

## **MADONNA HISTORY**

As told December 12, 1965

### **Our Pastor's Message**

The new Madonna Church at Cardale is a concrete example of what a strong and undivided effort can do in a relatively short time. It is the result of unqualified, enthusiastic generosity on the part of parishioners who spent fifty years yearning, wishing, hoping, and praying for it, and eight years of actual concentrated, determined work to get it.

This is a great day for all of us. This is truly the day which the Lord hath made. Let us rejoice and be glad. In the blessing and dedication of our new church building we have a fitting reward for all our sacrifices, works and prayers. Nothing then remains but to give thanks.

So we thank God for the wonderful group of men, women and children of the Madonna Parish for their hard work and cooperation towards this common end.

We thank God for the Bishops, Hugh L. Lamb and William G. Connare, who clearly saw our purpose, helped towards its development and growth, and aided in what ways they could to make the parish move more effectively towards the accomplishment of its one big aim, a respectable place of worship in this impoverished region of the diocese.

We thank God, too, for all the wonderful friends, priests and laymen, Catholic and non-Catholic, and the many organizations who helped us achieve our end. Some of which were organized for the specific purpose of aiding the building cause, such as the Booster's Club and the Bowling League.

The parishioners of the Madonna Parish, who were clearly aware of the enormity of the building problem, have by their sacrifice, work, and prayer, proved that they wanted a church, and they rallied to its support. We are all confident that with so much still left to be done, we will continue to lend a hand, whether in prayers, material sacrifice, or personal dedication.

So again thanks be to God and thanks to all of you. It was great to be on such a team!

### **Preface**

An attempt to compile the early history of a parish that has weathered as many financial and spiritual storms as ours has imposed a task of almost insurmountable difficulty.

Materials were meager, indicative of the fact that the priests in charge in the initial decades were content to labor, and to leave the recording of their deeds to Almighty God instead. The material record exemplified in the buildings of the parish may well have pointed to the untiring zeal and energy generously expended by priests and people for the greater glory and honor of God, but the spiritual record accomplished for the eternal good of immortal souls

and the temporal consolation in human miseries was written only in the Book of Life. Brick and mortar were but silent witnesses to the everlasting outpouring of God's grace, and what has been accomplished spiritually in this parish throughout those past three-score years will never be known, for it has been written in the deep recesses of immortality. On the Day of Judgment, no doubt, many a soul will arise in the glory of Sainthood, which was derived unnoticed and unheralded from the religious life acquired, fostered and fulfilled in Madonna Parish.

Therefore, the writer of this historical sketch of Madonna Parish, fully aware of the limitations set by the passing of the years and his own inability, pleads the indulgence of those who read, for it is only human effort done with hesitation and a consciousness of its incompleteness. What follows of the early history of this parish is, with few exceptions and corrections, from the mental treasury of such parish pillars as Paul Kopec, Casimir Golembiewski and others.

### **The Beginning**

The history of the Church of the Madonna is the history of Cardale, the history of Fayette County, the history of Pennsylvania and the history of the United States of America. The pattern is always the same: the unsettled wilderness; the exploration and discovery of natural riches; the missionary following the Divine command, "Go ye and teach all nations"; and the mass influx of wandering immigrants, who having fled oppressive conditions in their beloved Poland, Ireland, Italy and Slovakia, arrived to make a better living in a new environment.

In every group of people we find individuals who are creative, aggressive, or just passive. It is heartening to note that among the first settlers of Cardale area there were veritable human dynamos who possessed an indomitable determination to get at realities. Realizing that the process of social immigration has always been difficult, these pioneers, with great tact and prudence, avoided offending national sensibilities by demanding immediate outward expression of the one priceless heritage common to them all, namely, that of the Roman Catholic faith.

Unquestionably the difficulties of planning, organizing and building were enormous but it was one of the essential characteristics of our forefathers to have what they wanted, namely, a church of their own.

Fortunately, just as the Catholic Pacific Coast had boasted of its Missionary, Father Sierra; the Mississippi Valley, its Father Marquette; the Niagara Region, its Father Juniper; Jefferson and Northern Indiana Counties, its Father Wienker, Southern Fayette County had its Father Ostaszewski.

Father Ignatius Ostaszewski cared for a parish in Footedale, PA, since his arrival in America from Poland in 1900. He is credited with having founded all the Polish parishes in the vicinity of Uniontown, PA, among which the Madonna Parish is proud to be numbered. Ever

ready to sacrifice his time to keep souls in communion with their God, Father Ostaszewski offered the Holy Sacrifice of the Mass for the first time in a “company house” near the Orient Crossroads – a house donated by Charles Opperman, Superintendent of the Orient Mines. He continued ministering to the people of the Cardale area in this makeshift chapel from early spring until the fall of 1907, when a temporary church was constructed on a site offered by the Orient Coal company. On December 6, 1908, the church was blessed, dedicated and placed under the protection and patronage of the Madonna of Czestochowa whose miraculous shrine is at “Jasna Gora” in Poland.

According to all accounts, the dedication ceremony took place amidst much pomp and splendor. Reports of the occasion singled out such personalities as Mr. Baniecki, Mr. Gasior and many others who helped in the actual construction of the church.

The blessing of the bell, was a most impressive ceremony of the dedication, and since has served its purpose well. For 45 years at the stroke of midnight it has announced the passing of the old year and the coming of the new. Its ringing has guided the parishioners in a lifetime of Catholic practice: it has sounded out an invitation to Sunday and daily Masses, to catechism, to evening devotions, to Lenten services, to First Communion, to Confirmation, to Missions and to Forty-Hour Devotions. To many it meant the happiness of wedding bells; to others its tolling marked the passing of loved ones.

With the dedication completed, all further construction and expansion terminated for a period of seven years. Administrators of the newly established parish were the aforementioned Father Ostaszewski, his assistant Father Andrew Bijenkowski and the succeeding pastors of St. Thomas Parish in Footedale, namely Father Stanislaus Zmijewski, Father John Wojciechowski and Father John Kopera. The parish remained a mission to Footedale until 1915 when a committee, composed of Charles Opperman, John Misus and Charles Baczkowski, made an appeal to the Bishop of the Pittsburgh Diocese, the Most Reverend Regis Canevin, for a resident pastor. The bishop complied with the request and appointed the Reverend Peter Glogowski as the first pastor of the Church of the Madonna, Cardale, PA, July 4, 1915, with jurisdiction over the Poles in a territory fixed and approved by His Excellency, concomitant with the pastoral appointment, namely, that of Brownsville, East Millsboro, Leckrone, Route No. 40 and Searights. This territory comprised the following mining communities: Allison No. 1 and No. 2, Towerhill No. 1 and No. 2, Republic, Merrittstown, Cardale, Orient, Filbert, Searights and Brownsville.

The gentlemen who were instrumental in the appointment of a pastor to their new church, now felt obligated to provide him with a home and to take care of his needs. He was placed in residence at the home of Jack Opperman, Orient, PA, and sumptuously treated. Because of the distance to the church in Cardale, it was decided that a closer place be made available. Finally a place near the church, the present residence of Mr. and Mrs. Paul Kopec,

was rented, thus eliminating the burden of the long walks for Father Glogowski. This residence remained “the priest’s house” until the new rectory was built.

The parish grew in momentum. The population was rapidly increasing and now numbered about 300 families. There were 64 Polish families in Tower Hill, 70 families in Orient, 55 in Republic, plus a hundred families from surrounding communities.

Father Glogowski was intent on building a rectory. However, since the present church was supposedly a temporary structure, many parishioners thought that a permanent edifice should be built. This gave rise to two factions and those who favored the erection of a new rectory were victorious in the balloting that took place at a meeting held on May 6, 1916. The proposal for a new church was temporarily shelved.

Being an earnest, zealous priest, Father Glogowski had immediately set out to build the parish residence. An agreement between church committeemen of the Madonna Parish and William E. Priest was drawn up for a 12-room rectory. Harry W. Altman completed plans which called for construction of the building at a cost of \$6,525 and completion by October 11, 1916.

A few months after the construction of the rectory in 1917, a social hall was built across from the parochial residence under the guidance of Father Glogowski. Because parish funds were not available from an already depleted treasury, the hall was built from private funds contributed by individual parishioners, grouped under the title of “The Polish Citizens Benevolent Society of Cardale, PA.” The social center contained two bowling alleys, three pool tables, a kitchen, a stage and many facilities for the specific use of parishioners. The first officers of the organization were Joseph Pietraszek, President, now residing in PennCraft; John Mitera, Vice-President; John Kiec, Treasurer and John Musz, Secretary. Under this cooperative plan, the individual owners were to be paid their original investments with all profits donated to the parish. However, while the shareholders struggled with undismayed efforts, the idea of a cooperative venture made no progress throughout the years. The building was eventually converted into a grocery store and later a butcher shop. The shop was first operated by Andrew Muniga and later by Walter Bryja, then by Andrew Kogut, and finally by Wojciech Golden. Mr. Golden later sold the building to Anthony Krevak and Stanley Olander, who in turn sold it to the parish.

It was at this time, August 11, 1918, that Father Henry Radwanski came to Cardale as the second pastor. The congregation, with this new and energetic priest at its head, ceased not in the whirl of progress to obtain the realization of something higher and nobler – a new and permanent church edifice. The new pastor instituted a drive for funds for a new church and within a year received an encouraging sum of \$4,000 from a goodly percentage of the parishioners. But a majority of people, dependent upon the coal mines for survival, surmised that their occupations were not permanent and that they would not be able to obtain the necessary means to help build a new church, naturally balked. They foresaw a bleak future for

the Cardale area in as much as coal was being mined at a very rapid pace. This induced an exodus of families in search of work and living quarters, for there was no other industry to supplant that of coal mining. Because of the uncertainty of the future and the hesitancy of the parishioners to assume the responsibility, the idea of a new church was again discarded only to be completely forgotten down through the years when other matters of urgency took precedence. The money contributed towards the new church was returned to the donors.

One such matter occurred during the two year tenure of Father Edward Pawelkiewicz, our third pastor. The Church of the Madonna was assessed \$3,600 in 1925 for centralized high schools in the Pittsburgh Diocese. Since the parish was already burdened with an \$18,000 debt from past building projects – church, hall and rectory – the diocesan school assessment could not be immediately satisfied. A transfer of pastors at this stage complicated matters and the parish was in a state of confusion. A committee of seven members, including Mr. Michael Sereda, was sent as envoys to the Bishop to beg for the continued stay of Father Pawelkiewicz but it was to no avail.

Father Anthony Smelsz, who served as pastor for many, many years at Holy Family Church in the Lawrenceville section of Pittsburgh was transferred to Cardale March 1, 1925. His stay was short-lived. He passed away four weeks later.

A priest with a dynamic personality and full of vim and vigor, became the next pastor of Madonna Church in April of 1925. Those who were members of the congregation at that time will long remember Father Joseph Forysiak. Although burdened with a huge debt, he managed to impress the congregation with the necessity for a school. A committee of prominent parishioners, among whom Paul Kopec, Stanley Ligus and Casimir Blazewski were mentioned, arranged for sufficient books and other materials through the P.R.C.U. of Chicago, Illinois, and were successful in starting a district Catholic Elementary School, staffed by Nazareth Nuns who resided in Footedale at the time. The school's financial support consisted of tuition paid by the students in the amount of ten cents a month. Even at this price a profit of \$75 was realized at the end of the school year. After a period of one year, however, this educational effort was shelved because of the unavailability of teaching sisters.

