Beginnings
Stephen and Mary Lovasik celebrated the arrival of their newborn son, Lawrence George, on June 22, 1913, in the borough of Tarentum, some 20 miles northeast of Pittsburgh in the Allegheny Valley. Sharing their Slovak heritage in common, the couple had married two years earlier at St. Elizabeth Church, the first Slovak church within the city of Pittsburgh. In Tarentum where Steve had opened a small grocery, they belonged to St. Clement Church, a parish that had been formed in 1903 to serve the growing Slovak community. Bishop J. F. Regis Canevin blessed and dedicated the church in 1906. It was there that Lawrence — and his seven siblings — were baptized. St. Clement Church was rich in vocations. About 50 young women became sisters. Twenty-two men became priests. Among them was Lawrence G. Lovasik.1

The road to ordination began early. In 1925, the Society of the Divine Word (S.V.D.) accepted twelve-year-old Lawrence into its Sacred Heart Minor Seminary in Girard, Pennsylvania, located outside of Erie. St. Arnold Janssen founded the missionary order in 1875 in the Netherlands.2 Twenty-five years later, its North American foundation was established in Shermerville (later known as Techny), Illinois. After 13 combined years of minor seminary (Girard, PA), novitiate (East Troy, WI), and major seminary (Techny, IL), the young man from Tarentum was ordained a priest on August 14, 1938, in the chapel of St. Mary’s Mission Seminary. The Most Rev. William D. O’Brien, auxiliary bishop of the Archdiocese of Chicago, presided over the ordination class of seven men.

Retreat Apostolate and Parish Missionary Work
After ordination, Father Lovasik completed theology studies at the Gregorian Papal University in Rome (1938-39). He was then assigned to St. Paul’s Mission House in Epworth, Iowa (1939-1941) where, as prefect and teacher, he helped prepare students for the priesthood. In 1941, Father Lovasik returned to Girard and embarked upon his lifetime calling — missionary work in the retreat and parish mission apostolate. In tandem with his apostolate, he began writing for the Catholic press. Girard, located in Erie County, served as his ministry headquarters through 1967. Father Lovasik transferred in 1968 to the Divine Word Society’s Pittsburgh House located in Oakland, the academic and healthcare center of the city. Bishop John J. Wright had approved the establishment of the
house eight years earlier with the proviso that the community would serve the local hospitals as chaplains. Father Lovasik lived alongside the chaplains, but continued his own retreat and writing ministry there until his death in 1986.

The retreat movement was a cherished tradition within the Society of the Divine Word community. The religious order was known for its early retreat work in Europe. It conducted its first retreat for laymen in the United States in 1906. Father Bruno Hagspiel, S.V.D., was such a retreat enthusiast that Pope Pius XI personally gave him a copy of his encyclical on the retreat movement (Mens nostra, 1929) and implored him to spread its practice in the United States. He did; and, it was into his symbolic shoes that Father Lovasik stepped. The priest did not have to travel far to his mission territory for he was assigned to minister in the coal and steel regions of the United States. As time went by, he would travel far beyond those boundaries. In a history commemorating the centennial anniversary of the establishment of the Society of the Divine Word in North America (1900-2000), author Ernest Brandewie recognized the success of Father Hagspiel as well as Father Lovasik, who, he wrote, “preached the Word of God in season and out of season…[and] gave as many as 36 retreats a year, each a week long, as well as parish missions.”

As a retreat master and mission director, Father Lovasik brought to the task excellent communication skills, theological depth, and fluency in Slovak — the latter being much in demand as the coal and steel regions often mirrored the influx of Slovak immigrants. To this day, Pennsylvania ranks first of all 50 states in having the highest percentage of people with Slovak roots. For the benefit of his flock, the young priest translated and published a standard prayer-book, New Testament, and brochure into their shared language.

In western Pennsylvania, there was no shortage of Slovak Catholics among the mill workers and bituminous coal miners, and this was true on the opposite side of the state. Beginning in the mid-1940s, many newspapers in northeastern Pennsylvania, the heart of anthracite coal, began publicizing Father Lovasik’s Slovak/English retreats and missions. While most press notices told of upcoming mission events, occasional reports surfaced describing their success. “Rev. Lawrence Lovasik, SVD missionary, closed a two-week mission last night in St. John the Baptist Slovak Church,” The Evening News of Wilkes-Barre reported. The English and Slovak retreat was described as having overflow crowds in which “nearly 4,000 Communions were distributed.” Father Lovasik was also a familiar face at the Slovak Girls Academy (later renamed St. Cyril Academy) operated by the Sisters of SS. Cyril and Methodius in Danville. He delivered commencement addresses to its graduates, preached the sisters’ annual retreats, and conducted days of recollection there for women of Slovak parishes from Pennsylvania and New Jersey.

