get a place to live. In America there's everything. I can work. I can save money. And all of us will have a better life. I'm so tired of this political oppression. What do we gain? Papa is still with the sheep and cows and we can't even speak our own language in the marketplace. Mama, I must go. Talk to dad." The mother is beside herself, for she knows the boy must go to the new world. It's survival for them all, as so many of the neighbors who have already sent their sons

abroad. After two weeks, the parents allow the young lad to prepare for the journey, but with two conditions: never to abandon the faith and to keep in touch. So after a blessing from the parish priest, and the address of his friend in America pressed deeply in his mind, the 17 year old bids a tear-filled farewell to his family, his village, and native land. After a journey to the harbor and two weeks on a boat across the Atlantic, Wojtek sets foot on American soil, passing the customs and immigration agents and a long train ride to 'Mamut'! Wojtek will experience American life, its work, its beauty, the people; always recalling the conditions of his beloved parents.

That story is so real to so many, especially the pioneer or founding fathers of St. Stanislaus Parish. Learning from letters and hearing from returnees of the opportunities in the new country, they came to America from Austria-Hungary, from Russia and Germany. They left villages in the mountains and farms in the lowlands of Eastern Europe. They came with hope. They came to grow. They came with ambition and talent. They came to begin a new life. More so, they came with Faith.

Mt. Pleasant Township in Western Pennsylvania, was to become the home of thousands who later worked in the coal fields as snappers, loaders, timbermen, fire



bosses, horsemen, those who pulled coke, and in yet other capacities make a living in the area of Mammoth and Calumet, Pa. While work on the farms with cattle, horses, and open grain fields was a familiar trade, spending hours in the bowels of the earth on ten and twelve hour shifts or at the open coke ovens was truly foreign. Besides the unusual work conditions, the early immigrants from Poland, Hungary, Slovakia, Romania, the Ukraine, and later Italy, had to encounter a strange and at times hostile culture. The language was difficult. The customs were not the same. Often, misunderstandings arose, as well as occupational hazards and negative attitudes. Some laborers were dismissed, and others killed in the coal mine mishaps. Some had to move to other locales even to a large city or a far away state. Some lived as boarders, others built little homes. Still others, convinced of the American dream, planted themselves as new citizens with naturalization papers and families. But the conditions remained — never to abandon the Faith and to keep in touch. And these immigrants around 1895, strengthened one condition as they purchased land 1,120 feet above sea level on a ridge overlooking their place of work — the farm fields and coal mine at Mammoth. A copy of the original deed at the courthouse in Greensburg indicates the details concerning the purchase of one acre of land for \$125 on August 9, 1895, for the Catholic congregation of Mammoth.

This Indenture,

MADE the ninth day of August in the year of our Lord one thousand eight hundred and ninety five

Between Joseph Burian of the township of Mt Pleasant, county of Westmoreland and State of Pennsylvania, and Teriga Burian, his wife, parties of the first part and Right Reverend Richard Phelan, Bishop of the Diocese of Pittsburgh, party of the second part,

Witnesseth, That the said parties of the first part, for and in consideration of the sum of (\$ 125.00) One hundred and twenty five Dollars

lawful money of the United States of America well and truly paid by the said party of the second part, at or before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, have granted, bargained, sold, aliened, enfeoffed, released, conveyed and confirmed, and by these presents do grant, bargain, sell, alien, enfeoff, release, convey and confirm unto the said party of the second part, his heirs and assigns, forever,

All that certain lot or piece of ground situate in Mt Pleasant township, Westmoreland County, Pa, bounded and described as follows, to wit: Beginning at a stake on the Mt Pleasant and Pleasant Unity public road, thence along said public road, N 70° 07' 52" E 10 feet to a stake, thence by other land of grantor N 19° 53' 11" W 27.75 feet to a stake, thence by course S 76° 07' 11" W 210 feet to a stake, thence by course S 19° 23' 6" E 207.75 feet to the place of beginning, containing five acres.

In Witness Whereof, the said parties of the first part to these presents set their hands and seals. Dated the day and year first above written.

Signed, sealed and delivered in the presence of us

W. F. Negley

Joseph Burian
 Teriga Burian



Commonwealth of Pa.
County of Westmoreland

RECEIVED, the day of the date of the above Indenture of the above named Right Reverend Richard Phelan, Bishop

the sum of (\$ 125.00) One hundred and twenty five Dollars, lawful money of the United States, being the consideration money above mentioned in full.

Witness:

W. F. Negley

ON this ninth day of August A. D. 1895, before me, a Notary Public and duly sworn, according and duly come the above named Joseph Burian and Teriga Burian his wife

and acknowledged the foregoing Indenture to be their act and deed, and desired the same to be recorded as such.

She the said Teriga Burian being of full age, and by me examined separately and apart from her said husband, and the contents of said Indenture being first made fully known to her, declared that she did voluntarily of her own free will and accord, sign and seal, and as her act and deed, deliver the same without any coercion or compulsion of her said husband

WITNESS my hand and seal the day and year aforesaid.

William F. Negley
 Notary Public

RECORDED. 20 day of November A. D. 1895
 Geo. P. Currier Recorder.

Records from St. Joseph Church, Mt. Pleasant, clearly state that St. Stanislaus Parish in Mammoth was a mission station for six years. Priests regularly ministered to the Catholics of the area and saw the construction of the church erected in the winter of 1895-96. The building, with a partial basement area, is erected on hard rock of wood beams and siding. It measures 82 feet long and approximately 46 feet wide. It is 12 feet to the roof edge and 40 feet to the roof peak, with a bell tower on the front point. Facing east-southeast, the building overlooks several small communities and the former Mammoth mine complex. The boys' sacristy to the left of the main altar has a second floor for storage and a large choir loft is located in the rear of the church. Besides the two front side windows, there are five additional tall 38 inch wide windows on each side of the building. The entrance allows for a small vestibule with two side windows and a double front door. Although not confirmed by written source, older parishioners recall that before the first structure was completed, a strong wind dismantled the upright walls, later to be built and completed. How happy the people must have been to see the completion of a church of their own. Here they would hear the Word of God and continue in the Faith of their forefathers in Europe. Here in the new country, they could praise the Lord and receive the sacraments. Here they would gather as His family and grow in His love. But they needed a priest — a shepherd who would lead them on the pilgrim way to heaven.

Although several priests from St. Joseph Church, Mt. Pleasant as well as from Transfiguration Parish, came to administer to their needs, it would be 1898 when Rev. Joseph Wielgus came to be the first permanent resident pastor. He was born in Poland in 1862, educated in Rome and ordained there for the priesthood on December 22, 1895. Father Wielgus came to work in the Pittsburgh Diocese under His Excellency The Most Rev. Richard Phelan, D.D. It was this Bishop in whose ecclesial territory that the new church was located, who accepted the petition of the people to have their own resident priest. On January 18, 1898, Father Joseph Wielgus entered his first baptism at St. Stanislaus Church in the parish records. Working ever so closely with the local populace, the first pastor was able to erect altars, set up new pews and colored windows and to see the parish grow in size to over 300 families. The early immigrants rallied to support the work of the young priest as they financed new vestments, needed liturgical supplies and a church organ. On September 18, 1898, the church was so ready it was solemnly dedicated under the patronage of St. Stanislaus the Holy Bishop of Krakow and Martyr for the Faith. With the permission of Bishop Phelan of Pittsburgh the Rev. Rychtarczy, pastor of Visitation Parish, Mt. Pleasant, conducted the liturgical rite of dedication in the midst of hundreds who filled the church and for lack of space stood outside. The homily for the occasion was



preached in English and Polish by the Rev. Cesary Tomaszewski, C.S.SP. — a Holy Ghost Father and pastor of St. Stanislaus Kostka Parish, Pittsburgh. Not only was the day beautiful, but more so the spirit of the people, who continued to support the church providing for a residence for the pastor and liquidating all parish debts.

