

Our Family Album



A Journey of Faith

*Sketches of the People and Parishes of
the Archdiocese of Indianapolis
in celebration of her 150th Anniversary*

This book is lovingly dedicated to Msgr. John J. Doyle, Archdiocesan historian and archivist. No one in the hierarchical Church in the archdiocese has a greater love for the people who are the Church's history in the Indianapolis archdiocese.

PREFACE

This book has been produced with much pain.

It owes its life to the many hours I have given it since the Archdiocesan Sesquicentennial Committee requested its publication in 1983. The time was much too short to produce a comprehensive history and the route chosen was to rewrite and reproduce the Parish Profiles featured in *The Criterion* from September, 1980, through January, 1984. Thus, this commemorative book is a chronological picture of the parishes in the archdiocese and the people who are a part of them today.

What history we include is sketchy and generally relies on accounts given by the parishes themselves. It is thus based more on secondary rather than primary sources and is meant to convey an idea of how the archdiocese was formed.

The book owes its life to the writings of a number of people. In particular, it is the result of the work of many present and former *Criterion* staff members. These include Alice Dailey, Cynthia Dewes, Jim Jachimiak, Valerie Dillon, Ruth Ann Hanley, Peter Feuerherd, Gina Jung, Susan Micinski, Henry Owino, Peg Hall, Barbara Jachimiak, Ruth Alderson, and Phil Unwin.

Assisting us in organizing the book were Providence Sister Ann Kathleen Brawley, Mike Widner, Bill Bruns and Karen Oddi. The photographs are the effort of *The Criterion* staff but especially Joe Bozzelli who spent many days traveling the archdiocese taking pictures of parishes and priests. We used many file photos in order to heighten our awareness of the past. Without knowing where we have come from, we cannot organize our future.

There are many gaps in the book. I had hoped to include a picture of every diocesan priest. What we have are pictures of all priests residing in parishes. In the end we had to rely on some file photos and there are just some priests whose pictures we do not have, or we do not have recent pictures. Cooperation was a key factor in putting the book together and, unfortunately, cooperation was not always present.

A comprehensive history of the archdiocese is vitally necessary if we are to see clearly ahead. That means that as an archdiocese we—its people, its leaders, its faithful—must all be aware of ourselves as the Church. Hopefully, the archdiocese will see fit to commission such a work in the near future. Until that is possible, this will have to do.

—Father Tom Widner

Our Family Album

A Journey of Faith

Our family's history as the Diocese of Vincennes began in 1679 when the first Europeans set foot on the soil which would later become known as the state of Indiana. In that year, an exploring party headed by Robert Cavalier, Sieur de LaSalle, crossed the St. Joseph and Kankakee Rivers portage near present-day South Bend. They were French explorers and for many years this land would be French territory.

1732

Francois Marie Bissot, Sieur d'Vincennes, established a fort on the Wabash River to protect against incursions by the English colonists. The village that grew up around this fort is eventually named Vincennes in his honor.



Father Pierre Gibault

1749

The earliest parish records in existence at St. Francis Xavier Church at Vincennes are signed by Jesuit Father Sebastian Meurin and are dated this year. They are today in the library of the Old Cathedral there.

1763

The French surrender to the British at Montreal in 1760 and the Treaty of Paris of February 10, 1763 marks the end of the French and Indian War. All lands held by the French in the Indiana become British territory . . . St. Francis Xavier Church is administered by Etienne Phillibert, a layman.

1770

Pierre Gibault, a priest of the Diocese of Quebec, visits Vincennes from Kaskaskia in Illinois. His bishop had sent him to the Illinois Territory to minister to the scattered Catholics there. Gibault is the first priest to come to Vincennes since 1763.

1776

Members of the Continental Congress in Philadelphia pass the Declaration of Independence.

1778

George Rogers Clark leads troops in present day Illinois and Indiana to capture the British outposts there for the newly created United States of America. Clark apparently enlists the aid of Father Gibault in winning the French settlers to loyalty to the new country.

1781

The American Revolution comes to an end with the surrender of General Cornwallis at Yorktown in Virginia.

1787

Congress passes the Northwest Ordinance which provides for the government of the Northwest Territory from which five states, including the future state of Indiana, will be carved . . . Father Gibault resides at Vincennes from 1784 to 1789.

1788

The first American diocese is created at Baltimore with Father John Carroll named as first bishop. Before this, Catholics in the American colonies had been subject to the Vicar Apostolic of London . . . The U.S. Constitution, drawn up in the Constitutional Convention of 1787, is ratified.

1789

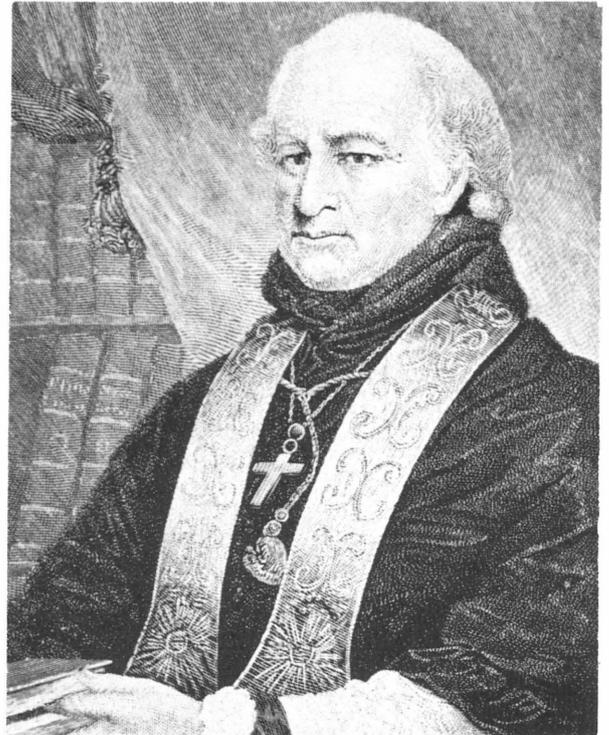
Father Gibault returns to Illinois. His relationship with his bishop had deteriorated over the years. At least part of the reason was because the bishop perceived Gibault as having been disloyal to Great Britain. Great Britain was, of course, ruler of Canada and the territory of the Diocese of Quebec. After Gibault leaves Vincennes, the parish church is administered by Pierre Mallet, a layman . . . George Washington becomes the first American president . . . In Europe the French Revolution erupts.

1790

Father Carroll is consecrated in England as first bishop of Baltimore.

1792

Benedict Joseph Flaget arrives at Vincennes to serve as parish priest.



Archbishop John Carroll

1793

The new diocese of New Orleans is founded in the Spanish-owned Louisiana Territory.

1795

John Francis Rivet replaces Father Flaget as parish priest at Vincennes. He remains there until 1804.

1802

Father Gibault dies in Spanish territory at New Madrid, Missouri.

1803

The United States purchases the Louisiana Territory from France. This includes nearly all of the midwestern continent west of the Mississippi River . . . By this time in Europe the monarchy had been overthrown in France and Napoleon Bonaparte had risen to power. Spain had sold Louisiana to France three years earlier.

1804

Pope Pius VII crowns Napoleon emperor of France in Paris.

1806

After more than 1,000 years, the Holy Roman Empire comes to an end.

1808

Four new dioceses are created in the United States—New York, Philadelphia, Boston, and Bardstown, Ky. Father Flaget is named bishop of Bardstown which included Indiana and all the Northwest Territory. In 1841 the See of Bardstown is moved to Louisville.

1809

Elizabeth Bayley Seton founds the Daughters of Charity.

1812

The United States declares war on Great Britain. It ends in 1814 with the Treaty of Ghent.

1815

Napoleon is defeated at the Battle of Waterloo and sent into exile . . . By this time a number of South American nations are becoming independent of Spain and Portugal . . . More than five million immigrants, mostly from Europe, arrive in the United States through 1860. Many meet prejudice as they come with little money and no jobs. Religion is a factor causing discrimination against Irish Catholics in particular.

1816

Indiana Territory becomes a state. Corydon is the first state capital.

1820

The dioceses of Richmond, Va., and Charleston, S.C., are formed.

1821

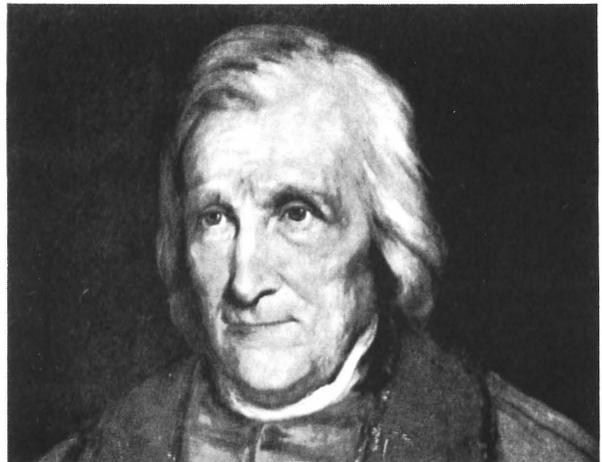
The diocese of Cincinnati, Ohio, is formed . . . Indianapolis becomes the capital of Indiana.

1822

The U.S. Catholic Miscellany, the first Catholic newspaper in the United States, is founded by Bishop John England in Charleston, S.C.

1823

The Monroe Doctrine excludes European powers from interfering in the political affairs of American republics and closes the continent to colonial settlements . . . Bishop Flaget assigns Father J. Leo Champomier to the parish church at Vincennes. Sister Harriet Gardiner and three other Sisters of Charity of Nazareth also are sent to Vincennes by the bishop to open a school—St. Clare Convent and Female Academy.



Bishop Benedict Joseph Flaget

St. Mary of the Knobs

Floyds Knobs — Fr. Paul Sweeney, *pastor*



Per square mile, the town of Floyds Knobs must have more outdoor statues of the Blessed Mother than any other place in Indiana.

And speaking of his own parishioners at St. Mary of the Knobs, Father Paul Sweeney says “it’s because in a good sense they are proud of their religion.”

The parish, which erected an outdoor shrine to Our Lady in 1972, might well be called the cradle of Catholicism in the archdiocese.

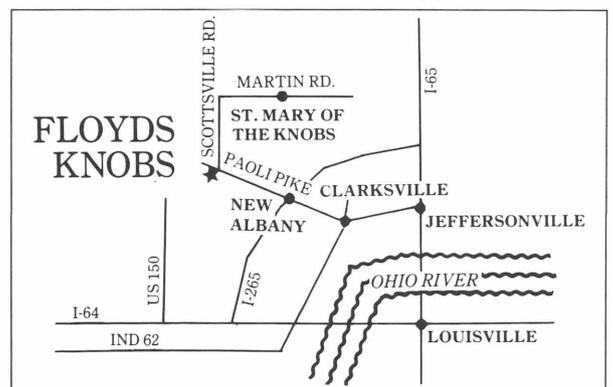
St. Mary’s was the first parish in Floyd County. It began with squatters and trappers and with soldiers who took the fort of Vincennes from the

British in 1779. As a reward, each private received 500 acres of land. Some of the French and Irish soldiers chose to settle on the north side of the Ohio river from Kentucky. Before long they discovered it was best to take the ground on the highest hill overlooking the river and the distant area of Louisville. The lowlands were muddy and considered a breeding place for malaria.

So the people climbed up the hills by way of the buffalo trails to found their parish on the highest point. From the early days to the present time, that long traipse up the hill only seems to add relish to the final destination—a beautiful fertile land of farms and hills. Today St. Mary of the Knobs is one of the largest parishes in the archdiocese with more than 2,800 people.

Long before the arrival of Bishop Bruté, the people of St. Mary’s were part of the Diocese of Bardstown in Kentucky (now the Archdiocese of Louisville). Tradition holds that the first Eucharist was celebrated here about 1818 and that a chapel was built about 1820. Bishop Benedict Joseph Flaget of Bardstown apparently visited Catholics of this area about 1829. He found 11 Catholic families.

One of the first missionary priests Bishop Bruté was able to bring from France when the Diocese of Vincennes was created was Father Joseph Louis Neyron who was assigned to St. Mary’s in 1836. He built a permanent church which became



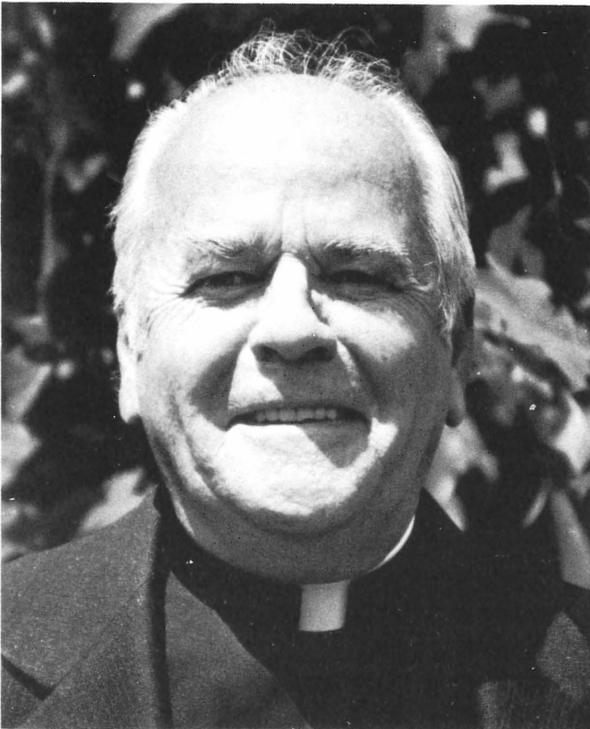


Interior of the brick church built in 1837.

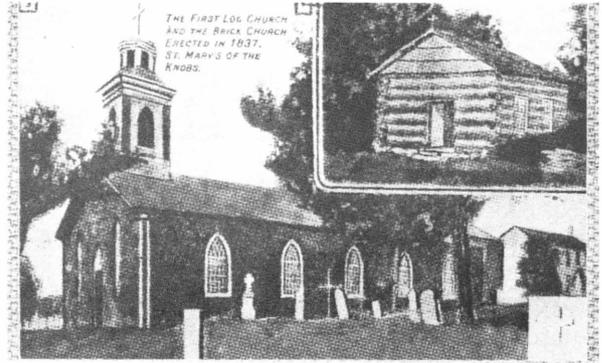
known as the church of the Assumption of the Blessed Virgin Mary. Father Neyron served the area until 1854.

Away from the cities of New Albany, Jeffersonville and Louisville, yet close enough for its people to work and recreate there, St. Mary's has in most recent decades added many non-farmers to its list of parishioners. Yet according to Father Sweeney, it retains its family flavor.

"The last 15 years it's changed a lot," he says,



Father Paul Sweeney



First log church (inset) and the brick church erected in 1837.

"but we still have a lot of multiple families. For instance, there must be about 31 Banet families."

Eva Banet, mother of 10 and grandmother of 42, in 1981 recalled her 78 years as a parishioner. She remembered when people "came to Mass from 'round about and stayed the day." They brought their lunch and had to "drag a pole through the snow to make a path to the old church at the end of the cemetery." Eva's family has French roots but church records show that parishioners were also Irish, German, English and Swiss.

The Sisters of St. Benedict from Ferdinand began teaching here in the latter part of the 19th century. The present church was built in 1908.

Today a senior citizens group reaches out to organize other area groups. At St. Mary's Home they enjoy a Mass, short meeting, sack lunch, cards and program topics like nutrition and wills. With a large number of elderly in the parish, shut-ins are sought to visit and pray with.

Some 400 children attend the public school which is on parish grounds. An active parish council assists Father Sweeney, who has been pastor since 1970. "There is no way I could take care of a parish half this size," he claims, "without the parish council and the help of all the people. We've also got a lot of good kids who help out quite a bit."

He agrees with his people that "it's something we've inherited from our ancestors that made us religious."

1824

The diocese of Mobile, Ala., begins as a vicariate-apostolic and becomes a diocese in 1829.

St. John

Dover

Fr. James O'Riley, *administrator*

When he isn't caring for the 600 people of Holy Guardian Angels, Father Jim O'Riley is looking after the more than 500 parishioners who make up his mission at St. John's at Dover.

With 12 miles and another parish between the two, Father O'Riley can be kept moving. Dover differs greatly from Cedar Grove in that the community there is rapidly being affected by suburban sprawl—the influx of people moving out of Cincinnati.

"It's a challenge taking care of two different parishes," Father O'Riley said. "At Holy Guardian Angels everyone knows everyone else because nearly everyone is related in some way. The families have been around for years, and few people are moving in or out.

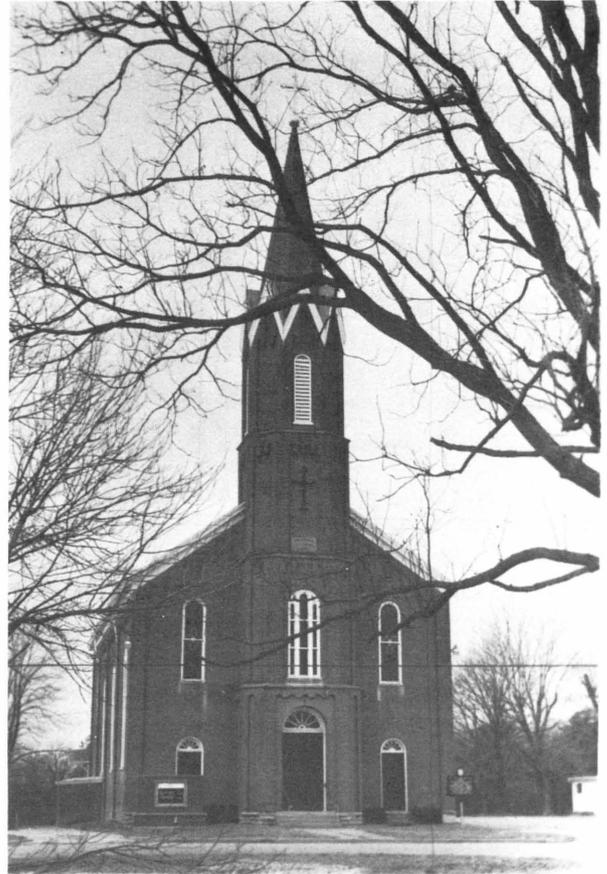
"At Dover, on the other hand, there are a handful of what we might call 'the old stock.' But most of the people there are new. The parish is growing and in a few years will likely need a resident pastor."

Father O'Riley noted that although St. John's has slightly fewer people than Holy Guardian Angels, he expects that to turn around within a couple years. There are housing developments going up all around Dover.

One of the differences in the two parishes is the lack of structure at Cedar Grove as opposed to the desire for structure at Dover. "The people at Dover want to have meetings, they want to get together to meet each other and to find out what's happening in the parish. They're more junior executive, middle class people living in a semi-rural area for the first time."

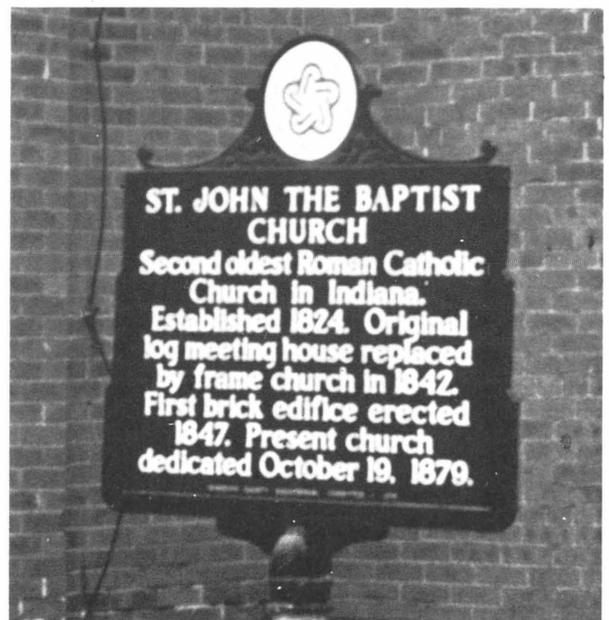
Another difference is their tie to Cincinnati. "It's hard for them to think in terms of the Archdiocese of Indianapolis," Father O'Riley added.

"As a matter of curiosity," he said, "I once asked them how many had ever been in St. Peter and Paul Cathedral in Indianapolis and how many had been to St. Peter in Chains Cathedral in Cincinnati. The church was packed with some



people standing. Only four had ever been to Indianapolis. All the rest had been in St. Peter in Chains."

The communities in this part of the archdiocese are intimately connected with southwestern Ohio.

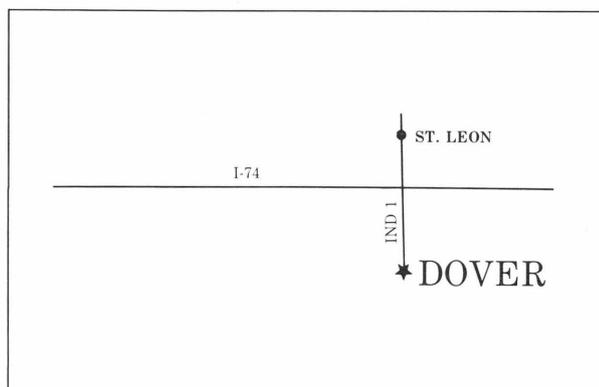


Indeed, some Dover parishioners live in that state and, similarly, some Indiana residents drive to Ohio to their parishes.

Dover is one of the oldest parishes in the archdiocese. It was settled by English and Irish people, something of an anomaly in an area otherwise totally German. But Dover is much older than the German settlers even. When the community came to be in the early 1800's the other whites in the area were mostly French.

"Dover was tended by Dominican priests from the cathedral at Cincinnati," according to archdiocesan archivist Msgr. John J. Doyle, "when most of the rest of southern Indiana was tended by French priests from Vincennes or from Bardstown, Ky."

Known originally as McKenzie's Settlement, its early inhabitants came from Maryland. "There



1826

The diocese of St. Louis, Mo., is formed.

1828

Political parties begin holding conventions for the first time to nominate candidates.

1830

Simon Lalumiere is ordained a priest by Bishop Flaget. He is the first native of Vincennes to become a priest and he is the only resident priest in the state . . . Another revolution occurs in France . . . By this date most of the present South American nations have been formed.

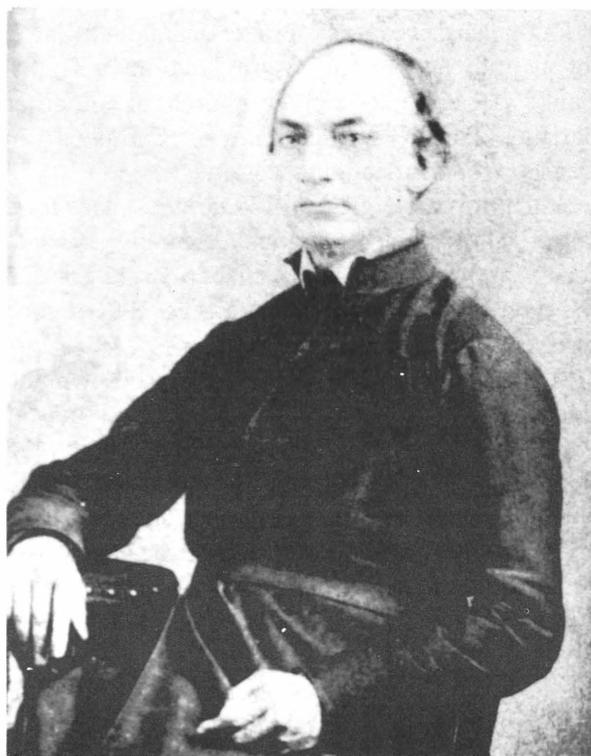
are related families around Nelson County, Ky.," Msgr. Doyle said, "but our information indicates the Dover settlers came directly from Maryland rather than from Kentucky. Why this was so I do not know."