The 1950s and 1960s found Father Lovasik traveling throughout the country and as far away as California. He was a frequent retreat master, for example, at the Carmelite Sisters’ Sacred Heart Retreat House in Alahambra conducting general retreats as well as retreats for targeted audiences (e.g., married couples, young mothers, women converts and non-Catholics, teenagers, and lay catechists). His work also continued closer to home where retreats for “Working Girls” and “Business and Sodality Girls” at St. Emma Monastery in Greensburg reflect a different time. As the
years passed, his preaching ministry continued with much time committed to annual retreats for women religious. Despite the thousands and thousands of miles traveled in the course of his missionary work, Father Lovasik never learned to drive, relying instead on the kindness of others.

A Writing Life
In his busy schedule of retreats and missions, Father Lovasik first carved out time in the early 1940s to write for publication. “I wanted to reach the hearts of people, but my voice could be heard only by those to whom I was able to preach,” the Divine Word missionary wrote explaining his motivation. Writing may, in fact, have been passed down through the DNA of his religious community beginning with its founder, St. Arnold Janssen. In 1878, Father Janssen praised the power of the written word in the religious community’s magazine for families, Stadt Gottes (City of God). “If anyone wants to accomplish some good and have a good effect on his fellows in these times, he must make use of those methods which seem to be most appropriate for the times,” the future saint wrote. “And right now the best means would be the press. The spoken word quickly fades away. The printed word remains.” Stadt Gottes became the top-selling magazine in German-speaking Europe. The assignment of the first Divine Word missionary who came to America was, in fact, to sell Stadt Gottes and other publications to German-speaking Americans. It was a way to spread the Word of God, introduce the Society, and raise funds for its missions. Soon after the establishment of the Society’s North American foundation in Shermerville, Illinois, Society members in 1901 set up a printing press. The presses hummed along until January 1960 when a fire destroyed what had become a large complex. Although the actual printing was no longer undertaken there, the religious order continued to publish mission-related materials off-site for years to come.

The words and spirit of St. Arnold took root in Father Lovasik. “I realized that one of the most powerful means God has given us for spreading Christian principles and combating non-Christian influences is the press,” he wrote in the 1960s echoing the founder. “Though I was not specially
gifted with a talent for writing, I was determined to work at it till I was able to present our Catholic people with the teaching of Jesus Christ in print.”11 Work at it, he did.

Surviving nephew Michael Lovasik said he can’t ever recall his uncle leaving for a retreat or mission without taking along his typewriter. Father Lovasik used his time during and between missions and retreats to write. Over the course of his lifetime, Father Lovasik wrote more than 30 books and 75 pamphlets.

Pamphlets and booklets were the bread and butter of Catholic publishing throughout much of the early- to mid-twentieth century. Without a hard cover or binding, pamphlets included folded or saddle-stapled pages typically ranging from a few to 48 pages, but some nearly 100 pages in length. For many Catholics, pamphlets and booklets placed in the racks in the back of their church, offered affordable hope and inspiration. While Divine Word Publications printed Father Lovasik’s pamphlets, a review of the Guide to Catholic Literature and the index to the Rare Books and Special Collections of Catholic University Libraries, home to the largest collection of American pre-Vatican II pamphlets, reveal other publishers did, too. Among them were the Catechetical Guild, Radio Replies, the Benedictine Convent (Clyde, Missouri), Catholic Book Publishing, and the Christophers.

Pamphlets and booklets on Jesus and the Eucharist, the Blessed Virgin Mary, the angels and saints, and prayers and devotions were, not unexpectedly, the staples of Father Lovasik’s offerings beginning in the 1940s and continuing throughout his lifetime.

