

The Birth, Life, and Death of the Stanislawo

A Personal History of Saint Stanislaus Bishop and Martyr Roman Catholic Parish, St. Joseph, Missouri

By Tomasz Zbierski

A PERSONAL HISTORY OF SAINT STANISLAUS
BISHOP AND MARTYR ROMAN CATHOLIC PARISH,
SAINT JOSEPH, MISSOURI

"The birth, life and death of the Stanisławo"

MAŁGORZATA KLARA NURSKÁ ZBIERSKA

Edmund Bażan
Helena Hamera Bażan
Helena Urbaniałk Cebula
Stanislaus Kizior
Jozej Miziołek
Albina Wawrzyniak Nurska
Stefania Makos Roberts
Tomasz Zbierski

Tomasz Siedlell, Redactor

SPRING 1990

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FORWARD

Like many large towns and cities in the Midwest, Saint Joseph, Missouri, has a large (although almost completely assimilated) Polish diaspora. The story of the Polish Diaspora in St. Joseph is typical. At the dawn of the 20th century, demand for cheap labor in the packing houses of the South End drove many impoverished Poles from Eastern Europe to immigrate to America in search of economic opportunities.

From there, a large Polish population blossomed, with ethnic enclaves forming in Midtown and the South End. They held true to the customs of the old world and had a strong sense of Polish identity while still making an effort to assimilate into American life. It's no wonder, then, that more than 30 St. Joseph Poles volunteered to fight for the Polish Legion during the latter half of WWI and the Soviet-Polish War in 1920.

The Poles in St. Joseph established numerous institutions, schools, churches (most notably SS Peter and Paul and St. Stanislaus), and organizations. However, by the end of the 20th century, these Poles had assimilated into the American way of life. The ethnic enclaves disappeared with the 2nd generation Poles marrying into non-Polish families or dispersing throughout St. Joseph. Polish festivals and celebrations gradually ceased, the churches and schools closed, and even the Polish language itself disappeared from everyday conversation.

However, this isn't to say that the memory of the St. Joseph Polonia has died out as well. Around town, some old folks can still fondly recall memories of their experiences growing up in the Polish neighborhoods of the South End.

Perhaps the most comprehensive account of everyday life in the Polish areas of the South End was Tomasz Zbierski's written account of the history of St. Stanislaus Parish and the Stanisławo neighborhood. Zbierski painstakingly compiled as many memories, photos, accounts, documents, and sources as possible to string together a complete picture of St. Stanislaus and its Polish parishioners.

The attention to detail present in Zbierski's work is fitting given his time as a parishioner and the great length that he took to advocate for his church and his community in his younger years. In St. Stanislaus's final years and in the wake of its closure, Zbierski tirelessly worked to preserve as much of St. Stanislaus's legacy and the dignity of the Polish Community as possible. Even Zbierski's (pre-paid, as he's still alive in Chicago by the time I'm writing this) tombstone at Mount Olivet Cemetery highlights his devotion to Polish Catholic identity: a flat stone with Polish writing featuring a design of the Black Madonna of Częstochowska. Inscribed are the words, “Tomasz był ostatnim Polakiem pełnej krwi w Saint Joseph w stanie Missouri.” (Tomasz was the last full-blooded Pole in Saint Joseph, Missouri.)

Zbierski's devotion and attention to detail is useful, not only in an age in which technological advances and online services have sparked a renewed interest in genealogy and family research, but also because it gives a unique angle to an already obscure aspect of St. Joseph history that's not often considered by even the most prominent local history buffs.

On top of the colorful illustrations of everyday life, Zbierski highlights both the cooperation and tension that existed between St. Stanislaus and the other Catholic Churches in St. Joseph. It highlights the contrast between St. Stanislaus and other

Poles (namely at SS Peter and Paul). The Poles at SS Peter and Paul were mostly from Germany and Russian Occupied Warsaw and generally well off compared to the Poles of St. Stanislaus, who tended to be from Austrian Galicia and Russian Lithuania. The text highlights a comfortable relationship with their Ukrainian counterpart (Saint Joseph Byzantine) and a bumpy and complicated one with St. James.

Zbierski's scrutiny of St. James (more so with the staff than with the average parishioner) is evident. Zbierski attributes much of St. Stanislaus's failure to the predatory practices of the administration of St. James, who (at least according to Zbierski) often exhibited anti-Polish sentiment or general apathy towards the Polish parishioners and their needs.

Zbierski highlights the many happy memories of life in the South End, the interactions with groups living in the South End, and the various Polish customs that were at one time prominent in St. Joseph.

When I first started researching St. Stanislaus and my own family connection to the Parish, I became enamored with Zbierski's account. I've spent a great deal of time going over each page and using AI to transcribe the original document to make Zbierski's account as accessible as possible so that others will be able to learn the rich history of the Polish Community and the Stanisławo neighborhood.

AI, by the time I’m writing this, is fairly new to the world of genealogy. However, in the past few years, it has been increasingly used for transcription of records and accounts, such as Zbierski’s research. Unfortunately, when editing, I wasn’t able to scan any of the documents/photographs and had to resort to taking photos of the original text by hand and adding them in. I apologize if any of the text in the photos appears cropped or choppy as a result.

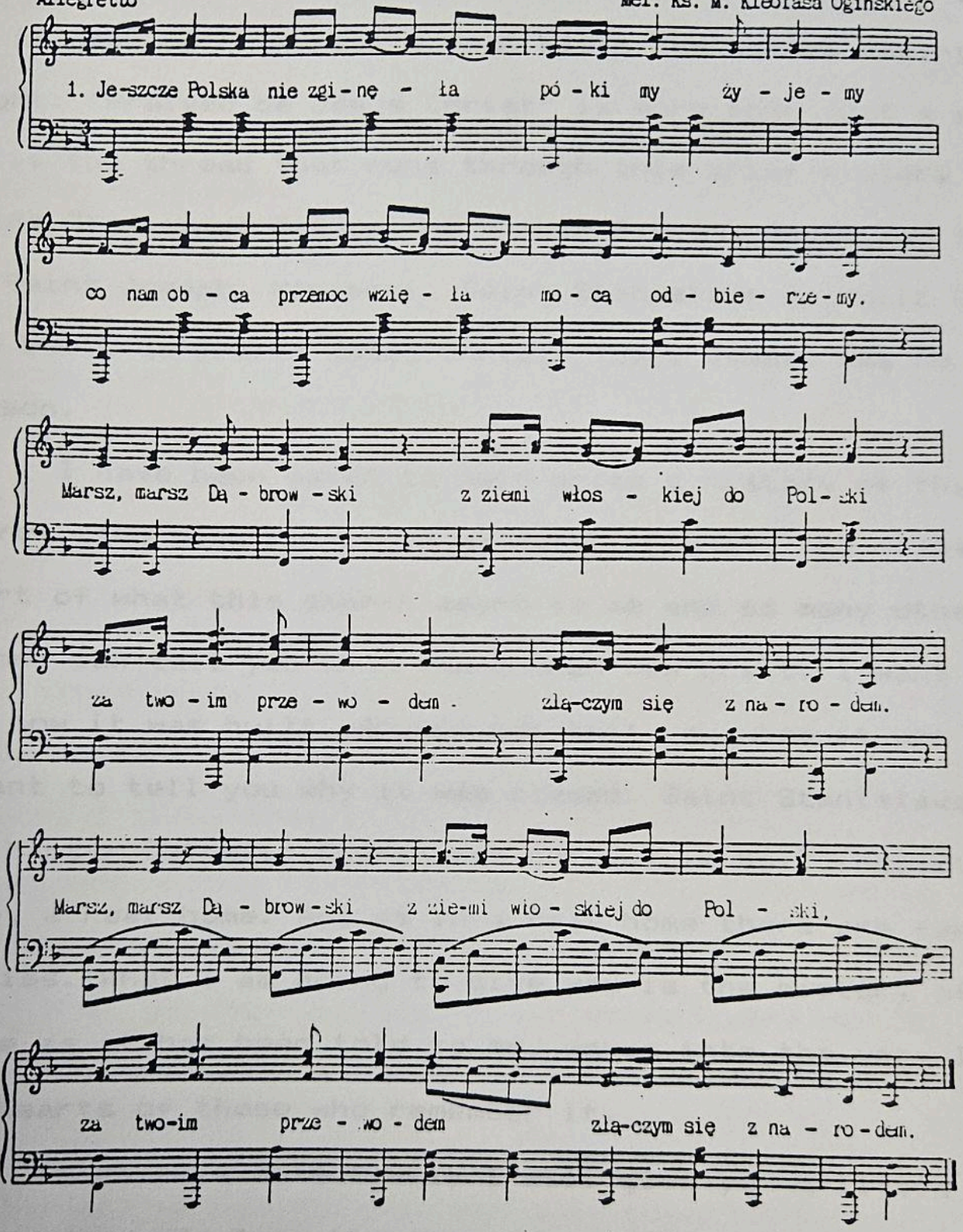
Although St. Stanislaus is gone (it currently exists as an apartment complex), Zbierski's work serves monument to the memories of the men and women who called Stanisławo their home. After all, as Zbierski is sure to point out throughout this document, even though the St. Joseph Polonia is long gone,
Jeszcze Polska nie zginęła!

Leyton Furlong.

Jeszcze Polska nie Zginęła!

Allegretto

Mel. Ks. M. Kleofasa Oginskiego



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INTRODUCTION

Niech będzie pochwalony Jezus Chrystus is the traditional Polish greeting. It is used upon entering a house, upon seeing a friend, as the first words of a letter. It is used both at rising from sleep and before retiring at night. "Praised be Jesus Christ" is more than just a saying; it is the thread that runs through this brief history of Saint Stanislaus Bishop and Martyr Parish, which was located in Saint Joseph, Missouri. Saint Stanislaus Catholic Church was built to praise Jesus Christ. There simply was no other reason.

I have been asked to help write a history of this church. The mere narration of dates, places, and names falls short of what this church meant to me and so many others. Anyone can tell you when the church was built. I want to tell you how it was built. Anyone can tell you when it was closed. I want to tell you why it was closed. Saint Stanislaus Bishop and Martyr Catholic Church was not just a building; it was a home, a real home. And as in a real home there are family stories. What I am going to give you is the history of this place as it has been told to me, woven into the very lives and hearts of those who remember it.

To do this effectively I will give you a little of my own background. I am the third son of Franciszek Wilhelm Zbierski and Małgorzata Klara Narska. I was given the name Tomasz in baptism on January 11, 1953, at Saint Stanislaus Catholic Church. Saint Stanislaus was my family parish. My father had been baptized at Sts. Peter and Paul, as had my mother, but all the other sacraments—the marriage of my parents, the baptisms of my brother and sisters, the funerals of most of my relatives, the education of my family, the very life of my family—were rooted in this place. Through my father I am related to the Zbierski, Grzeskowiak, and Bregin families—my two aunts, Agnieszka and Franciszkia, married the two Bregin brothers, Wilhelm and Jan. And through my

mother's family I am related to the Broniszewski and Narski families. I still recall times in my youth when I could walk from my home to church, roughly one mile, and know that relatives and friends lived at each block along the way.

I should like to point out that we didn't call the church "Saint Stanislaus Bishop and Martyr." We just called it "our church." This phrase showed not only possession but a real sense of pride and belonging. We only used the formal name, Saint Stanislaus, when speaking about our church to others. I think that this is a significant fact, for it colors our entire relationship with the church—both the building and the congregation it housed.

Most of the families at our church were Polish, though it is not historically true to say that the founders of our church were from Poland. For in the long years before World War I there was no Poland. Our once-powerful and proud nation had been divided by Russia, Prussia, and Austria. The "Time of Partition" made life in Poland very difficult. The language, culture, and customs were forbidden by the leaders of these individual nations. The only way that the Polish way of life was maintained was through the Church and the home. During these long years the hope for a free and independent Church and Nation was kept alive by the peasants. The peasants knew only hardship, pain, and want. Their only joy was expressed in the rituals and faith of the Church and the closeness of the family circle.


Longitude East 15 of Greenwich
ESTHONIA
LATVIA
LITHUANIA
SWEDEN
BALTIC SEA
GERMANY
CZECHOSLOVAKIA
HUNGARY
RUMANIA
BLACK SEA
Crimea
Moscow
Berlin
Prague
Vienna
Danube
Historical frontiers of Poland:
A.D. 1138
A.D. 1370
A.D. 1634
Vassal States
Partitions of Poland:
Austria Prussia Russia
First partition (1772)
Second - (1793)
Third - (1795)
Present frontier of Poland.

My maternal grandmother, Palagia Marya Proc, whose village was near the Polish city of Kown, once told my mother a real horror story. The Cossacks, who were truly lived in to the czar, had captured some young Polish girls who had been out in a open field. These girls were staked out on the ground. Riding low, with sharp sabers drawn, the cossacks cut off the breasts of the young girls. Then, to stop the flow of blood, salt was applied to their wounds by these same cossacks. These girls were thus mutilated for the crime of being Polish.

This same Busha (the Polish word for grandmother) also said that in winter the only warmth in their hut was to be had by sleeping on the stove. They wrapped their feet in rags and bark to keep away the bitter cold. She told too how her brother Stanislaus disappeared into Siberia—never to be heard from again—because he refused to serve in the forces of Kaiser Franz Jozef of Austria.

These stories weren't just "our" stories. Similar stories were known and told in all of the Polish houses of St. Joseph's South End. Given the terrible conditions in our beloved Poland, isn't it understandable that so many left, especially when the agents, who travelled from village to village—wieś to wieś—promised that the streets in this country were truly covered by gold? That you simply had to shake the trees for money to fall from them? You see, there is something else very important here. Even though our people had no physical place called Poland, they kept the memory of Poland alive. It was true that this had to be done on the sly, talked about only among friends. But they realized they didn't need a place called Poland. Poland truly lived in their hearts.So in the same way the Polish people of the South End didn't leave Poland when they left Eastern Europe; they brought it with them. America, they thought, provided them the opportunity to speak in their own language, follow their own customs, practice their own faith, in the old ways that they kept alive in their huts and villages and hearts. This tradition continues today regarding our church. For while we do not mention it around

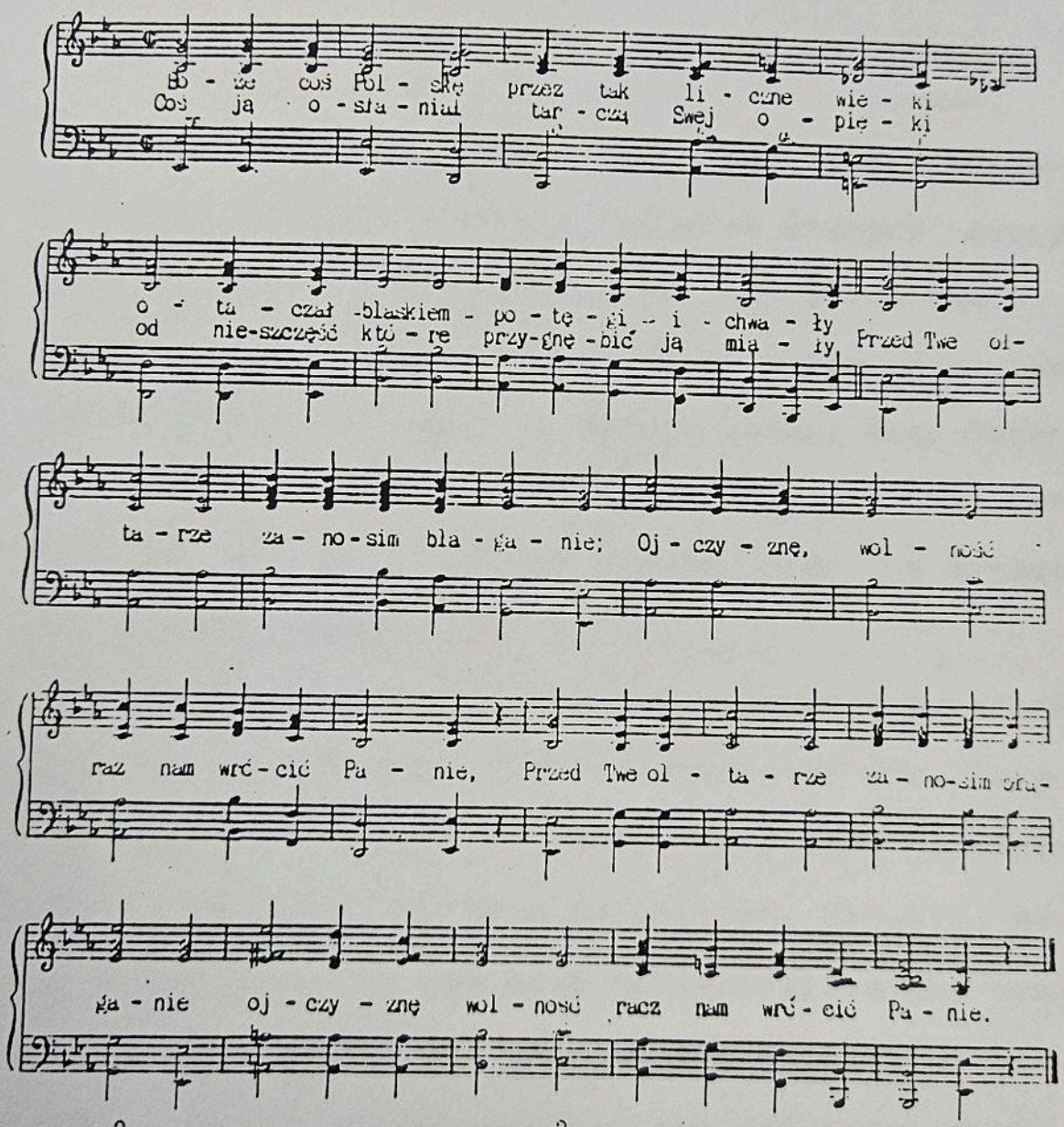
others, we still talk about it with love and affection among ourselves. Saint Stanislaus Parish, like the Poland of the partition, is not lost. For just as in our national anthem, "Jeszcze Polska nie zginęła," Poland is not forgotten, so too Saint Stanislaus Parish is not forgotten. It still lives in our hearts.

Once on our front porch—a calm summer day it was, the air was especially fragrant, coming from the direction of Armour's and Swift's—my father was standing looking towards the plants, our local word for the meatpacking houses. He was talking about how others, not from the South End, would comment on how strong the odor was at times from that particular area. He told me, "You know, others may not like it, but it smells like money to me." That is the way the Polish people were. Whereas others might find the sort of labor that the Poles did was too hard and disgusting—not to mention very smelly—our people were willing to do anything to make a good living for their families. And yes, while there were those who thought of the South End as a place of overwhelming smells and animal odors, there was something more there.For us, the heart of the South End was on Grant and Alabama, a storied building that didn't look like much from the outside—even the stained glass on the upper level was just paper decals—but that building was the heart of our area: Saint Stanislaus Church. In Polish, neighborhoods are named after the local parish church. For example, the area around St. Wojciech's would be Wojciechowo; around St. Hyacinth's, Jackowo; around Saint Stanislaus, Stanisłowo.

This place provided a rhythm to our lives. There was always something going on at church. Usually the activity was related to the Church calendar, but there will be more on this later.Our people had a real love for singing. As a matter of fact, it was almost as though a melody ran through all the blocks and streets of our Stanisłowo. In this early stage, the time of partition and the immigration to America, there is one very appropriate musical line, taken from the hymn "Boże coś Polskę." It always seemed to me that whenever this hymn was sung, it was always just a little more forceful than the others, a bit harder for the heart to sing; perhaps too, in my imagination, eyes did water in

recollection of what the words really meant: Before your Altars we in supplication, Implore You, Lord, free our land and nation.

Boże, coś Polskę



2.
Ty któryś potem tknięty
jej upadkiem,
Wspierał walczących za
najświętszą sprawę,
A chcąc świat cały miłość jej
męstwa świadkiem,
Wśród nieszczęść nawet
pomnażał jej sławę.
Przed Twe oltarze, i.t.d.

3.
Wróć nowej Polsce świet-
ność starożytną,
Użyźniaj pola, spustoszałe
łany,
Niech szczęście; pokój
na nowo zakwitną,
Przestań nas karać,
boże zagniewany.
Przed Twe oltarze, i.t.d.

CHAPTER ONE: THE FOUNDATION

Saint Joseph, Missouri, was dedicated to the patron saint of the founding Frenchman, Joseph Robidoux. The city grew slowly but steadily. This growth was also reflected in the growth of the Catholic Church. Perhaps the best picture of this early time comes from the book Felician Sisters in the West by Sister Mary Theophane Kalinowski C.S.S.F.

> *"At the turn of the century, Saint Joseph, Missouri, with its smooth hills and bustling river banks, became the scene of Felician Sisters' activity. With the influx of the Catholic population there, parishes were formed, the first of these Immaculate Conception; then nearly a decade later, Sts. Peter and Paul (1883). Shortly after the founding of the latter, a small school was built and placed under the direction of lay teachers (1887).Discontent and instability, created by aggressive factions, plagued the administrators of Sts. Peter and Paul parish in the early years. From 1894 to 1904 six pastors resigned in rapid succession. Finally, Reverend Ladislaus Rakowski was able to neutralize the hostility of the malcontents and command the support of his people. It was he who secured the services of the Felician Sisters for the parochial school in 1904. The exact date was July 26, 1904, during the administration of Mother Mary Cajetana C.S.S.F.""at the turn of the century Saint Joseph, Missouri, with its smooth hills and bustling river banks, became the scene of Felician Sisters' activity. With the influx of the Catholic population there, parishes were formed, the first of these Immaculate Conception; then nearly a decade later, Sts. Peter and Paul (1883). Shortly after the founding of the latter, a small school was built and placed under the direction of lay teachers (1887).Discontent and instability, created by aggressive factions, plagued the administrators of Sts. Peter and Paul parish in the early years. From 1894 to 1904 six pastors resigned in rapid succession. Finally, Reverend Ladislaus Rakowski was able to neutralize the hostility of the malcontents and command the support of his people. It was he who secured the*

services of the Felician Sisters for the parochial school in 1904. The exact date was July 26, 1904, during the administration of Mother Mary Cajetana C.S.S.F."

"The pattern of instability so predominant in parish affairs had been duplicated in the history of the school. In the years before the coming of the Felician Sisters to Sts. Peter and Paul, four religious congregations successively directed the school for short periods of time. Each withdrew as a result of bitter quarrels which erupted from time to time. In the intervals, while replacement of communities was negotiated, lay teachers were employed for the parochial school."After the Felician Sisters arrived, the outlook for progress of the school seemed improved, but soon the spirit of unrest was reawakened, and in 1913 Reverend Paul Gora requested the removal of the sisters and replaced them with lay teachers. When the Reverend Walenty Slisz succeeded to the pastorate in 1918, he began petitioning for the return of the sisters. That year the Felician Church Sisters resumed the congregation's work in the parish under the direction of the principal, Sister Mary Ambrose Manicka, and three companions. Sts. Peter and Paul school reopened in September 1918 with 111 children in attendance." (pp. 97-98)

Now we have gotten ahead of ourselves, for by 1918, Saint Stanislaus was well under way. However, I think that this passage from Sister Theophane's history is important and should be shared with the readers of this brief history. What are the problems only hinted at in these quoted paragraphs? What scandal caused so many changes of pastors and such dissatisfaction?

The problems were many, and among the most prominent was the rising bigotry of the Roman Catholic hierarchy in the United States. By the turn of the century almost all of the bishops were either Irish or German. These bishops, who also had strong national ties, regarded Eastern Europeans—and Poles in particular—as the poor and dirty of Europe. This is not an exaggeration. A point in fact was the lack of understanding on the part of Archbishop Ireland of Minneapolis/Saint Paul who imposed

celibacy on the Ukrainian Eastern Rite clergy—something that even the Holy Father had not done.

This single act of imperialism on his part lost almost ninety percent of all Catholic Eastern Rite parishes in this country to the Orthodox churches.This period of time also saw the rise of the Polish National Catholic Church. Founded by Fr. Francis Hodur, a priest persecuted by his bishop because he wanted to have hymns, devotions, and sermons in Polish, the Polish National Catholic Church was making itself felt even in Saint Joseph, Missouri. A number of Poles in Saint Joseph left their homes to search out this newly formed church. They moved to Chicago, Buffalo, and Pennsylvania to join with these congregations and to practice their traditional faith in spite of the German and Irish bishops. One of those who left to join the Narodowy, the National Church, was a man from our parish whose nickname had been bishop, bishop.Something also needs to be said about Sts. Peter and Paul Church, now closed, which was located on Warsaw Avenue in Saint Joseph, Missouri. At one time this Gothic-style church was the Mother for all of Polonia in Saint Joseph. Up her steep steps generations of Poles brought themselves for mass, for baptism, for communion, for funerals. However, it must be admitted that there was little love lost between the people of Sts. Peter and Paul and Saint Stanislaus. Why was this so?

Due to the partitions, many different groups arose in Poland. There were those who felt that since they lived near the capital city of Warsaw they were somehow better than the peasants who lived out in the huts. Warsaw was a cosmopolitan city. The people of Warsaw thought that they spoke a better form of Polish; perhaps they did. The founders of Sts. Peter and Paul came from this region, the area around Warsaw.

In Polish we called these people the szlachta, the higher social class. The founders of Saint Stanislaus were from the chłop, the rural areas. Thus even in the Nowy Świat, the New world, the old class distinctions did not pass away.It was said that even original families who helped found Saint Stanislaus, or who had come into money, would move away from the South End just to go to Sts. Peter and Paul.

In hindsight this feeling among our parishes probably helped to kill both parishes off. When Saint Stanislaus School and Sts. Peter and Paul School were forced to close, there was at last an attempt to work together, unfortunately too late. When Saint Stanislaus Church was forced to close, Sts. Peter andPaul did not come to our aid. And when Sts. Peter and Paul had a dwindling congregation, few people from the then closed Saint Stanislaus went to help out. I must admit, however, that I have had an experience of real forgiveness and understanding from members of Sts. Peter and Paul. Perhaps if we had worked a little more together, at least one of the parishes would have survived.

Now this is not to say that there were open hostilities between our two parishes, for we also did a great many things together. As a matter of fact both were served by the Conventual Franciscan fathers for the greater part of our respective histories. There were just differences, differences that did make an impression and, ultimately, did make a difference.One other significant fact needs to be mentioned: Neither Saint Stanislaus nor Sts. Peter and Paul were territorial parishes. They had no set boundaries.

Church law allowed for any interested person or family to attend either of these churches even though they lived within the boundary of another parish. This exception ultimately contributed to the death of both Polish churches. As the Catholic population began to shrink, the territorial parishes objected to the established rights of the Polish churches. The territorial parishes began to insist that a person or family who resided within their parish boundaries did not have the right to attend one of the Polish churches.

In the petition to save the parish school, a copy of which is included at the end of this history, there is a line stating that "we further appeal that our church be granted territorial boundaries, as the other churches in our city, on the grounds that without this protection, we will have no assurance that our church will remain open...." They were

correct. (St. Joseph's Ukrainian Catholic Church remains the only non-territorial parish in St. Joseph. The integrity of this parish is further maintained by having its own bishop.)

By 1900 Saint Joseph was booming. The packing plants were in full swing. Hammond and Morris were doing what my mother would call "land-office business." The Polish people were drawn to Saint Joseph for the work that it offered them—though we all must admit that no one in Eastern Europe had ever heard of Saint Joseph, Missouri. My paternal grandparents, Anna Grzeskowiak and Andrzej Zbierski, went first to Atchison, Kansas, where Anna's brother Walenty had immigrated earlier. When the railroad industry needed workers, they moved to Saint Joseph. My maternal grandmother, Pelagia Marya Proc, came because she heard the cries of the agents as they passed through Wiesnienowicz, Biała Góra.

Besides, her family could barely afford their children, given that food was so scarce in Galicia, the region of Poland that she came from. She came to the United States as an indentured servant, stopping not in New York but going all the way around to Galveston, Texas, where she worked in a boarding house. When she learned that people from her village were in Saint Joseph, she paid off her debt and came north.

The Nurski family, on the other hand, had been given homestead land in Minnesota, near Duluth. However, because the winters were so severe and the land so poor --"they couldn't even raise a cow"--they moved to Saint Joseph in 1902, when they heard from a priest who had been transferred there that there were Poles and work in St. Joseph.All our families in the South End had similar stories of immigration, not only to the United States but to Saint Joseph in particular. As all of the people in the South End were relatively poor--the Nurskis started their wedded life with seven dollars between them--it was almost impossible to make the long trip across the city to Sts. Peter and Paul for Sunday mass and to practice the devotional life they wanted.Then, around 1912, the sizable Polish community in the South End decided to erect a church. Again the melody flowed through the streets and homes of the residents of the

Stanisławo. "Serdeczna Matko," a well-loved hymn to the Virgin Mary--the same melody as "Boże coś Polske"--welled in the throats and hearts of all the packing house and railroad workers. For with the help of the Mother of God, a church would be raised to honor her Divine Son.There were many people instrumental in the raising of this parish. I would like to mention two in particular.

First is Mr. Andrzej Bażan, born Nov. 12, 1867. Andrzej had come from Poland when he was twelve years old. While he did have deep Polish roots, he was also aware of what it meant to be an American. As a matter of fact, he became a postman. He and his Czechoslovakian wife were the parents of twelve children, eight sons and four daughters. Mr. Bażan served as an interpreter for many of the new immigrants. He was always ready to help his Polish countrymen.

Andrzej went to see the Most Reverend Maurice Burke, Bishop of the Diocese of Saint Joseph. The Diocese of Saint Joseph had been established on March 3, 1868. (The Diocese of Kansas City, Missouri, would not be erected until September 10, 1880.) The first time Andrzej went, the bishop was not home. The second time he went, the bishop was not home. Due to the long distance, Andrzej decided to wait until the bishop got back. Finally, Andrzej met with him. The bishop was open to the idea of a new parish but said that the people needed to come up with nine hundred dollars in order for him to give permission.

Walenty Urbaniak worked in a coal mine in Leavenworth. There he met a young man who was studying to be a Catholic priest. His name was Peter Paul Michalak, and he had been born in Elba, Nebraska, on Jan. 20, 1890. He was ordained for the Diocese of Leavenworth on June 1, 1912. He had first worked part-time in 1913, in Saint John the Baptist Parish in Moberly, Missouri. Walenty Urbaniak encouraged him to come to St. Joseph. Father was glad to begin the challenge of raising a new church and school. During this time there was no rectory, so Father Michalak boarded with the Urbaniak family.Three different sites were considered for the new church building, and a Colorado

street location seemed very favorable. However, the accessibility of streetcar tracks made the Alabama and Grant location the winning choice.

Dillon, a local man, was the contractor chosen for the new building. In an article written in Polish, Sister Maria Cyryla C.S.S.F., another Felician historian, tells us that the lot and building would cost the new congregation $20,000. The Stanisłowo was coming to life.

Balbina Wawrzyniak Narska has a long and wonderful memory. Born in 1908, she remembers stories that her mother, Magdalena Wawrzyniak, told her about the raising of the church. Because money was scarce, the building was raised in stages. And not all the work was contracted out to laborers: The parishioners came and worked on the building, too. While the men worked on the building, the women piled lumber, picked up nails, and kept the lot tidy and orderly. It should also be pointed out that before construction could begin, a number of existing houses on the lot had to be moved. One of these houses, located now at 605 Alabama, still stands.

Ukrainian people also lived in the South End, and many of them shared common roots with the Poles, since almost all of them came from Galicia, the very poor eastern part of the Austro-Hungarian Empire that is now Poland and part of the Ukraine. The Ukrainian people, who also worked in the packing plants, were erecting at this same time their own parish church, Saint Joseph Ukrainian Catholic Church. They also established a social hall at Michigan and Lake Avenue. Like the Poles, they wanted to keep their traditions and culture alive.

It is a tribute to the Ukrainian people that even though their church was closed for periods of time due to the absence of clergy, their church still remains open at 526 Virginia Street. And while there may have been individual differences, the people of Saint Stanislaus and St. Joseph’s worked, prayed, and lived side by side in relative peace. If anything, the presence of the Ukrainian people made the area of the Stanisłowo an even more interesting and wonderful place to live and grow up. Their

salvation is having their own bishops who understand their pastoral needs.Perhaps it is appropriate that the last wedding celebrated at Saint Stanislaus was the wedding of an Ostrowski girl and the son of the Ukrainian priest, Fr. Basil Benyo. There was some confusion on the part of the local clergy as to whether the congregation at Saint Joseph's was Orthodox or Catholic. Having shed their blood in defense of the Roman faith, there is little doubt that these believers are the true sons and daughters of the Catholic Church. All who questioned should simply have taken the time to ask.Even before Saint Stanislaus Church was completed, organizations were beginning. On January 18, 1914, under the guidance of the Reverend Michalak, the Ladies' Rosary Society, Niezależny Różaniec, was established. The election and installation of officers were held in the chapel of Saint James Church.

The Catholic Directory for the year 1914 tells us that Father Michalak had taken up temporary residence with the pastor of Saint James parish, the Reverend J.D. O'Donnell.In the beginning mass was held in the basement. All the time that the church was being built, donations were still being solicited for the parish. Men from the parish went door to door seeking funds and support.

Among the solicitors were Messers. Pasek, Sucholawski, Bażan, Nurski Wawrzyniak, Jagodzinski, Urbaniak and Turbak--just to name a few. And while they were out seeking the funds, others were actually building the parish brick by brick by brick.I would like to quote again from the book by Sister Theophane:"About the time that the sisters were ousted from Sts. Peter and Paul [1913], Most Reverend Maurice Burke, bishop of the Saint Joseph diocese, initiated plans for the organization of a new parish on the south side of Saint Joseph and appointed Reverend Paul Michalak pastor.

Father Michalak was able to inspire prospective parishioners with a spirit of cooperation and, within a year, a church-school building dedicated to Saint Stanislaus was ready for occupancy. The Felician Sisters were invited to direct the school." [page 22]The year 1914 marks the beginning of the parish of Saint Stanislaus, Bishop and Martyr. The

patron saint of the class, Saint Stanislaus was the martyred bishop of Krakow, the ancient capital city of Poland.

In 1979 our Holy Father, Pope John Paul II, who had also served as archbishop of Krakow, declared a year of Jubilee on the occasion of the 900th anniversary of the martyrdom of Saint Stanislaus, which occurred on May 8, 1079. In his message the Holy Father said, "I would like to share this newly begun Jubilee Year in a special union with the whole universal Church, since Saint Stanislaus as a spokesman of his own epoch is commemorated by the calendar of the whole Church. He is also a witness to the fact that Poland is part of the Christian nations of Europe and of the world.

Poland's union with the Holy See in this jubilee will express itself in an unprecedented way. I hope that the representatives of the Church from all other Catholic countries will be pleased to visit the land of Saint Stanislaus. Saint Stanislaus is the principal patron of Poland. May his patronage and his intercession watch over all those persons and places dedicated to him." (Vatican City, November 30, 1979)

Saint Stanislaus School opened its doors in September 1914. Two classrooms were organized under the direction of the principal, Sister Mary Macaria Sroka, for the enrollment of eighty-six pupils.The church was on the top floor. The school was located on the middle floor in the front two rooms that faced Alabama Street. Grades one through four were in one of the classrooms, and grades five through eight were in the other. The back part of the second floor was the residence for the sisters. The basement became a very active parish hall. In 1920, due to increasing enrollment, the entire second floor became classrooms for student use--one also served as a back chapel. The sisters moved to the convent, located at 509 Alabama, next to the rectory.The entire church and school complex was made of brick and faced Alabama Street, with a large school ground to the right of the church. For many years this lot was enclosed by a high wooden fence. In the back of the property was a belltower. (The bell is now located very near its old tower: It rests in the yard of Mr. and Mrs. Kadiżaus "Laudy" Przybylski, who purchased it.)

Directly in front of the church, running down the middle of Alabama Street, was the creek. Wooden bridges joined it to "Skeeterville," which was located on the other side of the street. My mother remembers having her mother stand on the corner of Alabama and Grant and watch her, my mother and her sister Walusi, run to the store and then run back home again. That's because "Cat-lickers" (Catholics)--especially Polish girl "Cat-lickers"--were fair game in the wilds of Skeeterville. Again, it should be pointed out that the trolley tracks ran along the creek, or "crick" as it was known. This small trolley, called by the children "the Tunerville trolley" ran from Illinois Avenue to Hyde Park. There are many stories about women who, when fighting with their husbands, would throw something on the tracks that would dislodge the trolley from its course.

Also, with some regularity, the crick would overflow its banks, washing away the bridges and making great messes to clean up.In the winter the children would skate on the surface of the frozen crick--sometimes just with one skate per child. In the spring and summer, when the water ran clear, tadpoles and frogs just begged the boys to try to catch them. The girls, not interested in the wild life that the crick offered, preferred to search for Indian beads which they strung and wore with historical pride.

Besides the Poles and Ukrainians there were almost all the nationalities of Eastern and Central Europe within the confines of the Stanisławo. Croatians, Romanians, Czechs, Bohemians, Slovaks, Russians, Albanians, Hungarians, Germans, Austrians, and even Prussians. Perhaps one of the most colorful of all the groups were the gypsies. They owned property up on Missouri Avenue and were somewhat to be headquartered there. However they did, by nature, roam and occasionally pitched camp on the Balloon and/or Circus grounds on 6th Street. From that base of operations they freely mixed with the population of the South Side. Yes, in those days gypsies did steal children--as a matter of fact they'd steal anything. So mothers and fathers were always very watchful when the wonderfully painted gypsy wagons rolled through the neighborhoods of the Stanisławo. There are even those who still talk about the gypsy

king laid out at Clark's Funeral Chapel. His body was covered with hundreds of gold coins.

This was the era of rag pickers, of knife sharpeners, of hucksters and Fuller brush men. It was a magical time of kerosene lamps and Christmas trees lit with candles. And at the very center, the very heart, stood the three-storied brick church at Grant and Alabama Avenue.

CHAPTER TWO: THE SCHOOL

School days began with organ music. The sisters literally marched the children in and out of the school to the sound of music. At the start of the day, and upon hearing the music for formation, the children grouped themselves into their respective classes. The sisters came out and led the children into the building for the start of the day.School was simply an extension of home. Everyone in school knew everyone else. As Polish was the language in all the children's homes, it was also the language of the school. During recess it was not uncommon for only Polish to be heard. Polish songs accompanied jump rope and the boys would shout out their Polish names during games of tag and red-rover. "Red rover, red rover, send Bolek over. Red rover, red rover, send Staszek over." The Felician Sisters spoke both Polish and English in the classrooms.

There were double classes: classes in Polish grammar and in English grammar. There was Polish reading and English reading, Polish history and American history, English spelling and Polish spelling. Every family seems to have a common story when it comes to languages: The parents and their children used to cry together. The parents were trying to learn English and their children trying to master Polish.The school day began with the holy sacrifice of the Mass at 8:00 a.m., and the day concluded at 3:30 p.m. Of course, for these immigrants' children the day was hardly left for just playing when you got home from school. There was kindling to bring in, supper to prepare, perhaps even a little washing on the board that Mother had left before she went off to work in the plant.

Some young sisters had to watch even younger brothers just to make sure that they behaved themselves. It's not that the children didn't play; it's just that they had real responsibilities in their homes. Of course, on Sunday there was no work at all—though there was plenty of church.The early Felician Sisters were remarkable women. In their brown serge habits and black veils, they were always doing something. On Friday

afternoons they taught special classes in sewing and embroidery for the girls while the boys were drawing and coloring. During this time the sisters would read to them and encourage them to use the local Carnegie branch library. Sometimes they arranged for debates between the boys and girls in the class. They instructed the servers. They conducted the choirs. Almost all the hymns were in Latin, though there were a few in Polish. Actually the Polish hymns were used mostly during the special times of the year, like Christmas and Easter, or during those devotions that seemed to fill every night of the year.One of the ladies from our parish, I think it was Mrs. Stefania Makos Roberts, told me about the beautiful ferns the sisters grew for the decoration of the altars. My mother told me that the sisters also took time to talk with the children in a very loving and friendly way. In particular she remembers with affection a Sister Borgia who would tell the class stories about her brother who lived and worked in Chicago and had some ties to organized crime in that city. Mr. Stanley Kizior remembers this same sister. When Stanley served at the sisters' Saturday mass, Sister Borgia told him he should be a priest.The Felician Sisters had their own reading books; for example, the one for the second-grade class is called, Druga Książeczka Czytanka z Ćwiczeniami no drugi rok nauki dla dzieci Polskich Szkół Parafialnych w Ameryce. It was filled with little stories, with rhymes and songs. Always songs—for the melody of the South End was reflected even in the children's textbooks. At the back of the books were songs for the children to learn and sing. In this particular volume there is one that reflects the traditional greeting of "Praised be Jesus Christ." It is called "Pozdrowieni" and it asks for the blessing of God on little children. It is followed by "Aniele Stróżu Mój," the prayer to the Guardian Angels that we all learned from our mothers and bushas, set to music. The song list ends with a real favorite, "Witaj Maju" ("Welcome May"), for with May children realized that summer vacation, starting in June, was just around the corner.Beside the readers, there were special lessons in catechism, which in Polish is called by a similar sounding and written word,

katechizm:

1. Kto nas stworzył? (Who made you?)

Pan Bóg nas stworzył.

2. Na co nas Pan Bóg stworzył? (Why did God make you?)

   Pan Bóg nas stworzył na to. Abyśmy Go znali, miłowali i wiernie. Mu służyli a przez to dostali się do nieba.

And what did the sisters do to encourage study and success? They gave medals and holy cards. Almost everyone I know has some treasure that was given to him by one of the sisters who taught him in class. Mr. John Pasek, the local coal dealer also presented good students with little religious statues and medals at the end of the school year.

These little treasures brought something of beauty into the lives of poor families. The sisters didn't have much, but they gave everything they could—so much so that people who graduated from Saint Stanislaus can still remember individual sisters and comment on the love and kindness that they were shown by these women.The Felician Sisters who served in Saint Stanislaus Parish will not be forgotten. Sister Mary Adolphine Ksizosz C.S.S.F., the archivist for the Felician Sisters, has offered the following list of all the Felicians who served at Saint Stanislaus parish.

Sister Mary Macaria, 1914-1917
Sister Mary Gaudiosa, 1914-1922
Sister Mary Yvonne (Stephania Czalko-Postulant), 1914-1915
Sister Mary Ludgarda (Antonia Sulzar-Postulant), 1915-1916, 1920-1922
Sister Mary Lucy Witkowska, 1916-1918
Sister Mary Raymond Burdeiska, 1917-1925
Sister Mary Zachea Piechowska, 1918-1920
Sister Mary Eustasia Stachowska, 1920-1921
Sister Mary Stephania Rozga, 1920-1921

Sister Mary Evangelista Drzastra, 1921-1922
Sister Mary Rogdana Zoltek, 1920-1928
Sister Mary Hortensia Grajewska, 1920-1923
Sister Mary Euphrasia Giwizdala, 1922-1924
Sister Mary Borgia Kolodzinska,1923-1930
Sister Mary Leonia Roszko, 1923-1925
Sister Mary Marceline Zoltek, 1925-1928
Sister Mary Christiana Manicki, 1925-1926
Sister Mary Charissima Hybki, 1925-1932
Sister Mary Bonafilia Dworak, 1928-1930
Sister Mary Roberta Zurkowska, 1928-1933
Sister Mary Ewalda Lupa, 1930-1933
Sister Mary Enselma Paul, 1930-1936
Sister Mary Laurentia Brzokowska, 1933-1934
Sister Mary Pashasia Pokraka, 1934-1935
Sister Mary Damasia Myers, 1932-1937
Sister Mary Calasantia Russek, 1934-1937
Sister Mary Respicia Gembarowska, 1936-1939
Sister Mary Boleslaus Mioduszewski, 1937-1941
Sister Mary Melchiora Slowikiewicz, 1938-1940
Sister Mary Catherine Nowicki, 1939-1942
Sister Mary Pankracja Bunkowski, 1939-1940
Sister Mary Joachim Stachula, 1940-1942
Sister Mary Lucillia Frus, 1941-1943
Sister Mary Sophia Zemska, 1942-1943
Sister Mary Anania Grebaska, 1942-1943
Sister Mary Romualda Stuff, 1943-1946
Sister Mary Adonia Lukaszewska, 1943-1945
Sister Mary Maxencia Wozniak, 1943-1946
Sister Mary Nazaria Brzygot, 1945-1946
Sister Mary Liguiora Kawa, 1946-1950

Sister Mary Hilda Dekowska, 1947-1950
Sister Mary Expedita Treder, 1947-1950
Sister Mary Josaphata Gorny, 1950-1953
Sister Mary Regina Jagodzinska, 1950-1951
Sister Mary Josephine Sobolewska, 1950-1951
Sister Mary Martina Muciak, 1950-1951
Sister Mary Dominic Cherek, 1951-1953
Sister Mary Lucina Moldoch, 1951-1953
Sister Mary Hermenegilda Sikorska, 1952-1953
Sister Mary Carmella Drzewiecki, 1953-1956
Sister Mary Ronald Padeleki, 1953-1954
Sister Mary Aloiza Kowalska, 1953-1956
Sister Mary Dilecta Cwik, 1954-1960
Sister Mary Immaculata Kalasinska, 1956-1959
Sister Mary Marillia Korzekwa, 1957-1958
Sister Mary Dorothea Wasilewska, 1957-1958
Sister Mary DePaula Sykt, 1958-1959
Sister Mary Christine Kubala, 1958-1959
Sister Mary Juvenita Furmanek, 1959-1960

It is also possible that because of changes from religious to baptismal names, there could be some confusion.