Father Forysiak remained in Cardale during the lean years, at the height of the national economic depression and general unemployment. He managed to weather the storm and even accomplished many lesser improvements with volunteer labor and the ecclesiastical wage of "sixty minutes an hour." Because of the existing conditions, a highly accrued debt became the legacy of the next pastor, Father Edward Napieralski who arrived in Cardale in the month of July, 1941.

The ingenious Father "Nap," as he was lovingly nicknamed spared neither time nor labor to lift the parish from the depths of the moral and material doldrums which engulfed it. Between the years 1941 and 1953, with the improvement of the national economy and

returned employment, and even though constantly plagued by strikes and lay-offs, he was able, with strict financial management and the assistance of a generous people, to cover the church and hall with asbestos shingle, install new heating systems in the church and rectory, dissolve the parish debt and leave a treasury balance of \$36,000 at the time of his death.

Father Coffey was appointed administrator of the parish after the death of Father Napieralski, and remained on the scene until Father Noroski took over in May of 1953. In this man the parish was blessed with an exceptional pastor – an organizer deluxe. Working with the assumption that strong organizations make a strongly organized parish, he revitalized the Holy Name Society, organized the Christian Mother’s Confraternity and nurtured the Sodality of the Blessed Mother until it was next to none in the diocese. At his insistence, the parish hall was remodeled to allow for proper meeting places so that the revamped societies might pursue their aims. The parish house was completely remodeled and refurnished and plans were drawn for an outer office in the rectory, when this energetic young priest was suddenly cut down in the prime of life. He was a victim of an automobile accident, while returning on Sunday afternoon, October 20, 1956, from a district Sodality meeting in Uniontown, PA. He gave his life in the line of duty – spreading devotion to the one he loved most – the Mother of God.

The orphaned parish of the Madonna was cared for by Father Gregory Rokosz until November 14, 1956, when His Excellency, Bishop Hugh L. Lamb, appointed Father Aloysius L. Zwolinski to succeed Father Noroski.

Father Lloyd, as he is best known to the people among whom he was born and raised and to his parishioners, was a native of Fayette County, the son of a “coke-drawer” and a resident of many mining “patches” – which qualified him to make the remarks that follow. After spending twenty years of his priesthood in Westmoreland, Allegheny and Indiana Counties, he returned to **his kind** of people – to those he understood and loved – he returned home. The day he arrived in Cardale, he recalled a promise he had made on many an occasion, a promise induced by ofttime criticisms and slander, directed at these poor people by those with whom he had come in contact over the years, especially during miner’s strikes and layoffs. It was a promise to better the lot of the miner if he possibly could. The only weapon which the miner had to insure a living wage and improved living conditions was ridiculed and deemed unnecessary by some (for example, steel workers and other men of the business world), only because their interests were hurt by the fact that the miner would not return to his pit until his demands were satisfied. Since early boyhood, Father Lloyd was constantly tormented by a strong desire to better the lot of the miner, who, (unlike the people in small towns and large cities who lived in nice homes, had good roads, comfortable schools and beautiful churches) was always relegated to “Company” houses, “Company” stores, pot-holed and red-dog roads, dingy schools and shabby churches. That was not what a miner deserved after spending half of the day underground. That was not what the miner wanted. But, because they were never fortunate enough to come up with someone who would champion their cause, they always

remained in obscurity – they remained miners and coke-drawers. Father Lloyd, as a priest, did not envision even for a moment that he could alleviate the plight of the miners, but he did intend to do everything possible to raise the morale of his own parishioners, to awaken their sense of pride and enthusiasm and to help them live and love their faith, being the staunch, loyal, pious Catholics that they were. His promise was to help them do this and give them every means with which to do it.

At the reception held in his honor, he vowed to give to his God, to the Blessed Mother and the parishioners of Madonna Parish his wholehearted devotion, and very bluntly he let it be known that there would not be another cent of the \$22,581.62 treasury balance, inherited from his predecessor, spent for foolish patch-up jobs on 50 year old frame buildings. He promised them a new church. All further remodeling ceased. For the next eight years all effort was concentrated on the future.

What he has endured and patiently suffered in carrying out the promise that he made will be his little secret. We have known, however, that he was unaccustomed to a sedentary life and that he was bored with physical inactivity. At his former pastorate it was said that he was as much at home in a pair of overalls and as efficient with a saw and hammer as he was adept in cassock, stole and surplice in the pulpit. Although very frail in physical stature, he hated to be reminded that he was not strong enough to assume the duties and chores that a building program required. He rebuked his doubters and skeptics with his favorite expression from Bulwer, which had become his philosophy of life: you see men of the most delicate frames engaged in active and professional pursuits and who really have no time for idleness. Let them become idle, let them take care of themselves, let them think of their health, and they die! The rust rots the steel which use preserves.”

Although stalemated for eight years, he found great consolation in the many converts and especially in the number of fallen away Catholics he had been instrumental in bringing back into the fold. This was one period in the history of Madonna when the spiritual accomplishments of the parish overshadowed all material progress.

But it seemed he was destined by providence to carry out his promise. It was back in May, 1953, that the Most Reverend Bishop had appointed him to Cardale. He begged off the transfer at the time by informing the Bishop that he and his people were in the midst of a jubilee year at St. Francis of Assisi, Rossiter, PA, and that a newly appointed pastor at that time would be found wanting, as a general stated of confusion existed in preparation for the jubilee celebration. The Bishop readily admitted the possible complications and postponed the appointment until November 14, 1956.

In the ensuing years, the parish treasury had grown from \$22,581.62 to \$100,000.00, a sum now deemed sufficient to inaugurate the church building program.

Although 58 years is only a brief interval in the eons of time, in events it has carried the Madonna Parish through a most colorful period – from the forest clearing days and the mission church, and past its heyday to the present beautiful little church centered among little villages of mostly retired folks.

Lack of work sent young men and women scurrying elsewhere for a livelihood. Some went to Cleveland, Youngstown, Detroit and others to the District of Columbia. The population of the parish had not varied to any great degree however. In 1956 there were 276 families registered in the parish and the more recent count showed 281 families.

But “the ways of the Lord are strange” and far be it from us to despond. In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. One of these blessings is that it has brought private ownership of homes which has meant a great improvement in the general scheme of things. Furthermore, small clothing factories in the vicinity, the nearness of the Fruehauf factory and a Boeing aircraft plant in Uniontown (the latter, the latest addition to the recovery plan) has made the future seem much brighter. “A Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it first pleased God and that which pleases Him must be the best.

In bringing this historical sketch to a conclusion, the writers gratefully acknowledge the help of those who have contributed to the successful accomplishment of the work, particularly Mr. Paul Kopec, Mr. Michael Sereda, Mr. Casimir Golembiewski and Mrs. Catherine Fajger. Often during the course of compiling this little work, the writers were more or less discouraged because of the difficulties encountered in search for important data. However, the task has been accomplished with whatever material could be found. We claim no honor as historians and beg the reader’s indulgence should he find the recording of any important event has been omitted or presented incorrectly.

The record of human, material accomplishments has been penned by fallible historians, but the record of spiritual achievements has been transcribed by the One who makes no mistakes – the unerring Divine Historian. And as the years fade away into eternity, may the spiritual deeds of the Madonna’s people be multiplied many times over to be recorded in the Book of Life.

### **Parish Organizations**

Organizations and societies with strong church ties flourish best. Currently there exists a multiplicity of Catholic organizations and agencies devoted to every type of educational service, work and social welfare. All these organizations and agencies which, in their high perfection, give strength and order to the Catholic Church today, are the development of the foresight, courage, and devotion of our forefathers.

The pastor of any parish looks upon the spiritual and financial support of the parish as a corporate responsibility of the individual parish organization. Most of the loyal organizers, who are now deceased, worked toward this objective with unabashed candor. It is our earnest desire that, with the building of a new church and parish hall (thus making good meeting rooms available), our youth will carry on the work of their predecessors. Every adult Catholic must consider it a point of duty to belong to one or another parish organization. In a Catholic society mere membership, however, is not sufficient, but **active** and **efficient** participation is essential.

We are living in a period when apathy means defeat, and indifference is a criminal act. In the past we have been too much disinclined to public activity in the cause of our church; we must bravely overcome this inherent inclination to reticence and ease. Our minds, our hearts, our hands and our means – all these must be placed at the disposal of those who have been chosen to safeguard and advance the true interests of Christ's Church on earth.

### **Holy Rosary Society**

The Holy Rosary Society is not just another organization. It consists of a uniform number of members, preferably divisible by fifteen, in order to satisfy a rule which states that in order to share in the spiritual benefits offered, members must recite fifteen decades of the Rosary daily. To satisfy this rule a systematic division of the rosary makes the obligation quite simple. The members follow a program of which I'm sure a detailed account would not be amiss.

Our society, for example, has sixty members, and these are divided into four groups or roses. Each rose recites the joyful, sorrowful and glorious mysteries of the rosary daily; that is, each member recites one decade of the rosary, or ten Hail Marys daily. The leader of each rose is responsible for the recitation of the Apostle's Creed, the extra three Hail Marys and the Hail Holy Queen. The rosary is recited for the intentions expressly given each rose at their monthly meetings. The current leaders of the roses are Hedwig Bozek, Louise Jurczak, Gizelle Nalepka and Mary Kerosky. Thus, four rosaries in their entirety are recited daily in our parish, a practice carried on for fifty years. It is a consoling thought to know that while most of us are engaged in the pursuit of the almighty dollar and perhaps other worldly pleasures, there are sixty devout soles fingering their rosaries in petition, reparation, and thanksgiving to our Lord through His wonderful mother, Our Lady of Czestochowa, Patroness of the Church of the Madonna.

August 15, 1966 the Holy Rosary Society of Madonna Parish, Cardale, PA, will celebrate its Golden Jubilee. During the pastorate of Father Peter Glogowski, the Society was organized by Mrs. Mary Maruszewski, Mrs. Margaret Kobylarz, Mrs. Mitera, Mrs. Mary Zaucha and Mrs. Ann Zaucha. It has not only been stringently governed according to the rules originally prescribed by Saint Dominic and promulgated by Pope Urban IV, but also has been of invaluable assistance to the parish, from its formative years down to the present day. Members who helped to keep the society on course through fifty years were such sturdy partisans as Mrs. Anna Tarka, Rose Andrzejewski, Anna Sereda, Anna Michniak, Magdalene Nazimek and Victoria

Gorka, now deceased: Mrs. Hedwig Bozek, Ladislaa Kluz, Anna Kiwalla, Mary Sieradzki, Frances Pszczolka, Mary Szpunar, Rosalie Fedorowicz, Janine Galonski, Nellie Nykiel, Bernice Minkus, Kay Golembiewski, Anna Pinchek, Anna Mazur, Louise Jurczak, Angela Srodek, Kathryn Pudlowski and the present officers: Gizelle Nalepka, President; Mary Kerosky, Vice President; Kathryn Fajger, Secretary; and Gertrude Kopec, Treasurer.

