

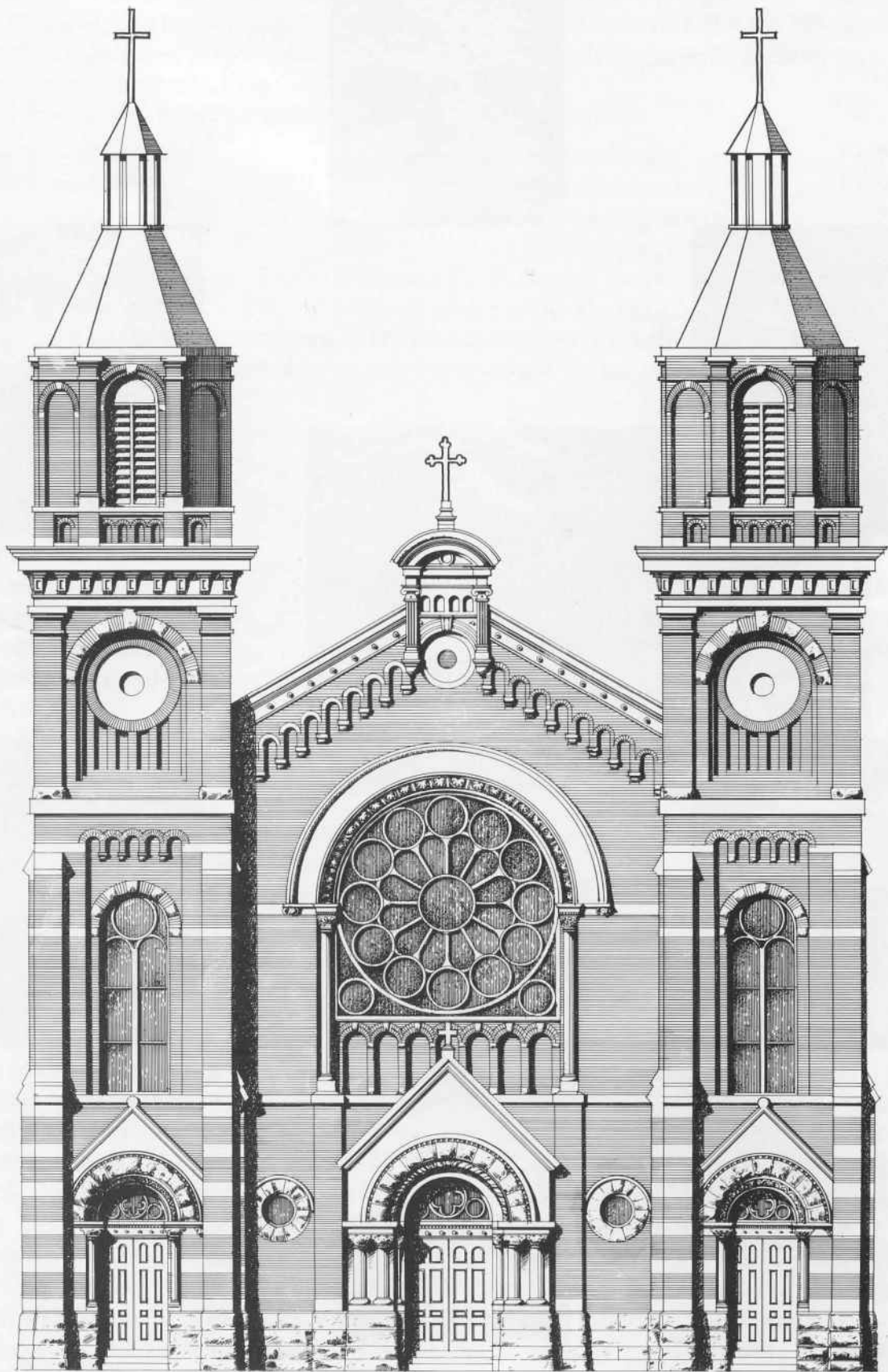
A Year of Jubilee

The Centennial of

St. Stanislaus Kostka Church



1892 - 1992

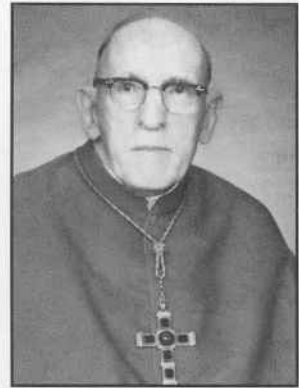




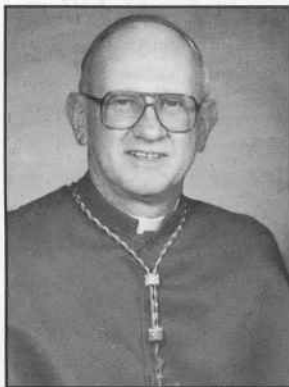
*His Holiness
Pope John Paul II*



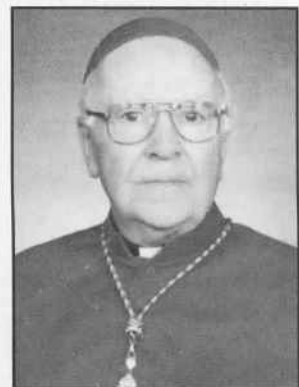
*Most Reverend
Donald W. Wuerl, S.T.D.
Bishop of Pittsburgh*



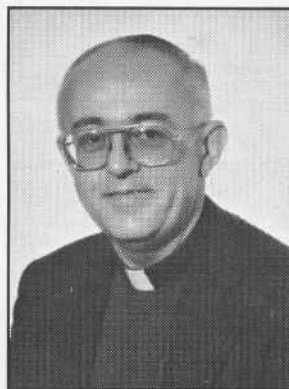
*Most Reverend
Vincent M. Leonard, D.D.
Retired Bishop*



*Most Reverend
William J. Winter, S.T.D.
Auxiliary Bishop*



*Most Reverend
John B. McDowell, Ph.D.
Auxiliary Bishop*



*The Very Reverend
Norman Bevan, C.S. Sp.
Provincial*

The 100th Anniversary St. Stanislaus Kostka

In November 1875 the Parish of St. Stanislaus Kostka was founded in Pittsburgh's "Strip District." But it was not until 1892 that the present church building was completed and dedicated. It is the 100 years of faith shared in this church dedicated in the summer of 1892, under the leadership of Father Anthony Jaworski, CSSp, that is celebrated in this Year of Jubilee.

The following Spiritans led the parish as successor of Fr. Anthony Jaworski:

Fr. Caesar Tomaszewski	1898	Fr. William Hogan	1968
Fr. Paul Kwapulinski	1907	Fr. Alphonse Favre	1969
Fr. Michael Sonnefeld	1927	Fr. Jerome Stegman	1972
Fr. Peter Lipinski	1928	Fr. Robert Spangenberg	1982
Fr. Joseph Skibinski	1933	Fr. Joseph Varga	1984
Fr. John Janczuk	1941	Fr. Thomas Schaefer	1991

At present the Pastoral Team is comprised of Fr. Thomas Schaefer, Fr. Jeffrey Duaine and Sister Concetta Fabo, OSF. A great emphasis has been placed on parish renewal and the last year has seen over 30 new families joining the parish. In preparation for the centennial and in order to facilitate better liturgical celebration, much work has gone into the restoration of the church.

While respecting the architecture, the church has been restored in such a way as to promote the best in liturgical celebration. A ministry of hospitality has been initiated to greet hundreds of visitors who crowd our church each



Saturday. Ministers to the Sick have been commissioned to visit our elderly shut-ins. The parish is once again a "hub" of activity in the center of the "Strip."

1992 is truly a Year of Jubilee which has been filled with celebrations and festivities including the QED Children's Festival Chorus in April, our parish festival in August, an anointing Mass in October, with a closing centennial celebration with Bishop Winter as presider on November 8.

A Community of Faith

It is often and truly said that the church is not a building, but rather the community of the People of God. The most majestic of cathedrals is but a facade if the spirit of faith and worship is absent from the hearts and minds of those who gather within; while a humble shack in the forest can be a glorious temple of praise when filled with the devout and prayerful.

As many of Pittsburgh's church buildings reflect the diversity and vitality of the city's early immigrant faith communities, St. Stanislaus Kostka stands as a symbol of the dedication and discipleship of Pittsburgh's early Polish settlers. Yet it is more than a monument, for its ongoing physical and spiritual renewal signals its people's continuing quest to gain and share a closer relationship with the Lord.

While 1992 marks the centennial of the current structure, the parish of St. Stanislaus Kostka traces its roots back even further, to the early 1870's. The partition of Poland among Germany, Austria and Russia, and the subsequent repression of Poles in the German-held provinces, unleashed a torrent of Polish immigrants to the United States. On landing in the New World, these immigrants scattered to the major industrial cities of the day, including Chicago, Detroit and Pittsburgh, where work was hard but relatively plentiful, and conditions were difficult.

The first Poles of Pittsburgh, mostly coming from the West Prussian region, tended to cluster on the city's North Side, then known as Allegheny, and on the South Side, where they generally attended the existing Irish and German congregations. In 1872, there was some consideration given to forming a small Polish parish, but Church officials deemed the task too great, and instead directed Poles on the North Side to a Bohemian parish, St. Wenceslas, while sending the South Side Poles to a German parish, St. Michael.

It was there that the seeds of a new Polish parish were finally sown. In residence at St. Michael was Father Stanislaus Parzyk, one of the founders of the Passionist Order in the United States. As the first and only Polish priest in Pittsburgh at the time, Father Parzyk became a magnet for the immigrant community's deep desires to attend Mass and make confessions in their native tongue.

The following year, some 200 Polish families joined to form the St. Stanislaus Beneficial Society. Determined to maintain their traditions and customs, this group agreed that a Polish church with a Polish pastor was not only desirable and feasible, but an absolute necessity to the continuance of their culture.

So it was that the society invited Father Anthony Klawiter, a priest visiting the United States from Poland, to hear Easter confessions in 1874. One year later, Father Klawiter returned to visit and was invited to stay on as the priest of a new parish. With the blessing of Pittsburgh's Bishop John Tuigg, Father Klawiter agreed to form the new faith community.



Rev. Anthony Jaworski,

A former Presbyterian church building on Penn Avenue between 15th and 16th Streets was purchased for the new congregation and consecrated in November 1875. St. Stanislaus Kostka, a 16th century Polish Jesuit, was chosen as the parish's patron.

Under Father Klawiter's stewardship, the new parish grew rapidly. A school was established in the church basement and, for a time, lay parishioners provided the instruction. Father Klawiter left the parish in 1877 and was succeeded over the next nine years by a number of priests—primarily Passionists and Benedictines—before the Rev. Anthony Jaworski, C.S.Sp., became the first Holy Ghost Father assigned to the parish, in 1886. The Spiritans have continued to serve the parish ever since.

It was immediately clear to Father Jaworski that his active parish was quickly outgrowing its quarters. In 1887 the original building was sold to the Knights of St. George and the parish purchased two lots and an adjacent building at the corner of 22nd and Smallman Streets. The building

was used as a school, church and rectory for some time, but the burgeoning parish was still bursting at the seams. Numerous societies for men, women and children were established. By 1888, school attendance exceeded 300 pupils, and five Sisters of St. Charles of Borromeo came from Silesia in Poland to Pittsburgh to take charge of the school.

In 1891, Father Jaworski took further steps to provide for the growing parish's needs, purchasing 13 acres of land in Shaler Township for a parish cemetery and another parcel of property at the corner of 21st and Smallman Streets for the building of a new church.

The cornerstone was laid by Bishop Richard Phelan in the summer of 1891, and just one year later Bishop Phelan again presided as the magnificent new edifice was dedicated.

The completion of the new church was a source of great pride for the entire parish community. More than 3,000 people gathered for the dedication, including members of the various societies and lodges dressed in their distinctive uniforms, and hundreds of children attired in colorful





native Polish costumes. Amid the music and revelry, eight brand new bells in the twin towers pealed the news that Pittsburgh's Polish Catholics had realized a dream. And the celebration continues. Father Jaworski's foresight and the hard work of his parishioners are honored as St. Stanislaus Kostka now celebrates the centennial of the stately mansion of worship they built.

The first years in the new building were heady ones for St. Stanislaus Kostka, as the parish soon earned a prominent place in the annals of the local and universal church.

The Sisters of St. Charles Borromeo, in charge of the parish school, proved astoundingly popular. Under their leadership, the school's enrollment swelled to more than 700 students within four years. At the same time, so many young women of the parish became interested in joining the sisters that the community soon established its first American novitiate and began accepting postulants.

This development proved to be a mixed blessing. As the Borromeo order was still based in Silesia, which was under German control, disputes over the use of the German language flared, fueled by memories of the German oppression which had led so many Poles to America in the first place. By 1895, the Borromeo sisters were recalled to Poland.

However, the youngest of the five original Borromeo nuns, Sister Colette Hilbert, was granted permission to stay in the United States for one additional year. Along with four of the American postulants, who did not wish to go to Poland, Sister Colette settled in Trenton, New Jersey under the tutelage of a kindly Franciscan priest. Recognizing the young women's distress, he offered them the opportunity to become Franciscan sisters, and thus Sister Colette became Mother Colette Hilbert, foundress of the Franciscan Sisters of St. Joseph, a new religious community which still flourishes today.

Meanwhile, the Borromeo sisters at St. Stanislaus Kostka were replaced by another Polish congregation, the Sisters of the Holy Family of Nazareth. Among their number was that order's foundress, Mother Frances Siedliska, who was recently beatified by the Holy Father. Ironically, then, St. Stanislaus parish was home to the foundresses of two thriving religious orders which have continued to serve the Church well into the 20th century.

The legacy of St. Stanislaus Kostka was also passed on locally as the parish eventually became known as the "Mother Church" of Pittsburgh's Polish community. Within less than 30 years, four new parishes grew out of St. Stanislaus, beginning with Immaculate Heart in 1897.

In 1898, Father Jaworski left St. Stanislaus due to ill health, and was succeeded by the Rev. Cesar Tomaszewski, C.S.Sp. Father Tomaszewski was a dynamic, charismatic leader who was as popular on the street as in the pulpit. A superb orator, he quickly became one of the most quoted men in Pittsburgh.

Father Tomaszewski cultivated close ties with the producers and other vendors in the neighboring marketplace. Moreover, he brought a vision of St. Stanislaus as an even greater hub for the local Polish community, immediately outlining three goals: to



establish a Polish community newspaper, an orphanage, and a home for the aged. The newspaper, *Wielkopolanin*, began publication in 1899; the orphanage in Emsworth was founded in 1900. The home for the aged, unfortunately, never materialized.

Still, the nine years under Father Tomaszewski were a period of spectacular growth. In 1901, St. Stanislaus had 1,500 families and more than 6,000 souls enrolled. By the time his pastorate ended in 1907, the parish had some 3,500 families and more than 8,000 souls registered, and had spun off another new parish, Holy Family, in 1902. Parishioner activity remained high, and another group—The Knights of St. Anthony—was organized. Fr. Tomaszewski also took good care of the new physical plant. Elaborate frescoes were placed inside the church, and a new rectory was built.

It fell to the Rev. Paul Kwapulinski, C.S.Sp., to succeed the immensely-popular Father Tomaszewski in 1907. A thoughtful and patient man of God, he proved adept at administering the parish and shepherding its people for nearly 20 years, through the turbulent era before, during and after World War I.

In 1911, the parish was shaken by news of Father Jaworski's death at the Holy Ghost Fathers' seminary in Connecticut. It is recalled that, upon hearing the news, parishioners offered numerous Masses for his eternal rest. Money for these masses was collected by the school children and given to the Superior of the Sisters, who in turn brought it to Father Kwapulinski, recalling a dream she had experienced. In the dream, she recounted, a man appeared to her and said, "Give this money not for me, but for my enemies. They need it more than I!"

Just then, the Sister spotted a portrait hanging on the wall. "That's the person who spoke to me. Who is he?" she asked.

"It is Father Jaworski," Father Kwapulinski replied, adding, "Yes, brotherly love does exist in the other world."

Two more new parishes were formed out of St. Stanislaus during Fr. Kwapulinski's administration, St. Hyacinth in 1916 and St. Cyprian in 1920.

In preparation for the parish's Golden Jubilee in 1925, Fr. Kwapulinski supervised many more improvements to the church's physical facilities, including repairs to the foundation and roof, renovation and repainting of the school and convent, and the addition of more frescoes and a new organ inside the church itself. Eleven additional acres were added to the cemetery, and a house for the cemetery's caretaker was built.

Shortly after Father Kwapulinski's death in 1927, the Rev. Michael Sonnefeld, C.S.Sp. was named as pastor. An accomplished author, Father Sonnefeld celebrated the Silver Jubilee of his priesthood in 1927 with the publication of two volumes of his poems in Polish, entitled *Srebrne Listki* ("Silver Leaflets")

The highlight of Father Sonnefeld's short tenure was another measure of the parish's prominence in the Polish Catholic community, as St. Stanislaus hosted a convention of the Union of Polish Priests of America. Several Bishops, Monsignori and some 200 priests gathered for the solemn services.

The fortunes of St. Stanislaus Kostka, however, were soon overtaken by local, national and world events, as the Rev. Peter Lipinski, C.S.Sp. assumed the pastorate in 1928. America was falling into a deep economic depression, and the bustling business districts surrounding the church slowed to a crawl. What activity was present mostly consisted of the razing of nearby landmarks to make way for warehouses and offices. Not surprisingly, the parish, which not long before was spinning off new congregations, was now beginning to dwindle.

It was all too much for Father Lipinski, who as a youth had grown up near the church and played with his friends in the sand piles used in the building's construction. Lamenting the decline of the parish, Father Lipinski's health deteriorated and he left the parish, to be replaced by the Rev. Joseph Skibinski, C.S.Sp.

Problems continued to rain down on the parish during Father Skibinski's tenure, often literally. During the great St. Patrick's Day flood of 1936, water washed over the property, doing extensive damage. The pews in the church, it is said, were pulled from the floor and floating on the tide. While the Sisters fled their convent for higher ground, Father Skibinski, like a good sea captain, remained in the rectory, even though the first floor was entirely underwater.

Only months after the flood waters were mopped up, another calamity occurred, as the nearby Pittsburgh Banana Company exploded. Glass fragments rained down on the church grounds, windows were broken, walls shaken, and the church's crucifix damaged, but miraculously, the statues emerged mostly unscathed. The force of the blast, however, further weakened the building's majestic bell towers, which eventually had to be lowered.

As the clouds of a second world war appeared on the horizon, less than three months before the attack on Pearl Harbor, the Rev. John Janczuk, C.S.Sp. replaced Father Skibinski as pastor. Another native son of the parish, Father Janczuk, like Father Lipinski, presided over some of the darkest and most difficult days of the parish's history.

The war was merely the first challenge, as parishioners prayed for victory over Axis aggression, peace in their native lands, and the safety of their sons and daughters sent off to war. Some 225 young men and women of the parish served in the armed forces during World War II, with 12 sacrificing their lives for freedom.

The postwar boom which swept America, though, was not enough to revive the flagging parish. Circumstances were changing, and they were far beyond the control of even Father Janczuk, who grew beloved for his untiring work days and refusal to take vacations during his 27-year tenure.

Like most cities, Pittsburgh was undergoing a massive demographic change. Many city residents were moving to the rapidly-sprawling suburbs, while the downtown and nearby areas were, block by block, being transformed from gritty office buildings and sooty industrial plants into a sparkling metropolis of gleaming commercial skyscrapers.

Parish membership fell to only 160 families by the mid-1950's and in 1958, Bishop John Dearden ordered St. Stanislaus School closed. The demise of the school proved especially painful for the Sisters of the Holy Family of Nazareth, who had taught in the parish since 1895 and for whom St. Stanislaus had been their first mission in the United States. It is worth noting that, long after the school was closed, the Sisters made weekly visits to the parish to maintain this dear and holy place to their order.

