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A Chronicle

1979

St. Hyacinth Church To Mark Its 100th

On Aug. 22, 1879, a new church was dedicated in Westbrook. It was St. Hyacinthe, the first Roman Catholic church in the growing town of less than 6,000 persons.

This month, today's St. Hyacinth begins a series of events looking back 100 years to that dedication and the growth that followed it, and looking to the future of the thriving parish.

o In preparation, the parish members are raising more than \$30,000 for extensive renovations to the interior of the present church building, which was erected in 1941-50.

o Children of the parish will give a specially-written play May 25.

o The following day, a 100th anniversary dance will be held in the church hall.

o On June 2, as part of the 100th anniversary celebration, the ordination of George Pelletier

will be held in the church. The next day, his parents, Mr. and Mrs. Leonide Pelletier, White Rock, Gorham, and other members of his family and friends will hold a reception and dinner for him.

o On June 17, the church will mark its anniversary with a dedication Mass at 4:15 p.m., followed by a social hour and a ham dinner (for a limited number of persons).

Back in 1879, although dedication took place late in August, the new church was in use before that, as recorded in "Highlights of Westbrook History," by Ernest R. Rowe. Rowe gives this account:

Westbrook's original Catholic residents went (usually on foot) to Portland for Mass and other religious services. Father Pensardin, Biddeford, said Mass July 21, 1872, in the Warren Block at

Main and Bridge Streets, Westbrook.

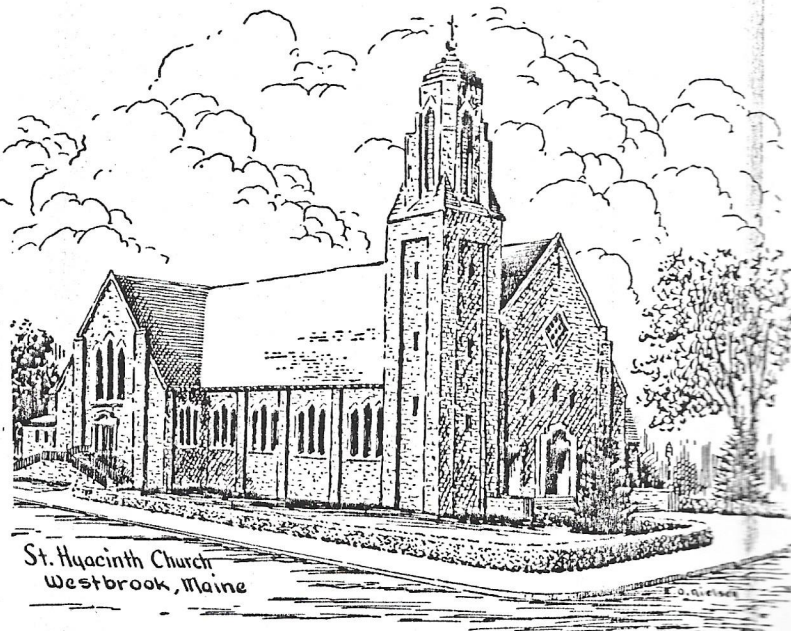
In 1873, Westbrook Catholics leased Brigham Hall, the fourth floor of the Brigham Block. (This is the building that housed Porell's and the Men's Shop before it was destroyed by fire in the wake of urban renewal two years ago. The arched ceiling, the confessionals and the platform for the altar still were in place when the building burned.)

Father Bogartz, a Belgian who held a degree from the University of Louvain, was sent to Westbrook to organize the new parish. Land was purchased on Brown Street in 1877, construction of the church began, and it was put to use incomplete in 1879.

"The fast-growing Catholic population made it necessary to increase the size of the church even before it was finished, and an additional sanctuary and sacristy were planned and built." Then followed the dedication.

The last Masses and vespers were said in that church Oct. 18, 1942, and the first in the present church on Oct. 25, 1942. Work continued on the new church (today's building) for years, and it was on Jan. 15, 1950, that Bishop Daniel J. Feeney blessed the finished church.

The extensive improvements now under way include replacing



St. Hyacinth Church
Westbrook, Maine



ANNIVERSARY WINDOW - - For the 100th birthday of St. Hyacinth Roman Catholic Church, Westbrook, the Holy Name Society raised \$7,000 and bought this stained glass window of the Nativity (Harry Daniels Photo)

plain glass windows in the sanctuary with stained glass, opening up easier access to those

in wheelchairs, and cleaning and painting interior walls.



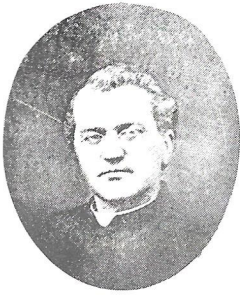
Most Reverend Edward Cornelius O'Leary, D.D., Bishop of Portland



*Most Reverend Amedee Wilfrid Proulx, D.D., Titular Bishop of Clippia
Auxiliary Bishop of Portland*



Monsignor Philip E. Desjardins, P.D., P.R. 1939



Rev. A. Decelles



Rev. Wilfrid Soucy



Rev. Alexandre Dugre



Rev. Msgr. A. Hamel



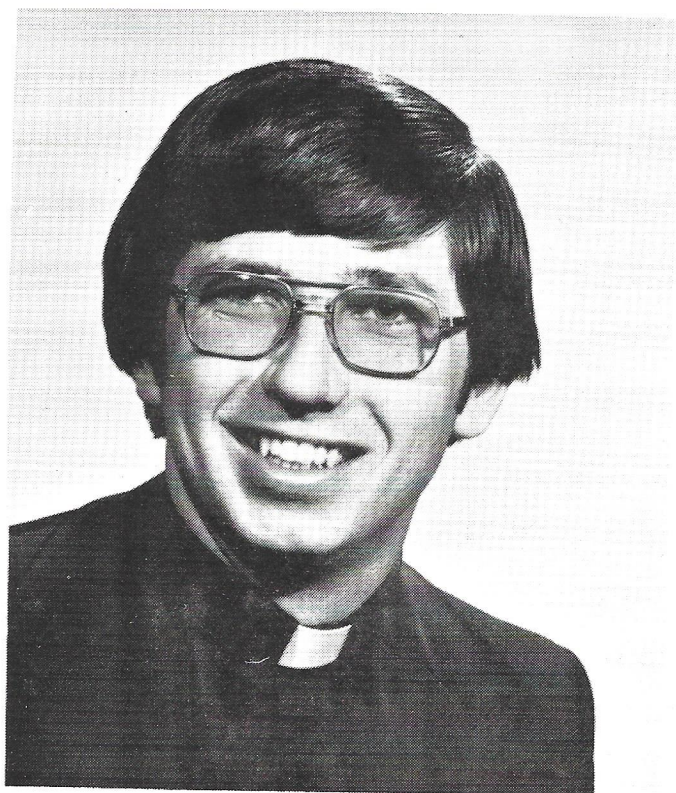
Rev. Philip E. Desjardins



. Ernest Bogartz



Rev. Antonio Gosselin



Rev. Michael Plourde

St. Hyacinth Parish Chronicle

One of the first Catholics known to have come to Westbrook was John Graham. He arrived from Canada, in 1854, and is said to have found two other Catholic Families here on his coming. This John Graham had a son, John like his father, born here in Westbrook. He returned to Canada with his family for a short time, but finally settled in Westbrook, where he died, in 1900, at the age of 87. The tax-lists of the period reveal a growing number of Catholic names, or names of some who have left descendants here: John Brown, Thomas Cragan, Thomas Doolin, David Stack, Patrick Welch. Most of these came to Westbrook from Portneuf in Quebec, as a result of recruiting by an agent of the Warren Mills. The building of the Grand Trunk Railroad, put into operation in 1854, had occasioned the employment of young Canadians, who thus became familiar with these parts and with the opportunities open to them because of the building industries here. The older inhabitants tell of a cloudburst which was followed by such a flood in the river that a large section of the shore tumbled into the stream. The obstruction had to be cleared in a hurry; the urgency sent someone to Canada for men to help. Young men accepted the offers. A few of these men, later, took up their residence in Westbrook, and here they have remained. Regis Labrecque, for instance, went back to his home after working in that emergency, married, and settled here afterward with his family. He had thirteen children, all of whom were living and joined in the celebration of the Golden Wedding of their parents, on Bridge Street. So it is that the first French-Canadians found their way to Westbrook, the Perrins, the Levesques (Bishop), Labrecques, Poitras, Harnois, come to mind as early examples. Their numerous descendants are well-known.

These original Catholic settlers had to go to Portland for Sunday-Mass and the ministrations of religion, and they walked; there was no other recourse. In later years, they liked to tell how many of them carried their foot-gear in their hands, a large part of the way, to save shoe-leather; how they carried a lunch along when they intended to receive Holy Communion, and had their breakfast on the way back.

John Graham Jr. told the writer that he remembered hearing about mass celebrated at Cumberland Mills, in the house of John Brown. This would be in the late 1860's, and quite probably Father DeRose of the Cathedral staff, at the time, was the celebrant.

Be that as it may, we know that Father Ponsardin of Biddeford made a visit here, July 21, 1872, that he said Mass in the Warren Block, at the corner of Main and Bridge Streets, that he baptized. The records of St. Joseph's in Biddeford bear testimony to that effect. He made other visits at odd times, but the building of St. Joseph's Church demanded all of his attention and he was obliged to relinquish the Westbrook mission to the priests of the Cathedral in Portland.

The Catholics here were increasing in numbers. Brigham Hall, almost opposite Bridge Street, was leased and furnished as a chapel; pews were installed and rented. This was in 1873. Once, Confirmation was administered in that chapel by Bishop Healy. Among those confirmed that day was Mary Lefebvre, later Mrs. Michel Levesque. Different priests ministered to our people; Father Bradley, soon to be made the first Bishop of Manchester, Father Lee, Father Linehan. Rev. Denis Ryan, however, seems to have been our most frequent visitor. John Burke, several years deceased, used to tell of his altar-boy days, when Sunday after Sunday, he served Mass here and accompanied Father Ryan to Gorham for a second Mass.

1877-- A committee of three, Thomas Doolin, Hyacinthe Tremblay and John Ashley (Lafreniere) had collected funds and, October 15, had purchased on Brown Street a house and parcel of land large enough to accomodate a church. This property was subsequently made over to the Diocese. A priest attached to the Cathedral, Father Bogärtz, was charged with the care of the Westbrook Catholics. He was a Belgian and had won the degree of Licenciante at the University of Louvain. Father Bogärtz, after taking charge, lived at the home of Mrs. Thomas Collins until the old house had been made ready for his occupancy. He began very soon the building of a church, and opened up a small cemetery behind it. His stay in Westbrook was brief, however, but the work on the church went forward.

1879-- It was possible to celebrate Mass in the unfinished church, Easter Sunday. Rev. Timothy P. Linehan, of the Cathedral, was the celebrant. In July, Rev. A.D. Decelles was appointed pastor and took up his duties immediately.