The Dover parish dates back to at least 1824. At the moment its rectory and parish building are unused. But, according to Father O'Riley, something will have to be done soon because of the growth that parish is experiencing.

"One of the problems in pastoring Cedar Grove as well as Dover," Father O'Riley explained, "is that Dover in the summertime is on Eastern Daylight Time while Cedar Grove is on Eastern Standard Time. It takes some manipulation to get the Mass schedule correct."

Another problem is the Indiana Highway 1 which connects the two communities. It is not unusual for trucks to burn out their brakes going up and down hazardous hills. And cars often end up at the bottom of a hill with a hazardous turn.

Change in any part of our lives can be hazardous like a highway. For St. John's at Dover the experience of growth is a challenge to the creativity of the archdiocese. What lies ahead?



Father Simon Petit Lalumiere

1833 St. Paul

New Alsace

Fr. William Engbers, *pastor*

St. Paul Church, New Alsace, is one year older than the Archdiocese of Indianapolis but it is quite durable, quite healthy spiritually and physically.

The sesquicentennial of the parish celebrated in June of 1983 highlighted the history of its founding. At the celebration, Father William Engbers, pastor of the parish since 1966, paid tribute to the heroic efforts of early settlers and pioneer priests. "They labored and I am enjoying the fruits of their labor."

Founding pastor Father Joseph Ferneding and his hardy flock had more than their share of problems. In addition to the rigors and labor and sacrifice that went into the financing and building of a church under fairly primitive conditions, they had to battle the hostility of those who wanted no Catholic priest around.

Faith, hard work and prayer triumphed and a log church and rectory were built in 1834. St. Paul's became the mother church of all other parishes of German-speaking Catholics in Dearborn and surrounding counties.

When the parish grew to 150 families plans for a larger church were drawn. Planning became reality and in July of 1838 Bishop Bruté blessed the new brick structure. More than 100 persons were confirmed on that day.

St. Paul Church has been at the core of much interesting history. It is recorded that in July of 1863 Confederate General John Hunt Morgan led a force of 2,500 cavalymen through New Alsace on his famous raid of southern Indiana. On that hot July day the weary and uncomfortably warm general slept four hours at a New Alsace inn while guards watched. The "inn" is now the home of a parish family.

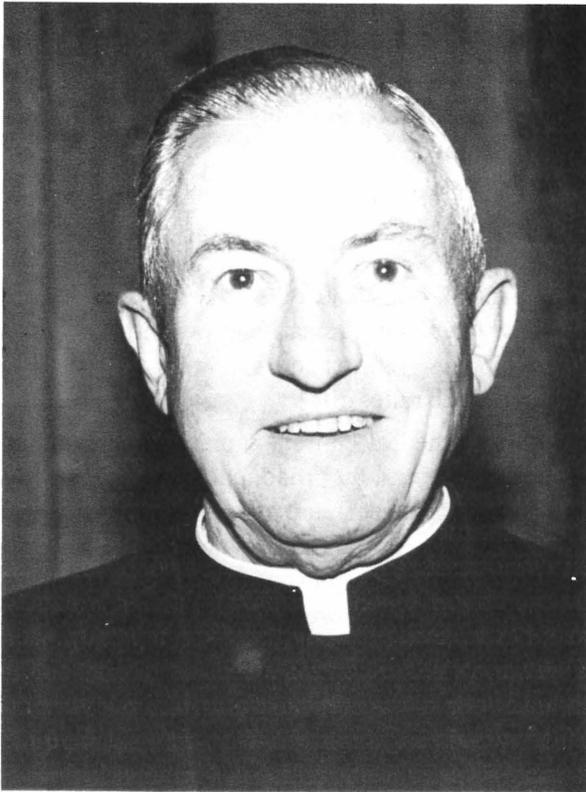
A long succession of pastors has served God and the parishioners of St. Paul through the 15 decades of her history. Among the more memorable priests of this century were Father



Joseph Merkl, who baptized many of the present parishioners, and Father George Pohl, the latter possibly because all of his written Sunday announcements have been kept intact. A random sampling is fascinating. "August 1916. After Mass the men will meet to decide about putting up a hitching rack. No one should tie horses to trees in the yard . . . this is no public hitching place." . . . "November 1920. Dr. Vincent lost his wire stretchers. Reward for their return." . . . "September, 1921. There is coal to haul and the cemetery to clean."

Father Joseph Sermersheim, who had the care of St. Paul's during the depression and World War II years, was not only a kindly man but a historian's delight. A great amount of research and church history showed up in his yearbooks. He had a dream of building a local Catholic high school but it never materialized.

Father Engbers' two immediate predecessors are remembered with great respect. Father Lawrence Weinzapfel, now retired, who pastored the parish from February, 1945, to May, 1956, had the church redecorated and a new brick parish hall



Father William Engbers

built. A devout and much loved man, he is quoted as describing his stay at St. Paul as "11 happy years."

Father Sylvester Bloemke, successor to Father Weinzapfel, promoted and organized a men's basketball team, promoted the parish picnic and cared for the spacious grounds and cemetery almost single-handedly. When the Sisters' residence became too small he turned the rectory over to them for their convent and moved into the former old brick school. This continues to serve as the rectory today.

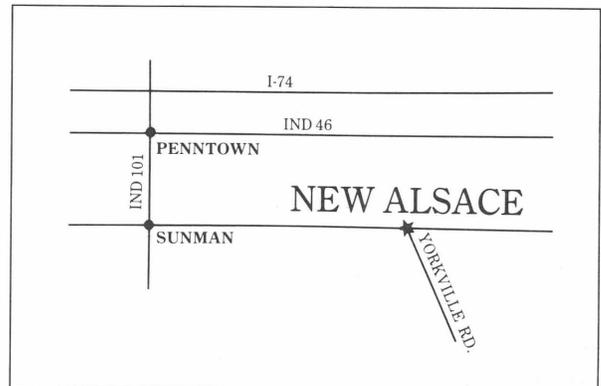
St. Paul School was threatened with closure in 1973. Having existed as part of the public school system for 120 years, St. Paul and other small schools were being phased out in a redistricting program. But persistence, prayer and pledges of parishioners, with the support of their pastor, triumphed. The school was kept open, operating as a parochial school. Franciscan Sisters from Oldenburg and two lay teachers comprise the staff which instructs the student body of grades 1-6. A school board was elected the same year and with its support the school has made significant strides.

Religious instructions by priests have always

been a part of St. Paul Parish. In later years laymen and women have assisted with the Confraternity of Christian Doctrine (CCD) programs. Currently, CCD classes are held on Sunday morning. Counseling sessions and adult programs have been introduced.

Other active organizations give invaluable aid by helping to promote the spiritual, educational and financial welfare of the church.

Under the inspiring leadership of Father Engbers, parishioners of St. Paul look ahead with the hope that any unforeseen challenges facing them in the future may be met with the same courage which was exemplified by their forbears.



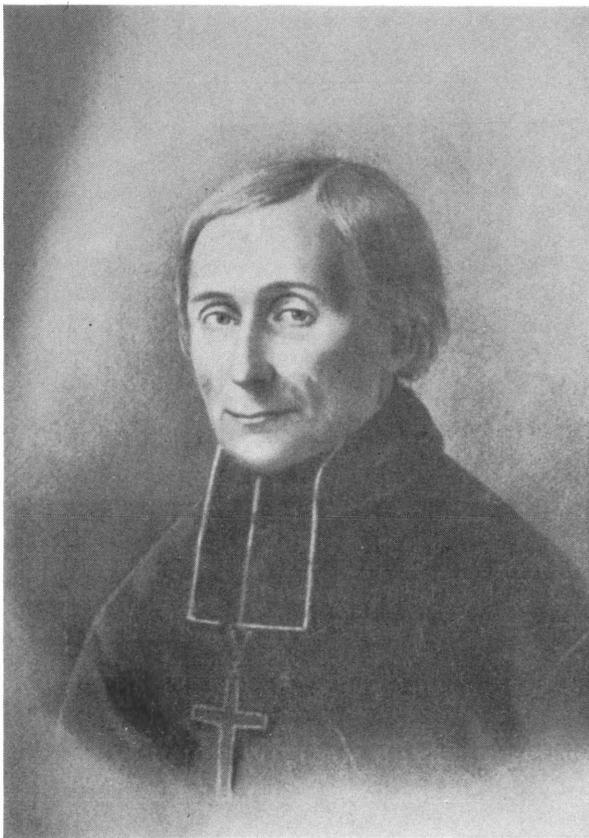
An outdoor pageant depicted the founding of St. Paul Parish during the 1983 celebration of the sesquicentennial of the parish.

1834

Pope Gregory XVI issues an edict on May 6 creating the Diocese of Vincennes. It includes

55,000 square miles made up of the entire state of Indiana and the eastern half of the state of Illinois. Simon William Gabriel Bruté is named the first bishop. He is a physician, born in France, who graduated with highest honors at the head of his class at the University of Paris in 1803. Ordained a priest in 1808, he is a member of the Society of St. Sulpice (Sulpician). Influenced by Bishop Flaget who encouraged Bruté, he arrives in the United States in 1810 anxious to be a missionary priest in the growing nation. Bruté serves on the faculty of Mount St. Mary's College in Emmitsburg, Md. From 1815 to 1818, he is president of St. Mary's College in Baltimore. He returns to Emmitsburg as a faculty member and remains there until he is named bishop of Vincennes in 1834. He is a spiritual advisor to Elizabeth Seton and is respected by the American hierarchy as a theologian . . . The first railroad in Indiana is begun . . . Great Britain abolishes slavery in the British Empire . . . Andrew Jackson is president of the United States.

Bishop Bruté wrote many times to the



Bishop Simon Bruté

Leopoldine Association, a European missionary society which contributed to the support of his new diocese, to tell them about the Diocese of Vincennes. Among the things he wrote them were the following:

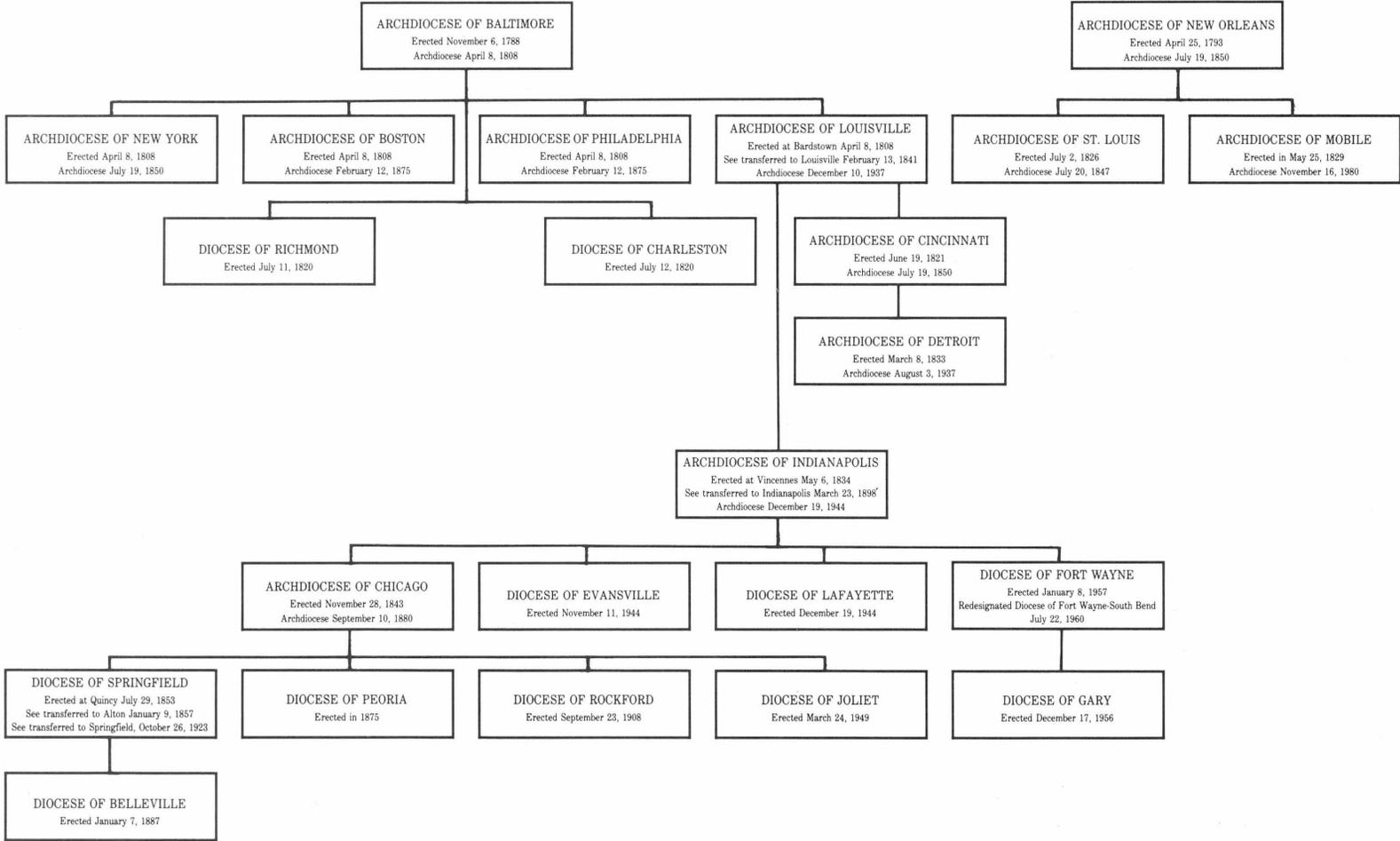
When Bishop Bruté arrived at Vincennes “. . . in the whole diocese, there were but two other priests; one, Mr. Ferneding, in charge of the German missions 150 miles distant, and Mr. St. Cyr, whom Bishop Rosati had permitted to assist me for one year, and who was stationed at Chicago, 225 miles off.”

“The Cathedral church, a plain brick building, 115 feet long and 60 broad, consisting of the four walls and the roof, unplastered, and not even whitewashed—no sanctuary—not even a place for preserving the vestments and sacred vessels. Only a simple altar of wood with a neatly gilded tabernacle, and a cross, and six beautiful candlesticks, a gift from France, which were much in contrast with the poverty and utter destitution of the place. The house built for the missionary, and now the Episcopal residence, consists of a small, comfortable room and closet, 25 feet by 12, without, however, a cellar under, or a garret above; a small plot for a garden lies between it and the church, on the other side of which, is the Catholic cemetery.”

“The people are mostly of French descent; poor, illiterate, but of that open, lively disposition, which bespeaks their origin. They retain their faith, love their priest, but are negligent in attending their religious duties. They are very remiss, also, in teaching their children their prayers and their catechism, and this causes them to forget it themselves.”

“Having a population of about 1,500 souls under my immediate pastoral care, every Sunday I had to give two instructions, one in French and one in English, and then to administer the Sacraments. In the eight months I had sixty-five baptisms, ten marriages, and twenty burials, and a great many sick calls to attend, often six, seven, and ten miles from home. Then there were a number of other visits to be made, poor to be seen to, Protestants to instruct, etc. I received four men into the church, two of them upon their death bed.”

The Catholic Church in the United States at the time of the erection of the Diocese of Vincennes and the Dioceses which have been erected from the original Diocese of Vincennes





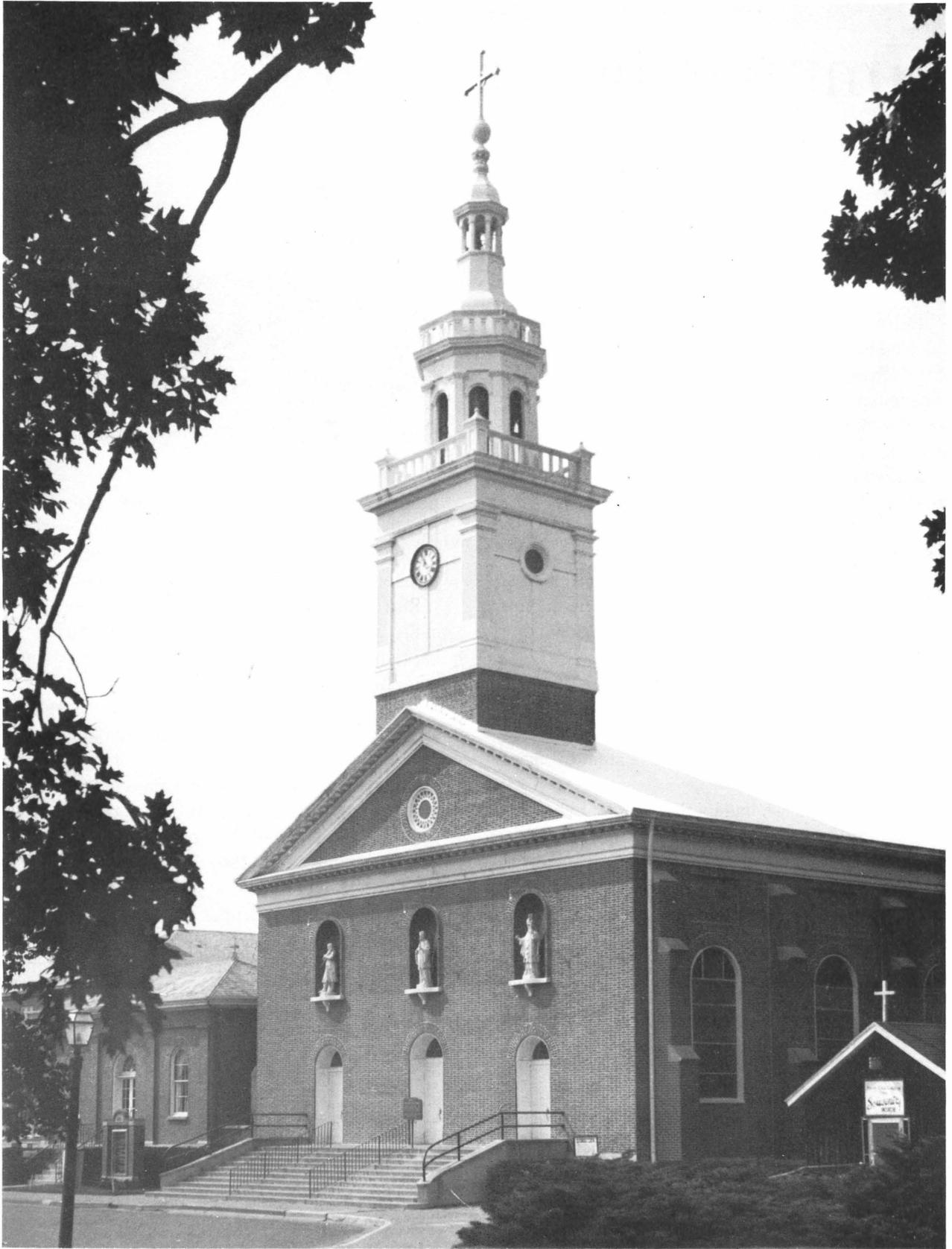
Bishop Bruté's Map of the Diocese of Vincennes, February 11, 1835



George Rogers Clark Memorial



St. Clare Academy



St. Francis Xavier Cathedral, Vincennes

Immaculate Conception

Millhousen

Msgr. Joseph Brokhage,
administrator

In 1834, the same year that the Diocese of Vincennes was created, a settlement was founded at Millhousen under the leadership of Maximilian Schneider. Schneider, and other Catholics, came to Decatur County from the area around Cincinnati.

Father Joseph Ferneding, who had charge of most of the eastern part of the state, ministered to the Catholics here. Tradition has it that he celebrated the first Eucharist at Millhousen in the year of the town's founding. Various priests visited here celebrating the Eucharist in homes until June of 1840 when Schneider donated land to Bishop Hailandiere for a church.

From 1843 until 1850 Fathers Alphonse Munschina and Joseph Rudolf served the parish. The small church became too small and a new one replaced it in 1850. It was dedicated to Saint Boniface.

By 1856 the parish had its first resident pastor—Father Peter Kreuzsch. Father Ferdinand Hundt, pastor in 1864, built the third and present church, dedicated by Bishop St. Palais in 1868 and placed under the patronage of the Immaculate Conception.

There were no parish boundaries in the beginning and anyone within a 108 square mile area was considered a parishioner. Today the parish has 529 members and boasts the only full-time lay pastoral associate in the archdiocese.

Rita Knueven, hired for the job in 1981, lives at the former rectory and assists with a mission at St. Dennis as well. Msgr. Raymond Bosler offers the regularly scheduled weekend Masses but lives in Indianapolis. Msgr. Joseph Brokhage, administrator at Napoleon, is Immaculate Conception's administrator as well.

Father Earl Feltman, the parish's last resident



pastor, died in 1980. Parishioner Dale Bruns recalls "it was kind of tough just thinking about not having a full-time pastor. But everyone is well pleased with the situation we do have now."

Rita is responsible for secretarial work, sick calls, visits, attending meetings, preparing for baptisms and conducting Bible studies and Lenten communion services.

Lay leadership has resultingly developed strongly. The parish council saw the position the parish was in and Msgr. Brokhage instilled in the members that they had to take over.

Bruns says parishioners used to take things for granted. Well loved Father Carl Riebenthaler, pastor from 1928 to 1967, "used to fire the furnace and shovel the snow" in addition to pastoral duties, according to Bruns.

Father Riebenthaler celebrated his golden jubilee in 1967 with classmates Msgr. Clement Bosler and Cardinal Joseph Ritter of St. Louis. Teresa Bruns recalls that "Cardinal Ritter didn't have any celebration in St. Louis. They all came here. Father Riebenthaler used to say, 'just a plain old priest, a monsignor and a cardinal.'"

According to Msgr. Brokhage, "most of the people of this parish were baptized by Father Riebenthaler. Generations were here without knowing another pastor." Many families have been in the area for years, he adds. "Generation after generation they stayed here."

"You don't talk about anybody here," Ber-



Msgr. Raymond T. Bosler

nadette Fry says, “because you’re talking about your relatives.”

According to Msgr. Brokhage, “they pass on the faith but they also pass on family values. There are very few divorces. They have passed on the value that marriage is for life.”

A music program enhances parish liturgies. Benedictine Sister Mary Cecile Deken has assisted in this as well as with the religious education program. Women in the St. Anne’s Society care for the school building and church. The school closed in 1968 but continues to be used as a religious education center. A board of education promotes adult religious education.

A CYO program led by Jerry Fry engages the young people. “It’s a chance for them to get out of

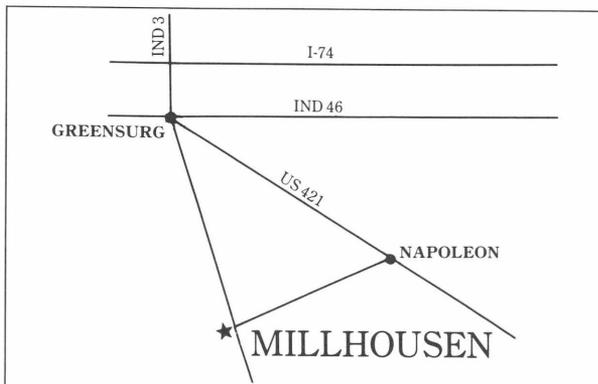


Some parishioners at Immaculate Conception with their administrator, Msgr. Joseph Brokhage: from left in the back row, Dale and Teresa Bruns, Jerry Fry, and Pastoral Associate Rita Knueven; front row, Bernadette Fry, Karen Platt, Toni Collins.

the house and get together with friends,” he says. “They’re the future and they deserve some of our time.” They provide dances and athletic programs and an annual turkey supper which Fry calls “as good a meal as you’d get at any restaurant.”