The hardships of demographics and urban change, combined with turbulence in the Church after Vatican II and the socially-charged atmosphere of the 1960's and 1970's, continued to buffet St. Stanislaus Kostka during the administrations of Father Janczuk's successors, the Rev. William Hogan, C.S.Sp (1968-69) , the Rev. Alphonsus Favre, C.S.Sp. (1969-72) and the Rev. Jerome Stegman, C.S.Sp. (1972-1982) . The school buildings were torn down, further reducing opportunities for parish functions as the venerable church was built without a basement. As activity within the parish dropped, membership foundered and resources were drained, improvements to the church building had to be deferred.

The patron saint of the parish was renowned for his perseverance. At age 14, he became gravely ill while attending a Jesuit school in Vienna. The boarding home owner refused to allow the Holy Eucharist to be brought to young Stanislaus, but the boy prayed earnestly and, according to tradition, God sent two angels bearing the Blessed Sacrament. Later the Blessed Mother appeared to him and told him that he was to enter the Society of Jesus. Stanislaus' father, however, was vehemently opposed to such a thing, and as a result, the Vienna provincial refused to admit the youth. Stanislaus responded by walking 350 miles to Bavaria, where he presented himself to local provincial Peter Canisius, who thereupon sent Stanislaus to the Jesuits in Rome.

As Gateway Center paved the way for Pittsburgh's "Renaissance" urban renewals of the 1970's and 1980's, these changes were the beginning of what could be termed the Renaissance of St. Stanislaus Kostka. In 1984, Father Spangenberg passed the torch to the Rev. Joseph Varga, C.S.Sp. In his seven years, Father Varga replaced the church roof entirely, but more importantly, worked to inject new life into the parish community, strengthening the parish festivals, for example, while forging closer ties with the revitalized commercial community in the increasingly-popular Strip District.

In turn, the momentum has been maintained by Father Varga's successor, the Rev. Thomas Schaefer, C.S.Sp., who was named



pastor in 1991. One look at the building indicates that this is an alive and growing parish. New paint, carpet, altars and furnishings have brought a fresh look to a once-worn building. But, again, the bricks and mortar are but a reflection of the most critical measures of the life of a faith community.

Together with a dynamic parish council and assisted by a pastoral team of the Rev. Jeffrey Duaine, C.S.Sp. and Sister Concetta Fabo, OSF, Father Schaefer has emphasized the spiritual renewal of the parish. Liturgical ministries, such as lectors, cantors and Eucharistic ministers, have been enhanced and encouraged. Parishioners are making new efforts in outreach to the elderly, sick and disadvantaged. A new ministry of hospitality welcomes thousands of visitors to the church. Mass schedules have been revised to encourage tourists, shoppers and workers to join in worship and prayer. Parishioners and guests enjoy concerts and festivals. And while welcoming all, the traditional Polish character of the parish has been maintained and strengthened through authentic contemporary Polish services.

Once again, the parish of St. Stanislaus Kostka has reclaimed its place as the spiritual hub of Pittsburgh's booming Strip District. There are now more than 260 families registered, including 30 new families in the past year alone. And today, as a century and more ago, St. Stanislaus Kostka and its people remain committed to the motto carved in the sandstone above the church entrance: Ad Majorem Dei Gloriam...To the Greater Glory of God.





St. Stanislaus Kostka Today – 1992



Fr. Caesar Tomaszewski
1898



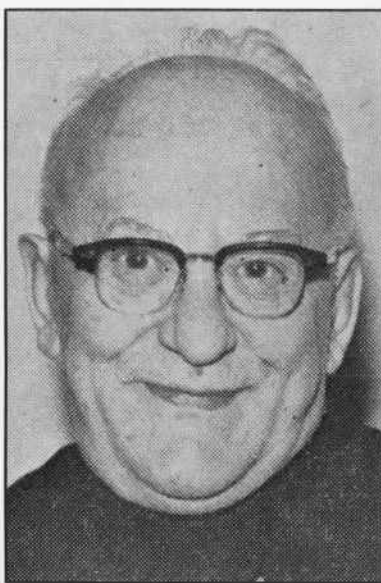
Fr. Paul Kwapulinski
1907



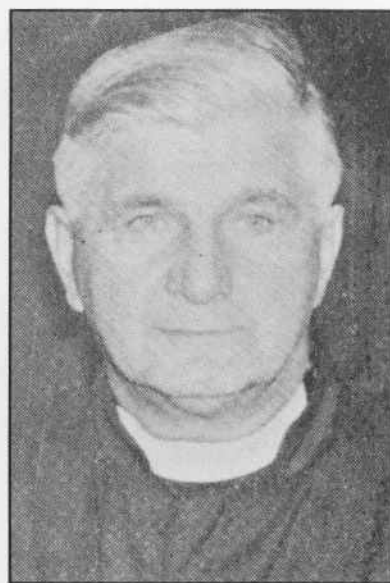
Fr. Michael Sonnefeld
1927



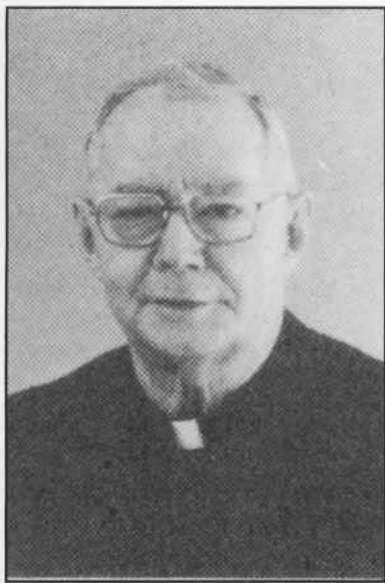
Fr. Peter Lipinski
1928



Fr. Joseph Skibinski
1933



Fr. John Janczuk
1941



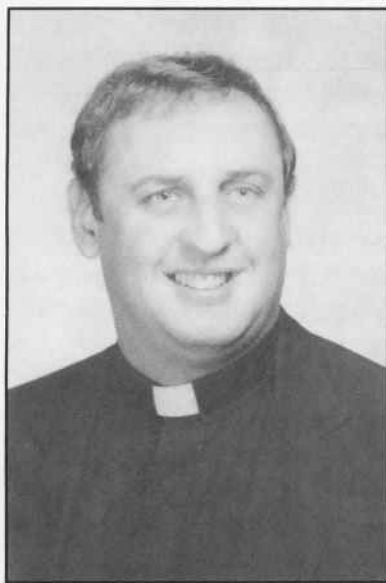
Fr. William Hogan
1968



Fr. Alphonse Favre
1969



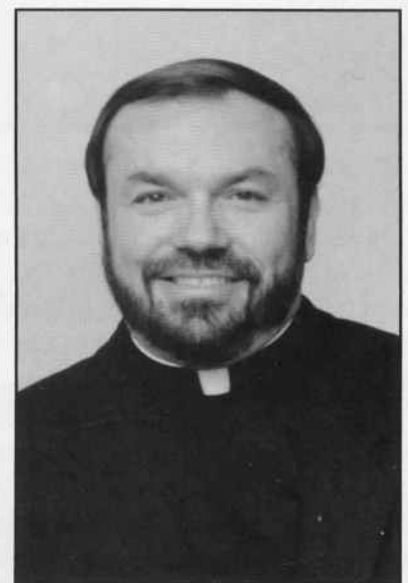
Fr. Jerome Stegman
1972



Fr. Robert Spangenberg
1982



Fr. Joseph Varga
1984



Fr. Thomas Schaefer
1991

The Spiritan Community

The Spiritan Community began its ministry at St. Stanislaus in the presence of Fr. Anthony Jaworski, the First pastor of the new church. We would like to share with you the history of the Community which has served our parish.

A Short Story of the Spiritans

By Henry J. Koren, C.S.Sp.

The Audacity of a Young Man

“Among religious institutes, few have had so extraordinary a history as the Spiritans,” wrote a Jesuit historian in 1986. The Congregation of the Holy Ghost (or Holy Spirit) was founded by a 24-year old student at the College of Louis Le Grand; he is considered to be the youngest ever among founders of religious institutes. It remained officially non-existent for three decades as either a religious house or a seminary, while in reality being just what the Council of Trent had ordered; for sixty years it was ruled by superiors who had been chosen in their twenties by equally young fellow seminarians, living together in a kind of “student republic”; while others were satisfied with from a few months to about one and a half years of seminary training, the Spiritans demanded three years of philosophy (prerequisites: mathematics and the then still newfangled Newtonian physics), four to five years of theology with an optional two years of canon law or scripture studies; and then these young priests placed themselves at the disposal of others. Moreover, for about 150 years the institute remained more a movement than an organization: it was held together by a common ideal rather than statutes; it just barely had the necessary structures to be recognized as an institute.



Its founder was Claude Francois Poullart des Places, the son of a very wealthy businessman and lawyer in Brittany. Endowed with a superior intellect, he graduated summa cum laude in 1697 and earned a degree in law three years later. After helping his father for year, the pious young man gave up all aspirations for wealth and fame to become a priest. In 1702 he went to Paris to study theology.

Noticing the poverty of many fellow students for the priesthood, he began to support them as best as he could and to give them spiritual guidance. They revered him so much that they asked him to constitute them into a community and seminary where they could pursue their vocation. This he did on Pentecost Sunday, May 27, 1703.

Driving Force

The Institute's dedication to the Holy Spirit gives us the charism, the driving force, of the new foundation: those who entered it should be motivated by evangelical availability in obedience to the Holy Spirit for the service of the poor and disadvantaged, and show their solidarity with these people by a frugal lifestyle. The founder died in 1709, less than two years after his ordination, but the work he had started was carried on by his followers.

Expansion

While most of these worked in their homeland in rural parishes, hospitals, colleges or seminaries, others volunteered for missions abroad as soon as this became concretely possible for them. In 1732, the year George Washington was born, the first of them came to North America, where he was soon followed by many others. They worked especially among the Indians and Acadians in Canada and also taught at the seminary of Quebec. At the same time, others went to the Far East, where they labored in China, Cambodia, Vietnam, Siam and India.

In 1765 the Holy See began to entrust overseas missions directly to the Congregation. One of these was Guiana or Cayenne, in South America, where they took over the work of the suppressed Jesuits among Blacks and Indians. In 1779 the first two Spiritans landed in Senegal, Africa; they were the forerunners of many others on that continent. Thus, the Congregations' apostolate now extended over the four continents. (The fifth, New Holland, now renamed Australia, was then not yet much more than a name given to an obscure area of the world.)

Decline

The French Revolution of 1792 did not spare the Congregation. Like all other religious institutes, it was suppressed by the government and disbanded. Napoleon let it be restored in 1805, but successive political persecutions continued to play havoc with all attempts to provide it with a firm basis at home for forty years. Despite this, the Spiritans succeeded in staffing the French colonies in the West Indies, Africa and the Indian Ocean. At home, however, the congregation was bleeding to death and was actually close to expiring when Providence came to the rescue in 1848.

A Light to the Nations

The man who was instrumental in bringing this about was a very unlikely candidate for the task. Born in Alsace in 1802 as the son of Rabbi Lazarus Libermann and called Jacob, he was destined to follow in his father's footsteps and become a rabbi. Like several of his brothers, however, Jacob became a Catholic in 1826 and opted for the Catholic priesthood. He had chosen Francis as his first baptismal name.

Then on the eve of receiving the subdiaconate, he was struck by epilepsy, a disease judged incurable and which excluded him from the priesthood. Nonetheless, considering that he was a very spiritual and useful man, he was allowed to stay on in a Sulpician seminary and later he even became an assistant to the novicemaster of the Eudists, a small congregation that was also painfully trying to recover from its own suppression by the Revolution.

In 1839 two Creole seminarians approached him about the deplorable conditions of the slaves and former slaves in the colonies. He was profoundly moved by their story. When the project of their proposed "work for the Blacks" seemed to falter, it appeared to him that the Holy Spirit was calling him to take up the challenge. With the approval of his spiritual director and the encouragement of the Holy See, he then founded the Congregation of the Holy Heart of Mary in 1841. A few days before that he had been quietly ordained a priest explicitly for that purpose.

The new venture took root and its first missionary was the Blessed James Laval, the apostle of Mauritius. Two others went to work in Haiti and Reunion in the following year.

When the Irish-American Bishop Edward Baron came to see him for personnel to staff his immense vicariate of the Two Guineas—it stretched about 5,000 miles along the coast of West Africa without limits to the interior—Libermann placed seven priests at his disposal. Disaster overtook this expedition; most of its members died soon after arrival and the bishop himself gave up the mission.

Libermann, however, refused to do so and courageously took over, although he knew very well that in those days the white man's life span in Africa was only a few years. (Few missionaries there lived beyond their thirtieth birthday.) He had many idealistic young men who were willing to sacrifice their lives for the sake of planting Christ's church in Africa.

As time went on, that vicariate of the Two Guineas became "the Mother of all the churches in West Africa". Let us add here, also, that since early in the twentieth century many diseases began to be conquered and that gradually the lifespan of white people there increased. Today they can reach the same age as people elsewhere.

Results of a Merger

When Libermann had started his little congregation, the Holy See had at once suggested that he come to some agreement with the Spiritans, whose purpose, spirit and works were very similar to his own. In 1848 the conditions were ripe to bring this matter to a successful conclusion. It was reached on Pentecost Sunday of that year: the two congregations resolved to merge. Libermann's group disbanded as a separate institute and its members entered the Congregation of the Holy Ghost. Then Libermann was elected its Superior General.

He reorganized the institute and gave it a mighty impetus—one so strong that, even though he died four years later, it could develop into one of the larger religious orders of men. (In the 1960's it counted over 5,000 members.)

It spread all over Europe, North America, the West Indies and large parts of South America; all over Africa, islands in the Indian Ocean, Pakistan and on to Australia and Papua, New Guinea. At home, it engaged heavily in what is now called social work and in education on every level.

In Africa, in particular, the Spiritans' labor was blessed. While the original mission in West Africa expanded mightily, work on the other side of the continent began in 1862 on the island of Zanzibar in the 2,000 mile long mission of the same name. Bagamoyo, located in what is now Tanzania, became "the Mother of all churches in East Africa."

Literally thousands of Spiritan priests and brothers devoted their lives to bringing Christ to this continent; and other religious orders came to share in the task. In 1842 the first three African priests could be ordained; 150 years later we find on that continent about 450 dioceses mostly staffed by African priests under African bishops, taking care of some eighty million Catholics.

The new world order that began to arise from the ashes of World War II affected, of course, also the Church existing in that world when everything came up for re-appraisal. One result of this was a scarcity of candidates for the priesthood and religious life in most countries of the northern half of the world. In the other half, however, vocations became more abundant, so that personnel losses in the north were greatly offset by gains in the south. The Congregation has flourishing provinces there, notably in Africa. Thus, it is able to continue its mission today in about sixty countries of the world.



In the U.S.A.

So long as the territory now known as the U.S.A. remained a colony, the Church could not develop there. As late as the 1740's a priest was executed in New York for the crime of being a priest. Yet, from the French territory of Canada, Spiritan priests occasionally served in the New England area.

When religious freedom became the law of the land with American independence, some Spiritan priests could settle in the States; they came as refugees from 1794 on and went to work in the Baltimore Diocese, which then covered all the new States. Corporate involvement began in 1872 when Bismarck expelled the Congregation from Germany and its personnel migrated to the U.S.A. They worked among immigrants from Europe and in 1878 opened a college in Pittsburgh, which developed into what is now Duquesne University.

Work among African-Americans began in 1889 in Pittsburgh and Philadelphia, in 1895 in Virginia, then in Michigan and New York, and from 1911 on, all over the Deep South, in some twenty states. Overseas, American Spiritans went to work mainly in Africa, especially in Tanzania, and, closer to home, in Puerto Rico and Mexico. In the homeland their care still includes immigrants and refugees, disadvantaged youths and education.

History of St. Stanislaus Kostka Church

In 1886, the first Holy Ghost Father, Rev. Anthony Jaworski, C.S.Sp., came to St. Stanislaus. He found the church too small and the school too shabby. In 1887, the Church was sold to the Knights of St. George and two lots were purchased on the corner of 22nd and Smallman Streets for a new school and convent. The first two floors of the building were used for the school and a large hall on the third floor was used for the Church. On April 15, 1888, Bishop Phelan blessed the new school and convent.

In 1891, three lots on the corner of 21st and Smallman Streets were purchased for \$12,500 for construction of a new church, and on April 21, 1891, the cornerstone was blessed by Bishop Phelan. Upon completion, the total cost for the new church was \$104,891.

On July 31, 1892, Bishop Phelan officiated at the solemn consecration of the Church. The new Church was again dedicated to the young Polish saint, Stanislaus Kostka, and the Church with its parishioners were placed in his care.

The Place

Architecture reflects the interests and tastes of the community for which it is built and it, in turn, affects the character of the community. It participates as an active element in the environment. St. Stanislaus Kostka is reminiscent of a medieval church, with an open square in front, occupying a commanding position. Among the railroad yards, factories, and row houses, with their dirt, noise, and confusion, where everyday life was hard and dangerous, the Poles, did what they had done in Poland, built a church as an oasis of beauty, built for a future generation. It was as if art and architecture alone opposed the temporariness and imperfections around them.



worship. As carved in stone over the Rose Window above the main entrance, St. Stanislaus was built, "Ad Majorem Dei Gloriam" - "To the Greater Glory of God."

It bestows a special blessing on those who come to it in sadness or despair. It is a quiet, stable place in which people are made to feel at home. It is a holy, consecrated place where people can come closer to their Creator. It is God's House and surely the Lord is in this Place.

At St. Stanislaus Kostka, both the art and architecture clearly expresses the emotional, psychological, political, and religious feelings contained in the Polish Community. The Church as a spiritual purpose, built with a sense of beauty, devotion and reverence, designed to assist in the act of

Patr

Witt
grad
own

P

Oth

So

I
col
1928

F
F
prosp
A



His body lies in the Jesuit Church of St. Andrew in Rome. He was canonized in 1726. St. Stanislaus Kostka is the Patron of Youth.

The Patron Saint St. Stanislaus Kostka

Stanislaus Kostka was born on October 28, 1550 in Rostkovo Castle in the Masovian region of Poland. He was the second son of John Kostka, castellan of Zakroczym and Margaret Krzycka. From his childhood, he was noted for his devotion to the Eucharistic Lord and to Mary, Mother of Jesus.

When he was fourteen years old, together with his brother, Paul, Stanislaus was sent to a Jesuit School in Vienna. After being there two years, he became so ill he was close to death. The man who owned the boarding house where Stanislaus lived refused to allow the Eucharist brought into his house. Stanislaus prayed, and according to tradition, God sent two angels to him with the Blessed Sacrament. Later, the Blessed Mother appeared to Stanislaus and told him he was to enter the Society of Jesus. Because of the vehement opposition of his father, Stanislaus was refused admission by the Vienna provincial. Undaunted, Stanislaus walked 350 miles to Dillingen in Bavaria where Peter Canisius, provincial of Upper Germany, took him in and then sent him to Rome, where Francis Borgia, father general of the Society of Jesus, accepted him as a Jesuit postulant in 1567, when he was seventeen years old.

Only nine months after joining the Jesuits, Stanislaus became ill. He told a priest friend that he hoped to be in heaven for the Feast of the Assumption to celebrate the Feast with his Blessed Mother. He died on August 15, 1568, the Feast of the Assumption of the Blessed Mother in Heaven. Stanislaus was seventeen years old.

The Architect

Frederick C. Sauer

Frederick Sauer was born (in 1860) and raised in Heidelberg, Germany. He attended the Stuttgart Technical School in Wittenberg. While at the Technical school, he worked as a stone cutter, bricklayer, and carpenter. Immediately upon graduation in 1879, he came to Pittsburgh. He was nineteen years old. In 1884, at the age of twenty-four, he started his own business.