In view of the fast growing Catholic population, he decided to build larger than at first intended. An addition for a sanctuary and a sacristy was planned and executed. The church was ready for dedication by Bishop Healy, August 22. At the time, the parish of St. Hyacinth numbered 175 families.

1881-- A parcel of land, that on which the school now stands, was bought from the Westbrook Manufacturing Co. The validity of this deed is made dependent upon the removal elsewhere of the bodies which had been interred in the little cemetery; and that within two years. The following year, land was acquired for the St. Hyacinth Cemetery, on Stroudwater Road, and the few bodies referred to in the deed were allowed finally to rest.

1883-- The old house which had served as a rectory was sold, and moved to a neighboring lot. On the original site, a new rectory was erected, one which for a long time was the envy of the Diocese. The architect of the building was the Coombs Co. of Lewiston. It is a frame building of eighteen rooms, in two stories throughout, besides a mansard-roof adding a third story. It will be interesting, considering present prices, to note that it cost 5,000 dollars.

On the lot purchased from the Westbrook Manufacturing Co. on Walker Street, a small school was built at the same time. Lay teachers were employed to teach and train the children. Many of our old people remember that school. Simultaneously it was used as a band hall for rehearsals of the Salaberry Band, later the Westbrook City Band.

1884-- St. Hyacinth Cemetery was blessed by Bishop Healy, in September.

1885-- Bishop Healy blessed the bell, which was rung for the first time on Easter Sunday. It weighs more than 2,000 pounds and now hangs in the belfrey of the new St. Hyacinth Church. Previous to this ceremony, many improvements had been made in the church: a tower had been built with a tall spire; tracery and a pulpit decorated the interior; pews and altars had been installed.

1893-- In place of the little school on Walker Street, a brick school was built. Cleophas Aube laid the foundation; the contract for the building was let to a Desjardins firm of Lewiston. The overall cost was 25,000 dollars.

It was September of 1894 before the school was ready for use. The Sisters of the Presentation of Mary came from St. Hyacinth in Canada to take charge. Sister Caroline was the first Superior; 312 children registered for the opening, in six classrooms. Soon

two more rooms were prepared on the third floor. Five years afterward, the first graduation class consisted of three girls.

1900-- From January to March, the pastor was assisted by Rev. Thos. McGrath, a young priest of the Springfield Diocese, who later went west for his health and became Bishop of Baker City, Oregon.

November 11, a bell donated by Father Decelles was blessed by him. This is the school bell which to this day still stands.

1901-- Father Decelles had done marvelously in the twenty-two years of his administration. Beginning with few people, he had seen a rapid increase; but these accretions came from all directions and each newcomer brought along his habits and customs. The Pastor had the task of bringing order out of that confusion; his it was to organize those diverse elements, and develop among them a parochial, not to say a family, spirit and outlook. Father Decelles had the necessary strength of character and tact for the situation. It is well known that his administration was highly successful; his influence is felt even to this day, fifty years later; the fact that he was made a diocesan Consultor, an official adviser of his Bishop, proves that his episcopal superior and his brother-priests acknowledged his ability.

One can then appreciate what a shock his sudden demise produced in his parish, in the City and in the Diocese generally. He died March 23, in the early afternoon. He followed his Bishop closely into Eternity: (Bishop Healy had died, August 5, 1900). His obsequies were most solemn. The mills were closed; all business activities were halted. Priests from all over the Diocese gathered to pay their last respects. Rev. Father Grolleau of the Dominicans was the eloquent eulogist in French, and Rev. Edward F. McSweeney of Bangor filled a like role in English. The remains of the beloved priest and pastor were laid to rest in the crypt of the Seminary of St. Hyacinth to which he had remained unalterably attached. Two parishioners were delegated to accompany them: Joseph Fournier and Henry Poitras.

The successor, Rev. Alexander Dugre, was appointed May 3, and without delay began a visitation of the parish; 432 families were found.

At midnight mass, the church was lighted by electricity for the first time. This was a considerable improvement over the old kerosene lamps.

1904-- A pipe organ of two manuals and seventeen speaking-stops, a Hook & Hastings instrument, was inaugurated, May 22.

1908-- St. Hyacinth's was elevated to the rank of irremovable parish, one of only five in the Diocese.

1911-- Father Dugre had long been afflicted with rheumatism and, after ten years of devoted service in Westbrook, decided to resign, lest he become a burden to the parish. In spite of the Bishop's urging that he reconsider, he retired for a period of rest and recuperation.

In June, Rev. Arthur A. Hamel was called from St. Mary's in Lewiston to the irremovable parish of St. Hyacinth.

He proved himself, here as elsewhere, a wise and efficient administrator. It was during his tenure of office that the first young man of the parish, Rev. Joseph Normand, was ordained to the priesthood, in March of 1913.

March 7, 1914, Father Hamel was made a Monsignor by the Holy Father, in recognition of his self-sacrificing labors. The ceremony of his investiture as Domestic Prelate of His Holiness was the occasion of a demonstration of esteem on the part of his parishioners and the clergy of the Diocese.

1916-- In January, Monsignor Hamel was transferred to St. Joseph's Church in Biddeford which had recently been made the sixth permanent parish in the Diocese.

February 11, Rev. Philip E. Desjardins, who had been appointed to the Westbrook parish, assumed the duties of his office.

The subject of another parish in Westbrook had been in the mind of the Diocesan Authorities for a long time. In May, the English-speaking Catholics were separated from St. Hyacinth's and, together with the missions of Gorham and Windham, were erected into the parish of St. Mary's. During the autumn just passed, a property on Main Street had been bought for the new parish, and now 7,000 dollars of the funds of St. Hyacinth Parish were paid over to St. Mary's, which was an equitable arrangement, considering what the members of the Parish of St. Mary's had done for the Mother-Parish through the years.

St. Hyacinth's was left with 590 families.

The crowded conditions in the school made it imperative that a home be provided for the Sisters, so that the part of the building which had been occupied by them as a residence might be transformed into class rooms. With a view to building a convent, land was bought from the S.D. Warren Co., October 27. Houses on that land, adjoining our original property to the north, were moved elsewhere so as to leave it clear for our purpose.

1919-- The need of more rooms for the school was pressing. Hence, the property of the St. John the Baptist Society on North Street was purchased for 1,500 dollars, Aug. 5. The building was repaired and rearranged so as to provide four class-rooms, at a cost of 3,500 dollars.

1921-- April 18, the construction of the new convent was begun. T.G. O'Connell of Boston was the architect, and the contract was let to F.W. Cunningham of Portland. A five weeks' strike delayed the work somewhat; however, the Sisters were able to take up residence there, January 31, 1922. The building, together with the land on which it stands had cost the parish 60,000 dollars; a debt of 40,000 dollars remained to be paid. There is no heating plant in the convent; it is heated from the boiler room in the school.

1922-- At the close of school, in June, we set about the task of remodeling into class rooms that part hitherto occupied by the Sisters. Everything was ready for the September opening, when 611 children were registered. In spite of the cost of remodeling, the convent debt had been reduced by 3,000 dollars at the year's end.

1923-- This year, we applied ourselves to paying off the debt occasioned by the convent and, thanks to a bazaar, in April, which netted us the fine sum of 10,000 dollars, we had the satisfaction of seeing our debt at only 25,000 dollars, when the annual report was made to the people.

There were sodalities in the parish for the married women and for the girls; they had been in existence for many years. But little in that way had been done for the men.

The need was felt particularly at this time, owing to political measures which were being urged in Maine, and were a threat to the Church and to the independence of our schools. Holy Name Day was the occasion for the foundation of our Holy Name Society, which has prospered and done so much in works of charity for the needy, both in and out of the parish. Much too was accomplished in helping parishioners towards naturalization, as also in the registration of women voters.

1924-- Our pastor's 25th anniversary of Ordination to the Priesthood was celebrated June 15. It was an intimate, family celebration, quietly observed, owing to the death of our Bishop, May 12; the Diocese was in mourning. The children presented the Jubilarian with a chalice in solid silver and gilded, for which they had collected 850.00 dollars; only the year before, the Children of Mary had given a precious chalice to the church, one of solid gold which had cost 900.00 dollars.

The efforts of our people, nevertheless, had not slackened. Eight thousand dollars were sliced from the debt, in the course of the year, leaving the debt at 17,000 dollars.

The establishment of a total abstinence society for men and women is an occurrence of the year, which should not be passed unrecorded if we have regard for the good effects that have resulted down through the years.

1925-- The remainder of the convent debt was cleared, largely by means of another bazaar, in May, which brought in a clear 9,500 dollars. Paying off a debt of 40,000 dollars in scarcely more than three years is a record the parish may well be proud of.

1926-- In September, the Dana Warp Mills ceded to us a large lot of land, at the corner of Brown Street, for the cost of removing the two houses which stood thereon. The site was intended for a new church.

In October, at a meeting of the men of the parish held on a Sunday afternoon, the idea of a new and larger church was formally launched and met with hearty approval. In order to raise more speedily the necessary funds, it was decided to raise the Sunday seat-offering to 25 cents, to ask for a like amount from every working person for an offertory, and to organize a fund-raising subscription.

1927-- Our cemetery was rapidly becoming inadequate for our needs; the adjoining land was bought at a cost of 6,500 dollars to provide for the future.

Thirty-seven children were graduated, in June; 720 were enrolled in September.

1929-- The Pastor was in Europe, from July to November. On his return a reception was tendered him at the Star Theatre. On this occasion, a purse was presented to him in the amount of 2,000 dollars by Mr. Cleophas Boucher, who acted as spokesman for the parishioners. Graciously the gift was paid into the building fund. This November 17 had been a most happy day for the pastor and for his good people. But it ended in sadness: Mr. Boucher was struck down with apoplexy, later the same evening, and expired the next day: the strain had overtaxed his strength. He had been the head of our church choir for almost fifty years.

At this time, occurred the collapse of business and industry the Country over, which was called "The Depression". Many of our people were out of work; those who still had employment worked only three of four days a week. Our women formed themselves into bands to sew and make over old clothes, which were distributed among the needy families. Even the men went from house to house, to gather money for the poor. The Ladies of St. Ann and our Holy Name Society were the head and front of these efforts.

1932-- At 2 a.m. of March 3, fire was discovered in the school and a general alarm was sounded by the police. The fire in the south-east corner of the basement had gained considerable headway, but was stopped, thanks to the ability of the Fire Department, before it had worked its way through the roof. There were suspicious circumstances about that fire, but the real cause was never discovered. The damage was considerable. Offers of aid were many; the American Legion in particular put their building at our disposal for class-rooms. We were able, however, to reopen classes in our own building after a week's intermission. Later, during the summer vacation, we renovated the whole structure and even made improvements, notably in the electrical wiring which was thoroughly modernized. The insurance had quite covered our losses. 8,000 dollars were spent in these repairs.

1933-- When the banks were closed by Federal direction, in March, the savings there deposited were imperilled, and those who had mortgaged homes were in danger of losing what they had paid on them. Our local bank was reorganized, however, and we were spared the utter disaster which had threatened. A benevolent Providence protected our church funds through that crisis.