1835

Bishop Bruté returns to France to seek financial assistance for his diocese and to bring priests to work there. When he arrives at Vincennes there are only three—Father Lalumiere, Father Joseph Ferneding, who ministers to German Catholics, and Father Irenaeus St. Cyr. Father Ferneding comes from the Cincinnati diocese and Father St. Cyr is on loan from St. Louis to minister to the village of Chicago which grows very rapidly. When Bishop Bruté returns from France he arrives with 19 priests and seminarians, two of whom will succeed him as bishop. The Eudists, the first Religious order priests in the new diocese, were also with him. With the money he collected in Europe he opens a diocesan seminary, a secular college, an orphanage, and a free school. He is also able to help build new parish churches . . . The first capital building was completed in Indianapolis . . . The polka is first danced in Prague in what is now Czechoslovakia.



St. Michael

Bradford

Fr. Frederick Denison, *administrator*

In a 1975 yearbook published by St. Michael Church, Bradford, this message by then pastor, Father Albert Diezeman bears repeating. "A parish is a congregation of those persons united in faith for the purpose of bringing Christ to the community."

That definition could apply 150 years back to the parish of 1835 when Catholics of the area, few in number but strong in faith, built the little log church where Father Joseph Ferneding read their first Mass.

It could apply also to the first resident pastor, Father Bernard Kintrup and the flock he served in the 1880's as well as to the priests and parishioners of this era who have kept the faith burning brightly.

That faith was put to a severe test in 1983. When Father Albert Diezeman's ill health forced his retirement, St. Michael's once again became a



Father Albert Diezeman

mission to be served from Frenchtown; this after nearly 100 years of having had a resident pastor.

Admittedly the changeover took a measure of adjustment and some parishioners chose to attend Mass elsewhere. But thanks to the impartiality of present administrator Father Frederick Denison, who tries to divide his time fairly between his churches at St. Bernard and St. Michael, the transition has been comparatively smooth.

Throughout the venerable parish's history the names of many zealous and devout priests are recorded; Father Joseph Wentz who dedicated the church which replaced the old log one in 1855 (it was the dedication of this church which was celebrated in the 1955 centennial). Also Father Francis Seegmuller who labored for the welfare of his parishioners, and Father Andrew Schaff. He eliminated the parish debt and built a school.

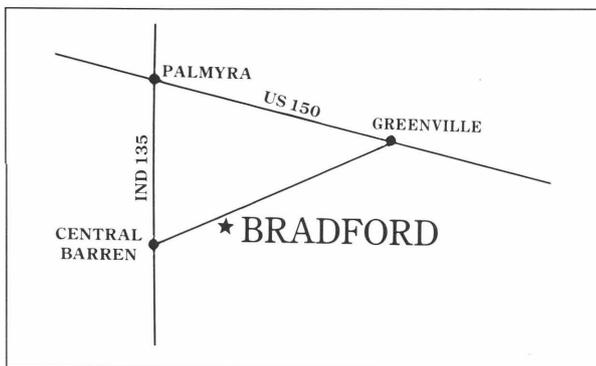
Within the past 70 years no less than 11 priests have served St. Michael's as pastor including Father John Gorman (it was during his pastorate that the parishioners built a new church to replace

the one destroyed by fire in 1922), Fathers Carl Wilberding, Bernard Thompson, Bernard Gerdon, Paul Sweeney, Richard Mode and David Senefeld. Immediately preceding Father Albert Diezeman, who built the parish hall in 1974, were Msgr. James Jansen and Father Donald Evrard.

Who could attempt to evaluate the commitment, inspiration and yes, the sacrifice these devoted men brought to their parishioners?

For that matter, who could enumerate the hours of service and dedication given to the school by Benedictine sisters until its closing in 1971?

Though the town of Bradford itself is small, several hundred Catholics from nearby towns help to comprise the parish. DePauw, Ramsey, Palmyra, New Salisbury, Georgetown and Greenville families, many of whom share the same



family names, travel 15 or 20 miles to attend the 4:30 p.m. Saturday Mass or the 10:15 a.m. Sunday Mass.

Children now attend nearby district schools, and religious education programs for them as well as for high school students are offered regularly.

Pre-school through grade 6 have Sunday morning presentations. Grades 7 through 12 receive CCD instructions every other Wednesday. They are also involved in the CYO program.

A Parish Service Group does just what its name implies, helps families in need, and showers the elderly and shut-ins at Christmas time with baskets. The children get in on this too as part of their CCD.

Continuing Religious Education for adults involves a Sacrament Preparation Program. In winter of 1983 Benedictine Sister Antoinette Purcell visited St. Michael and presented a program which was oriented to families.

Older members of the parish enjoy the community senior citizen activities which are quite lively and successful.

With Father Denison as administrator, and an active Holy Name Society, Altar Group, Parish Council and Board of Education, the parish is in good shape, spiritually and socially, and with the ongoing perpetuation of young families St. Michael's is very much alive and healthy.

1836 St. Nicholas

Ripley County

R. Richard Terrill, *pastor*

A secluded Ripley County hillside is not the most likely place for an active, growing parish. But don't tell the people of St. Nicholas—they have no intention of moving.

Although the parish, about four miles southwest of Sunman, is "rather traditional," it has kept up with changes in the church, according to Father Richard Terrill, pastor.

He noted that the parish still participates in solemn communion, May crowning and 40 hours

devotion. Importance is placed on the rosary and observance of first Fridays and first Saturdays.

But the parish also has lay Eucharistic ministers and active organizations—board of education, parish council, CYO, Blessed Virgin Sodality and Holy Name Society. "You could fill your social calendar with the activities of this parish," said Joanna Kinker, CCD coordinator.

"I don't think we can stress too much the vitality of our school to the parish," Father Terrill said. He proudly pointed out that it is supported entirely by the parish and no tuition is charged. "It's old-fashioned in a way and overcrowded, but provides an excellent education," he said.

The parish has experienced a growing population. There are two grades to a room in the school. "I think my kids are very exceptional," Father Terrill said. "We have no disciplinary problems—nothing we can't handle with a few

words.” He added, “I especially love the children.”

CCD is offered for high school students and those who cannot attend the school. In athletics, the school offers volleyball and boys’ and girls’ basketball. CYO participates in softball, volleyball and basketball.

“Our greatest weakness is in adult education,” Father Terrill said. However, a study group has been meeting in parishioners’ homes for about 17 years. Strong faith, good family life, participation and cooperation were cited as the parish’s strengths.

“We have had a big influx of people, mostly from Cincinnati,” Father Terrill explained. “The beautiful thing is that they are well-received. They are integrated into the parish and become involved.”

According to a parish census completed in June of 1981, St. Nicholas includes 191 families and 701 souls. “We are definitely a growing parish,” the priest said, with 13 infants and several adults baptized last year.

“Whenever there’s work to be done, we do the job,” said Ralph Forthofer. Forthofer, his wife Mary, and Mrs. Kinker, their daughter, are lifetime members of the parish.



Father Richard Terrill



He helped build the parish hall in 1935 and 1936 for the parish centennial. “We had to rush to get it done in time,” he recalled. According to Forthofer, 90-95 percent of the work on the hall was done by parishioners.

That kind of cooperation has always been a part of St. Nicholas. The parish history, written for the 1936 centennial, states that parishioners made bricks for the present church building from clay in the hill in front of the site. That building, blessed in 1856, replaced the second log church, built in 1840. Most materials and labor were donated by parishioners.

A log school built in 1859 was replaced in 1881. In the early 1900’s, parishioners donated 2,000 days of labor for improvements in all buildings.

More recently, parishioners volunteered to paint the church interior, saving about \$3,000. “They are not just working to support their families,” Father Terrill observed. “They are willing to give their Saturdays and evenings. That speaks of the quality of the people.” The parish has no paid maintenance man, but “things get taken care of,” he said.

Financial matters have not been a problem for the parish. “We never have to talk about money,” said Father Terrill. “It always appears.”

The parish is also known for its turtle soup suppers. "We use real turtle," Mrs. Forthofer pointed out.

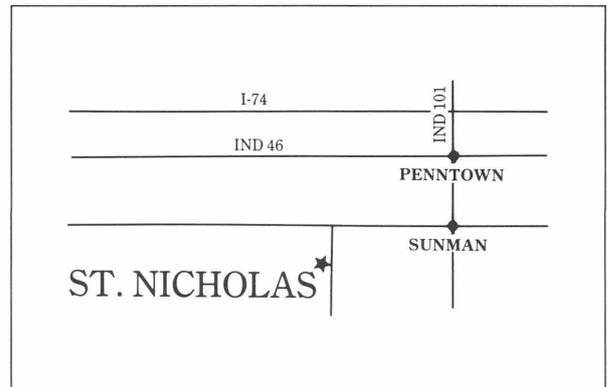
Father Terrill added, "The men and boys go out all year long and catch turtles." He confessed that he does not eat turtle, although he was presented with a 25-pound snapping turtle, "the fiercest looking critter I've ever seen," at a Christmas party.

The parish is proud of its history. A table used as an altar when the first Mass was offered in the home of Nicholas Baehr in 1836 has become part of a shrine to St. Nicholas in the church. On the feast of St. Nicholas, the table is moved to the front of the church and again becomes an altar.

At that first Mass, according to the parish history, Baehr remembered that a bell was to be used at the elevation. The story goes that "he dived under a bed and dragged out a mammoth cow bell, and shook it at will. Such was his en-

thusiasm . . . that long after the elevation he kept up the violent admintion until a neighbor induced him to put aside his bell."

"St. Nicholas' people are very proud of their parish and fiercely loyal," Father Terrill commented. That includes their pastor, who joked that "if they ever tell me I have to leave here, I'll take early retirement."



1837

Queen Victoria ascends the throne in Great Britain.

St. Augustine

Leopold

Fr. Donald Evrard, *pastor*

When Father Julian Benoit built a log church at Leopold and called it The Chapel, he visualized it as being the main Catholic church in Perry County. Succeeded in 1840 by the Belgian, Father Augustus Bessonies, Father Benoit's vision did not come true but both priests would surely be proud of the parish which grew from the seeds of faith nurtured by them in the early days of Leopold.

Father Don Evrard, pastor since 1978, said he has never known a parish with such strong family ties. Sundays are set aside for families in the area to visit among their relatives and nothing is permitted to interfere except farm work and cutting wood for winter fires.

Oldtimers Clarence and Willie Rogier verify that going visiting was one of the few Sunday amusements permitted to them as boys. The Rogier brothers' family history is a colorful thread woven into the life story of St. Augustine's Church.

Their grandfather Lambert Rogier was one of three parishioners who survived the notorious Andersonville prison during the Civil War. Rogier and companions Isadore Naviaux and Henry Devillez made a vow to make a pilgrimage to Devillez' birthplace, Luxembourg, Belgium, if they were released.

There they would have a replica made of the statue of Our Lady of Consolation which stood in his ancestral parish church. Rogier made the voyage to fulfill the vow. The small, elaborately dressed figure which he brought back has a place of honor on the left side altar of St. Augustine's Church.

During Father Raymond Moll's 1954-1975 pastorate, a larger stone replica enshrined outdoors was the site of a number of pilgrimages.

In the time between Father Moll and Father Evrard, parish life was dormant while the parish was under a series of administrators. Its missions St. Mary's at Derby and Sacred Heart at Magnet, became permanently non-functioning as the

bishop withdrew permission for Mass to be offered regularly at them.

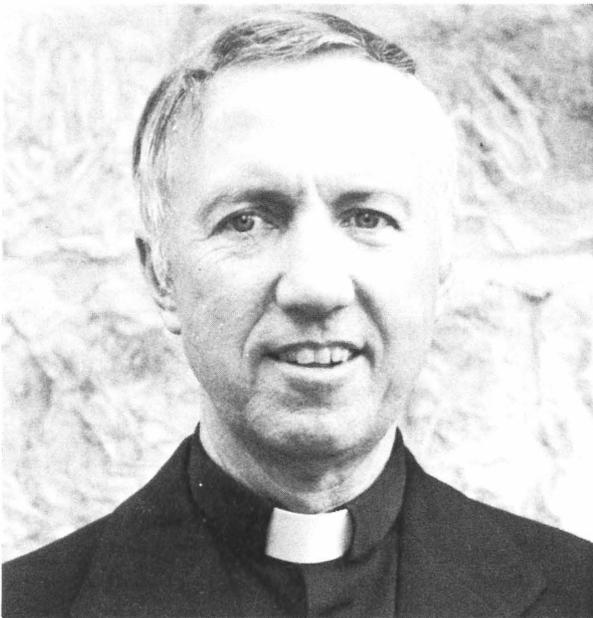
St. Augustine's, under Father Evrard and pastoral associate Benedictine Sister Mary Lois Hohl, is rushing to make up for lost time.

A parish council is organized for the first time. Council member Justin Etienne, formerly of Sacred Heart parish, said, "The CCD program has grown tremendously." CYO is making a vigorous comeback with a boost from Rick Etienne, Tell City Deanery Youth Ministry Coordinator since 1983. Summer Bible school gets almost 100 percent attendance.

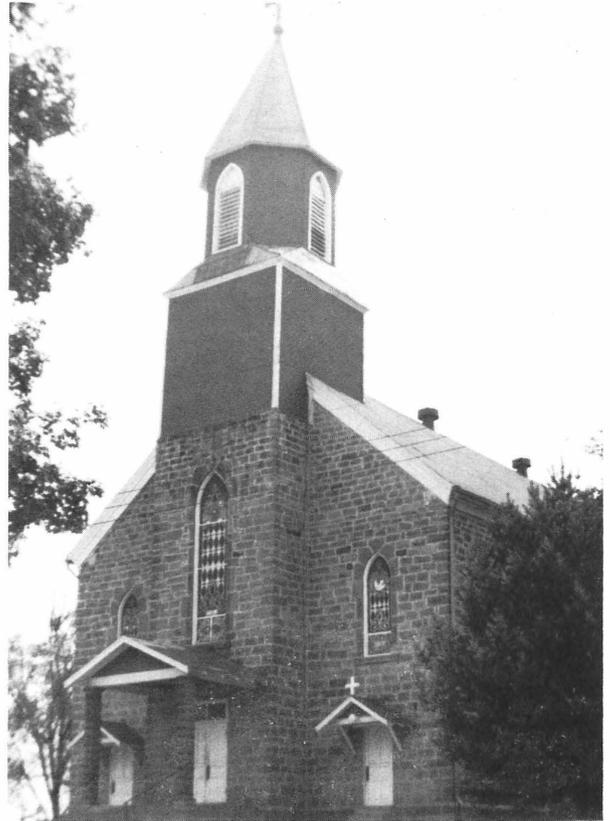
Volunteers are involved in every aspect of St. Augustine's reborn parish life. The secret to successfully recruiting them is "we ask," Father Evrard says.

Working for the parish at Leopold has helped many of the displaced St. Mary's and Sacred Heart parishioners gain a sense of belonging, even as they are deeply saddened to see their home churches decaying through disuse.

Father Evrard says that blending the three separate parishes into one would have been more difficult before Perry Central School was established near Leopold in the mid-1960s to serve most of the rural area of Perry County. With the school as a focus of loyalty, community boundaries are less significant than formerly, Father Evrard says.



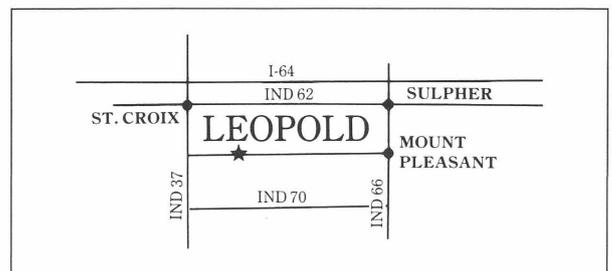
Father Donald Evrard



The main social and fundraising event at St. Augustine's is its annual church picnic. It is a tradition which goes back as far as anyone's memory.

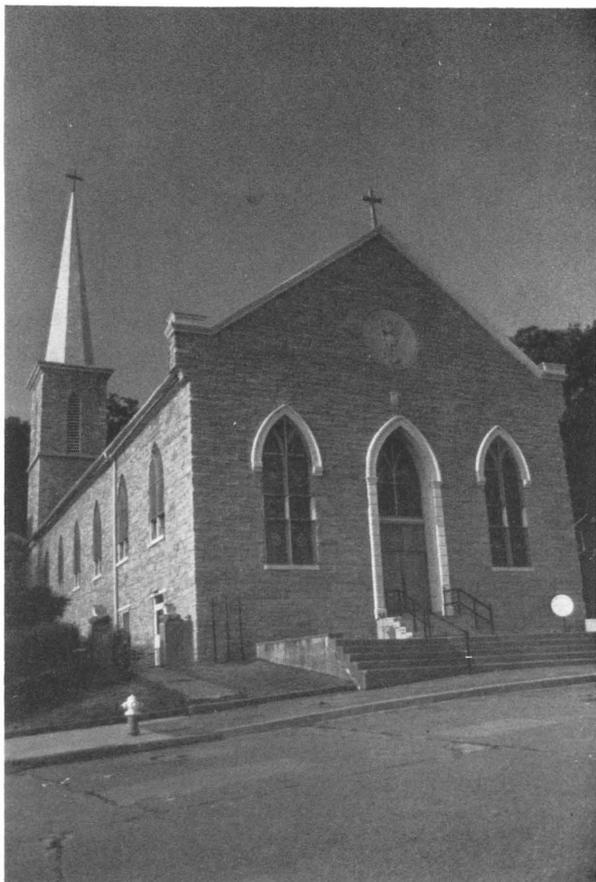
The massive stone edifice which is St. Augustine's Church dominates the little village of Leopold. It was completed in 1873.

Mollie Gleeson, born in 1893, enjoyed stories as a young girl of how her grandfather helped build the church. He said that although Belgian and Irish workmen of the parish managed to erect the massive stone structure together, they refused to eat lunch together when they took their noontime break. She is one of the few descendants of the Irish still residing in Leopold, leaving those of Belgian heritage predominant, much as it was in the beginning of the town's history.



St. Mary and St. Michael

Madison — Fr. John Fink, *pastor*



In 1957 St. Mary's and St. Michael's Parishes in Madison (located only four blocks apart) combined under the single pastorage of Father Richard Grogan. Despite the administrative synthesis, each maintained its own identity. St. Michael's was founded in 1837 by Madison's Irish community and St. Mary's was founded in 1851 by the town's German community. Because people could retain their particular language and customs, different ethnic origins separated Catholics into two parishes. Today such division is no longer necessary.

Since 1957 the priests administrating the parishes have resided at the rectory at St. Mary's. Under Father Patrick Harpenau, pastor from 1975 to 1982, an emphasis was made to unify the

direction of the two parishes. Father John Fink, who returned as pastor in 1982 having served as Father Grogan's assistant from 1970 to 1975, said, "Since 1975 there's been a great thrust to the realization that we are one Catholic community that happens to have two churches."

There is a joint parish bulletin as well as joint letterhead stationery. It reads—"St. Mary's and St. Michael's—Parishes in Unity." A common logo was designed by a student at Shawe Memorial High School. By accident Father Harpenau saw the logo, liked what he saw, added a cross to the top of a triangle which joins with a square and circle and called it the parishes' own. Bill Smith had painted the logo along with the word "Unity" on a wall at the high school.



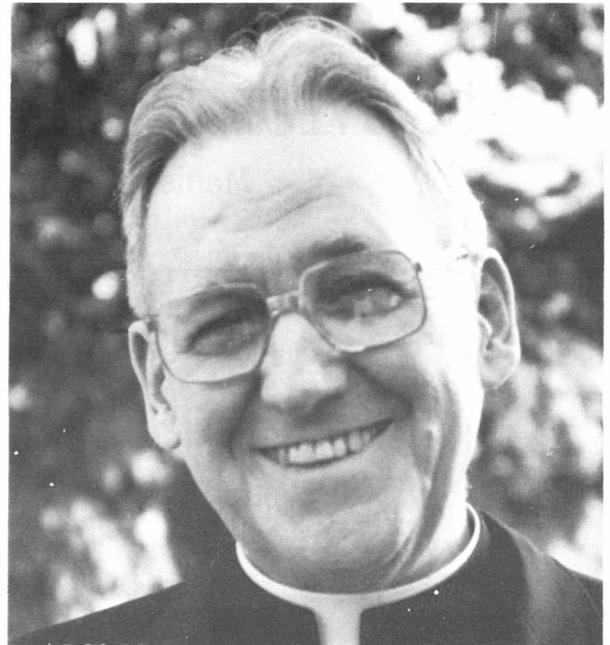
Father John Fink

A parish-sponsored family mission was held in 1982 which further signaled the community's unity. Nearly 450 people attended its evening sessions while more than 100 attended morning Scripture studies.

A small, but extremely dedicated group from the two parishes is devoted to charismatic prayer. Its members have taken charge of various projects without drawing much attention to themselves. The group organized eight different working committees for the family mission. They arranged transportation and babysitting, compiled a list of inactive parishioners and saw to it that each had a personal invitation to the retreat.

St. Mary's counts 1,100 parishioners while St. Michael's numbers 675. They share a host of activities ranging from Pre-Cana and Marriage Encounter to a combined Christmas choir.

St. Michael's Altar Society meets four times a year as does the St. Mary's Women's Association. About 25 active members in each group maintain and replenish church needs by separately sponsoring periodic bake sales and selling craft work during Madison's annual Chautauqua celebration. Lay involvement has increased with a Natural Family Planning program, Bible study, an active K of C, and a group of Eucharistic ministers. Family teams rotate as parish greeters and ushers at the two parishes.



Father Richard Grogan

The first visit of a Catholic missionary to the area occurred in 1817. His name is unknown but sources indicate he came from Cincinnati and spoke French. Father Michael Shawe was the first resident priest of the area. Parish records at St. Michael give his name on the first baptismal entry of July 30, 1837. While at Madison he tended the spiritual needs of Catholics as far west as Salem and even to Connersville and Indianapolis. The church built in 1838-39 remains the oldest public building in the city.

Father Joseph Fischer was sent to Madison in 1848 to minister to the German-speaking members of St. Michael's congregation. A church was built in 1851 and St. Mary's was founded as the Catholic church for the German speaking residents.

Today the need to separate the congregations by language and custom is gone. The two parishes have a common sense of religious education sharing as they do a strong feeling for Pope John XXIII Elementary School and Shawe Memorial High School. In recent years the parishes have also developed a CCD program to provide a viable alternative for families with children in public schools.

The two parishes are also working hard at implementing a Rite of Christian Initiation for Adults program (RCIA). They are developing a

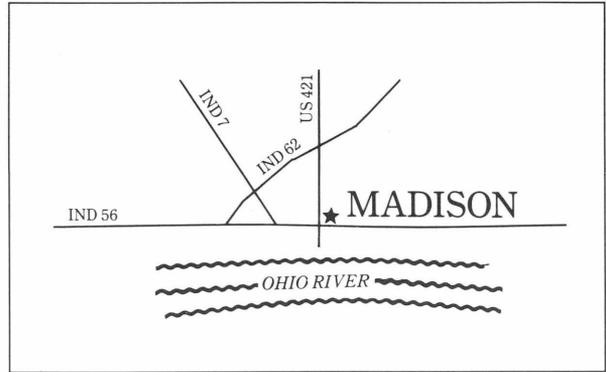
joint parish council as well. “No matter what we do,” said Cindy Hall, president of the St. Mary’s Women’s Association, “we’ve really got a bunch of dedicated people that come out and support us once a project is initiated.”

So if you’re confused by the presence of two churches so close together when you visit historic Madison, it’s important to know that the members of those two churches are closer together now than ever before. Parochial division does not mean a lack of church unity. The two parishes are working very hard as members of the same body of Christ.