From 1891-92, Frederick Sauer was the architect for St. Stanislaus Kostka and was paid the sum of \$1,750.00. Other churches for which Frederick Sauer was architect are:

St. Stephen, Hazelwood	1887
St. Mary Magdeline, Homestead	1895
St. Mary of the Mount, Mt. Washington	1897
St. Joseph, North Side	1898
St. Nicholas, Millvale	1900
St. Coleman's, Turtle Creek	1903

Some of Sauer's other buildings are:

- House of John P. Ober, Treasurer of Pittsburgh Brewery, on Beacon street
- House of J. P. Collins, President of Pittsburgh Railways, on Ellsworth Avenue
- Latimer School, Tripoli and James Streets, North Side
- His own building at 804 Penn Avenue

A number of the buildings at the Allegheny County Workhouse in Blawnox (now demolished)

In 1894, Sauer turned his attention to Aspinwall and moved there in 1898. From 1894 to 1942, he designed and built a colony of fantastic buildings on a hillside estate. These buildings are located on Center Avenue, numbers 607 to 717. From 1928-30, he remodeled and converted a chicken coop into a three-story apartment house, which he titled, "Heidelberg."

He continued planning and building new construction until the day of his death in 1942.

Frederick Sauer was an architect, builder, and real estate developer. As an architect, he was well-trained, practical, prosperous, and businesslike.

Although Frederick Sauer was not considered particularly gifted or talented, he was well chosen to be architect for St.

Stanislaus, where he adhered to an early practice in Poland where designing of churches was done by clerics. From the construction and design of St. Stanislaus, Frederick Sauer followed closely the desires, particularly of the Pastor, and gave the Polish immigrants a church reminiscent of their native land and where they could feel at home. The plans of Sauer were carried out by Lloyd Thomas Co, the engineers for the construction project. The church is a one story brick edifice covering an area of 8,337 square feet. The church is built on a surface of ground—there is no basement. The walls are 17 to 21 inches thick. The church measures 67 feet by 105 feet and stands 150 feet high.

The Church

Romanesque Exterior

St. Stanislaus Kostka's architectural style is a blend of Romanesque and Baroque, with Byzantine influences. The church's exterior is predominantly Romanesque.

Romanesque architecture most notable features are its powerful rounded arches and interior vaults. This style is dignified, earthbound, and mainly concerned with mass and shape. The exterior is solemn and overwhelmingly strong conveying a feeling of certainty and stability. The whole impression is one of massive strength with no suggestion of movement.

Another feature of Romanesque architecture which grew to great importance was the bell tower. Originally St. Stanislaus had Baroque curvilinear bonnets on its twin towers. Following the explosion at the Pittsburgh Banana Company on Smallman Street across from the Church on December 17, 1936, the towers were weakened and the bonnets removed (and the windows covered with protective glass), much to the impoverishment of the Church. There are several small bonnets on the terminals on the pilasters on the side walls. Also, at the center of the roof, the small cupola built for ventilation has a Baroque bonnet.

The Church's thick walls are chiefly of brick with prominent stone trim, making the surfaces stand out. Its horizontal stripes are reminiscent of a Florentine basilica. St. Stanislaus has the rich Baroque banding of brick and stone, with stone frames around the



windows and stone cornices and bases, giving the Church vertical and horizontal accentuation.

The east end of the Church is a simple Romanesque half-cylinder, covered by a conical roof.

St. Stanislaus incorporates the late Romanesque style by having a rich west front facade with its accent on elaborately decorated doorways treated as portals with several recesses. The large middle entrance is flanked by two smaller entrances and framed by columns. The Baroque Arabesque lacelike carvings appear on the capitals of those columns. Prominence is further placed on the doorways by having them crowned with their own carved and scrolled pendants.

Windows, doors, columns, and bell towers were paired in the classical manner to give the whole structure greater variety, solemnity, and stateliness. Care was taken to avoid repetition and monotony, and to arrange the parts as to form a climax—the large Rose Window over the main entrance.

The Bells

Reported in the August 4, 1892 issue of the Pittsburgh Catholic, St. Stanislaus Kostka "has the finest chime of bells in the city. This chime is composed of 8 bells, a full octave; the largest 2,632 lbs. and the weights gradually decreasing to the smallest, which weighs about 250 lbs. The total weight of the bells, exclusive of frames and attachments is 8,615 lbs.; the tones or notes of the respective bells being Eb, F, G, Ab, Bb, C, D, E. All the bells are mounted with complete church mountings, and can all be pealed or rung together; ... the 1, 3, 5, and 8 being in one tower and the 2, 4, 6, and 7 in the other tower of the church. They are also arranged to be played as a chime, and a connected to a splendid playing stand."

"The playing stand is of oak, finely finished, and is an excellent piece of furniture. It is a stand almost square, having ten levers on handsome brass hinges, and a silver plate on each lever bearing the letter denoting the tone of each respective bell, and above the levers a very handsome music rack. The playing is done by a quick, downward stroke of the lever representing the desired note ... Timidness or lack of energy and decision in playing a chime of bells must be an unknown thing by the chimer. These bells were manufactured by the well-known and reliable McShane Bell Foundry of Baltimore, whose reputation is among the first bell foundries of the country."

The Kalendarz of 1900 records that on the Third Sunday after Easter in 1892, the eight bells were consecrated. The biggest weighed 2,500 lbs. and was bought for \$650, the:

2nd	1800 lbs.	\$510
3rd	1200 lbs.	340
4th	1000 lbs.	215

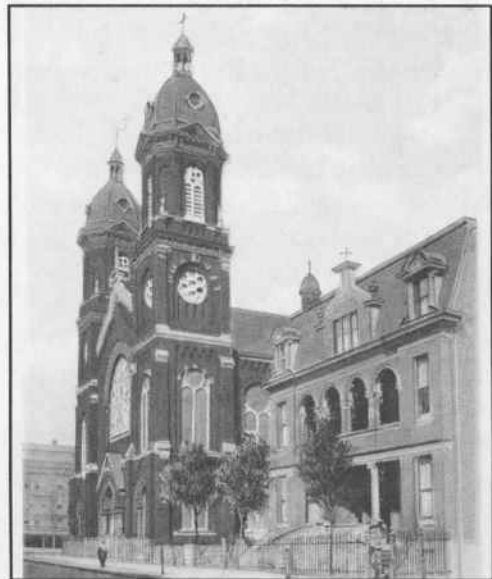
5th	750 lbs.	164
6th	550 lbs.	120
7th	400 lbs.	92
8th	300 lbs.	75

Four bells were donated by Church associations and the other four by parishioners. At present, there are seven bells in the right tower houses:

Large Bell	(2,500 lbs.)	St. Michael Donor: St. Michael Society, 1892
Medium Bell	(1,200 lbs.)	St. Barbara Donor: Andreae Ratajewski, 1892
Small Bell	(750 Lbs.)	St. Anthony Inscription: Fundatore Ecclesiae, Baltimore Rev. A.A. J., Cs.S.Sp. 1892

In the left tower, the bells are:

Large Bell	(1,800 lbs.)	St. Kasimir Donor: Kasimir Brzozowski, 1892
Medium Bell	(1,000 lbs.)	St. Joseph Donor: Joseph Rosinski, 1892
Small Bell	(750 lbs.)	St. Rosa Donor: St. Rose Society, 1892
Small Bell	(550 lbs.)	St. Stanislaus Donor: St. Stanislaus Society, 1892



The Church Interior

Baroque

Principally the interior design can be seen both eastern and western influences. The Roman ideal of space generated the basic plan, the Latin cross; eastern ideals govern the decoration.

St. Stanislaus followed the most popular ecclesiastical style of the Polish hierarchy—the three aisle basilica with transversal nave and two western towers closing the aisles; the main aisle ends in the east in a semicircular apse.

The Romanesque vaults and rounded arches are prominent throughout the interior of St. Stanislaus. The building itself is a simple Romanesque rectangular hall; surrounded by galleries placed in the west end and over the aisles; lighted by windows, large and overall bright; and crowned with continuous barrel vaults in the high central nave and ribbed vaults in the lower side aisles. St. Stanislaus seats about 800 people.

Reporting at the time of the dedication ceremonies, the Pittsburgh Catholic noted in its August 4, 1892 issue that “the new church is one of the most beautiful of any denomination in the city.”

The Pittsburgh Catholic also reported in 1892, that “from the lofty ceilings were suspended hundreds of incandescent lamps.” In 1899, the pastor, Father Tomaszewski, ordered new electric lights and, according to his writing, the lights were “artistically placed behind pillars so as not to dazzle people in the Church and spotlights perfectly illuminate the sanctuary.” All this was changed over the years. The parish is presently installing new sanctuary lighting to further beautify the church.

St. Stanislaus with its paintings, statues and stained glass portraits of the saints follows the Byzantine tradition of having round its walls images of God and of His saints. All



of these images, as visible shadows of the invisible beings shows Christ and His saints are present at the Eucharist. It is the Byzantine concept that the image is the shadow of the original. The image could not exist without the original any more than a shadow cannot exist without a form or presence which causes the shadow. But the reverence is paid not to the material object, but to the prototype.

The simple worshipper in their painted churches were surrounded not just by paint, but by presence.

In the Baroque church, the calculated curves, strong contrasts of light and dark, large and small, simple and complex, a glow, an emotion guides the eye and finally reaches a climax—the magnificent high altar.

The aspe, the canopied ciborium, is the most intimate part, the most sacred place in the church. It is where the Divinity is present by means of the Eucharist.

The aspe is the symbol of the Cave in Bethlehem; the altar, the table of the Last Supper, and the ciborium above it, the Holy Sepulcher.

At St. Stanislaus attention is focused on the Sacrament by having the altar surrounded by a lavish frame of paintings, large crucifix and golden crown, and colored marble columns.

With its splendid large Crown and Crucifix, St. Stanislaus follows the early Church worship which naturally includes both the Cross and Resurrection. The accentuation of one or the other completely changes the devotional atmosphere, the presentation of worship, and architecture of the church. At St. Stanislaus by giving prominence to both the Cross and Crown, there is a feeling of hope and joy, knowing a crown culminates pain and death.

St. Stanislaus Kostka Church exemplifies the same style and beauty of the churches of Poland which also are masterpieces of Romanesque architecture. His Holiness Pope John Paul II, related this on his visit to our church in 1969 when he was archbishop of Cracow.

The Stained Glass Windows

Strictly speaking, all colored glass is “stained glass.” Stained glass is a Christian art, as it had no existence before the Christian era. Its principal aim was to educate the congregation and at the same time inspire a sense of devotion.

In the fifteenth century, with the coming of the Protestant Reformation, the art of stained glass came to an end, not to be revived until the nineteenth century it was stereotyped, mass produced (particularly in Germany), and varied considerably in quality.

At St. Stanislaus are found the various types of stained glass windows: Narrative, Figure, Rose or Wheel, Medallion, and Grisaille.

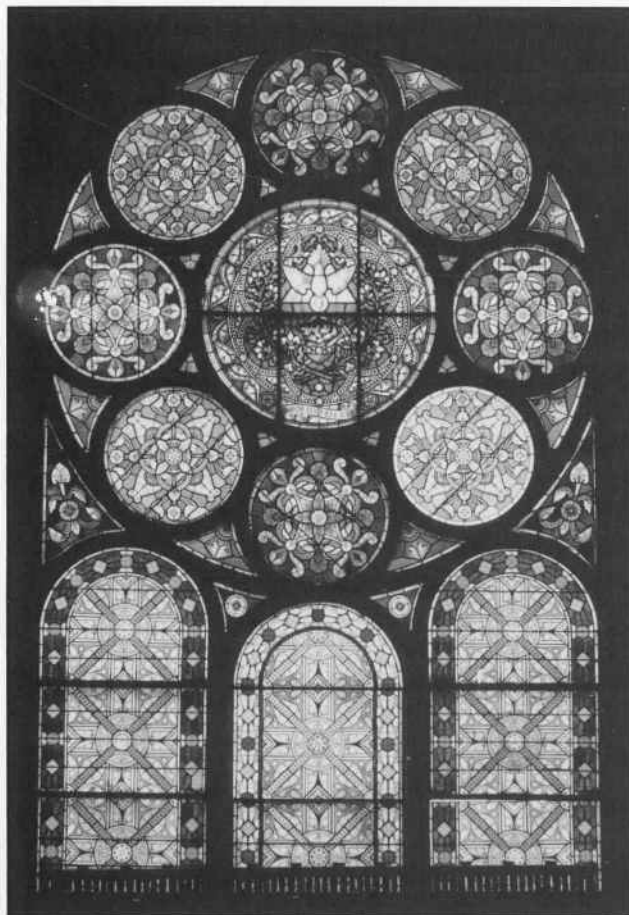
The stained glass figure windows of the saints were produced in Munich, Germany. They were crafted by the Royal Bavarian Art Institute by Fr. Zettler. The cost of the windows was \$27,672.00.

Narrative Windows

Ascension of Christ

In accordance with Catholic dogma, after Christ was crucified, He rose from the dead; and after forty days on earth, He ascended into Heaven.

Christ took the eleven Apostles outside Jerusalem, “and He lifted up His hands and blessed them...He was parted from them...and carried up into Heaven.” His is a triumphant figure; His whole body is encircled in an aureole, the light which expresses most sublime perfection. He leaves behind Him the astonished Apostles. St. John is portrayed bending toward a rose, symbol of the Blessed Mother.



Christ, at His crucifixion, had entrusted His Mother into John's care.

Assumption means that as soon as her life on earth had ended, Mary entered into the glory of Heaven, not only with her soul, but also in body. As Mary was the Christbearer and preserved from sin from the first moment of her conception, the Assumption is the glorification of the Virgin in body and soul.

According to Eastern tradition, after Christ's crucifixion, Mary lived with John. Finally, in her loneliness, she prayed to be delivered from life. She was visited by an angel, who promised that within three days, she would enter Paradise, where her Son awaited her. Mary also asked that the Apostles be present at her death. Therefore, the painting of the death and assumption of Mary shows the twelve Apostles witnessing these two events.

Figure Windows

The Saints

To the Pole, saints are important personages and are a vital element in their day-to-day lives. Christ, the Virgin Mary and the Saints are intimate familiar figures, who function in their daily lives as counselors, protectors, and helpers. To the Polish peasant, the saints constituted a large family much like their own on earth. Respect, affection and awe mingled with the practical consideration of what they can do for them.

In early Christianity, devotion developed around certain holy individuals, particularly martyrs, which grew until a person was declared a saint. However, public official honor required the authorization of the local bishop.

The transition from episcopal to papal canonization began in 973 with the first official papal canonization of St. Udalricus by Pope Urich. However, the process was not reserved to the Holy see until 1171. The present process dates from 1588. For someone to be canonized, the Pope declares that a person died a martyr or practiced Christian virtue to a heroic degree, has had miracles attributed to their intercession, is now in Heaven and is worthy of honor, supplication and imitation by the faithful.

St. Stanislaus

Bishop and Martyr

Donor: Supercinski, Wladyslaw I Helena

St. Stanislaus was born in 1030 in Cracow of noble parents. After completing his studies in Gniezno and Paris, he received Holy Orders and subsequently became Bishop of Cracow. He was noted for his preaching and was a much sought after spiritual advisor. He incurred the enmity of King Boleslaw, the Bold, when he denounced the King's cruelties and injustices. After Stanislaus excommunicated him, Boleslaw ordered his guards to kill him. Three times they tried and failed. Finally, the King himself killed him. He was canonized in 1253 and proclaimed Poland's principal saint.

Symbols: Crusader's sword - instrument of his martyrdom
Crosier - resembles a shepherd's crook, denotes a bishop, who is the shepherd of Christ's flock

St. Peter

Apostle and First Pope

Donor: Kawalkowski, Joseph

Simon was a fisherman on the Sea of Galilee when Jesus called him to be an Apostle, changing his name from "Simon" to "Peter."

Later Jesus gave him the care of all His followers, making him first of all the Apostles, saying to him, "Thou are Peter and upon this Rock I will build my church," and gave to Peter the Keys to the Kingdom of Heaven. Peter was crucified in Rome in 67 A.D. and buried on Vatican Hill. He requested his cross be inverted so he might look heavenward as he was dying.

Symbols: Keys - to the Kingdom of Heaven
Book - represents the New Testament

St. Paul

Missionary and Apostle to the Gentiles

Donor: Paczkowski, Frank

Paul was well-educated and as "Saul" bitterly persecuted the Christian Jews. An overwhelming encounter with Christ while on the road to Damascus, converted him to become an ardent missionary to the Gentiles. He is the writer of fourteen Epistles to the early Christians and his activities are graphically described in his letters and in the Acts of the Apostles. With St. Peter in Rome, he was imprisoned and condemned to death. At a certain point, they were separated and Paul, being a Roman citizen, was beheaded.

Symbols: Sword - martyr was beheaded
Penn and Scroll - known for his learning and writings

St. Anthony of Padua

Wonderworker and Doctor of the Church

Donor: Kopeczynski, Michael

The great Italian saint was born in Portugal in 1195. He entered the Franciscan Order and was known for his holiness of life and as a relentless and eloquent preacher. His sermons were so popular that churches could not hold the crowds. Heretics, criminals and sinners of every kind were converted. So many miracles have taken place and so many people have

obtained favors by praying to him that he is one of the most popular wonderworkers of the Latin Church and is invoked in every need. In 1946, he was declared a Doctor of the Church.

Symbols: Lily - great purity of life

Because the Christ Child appeared to him, most statues show St. Anthony holding the Christ Child.

St. Charles Borromeo

Archbishop and Cardinal

Donor: Heinke, Karol I Maryanna

St. Charles Borromeo was born in 1538 into a wealthy and aristocratic family in northern Italy. When he was twenty-two and not a priest, his uncle, Pope Pius IV, named him Secretary of State and created him a cardinal. Three years later, he became a priest and was consecrated bishop that same year. His outstanding activity was his concern for the education of learned, holy and dedicated priests. He was shaken by the Protestant Reformation and was one of the towering figures at the Council of Trent. Although he achieved a position of great power, he used it with humility and unselfishness. He helped mitigate the famine that struck Milan in 1570 by securing food and feeding some 3,000 people a day for months. Again in 1576, when the plague struck and the government officials fled the city, Charles mobilized the clergy and religious to aid the stricken, and personally administered to the afflicted, and ran up huge debts to care for thousands of sick, dying and dead that littered the streets. He died in Milan in 1584 and was canonized in 1610.

Symbol: Cross - denoting exceptional sanctity

St. Casimir

Patron Saint of Poland and Lithuania

St. Casimir was born at the royal palace at Cracow on October 3, 1458, the third of the thirteen children of King Casimir II. From childhood, he was attracted to a life of holiness, austerity and charity. In 1474, when he was thirteen, the Hungarian Diet offered him the crown to replace King Matthias. Casimir was sent by his father to seize the Hungarian throne, but at the frontier, he became convinced the enterprise was unjust and refused to engage in combat. Because he withdrew, his father imprisoned him for three months. The remainder of his life was spent in study and prayer. He died at the age of twenty-three while on a visit to Lithuania. Many miracles were reported at his tomb in Vilna. He was canonized in 1522.

Symbols: Crown - denotes royal birth

Flower - symbol of the Nativity

Crucifix - exceptional sanctity

St. Adalbert

Bishop and Martyr

Donor: Nogowski, Franc I Josefina

Adalbert was born in Bohemia in 956 of an aristocratic Czech family. He received Holy orders and subsequently became Bishop of Prague. He resigned this position and entered a Benedictine monastery. After five years, he was ordered by the Pope to return to Prague. Upon his arrival, he learned that his entire family had been murdered. Brokenhearted he left Prague and went to Poland where he was graciously received by King Boleslaw, the Brave. Under the King's protection and generous support, he went about Poland spreading the faith and evangelizing the Prussians. He was martyred in 981 by Prussian pagan priests while saying Mass. His death created a sensation in religious circles throughout Europe. King Boleslaw recovered his body by paying the Prussians a ransom of the weight of Adalbert's body in gold. His body was entombed in the Cathedral of Gniezno, which raised the church at once to the rank of a sacred shrine. It remained there until the Duke of Bohemia in 1034 sacked Gniezno and removed the body from the Cathedral. St. Adalbert is called the First Apostle of Poland and Prussia.