The aim of the society is to motivate women of the parish of special devotion to the Blessed Mother, and to further genuine imitation of her. Furthermore, to take an active part in the living rosary as explained above, to lead holy lives by following the example of Mary, by fasting and frequenting the sacraments, especially once a month in gremio. They are asked to recite the rosary at the bier of a deceased sister, following which a seven day, Month's Mind and an Anniversary Mass is offered for repose of a deceased member. Most of these devotees of Mary congregate in private homes during the months of May and October, and in church on Sundays after Mass to recite the rosary together.

Financial help afforded the parish by annual turkey dinners, raffles, bake sales and other projects over a period of fifty years is impossible to evaluate. Their latest contribution is the statue of our Lady "Purissima" which will welcome everyone whenever we wend our way to Holy Mass, Confession or any special devotion in the new church. For this new statue we are extremely grateful.

It is impossible to over-value the material and spiritual services of this society which has done so much to preserve and strengthen unity in the parish. May God continue to bless their efforts.

## **Holy Name Society**

The most concerted movement in the field of Catholic Action in the parish is the all-out effort of each succeeding pastor to organize the men into a functioning unit. The “Problem Child” here in Cardale has always been the Holy Name Society. Frequent reorganization has been necessary and this, of course, has been attributed to many causes. In years gone by it was the First and Second World Wars; next, the Korean conflict; now, Vietnam and the draft, plus the problem of unemployment and the lure of the city for our youth – yes – and we must admit, indifference and sheer neglect on the part of both adults and youth of the parish. Consequently, we have a constant fluctuation of membership, resulting in repeated headaches for the acting pastor.

However, a nucleus consisting of such stalwarts of the past as Michael Sereda, Joseph Zaucha, Anthony Kerosky, Joseph Spike, Frank Andreani, Henry Penczak, Harold Keberly, Joseph Rudzinsky, Joseph Mazurek, Henry Mazur and Clyde Rabbitt have never permitted the Society to pass out of existence.

In recent years the Society has been given a shot in the arm by such amiable and cooperative men as Leo Kordella, Henry Bozak, Alex Kotarba, Richard Novsek, the Lach brothers, Anthony and John, Stanley Tarka, Walter Gamon, Henry Kuznar, Donald Guerrieri, Kenneth Rosnack, Andrew Horabik, Marhsall Capriotti and Michael Komara. Under their leadership and perseverance the Society has regained its prestige and again is an influential unit to be respected and reckoned with on the parish scene.

Our Holy Name Society was organized in May 1927, during the pastorate of Father Joseph Forysiak, at the request of Bishop Hugh C. Boyle. The slogan “every Catholic man, a Holy Name man” was literally put into effect on that first Sunday in May as the pastor exacted the Holy Name Pledge from every man present in church and appointed Mr. Stephen Samek President.

The Society got off to a flying start in January 1928 with Michael Sereda, Frank Kish and Joseph Witek as officers. The office of secretary, made vacant by the retirement of Mr. Witek, was assumed by Michael Srodek in the year 1930. With that being the only break in the original administrative body, these same men remained in office until the early fifties when they, as Mr. Sereda says, gave way to younger blood, under the direction of Father Sylvester Noroski. From 1954 to the present day, successive presidents were Leo Kordella, Joseph Mazurek, Robert Brown and Henry Bozak.

The Holy Name Society, governed by the statutes of the diocesan organization, carried out its spiritual tasks well. Along with monthly corporate Communion, they actively participated in Holy Thursday devotions acting as honor guard at the altar of reposition, in processions on Saint Anthony’s Day, at the closing of Forty Hour Devotions and on the Feast of Christ the King.

They are doing constant battle with the purveyors of pornographic literature and are presently trying to curb commercialization and profanation of the Sabbath. Their greatest achievement was the effort to help boys into the priesthood by partly financing their studies. There were times when they had as many as six boys in one year, at one hundred dollars a head. This created a financial burden they willingly accepted even at the expense of ending the year in the red – because, it must be remembered, they never failed to boost the parish finances by at least one thousand dollars a year – for the past twelve years.

Our Holy Name Society must be complimented for a job well done. To the men who have remained loyal to the organization over the years, we would encourage their continuous membership and support with the scriptural text – “he who perseveres to the end shall be saved.”

In order to spur others to membership and effective participation in all Holy Name activities, we would remind them that our sole purpose, in whatever we do, is for the greater Glory and Honor of Christ’s Holy Name.

May the name of Jesus be praised.

### **St. Anne’s Guild**

We are fully aware of what St. Anne’s Guild means to the Parish of the Madonna. From its very inception this organization developed a sense of pride of being Catholic and a sense of cooperative responsibility. Perhaps the finest example of this would be the staunch support given to all religious and social functions in the parish. Because of the enthusiasm, self-sacrifice and generosity of the members of this unit, it has, not too infrequently, saved the parish many financial headaches.

Their first meetings were held in Meloni’s Hall, the Polish Club, the residence of Miss Helen Gasior, and the rectory basement. The guild was especially cognizant of the need for a respectable hall and the proper tools with which to conduct the many projects for the needs of the church. They entrusted their patroness St. Anne, a typical housewife, with the moral support of helping them furnish the kitchen. Thus they took upon themselves the task of properly equipping the hall. Within a couple of years they had provided new dishes, silverware, pots, pans, stoves and all other notions necessary for complete satisfaction of all concerned.

The St. Anne Guild, now in its Jubilee year, has served the parish with distinction. It was organized twenty-five years ago at the suggestion of Father Forysiak, September 10, 1940, in Meloni’s Hall. The installation program shows Miss Margaret McHugh in charge; Rev. John Kaczmarczyk, assistant at St. Peter’s, Brownsville, PA, Rev. Thomas Harnyak of Fairchance, and Rev. Joseph Forysiak of Cardale, as guests; a vocal solo, “Ave Maria” by Mrs. Sophia Androsky; a violin solo by Joseph Zaucha Jr.; and musical accompaniment by Mrs. Josephine Jacobs. With

forty-seven members initiated, the installation ceremonies were concluded with a dinner at the Summit Hotel.

The first elected officers were:

|                         |                |
|-------------------------|----------------|
| Mrs. Mae Kane           | President      |
| Miss Helen Gasior       | Vice President |
| Mrs. Anna Wydra         | Secretary      |
| Mrs. L. (Anna) Grzesiak | Treasurer      |

The present officers are:

|                   |   |
|-------------------|---|
| Miss Helen Gasior | President                               |
| Miss Olga DiLuzio | Vice President, Secretary and Treasurer |

Present membership includes the following:

|                 |                 |
|-----------------|-----------------|
| Ethel Andreoni  | Mary Lonchar    |
| Margaret Bester | Ann McClain     |
| Anna Fall       | Bernice Minkus  |
| Anna Mae Fall   | Leona Nazimek   |
| Helen Gasior    | Stella Novsek   |
| Olga DiLuzio    | Frances Tricoli |
| Ann Grzesiak    | Gizelle Nalepka |
| Julia Kiec      |                 |

### **The Sodality of the Blessed Virgin Mary**

Next to Holy Mass and the Sacraments there is nothing which will bring greater peace and happiness into our lives than a strong devotion to Mary. It is a known fact that the young girls of this parish have always kept well organized under the title of the Sodality of the Blessed Virgin Mary. The Sodality worked with the church most zealously during the early years of the parish's existence and especially so during the pastorate of Father Sylvester Noroski, who until his demise, had served in the capacity of Diocesan Director of Sodalities. With the Diocesan Director of Sodalities as Pastor, the young ladies of Madonna Parish, supervised in turn by Ann Bachorski, Theresa Tutsie, Joanne Bester, Mary Kolbash and Beverly Gondek, left no stone unturned in helping establish the best functioning sodality unit in the diocese of Greensburg – one which served as the example for all others to follow. The Sodality's monthly meetings were highly impressive; not only were they conducted in accordance with parliamentary procedure but the utmost in protocol was observed. The prefects, mentioned above, attended the SSCA classes in Cleveland, Ohio, during two successive summers in order to better learn the work of the Sodality and the immediate goals to be reached. As a result, new ideas were incorporated into this parish unit and when found feasible, then promulgated among the units throughout the districts of the diocese.

The Sodality by now had grown from approximately forty to one hundred seventy five members. It became necessary to divide the members into two groups, the junior and the senior sodalities, and before the untimely death of the pastor, serious consideration was given to forming a boy's Sodality. A branch of the Kateri Tekakwatha, however, was introduced into the society. This was a very small but elite group, with no officers and a membership of only ten. Their object was to act as a spiritual anchor of the Sodality. Holy Mass, Holy Communion and a Rosary daily were the membership requirements. A meeting was held once a month to recite the small office of the Immaculate Conception and to pray for the Holy Father's monthly intention.

Highlights of the Sodality during its most fruitful years was the living Rosary in conjunction with the annual May Crowning devotions, the transportation of the Pilgrimage Statue from home to home during the Marian Year, an annual book fair, a Christmas program of carols over Radio Station WMBS, Uniontown, PA, and many practical functions such as teaching Catechism and caring for the Sanctuary.

Many were the duties and obligations but none as important as trying to live the motto of all sodalists – "Ad Jesum per Mariam" – "To Jesus through Mary."

Within the last ten years, interest and action has yielded to a spirit of tepidity and passiveness, attributed to the very same reasons for the stagnancy in other societies, the most common ones being the lure of the city, search for steady work, and teenage marriages.

Let us hope that the initiative shown by our present Sodality Prefect, Miss Theresa Bernot, with the able assistance of Miss Susan Wyda, Miss Carole Piccolomini, and Miss Judy Cortes, Vice-President, Secretary and Treasurer respectively, will restore the original zeal and direct the members to see that the Sodality is a noble unit in the parish and can be dynamic enough to play a prominent part in the moral life of the individual and community.

### **Saint Anthony of Padua – Wonder Working Saint**

A native of Lisbon, born in 1195 of a noble Portuguese family, Ferdinand de Bulloens, as his name was in the world, had been stirred by the spirit and example of the first five Franciscan Martyrs, to put on their habit and preach the faith to the Moors of Africa. Denied a martyr's palm because of sickness, he was retired at the age of twenty-seven to a very humble office in his community. However, from this obscurity he was suddenly called forth, and for nine years, France, Italy and Sicily heard his voice, saw his miracles and men's hearts turned to God. One night when Saint Anthony was staying with a friend in the city of Padua, his host saw brilliant rays streaming under the door of the Saint's room, and on looking through the keyhole, he beheld a child of marvelous beauty standing upon a book which lay open on the table, and clinging with both arms round Saint Anthony's neck. With an ineffable sweetness he watched the tender caresses of the Saint and his wondrous visitor. At last the child vanished, and Fra

Antonio, opening the door, charged his friend, by the love of Him Whom he had seen, to “tell the vision to no man, as long as he was alive.” Suddenly, in 1231, our Saint’s brief apostolate was closed and the voices of the children were heard crying along the streets of Padua, “Our Father, Saint Anthony, is dead.” The following year, the church bells of Lisbon rang **without** ringers, while at Rome one of its sons of the Church was inscribed among the Saints of God.

