

St. Mary's Church Shade Gap, PA



**Bicentennial Celebration
August 16, 1998**

**This book
in celebration of the Bicentennial
of St. Mary's Catholic Church
in Shade Gap, Pennsylvania,
1798-1998,
relates the story of pioneer Catholics
who brought the Faith to this area over two hundred years ago,
and who lived this Faith and handed it down faithfully
to later generations.**

**How this part of Huntingdon County came to be known as
Shade Valley and Shade Gap is now hidden by the mists
of time, but a historical marker on Route 522, a country mile south
of the church, provides a hint that the Shade or Shadow
in the minds of the pioneer settlers was the Shadow of Death,
connected perhaps with a tragic sickness or frontier battle.
Perhaps we can also hear a resonance of the faith of the settlers
as they prayed for courage and divine protection
in the words of Psalm 23:**

***Yea, though I walk through the valley of the SHADOW OF DEATH,
I will fear no evil: for thou art with me...***

“Shadow of Death”

**The name applied to this locality
by Conrad Weiser, and other
travelers on the Frankstown Path
in the mid 18th century. Its local
significance is now unknown.**



Bishop Joseph V. Adamec,
ordained and installed Bishop of Altoona-Johnstown,
May 20, 1987



St. Mary's Church of the 1960's & 70's

with Father Kenneth A. Greiner, Pastor, and friend.

St. Mary's Catholic Parish, Shade Gap, Pennsylvania: A Historical Sketch

by

FR. DAVID BECKER

with invaluable research assistance by

BERNICE MCMATH

Nestled in the mountains of southern Huntingdon County, Pennsylvania, three miles south of the town of Orbisonia on State Route 522, opposite the covered bridge across Shade Creek, is St. Mary's Church. This venerable, time-worn sanctuary, its original stone walls dating from the mid-1840's, is the focus of life and worship for approximately seventy-five Catholic families who live in the surrounding area. Many of these families have deep roots in the parish, with generations of forebears buried in the parish cemetery.

To retrace the spiritual saga of Catholic life in Shade Gap is to go back in time 200 years and more, to the Revolutionary days of the founding of our country, and even to the Colonial period of the early 18th century. The epic history of St. Mary's Parish is, in its key elements, verified by documents few and precious; but to experience the full richness of the story we must needs rely upon oral tradition as it has been passed down to us, and as it still resonates in our hearts.

In the early decades of the 1700's—the exact year has faded from our collective memory—a house of worship for Catholic use, a single-room log structure, was erected on the left bank of Shade Creek on Turkey Hill, later known as the Logan tract. At that time the British Empire was bitterly anti-Catholic, and there is good reason to suppose that the construction of this “house of worship” was not strictly legal. In the Colonial period, so far as we know, Catholics were not permitted to have churches, but were free to exercise Catholic worship in their houses.

The Catholics in the colonies were mainly confined to Maryland and Pennsylvania. Even there Catholics were denied the voting privilege and were excluded from holding public office. In the other colonies there were draconian laws against anything Catholic. In New York City on August 15, 1741, an Episcopal minister, the Rev. John Ury, was falsely accused of being a Catholic priest and was hanged! At the same time there were two German-speaking priests ministering quite openly to German settlers in eastern Pennsylvania. In this context it is not surprising that two rooms were subsequently added to the little log structure on Turkey Hill, about 1740, rendering it less like a church and giving it more the aspect of a *house* of worship.

The ecclesiastical authority over the colonies was in the hands of Bishop Richard Challoner, Vicar Apostolic of the London district in England. In 1756 he estimated the number of Catholics in the American colonies to be about 5,000 in Maryland, and about 2,000 in Pennsylvania, ministered to by 12 priests in Maryland and four in Pennsylvania. In 1765 he raised his estimates to 16,000 Catholics in Maryland, and 7,000 in Pennsylvania.

When the War of Independence cut the political ties with England, the way was cleared for the appointment of an American Catholic bishop. Bishop John Carroll was consecrated August 15, 1790 and served as Archbishop of Baltimore, his archdiocese encompassing the entire land area of the former thirteen colonies. Bishop Carroll was a cousin of Charles Carroll, the signer of the Declaration of Independence. His appointment brought the formal church structure to the United States.

The first priest to serve the Catholics of the Shade Gap area was, according to oral tradition, Fr. Matthias Manners, S.J., circa 1740. Fr. Manners Anglicized his name from Sittensperger—"sitten" meaning "manners."

Fr. Manners was succeeded by Fr. Frombach, S.J., and assisted by Fr. Dietrich, S.J., circa 1745.

Fr. Pallentz, S.J., labored here circa 1758.

The *History of Huntingdon County* records that religious services were held in the Shade Gap area as early as 1765 by Jesuit priests, who are said to have traveled from Hickory, Hartford County, Maryland.

Fr. Demetrius A. Gallitzin made pastoral visits here 1796-1800.