Stefania Makos Roberts recalls a Sister Fabera, whose signature is found on the report card located in the xeroxed section of this book.In all, fifty-nine Felician Sisters worked in the parish school. Of these, the following are alive as of January 1990: Sister Mary Anania Grebaska, Sister Mary Damasia Myers, Sister Mary Dominic Cherek, Sister Mary Maxencia Wozniak, Sister Mary Adonia Lukaszewska, Sister Mary Martina Muciak, Sister Mary Regina Jagodzinska, Sister Mary Romualda Stuff, Sister Mary Aloiza Kowalska, Sister Mary Delicta Cwik, Sister Mary Marillia Korzekwa, Sister Mary Juvenita Furmanek.

Originally, Saint Stanislaus School belonged to the Province of the Mother of God Counsel, which is headquartered in Chicago. In 1953 the school was allocated to the Province of the Assumption of the Blessed Virgin Mary, then located in Ponca City, Oklahoma. The Ponca City motherhouse has subsequently moved to Rio Rancho, New Mexico. It should be pointed out that tuition was always very reasonable. In 1948-49 it was one dollar per month—and only during school months.

Here is a chart of the year-by-year enrollment for the school as given in the National Catholic Directory. These figures are supplied on a yearly basis to both the diocese and the National Conference of Catholic Bishops, so they are as accurate as possible...and their accuracy is very revealing:

Pope St. Pius X, 1903-1914; Pope Benedict XV, 1914-1922
1914 Michalak 86 students 4 sisters Bishop Burke1915 Michalak 93 students 3 sisters
1916 Michalak 100 students 3 sisters
1917 Michalak 100 students 3 sisters
1918 Michalak 105 students 3 sisters
1919 Michalak 104 students 3 sisters
1920 Michalak 130 students 4 sisters
1921 Dyminski 134 students 4 sistersPope Pius XI, 1922-1939
1922 Dyminski 160 students 4 sisters Bishop Gillfillan
1923 Dyminski 163 students 4 sisters Bishop Gillfillan
1924 Dyminski 165 students 4 sisters
1925 Dyminski 151 students 4 sisters
1926 Dyminski 143 students 4 sisters
1927 Dyminski 130 students 4 sisters
1928 Dyminski 134 students 4 sisters
1929 Dyminski 132 students 4 sisters
1930 Kaczmarek 129 students 4 sisters
1931 Kaczmarek 92 students 4 sisters

1932 Zielinski 83 students 4 sisters
1933 Zielinski 69 students 4 sisters Bishop LeBlond
1934 Zielinski 69 students 4 sisters
1935 Zielinski 56 students 3 sisters
1936 Zielinski 52 students 2 sisters
1937 Zielinski 43 students 2 sisters
1938 Zielinski 41 students 3 sisters
1939 Zielinski 40 students 3 sisters
1940 Winiarz/Ras 41 students 3 sisters
1941 Winiarz 38 students 2 sisters
1942 Winiarz 42 students 3 sisters
1943 Winiarz 39 students 3 sisters
1944 Winiarz 41 students 2 sisters
1945 Winiarz 46 students 3 sisters
1946 Bartmann 37 students 2 sisters
1947 Bartmann 36 students 2 sisters
1948 Bartmann 41 students 2 sisters
1949 Bartmann 65 students 2 sisters
1950 Bartmann 60 students 2 sisters
1951 Bartmann 80 students 3 sisters
1952 Winiarz 83 students 3 sisters
1953 Winiarz 95 students 3 sisters
1954 Winiarz 111 students 3 sisters
1955 Nitz 110 students 3 sisters
1956 Nitz 120 students 3 sisters Bishop Cody
1957 Nitz 119 students 3 sisters Bishop Cody
1958 Nitz 121 students 3 sisters

Pope John XXIII, 1958-1963

1959 Nitz 111 students 3 sisters

1960 Nitz 116 students 3 sisters

At the time our school was forced to close, the student population was on the rise. Given the corresponding rising birthrate, there seems no reason that Saint Stanislaus School should have closed when it did. Or perhaps there was a reason? Saint James School was in the process of adding on classrooms. Was Saint James anticipating the closing of Saint Stanislaus? Here is a quote from the book by Sister Theophane. Perhaps It shows that the later Felicians cooperated in the consolidation—because they were given a very nice, brand new school in Kansas City!

"In the spring of 1960, Most Reverend John P. Cody, bishop of Kansas City-Saint Joseph Diocese, inaugurated several changes in the administrations of educational institutions of the diocese."Among the schools affected were Sts. Peter and Paul and St. Stanislaus. In order these changes Bishop Cody expressed his concern about schools having small enrollments: 'The good sisters are obliged to teach two or even three grades in each school. This places a great burden on the teachers as they endeavor to provide the high standard of education which has always been the trademark of our Catholic educational system.' (A letter from Bishop Cody to Mother Mary Hermana, Felician Provincial, April 29, 1960.)

"With this in view, the bishop requested that Sts. Peter and Paul and Saint Stanislaus School be closed and that the sisters at the two parishes be transferred to the large and well-equipped St. Stephen's School in Kansas City, formerly under the direction of the Sisters of Charity of Leavenworth. (Five religious congregations of sisters were involved in the diocesan changes. The sisters withdrawn by the bishop from St. Stephen's were assigned to the Nativity School in Independence, Missouri. Six new schools were built throughout the diocese to accommodate the increasing influx of students of students. Others were consolidated in order to improve the quality of Catholic education on the elementary school level—Catholic Reporter, August 19, 1960.)"In the realignment of the parish boundaries for the purpose of school attendance, Saint Stanislaus parochial school children were absorbed by Saint James School, while

those of Sts. Peter and Paul were consolidated with Immaculate Conception, Saint Francis Xavier, and Saint Patrick Schools. (In announcing the consolidation, Bishop Cody assured the parishioners that the diocese would assume the responsibility for conducting masses and other services at the two churches. Sts. Peter and Paul would be served by the priests of Immaculate Conception parish, while Saint Stanislaus would be served by the priests of Saint James parish—Saint Joseph Missouri News Press, June 5th, 1960)."Mother Mary Hermana willingly cooperated with the instructions of the bishop and notified the pastors of both churches that the Felician Sisters would not return for the following fall term. This prompt acceptance of the new order brought a note of appreciation from the bishop, commending the congregation's 'truly apostolic spirit' in accepting the invitation to staff the new Saint Stephen's School in Kansas City. (From a letter of Bishop Cody to Mother Hermana, May 31, 1960.) [Emphasis added.]"The principals, Sister Mary Alonza Kowalski of Saint Stanislaus and Sister Mary Michael Cymbal of Sts. Peter and Paul, were both sent in the latter part of August to check the inventories in both convents and arrange for the removal of furniture and other items belonging to the congregation. Permanent records were transferred to the consolidated schools; enrollment books and convent chronicles were deposited in the community archives of Ponca City. The establishments were officially closed on August 24, 1960." (pp. 99-100 of Felician Sisters in the West)

Saint Stanislaus was forced to close when its enrollment was 116. The enrollment of Sts. Peter and Paul was 109. What song characterizes Saint Stanislaus School? Is it the organ music with which the students marched daily in and out of the building? Is it a sad song, reflecting the unreasonableness of closing the forty-six-year-old school?

No, I think not. Rather, imagine if you will one of the school picnics when everyone in the parish would crowd into trucks and buses, when the summer cars on the trolley line were open. Imagine Father Michał Dymiński passing out the tickets for the rides at Lake Contrary. "Tutejsi Stefka." "Balbina, here are yours." There you are, part of this grand procession, perhaps sitting in a Michanek FAMO FEEDS truck. "Karl,

be careful that you don't fall off." The sisters are passing out the lunches that they have made. "Dziękuję, Siostra Borgia." "Bóg zapłać, Ksiądz Dymiński." "Ludwik, where are your sisters?" Suddenly you hear it, softly at first, and then welling up in every heart and throat...Hop Sosa, Hop Sosa...a silly children's song. It celebrates the outing.

First you take the pastor along, then the sisters, then your family and your friends...all the way to Lake Contrary. The roller coaster, the bumper cars, the pony rides, the merry-go-round, the carousel...imagine it...the artificial lake in the middle of the park with the boats for young lovers. The bright lights of the arcades...and keep listening...Hop Sosa, Hop Sosa...it keeps coming back over and over.

Saint Stanislaus School is gone. The dedicated Felicians are gone. Lake Contrary is gone. Father Dymiński is gone. The Michaneks and FAMO Feed trucks are gone. But if you listen real hard you can still hear the strains of Hop Sosa, Hop Sosa rolling down Alabama Avenue.

CHAPTER THREE: THE CHURCH

Who built Saint Stanislaus? Close your eyes; look around you. See the families. See the bushas. See the old-timers and the children:

Bełz, Derc, Przybylski, Michanek, Bartonek, Walkowiak, Hamera, Wierzboski, Sucholawski, Malita, Makos, Bregin, Nowak, Trela, Czerwinski, Pisarczyk, Borowy, Gromowski, Niziołek, Stonis, Gunder, Kobilinski, Pitts, Kizior, Jagodzinski, Kaczk, Kiełot, Ostrowski, Broniszewski, Grzeskowiak, Kamler, Milan, Chmielewicz, Budzinowski, Nowacki, Godlewski, Kulczycky, Urbanik, Gronczak, Borkowski, Malinowski, Śmygel, Marel, Norski, Turbak, Tworek, Nerka, Maleski, Sweda, Bażan, Zawodny, Salata, Zbierski, Klimek, Wawrzyniak, Kosek, Pasek, Kaczk, Mordys, Baranowski, Michalczak, Lewandowski, Turbak, Gramowsky, Motyka, Kaminski, Mrowiec, Petro, Kush, Maciewicz, Cebula, Wójcoda, Tworek, Nerka, Sycjarz, Bratek, Majewski, Jeliński, Polones, Kaszewski, Syrak, Dobiech, Serwan, Kasprzak, Śidor, Naruszewicz, Wujcik, Freling, Szymczak, Dwor, Stasiorak, Szczurek, Kozioł, Miller, Majewski, Drobny, Kordrak, Ceremuga, Wegenka, Czarniak, Pawłowski, Jurkiewicz, Śmitek, Wiatrek, Grochowiak, Dołęga, Sowa, Bielak, Butzek, Mazur, Zanko, Yurkovich, Polaski, Napora, Rody, Pyka, Przybyla, Koziełowski, Sempka, Kocjan, Łuczkowski, Nakońieczny, Śmira, Vacul, Potępaowicz, Stymar, Janiak, Witek, Wloch, Bachej, Turzański, Majewski, Bass, Strojka, Socha, Urban, Terpiński, Walikos, Wołe, Halda, Malecki, Zielinski, Baczko, Hulewski, Proch, Śmigiel, Chlub, Stronczak, Barber, Stevenson, Mihelic, Dornhaff, Thomas…

and so many, many others.Many of these surnames were also doubled, tripled, or more in the parish due to families with many brothers establishing their own individual households.

Also there needs to be a note about the most common Polish ending to a surname, "-ski." It can mean "from nobility," "from the place of," "represent a trade," and

"son of." Only men end their names in -ski. Women use the feminine ending of -ska, and plurals are written as -scy; for example: Jagodzinski, Jagodzinska, Jagodzinschy.

I know that when I close my eyes I can still imagine the straw hat of Mrs. Hamera in the pew in front of me. It always seemed to be the same hat...but the decoration of it seemed to change with regularity. I remember the big hatpins she used, too!

Of course everyone paid pew rent, so people tended to stay in their own pews for mass. This meant that you got accustomed to seeing the same families in the same pews. This also meant that if someone didn't show up, something must be wrong.

One of the hallmarks of Saint Stanislaus Parish was standing around in front after Sunday mass. This visiting would go on and on—or so it seemed to the children. Of course we were busy running around on the school ground while the grownups visited. This was also a good way to see those who had driven in from the country to attend mass.The official address of the church was 515 Alabama Avenue.

The rectory was located next door at 511 Alabama, and the convent was at 509 Alabama. The phone number was 8-0577.There were two masses each Sunday. The low mass was always the early mass, and the sung high mass was the later one, which always began with the asperges sung in Latin and ended with the singing of the Angelus in Polish. On Sundays mass was at 8:00 a.m. and 10:00 a.m. In the summer on Sundays mass was at 7:00 a.m. and 9:00 a.m. Mass on holy days was at 5:30 a.m. as a convenience to working people; there was also a 9 a.m. mass.The church proper was on the top level. When you entered the front door you went up a flight of steps.

At that first landing were the classrooms. Turning right you went up another short flight of steps. There was a small landing with pamphlet racks and a large crucifix, whose feet almost everyone kissed. Another right turn and you came up into the church. All the steps and turns made the stairs difficult, especially for funerals. But each and

every morning the elderly ladies and gentlemen attended daily mass. Yes, they took their time going up and coming down...but they went to mass nonetheless. Besides it seemed like such a little thing, especially when you consider that Jesus Himself was in the tabernacle and on the altar of their church. We should remember those old, infirm people when we want to excuse ourselves from mass attendance, or when we go to Saturday afternoon mass simply because it is convenient for us. That is not the way that we were brought up to honor God's house or to attend His mysteries.

The following priests served Saint Stanislaus:

1914-1920 Reverend Peter Paul Michalak
1921-1929 Reverend Michał Dymiński
1930 Reverend Norbert Zanca OFM Conventual, a brief stay
1930-1931 Reverend Simeon Kaczkarek OFM Conventual
1932-1939 Reverend John James Zielinski OFM Conventual
1940-1945 Reverend Callistius Winiarz OFM Conventual
1940 Reverend Walenty Ras OFM Conventual
1941 Reverend Luke Szudor OFM Conventual
1946-1951 Reverend Roch Bartmann OFM Conventual
1952-1954 Reverend Callistus Winiarz OFM Conventual
1955-1961 Reverend Henry Nitz OFM Conventual
1961-1970 Saint James Priests

Father Michalak was only twenty-four years old when he came to our parish. He served Saint Stanislaus from late 1913 until 1920, when in February of that year he joined the diocese of Cleveland. Father served in various parishes until his unexpected and early death on Nov. 5, 1925, at age thirty-five. His body was returned to Mt. Calvary Cemetery in Leavenworth for burial.

Father Dymiński, left our parish in 1929 to be chaplain at the Shrine of the Black Madonna in Eureka, Missouri. Although he was assigned to the diocese of Buffalo, he

eventually returned to his native Poland, where he died in May 1946. At the time of his departure Bishop Gilfillan asked the Conventual Franciscan Fathers to take over this parish. They would also staff Sts. Peter and Paul Parish. In the interim before the arrival of Father Norbert Zanca, there was a missionary in charge of the parish, Father Sebastian. However little is known of him, other than just a passing reference in the Felician Polish version of the history of the parish.Fathers Michalak and Dymiński were hard workers. They put the church on very sure footing. They were kindly men. As was the custom, they extended their hand for kissing by the faithful. They were devout and holy men who did everything they could to maintain the traditional Polish practices.

The Franciscan Fathers were different from the first two priests. They were more approachable. They'd have a beer with you. They'd laugh with you, and tell a joke, too! Father Winiarz told young mothers to stay home with their screaming infants rather than bring them to mass--the noise of babies distracted him. But, it must be honestly said that the Franciscans did less and less as the years went on when it came to the traditional observances. And with time, more English was creeping into the hymns, and Polish was being somewhat played down. This is not to say that it all ended overnight. It was gradual, but a change was taking place. Only two of the Franciscan fathers who served our parish are still living. Fr. Zenca died on April 23, 1979, in Buffalo, New York. Fr. Simeon Kaczmarek died on Feb. 10, 1983, in Ellicott City, Maryland. Fr. Callistus Winiarz died on Sept. 23, 1971, in Chicago. Fr. John Zielinski died on Oct. 23, 1966, in New Delhi, India. Fr. Roch Bartmann is working at a parish in California, and Fr. Henry Nitz is in retirement in Chicago.

One of the particular Polish customs had to do with confession. The old Code of Canon Law states that confession was to be made to your own parish priest, the exception being the yearly mission. So when the head of the house went to pay his parish dues or pew rent he was given an individual card for each member of his family who had made First Holy Communion. When that person went to confession, the card was slipped through a slot in the confessional wall. That way the parish priest knew who had not made their Easter duty. Failure to make Easter duty meant that church burial

was forbidden. Also, when confession was finished, Father signaled by knocking on the wall of the confessional.

The first baptism recorded in the Saint Stanislaus baptismal record was Genowefa Borowa on May 11, 1913. The priest was Father Michalak. This baptism was performed at St. James, as were all Saint Stanislaus sacraments before the opening of the church in 1914.The last baptism at Saint Stanislaus was Robert Jenkins, December 14, 1969. The priest was Father Howard.

The first marriage at Saint Stanislaus was Frank Wileczorek and Magdalena Wrobel on May 29, 1913. The priest was Father Michalak.The last marriage at Saint Stanislaus was Basil Benyo Jr. and Helen Jean Ostrowski on June 27, 1970.

The priests were Fathers Howard and Benyo, the local Ukrainian pastor.The first funeral at Saint Stanislaus was John Kaczak on February 5, 1914. The priest was Father Michalak.

The last funeral at Saint Stanislaus was John Klekot on June 28, 1970. The priest was a Father de Maria.

April 9, 1961, saw the last traditional Polish-style First Communion. Our school had closed the year before. A number of us were in second grade at Saint James: Eugenia Hamera, Bogdan Szczpaniak, Edward Salewicz, Laveta Baublit, and myself, Tomasz Zbierski. Our parents had asked our second-grade teacher if we could make communion in our own parish church. The Benedictine Sister, Sister Mary Cabrini, brought this request to the attention of Msgr. Moriarty, the pastor of St. James. Msgr. Moriarty told Sister that the "DP [displaced people--a derogatory term] children should go to their own church.”

"You'll be coming across the street then to Saint James for mass and school for your children," said Father."Well, Father, my wife and I were married at Saint Stanislaus,

and we'll probably go there. I'd like my children to know the Polish language," Dad said, "so they'll go to school there."My father said that he realized the priest didn't like this response. Fr. McKeon said, "Tell me then, what good is the Polish language ever going to do them?" To which my father retorted, "Tell me what good the Irish language ever did you?" At that point Father walked away and my father came into the house. And while there may have been a question of attending St. James previously, there was an answer now. My father told my mother that we would be attending Saint Stanislaus--always.

My sisters walked to school each day. On their way they had to walk in front of the Saint James Rectory. Often they passed just as Father McKeon entered the church for daily mass. On a regular basis, and much to the mortification of my sisters, Father used to jeer at them and say, "Look, there go the Polish girls, there go the Polish girls." We will return to Saint James at the conclusion of this history.

Our parish was much given to social activities. There were always plays going on. These plays were not performed solely by the school children, however. Adults acted and performed in them. There were also dances. And how about weddings? The Poles are noted for elaborate marriage preparation and celebration. There is a Polish proverb that goes, "As soon as the daughter is born, begin saving for the reception." In the southern regions of Poland, where many of our people came from, there was still the tradition of arranged marriages. You "didn't marry the girl you loved, you loved the girl you married." In our own parish many men sent back for brides. Mr. Pisarczyk is the most notable example. This ties in with another Polish saying, "never trust a woman who says over and over that she loves you. She is either trying to convince you or herself."

There were also organizations in the parish, such as the Niewiasty Różańcowe, the Rosary Society for the women, whose meetings always began with the recitation of the rosary in Polish. When the Rosary Society celebrated its 50th anniversary in 1964, three charter members were still alive: Mrs. Mary Nurska, Mrs. Caroline Cebula, and

Mrs. Magdalene Wawrzyniak. Even after fifty years the Society still boasted a membership of sixty-seven women. Their principal projects were providing vestments and the repair and upkeep of all church articles. When the church closed for good in 1970, the Rosary Society regrettably disbanded.The men of the parish belonged to the lodges. There were two lodges, the Towarzystwo Krakusi and the Towarzystwo Stanislawa. These lodges had their foundation in fraternal life-insurance programs, though they did not necessarily follow through with this original intent. There was also the Polish American Progressive Club. Mr. Charles Urbaniak has a copy of the club's program for the annual picnic on Sunday, August 5th, 1934 at Lake Contrary Park. According to the program, the club hoped to erect a building or social hall for the "veneration of the young." The officers for the club that particular year were: John Marek, President; Louis Nurski, Vice President; Andrew Cebula, Secretary; and John Klimsk, Treasurer. The picnic committee members were Andrew Cebula, William Urbaniak, Louis Nurski, Stanley Buczek, Louis Marek, and Carl Malinowski.

The men's lodge also sponsored the Saint Stanislaus Boys Basketball team. Mr. John Marek, a grocer who also served as lodge president at the time, saw to it that the school team had beautiful red-and-white uniforms emblazoned with "Saint Stanislaus" on them. The team was very successful and won many tournaments for which they were awarded trophies. Miles Roberts was their excellent coach. When the school was forced to close, the boys were told that they could not keep the uniforms or basketball jackets. Msgr. Moriarty had them collected and given to an orphanage. All the hard-won trophies disappeared without trace.Credit should also be given to Sister Alonza. If there was a basketball tournament on a school night, she would let the players who were in her class rest during the day and then give them no homework that night. That was her way of supporting the team.

Many of the fourteen-through-eighteen-year-old Polish boys played on the Hanas Pharmacy basketball team, a team that did not lose a game in two consecutive years. When Hanas decided he could not sponsor the team, the men went on their own and became the WHITE EAGLES. Mr. Joseph Niziołek has kept records of this team. There

were fourteen regular players, with the rest of the players being used as subs when needed. Mr. Niziołek pointed out that the girls from Sts. Peter and Paul had the best attendance in coming to watch the team and root them on to victory. The regular players and their respective averages were: Emil Derc---.209, John "Kelly" Sucholawski---.381, John Zanko, Joseph Malita---.500, Ed Malita--- .361, Andrew "Hymie" Polaski---.430, Tony Polaski---.375, Walter Mazur---.450, Bill Rock---.533, B. Scott---.240, Joseph Niziolek--- .400, Louis Nurski---.387, Walter Gramowski---.580, Joe Kaczak--- .240. The subs included Frank Derc, coach, Joe Sliżak, who booked the games, Frank Turbak, who assisted Joe Niziolek, John Malita, Emil Mazur, John Rock, Joe Wawrzyniak, John Nurski, and Emil Yurkovich. Ed Bazan caught for two games, and Andy Sanger pitched for one game. Mr. Niziolek also pointed out that Steve Bełz did much for the success of this team.The boys of the parish, when they weren't playing baseball, served as altar boys. The altar boys always had special vestments. There was the normal black cassock and white surplice for everyday wear. But come Christmas and Easter there were special outfits. As a matter of fact, the parents themselves purchased these server's vestments for their sons to wear. They had large stiff collars that Balbina Wawrzyniak Nurska remembers having to cold-starch. The servers also wore sashes with fringe at the waist and bows at their throats. They were beautiful to see. In later years lace surplices replaced these more colorful outfits.

On the afternoon of First Holy Communion, after all the children had been inducted into the Scapular Confraternity, the young girls were inducted into the Dziecię Marii, the Children of Mary. They were given a large miraculous medal on a sky-blue cord. And for processions they also wore elbow-length, sky-blue satin capes.

Ora Lee Makos suggested the name "Entre Nous" (French for "among us") for the Home and School organization, and it was voted to accept that name. Helen Hamera Bazan was the first president. It was founded in 1951 to support the activities of the school. Entre Nous also sponsored the Saint Stanislaus Girls basketball team. This sponsorship included purchasing the team uniforms. Mrs. Dorothy Nurski served as

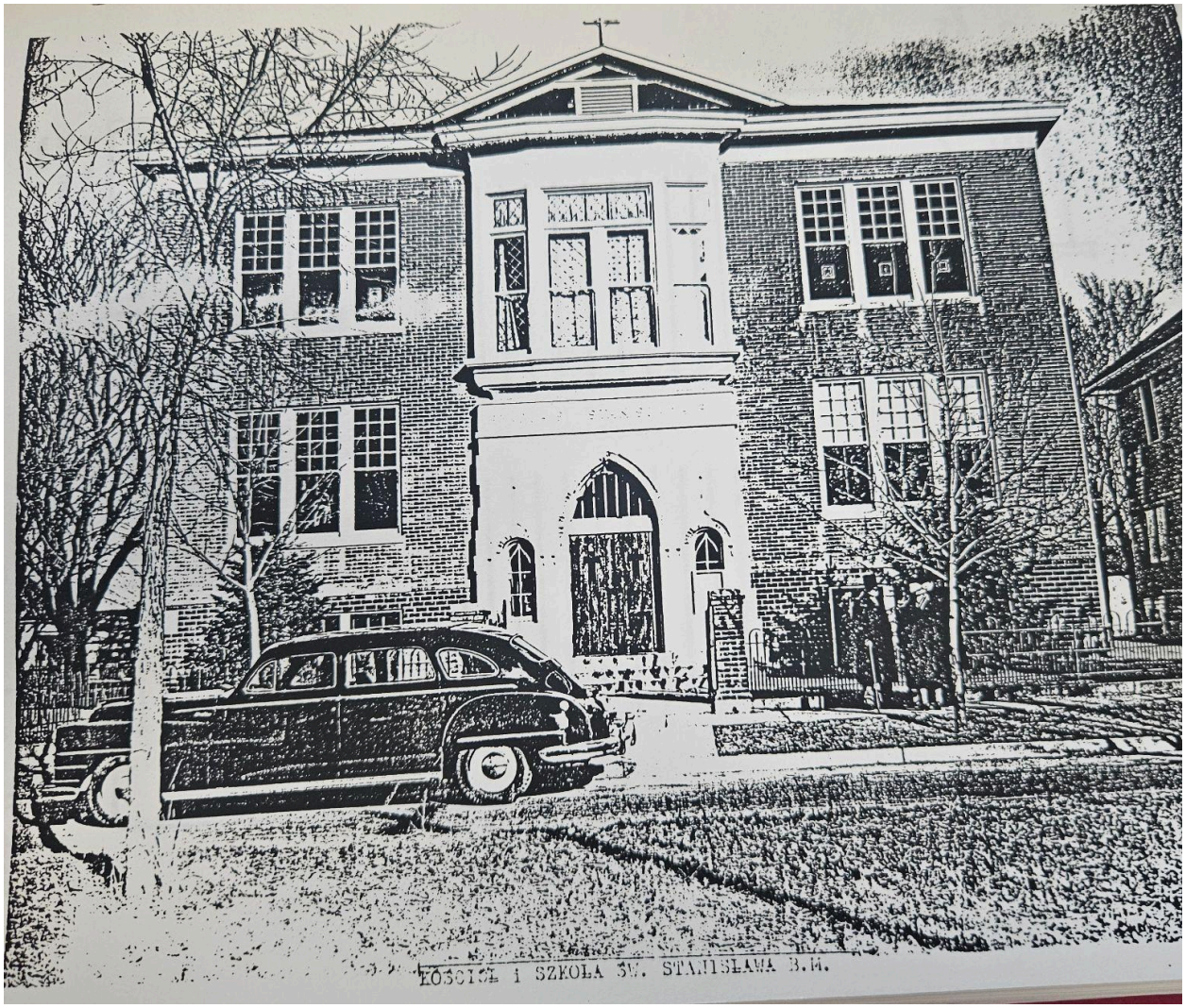
coach for this winning team. This club still exists and meets regularly. Its membership has opened up and now any interested lady can apply to join this very active social club.

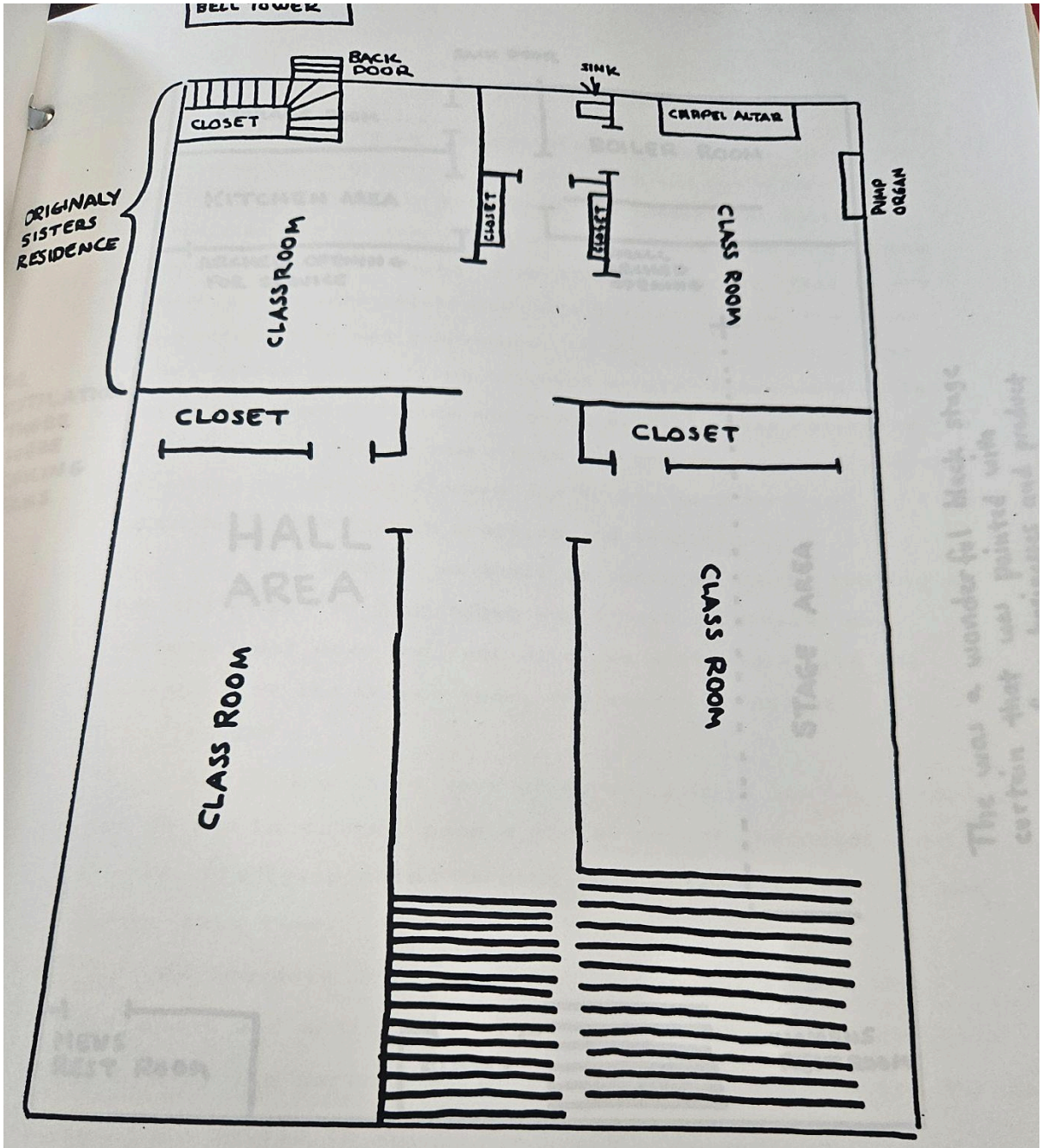
Besides the boys being servers and the girls being in the Dziecię Marii, there were choirs to staff and processions to be in. As a matter of fact, when there were processions in church, everyone was involved. No one sat in the pew. For these special occasions the Felician Sisters provided patterns for special dresses that the girls had to wear. These dresses were also in different colors, soft pastel shades of pink, yellow, and blue. Everyone, of course, had to carry flowers—also provided by parents—in procession. After the procession these flowers were collected and placed in large vases for the decoration of the altars. Young girls also served as angels for Christmas, Easter, and First Holy Communion. Dressed in white, with crowns and transparent gossamer wings, they would stand at attention, not moving—while adoring the crib scene or hovering around those who had just received the Lord for the first time in Holy Communion.

There was also the Third Order of Saint Francis, started by the Franciscan Fathers. A privilege of this confraternity was to be buried in the Franciscan habit. Third Order Franciscans wore a small cord under their outer clothing. Stefania Makos Roberts once told me how her mother cherished her association with this group. As a matter of fact, some new unused cords were given to Stefania for her mother's use after the death of Marya Nurska, who had just purchased a supply for her own future use.

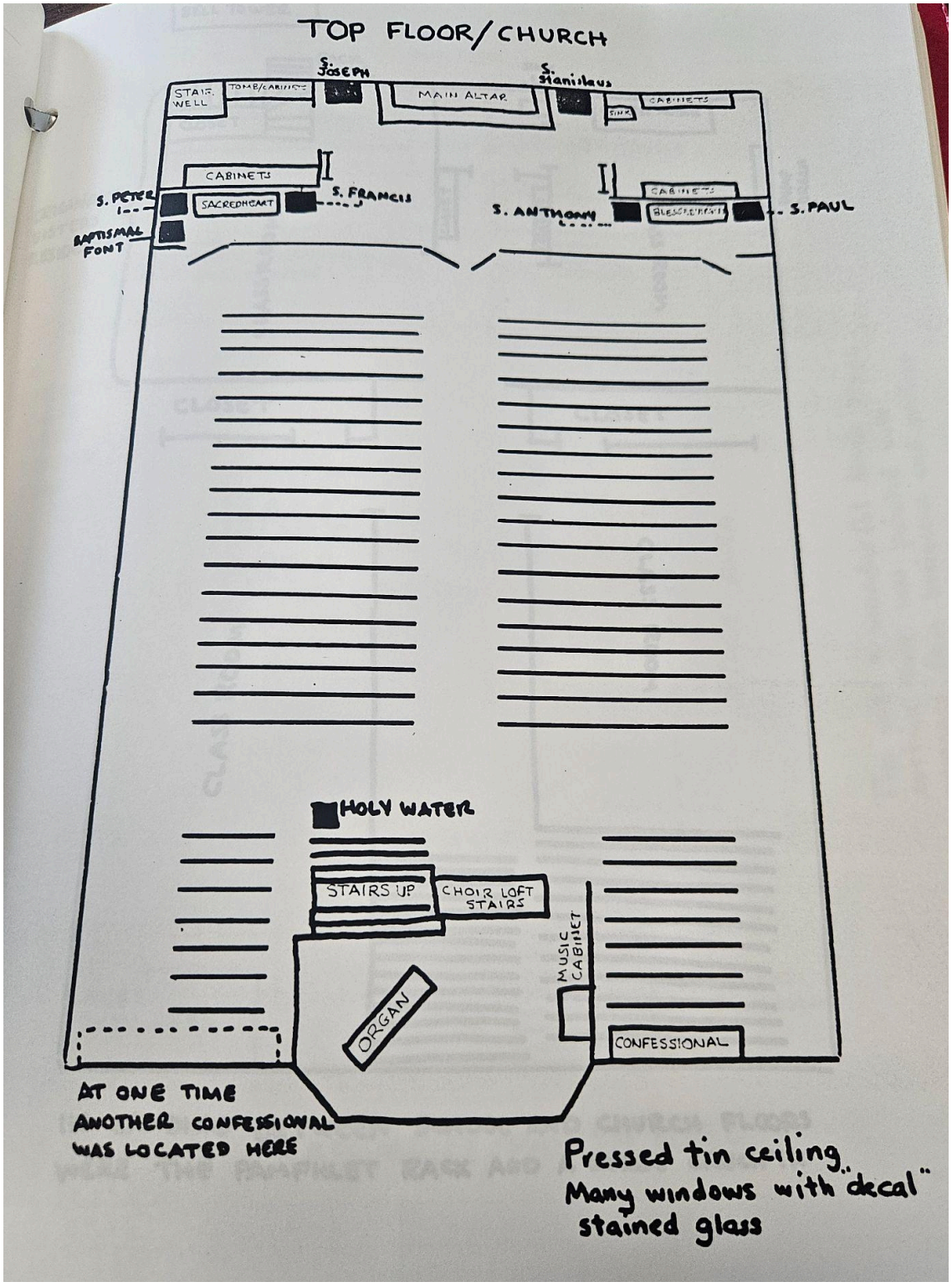
When a member of a lodge or society died, all the members attended the funeral mass—usually carrying candles. They wore great lodge or society ribbons, and in the case of death, reversed them to show the black back side. They would attend the wake as a group and recite publicly the rosary and other devotions which characterized the practices of the particular group. During the many processions, each lodge and society marched under its own banner.

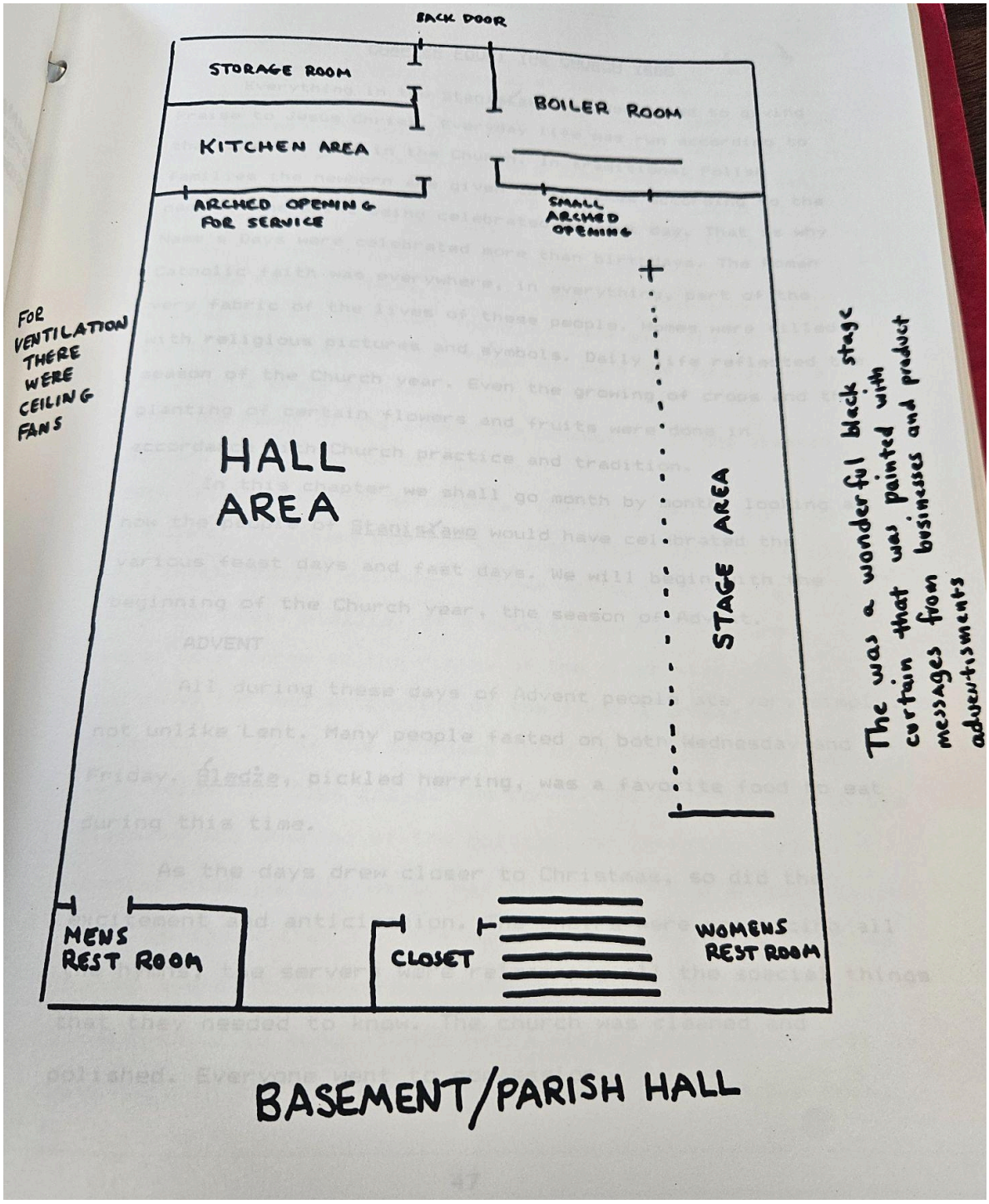
Yes, there was always something going on in Stanisłowo. The melody of all this activity still lingers in the building on Alabama. Perhaps if you listen carefully you'll hear the closing acts and songs of the annual school play—June 1, 1947. The tenth act on the program was a drill—"The Stars and Stripes Forever," followed by #11, "Thank You America," and the conclusion, act #12, the singing of the "Star-Spangled Banner" and "Boże Coś Polske".


KOŚCIÓŁ I SZKOŁA ŚW. STANISŁAWA B.M.



IN LANDING BETWEEN SCHOOL AND CHURCH FLOORS WERE THE PAMPHLET RACK AND A LARGE CRUCIFIX


TOP FLOOR/CHURCH
S. JOSEPH
S. Stanislaus
STAIR WELL
TOMB/CABINETS
MAIN ALTAR
SINK
CABINETS
CABINETS
S. PETER
SACRED HEART
S. FRANCIS
S. ANTHONY
CABINETS
BLESSED VIRGIN
S. PAUL
BAPTISMAL FONT
HOLY WATER
STAIRS UP
CHOIR LOFT STAIRS
MUSIC CABINET
ORGAN
CONFESSIONAL
AT ONE TIME ANOTHER CONFESSIONAL WAS LOCATED HERE
Pressed tin ceiling.
Many windows with "decal" stained glass


BACK DOOR
STORAGE ROOM
BOILER ROOM
KITCHEN AREA
ARCHED OPENING FOR SERVICE
SMALL ARCHED OPENING
FOR VENTILATION THERE WERE CEILING FANS
HALL AREA
STAGE AREA
The was a wonderful black stage curtain that was painted with messages from businesses and product advertisments
MENS REST ROOM
CLOSET
WOMENS REST ROOM
BASEMENT/PARISH HALL

CHAPTER FOUR: THE CHURCH YEAR

Everything in the Stanisławo was dedicated to giving praise to Jesus Christ. Everyday life was run according to the calendar used in the Church. In traditional Polish families the newborn are given their names according to the name of the saint being celebrated on that day. That is why Name's Days were celebrated more than birthdays. The Roman Catholic faith was everywhere, in everything, part of the very fabric of the lives of these people. Homes were filled with religious pictures and symbols. Daily life reflected the season of the Church year. Even the growing of crops and the planting of certain flowers and fruits were done in accordance with Church practice and tradition.In this chapter we shall go month by month, looking at how the people of Stanisławo would have celebrated the various feast days and fast days. We will begin with the beginning of the Church year, the season of Advent.

ADVENT

All during these days of Advent people ate very simply, not unlike Lent. Many people fasted on both Wednesday and Friday. Śledzie, pickled herring, was a favorite food to eat during this time.As the days drew closer to Christmas, so did the excitement and anticipation. The choirs were practicing all the hymns, the servers were relearning all the special things that they needed to know. The church was cleaned and polished. Everyone went to confession.

GRUDZIEN (December)

4th The Feast of Saint Barbara,

an early martyr to whom the Poles always pray. She is powerful when being asked to escape from unexpected death. Saint Barbara had been imprisoned in a very

tall tower by her father, a wicked king. Thus she was associated with tall buildings and trees. As a matter of fact, squirrels, in some regions of Poland, are called Basias, the diminutive form of the name Barbara.

6th The Feast of Saint Mikołaja,

Nicholas, was always a special day for children. Those who were good did get a special treat left by him. Those who were bad were given a stick or a piece of coal.

8th The Feast of the Immaculate Conception of the Blessed Mother.

A holy day of obligation.

24th Wigilia Bożego Narodzenia,

the Vigil of the Birth of the Lord. Christmas Eve was the most solemn and significant day in the Polish calendar. It was marked by a special meatless meal, wigilia, of a specific number of courses, eaten upon straw at the rising of the first star. The watching for and announcing of the first star was the responsibility of the youngest child. The child would say very solemnly, "Już idźie," He comes. The meal began with the blessing and sharing of the opłatek, or Christmas wafer. A special pink opłatek wafer was shared with the animals of the house to thank them for the service that they have provided during the past year. Following this meal, the Christmas carols would be sung. There was a belief that things must be done only in the proper season or there would be bad luck.

Thus Christmas carols were sung for the first time beginning this night.Then everyone would prepare for midnight mass. In Saint Joseph only the two Polish churches had midnight mass. As a matter of fact, the fire department used to come to see that the crowds were not causing structural damage due to the great weight of so many people in church.Upon returning home there would be a brief party: usually Polish

sausage and ham to break the fast, perhaps a shot or two to warm up. Then everyone went to sleep, only to rise early and return to church for one, if not both, of the Christmas Day masses. The first mass of Christmas was called the Mass of the Angels. The second mass was called the Mass of the Shepherds. How our church used to rock when the choir would sing "Pójdźmy wszyscy do stajenki," Come to the Stable!

26th The Feast of Saint Stephen.