Father Wielgus apparently loved his congregation and the people knew it. He worked hard to strengthen the little flock entrusted to him on 'Polish Hill' overlooking the mine and fields of Mammoth. He baptized, he absolved sins, he joined couples in marriage and saw thousands receive the Lord in Holy Communion. He fervently proclaimed the Good News of the Gospel and strongly noted the moral life to be led as members of the Catholic Faith. Returning briefly to his native land, Father Wielgus obtained a large oil painting of the Parish Patron which continues to grace the church interior and to be an encouragement to the parishioners. Their patron, as well as the patron of the St. Joseph Union Lodge #17 stands for a special witness of faith as is noted in the following biography.

ST. STANISLAUS BISHOP AND MARTYR

ST. STANISLAUS was born on July 26, 1030, at Szczepanow, in the Diocese of Cracow, Poland. In his childhood were laid the foundations of his future sanctity. After an early training in the schools of his native country and at the University of Gniezno, he was sent to Paris, where he spent seven years in the study of canon law and theology. Out of humility he refused the degree of doctor and returned home.

On the death of his parents he gave away his ample fortune to the poor, and received the Order of Priesthood from the Bishop of Cracow, who made him Canon of the Cathedral, and soon after, preacher and vicar-general. His sermons produced a wonderful reformation of hardened sinners. After the death of the Bishop he was unanimously chosen to succeed him in 1072.

Boleslaus II, then King of Poland, was leading an infamous life. The saint reproached him in private with the irregularity of his conduct. The King at first seemed to repent, but he soon broke out again into enormous excesses. The saint again remonstrated, and threatened excommunication. The King became enraged.

Finally, in 1079, after much patience, the Bishop pronounced upon him the sentence of excommunication. This cost him his life, for while he was in a small chapel outside of Cracow, the King and his guards entered. When the guards refused to obey the wicked order of the King to put the Bishop to death, the impious King murdered the holy Bishop with his own hands.

St. Stanislaus was canonized in 1253 and pronounced a principal patron of Poland. His remains are found in the high altar of the Royal Castle Wawel in Cracow, Poland.



ŚWIĘTY STANISŁAW

Biskup męczennik — 8 maja
Główny Patron Narodu Polskiego

Św. Stanisławie biskupie-męczenniku, który stałeś wiernie na straży czystości obyczajów i praw Kościoła świętego, módl się za nami.

Św. Stanisław ginąc w obronie moralności katolickiej stał się naśladowcą Dobrego Pasterza, który daje życie za swoje owce.

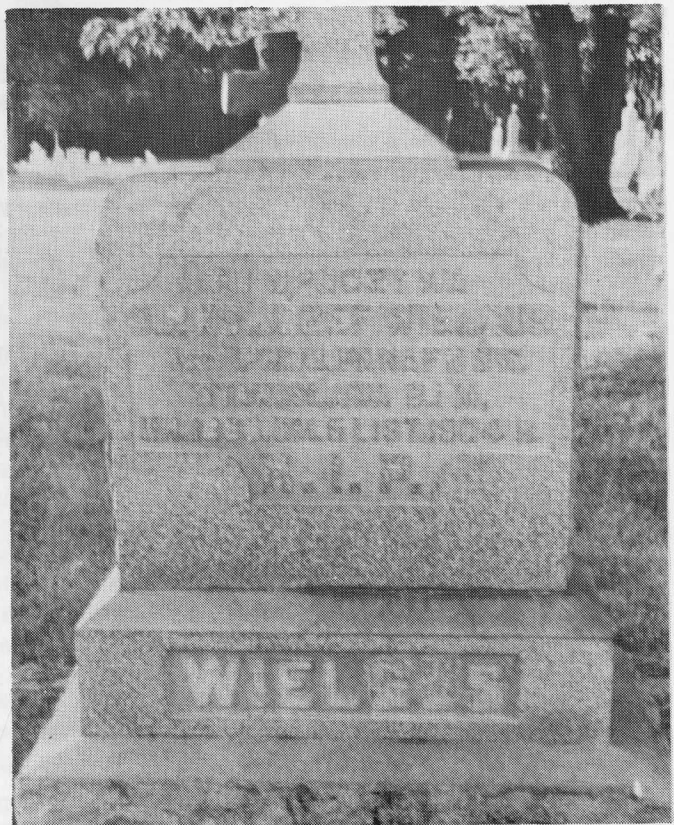
Św. Stanisław urodził się w Szczepanowie pod Tarnowem z bardzo religijnych rodziców, którzy choć był jedy-nakiem, poświęcili go na służbę Bogu. Po studiach w Gnieźnie, a następnie w Paryżu, został kapłanem i ka-nonikiem diecezji krakowskiej, a wkrótce biskupem Kra-kowa, stolicy Polski. Znany był ze swego poświęce-nia i oddania sprawie zbawienia dusz, oraz uczyn-ków miłosierdzia. W trosce o ubogich i sieroty oddawał wszystko co posiadał. Jako gorliwy pasterz wypominał nadużycia nawet królowi Bolesławowi Śmiałemu, który go jednak nie usłuchał, za co też został wyłączonej ze spo-łeczności kościelnej. Oburzony na to król postanowił za-bić biskupa. Rozkaz jego wykonano 8 maja 1079 r., gdy św. Stanisław odprawiał Mszę św. w kościele św. Michała na Skałce. Zabójstwa wg kronik dokonał sam król Bolesław Śmiały. Zbrodniczy czyn wywołał tak wielkie oburzenie w kraju, że Bolesław Śmiały musiał opuścić tron i skryć się na Węgry. A już w 9 lat po śmierci biskupa odbyło się uroczyste przeniesienie zwłok jego do katedry wawelskiej i umieszczenie trumny na miejscu widocznym, dostę-pnym dla kultu ludzi zmarłych w opinii świętości, gdzie do dziś spoczywają jego relikwie.

Uroczysta kanonizacja odbyła się 8 września 1253 r. Św. Stanisław obok św. Wojciecha stał się odtąd głów-nym patronem Polski.

The first pastor obtained permission in December, 1900, and purchased four acres of land near the church to be the parish cemetery. In 1903 Father Joseph Wielgus, with the approval of the Bishop of Pittsburgh, erected a spacious school building to teach the children of the parish families. By September 1903, the door was opened to 150 pupils with two lay teachers and Father Wielgus who taught religion in Slovak and Polish, and Mr. Kupkowski, the organist, who taught music. With the church, the parish, the cemetery and now the school, there was plenty of work for the young, but zealous shepherd of souls. He visited homes regularly and taught in school daily. Father Joseph, or Ks. Proboszcz Wielgus, continued to labor in love to save souls. His work on earth was completed, however, when unexpectedly he died on November 5, 1904. Pneumonia overcame this young priest of 42 years who was buried with his flock at the parish cemetery. His pioneering efforts would be long remembered by a grateful community of faith as they placed his remains in an glass coffin and erected a large monument over the grave of the first resident pastor of this struggling, yet growing parish. The tree of faith was taking root and soon its branches would give life and rest to so many.