Fr. Demetrius Augustine Gallitzin, the Russian prince who became a Catholic, emigrated to this country in 1792, studied for the priesthood under Archbishop Carroll of Baltimore and was ordained by him, and whose destiny was to become the "Apostle of the Alleghenies", whilst on a missionary journey from Loretto to Baltimore, stopped to water his horse at the farm of Jacob and Margaret Hegie in Shade Valley. The year was 1796.

Jacob Hegie had come to the new world on the ship *James Goodwill* which was transporting Hessian soldiers in the employ of the British. Jacob's political sympathies were with the Continentals and he eventually found himself serving in George Washington's army during the Revolutionary War. He fought at the battle of Yorktown, and was present for British General Cornwallis' surrender on that battlefield. Mustered out of the army at end of the war Jacob traveled to Black Log Valley in Huntingdon County, Pennsylvania, where he met and married Margaret Michaels. They settled on a farm in Shade Valley near Shade Gap.

And so on that fateful day in 1796 the weary Fr. Gallitzin and his thirsty horse came upon the farm of Jacob and Margaret Hegie. Jacob, attending to the needs of the reverend traveler and his animal, extended to his visitor the hospitality of his humble home. Jacob then told Fr. Gallitzin of his wife Margaret's illness, a heart ailment, which rendered her bedfast. Margaret asked for Fr. Gallitzin's blessing, and asked him to pray for her recovery.

Two years later, in 1798, Fr. Gallitzin was again traveling through the Shade Gap area. Stopping at the Hegie farm he found evidence of God's blessings upon the pioneer couple, as Margaret was tending her vegetable garden, clearly enjoying a marked improvement in her health. The Hegie family requested that Fr. Gallitzin instruct them in the Catholic faith and baptize them. In due course the instructions were given, and Fr. Gallitzin poured upon the couple the waters of holy baptism.

The 1798 visit of Fr. Gallitzin to Jacob and Margaret Hegie, and their embrace of the Catholic faith, is remembered in the oral tradition as a key transitional moment in the development of Catholic life in the Shade Gap area, the birth, as it were, of the Shade Gap Catholic Parish. Before 1798, the pattern of Catholic worship was sporadic, with visits of the priests unscheduled and infrequent. After 1798, Catholic worship tended toward greater consistency, with visits of priests based in Loretto, Bedford, Newry, and Huntingdon becoming more frequent and regular. Concrete evidence of the Gallitzin-Hegie encounter is preserved in the Hegie family Bible, now in the possession of the Charles Crouse family. The Bible contains inscriptions by Fr. Gallitzin which include the date of his first visit in 1796.

In 1809 the dioceses of Boston, New York and Philadelphia were created, and from that time Shade Gap was part of the Philadelphia diocese (Baltimore for a time being still the only archdiocese). In October 1810 Fr. Michael Egan, an Irish Franciscan serving at St. Mary's in Lancaster, was consecrated Bishop of Philadelphia. He was an able bishop who undertook to visit the parishes of his vast diocese and made it as far west as Newry and Loretto. He died within a few years, and for six years more the vast Philadelphia diocese was left without a bishop!

**Fr. Thomas Heyden, assigned to the Bedford Mission in 1829,
visited Shade Gap on a monthly or bimonthly basis.**

Fr. John O'Reilly visited Shade Gap from Newry from 1831.

Fr. James Bradley attended Shade Gap from Huntingdon from 1835.

Fr. Thomas Heyden was again assigned to attend Shade Gap, 1839.

A note in Bishop Kendrick's [Philadelphia] Diary tells us: "July, the seventh day (1842) I confirmed sixteen in a place called Shade Valley in Huntingdon County...18 Catholic families are living in the vicinity. Rev. J. A. Miller visits them four times a year."

Fr. Thomas Heyden is once again assigned to attend Shade Gap, 1846-1848.

In the period 1820-1850 the Catholic community in Shade Gap was served by three outstanding pioneer priests, Fr. Thomas Heyden, Fr. John O'Reilly, and Fr. James Bradley. Fr. Thomas Heyden was born in County Carlow, Ireland, Dec. 21, 1793, and was brought to this country as an infant by his parents. His father settled in Bedford where he became a leading merchant. Fr. Gallitzin was a regular caller at the Heyden home and general store, and he encouraged young Thomas as he pursued his studies at Mt. St. Mary's College, Emmitsburg, Md. When the young man was ordained, Fr. Gallitzin relinquished the whole eastern portion of his extensive mission territory to him, and Fr. Thomas Heyden ministered to it faithfully, working out of Bedford.