1938-- The large field to the north of our property, the old baseball field, was purchased, December 8, for the price of 1,500 dollars.

1939-- The parish was honored, in the spring, by the elevation to the purple of its pastor. Together with four other priests of the Diocese, he was made a Domestic Prelate, with the title of Monsignor. All five were invested with the habit proper to their title and dignity by Bishop McCarthy, May 28, at the Cathedral.

October 19, the offices previously used by the Haskell Silk Mills were bought with the land they occupied. They were soon transformed into club-rooms for our young men's Crusader Club.

1940-- We received from France an ostensorium which is a work of art. Old gold and silver had been contributed by the parishioners and sent to France, besides tourmalines cut to measure. It was fortunate for us that the work had been finished in time to be shipped from Paris before the Germans invaded that city.

Beginning February 4, a fifth mass on Sunday was added because of the crowded condition at the four masses to which we had been accustomed.

1941-- Business was reviving, largely due to the War in Europe.

Bids were called on the plans and specifications which had been prepared and awaited propitious times. Six contractors presented bids, but they were all beyond the limit which the pastor had set for himself and the parish. The plans were revised and new bids were asked for. These were acceptable, and were approved by the Bishop. The offer of F.W. Cunningham & Sons was accepted; the contract was signed, May 24.

The life and activities of Monsignor Desjardins, in Westbrook, have been quite fully, though modestly, set forth in the previous pages. Nevertheless, it seems only fair to give the reader a more complete account.

Born August 15, 1876, at Waterville, Maine, he was one of seven children, in a solid, typical Franco-American family. Early in his grammar school days, he readily distinguished himself scholastically, to the happy satisfaction of his parents and his distinguished pastor, Rev. Marcisse Charland. He continued his studies at Van

Buren College, where he further excelled in his academic work. In 1894, he entered the Grand Seminary of Montreal to pursue his studies in philosophy and theology, in preparation for the priesthood.

On August 10, 1899, he was ordained a priest in his native parish at Waterville, by Bishop Healy, in the presence of a large gathering of relatives and friends. His first assignment was as assistant at the Cathedral in Portland. In 1901, he was appointed pastor at Notre Dame at Springvale, where he remained until 1902, at which time he was assigned to the St. Rose of Lima Parish at Chisholm. As a result of his active ministry there, it soon became necessary to enlarge the church and, under his guidance and supervision, the necessary alterations and additions were made so that the seating capacity was nearly doubled. In 1910, he was called to assume the direction of Notre Dame de Lourdes at Skowhegan.

This young priest had not labored in these parishes without leaving his indelible mark. He was first and always the priest; but his wise counsels, his unflinching devotion to duty, his high intellect and the strength and greatness of his character singled him out to his ecclesiastical superiors. Accordingly, in February 1916, he came to us as Permanent Rector. Since that date, his life and that of his parishioners are so interwoven as to form the ideal pattern of parish development.

We of this parish are particularly privileged in this year 1950. Not only do we enter the doors of our new church, certainly the most beautiful in the state, if not New England, but our beloved pastor celebrates his fiftieth year in the priesthood. Both of these events, coming so close, one on the other, warm our hearts. Our pride in our parish, especially in the beautiful church no longer a dream of a by-gone year, is nonetheless affected by the further occasion of our pastor's Golden Jubilee. Fifty years in the service of God and man, and thirty-four of those years spent with us! How fitting then that, with emotion in our souls, we thank God for His goodness to us, and we, the sons and daughters in this large parish family, join in fervent prayer that our pastor remain with us for many more fruitful years, so that together we may continue to give testimony of our faith and go forward to the greater glory of God!

Note: Monsignor Philippe E. Desjardins expired on March 21, 1969, in Waterville, Me.

The Building Of The New Church

In spite of the division of St. Hyacinth's Parish, in 1916, when St. Mary's was set off for the English-speaking Catholics of Westbrook, the mother-parish had soon recovered its losses, so that the church had become quite inadequate for its members. Even a fifth mass on Sunday failed to solve the difficulty; numbers still crowded into the sacristy or heard mass on the outside stoops. The need of a larger church was apparent to all.

A meeting of the men of the parish was called and was well attended. The deliberations were brief, as all were agreed on the need of another church; all had the laudable ambition to build one in keeping with the rank of the parish in the Diocese, a worthy symbol of their Catholic faith. Ways and means were devised and unanimously approved.

The first measure adopted was a subscription, and solicitors were chosen for the different sections of the parish. This subscription produced 25,000 dollars, which was the nucleus about which a fund might be accumulated, large enough to justify a start in building. Time was required for this fund to grow by addition of net income, because the work of the parish and the school had to be assured first.

The school children would not be denied the honor and privilege of participating. By dint of their efforts directed by their teachers, the Sisters of the Presentation, they put together the sum of 3,500 dollars. Thus was established a special fund, later to be used for the altar and its appurtenances. The Children of Mary, on their part, contributed annual installments until an amount of 2,500 dollars had been set aside for the Lady Chapel.

A few months before, a large lot of land at the turn of Brown Street had been ceded to us by the Dana Warp Mills, for the actual cost of removing the two houses which stood there. We intended building on that corner when conditions would appear propitious. Soundings were made by competent engineers, and the site was thoroughly plotted. An architect, W.B. Colleary of Boston was commissioned to draw plans for the future church. Our hopes and ambitions, however, were deferred for several years, due to the protracted "hard times". We were fortunate, nevertheless, in that our funds were spared the losses that so many experienced in those days.

Not until early 1941 did we feel safe to proceed with our project; and even then, lest we contract too burdensome a debt, we decided to erect a church large enough for our needs, practical for use, but with the interior unfinished, until the day when we might see the way open for its completion. The contract was let to F.W. Cunningham & Sons, and was signed, May 24. Clearing of the site began, June 10; the first concrete was poured for the foundation, June 21; the first stone was set, September 11; and raising of the steel frame into position started, November 13.



Corner Stone

September 28, the Most Reverend Joseph E. McCarthy, in the presence of thirty priests, blessed and set the Corner Stone at the base of the tower, at the northeast angle of the edifice. The parishioners turned out en masse for the occasion, some 2,000 surrounding the ceremonial stands. Rev. Father Drouin, O.P. of Lewiston preached an eloquent sermon.

In the stone, in a copper container, we enclosed some gold coins, a chronological history of the parish to date, and a dedication as follows:-

This Sacred Stone
of the Church of
St. Hyacinth, Confessor,
was set
by the Most Reverend
Joseph E. McCarthy,
Bishop of Portland,
assisted by many
Priests and Citizens,
this 28th day of September
in the year of Our Lord 1941
in the Reign of the
Sovereign Pontiff,
PIUS XII,
Franklin D. Roosevelt,
President of the Republic,
Sumner Sewall, Governor of Maine,
Roscoe F. Libby,
Mayor of Westbrook,
Philip E. Desjardins,
Pastor of this, our New Church.

The work continued very smoothly through the summer and winter, and through the summer of 1942. Not the least accident occurred to mar our pleasant anticipations. October saw the end of our immediate undertaking. The church was only a "shell", it is true, with temporary doors and plain glass in the windows; but it was lighted and heated, and ready for use. Thanks to renovation going on in the basement of the Sacred Heart church in Roslindale, near Boston, we were favored with four confessionals and all the old pews we needed, at no other expense than the cost of transportation. The old altars, the vestment-press, the organ, the church bell, were brought in from the old church.

On Sunday, October 18, masses and vespers were celebrated in the old church; but after vespers, the Blessed Sacrament was carried in a solemn procession of the whole parish to the new church, where it would henceforth reside. At the head of the procession, Mr. Japhet Phaneuf, one of the oldest parishioners, bore the copper cross which had been taken down from the old spire and was suspended in the vestibule of the new church as a memento of all the graces and blessings which had been granted under its shadow during the long span of sixty-five years. In the new church, the beads were recited and Benediction of the Blessed Sacrament was given. When that ceremony had ended, the Pastor, not without a feeling of real sadness, locked the doors of the old church, as a symbol of its passing.

On the following Sunday, October 25, feast of Christ the King, the masses and vespers were celebrated in the new church, and have so continued until the present. Due to the Bishop's illness, the formal dedication of the church had to be deferred.

September 19, 1943, the Most Reverend Bishop McCarthy was able to gratify our hopes. On that Sunday, he blessed the church, erected canonically the Stations of the Cross, and administered the Sacrament of Confirmation to a class of 170 candidates.

The church had been built at an expense of 280,000 dollars. The major part of that amount had been paid out of accumulated funds; but we were left with a debt of 110,000 dollars, and that was our most pressing concern. Thanks to the interest and generosity of our people, however, that debt was extinguished in three years so that, at the beginning of January, 1947, the pastor could congratulate his parishioners on that happy event.

Under the church is a large hall which can easily accommodate 800 people, or even more, besides a kitchen, check-rooms and rooms for storage. Some young men and women of the parish, under the direction of the Hon. Armand O. Leblanc, volunteered to fit out a stage and make the hall ready for use. As a result we have a stage such as few parishes, and not many theatres, can boast of; scenery, lighting, a projection booth, little is wanting and at very little cost.

There remained the task of completing the interior of the church. The inner-finish should be in keeping with the exterior, and that would entail considerable expense. Prudence dictated that a fair proportion of the cost be in hand before starting. Again the parishioners responded generously and, at the end of 1948, we felt that we might safely venture. We could have begun sooner except for the necessary expenditure of almost 20,000 dollars on modernization and improvement of our school in the summer of 1947.

The parishioners were manifesting some impatience; they were tired of gazing at bare brick walls and a sanctuary almost empty. Besides, this year 1949 would see the fiftieth anniversary of the priestly ordination of their pastor. An observance of the occasion must be expected; the Bishop and many priests would grace the celebration. Our people had enough of natural pride to want our guests to see our church completed. Proof of their interest was given when several men of the parish suggested a special collection to supplement the ordinary receipts. The pastor hesitated at first, but finally gave in to their wishes on condition that they take up the collection themselves. This was willingly accepted and, to the pastor's surprise and great relief, the special collection had averaged 300 dollars or more.

Besides, a call was issued for donations of various articles of furniture, the Stations of the Cross for instance, and the response was astounding. In one week all the Stations had been preempted, many of them as memorials to deceased parents or relatives; altars, communion-table, baptismal font, statues, tabernacles, and many other articles, were allotted. The wishes of the parishioners had been clearly manifested, and all hesitation, on the part of the pastor, disappeared.

Immediately after New Year's day of 1949, pews and an altar were installed in the basement hall which was to serve as a church; the organ was disassembled and stored in the old church until it might be rebuilt in the new. A new organ was unthinkable for the present. Everything was ready in the temporary chapel for the first Sunday of the year. Even the Stations of the Cross had been moved and relocated, and the Most Reverend Bishop Daniel J. Feeney had condescended to visit us for the purpose of formally re-erecting them.