During World War II, Father Lovasik published Knight of Our Lady, Queen of the Skies. The booklet, 97 pages in length, was highly successful, but its success was anchored in tragedy. It is the story of U.S. Army Air Corps Technical Sergeant Leo E. Lovasik, younger brother of Father Lovasik, as told mainly through the letters Leo wrote while in training and serving overseas. An athlete and a natural leader, the 21-year-old soldier possessed what Father Lovasik described as a manly love for and devotion to Our Lady whom Leo called the Queen of the Skies. Sergeant Lovasik’s aircraft crashed on a mission over England killing all crew members on August 30, 1943. One hundred thousand copies of the booklet were printed, and, at the request of Francis Cardinal Spellman, then archbishop of New York and apostolic vicar for the U.S. Armed Forces, copies were sent to 25,000 Navy and Army chaplains stationed throughout the world. Father Lovasik later expanded the booklet into a book, Our Lady’s Knight, that included more narrative and family photos.12

Responding to concerns shared with him in confession and counseling, Father Lovasik’s pamphlet topics broadened in the 1950s and 1960s. Combining practical and spiritual advice, he wrote aspirational pamphlets on married life.

Some of the many pamphlets, brochures and picture books written by Father Lovasik
Sources: Michael Lovasik and Catholic Book Publishing
(e.g., Making Marriage Click), sex (e.g., Sex Is Sacred), the family (e.g., Making the Family Perfect), birth control (e.g., Rhythm Practice), dating (e.g., Clean Love in Courtship), and addiction (e.g., What’s Wrong with Drinking?) among other topics. Likewise, worries voiced by individuals who or whose family members suffered physical or mental illnesses stirred Father Lovasik to write a brochure series pairing saints with different medical conditions (e.g., St. Alphonsus — The Arthritis Saint) and to publish works on the spiritual graces of suffering (So Gentle His Hand; Jesus, Joy of Suffering). This writing apostolate to the sick, he said, was one of his most rewarding projects.13


In his zeal to reach more souls, Father Lovasik took a path less traveled for the times. He established his own nonprofit publishing operation in the late 1940s under the name of Marian Action Publications. Located in the same space in Tarentum that once housed the family grocery store and later a state store (with the family flat on the above floor), it was now a fulfillment center for his pamphlets, brochures, and books that he had printed locally and eventually for RCA Victor records and later cassettes of his meditations and reflections.14

Father Lovasik wrote dozens of prayer books and devotional guides. Before there was the universal Catechism of the Catholic Church, Father Lovasik introduced the Vatican II Catechism Sketched: The Visual Catechism.
(1976) with “chalk talk sketches” and New American Catechism (Catholic Book Publishing, 1980-1985) with four separate editions (Grades 1-2, 3-5, 6-8 and high schoolers and adults). Other catechisms would follow.

A large share of Father Lovasik’s writing grew out of his experience as a preacher. A desire to convey God’s Word effectively and memorably and to help other priests to do the same resulted in his publishing two homily resources through Marian Action Publications. These were the five-volume Scriptural Homily Notes for Sunday Gospels — Cycles A, B, C; Sunday Baptism, Wedding and Occasional Homilies; and, Funeral and Lenten Homilies (c. 1971) and the three-volume Short Catechetical Sunday Homilies with a Story — Cycles A, B, C (c. 1980). Father Lovasik described the second series as an answer to St. John Paul II’s call in 1979 for homilies that were “carefully prepared, rich in substance, and adapted to hearers.” He knew well the value of a story to enliven faith and understanding. He had already published Catechism in Stories — a three-part compendium of nearly 500 short inspirational stories about The Creed, The Commandments, and The Sacraments from which he drew.

Father Lovasik’s storytelling and writing expertise found a new outlet in 1978. Catholic Book Publishing introduced its full-color St. Joseph Picture Books for children including four written by Father Lovasik. Father Dennis Logue, S.V.D., who wrote The Pittsburgh House, 1960-2012, a short history of the local Divine Word Missionaries, recalled the devotion that Father Lovasik brought to the task of writing children’s religious literature, the popularity of which has endured. Catholic Book Publishing affirms this. Over time, Father Lovasik authored more than half of the 101 St. Joseph Picture Books published, and every title remains in print today. The Catholic Picture Bible, written by Father Lovasik, is also still popular after its publication more than 60 years ago. “Father Lawrence Lovasik was a great evangelizer who used his gift of writing to teach and encourage people of all ages to know and love their Catholic Faith, God, the Holy Family and the Angels and Saints to this day,” editor Emilie Cerar says about ongoing interest in Father Lovasik’s books.