Fr. John O'Reilly was born in Ireland and came to this country as a young seminarian. Upon completion of his studies at Mt. St. Mary's he was ordained a priest in 1826 by the second bishop of Philadelphia, Bishop Henry Conwell, and he became the first resident pastor of St. Patrick's in Newry. Fr. O'Reilly was a scholarly man, but force of circumstances impelled him to become involved in brick, stone and mortar, the building of churches. He built churches in Huntingdon, Bellefonte and Newry. He ministered to the flock in Shade Gap from his base in Newry. Transferred to Pittsburgh, he built St. Paul's church, which was to become the first Pittsburgh cathedral. At its dedication it was the largest Catholic church in the United States. The magnificent church was destroyed by fire, May 6, 1861, the work of an arsonist. Fr. O'Reilly became a member of the Congregation of the Missions (Vincentians) and was named president of Niagara University, then known as the Seminary of Our Lady of the Angels. Missionary work took him to St. Louis, Mo., where he died in 1862.

Fr. James Bradley, the second resident pastor of St. Patrick's in Newry, served there for more than 51 years. He was born in Ireland and came to this country as a young student. He completed his studies at Mt. St. Mary's and was ordained a priest in Sacred Heart church, Conewago, Sept. 26, 1830, the first priest ordained by the third bishop of Philadelphia, Bishop Francis P. Kenrick. For two years he was pastor in Ebensburg, and during that time he built the first church in Johnstown, St. John Gaulbert. He came to Newry in 1832 and finished the construction of the unfinished church there. Bishop Kenrick blessed the church Aug. 11, 1832.

We do not know what happened to the log "house of worship" that had been established on Turkey Hill in the mid-1700's, but by the latter part of the century it was no longer available for use, and so Mass was offered in various homes of the people wherever the priest was able to come.

On March 21, 1780, Hugh Logan bought his farm, which encompassed the Turkey Hill area, from I. William Winton of Dublin Township for the sum of 1,325 pounds. In the early decades of the 1800's Mass was offered once a month at the residence of Hugh and Jane Logan which was quite near the location of the present church. In 1816 Jane Logan was widowed, and as part of the disposition of her husband's property she directed that a section of the farm be set aside for the construction of a Catholic church. The deed also provided for the establishment of the two Catholic cemeteries associated with the church.

Priests ministering to the Shade Gap congregation continued to offer Mass in the Logan's stone house which adjoins the present church grounds. Bridget Meloy, a granddaughter of Hugh and Jane Logan, lived in the Logan house with her aunts, Nancy and Betsy Logan, and in time married William Laird. Bridget is remembered for her hospitality in serving breakfast to those in the congregation who had to travel from afar by horse and wagon. Bridget's Aunts, Nancy and Esther Logan, raised flax on the Logan farm and spun and wove it into linen. The first altar cloth for the new stone church was made from their linen, and they embroidered their initials on a corner of the cloth.

There is some doubt about when the new stone church was built, giving its name, St. Mary's, to the Parish. Fr. Kerkoska's suggestion of 1840 is perhaps a bit too early. The deeds for the church lands contain the names of the first and third bishops of Pittsburgh, Michael O'Connor and John Tuigg, and the Pittsburgh diocese was not created until 1843. A letter to the editor of *The Pittsburgh Catholic* by "M.L." (perhaps Mary Logan), re-printed in the St. Mary's Parish sesqui-centennial book of 1948, indicates that the beginning of construction was marked by a ceremonial laying of the corner stone on August 31, 1845 by Fr. John C. Brady, and that there were 23 Catholic families in the parish at that time.

The same commemorative book cites an article that supposedly appeared in *The Pittsburgh Catholic* that states: "The dedication of St. Mary's Church there (Shade Valley) by Bishop Michael O'Connor was held Sept. 1847." The commemorative book also states that *The Register* of March 18, 1945 sets 1848 as the time of the founding of the church. The book cites an unnamed authority that claims "the small stone church was built by Father Heyden about 1848." Bishop Michael O'Connor, with a well-educated sense of beauty and relevance called it the "Mission Church of Our Lady of Vallambrosa" (Latin for Shade Valley). The name, beautiful and melodious as it was, did not stick. The church has always been called, simply, St. Mary's.

Fr. Thomas Heyden, the founding pastor of St. Mary's, served in a number of temporary assignments, which included St. Joseph's and St. Mary's in Philadelphia, and St. Paul's in Pittsburgh. While Pastor of St. Paul's, Fr. Heyden received word from Archbishop Samuel Eccleston of Baltimore that he was appointed bishop of Natchez, Mississippi. After due deliberation, he declined the promotion. Bishop Kenrick, the third bishop of Philadelphia, was greatly disappointed and told him it was the last time a bishopric would be offered. Father Heyden replied that he did not want any more offered to him. He returned to his beloved Bedford and there he served until his death, August 20, 1870.

The Shade Gap church erected by Fr. Heyden was constructed of limestone at a cost of \$1,200.00. Michael Krugh and Michael Fogal cut the limestone for the new church. Andrew Hegie did the plastering work in the interior of the church. The original fence surrounding the church and grounds was a white picket fence. Years later, Ettore DeVecchis of Mount Union built the stone wall around the church grounds to replace the worn picket fence.