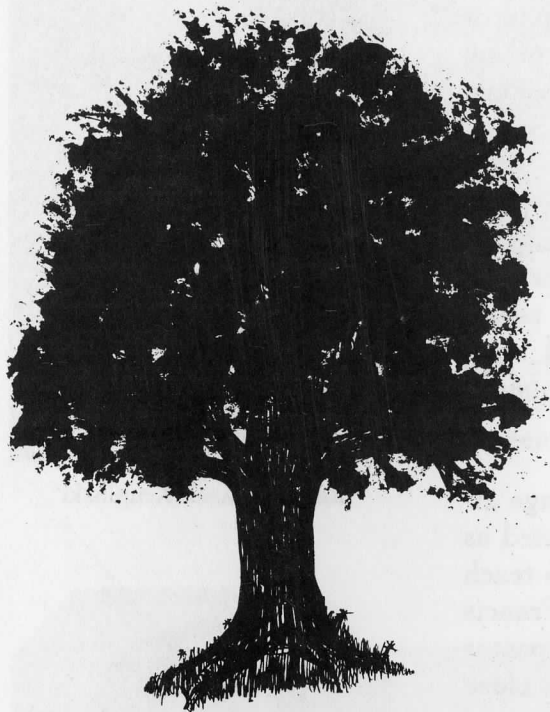


This is the oil painting dated 1899 that was obtained by the first pastor of the parish and continues to enhance the interior of the church sanctuary.



This monument over the gravesite of the first pastor was erected by grateful parishioners to honor Rev. Joseph Wielgus.

CHAPTER III — THE TRUNK IS SECURE



The turn of the century marked a very significant increase of newcomers to this new land. Letters to Europe underscored the opportunities available here in America. The fields were fertile with good weather conditions. The scenery was beautiful; much like the 'ole country'. There was plenty of work in the mines, whether here in Mammoth or Calumet in Westmoreland county or further south in Fayette county. There was no political opposition. People could publically speak in Polish, in Slovak and of course in English. The people had a church and God was revered in the hills and in the valleys of this area of Pennsylvania. Yes, there were difficulties and hard times, but the priest was here and "together we can do it".

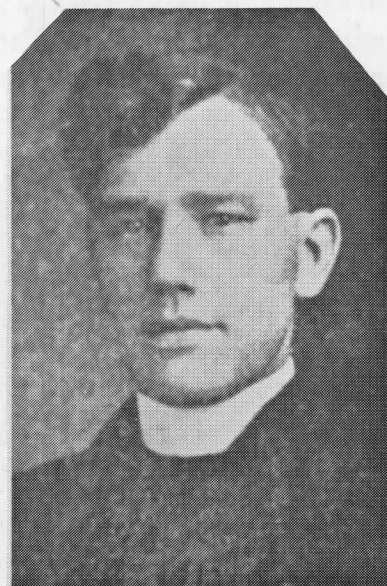
Most of the parishioners of St. Stanislaus felt very comfortable in this parish church. Some of them wanted to hear the Word of God in Slovak or Hungarian and in time this would be a reality as two daughter parishes would form from this congregation. Still others needed a unity of spirit — a fraternal bond that soon provided by membership in the various Polish

organizations such as Unia Sw. Jozefa and Zwiasek Narodowy Polski (P.N.A.) and the Polish Falcons. It was in 1905 during the pastorship of Rev. Julius Luniewski that a young immigrant — Joanna Keller — formed and firmly established the Rosary Society. Basically a society for women united by prayer and good works, the members over the years prayed the rosary daily and before the Masses, sang at funerals, and participated in parish processions. Struggling through some lean years, the membership elected officers and celebrated events such as days of recollection and card parties and events for the parish such as treats for the children at holidays and purchased needed liturgical supplies. The spirit and goals of the membership has continued for 80 years as a jubilee observance of the Rosary Society was noted on May 19, 1985. In attendance was a daughter of the first president and several past presidents. Fraternal organizations provided insurance benefits for sickness and death of members and promoted patriotic remembrances of Europe in holiday events and folklore presentations at picnics, etc.



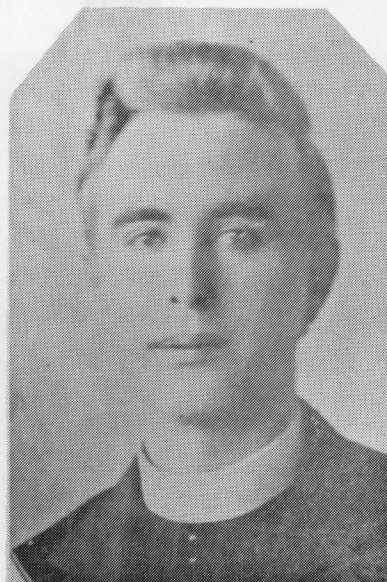
Rev. Julian Luniewski

The parish at this time was guided by Rev. Julius Luniewski from 1904 - June 1905, then transferred to St. Francis, Ford City, Pa., and Rev. Michael Krupinski from 1905 to October 1911. Both of these shepherds worked hard to keep alive the faith in the hearts of the parishioners with Masses, devotions and processions. Forty Hour devotions to Our Lord in the Blessed Sacrament always brought a lot of visiting priests. There were week-long missions and Lenten observances of Gorzkie Żale and Stations of the Cross. Parishioners joined in processions to honor Christ the King and to announce the Resurrection of Christ on Easter morning. The sacramental ledgers note scores of baptisms and marriages and numerous burials, for the parish numbered nearly 500 families.

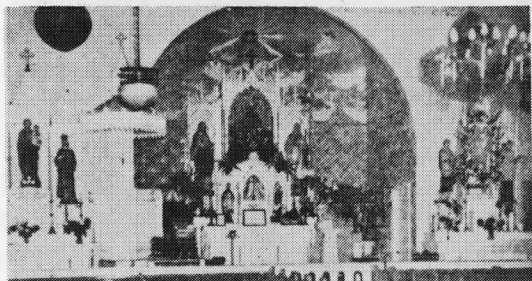


Rev. Michael Krupinski

The parish school continues daily with an average attendance of 165 pupils. Catechism was not neglected as the priests even traveled to the outlying districts to teach the children the ways of the Lord. Rev. Francis Baczewski, who came from Pittsburgh to be the pastor from September 1912 to February 1914 would not close the school. He feared illiteracy and then promoted vigorously the necessity of the daily program of education in the school. With the assistance of lay personnel, he continued formal education — mostly reading and writing in Polish and English for the parish children. His successor, Rev. John Supinski continued these heroic efforts until his death in 1918. Born in Rogowo, Poland, in 1873, Father John ministered to this part of Christ's Vineyard for four years, seeing the establishment of St. Florian Parish for the Slovaks in United and Forty Martyrs Parish in Trauger for the Hungarians. He was buried in honor from the parish church and laid to rest in the parish cemetery. An interesting monument marks the place of burial of this pastor of St. Stanislaus Parish. It should be

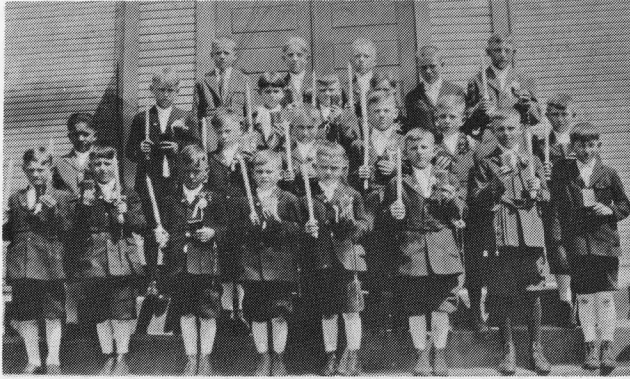


Rev. Francis Baczewski



"Old St. Stan's"

noted that just as for the pastor's funeral, so for each liturgical function, the bell in the tower on the church roof tolls lively. An inscription on the bell reads. "Cast by the CHAPLIN-FULTON MANUFACTURING CO., Pittsburgh, Pa., 1898", and around the base the inscription is St. Stanislaus-Maria, thus noting the church of the bell and its dedication — the Mother of God — Mary.