### **St. Anthony Society**

Because language difficulties hampered their active participation in the Polish and English organizations of Madonna Parish, the older people of Italian descent, feeling no less than full fledged members of the congregation, and ever ready to help their church, sealed themselves in a unified group under the patronage of Saint Anthony and served the parish in a variety of ways and on different levels with tremendous success over a period of twenty-five years.

Organized in 1939 by Pauline Piccolomini, Ottavia Meloni, Edith Guerrieri and Catherine Santangelo, they began their enviable career by placing a statue of Saint Anthony on a pedestal to the right of the main altar, where it stands to this very day, somewhat worn by time and travel, as it has encircled the community of Cardale exactly twenty-five times on the shoulders of the young and the old, who, if they were all present now, could tell many tales of special protection and comfort received through his intercession.

The Saint Anthony Society founded Saint Anthony’s Day at Cardale. Everyone has heard of Saint Anthony’s Day at Cardale! It has always been a big day, not only for the people from Cardale but also for those from all over Fayette County and those from many distant points. It all started when the men assumed control. They wanted to honor Saint Anthony in the tradition and custom of their motherland. Thus, pioneered by Isadore Piccolomini, Joseph Guerrieri, Salvatore Meloni, Angelo Santangelo, Torelli Masciarelli, Joseph Creago, Joseph Massimianni and Fortunato Creago, the Saint Anthony Day Celebration came into being and continued as an annual event.

The format, invariably the same, consisted of a nine week Novena, read after the first Mass on Sunday, weekly reception of Holy Communion, and the visit of Italian priests who heard confessions and preached sermons. The Feast Day proper began with morning Mass and closed with afternoon devotions, during which, the final Novena prayers were recited, a sermon was preached in English and Italian, hundreds of candles were sold and burned and many beautiful hymns were sung in honor of the miraculous saint.

After church services the statue was carried in procession through the streets of the village by those who had pinned a contribution to a ribbon hanging from the statue. The carrying distance allotted each carrier was determined by the size of the donation. A sixty piece band led the procession, followed by an altar boy with processional cross and two acolytes.

Immediately behind came church organizations, secular societies with flags and banners and then the Knights and the First Communicants. As they slowly wound their way over the potholed streets, the Societies prayed the Rosary aloud – the band played the familiar “Onward Christian Soldiers,” aerial bombs exploded periodically, the choir sang “O Glorious Saint Anthony” and the church bells pealed happily as traffic stopped to allow the honored Saint the right of way back to the church. The carrying of the statue was followed by the altar boys, visiting and native clergy, dignitaries, visitors, friends and parishioners. On returning to the church the religious ceremonies were concluded with Benediction of the Most Blessed Sacrament. The rest of the day was usually spent not only enjoying the many concessions and booths, playing various games, chief among which was the favored “bocci,” but also eating the many goodies prepared by the best Italian cooks in the States. Finally the day ended with an exceptional yearly display of fireworks. Material gains were always shared with the parish.

In 1964 the Society was dissolved because of the death of members. They turned over to the church building fund their treasury of \$2,318.79, which was utilized to purchase the main altar and communion railing in memory of all the living and deceased members of the Saint Anthony Society. For this contribution we are extremely grateful. May Saint Anthony never forget their deeds on his behalf and may Almighty God bless and keep them for many years to come.

The Saint Anthony Day Celebration is now in the hands of all the church organizations under the guidance of the Holy Name Society. We hope that the custom of honoring Saint Anthony will never cease because it is through Him and Our Lady of Czestochowa that the miracle of Cardale has come to pass.

### **Confraternity of Christian Mothers**

The “baby” in this wonderful family of parish organizations is the Confraternity of Christian Mothers, organized eleven years ago on May 10, 1954, by Father Sylvester F. Noroski and affiliated with the Arch-confraternity of Christian Mothers, Pittsburgh, Pennsylvania. One hundred and forty members were received into the organization by the Very Reverend Bertin Roll O.F.M. Cap., on May 16, 1954.

Since then giant strides have been made, principally due to exceptional guidance by well chosen officers, beginning with the late Helen Kordella, President; Ida Capuzzi, Vice President; Frances Bester, Secretary; and Katherine Keberly, Treasurer; down to the present day executive board consisting of Kathleen Keteles, President; Mary Skolosky, Vice President; Alice Illig, Secretary; and Katharine Keberly, Treasurer. The present membership numbers one hundred and forty-eight.

The aim of the Confraternity is the Christian home education of children by truly Christian Mothers. Their special Patroness is the Mother of Sorrows and their feast day is the Maternity of the Blessed Mother, on October the eleventh.

Spiritual activities of the Confraternity are corporate Communion on the third Sunday of every month at the eight o'clock Mass, daily prayers for children, prayers and hymns at monthly meetings, Days of Recollection, recitation of the rosary at the bier of a member or relative, offering of Mass for a deceased member, adoration on designated days and participation in processions, especially in honor of Saint Anthony.

Social activities include anniversary celebrations, a Christmas party, an annual covered dish, a social hour and programs which include speakers, movies, etc., at each monthly meeting.

Projects consist of active participation in all parish sponsored affairs, card and bingo parties, variety shows, fashion shows, visitation of the sick, collecting religious articles for the Missions and serving Communion breakfasts to the Holy Name Society and the First Communicants annually.

There were many highlights during the past eleven years. In 1954 the first money project was a sale of aprons, made and donated by the members and bringing a total of \$331.00 into the new treasury. In 1955 religious articles were gathered and sent to the Missions. This became a yearly project. Also during this year the statue "The Mother of Sorrows" – the Pieta – was purchased. In 1956 baskets of groceries were donated by members and distributed to the needy at Christmas. This also became an annual project. In 1957 and 1958 a variety show, with Mrs. Ida Capuzzi as chairman, played to a full house and netted \$418.51. It was also during this period that Father Lloyd announced a Building Fund for the new church. A card party, headed by Mrs. Ethel Andreoni, was also a big success. In 1960 candy and needlework booths at the parish bazaar brought in \$276.36 and a card and bingo party \$303.05, into the treasury. In 1961 a five and ten cent dinner helped boost the building fund by \$131.45. Spiritual bouquets were offered for Bishop Connare and Father Lloyd on the occasion of their twenty-fifth anniversary in the priesthood. Father Lloyd devoted much time during the monthly meetings teaching and explaining the "Participation Mass" and the workings of the Ecumenical Council. In 1964 the Christian Mothers celebrated their tenth anniversary. This occasion was highlighted with a Day of Recollection and a catered dinner in the parish hall. During the past two years outstanding projects were a card party, with the proceeds going towards the purchase of new cassocks and surplices for the altar boys and a rummage sale which netted \$333.16. In September 1965, a Day of Recollection was held under the direction of our moderator, Father Lloyd. At this time new members were received formally into the Confraternity and newly-elected officers were installed.

In conjunction with the dedication of our new church, we are happy to announce that the members have purchased the Baptismal Font as a memorial to all living and deceased mothers of the Confraternity of Christian Mothers of the Madonna Parish, Cardale, Pennsylvania.

With our new officers making every effort to continue the excellent work of the past, we are morally certain that they will accomplish this task. Our prediction is based on the thoughtfulness shown, when assuming office, they honored the past presidents with gold medallions for faithful service to the confraternity. The recipients of this honor were Helen Kordella, posthumously; Ethel Andreoni, Julia Kotarba, Anita Labons and Madeline Graziani, in absentia.

### **A Dream in Our Heart**

Beginning with childhood, we've held many dreams in our heart,  
And wondering, and thinking – of what in life would be our part!  
Our dreams were small then but flourished as we grew,  
By the time we reached maturity, we knew what we wanted to do.  
Father Lloyd, in this respect, was like the common man,  
He too, had dreams, prayers and these big plans,  
Father knew he would not rest until the job was done,  
Until this goal, he set for himself he had won.  
It has always been Father's biggest dream,  
To someday build a church with the highest esteem,  
To Jesus our Savior; His home a place of rest,  
Where we can go and in our hearts feel blest.  
This dream of Father's we parishioners have shared too,  
And that is why, our very best, we will continue to do,  
For the love of God, in our hearts has been instilled,  
And now, our hopes and our dreams have, too, fulfilled.  
A new church to the honor and glory of God has been erected,  
And the love, toil and sacrifice of us all is here reflected,  
As the cross on the steeple reaches out to a cloud,  
So we too, can reach out to God, and in our hearts feel proud.

**Joanne Bester**

### **Why a Church in Cardale?**

Farmhouses amid ripening fields of wheat, tinkling cowbells, the apple orchard, the wooded glen – this means rural life to most Americans. The government classes all communities of less than 2,500 people as rural. But not all rural America lives on the farm. Part of it lives in small towns such as Cardale with a population of under 2,500 citizens. Here rural life means anything but the farm. It presents a vastly different picture as the following description shows. Some of the best coking coal in the world once lay in this area and business kept moving toward the Monongahela, leaving behind it a trail of dismantled mine buildings with the windows knocked out, abandoned tipples and long rusty banks of coke ovens with little trees growing out of their caved-in roofs. In this “rural” area we see the homes in the “company patch” – homes which once belonged to the mine company. The older patches are pretty much alike – springing out of the fields, creeping up to slate dumps, climbing hilltops in rows of identical double houses, with narrow frame porches divided in half and fenced back yards. Behind each row of houses runs an alley lined with outdoor privies and hen coops with here and there a garage. Generally the first row of houses faces a smoldering mine dump.

Wherever there are mines there are slate dumps – gray smoldering mountains by day and veined with blue fire by night.

In this rural area of Cardale before the coal industry faded, miners and coke drawers with empty pockets had to buy at the company's "pluck-me" stores where two dollars worth of work didn't seem to buy more than a dollar's worth of goods. They had to live in company houses too or the job went to someone who would, and it wasn't easy to find a job with so many men scrambling for them.

This then is a picture of the Cardale area as part of the Coke region in its prosperous mining days. It was a country of extremes, ugly by day with banks of coke ovens, luridly beautiful by night when the glare of the ovens painted the sky. Today even though the mining industry has faded, a lot of things keep the people from moving away – owning property, not wanting to leave their friends, dread of a new environment. The new outlook is replacing that of the old which was one of great wealth and great poverty, with too much smoke, too much violence and far too many people.

Where does the need for a beautiful new church fit into this picture? – this picture of the Cardale area as a faded mining area which is classed as rural America. More than half of the 10,000 towns in rural America with populations over 500 are **priestless** and their number increases yearly. As a matter of fact, about 30,000,000 people in rural America are priestless. Far from dying, this area is growing and with the birth of new industries and the War on Appalachian Poverty, all indications are that this growth will continue. Here is where a beautiful new church, such as we are building in Cardale, will do its share in the social upheaval of today. The new church helps to bring about this new change in outlook to the people of Cardale. It means not only economic improvement but also a better moral and spiritual outlook in contributing towards the new growth today. A beautiful new church also makes a strong appeal to the aesthetic tastes of the individual and the community. This is reflected in the renovation of homes and improvement in the neighborhood as a whole.

Thus with the building of a new church and as part of small town rural America, the Cardale community is changing vastly in the social upheaval of today and is contributing to the growth of America as a whole.

### **The Booster Club**

To be a member of this exceptional, informal organization called the Booster's Club is the unique distinction of 55 members of Madonna Parish, who are governed by no officers, hold no meetings and pay no dues. Yet they do a yeoman's job, month after month, rain or shine, sleet or snow, disposing of 1,000 tickets in order to equally divide \$1,000 between a lucky ticket holder and the parish treasury.