A priest from Path Valley attended to St. Mary's 1849-1850.

Fr. Thomas Farrell visited from Huntingdon, 1851-1853.

Fr. Aloysius Lubar served circa 1854.

Fr. John Walsh served circa 1854.

Fr. John Tuigg served circa 1854.

Fr. Patrick M. Doyle, C.P., served 1855-1859.

Fr. Peter Hughes, Assistant.

Fr. J. D. Davis served 1859-1860.

Fr. Peter Sheehan served 1860-1861.

Fr. C. M. Sheehan served 1861-1862.

Fr. John C. Farran served 1862-1863.

Fr. Stephen Wall served 1863-1865.

Fr. Eugene Patrick Gallagher served 1865-1867.

Fr. Owen Patrick Gallagher served 1867-1870.

Fr. P. B. Halloran served 1870- 1871.

Fr. M. Murphy served 1871-1878.

Fr. A. T. David, Assistant, 1871-1873.

Fr. Arthur Develin served 1878-1881.

Fr. P. Brady served 1881-1882.

Fr. J. W. O'Connell served 1882.

Fr. Thomas Neville served 1882.

**Fr. Louis M. J. Wallfell attended St. Mary's from Huntingdon,
from 1882 to 1889. He had the rectory built to the rear of
St. Mary's church in 1882-1883.**

Fr. James J. McDonnell served 1889-1891.

Fr. L. P. MacAvoy served 1891-1892.

Fr. F. F. O'Shea served 1892.

Fr. P. J. Hawe served 1892-1896.

Fr. D. J. Walsh served 1896-1900.

Fr. T. J. Conlin served 1900-1901.

Fr. Peter Fox served 1901-1903.

On May 27, 1901, word arrived from Rome that a new diocese was established with five counties: Bedford, Blair, Cambria, Huntingdon and Somerset from the Pittsburgh jurisdiction, and three: Centre, Clinton, and Fulton taken from Harrisburg. The new cathedral was to be located in Altoona, and the first bishop was Msgr. Eugene A. McGarvey, the vicar general of Scranton, who had established an outstanding record as pastor in Williamsport. By a strange oversight, the official document naming him Bishop of Altoona fails to mention him by name. It simply reads: "Beloved Son." He was consecrated Sept. 8, 1901, in St. Peter's Cathedral, Scranton, and formally installed as head of the new diocese on the evening of Sept. 24, 1901, in St. John's Pro-Cathedral, Altoona.

Fr. James A. Keeney served 1903-1906.

Fr. Jerome L. McQuillan served 1906-1911.

Fr. James A. Tolan served 1911-1921.

Fr. John L. O'Donnell, Assistant.

Fr. William H. McCook, Assistant.

Fr. C. E. Haley, Assistant.

Fr. John B. Hackett, Assistant.

Fr. George O. Donovan, Assistant.

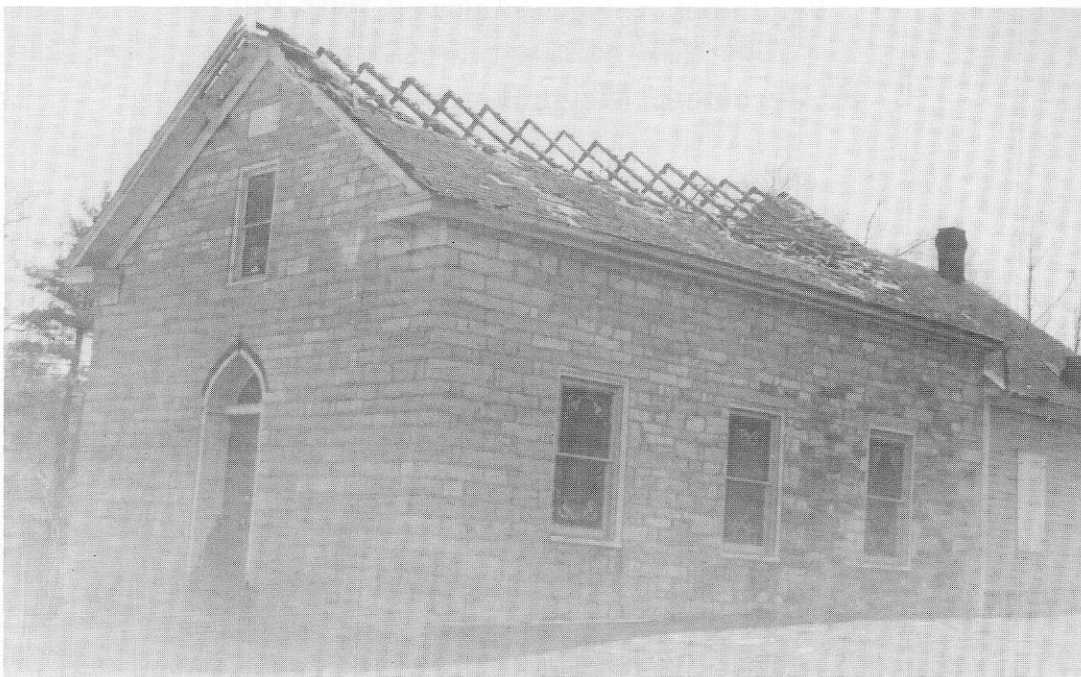
In 1912 Bishop McGarvey gave permission to Fr. James Tolan, Pastor of Most Holy Trinity Parish in Huntingdon, which had two missions, Mount Union and Shade Gap, to build a church in Mount Union. The church was dedicated in 1913. Mount Union continued as a mission of Huntingdon until July 1, 1921, when the Parish of St. Catherine of Siena was established, and the Rev. Michael E. Zamba was named the first pastor, and with this division St. Mary's in Shade Gap became a mission of St. Catherine's.