The contracting firm of F.W. Cunningham & Sons of Portland were given the task of putting up the scaffolding and installing insulation over the whole vault, besides the

general supervision. They went to work without delay and, January 15, the Edward E. Blanchard Co. of Portland started on the plastering, which was not finished until the first of July. This required accurate setting of the steel supports for the metal lathing, and the results speak well for the expertness and conscientiousness of their employees.

Simultaneously, the Edward Boulos Co. also of Portland, was busy with the electrical wiring and lighting fixtures. Meanwhile, contracts were let for the pews, to be installed in the Fall, by John W. Nelson Co. of Boston. The Vermont Marble Co. was assigned the wainscoting, and the floors, which were to be of terrazzo, were arranged for with the DePaoli Co. of Boston.

While the scaffolding was yet in position, the decoration of the church was planned. Sketches were submitted by Albert W. Sexton of Boston and accepted. When the plaster had sufficiently dried, at the beginning of July, the painting began, and this required some two months. Gradually, as the decorating progressed, the scaffolding was being taken down, and the result stood out for everyone to admire.

In late August, amber-colored glass was set in the windows. Stained glass is left for the future to provide. John T. O'Duggan of Boston, an artist in stained glass, attended to the glazing of the windows. Work on the terrazzo floors started October 1, and, some three weeks later, began the marble wainscoting.

The laying of the floor required more time than had been foreseen; not until December was it finished. In mid-October, the first marble for the wainscoting arrived, and it was set in place while the floor work proceeded.

It became apparent that the dedication of the church could not be had on the date which had been tentatively selected, November 20. Much remained to be done and undue haste, which might have marred the desired result, must be avoided. For that reason, we denied ourselves the natural satisfaction of celebrating Christmas in our new church. A few more weeks in the "Catacombs" would be well worth the sacrifice.

The altars, the communion-rail, the baptismal-font arrived from Italy, and were erected in early December. At the same time, the pews were installed; so too, the confessionals, the sanctuary-stalls and the sacristy furnishings. The decorators, then, resumed their task which had been suspended a few weeks before.

At long last, the House of the Lord was ready! The Pastor, by virtue of a delegation from the Most Reverend Bishop and Ordinary, had consecrated the altars, January 13, 1950. On Sunday, January 15, early masses were celebrated in the basement-chapel, but, at 10:30 o'clock, a Solemn High Mass was sung by the Pastor for the parishioners who were enjoying the culmination of efforts long sustained and hopes long deferred. At 3 o'clock of the afternoon, the Most Reverend Bishop Daniel J. Feeney blessed the finished church and erected the Stations of the Cross, in the presence of several priests and an overflowing congregation. The sermon for the occasion was delivered, and eloquently so, by the Rev. Francois Drouin, O.P. of Lewiston. On January 22, solemn mass was again celebrated, a most happy occasion for the Pastor who was giving thanks for fifty years of sacerdotal life, of which the major part, thirty-four years almost, had been spent as pastor of St. Hyacinth's.

Description Of The Church

St. Hyacinth's Church may be said to be built in modernized Gothic style. It is cruciform, sober in decoration, trusting in line and proportion for over-all effect. It stands some thirty feet from Brown Street, and has a side entrance and porch centered on the continuation of that Street. Not a particle of combustible material went into its construction; even the roof is of concrete slabs to which the red tile covering is attached. The outer walls are of granite from Milton, N.H. quarries, of carefully graded sizes, well bonded to the inner brick backing. Indiana limestone was used for the window and door trim. The door frames are of aluminum. The floors are of reinforced concrete, integral with the foundation of like material. The result is a building 185 feet in length, with transepts 85 feet long, both 60 feet wide, 65 feet high at the ridge-cap, and as nearly fire-proof as human ingenuity can devise. At the north-east angle stands the tower, square in outline but turning into an octagon at belfry height, crowned with a gilded cross which rises 110 feet above the street, and may be seen from almost any part of the City.

Our climate is hard on buildings, with its thaws and sudden freezes in mid-winter. Every precaution was taken in order to ensure the durability of the structure: copper flashings throughout were thrust through the full thickness of the walls and turned down inside; gutters were omitted and flag-stones were laid along the base of the walls to break the fall of roof waters; soft lead sheathing was laid over the gable-masonry, under the coping-stones, to shed any water that might seep through the coping seams.

Over the main entrance is engraved in golden letters an invitation and a blessing:

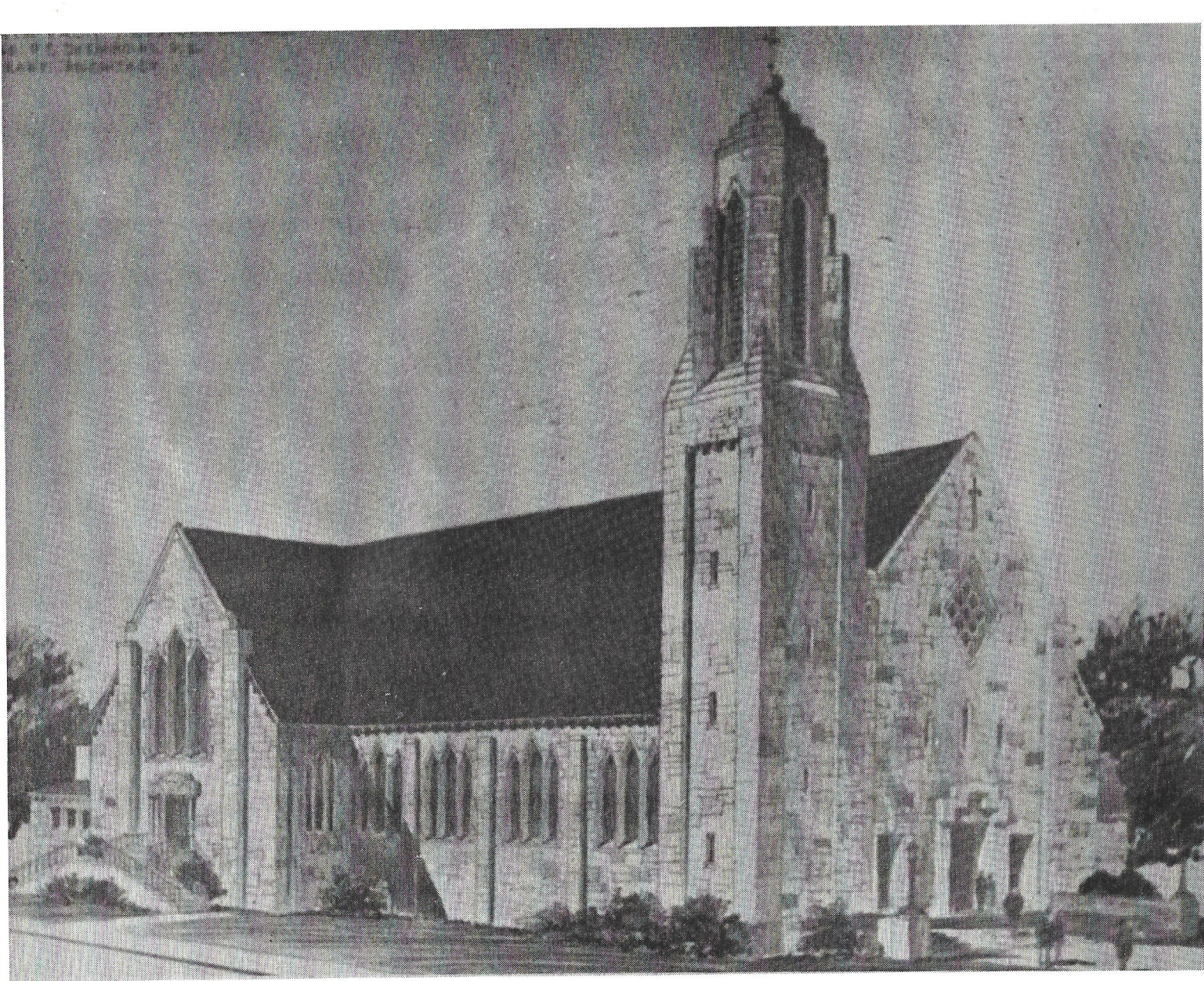
"PAX INTRANTI-EXEUNTI SALUS"

Peace to him who enters-
Salvation to the departing

This is a reminder that silence and meditation are becoming in the Divine Presence, and that eternal salvation should be the concern of every Christian. Above the inscription is a shield in trefoil and triangle, with equal sides for the latter. Down through the centuries, Christian tradition has ever used these figures as symbols of the TRINITY, one and only God in three equally Divine Persons. A church is dedicated to the worship of the TRIUNE GOD. The shield is laid on a field in which may easily be detected the pine cone overshadowed by the Mystical Rose. The meaning of this is that Maine, the "Pine Tree State", has been placed under the benign protection of Mary Immaculate, patroness of the Diocese of Portland, which is co-terminous with the State.

Two lesser doors complete the layout of the church facade, one on either hand. The place of honor is the Gospel side of any church, to the left as one approaches. That door is dedicated to the Blessed Mother of Christ.

On a shield which is in the center of the lintel, one sees clearly carved a distaff with a thread twined around the stem of the Mystical Rose. That too has its meaning. At the head of Brown Street stand the Dana Warp Mills, the means of livelihood of a goodly number of our parishioners; hence the distaff, and the twining of the thread about the stem of the rose reminds them that they are under the protection of the Blessed Mother, whom they should reverence and honor in word and deed.



The New Church

Above the other door, that to the right, another shield carries its device and lesson. The parish and the church bear the name of St. Hyacinth, the holy patron and titular saint. In the thirteenth century, St. Hyacinth was the apostle sent to evangelize that land which is known today as western Russia. He had faithfully and fruitfully labored, when an irruption of the pagan Tartar hordes from the east compelled him to lead his Christian disciples to the west and to safety. A tradition worthy of belief, tells of his bearing the Blessed Sacrament before his fleeing people, and of their having crossed dry-shod over the watercoursed that barred their way. There you have the explanation of the device engraved on the shield: a hand holding a ciborium over the undulating waters.

At the east transept of the church, to facilitate circulation into and out of it, a wide door and an ornate stoop have been provided. Here also a golden inscription, almost identical with that at the front, reads:

"PAX INTRANTI-
PRECANTI GRATIA",

"PEACE TO HIM WHO ENTERS-
GRACE TO HIM WHO PRAYS".

again a reminder of the quiet which befits the house of God, followed by the assurance of the efficacy of prayer. A field similar to the one above the main front portal is the bearer of a shield, which speaks symbolically of the Word of God, both oral and written. In the Scriptures the Word of God is compared to a two-edged sword. Hence a sword of that description rests on an open scroll, typical of the written word, and in gilded letters over them appears "VERBUM", latin for the "word". This door faces the S.D. Warren Paper Mills, the chief industry of the City, where a large number of the parishioners of St. Hyacinth's, both men and women, are employed. A careful examination of the shield we are describing will reveal a sprig of spruce. Most of the paper used today is made of spruce; hence the association of the spruce and the scroll.