Symbols: Palm - denotes martyrdom; spiritual victory

Crozier - bishop

St. Neponik

St. John Nepomucene Priest and Martyr Donor:

Grendzicki, Marcin I Matilda

St. John was born in Nepomuc, Bohemia, in 1330. He was educated at the University of Prague, distinguishing himself in philosophy, divinity, and canon law. He received Holy Orders and was commissioned by the Bishop to employ his extraordinary talents to preaching. Because he faithfully kept the seal of confession, refusing to disclose the Empress's

confession to the Emperor, Wencelaus II, he was tortured, shackled, thrown from the bridge in Prague, and drowned.

Symbols: Palm - martyr's triumph over death

Finger to lips - seal of confession

St. Hycinth

Missionary and Apostle of Poland

Donor: Theodosia

Hycinth was born in Oppelin, Poland, in 1185. He joined the Dominican Order and was sent to Silesia to evangelize the Poles. He preached over a wide area, including Scandinavia, Prussia and Lithuania. He is venerated as an Apostle of Poland and a great missionary; he is credited with numerous miracles. He died on the Feast of the Assumption, August 15, 1257, and canonized in 1594.

Symbols: Chalice - faith

Statue of the Blessed Mother - Devotion to Mary

St. Cyril

Missionary

Donor: Gaida, Wawrzyn i Elzbieta

St. Cyril was born in Greece and baptized "Constantine." He assumed the name "Cyril" only shortly before his death when he became a monk. Upon the request of the Prince of Moravia, Cyril and his older brother, Methodius, were sent as missionaries to teach the people in their own language. The Prince desired to draw nearer to the Byzantine Church as an insurance against his powerful German neighbors in the West. Cyril and Methodius knew Slavonic and began providing characters in which the Slav tongue might be written. These characters are called, "Cyrillic" and from which are derived the present Russian, Serbian and Bulgarian letters. The southern Slavonic of Sts. Cyril and Methodius is to this day the liturgical language of the Russians, Ukrainian, Serb and Bulgarian churches, whether Orthodox or Catholic. St. Cyril died in Rome in 869. His feast day is July 7th in the Latin Church and May 11th in the Eastern Church. Sts. Cyril and Methodius are the patron saints of Moravia, Apostles of the Southern Slavs, and the Fathers of Slavonic literary culture.

Symbols: Pen and Scroll - outstanding scholar and writer

St. Methodius

Missionary

Donor: Jakub i Maryanna Grabowski

After Cyril's death, Methodius took up his brother's leadership. Having been consecrated bishop, he returned to Moravia. He had received permission from the Pope to celebrate the liturgy in Slavonic, and for this, he incurred the opposition of the neighboring German bishops. He continued his work of evangelization, but under great difficulties. During his last years, he returned to Greece and was elected abbot of an important monastery. While there, he completed the translation of the Bible into Slavonic. He died in 885.

The two brothers are exemplary patrons of Church unity and ecumenism. Born and educated in the Byzantine Empire, they devoted their lives to the Christianization of the Southern Slavs, while remaining in complete and meritorious, though at times arduous, union with Rome.

Symbols: Crown - emblem of victory and reward due to surpassing power and virtue

St. Barbara

Virgin and Martyr

Donor: Gepert, Thomasz i Julianna

St. Barbara was one of the most popular saints of the Middle Ages. She was said to have been imprisoned in a tower by her father for being a Christian. Because of her steadfast allegiance to her faith, she was beheaded by her own father with a blow from an Axe. She is the patron of firemen, miners and soldiers.

Symbols: Palm - victory and martyrdom

Tower - place of imprisonment

Crown - glory of martyrdom

St. Philomena

Virgin and Martyr

Donor: Malkowski, Katarzyna

On May 24, 1802, in the catacomb of St. Priscilla was found an inscription, "Peace be with thee, Philomena" and carvings of two anchors, three arrows, a palm and a flower. Within was found a skeleton of a female from thirteen to

fifteen years old, whose skull had been broken. Her relics were transferred to the diocese of Nola and from that day on miracles and many graces, spiritual and temporal, were attributed to her intercession.

Symbols: Palm - victory and martyrdom

Anchor - hope and immovable firmness

Arrow - indicates those who have dedicated their lives to God

St. Rose of Lima

Patron of South America

Donor: Medrzejewski, Robert i Magdelina

St. Rose was born in Lima, Peru, in 1586 and christened, "Isabel." She was such a beautiful baby that she was called, "Rose," and the name remained. Rose was drawn to a life of virginity and austerity. She was vehemently opposed by her mother who wanted her to marry. The struggle between them lasted for ten years. Finally, her mother relented and Rose became a Third Order Dominican. She lived in a hut on her parent's property in seclusion until three years before her death. Ridiculed and persecuted by family and friends, she lived a life of severe austerity. She died at the age of thirty-one. Her funeral was an occasion of public honor, a belated recognition of her sanctity. She is the first person born in the New World to be canonized.

Symbol: Single Rose - Love and her name

St Elizabeth of Hungary

Virgin, Wife, Widow

Donor: Kruczkowski, Joseph, Rosalia, i Heba, Jan

Born in Hungary, daughter of King Andreas II and niece of St. Hedwig. At age fourteen, she married Louis IV and enjoyed a particularly happy marriage. In 1227, when Louis died while on a Crusade, Elizabeth retired to a Franciscan Convent, devoting herself to the sick, poor and aged. She died at the age of twenty-four. Her feast day is November 19th.

Symbols: Crown - royal birth

Basket of Roses - While distributing bread to the poor one day, she met her husband, who disapproved of her activity. At his command, she hesitantly opened her apron, to find bread turned into a mass of roses.

St. Hedwig

Wife and Religious

Donor: Stafski, Teodor i Johanna

Born in Bavaria and at an early age married Henry, Duke of Silesia, with whom she had seven children. She was his devoted assistant and together they founded several religious houses. After Henry's death, she retired to a Cistercian convent, spending her time caring for the sick and needy. A Polish historian wrote of her, "That she was a most remarkable woman of those times. She was full of unusual compassion for all who have succumbed in the struggle for existence. At the same time, she was intelligent and educated, acquainted with the Latin language and literature." She died in 1243. Pope John Paul II was elected Pope on her feast day, October 15th.

Symbols: Crown - denotes royal birth

Building - replica of one of the religious communities she founded.

Our Lady of Czestochowska

Donor: Dawka, Antonia

For the sake of continuity, it was necessary that this interpretation of Our Lady of Czestochowska be full-length figure. However, this portrayal bears faint likeness to the holy and miraculous icon venerated so passionately by all Poles.

St. Anne

Mother of Mary

Donor: Dryra, Martin i Anna

As grandmother of Jesus, St. Anne is grandmother to the faithful. She is the patron of housewives and for women in labor; she is invoked against poverty and to find lost objects. As "Good St. Anne," young women pray to her to find their husband. Her feast day is July 26th.

Symbol: Book; hand on heart - teaches from the heart

St. John the Baptist

Donor: Kalinowski, Jan i Katarzina

Cousin of Jesus; last of the Old Testament prophets and first saint of the New Testament. His mission was to prepare the way for the coming of the Messiah, Jesus Christ, by calling the people to repentance. Because he denounced King

Herod for his adulterous and incestuous marriage, he was beheaded. St. Augustine and other doctors of the Church believe John was sanctified from original sin while still in the womb of his mother, Elizabeth. When Mary visited her, at the sight of Mary, Elizabeth proclaimed, "For the moment your greeting reached my ears, the child in my womb leaped for joy." Because of this, the Church, contrary to usual custom of celebrating a saint's feast day on the anniversary of death, St. John's feast is celebrated on his birthday, June 24th. This feast is one of the earliest of the Church's festivals.

Symbols: Apocalyptic lamb lying on closed book signifies Christ as Jude at the end of time.

Banner with words, "Ecce Agnus Dei" (Behold the Lamb of God). When St. John saw Jesus approaching, he said to his followers, "Behold the Lamb of God, who takes away the sin of the world."

St. Joseph

Donor: Grabowski, H. i Marianna

Foster father of Our Lord and husband and guardian of the Blessed Mother; patron of the working man, of the Universal Church, of the dying, and of a Happy Death. Joseph was of royal descent from the House of David. He was a carpenter and the Gospel states that he was a just man. Special veneration of St. Joseph began in the East and did not begin in the West until the 15th century. His feast day is March 19th; the feast of St. Joseph the Worker is May 1st.

Symbol: Staff with lily - Belongs to St. Joseph, whose staff, according to legend, put forth lilies.

Heart of Mary

Donor: Brzowski, Vincenty i Kazimira

Devotion to the Immaculate Heart of Mary has always been closely associated with the congregation of the Holy Ghost. The coat of arms of the congregation has the heart of Mary at its center while the Holy Spirit is descending as one of God's gifts to us all. The Motto of the congregation reads: Cor unum at anima una—One Heart and One Soul. It was not until the 16th century, with St. John Eudes, that there arose a widespread devotional practice honoring Mary's heart.

Heart of Jesus

Donor: Siostry Borromeo Sisters of St. Charles Borromeo

(These Sisters taught at St. Stanislaus School from 1889 to 1895)

The heart of Jesus is a natural symbol of His ardent and total love. The heart is the symbol of true love, understanding, mercy, for happiness and joy, as well as sorrow. It is recognized as the key organ of the human body that coordinates the intellect and emotions. When the soldier pierced Christ's side at the Crucifixion, water and blood gushed forth. Worship is rendered to the pierced Heart of Jesus streaming forth living waters of grace. Devotion to the Sacred Heart of Jesus began in the year 1000 A.D., though not becoming a popular devotion until the 17th century following Christ's appearance to St. Margaret Mary, a French nun. It was the Bishops of Poland who petitioned Pope Clement XIII in 1765 for a liturgical feast of the Sacred Heart of Jesus for Poland. In 1856, Pope Pius IX extended the feast to the Universal Church. The month of June is dedicated to the Sacred Heart of Jesus.

Rose Windows

The Wheel Windows of the Romanesque churches are the ancestors of the Rose Windows and both evolved from a simple round hole. As the Romanesque windows gradually enlarged, they began to accommodate large expanses of stained glass.

The Wheel or Rose Window is a vehicle of spiritual expression and is one of man's most profound sacred symbols. The circle is the symbol of God, the Father—of eternity and expresses the sense of the eternal in the universe and in the person.

The spokes of the Wheel Windows create an image of the rays of the sun, symbol of Jesus Christ, Son of God. The wheel is almost a universal symbol of time, a seemingly endless repetition of night and day, season after season, a healing image of order in a chaotic world.

The Rose Window appeared quite suddenly in the year 1200 in France and remains essentially a French phenomena. It was the combined genius of glazers and masons that turned many Western walls and transepts of Gothic Cathedrals into immense circular visions of color and light.

Every Rose Window is a symbol of creation and the created universe. Its radiating pattern suggests many different paths to the One center. The west signifies the seat of darkness and demons. To those sitting in darkness, the Rose Window high above was said to make the light of the Gospel visible.

At St. Stanislaus there are three large round stained glass windows. The two smaller ones are found at the center of the upper side walls. They are the simple Romanesque round windows composed of a series of circles. At the center of the large round window on the south wall is a portrait of St. Stanislaus Kostka.

Directly opposite at the center of the other round window is a portion of the Coat of Arms of the Spiritans, or Holy Ghost Fathers. In 1849, two communities, the Congregation of the Holy Ghost and the Holy Heart of Mary, united to form the Congregation of the Holy Ghost under the protection of the Immaculate Heart of Mary.

The descending Dove is the most appropriate symbol of the Holy Spirit. "While Jesus, after His baptism was at prayer, heaven opened and the Holy Spirit descended on Him in Bodily shape like a Dove." The pierced heart symbolizes both the Seven Sorrows of Mary and her Immaculate Heart.

Below the Heart is inscribed, "Donum Rev. P.A.J., C.S.Sp.," which translates, "Given by Rev. Pastor Anthony Jaworski, C.S.Sp." Father Jaworski was the first Holy Ghost Father to be assigned pastor at St. Stanislaus and was pastor at the time the Church was built.

Medallion Windows

Medallion windows are made up of a series of ovals, circles, diamonds, quarterfoils or other regular shapes that are set vertically.

At St. Stanislaus, the Medallion-type windows are found on the upper tier of windows on the north and south walls. They are the vertical windows below the circles which enclose religious symbols. Medallion windows are also on the side walls in the vestibule of the Church.

Symbols

The Catholic Church has a wealth of symbolism. Particularly the Byzantine Church had an unsurpassed gift of rendering the symbolism of the spiritual world into color and form. The early Christians saw God in everything and, therefore, attached to well-known words and things a spiritual meaning. Symbols form a link to Christians of our origin and have been called a kind of early Christian hieroglyphics.

Signs and symbols are the language of the soul; a beautiful and poetic expression of thought; a visible sign of something invisible.

Great support and comfort can be drawn from visual symbols. There is a power in symbolism to transmit ideas and feelings, especially those that lie beyond the boundary of logic and language. They are a bridge to deeper meaning—having many layers of meaning. Or, they can be likened to a pebble cast into a lake with rings of associated ideas, extending outward in wider and wider areas. A true symbol must remain dynamic and flexible, encouraging the growing point of feeling and thought. Its greatest value is when it triggers a thought, which opens the mind to a new reality that flows into the spirit in a sudden burst of insight and understanding accompanied by an inner peace and harmony.

Upper Right-Tier Windows:

Nest of the White Eagle: Symbol of Poland, Freedom and the City of Gniezno

According to legend, Lech, first ruler of Poland, loved falconry. He wanted the strongest and swiftest bird, and decided that would be an eagle. While hunting, he spotted on a rocky crag, a nest of a white eagle with her young ones around her. The white eagle watched Lech climbing steadily towards her, and the young ones, frightened, crept under her wings for protection. While attempting to snatch a little one with one hand, he held a dagger in the other, hoping the eagle would wound herself when she came to near. The struggle continued and the eagle was wounded several times; blood trickled down her white feathers. Lech began to admire the eagle's courage and unyielding defense of her nest. Suddenly he felt ashamed and turned away. At the foot of the hill, he sat down and gazed around him. Would he not defend his land with the same tenacity as the eagle had defended her nest? He then decided that the courageous white eagle would be the symbol of Poland and of freedom for which every Pole, worthy of the name, would shed their blood. Thus, to this day, on the shield and banner of Poland is blazoned the white eagle on a crimson field. Also, at that spot, Lech built his castle and a city grew around it. The city was called, "Gniezno," meaning "nest," and was the first capitol of Poland.

IHS

Ornate sacred monogram for Jesus. The monogram is based on the Greek word meaning "Jesus." It was from this that the Latin IHS was derived. As is often done, a Latin cross is incorporated in the monogram. The use of certain groups of letters, derived from Greek and Latin words as symbols of our Lord Jesus Christ, was instituted in the early days of the Christian Church.

Crown of Thorns, Nails and Inscription, INRI

Crown of Thorns: Emblem of the Passion and Crucifixion of Jesus Christ. After Christ was interrogated by Herod and remained silent, the soldiers clothed Him in a purple robe mocked and spat on Him, and crowned Him with a crown of thorns, which pierced His Sacred Head.

Upper
Cross

The C
MA:

A
arrang

Lamb

A
totally

A
eve of
Placing

salvati

Gr
pattern

dows a

At

Joseph
above t

The
reporting

with scer

The
Tomasze

Giuseppe

Nails: Christ was crucified by nailing Him to a cross. The nails are formed into a fork, an early symbol for the Cross of Christ.

INRI: Sacred Monogram for the Latin words, which translate, "Jesus of Nazareth, King of the Jews," words written above the Cross on which Christ was crucified.

Upper Left-Tier Windows:

Cross and Crown

Cross: Sign of victory and salvation. By Christ's Cross and Resurrection, we are freed from sin and death.

Crown: Mark of victory and sovereignty

The Cross and Crown combined represents the faithful who shall be rewarded in heaven.

MA: Monogram for Mary, the Blessed Virgin, MATER DEI, Mother of God

A Monogram is a character composed of two or more letters; the nature of the letters, together with various possible arrangements, produce a beautiful and symbolic design.

Lamb with Banner: Symbol of the Resurrection

A Lamb, in the Old Testament was the sacred sacrificial animal, without blemish, and is the symbol of Christ, the totally sinless sacrificial victim who offered Himself as an expiation for our guilt.

A Standard with Cross is the Christian symbol of victory. It was in 313 A.D., when the Emperor Constantine, on the eve of battle, received a vision. He saw a luminous cross with the words, "In hoc signo vinces." "In this sign conquer." Placing the Cross on his standard, he won an impressive victory. From then onward, the Cross became a sign of victory and salvation.

Grisaille Windows

Grisaille in French means, "to paint grey" and refers to the pearly, silvery, or lightly tinted glass painted with foliage patterns or geometric shapes. Occasionally, the patterns are interrupted with brightly colored, small motifs. These windows allow much needed light to enter the church.

At St. Stanislaus, there are small grisaille glass windows in the sanctuary under the pictures of St. Therese and St. Joseph. The vertical part of the Medallion windows on the upper tiers over the galleries are grisaille; as are also the glass above the entrance doors leading into the Church. In the vestibule, grisaille windows are found on the side walls.



The Paintings

The History

The earliest record of the paintings at St. Stanislaus is from the August 4, 1892 issue of the Pittsburgh Catholic, reporting on the dedication of the new Church. The Church was described as having "the walls and ceilings embellished with scenes taken from the Bible." Unfortunately, no record of these paintings exist.

The next mention of the paintings is found in the Kalendarz published in 1900 by the then pastor Rev. Caesar Tomaszewski, C.S.Sp. He wrote that in 1899, he had the interior of Church repainted in the 16th century Italian style by Giuseppe Crovagna, an Italian artist. The ornamentation, flowers and arabesque was the work of another Italian artist, a

Mr. Mauro. Father Tomaszewski selected the subjects for the paintings, stating, "that they were very accurate and well chosen and very suitable for a Polish church because they depicted lives of Holy persons, as well as national treasures."... "and all the drawings on the vaults are so wonderful that when viewed from below seem not to be painted, but real sculptures in stone." Following are the paintings selected by Father Tomaszewski:

- First Vault: Holy Trinity (changed)
- Second Vault: Picture of Our Lady of Czestochowa encircled by a description in Polish (changed)
- Third Vault: No picture because of chandelier and ventilation (changed)
- Fourth Vault: St. Stanislaus Kostka receiving Communion (changed)
- Fifth Vault: Picture of St. Cecelia (changed)
- Sixth Vault: Coat of Arms of Poland and Lithuania (remains the same)

In the sanctuary to the left of the altar was a large picture of the Birth of Christ and to the right of the altar, a large picture of the Lord's Ascension. "The lower part of the sanctuary was painted with religious symbols in dark colors." The concave parts of the smaller vaults over the side aisles were also ornamented and decorated.

It was during the administration of Father Paul Kwapulinski, C.S.Sp. that the Church was almost completely renovated. The roof was repaired, new concrete foundation laid, a new organ installed, and the interior frescoed. The work was completed for the celebration of the Golden Jubilee of the Parish on November 25, 1925. The artist commissioned for the frescoes was an Italian artist, Vincent Scatena. Later when Father John Janczuk, C.S.Sp. was pastor (1941-1968), Scatena repainted the Church as a gift, in gratitude for having been entrusted to fresco the Church early in his career, which helped to establish his reputation. During his long career, fifty-two years, Scatena designed several churches and theatres in Pittsburgh, among them, the Warner Theatre and the Immaculate Heart of Mary Church on Polish Hill.