Holy Family

Oldenburg

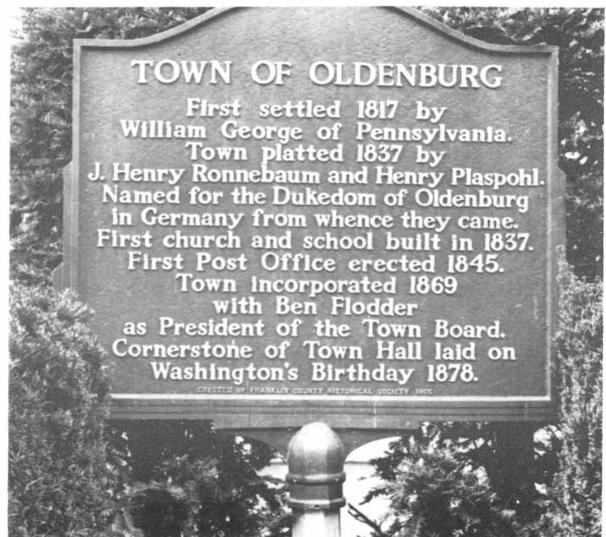
Fr. James Fitzpatrick, *OFM, pastor*



The German Catholic population of Oldenburg and the Franciscans who staff Holy Family Parish and the Sisters’ motherhouse there have created a place where religion and life are inseparable. This “Village of Spires” boasts one spire on Holy Family Church, one on the Sisters’ Chapel nearby, and another on the motherhouse. They all point to the fact that the Church has been and is a major influence in the town.

Founded in 1844 by Alsatian Father Franz Joseph Rudolf, Holy Family’s cornerstone was laid on May 20, 1861. By that time the Franciscan Sisters had come from Germany by invitation to teach. They added needlework, spinning, farm labor and religious exercises to their schedule, and took in orphans when a cholera epidemic occurred in 1860.

Four years after the erection of the church, Father Rudolf died at the early age of 53. He had been, as the history says, “the builder, the organizer, the dreamer and the planner.” Thirty





Father James Fitzpatrick, O.F.M.

years or so later, a monastery was added to the Franciscan educational effort at Holy Family. As the present pastor, Franciscan Father James Fitzpatrick says, "with all the solemn services, the professors of Scripture, the doctors of canon law who taught at the House of Theology and preached at parish masses, the people drew a benefit."

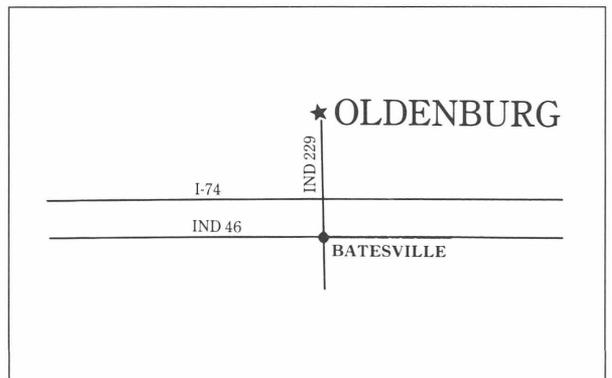
Oldenburg at the time was largely a self-sufficient city, boasting a wooden shoe factory, woolen mills, blacksmiths, brickyards and a famous furniture house. The surrounding area was and still is mostly agricultural, with two-thirds of the parishioners still employed either full or part-time on farms.

The Sisters of St. Francis in Oldenburg grew to their present community of some 900 sisters who work throughout the midwest. In the late 30s they branched out by opening Marian College in Indianapolis.

Faith is the most important strength at Holy Family, according to Father Fitzpatrick, who sees his parish as "solidly Catholic." Children attend public school on the parish grounds and older girls attend the Academy of the Immaculate Conception run by the Franciscan Sisters.

Vatican II principles were implemented early, with a parish council, lay ministries and a liturgical committee. A Board of Education and CYO, Knights of St. John and Ladies Auxiliary, a senior citizens club and a Mission Club all contribute to the richness of parish life.

Holy Family Parish is a good place to belong, a good place to raise a family and put down roots. It is a place of commitment.



St. Mary-of-the-Woods

St. Mary-of-the-Woods — Msgr. James Galvin, *pastor*

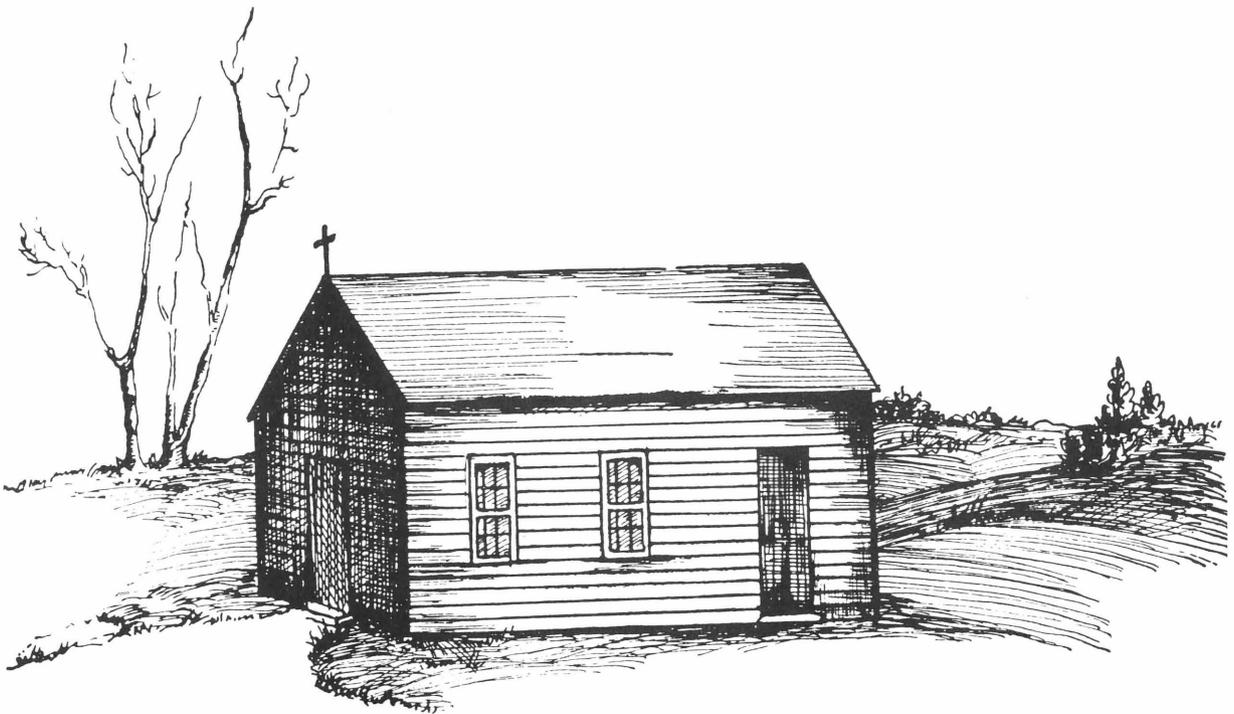
Just three short years after the foundation of the new diocese of Vincennes, the parish community of St. Mary-of-the-Woods was founded in Vigo County. It was in January of 1837 that Bishop Simon Bruté, writing to the Leopoldine Society of Vienna asking for funds, speaks of the appointment of Father Stanislaus Buteaux as pastor.

The pastor's residence was designated as "Thrall's Station" named after the man who donated the land for the church and cemetery—Joseph Thralls. The population of the parish included Indians and French and Irish settlers. The boundaries of the parish included Terre Haute and Brazil along with other Indiana communities and parts of Illinois.

Father Buteaux built a small frame church that same year. This served well as a mission station

while he helped form St. Joseph Parish in Terre Haute of which he became pastor in 1842.

The first church was destroyed by fire in February of 1840 and due to the uncertain economic conditions a new church was not immediately built. In that same year the Sisters of Providence under the direction of Mother Theodore Guerin arrived at St. Mary-of-the-Woods. Father Buteaux left in 1841 and was replaced by Father Anthony Pareet who remained only one year. Father John Corbe, the third pastor, arrived in 1842 and he also became chaplain to the sisters. He erected the new church which Bishop de la Hailandiere dedicated on November 7, 1844. It was said to have resembled a prison because of the absence of windows. It was razed in 1866 and the land was purchased by the



Drawn in India Ink by Sister Georgiana from Sister Maurice's Pencil Sketch

THE FIRST CHURCH BUILT IN THE WOODS OF VIGO COUNTY IN 1937

Brother Joseph taught the children of the pioneers
there on week days.



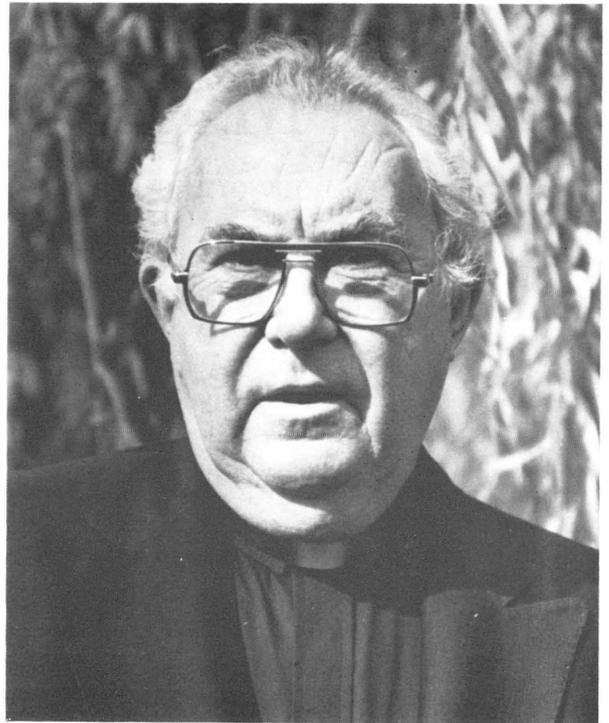
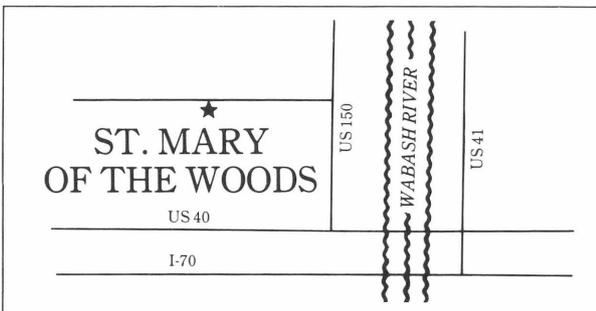
Sisters of Providence. A new church built on the present location was completed in 1867. This was completed under the pastorate of a Benedictine priest, Father Meinrad McCarthy.

Father Eugene McBarron became pastor in 1871. As the population of Terre Haute swelled, many new parishes began claiming territory once exclusively served by St. Mary-of-the-Woods.

Today the parish benefits from a community spirit which Florence Callahan, president of the Women's Club, says is caused by "the close proximity people live from each other."

The Women's Club sponsors fund raising activities all year long. A Mission Circle Club rolls bandages to be sent to missions. A religious education program benefits all ages of the parish.

Msgr. James Galvin has been pastor since 1972. "I love it here," he says, "it's the greatest place in the world."



Msgr. James Galvin

St. Vincent

Shelby County

Fr. James Dede, *pastor*

What makes a church? "Two or three" gathered together by God's representative? The Holy Sacrifice? Labor, sweat, tears and maybe tragedy? In the case of Saint Vincent de Paul Church in Shelby County, all of these apply; all have helped to mold the parish of today.

In words of the pastor, Father James Dede, "Saint Vincent Church stands as a witness that the seed of faith is still strong in the hearts of the present generation."

It was not easy, as it is never easy, to start a church from "scratch." But the pioneers of Saint Vincent, largely German farming people, and their first resident pastor, Father Vincent Bacquelin, were no strangers to hardship so it was with a great measure of pride that they rejoiced in their



small frame church completed and dedicated to Saint Vincent in 1839.

Tragedy, however, touched the parish within seven short years. Their French-born pastor was returning from a mission when his bee-stung horse threw the priest against a tree. Father Bacquelin died of massive head injuries.

The bereft parishioners mourned their pastor but, as a reward perhaps, were blessed with the leadership of many good priests, some of whom have been described as “brilliant.”

With the growth of the parish came the need for a larger church, and in 1880 a more ornate edifice, elaborately and artistically furnished, was erected and blessed.

In the early 1920’s, when the Ku Klux Klan was actively promoting unrest throughout the state, tragedy struck again. The beautiful church was burned out under the most suspicious circumstances and nothing inside was saved.

Once again the stunned parish proved its mettle. Men, women and even children worked to salvage what they could of the gutted building. Sacrifice and hard labor were poured into reconstruction, and on September 6, 1926, the resurrected church was dedicated by Bishop Joseph Chartrand.

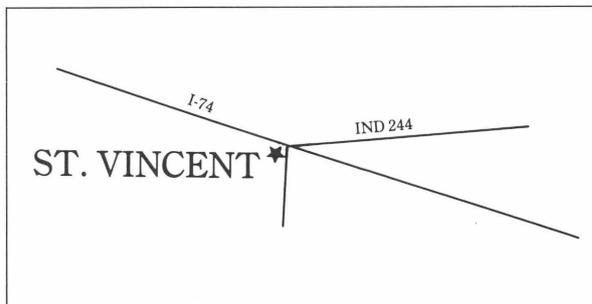
Many pastors have served the still largely German community but in January of 1941, for a change of pace, a priest of Polish ancestry, Father John Bankowski, came to them. In addition to spiritual leadership qualities, “Father John” had all the makings of a first class handyman. These talents were put to good use many times during the manpower shortage of World War II.



Father James Dede



St. Vincent parishioners participated in the Parish Renewal Program in recent years. Recounting its successes with Father Dede are (left to right) Judy Beck, Omer Weintraut and Pam Long.



In 1949 Father Bankowski and Father Anthony Seger, pastor of Saint Rose of Lima exchanged places. (Father Bankowski, now retired, will celebrate his golden jubilee this year).

To Father Seger fell the task of implementing the Second Vatican Council to more actively involve the laity. A well-loved man, the aging pastor labored hard. He died in April, 1973.

Into the empty pastorate stepped Father Joseph Laugel, whose brother, Father Aloysius Laugel and been an earlier pastor of Saint Vincent. Even though he was but six years short of retirement at the time of his appointment, he made the most of them by doing some badly needed renovation on buildings of the parish plant.

Came 1979 and Saint Vincent welcomed its 32nd pastor, Father James Dede. In him they found a man not only sympathetic and responsive to their needs and problems, but a leader who was determined to further implement the changes called for by Vatican II.

A return to early Christian church simplicity was one of the directives so Father Dede set the wheels in motion by renovating the church. By and large the community supported him, and in March

1982 the renovated and reordered church celebrated with Archbishop Edward T. O'Meara as principal celebrant of the Mass of Thanksgiving.

Religious education for youth had also been perceived by Father Dede as one of the Church's first priorities. To this end he has invited young people of the parish to monthly studies in the rectory.

Since the closing of the grade school to which zealous Oldenburg Franciscan Sisters had brought Christian education for 110 years, the building had been used for community purposes. But Father reclaimed it and once again it echoes with the sounds of children who attend CCD classes there.

In fall of 1983 a Bible study was begun with parents of CCD children accompanying them. Once a month, on Sunday evenings, a religious education program for all adults is held. Speakers are brought in for added interest.

What does Father Dede think of all these accomplishments? He reiterates the words he said in the recently published Saint Vincent history, "I think of all that those priests before me have done . . . I am just the reaper."

1838

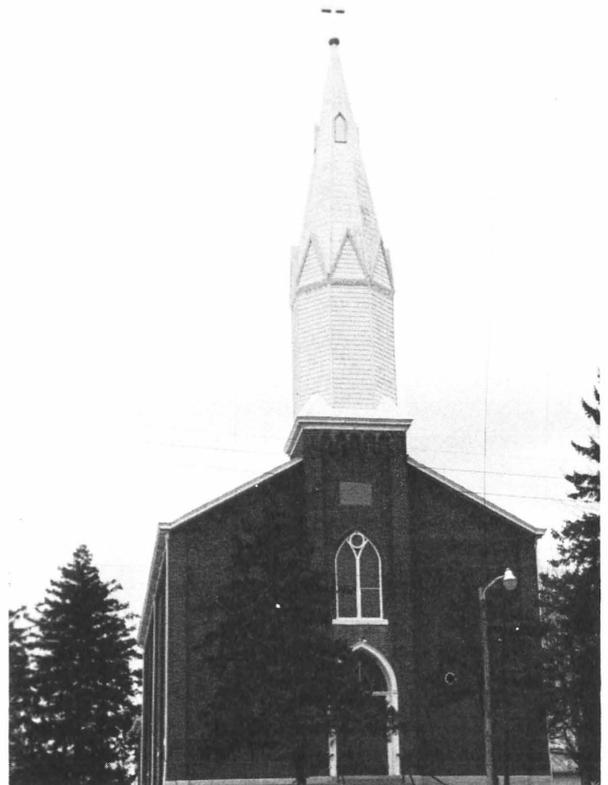
The last of the Potawatomi Indians is forced to leave northern Indiana. Father Benjamin Petit accompanies them on a journey west known later as "The Trail of Death."

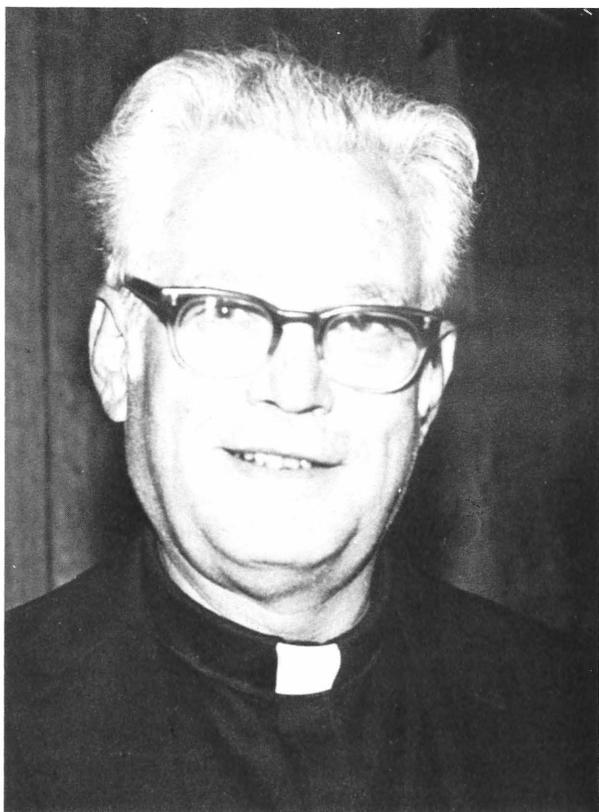
St. Peter

Franklin County

Fr. David Senefeld, *pastor*

On a knoll in the heart of Franklin County, a simple brick church surrounded by a cemetery of fragile tombstones is the center of St. Peter Parish. The founding families offered prayers under an oak tree in 1833 and most of them are buried here. The first church was dedicated in 1838. Eventually the oak tree died but the present spirit of rural St. Peter encompasses parish, civic and mission endeavors which are very much alive.





Father David Senefeld

Archbishop Edward O'Meara celebrated the parish's sesquicentennial on Oct. 16, 1983. Father David Senefeld, pastor, says the parish leadership and unity are both strong today. He attributes much of that to priests who preceded him—Father George Saum from 1968 to 1975, Father Louis Schumacher from 1962-1968, Father Joseph Laugel from 1950 to 1962. Father Senefeld has been at St. Peter since 1975.

Among its activities are a nursery, pre-school, teen program, adult education and choir. Thirty parish children live on a bus route to Brookville and attend St. Michael School there. Another 120 children participate in St. Peter's CCD program.

A modern four classroom school building with office, kitchen and cafeteria was constructed in 1964. But in 1971 because of a lack of teaching sisters and the disposition of the State School Board, St. Peter's School was de-commissioned. The parish school was one among many in the archdiocese which enjoyed partial financial assistance from the township and later the school corporation. Withdrawal of this assistance brought the school's closing. Today the building is



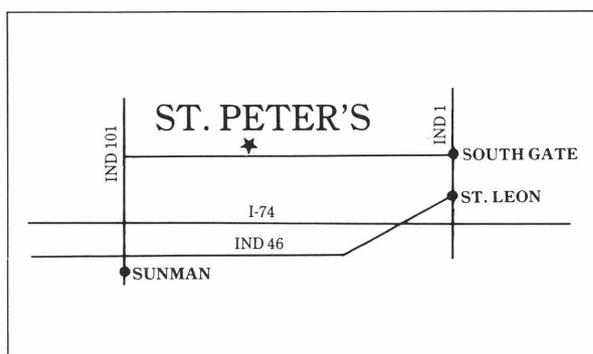
In the pioneer spirit, these youngsters demonstrate sawing logs during festivities celebrating the sesquicentennial of St. Peter's Parish in October, 1983.

used for CCD classes, pre-school classes, babysitting and meetings of parish organizations.

Ann Hoff, former parish council secretary, said that the parish "encourages civic use of our parish community building." A migrant ministry program and a nursery that provided daily babysitting was a parish project for two summers.

Three women of the parish have participated on the state level of the Archdiocesan Council of Catholic Women—Frances (Mrs. Arthur) Bischoff, Evelyn (Mrs. Leo) Kesterman, and Frances (Mrs. John) Kremer. The parish CCW provides parish leadership which extends to active pro-life work and ministering to needs of parishioners.

The parish numbers 610 and many are descended from the original group of 1833 settlers who came from Grosswallstadt, Bavaria, according to the parish's 1919 directory. Calling the place Neuwallstadt, the first Catholics decorated a partly hollow tree with various holy pictures and religious emblems around which the settlers gathered to pray under the direction of Michael Ripperger.



Mass was first offered probably as early as the summer of 1834. Settlers often traveled to New Alsace through the dense forest to attend Mass. The present church was constructed in 1853 and added to and remodeled as age required.

An annual picnic, considered the longest consecutively held picnic in the archdiocese, provides the parish with 60 percent of its annual income. "Everyone works to make this project a success," said Ellen Rauch, 1983 chairperson. "Kids start working in fourth grade. We served over 2,500 chicken dinners in 1982. We have a carnival and many booths that make the Labor Day picnic a family affair for many in the archdiocese."

A Thanksgiving Turkey Bingo provides proceeds that support two nuns who are daughters of the parish. One works in a special education program in St. Louis, Mo., while the other is a missionary sister in Uganda. These thoughts of helping others play an important part in the life of this rural parish with its long history.

St. Joseph

Terre Haute

Fr. Dismas Veeneman, *OFM Conv.*,
pastor

St. Joseph has the distinction of being the oldest church in Terre Haute, but that is not the reason why 500 families and more than 600 Indiana State students come to Mass there every weekend.

The parishioners feel it is the Franciscans who staff the downtown church that make St. Joseph special.

"The Franciscans make it unique," says former parish council president Wesley Lambert. "People come here for the liturgy and the Franciscans. People feel welcome." Others, Like Janet Cota, say, "It's a warm and friendly parish."

At the beginning of 1983, the parish's priests, Father Dismas Veeneman, pastor, and Father Cyprian Uline, associate pastor, moved to Kolbe Friary to live with the two Franciscans staffing nearby St. Benedict parish.