As you enter at the front, you find yourself in a vestibule which extends the full width of the structure, with inner doors corresponding to the outer. This vestibule is intended to ensure the quiet of the church proper, and to shut out winter cold and winds. On the right, another door opens into the baptistry.

The baptistry has ever been a prominent feature of any church; marble and bronze have been lavished upon it. Its very heart is the font where the salutary waters of Baptism transform the child of nature into a child of God. This is the root of Christian living, the rebirth of which Christ speaks in the Gospel. You will notice that red marble adorns the walls, a symbol of the Holy Ghost by whose operation Faith, Hope and Charity are infused into the soul of the baptized. In contrast, the font itself is of Botticino marble of light, creamy texture, with its lesson of purity and innocence. It can hardly escape notice that the inner part of the baptistry, where stands the font, is lower by one step than the rest of it. This recalls to mind that the death of Christ and his Being laid in the tomb preceded His glorious resurrection on Easter morning. So too must the natural man die before the supernatural life is engendered in the laver of Baptism. "Amen, amen I say to you, unless the grain of wheat falling into the earth, die; itself remaineth alone; but if it die, it bringeth forth much fruit". John, XII-24, 25.

Passing into the body of the church, the eye takes in at a glance the length and height of the nave, the succession of arches in bold relief and the rood-cross which hangs high, up forward, but comes naturally to rest on the altar and on the tabernacle, which loom at the further end in sharp contrast with their surroundings. The main purpose of a Catholic church is worship; all the ornaments, the statues, the confessionals, the color, the lights everything is subsidiary to that main purpose. The altar at which the Holy Sacrifice is offered, the tabernacle in which the Sacred Species are reserved, dominate the entire edifice. The altar is so situated that every person in the church may witness the Drama which is there enacted. The sanctuary is spacious enough to satisfy the requirements of the liturgical ceremonies.

The altar, designed and imported by V.M. Gasparri of New York, is mainly of Botticino marble; so too, the altar-steps and the platform on which it stands; the panel at the rear, under the altar-table, is of Rose Coral marble, with an emblem of the Agnus Dei in Venetian mosaic at its center. Four columns of Chiampo Rosicio support the front of the table. The altar-table is a single slab of marble, six inches thick and eleven feet in length. Behind the altar and accessible from either side, a marble throne has been prepared for the solemn exposition of the Blessed Sacrament.

In a well-lighted niche above and back of the altar, attended by guarding angels on either hand, stands the patron saint of the parish and the titular of the church, St. Hyacinth. All three pieces were modeled in Boston by the A.P. Schutze Co.

To the left and right of the altar, reaching from the wainscoting to the very arch of the vault, two strips of stained glass, which show the grape and the wheat, emblems of the Eucharist, accentuate the sacredness of the altar and the mysteries performed at it. They are clearly distinguishable at all times, even at evening services, interior lighting being provided for that purpose.

Standing prominently beside the altar is the sanctuary-lamp, designed to match the candle sticks and candelabra of the altar, but taller and more massive. A niche near that lamp and ornamented with tracery is occupied by a steel safe with gilded door, for the keeping and protection of the Holy Oils.

Two side chapels, one dedicated to the Blessed Mother, and the other to St. Joseph, the foster father of Christ, are next to be noted. They occupy deep recesses on either side of the sanctuary and on a lower level. Naturally, the Chapel of our Lady has the place of honor, the Gospel side. The altars in both chapels are similar, the only difference being in the monogram of Venetian mosaic, in the center panel, under the altar table. They are of the same material as that of the main altar. The statues of the Blessed Mother and of St. Joseph are of wood, sculptured and polychromed in Italy.

In the wall spaces, toward the lower sanctuary center, stand two other statues, identical in size, material and finished workmanship: one, of St. Ann, the other of St. Anthony.

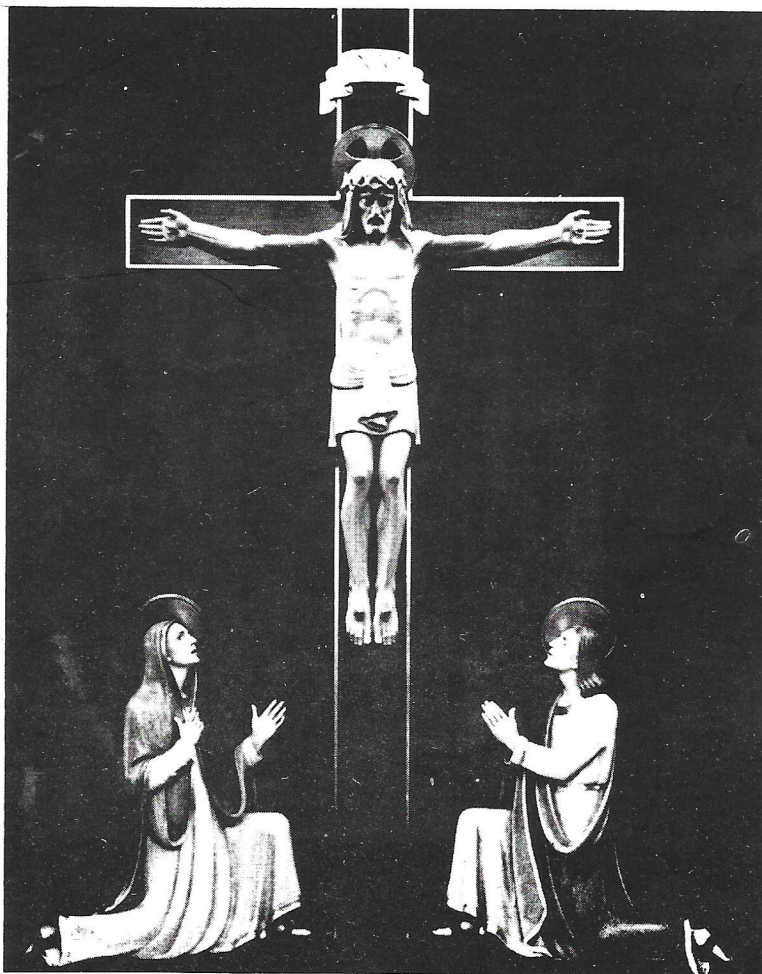
The communion table, which sets off the sanctuary from the rest of the church, comes from Pietrasanta in Italy. It was designed by V.M. Gasparri of New York, in alternating panels, open and solid, of Botticino marble; the colonettes with their caps are of Fleur di Pesche. The solid panels are embellished with Venetian mosaic tracery.

Hanging from the sanctuary arch, high above the communion railing, is the rood-cross. Irving & Casson - A.H. Davenport of Boston have the credit of this production which, placed as it is, keeps before our minds the memory of the Redemption and the

price paid for the sins of mankind, for our sins in particular. The sorrowing Mother and the faithful St. John are the sad witnesses of Calvary's tragedy.

The floor of the church is in terrazzo, laid by the DePaoli Co. of Boston. The prevailing color is buff, plentifully cut up with expansion strips so as to preclude cracking, and sprinkled with particles of the red marble which enters into the wainscoting. A border along the outer walls and around the pew-blocks is in deep crimson. The middle aisle is somewhat more decorative, with figures in diamond shape pointing to the altar.

The wainscoting, furnished and installed by the Vermont Marble Co., is in neutral grey for the vestibule. In the nave of the church, that same grey predominates but is relieved by some panels of deep red. In the sanctuary, the wainscoting is all of that deep red marble. The idea behind the choice of marble is to leave the altar, in its rich setting, the absorbing object of attention. This is as it should be, because the altar is the shrine of the Blessed Sacrament and the stage on which the drama of the Mass is enacted.



Like the rest of the wood-work, the birch pews are stained a mahogany-crimson. They are provided with hinged kneelers which are padded with leather. There are 1012 sittings on the main floor of the church, so that, with the altar boys and the choir, the capacity may be said to be 1050.

The Stations of the Cross were modeled and executed in Boston by the favorably known Irving & Casson - A.H. Davenport Co. They are carved in wood and polychromed. Simple in conception, they illustrate clearly, nevertheless, each its particular phase of the Passion. A metal plate makes known the name of the donor.

It may be opportune, before bringing this description to a close, to call to your attention that, as you enter the church and cast a first glance upon its interior, it resembles rather strikingly an overturned ship. The expression "The Bark of Peter" is an old one, but awakens in our minds the thought that the Church was intended by its Founder to bear safely, through strife and storm, through trial and temptation, all those whom Divine Mercy has made its children. May this church of St. Hyacinth be a bark of salvation for us, and for those particularly, whose sacrifices made its erection possible.

1951-- The demolition of the Old Church began at the end of October 1951. A Mr. John Viles from Lynn Mass, agreed to do the work for the wood he could salvage. Only the sacristy was not demolished for it already was transformed into a garage which still stands.

For some years now, Sebago Lake was being developed into an important Summer Resort. Some parishioners had built camps there; the number of tourists were increasing every year and many were Catholics. They wanted a place to worship on Sundays and Holy Days of Obligation. St. Hyacinth had no jurisdiction in Sebago. Finally, Bishop Feeney, aware of the situation, entrusted us with this mission.

The first Mass was celebrated on July 1, 1951, at the "Community Hall". The attendance was so great, that a second Mass was added for the rest of the summer. Father Arthur J. Cloutier was put in charge of the mission.

1952-- Immediately, a piece of land was bought where a chapel could be built. This year, the mission was opened two Sundays earlier, and closed two weeks later than usual: the experience was not a success.

1953-- The number of worshippers grew so much, that in 1953, three Masses were offered every Sunday. Now we knew that a chapel must be built.

1954-- In January 1954, F.W. Cunningham & Sons were commissioned to draft plans for the new chapel. Even for two services, 500 seats were needed. It was decided to build a chapel 95 feet by 39 feet. With the Bishop's permission and the assurance of the necessary funds, the construction of the chapel was begun in the middle of March. In spite of the rainy season, the chapel was ready for the first Mass on June 27, 1954.

The chapel was blessed by Bishop Feeney, July 11, and dedicated to our Lady of Sebago, as it was fitting on the Marian year. The first altar was one from the old church. This year, the feast of the Assumption fell on a Sunday. We took the occasion to make our Marian pilgrimage to Our Lady of Sebago. Parishioners gathered at the

Mother Church at 6 p.m., for the opening prayers and then journeyed to East Sebago for the conclusion prayers and Benediction of the Blessed Sacrament at 7:30 p.m. It was a very hot evening, but there were no accident.

On October 17, 1954, St. Paul's Guild was founded. This association aimed in encouraging converts in their new faith, and in helping them to deepen their understanding of it.

1955-- On June 4, 1955, two young men from the parish were ordained to the priesthood: Father Raymond Lauzon and Father Gerard Proulx.

In August, thanks to the Holy Family Society (our parish P.T.A.) considerable repairs were done at the school: a new roof and a complete painting job inside.

1955 was the centenary year of the Diocese. Each parish was assigned a special day for a religious celebration. Ours was August 15. The day before, a Funeral Mass was offered for all the deceased of the century. A Pontifical Mass was sung by Bishop Feeney, on August 15, with Father Wilfrid Albert, the Homilist.