This day was known as the second Christmas. It was a day for visiting relatives and just relaxing. In Poland it was the custom for the masters to reverse roles and serve their household servants and field workers on this day. Needless to say, this part of the custom was not carried out in Saint Joseph, Missouri.During this time, from Christmas to the Feast of the Three Kings, Trzech Króli, the kolędarze group would go from house to house. This was a group of older men from the parish who went singing and playing to each household that invited them. They came with their own musical accompaniment, an accordion or concertina, perhaps a violin. In the Stanisławo some of the men who made up this group were Marcin Mazur (violin), Walt Mazur (violin), Franciszek Niziołek (bass fiddle), Jan Cebula (clarinet), with Mr. Kozioł as the diabeł, the devil. He would say, in a very scary voice to all the children, "Moja dusza twoja ciało," "My soul is your body." The singers were Franciszek Szczyrek, Józef Ślęzak, Stanisław Buczek, Felix Bęć, Jan Marek, and Andrzej Cebula. There were also others, but memory doesn't serve well after all these years. Remember, too, that this group was voluntary. Not all the same men went out each year. Franciszek Malita sometimes went out with this group, and he also served as Santa for the school children's programs.

Sometimes the men also carried with them the szopka, or puppet theater. This is very much a Polish Christmas tradition. Unfortunately the men weren't very good at pulling the strings. They also brought with them the Koza, a goat head whose great jaws opened and closed and who chased the children of the house. Mr. Jan Klimek made a terrifying koza. There was also a man called the Jew. It was his job to steal something.

Normally gifts for these men had been left out ahead of time: a small bottle, something to eat, some money. Money was also placed in the bass fiddle that Mr. Niziołek played. The kolędarze group would even go to the homes of members of Sts. Peter and Paul families if they had been invited. As far as anyone remembers, Sts. Peter and Paul did not have a kolędarze group. By the time had they made the rounds, they were, as we say, "pijany." Małgorzata Nuska Zbierska remembers going into the alley behind her house on Alabama Street and finding it littered with coins dropped by less than sober men.

31st Saint Sylwester Day

In Polish the parties for New Years are not called New Year's parties but rather, Saint Sylwester's parties.

STYCZEN (January)

1st Feast of the Holy Name of Jesus, the Feast of the Circumcision.

6th Trzech Kroli,

Epiphany. On this day incense and chalk were blessed in the church. Father and his servers would go from house to house, even to homes in the country, to bless them. Above each door he would write the new year in blessed chalk and the initials of the Wise Men, for example, 19+K+B+M+90. In later years Mr. Miles Roberts used to take Father on these rounds because Miles generously offered to drive him. Miles always laughed at being asked to be the altar boy—Miles, you see, was not Catholic.The Christmas Season ended on the Feast of the Matka Boska Gromnicznej, Candlemas. Special large, yellow candles had been brought from Poland by many of the parishioners. These candles were known in Polish as gromnice, taken from the Polish word for lightning, grom. This day they brought them to church to be reblessed. If they did not have one of these candles, they purchased a new one at the church. These candles were lit during storms or illness. Sometimes a cross from soot of a candle held

near the ceiling was also made upon returning home from Church. This day was the 2nd of Luty, February.

MARZEC (March)

4th Feast of Saint Casimir

19th Feast of Saint Joseph.

This is a very special and happy holiday for Poles. It is the tradition this day to wear a red article of clothing in honor of Saint Joseph.

25th Feast of the Annunciation of the Blessed Virgin Mary.

Either late Luty, February, or in early Marzec, March, saw the start of the holy season of Lent. The day before the beginning of Lent is called Pączki Day—named after delicious Polish jelly-filled pastries that are traditionally eaten on this day. The next day is called Popielec, or in English, Ash Wednesday.

Lent was a very somber time. No meat at all. Perhaps even no dairy products. Pickled herring, śledź, is what everyone was eating in Stanisławia.Lent was also the time for Gorzkie Żale. Bitter Lamentations, a Polish Lenten devotion that was usually held on Wednesday and Friday evenings. There would also be Stations of the Cross, Droga Krzyżowa, for the school children. There were no dances. No going to the show. No weddings. Only the quiet reflection on what was happening to the Lord Jesus.

On Niedziela Palmowa, Palm Sunday, church services started outside on Alabama Street. Father stood with the choir, holding a great spray of artistically arranged palms. He knocked on the door of the church three times asking in Latin to be admitted. When after the third knock he was admitted.

On Holy Thursday the people of Saint Stanislaus Parish waited with the Lord in the dark prison of the high priest's house. Yes, there had been a procession to the beautifully decorated altar of repose on the Blessed Virgin's side, but even the beauty of the procession was dampened by the dull thud of the clappers. After mass everyone stayed and prayed with the Lord.

During these last days of Lent all activity ceased in Polish homes. No radio, no singing, nothing. The fast was strict and enforced by watchful bushas—but people really didn't mind because they knew what Jesus was going through. The Stanisławia was in mourning.

After the Passion was celebrated, a tomb was placed in the church. In this tomb was an image of the dead Jesus. He looked so sorrowful as he lay there. Around his tomb the sisters placed spring flowers. The hope of the Resurrection was heavy in the air. The older ladies stayed by the tomb to pray with and for Jesus who was sacramentally present in the monstrance which was exposed, though covered with a transparent veil.The services for Holy Saturday were held in the morning, and included blessing the new fire and the Paschal candle. Usually it was just the choir and the altar boys who were present. Everyone else was at home getting ready for Easter.

Eggs were being dyed—onion skin for yellow and beet juice for red. Flowers were picked for processions and servers' outfits were being ironed one last time. The mothers were boiling the fresh hams in the copper boilers and getting everything ready for the Easter meal. The temptation was to stick your finger in to taste some of the grease or fat rising from the cooking ham...but you tried to hold out and eat nothing.After the morning service, Father and the servers came to each house to bless the food that was prepared, the ham and sausage, fresh horseradish and prepared horseradish, colored eggs, butter that had been molded in the shape of lambs, fresh bread, salt, and vinegar—everything had to be blessed. Each house had a kropidło, a small-handled little brush with a sprinkling head made from wood shavings. After the

food was blessed the entire house was blessed with Easter water.After making the rounds, usually on foot since there were no cars, Father began hearing confessions again. This was also the day that the men came to pay pew rent and pick up confession cards. This was the time of the Easter duty.Besides cooking, the homes had to be cleaned and prepared. Easter was the most important of all Church holy days, and God forbid that you had to work on Easter Day.

The Mass of the Resurrection began at 5:00 a.m. Coming up from the back of the Church, Ignatz Gunder carried the statue of the Risen Christ. Father followed in procession. Older men of the parish were dressed as Roman soldiers. These soldiers stationed themselves around the tomb. When Father intoned the Easter Gloria in Excelsis Deo, the soldiers fell to the ground. (My ciotka Virginia Nurska, wife of my deceased wujek Ludwik, told me that she still has his “Roman helmet and sword somewhere around the house.”) Bells were rung, the candles were lit, the purple coverings came off the statues, everyone was in procession three times around the church with Father carrying the monstrance containing our Eucharistic Risen Lord. The air on Alabama Street was heavy with incense and the fragrance of flowers. The organ literally boomed Wesoły nam dzień dzisiaj nastał: the Lord truly had risen from the dead. The Polish community of Saint Stanislaus had seen his glory reflected in the beauty of this triumphal mass.

Easter Monday saw śmigus-dyngus. The boys and girls ran through the streets and alleys of the Stanislawo throwing water and perfume at one another.

Now with Easter celebrated, the months of Kwieceń, April; Maj, May; and Czerwiec, June, would usher in the first weddings celebrated since the end of the Christmas season. Before the wedding, the prospective brides and grooms would kneel before parents and in-laws and ask for their blessing. This blessing would both be in the form of a prayer and the sprinkling with holy water using the kropidło. In my parent’s case they attended mass together at 8:00 a.m. They then went to the Nurski house, had their blessing and breakfast, and then returned to the church, where (following the 10:30

a.m. high mass) they were married. Brides also had to wear myrtle, a green plant that signified their chastity and virtue upon entering into marriage. This green plant was a symbol of virginity. A common practice was to plant a small twig of myrtle on the day of the wedding. The belief was that if it was a successful planting, the marriage would be good one. Part of the Polish marriage ritual was for the priest to cover the joined hands of the bride and groom with his stole. There was also a Polish saying about the marriage vows that was also applied to the sacraments of baptism and ordination—sacraments that impart a special mark on the soul: “Is there anything that one can do to atone for a vow unfulfilled? Nothing. For when you consent, God consents, and nothing can stand in the place of God’s consent.”

The custom of asking for a blessing or for forgiveness was also practiced before going to confession. You sought out your parents and, kneeling, asked them to forgive you even before you went to church to seek God’s forgiveness.Another custom: Bread was never just thrown on the table. Should it fall to the floor, it would have to be reverently picked up and kissed.

At Saint Stanislaus we had the custom of catafalque. On the anniversary of death, a false coffin was placed in the middle of the aisle with the three funeral candles on either side. Father blessed this coffin shape as he had blessed the real coffin in the actual funeral rite. Especially for those who saw this for the first time, it was always something of a shock. Yet, after seeing it, you appreciated the symbolism and the comfort that the ceremony provided.

MAJ (May)

May was dedicated to the Blessed Mother. Special altars would be made in the homes of the residents of Stanislawo. Fresh flowers and candles would be offered in

honor of the Mother of God. On May 1st there would be a procession at church and crowning of the statue of Mary, Queen of the Rosary. All the societies and sodalities would march in file, singing the praises of Mary.7th The Feast of Saint Stanislaus, Bishop and Martyr, patron of our Church and principal patron of Poland. This was a free day if children were in school.50 days after Easter was Zielone Świątki, Green Sunday—Pentecost. On that day green branches and green flowering plants were brought into the church to decorate it.Thursday after Trinity Sunday, the last day the Easter duty could be made, was Boże Ciało, Corpus Christi. The Poles have always had a great devotion to the Blessed Sacrament. In fact, almost all Polish devotions end with benediction. On Boże Ciało there would be three altars built on the school playground, just inside the great high fence. Each of these altars was decorated as beautifully as possible. Immediately upon the end of high mass, Father carried the Blessed Sacrament through the body of the church, down the steps, and outside into the lot. Everyone was in procession. All the lodges, all the societies, all the young people, all the old.

From altar to altar they went carrying the Blessed Sacrament. At each of the altars they would pause, listen to a reading, be blessed by the sacramental Christ, and then proceed to the next. When finished, all processed again into the church for one last benediction with the Eucharistic Lord. The choir sang all the verses, over and over, of Twoja cześć chwala. Incense was everywhere. All the bells were ringing. On this day our people were literally in church all day—and they loved it, for they loved the Lord to whom they were giving praise. Remember, the Polish people simply wanted to live out Niech będzie pochwalony Jezus Chrystus, Praised be Jesus Christ. They were certainly doing that.

CZERWIEC (June)

June was dedicated to the Most Sacred Heart of Jesus, celebrated with special devotions. The large statue of Jesus in our church was of the Sacred Heart.

10th Feast of St. Bogumil

24th Feast of Saint John.

It was the custom to light a special fire on this feast of the Baptizer. The night before, the vigil of this feast, is called Sobótka.

29th Feast of Sts. Peter and Paul,

principal patrons of Poland. These two apostles have always been loved by the Poles. In our church there were two life-size statues of them. They are the special patrons of Poznań, a region from which many of our people came. At Saint Stanislaus rank up regularly.

LIPIEC (July)

7th Feast of Sts. Cyril and Methodius

17th Feast of Saint Jadwiga

SIERPIEŃ (August)

August was another month dedicated to the Virgin Mary.

14th Feast of Saint Maximillian Kolbe

15th Assumption Day.

On this day children brought bouquets of fresh flowers to church for blessing. They were laid along the top of the communion rail. After being blessed they were taken home and left to dry. Dried flowers were then placed with the palms and pussy willows behind the holy pictures in the house, or above doorways.

17th Feast of St. Hyacinth.

This day wheat was blessed.

26th Feast of the Matka Boska Częstochowska, Our Lady of Jasna Góra. There is part of a Polish poem in her honor that best captures what she means: She whose picture does adorn our every Polish home, every cottage, every manor, every church's dome, Hands of every dying person, cribs where infants play, in Her honour votive candles flicker night and day…

From Our Lady of Częstochowska
by Jan Lechon

WRZESIEN (September)

1st The Anniversary of the Invasion of Poland by the Germans, 1939. The people of Saint Stanislaus took up regular collections of food and money to send both to Poland and for our U.S. soldiers.

8th Feast of Matki Boskiej Zielnej,
Our Lady of the Greenery. As fall comes the people honored once again the beauty of changing nature, bringing green plants for decoration and blessing.

14th Feast of the Holy Cross. The largest relic of the Holy Cross outside Rome is in Poland. It is in the church of the Holy Cross in Lublin.

15th Feast of the Sorrowful Mother.
This was always a beloved feast day.

PAŹDZIERNIK (October)

4th Feast of Saint Francis.
As Saint Stanislaus was a Franciscan parish, this feast was always very special for us. A statue of Saint Francis was in the church near the altar of the Sacred Heart.
7th Feast of the Most Holy Rosary.

LISTOPAD (November)

The month began with the feast of Wszystkich Świętych, All Saints Day. This was a holy day of obligation.It was followed by Dzień Zaduszni, All Souls Day. At Saint Stanislaus there was the custom of wypominki, writing down the names of deceased family members and placing them in a special box near the altar. These dead would be remembered throughout the month in special prayers and at all the masses during this month. There were three masses on this day, and the devout tried to attend all three. It was also the custom to go the cemetery and light lamps on the graves of the deceased, and among certain of our parishioners—depending on the region from which they came—they took off their shoes Before entering into the cemetery.

10th The Feast of the Five Holy Brothers

11th The Feast of Saint Josaphat Kunczewicz,

a Polish bishop who was axed to death by Ukrainian Orthodox believers. His body rests under a side altar in Saint Peter's at the Vatican.

13th The Feast of Saint Stanislaus Kostka,
patron of youth.

16th The Feast of Matka Boska Ostra Bramska,

the Virgin Mary of Lithuania. This feast was very dear to Poles since Poland and Lithuania had been made into one nation during the Middle Ages. Poles say that the Matka Boska Ostra Bramska is the sister of the Matka Boska Częstochowska.

17th The Feast of Blessed Salomea,

one of the patronesses of Poland. She was the sister of Leszek the White. She died at the age of 27 in 1286.This is the year, then, as celebrated at Saint Stanislaus. There is still much that I have left out.

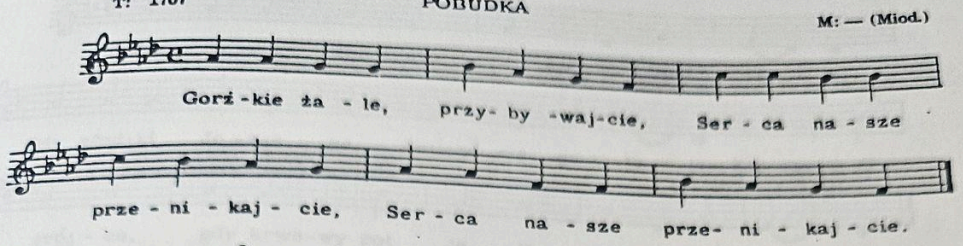
Remember that each person was also celebrating his or her personal patron saint's name's day as found in the liturgical calendar. When you see it all laid out, you realize that the people spent their entire lives centered around the Most Blessed Sacrament.

Each Sunday afternoon all of the women went to church for Nieszpory and/or Godzinki. This was the singing of the Psalms, Vespers. These services concluded with Benediction. Then during special months, for instance, June and October,other devotions were also added to these Sunday afternoons in church.Each home also had holy water fonts at both the front and back doors. And everytime you entered your own home, or the home of someone else, you said, Niech będzie pochwalony Jezus Chrystus.

Not only did they say it, they truly lived it. And through it all, the melody of life and faith sang on. Yes, there were the big high holidays, but there were also the long days of fast. No matter what the season, the people of Stanisławo came before the Lord in prayer, singing as they came, "Bóg Iwa obroneł. Dzię."

GORZKIE ŻALE

T: 1707 POBUDKA M: — (Miod.)



2.

Rozpłyńcie się, me źrenice,
Toczcie smutnych łez krynice.

3.

Słońce, gwiazdy omdlewają,
Żałobą się okrywają.

4.

Płaczą rzewnie Aniołowie,
A któż żałość ich wypowie?

5.

Opoki się twarde krają,
Z grobów umarli powstają.

6.

Cóż jest, pytam, co się dzieje?
Wszystko stworzenie truchleje.

7.

Na ból męki Chrystusowej
Żal przejmuje bez wymowy.

8.

Uderz Jezu, bez odwłoki
W twarde serc naszych opoki.

9.

Jezu mój, we krwi ran Twoich
Obmyj duszę z grzechów moich.

10.

Upał serca mego chłodzę,
Gdy w przepaść męki Twej wchodzę.

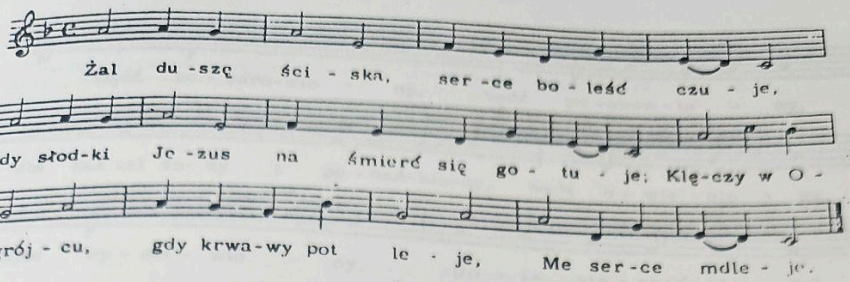
CZĘŚĆ PIERWSZA

INTENCJA

Przy pomocy łaski Bożej przystępujemy do rozważania męki Pana naszego Jezusa Chrystusa. Ofiarować je będziemy Ojcu niebieskiemu na cześć i chwałę Jego Boskiego Majestatu, pokornie Mu dziękując za wielką i niepojętą miłość ku rodzajowi ludzkiemu, iż raczył zesłać Syna swego, aby za nas wycierpiał okrutne męki i śmierć podjął krzyżową. To rozmyślanie ofiarujemy również ku czci Najświętszej Maryi Panny, Matki Bolesnej, oraz ku uczczeniu Świętych Pańskich, którzy wyróżniali się nabożeństwem ku męce Chrystusowej.

W pierwszej części będziemy rozważać, co Pan Jezus wycierpiał od modlitwy w Ogrójcu aż do niesłusznego przed sądem oskarżenia. Te zniewagi i zelżywości temuż Panu za nas bolejącemu ofiarujemy za Kościół święty katolicki, za najwyższego Pasterza z całym duchowieństwem, nadto za nieprzyjaciół krzyża Chrystusowego i wszystkich niewiernych, aby im Pan Bóg dał łaskę nawrócenia i opamiętania.

HYMN



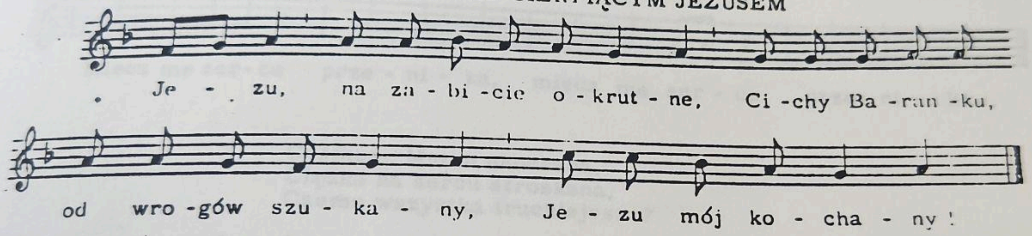
2.
Pana świętości uczeń zły całuje,
Żołnierz okrutny powrozmi krępuje,
Jezus tym więzom dla nas się poddaje
Na śmierć wydaje.

3.
Bije, popycha tłum nieposkromiony
Nielitościwie z tej i owej strony,
Za włosy targa, znosi w cierpliwości
Król z wysokości.

4.
Zsiniałe przedtem krwią zachodzą usta,
Gdy zbrojną żołnierz rękawicą chlusta;
Wnet się zmieniło w płaczliwe wzdychanie
Serca kochanie.

5.
Oby się serce we łzy rozpływało,
Że Cię, mój Jezu, sprośnie obrażało!
Żal mi, ach żal mi ciężkich moich złości,
Dla Twej miłości.

LAMENT DUSZY NAD CIERPIĄCYM JEZUSEM



2.
Jezu, za trzydzieści srebrników
Od niewdzięcznego ucznia zaprzedany,
Jezu mój kochany!

3.
Jezu, w ciężkim smutku żałością,
Jakoś sam wyznał, przed śmiercią nękany,
Jezu mój kochany!

4.
Jezu, na modlitwie w Ogrójcu,
Strumieniem potu krwawego zalany,
Jezu mój kochany!

5.
Jezu, całowaniem zdradliwym
Od niegodnego Judasza wydany,
Jezu mój kochany!

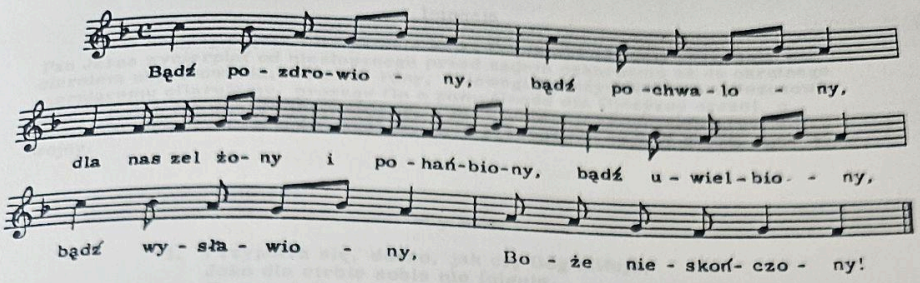
6.
Jezu, powrozami grubymi
Od swawolnego żołdactwa związany,
Jezu mój kochany!

7.
Jezu, od pospólstwa zelżywie
Przed Annaszowym sądem znieważany,
Jezu mój kochany!

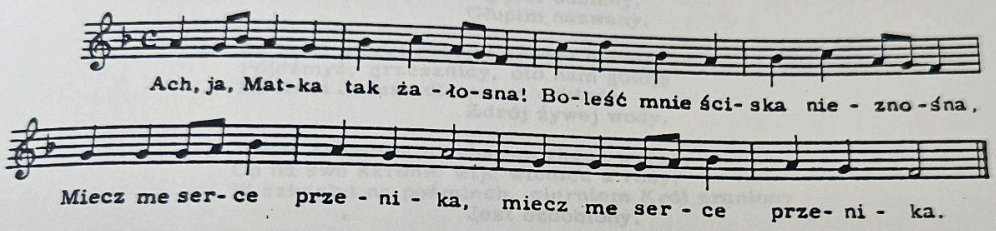
8.
Jezu, przez ulice sromotnie
Przed sąd Kajfasza za włosy targany,
Jezu mój kochany!

9.
Jezu, od Malchusa srogiego
Ręką zbrodniczą wypoliczkowany,
Jezu mój kochany!

10.
Jezu, od fałszywych dwóch świadków
Za zwodziciela niesłusznie podany,
Jezu mój kochany!



ROZMOWA DUSZY Z MATKĄ BOLESNĄ



2. Czemuś, Matko ukochana,
Ciężko na sercu stroskana,
Czemu wszystka truchlejesz ?

3. Co mię pytasz ? Wszystkim w mdłości,
Mówić nie mogę z żałości,
Krew mi serce zalewa.

4. Powiedz mi, o Panno moja,
Czemu blednieje twarz Twoja ?
Czemu gorżkie łzy lejesz ?

5. Widzę, że Syn ukochany
W Ogrójcu cały zalany
Potu krwawym potokiem.

6. O Matko, źródło miłości,
Niech czuję gwałt Twej żałości,
Dozwól mi z sobą płakać !

(Jeżeli śpiewa się jedną tylko część, dodaje się 3 razy: "Któryś za nas cierpiał rany....")

CZĘŚĆ DRUGA

Pobudka : Gorzkie żale.....

Intencja

W drugiej części rozmyślania Męki Pańskiej będziemy rozważali, co Pan Jezus wycierpiał od niesłusznego przed sądem oskarżenia aż do okrutnego cierniem ukoronowania. Te zaś rany, zniewagi i zelżywości temuż Jezusowi cierpiącemu ofiarujemy, prosząc Go o pomyślność dla Ojczyzny naszej, o pokój i zgodę dla wszystkich narodów, a dla siebie o odpuszczenie grzechów, oddalenie klęsk i nieszczęść doczesnych, a szczególnie zarazy głodu, ognia i wojny.

Hymn

1. Przypatrz się, duszo, jak cię Bóg miłuje,
Jako dla ciebie sobie nie folguje,
Przecież Go bardziej, niż katowska dręczy
Złość twoja męczy.

2. Stoi przed sędzią Pan wszego stworzenia,
Cichy Baranek, z wielkiego wzgardzenia
Dla białej szaty, którą jest odziany,
Głupim nazwany.

3. Za moje złości grzbiet srodze biczują ;
Pójdźmyż, grzesznicy, oto nam gotują
Ze Krwi Jezusa dla serca ochłody
Zdrój żywej wody.

4. Pycha światowa niechaj co chce, wróży,
Co na swe skronie wije wieniec z róży,
W szkarłat na pośmiech, cierniem Król zraniony
Jest ozdobiony.

5. Oby się serce we łzy rozpływało,
Że Cię, mój Jezu, sprośnie obrażało,
Żal mi, ach, żal mi ciężkich moich złości
Dla Twej miłości.

Lament duszy nad cierpiącym Jezusem

1. Jezu, od pospólstwa niewinnie
Jako łotr godzien śmierci obwołany,
Jezu mój kochany !

2. Jezu, od złośliwych morderców
Po ślicznej twarzy tak sprośnie zeplwany,
Jezu mój kochany !

3. Jezu, pod przysięgą od Piotra
Po trzykroć z wielkiej bojaźni zaprzany,
Jezu mój kochany !

4. Jezu, od okrutnych oprawców
Na sąd Piłata jak zbójca szarpany,
Jezu mój kochany !

5. Jezu, od Heroda i dworzan,
Królu niebieski, zelżywie wyśmiany,
Jezu mój kochany !

6. Jezu, w białą szatę szyderską
Na większy pośmiech i hańbę ubrany,
Jezu mój kochany !

7. Jezu, u kamiennego słupa
Niemiłosiernie biczmi wysmagany,
Jezu mój kochany !

8. Jezu, przez szyderstwo okrutne
Cierniowym wieńcem ukoronowany,
Jezu mój kochany !

9. Jezu, od żołnierzy niegodnie
Na pośmiewisko purpurą odziany,
Jezu mój kochany !

10. Jezu, trzciną po głowie bity,
Królu boleści, przez lud wyszydzany,
Jezu mój kochany !

Bądź pozdrowiony, bądź pochwalony !
Dla nas zelżony, wszystek skrwawiony !
Bądź uwielbiony, bądź wysławiony,
Boże nieskończony !

Rozmowa duszy z Matką Bolesną

1.
Ach, widzę Syna mojego
Przy słupie obnażonego,
Rózgami sieczonego !

2.
Święta Panno, uproś dla mnie,
Bym ran Syna Twego znamię
Miał na sercu wyryte !

3.
Ach, widzę jako niezmiernie
Ostre głowę ranią ciernie !
Dusza moja ustaje.

4.
O Maryjo, Syna swego,
Ostrym cierniem zranionego,
Podzielże ze mną mękę !

5.
Obym ja, Matka strapiona,
Mogła na swoje ramiona
Złożyć Krzyż Twój, Synu mój !

6.
Proszę, o Panno jedyna,
Niechaj Krzyż Twojego Syna
Zawsze w sercu swym noszę.

CZĘŚĆ TRZECIA

Pobudka : Gorzkie żale.....

Intencja

W tej ostatniej części będziemy rozważać, co Pan Jezus cierpiał od chwili ukoronowania aż do ciężkiego skonania na krzyżu. Te bluźnierstwa, zelżywości i zniewagi, jakie Mu wyrządzono, ofiarujemy za grzeszników zatwardziałych, aby Zbawiciel pobudził ich serca zbłąkane do pokuty i prawdziwej życia poprawy, oraz za dusze w czyśćcu cierpiące, aby im litościwy Jezus Krwią swoją świętą ogień zagasił; prośmy nadto, aby i nam wyjednał na godzinę śmierci skruchę za grzechy i szczęśliwe w łasce Bożej wytrwanie.

Rozmowa duszy z Matką Bolesną

1.
Ach, ja, Matka boleściwa
Pod krzyżem stoję smutliwa,
Serce żałość przejmuje.

2.
O Matko, niechaj prawdziwie,
Patrząc na krzyż żałośliwie,
Płaczę z Tobą rzewliwie.

3.
Jużci, już moje Kochanie
Gotuje się na skonanie !
Toć i ja z Nim umieram !

4.
Pragnę, Matko, zostać z Tobą,
Dzielić się Twoją żałobą
Śmierci Syna Twojego.

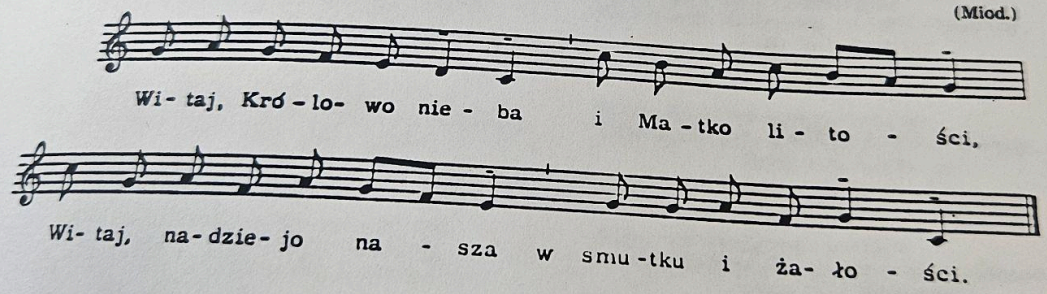
5.
Zamknął słodką Jezus mowę,
Już ku ziemi skłania głowę,
Żegna już Matkę swoją !

6.
O Maryjo, Ciebie proszę,
Niech Jezusa rany noszę
I serdecznie rozważam.



T: Antyfona (Salve Regina)

(Miod.)



2. K' Tobie wygnańcy Ewy wołamy synowie,
K' Tobie wzdychamy płacząc z padołu więźniowie.

3. Orędowniczko nasza, racz swe litościwe
Oczy spuścić na nasze serca żałośliwe.

4. I owoc błogosławion żywota Twojego
Racz pokazać po zejściu z świata mizernego.

5. O łaskawa, pobożna, o święta Maryja,
Niechaj będą zbawieni wszyscy grzeszni i ja.

6. O Jezu, niech po śmierci Ciebie oglądamy,
O Maryjo, uproś nam, czego pożądamy.

Hymn

1.

Duszo oziębła, czemu nie gorejesz?
Serce me, czemu całe nie truchlejesz?
Toczy Twój Jezus z ognistej miłości
Krew w obfitości.

2.

Ogień miłości, gdy Go tak rozpala,
Sromotne drzewo na ramiona zwala;
Zemdlony Jezus pod krzyżem ukląkł,
Jęczy i stęka.

3.

Okrutnym katom posłusznym się staje,
Ręce i nogi przebić sobie daje,
Wisi na krzyżu, ból ponosi srogi
Nasz Zbawca drogi.

4.

O słodkie drzewo, spuśćże nam już ciało,
Aby na tobie dłużej nie wisiało,
My je uczciwie w grobie położymy,
Płacz uczynimy.

5. Oby się serce we łzy rozpływało,
Że Cię, mój Jezu, sprośnie obrażało!
Żal mi, ach, żal mi ciężkich moich złości,
Dla Twej miłości.

6. Niech Ci, mój Jezu, cześć będzie w wieczności
Za Twe obelgi, męki, zelżywości,
Któreś ochotnie, Syn Boga jedyny,
Cierpiał bez winy.

Lament duszy nad cierpiącym Jezusem

1.

Jezu, od pospólstwa niezbożnie
Jako złoczyńca z łotry porównany,
Jezu mój kochany!

2.

Jezu, od Piłata niesłusznie
Na śmierć krzyżową za ludzi skazany,
Jezu mój kochany!

3.

Jezu, srogim krzyża ciężarem
Na kalwaryjskiej drodze zmordowany,
Jezu mój kochany!

4.

Jezu, do sromotnego drzewa
Przytępionymi gwoździmi przykowany,
Jezu mój kochany!

5.

Jezu, jawnie pośród dwu łotrów
Na drzewie hańby ukrzyżowany,
Jezu mój kochany!

6.

Jezu, od stojących wokoło
I przechodzących szyderczo wyśmiany,
Jezu mój kochany!

7.

Jezu, bluźnierstwami od złego
Współwiszącego łotra wyszydzany,
Jezu mój kochany!

8.

Jezu, gorżką żołcią i octem
W wielkim pragnieniu swoim napawany,
Jezu mój kochany!

9.

Jezu, w swej miłości niezmiernej
Jeszcze po śmierci włócznią przeorany,
Jezu mój kochany!

10.

Jezu, od Józefa uczciwie
I Nikodema w grobie pochowany,
Jezu mój kochany!

Bądź pozdrowiony, bądź pochwalony!
Dla nas zmęczony i krwią zbroczony,
Bądź uwielbiony, bądź wysławiony,
Boże nieskończony!

CHAPTER FIVE: THE DEATH OF THE STANISŁAWO

God blessed many of the homes in the STANISŁAWO with vocations to the priesthood and religious life. Walerya Nurkse Schule was always devout. As president of the Dzieici Marii she led, as did all presidents, by her personal example of holiness and devotion to the Mother of God. And while after her marriage to Frederick Schule her family attended Saint James Church, the Schules were well known in the Stanisławo, for they visited their grandparents almost every Sunday. Walerya and Frederick have given three sons to the Catholic Church as priests: Franciszek, Frederick, Jan. And even though not directly coming from our parish, we consider them true grandsons of Saint Stanislaus since their mother was a cherished daughter of our church.Father Charles Miller was a diocesan priest from our parish. His parents were members of the parish, and all the adults of the parish were invited to his first mass.Father Joseph Pitts, an Oblate of Mary Immaculate, is another grandson of the parish. His maternal grandparents, the Szymarek family, and his paternal grandparents, the Pitts family, were regular and active parish members.

Two daughters of the parish entered the Felician community. Nellie Kosek entered the convent after graduating from our eighth grade. Her name in religion was Sister Fortunata. She taught second grade in Chicago, and she died at a very young age in that city.Agnieszka Ptyz or Pitts, aunt of Father Pitts mentioned above, was given the name of Sister Lillios. She is an active member of the Assumption Province of Felician Sisters. Sister has celebrated over sixty years as a Felician.

Sister Rita Mae Bregin, daughter of Agnieszka Zbierska and Jan Bregin, is a member of the Pious Society of Our Lady of the Most Holy Trinity. Her whole life has been one of selfless giving to others and deep, abiding faith in God.

The last vocation was a great-granddaughter of our parish, Sister Catherine Marie Novak, a Franciscan Sister of the Savannah, Missouri, community. Sister Catherine's great-grandparents, Yurkovich and Novak (spelled correctly in Polish with a "w" not a "v"), were among the early families of our parish community. And while she herself was not a member of our parish, she certainly knew most of our people since she and her family lived very near the very heart of the Stanisławo. Mrs. Novak, the mother of Sister Catherine, has a beautiful voice and on many occasions she has sung Polish hymns in Church—for the edification of all those fortunate enough to have heard her sing.

Our parish family was very proud of our sons and daughters, grandsons and granddaughters, who loved the Lord so much as to offer Him their very lives. They are much like the early founders of our parish. They left everything they knew and loved and simply trusting in the Lord, they followed Him in confidence.Most of the Polish families residing in the Stanisławo had been established by the turn of the century. As a matter of fact, some of the Polish words we used in the Stanisławo were no longer used in Poland, or were so rural/regional in character that newly arrived Poles had to share with us the new, correct word.

What new Poles?

Our families had left what had once been the kingdom of Poland before the Partitions. Following the conclusion of the Great War, World War I, Poland as a sovereign nation was re-established. The process of re- becoming a nation was very difficult at best. And while Poland struggled, her western neighbor, Germany, grew powerful.

On September 1st, 1939, German tanks and guns tore at the soil, at the very heart of Poland. No attempt was made to hide their purpose, the German forces were there to murder our nation. Polish language and customs were forbidden, Polish inscriptions were removed from churches, buildings, even from tombstones. Women and children, priests and peasants, Catholics and non-Catholics were all victims of the

new order.And just as our parents and grandparents carried the vision of Poland with them when they immigrated at the turn of the century, so too did those who actually suffered for being Polish during these terrible years.

These people truly know what it means to be Polish because they lost everything they had out of love for Her. Most arrived in this country without baggage, relative, or friend. They sought out work, the Catholic Church, and fellow Poles.

One of the saddest things I have ever heard was a story that Mrs. Rajca told me. She and her husband were held in real servitude in Cameron. They worked very hard, yet they had nothing to call their own. They were struggling to make ends meet. Mrs. Rajca was pregnant. They were determined to change their lives. With a fond hug and kiss, Mr. Rajca started out walking. He walked in the bitter cold of a Missouri winter, starting in late evening. He walked all forty miles to Saint Joseph. He had heard that there were Poles in Saint Joseph. He finally made it to the rectory of Sts. Peter and Paul. He rang the bell and asked the priest who answered it if there were Poles in Saint Joseph. The priest told him that "No, there were no Polish people in Saint Joseph." Mr. Rajca returned, heartsick, to his wife and family in Cameron. Soon however he learned that there were Poles living here, and he and his wife and their family came into the city to live.

The Stanisławo became home for some of these new Poles and we are honored to have them with us. They taught us once again how important being Polish truly is. We salute the following families who gave up so much for a Poland that most of us have never even seen: Zapka, Koziej, Mrowczynski, Salewicz, Piatkowski, Garbowski, Jagodzinski, Rajca, Zioło, Cypara, Kowalski, Gomulka, Szcpaniak, Czerkas. I sincerely hope that I have not left out any family name—and if I have I ask your forgiveness. Polska Walczonca!

In late 1959-early 1960 there were rumblings that the school would be closed. There were ominous signs. Saint James was building a new addition to their school. Father Nitz tried to downplay everything. He didn't "want any waves." As a matter of fact, he called Stanley Kizior one night and told him to quit causing trouble.You see, Stanley Kizior, the boy who once served Saturday morning masses at the convent chapel, had grown into a man. He, and all the men of our parish—as well as their wives—weren't going to buckle under without a fair hearing. Meetings were called. First in the church hall and then at Wenzel's tavern.

During this time changes had been going on in the Saint Joseph Diocese. Bishop LeBlond had resigned on August 24th, 1956, and was immediately succeeded by his auxiliary, John Patrick Cody. Bishop Cody was instrumental in joining our older Diocese of Saint Joseph to the younger Diocese of Kansas City, Missouri. This happened on August 28th, 1956, two days after Cody had been appointed bishop. Everything was moved to Kansas City. The independent Diocese of Saint Joseph was no more. It was even given second billing in the official name of the newly formed diocese, the Diocese of Kansas City/Saint Joseph. In 1960 Bishop Cody began his campaign to close our two Polish schools—and eventually their respective churches—in Saint Joseph.

After at least part of his plan was accomplished, he was transferred on August 10th, 1961, to the Archdiocese of New Orleans.

A common saying in the Stanisławo was "the only difference between Jesse James and Bishop Cody was that Jesse had the decency to use a gun when he robbed you."Bishop Cody had taken the building fund money of Saint Stanislaus, over $60,000.00. Mr. Kizior was present when Father Nitz authorized the transfer of these funds. Mr. Kizior pleaded with Father Nitz not to do this and rather return this money to our people. Father Nitz said that his hands were tied.

The people of Saint Stanislaus and the people of Sts. Peter and Paul decided now to work together like they never had before. They decided to appeal to the Apostolic Delegate in Washington, D.C. Because the Kansas City Chancery would not assist in arranging for a visit with the Delegate and the concerned parish representatives, Mr. Kizior contacted Congressman William "Bill" Hull. Mr. Kizior calls Congressman Hull a "good Mason" who was more than happy to help out any way that he could. He arranged a meeting with the Delegate for a group of four men: Mr. Boleslaus "Bill" Malinowski, Mr. Clem Drag from Sts. Peter and Paul, and Mr. Stanley Przybylski and Mr. Stanley Kizior who represented their namesake, Saint Stanislaus. Congressman Hull was as good as his word. That "good Mason" did everything he could for this group. He arranged for lodging, put a car at the disposal of the group, got them in to see the Delegate.

The Apostolic Delegate, Egidio Cardinal Vagnozzi, was less than happy to meet with the group. He said very little, simply wringing his hands—perhaps recalling another judge referred to in scripture. He did not want to get involved. Copies of the original petitions can be found in the collection of xeroxed materials at the conclusion of this history.Upon their return there was a meeting scheduled at Saint Stanislaus. Mr. Kizior remembers that as he walked up the inside stairs he overheard the new bishop, Bishop Charles Helmsing, say, "This Church is NOT going to be closed as long as I am bishop." That was the last time Bishop Helmsing, the bishop who closed Saint Stanislaus Church, was ever there.

There were a few more attempts. And, as Mr. Kizior is still alive, he would like it pointed out that at one of these last tries, he was told at the Kansas City Chancery Office by a representative of the bishop, "I understand, Mr. Kizior, that you are getting a divorce. We want nothing more to do with you.

"Father Henry Nitz got a phone call from his provincial in Chicago. The provincial told him that he had just spoken with the bishop and that Father Nitz had to immediately

come to Chicago. The diocese was taking over Saint Stanislaus parish. Father Nitz had only a half hour to leave the rectory.

He left in such a hurry that he didn't even have a chance to pick up his laundry from Hattie. Suddenly, everything was beginning to fall apart.This is quite interesting when you come to think about it. The church had been thriving. As we've seen, the enrollment in the school was doing very well, and it looked as though it would do well in the years to come. The people had even started to collect money for a new church building. They had hoped to build on the parking lot that they already owned. It was to be a new, single-story church, so people wouldn't have to climb the stairs anymore. Yes, just as all of this was being considered and planned for...everything fell apart.Saint Stanislaus had been handed over to the diocese, under the administration of Msgr. Moriarty of Saint James, wpuścić wilka do obory. This administration was to last in Saint Stanislaus. The priests that came had little interest.

Father Kowalczyk was sent there because he had a Polish last name. That was the only thing Polish about him. Hattie Sucholawski used to call the rectory to wake him up to make sure that he'd show up for the early mass.

Among all the St. James priests, the one who stands out is Father Zientarski. Father spoke Polish. He understood Polish customs. He even asked to be made pastor of Saint Stanislaus, but he was refused. When he left, the people of Saint Stanislaus threw him one of the best going-away parties that the CIO Hall ever saw. Our people gave him a great deal of money, both as gifts and as loans. He was the only glimmer of hope during the entire administration of Saint James.

During the entire ten years of Saint James administration, Msgr. Moriarty never came once to our church for mass or religious services. Not once. He simply had no use for the Polish people. This is strange when you think about it, because he himself was foreign-born.

As those ten years wound down, there was more anguish and pain. Saint Stanislaus was only able to have one mass on Sunday. Our people were encouraged to have weddings and funerals at Saint James since they were "short-staffed". And, guess what, our people cooperated with this request. They didn't want to cause waves...they simply wanted to have their own church.

Then, in mid-summer of 1970 it was announced that our church was going to close. What sadness filled our people. There were those who tried to save it, just as they had done when the school was closed, but the decision had been made. Some people wanted the money they had contributed to the building fund returned. Our people were told that they could get their money back if they could produce the stubs from their donation envelopes. Few, if any, had saved these. We were told that our church had become a fire trap, a health hazard, and that it was not a fit structure. Juggie Stein wanted to buy it as a furniture warehouse.

This article appeared in the SOUTH SIDE COLUMN in the News Press:

FINAL FOR A CHURCH

Final services at Saint Stanislaus Catholic Church, 515 Alabama, were held Sunday with the Rev. John Howard officiating. The Church was organized in 1914 for Polish nationality people and was served by Polish Franciscan Fathers until 1961 when the priests from Saint James Church took over. In 1961 the school at the church was closed because of lack of attendance, and an addition was built on Saint James to accommodate the students from Saint Stanislaus.In 1962 the convent at the church was sold and in February of this year the rectory was sold. The church was closed because of the shortage of priests at the present time and because most of the church's former members are now attending St. James Church.There are no plans for disposing of the building and at the present time it will be kept by the church."

I don't know who wrote this article, but it is filled with inaccuracies. You will note that Fr. Howard had the last mass, not Msgr. Moriarty. This is true, and it only points out that he never came to Saint Stanislaus—even to close it. And at 7:00 a.m.! Couldn't we have had at least had our last and final mass at a decent hour?Yes, we were served by the Polish Franciscan Fathers, but we were also served by two remarkable priests who deserved some credit for all they did, Fathers Michalak and Dyminski.Yes, in 1961 our school was closed, but not for lack of attendance. Attendance had been rising. Our school was closed because Saint James had already built its addition and they wanted to fill it. Our school was closed because the Felicians had been given a brand-new school in Kansas City.