A Modern Sisterhood

In October 1954, the Associated Press sent a wirephoto around the world. Shown was a young woman dressed in an oxford gray flannel skirt, with a hemline just below the knee, and a loose-fitting matching box jacket. Completing the outfit was a white blouse with Peter Pan collar, nylon stockings, medium black pumps, and a flat, black felt hat. Newspapers in small and large towns in the United States and abroad carried it. What captured readers’ attention was that this was not just any young woman, but a member of a new American religious order, the Sisters of the Divine Spirit, modeling the proposed habit for professed members. “A new look in religious garb more sensational than the flat look proposed by Christian Dior,” ventured the New York Herald Tribune Service. “Departs radically from tradition,” Australia’s Sydney Morning Herald reported, describing it as “revolutionary.” Revolutionary, it was, but, the founder of the new order — Father Lawrence Lovasik — said it was in harmony with the urging of Pope Pius XII. In an interview with The Catholic Standard and Times, Father Lovasik said that the new dress was in response “to the Holy Father’s plea to the Sisterhoods to simplify their habits” as well as their lives to adapt to modern times. In his book, The Sister for Today, he wrote:

The spirit of a religious community does not consist in detailed items: such as the number of pleats in the habit, the rules controlling enclosure, or the number of prescribed vocal prayers. Religious life can become
a maze of minor technicalities which are of little value in the work of saving souls, but which demand of Sisters useless expenditure of time and energy.... Simplicity should characterize all directives for conventual living ... The apostolate of Sisters is not to the past but to the contemporary world.21

The Society of the Divine Word released Father Lovasik from his 1954-1955 ministry obligations so that he might establish the religious order. The new sisters would not only have a different way of dress than traditional religious, Father Lovasik said, but a less rigid way of life including a yearly vacation, driving privileges, and home visits if a parent should become ill. Social, educational, and hospital work would be their core ministry. Initial training began on the campus of the Bernardine Sisters in Mount Pocono, Pennsylvania. After a plan for establishing a motherhouse in the Diocese of Greensburg failed, Archbishop John Mark Gannon agreed to sponsor the sisters in the Diocese of Erie. In August 1955, under the direction of Father Lovasik, 50-some candidates representing more than a dozen states, began their postulancy in a former dormitory of Gannon College.

Father Lovasik would later write that founding this modern American religious community was “one of the greatest experiences of my life.”22 The experience was, however, to be short-lived. Eventual differences in direction and vision shared among the stakeholders — Father Lovasik, Archbishop Gannon, and the sisters — brought about change. In June 1956, Archbishop Gannon founded a new Community, thereby, severing all ties to the earlier enterprise. The new Congregation of the Divine Spirit would carry forward the inspired goal of responding to Pope Pius XII’s appeal for modernization. However, Father Lovasik would no longer have a role in the sisters’ formation or a claim to their founding.

Family Service Corps
Father Lovasik did not surrender his vision of a ministry for women engaged more in the world than separated from it. Quoting from the 1965 Vatican II document, Decree on Adaptation and Renewal of Religious Life (Perfectae Caritatis), the Divine Word missionary proposed a secular institute in which its members could “carry out effectively everywhere the apostolate for which they were founded, which is both in the world and, in a sense, of the world.”23 To that end, Father Lovasik founded the Family Service Corps in 1968, based in Pittsburgh where he was stationed. The institute was, he said, “for the Catholic woman who does not wish to join a religious order yet seeks a means of dedicating herself to a religious way of life relevant to our times.”24

The times of which Father Lovasik spoke were indeed “a-changin.”25 Remembered as “the year that shattered history” (Smithsonian) and “changed America forever” (US News), 1968 was marked by a divisive war, the assassinations of Martin Luther King and Robert F. Kennedy, racial unrest, and student and political protests.26 Philip Jenkins, distinguished professor of history at Baylor University, reports that the religious landscape of 1968 was also changing. Mainline Protestant churches split over political activism; the release of Humanae Vitae sparked debates; and priests and religious continued their exodus from their commitments to the Church.27 Not mentioned by Jenkins but felt were the continuing aftershocks of Vatican II (1963-1965)
An American Missionary

and, for women religious, the challenge to renew community life adjusting to the conditions of the times.