1959-- His Excellency Bishop Daniel J. Feeney of Portland, ordained two priests in our own church on May 23, 1959: Father Robert J. Girouard, a parishioner, and Father Lucien McKeone from Lewiston. This was the first ordination in our church, and the first time that an ordination did not take place at the Cathedral.

Three days later, May 26, was the 60th anniversary of the ordination of Msgr. Desjardins. Bishop Feeney presided at the Mass of Thanksgiving sung by the jubilarian, with many priests attending.

1960-- On May 21, 1960, Father Donald Proulx, a young man from the parish, was ordained to the priesthood at the Cathedral of the Immaculate Conception in Portland, by Bishop Feeney. He is Father Gerald Proulx's brother.

In September, the oil heating system was installed in the church at a cost of 11,000 dollars.

1961-- In 1961, the Grinnell Company installed a sprinkler system at the school for the protection of our children and our teachers. It was a good investment.

1964-- It was in 1964, that the Monsignor Philippe E. Desjardins scholarships were established. Briefly, in 1956, the Holy Name Society of this parish, with the cooperation of the Pastor, established a special fund to assist students from our parochial school to attend a Catholic High School in the Portland area, and also to partially finance students wishing to study for the priesthood or other religious vocations.

From 1956 to 1964, the Society paid a substantial amount of money for the above mentioned. With the demand for high education and the increased cost of college tuitions, the Society decided to terminate the lower grade awards, and to offer scholarships to High School Graduates of the parish who wish to further their education, by attending a college of their choice. From 1964 to 1968, the Society awarded every year four 200.00 dollars scholarships. In 1968, the committee decided that they should decrease the number awards from four 200.00 dollars to two 400.00 dollars. In 1977, these awards were increased to 750.00 dollars. In 1979, the Society will award two 1,000 dollars scholarships in honor of Msgr. Desjardins.

It was about this time that the St. Vincent de Paul Society was organized under the leadership of Father Armand Bill. The main purpose of the Society is to help the poor. It has fulfilled its responsibilities all those years, and it is still very active.

1966-- In 1966, Prides Corner was developing into a new community. Many Catholics were living there. To meet their spiritual needs, it was decided to provide them with Sunday Mass. The Roy Family offered us the first locale: the Prides Corner Lanes. Monsignor Desjardins named the mission after Mr. Edmond Roy, father of the present owner of the Bowling Alley. The first Mass was celebrated on October 1966, in the Bowling Alley.

1969-- In 1969, a twelve and a half acre site was bought from Mr. Richard Libby, at a cost of 9,000 dollars. Later, in 1971, a feasibility study was conducted and Bishop Gerety was convinced that a church should be built. Accordingly, he appointed Father Roger Labrecque as its first administrator in June of the same year. Father Labrecque, of happy memory, took up residence with us for four years. We loved him and admired his devotion to his work: St. Edmond's and the Matrimonial Court where he served so brilliantly as Defender of the Bond.

Father Labrecque did not lose any time in planning for a new church. By the fall of 1971, hopes became realities with the selection of an architectural-engineering firm to plan and design St. Edmond's church. By late winter, preliminary designs, specifications and estimates were approved. A most successful building fund drive was launched in March of 1972. On April 28, 1972, contracts were signed with B. & D. Builders of West Falmouth, William DiBiase, Jr. President, for the construction of St. Edmond's Church. Groundbreaking ceremonies took place May 4, 1972.

To many parishioners, the greatest Christmas present was to be able to hear the first Mass celebrated by Father Labrecque, in the late afternoon of Saturday, December 23, 1972. The parishioners were singularly honored by having Bishop Edward O'Leary, Auxiliary Bishop of Portland, as the principal celebrant and homilist at Midnight's Mass, on December 25, 1972.

1967-- In January 1967, Bishop Daniel Feeney suffered a severe stroke. Bishop Gerety became the Apostolic Administrator of the Diocese. An awesome task fell on his shoulders. His duty was to ask Msgr. Desjardins to resign for reasons of health and age. The majestic Monsignor only reluctantly accepted. He retired at Mount St. Joseph, in Waterville, where he spent the last years of his life.

He was succeeded by Father Wilfrid Soucy, in June 1967. Immediately, Father Soucy set out to make the necessary repairs on the exterior of the church. He served the parish well during his brief tenure. In September of 1968, he was appointed pastor of St. Louis, in Limestone, Maine. He is now retired, and lives in Florida.

Shortly after the Vatican Council II, in the mid-sixties, parish councils were organized all over the land. St. Hyacinth was no exception. Its council has been functioning ever since and is increasingly being active. This concept has helped much in getting people involved in parish life. Monthly meetings are held regularly, except in the summer months.

1968-- In September 1968, Father Antonio Gosselin was appointed Pastor of St. Hyacinth. Soon after, work began to renovate the interior of the school. The entire

school was painted. All old textbooks were replaced by modern ones, and the library was replenished. By the end of 1969, the teachers and the pupils all had new desks. The school was flourishing.

1969-- The year of our Lord 1969 was a sad year for us. Msgr. Philippe Desjardins expired on March 21, in Waterville, Maine. His funeral was held in St. Hyacinth church of course; the church he had built. Parishioners, friends and hundreds of priests attended the imposing funeral. Father Wilfrid Ouellette delivered the proper homilies: in French, describing the duties of the Good Shepherd, and in English, extolling the wonderful work of Monsignor Desjardins.

It was a stormy day. At the cemetery, heavy rains and high winds nearly prevented us from performing the customary rite. Bishop Gerety insisted that we go to the grave; only he and I ventured to it. Monsignor was 92 years old.

September of that year brought another sorrow. Father Charles Ledoux passed away in Jackman. There was a funeral in St. Anthony's Church at which Father Laurent Pate-naude gave the homily. At St. Hyacinth's Church, Bishop Gerety was the principal celebrant, accompanied by many priests with hundreds of friends and parishioners present. I gave a modest homily on the great virtues of this humble priest.

The passing of another son of the parish brought us grief. Father Eugene Bettez died on December 18, 1969. His funeral was also held in our church. Once again, the priests of Maine showed their "esprit de corps" by attending en masse. Bishop Gerety was the celebrant. Father Adrien Palardy, the homilist, delivered a scholarly summary of the priesthood according to Vatican II. Needless to say that hundreds of parishioners and friends joined the family in this hour of mourning. The Diocese had lost three good men that year. May they rest in Peace.

In May 1969, anticipated Masses were permitted. At first, our anticipated Mass was at 5 p.m. on Saturday evening. Later, this was changed to 4:15 and 7 P.M.

Father Lucien Carrier, who had been an assistant here before, was recalled to serve in the parish again, in September of 1969. His love for the sick and the elderly is well known and was very much appreciated.

1970-- Parking on Sundays became a problem. One Sunday, during Mass, the Fire Department was called on Walker Street, and, because of the snow banks and the parked cars on both sides of the street, the fire trucks had difficulty getting to their destination. The Fire Department registered a complaint with good reason. It became evident that a solution to the problem must be found. It was decided to build a parking lot on the terrain adjacent to the church. Plans were submitted by the John Vance Co. which were approved by the council and the Bishop.

The work began in June 1970. After a few weeks, work was delayed in order to install a drainage system, which was recommended by engineers. By July 5, the system was fully installed, and the work was resumed and completed by July 26. It proved to be an asset for the parish. Later, the Holy Name Society had the lower parking lot paved, and both parking lots marked for cars.

On November 12, 1970, the parish rejoiced with the Diocese at the appointment of Most Reverend Edward Cornelius O'Leary, as Titular Bishop of Maglaena and Auxiliary Bishop of Portland. He was the second son of the Diocese to be made Bishop. (Bishop Feeney was the first).

For the record, it might be said that on Christmas Eve of this year, a blinding storm throughout the area forced us to cancel our anticipated Masses and the Midnight Mass. Msgr. David K. Fitzpatrick, the Chancellor, alerted us to this blustering situation, and we agreed that it was wise to cancel all pre-Christmas Day Services. No one was hurt.

1971-- There was great jubilation this January 25, 1971, when the Most Reverend Edward Cornelius O'Leary, D.D. was consecrated Bishop at the Immaculate Conception Cathedral of Portland, Maine. The principal Consecrator was Bishop Peter L. Gerety, assisted by Bishop Bernard Flanagan of Worcester, Mass, and Bishop Lawrence P. Graves of Little Rock. Cardinal Medeiros, Archbishop of Boston, presided.

This consecration of Bishop O'Leary coincided with the celebration of the One Hundred Anniversary and Rededication of the renovated Cathedral of the Immaculate Conception.

No other occasion brought so many priests and lay people from all over the Diocese than the Ordination of Bishop O'Leary.

1972-- Father Youville Labonte came to us in February 1972. Energetic, spirited minded, he served this parish very well. While here, he developed an interest in genealogy. Now, people from all over the land write to him to find their roots. He has become a sort of specialist in this matter. He left us in June 1975.

On April 10, 1972, the parish lost another of its illustrious sons: Father Wilfrid Albert. His funeral was held in our church. Hundreds of parishioners, friends and priests attended the Mass of Christian Burial with Bishop Gerety, the Celebrant, and Father Antonio Girardin the homilist. Father Girardin brought to mind the many talents of this intellectual man.

1973-- The Sunday Bulletin of January 21, 1973, carried the following statement: "Let us all thank God today for having found (recovered) what had been stolen from the Church last Monday night".

This was the year when an ambitious program called "Goal-Setting" or "Pastoral Planning" was launched in our Diocese. Our parish participated in it wholeheartedly. Like any worthwhile program, it will take years to accurately evaluate its impact on the community and the Diocese.

On December 3, 1973, I was called to administer the Sacrament of the Sick to Msgr. Emmanuel Grondin at his sister's house, Mrs. Gerard Giguere. He passed away that day. The funeral was held in our church. Bishop Gerety was the principal celebrant, and the homilist at the Mass. He brought out his many administration abilities and his flair for building. (Auburn and Winslow).

1974-- In the Spring of 1974, a letter from the Provincial of the Sisters of the Presentation informed us that they will not be able to staff our parochial school after June of the same year. Several trips were made to Methuen, but to no avail. Other communities were contacted with no result; there are so few teaching Sisters in most communities. The School Board and the Parish Council recommended to keep the school open with all lay teachers.

In September, the city opened a new school in the very midst of our parish: the Congin School. This, and the fact that there were no Sisters in our school perhaps explains the very low enrollment of less than 60 pupils from Kindergarten to fourth grade.

Early in 1975, we had to re-evaluate the situation. The parish council concurred with the school board's decision to close the school. A parish meeting was called and it was decided that the school should be closed.

Bishop O'Leary, the Ordinary of the Diocese wrote: "I am satisfied that all of the proper steps have been taken to consult with the people of the parish, as well as their representatives on the school board and council, before this most difficult decision was arrived at".

On the following Sunday, the Bishop's letter was read in its entirety, and the people, as always, understood.