Yes, in 1962 our convent was sold, and in 1970 the rectory was sold...but for how much? There was never a report of the actual amount in the bulletin.

The article says that our church was closed because of a shortage of priests and because most of us had started going to Saint James anyway. Yes, there was a shortage of priests, a shortage of priests who cared. Why wasn't Father Zientarski made a pastor? The reason was that the decision had already been reached to close us down. As for people who were regularly attending Saint James before we were closed, I can't think of a single family who changed over.But, the real killers were yet to come. I would like to quote two articles from the Saint James Parish Bulletin. The first is taken from August 2, 1970—the date of the closing.

> *Saint Stanislaus Church. His Excellency, Bishop Helmsing, on the recommendation of the Diocesan Pastoral Council, has authorized the termination of services at Saint Stanislaus Church. The changing conditions in the Diocese, the great shortage of priests, the assessment of personnel, etc., were among the reasons for this decision. The services terminate with the 7:00 mass today. Indeed, since the year 1914 when that church was built, the condition, not alone in Saint Stanislaus but in every church in this city and*

Diocese, as well as most areas of the country, have changed far beyond expectations. The present members of Saint Stanislaus, though perhaps not surprised at the announcement were certainly disappointed. But, as our Bishop requested "that all will concur in this decision as for the good of the Church and all the people of God."

The interesting thing to note here again that his Excellency Bishop Helmsing never re-visited Saint Stanislaus Church after promising "not to close it as long as he was the bishop." The next bulletin announcement was published later. In reading you will see the financial contributions made by the Poles to Saint James. You will also see that there is an appeal for sympathy for those suffering reverses—but how about what our people had been going through? There are also the strong remarks about belonging. You see, there were those at Saint James who did not want the Polish people even in their Church. This article is taken directly from the Sunday bulletin of Saint James Church:

REPORT ON ST. STANISLAUS BUILDING FUND

for the benefit of the people from Saint Stanislaus and also the people of Saint James. The total amount of St. Stanislaus funds deposited with the Diocese amounted to $67,178.90, made up of pledges, fund raising affairs over the years and sale of convent and rectory. Interest was paid semi-annually by the Diocese and was used for operating expenses. At the recommendation of the parish council last July, approved by the Bishop, the people who so desired could receive a refund of their pledges. The total of such refunds amounted to $6,568.50, leaving a balance in the fund with the Diocese of $60,610.40. This total balance was credited to the Diocese of Saint James debt to the Diocese which amounted to $64,635.00 as of November 1, 1970, leaving the indebtedness of Saint James Parish as of November $4,029.60. Besides transferred from Saint Stanislaus among articles to Saint James Church are a Baldwin Electric organ, many vestments and sanctuary furnishings. Indeed the people of Saint James are deeply indebted to the people of Saint Stanislaus

especially for the financial support during this time when there happens to be a decline already in the parish income due to the great many reverses suffered by the people of the parish, and apparently there is more to come. On the other hand, the people from Saint Stanislaus can feel that they have made a most generous contribution to Saint James Church—and most of them permitted their former pledges to their own building fund to be transferred to St. James account. Indeed, they can feel that they have a rightful claim to belong—and that is exactly what we want them not only to feel they belong—but that THEY BELONG. We want them to be very much at home in Saint James and why not--- after all, we are all neighbors—all are brothers and sisters in Christ.

So, the contributions of Saint Stanislaus almost paid off the entire debt of Saint James. Marilyn Małgorzata Zbierska, the last president of Dzieci Marii, even turned in the little money left in the treasury, just over one dollar. Then shortly after the close of the church, Mgr. Moriarty arranged for an auction of everything that was left that Saint James did not want. This auction was terrible. Our baptismal font was offered for quick sale. This auction went through the entire church building, from bottom basement to church top. Yet no accounting was ever made on what happened to the proceeds of this sale.What of the actual sale of the church building itself, that condemned fire trap that was not fit for habitation? For how much was the church building and land sold? Where did that money go?

One has to wonder why both Polish churches were closed, when both of them were financially in the black? Part of the reason was because "they" did not want us to build new and better churches.

Lastly, after the close of the school and church, some of us did attend Saint James School. And even though Mgr. Moriarty wouldn't allow us to take catechism lessons for communion preparation, nor would he allow the singing of Polish hymns in the church, nor would he celebrate the Feast of Saint Stanislaus, our people did try to

join in and take part. My mother joined the PTA and at one meeting this is what happened.

A man stood up and denounced the "DP children for getting a free ride at Saint James School." This claim was backed up by a woman who also claimed that our students were paying nothing to attend Saint James. My mother stood up. She told both the man, the woman, and all the assembled parents that she was paying tuition just like everyone else. She looked at Mgr. Moriarty and asked him if this was not so. Mgr. Moriarty looked back at her and said nothing.When all is said and done, we have more than paid our own way.

Witaj, królów nieba i matko ludzi!
Witaj, nadziejo nasza, w smutku i bólu!
K'tobie wygnancy Ewy wołamy synowie,
K'tobie w żydchamy płaćąc z paodu więźniowie.
Oredowniczo nasza, racz swe litościwe,
Ocay spuścić na nasze serce łaskiwe…

CONCLUSION: EUREKA VALLEY BAPTIST TEMPLE

Our fire-trap Church was sold to the congregation of the Eureka Valley Baptist Temple and it remains relatively unchanged both on the outside and on the inside. The classrooms are still used, and the church upstairs is still their church too. Even the choirloft is a choirloft.

Some things have changed. Busha Hamera and her hats are gone. Mrs. Malita and Nerka are no longer there. The large crucifix from the landing is gone. The paper decals have been taken from the windows. But most important of all, the Blessed Sacrament is gone. That divine presence is no longer in the building...the very heart and reason for its existence has been taken from it.

Ultimately it is this very mystery that now encourages our families to go to Saint James. They go to praise Jesus Christ himself. Our people came to this country with a vision of Poland locked in their hearts. They didn't need to live in Poland to be in Poland. In that same way, we the sons and daughters, the grandsons and granddaughters, do not need to actually go to that building on Alabama street anymore---for in some way it no longer exists. We carry Saint Stanislaus with us, in our hearts. When we sing the songs, pray the prayers, look at old photos, imagine what it was, Saint Stanislaus comes back once more to life for us, the Stanisławo truly lives again.

And if you listen really hard you can hear the melodies sweeping through the neighborhoods of Stanisławo again. Yes, Uncle Karl, I hear it, I close my eyes and see the FAMO FEED trucks, faintly, faintly. Hop Sosa, Hop Sosa…Waluski, pray for me…Serdeczna Matko opiekunko ludzi, smutnych i…
there's grandmother Malita…see you at the White Eagles game…and there is Busha Turbak—are Walter and Jenny with you…? Oh, Mr. Tworek, how good it is to see you…Pani Makos, are you going to the Third Order meeting today? What time is confession? Did you go to the National Hall last night? Jan Cebula can really throw a

party…see you at Godzinki…Wujek Ludwik, where have you gone…? For fifty-six years we were alive…the starched collars, the Dzieci Marii…Stanisławo…Have you seen Diane or Judy Roberts? Their brother John is looking for them…

Niech będzie pochwalony Jezus Chrystus na wieki wieków. Amen…

and the melody goes on and on and on and on:

Jak szybko mijają chwile.
Jak szybko płynie czas.
Za rok, za dzień, za chwilę,
Razem nie będzie nas.
A kiedy młode lata
popłyną szybko w dal
A w sercu pozostanie
tęsknota, smutek, żal.

Dobra noc, śpij z Bogiem, Stanisławo. Do widzenia, kochany, do widzenia!

Since the retirement of Msgr. Moriarty, Saint James Parish has been served by two outstanding pastors, Father Richard Ducate and Father William Caldwell. Both of these men have gone to great lengths to heal the old wounds. They have allowed the singing of Polish hymns in the church, the selling of opłatki at Christmas, the celebration of the Feast of Saint Stanislaus, and they have provided for confession to be heard in Polish. They have encouraged our people to take pride in themselves and in their heritage. On behalf of all the Poles in the Stanisławo, these two priests are thanked publicly for all that they have done.

Bóg zapłać.

This history of Saint Stanislaus has been told with both the facts and with heart. For any errors and mistakes, I apologize. For neglecting to mention anything, the oversight is all mine.

However, what you see before you is the work of many people, and they need to be sincerely thanked. Małgorzata Nurska Zbierska, who in my infant's milk, gave me a love for this place and the people who made it. Mrs. Stefania Makos Roberts whose love and friendship has helped not only with this work but has always been part of my experience of the Stanisławo. Mrs. Balbina Wawrzyniak Nurska, who through her tears and laughter shared with me many of her remembrances of this church. Mrs. Helen Urbaniak Cebula and Mr. Charles Urbaniak who filled in the gaps of the early years, as well as Mr. Edmund and Mrs. Helen Hamera Bażan, who provided both information and pictures for use.

Mr. Jozef Niziołek, who probably wondered why he'd been keeping all that White Eagle information all these years—little realizing how truly important it was. Mr. Stanley Kizior, a man of small stature but with a heart the size of Poland, a real unsung hero.

Father William Caldwell who asked for and encouraged this history. Mrs. Patricia Roeh for providing information from the Saint Stanislaus Parish records. Mr. Thomas Siedell, my best friend—and my mother's "other son named Thomas"—who has taken up so much of his time reading and reworking this history, making it fit for publication. He has always been willing to help and his helpfulness is sincerely appreciated.

Finally, all of our people, living and deceased who made the Stanisławo our true home. Their love, their sweat, their tears, are worth more than anyone of us can say.

Dziękuję i Bóg zapłać,
Tomasz Zbierski

AN OPEN LETTER

Reverend Pastor
Eureka Valley Baptist Temple
515 Alabama Avenue
Saint Joseph, Missouri 64504
Spring 1990

Niech będzie pochwalony Jezus Chrystus!

Dear Sir:

I am enclosing a history of Saint Stanislaus Bishop and Martyr Catholic Parish with this OPEN LETTER to you. Your present congregation is now at home in our former parish church. As you will read we were a thriving parish, a family oriented "home" until the closing of our church in August, 1970.

Sir, my family, like so many other families would like to thank you for the way that you and your members have maintained the building. For while we no longer worship there, we appreciate the fact that it is still a house of God and we are pleased to see the many improvements that you have made.

I am writing with this public request and I ask for your consideration. Should you ever dismantle this building, I, on behalf of the Polish people who built this parish, would like to obtain from you the cornerstone which is located in the right front corner and is inscribed in Polish, "The School of Saint Stanislaus 1914."

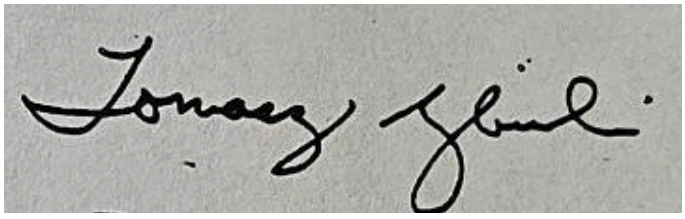
I promise you, as well as the members of our former parish who read this history and letter, that the cornerstone will be kept together as a tribute to those of our families

who built this parish with their sweat, tears and hearts. This stone is a symbol of Jesus Christ Himself and is a sure promise of our ancient Faith which is rooted in Him alone.

I ask for this consideration in the name of all the Polish families, alive and deceased, who built this temple to God's glory and praise.

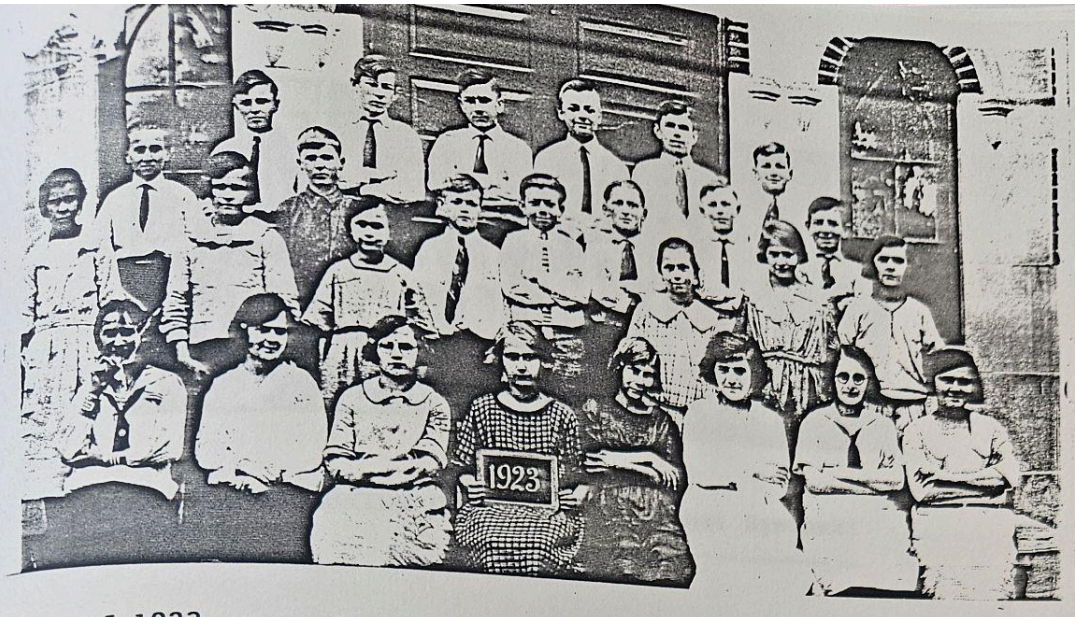
In conclusion I would like to thank you on behalf of our people who have visited your church. They have all commented on your gracious hospitality and the simple beauty of that place so dear to so many of us.
Praised be Jesus Christ.

Sincerely,



Tomasz Zbierski

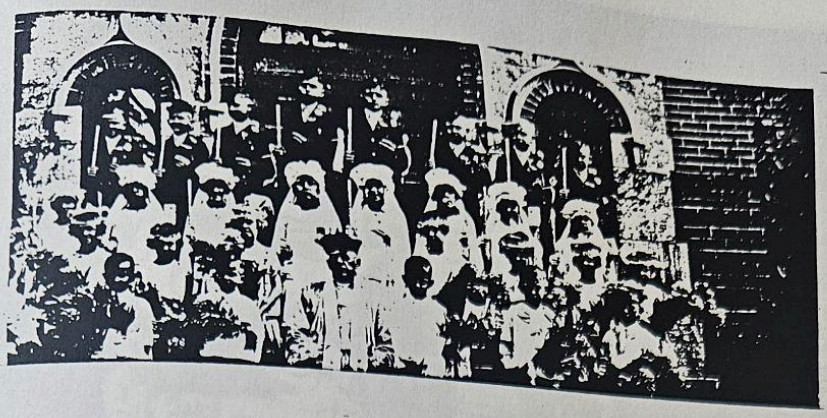




Class of 1923
top left: Michael Malita, Frank Pytz, Louis Nurski, Anthony Pisarczyk, Joseph Wawrzyniak, Benny Cebula.
2nd row boys: Benny Syciarz, Russell Hamera, Walter Mazur, Frank Wojewoda, Stephan Dobiecki, John Malita, John Sucholawski
Girls:Nellie Tworek, Mary Wawrzyniak, Margaret Nurska, Pauline Wojewoda, Caroline Szweda, Mary Pasek.
Front row: Helen Dobiecki, Irene Szweda, Balbina Wawrzyniak, Helen Hamera, Catherine Terasinska, Catherine Smygel, Helen Urbainak, Emma Kosek



Class of 1925. Boys left: Frank Wojewoda, John Malita, John Sucholawski, Benny Syciarz, Joseph Wawrzyniak, Michael Malita, Benny Cebula, Waclaw Hamera, Stephan Dobiecki, Walter Mazur.
Girls left: Margaret Nurska, Victoria Stonis, Mary Pasek, ? Chirilla, Caroline Szweda, Nellie Tworek, Pauline Wojewoda Father Michal Dymnski, pastor.



FIRST COMMUNION CLASS Father Michal Dyminski



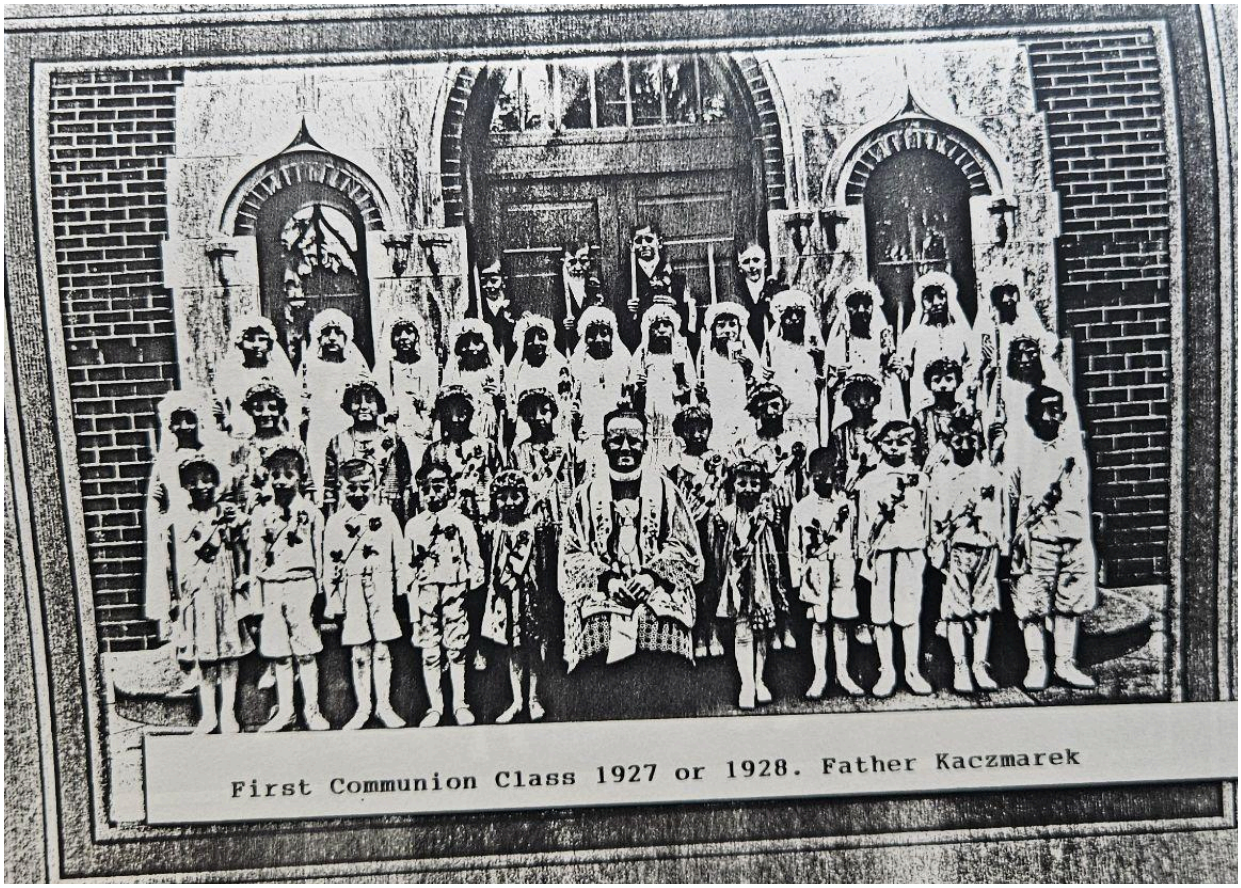
Left top row: Joseph Wawrzyniak, Anthony Pisarczyk, Michael Turbak, Michael Malita, Louis Nurski, Stanley Pitts,
Next row: Helen Dobiecki, Joseph Malita, ? Stanaszek, Catherine Smygel, ? Bielak, Helen Pawlowska, Mary Wawrzyniak, Catherine Terasinska, Barbara Miller, Mary Pasek, Frank Pitts
Next row: Helen Halka, Caroline Szweda, Kazmiera Dobiecki, Anna Proch, Emma Kosek, Margaret Nurska, Anna Jurkiewicz, Nellie Tworek, Victoria Stonis, Pauline Wojewoda
Last row: John Sucholawski, Waclaw Hamera, Wlodek Mazur, Bennie Syciarz, Frank Wojewoda, ?, Stefan Dobiecki, Bennie Cebula, John Malita



The Return of Father Michael Dyminski after a visit to his native Poland.
The parish children welcome him with royal splendor



First Communion--late 1920s? Father Norbert Zonca, pastor



First Communion Class 1927 or 1928. Father Kaczmarek

Graduation Class of 1931. Father Kaczmarek





Graduation Class 1931 or 1932. Father Zielinski, pastor

ANNUAL PICNIC

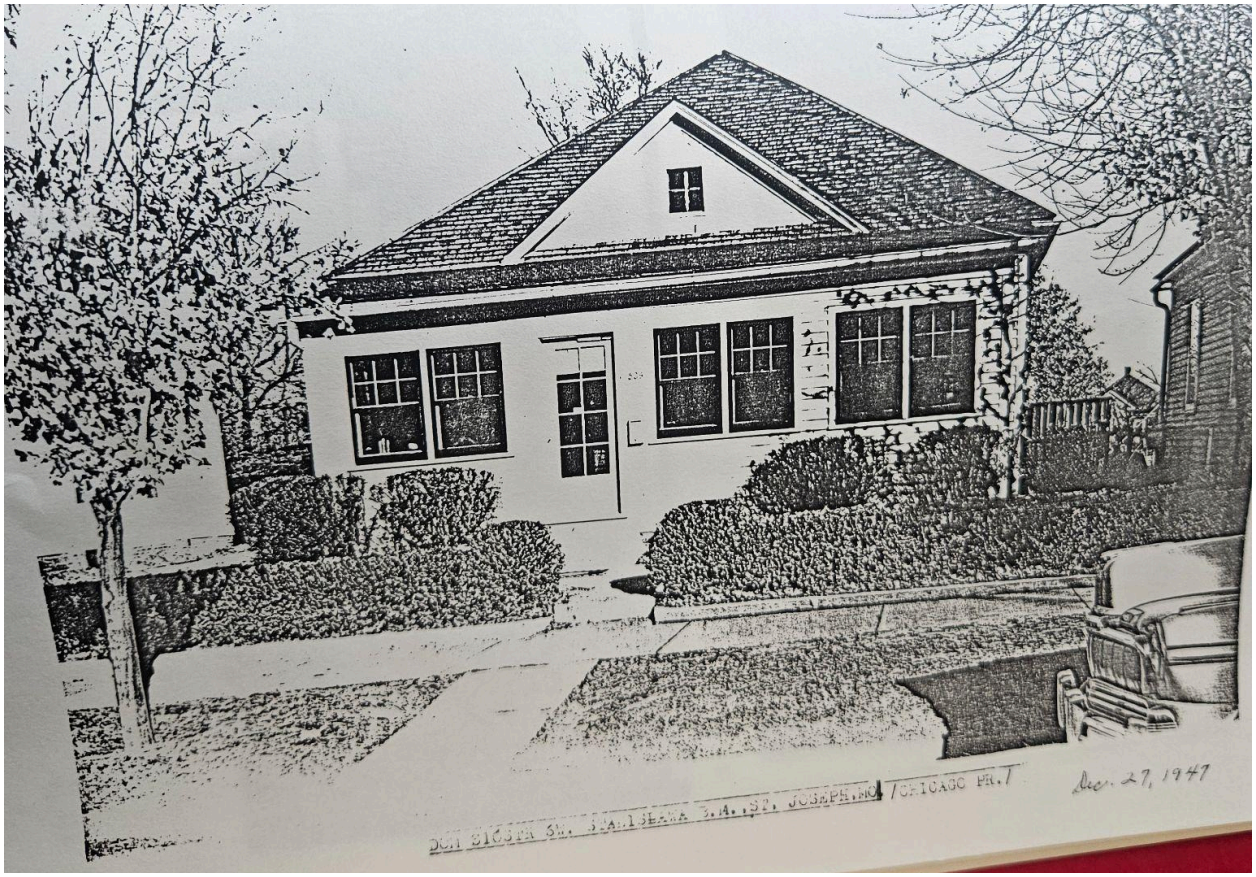
Polish American Progressive Club

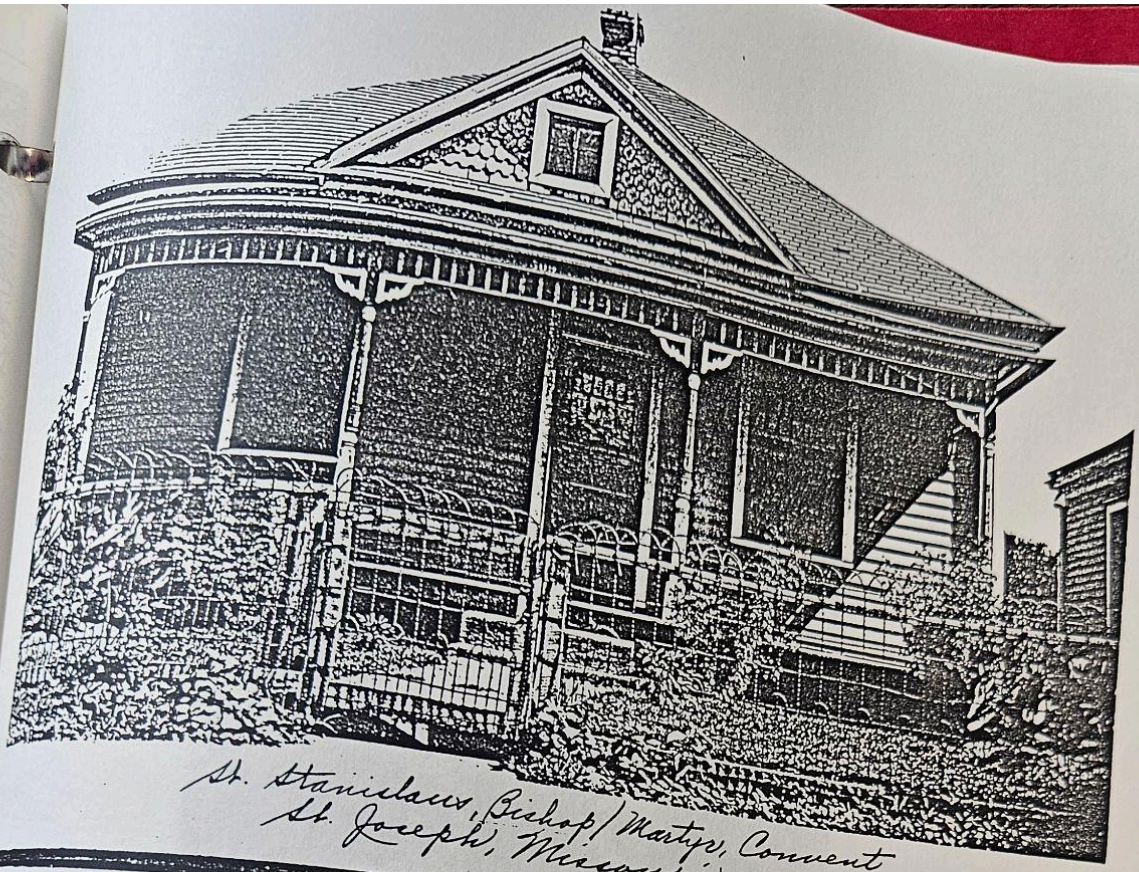


LAKE CONTRARY PARK

Sunday, August 5, 1934

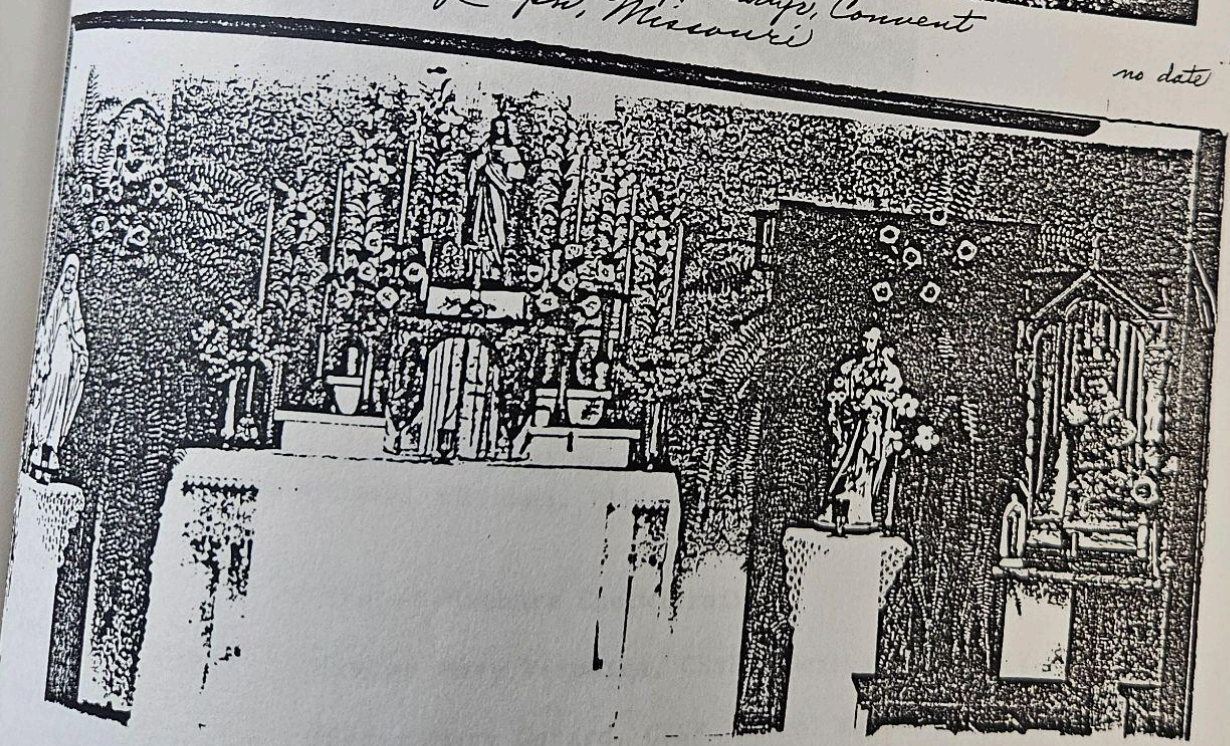
THE FRONT PAGE OF THE POLISH AMERICAN PROGRESSIVE CLUB PROGRAM


2041 SIGSTA St. ST. ISAIAH R.C. ST. JOSEPH PAR. CHICAGO PR.
Dec. 27, 1947



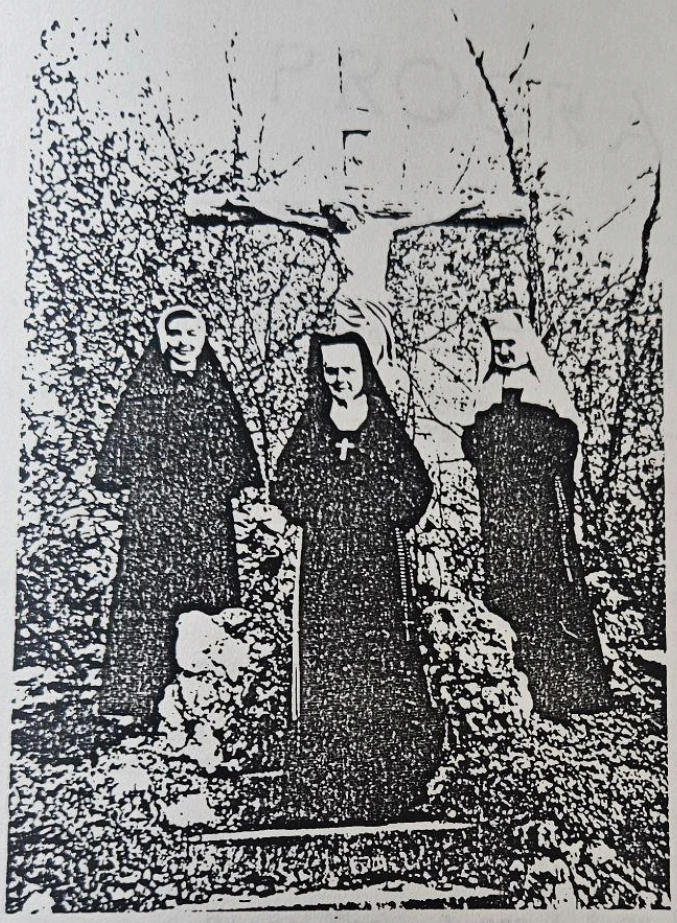
St. Stanislaus, Bishop / Martyr, Convent
St. Joseph, Missouri

no date



Chapel in St. Stanislaus Convent

no date



Taken by the Crucifix at the end of the STATIONS OF THE CROSS on the grounds of the Felician Sisters Provincial House, MOTHER OF GOOD COUNSEL CONVENT, 3800 West Peterson Avenue, Chicago, Illinois (1956)

Postulant: Sister Barbara Czerwicznik

Professed Sister: Sister Mary Veronica, CSSF (Bertha Brzezinski)

Novice: Sister Mary Gerard, CSSF (Carol Kobara)

Christmas play Dec. 1943

PROGRAM

1. Welcome - Rozalia Zbierska
   (Witajcie)
2. Santa on Strike - 1-sza Klasa
   (Gwiazdor Na Strajku)
3. Talks about Santa - 1-sza Klasa Rose
   (Pogadanki o Gwiazdorze)
4. Christmas Star - 2-ga Klasa Patty
   (Gwiazda Betlejemska)
5. A Little Boy's Prayer (Song) - Robert Derc
   (Modlitwa Chłopczyka) Spiew
6. Panna Ciekawska (Komedyjka) - 2-ga Klasa - Patty
7. Christmas Bells - Drill Patty + Rose
   (Gwiazdkowe Dzwonki)
8. Trzej Królowie - Irena Cebula, Marja Jadzinska Patty + ko
   i Leonia Wierzchowska angels
9. Żłóbek i Cicha Noc - 1-sza i 2-ga Klasa
10. Listening Ear of Night (Poem) Rozalia Bird i Eugenia Bazan
    (Słuchające Ucho w Nocy - Poezja)
11. Stary i Nowy Rok - Dramat w 1-ym Akcie
12. Kolędy - Dzieci Szkolne.

COPIES OF ST. STANISLAUS BULLETINS: Please disregard the underlinings of the Zbierski and Nurski names. These bulletins were taken from the NURSKI-ZBIERSKI FAMILY HISTORY and were underlined for that publication. They are not meant here to call attention to those particular families. Thank you for your understanding.

28 Lipca, 1946 r. PARAFIA SW. STANISŁAWA, St. Joseph, Missouri, No. 95

Church News

PORCJUNKULA

W ten piątek, dnia 2-go sierpnia, przypada odpust Porcjunkuli.

Wszyscy wierni, którzy od południa dnia 1-go sierpnia do północy dnia następnego, t.j. 2-go sierpnia, ile razy odwiedzą kościół Franciszkański, albo inny, któremu ten odpust jest udzielony, tyle razy dostąpić mogą odpustu zupełnego, jeden raz za siebie, inne razy za dusze w czyścu cierpiące.

Warunki:

1) Odwiedzenie kościoła lub kaplicy.
2) Modlitwy na intencję Ojca św., 6 Ojcze Nasz, Zdrowaś i Chwała Ojcu.
3) Spowiedź i Komunia św., 1-go lub 2-go sierpnia, albo podczas oktawy.

Za specjalnym pozwoleniem Stolicy Apostolskiej, osoby pracujące mogą ten odpust dostąpić w niedzielę dnia 4-go sierpnia, pod tymi samymi warunkami.

Spowiedzi słuchać będziemy w czwartek wieczorem od 7 do 8.

W tym tygodniu przypada pierwszy piątek miesiąca. Nabożeństwo do Pana Jezus po Mszy św.

Next Sunday is the Young Ladies Reality Communion Sunday. We hope that all the Young Ladies will be present to receive Holy Communion as a body.

Ofiara Na Poskę

Następujące osoby złozyły ofiare na Polskę: Po $1.00 S. Belz, W. Derc, K. Przybylski. Po $.50 W. Przybylski, M. Michanek, F. Bartonek. Po $.30 J. Walkowiak. Po $.25 J. Hamera, J. Wierzchowski, F. Sucholawski, S. Malita, W. Makoś, W. Bregin, K. Malinowski, W. Smygel, F. Marek, M. Turbak, A. Tworek, J. Nerka, F. Maleski, W. Szweda, E. Malita, A. Marek, J. Sucholaski, F. Belz, E. Bazan, W. Zawodny, S. Sałata, W. Hamera, J. Malita, F. Zbierski, S. Klimek, J. Nurski, M. Pasek, A. Kaczak, F. Derc, M. Tworek, H. Belcher.. Po $.15 K. Mordys.

Last Tuesday Father Roch took several members of the Junior Choir to White Cloud, Kansas for a picnic.

Last Sunday Bobby Derc made his debut as a professional singer.

The only members of the Junior Choir who come to sing every day during vacation are: Patricia and Rosemary Zbierski, and Dorothy Bregin. Where are the rest?

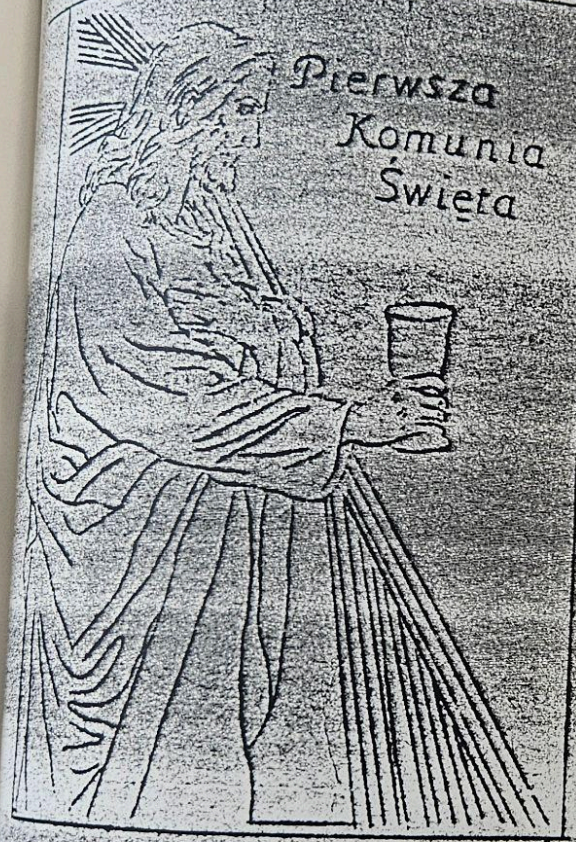
Our faithful Altar Boys who come voluntarily are Richard Baranowski and Bobby Derc. Jerry Waitkoss was the only one to come during the week for which he was appointed. To these boys we say God Bless You! To the other sleepy heads PHUI!

We express our sincere thanks to Mrs. Cecelia Przybylski, Patricia and Rosemary Zbierski, Frances Marek, for decorating the altars and cleaning the Church. To the other girls who made such wonderful promises to the Sisters that they would come every Saturday and do not come at all, we also say...Phui!

Ice Cream Social next Sunday August 4 th at 3 P.M. promptly.

ECHO PARAFJALNE

19 Maja, 1946 r. Parafia Św. Stanisława B. i M. St. Joseph, Mo. No 92



Następujące dzieci dzisiaj poraz pierwszy przyjmują Pana Jezusa do serca swego:

Dorothy Ann Bregin
Rose Mary Zbierski
Robert William Derc
Samuel Gramowsky Jr.
Roger E. Snodgrass

Fotografie Pierwszych Komunikantów będą zdjęte jutro o godzinie 2-ej po południu.

Msze Święte

Pon. Za d. Józefy Malita, ofiara rodziny Józafa Mality.
Wtor. Za d. Franciszka Michalczak rocz. śmierci. z kat. ofiara córki Krystyny.
Srod. Za d. Marjanny Motyka, Gizeli i Mieczysława Kamińskich. i Adolfa Mrowiec.
Czwar. Za d. Wawrzyńca Petro. of. pewnej osoby
Piąt. Za d. Franciszka Michalczak. rocz. pogrzebu z kat. of.żony
Sob. Za d. Antoniny Sałata. rocz. ofiara męża. (z kat.)
Niedz. 8-ej Za d. Edwarda Szweda. ofiara matki.
10:00 Za parafian.

Lampki 7 mio Dniowe

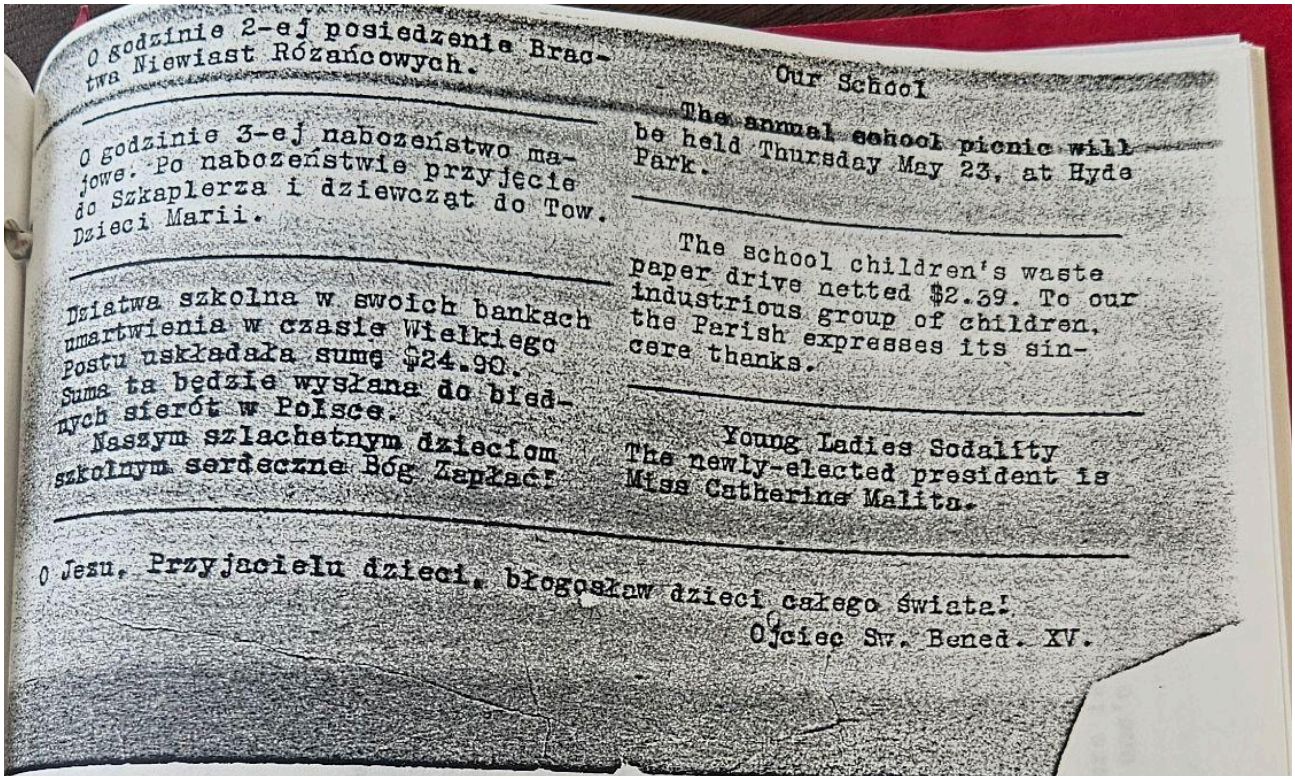
Do Matki Bozej: 1. Za d. Józefy Malita. of. Stanisława Sałata. 2. Za d. Marjanny Malinowskiej. of. męża. 3. Na int. Rózy Zbierskiej.

Do Serca Jezus: 1. Na int. Wacława i Weroniki Fryling. rocz. ślubu 2. Za d. Józefy Malita. ofiara syna Stanisława. 3. Za d. Michała Turbak. ofiara córki Katarzyny.

Wieczna Lampka: Za d. Antoniny Sałata. ofiara męża.

Felicitations

and best wishes to Mr. & Mrs. Emil J. Kush. May all their days be as happy as their wedding day!



O godzinie 2-ej posiedzenie Bractwa Niewiast Różańcowych.

O godzinie 3-ej nabożeństwo majowe. Po nabożeństwie przyjęcie do Szkaplerza i dziewcząt do Tow. Dzieci Marii.

Dziatwa szkolna w swoich bankach umartwienia w czasie Wielkiego Postu uskładała sumę $24.90. Suma ta będzie wysłana do biednych sierót w Polsce.

Naszym szlachetnym dzieciom szkolnym serdeczne Bóg Zapłać!

O Jezu, Przyjacielu dzieci, błogosław dzieci całego świata!

Ojciec Św. Bened. XV.

Our School

The annual school picnic will be held Thursday May 23, at Hyde Park.