A spirit of volunteerism served as companion to the activism and upheaval of the Sixties. The decade that birthed the Peace Corps (1961) and Volunteers in Service to America (1965) reinforced the rising belief that individuals could make a difference without necessarily making lifetime commitments. Around the same time, the Catholic Archdiocese of Newark formed the Newark Liaison Foreign and Domestic Lay Apostolate, envisioned by its founder to be a “Church Peace Corps” for lay Catholics. It would grow to become the national Catholic Volunteer Network. In 1965, the organization published its first issue of Response, a directory of faith-based volunteer opportunities that continues to this day.28

With fewer women entering convents coupled with greater choice in ways to serve God and neighbor, the time seemed right for launching the Family Service Corps. Father Lovasik characterized its purpose as Christian social work and, specifically, preservation of the family unit. “They offer their services for the spiritual, social, emotional, and physical wellbeing of every family of any race or creed,” he wrote.29 Members would accomplish this, he said, by living in small groups in neighborhoods and witnessing to Christ there and in the various

In addition to daily Mass and spiritual reading, Family Service Corps members met weekly with Father Lovasik to reflect on Scripture.

Source: Pittsburgh Catholic, January 1971

Monongahela Family Service Corps Property for Elderly (1985) including residences (center) and projected chapel

Source: Robert M. Myers Archives, Chicago Province of the Society of the Divine Word
workplaces in which they were employed. Beyond work hours, Family Service Corps members would support families by visiting the sick, elderly and poor; caring for children during family emergencies; and teaching CCD. Members would make private promises each year, instead of binding vows, to live the virtues of poverty, chastity, and obedience.

Father Lovasik specified that the Corps was not for the few, but for the many, including those who might have been disqualified by more traditional religious communities in the past.

Sensible allowances are made with reference to education, health, age, and family background. Under certain conditions the following may be accepted as members of the Institute: Women over thirty-five years of age, those of limited good health but able to do some type of work in the community, former religious, those who must spend some time taking care of an elderly or sick parent, widows, divorced women in good standing, women of any race or creed, as long as they are willing to adapt themselves to the program of the Institute.

Four women made up the inaugural group of Corps members in 1968. By 1971, membership had grown to 15 women, most between the ages of 30 and 50. While local women were represented, Corps members came from as far away as the Philippines and Canada. Some were former sisters or novices who had met Father Lovasik in retreats that he had preached to their religious communities. Secular press headlines regarding the founding of the Family Service Corps revealed the novelty of the concept and some confusion ("Nuns, priests reject orders to join independent monasteries" / "New 'Nun' Originated" / "Commune over Convent").

As president, Father Lovasik directed the institute assisted by a coordinator and two advisors chosen by a vote of the Corps members. “Shared responsibility” characterized the governance and routines of the Corps. He reported that its pioneer members confidently looked forward to papal approbation of their apostolate; however, it’s questionable if this was realized.

The women lived in the Brighton Heights neighborhood located at the northern edge of the city of Pittsburgh and within the boundaries of then St. Cyril Church. Family Service Corps purchased two comfortable homes on Northminster Street — dubbed Our Lady’s and St. Joseph Residences — for its members. Father Lovasik and his own brothers and sisters helped to ready the housing. An enclosed porch at the rear of St. Joseph House was converted into a small chapel complete with a Tabernacle. As space permitted, personal care rooms were eventually rented to the elderly both at the Northminster locations and at another Corps-owned house in Oakland, the Holy Family Residence for the Elderly, providing not only a ministry opportunity, but funding for the fledgling group. For some, the opportunity to live in small, family-like settings in homes rather than institutions was valued. "I came to Family Service Corps because I felt there was more leeway here, more of a chance to be directly involved with people..."
without the isolation and regimentation of the convent,” Frances Billat, a former nun from Toledo, told the *New York Times*.35

Family Service Corps members dressed in ordinary clothes with the exception of a specific garb for worship. The early Pittsburgh Corps members were most often employed as nurses and nurses’ aides and teachers in public and parochial schools. Also included among the group were an inhalation therapist, a counselor, a legal secretary, and commercial artist. Taking fifteen dollars a week for personal needs, the women contributed what remained from their paychecks to a common pool from which the Institute paid mortgages, utilities, food, and other expenses.