Through their efforts, the parish has realized approximately \$25,000 over a period of four years. We parishioners are proud of these men and women and they in turn can justifiably feel part and parcel of the beautiful church we dedicate today. Their work will ever be remembered and certainly will not go unrewarded.

However, in all humility, sports as they all are, they will be the first to acknowledge, as a Sandy Koufax or perhaps a Johnny Unitas, that without the rest of the team their efforts would be futile – without loyal ticket purchasers their work would be completely wasted. Therefore, as we prepare this garland of roses in appreciation, we make it big enough to encompass all who shared in this wonderful project and hope they continue until the rectory is built. God bless them! We consider it an honor and a privilege to make known to all the names of the members of the Booster's Club.

### **Boosters**

|                       |                     |
|-----------------------|---------------------|
| Andalaro, Mary        | Androsky, John Sr.  |
| Andreani, Frank Sr.   | Bobak, Joseph       |
| Bozak, Henry          | Lach, John          |
| Bryan, Mary           | Liptock, Robert     |
| Capriotti, Denny      | Malachin, Thomasina |
| Capriotti, Marshall   | Malaspina, John     |
| Capriotti, Sophia     | Mazur, Martha       |
| Costello, Dominic     | Nalepka, Gizelle    |
| David, Margaret       | Nykiel, Nellie      |
| DiLuzio, Olga         | Olesko, Elsie       |
| Erjavec, Valentine    | Ozanich, William    |
| Gamon, Walter         | Palo, Julia         |
| Golembiewski, Kay     | Piccolomini, Guido  |
| Gondek, Frank         | Pincheck, Frank     |
| Gondek, Joseph        | Porreca, Pete       |
| Grimm, Ann            | Rejnin, Frank       |
| Grzesiak, Lewis       | Rudzienski, Joseph  |
| Grzesiak, Michael Sr. | Sieradzki, Mary     |
| Grubish, Joseph Sr.   | Tarka, Mary         |
| Horabik, Andrew       | Tassone, Elizabeth  |
| Kiec, Walter          | Urbaniak, Gertrude  |
| Kitta, Frances        | Valente, Tillie     |
| Kitta, Theresa        | Wajda, Joseph       |
| Kordella, Frank       | Wellington, Tom     |
| Kordella, Leo         | Wozniak, Dorothy    |
| Kotarba, Alex         | Wyda, Edward        |
| Kudyba, Libby         | Zavlinsky, Anna     |

Lach, Anthony

**Parish Bowling League**

A bronze plaque was presented to Father Zwolinski at the close of the 1964-65 bowling season as a remembrance of the wonderful group of men and women who met every Sunday evening at the Fairbank Alleys, under the guidance of Marshall Capriotti. The parish bowling league is an example of the morale and exceptional spirit which exists in the Madonna Parish. The bowlers generously contributed \$1,000 toward the church building fund.

**Building Committee – Actual Construction of our Church**

As far back as November 2, 1960, plans and designs for the future Madonna Parish were already made known. Wholehearted acceptance of the program resulted in extra hard work, saving, and sacrifice to the extent of nearly \$100,000. On July 31, 1962, definite plans were formulated to replace the antiquated church. On this date Bishop Connare requested a letter showing the financial status of the parish, which briefly was as follows:

|                                 |                 |
|---------------------------------|-----------------|
| Cash in reserve .....           | \$82,142        |
| Checking .....                  | <u>7,900</u>    |
| <b>Total Cash on hand .....</b> | <b>\$90,042</b> |

Our estimated income to December 31, 1962, including interest and regular and extraordinary income would amount to an additional \$10,000. Expected revenue from a private Fund Raising Campaign, we hoped, would bring in \$30,000. The total anticipated amount of cash on hand by December 31, 1962 would total \$130,000 – which was more than that required by diocesan law to begin construction. A conservative estimate of the amount to be borrowed for the completion of our new church would be approximately \$90,000.

Formal application was made to the Bishop on August 9, 1962, seeking permission to expend \$220,000 to build a new church, a parish hall, and a rectory. The reasons given were many. The most important were: the present buildings, especially the parish hall and church, were fire hazards; the lighting and seating in the church left much to be desired; floors were sagging in both the hall and church, and toilet facilities were nil. Many indulgences were received by those who attended meetings, catechetical instructions and teenage discussions in the parish hall during the winter months as a result of an outdated, ill functioning heating system. And last but by no means least, we were in dire need of adequate C.C.D. facilities, which is an imperative segment of every Catholic parish of today. After the consulters of the diocese heard our plea, the Most Reverend Bishop forwarded permission to erect a new church, hall, and rectory at a cost not to exceed \$220,000, and to be included in this amount were the architectural fees and complete furnishings for the church and hall.

We were now set to embark on actual construction in the Fall of 1962 when suddenly a stalemate developed. And since we were not able to give an answer as to when we were going to build the new church a wave of cynicism suddenly enveloped the parish, and once more, 45 years of promises were recalled, and future dreams again temporarily shattered. Plans for a financial campaign in August were thwarted and groundwork for the 50 year celebration of the existence of the parish was disrupted because a new church was to be the highlight of the Jubilee celebration. The story that caused this can now be told and should be known so that perhaps we can better appreciate what we have. The diocese was seriously contemplating relocation of the church to a more suitable, centralized sight, focal to Cardale, Filbert, and Fairbank. In fact at one point in the preliminary discussions, some thought was even given to a merger between local parishes. In relocating the church, Republic, Pennsylvania would become the boundary line to the west and Newboro to the east. However, after careful search and consideration, the Filbert School site was dropped because of insufficient space for a church, rectory and adequate parking. A proposed piece of land at Fairbanks was rejected because at the time it was supposed to be dissected for the re-routing of the adjacent highway, which was necessary because of frequent flooding. Finally, a church anywhere between Cardale and Filbert would necessarily be built in marshy swampland, or on unassailable hills, an ash dump, or between abandoned coke ovens. Other sites considered were the Tarka property, Newboro, and the Johnson Farm on Route 166.

The present church site was chosen November 23, 1962. Ten months later, on August 3, 1963, after many legal problems and technicalities, 33 acres of land were purchased from individuals and the Orient Coal Company adjacent to the highway in Cardale. With the site chosen and the purchase of land completed, the pastor now sought permission of the Bishop to hire an architect, a diocesan procedure and requirement. Three names were presented with the preference of the pastor indicated. After much formal scrutiny and investigation, Mr. Richard R. Benn, a Pittsburgh architect, was engaged to design and draw up preliminary plans for a church, hall, and rectory. Mr. Benn, a Catholic and member of the Pittsburgh Diocese, had recently directed the building of a new church in another part of our diocese to the great satisfaction of both pastor and parishioners. He came highly recommended. The drawn plans now approved by the pastor and building committee were forwarded for approval to the building commission of the diocese.

After a few minor alterations they were sanctioned and let out for bids. The three lowest bidders and the amounts of their bids were as follows:

|   |           |
|---|-----------|
| Bendik Construction Co., Uniontown, PA              | \$245,880 |
| Republic Construction Co., Republic, PA             | \$249,000 |
| Garlick and Son Construction Co., Connellsville, PA | \$263,000 |

Because the lowest bid exceeded the anticipated amount, Father Lloyd, Mr. Benn, and Mr. Joseph Bendik, the contractor, got together in an effort to cut down the cost of construction. After substitutions, revisions and omissions, the cost was lowered to \$235,880, a savings of \$10,000.

The contract was signed October 3, 1964. A “no lien” contract was executed and accepted by the Chancery on October 13, 1964. Actual construction began October 15, 1965, exactly one year before the cornerstone ceremonies. The church will be 95 per cent completed for the dedication ceremonies on December 12<sup>th</sup> and it is hoped that Christmas 1965 finds it 100 per cent complete.

### **Blessing of Cornerstone**

The Rt. Reverend Monsignor Schneider blessed the Cornerstone (October 11, 1965) of the new Madonna Church, then placed a copper box with the contents enumerated below, into the Cornerstone.

- A Solemn Proclamation.
- A picture of the old church.
- Names of all priests who labored in this parish.
- Our Bishop’s picture.
- The Pastor’s picture.
- A picture of the grounds before construction began.
- A picture of the groundbreaking ceremonies.
- A newspaper account of the groundbreaking ceremonies.
- A picture of the new church nearing completion.
- A copy of a letter written by Father Lloyd and sent to all former parishioners whose addresses were given to us by relatives and friends, with the hope that they would favor us with a donation for our new church. 1,100 letters were sent out. About 200 answered.
- A register with the names of all parishioners who attended Mass on Sunday, October 3<sup>rd</sup> and Sunday, October 10<sup>th</sup> in the old church and also the names of the guests present at the laying of the cornerstone.
- A copy of the Sunday bulletin, dated October 10, 1965.
- A picture of our 1965 First Communion class.
- A copy of the annual report with the list of all contributions made during the year 1964 by both children and adults.
- A reserved ticket to a football game between Redstone High School and Monongahela High School, which the pastor could not use because of other commitments.

- A copy of a ticket the pastor received from the diocese to be present at a Mass, celebrated by Pope Paul VI in Yankee Stadium in New York City, October 4, 1965, on the occasion of the first visit of a Pope to the new world in the entire history of the church.
- A copy of the *Accent*, the diocesan newspaper with an account of the laying of the cornerstone.
- A copy of the Uniontown *Herald Standard* with the same story.
- Newspaper clippings and photos of the Christian Mother's 10<sup>th</sup> anniversary celebration and also the 1965 installation of officers.
- Names of all officers of present church organizations.
- A program from the Testimonial dinner held for the Pastor on the occasion of his 25<sup>th</sup> Anniversary in the priesthood.
- A report on the total cost of the new church and also the anticipated debt.
- A copy of an appointment received today, October 9, 1965, from Rome and issued to Father Lloyd by His Excellency, Bishop Connare. Father Lloyd was appointed Diocesan Moderator of Nurses, effective immediately.
- A copy of a program held by the Business and Professional Women of Uniontown, PA, on their fifth anniversary – of which chapter (Queen of Peace) Father Lloyd is the moderator.
- Rare coins donated by Denny Capriotti of Fairbank, PA.
- A Kennedy half dollar.
- A memorial card of President Kennedy – the first Catholic president.
- A silver dollar.
- A dollar bill.
- Little mementoes of Miss Dorothy Wozniak, Miss Gloria Gamon and Mrs. Julia Kiec – housekeeper, organist and janitor.
- A rosary blessed by Pope Benedict XV (the war pope) and a few Italian coins – treasured dearly by Mrs. Frank Andreani.
- A gold medal struck in honor of Reverend Joseph Dabrowski, the first Rector of the Polish Seminary in Orchard Lake, Michigan.
- A rosary blessed by Pope Pius XII and given personally to Mrs. Mary Skolosky, a WAC in World War #2.
- A rosary blessed by Pope Pius XII in 1945 – the crucifix contains particles of soil from the catacombs – given by Mrs. Michael Bernot.
- A crucifix made by a nun from palm – 22 years ago – treasured highly by Mrs. Frances Bester.
- A wedding ring and valuable articles by Mrs. Pauline Banaszak.
- A picture of a requiem high Mass for the 36 miners killed a couple of years ago among whom was one of our parishioners – Mr. Arthur Labons.
- A memorial card after the death of Father Adam Jurczyk, a close friend of Father Lloyd.