The school children's waste paper drive netted $2.39. To our industrious group of children, the Parish expresses its sincere thanks.

Young Ladies Sodality

The newly-elected president is Miss Catherine Malita.

Dec. 22, 1946 Vol. 1, No. 16



Chwała Bogu na wysokości, a na ziemi pokój ludziom dobrej woli!

Glory to God in the highest, and on earth peace to men of good will! May this angelic hymn reecho in our hearts!

* * * * * * * * * * * * * * * * * * *

Dzisiaj wieczorem o godz. 7:30 na sali parafialnej, odbędzie się Przedstawienie Gwiazdkowe dzieci szkolnych. Program jest następujący:

1. Christmas Wishes - Song
2. Szopka - Obraz sceniczny
3. Bye-Lo Land
4. Better Be Good - Action Song
5. Torn Stockings - A Christmas Operetta
6. Drill - Festoon and Holly
7. It Almost Wasn't Christmas
8. Smile - Song
9. Mother's Surprise
10. Beautiful Thoughts for Christmas - Song

* * * * * * * * * * *

We wtorek przypada wigilia Bozego Narodzenia, dzień postu i wstrzemięźliwości. Spowiedź po południu od 3-ej do 5:30-ej; wieczorem od 7 do 9.

Pasterka o północy a w Boze Narodzenie Msze święte o 8-mej i 10-ej.

* * * * * * * * * * *

Szkoda ze na święta nie będziemy mogli słyszeć pięknych tonów nowego organu. Na pierwszym miejscu nie mamy dostarczającej sumy, a na drugim miejscu na elektryczny organ trzeba czekać przynajmniej sześć miesięcy a na Moller "pipe organ" czternaście do osiemnaście miesięcy. Dotychczas na nowy organ mamy w kasie $1368.00.

NEW YEAR'S EVE DANCE

The Young Ladies Sodality are sponsoring a New Year's Eve Dance to be held Tuesday, Dec. 31 st at the parish hall. The music will be furnished by Carl Nurski and his orchestra, it promises to be a gala affair.

The Young Ladies Sodality cordially invi all parishioners and their friends to atten

* * * * * * * * *

BINGO RESULTS

It seems that the last bingo night was a lucky one for our Croatian friends. Miss Ma gie Modis won the first $10 prize, Mrs. Chr tina Miljavac won the second $10 and Miss F ces Mihelic won the $5. The king's crown wa won by Mr. Frank Bartonek.

Our guest soloist Miss Helen Catherine M javac sang beautifully and was well applaud Notice: our next bingo game will be held Tu January 7 th 1947 and the jackpot will be $1 $50, $25, $15 and $5. Start the New Year rig

* * * * * * * * *

THE TRUE CHRISTMAS SPIRIT

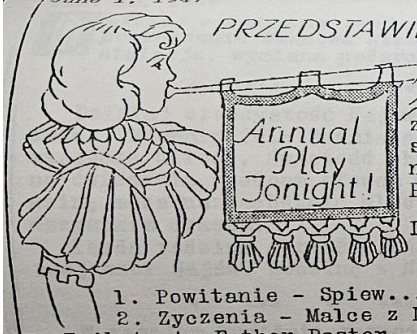
Christmas is not like it was when you wer a child, you say....? That is not true. Chri mas is the same but you have changed. You ha lost the simplicity of a child. That is why Christ tells us to become like children, chil dren in whom there is no deceit, no jealousy, envy, no anger. Your idea of Christmas is to give and to get. It should be to FORGIVE AND FORGET. This will be your best present to the Christ Child. Then you shall again enjoy a ha py and joyous Christmas as you did when you were a child.

* * * * * * * * *

There is nothing sweeter than to think kindly of one's neighbour - St. Teresa of Infant Je

June 1, 1947 Vol. 2. No. 21

PRZEDSTAWIENIE



Program z okazji zakończenia roku szkolnego i Imienin Wiel. Ojca Proboszcza. -

Dnia 1-go czerwca Roku 1947 -

1. Powitanie - Spiew...Dziatwa Szkolna
2. Zyczenia - Malce z Naszej Szkoły
3. Tribute to Father Pastor - All The Children
4. Powinszowanie Ptasząt
5. Wręczenie Upominków Czci Wdzięczności Wiel. Ojcu - Przez Dziatwę Szkolną
6. Was It a Miracle? - A Play in Two Acts
7. Little Housekeppers - Action and Dialogue Song...1-2-3-4 Grades
8. Waiting for the Doctor - A Comedy
9. You Musn't - A Humorous Action Duet...by Rosemary Zbierski and Robert Derc
10. Drill - Stars and Stripes Forever
11. Thank You America
12. The National Anthem and "Boze Coś Polskę"

* * * * *

OSTATNIA ZABAWA

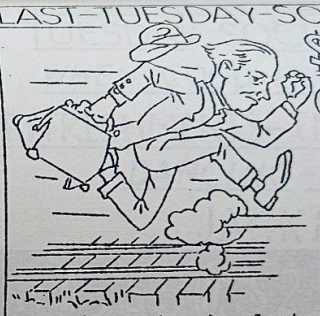
W tym tygodniu będziemy mieć naszą ostatnią zabawę wtorkową. Wydamy przynajmniej $77.00 w gotówce, więc przyjdźcie zabrać swoją nagrodę!

* * * * *

Miesiąc czerwiec jest poświęcony ku czci Najsłodszego Serca Jezus. Nabożeństwo do Serca Jezus w kazdy piątek rano po Mszy świętej.

COMPLIMENTS OF THE DROVERS & MERCHANTS BANK.....

LAST-TUESDAY-SOCIAL!!-LA



$77.00 -

CASH-PR

$2.00 Door Pr
$10 in $1 pri
$20 in $5 pri
$20 in $10 pr
$25 - GRAND

This is th Tuesday Socia this season; last chance to win plenty of money, to d and to enjoy yourself. See you all Tuesd

* * * * *

OUR SCHOOL

The school vacation has officially begu
The pitter and patter of tiny feet
is not heard any more.
We'll hear them in the Fall again
the same feet plus some mo

* * * * *

HOUSEHOLD HINTS

To remove chewing gum from clothes, appl ice. This will harden the gum and it will p off. (Have you any household hints to offer

* * * * *

Have you said your morning prayers today? If not, why not? You should think of God and His blessings the first thing you wake up.

* * * * *

Remember the St. Stanislaus school play at 7:30 tonight!

....MEMBERS OF FEDERAL DEPOSIT INSURANCE CORP.

Jan. 12, 1947 Vol. 2. No. 2

Dzisiaj o godzinie 2-ej po południu będzie posiedzenie Bractwa Niew. Różańcowych; instalacja, wymiana podarunków i przekąska.

* *** * *** *

Dzisiaj uroczystość Najśw. Rodziny z Nazaretu...Niewątpliwie jaśniała w tej Rodzinie wzajemna miłość, świętość obyczajów i pobozne ćwiczenia, jednem słowem wszystko, co rodzinę moze uszlacheinić albo ozdobić, na wzór wszystkim czasom.

Kazda rodzina chrześcijańska ma mieć za swój wzór Najśw. Rodzinę z Nazaretu.

* *** * *** *

W zeszłym tygodniu rozpoczęliśmy na nowo naszą wtorkową zabawę. Wszyscy którzy byli obecni na tej zabawie usłyszeli piękny program muzyczny i mile się zabawili. Wiele barcze tez było obecnych z innych parafii. Na nowy organ dotychczas mamy $1456.00.

* *** * *** *

Z powodu śmierci ś.p. Andrzeja Zbierski wszystkim w smutku pogrązonym z familii składamy nasze najserdeczniejsze kondolencje.

* *** * *** *

W poniedziałek Ojciec Proboszcz pocznie odwiedzać parafian mieszkających na południowej części parafii.

* *** * *** *

Wszyscy którzy dotychczas nie zapłacili swojego parafialnego za rok 1946 powinni to uczynić NATYCHMIAST. Są niektórzy co zarabiają $50 i więcej tygodniowo ale na utrzymanie parafii dali tylko $6.00 na cały rok. W innych parafiach płacą $1.00 TYGODNIOWO. Wstyd!

TUESDAY SOCIAL TREAT

WHEN GOOD FRIENDS MEET

REFRESHMENTS-ENTERTAINMENT

DANCING-BINGO

JACKPOT

$105 $50 $25 $15 $5

This Tuesday we will be hosts to the Runyon School of Dancing located at 819 and a half Francis Street. These dancers are pupils of Mr. Al. Smith. Some of them are professional dancers and are well known.

The program is as follows:

1. Jeannie Bazan, tap dance and M. C.
2. Eddie Max Watson, fast tap dance.
3. The Bolen's Sharon & Billy, tap dance.
4. Janice & Phylis Yosts, song & dance.
5. Eddie Max & Murine Peterson, chain dance.
6. Beverly Smith, solo buck dance.
7. The Bolen's, military tap.
8. Eddie & Murine, Morroco Dance.

* *** * *** *

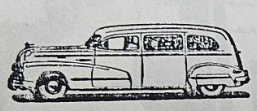
The following officers were elected at the last meeting of the Young Ladies Sodality:

President.....Beinice Mucenbis
Secretary.....Lillian Wierzchowski
Treasurer.....Jeannie Bazan

Felicitations! May the Sodality grow and the parish benefit by your zealous and good work!

RUPP FUNERAL HOME

COM EFFICIENT MODERN



DAY AND NIGHT AMBULANCE SERVICE

[illegible] AYOR AVENUE ST. JOSEPH, MO. TELEPHONE 8-0056

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FIREMAN'S FUND
INSURANCE COMPANY
Founded 1863

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and Life Insurance

CHARLES N. BAZAN
Real Estate and Insurance
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STANLEY KIZIOR
and G. SHEET METAL WORKS
Guttering and Repairing
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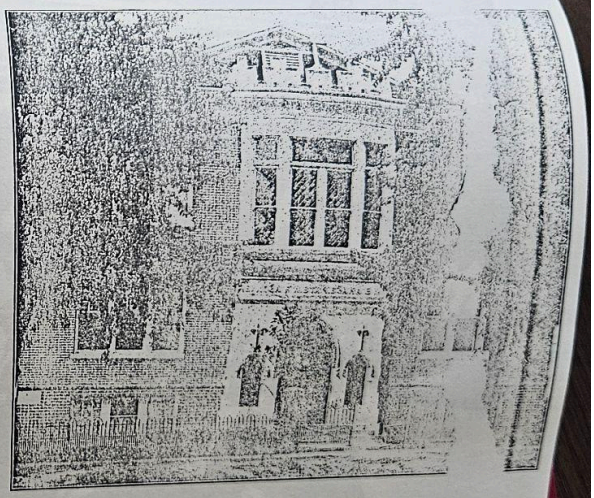
Gas [illegible]

6206 KING HILL AVENUE
OFFICE PHONE 8-0672

[illegible] RES. PHONE 8-1034

ST. STANISLAUS PARISH

515 [illegible] ST. [illegible] MISSOURI



MASSES

Sundays

8:00 a. m. and 10:00 a. m.

Summer Months

7:00 a. m. and 9:00 a. m.

[illegible]

Phone 8-0577



25th Anniversary of Father Henry Nitz ordination to the Priesthood. Saint Stanislaus Church Basement. Stanley Kizior, master of ceremonies on stage.



25th Anniversary of Father Henry Nitz,OFM Conv., Church basement
Left, Mr. Wojewoda, Mrs. Wojewoda, Marya Proc Nurska, Nellie Kus,
Caroline Kizior, Agatha Derc, Berniece Nowak, Cecelia Urbaniak,
Anita Garbowska, Rev, H. Nitz, Balbina Nurska, Lila Pawlowska,
Madge Yurkovich, John Nurski, Helen Marek, Joanna Makos, Berniece
Hamera, Joane Hamera, Acice Kizior, Mary Allice Kizior, Mary Alice
Kizior (back to camera), Barbara Belz, John Sucholawski, Louis
Marek, Thomas Przybylski, Barbara Hamera, Michael Pelletier,
Clara Malita, Mary Alice Yurkovich, Andrew Cebula (back)



25th Anniversary of Father Henry Nitz OFM Conv. Church basement
Tomasz Zbierski, Kenneth Nurski Rudolph the Red Nosed Pole,
John Nurski, Dorothy Nurska. Starting again at the left: Alice Kizior,
Steve Rajca, Andrew Cebula, Caroline Cebulka, Agnes Gnat, Katherine Kasprzak,
?, Mary Alice kizior, Mary Kosek, Rev. Henry Nitz, John Nurski Jr., Albert
Kosek, Joseph Yurkovich, Maya Rajca, Mr. Klimek, Russell Hamera, Hattie
Sucholawska. At the table to the left: Rose Walkowiak, Jeanie Hamera, Rajca,
Cebula, Barbara Hamera, George Rajca. Standing at next table is Jr. Kizior,
Charlene Kizior, Donna Rajca, Berniece Hamera, John Hamera



25th Anniversary of Father Henry Nitz OFM Conv. Church Basement
Left: Irene Malita, Rita Bregin, Frances Kozan, Helen Bazan, (Mr. Klimek
barely visible in door way) Josephine Belz, Anita Belz, Marian Derc,
Evelyn Steveson, Rev. Henry Nitz, pastor, Carol Belz, Hattie Sucholawska,
Margaret Zbierska, Anna Biggerstaff, Frank Zbierski
Front row 1st ?, Belz, Belz, Salewicz,Yurkovich, Yurkovich, Ostrowski,
Przybylski



ENTRE NOUS CLUB 1952 Left:Virginia Smygel Swartz, Margaret Nurska Zbierska,Josephine Zawodny Wegenka, Louise Bartonek Wyrick, Lillian Wierzchowski

ROK 1948-9

SZKOŁA ŚW. STANISŁAWA B. M. w ST. JOSEPH, MO.

ŚWIADECTWO Zbierski Regina Marian STOPIEŃ 1 kl.

MIESIĄC	Katechizm	Historia Święta	Czytanie Polskie	Gramatyka Polska	Historia Polski	Czytanie Angielskie	Gramatyka Angielska	Sylabizowanie	Rachunki	Geografia	Historia Stan. Zjed.	Fizyologia	Civics	Pisanie	Zachowanie	Nieobecny w szkole	Nieob. na Mszy Św.	PODPIS RODZICÓW
Wrzesień	95	100	85	---	---	95	90	95	93	91	92	91	---	92	100	---		F. Zbierski
Październik	96	100	86	---	---	96	92	96	95	92	95	92	---	95	100	---		F. Zbierski
Listopad	97	100	87	---	---	97	93	97	96	93	96	93	---	70	100	X2		F. Zbierski
Grudzień	98	100	88	---	---	98	94	98	97	94	98	94	---	97	100	---		F. Zbierski
Styczeń	95	95	90	---	---	98	95	98	98	95	98	95	---	95	100	---	96	F. Zbierski
Luty	98	100	90	---	---	99	96	100	99	96	99	96	---	100	100	---		F. Zbierski
Marzec	99	100	90	---	---	100	98	100	99	98	100	98	---	100	100	---		
Kwiecień	100	100	90	---	---	100	99	100	99	98	100	98	---	100	100	---		
Maj	92	---	---	---	---	100	95	96	96	92	98	95	---	---	---	---		
Czerwiec	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---		

NAUCZYCIELKA.

100—celująco; 90-100—bardzo dobrze; 80-90—dobrze
70-80—dostatecznie; Mniej jak 70 źle.

Report Card 1948-1949



The Bazan family: Raymond, Edmund, Aloyisius, Albin, Norbert
Sylvester, Teresa, Agnes, Lucille, Charles



Saint Stanislaus School 1952



The last traditional FIRST HOLY COMMUNION at St. Stanislaus. April 9th, 1961. Father Henry Nitz OFM Conv., pastor Eugenia Hamera, Bogdan Szczpaniak, Edward Salewicz, Tomasz Zbierski LaVeta Baublitt.

CLIPPINGS FROM THE SAINT JOSEPH NEWS PRESS ABOUT ST. STANISLAUS

50th Anniversary for Rosary Society

The Rosary Society of St. Stanislaus Church will observe its 50th anniversary next Sunday with a mass at 7 a. m. to be followed by a communion breakfast. The Rev. Walter Zientarski will be celebrant of the mass.

The society was organized on Jan. 18, 1914, under the guidance of the Rev. Paul Michalak. Officers were elected and the installation was held in the chapel of St. James Church. St. Stanislaus Church had not yet been erected. The society now has 67 members. Its principal project is providing vestments and other articles for use in the church.

Mrs. Mary Nurski and Mrs. Magdalene Wawrzyniak are the only charter members still living. The late Mrs. Kate Suholaski was the first president. Her daughter-in-law, Mrs. Hattie Suholaski, is now president. Other current officers are Mrs. Mary Kosek, secretary; Mrs. Genevieve Turbak, treasurer, and Mrs. Margaret Zbierski, recording secretary.

Entre Nous Club to Install at Banquet

Officers for the coming year will be installed tomorrow evening at the 6:30 banquet of the Entre Nous Social Club of St. Stanislaus Catholic Church in the parish hall. This will be the unit's 15th annual banquet.

The new officers will be installed by Monsignor John Moriarty, pastor. They are Mrs. Helen Madge Yurkovich, recording secretary; Mrs. Jean Parker, financial secretary, and Mrs. Mary Makos, treasurer.

In charge of arrangements for the banquet are Mrs. Margaret Zbierski, Mrs. Louise Wyrick, Mrs. Ann Ziolo, Mrs. Cecilia Barber, Mrs. Judy Barber and Mrs. Helen Bazan.

Notes 50th year

THE ROSARY Society of St. Stanislaus' parish, St. Joseph, will observe its 50th anniversary Sunday morning, Feb. 2, at 7 a.m. Mass. The Rev. Walter Zientarski will be celebrant of the Mass.

The society was organized on Jan. 18, 1914, under the guidance of the Rev. Paul Michalak. This was before St. Stanislaus' church was built and the first officers were installed in St. James' church Father Michalak died in 1925.

The celebration Sunday is expected to be attended by all of the 67 members, including three living charter members: Mrs. Caroline Cebulas, Mrs. Mary Nurski, and Mrs. Magdalene Wawrzyniak.

The late Mrs. Kate Suholaski was the first president. Her daughter-in-law, Mrs. Hattie Suholaski, is now president. Other current officers are: Mrs. Mary Kosek, secretary; Mrs. Genevieve Turbak, treasurer; and Mrs. Margaret Zbierski, recorder.

Sponge Cake Winners

In the sponge cakes division Mrs. A. J. Keller, 639 Bon Ton street, won first with an angelfood; Mrs. Dorothy Hensley, 121 Fulkerson street, 2d with a chocolate mint; Mrs. William Ingram, 6702 King Hill avenue, 3d with an angelfood; Mrs. Frank Zbierski, 5727 King Hill avenue, 4th with a strawberry chiffon; Mrs. Max Kaufman, 601 North 25th street, 5th with an orange sponge, and Mrs. Vernon Langemach, Industrial City, 6th with an angelfood.

Gilbert Hurd of Hurd Auction Co. and Walter Roth conducted the auction, donating their services.

Mrs. Larry Ehlert was chairman of the cake baking contest committee. Her commiteee members were Mrs. Victor Carothers, Mrs. Dale Maupin, Mrs. John Roskey, Mrs. W. H. Weipert, Mrs. Jack Brinton, Mrs. G. P. Entsminger, Mrs. Harold Barton, Mrs. Roy Hunt, Mrs. George Hansen, Mrs. E. H. Lang, Mrs. Kenneth Christgen, Mrs. Joe Harper, Mrs. Paul Zimmerman, Mrs. Walter Rinehart, Mrs. Esther Donat, Mrs. Raymond Stock, and Mrs. Lee Stafford.

Installation Banquet for Entre Nous Club

The 13th annual installation banquet of the Entre Nous Social Club of St. Stanislaus Catholic Church will be held tomorrow at 6:30 in the church parish hall.

Monsignor John T. Moriarty, pastor of St. James Catholic Church, will be the installing officer. Mrs. Bernice Novak, outgoing president, will be in charge.

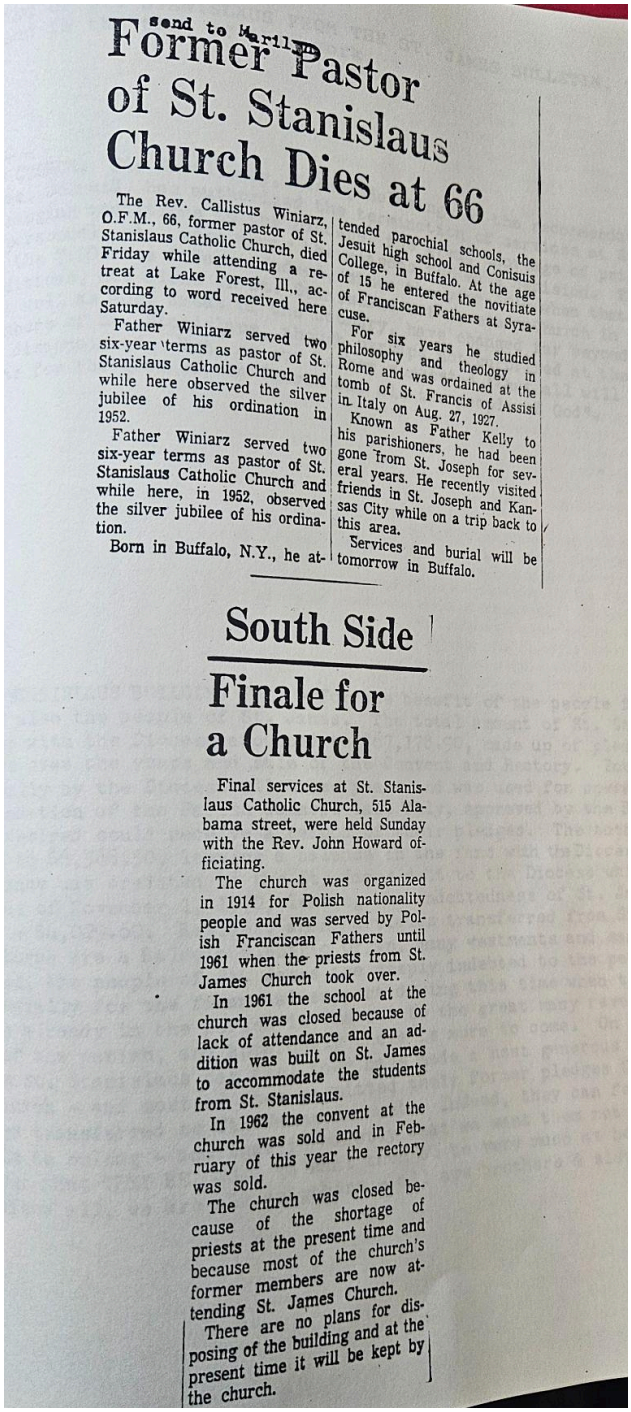
New officers to be installed are Miss Janice Turbak, president; Mrs. Helen Kizior, treasurer; Mrs. Cecilia Barber, financial secretary, and Mrs. Madge Yurkovich, recording secretary.

Those in charge of arrangements are Miss Turbak, Mrs. Genevieve Turbak, Mrs. Louise Wyrick, Mrs. Yurkovich, Mrs. Celeste Zapala and Mrs. Margaret Zbierski.

New Officers Elected by Church Group

Mrs. Hattie Suholaski was recently elected president of the St. Stanislaus Rosary, Altar Society.

Other new officers are Mrs. Genevieve Turbak, treasurer; Mrs. Mary Kosek, financial secretary, and Mrs. Margaret Zbierski, recording secretary. The officers will be installed at the February meeting.



Send to Marilyn

Former Pastor of St. Stanislaus Church Dies at 66

The Rev. Callistus Winiarz, O.F.M., 66, former pastor of St. Stanislaus Catholic Church, died Friday while attending a retreat at Lake Forest, Ill., according to word received here Saturday.

Father Winiarz served two six-year terms as pastor of St. Stanislaus Catholic Church and while here observed the silver jubilee of his ordination in 1952.

Father Winiarz served two six-year terms as pastor of St. Stanislaus Catholic Church and while here, in 1952, observed the silver jubilee of his ordination.

Born in Buffalo, N.Y., he attended parochial schools, the Jesuit high school and Conisuis College, in Buffalo. At the age of 15 he entered the novitiate of Franciscan Fathers at Syracuse.

For six years he studied philosophy and theology in Rome and was ordained at the tomb of St. Francis of Assisi in Italy on Aug. 27, 1927.

Known as Father Kelly to his parishioners, he had been gone from St. Joseph for several years. He recently visited friends in St. Joseph and Kansas City while on a trip back to this area.

Services and burial will be tomorrow in Buffalo.

South Side

Finale for a Church

Final services at St. Stanislaus Catholic Church, 515 Alabama street, were held Sunday with the Rev. John Howard officiating.

The church was organized in 1914 for Polish nationality people and was served by Polish Franciscan Fathers until 1961 when the priests from St. James Church took over.

In 1961 the school at the church was closed because of lack of attendance and an addition was built on St. James to accommodate the students from St. Stanislaus.

In 1962 the convent at the church was sold and in February of this year the rectory was sold.

The church was closed because of the shortage of priests at the present time and because most of the church's former members are now attending St. James Church.

There are no plans for disposing of the building and at the present time it will be kept by the church.

THE CLOSING OF ST. STANISLAUS FROM THE ST. JAMES BULLETIN. These are quoted in the text of this work.

ST. STANISLAUS CHURCH. His Excellency, Bishop Helmsing, on the recommendation of the Diocesan Pastoral Council, has authorized the termination of services at St. Stanislaus Church. The changing conditions in the Diocese, the great shortage of priests, the reassessment of personnel, etc. were among the reasons for this decision. The services terminate with the 7:00 Mass today. Indeed, since the year 1914 when that Church was built, the conditions, not alone in St. Stanislaus but in every Church in this City and Diocese, as well as most areas of the country, have changed far beyond expectations. The present members of St. Stanislaus, though perhaps not surprised at the announcement, were certainly disappointed. But, as our Bishop requested "that all will concur in this decision as for the good of the Church and all the people of God".

REPORT ON ST. STANISLAUS BUILDING FUND - for the benefit of the people from St. Stanislaus and also the people of St. James. The total amount of St. Stanislaus funds deposited with the Diocese amounted to $67,178.90, made up of pledges, fund-raising affairs over the years and sale of the Convent and Rectory. Interest was paid semi-annually by the Diocese all those years and was used for operating expenses. At the recommendation of the Parish Council last July, approved by the Bishop, the people who so desired could receive a refund of their pledges. The total of such re-funds amounted to $6,568.50, leaving a balance in the fund with the Diocese of $60,610.40. This total balance was credited to the St. James debt to the Diocese which amounted to $64,635.00 as of November 1, 1970, leaving the indebtedness of St. James Parish as of November - $4,029.60. Besides, among articles transferred from St. Stanislaus to St. James Church are a Baldwin Electric Organ, many vestments and sanctuary furn-ishings. Indeed, the people of St. James are deeply indebted to the people of St. Stanislaus especially for the financial support during this time when there happens to be a decline already in the parish income due to the great many reverses suffered by the people of the parish, and apparently there is more to come. On the other hand, the people from St. Stanislaus can feel they have made a most generous contribution to St. James Church - and most of them permitted their former pledges to their own building fund be transferred to St. James account. Indeed, they can feel they have a rightful claim to belong - and that is exactly what we want them not only to feel they belong - but that THEY BELONG. We want them to be very much at home in St. James and why not - after all, we are all neighbors - all are brothers & sisters in Christ.

7 : ST STANISLAUS, Bishop of Cracow, Martyr (A.D. 1079)

THE *cultus* of St Stanislaus is widespread in Poland—especially in his episcopal city of Cracow, which honours him as principal patron and preserves the greater part of his relics in the cathedral. His biography, written some four hundred years after his death, by St Casimir's tutor, the historian John Dlugosz, seems to be an uncritical compilation from various earlier writings and from oral tradition, for it contains several conflicting statements, besides a certain amount of matter which is obviously purely legendary.

Stanislaus Szczepanowski was born on July 26, 1030, at Szczepanow. He came of noble parents, who had been childless for many years until this son was vouchsafed to them in answer to prayer. They devoted him from his birth to the service of God, and encouraged in every way the piety which he evinced from early childhood. He was educated at Gnesen and afterwards, we are told, "at the University of Paris", which at that time had not yet come into existence. Eventually he was ordained priest by Lampert Zula, bishop of Cracow, who gave him a canonry in the cathedral and subsequently appointed him his preacher and archdeacon. The eloquence of the young priest and his saintly example brought about a great reformation of morals amongst his penitents—clergy as well as laity flocking to him from all quarters for spiritual advice. Bishop Lampert wished to resign the episcopal office in his favour, but Stanislaus refused to consider the suggestion. However, upon Lampert's death, he could not resist the will of the people seconded by an order from Pope Alexander II, and he was consecrated bishop in 1072. He proved himself a zealous apostle, indefatigable in preaching, strict in maintaining discipline, and regular in his visitations. His house was always crowded with the poor, and he kept a list of widows and other distressed persons to whom he systematically distributed gifts.

Poland at that epoch was ruled by Boleslaus II, a prince whose finer qualities were completely eclipsed by his unbridled lust and savage cruelty. Stanislaus alone ventured to beard the tyrant and to remonstrate with him at the scandal his conduct was causing. At first the king endeavoured to vindicate his behaviour, but when pressed more closely he made some show of repentance. The good effects of the admonition, however, soon wore off: Boleslaus relapsed into his evil ways. There were acts of rapacity and political injustice which brought him into conflict with the bishop and at length he perpetrated an outrage which caused general indignation. A certain nobleman had a wife who was very beautiful. Upon this lady Boleslaus cast lustful eyes, and when she repelled his advances he caused her to be carried off by force and lodged in his palace. The Polish nobles called upon the archbishop of Gnesen and the court prelates to expostulate with the monarch. Fear of offending the king closed their lips, and the people openly accused them of conniving at the crime. St Stanislaus, when appealed to, had no such hesitation; he went again to Boleslaus and rebuked him for his sin. He closed his exhortation by reminding the prince that if he persisted in his evil courses he would bring upon himself the censure of the Church, with the sentence of excommunication.

The threat roused the king to fury. He declared that a man who could address his sovereign in such terms was more fit to be a swineherd than a shepherd of souls, and cut short the interview with threats. He first had recourse to slander—if we may believe a story related by the saint's later historians. St Stanislaus, we are told, had bought some land for the Church from a certain Peter, who died soon after the transaction. It was suggested to the deceased man's nephews that they should claim back the land on pretence that it had not been paid for. The case came up before Boleslaus: no witnesses for the defence were allowed to be heard and the verdict seemed a foregone conclusion, when, in answer to a dramatic appeal from St Stanislaus, the dead man appeared before the court in his grave-clothes and vindicated the bishop. If we can credit this story we are further asked to believe that the marvel produced no permanent change of heart in Boleslaus, whose barbarity had only increased with time.

At last, finding all remonstrance useless, Stanislaus launched against him a formal sentence of excommunication. The tyrant professed to disregard the ban, but when he entered the cathedral of Cracow he found that the services were at once suspended by order of the bishop. Furious with rage, he pursued the saint to the little chapel of St Michael outside the city, where he was celebrating Mass, and ordered some of his guards to enter and slay him. The men, however, returned, saying that they could not kill the saint as he was surrounded by a heavenly light. Upbraiding them for cowardice, the king himself entered the building and dispatched the bishop with his own hand. The guards then cut the body into pieces and scattered them abroad to be devoured by beasts of prey. Protected, it is said, by eagles, the sacred relics were rescued three days later by the cathedral canons and privately buried at the door of the chapel in which Stanislaus had been slain.



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.

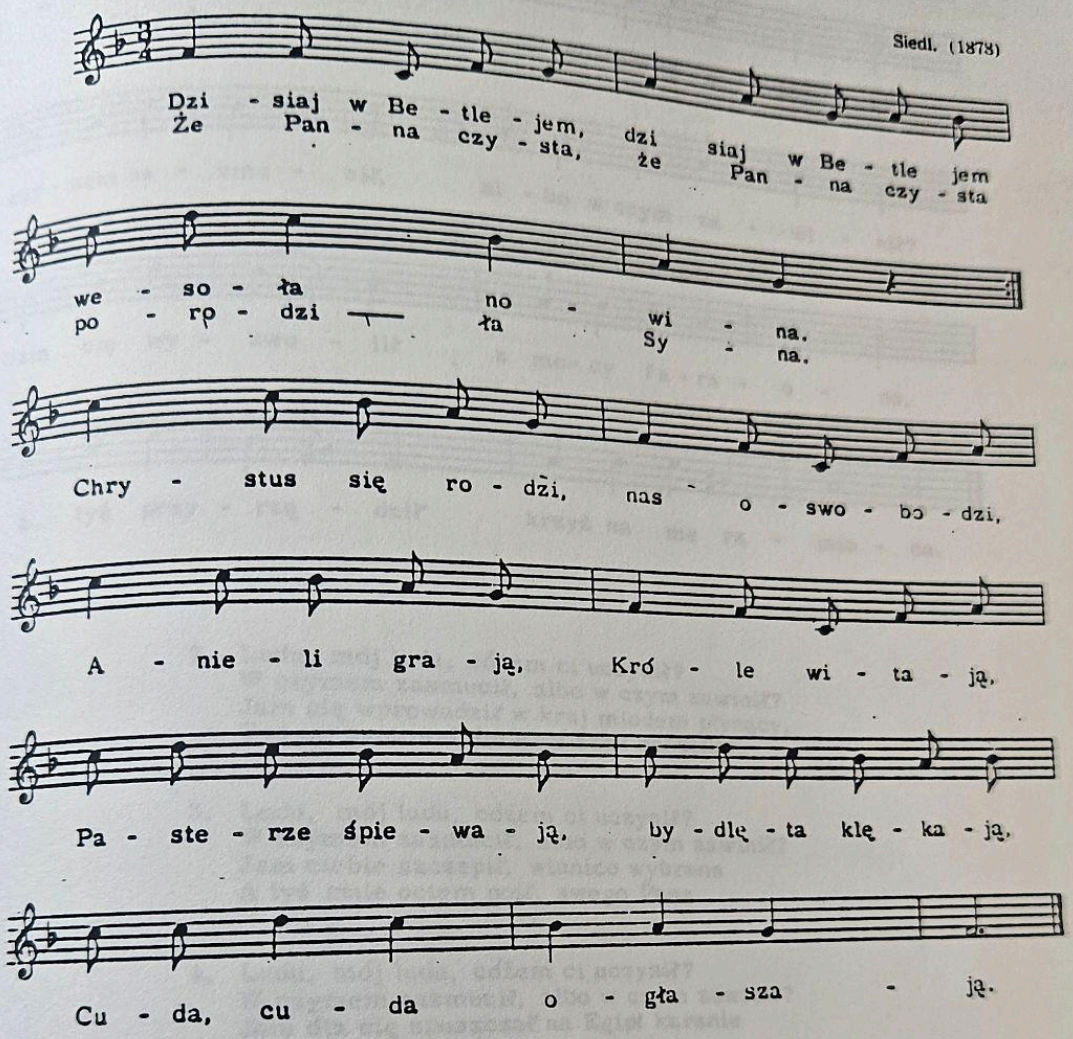
Św. Stanisław ginąc w obronie moralności katolickiej stał się naśladowcą Dobrego Pasterza, który daje życie za swoje owce.

Św. Stanisław urodził się w Szczepanowie pod Tarnowem z bardzo religijnych rodziców, którzy choć był jedynakiem, poświęcili go na służbę Bogu. Po studiach w Gnieźnie, a następnie w Paryżu, został kapłanem i kanonikiem diecezji krakowskiej, a wkrótce biskupem Krakowa, stolicy Polski. Znany był ze swego poświęcenia i oddania sprawie zbawienia dusz, oraz uczynków 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 wyłączony ze społeczności kościelnej. Oburzony na to król postanowił zabić 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, dostępnym 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 głównym patronem Polski.

MODLITWA:

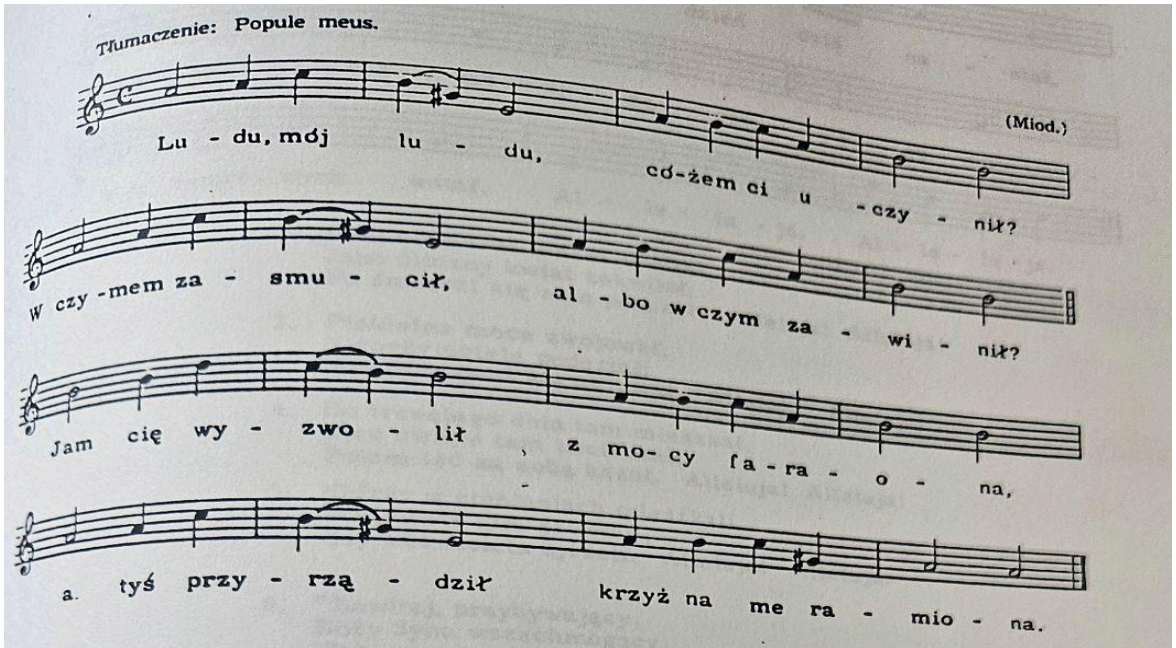
Boże! Dla Twojej chwały poległ sławny biskup Stanisław od miecza bezbożnych; spraw, błagamy Cię, aby wszyscy, którzy wzywają jego pomocy, osiągnęli skutek zbawienny próśb swoich. Przez Pana naszego Jezusa Chrystusa.



2. Maryja Panna, Maryja Panna Dzieciątko pięstuje,
I Józef święty, i Józef Święty Ono pielęgnuje.
Chrystus się rodzi.....

3. Choć w stajeneczce, choć w stajeneczce Panna Syna rodzi,
Przecież On wkrótce, przecież On wkrótce ludzi oswobodzi.
Chrystus się rodzi.....

4. I Trzej Królowie, i Trzej Królowie od wschodu przybyli,
I dary Panu, i dary Panu kósztowne złożyli.
Chrystus się rodzi.....



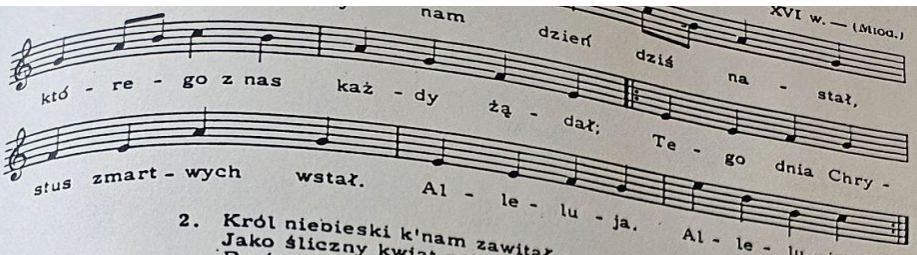
2. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam cię wprowadził w kraj miodem płynący,
Tyś mi zgotował śmierci znak hańbiący.

3. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam ciebie szczepił, winnico wybrana
A tyś mnie octem poił, swego Pana.

4. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam dla cię spuszczał na Egipt karanie
A tyś mnie wydał na ubiczowanie.

5. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam faraona dał w odmęt bałwanów,
A tyś mnie wydał książętom kapłanów.

6. Ludu mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam cię wywyższył między narodami,
Tyś mnie na krzyżu podwyższył z łotrami.



XVI w. — (Mlod.)

2. Król niebieski k'nam zawitał,
Jako śliczny kwiat zakwitał;
Po śmierci się nam pokazał. Alleluja! Alleluja!

3. Piekielne moce zwojował,
Nieprzyjaciele podeptał;
Nad nędznymi się zlitował. Alleluja! Alleluja!

4. Do trzeciego dnia tam mieszkał,
Ojce święte tam pocieszał,
Potem iść za sobą kazał. Alleluja! Alleluja!

5. Którzy w otchłaniach mieszkali,
Płaczliwie tam zawołali,
Gdy Zbawiciela ujrzeli. Alleluja! Alleluja!

6. "Zawitaj, przybywający,
Boży Synu wszechmogący,
Wybaw nas z piekielnej mocy." Alleluja! Alleluja!

7. Wielkie tam wesele mieli,
Gdy Zbawiciela ujrzeli,
Którego z dawna żądali. Alleluja! Alleluja!

8. Potem swą mocą zmartwychwstał,
Pieczęci z grobu nie ruszał;
Na stróże wielki strach powstał. Alleluja! Alleluja!

9. A gdy Chrystus Pan zmartwychwstał,
Miłośnikom się pokazał;
Anioły do Matki posłał. Alleluja! Alleluja!

10. "O Anieli najmilejsi,
Idźcież do Panny najświętszej,
Do Matki mej najmilejszej." Alleluja! Alleluja!

11. "Ode mnie Ją pozdrawiajcie
I wesoło zaśpiewajcie:
Królowo rajska, wesel się!" Alleluja! Alleluja!

12. Potem z wielką swą światłością
Do Matki swej przystąpiwszy,
Pocieszył Ją, pozdrowiwszy. Alleluja! Alleluja!

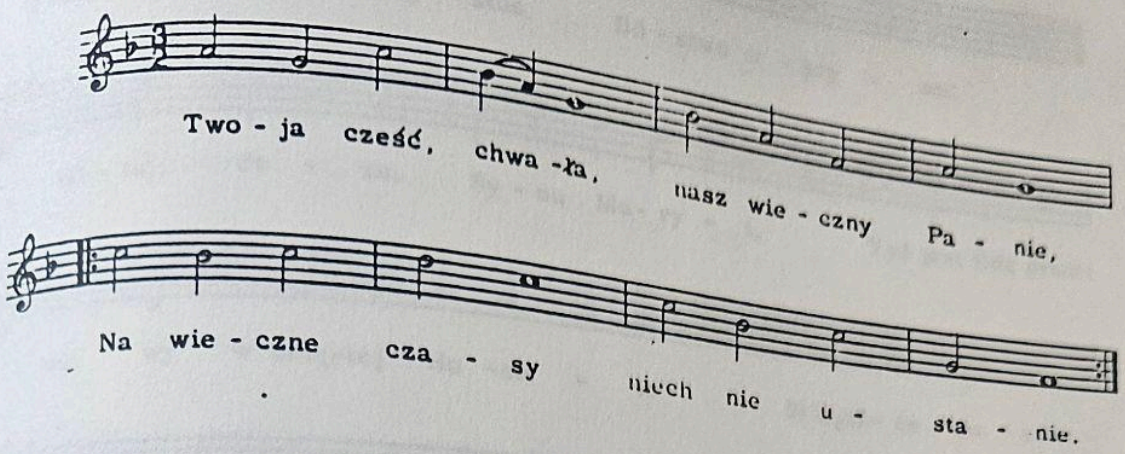
13. "Napełniona bądź słodkości,
Matko Moja i radości
Po onej wielkiej żałości." Alleluja! Alleluja!

14. "Witajże, Jezu najsłodszy,
Synaczku mój najmilejszy.
Pocieszenie wszelkiej duszy." Alleluja! Alleluja!

15. "Jestem już bardzo wesoła,
Gdym Cię żywego ujrzała,
Jakobym się narodziła." Alleluja! Alleluja!

16. Radośnie z Nim rozmawiała,
Usta Jego całowała,
W radości sie z Nim rozstała. Alleluja! Alleluja!

T: XVII w.



2. Tobie dziś dajem z rzeszą tych ludzi,
Pokłon i pienie, my Twoi słudzy.

3. Dziękując wielce Twej wielmożności
Za ten dar zacny Twej wszechmocności.

4. Żeś się darował nam nie niegodnym
W tym Sakramencie nam tu przytomnym.