In 1974, the Sisters of the Presentation of Mary withdrew their services to this parish as teachers, but remained to continue among us their service of prayerful intercession, educators of the faith of our children, and the visitation of the sick and the elderly. At this time, our school became a Center for Religious Education, and the Convent was converted into a House of Prayer.

Our CCD Program begins with pre-schoolers and goes up to high school. The various programs for youngsters are: First Communion, First Confession and Confirmation; for teens and adults: the intention is to speak to all persons within the parish community, that in the person of Jesus, We are invited to have a vital and life-giving relationship with God and each other. Parents and teachers of religion by the way they live their faith and participate in the various sacramental programs, are the most valuable force that sustains these programs, as well as the on-going faith life of this parish. We teach Jesus by instruction, and by the living example of our Parish Community.

The House of Prayer movement is something new that has emerged as a force of prayer renewal in the Church. There are some 100 in this country, and the movement is spreading throughout the world. It is a school of prayer and is an answer to one of the most urgently needed services in the Church. Rivier House of Prayer is the only one in Maine, and is staffed by the Sisters of the Presentation of Mary. It was founded to realize a dream of their foundress, Marie Rivier, to have a house where sisters would build up the Body of Christ through a life of prayer and adoration, and channel the fruits of their prayer life to the whole Congregation and to the People of God. It offers continued education in prayer in faith to the laity as well as sisters, and is a supportive agent of the religious education program of the parish. Its essential service is prayer. It is a place of silence and solitude that nurtures prayerful reconciliation with self, other and God, and is open to all who wish to share this contemplative atmosphere, to be immersed in the Word and renewed in the Lord. Spiritual direction is available and retreats are given throughout the year. Four times a day, the sisters pray in our name, pray our needs and those of the Church and the world. We praise God for their eighty-five years of service to our parish.

1975-- In June 1975, Father Philip Cyr was appointed assistant pastor at St. Hyacinth. He was faithful to his duties, and his work in the parish was highly appreciated.

In the Fall of 1975, the parish had another occasion to rejoice with the Diocese when another of its sons was elevated to the Episcopacy.

The Most Reverend Amedee Wilfrid Proulx, D.D. was appointed Titular Bishop of Clipia, and Auxiliary Bishop of Portland, on September 5, 1975. We hastened from our pilgrimage to Rome for the Holy Year, to assist at his ordination on November 12, 1975.

The principal consecrator was the Most Reverend Edward O'Leary, with Bishop Odore Gendron of Manchester and Bishop Timothy Harrington of Worcester, co-consecrators. His Eminence Humberto Cardinal Medeiros, Metropolitan of the Province, presided.

Among the Sisters who served in this parish, one of them stand out in particular, namely, Sister Evelyn Marie. She has been with us since 1925, and on November 23, 1975, the Holy Name Society offered a banquet to honor her 50 years of devoted service to the parish. It was a day of triumph, appreciation and love for her dedicated loyalty and devotion to the young and elderly alike. The parishioners of St. Hyacinth continue to this day to be indebted to her for her joyful witness, and presence of compassion to the sick and elderly.

1976-- In September of 1976, Father Bertrand Poussard was appointed assistant pastor of St. Hyacinth. Always a dedicated priest, loved by the people, he inspired them by his calmness and devotion.

On December 5, 1976, the first Sunday of the month, fire broke out in the church hall. Thanks to the choir, who were rehearsing their Christmas program, it was discovered immediately. Yet, extensive damage was done. The stage trappings and paraphernalia were completely destroyed, including the recently installed curtains. The tiles in front of the stage had to be replaced. The whole hall had to be washed and repainted. Our Diocesan Insurance - Gallagher-Basset - paid the bill.

1977-- On May 27, 1977, we received authorization to use the privilege of Extraordinary Ministry for the administration of Holy Communion. Sister Evelyn Marie was also appointed to assist in bringing the Eucharist to the sick and shut-ins in the parish. This has become her second vocation. She is now visiting people she has known for more than 50 years. Her apostolate among our people is well appreciated.

1978-- On March 1, 1978, our present Associate Pastor, Father Michael Plourde was assigned to replace Father Bertrand Poussard who was appointed administrator of St. Joseph, in Wallagrass. Father Plourde is very active in all the facets of parish life. We particularly appreciate his ministry to the sick, the elderly, and the young people.

On Holy Thursday of 1978, six other Extraordinary Ministers of the Eucharist were commissioned by the pastor.

In the Spring, the Holy Name Society installed a new P.A. system in our church. The work was awarded to Canfield of Westbrook.

In August of this year, Pope Paul VI passed away. Our new Pope was John Paul I. He reigned some 34 days. In this brief time, he electrified the world. We felt touched by this man. Why such a brief time!. As St. Paul says: "God's ways are unscrutable". On October 16, 1978, the 264th Pope was elected as the successor of St. Peter: our own John Paul II. Our parish has some affinity with our new pope: St. Hyacinth was a Polish Saint!

In the summer of 1978, plans to renovate the church began to unfurl. Preliminary talks with Mr. LeRoy Jarrett of New England Church Interiors, got under way in July. By late Fall, the plans were crystallized. On the week-end of December 9-10, the plans were submitted to the congregation and to the parish council. No discordant voice was heard, and we were ready to start the work.

The following week-end, a plan to finance the project was explained to the people. Memorials were offered at different levels, and a campaign for pledges and gifts was launched. We also mentioned that it is time to install Stained-Glass windows: either now, or never. The 2 large windows in the transept were already spoken for: one by Monsignor Desjardins, who had bequeathed 5,000.00 dollars for this purpose, and the other by the Holy Name Society. There were ten left, at 3,500.00 dollars each. Within a month, they were all "sold out". By Easter, the two windows in the transept were installed. By the end of May, all the others were in place.

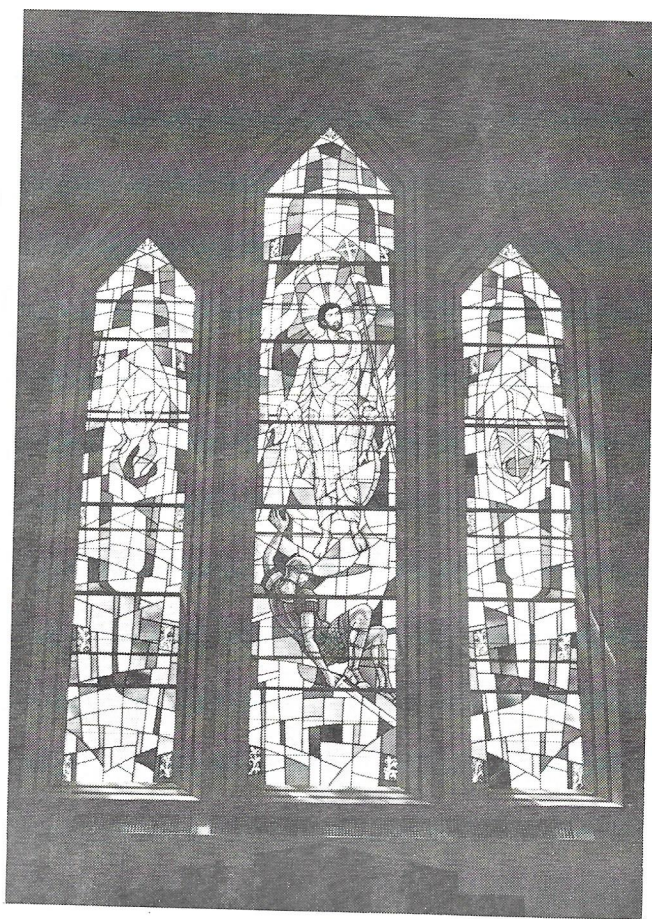
1979-- On June 2, 1979, the whole parish community rejoiced at the Ordination to the Priesthood of one of their own. Reverend George Pelletier was ordained by the Most Reverend Amedee W. Proulx, Auxiliary Bishop of Portland. This was, indeed, a fitting climax to the renovation of the church, and the celebration of the 100th year of existence of the parish.

At the present time, our parish organizations are quite active. The Ladies of St-Ann, The CYO, the Guitar Folk Group, the St. Vincent de Paul Society, our Boys Scout Troop, the Holy Name Society, and the Parish Council with all its committees.

To all the members of these societies, I owe a debt of gratitude, and I offer my sincere thanks!



THE NATIVITY Donated by The Holy Name Society



THE RESURRECTION Donated by Msgr. Philip E. Desjardins

1979-- The renovation of the church was entrusted to New England Church Interiors, Mr. LeRoy Jarrett, President. Work began on January 8, 1979.

Painting: The entire church, including Sacristies, Choir Area, Stairwells, etc., have been thoroughly washed free of all dirt and grime. All unnecessary filigree work has been removed, all plaster walls and ceilings have been carefully inspected and thoroughly repaired where necessary before painting. The walls in the entire church have been washed, have received a coat of primer sealer, and two coats of the best quality flat oil paint.

A mode of simplicity has been introduced throughout the entire church, which will better permit both the sanctuary areas and the central Nave to operate more artistically, and be decoratively compatible.

The walls have been finished in a light color which will compliment the main ceiling field areas. This shall help establish continuity and unity throughout the entire church, and also help to enhance by reflection and good interior lighting.

All woodwork has been thoroughly washed free of all dirt and grime, stained when necessary, for uniform effect, then given one coat of varnish. All varnish has a semi-lustre finish rather than a high gloss. All new birch panelling has been stained and received two coats of varnish.

Existing marble (wainscoting, etc,.) has been conditioned for the best possible appearance.

The Stations of the Cross and the Symbols in the sanctuary have been cleaned and retouched where necessary.

All pews and kneelers have been thoroughly washed, stained and finished with a coat of varnish. New kneeling pads have been installed: they consists of 1/4 inch plywood, 1 inch polyfoam and covered with top quality heavy duty naugahyde.

Electrical work was necessary to remove old, and reconnect new fixtures on ceiling. Twenty-two double fixtures have been reconstructed to receive proper new mercury recessed down lighting: fixtures which can be relamped from above. Mercury lamp will substantially increase down lighting, and substantially decrease the cost of electricity.

Other: Organ Pipes have been washed and painted gold. The best quality vinyl covering has been applied to all interior vestibule doors. Two new fixtures were installed in the shrine area.

Baptistry lighting, as well as fixtures in the front side vestibule has been rewired and refinished.

Aluminum Flush Panel doors have been installed; these doors are insulated. The center doors have a properly designed transom. These doors have been constructed of the heaviest quality aluminum, practical for the greatest service over the years. A sand-blasted glass design (Chi-Rho) has been blown-encrusted in the door panels. The doors and trim have a statuary bronze finish.

Finally, a concealed microphone was installed in the Altar of Sacrifice.

The Verdin Company installed the chimes the week of June 10, 1979-- in time for the celebration of our Centenary.