An Early Holy Communion Class

difficulties, be they economic, social or otherwise. Yet faith is a regular part of the lives of the first generation born here in the new world of those early immigrants. What God allows in the years to come is yet to be seen.

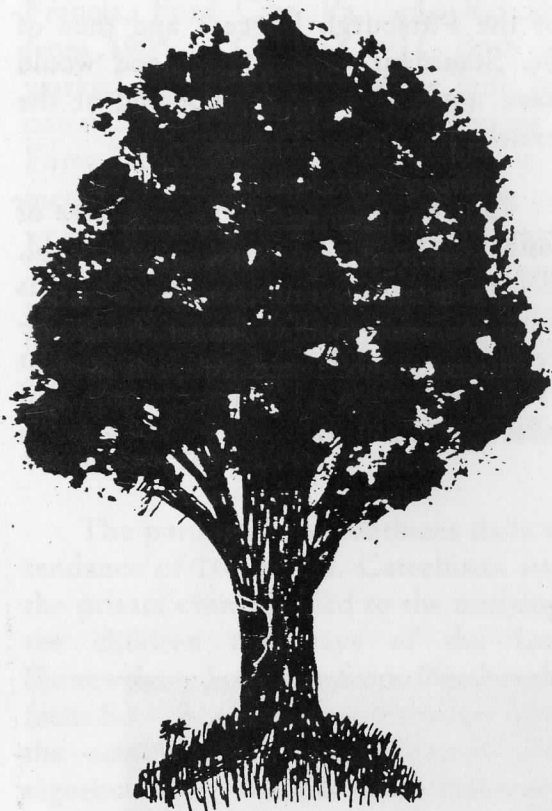
His Excellency, the Most Reverend J. F. Canevin was the Bishop of the Pittsburgh Diocese and thus of St. Stanislaus congregation and would have noted what was happening at the parish at this time.

One can easily admit that the tree of faith was now secure in the new world. Ecclesia Sanctae Stanislavae-Mammoth is here to stay and be a haven for generations to come, yet not without



Our Parish Cemetery

CHAPTER IV — THE TREE GROWS



Growth can be measured in various ways. Here we note the growth of two daughter parishes — now “Neighbors Down the Road”. Most of the immigrants from Eastern Europe settling in the local patches and hamlets and farms gathered to worship at Saint Stanislaus Church on Polish Hill. As the numbers grew, new needs had to be met. The immigrants from Slovakia petitioned the Bishop of Pittsburgh and received permission to establish a Slovak parish. In 1910, leaders solicited funds and, with the arrival of Reverend Matejcsik from Europe, neighboring Saint Florian Parish was founded. Over the years it grew to over 500 families, with a school staffed by the Vincentian Sisters of Charity, a parish cemetery, and recently, a new church and rectory. This year marks the diamond jubilee of our first daughter parish.

Another faith community was to form by 1918, as numerous immigrants of Hungarian heritage gathered at Forty Martyrs Parish in Trauger. The golden jubilee book in 1968 notes, “At first attending church at Saint Stanislaus, they wanted to hear the Word of God in Hungarian and to continue their rich cultural heritage.” Soliciting funds in 1916 and building a church in 1917, they grew to number over 100 families and continue to gather in their beloved Forty Martyrs Hungarian Roman Catholic Church, located on Route 981 in Trauger.

Reverend John Supinski, Pastor from 1914, died in 1918, and is buried in the parish cemetery. Born in Rogowo, Poland, in 1873, he guided the little flock with patience and a fatherly heart. In April of 1918, Reverend James Wróbel was appointed Pastor. He also was born in Poland, served as a Salesian Missionary in South America, and is remembered for his keen interest in music, stargazing, and a devout religious life. One parishioner remarked, “I can still see him walking with that black book saying prayers and gathering the children for religion.” He died on Easter Sunday, 1935, and is buried in our parish cemetery.

Each and every priest is solemnly reminded at his ordination of the serious duty to teach and proclaim the Good News of salvation. Saint Paul asks, “How can they believe if they have not heard? And how can they hear unless someone preaches?” At Saint Stanislaus Parish the education of the parishioners was — and continues to be — a serious matter. Priests use the pulpit with Sunday sermons,



Rev. Jakub Wróbel

devotional homilies, and powerful exhortations, to move the hearts of the people to a deeper faith relationship. Many remember the inspiring example of Father Wróbel who prayed and lived "like a saint". Others remember the bi-lingual sermons of Father Misiaszek or the words of a confessor or a preacher at some devotion.

Formal education of the children was a concern of the first Pastor, Reverend Joseph Wielgus, as he built a school for \$2,000. Opening classes in September, 1904, in a spacious building with the assistance of two lay teachers, Father Wielgus taught religion daily to over 150 children in the Polish and Slovak languages, with the help of the organist, Mr. Kupkowski. Continued to 1911, the school temporarily closed. By September, 1912, the new Pastor, Reverend Francis Baczewski, writes, "The school, which was carried for a number of years with some profit for the children, would be a pity to discontinue at this time, especially that in the vicinity we have no other school, and the children are deprived of learning and religion. There are 96 children in the parish — three-fourths of whom are not able to read or write in any language — up to the age of 15."

With an increase of little people, Father James Wróbel received diocesan permission for the Sisters of the Holy Ghost of Donora, Pennsylvania, to come and staff the parish school. This community of religious women with roots in Rome, Italy, and Eastern Europe, concentrated its efforts on the education of Polish immigrant children. Established in 1913, as a Pittsburgh diocesan community, three sisters arrived on August 29, 1919, to staff the two-story wooden structure. The initial enrollment was 162 pupils in six grades. The following year, the enrollment climbed to 181 in seven grades and 56 children in the first grade. Formal education in both the Polish and English languages was provided daily by the staff of three nuns and several lay teachers. Father Wróbel taught religion with a fervor and left a lasting memory in the hearts of his pupils. The children walked to school and even made two trips daily going home for lunch. Farm fields and coke ovens were crossed and passed as nearly 300 pupils walked from Mutual, Trauger, Hecla, Mammoth, and Springertown. Long remembered are the treats of "sukierki" given by the Holy Ghost Sisters and, more so, their religious example, as several young ladies went to their motherhouse in Donora to become nuns. The archives of the Holy Ghost Sisters indicated the following staff at Saint Stanislaus School:

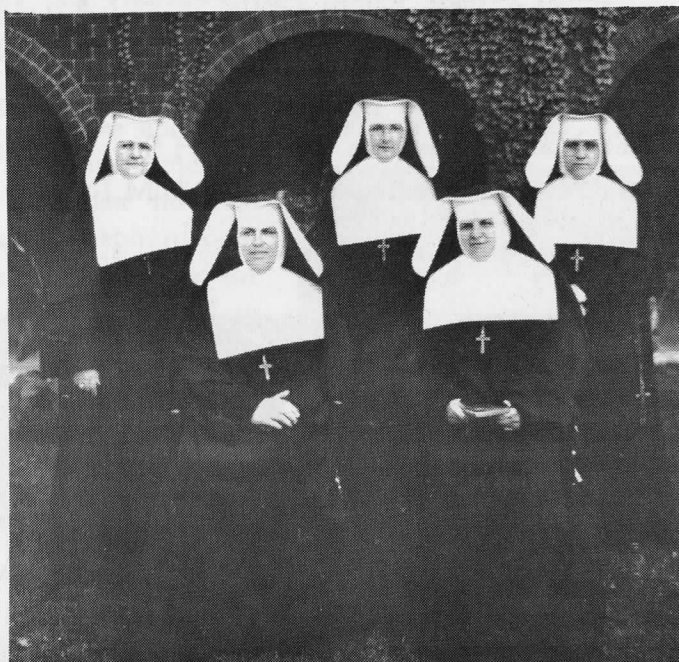
1919-1922

*Sister Juliana Brzozenska
Superior

Sister M. Ewaldine Kwiatkowski
Acting Principal

Sister M. Elizabeth Gabryelowicz
House Sister

*Deceased



Sr. M. Ewaldine, first principal at St. Stanislaus School stands in center with The Grand Counsel of The Sisters of The Holy Ghost, Pittsburgh.