5. Raczyłeś zostać w takiej postaci
Nie szczędząc siebie dla nas, swych braci.

6. Przyszedłszy na świat, Pan wiecznej chwały,
Zaznałeś wiele nędzy niemałej.

7. Dałeś się potem z wielkiej miłości
Na męki srogie bez wszej litości.

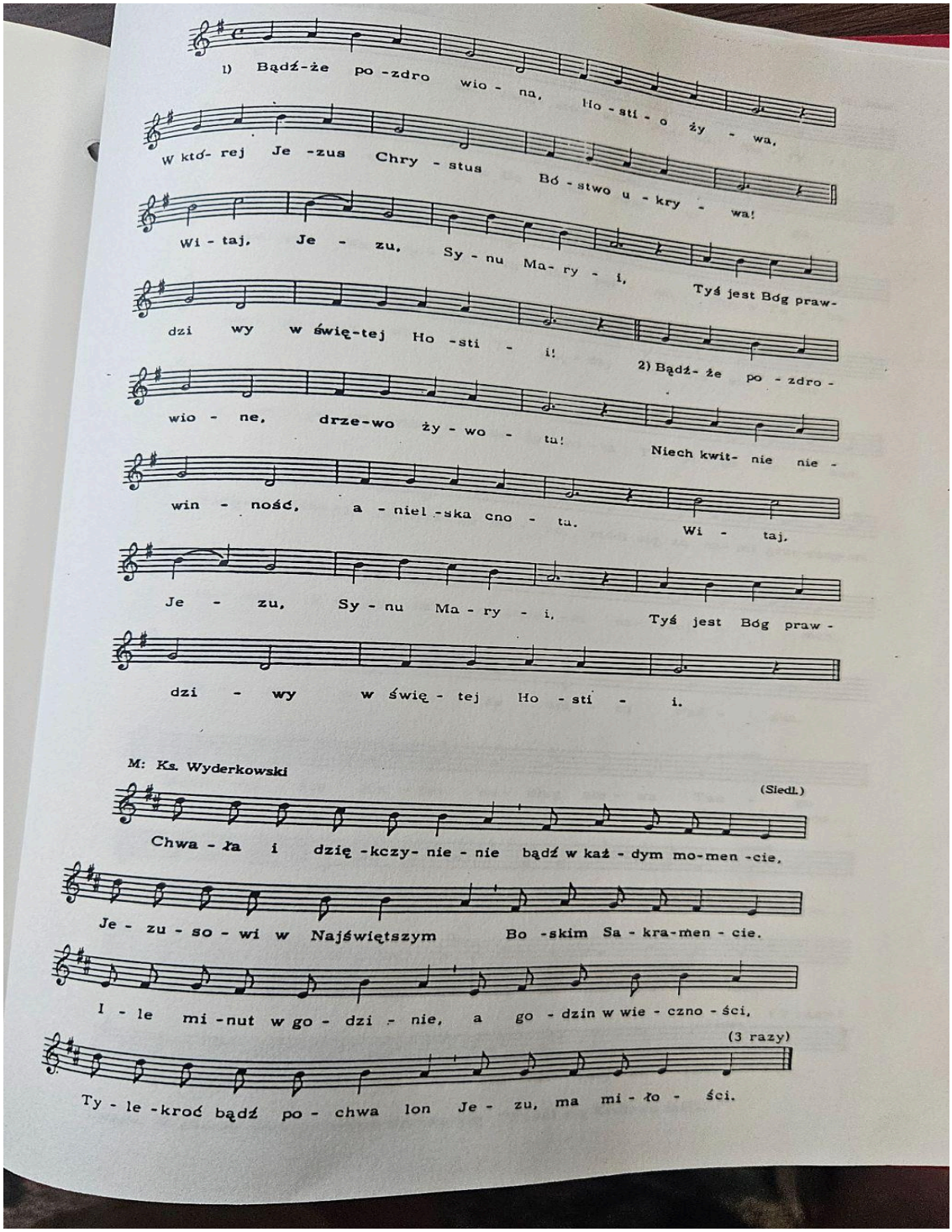
8. Dałeś Swe Ciało, by krzyżowano,
I Krew najświętszą, by ją przelano.

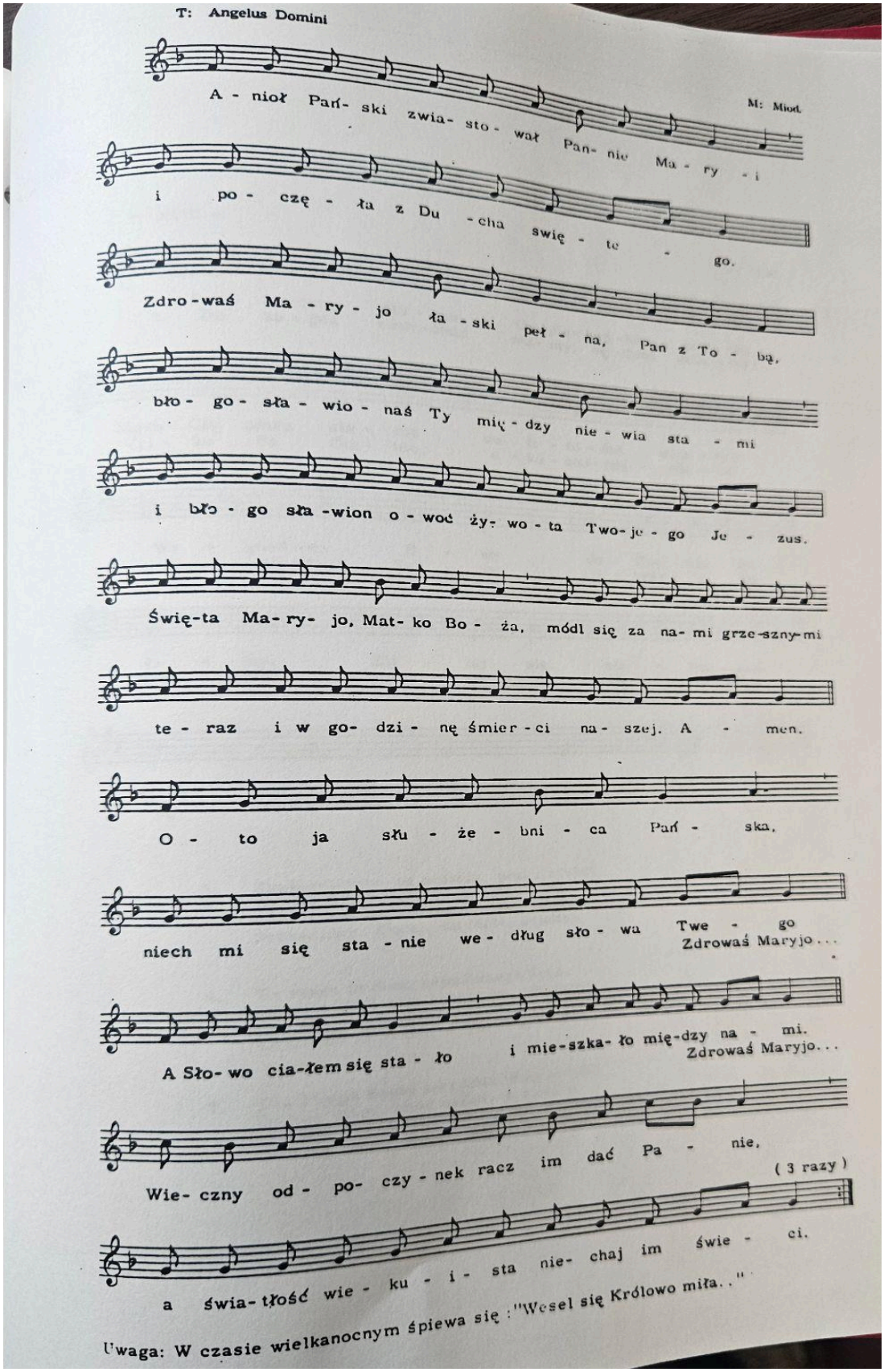
9. Wstępując zasię do chwały wiecznej,
Zostawiłeś nam ten to dar zacny.

10. Na co my patrząc w tym Sakramencie,
Słowu Twojemu wierzymy święcie.

11. Tobie my, Boże, teraz śpiewamy,
Przed Twą światłością kornie padamy.

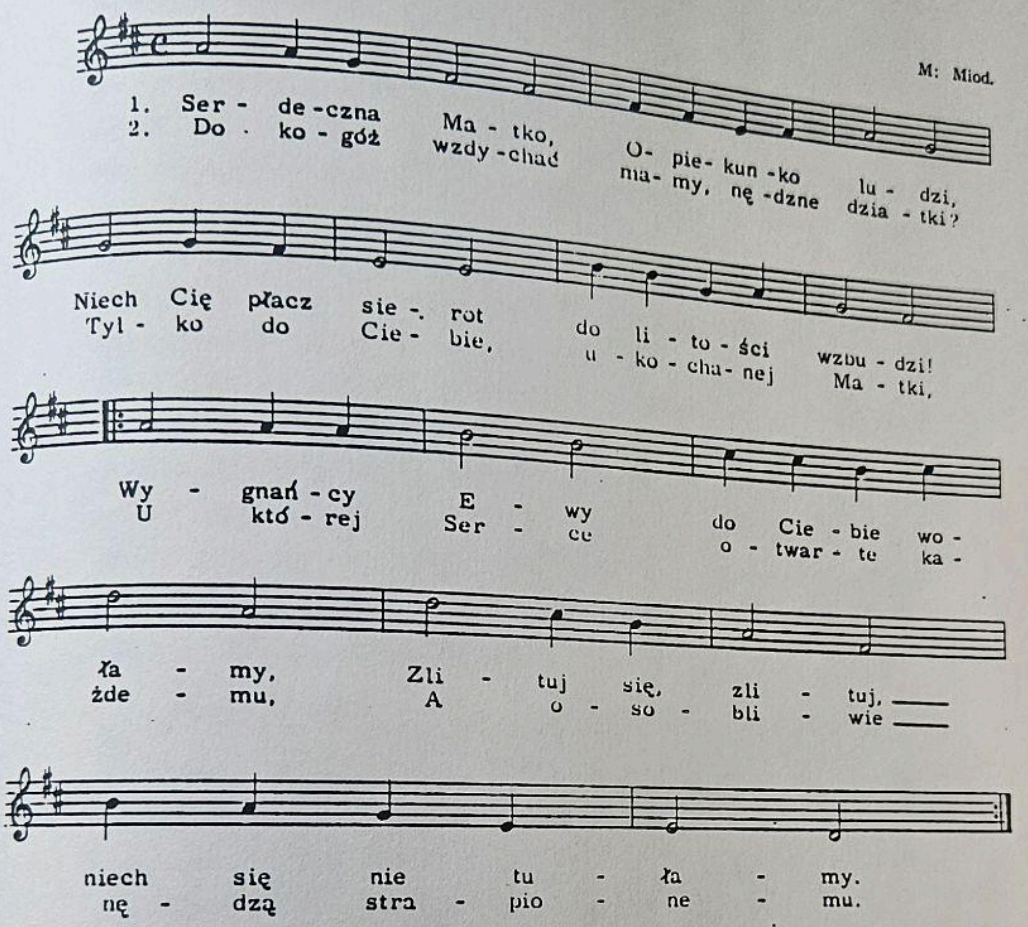
12. Użycz nam łaski, Wszechmocny Boże,
Bez Twej pomocy człek nic nie może.


1) Bądź-że po-zdro wio-na, Ho-sti-o ży-wa,
W któ-rej Je-zus Chry-stus Bó-stwo u-kry-wa!
Wi-taj, Je-zu, Sy-nu Ma-ry-i, Tyś jest Bóg praw-
dzi wy w świę-tej Ho-sti-i!
2) Bądź-że po-zdro-
wio-ne, drze-wo ży-wo-tu! Niech kwit-nie nie-
win-ność, a-niel-ska cno-tu. Wi-taj,
Je-zu, Sy-nu Ma-ry-i, Tyś jest Bóg praw-
dzi-wy w świę-tej Ho-sti-i.
M: Ks. Wyderkowski
(Siedl.)
Chwa-ła i dzię-kczy-nie-nie bądź w każ-dym mo-men-cie,
Je-zu-so-wi w Najświętszym Bo-skim Sa-kra-men-cie.
I-le mi-nut w go-dzi-nie, a go-dzin w wie-czno-ści,
(3 razy)
Ty-le-kroć bądź po-chwa lon Je-zu, ma mi-ło-ści.


T: Angelus Domini
M: Miod.
A - nioł Pań- ski zwia- sto - wał Pan- nie Ma - ry - i
i po - czę - ła z Du - cha swię - te - go.
Zdro - waś Ma - ry - jo ła - ski peł - na, Pan z To - bą,
bło - go - sła - wio - naś Ty mię - dzy nie - wia sta - mi
i bło - go sła - wion o - woc ży - wo - ta Two- je - go Je - zus.
Świę-ta Ma- ry- jo, Mat- ko Bo - ża, módl się za na- mi grze-szny-mi
te - raz i w go- dzi - nę śmier - ci na- szej. A - men.
O - to ja słu - że - bni - ca Pań - ska,
niech mi się sta - nie we - dług sło - wa Twe - go
Zdrowaś Maryjo...
A Sło- wo cia-łem się sta - ło i mie-szka- ło mię-dzy na - mi.
Zdrowaś Maryjo...
Wie- czny od - po- czy - nek racz im dać Pa - nie,
(3 razy)
a świa- tłość wie - ku - i - sta nie- chaj im świe - ci.
Uwaga: W czasie wielkanocnym śpiewa się: "Wesel się Królowo miła.."

T: XVIII w.

M: Miod.



3. Zasłuzyliśmy, to prawda, przez złości,
By nas Bóg karał rózgą surowości;
Lecz kiedy Ojciec rozgniewany siecze,
Szczęśliwy, kto się do Matki uciecze.

4. Ty masz za Sobą najmilszego Syna,
Snadnie Go Twoja przejedna przyczyna;
Gdy Mu przypomnisz, jakoś Go karmiła,
Łatwo Go skłonisz, o Matko przemiła.

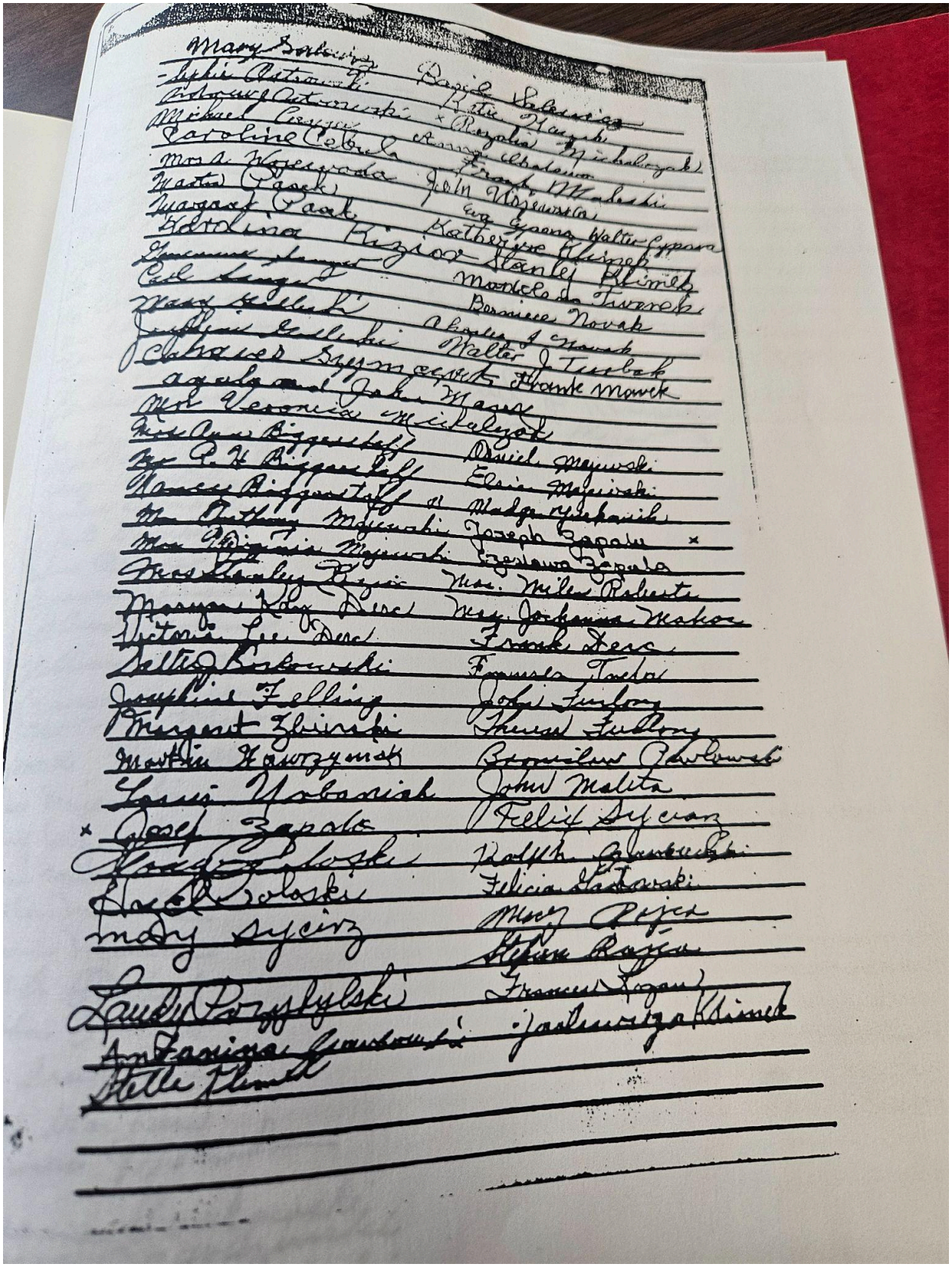
5. Dla Twego Serca wszystko Bóg uczyni,
Daruje plagi, choć człowiek zawini;
Jak Cię cna Matko, nie kochać serdecznie,
Gdy się skryć możem pod Twój płaszcz bezpiecznie?

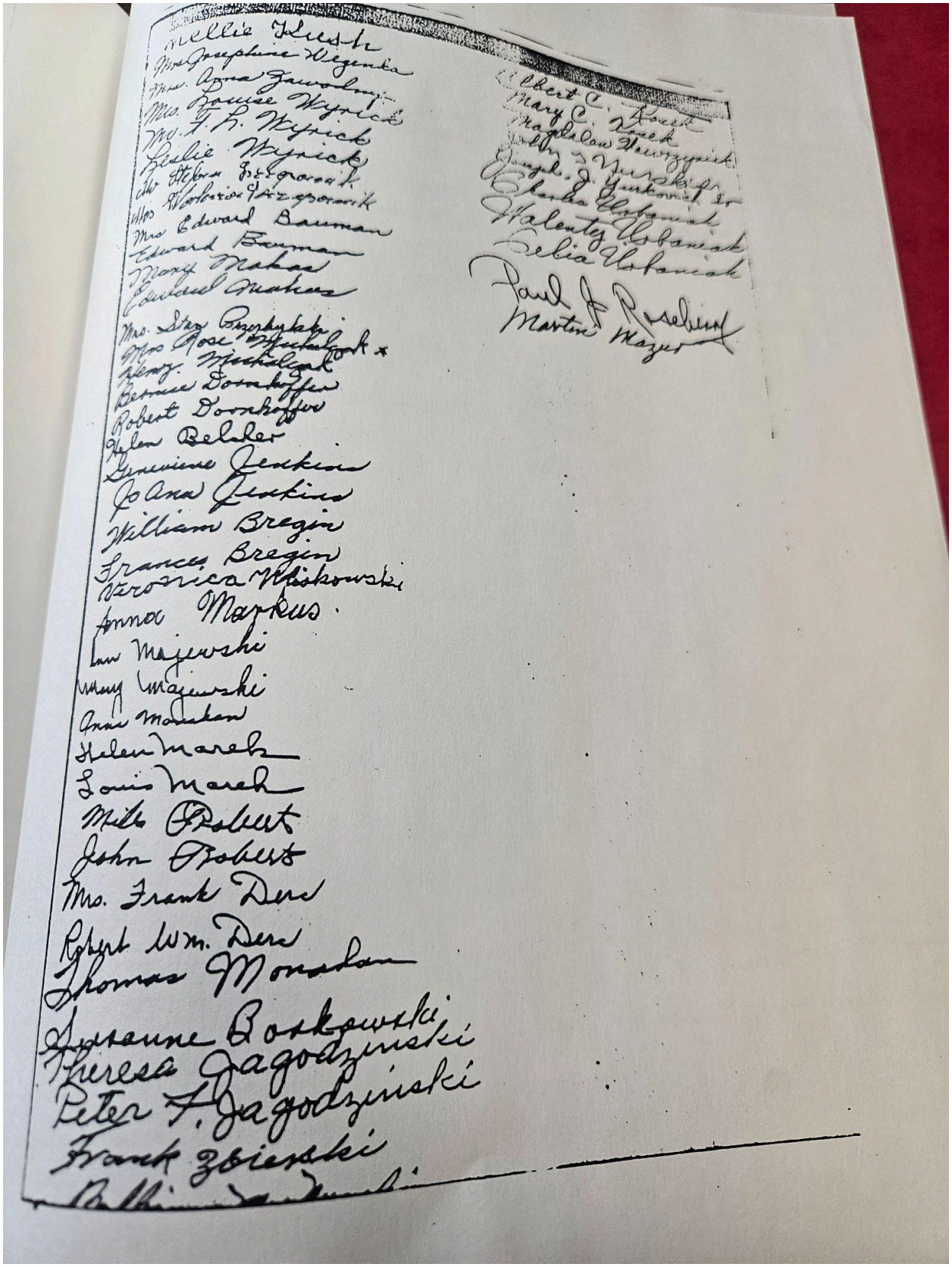
A COPY OF THE ACTUAL PETITION TAKEN TO WASHINGTON TO APPEAL THE CLOSING OF SAINT STANISLAUS SCHOOL.

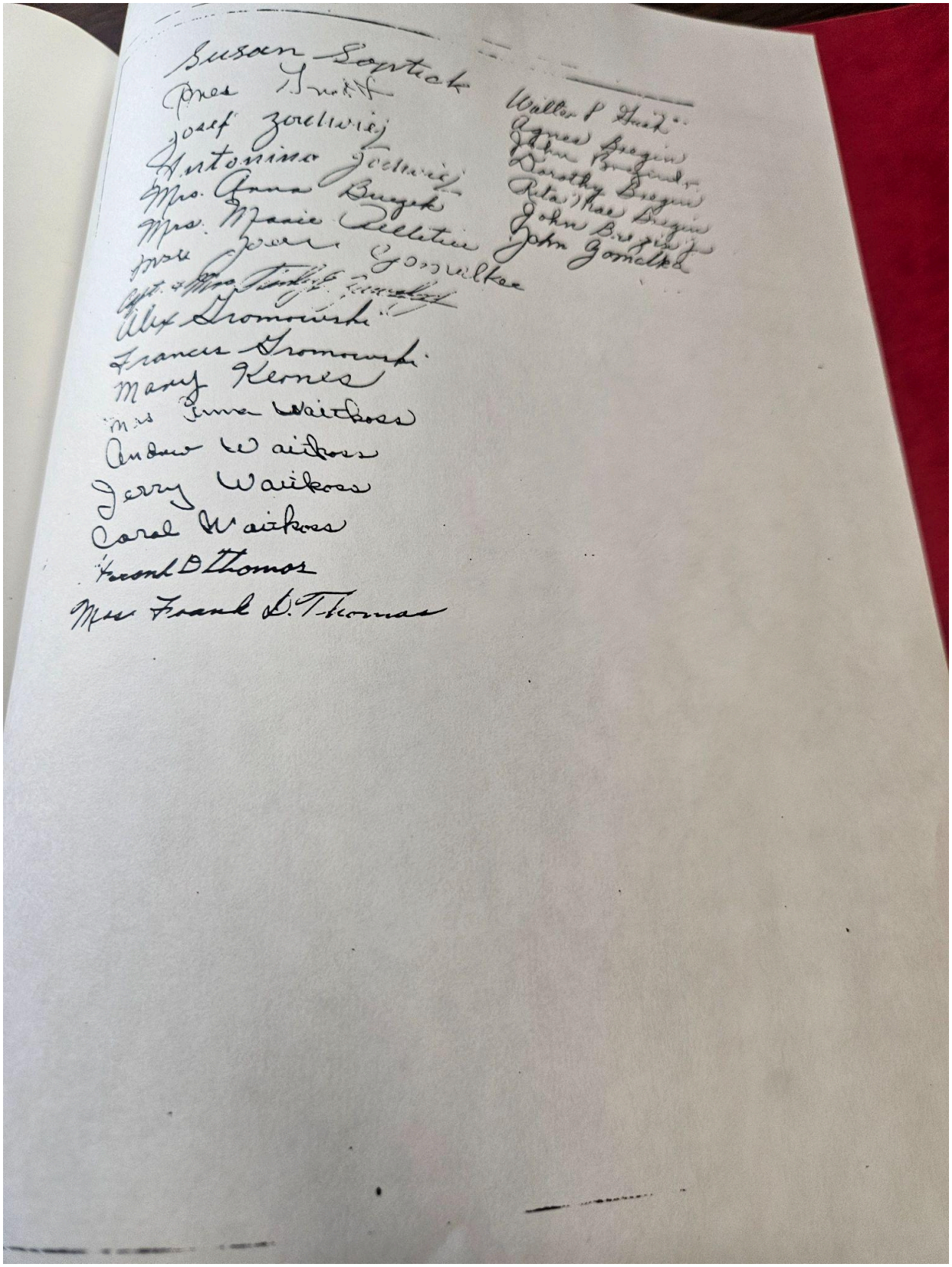
WE, THE UNDERSIGNED PARISHIONERS OF ST. STANISLAUS CHURCH OF ST. JOSEPH, MISSOURI, ARE APPEALING TO THE APOSTOLIC DELEGATE TO THE UNITED STATES, THE MOST REVEREND VAGNOZZI, TO INTERCEDE WITH HIS HOLINESS POPE JOHN XXIII, ON BEHALF, OF THE PARISHIONERS OF ST STANISLAUS CHURCH, TO RESCIND THE ORDER OF CLOSING OUR SCHOOLS ISSUED AUG. I, 1960, BY HIS EXCELLENCY, JOHN CODY, BISHOP OF ST. JOSEPH-KANSAS CITY DIOCESE, ON THE GROUNDS: THAT THE SCHOOL OPERATES AS A UNIT WITH OUR CHURCH; THAT WE HAVE THE FACILITIES TO ACCOMODATE THE 102 CHILDREN THAT ARE REGISTERED IN OUR SCHOOL; THAT THE PARISH IS MORE THAN FINANCIALLY ABLE OF MEETING THE OBLIGATION; THAT WE HAVE THE AVAILABILITY OF THE FELICIAN SISTERS AS TEACHERS; THAT IT WILL CAUSE UNNECESSARY HARDSHIP AND FINANCIAL BURDEN ON THE OTHER PARISHES AND IN TIME LEAD TO THE DISTURBANCE OF HARMONY NOW EXISTING WITH OUR NEIGHBORING PARISHES;

AND WE FURTHER APPEAL THAT OUR CHURCH BE GRANTED TERRITORIAL BOUNDARIES, AS THE OTHER CHURCHES IN OUR CITY, ON THE GROUNDS , THAT WITHOUT THIS PROTECTION, WE HAVE NO ASSURANCE THAT OUR CHURCH WILL REMAIN OPEN; THAT OUR CHURCH STANDS OUT AS A SYMBOL AND EXAMPLE OF TRUE CHRISTIANITY AND ITS FINANCIAL CONDITION, IS SECOND TO NONE IN THE CITY OF ST. JOSEPH, MISSOURI.

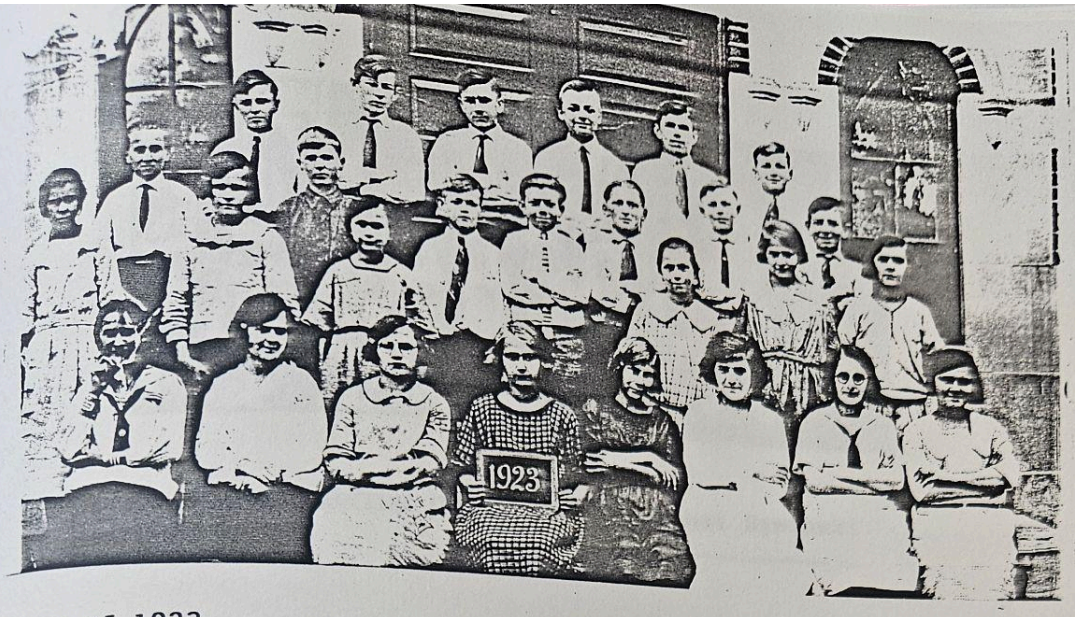
Stanley Wojcik — Stanley Pozybylski
Wanda Wojcik — Helen Kowalski
Edw Murphy Jr — Matt J Kowalski
Ronald Stewart — Dorothy Nurski
John J Cebula — Virginia Swartz
Genevieve Pozybylski — Anna C. Sonnigal
Hattie Sukolaski — Frances Sonnigal
Anna Hymera — Cecelia Barber
Mary Lewandowski — Sharon McDowell
Sophie Kaffenberger — Evelina Lewandowski
Christine Sparks — Margaret Baublit
Katherine Casper — Edna Baublit
Andrew Zavala — Antony Swanek
Mary Sukowski — Stanislaus Grabowski
Bernice Kaffenberger — Mrs Mary Maraviglia
Frances Swanek — Joseph Marek
Katherine Nemba — Mrs Virginia Marek
Anna Ziola — Mrs Victoria Swanek
Stanley Ziola — Mrs Clara Udelhofen
Helen Cepula — Mr. Mrs Stanley Nurski




Nellie Jleska
Josephine Wegenka
Anna Jaworski
Louise Wysick
T. F. Wysick
Leslie Wysick
Stefan Bzegorek
Victoria Bzegorek
Edward Bauman
Edward Bauman
Mary Makas
Edward Makas
Stanley Mischalak
Bernice Dornhoffer
Robert Dornhoffer
Helen Belzer
Genevieve Jenkins
Joann Jenkins
William Bregin
Frances Bregin
Veronica Wiskowski
Anna Markus
Lee Majewski
Mary Majewski
Helen Marek
Louis Marek
Mike Robert
John Roberts
Mrs. Frank Dere
Robert Wm. Dere
Thomas Monahan
Lorraine Borkowski
Theresa Jagodzinski
Peter F. Jagodzinski
Frank Zbieski
Albert C. Kacek
Mary C. Kacek
Joseph J. Gutkowski Sr.
Halenty Urbaniak
Celia Urbaniak
Paul J. Rosebrock
Martin Mazer


Susan Sontak
Pres Smith
Josef Zoellwieg
Antonina Zoellwieg
Mrs. Anna Bugek
Mrs. Marie Kellstin
Jean Gomulka
Alex Gromowski
Frances Gromowski
Mary Klones
Mrs Irma Waitkoss
Andrew Waitkoss
Jerry Waitkoss
Carol Waitkoss
Frank D Thomas
Mrs Frank D. Thomas
Walter P Hart
James Bregins
John Bregins
Dorothy Bregins
Rita Mae Bregins
John Bregins
John Gomelka

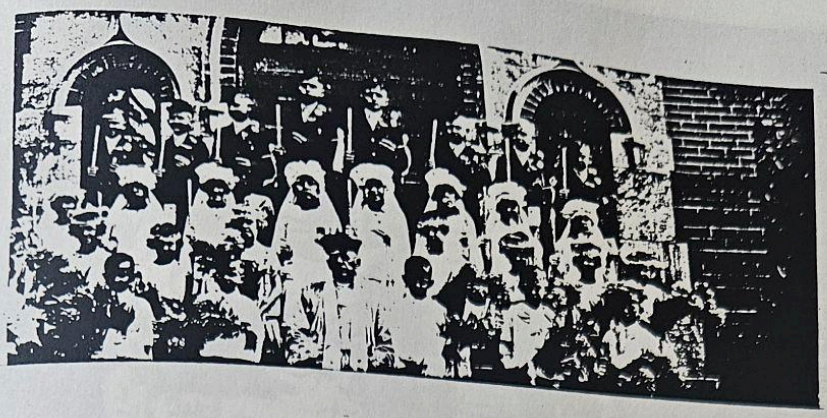




Class of 1923
top left: Michael Malita, Frank Pytz, Louis Nurski, Anthony Pisarczyk, Joseph Wawrzyniak, Benny Cebula.
2nd row boys: Benny Syciarz, Russell Hamera, Walter Mazur, Frank Wojewoda, Stephan Dobiecki, John Malita, John Sucholawski
Girls:Nellie Tworek, Mary Wawrzyniak, Margaret Nurska, Pauline Wojewoda, Caroline Szweda, Mary Pasek.
Front row: Helen Dobiecki, Irene Szweda, Balbina Wawrzyniak, Helen Hamera, Catherine Terasinska, Catherine Smygel, Helen Urbainak, Emma Kosek



Class of 1925. Boys left: Frank Wojewoda, John Malita, John Sucholawski, Benny Syciarz, Joseph Wawrzyniak, Michael Malita, Benny Cebula, Waclaw Hamera, Stephan Dobiecki, Walter Mazur.
Girls left: Margaret Nurska, Victoria Stonis, Mary Pasek, ? Chirilla, Caroline Szweda, Nellie Tworek, Pauline Wojewoda Father Michal Dymnski, pastor.



FIRST COMMUNION CLASS Father Michal Dyminski



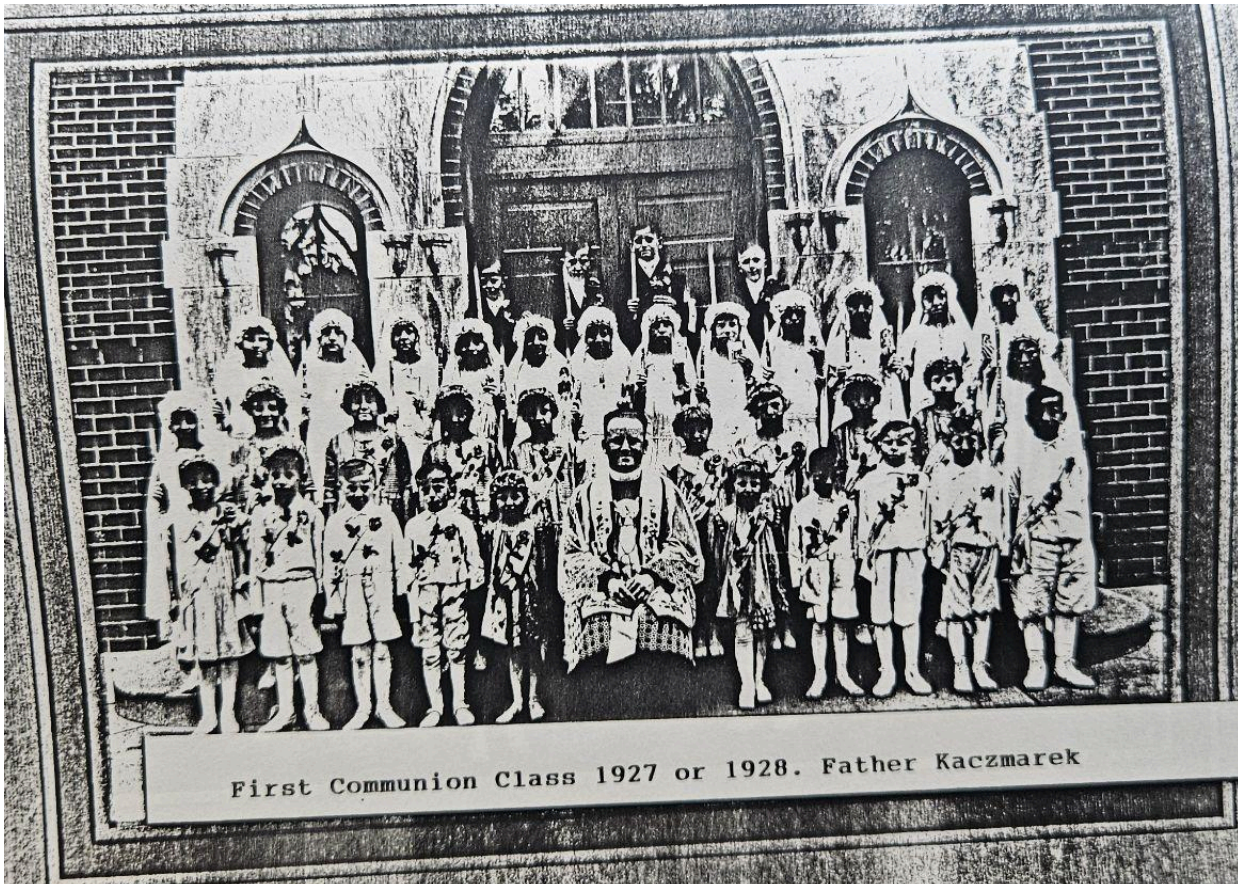
Left top row: Joseph Wawrzyniak, Anthony Pisarczyk, Michael Turbak, Michael Malita, Louis Nurski, Stanley Pitts,
Next row: Helen Dobiecki, Joseph Malita, ? Stanaszek, Catherine Smygel, ? Bielak, Helen Pawlowska, Mary Wawrzyniak, Catherine Terasinska, Barbara Miller, Mary Pasek, Frank Pitts
Next row: Helen Halka, Caroline Szweda, Kazmiera Dobiecki, Anna Proch, Emma Kosek, Margaret Nurska, Anna Jurkiewicz, Nellie Tworek, Victoria Stonis, Pauline Wojewoda
Last row: John Sucholawski, Waclaw Hamera, Wlodek Mazur, Bennie Syciarz, Frank Wojewoda, ?, Stefan Dobiecki, Bennie Cebula, John Malita



The Return of Father Michael Dyminski after a visit to his native Poland.
The parish children welcome him with royal splendor



First Communion--late 1920s? Father Norbert Zonca, pastor



First Communion Class 1927 or 1928. Father Kaczmarek

Graduation Class of 1931. Father Kaczmarek





Graduation Class 1931 or 1932. Father Zielinski, pastor

ANNUAL PICNIC

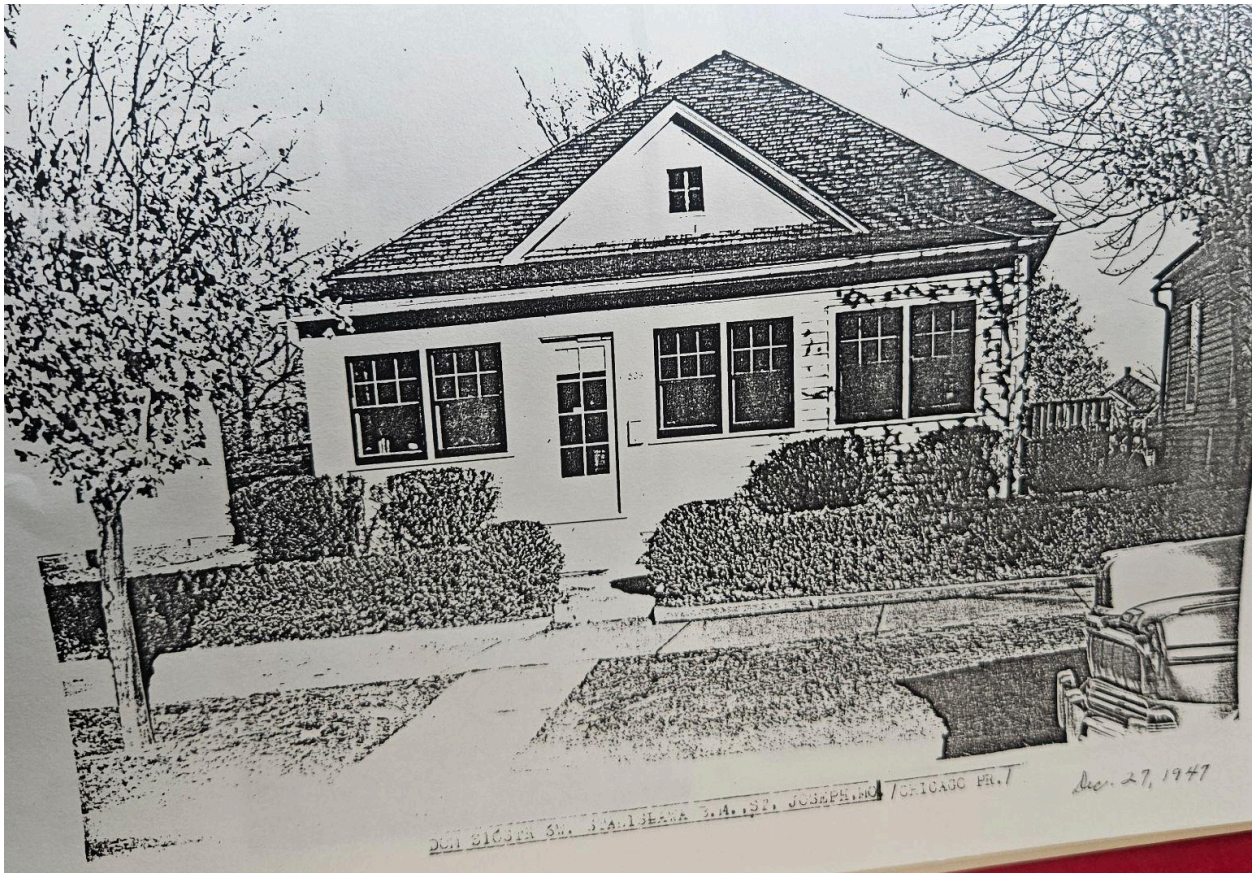
Polish American Progressive Club

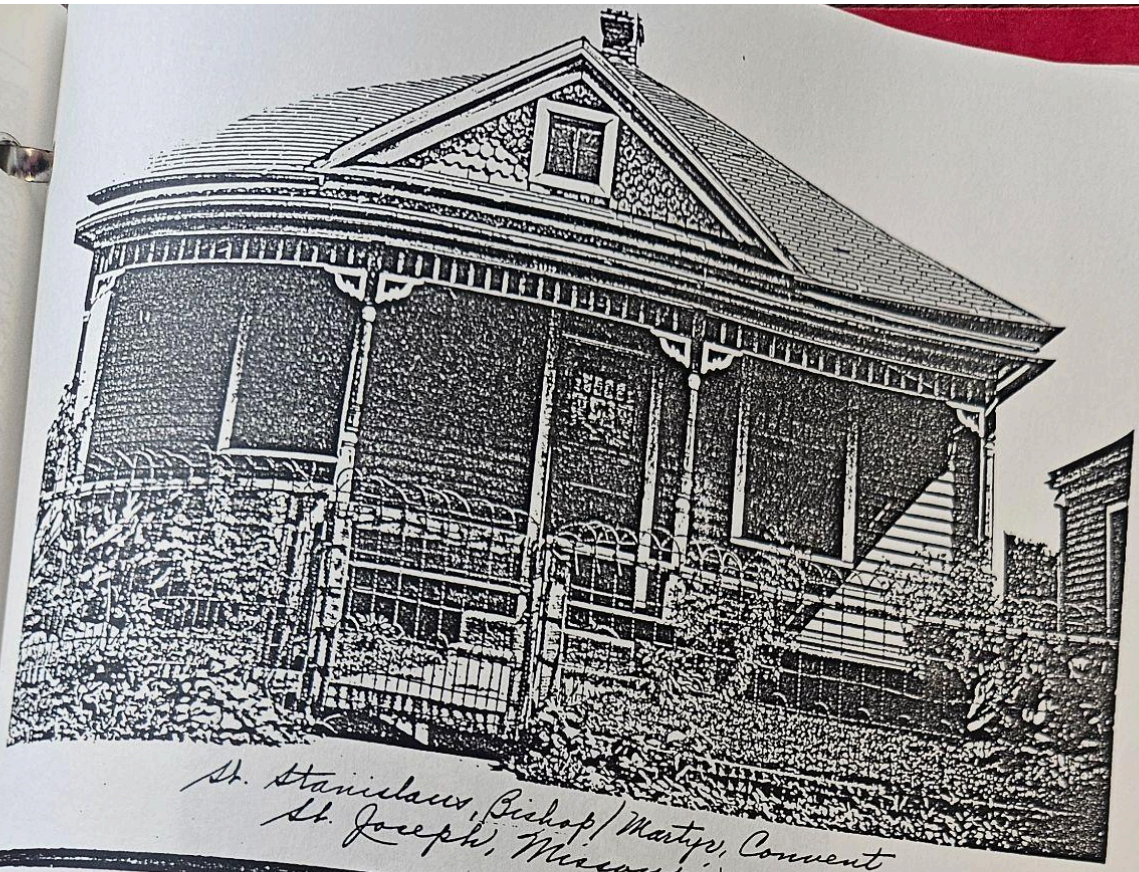


LAKE CONTRARY PARK

Sunday, August 5, 1934

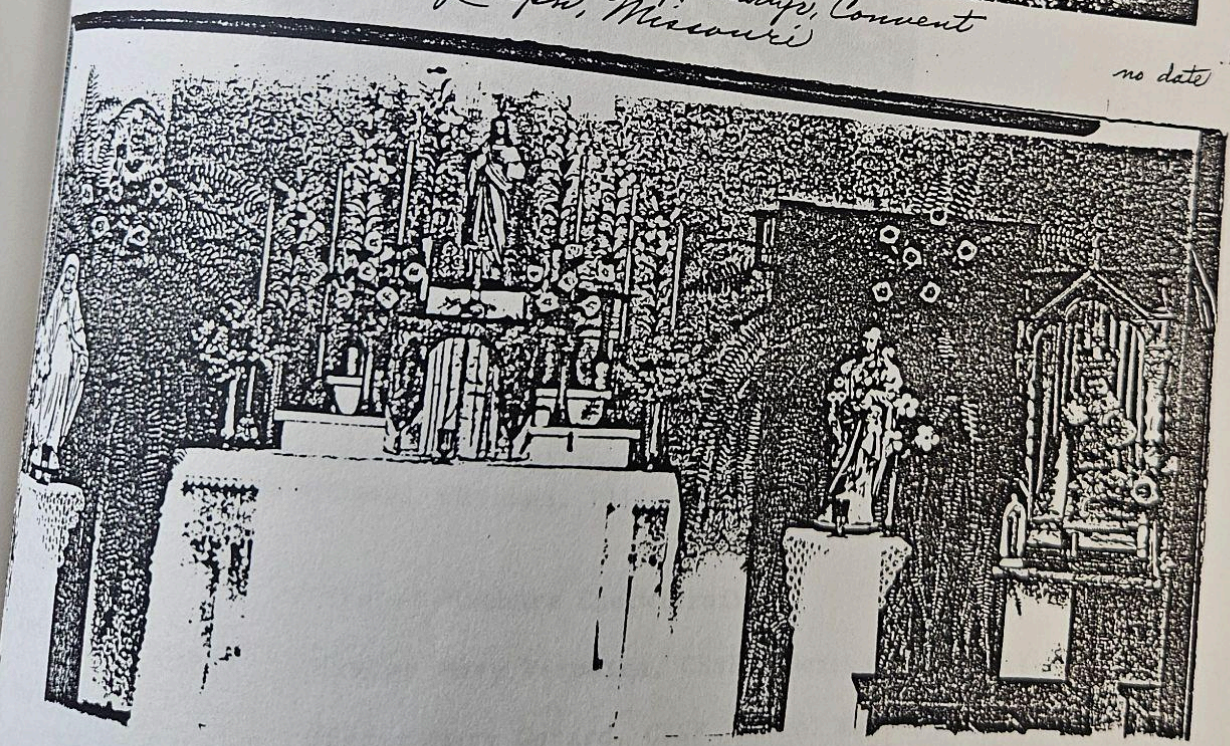
THE FRONT PAGE OF THE POLISH AMERICAN PROGRESSIVE CLUB PROGRAM


Dec. 27, 1947



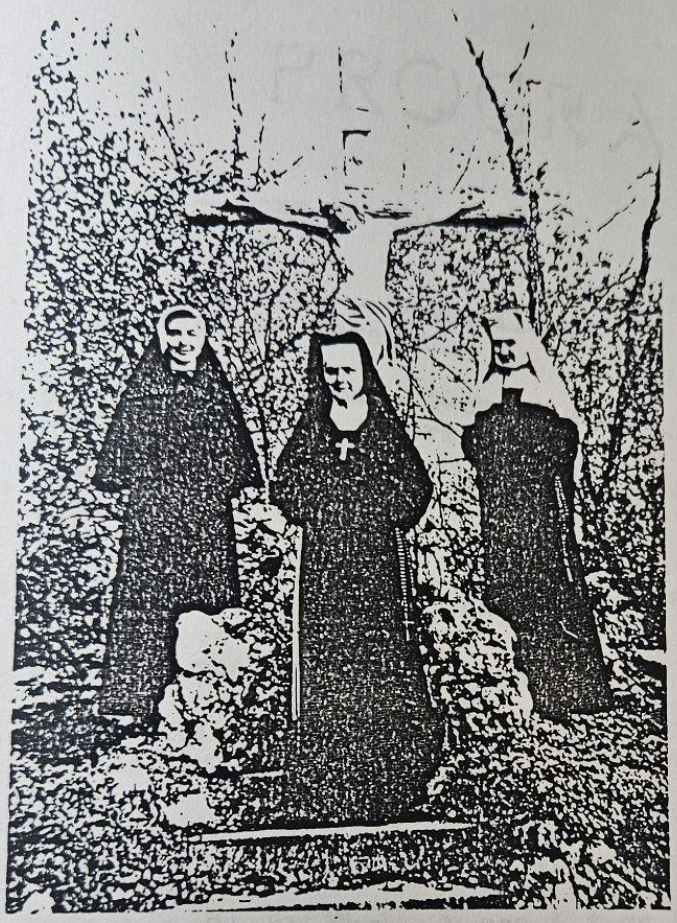
St. Stanislaus, Bishop / Martyr, Convent
St. Joseph, Missouri

no date



Chapel in St. Stanislaus Convent

no date



Taken by the Crucifix at the end of the STATIONS OF THE CROSS on the grounds of the Felician Sisters Provincial House, MOTHER OF GOOD COUNSEL CONVENT, 3800 West Peterson Avenue, Chicago, Illinois (1956)