The present paintings at St. Stanislaus show the fusion of religious and national images, which is a special feature of Polish Catholicism. The Poles fervent love of soil resulted in defense of country and a strong feeling of national solidarity. Inherent in the immigrant Pole was an intense spirit and faith in their culture. In these paintings, little emphasis is placed on the serene and peaceful, which if done, could have unwittingly devitalized their living image of faith, removing it from the storm and stress of their earthly life. As the Poles found life a struggle outside the walls of the Church, so images of conflict may well have reinforced their courage and fortitude and belief in ultimate victory.

Sanctuary

Mysteries of the Rosary surround the main altar. To the right is the first Joyful Mystery, the Annunciation. At the left is the first Sorrowful Mystery, the Agony in the Garden, and on the semi-dome behind the high altar is the fifth Glorious Mystery, the Crowning of the Blessed Mother Queen of Heaven.

Coronation of the Blessed Mother

This painting follows the earliest tradition of Christ with His Mother seated on the same throne. She sits at His right hand as He places a crown of roses upon her head. Surrounded by angels, the Father looks down, while the Holy Spirit (as a dove) hovers between them. The crown of roses symbolizes heavenly joy.

Annunciation

This is the moment when the Archangel Gabriel announces to Mary that she is to be the mother of Jesus Christ, Son of God. This is the Mystery of the Incarnation, when the Holy Spirit enters Mary's body and Christ is conceived. Divine rays leading to Mary's ear indicate that the Word was made flesh. The Annunciation is always expressive of humility and surrender. Pictures of the Annunciation invariably show in some part of the room a white lily, symbol of chaste motherhood. In this picture, the Archangel Gabriel is holding a lily. From the 13th century onward, the Annunciation became an expression of theological dogma and formed a part of every altar piece.



Agony in the Garden

After the Last Supper, Jesus took Peter, James and John with Him into the Garden of Gethsemane to pray. He went aside, fell on His face, and prayed. The Agony in the Garden, the rosary's fifth Sorrowful Mystery, presents Jesus as a man, who like us has to struggle to choose God's way. In the Garden of Gethsemane, Jesus died interiorly the same death for sin He was later to undergo on the Cross. "In anguish, He prayed and his sweat fell to the ground like great drops of blood."

patie
I
30's,
S
emul:
from
not ev
age to
be no
the C
drag l
failed
Bisho
In
just fi
a Sou
own c
time i
answe
W
Szulko
Sanctu
Th
faith.

Pri
the Ger
Germa
would c
equality
Dubrav
966, he
penetra
and ma
were to
Official
first ste

In 9
Poland,
in Polan
few year
martyrec
Gniezno
German

St. Joseph with the Young Jesus

Next to the Agony in the Garden is the painting of St. Joseph instructing the boy Jesus with a father's tenderness, patience and loving care.

St. Therese

Directly opposite is a painting of St. Therese, a young French Carmelite nun, a very popular saint in the 1920's and 30's, known as "The Little Flower." She died in 1897 at the age of twenty-four and canonized in 1925.

She was baptized Marie Frances Martin and was the youngest of nine children. When at fourteen, she resolved to emulate her two sisters and become Carmelite nun, she was up against insurmountable odds. The rule was that only two from one family could be in the same community; her father had just suffered a stroke; and the Superior of Carmel would not even consider a child of her age. She petitioned the Bishop and was promised an answer on her return from a pilgrimage to Rome. At the audience with Pope Leo XVIII, although the people were told the Pope was tiring and that there would be no more conversation, Therese, when it came time to meet the Pope, knelt before him and pleaded to allow her to enter the Carmelite Order. She grabbed his legs and would not let go. Finally, the guards lifted her bodily and literally had to drag her out of the audience room. Therese was in despair; the Bishop had denied her petition. All human efforts had failed. Then the Lord acted and touched the heart of the Bishop. Suddenly on January 1, 1888, she received word that the Bishop had given his permission. She was proffered in 1890, taking the name, Therese of the Child Jesus.

In 1894, by order of the Prioress, her sister, Pauline, Therese began to write the story of her childhood. After she had just finished, she was ordered by her new Prioress to tell of her life in the convent. Both were combined into, "The Story of a Soul," which became one of the most widely read books. Although when she died, she was virtually unknown even in her own community, within two years of her death, the power of her intercession was felt all over Europe. The swiftness of time in which devotion to this saint grew was phenomenal. Prayers and novenas were made to her for favors, which were answered in abundance, usually preceded by the reception of a rose.

When the Church was being repaired and repainted following the disastrous 1936 St. Patrick's Day Flood, Pearl Szulkowski suggested having a painting of St. Therese. She donated the funds for this present portrait of St. Therese in the Sanctuary.

The paintings of the Church are rich in History—not only the History of a people and nation, but the History of their faith.

Baptism of King Mieszko

Conversion of Poland to Catholicism with the Baptism of King Mieszko I in 966

Prince Mieszko was in a desperate situation. He knew if Poland remained pagan, it would continue to be threatened by the Germans under the pretext of converting them to Christianity. If he accepted the Christian faith from the powerful Germans, he knew his country would be dominated by them and cease to exist. If he accepted Byzantine Christianity, he would escape German interference, but would separate Poland from the Latin West, and Mieszko desired Poland to have equality among the European nations. He solved his dilemma by first marrying the Christian princess of Bohemia, Dubravka, in 965, thus allying himself with a Slav neighbor, which had been Christian for some time. In the following year, 966, he himself was baptized, which was immediately followed by the conversion of his entire nation. The new faith soon penetrated into the soul of all Poland. Adherence to Rome brought the Poles into the great Medieval tradition of the West and made them share in much of the progress of Western culture. In offering their allegiance to the Catholic faith, they were to gain power which would be invaluable to them in their struggles and a source of rebirth in their misfortunes. Official adoption of Roman Catholicism represents the most momentous event of Polish history. Mieszko's baptism was the first step in the formation of the single most important element in modern Polish culture.

Death of St. Adalbert

While Offering Mass in a Grove Sacred to the Prussian Pagans

Adalbert was Attacked by Prussian Priests and Killed with Seven Spears

In 996, a distinguished monk, Adalbert (a Bohemian prince) appeared at the Court of Boleslaw, the Brave, King of Poland, who received him with all honors. He had been sent by Pope Sylvester I with the mission of spreading the Gospel in Poland. He became Bishop of Gniezno, the oldest Episcopal See in Poland, and the cradle of Polish Catholicism. After a few years, Adalbert turned to converting the Prussians, a non-Slavic people inhabiting the Baltic seaboard. He was martyred in 997 and canonized in 999. After the martyrdom of Adalbert and his body laid in the Cathedral of Gniezno, Gniezno was immediately raised to the dignity of an Archbishops and the Polish clergy were no longer subject to the German clergy.

Grand Duke of the Teutonic Knights Paying Homage

King of Poland in Majesty and the Grand Duke of the Teutonic Knights Kneeling Before Him in Homage

This picture portrays the ceremony on April 1, 1525, when Albrecht Hohenzollern, the last Grand Duke of the Teutonic Knights of the Cross, knelt in the central square of Cracow and publicly promised obedience and pledged himself and the Teutonic Knights to be loyal subjects to the King of Poland in the person of Sigismund I of the Jagellonian dynasty.

The Order of the Teutonic Knights had entered Poland in 1226 at the casual invitation of Conrad of Masovia, whose territory was continually being raided by the pagan Prussians. This Order of unemployed, mostly German, Crusaders loaned their services to any princely ruler who would pay for military help against the unbelievers. For fifty years, using enslavement and extermination as the simplest process of conversion, they ended with the total conquest of all Prussian lands and by usurping the very name of the former Prussians. The Knights continued expanding their territory in Poland and Lithuania by fire and sword, killing the conquered inhabitants and importing German settlers.

Their strong, ruthless rule was only broken at the Battle of Grunwald on July 15, 1410, one of the greatest and bloodiest of the Middle Ages. A motley collection of some 39,000 Poles, Czechs, Lithuanians, Ruthenians and Tartars decimated the Knights on the field of battle, killing the Grand Master, Ulrich von Junginen and all the Order's officers, but one.

Although Poland contended itself with insignificant concessions, the essential part was that after Grunwald, the power of the Order had ended. They ceased to be a danger to Poland and Lithuania, and Poland began retrieving its lost territory. It was not until 1525, however, that Poland established complete sovereignty over the Teutonic Knights.

Martyrdom of St. Stanislaus, Bishop of Cracow

Stanislaus, Bishop of Cracow, repeatedly denounced the oppressions of King Boleslaw II. When finally Stanislaus excommunicated him, the King was furious with the Bishop's interference and sent his attendants three times to kill him and three times they failed. On May 8, 1079, outside of Cracow in a small chapel while Stanislaus was saying Mass, Boleslaw, himself, using his Crusader's sword, beheaded Stanislaus and dismembered his body. St. Stanislaus's dismembered body was seen as the symbol of a divided country and its miraculous recomposition was taken as a prophesy of Poland's eventual resurrection. The body of St. Stanislaus rests in a tomb in the center of Cracow in the Cathedral on Wawel Hill.

John Sobieski's Defeat of the Turks at Vienna

After his astonishing annihilation of the entire Ottoman army at the second Battle of Chocin, John Sobieski entered Warsaw in triumph and was acclaimed King in 1674.

In 1683, the Turks, with a force of 140,000 men, swept through Southern Europe with Vienna as their goal. When Vienna's plight grew desperate, Emperor Leopold of Austria appealed to John Sobieski, who immediately assembled a relief force and rapidly led his army into Austria. The army labored up Kohlenberg mountain as this was the only position undefended by the Turks. On the plain below, lay the huge Turkish army.

At dawn on September 12, 1683, Sobieski and his Polish calvary, carrying tall lances that "could hold up the sky if it tumbled down" charged to the plains below. The King himself led the final charge with his Polish Hussars who wore wings on their shoulders to frighten their enemies' horses. The victory seemed miraculous—so sudden and overwhelming that Vienna could not believe the Turks were defeated. Sobieski gave credit for his victory to God, saying, "I came, I saw, God conquered."

John Sobieski and his Polish army had saved Christian Europe and Western culture from the infidels. If Vienna had fallen, the rest of Europe would not have been safe. Sobieski had driven Islam from Central Europe for good. By holding the line against Islam, Poland enhanced its traditional claim as the "most steadfast Fortress for the Whole of Europe against the Barbarian peoples."

The Death of St. Stanislaus Kostka

Before his novitiate was completed, Stanislaus fell ill. No one thought his illness serious. He had told a priest friend he hoped to be in heaven to celebrate the next Feast of the Assumption of the Blessed Mother. Early the morning of the Assumption, August 15th, Stanislaus whispered he could see Our Lady coming with angels to take him home. He died that morning, a young man of seventeen.

The Four Evangelists

Writers of the Four Gospels

St. Matthew

Beginning the circle with the lower right-hand picture, Matthew was a tax collector for the Roman occupying forces when Christ called him to be an apostle. Traditionally, he is the author of the first Gospel, which is the most familiar and popular. Matthew begins his Gospel with the human ancestry of Christ. His symbol is a Man with wings, the "Divine

Man” because his Gospel teaches us about the human nature of Christ; and “Man” for Christ’s humanity and Incarnation. His Gospel was directed to the Jewish Christian and therefore has many references to the Old Testament, showing Jesus as the fulfillment of the Old Testament prophecy.

St. Mark

St. Mark was the companion of St. Peter from whom he received the facts and incidents to compose his Gospel. He wrote for non-Jewish Christians; therefore, his Gospel contains many explanations of Jewish customs, though seldom quoting from the Old Testament. His emblem is the winged Lion, as he begins his Gospel with St. John the Baptist, the voice of the Lion roaring in the desert, “Prepare the way of the Lord.” Mark likes miracles and action and these are his by-lines. His is the shortest of the Gospels. His message is that Jesus is the Son of God, rather than the Messiah of the Old Testament. He presents Jesus as the suffering Redeemer, who was misunderstood and rejected until His resurrection.



St. Luke

St. Luke was a Greek physician, disciple, and missionary, who traveled with St. Paul. He addressed his Gospel towards Christians who were already familiar with the actual Gospel message, and made a special effort to attract educated, non-Christians. His language is Greek and his style is excellent. His emblem is the ox and is a reference to his Gospel which deals with the sacrificial aspects of Christ’s life. He begins his Gospel with Zaccarius, the priest at the altar, offering sacrifice. Dante referred to St. Luke as the “recorder of Christ’s loving kindness,” and as the “historian of the compassion of Christ.” To Luke, Jesus was the Savior to all people. His Gospel emphasizes the mercy and forgiveness of Jesus, as well as the joy all should experience at the salvation offered by Christ. He also stresses the compassion of Jesus for the poor and outcast.

St. John

St. John the Evangelist was a Galilean fisherman. He referred to himself as the disciple “whom Christ loved” and to whom Jesus at the Crucifixion confided the care of His Mother. In art, he is depicted as the youngest and the most physically beautiful of the Apostles. He wrote for the Christian communities around Ephesus in Asia Minor. St. John was called the “Divine” meaning Theologian. His symbol is the rising eagle, for as the eagle soars in pure and lofty regions of the atmosphere, St. John soars to heights sublime in the very opening words of his Gospel. St. John is the messenger of the Word of God. His gaze pierces further into mysteries of Heaven than any other man. The theme throughout his writing is the Divinity of Christ. His writing is rich in symbolism and hidden meanings, and is a theological reflection upon the life and teachings of Jesus as He lives on in the Church and Sacraments. John is dynamic. He stresses the eternal quality of the Son of God.

Blessed Mother and the Christ Child

Pictures, such as this one, where the Madonna is holding the Christ Child, surrounded by angels, is the acknowledgment and tribute to the Virgin Mary of Christ and Queen of Heaven. She wears a cape of blue, color of constancy, over a long dress of red, hue of suffering and love. Mary is the supreme woman.

One of the main characteristics of Polish Catholicism is the Poles intense love and devotion to the Blessed Mother. In 1656, after the siege of Jasma Gora, in the name of the whole nation, the King proclaimed, and Parliament confirmed (a totally unique step for a government) that henceforth Mary would be venerated a “Queen of the Crown of Poland.” Mary has been Poland’s greatest source of consolation, strength and miraculous assistance.



Choir of Angels and Saints

Triumph of the Church

The Triumph of the Church is distinguished not only by angels, but by bishops, religious and saints. The ten portrayed in this painting are Polish saints or those religious who served at St. Stanislaus.

Coat of Arms of the Republic of Poland and Lithuania

On the Coat of Arms, Poland is represented by their national emblem, the white eagle on a red field, and Lithuania by their national emblem, a mounted knight, Vytis, on a blue field. According to Father Tomaszewski in the Kalendarz of 1900, the emblem "reminds us that Poles and Lithuanians are brothers and sons of the same Fatherland and the same Church, which they defended together." On the bottom third of the emblem is St. Michael, the Archangel, leader of the celestial armies and guardian of souls.

In the center of the emblem is the Blessed Mother, holding the Christ Child. This is Mary under her title, "Kołowa Korone Polski," "Queen of the Crown of Poland." Surrounding the portrait are the words, in Latin, "Jesus, Mary, Queen of Poland, pray for us." Below the emblem are the Polish words, "Boze Zbow Polske," "God Save Poland." At the top of the emblem is the Royal Crown of Poland.

The Union of Poland and Lithuania began in 1386 with the marriage of the girl Queen of Poland, Jadwiga and Jagiello, Grand Duke of Lithuania. The following year, Lithuania, the last pagan country in Europe, converted to Catholicism, and the first Charter of Privileges was given to the Lithuanian nobles by which they obtained all the rights enjoyed by the Polish nobility. Jadwiga looked upon the union as a true spiritual fellowship. By the Act of Lublin in 1569, Poland and Lithuania became, to all intents and purposes, one nation with separate identities. The Republic was based on the principle of "the free with the free and the equal with the equal." This concept of a Federation or Commonwealth was unprecedented in Europe. The Republic lasted until 1795 and was finally extinguished when Poland was partitioned for the third time by Russia, Prussia and Austria.

The reason for the years "1764-1848" appearing on this painting, remains a mystery.

The year "1764" was the beginning of the death of the Republic of Poland. This was the year of the imposition by Catherine of Russia and subsequent quick election of Stanislaus August as King of Poland. He owed his support to the notorious fact that during his diplomatic stay in St. Petersburg, he had been Catherine's lover. Though Stanislaus August was elected to serve the interests of Russia, instead he served the cause of Reform. The King gave practical encouragement to innovative thinkers and attempted to implement reforms at the first Diet of his reign. Nonetheless, Catherine was determined to keep Poland enfeebled and impoverished, and possessed the military and political power to do so. The Republic of Poland-Lithuania was destroyed not because of internal anarchy; it was destroyed because it repeatedly tried to reform itself, which was anathema to Russia, Prussia and Austria.

The only significance for the year "1848" is that was the year of the union of the Societies of the Holy Ghost and the Holy Heart of Mary.

Nothing can be found of anything that began in 1764 and ended in 1848.

Altar, Statuary and Other Furnishings

Main Altar

All the paintings, stained glass, statues and architecture of the interior of St. Stanislaus establishes a clear focus of attention, drawing the spectator's eye inevitably to the magnificent high altar with its magnificent Cross and Crown.

The main altar was purchased at a cost of \$1,200.00 and donated by the members of the Society of St. Stanislaus Kostka, the first fraternal organization founded in Pittsburgh by Polish immigrants in 1873, and which formed the nucleus for St. Stanislaus parish.

The high altar is composed of both marble and wood. The salmon-colored columns supporting the Crown, the table part of the Altar, and the section below the table are made of marble. All the remaining portion, including the Crown, is made of wood.

At the base of the altar, at the center, is the figure of the Lamb seated on a book and holding the standard with cross. The Lamb, Christ, the gospel image, emphasizes the sacrifice of Christ laying down His life for our redemption. The book is the Book of Revelation with its passionate verbal imagery that strengthens the concept of Jesus as the heavenly Lamb of God. The standard with cross is the sign of victory and salvation through Christ.

The present altar of sacrifice has been placed in front of the high altar, and is covered with a damask Laudian Frontal designed and crafted by Sister Concetta Fabo, OSF.



Crucifix and Crown

The sense of climax is further enhanced by the baldacchino or canopy over the high altar, built in the form of a Crown, the ancient symbol of the Church Triumphant. The Crown is similar to the one worn by the Blessed Mother in portraits of her as Matka Boska Ostra Bramska (Our Lady of Ostra Brama). The Crown also resembles one of crowns placed on the head of the Polish Eagle in early drawings.

The Crown is the canopy over the most sacred place in all the Church, the tabernacle where the Eucharist is kept; where Christ is truly present. The Crown is also the canopy over the throne—the Cross of Christ. At the base of the Crown are the Latin words, “Se Moriens in Pretium,” which translates, “Offering oneself in death for a ransom,” or, “Oneself dying for a price.” More freely translated, Christ, by His suffering and death, ransomed us, set us free from sin and death.

The Polish immigrants above all loved the image of Christ, Son of God. These humble people were deeply moved by the idea of an omnipotent and benevolent God, offering refuge and consolation; by the promise of life with Christ in this world, and resurrection after death and entry into Paradise; by the doctrine that all men are equal before God without regard to rank or title, and that they be judged mercifully and their sins forgiven.

The two angels on either side of the Crucifix show both east and west traditions. The angel on the right has arms crossed over its breast in the eastern manner; while the angel on the left has hands joined and fingers pointed in the western fashion. The angels turn toward the Cross as though participating in the anguish of the Savior, though remaining apart, respectful of the event itself and its significance. Christ is portrayed in a similar manner, suspended between the sufferings of mankind and the assurance of salvation. The entire sculpture is imbued with dignity, compassion and absolute faith. The two angels flanking the main altar hold candles which signify their respect for the Creator whom they serve.

Candles and Bells

Candles on the altar play great and varied roles. The six candles on the main altar represent the Church's constancy in prayer. The sanctuary lamp affixed to the wall indicates that the Blessed Sacrament is reserved. It denotes the presence of Christ in the Church.

Side Altars

The two side altars, made of wood, were purchased four hundred dollars each from St. Joseph's German Orphans Home, then located on Troy Hill and under the jurisdiction of the Sisters of Notre Dame.