Father Dismas says that the declining number of friars made it necessary to consolidate the Franciscans' residences into one friary. "I am

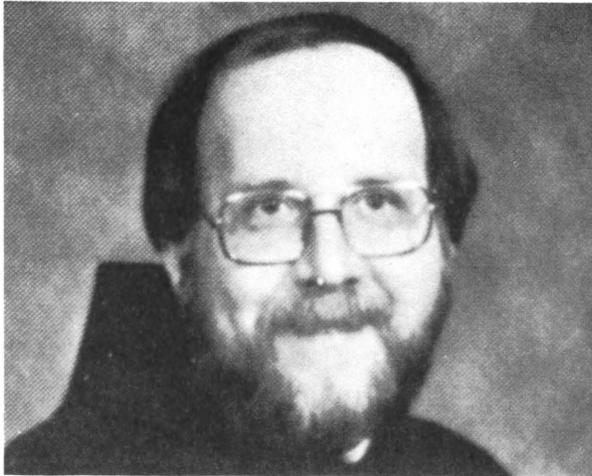
aware of the anxiety of the parishioners with not having us living here," he says, "but hopefully by having four of us living in one place, it will enrich our own lives."

For Father Cyprian the move to Kolbe Friary, is an added burden to his work. "Already I find it hard to work here and at the Campus Center (at Indiana State University)," he says. "This will greatly complicate matters by living four blocks to the east. I have some anxiety about that, but it's going to be a real help to have the other friars around. I hope the parish can realize that."

One advantage of living with the the friars from St. Benedict is a combined RCIA (Rite of Christian Initiation) program with that parish, Father Cyprian says. "It's really an exciting program because we have staff from both places and parishioners from both places coming together to share ideas and getting to know each other."

Hundreds of students from Indiana State and Rose-Hulman Institute attend Mass at St. Joseph. Though St. Joseph runs the Campus Center for Indiana State students, an overwhelming majority choose the parish, Father Dismas claims. The Campus Center is used mainly by the local students who do not want to go home between classes.





Father Dismas Veeneman, O.F.M. Conv.

In the early 1970s diocesan priests operated the center, but at that time St. Joseph was also designated a university parish. There was some difficulty in having the diocesan priests at the Campus Center and the Franciscans at St. Joseph.

“Back then the issue was raised that either the Franciscans would withdraw from St. Joseph and become diocesan or the diocesan priests would leave,” Father Dismas says. Eventually the diocesan priests left and the Franciscans took over its operation.

In the past Mass was celebrated at the center for the students. When the Masses were discontinued there, some students feared that the Masses at St. Joseph would not have the same prayerfulness as had been present at the center. But Father Dismas says he has tried to make the church the focal point for the students.

The college students come to St. Joseph because they are “seeking a parochial center,” Father Dismas explains. The students blend into the parish setting. They are willing to work in nurseries, religious education and other activities, he adds.

“The students are part of the ministry here,” says Lambert. “They volunteer as servers and ushers.”

Providence Sister Dorothy Rausche, acting administrator of the Campus Center, also assists at St. Joseph. She has been working with the high school age group.

“We have evolved the high school group from being a social kind of event to a more spiritual one,” she says.

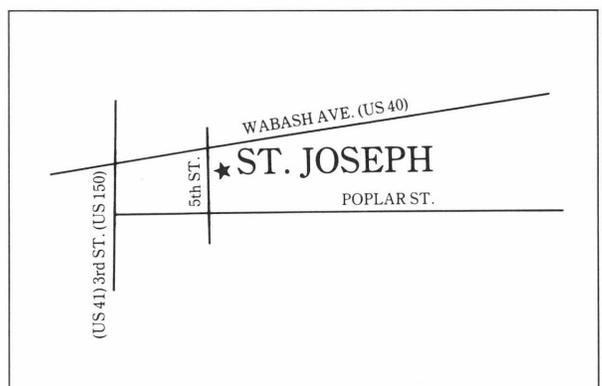


Staff members and parishioners at St. Joseph's in 1982 included (top row) Wes Lambert, Providence Sister Dorothy Rasche and Father Dismas, and (bottom row) Janet Cota and Father Cyprian Uline.

But the change has caused a decrease in the number of youths involved in the group. “When the social aspect dropped, so did the number of kids,” she points out.

Sister Dorothy says she has brought the problem before the board of education and Paula Sasso, Terre Haute Deanery youth minister. “We decided we needed a youth ministry approach,” she says.

Though St. Joseph's grade school closed in 1957, the school building still serves as a private school operated by a group of Terre Haute parents. Lambert describes it as a “non-profit, non-denominational, experimental school.” The



building is leased to the school during the day, but the classrooms are used for parish functions in the evenings.

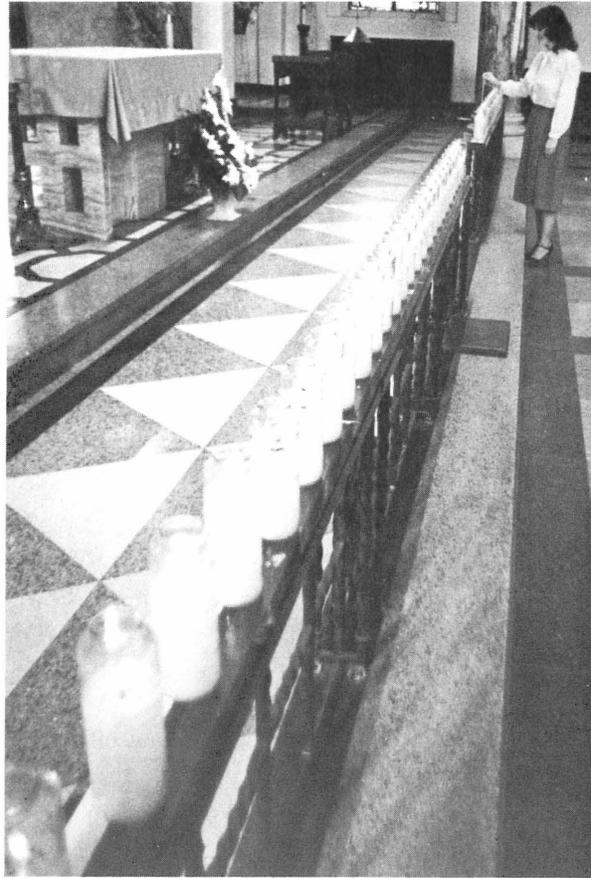
The Franciscans are not the only priests who have served St. Joseph. The Jesuits were in charge of the parish between 1857 to 1860. Next the Benedictines served the St. Joseph for 12 years. In 1872 the Conventual Franciscans came to St. Joseph and have remained at the parish.

The parish began with the dedication of a church on July 26, 1840, by Bishop de la Hailandiere..

One of the strengths of the parish is a strong sense a community at St. Joseph. "The parishioners feel like they own it," says Father Cyprian. "The whole community feels like they are working well together."



Bishop Celestine de la Hailandiere



Mary Serkosy lights one of 52 candles set out in St. Joseph's Church. The candles represented the 52 Americans held hostage in Iran early in 1981.

1839

Bishop Bruté dies at Vincennes on June 26. Celestine Rene Laurence Guynemer de la Hailandiere, vicar-general, is in France at the time of Bruté's death and about to return to America when he learns of Bruté's death. He is appointed bishop and consecrated in France. Born in Combours, France, in 1798, Hailandiere was ordained a priest in Paris in 1825. Before returning to Vincennes he visits the motherhouse of the French Sisters of Providence at Ruille-sur-Loire to recruit teaching sisters for the diocese . . . In Europe, Talbot and Daguerre perfect the process for what will become photography.

1840

Mother Theodore Guerin, a member of the

Sisters of Providence, and five other sisters—Sisters Vincent Ferrer, Basilide, Olympiade, Mary Xavier, and Mary Liguori—leave France for the United States. Mother Theodore had studied medicine under Lavoisier and was decorated for her work in education by the Academie Francaise.

Sisters of Providence

St. Mary-of-the-Woods

Sr. Anne Doherty, *general superior*

Father Herman Alerding's 1883 history of the Diocese of Vincennes announced the establishment of the community of the Sisters of Providence of St. Mary-of-the-Woods as having occurred on October 25, 1840. Alerding dramatically describes the foundation as having taken place when six French nuns from the community of the Sisters of Providence of Ruille-sur-Loir in the province of Brittany in France arrived at the tiny settlement in the forest northwest of Terre Haute known as Thralls' Station and saw firsthand and realized the poverty to which they had committed themselves for the future.

When they visited the chapel, the predecessor of the parish church at St. Mary's Village, the sisters found "a log hut about 12 feet in length . . . on one side (was) a large fireplace; on the other was a window stopped up with rags and sticks to keep out the cold; in a corner was a kind of long box without a cover. This contained the bed of the priest who had charge of this singular sort of church. This box could be turned on the side in day-time, thus concealing the bed and serving as a table. Finally, there was a species of altar, consisting of a few boards supported by some stakes driven in the ground. Some curtains hung round them. There was no tabernacle, but the Blessed Sacrament was simply kept in the ciborium, which was covered with a veil."

Still, Father Alerding records, the sisters rejoiced, "The house of the Lord is built, not with stones wrought by the hands of men, but rather



Mother Theodore Guerin

with the living stones of hearts formed and fashioned by His will."

Sister Anne Therese Guerin (Mother Theodore) was requested by her superior Mother Mary to lead a group of sisters to do missionary work in the new American diocese of Vincennes. This was the result of requests made by Bishop Bruté and, after that bishop's death, by Bishop de la Hailandiere, for "sisters to come to the wilds of America and devote themselves to the instruction of youth and other works of charity." The future Mother Theodore had never felt called to missionary work but after several months of prayer and reflection consented to the request.

The sisters knew no English but at this period in the history of the diocese French was still influential. They made their way to New York and eventually to Madison where they remained until Bishop de la Hailandiere met them.

From Madison the sisters went to Evansville and then to Vincennes. They took a stagecoach to

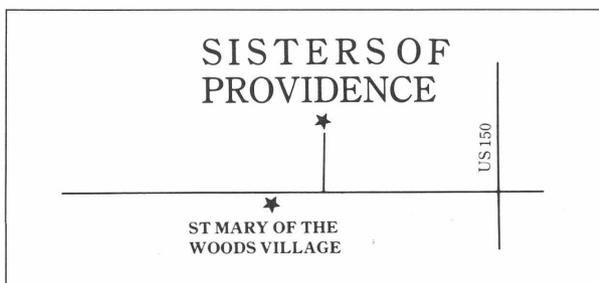


Sr. Anne Doherty, S.P.

Terre Haute and ultimately, their destination, which was the middle of a dense forest. The place, called Thralls' Station for the family which had settled there, was the future site of what is today a healthy community with motherhouse and educational center, St. Mary of the Woods College.

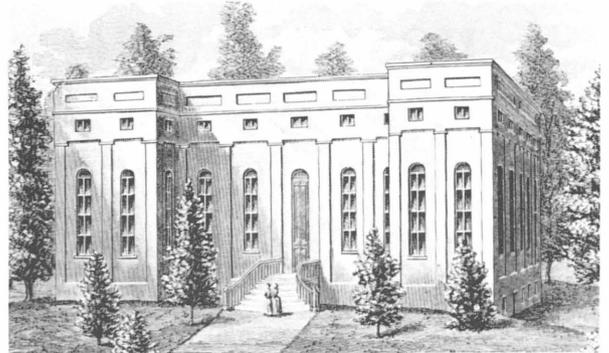
In 1842 the sisters experienced the calamity of seeing their barns and much of their food stored for the winter destroyed by fire. Because of the debts incurred, Mother Theodore returned to France with Sister Mary Cecilia on an expedition to raise additional funds. She returned in November, 1843, after a particularly difficult journey by way of New Orleans. The community continued to grow and expanded from the Woods to 14 additional mission sites by the time she died in 1856.

Today the Sisters of Providence of St. Mary of the Woods count close to 1,000 members. From



their humble beginnings they moved into 56 dioceses and archdioceses throughout the United States, Latin America, Italy, France and Taiwan. They focus on all levels and forms of education while continuing a tradition of service in health care, in pastoral ministry in hospitals and parishes, in rural and urban ministry, among the poor, and in diocesan offices and religious agencies.

Sister Anne Doherty is the general superior.



This is an old cut showing the oldest academy building at St. Mary of the Woods.



The above two cuts show the first and second motherhouse and academy constructed in 1841 and 1853 respectively.



Former general superior Mother Mary Pius is shown in this undated and unidentified photo of a memorial which mentions the nursing role of the Sisters of Providence during the Civil War.

St. John

Indianapolis

Fr. William Stineman, *pastor*

Although its geographical “parish” was destroyed as the population of downtown Indianapolis dwindled, St. John the Evangelist now serves different kinds of parishioners.

Located across from the Convention Center and the new Hoosierdome, St. John’s records officially only 33 members. However, it also includes many who work downtown, are “passing through” or are attending conventions.

The parish is the oldest in the city of Indianapolis and though it never had the title of “Cathedral” it served as the site of many episcopal functions before the turn of the century. Because Bishop Chatard was told to fix his residence at Indianapolis when he became bishop



in 1878 and because St. John’s was the parish of residence, it quickly became thought of as St. John’s Cathedral. But the diocese was still the Diocese of Vincennes until 1898 and St. Francis Xavier Cathedral at Vincennes remained the official cathedral of the diocese. SS. Peter and Paul Cathedral, however, did not exist until 1906 and so St. John’s could be said to have been at least semi-official for at least eight years.

“Anybody who lived in this area for any length of time will have some connection with St. John’s,” says Father Jack Porter, associate pastor. Father William Stineman is the current pastor. Because so many can trace their background to the parish, they often return for Mass, weddings and other celebrations. Mary Jo Keegan, for example, proudly points out that her grandchild, baptized at St. John’s in May, 1982, represents the fifth generation baptized there.

The archdiocesan chancery was located at St. John’s until 1968. It was first placed there while Msgr. Francis Gavisk, who was at St. John’s for all of his 47 years as a priest, was chancellor of the diocese.

Until 1982 the Catholic Communications Center, the Office of Catholic Education and the Society for the Propagation of the Faith were located in a building on St. John’s property. The Archdiocesan Metropolitan Tribunal used the former chancery. But that has all changed.

Alumnae of the former St. John’s Academy, which closed in 1959, continue to hold their reunions at the parish. The annual Red Mass of the St. Thomas More Society, organization of Catholic lawyers, judges and prosecutors, is also an annual event.

Now St. John’s hosts an annual Festival of the Arts. Cultural events occur each Sunday afternoon from November through April. Otherwise it provides a substantial sacramental ministry to the transient downtown population of visitors and office workers.

The present St. John’s Church, the third for the parish, was completed in 1871 and renovated in 1971. Of French Gothic architecture, it is regarded as one of the outstanding architectural accomplishments in the city of Indianapolis. It is listed in the National Register of Historic Places. The original building called Holy Cross Church was constructed in 1840 and was located a few



Looking like a city bombed out by war, downtown Indianapolis across Capitol Avenue from St. John's was demolished in the 1960s to make room for the Indiana Convention Center.



Father William Stineman



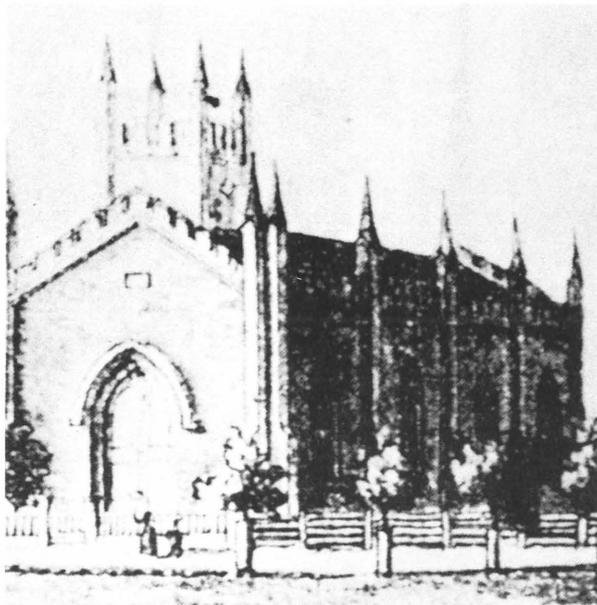
Father John Porter

blocks west on Washington Street about where the Holiday Inn is now located. In 1850 a second church was built which faced Georgia Street about where the present rectory stands. In the tradition of the time, it was renamed St. John's to honor the patron saint of its pastor, Father John Gueguen.

Bishop Bruté in 1837 appointed Father Vincent Bacquelin, resident pastor at St. Vincent's in Shelby County, to likewise care for Catholics in the new town of Indianapolis and in Columbus. From this humble beginning, Catholics built a

church and the city's first Catholic parish grew. St. John's was always a center of activity for the church of the diocese because it was located within two blocks of Union Station. The third floor of the rectory was even used for priests' retreats at one time.

St. John's has gained new life with the rejuvenation of downtown Indianapolis. Like the Church herself, St. John's will never grow old. She will continue to meet the needs of a people constantly changing.

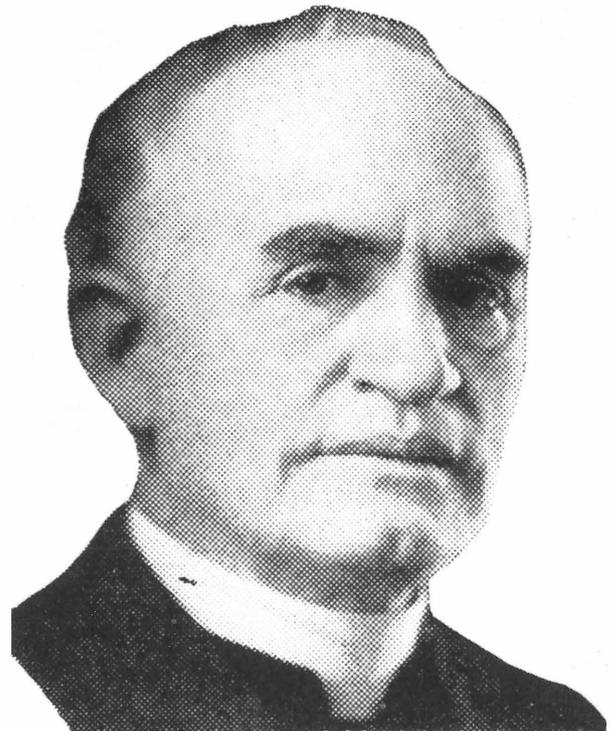


St. John's Cath. Church.

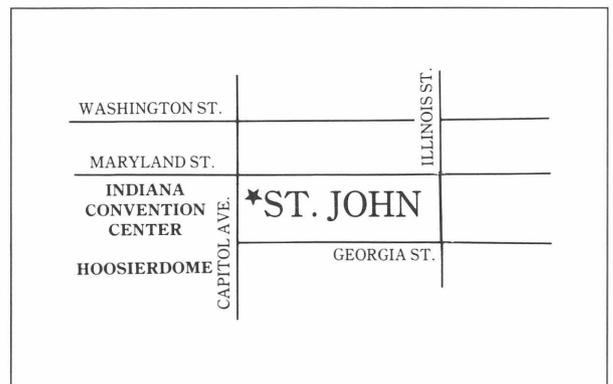
The church of St. John the Evangelist which faced Georgia Street from 1850 to 1871.

"It can be set down as a fact testified to by several old residents yet living (1883) that the Holy Sacrifice of the Mass was offered in the city of Indianapolis as early as the year 1835. It took place at Powers' Tavern . . . Among those present in the room of the Tavern were: James Ferriter, a well-known contractor; Douglas O'Reilly, who served at the altar; Thomas K. Barrett, from whose communication to a city paper some of these items were gleaned."

Herman Alerding, A History of the Catholic Church in the Diocese of Vincennes



Monsignor Francis H. Gavisk, vicar general and pastor of St. John's from 1892 to 1932. Msgr. Gavisk headed the National Board of Charities in the United States.



1841

St. Francis Xavier Church is consecrated as the diocese's cathedral . . . The first college degrees are granted to women in the United States.

St. Bartholomew

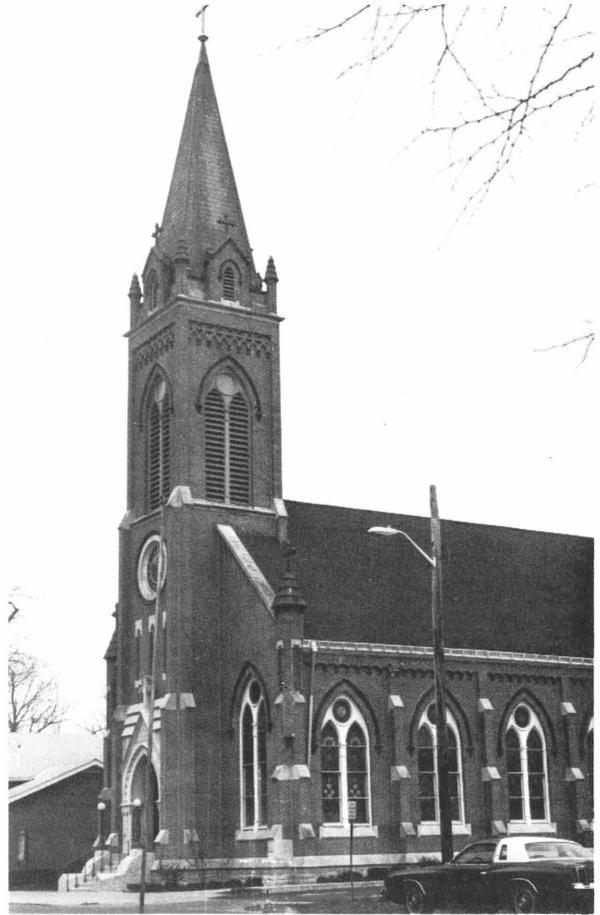
Columbus

Fr. Bernard Koopman, *pastor*

"Being a relative newcomer here, it's been a new experience to have a staff that I can work with in the parish, and be involved with the entire Catholic community at the same time. I feel that that is a freeing experience."

That is how Father Bernard Koopman of St. Bartholomew parish in Columbus feels about his parish joining with its neighbor, St. Columba, in a number of activities.

St. Bartholomew's church is the older Columbus parish, but was renovated in 1974. The altar now extends outward, with chairs facing it from three sides. The present church, begun in 1891, replaced a frame building which was the largest in Columbus when it was built in 1841. Another



change has been—as Father Koopman puts it—"an organ transplant." The old organ at St. Bartholomew's Church was replaced in December 1982.

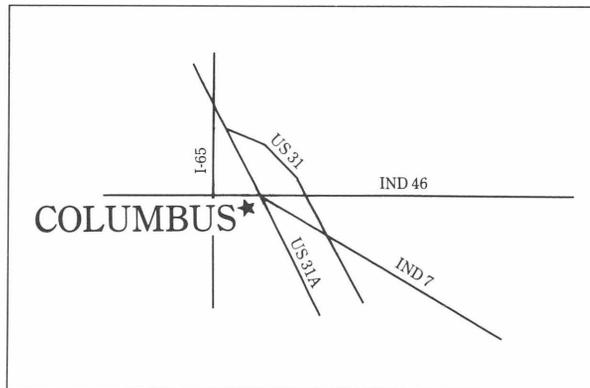
In 1979, mainly for economic reasons, the two parishes consolidated their schools into what became known as All Saints Catholic School. Both parish's pastors agreed it took plenty of cooperation to bring it about. Father Koopman



Father Bernard Koopman



St. Bartholomew parishioners posing with Father Koopman are Terry Mensch, Cindy Sturgis, Judy Harpenau and Jeanine Berkshire.



adds, "It's a strength that comes from a good, strong faith."

The consolidation of the school, he says, "was very painful but everybody was very willing to thrash it out." A school committee was formed, including representatives of both parish boards of education. Parishioners credit Benedictine Sister Anna Rose Lueken, principal of the school, with much of its success.