1922-1924

*Sister Juliana Brzozenska
Superior

*Sister M. Vincent Kruk
Acting Principal

*Sister Salomea Krawczyk
House Sister

*Deceased

1924-1925

*Sister Aloysius Drobiak
Superior

*Sister Vincent Kruk
Acting Principal

Sister Mary Helen Krolikowski
Postulant

*Sister Caroline Krawczyk
House Sister

With the conflict of World War I and the closing of the coal mines, the local population declined. This was so felt in the school that, by June of 1925, the sisters had to relinquish their duties, ending the year with an enrollment of 165 pupils. Classes in religion continued to be taught weekly by the Pastor, and in the summer with the help of the Holy Ghost Sisters who traveled from Saint Joseph's Parish, Everson, Pennsylvania.

A vocation in the religious sense is a calling from God to serve Him and His family, the Church, as a priest, brother or nun. This special blessing was given to several members of the parish as they answered the call to go forth and proclaim the Good News. Young men baptized at Saint Stanislaus Church who later were ordained to the priesthood include:

Rev. Stanislaus Fronczek, born September 10, 1905, in Mammoth — ordained 1934

Rev. Walter Iwaniski, born August 23, 1909, in Mutual — ordained 1934

Rev. Andrew Stec, born August 20, 1902, in Trauger — ordained 1929

Rev. Joseph Tylka, born February 25, 1904, in Mammoth — ordained 1930.

Young ladies likewise answered the call. They include:

Sister Mary Ignatia Komperda, S.H.S.

Sister Mary Gertrude Kozlowski, S.H.S.

Sister Mary Bernadette Suski, S.H.S.

Sister Mary Agatha Price, C.H.F.N.

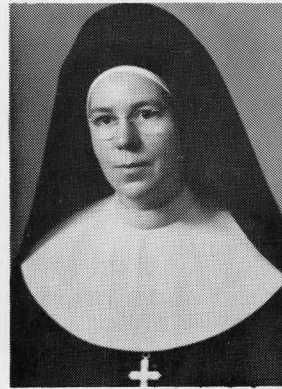
Sister Mary Vincentia Miscovich, S.M.I.C.



Sr. Bernadette Suski



Sr. Ignatia Komperda



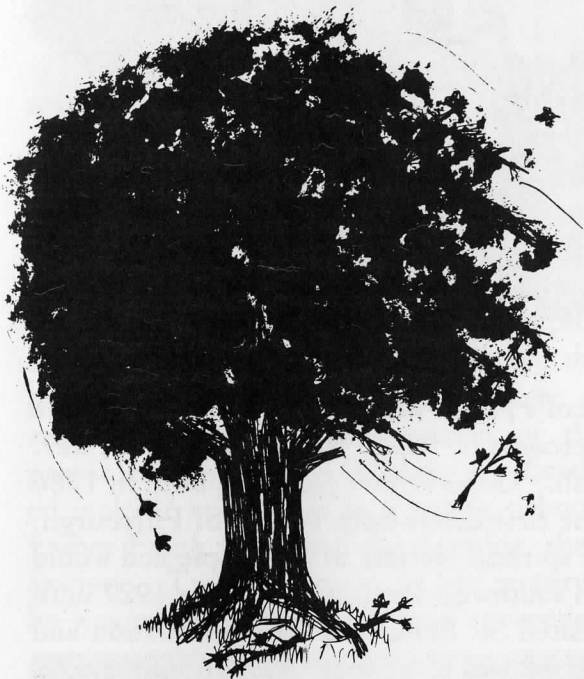
Sr. Agatha Price



Sr. Gertrude Kozlowska

VOCATIONS FROM THE PARISH

CHAPTER V — STORMS WEATHER THE TREE



Gold, proven by testing in the fire, is often said to note its real value. Whether it will prove gold can only be noted in eternity, yet the congregation of St. Stanislaus, Bishop and Martyr Church in Mammoth-Calumet was tested. Several factors over the five decades of the late 1930's, 40's, 50's, and 60's will bear heavily on the shoulders and hearts of the pastor and parishioners. Truly the tree of faith replanted and rooted here in Westmoreland County on a hill 270 feet above the abandoned Calumet mine of the Pittsburgh Coal seam will experience some weather conditions, yet never to be destroyed as the lifegiving elements provided by the Creator are divine. Neither death nor loss of jobs, neither global wars nor threats of closure will shake the roots of this well-planted tree. But the details of the storm can be noted, thus giving inspiration to generations to come.

By 1930 the parish felt the stress and strain of the socio-economic conditions. Many, due to the closing of the mines in the local coal patches had to move on to the larger cities of America, on to the other states; sometimes hundreds of miles away. The parish of over 400 families, that is about 2500 souls, dwindled to 150 families. The depression of 1929 was a shocking blow to America and took its toll even here at St. Stan's. For the school had to close and the good Sisters had to leave and return to Pittsburgh. Rev. Jakob Wróbel, a former Salesian missionary in South America, born and educated in Poland, was to guide the flock of Christ in these difficult times. This gentle shepherd continued religion instructions for the youth each week and for 3 weeks in the summer. Often Father Wróbel walked to Mutual, to Brinkerton, to Trauger and Mammoth to gather his little ones for spiritual nourishment. So often he was seen praying with the black book and speaking of life after death. He, too, lived humbly and with meager means identifying with the people and yet leading them with hope in God. As he often predicted, Father Wróbel died on Easter Sunday, 1935. He was 75 years of age and was buried in the parish cemetery amongst his own. His successor was Rev. Peter Rendziniak, who remained at the parish until 1937 when he was transferred to St. Mary's, Export, Pa. During his pastorship, Franklin D. Roosevelt was first elected president of the United States and helped to establish



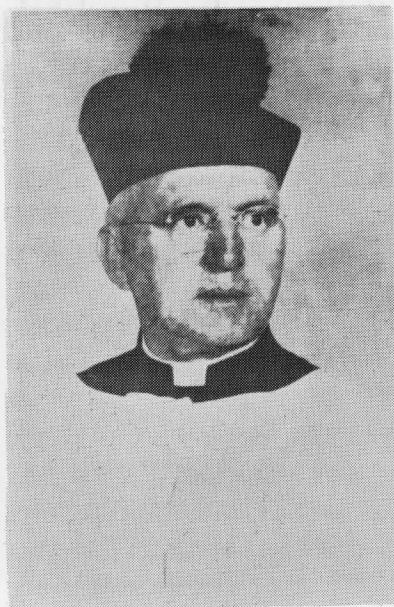
Rev. Peter Rendziniak

Westmoreland Homesteads, or the present Norvelt community. Located only one mile from the parish, it was to provide housing and land for those who suffered the effects of the mine closings and the great depression. Originally a co-op community of hundreds of dwellings, families were to maintain flower and vegetable gardens as well as a communal chicken farm and shoe factory to survive, while the government set-up 250 low-mortgage homes on a 600-acre area. National fanatics in Europe were urging racial superiority and moving toward global conflict. Times were hard and harder yet to be.