The left side altar is dedicated to St. Joseph. He holds a lily, his emblem, and the Christ Child, who, with both hands, holds the globe, the world, in His hands.

The right side altar is dedicated to the Blessed Mother under the title, “Queen of the Holy Rosary.” She holds a rosary in her right hand. The Rosary is a form of prayer that combines the recitation of the Lord's Prayer and ten Hail Mary's with meditation upon specific events in the life of the Blessed Mother.

The Blessed Mother wears a mantle of blue, the color of constancy over a long dress of red, the hue of suffering and love. She appears ineffable, majestic and serene. She holds the Christ Child so that he faces the worshipper. His arms are held wide like a child entreating to be held and embraced. Together they captivate, humble and inspire those who stand before them.

Grotto to the Poor Souls

At the far right is the sculptured Grotto of the Poor Souls in Purgatory, made of paper mache and erected at St. Stanislaus in 1937. Previously, there was a novena for the Souls in Purgatory on Monday nights.

The Grotto depicts The Blessed Mother, dispenser of mercy, with a rosary in her right hand and holding the Christ Child in her arms, with both bending in solicitude toward the Poor Souls. The Christ Child holds a wreath of roses, indicative of heavenly joy. Early Christians placed roses on the tomb of martyrs as a symbol of resurrection.

Both the Christ Child and the Blessed Mother wear crowns, symbol of majesty and benevolent omnipotence. The Souls in Purgatory have arms outstretched beseeching to be released from the pains of purgatory.

Picture

Our Lady of Perpetual Help

To the left of the altar to the Blessed Mother is an icon of Our Lady of Perpetual Help. The picture, painted by an unknown artist in Crete in the 14th or 15th century, was brought to Rome in 1495. Mary appeared to the daughter of the family who had acquired the picture and commanded it be placed in a church dedicated to St. Matthew. To this girl, Our Lady referred to herself as, “Holy Mary of Perpetual Help.” In 1795, the French army seized Rome and St. Matthew was leveled, but not before the picture was removed. In 1855, the Redemptorists built a church to St. Alfonso on that site, and in the same year, the picture was exposed to public adoration. The original icon is painted on wood and distinctly Byzantine in style. The Divine Child is represented as a child of two or three and is seated on His Mother's left hand. On either side are the angels Michael and Gabriel bearing the symbols of the Passion. The artist depicts the mental anguish of Christ

as He gazes at the Cross and with a touching stroke painted the left sandal falling off His feet as He winces in terror. Although aware of the sufferings awaiting her Son, Mary's compassion and tender care go out primarily to the children of men.

Originally in that space was painted a Cross and above it, a triangle enclosing an eye, symbol of Divine Providence—the benevolent guidance of God; caringly watchful; turning evil into good.

Pulpit

To the left of the main altar is the raised pulpit, handmade of wood. In the 18th century, one of the essential features of worship became the sermon, and the pulpit was raised to bring the people closer to the preacher. Around the side of the pulpit are small statues of outstanding preachers and teachers. First is St. John the Baptist, who herald the coming of the Messiah by preaching repentance. Next is St. Paul, ardent missionary and powerful preacher. Then, St. John Nepomucene, who possessed extraordinary talents as a preacher. And, the one woman, good St. Ann, instructing the young Mary.

Above and behind the pulpit is a sound reflector, a necessity before microphones. Originally only the Dove, symbol of the Holy Spirit, appeared on the reflector. In the 1970's, the present modern portraits of the Evangelists, Matthew, Mark, Luke and John, were painted on the reflector, with the Dove in the center.

Baptismal Font

At the entrance to the Church is a handsome wood baptismal font. The cover of the font, at the top, shows St. John baptizing Jesus. The original purpose of the font cover was simply to protect the Holy Water. In medieval times, elaborately carved wooden covers became an important decorative feature, rendering honor to the font and dignity to the rite of Baptism.

Under the rim of the font are carved angels, messengers from God, divinely active in the world as guardians, guides and protectors particularly of infants and young children. Near the base of the font are carved demons or evil spirits. In the Romanesque period, the life of the Christian was seen as a struggle with the monstrous powers of evil. The evil spirits are also a reminder of the promise made during Baptism to renounce Satan and all his works.

Holy Water Fonts

There are five Holy Water Fonts of Angels holding basins for Holy Water. One is at the side entrance; two in the vestibule at the two side doors; and two within the Church at either side of the main entrance. These angels have visages of superlative sweetness and grace.

Stations of the Cross

The Stations of the Cross at St. Stanislaus date from 1888 when on the sixteenth Sunday after Pentecost, they were canonically erected at St. Stanislaus when the Church was then located on the third floor of the school.

The Stations of the Cross are a series (fourteen in number) of pictures or carvings showing incidents in the journey of Christ from Pilate's House to His entombment. At St. Stanislaus, the Stations are handmade of wood, with the title of each event written in Polish.

It is believed the Way of the Cross was initiated by the Franciscans in the 14th Century, and probably originated with pilgrims returning from the Holy Land, who having followed the Via Dolorosa in Jerusalem wished to recall at home the Way of the Cross as an aid to prayer and meditation.

Confessionals

Three in number, the two confessionals on either side of the main doors into the Church are the ones presently in use and unchanged.

On the door of the middle part of the confessional, the priest's section, are crossed keys, symbol of the power of the priest to absolve sins. Catholics believe this power was given to Peter and passed down through him to all priests, when Jesus said to Peter, "I will give you the Keys to the Kingdom of Heaven, whatever you bind on earth will be bound in Heaven, whatever you loose on earth will be loosed in Heaven." From these words, Catholics hold that Christ instituted the Sacrament of Reconciliation.



T
remin
woma
The fa
figure
feeling

is cloude
sented to
immediat
Church,
Stanislaus

The s
widely th

To th
was place
emotional

Next t

To the
symbol. T
anything b
n heaven,

Statues

The statuary at St. Stanislaus reminds us of the holy man and woman who are models of faith. The faces of the sculptured figures are strongly imbued with feeling.



St. Stanislaus Kostka

To the right of the Main Altar is an appealing statue of St. Stanislaus Kostka, holding the Christ Child. The two appear to be completely captivated with each other. The pedestal for the statue is handmade of wood.

Child Infant of Prague

To the left of the Main Altar is a statue of the Infant Child of Prague, dressed in royal robes and wearing a crown. His left hand encircles a globe surmounted by a cross, symbol of sovereignty and benevolent dominion over the whole world. His left hand is extended in the manner of blessing. The figure appears to represent the combination of the idea of the Kingship of Christ and of the Holy Childhood, and, in turn, celebrates the mystery of the Incarnation.

The original statue is made of wood and covered with wax. Its origin



is clouded in mystery. It was brought to Prague from Spain in 1628 and presented to the Descalced Carmelite Church of Our Lady of Victory in Prague. It immediately became an object of popular devotion. Along the left side of the Church, a section has been reserved to honor saints revered by the people of St. Stanislaus.

St. Anthony

The statue of St. Anthony of Padua holds the Christ Child. He is venerated widely throughout the United States.

Pieta

To the right of this statue is a replica of Michaelangelo's "Pieta." "After Jesus was taken down from the Cross, He was placed in the arms of His afflicted Mother, who received Him with unutterable tenderness." The Pieta shows the emotional intensity of her grief.

St. Ann

Next to the Pieta is a statue of St. Ann displaying her tender care for her daughter, Mary.

St. Therese

To the right of this statue is a statue of St. Therese, The Little Flower, holding a Crucifix entwined with roses, her symbol. The Crucifix denotes exceptional sanctity. When she lay dying, she would say, "I have never given the Lord anything but love, and it is with love He will repay. After my death, I will let fall a shower of roses. I will spend my time in heaven, doing good on earth."



Vocations

The strong faith and deep love of the Church that so animated our parishioners through the years fostered many vocations to the priesthood and religious life. Among the early vocations were:

Rev. L. Alachniewicz, CSSp	Rev. Stanislaus Jaskolski, OFM	Rev. Leo Wisniewski
Rev. Isidor Langa, OFM	Rev. Peter Lipinski, CSSp	Rev. F. Ojdowski
Rev. Adam Wolnik, OSB	Rev. Francis Szumierski, CSSp	Rev. Michael Krupinski
Rev. Michael Sonnefeld, CSSp	Rev. Valentine Fandray, CSSp	Rev. John Janczuk, CSSp
Rev. Theodore Maniecki, CSSp	Rev. John J. Dekowski, CSSp	Rev. Robert Albright
Rev. F. Szydowski, OSB	Rev. F. Lozowski	
Rev. Stanislaus Dura		

Fathers Michael Sonnefeld, Peter Lipinski and John Janczuk served as pastors in our parish.

The Charity Sisters of St. Charles Borromeo received into their congregation the following young women of the parish:

Rose Jaskolska (Sister Aloysia)	Bertha Chmielewska (Sister M. Charles)
Marianne Wisniewska (Sister Stanislaus)	Rosalie Ojdowska (Sister Philomena)

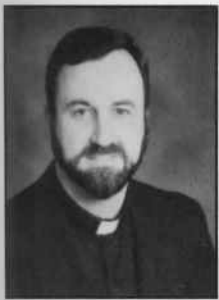
These sisters became the first members of the new congregation, the Franciscan Sisters of St. Joseph. They were joined by other young women of our parish: Anna Dembecka (Sister Clara) Anna Chmielecka (Sister Frances)

Rosalie Jankowski entered the Felician Sisters and received the name Sister Mary Macrina.

The following entered the Sisters of the Holy Family of Nazareth:

S. M. Theonilla	S. M. Hildegarde	S. M. Anita
S. M. Valeria	S. M. Carina	S. M. Rufilla
S. M. Scholastica	S. M. Beatrice	S. M. Fulgence
S. M. Alphonsa	S. M. Illuminata	S. M. Martinia
S. M. Jakubina	S. M. Januarina	S. M. Lauriane
S. M. Catherine	S. M. Paschal	S. M. Genesia
S. M. Amanda	S. M. Prodigia	S. M. Mariella
S. M. Alexandra	S. M. Auxilia	S. M. Flavia
S. M. Innocenta	S. M. Theophila	S. M. Anthony
S. M. Vincent	S. M. Tolentine	(Rose Marie Novak)

Among the baptized in our parish are Rev. Charles S. Bober who is a diocesan priest and is rector at St. Paul Seminary and Sister Miriam Marlinga who has been elected general councilor of the Sister of the Holy Family of Nazareth and will serve in Rome.



Rev. Robert Albright

Father Bob has a long and loving relationship with St. Stanislaus Kostka Church. While attending our grammar school from the 2nd through 8th grades, he served as an altar boy and sang in the choir. During his high school years at Central Catholic, Bob continued to sing in the choir, sometimes substituted as the organist.

He went to LaSalle College in Philadelphia, graduating with a B.A. in Modern Languages and Education. He has done graduate work in music liturgy at Catholic University of America in Washington, D.C. He became a Christian Brother in 1958 and taught elementary and secondary school in Philadelphia and Baltimore.

In 1971, he began his studies for the priesthood. He was ordained on May 6, 1972, and said his first mass on May 11, 1972 at St. Stan's.

He was associate pastor at St. Matthew's Church in Baltimore (1972-1977) and St. Clair's Church in Essex, Maryland (1977-1980). Since 1980 he has been Campus Minister at Towson State University, and the Director of the Division of Ministry to Higher Education.

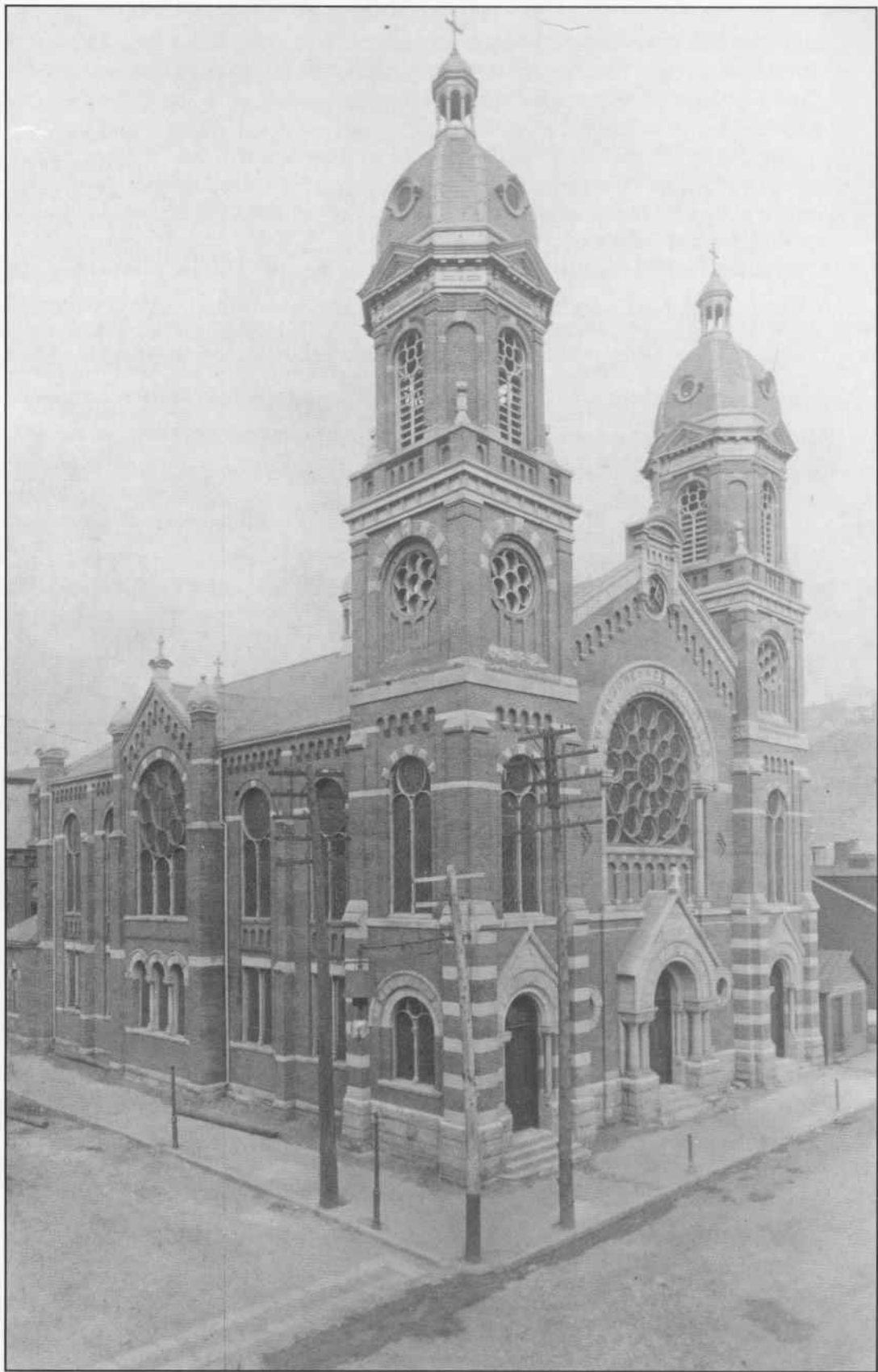
Sister Anthony Novak, CSFN

(Rose Marie Novak)

Rose Marie Novak attended grammar school at our parish school. She then attended Mt. Nazareth Academy for four years. Rose Marie entered the congregation of the Sisters of the Holy Family of Nazareth in 1953. She celebrated the final profession of her vows in 1961.

Following her graduation from high school, she attended Duquesne University and earned a Bachelor of Science degree in Education. Her ministry was in the field of education as a teacher. Another area of her ministry was at Holy Family Institute as a child care worker. Sister Anthony has been certified in health care and is currently coordinator at St. Leonard's Home and working in pediatrics at Mercy Regional Health Services, Altoona, PA.



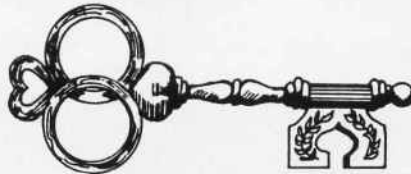


**St. Stanislaus
The Past
(Exterior)**



**St. Stanislaus
The Present
(Interior)**

Paski's



*"Your Pass Key
to Fine Dining"*

Joe - Mary - Gene

2533 Penn Avenue
Pittsburgh, Pennsylvania 15222



In The Strip District

566-2782



**YOU LORD, GIVE PERFECT PEACE
TO THOSE WHO KEEP THEIR PURPOSE FIRM
AND PUT THEIR TRUST IN YOU.
TRUST IN THE LORD FOREVER,
HE WILL ALWAYS PROTECT US.**

Isaiah 3:3-4

The family of:

FATHER TOM SCHAEFER C.S.Sp.

- Mrs. Josephine Schaefer
- Sister Evelyn Sobczak
- Pat, Hank, Patty and Ken Golembiewski
- Bob, Michele, Jason and Justin Janosko
- Jean Stecewicz

IN LOVING MEMORY
OF
MARY CIESINSKI

(SISTER AND AUNT)

"MAY SHE REST IN CHRIST'S PEACE

BROTHER: MOE
AND
NIECE: ROSIE

In Memory of All the

Deceased of the

MOTICHAK FAMILY

and

JARMULOWSKI FAMILY

MOE and ROSIE



In loving memory of

JACK EJZAK

by wife

CLARA

In Loving Memory
of
Margaret Jarmulowski

After Glow

*I'd like the memory of me
to be a happy one,
I'd like to leave an afterglow
of smiles when life is done.*

*I'd like to leave an echo
whispering softly down the ways,
Of happy times and laughing times
and bright and sunny days.*

*I'd like the tears of those who grieve
to dry before the sun
Of happy memories that I leave
when life is done.*

-- Author Unknown

May Warmest Memories Remain

Moe and Rosie





Związek Polaków w Ameryce

ALLIANCE of POLES of AMERICA

Fraternal Insurance Since 1895

6966 BROADWAY CLEVELAND, OHIO 44105 AREA CODE 216-883-3131

FRATERNAL INSURANCE SINCE 1895

Rev. Henry Jezeski, Chaplain

OFFICERS

John Borkowski, National President
Joseph A. Lecznar, First Vice President
Joseph A. Malkowski, General Secretary
Barbara Von Benken, Recording Secretary
Stella Reklinski, Treasurer

DIRECTORS

Cleveland

Daniel A. Dabrowski
Celeste Klein
Michael Malkowski
Wanda Otloski
Theodore L. Reklinski
Alina Szczesniak

Akron

Stella Czarnecki

Toledo

Norman F. Matuszynski

Michigan

Edward Oszust
Francoise Piowowski

Pennsylvania

Charles Mastowski

Lorain

Thomas F. Borowicz

ADVISORS

Chief Legal Counsel: Raymond J. Grabow

Associate Legal Counsel: Edward Zoltanski

Donald J. Zaleski
Ferdinand Peters
Matthew M. Franckiewicz

Chief Medical Examiner, Kenneth J. Klak, D.O.