"The relationship with the public school is very good," Father Koopman says. All Saints participates in a public lunch program, uses public school athletic facilities, participates with the public school in athletics, and offers classes such as speech and hearing therapy through North High School.

But cooperation is evident in numerous programs. In fact, as programs develop, they "continue to grow towards more cooperation," says Terry Mensch of St. Bartholomew. She notes that the parishes also work together in junior high and high school religious education, an Adult Catechetical Team (ACT) and the Rite of Christian Initiation of Adults (RCIA).

From the RCIA has come another program. "We had Catholic adults who wanted to learn more showing up for RCIA," Mrs. Mensch explains, "so we structured a program for them." It has included a "Catholic Update" series. In addition, "adult sharing" takes place on Sunday mornings.

Evangelization is another area where the parishes are becoming involved together. St. Bartholomew's Cindy Sturgis notes that "the first year was spent studying." Now, "we're working on plans to bring evangelization to the parishes."

Mrs. Sturgis notes that a "Birthline" chapter to

help needy mothers, both married and unmarried, has also been established.

Father Koopman observes, "there seems to be a sense of responsibility" in St. Bartholomew's as well as at St. Columba's. In a capital campaign the parishes have undertaken, "the people have really come forward and have really done their homework." The campaign easily exceeded its \$150,000 goal with only two-thirds of both parish's parishioners contributing.

He hopes to eventually consolidate parish offices, although the plans are not definite yet. St. Bartholomew's rectory was recently renovated; Father Koopman also hopes to renovate the former school, the sisters' residence and the parish office building.

The parishes are also advancing in other ways. In addition to parish boards, Father Koopman says, a deanery pastoral council has been organized. "Hopefully coming from that will be representatives to the Archdiocesan Board of Education, the social ministry committee, and on the deanery level, identifying ways we can share our resources."

Father Koopman observes, "As the people look at the church and look toward the future, they realize that there are problems that will have to be dealt with. They are very realistic about the crisis—in the sense of turning point."

St. Bartholomew's is bringing the wisdom of its years to bear on the future of the church in the archdiocese.

St. Anne

Jennings County

Fr. James Arneson, *administrator*

Although it has been without a resident pastor since 1971, St. Anne parish in Jennings County has practically the same thing in Father John Bankowski. Father Bankowski retired in 1973 and took up residence at St. Anne's, northeast of North Vernon, three years later. He has been administering the sacraments and caring for the parish's spiritual needs ever since.

Administrative duties are handled by Father James Arneson, who is pastor at St. Joseph parish,

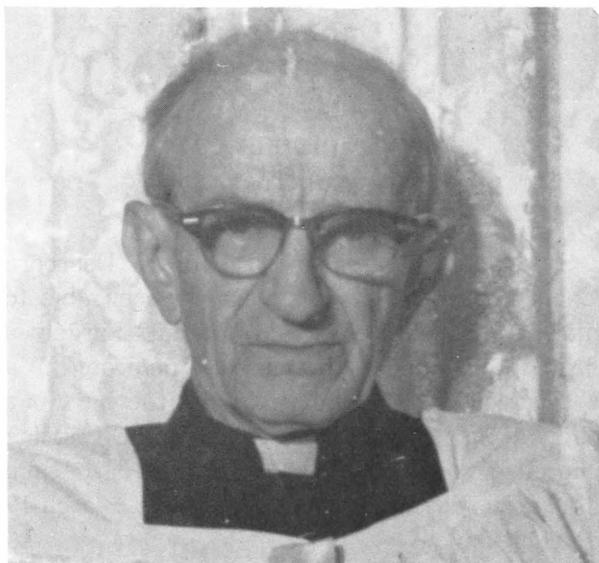
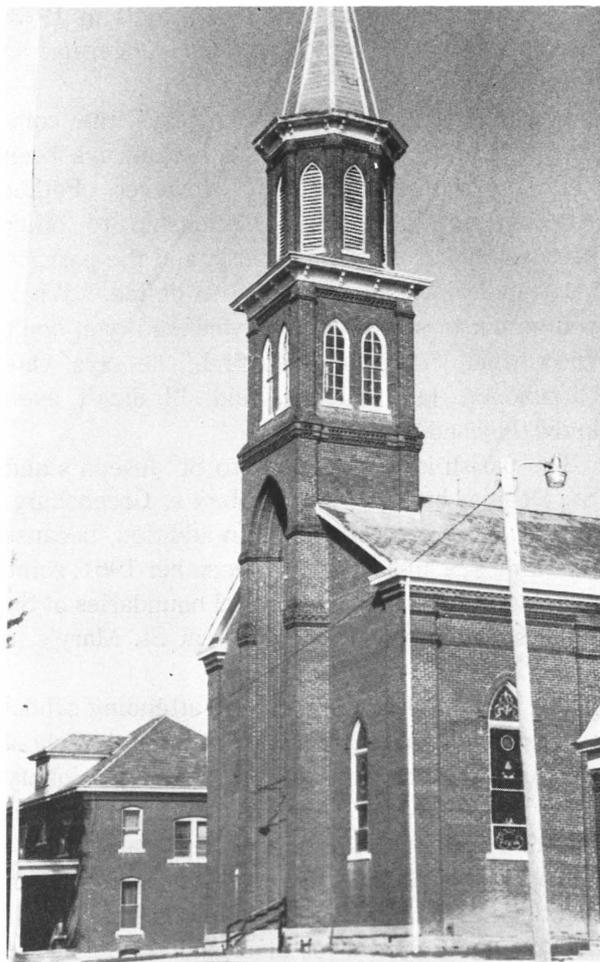
about 15 miles to the southwest. As administrator, Father Arneson brings bulletins to the parish, picks up collections and handles bookkeeping. He is also involved in celebrations such as baptisms and marriages. However, Father Bankowski normally celebrates Sunday Mass and handles many of the parish's activities.

Father Bankowski is known as a handyman in the parish. He often takes charge of repairs in the church, rectory and the old school building. "I couldn't tell you how many times he's been up in the bell tower," Father Arneson says. "He just loves to tinker with things. There isn't anything he won't try. You name it, and if it's ever been produced, he has it."

Father Bankowski has also surveyed St. Anne's cemetery and indexed baptismal records, which go back to the parish's founding in 1841.

St. Anne's was one of the first three parishes in Jennings County. The parish's most notable vocation was the late Archbishop Albert Daeger of the Diocese of Santa Fe, New Mexico. Rosemary Kreutzjans, a member of the parish, points out that Archbishop Daeger was her father's half brother. A portrait of Archbishop Daeger hangs in the rectory at St. Anne's.

The present St. Anne's Church has stood since 1866. For many years its pastor served nearby St. Dennis as a mission. In 1971, St. Anne's became a mission of St. Mary's in North Vernon. Father Arneson was assigned as pastor at St. Joseph



Father John Bankowski



St. Anne parishioners are (left to right, back row) Kenny Vogel, Father Arneson, George Kreutzjans and Jim Matern. In the front row are Josie Vogel, Jan Richart and Rosemary Kreutzjans.

parish and administrator at St. Anne's in 1973, because the North Vernon parish no longer had an assistant pastor.

Kenny Vogel, a parishioner, says the community making up St. Anne's has always been "closely knitted together." However, Father Arneson notes, a close relationship to other parishes makes that community, and the parish's geographical boundaries, hard to define. "When you go out to say Mass on a weekend, you don't know what you're going to find," he says. One parishioner, Jane Richart, said, "I didn't even know they had boundaries."

The parish is tied not only to St. Joseph's and St. Dennis, but also to St. Mary's, Greensburg, and St. Ambrose, Seymour. In addition, because St. Anne's School closed in December 1961, some who live within the geographical boundaries of St. Anne's attend school and Mass at St. Mary's in North Vernon.

Jim Matern of St. Anne's was attending school there when it was closed. At that time, the school was operated as part of the Jennings County school system, but Mrs. Kreutzjans notes that Catholic children there attended daily Mass. Today, the building still serves the parish when meetings and other activities are held.

"You don't need a lot of organization" in the parish, Father Arneson says. "If something comes up, you get on the phone and the word is spread."

Many activities in the parish are coordinated by the Altar Society, including the cleaning of the church, bingo, card parties and lunch after funerals. The parish also has a Poor Souls' Society.

The parish operates its high school CCD program in conjunction with St. Joseph's. Classes were taught separately in the parishes in the past, Father Arneson says. "But this year I decided to see how it would work if we alternated and had all of them here one week and at St. Joe's the next." Classes are held on Thursday evenings during the school year.

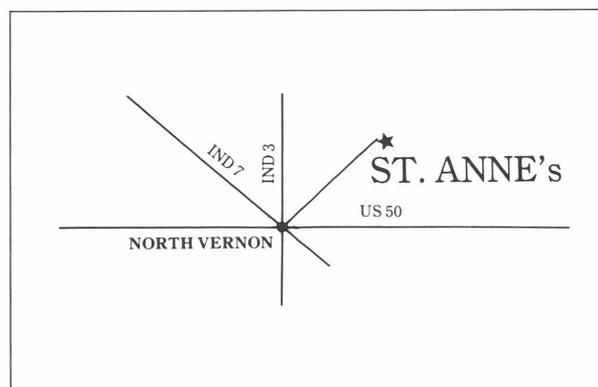
The religious education program for grade school children involves four or five lay teachers each year who are "very generous," Father Arneson believes. "They give of their time and they give of themselves."

For recreation, parishioners participate in county-wide church league athletics. They also

have "parish get-togethers," but Mrs. Kreutzjans remembers when "people would come from all over" to parish picnics and chicken dinners at St. Anne's.

"I'll never forget those," she says. She recalls the work her mother put into the events, including making quilts for the picnic each year. On the day of the picnic, she says, "they would start with Mass and go all day."

The first church was built at St. Anne's in 1850. Before Father Arneson was appointed administrator, Father James Dede attended the parish from St. Joseph's from 1972-1973; Father Bernard Voges did the same from 1971-1972; Father Richard Smith was pastor from 1967-1971; Father Robert Willhelm was pastor from 1957-1967; Father Carl Sahn was pastor from 1950-1957; Father Joseph Laugel was pastor from 1943-1950.



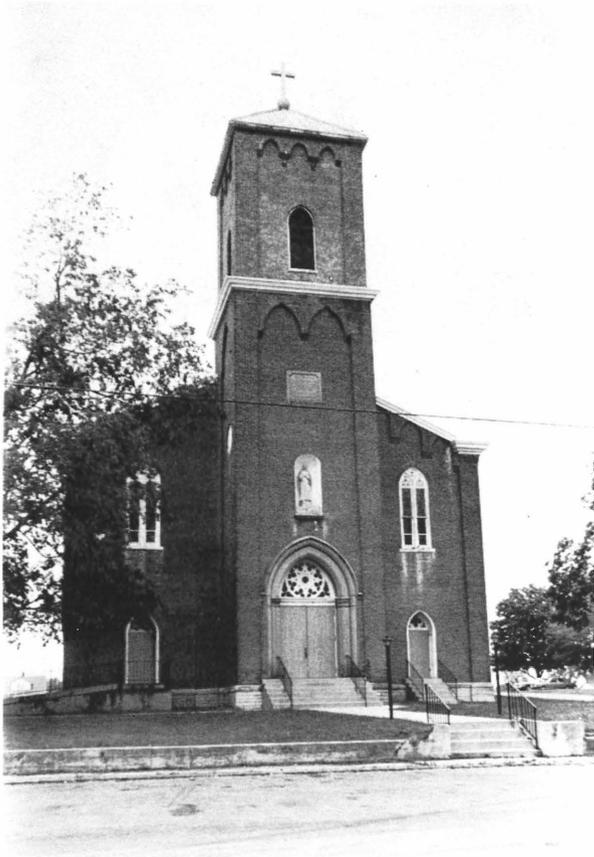
St. Joseph

St. Leon

Fr. John O'Brien, *pastor*

St. Joseph's Parish at St. Leon in Dearborn County has throughout its history been able to make-do, substitute and do without. Largely a farming community, the parish is dedicated in a special way to St. Joseph. In 1848 in the midst of a cholera plague, the parishioners of the first log church met and prayed for deliverance. No one fell ill. To this day, in gratitude, they keep March 19 as a holy day.

Father Joseph Ferneding had established the new parish in 1841 when he built a log church.

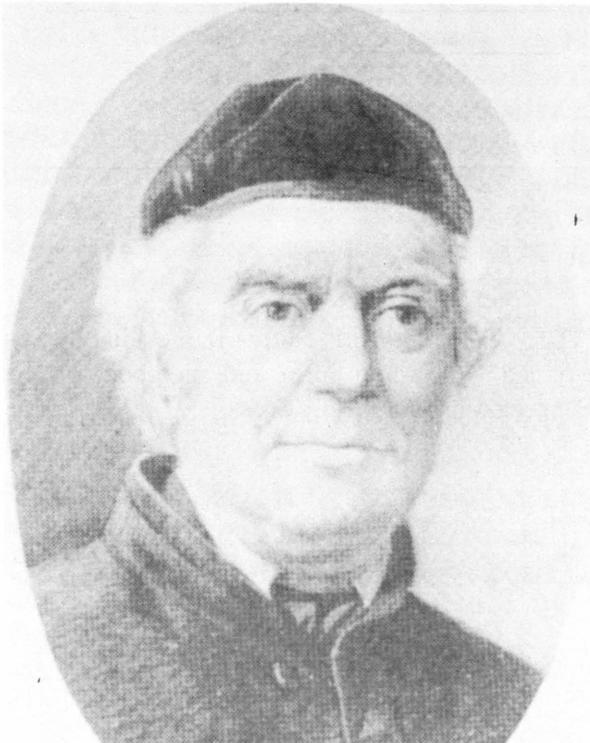


Apparently he did so without consulting the bishop of the diocese, Celestine de la Hailandiere. According to the parish's history, Father Ferneding hoped to draw migrating German Catholics to the area. But the bishop worried about multiplication of services since there was a neighboring Irish church in Dover. He agreed to the building of a chapel but withheld permission to found a parish.

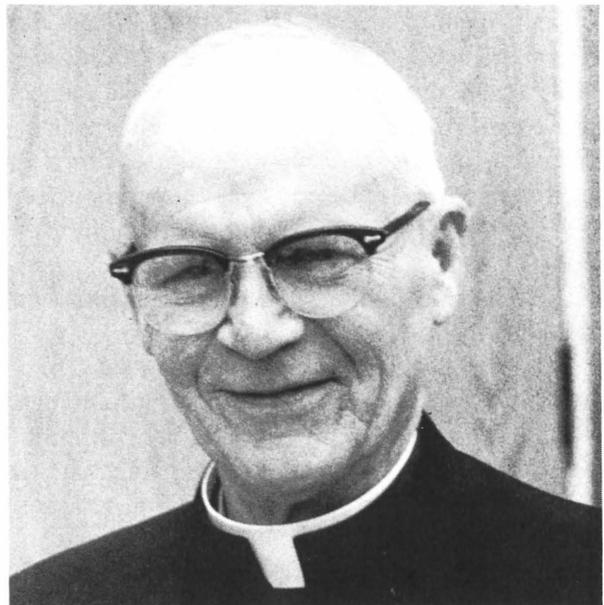
In 1853 Bishop St. Palais appointed a resident pastor, Father Jacob A. Moschall. In the early 1860's under Father Anthony Scheidler, the present church was completed with a 120-foot spire, a new rectory and school. The old log church was torn down and sold piecemeal. Not until recently was a piece from the door recovered and this single, carved slat now has a place of honor outside a new reconciliation room.

In the 1800's St. Leon had strategic importance as a crossroads. Its thriving businesses included flour mills, saw mills, cooperages, brickyard and breweries. But as railroads came to be and easier transportation means grew, customers traveled to buy goods at reduced prices and St. Leon's small businesses were forced to close. The population dwindled and not until 1948 did better roads and the automobile again bring an upswing.

Father Adam Ebnet came in the 1930's, a difficult time for the country. The huge Gothic church needed repair. But it was in debt. Being a



Father Joseph Ferneding



Father Robert Lehnert



Demonstrating her bell ringing technique in the left photo is Angela Wilhelm. Learning from her are former pastor Father Richard Grogan, current resident Father Robert Lehnert, and Doris Frey and Rosemary Bruns. Summer Bible school enthusiasts in the right photo are Joe Middendorf, Dorothy Abplanalp, Sister Jonette Scheidler, Sister Marita Rose Hogan and Elsie Stenger.

frugal soul, he repaired much of it himself, and pulled the parish out of debt leaving a \$15,000 balance. But the cost of repairing the beautiful 120-foot steeple, pride of the parish, seemed prohibitive. So, as the parish history records it, Father Ebnet tore it down and roofed over the hole.

Today the parish is administrated by Father John O'Brien who resides at Yorkville. Retired Father Robert Lehnert resides at St. Leon.

Sisters of St. Francis began a school in 1856. A second one was built in 1865. Men teachers were hired for the boys but in 1885 the sisters convinced the people "they could handle the young terrors of the community" and so mixed classes began.

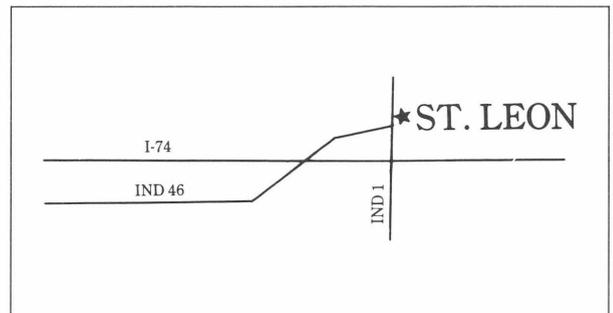
The school closed in 1972 after being de-commissioned by the state board of education. St. Joseph's was one of a number of parochial schools in the state which functioned as a public school. Today a strong religious education program serves the parish. A Legion of Mary is very active and the rosary is offered before each Sunday Mass.

The Angelus still permeates the countryside each day as the four old bells are rung each morning at 6 a.m. and again at noon and at 6 p.m. Angela Wilhelm, mother of 13 and grandmother of 31, got this job 29 years ago from her mother-in-law as the older woman's last daughter married and left home. The bells have saints' names—Joseph, Mary, Gabriel, and Ann.

"I didn't think I could do it with all my own kids," said Mrs. Wilhelm. "But my husband said it was an honor. So I said 'yes.' Once in a while,

when it was snowing and below zero I would ask him if he would like the honor. And he would do it!"

The honor of working for the church has meant a practical commitment of time and energy for this family and many others at St. Joseph's. But no one ever seems to mind.



1842

The University of Notre Dame du Lac is founded by Father Sorin and members of the Congregation of the Holy Cross.

St. Lawrence

Lawrenceburg

Fr. Thomas Amsden, *pastor*

St. Lawrence Parish in Lawrenceburg is, according to its pastor, "more of a family and not

just a bunch of people worshipping together.” Father Tom Amsden says parish and family life are combined as one here and that’s typical of small towns. For the nearly 1,800 parishioners “it’s a sign of spiritual life. They have a good time working and praying together.”

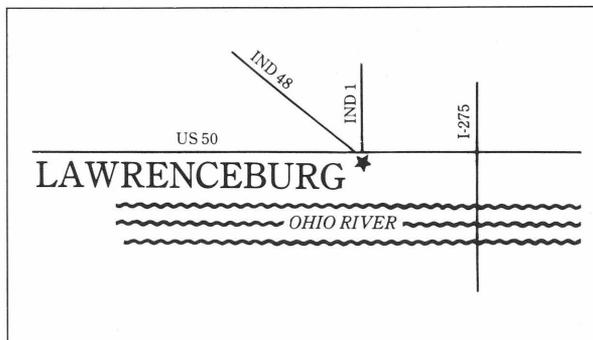
Father Amsden has been pastor here since 1978. Some in his parish family have let him know that they can be counted on if he needs to talk to someone. After a group of grade school children had a slumber party at the rectory one night, he found a note under his pillow which read: “Father Tom, remember to call me any time if you’re lonely.”

The family spirit is reflected in activities like St. Lawrence’s parish festival. Reinstated six years ago after an interruption of several years, the first festival netted \$5,000. But the point, according to the pastor, is that it’s “something all of us work for.”

The town of Lawrenceburg was founded in 1802. By 1840 there were 15 Catholic families who held worship services in a home rented for that purpose. In 1842 one Nicholas Hoffer deeded to Bishop de la Hailandiere a lot about a block away from the present church and the cornerstone of the first church was laid. Dedicated in 1847, the church served a fledgling parish until the present one was built in 1867. Priests from the surrounding parishes attended the needs of Lawrenceburg Catholics until 1866 when Father Clement Scheve became the first resident pastor.



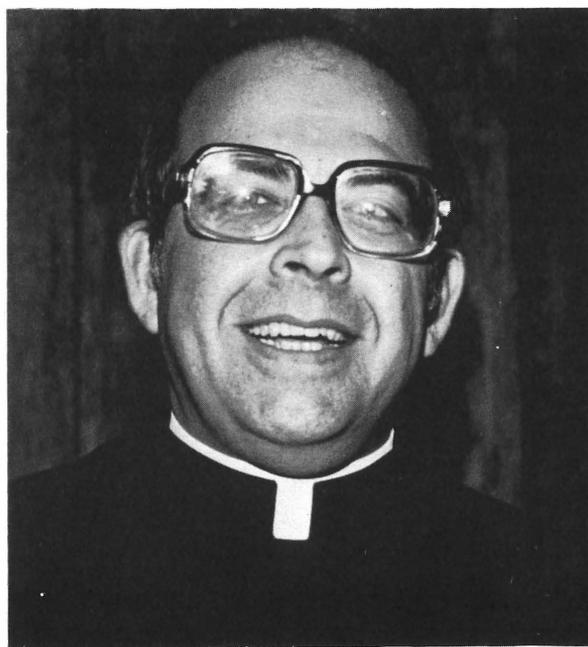
An undated photo of a ceremony at St. Lawrence Parish, Lawrenceburg, from the files of the old Indiana Catholic and Record.



Flooding of the Ohio River in three successive years beginning in 1882 damaged the parish plant severely and increased the parish debt from \$22,000 to \$27,000. A debt reduction plan in 1891, however, wiped this out in two years.

The flood of 1913 again severely damaged the parish plant as did one in 1937 which surpassed the damage done by all other floods. At that time officers of the American Red Cross aiding flood victims in the town told the pastor, Father William Kreis, that the organization could not aid the church because it was against its policy to do anything for churches and schools.

It was Father Ignace Klein of St. Nicholas Parish near Sunman who attended St. Lawrence from 1859 to 1866 and who saw the need for building a new church at Lawrenceburg. He made



Father Thomas Amsden

preparations to do so but wanted to build the church at the southwest corner of Front and Second Streets in what is called the Newtown section of the town. The church would have been on higher ground and in less danger of floods but he met with so much opposition from those who lived in the old part of town that the work was discontinued.