Wedding Scene

But faith in the Lord and worship of Him at St. Stan's parish would not weaken. The tree was to weather many storms, but was not to be overcome by them. In January, 1937, Rev. John Misiaszek came as the 9th pastor of the parish. Good Father John was born in 1886 and ordained in Pittsburgh on June 24, 1925. The first native-born Bishop of Pittsburgh, Hugh L. Boyle, D.D. was now responsible for the spiritual welfare of his people and would remain chief shepherd of this ten county diocese in southwest Pennsylvania from 1921 until 1950. Bishop Boyle established tens of parishes, visited St. Stanislaus for confirmation and was especially interested in education. Rev. Misiaszek was to be the transition pastor, i.e., he was to educate and move the congregation, more and more into the American ways, with less use of Polish language homilies, yet always sensitive to the heritage and above all their spiritual needs. In 1940 he received permission to repair the first school building for he was concerned about the future of the parish — the children. Throughout the early 40's, Father John and his people begged God and St. Stanislaus to protect those of the parish in defense of the country in the armed forces. The pastor had to bury several sons of the parish who returned home in caskets, after giving the supreme sacrifice of their lives for the freedom of our country and the world.



Rev. John Misiaszek

Father John established a Sodality for the young ladies of the parish in 1950 and continued to minister to the dwindling congregation, now numbering around 95-100 families. With the support of the parishioners, a new two-room school was erected to conduct religious instructions. New pews and tile floors were installed in the church. Aluminum siding was also added to enhance the building between the hall and the rectory. Besides his bi-lingual ability to preach, Father John was a classicist, reading Latin and Greek texts. He maintained rose gardens and orchards and the faithful came to love their pastor. With a deep faith and devotion to Our Lady, he built a small stone chapel on the fourteen acre property and even entertained pilgrims from Pittsburgh who came on Sunday afternoons to spend time in prayer at St. Stan's. The first generation of immigrants were now dying and Father John himself was ill with the

effects of a stroke. He died on August 24, 1960 only to be buried with his beloved parishioners on the cemetery near the church on Polish Hill.

The beauty of the gothic altars and inspiring sanctuary decor could only be enhanced by the youthful and vibrant spirit of the next pastor — Rev. Francis Lesniak. A native of Pittsburgh, and a great outdoorsman, he immediately attracted the hearts of the youth with his involvement in sports. Father Frank also won the support of the parish as together they erected the present twelve room, one story rectory. A real tribute to the co-operation of the pastor and people, the building was finished in 1962 and stands as a lasting tribute.

Father Frank supported the Sodality, the Rosary Society and established the Holy Name Society. Trophies remain in the rectory noting his parish youth accomplishments before he was transferred in 1965 and succeeded by Rev. John Conway.

ST. STANISLAUS CHURCH
GOLDEN JUBILEE
SUNDAY JULY 16th, 1950



ZŁOTY JUBILEUSZ

PARAFII

ŚW. STANISŁAWA B. I. M.

Calumet, Pa.

w Niedziele 16-go Lipca, 1950 r.



Father Frank Lesniak and 1st Communicants

It was during his administration that many changes occurred, including the liturgy, the sanctuary, the parish buildings and attitudes. Besides the field Mass for Memorial Day, Father Conway noted his elevation to monsignorship. In June 1972, Monsignor Conway was briefly succeeded by Rev. William Gavron, and in October 1972 by Rev. Thomas Stanek. This 13th pastor of the parish was to prepare the people to celebrate the Diamond Jubilee in August 1973 and to continue the priestly work of his predecessors. The second Bishop of the Greensburg Diocese, The Most Rev. William Connaire, celebrated the Jubilee Mass on August 5, with a dinner-dance at St. Mary's Hall in Trauger.

CALUMET

**St. Stanislaus notes
75th anniversary**

CALUMET — The 75th anniversary (Diamond Jubilee), of St. Stanislaus Parish will be celebrated this weekend, climaxing with a concelebrated Mass at 3 p.m. Sunday, Aug. 5, in St. Stanislaus Church with Bishop Connaire as the main celebrant.



A Wedding before Old Altar

Father Stanek was befriended by the local fire fighters and police and unofficially became their chaplain. As an alumnus of the Polish Seminary of Ss. Cyril and Methodius, Orchard Lake, Michigan, Father Stanek retained and promoted the Polish element of parish life in various ways. In 1976 he was transferred and succeeded by Rev. Michael Bienia, a native of Mt. Pleasant, who served as pastor for two years. The parish numbered about 160 families, but young people were no longer active. Since 1965 the elementary and secondary students attend C.C.D. classes at St. Florian Parish, while some attended Catholic schools in many parishes. With less and less job opportunities, people had to leave the area and financial support was dwindling. The picture of the social, economic and religious factors was dismal and fear began to set in. The gold of parish life was truly tested, yet the value of this faith community was to be noted in a resurgence soon to come.



An Outdoor Mass in the 60's



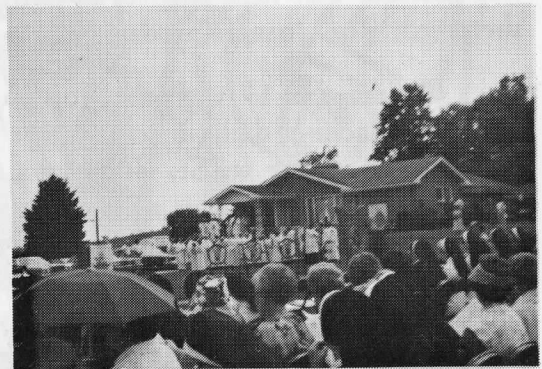
The Sanctuary of the 60's

CHAPTER VI — THE TREE REVIVED



“O what a beautiful morning, What a beautiful day”, is more than a line from a famous stage production. It expressed new life, a resurgence, a come-back. That line likewise expresses the new era in parish life since 1978. For since May of that year, the members of St. Stanislaus, B. & M. parish have witnessed a most beautiful day in the social, physical and religious demensions of parish life, Shepherds came and went. Situations developed and diminished. The parish was tested and the tree of faith weathered difficult storms. Events, now, would change all this and St. Stan’s would again shine as an oasis of spiritual nourshment. We need to note just a few of these events.

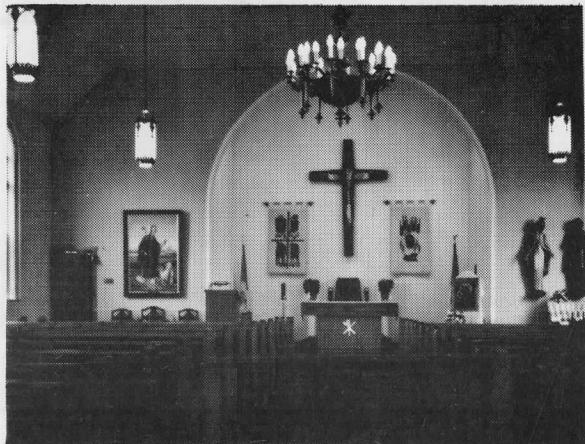
A young priest, one working closely in the Chancery in Greensburg, was appointed pastor of St. Stan’s in May, 1978. He was Rev. William Charnoki and the parish was his first pastorate. Upon his arrival, Father Bill called a meeting of the Parish Council and immediately set into motion a plan of action. The church structure had to be re-enforced, the interior painted, the sanctuary renewed according to the Vatican II standards and a financial basis established for future improvements. With a breath of fresh air, the parishioners accepted the leadership of Father Bill and work began. The church walls and basement were re-enforced and new sacristy doors installed. People saw the work and financial support was readily given. It was the summer of 1979 and the world gave much attention to a holy bishop and martyr for the faith in 1079. With Pope John Paul II, a former archbishop of Krakow, Poland, leading the flock of Christ from the Church’s headquarters in Rome, world attention turned to the martyred bishop — our parish patron, Saint Stanislaus on the 900th anniversary of his death. The Greensburg Fraternity of Polish Priests received permission and scheduled a celebration on Sunday, July 8, 1979. With Bishop Connare and his auxiliary, Bishop Gaughan, 35 priests and over 1200 lay people from all over the diocese, parishioners at St. Stan’s on Polish Hill honored their patron with a