- A rose petal touched to the relic of the Little Flower of Jesus – our favorite Saint.
- First Communion certificate of Mrs. Anna Tarka.
- Remembrance of Father Lloyd’s ordination.
- Losing raffle ticket #476 – property of Teddy Tarka – altar boy.
- Last but not least – a trophy presented to Father Lloyd by members of the Parish Bowling League with the inscription – “Agitator of the Year,” 1965.

### **A Solemn Proclamation**

*“Ad maiorem Dei Gratiam et Beatissimae Virginis Mariae Honorem”*

Today, Sunday, October 10, in the 1965<sup>th</sup> year of Our Lord at 3:00 pm, on the eve of the Feast of the Maternity of Our Blessed Lady, we formally lay the cornerstone of this newly built church, under the patronage of the “Madonna of Czestochowa,” in the Community of Cardale, in the State of Pennsylvania, of the United States of North America, during the reign of Pope Paul VI and during the fourth and last session of the Second Vatican Council ...

During the presidency of Lyndon B. Johnson, serving his first year of a four year term, to which office he was elected after successfully terminating the interim office he inherited as Vice-President of the United States, after the assassination of President John Fitzgerald Kennedy two years ago ...

In the Roman Catholic Diocese of Greensburg, headed by the Most Reverend Bishop William G. Connare, a classmate of the present pastor and builder of this edifice, Father Aloysius L. Zwolinski ...

With full cooperation of the present Church Committee in the persons of Henry Bozak, Marshall Capriotti, Alex Kotarba, Frank Kordella, Peter Kovach, and Edward Wyda, representing 275 families and 1,100 souls, comprising the present congregation of Madonna of Czestochowa parish ...

Lest the memory and deeds of the people of this parish be forgotten, especially their efforts to continue the work of salvation for the greater glory of god, we deem it worthy to set forth, for posterity, their names in their own handwriting and to mention their many great deeds (enumerated elsewhere in this box) during the past fifty-eight years of the existence of this parish.

Therefore, on paper attached to this sheet, are the signatures not only of all the parishioners of this 275 family congregation, who attended Mass on the Sunday prior to this occasion and this morning, but also those of the sick and shut-ins, who were visited by the pastor on the first Friday of this month, as is customary every first Friday of each month, to take to them Our Lord in Holy Communion – in this instance, twenty-two invalids.

Let it be known to all those who have the opportunity to read this proclamation, that the cornerstone in this Temple of God is being laid in the absence of Our Most Reverend Bishop, who is attending the Council in Rome, by Monsignor Andrew J. Schneider V.F., Dean of Fayette County. Those present include: Father Aloysius L. Zwolinski, the Pastor, Father Charles Kobylarz, born and raised in this parish, now Pastor of St. Edward's Church, Herminie, Pennsylvania, Father Leonard Knuth, who spent five full years in a German prison camp (Dachau) during the Second World War, now Pastor of St. Hedwig's Church, Brier Hill, Pennsylvania, other priests and dignitaries, the Church Committee, a throng of parishioners, visitors and friends.

This church was built, after nine years of hard work, by a people and pastor who sacrificed much to see a dream of three-score years come true. Constantly aware of Our Lord's command to spread the Gospel to all nations and the salvation of their own souls, they worked untiringly to supplant the fifty-eight year old building with a place of worship, worthy of the God they so loved.

In testimony of the truth of this proclamation and as a remembrance of our accomplishments to future generations, we seal this paper with the seal of the parish and sign it with the signature of our venerable Pastor, and now place it in the cornerstone with the hope that when you read this you will give our ashes a kind thought and our souls a prayer! May God Bless You, and help us continue the work already started.

### **The Madonna of Czestochowa**

Our new church is dedicated today, December 12, 1965, and placed under the protective mantle of the Madonna of Czestochowa, pronounced "Chess-toe-hoe-vah." We thus comply with the mind and wishes of the pioneer founders of this parish who were Polish immigrants with a special love for the Blessed Virgin Mary under the title of the Madonna of Czestochowa – a love instilled into their hearts from the day they were first able to pronounce her name. Under this title she was proclaimed Queen of Poland, with her earthly throne at Jasna Gora (Mount of Light) in Czestochowa, by King John Casimir on April 1, 1865, exactly one thousand years ago.

What or who is the Madonna of Czestochowa? The Madonna of Czestochowa, sometimes known as the Black Madonna, is a miraculous picture of the Blessed Mother of God, supposedly painted by St. Luke the Evangelist, while she was still on earth. Czestochowa is a town in Poland. Jasna Gora is a monastery atop a hill outside the city limits of Czestochowa. It is the home of the Pauline Missionary Fathers. The chapel sanctuary of this monastery, which houses the picture of the Madonna, is now, as the following history will corroborate, the most famous shrine in all of Poland.

The painting portrays the Virgin Mary with the Christ Child in her arms against a green background – the Virgin in a black mantle lined with crimson and edged with gold, scattered over the fleur-de-lis – and the Child in red dress, with a small overall pattern in gold, plus a band of gold at the neck, wrists and hem. Both are adorned with halos of gold which are joined together, this being a distinctive feature in most paintings of the Sienna School. The face and hands are not white but brown, and here the artist shows respect for a Byzantine rule which insists that in paintings of the Madonna and the Child the flesh be chocolate brown, like grain burned by the sun – hence the Black Madonna. Across the right cheek of Mary are two parallel lines, a lasting remembrance of the year 1430, when Hussite troops stormed the monastery and as the story goes, while carrying off the picture and not even a half kilometer away, their horses stopped for the second time and would go no further. Angrily the soldiers slashed and stabbed at the canvas, tossed it away and rode on. The back of the picture shows many mended places, but even the most skillful restorers could not hide the two cuts on the cheek.

The first Christians held this picture in high regard until the fourth century, when St. Helena, mother of Constantine the Great, was in Jerusalem in quest of the true cross on which Christ was crucified, and came upon this picture which she brought back along with many other paintings and works of art to Constantinople, where she presented it to the King, who placed it in the palace chapel, where it remained until the year 1382, which is the first definite date in the history of this picture.

In this year the Tartars invaded the monastery. Ladislaus Opolski, the King's representative at the time, removed the painting from the palace for safekeeping, and while on his way to Apole, his own castle, he had to pass through Czestochowa, where his horses stopped as if by command in front of a small church and would go no further. He had to leave the painting in the church before the horses would move on again. Arriving at Opole, he arranged for the Pauline Missionaries, who were well established in Hungary, to come to Czestochowa to care for the picture. He built a monastery for them and endowed it. Later he built a beautiful Gothic chapel. However, continuous sieges and fires necessitated much building and remodeling on Jasna Gora, but the one room housing the painting of the Madonna was never disturbed. In the year 1430, as the Hussite soldiers, in searching for treasures, laid siege to the monastery at Jasna Gora, killed nearly all the occupants, burned the buildings, profaned the picture (as already related), there occurred the first miracle which helped to make the picture and Czestochowa famous. The picture, slashed into pieces and thrown into the rest of the debris, was thoroughly searched for by the surviving monks, but because the water was so muddy, it was impossible to discern one piece of canvas from another. Suddenly a burse of fresh crystal clear water gushed forth like oil, which enabled the monks to find the correct pieces of canvas. The water, used for cleaning the picture, proved later to possess curative powers, for as many as bathed in these waters, so just as many were cured of various physical diseases and ailments. Concurrent with the Hussite invasion was the successful defense of the country's borders against the Prussians by Jagiello, the ruling monarch of Poland. On his return

he was immediately informed about the tragedy at Czestochowa. He issued an order for instant restoration of the damaged painting. The most renowned artists in the land were summoned to Czestochowa and were directed to spare no cost in restoring the picture to its original status. The artists, after many weeks of grueling labor, had successfully restored the picture beyond all apparent damage except two marks on the right cheek of the Virgin. These marks remain exposed even until today and have become identifying marks of the Black Madonna. So once again the picture was returned to Jasna Gora in solemn procession with the King and his entourage following.

King Jagiello, following the custom of his predecessors, frequently visited Jasna Gora. John Kazimierz and his sons were the most devoted however. As suppliant children at the knees of a loving mother, which she was, the Polish Kings brought their individual problems and those of their subjects to her; they sought consolation; they begged favors; but too, they returned to give thanks for graces received and to give gifts as recompense for favors granted. Because of these many valuable gifts, the shrine became a target for the elusive hordes from neighboring countries who, like leeches, lived and thrived off the land of others.

It was a known fact that King Zygmunt I left all his trophies of war at the shrine after his miraculous victory over the Russians, whose troops outnumbered the Poles by 100,000 men. Zygmunt's army killed 40,000 of the enemy and had taken 10,000 prisoners. He attributed this and all other victories to the intercession of the Madonna of Czestochowa. King Zygmunt II did likewise. His donation to the shrine at Czestochowa was a solid gold crucifix and monstrance. King Ladislaus IV, because he had been miraculously cured of a physical ailment, donated his personal medal of the order "zlotego runa" or the order of the Golden Fleece. It seemed that the rulers of Poland tried to out-do one another in devotion and generosity to the Madonna at Czestochowa.

In the year 1655 a very special grace was wrought through the Blessed Virgin, not to an individual however, but to the country of Poland as a whole. This was the year Poland was invaded from all sides by land-snatching, treasure-seeking neighbors. The Turks attacked and molested the eastern coast. From the north came the Swedes while the Prussians attacked from the west. King Casimir fled Warsaw and went into hiding. Danger, confusion and fear prevailed. Ten thousand Swedes encamped before the walls of Jasna Gora and for five weeks and three days conducted a continuous assault on the monastery. Mysteriously, the invaders were held off by Father August Kordecki, the prior of the monastery, together with one hundred and twenty monks and a handful of knights. The answer to this mystery came on the thirty-eighth day of battle, when, visible to all, friend and foe alike, the Madonna with the Child appeared high up in the sky, immediately above the chapel where the exact duplicate of the image was hidden. Swedish cannonballs bounced off the monastery walls back into the Swedish encampment, killing thousands of their own men and dispersing the remaining army in what turned out to be a rout and a highly disorganized retreat of amazed and terrified Swedes. The

siege of Czestochowa was ended. A crisis passed. The people began thinking, working, planning, and fighting together. They repelled the Turks and the Swedes; the King returned to his throne and the Madonna of Czestochowa was acclaimed Queen of Poland. The reigning Pontiff at the time sent a crown of gold and jewels for the coronation ceremony.

When Poland was partitioned the Madonna came to mean even more to the people of Poland. Their faith in the eventual freedom of their country, through the intercession of the Madonna of Czestochowa, was the one thing they all had in common while they lived under the Czar, the Kaiser and the Emperor. Czestochowa was the heart of Poland – the Madonna was in the heart of every Pole.

### **The Miracle at Cardale**

#### **Today our Church is Done**

We've skimped and saved, and stressed and prayed  
It was said, we would never finish  
We knew we could do it, but we had to prove it  
Our hopes would not diminish.