Fr. Michael E. Zamba served 1921-1922.

Fr. Thomas O'Donnell served 1922.

Fr. John A. Kerkoska served 1922-1942.

Sunday, April 12, 1942



**St. Mary's Church in Shade Gap, Pennsylvania,
is partially destroyed by fire.**

Sunday, April 12, 1942, was a fateful day for St. Mary's church. The heating system for the church consisted of a potbellied stove, and on that memorable day it somehow overheated and caught the church on fire. The interior of the church and much of the roof were destroyed.

Fr. Joseph M. Rusnak served 1942-1948.

In 1948, during the tenure of Fr. Joseph Rusnak, the Catholic parish of Shade Gap celebrated the sesqui-centennial of its origin in, as we have noted, 1798. An excellent commemorative book was published to mark the occasion, copies of which are today very highly prized. In 1948 there were 50 families on the parish roster.

Fr. John Orlando, Assistant, 1950-1952.

Fr. George Grega, Assistant, 1952-1953.

Fr. John Golias served 1953-1958.

Fr. Gerald Oeler served 1958-1962.

Fr. John Halka, Assistant, 1954-1962.

In 1962, St. Mary's in Shade Gap, long a mission served from St. Catherine of Siena Parish in Mount Union, became an independent parish with its own resident Pastor. Bishop J. Carroll McCormick established St. Mary's Parish and named as pastor Fr. John Halka. Fr. Halka was Pastor from 1962 to 1964. In that period the congregation numbered 67 Catholic families. During Fr. Halka's tenure the Parish Hall was constructed at a cost of \$35,000.00.

Fr. Kenneth A. Greiner was pastor from 1964 to 1977. In those years major additions and improvements were made to the rectory.

Fr. Albert Anselmi was pastor from 1977 to 1983.

Fr. Albert Anselmi arrived as pastor of St. Mary's on May 20, 1977. In addition to his pastoral duties at St. Mary's he was also named Pastor of St. Dismas Parish at the State Correctional Institution at Huntingdon. Thus a pattern was set of having the Huntingdon Prison chaplain also be the resident pastor of St. Mary's in Shade Gap, a pattern that would be repeated with two later pastors, Fr. Timothy Swope and Fr. David Becker.

By the late 1970's, St. Mary's church was in need of renovation, not only because of attrition wrought by nature and time, but also because of new directives for the sacred liturgy that had emanated from the Second Vatican Council in the mid-1960's. The needed improvements had to be made, but where would the resources come from? In September of 1981, Philip Franklin "Pete" Oppel, of Shippensburg, died and left his estate to St. Mary's Parish, the considerable sum of \$255,000.00. The church renovation project was begun in October of 1982, and completed in June of 1983.

Fr. Timothy Swope was pastor from 1983 to 1986. During that time he was also pastor of St. Dismas Parish at the State Correctional Institution at Huntingdon.

Fr. Cletus Adams, a Franciscan of the Hollidaysburg Province of the Third Order Regular, was pastor from 1986 to 1988.

Fr. David R. Becker has been pastor from 1988 to 1998, serving also as Pastor of St. Dismas Parish at the State Correctional Institution at Huntingdon.

Father Becker assumed his pastorate in a period of straightened financial circumstances for the parish. A Parish Finance Council was established which provided the parish with wise guidance and counsel. The parishioners responded generously to the leadership of the Pastor and the Finance Council, and soon the parish was on a firm financial footing. The St. Mary's Guild has functioned as a kind of parish council, organizing and carrying out many beneficial projects within the parish, including parish dinners. Other changes reflecting the times were introduced, among them lay ministers of the Eucharist, and a corps of altar servers comprising both genders.