Scenes from July 8, 1979

outdoor Mass at 4:00 P.M. It was a glorious day to remember. Former parishioners returned, neighbors and friends came and the field behind the little church became an open cathedral with blue skies and white clouds and sky as the roof. Flags and banners fluttered in the summer breeze as voices joined in Polish and English to praise the God of our fathers. And this was only the beginning of a beautiful day for the parish. Rev. Charnoki continued in the renewal with Eucharistic Days and events for the parish children. The Rosary Society worked hard on various projects to support parish needs such as altar linens and new stations of the cross. Men of the parish removed pews from the church to have the nave and sanctuary areas carpeted. The pews were replaced and new white brushed windows were installed. In subsequent years the parish held Christmas dinners in the neighboring parish hall, conducted a one-day festival on the second Sunday of August attracting hundreds to this parish family affair, and the sanctuary and church took on a whole new look. With new carpets, the sanctuary was ready for a brand new crucifix, new wooden statues of St. Joseph and Blessed Mother and two Belgium tapestries. Likewise the large oil painting of the parish patron was refurbished and reframed to be installed over the sedalia. In six years Father Charnoki was able to stabilize parish finances, give more encouragement to the little flock of 175 families and to restore loyalty to St. Stanislaus Parish. Although he had to work part-time in the Chancery Office, Rev. Charnoki visited the sick each First Friday, administered the sacraments and continued the liturgical renewal so needed in the post Vatican II church. He was mindful of the Polish demensions and maintained especially in the singing of hymns at Holy Mass and parish festivities. He won the hearts of many people and was sadly missed upon his transfer to St. Mary Church, Export in May 1984. What this young priest started had to be continued, for the whole parish tasted a comeback and more was desired. The next chapter in parish history was to be written by the addition of a new shepherd; Rev. Joseph Sredzinski.

Ordained in 1970, Father Joseph served in four parish assignments in the Greensburg Diocese, teaching daily in schools for fourteen years. On June 5, 1984 Father Joseph was assigned as pastor to St. Stanislaus in Calumet, where he was to continue this noted resurgence. Soon after his arrival, along with the parish council, he was to supervise the installation of new hanging lamps in the nave and choir loft area. New electrical outlets were installed throughout the church, a large oil painting of Our Lady of Czetsochowa was brought from Poland and erected in the church to form a devotional area to Mary.



A view of Church Sanctuary in 1985



Father Joseph introduces Archbishop Jerzy Stroba of Poznan, Poland.

Religious instructions for high school students were now conducted at St. Stan's each Monday evening. Altar boys received new red cassocks and white surplices, compliments of the Rosary Society. Besides a weekend devoted to the Mercy of God, and three days devotion to Our Lord in the Eucharist, a nine month novena of First Fridays was introduced to parish life as well as Gorzkie Zale and Stations of the Cross in Lent. Still the ethnic dimension of the parish was not to be neglected as classes in the Polish language were conducted on Thursdays from 7:00 P.M. and a mid-winter Polka Dance held in February. Father Joseph visited 216 homes of parishioners to bless them, pray with the families and to obtain necessary information for a complete parish census. Not to be forgotten in this new era of parish life is Camp St. Stanislaus, conducted for one week on parish grounds in June for the children by the Sisters of the Holy Spirit. The 80th anniversary of the Rosary Society was observed in May of 1985 and the re-establishment of the Holy Name Society in June of the same year. Moving towards this 90th anniversary of parish life, Parish Council members studied the possibility of, and made different conclusions concerning the painting of the church building. The enthusiasm behind this project as well as the annual Festival and the upcoming completion of the ceiling in Rosary Hall indicates some of what can be accomplished when people of God co-operate in a noble spirit. It is in this spirit that we grow. It is in this spirit that we dwell. It is in this spirit that nearly two hundred families gather to worship the Lord on Polish Hill at St. Stanislaus, Bishop and Martyr Church. It is the faith of our forefathers. It is the tree revived. It is a beautiful morning. It is really a beautiful day.

PAMIĄTKA

90-lecia złożenia parafii
Sw. Stanisława, B. i M.
Mammoth-Calumet, PA
25-ego sierpnia

1895 — 1985

A Remembrance of the
90th Anniversary of
the establishment of
St. Stanislaus, B.M. Parish
Mammoth-Calumet, PA
Sunday, August 25th

Pray daily for each other.



ŚW. STANISŁAW

Biskup i Męczennik.
Patron Polski.

CONCLUSION

Father Joseph Sredzinski, a native of Uniontown, was ordained in 1970 for the Diocese of Greensburg. After 14 years in parochial assignments with teaching daily in Catholic school, he was assigned to St. Stanislaus on May 18, 1984. Noting a fervent faith amongst nearly 200 families, and being sensitive to the rich heritage of our tri-cultural background (Catholic, Polish, American), Father Joseph tries to shepherd this part of God's flock unto the Centennial of our Parish with an emphasis on youth — the future of our parish family under the protection of Our Lady of Czestochowa and the heavenly aid of our patron — the great and holy St. Stanislaus, Bishop and Martyr.

Parishioners, young and old from 16 different communities proudly call St. Stan's on 'Polish Hill' their parish church. Gathering to worship the Lord and to grow in His love, they are ever mindful of that divine reality — we shall go forth to meet Him, who made us.

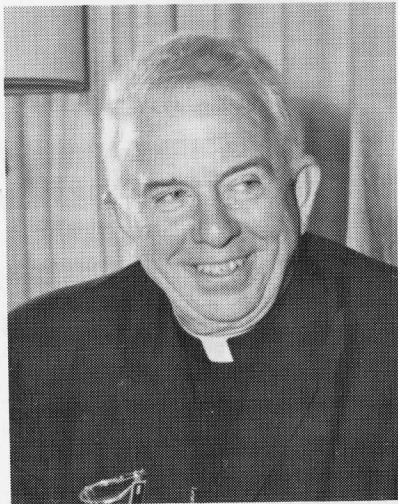
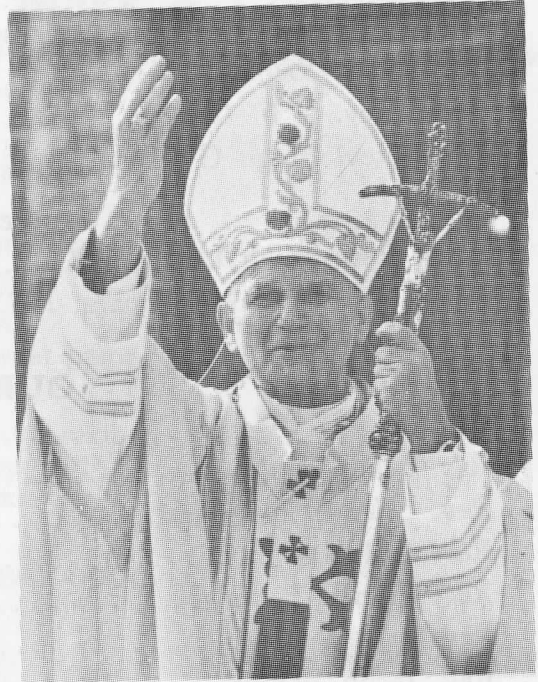
Bogu Niech będą dzięki. Deo Gratias. Thanks be to God, is what we say and what we mean, as we gratefully acknowledge and celebrate **NINETY YEARS OF FAITH and LOVE.**

Artwork and Cover design by Ken Kochis
Text by Father Joseph Sredzinski

OUR SHEPHERDS

His Holiness Pope John Paul II

Vicar of Christ, Successor to St. Peter, Bishop of Rome, Leader of the Catholic Church. A native of Poland, Pope John Paul II, was elected on October 16, 1978 by the conclave of Cardinals to head the Church, thus our congregation here at Calumet with Moral Guidance as an example.