At times we fell, but rose again  
And still we stopped not ever,  
We would like to see St. Mary's stand  
And know there's not one better.

There will never be a new church, in Cardale  
They said it all in fun  
For with God's help, and God's great mercy  
Today our church is done!

**Frances Lach**

When the idea of a new church was proposed by our Pastor, Father Lloyd, immediate comments were forthcoming. Frequently overheard were many skeptical and pessimistic remarks, but the one most commonly repeated was that it would take no less than a miracle to have a new church in Cardale. After all, Cardale is but a small village among many mining "patches" in food stamp territory, with pensions, social security and Public Assistance the chief sources of revenue for its natives. These doubting Thomases and persistent purveyors of gloom were, to our surprise, not only neighboring people but parishioners as well. But the crepe hangers who held this dim view obviously were not aware of the patience, perseverance, generosity, ability and the go-go spirit of the supporters of this proposed project. They, apparently, were not too well acquainted with the fact that these people waited 58 years to get

a building they could call their own ... one that would not carry the label "Property of the Orient Coal Company" ... much less the misnomer "Mission to Footedale," that these poor neglected, and at times, rejected panners of Black Gold who owed 'their soul to the company store,' were also a proud people, thrifty, competent, and industrious, always ready and willing to swallow their pride if the motivating force was the "Love of God." They prayed for the best but prepared for the worst, always mindful that even churches are equipped with lightning rods.

So we feel no guilt in the choice of title for this article in as much as it voices a truly existing sentiment, boldly expressed prior to the construction of our church, by a vast number of people. We feel it not to be pretentious, certainly not sacrilegious – as some might suggest – but rather cleverly chosen, because the job as it now stands completed, came about without the support, either moral or financial of the deridents, which in our book is a miracle in itself.

What was the reason for this dismal aspect, especially on the part of parishioners? First of all, the parishioners of Madonna Parish down through the years were promised a permanent church edifice by every pastor who served the parish. Even the founder and builder of the present structure, which has now seen 58 years, classified it as temporary, a mission church. Attempts to construct a permanent building were made back in the 'teens by Father Pawelkiewicz and in the twenties by Father Radwanski. Both efforts, however, were shelved until a later date, the former in favor of a new rectory, the latter in response to the plea of a tearful tune that has been a hit in the area, in the top-ten since 1909 and even today hold its own with such contemporary masterpieces as "Down Town" and "What's New Pussy Cat," namely; "The mines are worked out and the future is uncertain." In the nineteen thirties, years of the Great Depression, any mention of a new church was squelched with a reminder of an existing debt of \$18,000 which coalesced as the national economy decreased. The early forties saw the old church remodeled instead. The late forties, frequently referred to in mining circles as the Fat Forties, brought about dissolution of the debt. The Fifties, because of work stoppage and a general exodus of families to the cities incited all county administrative forces, whether political, social, or religious to adopt purely defensive measures against all future eventualities. We must continue to repeat that we were brainwashed into the notion, and firmly convinced that Fayette County was the most depressed area in the nation, with the highest relief rolls, with the least employment and nothing else for us to do but give up the ghost.

As a consequence, apathy and indifference set in causing most people to abandon all care and repair of their homes; schools were allowed to deteriorate to the point where they were dilapidated fire traps. Pot-holed roads, the county's trade mark, added to the discomfort of the taxpayer and worse was the loss of faith in state and county officials who apparently lost faith in their subjects and in themselves. Then came the startling announcement that the Madonna Parish in Cardale would build a quarter million dollar church. The sudden awakening from this lethargy caused many to go right back into shock and small wonder that their first comments were that the pastor was "non sui compos" and "it will take no less than a miracle to build a new church in Cardale." The basis of their reasoning was, of course, the sad fact that there was only \$22,000 in the parish treasury and that their thinking was still hounded by the

previously explained dilemma. Father Lloyd had faced greater odds on two different occasions in his priestly life, which requires no explaining here, but he was adamant in his prediction that he would give the people of his parish and the people of the community in general something to boost their morale which had fallen as low as a snake's belly.

There is an old fable about a dog that boasted of his ability as a runner. One day he chased a rabbit but failed to catch it. The other dogs ridiculed him. He retorted, "Remember, the rabbit was running for his life, and I was running only for the fun of catching him." Success in any venture depends on the motive. If you are in the race for the fun of it or for a meal ticket you will not put the same energy into your running as you will if your ambition is deeper and more serious. We were not building for fun nor for a meal ticket, but we were dead serious in our effort to bolster the spirits of a downtrodden people in this forsaken part of Pennsylvania.

Since announcing our building program about six years ago, a fire fortunately destroyed the Cardale Public Elementary School. I say fortunately, because there were no children present; the constant fear of the mothers who sent their children into a fire trap daily, comparable to the father's and husband's daily sojourn in the underground pit, was removed, and a new building now became a necessity. Whether Father Lloyd's announcement had any influence upon the decision of the Redstone Township School Board is not positively known, but it is now a fact that after much debate, bickering, and indecision, a modern ten room elementary school was built at Cardale, which at present is undergoing another period of construction and ten more rooms will be available by Spring, 1966. These school buildings adjoin the 33-acres of church property on which the church is already built. A new rectory is planned, and facilities for other community projects are also on the draft boards. As a result of these bold ventures and proposed projects, street lights now enhance roadways and sewage is at the disposal of the residents, which is a first for a mining community in western Pennsylvania. The dwellings are taking on a new look. The morale and attitude of public officials and the inhabitants is visibly changed; smiles are more apparent, shoulders straighter, heads held higher, for this little community now boasts a school second to none, and a modern Catholic Church, equal to any small church in the radius of 150 miles, including Pittsburgh, Pennsylvania. It is superb in architectural design, beauty, convenience and suitably adapted to the latest liturgical requirements.

Lest we forget, however, we dare not attribute all to the supernatural. For even the scriptures say that the Lord helps only those who help themselves. Most of which we boast came about with sleeves rolled to the elbows by both pastor and parishioners, with patience for a period of six years, with determination that this time we will not falter with the help of a generous, sacrificing, loving people.

All we ask in return is that God accept all for His own honor and glory.

### **Church Appointments**

Main Altar and Communion Railing – St. Anthony Society

Mosaic of the Madonna of Czesstochowa above Altar of Repose – by Joseph Gancos in memory of Frank and Mary Gancos.

Tabernacle on the Altar of Repose – by Constantino Lappa in memory of his beloved wife Dena Lappa.

Stations of the Cross – by Paul and Gertrude Kopec in memory of Frank, Joanne and Zygmunt Gorski.

Marble Candlesticks at main Altar – Guerrieri, Rossini and Bryan Families.

Baptismal Font – Christian Mother's Confraternity.

Ambo – Corrado and Ida Capuzzi.

Candelabra – John and Leona Nazimek.

Sanctuary Lamp – Kay Golembiewski.

Ambry – by Elizabeth Tassone and sons in memory of Phillip Tassone.

Lectern and Chair – Walter and Helen Fryske.

Missal and Stand – Mr. & Mrs. Frank Rogalinsky.

Credence Table – John and Julia Kiec.

Small Candlesticks on Altar of Repose – In memory of Valentine Wozniak by Theresa Wozniak.

Red Altar Covering – Anonymous.

Processional Cross and Altar Crucifix – John P. Kozik.

Confessional – Michael Lonchar Family.

Holy Thursday Repository – by Mr. and Mrs. Stephen Skibo.

Funeral Pall and Candlesticks – by Joseph E. Flack.

Baptistry Grille – by Mr. & Mrs. Leo Grandzier.

"Book of Memory" – by Mrs. Mary Skolosky.

### **Statues**

"Mother Purissima" – Holy Rosary Society.

St. Joseph – Alex and Julia Kotarba.

Sacred Heart of Jesus – Peter and Adelina Guerrieri.

St. Jude – Leo Kordella.

St. Anthony – Isidore Piccolomini in memory of wife, Pauline.

St. Theresa – Frank and Nicolina Andreani.

### **Vestments**

White set – Walter and Theresa Rypko, Jr.

White set – Henry and Ann Penczak in memory of daughter, Antoinette Peretti.

White set – John and Anna Kuzniar.

Green set – Michael Sereda Family.

Black set – Anna Zavlinsky in memory of the deceased of the Wilczynski and Zavlinsky Families.

Red set – Michael Lonchar Family.

Purple set – Mr. and Mrs. Joseph Gamon in memory of their parents.

### **Windows**

Three transept windows and three Sacristy Windows – by friends and relatives in memory of Mrs. Dena Lappa.

Faceted Glass in tester on epistle side – by Father Francis Nazimek in memory of Joseph and Madeline Nazimek.

Faceted Glass in tester on gospel side – by the Joseph, Gino, Philomena, William and Ernest Pala Families.

### **In the Nave of the Church**

In memory of Peter Montcavish – by Mrs. Frank Costella.

In memory of Stanley Montcavish – by Mrs. Frank Costella.

In memory of Mary Montcavish – by Mrs. Frank Costella.

In Memory of Mary Habrat Golon – by Alex and Helen Wood, Thomas and Frances McGovern.

In memory of Mary Habrat Golon – by Frank Habrat, Michael and Julia Piszczor.

In memory of Mary Habrat Golon – by Joseph, John and Mary Habrat.

In memory of Alexander Gacek – by Sophia Gacek.

In memory of John Gacek, Sr. – by Kunegunda and Charles Gacek.

In memory of Lester Rabbitt – by Clyde and Lena Rabbitt.

In memory of Clyde and Lena Rabbitt.

In memory of Alessio and Angelina Matteucci – by Mr. and Mrs. Felix Matteucci.

In memory of second “Carl” Matteucci – by Assunta Sue Matteucci.

In memory of our deceased parents – by Daniel and Ida DeFigio.

In memory of John and Bertha Labons, Andrew and Mary Kotlarsic – by Joseph and Anita Labons.

In memory of John and Anna Kuzniar – by Mrs. Stella K. Teske.

In memory of Andrew Fajger – by Mrs. Catherine Fajger.

In memory of Joseph D. Sr. and Sophia Kitta – by sons and daughters.

In memory of Carl Marucci, Jr. – by Mr. and Mrs. Carl Marucci, Sr.

### **Stained Glass Window on Entrance to Church**

In memory of Carlo Basili – by Mrs. Jean Piccolomini.

In memory of Valentine Wozniak – by the daughters.

Donated by Alfred and Julia Palo and children.

In memory of Veronica Golembiewski – by Theresa Sliwinski.

In memory of Frank and Aleksandra Suskie – by the Children.

In memory of John and Mary Bernot – by Mr. & Mrs. Michael Bernot.

In memory of Joseph and Mary Gasior – by daughter Helen.  
In memory of Carlo and Maria Rossi – by Dominic Rossi.  
Donated by Edward and Robert Rozak Families.  
In memory of John Mazur – by the Family.  
In memory of Frank Sr., Frank Jr., Horabik and John Androsky – by Horabik Family.  
In memory of Joseph Nykiel – by Walter Nykiel.  
In memory of Joseph, Nellie, Antoinette Grusykowski – by Mr. & Mrs. Joseph Nagy.  
In memory of Grover Mullins – by Mrs. Orlando Mullins.  
In memory of Mr. and Mrs. Santo Tassone – by Miss Anita Tassone.  
In memory of Robert Scerba – by Mrs. Elizabeth Scerba and Children.