Editor, Kazimierz S. Kasperek
Public Relations, Charles Jarvis
Office Manager, Patricia Otloski

St. Stanislaus Kostka
Centennial Book

Photography
by
Richard S. Golomb
243-2502

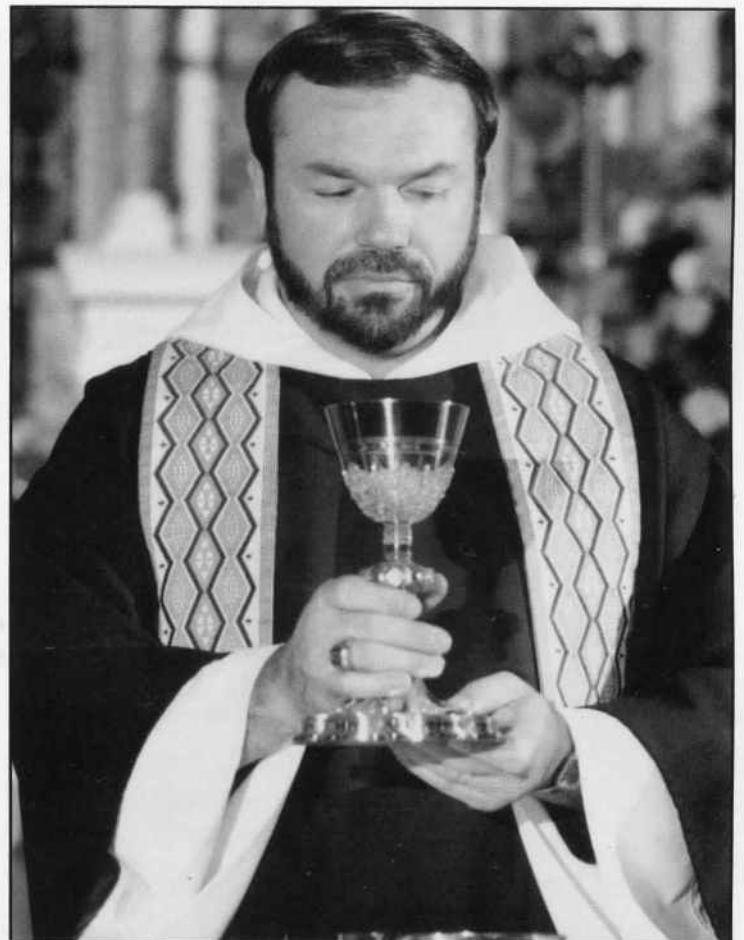
Book Design
by
JL Advertising
821-4686

*In memory of my
beloved husband*

JOE MISENCIK

Wife

MARTY



*Congratulations and Best Wishes
to*

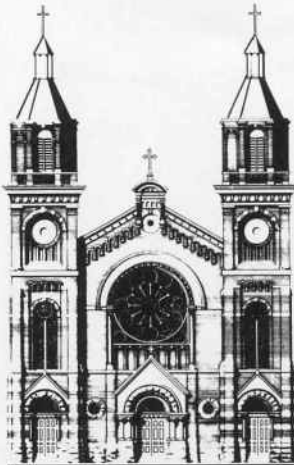
**ST. STANISLAUS
CHURCH**

and

PARISHIONERS

JACK H. ANGOSKI

Member of the Church



GOD BLESS OUR PARISH

In memory of

JOHN FADER

From

WIFE THERESA AND CHILDREN

*Congratulations
on
your 100th anniversary*

**EQUIBANK
PITTSBURGH, PA**

**CENTRAL COUNCIL
OF POLISH ORGANIZATIONS**



PITTSBURGH, PENNSYLVANIA

Warmest congratulations to the clergy and parishoners of Saint Stanislaus Kostka Church on the occasion of your very special 100th anniversary.

MERLE J. ADDAMS
President
2454 SADDLE DRIVE
ALLISON PARK, PA 15101

MRS. JEAN ZAKRZEWSKI
Vice President
WANDA WALAT
Financial Secretary
EVANNE ADDAMS WAWRZONEK
Treasurer

HENRY DRAK
Vice President
CASIMIR GRUZEWSKI
Recording Secretary
REV. MIROSLAUS WOJCICKI
Chaplain



Stephen R. Poremski

Registered Master Plumber

- PLUMBING
- HEATING
- COOLING

- RESIDENTIAL
- COMMERCIAL

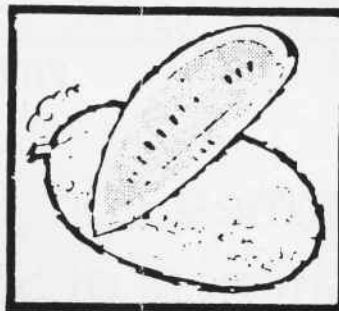
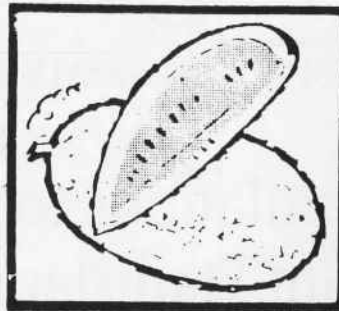
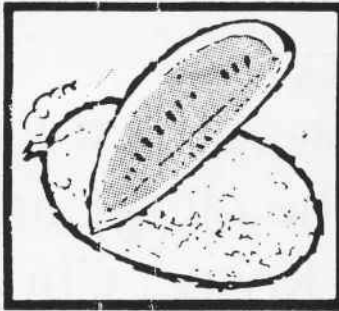
24 HOUR
EMERGENCY SERVICE

(412)561-5339
(412)343-2032

"Congratulations St. Stanislaus Kostka"

When you talk Watermelons...you're talking

Tom Ayooob Inc.



"Congratulations St. Stanislaus Kostka"

**H
+
K** **Borgen**
AUTO PARTS

5419 Butler Street Lawrenceville 15201

Harold & Karen Borgen

782-0103



*In loving memory
of our parents*

**MARCIANNA and FRANCISZEK
MATEUSIAK**

with love

Helen & Mary Ann

In loving memory of

VAN AUKER & EJZAK FAMILIES

by

CLARA EJZAK

St. Stanislaus Kostka

*Congratulations on your
100th Anniversary*

Mary Alice McDonough

*Treasurer
Allegheny County*

**"1884 - 1992"
FIVE GENERATIONS AT
ST. STANISLAUS**

*Peretic
Dobrosielski
Wojnowski
Laskowski
Wesolowski*

Congratulations
&
Best wishes
Joseph, Caroline & Gary Peretic



POLISH NATIONAL ALLIANCE

*The Largest Ethnic Fraternal Benefit Society
in the United States*

**Congratulates
St. Stanislaus Kostka Church
and its parishioners on your Centennial!**

EXECUTIVE OFFICERS

Edward J. Moskal
President

Teresa Abick
Vice President

Frank J. Spula
Secretary

Anthony F. Piwowarczyk
Vice President

Casimir J. Musielak
Treasurer

SUPERVISORY COUNCIL

Hilary S. Czaplicki
Censor

Richard Kobzi
Vice Censor

MAIN OFFICE

6100 N. CICERO AVENUE CHICAGO, ILLINOIS 60646 - 4385
312 286 - 0500 --- FAX 312 286 - 2325

*In loving memory
of my husband*

HERMAN D'ASCENZO

and

The deceased of the
STACHURA & D'ASCENZO FAMILIES

by

ROSE D'ASCENZO

*In memory of
my husband*

JOSEPH PILATOWSKI

from wife
STELLA PILATOWSKI

*In memory of
my husband*

JOSEPH DOBROSIELSKI

*&
my father*

MARTIN WOJNOWSKI

*Two former Trustees of
St. Stanislaus Kostka Church*

Genevieve (Wojnowska) Dobrosielski

In loving memory of

**JOSEPH and STELLA
BOMBICH REX**

**EUGENE and JOSEPH
BOMBICH**

by

**Stanley, Raymond,
Norbert and Eleanor**

*May God continue to bless the parishioners of
St. Stanislaus Parish on their 100th Anniversary*

**GROUP 221
ST. STANISLAUS KOSTKA**

POLISH WOMEN'S ALLIANCE

**MARY MARLINGA - President
STELLA LEWANDOWSKI - Vice President
MARY ANN WATTERSON - Financial Secretary
HELEN JOKA - Record Secretary
FRANCES TEMPALSKI - Treasurer**

Group #303

President
Aurelia Rzeznik


Vice President
Helen Smulski

Financial Secretary
Josephine Grzeskiewicz

Garland Secretary
Victoria Lukosiewicz

Treasurer
Stella O'Such

**Holy Family
Officers Group #303**


SAUER
INDUSTRIES INC
4960 USX Tower
600 Grant Street
Pittsburgh, PA 15219

(412) 765-8000
Fax (412) 765-8006

Ceoffe Family

TONY - MARYANN

**TONY
LISA MARIE
MICHAEL
MARK**

NINO

JUSTIN ASHTON JOY

MICHAEL - TALIA

**R
C.**

19

In loving memory of

**ADAM AND EVA BROS
CAESAR BROS
JOSEPH AND VERONICA KOELBLER**

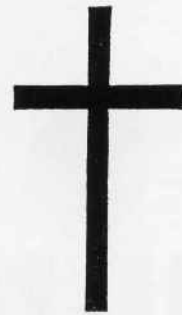
By

ADELINE BROS

In honor of

**St. Anthony
&
St. Jude**

**Norb & Penny Bombich
& Family**



In memory of

CHESTER ZYGOWSKI

from
Wife and Family

Congratulations

In Thanksgiving for 100 years of faith in God

In loving memory of our dear parents

**JOHN and MARY
LYSAKOWSKI**

Our brother

FRANK

Sisters

**EVA
LAURA
SOPHIE**

**MARTHA
FRANCES
CEIL**

and

Deceased members of the

ZIOLKOWSKI FAMILY

May God bestow His Holy Blessing

on

the future of our parish.

Pearl and Claire

In memory of my beloved parents

**PEARL AND MICHAEL
SZULKOWSKI**

*They helped build, supported and
loved St. Stanislaus Church
from its beginning*

CLARA SZULKOWSKI ANGOSKI

*In loving memory
of son,*

ERIK

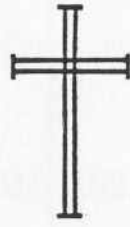
Mary Ellen

*In loving memory of
my dear husband*

WILLIAM KUZNICKI
and

DAVE CLAPPERTON

from
MILDRED KUZNICKI



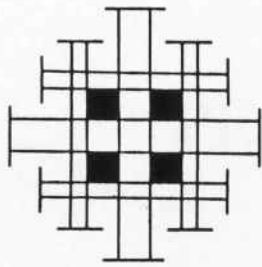
In Memory of

MACHNIK

&

GUSTIS

Families



God Bless

**ST. STANISLAUS
CHURCH**

and

**MY FELLOW
PARISHIONERS**

THERESA B. KOWALSKI

*In memory of
my*

DEAR HUSBAND

from wife

REGINA HAYNER

*In loving memory of
my dear parents*

**ANTHONY & LAURA
DZIUBEK**

by daughter

ANNE DZIUBEK

In loving memory

of our parents

JULIA & JOHN KOZAR

&

ANNA MAY & EDWARD JORDAN, SR.

and

Congratulations to

ST. STANISLAUS CHURCH

LILLIAN & BOB JORDAN

BEST WISHES

Schorin Company, Inc

Paper and Party Supplies
1800 Penn Avenue 281-0650
◆ In the Strip District ◆

In memory of our dear parents

JOHN & JOSEPHINE BETKOWSKI

BROTHERS - JIM-HARRY-RAY

deceased of the
WOZNICKI FAMILY
and
JOSEPH BROZ

by

WINIFRED BROZ

May God Grant
ST. STANISLAUS KOSTKA CHURCH
Many More Years.



**Allegheny County
Commissioner**

Larry Dunn

Congratulations
to
St. Stanislaus Kostka Parish
100 years
of
Faith, Service and Heritage

Walter J. Lalewski
Funeral Home

Directors

Walter J. Lalewski
Michael W. Lalewski
Joseph M. Lapinski

*In loving memory
of my parents*

**MICHAEL AND AGNES STACHURA
AND BROTHERS
JOSEPH AND GEORGE**

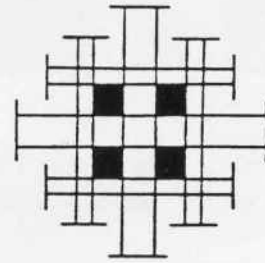
by

MARY STACHURA

In memory of

CHESTER MOSER

BY GERTRUDE MOSER & FAMILY



*In loving
memory of the*

GASIOROWSKI FAMILY



IN LOVING MEMORY OF
OUR PARENTS

SOPHIE AND ALEXANDER
SIEMINSKI

AL, RITA AND IRENE

*Congratulations
and
Best Wishes
on your 100th Anniversary*

**ST. STANISLAUS KOSTKA PARISH
STANLEY BOMBICH AND DOROTHY SNYDER**

In memory of my parents

JOHN & KATHERINE POPINSKI

also

**JOSEPH & PHILAMENIA
LAWRENCE & EDITH
THEODORE & DOROTHY
BROTHER WALTER**

by

SOPHIE BAVACH

IN MEMORY OF

**FRANK & CONSTANCE STOBBE
JOSEPH STOBBE**

&

JOSEPH P. WINTERS JR

Best Wishes

Mary Stobbe & Mary Winters

LONG LIVE ST. STANISLAUS CHURCH

**Joseph Stobbe
in memory**



With gratitude to the people
of
St. Stanislaus Kostka Parish
for
their collaboration over the last
100 years.

THE SPIRITAN COMMUNITY
Congregation of the Holy Ghost

BEST WISHES

to the Parish of
St. Stanislaus Kostka
on the 100th Anniversary
of the dedication of its Church

from

**Rev. James R. Bedillion, J.C.L., Administrator
and parishioners
ST. HYACINTH CHURCH
3201 Craft Place
Pittsburgh, PA 15213**



BOŻE

BŁOGOSŁAW PARAFIE
SW STANISŁAWA KOSTKE



In memory of

**STANLEY & LAURA
KUBIT**

Walter & Helen Kubit

O-BOŻE
NIECH ŻYJE NAM PARAFIA
SW. STANISŁAWA KOSTKI

STO LAT

ROBERT W. KUBIT

*DISTRICT JUSTICE
6th and 9th Wards*

In memory of

JOSEPH S. & LOTTIE
1894 - 1969 1901 - 1956
KOLINOWSKI

Chester *1922 - 1945*

John *1933 - 1979*

Frank *1930 - 1992*

Lovingly from

Leonard, Helen, Joseph

*In memory
of*

REGIS HARTMAN

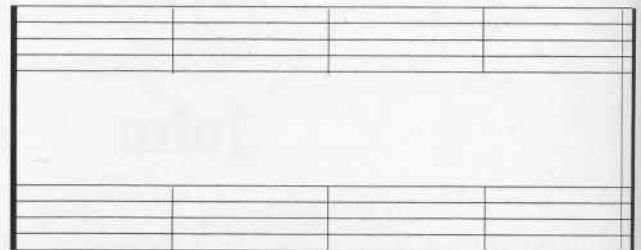
Lovingly

Son Tom

*God's choicest blessings
to the
Parish Family of St. Stanislaus*

*May God continue to guide
you into the next century.*

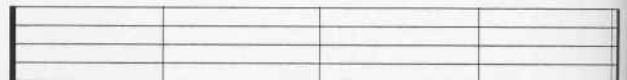
**Father Joseph E. Surerczynski
&
Parishioners of St. Josophat Church**



Music Of Yesterday & Today

- Polka Masses -

*Helen
Matlak
Orchestra*



620 Garfield Avenue Heidelberg, Pa. 15106
(412) 276 - 6263

In memory of my families

by

Irene Vogel

SZAFRANSKI FAMILY

KOTLESZKA FAMILY

CURRY FAMILY

VOGEL FAMILY

Warmest Congratulations St. Stanislaus Kostka
on this 100th Anniversary.

This is a once in a lifetime experience
and we are proud to be a part of it.

Sto Lat

GLALECKI FAMILY

Ann, Joseph, John & Anne

In loving memory of my wife

ROSE RICE

and daughter

SHARON GOYAK

Bernard Rice & Family

In loving memory of the deceased of

SZYMANSKI - MOLEND A FAMILIES

Jean Molenda and Children

CONGRATULATIONS



CYWINSKI FAMILY

HOLY GHOST FATHERS
ST. STANISLAUS KOSTKA CHURCH
57 - 21st STREET
PITTSBURGH, PENNSYLVANIA 15222

I love my parish

ST. STANISLAUS KOSTKA

SOPHIA MARTA

In memory of our dear son

DENNIS MANCE

by

MOM, DAD and sisters DEBRA & DIANE

also

in memory of my brothers

JIM, HARRY, & RAY BETKOWSKI

by

FLO & JOE MANCE

THOMAS J. MURPHY

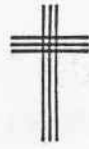
MEMBER 20TH DISTRICT

HOUSE OF REPRESENTATIVES

COMMONWEALTH OF PENNSYLVANIA

3241 BRIGHTON ROAD
PITTSBURGH, PA 15212
PHONE: (412) 734-5151

HOUSE P.O. BOX 173
MAIN CAPITOL BLDG.
HARRISBURG, PA 17120-0028
PHONE: (717) 783-8724



In memory of our

Gram

BESSIE LASCOLA

**Tony Michael
Lisa Marie and Mark Ceoffe**

In memory of

ANTHONY S. RADZINEIVSKI

by

WIFE AND CHILDREN



*In memory
of
our father*

HARRY BETHOSKY

Janet, Joan, Jeanine

RICHARD D. OLASZ
MEMBER, 38TH DISTRICT
HOUSE OF REPRESENTATIVE
COMMONWEALTH OF PENNSYLVANIA

3702 GREENSPRINGS AVE.
WEST MIFFLIN, PA 15122
PHONE:(412) 461-5219

P.O. BOX 137
MAIN CAPITOL BLDG.
HARRISBURG, PA 17120
PHONE:(717) 783-1021

CONGRATULATIONS
ON YOUR 100TH ANNIVERSARY

THANK YOU FOR ALL THE GOOD WORKS
BENEFITING THE PEOPLE OF PITTSBURGH

JACK WAGNER

PRESIDENT, PITTSBURGH CITY COUNCIL

(Paid for by the committee to elect Jack Wagner)



Boże Błogosła
St. Stanislaus Kostka Church

In memory of my loving husband

AUGUST T. LEWANDOWSKI

Agnes Lewandowski

*In loving memory of
our husband, father and grandpap*

MR. JOSEPH F. WARWICK

by
The Warwick and Connolly Families

In memory of the deceased members of the

STANISLAUS JASINSKI FAMILY
and
ALEX MARLINGA

MARY & ANNETTE MARLINGA

Congratulations

&

Best Wishes

ST. STANISLAUS KOSTKA CHURCH

from

FELIKS & HENIA MYSLIWczyk

Sto Lat

GREETING AND BEST WISHES

from



Our Lady, Queen of Peace Parish

Pittsburgh, PA
Northside

Compliments of

Commissioner

TOM FOERSTER



Glenshaw Auto Service

Complete Auto Repair
Complete Collision & Auto Body

487-9902

1400 MT. ROYAL BLVD.
Glenshaw, PA 15116

Sam Concelman
Sam Concelman Jr

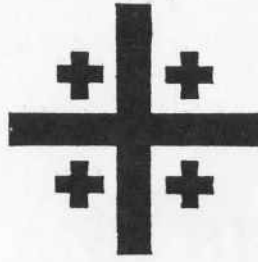


In loving memory of

MARTHA GACA

ELIZABETH GACA McGINTY

WALTER GACA



Memory

JOSEPH & JULIA PUPINSKI

Son

CHESTER PUPINSKI

*Best wishes on your centennial anniversary
many thanks for your continued service
to our community.*

MAYOR SOPHIE MASLOFF

In memory of

FRANCES MISKIEWICZ

By

Leo & Regina Tysarczyk

In loving memory

of

HELEN BOMBICH

by

STANLEY

&

CHILDREN

RICHARD, THOMAS & DIANE

*For our parents
the late*

SOPHIE & IGNATIUS SZULKOWSKI

Thank you for all the love
and
precious memories you gave to us.