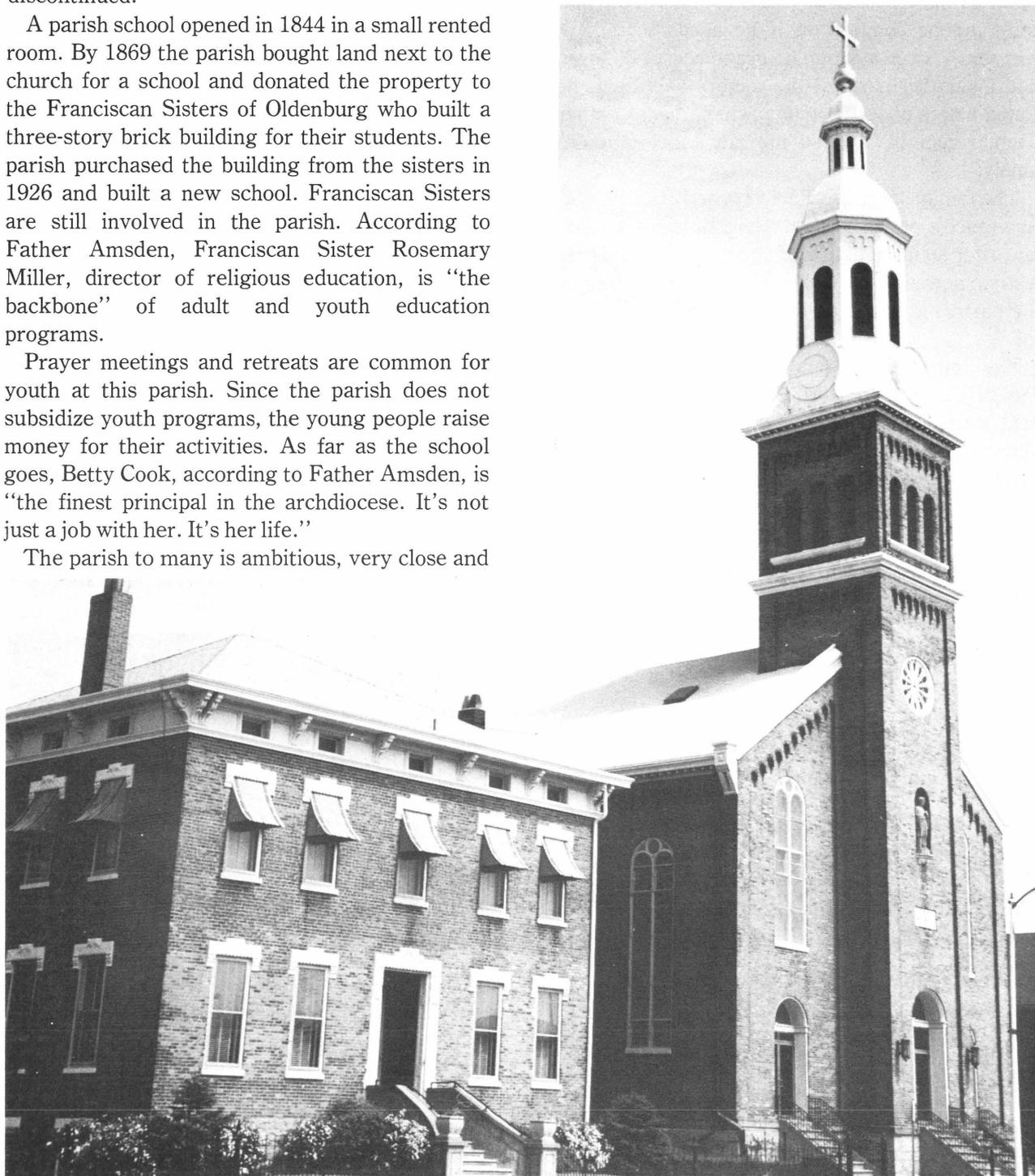
A parish school opened in 1844 in a small rented room. By 1869 the parish bought land next to the church for a school and donated the property to the Franciscan Sisters of Oldenburg who built a three-story brick building for their students. The parish purchased the building from the sisters in 1926 and built a new school. Franciscan Sisters are still involved in the parish. According to Father Amsden, Franciscan Sister Rosemary Miller, director of religious education, is "the backbone" of adult and youth education programs.

Prayer meetings and retreats are common for youth at this parish. Since the parish does not subsidize youth programs, the young people raise money for their activities. As far as the school goes, Betty Cook, according to Father Amsden, is "the finest principal in the archdiocese. It's not just a job with her. It's her life."

The parish to many is ambitious, very close and

hard working. It gives them a feeling of closeness. And that draws people to stay. Young people go to college, but they come back.

To Father Amsden parishioners have given an incurable optimism for life. Looking forward to tomorrow he predicts: "Every day in Lawrencburg is better than the day before."



1843

The diocese of Chicago is formed in part from the diocese of Vincennes. The Diocese of Vincennes now comprises only the state of Indiana.

St. Mary

Lanesville

Fr. Albert Ajamie, *pastor*

From the outside, the brick church on the hill overlooking Lanesville looks like many older Catholic churches. But inside, stone-covered walls and modern appointments make the building appear new.

That modern touch was added after the church was struck by lightning in 1948, and a fire destroyed all but the outer walls. The shell was rebuilt "with a lot of donated labor," according to Maurice Kochert, and the interior finished with stone.

Like the building, the parish itself is a combination of old and new elements.

The parish was established in 1854 with the purchase of an existing building, and consecrated to Mary, Mother of Mercy. A frame church was

built around 1850. It was replaced with the brick church, first occupied in 1860 but not completed until 1864.

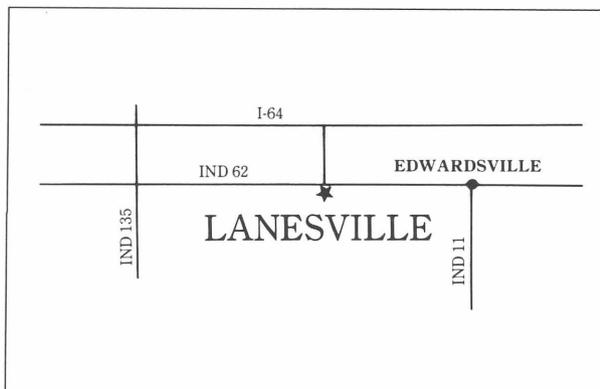
Father Leo A. Schellenberger, a native of the parish who returned after retirement in 1973, noted that "by reason of their German background, the people are solid citizens and really live their faith."

Father Joseph Sheets, who was pastor until 1983, said parish population is "pretty much stable," with about 270 families. He pointed out that Lanesville is "close enough to Clarksville, New Albany and Louisville that people go there to work." Thus, there has been no industrial development in the area.

At one time farms provided income for many families in the area, but "today very few depend on farming for a living. They farm for their own consumption."



With former pastor Father Joseph Sheets are some St. Mary's parishioners—(left to right) Maurice Kochert, Mrs. Marie Day, Norbert Rochner, Philomena Richmer, Patricia Glotzbach and Father Leo Schellenberger, a native of the parish who now lives there in retirement.



Another reason for stability in population, Kochert added, is that “nearly all of the people in this area are homeowners, not tenants.”

While numbers have remained the same, Father Sheets thought “the parish has grown because of the volunteered help of some—donations of time and material that we have not had to put out money for.”

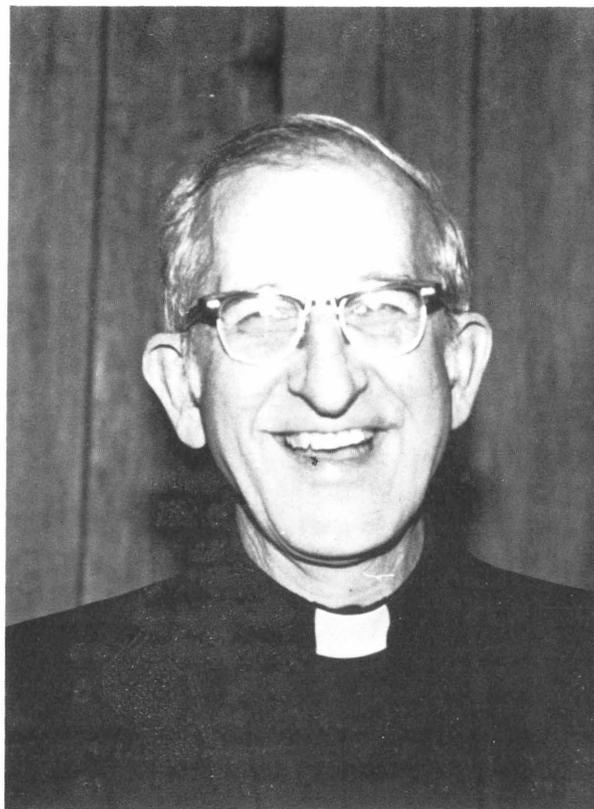
Parishioners sponsored their first picnic in 1921. That tradition was interrupted in 1943 because of World War II, and revived in 1957. Kochert has been co-chairman every year since 1957. He noted that “it is a very good source of income, but even if it made not a penny, it would still be a good function.”

Father Schellenberger noted that the picnic also serves as a homecoming for former parishioners.

Kochert is one of several with long records of service to the parish. Marie Day, mother of Father Wilfred Day, has been cafeteria manager for the past 30 years and cook for the last 16. She serves about 100 lunches each day, and also was picnic co-chairman for 10 years. Philomena Richmer has spent 37 years as housekeeper for pastors at St. Mary’s. Norbert Rochner has served as custodian for 43 years.

St. Mary’s School is one of the last parish schools in the archdiocese operated as part of a public school system. The arrangement leads to steady enrollment and, according to Father Sheets, “is good financially, but it’s not good for unity. We do not have to put out the money to support the school, but at the same time you have to live in the township to send your children to the school.”

Under the arrangement, the township school board handles personnel and curriculum. “We teach religion,” Father Sheets said, and “the



Father Albert Ajamie

community is very cooperative.” Four teachers, including three nuns, teach grades one through six. The public school system also uses the building for kindergarten.

In addition, about 25 students from the parish attend Providence High School, Clarksville. That number has dropped, especially since seventh and eighth grades were eliminated at the parish school, forcing students to attend the public school after sixth grade.

For those attending public school, CCD classes are offered. They meet three Sundays each month, September through April. In addition, volunteers take care of pre-school children during Mass and offer to the oldest of that group some religious instruction. Because St. Mary’s school is operated by the township, the parish board of education handles only CCD programs.

Other parish organizations include CYO for youth, St. Anne’s Society for women, and an “Over 60” group for senior citizens. Father Sheets called the St. Anne’s Society “the backbone of whatever is done in the parish”—serving lunch at funerals, taking care of the church’s sanctuary and “anything they are called on to do.”

St. Mary's is seeking spiritual growth in four areas. A confirmation program has been implemented with two hours of class each week for 10 weeks and 30 hours of service to the community or church. Father Sheets saw it as "a good thing for the teachers and children in terms of developing their faith."

Evangelization programs are being designed.

Finally, renewal weekends "have stirred up some of the tired blood in the parish." They have encouraged growth among parishioners in spirituality, voluntarism and "becoming more aware of those around them and expressing their faith."

Father Albert Ajamie has been pastor since the summer of 1983.

1844

The first synod of the Diocese of Vincennes is held in early May. This is a meeting of the bishop with all his clergy to decide matters of church discipline and ritual for the diocese . . . Samuel Morse sends the first message on a U.S. telegraph line from Washington to Baltimore.

St. John

Enochsburg

Fr. Ambrose Schneider, *pastor*

In 1842, Gerhard Bohman and Henry Kinker of Enochsburg asked Father Conrad Schniederjans of Oldenburg for permission to build a church in their community. The pastor replied, "Not everyone can have a church back of his kitchen."

But Bohman and Kinker persisted, and a log church was blessed in 1844 by Oldenburg's new pastor, Father Francis Joseph Rudolf. Their determination still exists today, in the descendants of the early Enochsburg families—Bohman, Huser (pronounced "hoosier"), Kinker, Koehne, Volk, Walke, Wanstrath and others.

There was a time, however, when many parishioners were ready to give up. Construction of a stone church began in 1856. Father Rudolf hired a contractor, who accepted payment and left town before the work was finished.

Faced with severe criticism, Father Rudolf hired another contractor, who was to complete the building in 1858. But while workmen were installing a truss frame for the roof, a scaffold board

cracked. The frame fell through the scaffold, killing two men and injuring several others.

A parish history states that for the next year "bare, unprotected walls, the bloodstained timbers on the ground, the gaunt trusses of the tower seemed the monument of a noble but hopeless effort."

But in 1859, Henry Schroeder and Bohman, whose son died in the accident, found a carpenter to finish the roof. The church, still used today, was completed in 1862.

St. John's is proud of its history, and still values tradition, says Father Ambrose Schneider.

But as pastor of St. John's for 31 years, Father Schneider has seen a number of changes in the





Father Ambrose Schneider

parish. “We had an excellent CCD program even before our school closed,” he says. The religious education program involves 14 teachers and aides, and 95 percent of the parish’s students. The school, closed in 1965, was replaced in 1974 by an education building for classes and various meetings.

The choir is also an important part of the parish, notes Judy Kinker, director of music. She is especially proud of the midnight mass each Christmas.

Active organizations at St. John’s include CYO and NCCW. Isabella Volk, full-time housekeeper and keeper of the church for 20 years, says the NCCW is involved in a number of activities.

They plan Christmas, Easter and Halloween parties for the children, serve lunch after funerals in the parish, and “every time the deanery NCCW has something going on, we help.”

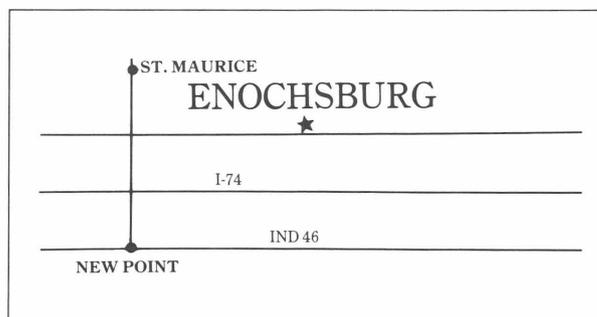
A senior citizens’ group meets monthly and provides “Christmas cheer baskets” each year, Anna Kinker notes.

But the major social event is the parish picnic, which began in 1880. “It’s a week’s worth of hopping and jumping, all in one day,” according to Dolores Forsting.

Father Schneider boasts that “we have the best picnic grounds anywhere.” The “grounds” are all



Hungry visitors dig in at the annual St. John’s picnic in 1977.



under one roof—a 60 x 150 foot building with room for tables, booths and games. The building is also used for family reunions and other gatherings.

Mrs. Forsting, Anna Kinker and Marge Litmer make up the picnic food committee. Joe Kinker, parish council president, serves as “chicken fryer.” As owner of nearby Fireside Inn, known for fried chicken, he was the natural choice. Kinker is in charge of frying 2,500 pounds of chicken for 3,000 dinners at the picnic each year.

The parish hall, a recent addition to the 16-acre grounds, includes a deep fryer for the chicken and a 60-gallon cooker for the turtle soup—150 gallons of it for each picnic.

Quilts are a tradition at the picnic, and Marie Bohman, Clara Duvelius, Margaret Kinker, Elizabeth Volk, Mary Lou Koehne and others work on them all winter.

Parishioners noted a number of changes in the picnic over the years. Bohman recalls that a bowling alley used to be constructed in the yard every year for the picnic, and children were paid 5 cents per hour for setting up pins.

Mrs. Forsting points out that “years ago each family had to donate 10 chickens or \$10.” Milk, butter, eggs, apples and dish towels, often made from feed sacks, were also given.

The picnic serves as a reunion of family members and former parishioners. “It’s the only time a lot of them come back each year,” Mrs. Forsting says.

Another reunion, Father Schneider points out, is the “50th anniversary first communion breakfast”

for those who made their first communion at St. John’s.

Parish historian Dorothy Schwegman credits Father Schneider with helping shape the St. John’s of today—proud of its past but conscious of the need to change. In written comments about the parish, she notes that “Father treasures all that was good in the old ways, but he has also helped us know, love and accept all important changes in thought and liturgy since Vatican II.”

St. Mary-of-the-Rock

St. Mary-of-the-Rock – Fr. Joseph Klee, *pastor*

To get to St. Mary of the Rock Parish you take the Sunman-Milan exit off Interstate 74 and turn north. Almost immediately you come to a fork in the road which is not identified. It appears that a sign which might have pointed the correct way used to stand there. But it’s not there anymore.

Nevertheless, if you stay to the left and follow the road which now narrows and is in part a gravel road, you will arrive about three miles later into a beautiful small valley where a handful of houses and a small store cluster around a good sized church and rectory standing on a small hill. As you begin to descend into the small valley you can easily see the steeple which clears all the trees surrounding it.

“When I first got my appointment to come here,” says Father Joseph Klee, the parish’s pastor the last 21 years, “I didn’t want it and I had a hard time finding it. I asked directions and still wasn’t sure I was going the right way. When I drove up the road and saw the steeple in the valley, I thought, ‘Why couldn’t I get appointed to a nice place like this?’ ” Almost immediately Father Klee realized this place was his new home.

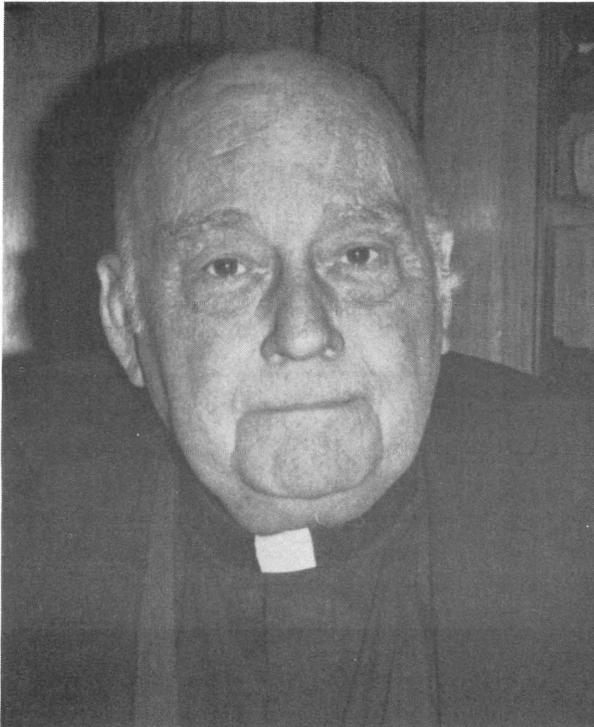
The past 21 years have been good and Father Klee said he’s even got a spot picked out in the cemetery next to the church for himself. This is where he wants to stay.

On some maps of the state of Indiana this spot is identified as the town of Haymond. In the ar-

chdiocese the location as well as the parish is known simply as St. Mary of the Rock.

How did it get that name? Father Klee wasn’t





Father Joseph Klee

sure but he thought it had something to do with the Lourdes grotto behind the church. The grotto was constructed of rock of varying kinds and sizes “from every farm in the area,” according to the pastor. But the grotto is recent and dates only to the mid-1920’s. The parish is celebrating its 140th anniversary this year.

A comprehensive parish history was written in 1944 for its centennial by then pastor Father Joseph Grothaus with the scholarly assistance of archdiocesan historian, the late Father Robert Gorman. Father Gorman says that the name was given to the parish because of the “rugged rocky banks of Pipe Creek which flowed the valley below” the hill on which the church stood.

As far as the Lourdes grotto goes, that was the work of a later pastor. Father Lambert Weishaar, pastor from 1907 until 1929, made a trip to Europe and the Holy Land in the winter of 1920-1921. A substantial donation toward the building of such a grotto had been made to the parish in 1918. When Father Weishaar returned, he actively sought to build it. He suggested that members of the congregation gather up boulders scattered on their farms and haul them to the church. Parishioners made the indentation in the hillside

and fashioned the popular spot. Today a pilgrimage attracting more than 200 people annually is held on the Feast of the Assumption. It has been held ever since the grotto was completed.

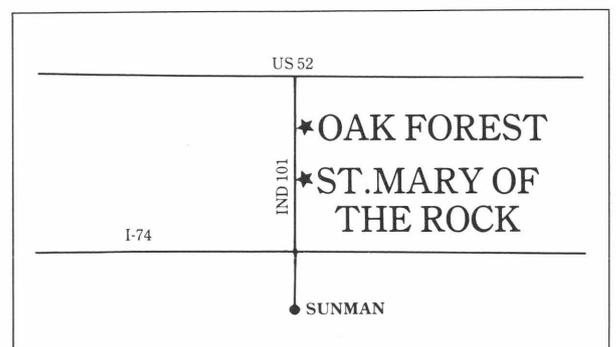
Perhaps the greatest tragedy in the parish occurred in 1906 when a fire in a stable which stood near the church spread to the church itself and destroyed the building. A new building, the present one, was dedicated a year later.

Father Klee expressed great pride in the parish. Some growth is evident as a spillover from Cincinnati continues to add to the population of Franklin County. Other parishes in that county feel it more, he says, but St. Mary’s is not without its new parishioners.

Then there are the converts whom Father Klee identified as having married into older families of the parish. “I have spent long hours praying for the conversion of some people in the area who have actually contributed their talent to keeping St. Mary’s active but who just hadn’t made that step toward membership in the church,” he added.



The shrine of the Blessed Virgin which is the site of an annual pilgrimage each feast of the Assumption.



St. Cecilia of Rome

Oak Forest — Fr. Joseph Klee, *administrator*

In Franklin County, about 10 miles north of interstate 74 southeast, lies the town of Oak Forest with the church of Saint Cecilia of Rome as one of its landmarks. Strangers might have a hard time finding it but parishioners love it right where it is.

Originally a little log church was erected in 1844 on the banks of Wolf Creek in Brookville Township, but with the growth of the parish the need for a larger, permanent church became imperative. The existing church, built on the present site in Oak Forest, was dedicated in the early 1870's. The parish has mostly been a mission of Saint Mary of the Rock.

Since its inception the mission was named to honor Saint Philomena, but more than a century later, in the early 1960s, the authenticity of a canonized Saint Philomena was questioned by Rome and the church was renamed Saint Cecilia of Rome.



Pioneer priests of the parish include Father John P. Gillig, Father William Engeln and Father Henry Koering.

Father Januarius Weissenberger is listed in the archives as first resident pastor of Saint Mary of the Rock in 1857, while Father Aloysius Nonnenmacher was administrator when the present church was built in Oak Forest. Father Lambert Weishaar served the little mission from 1907 to 1929.

Names more familiar to Catholics of the current era appear in later history. In the 1930's Father William Bastnagel, Father Henry Trapp and Father Joseph Grothaus cared for the parish.



The painting of the former St. Philomena which hangs above the altar at St. Cecilia of Rome.

Administering the mission in the late 1940's and early 1950's was Father Thomas Carey. Father Carey, presently living in retirement in Indianapolis, has warm recollections of the place and people. He remembers "the particular spirit of gratitude Saint Cecilia people had for the priest who came over for Mass. They watched him come up the road with expectation, and waved fond goodbyes when he left. Their participation was great, and they kept their cemetery immaculately tended." Father Carey feels that the great respect shown their priests is reminiscent of parishioners of the early Christian church.

Father Flavian Strange was administrator when the name of the church was changed, and Father Joseph McCrisaken succeeded him.

Since 1963 Father Joseph Klee has been pastor of Saint Mary of the Rock and administrator of Saint Cecilia.

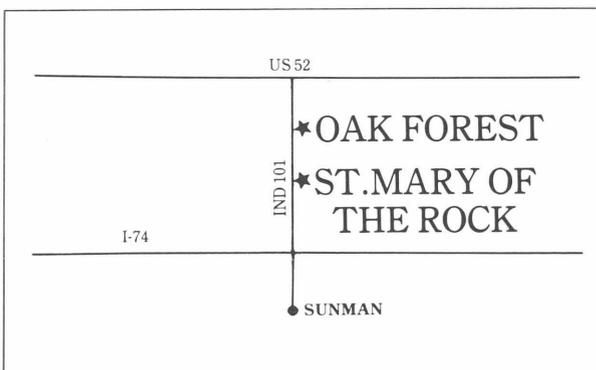
Rapport between both parishes is great, and Father Klee believes this makes for satisfied people. "They do things together and help each other with festivals and the like." A big event for Saint Cecilia people is the annual chicken dinner and picnic.

Educationally, the Sisters of Saint Francis of Oldenburg brought their dedicated teaching to the school while it was in existence.