**Cash Donations to Building Fund Were Made in Memory of:**

|                   |                      |                   |
|-------------------|----------------------|-------------------|
| Phillip Tassone   | Robert Scerba        | Mary Duda         |
| Helen Kordella    | Mary Zaucha          | Rose Shields      |
| Rev. Adam Jurczyk | Fred Spike           | Eleanor T. Rozak  |
| John Rozak        | Stephen Golembiewski | Mrs. Mary Raleigh |

## **MY CHURCH**

Almighty God, bless, we pray,  
This church we dedicate today.

Within these hallowed walls we raise  
Our voices to Thee in love and praise;  
May our faith grow strong and our love grow more  
While we seek salvation from Thee we adore.

May we who are burdened with the cares of life  
Seek this refuge through our years of strife;  
And they who lift up their hearts in adoration  
Seek You O Lord as their salvation.

May they who come here to pray  
Let You O Lord guide their earthly way;  
And they who grieve and they who fear  
Know that you are always near.

May faith, hope and charity abide  
In they who kneel here side by side;  
And they who here in reverence bend  
Let You O Lord be Comforter and Friend.

Almighty God, this church we dedicate to Thee  
And build it for generation yet to be.

**Kathleen Keteles**

### **Executive Committee**

Leo Kordella, Chairman  
Don Guerrieri, Treasurer  
Harold Keberly  
Alex Kotarba  
Kenneth Rosnack  
Helen Gasior  
Ida Capuzzi  
Ethel Andreoni

### **History Committee**

Helen Gasior, Chairman  
Kenneth Rosnack  
Gertrude Kopec  
Ann Penczak  
Kathleen Keteles  
Mary Skoloski  
Michael Sereda  
Frances Bester  
Kathryn Fajger  
Kay Golembiewski

### **General Committee**

Kay Golembiewski  
Pete Kovach  
Walter Gamon  
Marshall Capriotti  
Anita Labons  
Teresa Guerrieri  
Kathryn Keberly  
Kathleen Keteles  
Mary Skoloski  
Gizelle Nalepka  
Kathryn Fajger  
Gertrude Kopec  
Ann Penczak  
Frances Bester  
Edward Wyda  
Frank Kordella  
Paul Kopec

Kazimer Golembiewski  
Frank Penczak

### **Business Advertising**

Ethel Andreoni, Chairman  
Teresa Guerrieri  
Angela Scerba  
Anita Labons  
Joseph Zaucha  
Kay Golembiewski  
Eleanor DiCassio

### **Banquet Committee**

Helen Gasior, Chairman  
Kathleen Keteles  
Gizelle Nalepka  
Christian Mothers  
Holy Rosary Society  
St. Ann's Guild and Sodality

### **Photography**

Charles Keberly  
Ralph McKusker

### **Patron Solicitors**

Alex Kotarba, Chairman  
Henry Bozak  
John Malaspina  
Andrew Liptok  
Mae Capriotti  
Denny Capriotti  
Ida DeFigio  
Olga DiLuzio  
Julia Kotarba  
Josephine Rudzinski  
Frances Sharpe  
Mary Zavilinski  
Anthony Lach  
Mary Tarka

## Invitations

Teresa Guerrieri

Donna Bryan

## Parishioners of Whom We Are Extremely Proud

**Father Francis A. Nazimek** is the only priest ordained from this parish. He is the son of Joseph and Magdalene Nazimek – born and raised in Cardale, PA. Ordained in 1948 at St. Vincent Seminary, Latrobe, PA. Presently he is assistant Pastor at Corpus Christi Church in Pittsburgh, PA.

**“Freddie” Mazurek** is the son of Joseph and Alberta Mazurek, of Republic, PA. A high school-college and now professional football star.

All America High School Quarterback in 1960 - 1962 through 1964 was the regular quarterback at Pittsburgh University – now ranks second in all offensive records at Pitt – second only to Warren Heller. At present Fred is on the Washington Redskins “Taxi” squad.

**Thomas Zaucha** is the son of Joseph and Nellie Zaucha of Tower Hill #2, PA.

Speech Activities:

1960 – The Pennsylvania Forensic League State Debating Champion.

1961 – National Forensic League State Debating Champion.

1962 – American Legion State Oratorical Champion.

1962 – State representative in the Sons of the American Revolution.

1962 – Fayette County Winner of the V.F.W. Contest.

Awards in Speech:

Senatorial and Gubernatorial Scholarships: George Washington Honor Medal – by National Awards Jury of the Freedoms Foundation of Valley Forge.

Presently:

Senior at University of Pittsburgh, Major-Economics; Minor-English

Member of William Pitt debating Union.

Top Freshman debater 1963.

National Inter-collegiate Debate Finalist, West Point, 1964.

Member of Championship teams, Wake Forest, Duquesne, Navy, Emory,

Georgetown, University of Pittsburgh

Assistant Debating Coach 1964 and 1965 at Central Catholic High School, current N.F.L. and C.F.L. Champion of Pittsburgh.

## Western Union Telegram, December 6, 1965 at 12:22 pm

MSGR HENRY F. HANSE VICAR GENERAL=

723 EAST PITTSBURGH ST GREENSBURG PENN=

PLEASED TO INFORM HIS HOLINESS POPE PAUL VI GRACIOUSLY  
IMPARTS PATERNAL APOSTOLIC BLESSING PASTOR CLERGY  
RELIGIOUS AND PARISHIONERS PARTICIPATING IN DEDICATION  
OF NEW MADONNA OF CZENSTOCHOWA CHURCH, CARDALE PA., MY  
HEARTFELT CONGRATULATIONS TO ALL WHO MADE THIS DAY  
POSSIBLE TOGETHER WITH PRAYERFUL WISHES FOR AN ABUNDANCE  
OF GRACES AND BLESSINGS IN THE YEARS AHEAD.#

ARCHBISHOP VAGNOZZI-APOSTOLIC DELEGATE=

### **Highlights in the Annals of the Madonna Parish**

#### **Resident Pastors**

Rev. Peter Glogowski – July 4, 1915 to July 7, 1918  
Rev. Henry Radwanski – August 11, 1918 to December 1923  
Rev. Stanley Pawelkiewicz – December 1923 to March 1925  
Rev. Anthony Smelsz – March 1925 to April 7, 1925  
Rev. Joseph Forsyiaik – April 1925 to July 1941  
Rev. Edward Napieralski – July 1941 to May 2, 1953  
Rev. Sylvester Noroski – May 1953 to October 27, 1956  
Rev. Aloysius Zwolinski – November 14, 1956 to 1986  
Rev. James Joyce – 1986 – 1987  
Rev. Ronald Rutkowski – 1987 – 2002  
Rev. Stephen Bugay – 2002 – 2010  
Rev. William McGuirk – 2010 – June 25, 2013

#### **Interim Administrators**

Rev. Joseph Coffey – May 2, 1953 to May 15, 1953  
Rev. Gregory Rokosz – October 27, 1956 to November 14, 1956

#### **First: In the Records of Madonna Parish**

First Baptism by Rev. Peter Glogowski: Anna Helen Zaucha, Born June 22, 1915, Baptized July 4, 1915, Daughter of Wojcich Zaucha and Mary Morawiec Zaucha.

First Marriage by Rev. Peter Glogowski: John Fuss and Julia Kraska, Married January 9, 1916.

First Adult Burial in our Cemetery: Agnes Maslanka of Thompson #2, Pennsylvania on July 10, 1916.

#### **Statistics**

|                      | <b>Baptisms</b> | <b>Marriages</b> | <b>Burials</b> |
|----------------------|-----------------|------------------|----------------|
| Rev. Peter Glogowski | 456             | 7                | 144            |

|                           |            |           |            |
|---------------------------|------------|-----------|------------|
| Rev. Henry Radwanski      | 684        | 48        | 165        |
| Rev. Stanley Pawelkiewicz | 149        | 21        | 24         |
| Rev. Anthony Smelsz       |            |           | 2          |
| Rev. Joseph Forysiak      | 871        | 181       | 241        |
| Rev. Edward Napieralski   | 317        | 102       | 156        |
| Rev. Joseph Coffey        | 4          | 1         |            |
| Rev. Sylvester Noroski    | 96         | 34        | 24         |
| Rev. Aloysius Zwolinski   | <u>152</u> | <u>80</u> | <u>124</u> |
|                           | 2729       | 474       | 880        |

The records for the first eight years of the Madonna Parish are in Footedale at St. Thomas Church.

We should now pause to pay honor and tribute to the priests who labored so diligently to keep their people pleasing to God; perhaps our sentiments might best be expressed in the following words from the writings of St. Francis of Assisi:

“If I were at the same time to meet some saint coming down from heaven and any poor little priest, I would first pay my respects to the priest and proceed to kiss his hands first. I would say, ‘Ah, just a moment, St. \_\_\_\_\_, because this person’s hands handle the Word of Life and possess something that is more than human.’”

### **Items of Interest**

The oldest living member of Madonna Parish is Mrs. Ada Kasprzak, who at 93 years of age, lives alone at Tower Hill #2. She does her own housework – cooking and baking. She reads, sews, threads the needle without help of eye glasses – she is in perfect health. She has great faith in the power of prayer.

Although many were the causes for our depleted choir, we are grateful that the ever faithful Lach brothers, Tony and John, Walter Gamon, Fudge DeCarlo, Dominic Costello and Guido Piccolomini are with us.

Mr. Charles Keberly, now a photographer-writer for the Uniontown newspaper, is responsible for most of the fine photography in this edition.

Madonna Parish is now a member of the Greensburg Diocese. Four Counties – Indiana, Fayette, Westmoreland and Armstrong – were severed from the Pittsburgh Diocese to form the new Diocese of Greensburg.

The statue of the Blessed Mother, on the main altar in the old church was purchased for the awesome sum of \$68 in 1918.

When the church was first built the heating system was the best available at the time – a pot belly stove (parents please explain this to your children). It was in the center of the

church. It was not uncommon to see Mr. John Kiec or Mr. Andrew Tarka, while serving Mass, come away from the altar to “poke” or shovel more coal on the fire.

A Nuptial High Mass on Sunday, June 23, 1940, by special permission was celebrated by Fr. Napieralski, because it was the Anniversary of his ordination to the priesthood. This was a privilege granted to Mr. and Mrs. Stephen Fedor, who continue to reside in Cardale, PA.

Mrs. Anna Kiwalla, now in her 80’s and living in Allison, PA, will always be remembered as the Cardale Pastor’s housekeeper at large. When the pastors would visit Allison for “Kolenda” at Christmas time or the census – they were sumptuously entertained by Mrs. Kiwalla.

It was at the home of Mrs. Kiwalla that the rosary was recited every day at two o’clock during the months of May and October.

Three ladies from our parish now hold C.C.D. Certificates; Mrs. Ida Capuzzi, Mrs. Mary Ann Cortes, and Miss Helen Gasior.

The residents of Cardale were startled one evening hearing the “angelus” ring at 5:00 pm. It seems that Stanely Tarka was told by his mother that he could not go fishing until after he rang the Angelus. In his anxiety to get going he rang the Angelus an hour earlier.

Our church is the first Catholic Church in the Diocese of Greensburg to have upholstered pews.