Postulant: Sister Barbara Czerwicznik

Professed Sister: Sister Mary Veronica, CSSF (Bertha Brzezinski)

Novice: Sister Mary Gerard, CSSF (Carol Kobara)

Christmas play Dec. 1943

PROGRAM

1. Welcome - Rozalia Zbierska
   (Witajcie)
2. Santa on Strike - 1-sza Klasa
   (Gwiazdor Na Strajku)
3. Talks about Santa - 1-sza Klasa Rose
   (Pogadanki o Gwiazdorze)
4. Christmas Star - 2-ga Klasa Patty
   (Gwiazda Betlejemska)
5. A Little Boy's Prayer (Song) - Robert Derc
   (Modlitwa Chłopczyka) Spiew
6. Panna Ciekawska (Komedyjka) - 2-ga Klasa - Patty
7. Christmas Bells - Drill Patty + Rose
   (Gwiazdkowe Dzwonki)
8. Trzej Królowie - Irena Cebula, Marja Jadzinska Patty + ko
   i Leonia Wierzchowska
9. Żłóbek i Cicha Noc - 1-sza i 2-ga Klasa
10. Listening Ear of Night (Poem) Rozalia Bird i Eugenia Bazan
    (Słuchające Ucho w Nocy - Poezja)
11. Stary i Nowy Rok - Dramat w 1-ym Akcie
12. Kolędy - Dzieci Szkolne.

OPIES OF ST. STANISLAUS BULLETINS: Please disregard the underlinings of
ie Zbierski and Nurski names. These bulletins were taken from the
URSKI-ZBIERSKI FAMILY HISTORY and were underlined for that publication.
hey are not meant here to call attention to those particular families.
hank you for your understanding.

28 Lipca, 1946 r. PARAFIA SW. STANISŁAWA, St. Joseph, Missouri, No.95

Church News

PORCJUNKULA

W ten piątek, dnia 2-go sierpnia, przypada odpust Porcjunkuli. Wszyscy wierni, którzy od południa dnia 1-go sierpnia do północy dnia następnego, t.j. 2-go sierpnia, ile razy odwiedzą kościół Franciszkański, albo inny, któremu ten odpust jest udzielony, tyle razy dostąpić mogą odpustu zupełnego, jeden raz za siebie, inne razy za dusze w czyścu cierpiące.

Warunki:

1) Odwiedzenie kościoła lub kaplicy.
2) Modlitwy na intencję Ojca św., 6 Ojcze Nasz, Zdrowaś i Chwała Ojcu.
3) Spowiedź i Komunia św., 1-go lub 2-go sierpnia, albo podczas oktawy.

Za specjalnym pozwoleniem Stolicy Apostolskiej, osoby pracujące mogą ten odpust dostąpić w niedzielę dnia 4-go sierpnia, pod tymi samymi warunkami.

Spowiedzi słuchać będziemy w czwartek wieczorem od 7 do 8.

W tym tygodniu przypada pierwszy piątek miesiąca. Nabożeństwo do Serca Jezus po Mszy św.

Next Sunday is the Young Ladies Reality Communion Sunday. We hope that all the Young Ladies will be present to receive Holy Communion as a body.

Ofiara Na Poskę

Następujące osoby złozyły ofiare na Polskę: Po $1.00 S. Belz, W. Derc, K. Przybylski. Po $.50 W. Przybylski, M. Michanek, F. Bartonek. Po $.30 J. Walkowiak. Po $.25 J. Hamera, J. Wierzchowski, F. Sucholawski, S. Malita, W. Makoś, W. Bregin, K. Malinowski, W. Smygel, F. Marek, M. Turbak, A. Tworek, J. Nerka, F. Maleski, W. Szweda, E. Malita, A. Marek, J. Sucholaski, F. Belz, E. Bazan, W. Zawodny, S. Sałata, W. Hamera, J. Malita, F. Zbierski, S. Klimek, J. Nurski, M. Pasek, A. Kaczak, F. Derc, M. Tworek, H. Belcher.. Po $.15 K. Mordys.

Last Tuesday Father Roch took several members of the Junior Choir to White Cloud, Kansas for a picnic.

Last Sunday Bobby Derc made his debut as a professional singer.

The only members of the Junior Choir who come to sing every day during vacation are: Patricia and Rosemary Zbierski, and Dorothy Bregin. Where are the rest?

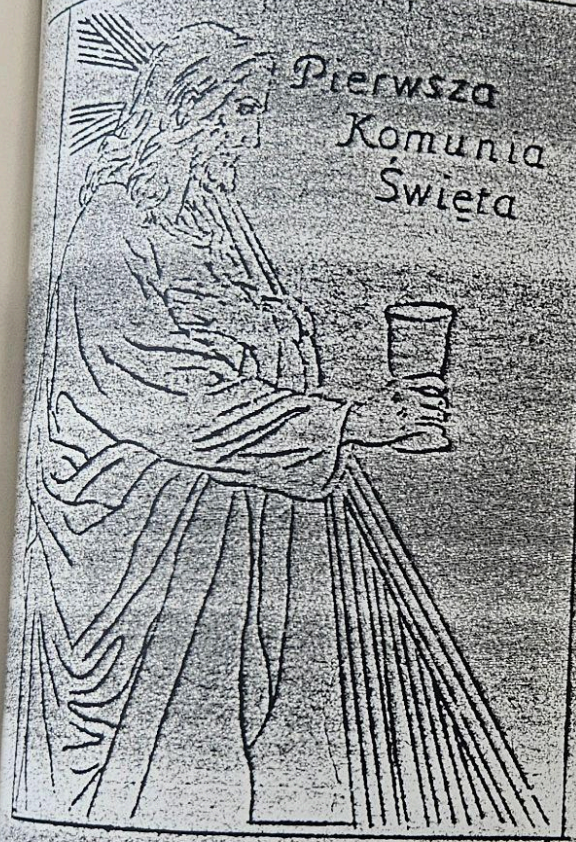
Our faithful Altar Boys who come voluntarily are Richard Baranowski and Bobby Derc. Jerry Waitkoss was the only one to come during the week for which he was appointed. To these boys we say God Bless You! To the other sleepy heads PHUI!

We express our sincere thanks to Mrs. Cecelia Przybylski, Patricia and Rosemary Zbierski, Frances Marek, for decorating the altars and cleaning the Church. To the other girls who made such wonderful promises to the Sisters that they would come every Saturday and do not come at all, we also say...Phui!

Ice Cream Social next Sunday August 4 th at 3 P.M. promptly.

ECHO PARAFJALNE

19 Maja, 1946 r. Parafia Św. Stanisława B. i M. St. Joseph, Mo. No 92



Następujące dzieci dzisiaj poraz pierwszy przyjmują Pana Jezusa do serca swego:

Dorothy Ann Bregin
Rose Mary Zbierski
Robert William Derc
Samuel Gramowsky Jr.
Roger E. Snodgrass

Fotografie Pierwszych Komunikantów będą zdjęte jutro o godzinie 2-ej po południu.

Msze Święte

Pon. Za d. Józefy Malita, ofiara rodziny Józafa Mality.
Wtor. Za d. Franciszka Michalczak rocz. śmierci. z kat. ofiara córki Krystyny.
Srod. Za d. Marjanny Motyka, Gizeli i Mieczysława Kamińskich. i Adolfa Mrowiec.
Czwar. Za d. Wawrzyńca Petro. of. pewnej osoby
Piąt. Za d. Franciszka Michalczak. rocz. pogrzebu z kat. of.żony
Sob. Za d. Antoniny Sałata. rocz. ofiara męża. (z kat.)
Niedz. 8-ej Za d. Edwarda Szweda. ofiara matki.
10:00 Za parafian.

Lampki 7 mio Dniowe

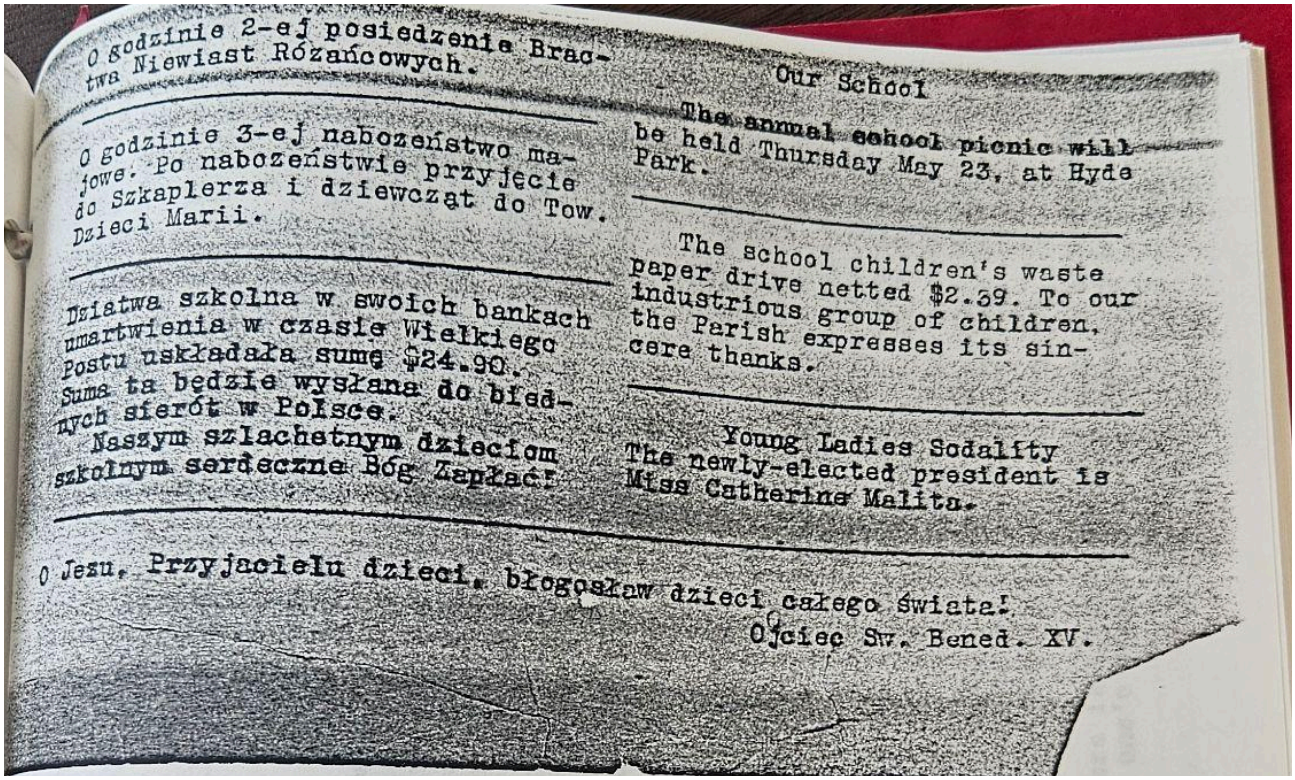
Do Matki Bozej: 1. Za d. Józefy Malita. of. Stanisława Sałata. 2. Za d. Marjanny Malinowskiej. of. męża. 3. Na int. Rózy Zbierskiej.

Do Serca Jezus: 1. Na int. Wacława i Weroniki Fryling. rocz. ślubu 2. Za d. Józefy Malita. ofiara syna Stanisława. 3. Za d. Michała Turbak. ofiara córki Katarzyny.

Wieczna Lampka: Za d. Antoniny Sałata. ofiara męża.

Felicitations

and best wishes to Mr. & Mrs. Emil J. Kush. May all their days be as happy as their wedding day!



O godzinie 2-ej posiedzenie Bractwa Niewiast Różańcowych.

O godzinie 3-ej nabożeństwo majowe. Po nabożeństwie przyjęcie do Szkaplerza i dziewcząt do Tow. Dzieci Marii.

Dziatwa szkolna w swoich bankach umartwienia w czasie Wielkiego Postu uskładała sumę $24.90. Suma ta będzie wysłana do biednych sierót w Polsce.

Naszym szlachetnym dzieciom szkolnym serdeczne Bóg Zapłać!

O Jezu, Przyjacielu dzieci, błogosław dzieci całego świata!

Ojciec Św. Bened. XV.

Our School

The annual school picnic will be held Thursday May 23, at Hyde Park.

The school children's waste paper drive netted $2.39. To our industrious group of children, the Parish expresses its sincere thanks.

Young Ladies Sodality

The newly-elected president is Miss Catherine Malita.

Dec. 22, 1946 Vol. 1, No. 16



Chwała Bogu na wysokości, a na ziemi pokój ludziom dobrej woli!

Glory to God in the highest, and on earth peace to men of good will! May this angelic hymn reecho in our hearts!

* * * * * * * * * * * * * * * * * * *

Dzisiaj wieczorem o godz. 7:30 na sali parafialnej, odbędzie się Przedstawienie Gwiazdkowe dzieci szkolnych. Program jest następujący:

1. Christmas Wishes - Song
2. Szopka - Obraz sceniczny
3. Bye-Lo Land
4. Better Be Good - Action Song
5. Torn Stockings - A Christmas Operetta
6. Drill - Festoon and Holly
7. It Almost Wasn't Christmas
8. Smile - Song
9. Mother's Surprise
10. Beautiful Thoughts for Christmas - Song

* * * * * * * * * * *

We wtorek przypada wigilia Bozego Narodzenia, dzień postu i wstrzemięźliwości. Spowiedź po południu od 3-ej do 5:30-ej; wieczorem od 7 do 9.

Pasterka o północy a w Boze Narodzenie Msze święte o 8-mej i 10-ej.

* * * * * * * * * * *

Szkoda ze na święta nie będziemy mogli słyszeć pięknych tonów nowego organu. Na pierwszym miejscu nie mamy dostarczającej sumy, a na drugim miejscu na elektryczny organ trzeba czekać przynajmniej sześć miesięcy a na Moller "pipe organ" czternaście do osiemnaście miesięcy. Dotychczas na nowy organ mamy w kasie $1368.00.

NEW YEAR'S EVE DANCE

The Young Ladies Sodality are sponsoring a New Year's Eve Dance to be held Tuesday, Dec. 31 st at the parish hall. The music will be furnished by Carl Nurski and his orchestra, it promises to be a gala affair.

The Young Ladies Sodality cordially invi all parishioners and their friends to atten

* * * * * * * * *

BINGO RESULTS

It seems that the last bingo night was a lucky one for our Croatian friends. Miss Ma gie Modis won the first $10 prize, Mrs. Chr tina Miljavac won the second $10 and Miss F ces Mihelic won the $5. The king's crown wa won by Mr. Frank Bartonek.

Our guest soloist Miss Helen Catherine M javac sang beautifully and was well applaud Notice: our next bingo game will be held Tu January 7 th 1947 and the jackpot will be $1 $50, $25, $15 and $5. Start the New Year rig

* * * * * * * * *

THE TRUE CHRISTMAS SPIRIT

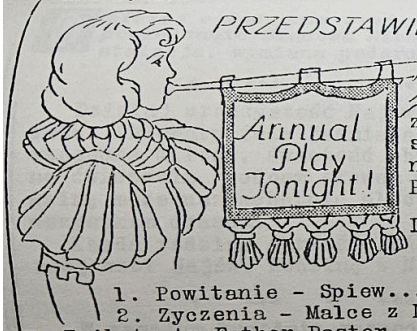
Christmas is not like it was when you wer a child, you say....? That is not true. Chri mas is the same but you have changed. You ha lost the simplicity of a child. That is why Christ tells us to become like children, chil dren in whom there is no deceit, no jealousy, envy, no anger. Your idea of Christmas is to give and to get. It should be to FORGIVE AND FORGET. This will be your best present to the Christ Child. Then you shall again enjoy a ha py and joyous Christmas as you did when you were a child.

* * * * * * * * *

There is nothing sweeter than to think kindly of one's neighbour - St. Teresa of Infant Je

June 1, 1947 Vol. 2. No. 21

PRZEDSTAWIENIE



Program z okazji zakończenia roku szkolnego i Imienin Wiel. Ojca Proboszcza. -

Dnia 1-go czerwca Roku 1947 -

1. Powitanie - Spiew...Dziatwa Szkolna
2. Zyczenia - Malce z Naszej Szkoły
3. Tribute to Father Pastor - All The Children
4. Powinszowanie Ptasząt
5. Wręczenie Upominków Czci Wdzięczności Wiel. Ojcu - Przez Dziatwę Szkolną
6. Was It a Miracle? - A Play in Two Acts
7. Little Housekeppers - Action and Dialogue Song...1-2-3-4 Grades
8. Waiting for the Doctor - A Comedy
9. You Musn't - A Humorous Action Duet...by Rosemary Zbierski and Robert Derc
10. Drill - Stars and Stripes Forever
11. Thank You America
12. The National Anthem and "Boze Coś Polskę"

* * * * *

OSTATNIA ZABAWA

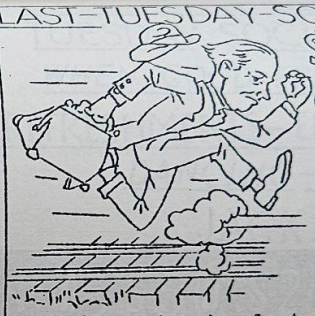
W tym tygodniu będziemy mieć naszą ostatnią zabawę wtorkową. Wydamy przynajmniej $77.00 w gotówce, więc przyjdźcie zabrać swoją nagrodę!

* * * * *

Miesiąc czerwiec jest poświęcony ku czci Najsłodszego Serca Jezus. Nabożeństwo do Serca Jezus w kazdy piątek rano po Mszy świętej.

COMPLIMENTS OF THE DROVERS & MERCHANTS BANK.....

LAST-TUESDAY-SOCIAL!!-LA



$77.00 -

CASH-PR

$2.00 Door Pr
$10 in $1 pri
$20 in $5 pri
$20 in $10 pr
$25 - GRAND

This is th Tuesday Socia this season; last chance to win plenty of money, to d and to enjoy yourself. See you all Tuesd

* * * * *

OUR SCHOOL

The school vacation has officially begu
The pitter and patter of tiny feet
is not heard any more.
We'll hear them in the Fall again
the same feet plus some mo

* * * * *

HOUSEHOLD HINTS

To remove chewing gum from clothes, appl ice. This will harden the gum and it will p off. (Have you any household hints to offer

* * * * *

Have you said your morning prayers today? If not, why not? You should think of God and His blessings the first thing you wake up.

* * * * *

Remember the St. Stanislaus school play at 7:30 tonight!

....MEMBERS OF FEDERAL DEPOSIT INSURANCE CORP.

Jan. 12, 1947 Vol. 2. No. 2

Dzisiaj o godzinie 2-ej po południu będzie posiedzenie Bractwa Niew. Różańcowych; instalacja, wymiana podarunków i przekąska.

* *** * *** *

Dzisiaj uroczystość Najśw. Rodziny z Nazaretu...Niewątpliwie jaśniała w tej Rodzinie wzajemna miłość, świętość obyczajów i pobożne ćwiczenia, jednem słowem wszystko, co rodzinę moze uszlacheinić albo ozdobić, na wzór wszystkim czasom.

Kazda rodzina chrześcijańska ma mieć za swój wzór Najśw. Rodzinę z Nazaretu.

* *** * *** *

W zeszłym tygodniu rozpoczęliśmy na nowo naszą wtorkową zabawę. Wszyscy którzy byli obecni na tej zabawie usłyszeli piękny program muzyczny i mile się zabawili. Wiele barcżo tez było obecnych z innych parafii. Na nowy organ dotychczas mamy $1456.00.

* *** * *** *

Z powodu śmierci ś.p. Andrzeja Zbierski wszystkim w smutku pogrązonym z familii składamy nasze najserdeczniejsze kondolencje.

* *** * *** *

W poniedziałek Ojciec Proboszcz pocznie odwiedzać parafian mieszkających na południowej części parafii.

* *** * *** *

Wszyscy którzy dotychczas nie zapłacili swojego parafialnego za rok 1946 powinni to uczynić NATYCHMIAST. Są niektórzy co zarabiają $50 i więcej tygodniowo ale na utrzymanie parafii dali tylko $6.00 na cały rok. W innych parafiach płacą $1.00 TYGODNIOWO. Wstyd!

TUESDAY SOCIAL TREAT

WHEN GOOD FRIENDS MEET

REFRESHMENTS-ENTERTAINMENT

DANCING-BINGO

JACKPOT

$105 $50 $25 $15 $5

This Tuesday we will be hosts to the Runyon School of Dancing located at 819 and a half Francis Street. These dancers are pupils of Mr. Al. Smith. Some of them are professional dancers and are well known.

The program is as follows:

1. Jeannie Bazan, tap dance and M. C.
2. Eddie Max Watson, fast tap dance.
3. The Bolen's Sharon & Billy, tap dance.
4. Janice & Phylis Yosts, song & dance.
5. Eddie Max & Murine Peterson, chain dance.
6. Beverly Smith, solo buck dance.
7. The Bolen's, military tap.
8. Eddie & Murine, Morroco Dance.

* *** * *** *

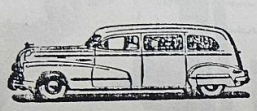
The following officers were elected at the last meeting of the Young Ladies Sodality:

President.....Beinice Macenka
Secretary.....Lillian Wierzchowski
Treasurer.....Jeannie Bazan

Felicitations! May the Sodality grow and the parish benefit by your zealous and good work!

RUPP FUNERAL HOME

COM EFFICIENT MODERN



DAY AND NIGHT AMBULANCE SERVICE

[illegible] AYOR AVENUE ST. JOSEPH, MO. TELEPHONE 8-0056

Leases
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FIREMAN'S FUND
INSURANCE COMPANY
Founded 1863

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and Life Insurance

CHARLES N. BAZAN
Real Estate and Insurance
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STANLEY KIZIOR
and G. SHEET METAL WORKS
Guttering and Repairing
[illegible] ing

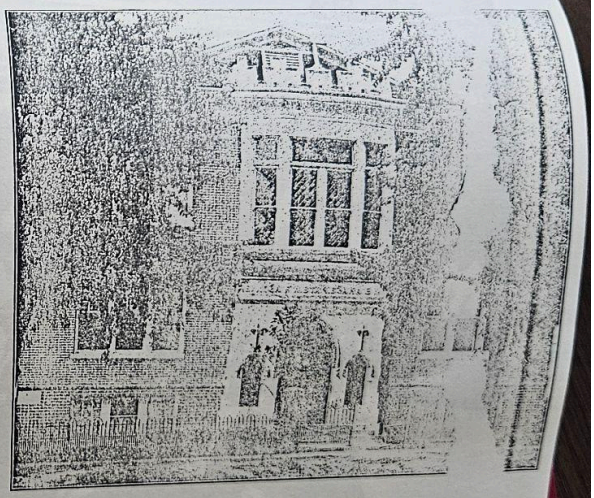
Gas [illegible]

6206 KING HILL AVENUE
OFFICE PHONE 8-0672

[illegible] RES. PHONE 8-1034

ST. STANISLAUS PARISH

515 [illegible] ST. [illegible] MISSOURI



MASSES

Sundays

8:00 a. m. and 10:00 a. m.

Summer Months

7:00 a. m. and 9:00 a. m.

[illegible]

Phone 8-0577



25th Anniversary of Father Henry Nitz ordination to the Priesthood. Saint Stanislaus Church Basement. Stanley Kizior, master of ceremonies on stage.



25th Anniversary of Father Henry Nitz,OFM Conv., Church basement
Left, Mr. Wojewoda, Mrs. Wojewoda, Marya Proc Nurska, Nellie Kus,
Caroline Kizior, Agatha Derc, Berniece Nowak, Cecelia Urbaniak,
Anita Garbowska, Rev, H. Nitz, Balbina Nurska, Lila Pawlowska,
Madge Yurkovich, John Nurski, Helen Marek, Joanna Makos, Berniece
Hamera, Joane Hamera, Acice Kizior, Mary Allice Kizior, Mary Alice
Kizior (back to camera), Barbara Belz, John Sucholawski, Louis
Marek, Thomas Przybylski, Barbara Hamera, Michael Pelletier,
Clara Malita, Mary Alice Yurkovich, Andrew Cebula (back)



25th Anniversary of Father Henry Nitz OFM Conv. Church basement
Tomasz Zbierski, Kenneth Nurski Rudolph the Red Nosed Pole,
John Nurski, Dorothy Nurska. Starting again at the left: Alice Kizior,
Steve Rajca, Andrew Cebula, Caroline Cebulka, Agnes Gnat, Katherine Kasprzak,
?, Mary Alice kizior, Mary Kosek, Rev. Henry Nitz, John Nurski Jr., Albert
Kosek, Joseph Yurkovich, Maya Rajca, Mr. Klimek, Russell Hamera, Hattie
Sucholawska. At the table to the left: Rose Walkowiak, Jeanie Hamera, Rajca,
Cebula, Barbara Hamera, George Rajca. Standing at next table is Jr. Kizior,
Charlene Kizior, Donna Rajca, Berniece Hamera, John Hamera



25th Anniversary of Father Henry Nitz OFM Conv. Church Basement
Left: Irene Malita, Rita Bregin, Frances Kozan, Helen Bazan, (Mr. Klimek
barely visible in door way) Josephine Belz, Anita Belz, Marian Derc,
Evelyn Steveson, Rev. Henry Nitz, pastor, Carol Belz, Hattie Sucholawska,
Margaret Zbierska, Anna Biggerstaff, Frank Zbierski
Front row lst ?, Belz, Belz, Salewicz,Yurkovich, Yurkovich, Ostrowski,
Przybylski



ENTRE NOUS CLUB 1952 Left:Virginia Smygel Swartz, Margaret Nurska Zbierska,Josephine Zawodny Wegenka, Louise Bartonek Wyrick, Lillian Wierzchowski

ROK 1948-9

SZKOŁA ŚW. STANISŁAWA B. M. w ST. JOSEPH, MO.

ŚWIADECTWO Zbierska Regina Marian STOPIEŃ 1

MIESIĄC	Katechizm	Historia Święta	Czytanie Polskie	Gramatyka Polska	Historia Polski	Czytanie Angielskie	Gramatyka Angielska	Sylabizowanie	Rachunki	Geografia	Historia Stan. Zjed.	Fizyologia	Civics	Pisanie	Zachowanie	Nieobecny w szkole	Nieob. na Mszy Św.	PODPIS RODZICÓW
Wrzesień	95	100	85	---	---	95	90	95	93	91	92	91	---	92	100	---		T. Zbierski
Październik	96	100	86	---	---	96	92	96	95	92	95	92	---	95	100	---		T. Zbierski
Listopad	97	100	87	---	---	97	93	97	96	93	96	93	---	70	100	X2		T. Zbierski
Grudzień	98	100	88	---	---	98	94	98	97	94	98	94	---	97	100	---		T. Zbierski
Styczeń	95	95	90	---	---	98	95	98	98	95	98	95	---	95	100	---	96	T. Zbierski
Luty	98	100	90	---	---	99	96	100	99	96	99	96	---	100	100	---		T. Zbierski
Marzec	99	100	90	---	---	100	98	100	99	98	100	98	---	100	100	---		
Kwiecień	100	100	90	---	---	100	99	100	99	98	100	98	---	100	100	---		
Maj	92	---	---	---	---	100	95	96	96	92	98	95	---	---	---	---		
Czerwiec																		

NAUCZYCIELKA.

100—celująco; 90-100—bardzo dobrze; 80-90—dobrze
70-80—dostatecznie; Mniej jak 70 źle.

Report Card 1948-1949



The Bazan family: Raymond, Edmund, Aloyisius, Albin, Norbert
Sylvester, Teresa, Agnes, Lucille, Charles



Saint Stanislaus School 1952



The last traditional FIRST HOLY COMMUNION at St. Stanislaus. April 9th, 1961. Father Henry Nitz OFM Conv., pastor Eugenia Hamera, Bogdan Szczpaniak, Edward Salewicz, Tomasz Zbierski LaVeta Baublitt.

CLIPPINGS FROM THE SAINT JOSEPH NEWS PRESS ABOUT ST. STANISLAUS

50th Anniversary for Rosary Society

The Rosary Society of St. Stanislaus Church will observe its 50th anniversary next Sunday with a mass at 7 a. m. to be followed by a communion breakfast. The Rev. Walter Zientarski will be celebrant of the mass.

The society was organized on Jan. 18, 1914, under the guidance of the Rev. Paul Michalak. Officers were elected and the installation was held in the chapel of St. James Church. St. Stanislaus Church had not yet been erected. The society now has 67 members. Its principal project is providing vestments and other articles for use in the church.

Mrs. Mary Nurski and Mrs. Magdalene Wawrzyniak are the only charter members still living. The late Mrs. Kate Suholaski was the first president. Her daughter-in-law, Mrs. Hattie Suholaski, is now president. Other current officers are Mrs. Mary Kosek, secretary; Mrs. Genevieve Turbak, treasurer, and Mrs. Margaret Zbierski, recording secretary.

Notes 50th year

THE ROSARY Society of St. Stanislaus' parish, St. Joseph, will observe its 50th anniversary Sunday morning, Feb. 2, at 7 a.m. Mass. The Rev. Walter Zientarski will be celebrant of the Mass.

The society was organized on Jan. 18, 1914, under the guidance of the Rev. Paul Michalak. This was before St. Stanislaus' church was built and the first officers were installed in St. James' church Father Michalak died in 1925.

The celebration Sunday is expected to be attended by all of the 67 members, including three living charter members: Mrs. Caroline Cebulas, Mrs. Mary Nurski, and Mrs. Magdalene Wawrzyniak.

The late Mrs. Kate Suholaski was the first president. Her daughter-in-law, Mrs. Hattie Suholaski, is now president. Other current officers are: Mrs. Mary Kosek, secretary; Mrs. Genevieve Turbak, treasurer; and Mrs. Margaret Zbierski, recorder.

Installation Banquet for Entre Nous Club

The 13th annual installation banquet of the Entre Nous Social Club of St. Stanislaus Catholic Church will be held tomorrow at 6:30 in the church parish hall.

Monsignor John T. Moriarty, pastor of St. James Catholic Church, will be the installing officer. Mrs. Bernice Novak, outgoing president, will be in charge.

New officers to be installed are Miss Janice Turbak, president; Mrs. Helen Kizior, treasurer; Mrs. Cecilia Barber, financial secretary, and Mrs. Madge Yurkovich, recording secretary.

Those in charge of arrangements are Miss Turbak, Mrs. Genevieve Turbak, Mrs. Louise Wyrick, Mrs. Yurkovich, Mrs. Celeste Zapala and Mrs. Margaret Zbierski.

Entre Nous Club to Install at Banquet

Officers for the coming year will be installed tomorrow evening at the 6:30 banquet of the Entre Nous Social Club of St. Stanislaus Catholic Church in the parish hall. This will be the unit's 15th annual banquet.

The new officers will be installed by Monsignor John Moriarty, pastor. They are Mrs. Helen Madge Yurkovich, recording secretary; Mrs. Jean Parker, financial secretary, and Mrs. Mary Makos, treasurer.

In charge of arrangements for the banquet are Mrs. Margaret Zbierski, Mrs. Louise Wyrick, Mrs. Ann Ziolo, Mrs. Cecilia Barber, Mrs. Judy Barber and Mrs. Helen Bazan.

Sponge Cake Winners

In the sponge cakes division Mrs. A. J. Keller, 639 Bon Ton street, won first with an angelfood; Mrs. Dorothy Hensley, 121 Fulkerson street, 2d with a chocolate mint; Mrs. William Ingram, 6702 King Hill avenue, 3d with an angelfood; Mrs. Frank Zbierski, 5727 King Hill avenue, 4th with a strawberry chiffon; Mrs. Max Kaufman, 601 North 25th street, 5th with an orange sponge, and Mrs. Vernon Langemach, Industrial City, 6th with an angelfood.

Gilbert Hurd of Hurd Auction Co. and Walter Roth conducted the auction, donating their services.

Mrs. Larry Ehlert was chairman of the cake baking contest committee. Her commiteee members were Mrs. Victor Carothers, Mrs. Dale Maupin, Mrs. John Roskey, Mrs. W. H. Weipert, Mrs. Jack Brinton, Mrs. G. P. Entsminger, Mrs. Harold Barton, Mrs. Roy Hunt, Mrs. George Hansen, Mrs. E. H. Lang, Mrs. Kenneth Christgen, Mrs. Joe Harper, Mrs. Paul Zimmerman, Mrs. Walter Rinehart, Mrs. Esther Donat, Mrs. Raymond Stock, and Mrs. Lee Stafford.

New Officers Elected by Church Group

Mrs. Hattie Suholaski was recently elected president of the St. Stanislaus Rosary, Altar Society.

Other new officers are Mrs. Genevieve Turbak, treasurer; Mrs. Mary Kosek, financial secretary, and Mrs. Margaret Zbierski, recording secretary. The officers will be installed at the February meeting.

Send to Marilyn

Former Pastor of St. Stanislaus Church Dies at 66

The Rev. Callistus Winiarz, O.F.M., 66, former pastor of St. Stanislaus Catholic Church, died Friday while attending a retreat at Lake Forest, Ill., according to word received here Saturday.

Father Winiarz served two six-year terms as pastor of St. Stanislaus Catholic Church and while here observed the silver jubilee of his ordination in 1952.

Father Winiarz served two six-year terms as pastor of St. Stanislaus Catholic Church and while here, in 1952, observed the silver jubilee of his ordination.

Born in Buffalo, N.Y., he attended parochial schools, the Jesuit high school and Conisuis College, in Buffalo. At the age of 15 he entered the novitiate of Franciscan Fathers at Syracuse.

For six years he studied philosophy and theology in Rome and was ordained at the tomb of St. Francis of Assisi in Italy on Aug. 27, 1927.

Known as Father Kelly to his parishioners, he had been gone from St. Joseph for several years. He recently visited friends in St. Joseph and Kansas City while on a trip back to this area.

Services and burial will be tomorrow in Buffalo.

South Side

Finale for a Church

Final services at St. Stanislaus Catholic Church, 515 Alabama street, were held Sunday with the Rev. John Howard officiating.

The church was organized in 1914 for Polish nationality people and was served by Polish Franciscan Fathers until 1961 when the priests from St. James Church took over.

In 1961 the school at the church was closed because of lack of attendance and an addition was built on St. James to accommodate the students from St. Stanislaus.

In 1962 the convent at the church was sold and in February of this year the rectory was sold.

The church was closed because of the shortage of priests at the present time and because most of the church's former members are now attending St. James Church.

There are no plans for disposing of the building and at the present time it will be kept by the church.

THE CLOSING OF ST. STANISLAUS FROM THE ST. JAMES BULLETIN. These are quoted in the text of this work.

T. STANISLAUS CHURCH. His Excellency, Bishop Helmsing, on the recommendation of the Diocesan Pastoral Council, has authorized the termination of services at St. Stanislaus Church. The changing conditions in the Diocese, the great shortage of priests, the reassessment of personnel, etc. were among the reasons for this decision. The services terminate with the 7:00 Mass today. Indeed, since the year 1914 when that Church was built, the conditions, not alone in St. Stanislaus but in every Church in this City and Diocese, as well as most areas of the country, have changed far beyond expectations. The present members of St. Stanislaus, though perhaps not surprised at the announcement, were certainly disappointed. But, as our Bishop requested "that all will concur in this decision as for the good of the Church and all the people of God".

REPORT ON ST. STANISLAUS BUILDING FUND - for the benefit of the people from St. Stanislaus and also the people of St. James. The total amount of St. Stanislaus funds deposited with the Diocese amounted to $67,178.90, made up of pledges, fund-raising affairs over the years and sale of the Convent and Rectory. Interest was paid semi-annually by the Diocese all those years and was used for operating expenses. At the recommendation of the Parish Council last July, approved by the Bishop, the people who so desired could receive a refund of their pledges. The total of such re-funds amounted to $6,568.50, leaving a balance in the fund with the Diocese of $60,610.40. This total balance was credited to the St. James debt to the Diocese which amounted to $64,635.00 as of November 1, 1970, leaving the indebtedness of St. James Parish as of November - $4,029.60. Besides, among articles transferred from St. Stanislaus to St. James Church are a Baldwin Electric Organ, many vestments and sanctuary furn-ishings. Indeed, the people of St. James are deeply indebted to the people of St. Stanislaus especially for the financial support during this time when there happens to be a decline already in the parish income due to the great many reverses suffered by the people of the parish, and apparently there is more to come. On the other hand, the people from St. Stanislaus can feel they have made a most generous contribution to St. James Church - and most of them permitted their former pledges to their own building fund be transferred to St. James account. Indeed, they can feel they have a rightful claim to belong - and that is exactly what we want them not only to feel they belong - but that THEY BELONG. We want them to be very much at home in St. James and why not - after all, we are all neighbors - all are brothers & sisters in Christ.

7 : ST STANISLAUS, Bishop of Cracow, Martyr (A.D. 1079)

THE *cultus* of St Stanislaus is widespread in Poland—especially in his episcopal city of Cracow, which honours him as principal patron and preserves the greater part of his relics in the cathedral. His biography, written some four hundred years after his death, by St Casimir's tutor, the historian John Dlugosz, seems to be an uncritical compilation from various earlier writings and from oral tradition, for it contains several conflicting statements, besides a certain amount of matter which is obviously purely legendary.

Stanislaus Szczepanowski was born on July 26, 1030, at Szczepanow. He came of noble parents, who had been childless for many years until this son was vouchsafed to them in answer to prayer. They devoted him from his birth to the service of God, and encouraged in every way the piety which he evinced from early childhood. He was educated at Gnesen and afterwards, we are told, "at the University of Paris", which at that time had not yet come into existence. Eventually he was ordained priest by Lampert Zula, bishop of Cracow, who gave him a canonry in the cathedral and subsequently appointed him his preacher and archdeacon. The eloquence of the young priest and his saintly example brought about a great reformation of morals amongst his penitents—clergy as well as laity flocking to him from all quarters for spiritual advice. Bishop Lampert wished to resign the episcopal office in his favour, but Stanislaus refused to consider the suggestion. However, upon Lampert's death, he could not resist the will of the people seconded by an order from Pope Alexander II, and he was consecrated bishop in 1072. He proved himself a zealous apostle, indefatigable in preaching, strict in maintaining discipline, and regular in his visitations. His house was always crowded with the poor, and he kept a list of widows and other distressed persons to whom he systematically distributed gifts.

Poland at that epoch was ruled by Boleslaus II, a prince whose finer qualities were completely eclipsed by his unbridled lust and savage cruelty. Stanislaus alone ventured to beard the tyrant and to remonstrate with him at the scandal his conduct was causing. At first the king endeavoured to vindicate his behaviour, but when pressed more closely he made some show of repentance. The good effects of the admonition, however, soon wore off: Bolesalaus relapsed into his evil ways. There were acts of rapacity and political injustice which brought him into conflict with the bishop and at length he perpetrated an outrage which caused general indignation. A certain nobleman had a wife who was very beautiful. Upon this lady Boleslaus cast lustful eyes, and when she repelled his advances he caused her to be carried off by force and lodged in his palace. The Polish nobles called upon the archbishop of Gnesen and the court prelates to expostulate with the monarch. Fear of offending the king closed their lips, and the people openly accused them of conniving at the crime. St Stanislaus, when appealed to, had no such hesitation; he went again to Boleslaus and rebuked him for his sin. He closed his exhortation by reminding the prince that if he persisted in his evil courses he would bring upon himself the censure of the Church, with the sentence of excommunication.