In 1998 memories still linger of personalities who shaped the experience of Catholic life at St. Mary's over the years. David Holden was caretaker for many years. He died in 1905 at the age of 80 years. Martha Krugh, "Aunt Martha" as she was affectionately known, was a housekeeper for St. Mary's for many years; she died in 1925 at the age of 76. William D. Repper was the first boy to study Latin to in order to serve Mass; he was trained in Huntingdon to be an acolyte by Fr. Wallfel in the 1880's. Mary Eliza Repper was one of the first organists at St. Mary's. The Speck sisters, Jennie, Mamie, and Jessie devoted much time in service to the parish. Charles Doyle walked from his home in Orbisonia on Sunday mornings to build the fire in the church stove for Sunday service. Claude Laird often helped with this task.

The Parish remembers the Sisters who have come from St. Mary's:

**Sr. M. Claude Agnes (Amanda Starr),
born 1863, joined the Mercy Order 1883, died 1894.**

**Sr. M. Thecla (Sarah Crouse),
born Dec. 25, 1874, joined the Mercy Order Feb. 2, 1897, died April 1911.**

**Sr. M. Bernadette (Bernadette Horrell),
born Feb 2, 1897, joined the Mercy Order Feb.2, 1934.**

**Sr. M. Charlotte (Pauline Carothers),
born Apr. 13, 1919, joined the Mercy Order Feb. 2, 1937.**

**Sr. M. Janet (Mary Werner),
born Nov. 23, 1927, joined the Mercy Order July 1, 1946.**

There are many more personalities who have made their imprint on the minds and hearts of the people of St. Mary's Parish, particularly the religious sisters and the lay men and women who have had a role in teaching the Faith to our young people. At various times this vital work may have been referred to as Catechism Class, Confraternity of Christian Doctrine, Sunday School or Faith Formation, but in every era the task was the same, teaching Catholic faith and morals, and handing on the sacred traditions of Catholic worship that link us, over a span of twenty centuries, with the good news proclaimed by the Apostles of Christ and by Jesus himself.

We cannot mention all who have been teachers of the Faith here at St. Mary's, but we can mention one among us who is a symbol and representative of these catechists, Clara McMath, who, in 1990, was awarded the Gallitzin Cross by our Most Reverend Bishop, Joseph V. Adamec, in recognition of her labors in the vineyard of religious education.

We have subtitled this brief glimpse of St. Mary's Catholic Parish in Shade Gap, Pennsylvania, "A Historical Sketch." Pressing the metaphor, we could even say that the sketch has been drafted in *chiaroscuro*, combining elements clear and obscure. In remembering the pioneers who lived the Catholic faith here in these *vallambrosan* fields and forests, we recall the words of the biblical author, Jesus ben Eleazar ben Sirach, who praised the great ancestors of God's People Israel, the heroes and heroines celebrated in human memory, and those whose trace has faded from earthly record, and who live on in their offspring and in the mind of God.

**NOW I WILL PRAISE THOSE GODLY MEN,
OUR ANCESTORS, EACH IN HIS OWN TIME....**

**SOME OF THEM HAVE LEFT BEHIND A NAME
AND MEN RECOUNT THEIR PRAISEWORTHY DEEDS;**

**BUT OF OTHERS THERE IS NO MEMORY,
FOR WHEN THEY CEASED, THEY CEASED....**

**YET THESE ALSO WERE GODLY MEN
WHOSE VIRTUES HAVE NOT BEEN FORGOTTEN;
THEIR WEALTH REMAINS IN THEIR FAMILIES,
AND THEIR HERITAGE WITH THEIR DESCENDANTS;**

**THROUGH GOD'S COVENANT WITH THEM
THEIR FAMILY ENDURES,
AND THEIR POSTERITY FOR THEIR SAKE.**

**AND FOR ALL TIME THEIR PROGENY WILL ENDURE,
THEIR GLORY WILL NEVER BE BLOTTED OUT;
THEIR BODIES ARE PEACEFULLY LAID AWAY,
BUT THEIR NAME LIVES ON AND ON.**

Sirach 44

Prayer in Praise of the Mother of God

*Mary, our Mother,
the whole world reveres you
as the holiest shrine of the living God,
for in you the salvation of the world dawned.
The Son of God was pleased to take
human form from you.
You have broken down the wall of hatred,
the barrier between heaven and earth
which was set up by man's first disobedience.
In you heaven met earth
when divinity and humanity were joined in one person,
the God-Man.*

*Mother of God, we sing your praises,
but we must praise you even more.
Our speech is too feeble to honor you
as we ought,
for no tongue is eloquent enough
to express your excellence.
Mary, most powerful, most holy,
and worthy of all love!
Your name brings new life,
and the thought of you inspires love
in the hearts of those devoted to you*