What is known about the Family Service Corps comes primarily from early press stories and a promotional brochure. Beyond the founding years, Family Service Corps can be traced through classified advertising in the *Pittsburgh Catholic* that promoted either the group, availability of rooms for the aged, or both (e.g., “Family Service Corps, Secular Institute for Women, Social & CCD Work” / “St. Joseph Residence for the Elderly, Conducted by the Family Service Corps, A New Secular Institute Dedicated to Social Service”). Local advertising ran sporadically through the mid-1970s.36 Around that time, Father Lovasik was focusing on ministry opportunities in Monongahela, some 25 miles south of Pittsburgh. Mrs. Agnes McKinley, a widow, had donated a tract of land on the hillside above the Monongahela River in 1974 to the Family Service Corps for development of residences for the elderly.

In 1977, Father Lovasik celebrated an outdoor Mass and dedicated the Family Service Corps facilities, in memory of his parents. Meanwhile, by 1982, the Pittsburgh houses had been sold with the money applied to expanding the Monongahela facility to include additional housing with a chapel.37 The sale of the Pittsburgh houses suggests strongly that the membership of the pioneer Family Service Corps had diminished. There is scant evidence of members by this time in either Pittsburgh or Monongahela. Father Lovasik retired in 1982 from active ministry, but continued directing the Monongahela project. The Provincial Superior of the Chicago Province requested that he hand over...
the operation of the Institute — including the facilities then caring for 35 elderly residents — to another religious group or organization. The Society of the Divine Word was unable to take under its wing the Family Service Corps, which had operated independently from the religious order. Father Lovasik informed the Society in January 1986 that the Vincentians Sisters of Charity would assume operation later that year.28 He would not live to witness the transfer in August or the completion of the final building with the anticipated chapel.

Death of Father Lovasik
On June 9, 1986, as was his custom, Father Lovasik jogged from his Oakland residence to the noon Mass at nearby St. Paul Cathedral. While attending Mass, he suffered a heart attack and died in Presbyterian-University Hospital, a few weeks shy of his 73rd birthday. He is buried in St. Clement Cemetery in Tarentum. Years earlier, Father Lovasik expressed the hope that his writing would allow him to “continue teaching the truths of the Catholic Church and its wonderful means of salvation long after my mortal remains had been laid in the grave.”39 That ambition has been fulfilled.

1 Charles J. Culleton, Corpus Christi Carpets: Holy Martyrs Parish (Tarentum: Cregighton Printing, 2004), 46. Holy Martyrs is the result of the 1992 merger of St. Clement and Sacred Heart-St. Peter Parishes. (Today this parish is part of Guardian Angels Parish.)
2 The Society of the Divine Word (S.V.D.) is the largest Roman Catholic order dedicated to missionary work, with more than 6,000 priests and brothers worldwide, and 250 assigned to the Chicago Province. The Chicago Province stretches from Nebraska to Massachusetts and from Canada to the Caribbean. St. John Paul II canonized the Society’s founder and first missionary, Father Arnold Janssen and Father Joseph Freinademetz, in 2003.
5 Brandewie, In the Light of the Word, 124.
8 Michael Lovasik, interview by author, August 3, 2021.
9 “Rev. Lawrence G. Lovasik.”
10 Brandewie, 111.
11 “Rev. Lawrence G. Lovasik.”
13 “Rev. Lawrence G. Lovasik.”
14 Michael Lovasik, interview by author, August 3, 2021. Orders came steadily from advertisements Father Lovasik placed in Catholic newspapers throughout the country. Demand continued after Father Lovasik’s death at which time the organization became known as the Family Service Corps, which had operated independently from the religious order. Father Lovasik informed the Society in January 1986 that the Vincentians Sisters of Charity would assume operation later that year. He would not live to witness the transfer in August or the completion of the final building with the anticipated chapel.
16 Emilie Cerar, email message to author, September 8, 2021.
21 “Rev. Lawrence Lovasik.”
24 Bob Dylan’s anthem of change, The Times They Are A-Changin’, was released in 1964 and captured sentiments of the decade.
34 The first Pittsburgh Catholic classified advertisements appeared in June 1971 promoting only Family Service Corps—Secular Institute for Women — Social & CCD Work. Ads in 1972-1975 gave top billing to the residences for the elderly (St. Joseph Residence or Holy Family Residence) followed by the sponsoring organization (e.g., Family Service Corps—A New Secular Institute Dedicated to Social Service). Family Service Corps sold the Holy Family Residence on Lyttom Avenue in the Oakland section of Pittsburgh in 1977 and our Lady’s and St. Joseph Residences, both on Northminster Street in the Brighton Heights section of Pittsburgh, in 1983.
36 “Rev. Lawrence Lovasik.”