The threat roused the king to fury. He declared that a man who could address his sovereign in such terms was more fit to be a swineherd than a shepherd of souls, and cut short the interview with threats. He first had recourse to slander—if we may believe a story related by the saint's later historians. St Stanislaus, we are told, had bought some land for the Church from a certain Peter, who died soon after the transaction. It was suggested to the deceased man's nephews that they should claim back the land on pretence that it had not been paid for. The case came up before Boleslaus: no witnesses for the defence were allowed to be heard and the verdict seemed a foregone conclusion, when, in answer to a dramatic appeal from St Stanislaus, the dead man appeared before the court in his grave-clothes and vindicated the bishop. If we can credit this story we are further asked to believe that the marvel produced no permanent change of heart in Boleslaus, whose barbarity had only increased with time.

At last, finding all remonstrance useless, Stanislaus launched against him a formal sentence of excommunication. The tyrant professed to disregard the ban, but when he entered the cathedral of Cracow he found that the services were at once suspended by order of the bishop. Furious with rage, he pursued the saint to the little chapel of St Michael outside the city, where he was celebrating Mass, and ordered some of his guards to enter and slay him. The men, however, returned, saying that they could not kill the saint as he was surrounded by a heavenly light. Upbraiding them for cowardice, the king himself entered the building and dispatched the bishop with his own hand. The guards then cut the body into pieces and scattered them abroad to be devoured by beasts of prey. Protected, it is said, by eagles, the sacred relics were rescued three days later by the cathedral canons and privately buried at the door of the chapel in which Stanislaus had been slain.



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.

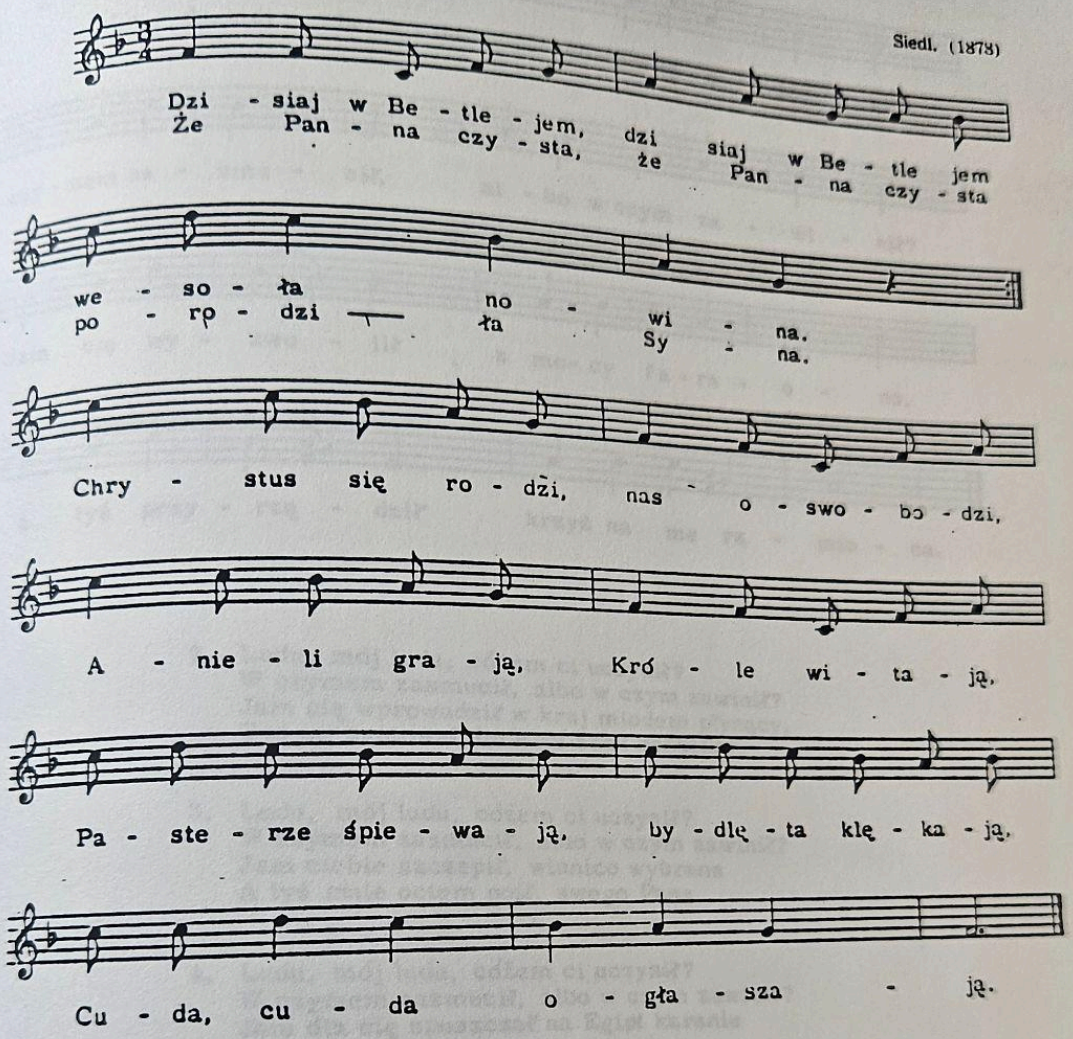
Św. Stanisław ginąc w obronie moralności katolickiej stał się naśladowcą Dobrego Pasterza, który daje życie za swoje owce.

Św. Stanisław urodził się w Szczepanowie pod Tarnowem z bardzo religijnych rodziców, którzy choć był jedynakiem, poświęcili go na służbę Bogu. Po studiach w Gnieźnie, a następnie w Paryżu, został kapłanem i kanonikiem diecezji krakowskiej, a wkrótce biskupem Krakowa, stolicy Polski. Znany był ze swego poświęcenia i oddania sprawie zbawienia dusz, oraz uczynków 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 wyłączony ze społeczności kościelnej. Oburzony na to król postanowił zabić 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, dostępnym 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 głównym patronem Polski.

MODLITWA:

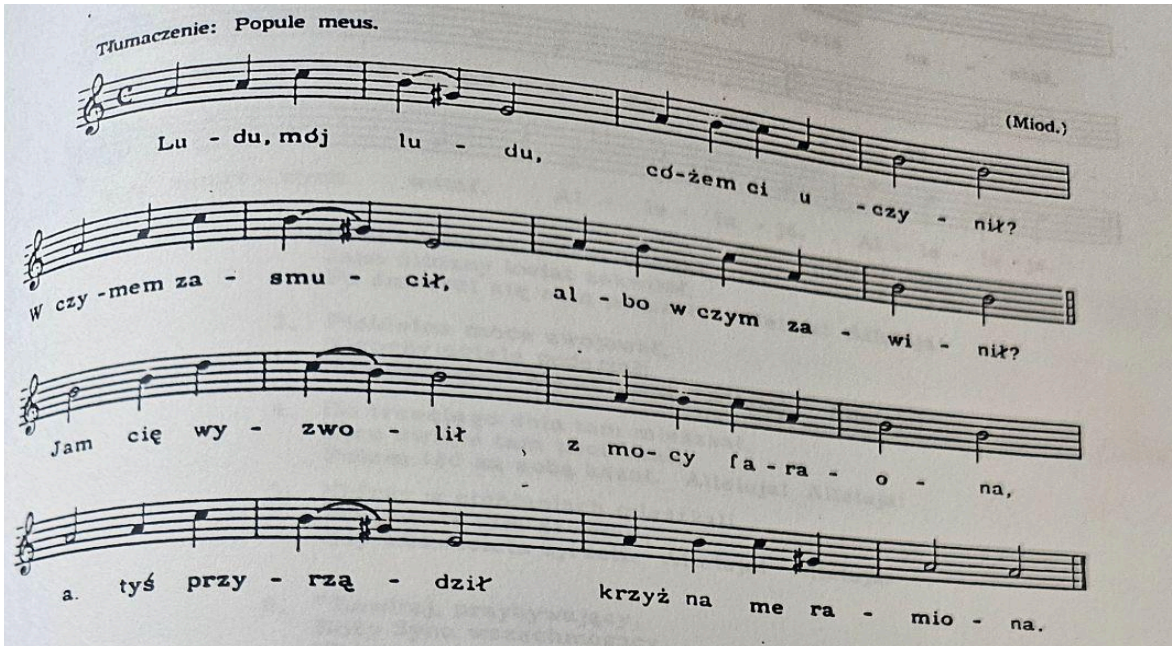
Boże! Dla Twojej chwały poległ sławny biskup Stanisław od miecza bezbożnych; spraw, błagamy Cię, aby wszyscy, którzy wzywają jego pomocy, osiągnęli skutek zbawienny próśb swoich. Przez Pana naszego Jezusa Chrystusa.



2. Maryja Panna, Maryja Panna Dzieciątko pięstuje,
I Józef święty, i Józef Święty Ono pielęgnuje.
Chrystus się rodzi.....

3. Choć w stajeneczce, choć w stajeneczce Panna Syna rodzi,
Przecież On wkrótce, przecież On wkrótce ludzi oswobodzi.
Chrystus się rodzi.....

4. I Trzej Królowie, i Trzej Królowie od wschodu przybyli,
I dary Panu, i dary Panu kósztowne złożyli.
Chrystus się rodzi.....



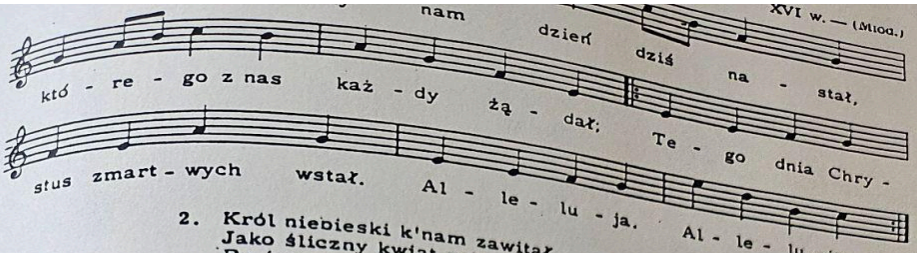
2. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam cię wprowadził w kraj miodem płynący,
Tyś mi zgotował śmierci znak hańbiący.

3. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam ciebie szczepił, winnico wybrana
A tyś mnie octem poił, swego Pana.

4. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam dla cię spuszczał na Egipt karanie
A tyś mnie wydał na ubiczowanie.

5. Ludu, mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam faraona dał w odmęt bałwanów,
A tyś mnie wydał książętom kapłanów.

6. Ludu mój ludu, cóżem ci uczynił?
W czymem zasmucił, albo w czym zawinił?
Jam cię wywyższył między narodami,
Tyś mnie na krzyżu podwyższył z łotrami.



XVI w. — (Miod.)

2. Król niebieski k'nam zawitał,
Jako śliczny kwiat zakwitał;
Po śmierci się nam pokazał. Alleluja! Alleluja!

3. Piekielne moce zwojował,
Nieprzyjaciele podeptał;
Nad nędznymi się zlitował. Alleluja! Alleluja!

4. Do trzeciego dnia tam mieszkał,
Ojce święte tam pocieszał,
Potem iść za sobą kazał. Alleluja! Alleluja!

5. Którzy w otchłaniach mieszkali,
Płaczliwie tam zawołali,
Gdy Zbawiciela ujrzeli. Alleluja! Alleluja!

6. "Zawitaj, przybywający,
Boży Synu wszechmogący,
Wybaw nas z piekielnej mocy." Alleluja! Alleluja!

7. Wielkie tam wesele mieli,
Gdy Zbawiciela ujrzeli,
Którego z dawna żądali. Alleluja! Alleluja!

8. Potem swą mocą zmartwychwstał,
Pieczęci z grobu nie ruszał;
Na stróże wielki strach powstał. Alleluja! Alleluja!

9. A gdy Chrystus Pan zmartwychwstał,
Miłośnikom się pokazał;
Anioły do Matki posłał. Alleluja! Alleluja!

10. "O Anieli najmilejsi,
Idźcież do Panny najświętszej,
Do Matki mej najmilejszej." Alleluja! Alleluja!

11. "Ode mnie Ją pozdrawiajcie
I wesoło zaśpiewajcie:
Królowo rajska, wesel się!" Alleluja! Alleluja!

12. Potem z wielką swą światłością
Do Matki swej przystąpiwszy,
Pocieszył Ją, pozdrowiwszy. Alleluja! Alleluja!

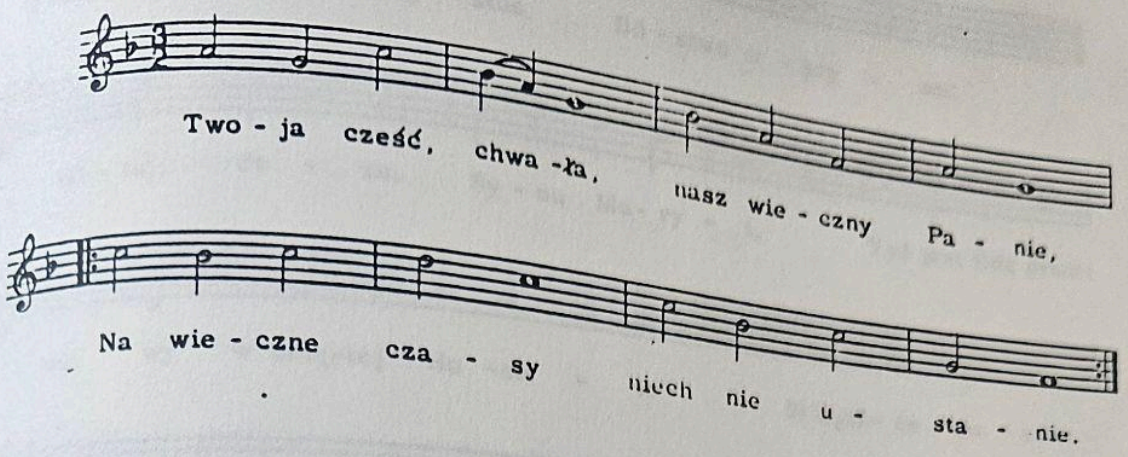
13. "Napełniona bądź słodkości,
Matko Moja i radości
Po onej wielkiej żałości." Alleluja! Alleluja!

14. "Witajże, Jezu najsłodszy,
Synaczku mój najmilejszy.
Pocieszenie wszelkiej duszy." Alleluja! Alleluja!

15. "Jestem już bardzo wesoła,
Gdym Cię żywego ujrzała,
Jakobym się narodziła." Alleluja! Alleluja!

16. Radośnie z Nim rozmawiała,
Usta Jego całowała,
W radości sie z Nim rozstała. Alleluja! Alleluja!

T: XVII w.



2. Tobie dziś dajem z rzeszą tych ludzi,
Pokłon i pienie, my Twoi słudzy.

3. Dziękując wielce Twej wielmożności
Za ten dar zacny Twej wszechmocności.

4. Żeś się darował nam nie niegodnym
W tym Sakramencie nam tu przytomnym.

5. Raczyłeś zostać w takiej postaci
Nie szczędząc siebie dla nas, swych braci.

6. Przyszedłszy na świat, Pan wiecznej chwały,
Zaznałeś wiele nędzy niemałej.

7. Dałeś się potem z wielkiej miłości
Na męki srogie bez wszej litości.

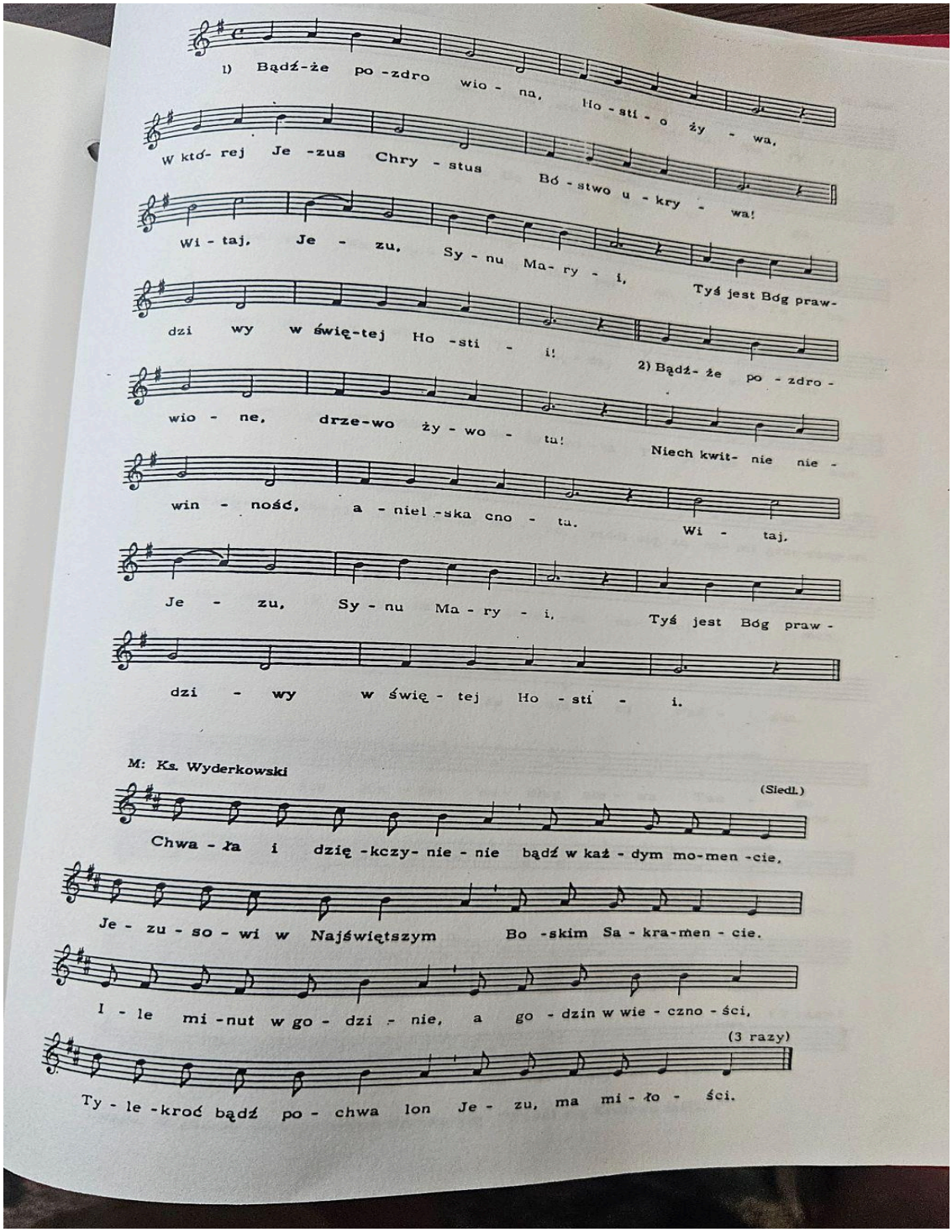
8. Dałeś Swe Ciało, by krzyżowano,
I Krew najświętszą, by ją przelano.

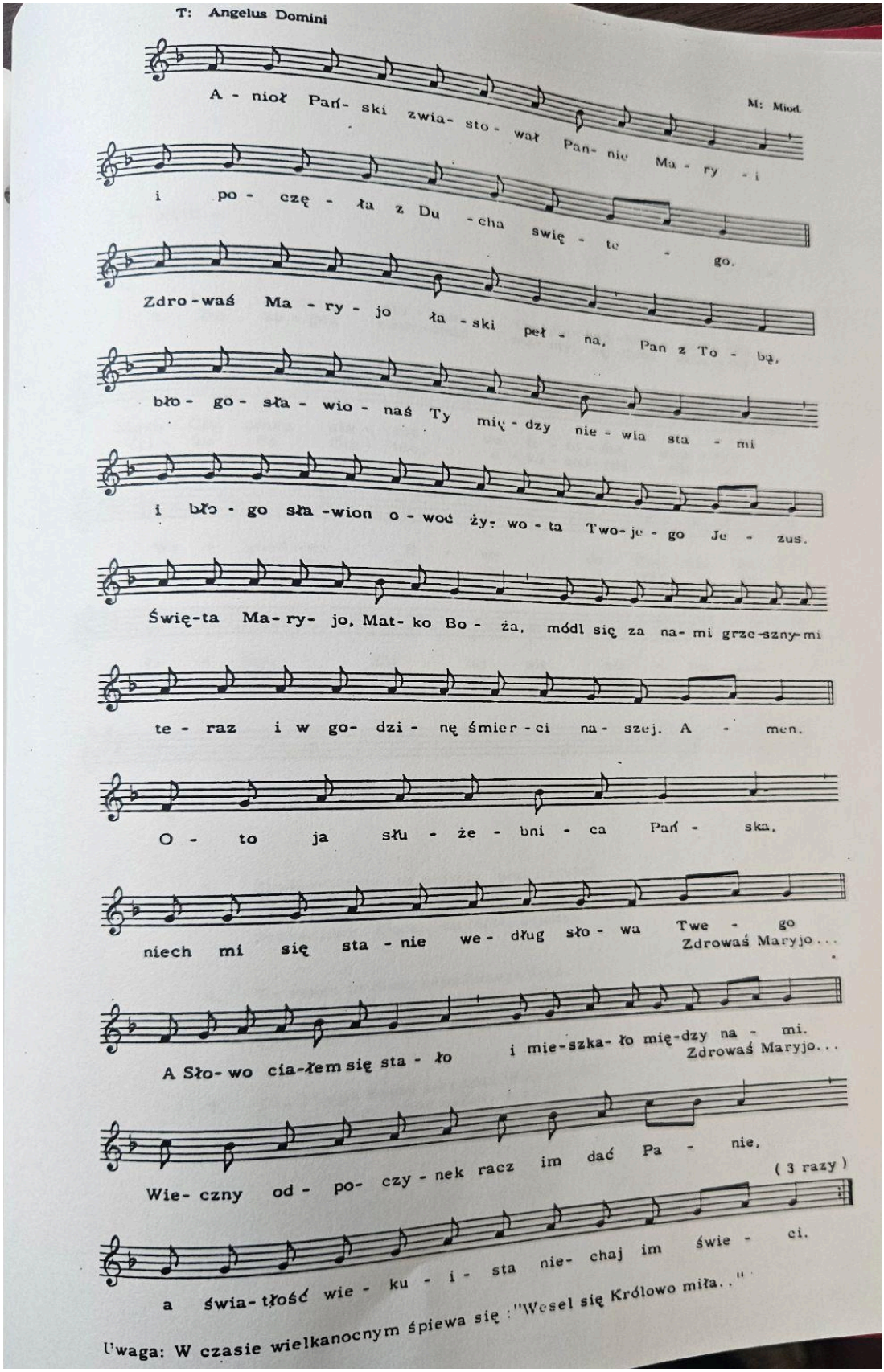
9. Wstępując zasię do chwały wiecznej,
Zostawiłeś nam ten to dar zacny.

10. Na co my patrząc w tym Sakramencie,
Słowu Twojemu wierzymy święcie.

11. Tobie my, Boże, teraz śpiewamy,
Przed Twą światłością kornie padamy.

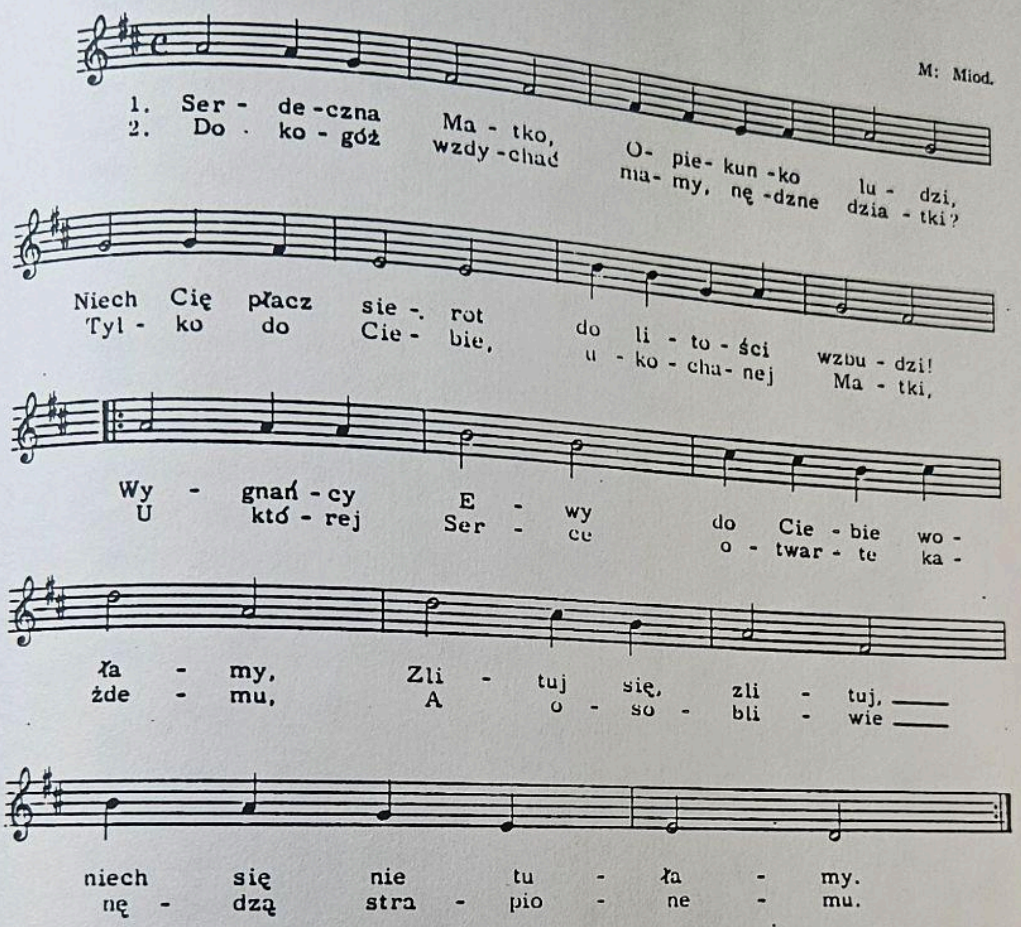
12. Użycz nam łaski, Wszechmocny Boże,
Bez Twej pomocy człek nic nie może.


1) Bądź-że po-zdro wio-na, Ho-sti-o ży-wa,
W któ-rej Je-zus Chry-stus Bó-stwo u-kry-wa!
Wi-taj, Je-zu, Sy-nu Ma-ry-i, Tyś jest Bóg praw-
dzi wy w świę-tej Ho-sti-i!
2) Bądź-że po-zdro-
wio-ne, drze-wo ży-wo-tu! Niech kwit-nie nie-
win-ność, a-niel-ska cno-tu. Wi-taj,
Je-zu, Sy-nu Ma-ry-i, Tyś jest Bóg praw-
dzi-wy w świę-tej Ho-sti-i.
M: Ks. Wyderkowski
(Siedl.)
Chwa-ła i dzię-kczy-nie-nie bądź w każ-dym mo-men-cie,
Je-zu-so-wi w Najświętszym Bo-skim Sa-kra-men-cie.
I-le mi-nut w go-dzi-nie, a go-dzin w wie-czno-ści,
(3 razy)
Ty-le-kroć bądź po-chwa lon Je-zu, ma mi-ło-ści.


T: Angelus Domini
M: Miod.
A - nioł Pań- ski zwia- sto - wał Pan- nie Ma - ry - i
i po - czę - ła z Du - cha swię - te - go.
Zdro - waś Ma - ry - jo ła - ski peł - na, Pan z To - bą,
bło - go - sła - wio - naś Ty mię - dzy nie - wia sta - mi
i bło - go sła - wion o - woc ży - wo - ta Two- je - go Je - zus.
Swię-ta Ma- ry- jo, Mat- ko Bo - ża, módl się za na- mi grze-szny-mi
te - raz i w go- dzi - nę śmier - ci na- szej. A - men.
O - to ja słu - że - bni - ca Pań - ska,
niech mi się sta - nie we- dług sło - wa Twe - go
Zdrowaś Maryjo...
A Sło- wo cia-łem się sta - ło i mie-szka- ło mię-dzy na - mi.
Zdrowaś Maryjo...
Wie- czny od - po- czy - nek racz im dać Pa - nie,
(3 razy)
a świa- tłość wie - ku - i - sta nie- chaj im świe - ci.
Uwaga: W czasie wielkanocnym śpiewa się: "Wesel się Królowo miła.."

T: XVIII w.

M: Miod.



3. Zasłuzyliśmy, to prawda, przez złości,
By nas Bóg karał rózgą surowości;
Lecz kiedy Ojciec rozgniewany siecze,
Szczęśliwy, kto się do Matki uciecze.

4. Ty masz za Sobą najmilszego Syna,
Snadnie Go Twoja przejedna przyczyna;
Gdy Mu przypomnisz, jakoś Go karmiła,
Łatwo Go skłonisz, o Matko przemiła.

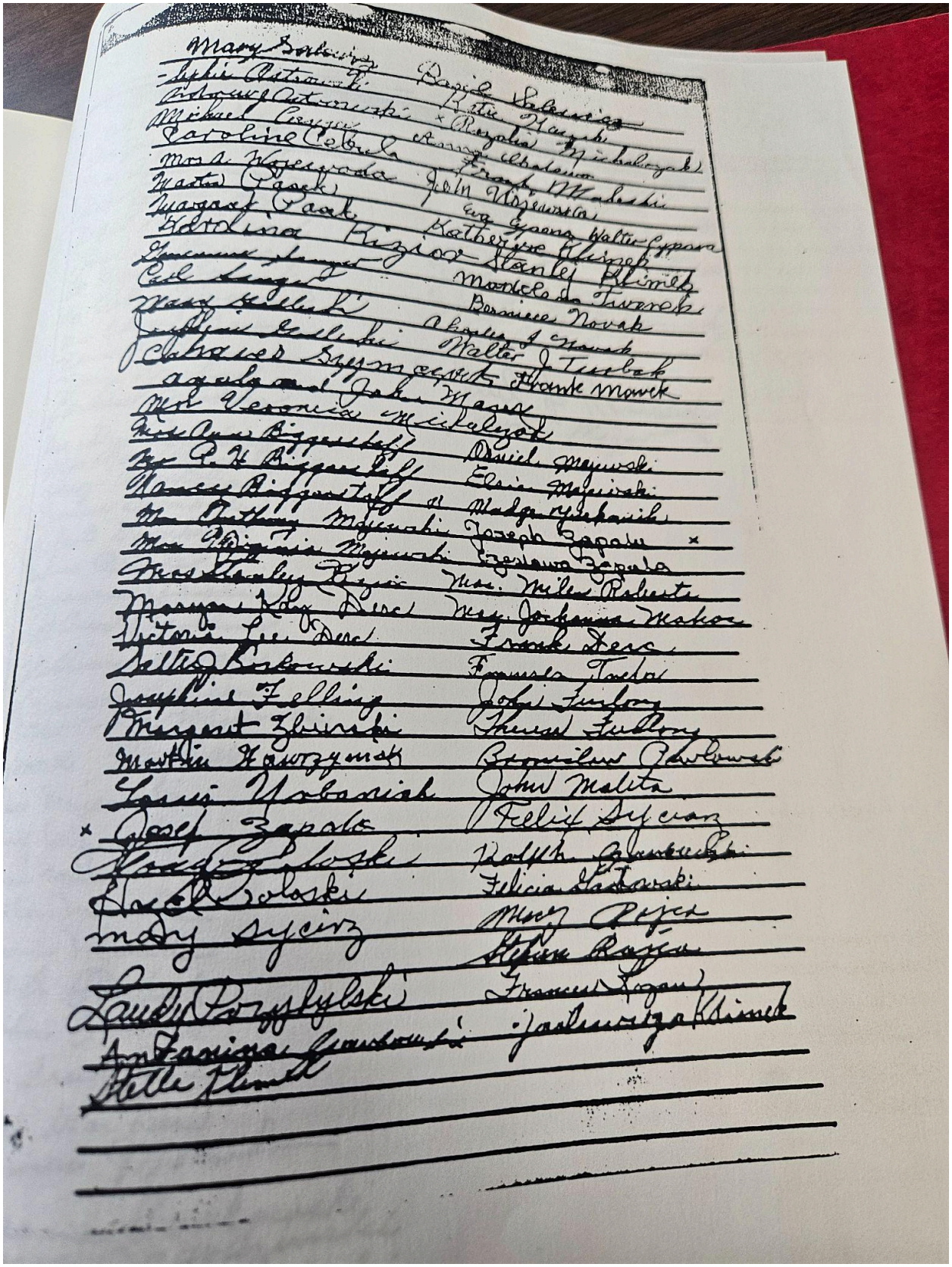
5. Dla Twego Serca wszystko Bóg uczyni,
Daruje plagi, choć człowiek zawini;
Jak Cię cna Matko, nie kochać serdecznie,
Gdy się skryć możem pod Twój płaszcz bezpiecznie?

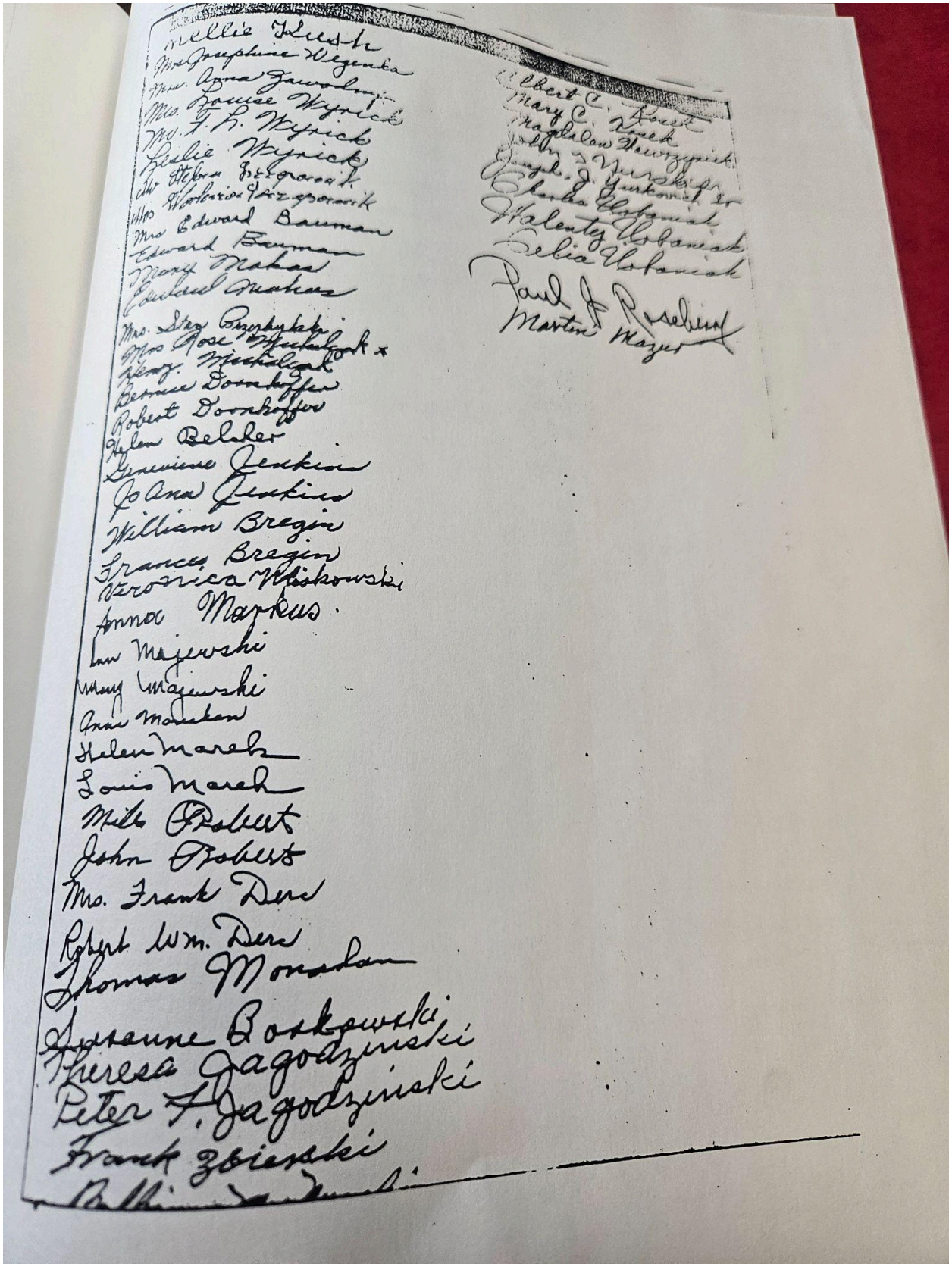
A COPY OF THE ACTUAL PETITION TAKEN TO WASHINGTON TO APPEAL THE CLOSING OF SAINT STANISLAUS SCHOOL.

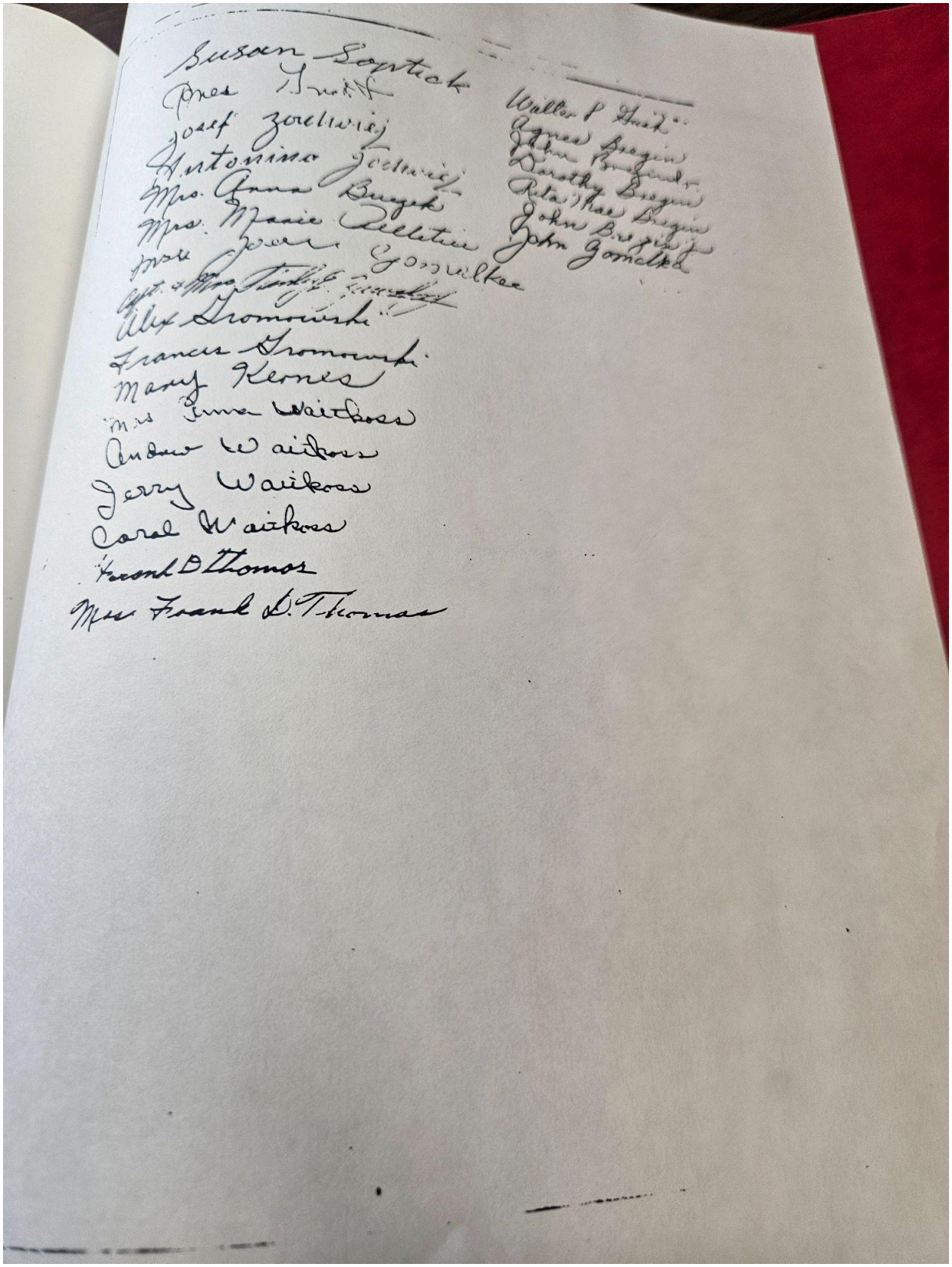
WE, THE UNDERSIGNED PARISHIONERS OF ST. STANISLAUS CHURCH OF ST. JOSEPH, MISSOURI, ARE APPEALING TO THE APOSTOLIC DELEGATE TO THE UNITED STATES, THE MOST REVEREND VAGNOZZI, TO INTERCEDE WITH HIS HOLINESS POPE JOHN XXIII, ON BEHALF, OF THE PARISHIONERS OF ST STANISLAUS CHURCH, TO RESCIND THE ORDER OF CLOSING OUR SCHOOLS ISSUED AUG. I, 1960, BY HIS EXCELLENCY, JOHN CODY, BISHOP OF ST. JOSEPH-KANSAS CITY DIOCESE, ON THE GROUNDS: THAT THE SCHOOL OPERATES AS A UNIT WITH OUR CHURCH; THAT WE HAVE THE FACILITIES TO ACCOMODATE THE 102 CHILDREN THAT ARE REGISTERED IN OUR SCHOOL; THAT THE PARISH IS MORE THAN FINANCIALLY ABLE OF MEETING THE OBLIGATION; THAT WE HAVE THE AVAILABILITY OF THE FELICIAN SISTERS AS TEACHERS; THAT IT WILL CAUSE UNNECESSARY HARDSHIP AND FINANCIAL BURDEN ON THE OTHER PARISHES AND IN TIME LEAD TO THE DISTURBANCE OF HARMONY NOW EXISTING WITH OUR NEIGHBORING PARISHES;

AND WE FURTHER APPEAL THAT OUR CHURCH BE GRANTED TERRITORIAL BOUNDARIES, AS THE OTHER CHURCHES IN OUR CITY, ON THE GROUNDS , THAT WITHOUT THIS PROTECTION, WE HAVE NO ASSURANCE THAT OUR CHURCH WILL REMAIN OPEN; THAT OUR CHURCH STANDS OUT AS A SYMBOL AND EXAMPLE OF TRUE CHRISTIANITY AND ITS FINANCIAL CONDITION, IS SECOND TO NONE IN THE CITY OF ST. JOSEPH, MISSOURI.

Stanley Wojcik — Stanley Pozybylski
Wanda Wozniak — Helen Kowalski
Edw Murphy Jr — Matt J Kowalski
Ronald Stewart — Dorothy Nurski
John J Cebula — Virginia Swartz
Genevieve Pozybylski — Anna C. Sondgeth
Hattie Sukolaski — Frances Sondgeth
Anna Szymura — Cecelia Barber
Mary Lewandowski — Sharon McDowell
Sophie Kaffenberger — Evelina Stevenson
Christine Sparks — Margaret Baublit
Katherine Casper — Edna Baublit
Andrew Zavala — Antony Swanek
Mary Sudowski — Mrs Mary Maraviglia
Bernice Bafaurski — Joseph Marek
Frances Swanek — Mrs Virginia Mateka
Katherine Nemka — Mrs Victoria Swanek
Anna Zioło — Mrs Clara Mateka
Stanley Zioło — Mr. Mrs Stanley Nurski
Helen Cefula




Nellie Jleska
Josephine Wegenka
Anna Jaworski
Louise Wypich
T. F. Wypich
Leslie Wypich
Stefan Jagodzinski
Victoria Jagodzinski
Edward Bauman
Edward Bauman
Mary Makas
Edward Makas
Stanley Mychalczak
Rose Mychalczak
Henry Mychalczak
Bernice Dornhoffer
Robert Dornhoffer
Helen Belzer
Genevieve Jenkins
Jo Ann Jenkins
William Bregin
Frances Bregin
Veronica Wiskowski
Anna Markus
Lee Majewski
Mary Majewski
Anna Marsden
Helen Marsh
Louis Marsh
Mike Robert
John Roberts
Mrs. Frank Dere
Robert Wm. Dere
Thomas Monaban
Albert C. Kosek
Mary C. Kosek
Magdalena Wawrzynek
Joseph J. Wawrzynek Sr.
Charles Gutkowski Sr.
Halenty Urbaniak
Celia Urbaniak
Paul J. Rosebrock
Martin Mazer
Lorraine Borkowski
Theresa Jagodzinski
Peter F. Jagodzinski
Frank Zbierski


Susan Sontak
Pres Smith
Josef Zoellwieg
Antonina Zoellwieg
Mrs. Anna Bugek
Mrs. Marie Kellstin
Jose Jean Gonzalez
Alex Gromowski
Frances Gromowski
Mary Klones
Mrs Irma Waitkoss
Andrew Waitkoss
Jerry Waitkoss
Carol Waitkoss
Frank D Thomas
Mrs Frank D. Thomas
Walter P Hart
James Bregins
John Bregins
Dorothy Bregins
Rita Mae Bregins
John Bregins
John Gomelski