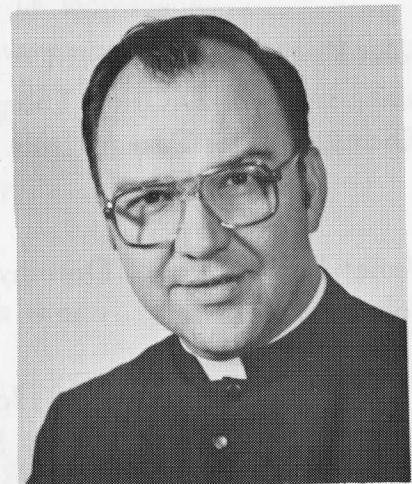


His Excellency Most Rev. William Connare, D.D.

Bishop of the four county diocese of Greensburg in southwestern Pennsylvania since 1960. A native of Pittsburgh, Bishop Connare continues to serve as moral leader in the footsteps of the apostles here in our area. May 1985 marked 25 years of continued service to the people of God in Greensburg.

Rev. Joseph L. Sredzinski, Pastor

Ordained in 1970, Father Joseph is serving as shepherd of St. Stanislaus, B.M. faith community since June 1984. A native of Fayette County, this, his first pastoral assignment is special as his grandparents first worshipped God in the new world here at Mammoth in this parish church in 1904.



OUR BISHOPS

Diocese of Pittsburgh

Most Rev. Richard Phelan, D.D. 1889-1904
Most Rev. J. F. Canevin, D.D. 1904-1920
Most Rev. Hugh C. Boyle, D.D. 1921-1950

Diocese of Greensburg

Most Rev. Hugh L. Lamb, D.D. 1951-1959
Most Rev. William Connare, D.D. 1960-Present

OUR PASTORS

Rev. Joseph Wielgus Jan. 1889 - Nov. 1904
Rev. Julius Luniewski Dec. 1904 - June 1905
Rev. Michael Krupinski July 1905 - Oct. 1911
Rev. Ladislaus Stec Oct. 1911 - June 1912
Rev. Francis Baczewski Sept. 1912 - Feb. 1914
Rev. John Supinski March 1914 - Feb. 1918
Rev. Jacob Wrobel April 1918 - April 1935
Rev. Peter Redziniak June 1935 - Jan. 1937
Rev. John Miasiazek Jan. 1937 - Aug. 1960
Rev. Francis Lesniak Aug. 1960 - Sept. 1965
Rev. John Conway Oct. 1965 - June 1972
Rev. William Gavron June 1972 - Oct. 1972
Rev. Thomas Stanek Oct. 1972 - May 1976
Rev. Michael Bienia June 1976 - May 1978
Rev. William Charnoki May 1978 - May 1984
Rev. Joseph Sredzinski June 1984 - Present

Parish Council Members

John Kitz, Pres., Fred Stefl, Vice-Pres., Rose Embree, Secy., Dolly Blycheck, Chet Czarniak, Dolores DiOrio, Thomas Duda, Michael Forbes, Carol Moczydlowski, James Kochis, Frances Puskar, Irma Sobinsky, Paul Stein.

Rosary Society Officers

Violet Forbes, Pres., Dorothy Ostrowsky, Vice-Pres., Sandra Baughman, Secy., Irma Sobinsky, Treas.

Holy Name Society Officers

John F. Gera, Pres., Stanley Klejka, Vice-Pres., Donald Bienia, Treas., Paul Budney, Secy.

Program for 90th Jubilee Mass & Celebration

The choir, under the direction of Anna Yanetsky will lead the congregation during the 4:00 P.M. Mass and provide hymns before the Liturgy of Thanksgiving.

Entrance Hymn —

IMMACULATE MARY

Immaculate Mary, Your praises we sing.
You reign now in splendor with Jesus our King.
Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!

In heaven the blessed your glory proclaim.
On earth we your children invoke your sweet name.
Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!

We pray for the Church, Our true Mother on earth.
And beg you to watch O'er the land of our birth.
Ave, Ave, Ave Maria! Ave, Ave, Ave Maria!

Po górach, dolinach rozlega się dzwon,
Anielskie witanie ludziom głosi on: Ave, ave, ave Maria,
Zdrowaś, Zdrowaś, Zdrowaś Maryja.

Reading from the Book of Joshua — (in Polish) Chester Czarniak

Response — "Taste and see the goodness of the Lord".

Reading from the letter of St. Paul to the Ephesians
(in English) Bernadette Klejka

Gospel passage from St. John 6:60/69

Homily Rev. L. Hoppe, Ph.D.
Pastor, St. Hyacinth, Monessen, PA

Petitions lead by Kenneth Kean

Offertory Hymn —

LORD, ACCEPT THE GIFTS

Lord, accept the gifts we offer, At this eucharistic feast.
Bread and wine to be transformed now, Through the action of the priest.
Take us, too, O Lord, transform us, Be thy grace in us increased.

May our souls be pure and spotless As the host of wheat so fine.
May all stain of sin be crushed out, Like the grape that forms the wine.
As we, too, become partakers In this sacrifice divine.

Communion Hymns —

COME LET US RECEIVE CHRIST

Come, let us receive Christ, Present as He said.
Here among His people, as we share this bread.

Refrain: When we eat this bread, when we drink this wine,
We proclaim salvation, till the end of time.

Come, let us receive Christ He is pilgrim bread.
In our earthly journey, By Him we are fed. Refrain.

Bądźże pozdrowiona hostio żywa, W'której Jezus Chrystus bóstwo ukrywa.
Witaj Jezu, Synu Maryji, Tyś jest Bóg prawdziwy, w świętej hostii.

Meditation Hymn —

THANK YOU LORD

Thank you Lord, for loving me. Thank you Lord, for my eyes that see.
Thank you for all the things you've done. Thank you Lord, for everyone.

Thank you for the cheerful smiles that come my way.
Thank you for the friendly words that people say.
In the darkest hours when I am feeling blue,
It's then I know your love will always see me through.

Chorus —

Thank you Lord, for ninety years of faith and love.
On this hill, we've come to know the Lord in joy.
Sisters, brothers, in the Lord, we truly are,
With Saint Stanislaus, our Patron and our help.

Recessional Hymns —

MY CHCEMY BOGA

My chcemy Boga, Panno Święta, O usłysz naszych wołań głos!
Miłości Bożej dzwigać pęta, To nasza chluba, to nasz los.
Błogosław słodka Pani! Błogosław wszelki stań!
My chcemy Boga! My poddani! On naszym Królem, On nasz Pan!
My chcemy Boga! My poddani! On naszym Królem, On nasz Pan!

HOLY GOD, WE PRAISE THY NAME

Holy God, we praise thy name; Lord of all, we bow before thee!
All on earth they sceptre claim, All in heaven above adore thee.
Infinite thy vast domain, Everlasting is thy reign!
Infinite thy vast domain, Everlasting is thy reign!

After the Holy Mass — a Parish Family Picnic on the Grounds

Around 6:00 P.M. — Live music by the Legends

Around 7:00 P.M. — a Balloon Launch by children of the parish.

1895



1985

St. Stanislaus

Bishop and Martyr