St. Bernard

Families Currently Associated with St. Mary's Parish, Shade Gap, Pennsylvania

ATHERTON, Annette & Stephen and Family, Three Springs
BAER, Max & Callista and Family, Shade Gap
BAKER, Susan & Daniel and Family, Spring Run
BARNES, Amy & Andrew and Family, Shade Gap
BRITTON, Brian & Shirley and Family, Shade Gap
BRIGGS, Polly & William and Family, Blairs Mills
BROUSE, Mary Catherine & Daniel and Family, Blairs Mills
BROWN, Janet & Dennis and Family, Three Springs
CHAPMAN, Valerie, Blairs Mills
CIARROCCA, Mary, Rockhill Furnace
CLARK, Grace, Shade Gap
COLLINS, Tammy & Wayne and Family, Saltillo
COONS, Keith & Sharon and Family, Dry Run
CROUSE, Augustus & Mildred, Mount Union
CROUSE, Gerald & Ann and Family, Shade Gap
CUPILLARI, Rita, Orbisonia
DEVLIN, John, Orbisonia
DOYLE, Brian & Denise and Family, Saltillo
EDGIN, Anna & Ned and Family, Three Springs
EICHENLAUB, Daniel & Christina and Family, Neelyton
EICHENLAUB, Wayne & Judy and Family, Blairs Mills
FLEMING, Frank & Melissa and Family, Shade Gap
FLICK, William & Sheryl and Family, Three Springs
GOSHORN, Elizabeth, Orbisonia
GOSHORN, John & Jennifer and Family, Blairs Mills
GOSHORN, Travis & Marcia, Spring Run
HAGIE, Anne, Orbisonia
HERTZ, Vernon & Mona, Orbisonia
HIQUET, Robert & Merri Ann and Family, Mapleton Depot
HUNTSMAN, Christie & Clint and Family, Blairs Mills
JENKINS, Jaqueline & Janvier and Family, Three Springs
KOUGH, Thomas & Patricia and Family, Saltillo
KUNF, Florence, Shade Gap
LEONARD, Georgia, Orbisonia
LEONARD, Sheldon & Mary and Family, Mount Union
MCELRATH, William & Mary and Family, Orbisonia
MCGARVEY, Paul & Mildred and Family, Shirleysburg
MCMATH, Bernard & Connie, Orbisonia
MCMATH, Bernice, Shade Gap
MCMATH, Clara, Shade Gap
MCMATH, James & Barbara and Family, Shirleysburg

MCMATH, Gerald & Darlene and Family, Shade Gap
 MCMATH, John & Ruth and Family, Orbisonia
 MCMATH, Paul, Orbisonia
 MCMATH, Camillus, Shirleysburg
 MCMATH, Thomas & Linda and Family, Shade Gap
 MCMULLEN, Michael & Thelma, Orbisonia
 MILLER, Barbara & Luke and Family, Robertsdale
 MILLER, Michael & Sarah and Family, Blairs Mills
 O'DONNELL, Deanna & Terry, Saltillo
 PHEASANT, Helen & Wendell and Family, Shade Gap
 PHILIPS, Robert & Grace, Shade Gap
 PIA, Frank & Robin and Family, Blairs Mills
 PRICE, Julie & Brian and Family, Saltillo
 PROKOPOVITCH, Raymond & Billie Jo and Family, Orbisonia
 RAKOCY, Helen, Three Springs
 REGI, Eileen and Samuel, Shade Gap
 REVERCOMB, Maria & Robert and Family, Shade Gap
 RUCH, Elizabeth, Three Springs
 SCHOLL, Larry & Bonnie and Family, Orbisonia
 SHEHAN, Barbara & Ronald and Family, Orbisonia
 SLATES, Rosalie & Leonard and Family, Three Springs
 STANEK, Ruth, Orbisonia
 STARR, James & Maryann and Family, Spring Run
 STARR, Monty & Suzanne and Family, Saltillo
 STARR, Norby and Family, Saltillo
 STARR, Paul & Nancy and Family, Saltillo
 THOMAS, John A., Orbisonia
 TOPPER, Gerald & Debbie, Neelyton
 VARISANO, Christie and Family, Blairs Mills
 WALKER, Trudy & Brian Scott and Family, Three Springs
 WATKINS, Ann & Clarence, Orbisonia
 WEAVER, Michael & Kathleen and Family, Orbisonia
 WEYANDT, Mary K., Orbisonia
 WOODWARD, Nancy & Donald, Rockhill Furnace
 WOODWARD, Terry and Karen and Family, Orbisonia
 YOHN, Margarita, Orbisonia
 YOHN, Philip & Jacqueline and Family, Shade Gap
 YOHN, Robert & Ivy Lee and Family, Shade Gap
 YOHN, Mary Agnes, Shade Gap
 ZINOBI, Hubert, Mapleton Depot
 ZINOBI, Hugh & Lillian, Orbisonia
 ZINOBI, Michael & Glenda and Family, Mapleton Depot
 ZINOBI, Thomas & Kathy, Neelyton
 ZINOBI, Hugh Joseph & Bonnie Kay and Family, Orbisonia

Litany of the Blessed Virgin Mary

Lord, have mercy.
Christ, have mercy.