Bernie, Sonny and Judy

In loving memory of deceased members of

**McNICHOLAS & KENNA
FAMILIES**

by
Betty Bessic

**PARAGON**
FOOD SERVICE

Best Wishes from

PARAGON

55 36th Street
Pittsburgh, PA 15201

*Congratulations
from
the*

NEWMAN CENTER

at

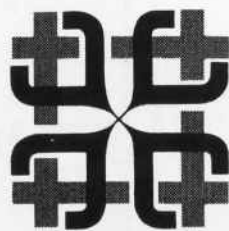
Towson State University

and

FATHER BOB ALBRIGHT

(a faithful son of St. Stanislaus)

**Director
of
Minister to Higher Education
*(the Archdiocese of Baltimore)***



For our Grandma and Grandpa

**SOPHIE & IGNATIUS
SZULKOWSKI**

With Love

**Michael, Paul, Ron, Rick, Dave, Ken, Missy,
Jim, Mary Beth, Rich, Ed and Stephen**

In memory of the deceased members of the

**PETER MARLINGA FAMILY
and
ROBERT BIEDRZYCKI**

HELEN BIEDRZYCKI

CONGRATULATIONS

**BEST WISHES
ON YOUR 100TH**

Judge John G. Brosky
Superior Court of Pennsylvania

In loving memory

of

My Mother and Father

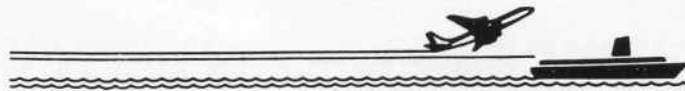
**FRANCES AND ANTHONY
SZURGOT**

and my sister

CATHERINE LOVRICH

FLORENCE

"Congratulations St. Stanislaus Kostka"



CARDILLE Travel & Tours, Inc.

"Since 1975"

**A Complete, Professional
Full-Service
TRAVEL AGENCY**

412-931-0700 / 800-475-TOUR

Best Wishes from

JEAN A. MILKO

Jury Commissioner - County of Allegheny

CHAIRPERSON

Allegheny County Democratic Committee

In loving memory of our dear parents

JOHN & JOSEPHINE BETKOWSKI

&

BROTHERS JIM, HARRY AND RAY

&

DECEASED MEMBERS OF WOZNICHI FAMILY

By Winifred Bros



In loving memory of
my beloved wife

CATHERINE

by

THOMAS A. LOVRICH

In memory of

TYSARCZYK & NIKODEM FAMILIES

by

CHARLES, GERTRUDE, FRANK, LEO & THERESA

**KIRNER'S
CATHOLIC STORE**

IMPORTERS AND DISTRIBUTORS OF

Churchware ♦ Altar Furnishings ♦ Statuary

Clergy Apparel ♦ Vestments ♦ Religious Gifts

Catholic Bibles and Books

1-800-829-8520

219 4th Avenue, Pittsburgh, PA 15222

"In Our Second Century of Serving Jesus Christ and His Church"

WILLIAM M. FRONCZEK, JR., M.D.

Eye Physician and Surgeon



**4160 Washington Road
McMurray, PA 15317**



(412) 941-1466

-
- ◆ Specializing in Small Incision Cataract Surgery for a more rapid return of vision.
 - ◆ Transportation provided for surgical patients in need.
 - ◆ Cataract and Glaucoma Screening Program.
-

Medicare Participating

I love my St. Stanislaus Kosta Church

HAPPY 100th ANNIVERSARY

Irene Kozlowski

*In loving memory
of my dear parents*

JOHN and MARY CHELECKI

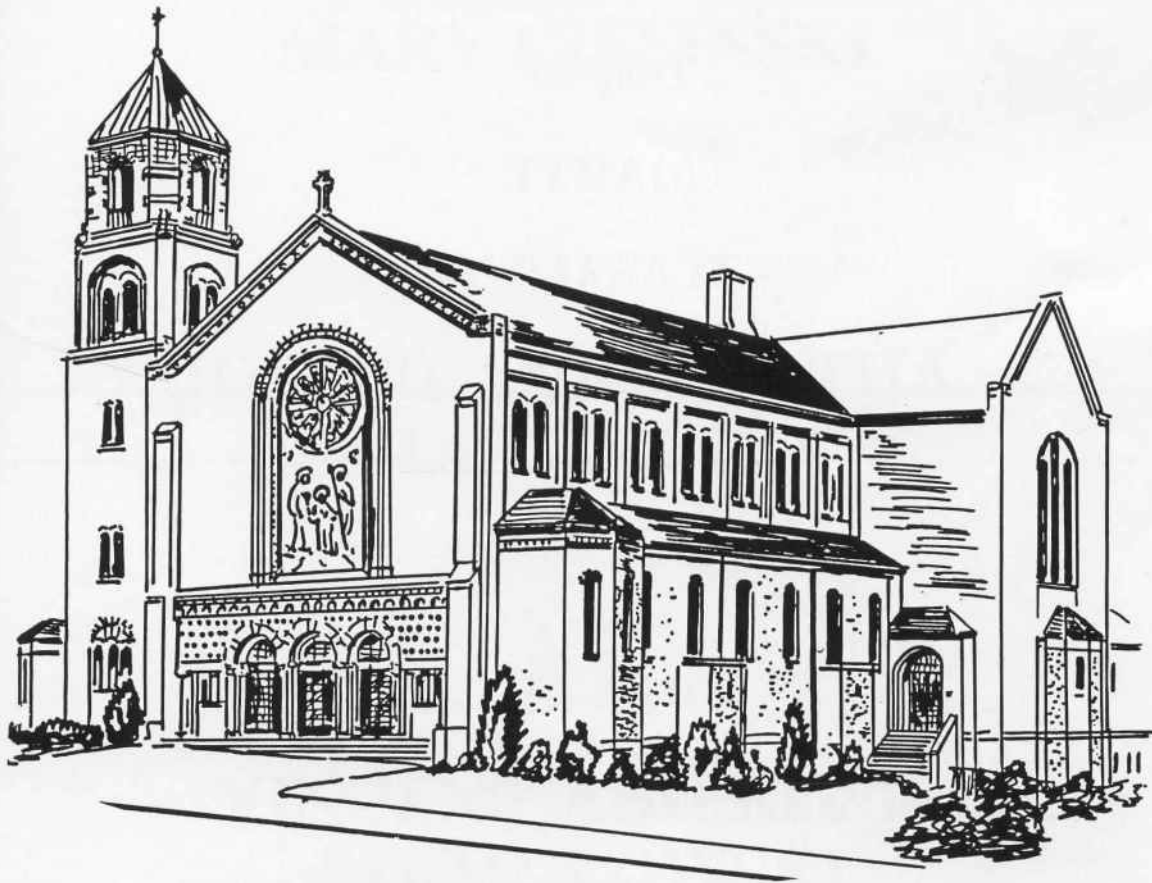
and

My husband

FRANK KOZLOWSKI



**HOLY FAMILY PARISH
PITTSBURGH LAWRENCEVILLE**



EXTENDS
CONGRATULATIONS AND BEST WISHES

REV. HENRY A. SZARNICKI, S.T.L., Ph.D
PASTOR

*In loving memory of
my parents*

RALPH & VICTORIA BLAKELEY

Daughter

MARTY

MICHAEL A. DELLA VECCHIA

Recorder of Deeds

*IN MEMORY OF MY
BELOVED WIFE*

MARY CIESINSKI

MY PARENTS

**JOSEPH AND MARTHA
CIESINSKI**

*AND
MY IN-LAWS*

**VINCENT AND ROSE
JARMULOWSKI**

BY JOSEPH CIESINSKI

In memory of

**JOHN OLSZEWSKI
AUGUST & MARYANN LEWANDOWSKI
GEORGE & NELLIE BEERWORTH**

From

**MARTHA OLSZEWSKI
AND
BERNADETTE BEERWORTH**



TRIANGLE WELDING CO.

Since 1932

Repair Work • Custom Fabrication • Machining
Portable Equipment • Certified Workers • Steel Sales
Window Guards • Boat Propellers & Accessories

FAX 412-261-4048

Phone 412-261-6679

2306-08 PENN AVENUE, PITTSBURGH, PA 15222



Executive Committee:

John Bartus-President

Prof. Mitchell Borke-1st Vice President

Richard J. Federowicz-2nd Vice President

Prof. Donald Mushalko-Secretary

Edwin J. Lysakowski-Treasurer

THE KOSCIUSZKO FOUNDATION

American Center for Polish Culture

Pittsburgh Chapter

JOIN US

5117 Dolores Drive

Pittsburgh, PA 15227

(412) 884-8038



In loving memory of our parents

**VINCENT - THERESA - DEMASE
& FAMILY
JOSEPH - RACHEL - ANNA**

JoAnn D. Calabria

In loving memory of

JOSEPH - ANTONINA BAJORAS & FAMILY

John • Josephine & Children
"May they rest in peace"

In loving memory of my husband

**HENRY
&
HAUGH FAMILY**
Margaret & Children

In loving memory of

MARY DMASE WIERZBOWSKI
1913 -1986

Husband & Children

Best Wishes

WILLIAM J. COYNE

member

**UNITED STATES CONGRESS
14TH DISTRICT • PITTSBURGH**

Paid for by: COYNE FOR CONGRESS COMMITTEE

**Boże Błogosław
St. Stanislaus Kostka Church**

In memory of my dear parents

MARY and JOHN ZIELINSKI

Eleanor Zielinski

"Nora"

God Bless St. Stanislaus Kostka Church

In loving memory of my father

AUGUST LEWANDOWSKI SR.

Mary A. Belista

*IN MEMORY OF OUR
BELOVED PARENTS*

**VINCENT AND ROSE
JARMULOWSKI**

BROTHERS

**JOHN, STANLEY AND
EUGENE JARMULOWSKI**

SISTER

MARY CIESINSKI

**AND
SISTER-IN-LAW**

MARGARET JARMULOWSKI

BY

IDA & JOE JARMULOWSKI

In memory of
ANNE BORGEN

From
**EDWARD BORGEN
&
CHILDREN
EDWARD JR., JUDY, HAROLD,
JOHN & CHRIS**

Gina's Gifts and Dolls
Collectible Dolls

3545 North Hills Road, Murrysville, PA 15668 ♦ 325-2076

Mike Kaczynski
RESIDENTIAL AND COMMERCIAL CLEANING
Windows • Vinyl Awnings • Gutters

325-2076



3545 North Hills Road
Murrysville, PA 15668

In memory of

**RAYMOND PAUL
MISKIEWICZ**

**STANISLAW & FRANCES
KOZLOWSKI**

ADAM KOZLOWSKI

WALTER RADZIMINSKI

BOLESLAW DLUTOWSKI

Lovingly,

Helen J. Miskiewicz

McCABE BROS., INC.

Funeral Homes

Pittsburgh, Pennsylvania

5300 Penn Ave. - 15224
Phone 661-3134
Edward G. McCabe, Jr.
Supervisor

6214 Walnut St. - 15206
Phone 661-6282
John J. McCabe, Jr.
Supervisor

In memory of our

**BELOVED PARENTS
SISTERS & BROTHERS**

Victoria and Theresa Novak

ST. STANISLAUS KOSTKA

"Congratulations on 100 years"

JUDGE NOVAK

In memory of

**BOLESŁAW (CHARLEY)
DLUTOWSKI**

**STANISŁAW & FRANCES
KOZŁOWSKI**

ADAM KOZŁOWSKI

Lovingly,

Victoria Dlutowski

Victoria & Joseph Zottola

Lorraine Dlutowski

Frances & Raymond Marlinga

*In loving memory of
our daughter*

LYNNE

and

JOHN & EMILY McELROY

from

Henry & Esther Mankowski

In memory of

MARTHA & ADOLPH LEWANDOWSKI

and

ANDY FABISZEWSKI

from

Jack & Anna Mae Lewandowski

In memory of

DENISE LEWANDOWSKI

and

JAMES GRIPPI

from

Jack & Anna Mae Lewandowski

*In loving memory of
My Husband*

RAYMOND FIRANSKI

My Dad

GEORGE NEVROS

and

**All the deceased members
of the**

**ZAGORSKI
&
NEVROS
FAMILIES**



**WITH THANKFULNESS
FOR THE RELIGIOUS COMMUNITIES
WHO HAVE SERVED OUR PARISH**

- ◆ *The Spiritans* ◆
◆ *The Sisters of St. Charles Borromeo* ◆
◆ *The Sisters of the Holy Family of Nazareth* ◆
◆ *The Sisters of St. Francis (Millvale)* ◆

**THE PARISHIONERS
OF
ST. STANISLAUS KOSTKA CHURCH**

CONGRATULATIONS

**MILEWSKI,
MARLINGA,
JANKOWSKI**

FAMILIES

**FRANK J. PISTELLA
MEMBER, 21ST DISTRICT
HOUSE OF REPRESENTATIVE
COMMONWEALTH OF PENNSYLVANIA**

212 SOUTH OFFICE BLDG.
HOUSE POST OFFICE BOX 135
HARRISBURG, PA 17120-0028
PHONE:(717) 783-1023

510 SOUTH MILLVALE AVE.
PITTSBURGH, PA 15224
PHONE:(412) 621-4625

CONGRATULATIONS

TO

**ST. STANISLAUS KOSTKA PARISH
ON ITS**

100TH ANNIVERSARY

**FRAN, JACK, JOHN
AND
RYAN MCELROY**



In Memory

of

MICHAEL TEMPALSKI

Lovingly

Wife, Frannie

*May your parish be truly blessed
on the occasion of its centennial.*

GENE COON

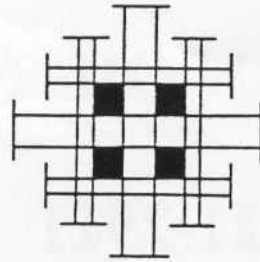
Sheriff of Allegheny County

In memory of

PAUL EJZAK FAMILY

by

ANNA EJZAK



*May the next 100 years of St. Stanislaus Kostka Church
Polish -American Heritage and Tradition*

be as glorious

as the first 100 years

THE KURPEIKIS

**Leonard
Kathy
Christopher
Justin
Kara**

EASTERN OIL CORP.

221-2911

Complete line of

church candles ♦ cemetery lights ♦ candles

In memory of

EDWARD J. PEARSICK

**ANGIE, ED, RENEE, ROBIN,
MICHAEL & LEE ANNE**

**A.T. MERHAUT
CHURCH DECORATING & SUPPLIES**

379 State Road P.o. Box 283
GIBSONIA, PA 15044

(412) 443-5830 FAX (412) 443-6619

CONGRATULATIONS
ON
100 YEARS



**Sargent
Electric
Company**

*In
Memory
of*

FRANK LYSAKOWSKI

by

Wife and Son



In loving memory

of

WILLIAM F. KRESS

Congratulations and Best Wishes.

May the years ahead bring the

fulfillment of our

faith, hope and love

STO LAT

**MRS. BLANCHE WARMUS
& RICHARD**



GOD BLESS OUR PARISH

ST. STANISLAUS KOSTKA



In memory of our beloved parents

**JOHN K. AND SOPHIE
CYGNAROWICZ**

and

*Deceased members of the
Cygnarowicz Family*



**Joseph
Matthew
Walter**

**John W.
Bernice
Stanley**

Ronald

Boże Błogosław
St. Stanislaus Kostka Church

In memory of my beloved husband

PETER LEWANDOWSKI

Stella Lewandowski



ST. JOHN NEUMANN

Regional Catholic Elementary School

250 44th Street • Pittsburgh, PA 15201 • 682-5096
Financial Secretary • 682-2141

GREETINGS & BEST WISHES

from

LEONARD AND HELEN KUSZAJEWSKI

FORMER ORGANIST AT ST. STANISLAUS CHURCH

For All Your Custom Framing Needs



WE DO...Shadow Box Framing, Needle Point, And Conservation Framing

WE CARRY...A Large Selection Of Limited Edition Prints...Plus Posters, Reproduction Prints and Pittsburgh Landscapes

WE SERVICE Residential and Commercial Accounts Stop And Browse Through Our Gallery. Over 33 Years Experience.

CF

FRAME GALLERY, INC.

1001 Main St., Sharpsburg 784-9289

CONGRATULATIONS FROM

Polish Falcons Nest 176

174 42nd Street
Pittsburgh, PA

CONGRATULATIONS

POLISH WOMEN'S ALLIANCE, DISTRICT #2

Mrs. Jean Zakrzewski, State President

BORGEN FAMILY

*In loving memory
of our parents*

JOHN & IDA BORGEN

GRANITE AND BRONZE MEMORIALS
CLEANING AND REPAIRING

"POLSKA FIRMA"

Joseph J. & Dorothy Dulemba

Cemetery Memorials
Eckels Granite & Marble Co.

4618-20 PENN AVE.
PITTSBURGH, PA 15224
OPEN SIX DAYS A WEEK

(412) 621-4015
PHONE ANSWERS ALWAYS

CONGRATULATIONS

In memory of - To our mother church

VINCENT GRZESKIEWICZ - 1928
ANNA GRZESKIEWICZ - 1954
FLORENCE JONAS - 1928
JOHN GRZESKIEWICZ - 1972
JOSEPH GRZESKIEWICZ - 1955
BOLESLAUS (BOB) GRZESKIEWICZ - 1977
FERDINAND GRZESKIEWICZ - 1982
BERNADINE KLOTZ - 1991

HENRY
and
ALPHONSE GRZESKIEWICZ & ADELE KARPUSZKA

Tom Lange Co. Inc.
Pittsburgh Office

Tom
LANGE CO.
Inc.

FRESH FRUITS & VEGETABLES

Congratulations on 100 years
ST. STANISLAUS KOSTKA PARISH FAMILY

The Lavrinc Family
Jim, Maria and Angela

*With our BEST WISHES to the
St. Stanislaus Kostka Parish Family
Celebrating Your Centennial Year!*

From
**The Office of International and Domestic Admissions
DUQUESNE UNIVERSITY
May God Bless You!**

THOMAS J. MURPHY
MEMBER 20TH DISTRICT
HOUSE OF REPRESENTATIVES
COMMONWEALTH OF PENNSYLVANIA

3241 BRIGHTON ROAD
PITTSBURGH, PA 15212
PHONE: (412) 734-5151

HOUSE P.O. BOX 173
MAIN CAPITOL BLDG.
HARRISBURG, PA 17120-0028
PHONE: (717) 783-8724



Silver Star Meats, Inc.

1720 Middletown Road
McKees Rocks, PA 15136
(412) 771-5539

RZACA'S KOLBASSI • SILVER STAR LUNCHEON MEATS
SILVER STAR LOW SALT HAMS

Ask For It At Your Local Super Market or Deli Store
Richard Rzaca, Owner

CONGRATULATIONS
May your future commitments
be as rewarding as the past century.

PATRONS

Rich Kotwa

Bea Rettger

Irene Vogel

Ann Hosilych

Mary Vaniels

Wanda Gumski

Stephen Kotwa

Helen Fanleski

Marie Maternick

Chester Aminowicz

Cecilia Mazurkiewicz

Mr. & Mrs. Jean Moore

James & Evelyn Fowler

Joan Nonebacker Nilson

Mrs. Jos. W. Nonebacker

Selma Maternick Burkhart

Mr. & Mrs. Stanley Snidach

Matthew Zielinski (memory)

Mike, JoAnne & Sarah Weismantle

Wiktor & Bronislawa Wisniewski (memory)

26th Ward & N.H.Democratic Women's Club

With Sincere Appreciation

This book could not have been realized without the assistance of important people.

We would like to thank Claire Kurpekis and Ida Jarmolowski for all of their efforts in securing ads for this book and for assistance in researching the parish history.

We would also like to thank Jim Lavrinc who consecrated numerous hours to layout and design this centennial commemorative book.

We would also like to acknowledge Richard Golomb who provided us with the quality photography you have seen.

Finally we wish to thank all of those people who have labored with love to care for this parish church. To those who work on a regular basis keeping the church clean. To those who care with reverence for her altars—adorning them with cloths and flowers. To those who have served in the ministry of hospitality and have greeted thousands of visitors to our parish over the last year. To all of those who have worked to make our festivals so successful and our liturgical celebrations so beautiful. To all those who have served in parish ministry as ushers, greeters, ministers to the sick, eucharistic ministers, lectors, servers, members of the choir—To all of you we offer our heartfelt thanks.

A special note of thanks is also due to Richard Wujko who has faithfully cared for the Church day after day. The entire parish extends to you, Richard, our deepest gratitude.