Interior View Of The Main Altar



Interior View Of The Back Of The Church

Clergy Of The Parish

Resident Administrator----	Rev. Eugene Bogartz	1877-1879
First Pastor-----	Rev. A. Damase Decelles	1879-1901
Assistants----	Rev. J. E. Cartier	1886-1887
	Rev. Joseph Soly	1889
	Rev. Joseph Forest	1892
	Rev. D.F. Desmond	18892
	Rev. B. Geny	1892-1894
	Rev. Nicolas Canuel	1895
	Rev. A.C. Lariviere	1895-1897
	Rev. J.O. Casavant	1897-1898
	Rev. T.B. Cunningham	1898-1899
	Rev. E.Z. Huot	1899-1900
	Rev. Zenon Decary	1900-1902
	Rev. J.F. McGrath	1900
Second Pastor-----	Rev. Alexandre Dugre	1901-1911
Assistants----	Rev. J.O. Casavant	1902
	Rev. Raoul Bourbeau	1902-1907
	Rev. J. Raimbault	1907-1908
	Rev. F.A. Serpagge	1909-1911
	Rev. Denis Martin	1910
Third Pastor-----	Rev. Arthur A. Hamel	1911-1916
Assistants----	Rev. Raoul Forest	1911-1916
	Rev. N.W. Bergeron	1911-1914
	Rev. Geo. Poirier	1913
	Rev. L.D. Ouelette	1913-1916
	Rev. George Joncas	1914
	Rev. Aime Giguere	1915-1916
Fourth Pastor-----	Rev. Philip E. Desjardins	1916-1967
Assistants----	Rev. Vincent Bardin	1916-1920
	Rev. F. Carpentier	1920-1925
	Rev. Albert Charette	1926-1931
	Rev. Ros. Ouelette	1929
	Rev. Wilfrid Soucy	1931-1936
	Rev. Adrien Casavant	1936-1946
	Rev. Maurice Croteau	1941-1947
	Rev. Arthur Cloutier	1946-1952
	Rev. Gilbert Patenaude	1947-1951
	Rev. Raymond Courchesne	1951-1953
	Rev. Antonio Girardin	1952-1960
	Rev. Rene Caouette	1953-1959
	Rev. Leopold Huot	1959-1963
	Rev. Lionel McKeone	1960-1963
	Rev. Conrad L'Heureux	1963-1967
	Rev. Armand Bill	1963-1966
	Rev. Rene Lavoie	1966-1967
Fifth Pastor-----	Rev. Wilfrid Soucy	1967-1968
Assistants----	Rev. Lucien Carrier	1969-1972
	Rev. Alfred Jacques	1967-1969
Sixth Pastor-----		
Sixth Pastor-----	Re. Antonio Gosselin	1968-
Assistants----		
Fifth Pastor-----	Rev. Wilfrid Soucy	1967-1968
Assistants----	Rev. Lucien Carrier	1967-1968
	Rev. Alfred Jacques	1967-1969
Sixth Pastor-----	Rev. Antonio Gosselin	1968--1986
Assistants----	Rev. Lucien Carrier	1969-1972
	Rev. Youville Labonte	1972-1975
	Rev. Philip Cyr	1975-1976
	Rev. Bertrand Poussard	1976-1978
	Rev. Michael Plourde	1978--1986
34 SEVENTH PASTOR - - -	REV. ROBERT G. LAVOIE	1986-1997
NO MORE PRIEST ASSISTANTS		
WE NOW HAVE ONLY LAY PASTORAL ASSISTANTS		

Vocations Priest

Rev. Joseph A. Normand	1913-1946
Rev. Emmanuel Grondin	1926
Rev. Wilfrid J. Albert	1932
Rev. Eugene Bettez	1936
Rev. Edw. T. Pomerleau	1936
Rev. Edw. O. Bourgeois	1939-1948
Rev. Gerard Grondin	1942
Rev. Charles Ledoux	1944
Rev. Henry Fournelle	1945
Rev. Raymond J. Lauzon	1955
Rev. Gerald Proulx	1955
Rev. Robert Girouard	1959
Rev. Donald Proulx	1960
Rev. George Pelletier	1979
Rev. JOHN HARRIS	

Religious

Brother George Boucher	1900	Clerc de St. Viateur
" Exupere (Exupere Phaneuf)	1914	Des Ecoles Chretiennes
" Valerien (Theodore Doiron)	1932	Frere Mariste
Sister Jean du Calvaire (Flora Fortin)		Jesus-Marie
" Marie du Sacre Coeur (Georgina Pomerleau)		Hospitaliere de Quebec
" Ste-Florence (Agnes Auclair)		Presentation
" Francoise-Marie (Lumina Landry)		"
" Alexandrine (Marie Fournier)		"
" Noelia de Marie (Eveline Fournier)		"
" Joseph-Aime (Albina Fournier)		"
" Madeleine-Therese (Alexandrine Fournier)		"
" Marie-Augustin (Rose Welch)		"
" Gabrielle-Marie (Irma Brunelle)		"
" Emilie de Jesus (M-Louise Carignan)		"
" Elmire (Alexina Tanguay)		"
" Ste-Flore (Emilia Pednault)		"
" Cecile de Rome (M-Ange Larrivee)		"
" Magdalena (Gratienne Hebert)		"
" Agnes des Lis (Alexandra Thuotte)		"
" M-Ludivine (Cora Tanguay)		"
" Wilfrid-Marie (Rebecca Albert)		"
" Ste-Helene (Irene Chretien)		"
" Gerard de Ste-Marie (Leona Roy)		"
" M-Noel (Anna Cote)		"
" M. de la Purification (Edna Moreau)		"
" Theodore-Marie (Sylvia Lariviere)		"
" M-Bibiane (Emma Normand)		Soeurs Grises
" Labrecque (Josephine Labrecque)		"
" Witte (Alice Labrecque)		"
" Harnois (Bertha Labrecque)		"
" Ste-Priscille (Leda Poitras)		"
" M-Florence (Anna Ouellette)		Franciscaines de Marie
" Marcelline (Therese Grondin)		Maryknoll
" Veronique du Sauveur (Veronique Delcourt)		Immaculee Conception
Sister Henri-Napoleon (Lucienne Viel)		Providence
" Paul-Edgar (Irene Goudreau)		"
" Louis-Paul (Noelia Goudreau)		"
" Mary Agnes (Edna Arsenault)		St. Joseph Sisters
" Marie-Rose Francoeur		Presentation

PROGRAM OF THE CELEBRATION OF THE CENTENARY OF THE PARISH

Monday, May 21, 1979

Play by the children under the direction of the Sisters of the Presentation

Saturday, May 26, 1979

A Parish Social (dance) in the parish hall.

Saturday, June 2, 1979

Ordination to the Priesthood of Reverend George C. Pelletier

Sunday, June 3, 1979

10:30 A.M. -- First Mass of Reverend George C. Pelletier

Sunday, June 17, 1979

8:00 A.M. -- Mass for all the deceased parishioners

4:15 P.M. -- Solemn High Mass of Thanksgiving. The Principal Celebrant is Most Reverend Edward C. O'Leary, D.D., Bishop of Portland. The Concelebrants are the parish priests, the sons of the parish, the former associate-pastors, and some 70 Diocesan priests. The homilist; Reverend Gerard Proulx, Pastor of St. Matthew, Limerick, Maine.

6:00 P.M. -- Parish Banquet

Master of Ceremonies: Mr. Conrad G. Metivier

Speakers:

Most Reverend Edward C. O'Leary, D.D. Bishop of Portland
Reverend Robert Girouard, Pastor of St. Rose de Lima,
Jay, Maine.

Reverend Antonio Gosselin, Pastor

OTHER HIGHLIGHTS AND EVENTS OF REV. GOSSELIN PASTORATE AT ST. HYACINTH PARISH, 1968-1986

ASSISTANT VICARS -

REV. LUCIEN CARRIER - 1969-1972

REV. YOVILLE LABONTE - 1972-1975

REV. PHILIP CYR - 1975-1976

REV. BERTRAND POUSSARD - 1976-1978

REV. MICHAEL FLOURDE - 1978-1986

1968 - OPEN HOUSE AT ST. HYACINTH CHURCH - EVERY ITEM AND EVERY VESTMENT USED IN CHURCH IS DISPLAYED TO THE PUBLIC AND EXPLAINED TO ALL PEOPLE FROM ALL DENOMINATIONS. IT WAS THE FIRST TIME FOR MANY TO SEE AND UNDERSTAND CERTAIN ROMAN CATHOLIC THINGS THAT THEY HAD QUESTIONS ABOUT ALL THEIR LIFE. IT WAS A GREAT SUCCESS WITH OVER 1500 VISITORS.

1968 (JUNE) WESTBROOK HIGH SCHOOL COMMENCEMENT IN ST. HYACINTH CHURCH. CLERGY FROM ALL DENOMINATION IN WESTBROOK TAKING PART. A FIRST TIME IN THE ECUMENICAL MOVEMENT. THIS BECAME AN ANNUAL EVENT UNTIL 1990

1969 - MEMORIAL DAY OPEN AIR MASS AND ROLL-CALL OF DECEASED HELD AT CEMETERY. RAIN CAME JUST BEFORE SERVICE, AND EVERYONE HAD TO BE RUSHED TO ST. HYACINTH CHURCH FOR THE SERVICE. THIS WAS PART OF THE NEW ANNUAL "CITY-WIDE MEMORIAL ROLL-CALL SERVICE OF DECEASED HELD IN A DIFFERENT CHURCH EACH

1975 - REV. GOSSELIN AND REV. SHEPARD PERFORM ^{FIRST CONGREGATIONAL CHURCH} INTRA FAITH WEDDING. 1 YEAR

1976 - REV. HAROLD SHEPARD OF WESTBROOK-WARREN CONGREGATIONAL CHURCH WANTED A "LENTEN SERIES ON ROMAN CATHOLISM" IN HIS CHURCH. REV. GOSSELIN SENT PHILIP LAVIOLET TO DO "A LAYMAN VIEW OF VATICAN II CATHOLISM".

PHIL ALSO LED DISCUSSION GROUPS WITH THAT CHURCH HIGH SCHOOL AND ADULTS PERIODICALLY.

1976 - A FRENCH WARSHIP MADE A "PORT CALL" TO PORTLAND IN HONOR OF THE CELEBRATION OF THE BICENTENNIAL OF U.S.A. (1776-1976). THE SHIP'S CREW ¹⁰⁰⁺ CAME TO ST. HYACINTH CHURCH ON SUNDAY FOR A SPECIAL WORSHIP SERVICE IN FRENCH. DR. PROUDMAN OF WESTBROOK, NEW ENGLAND'S FRENCH COUNSEL REPRESENTATIVE WAS PRESENT. REV. GOSSELIN CONDUCTED THE SERVICE.

1977 - AN ORTHODOX PATRIARCH FROM EUROPE CONDUCTED AN ORTHODOX SERVICE AT ST. HYACINTH. PART OF THE ECUMENICAL SPIRIT. — BEAUTIFUL —

1979 - THE GREAT CELEBRATION OF CELEBRATING 100 YRS. OF ST. HYACINTH.