Lord, have mercy;
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
have mercy on us.
God the Son, Redeemer of the world,
have mercy on us.
God the Holy Spirit,
have mercy on us.

Holy Mary, *pray for us.*
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Savior,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,

Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Arc of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without
original sin,
Queen assumed into heaven,
Queen of the most holy Rosary,
Queen of peace,

Lamb of God, you take away the sins of the
world;

spare us, O Lord.

Lamb of God, you take away the
sins of the world;

graciously hear us, O Lord.

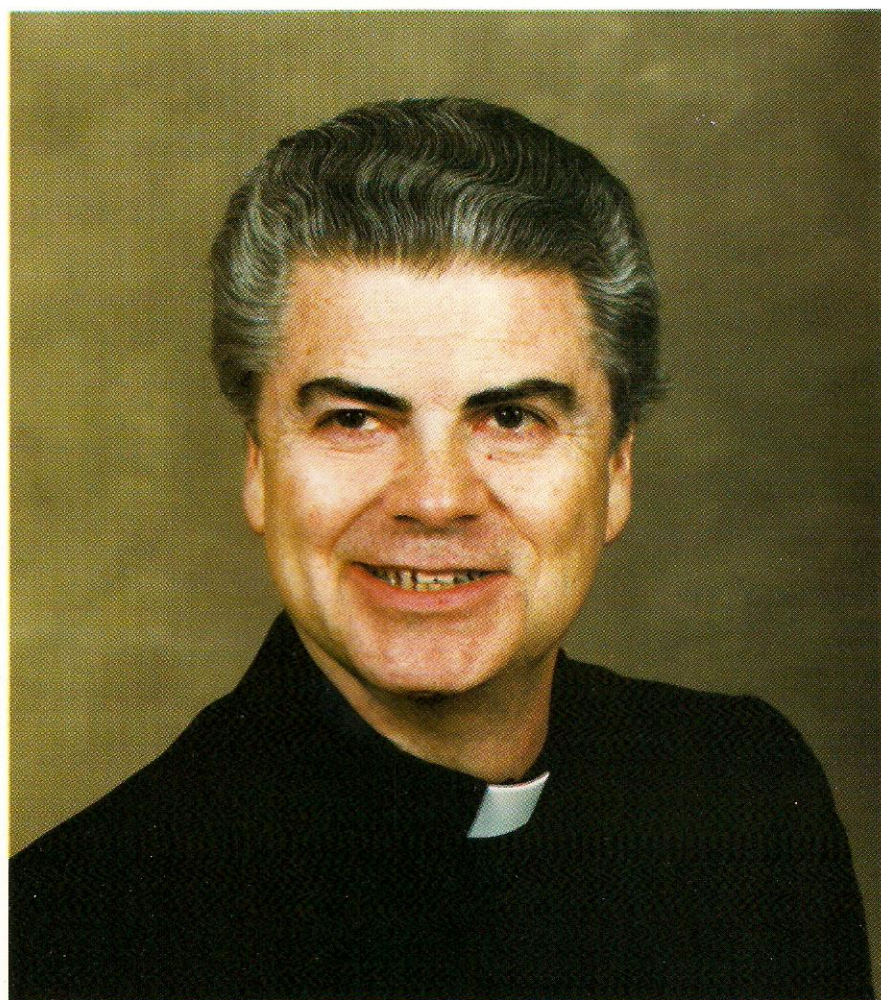
Lamb of God, you take away the sins of the
world;

have mercy on us.

Let us pray.

Grant, we beg of you, O Lord God, that we
your servants may enjoy lasting health of
mind and body, and by the glorious
intercession of the Blessed Mary, ever
Virgin, be delivered from present sorrow and
enter into the joy of eternal happiness.
Through Christ our Lord.

Amen.



*To everyone who helped to make our
Bicentennial Celebration
a Joyous Occasion,
Sincere Thanks and God bless you!!!*

Father David R. Becker

*Father David R. Becker, Pastor
St. Mary's Church, Shade Gap, Pennsylvania*

**Almighty God,
you gave a humble virgin
the privilege of being the mother of your Son,
and crowned her with the glory of heaven.**



**May the prayers of the Virgin Mary
bring us to the salvation of Christ
and raise us up to eternal life.**

Liturgy of the Assumption of Mary, Mother of God

ADDENDUM

In July of 1999, Fr. George D. Koharchik was named Pastor of St. Mary Parish, and Chaplain at the State Correctional Institution at Huntingdon, a position he held until May of 2009. On July 1, 2006, Fr. Koharchik was named Pastor of St. Catherine of Siena parish in Mount Union, PA, and Fr. Alan Thomas, pastor of St. Stephen Church in McConnellsburg, became Pastor of St. Mary Parish, until being reassigned to the newly established Resurrection Parish in Johnstown, in 2009. At that time, Fr. Joseph Nale became pastor of St. Stephen Parish and St. Mary Parish.