Presently most children attend Saint Michael School in Brookville while the few in public school get religious education every week at Saint Michael's.

As for adults, Father Klee has Mass for them every Wednesday evening and then gives them religious education instructions afterwards.

In words of the administrator of this 140-year old parish, "The parishioners are happy. Their pastor is happy."



Parishioners eagerly do the cooking and preparations at the parish's annual chicken dinner and picnic.

1845

Texas becomes the nation's 28th state; a year later the Mexican War erupts. Bishop Hailandiere offers his resignation to Pope Gregory XVI but it is refused.

St. Michael

Brookville

Fr. Louis Schumacher, *pastor*

The construction of the Whitewater Canal with its influx of Irish Catholic laborers and the arrival of German Catholic immigrants in western Franklin county are said to be the principal reasons for the founding of St. Michael's Parish at



Brookville in 1845. The German immigration was a permanent one. The Irish laborers remained until the canal boom was over.

Baptists and Methodists preceded the settlement of Catholics in large numbers. The parish was established on January 23, 1845 and was likely named by Michael Schrank, prominent early pioneer who, together with Melchoir Witt, had been instrumental in assisting with the parish's founding.

Father William Engeln, pastor at nearby St. Peter's, had charge of the parish and came once a month to offer Mass for the 15 families there. By 1855 a school was established for some 30 children in the parish by Sisters of St. Francis from Oldenburg.

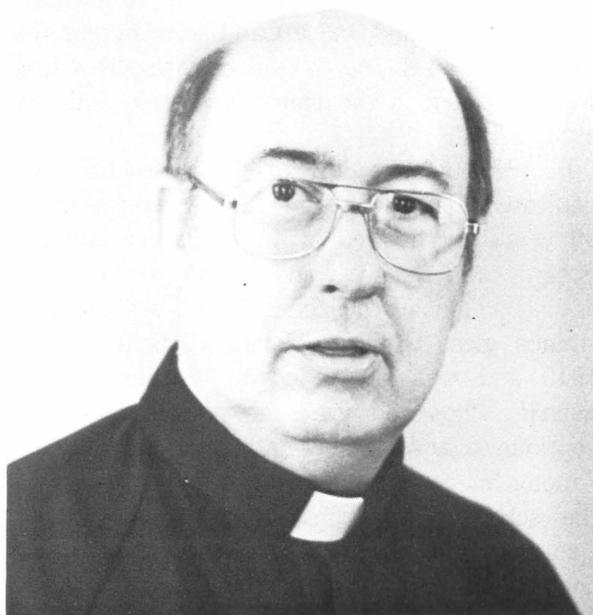
It is the school which present day members of St. Michael's see as their special mission. That's in part because it now serves six parishes in addition to its own. Children come from St. Mary of the Rock at Haymond, St. Cecilia at Oak Forest, St. Peter's at St. Peter, St. Joseph at St. Leon and Holy Guardian Angels at Cedar Grove.

The first school building was constructed in 1873 though the sisters had been there 12 years. Mother Antonia, the Franciscan Mother Superior at Oldenburg, purchased a residence for the sisters in 1867. The parish was poor and could not afford to house the sisters. As was the custom of the day, the sisters maintained a garden in order to support themselves with food. It was not unusual for teaching sisters to have small plots of land near their convents to grow food for themselves.

Father Louis Schumacher, the parish's present pastor, says the school seems worth its price as "the highest percentage of the parish budget." From Father Schumacher's perspective, the school is a force which affects the whole community. "Maybe everyone in the county can't attend, but maybe the next generation will."

Father Januarius Weissenberger, pastor at St. Mary of the Rock in the 1850's, took charge of the Brookville mission and by 1857 work began on a church building. The cornerstone was laid March 12, 1858 under Jesuit Father F.X. Weninger. The church was dedicated March 25, 1862 by Father Otto Jair, a Franciscan from Louisville.

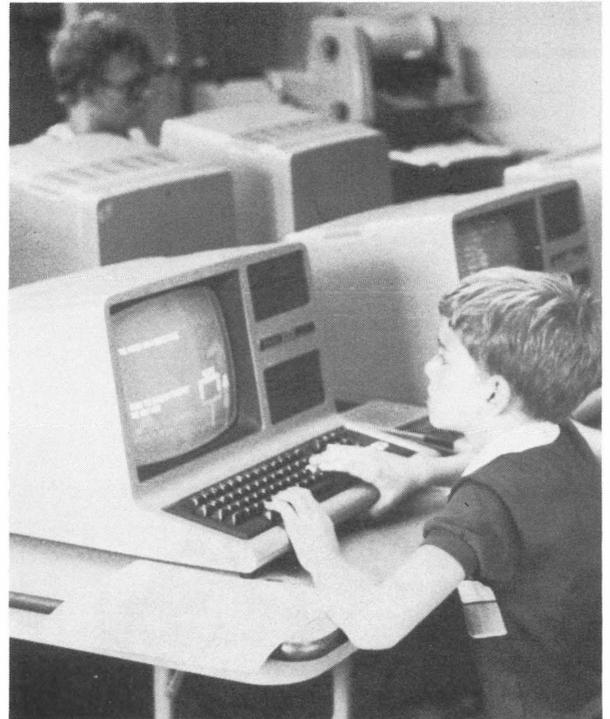
The church wasn't quite completed, however. It lacked a steeple. The first resident pastor was appointed in 1863, Father George H. Ostlangenberg, a native of Germany educated in



Father Louis Schumacher



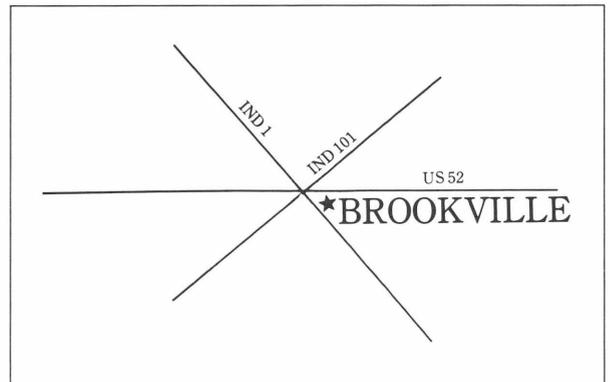
Pupils at St. Michael's School use computers on a regular basis. Even Father Schumacher seems interested.



the United States. A large frame house north of the church was purchased as a residence for him. The steeple was completed during Father Ostlangenberg's five years at the parish.

Father Meinrad Fleischmann succeeded Father Ostlangenberg in 1868. He is said to have been the first diocesan priest to complete his entire course of studies at St. Meinrad. He organized a cemetery society for the purpose of purchasing a new burial ground and a Catholic cemetery was established on the north edge of town. New bells were installed in the church's steeple and new altars added.

In 1873 the first brick school structure was dedicated. Father Flesichmann served the parish 29 years and retired in 1897. Father Anthony Schenk came that year and remodeled the church adding steam heat, electricity and several large stained glass windows. Father Schenk died in 1910 and was succeeded by Father Andrew Schaaf, whose 35 years as pastor until 1945 continue to be remembered by older parishioners. Among his contributions were the remodeling of the school which continued to grow. Father George Saum succeeded Father Schaaf and continued the St. Michael's tradition of a skilled administrator and caring pastor. Father Schumacher has been pastor since 1968.



St. Mary

Navilleton

Fr. Charles Berkemeier, *pastor*

A few German Catholics settled the northwestern Floyd county area which became Navilleton around 1844. They made plans to build a log church, according to George Oster, St. Mary's parishioner who wrote a brief history for the parish directory, and the church was completed the following year. They used trees on the

site as logs for the structure. The site of that log church is at the center of the parish cemetery across the road from the present church building. The cornerstone from the log church and its holy water font are on display before the cemetery's lifesize crucifix.

The settlement known as Navilleton was named for the Naville family, whose descendants are still found here. The descendants of many other early settlers are likewise still present—names like Hausman, Missi, Herman, Kastner, Kiefer, Kinberger, Miller, Leuthart, Ott, Piers, Schindler, Seng and Stengel.

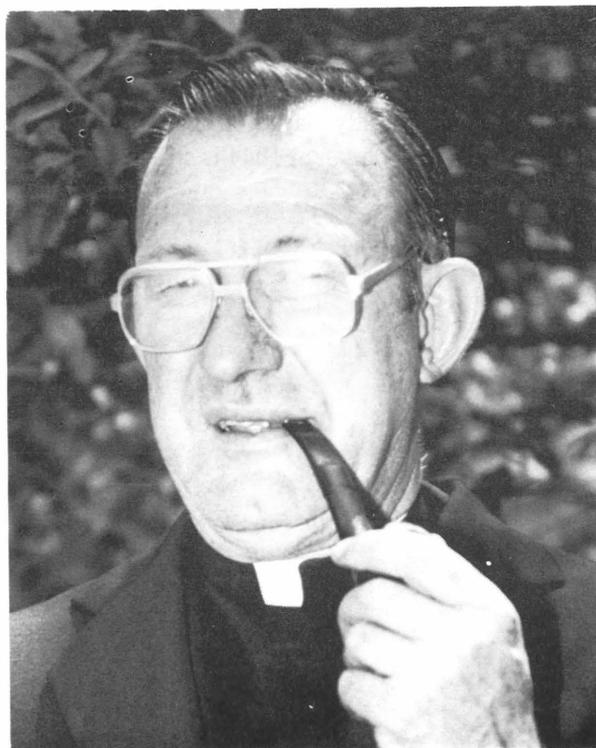
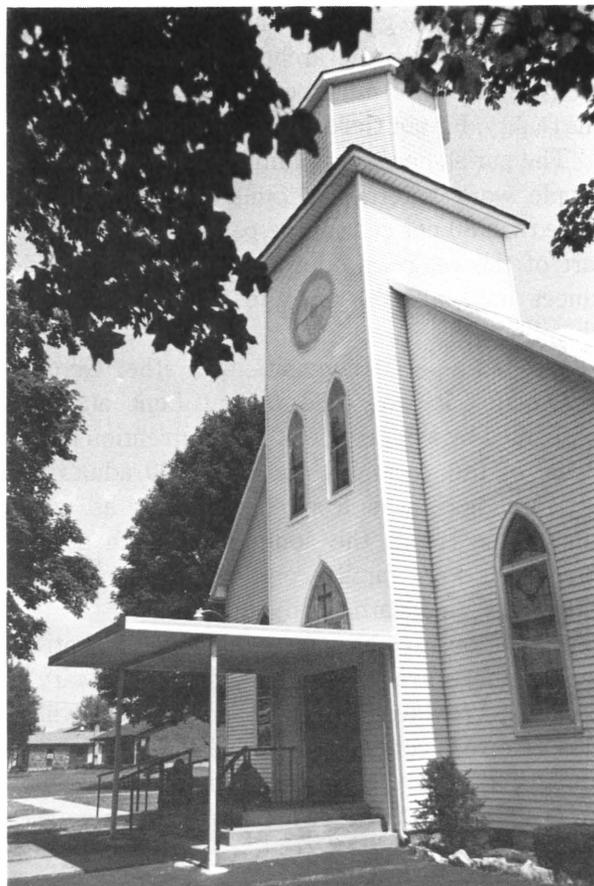
Ecumenism has been proudly employed at St. Mary's since its beginnings. The story is told that one George Collins was riding by the site as the first church was being constructed. Making inquiries about what was happening, Collins is reported to have proceeded to spend his entire day helping raise the logs and assisting the members of the new church community. Collins was a Protestant.

The present St. Mary's Church was begun in 1891. According to the parish's history, "more than one-third of the land in this area was still covered with timber. Almost all of the farms had a wood lot. Trees were donated and cut by the men of the parish and hauled by horse and wagon to a mill owned by James Miller . . . to be sawed into lumber for the construction of the new church."

The parish, though still mostly rural, has witnessed some rapid growth in recent years. The migration of people from Louisville into suburban Indiana has increased the parish to "about three times the size it was since Father Gerdon arrived" according to parishioner Julius Smith. Father Bernard Gerdon, pastor from 1976 until his retirement due to poor health in 1983, thought that was a little high but admits that the freeze on construction due to the state of the economy in 1982 kept the parish from growing too rapidly.

In January of 1982 Father Gerdon added a third Mass on Sunday to accommodate an overcrowded church. "The building seats about 200 and we now have about 950 parishioners," he stated. Father Charles Berkemeier is the present pastor.

Parishioners hope to add a multi-purpose building in the future. It could serve a variety of uses for a growing parish including youth recreation but also the possibility of ac-



Father Charles Berkemeier

commodating the growing number of parishioners for worship. With the archdiocese's shortage of clergy, some plans must be made for dealing with this reality, Father Gerdon conceded.

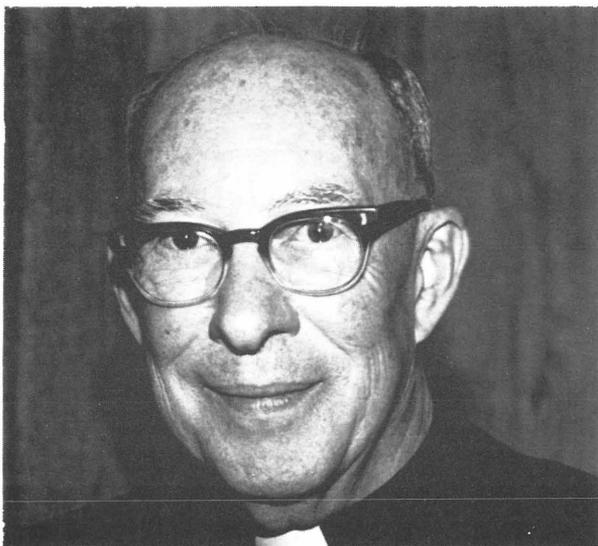
"The parish has strong family unities," he said. People work together to build a strong parish. More than 80 per cent of the parish's children are part of the religious education program but advances have also been made in adult religious education.

"We had a parish convention," Father Gerdon explained. "It was held during Lent and accompanied by a Seder Meal. The convention had a theme of life vocations and over 100 adults attended. There was a pitch-in dinner as well. Among the things the adults dealt with at the convention were family communications, coping with stress, and death and dying."

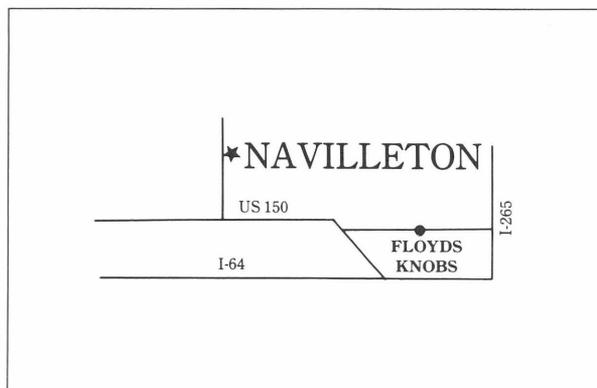
In addition to the adult religious education efforts, there are 13 students from St. Mary's attending Providence High School in Clarksville. This is a real commitment on the part of some families, Father Gerdon believed, because those families provide their own transportation to the school.

Attempts to be involved in ecumenical programs with other churches in the area have been made particularly through an annual Lenten breakfast.

The parish census of 1982 showed that one-third of its 900 members were under age 18. That projects a potentially large parish. What the German Catholics began in 1844 is still growing.



Father Bernard Gerdon



1846 St. Andrew

Richmond

Fr. Robert Mazzola, *pastor*

The Catholics of Richmond were visited for the first time as early as 1836 when the state was only 20 years old. Father Joseph Ferneding came from New Alsace in Dearborn County twice a year. Father Michael O'Rourke from Dover followed and from June of 1845 until August of 1846 Father Vincent Bacquelin came from St. Vincent's in Shelby County every two or three months.

It was during Father Bacquelin's visits that a lot was secured for the eventual building of a church. Samuel Perkins, a judge on the Indiana Supreme Court, sold it to Father Bacquelin for \$100.

In August, 1846, Father John Ryan became the first resident pastor. The Catholic population had grown and Father Ryan oversaw the laying of the cornerstone for a new church. Known as St. Andrew, the church dedicated by Bishop Hailandiere favored a large German population in Richmond.

German Catholics in the 19th century clung to their customs and language. Many parishes held services in German and wherever this was the case the bishop appointed a German speaking priest. However, Bishop Hailandiere was opposed

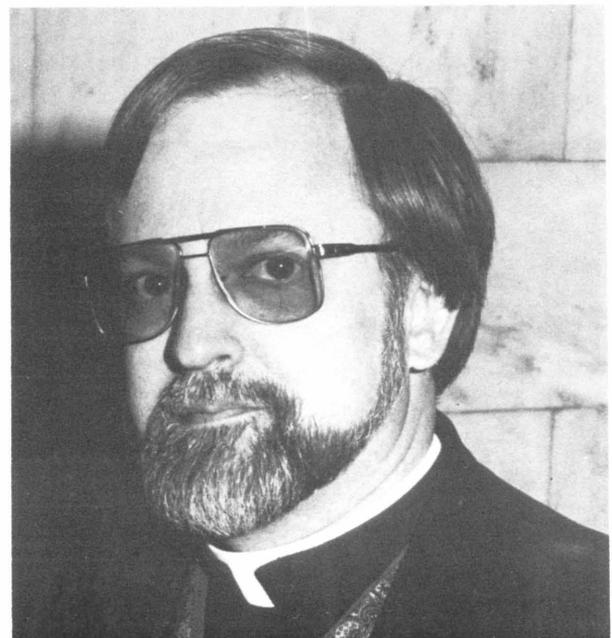
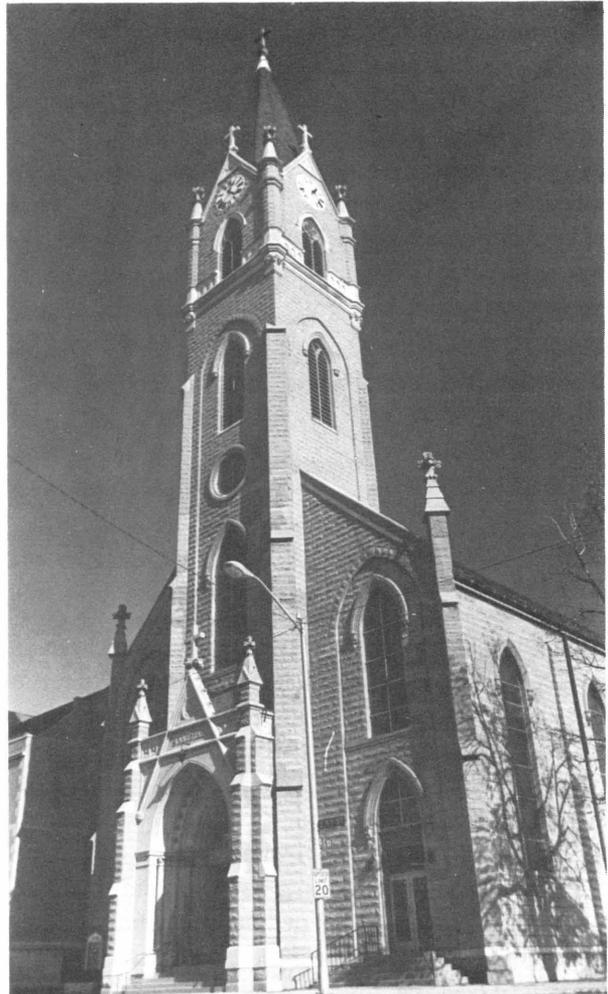
to the formation of distinct national parishes, mainly for economic reasons. Bishop St. Palais reversed this policy shortly after he assumed control of the diocese in 1848 and soon, St. Andrew was well on its way to becoming predominantly German. Irish families founded St. Mary Parish a few blocks away.

Father Frank A. Roell who became pastor in 1899 built the present church which was blessed in the summer of 1901. The former church suffered a disastrous end when lightning struck it in 1900 and a resulting fire destroyed it in less than an hour.

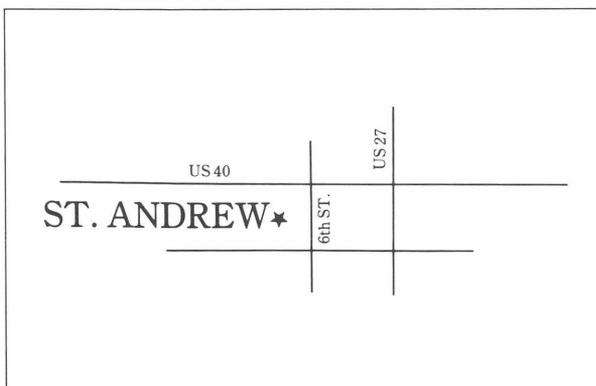
Father Roell was pastor until his death in 1945. He was succeeded by Father Cornelius Bosler who retired as pastor in 1961. Father Richard Hillman followed and he retired in 1972 due to ill health. Father Clifford Vogelsang came next and remained until 1983 when he was succeeded by Father Robert Mazzola who had been assistant pastor under Father Vogelsang in 1973.

Today the parish is at the core of a tri-parish organization in the city of Richmond. St. Mary and Holy Family parishes organized their Mass schedules in common with St. Andrew during a time in 1980 when the pastors of the other two parishes were seriously ill. That continues even though the other parishes are now fully staffed with their own pastors. But education programs are still shared.

St. Elizabeth Seton School is the successor to three parish schools and is divided between the first four grades at St. Mary and the latter four grades at Holy Family. The former school building at St. Andrew houses the tri-parish coordinated religious education program under the direction of Franciscan Sister Marilyn Brokamp.



Father Robert Mazzola





Father Steven Schaftlein

The parish has anticipated its members' needs in many ways. This includes a ramp for the handicapped to attend church, volunteers and professional baby-sitter care during one Sunday Mass and a special CCD class for children of parents taking instructions.

As Father Vogelsang's term as pastor ended, he was able to say the parish was on a solid financial basis and "as the area people see what is happening here, a large number want to join the church. Those people who meet our parishioners say 'You are so happy. You get a lot out of your faith.'"

To him that means "we must be doing something right."



Father Clifford Vogelsang

1847

Bishop Hailandiere again offers his resignation and this time it is accepted. John Stephen Bazin is appointed to succeed Bishop Hailandiere. Born in 1797 in Duerne, France, he was ordained in 1822 and arrived in the United States in 1830. He served as president of Spring Hill College in Mobile, Ala., from 1832-1836. He became vicar general of the Diocese of Mobile. He is consecrated bishop of Vincennes on October 24 . . . Indianapolis is chartered as a city and elects its first mayor.



Organist Paul Eggert and parish secretary Margaret Svarczkopf display a hospitable spirit to all whom they meet at St. Andrew's.

Father Joseph Kundek, a native of Croatia, became interested in mission work in North America and applied to the Leopoldine Society of Vienna, Austria. He arrived in America late in 1838. Bishop Brute was probably instrumental in his coming for he wrote to the Archbishop of Vienna on Oct. 10, 1837: "With great longing I await the arrival of a new priest, the Rev. Joseph Kundek, of Croatia, whose coming was announced both by your Princely Grace and by Father Kundek himself."



Bishop John Stephen Bazin

St. Boniface

Fulda

Fr. Eugene Hensell, *OSB*,
administrator

Their roots are deep and their identity strong. Their German parents and grandparents founded the town, and like their churches, the people stay around for a long time.

Fulda, a tiny community located in Spencer County, is "about 99 percent" German. Many of their forefathers came from Fulda, Germany, for which the town was named. By profession, most of the townspeople are farmers.

Their pride and joy is their church, St. Boniface, which was entered in the National Register of Historic Places in the fall of 1980, one of only three Catholic churches in Indiana so designated.

It is an accomplishment which delights their former pastor, Benedictine Father Alan McIntosh, and which concretizes the parish's spirit of solidarity and cooperation.

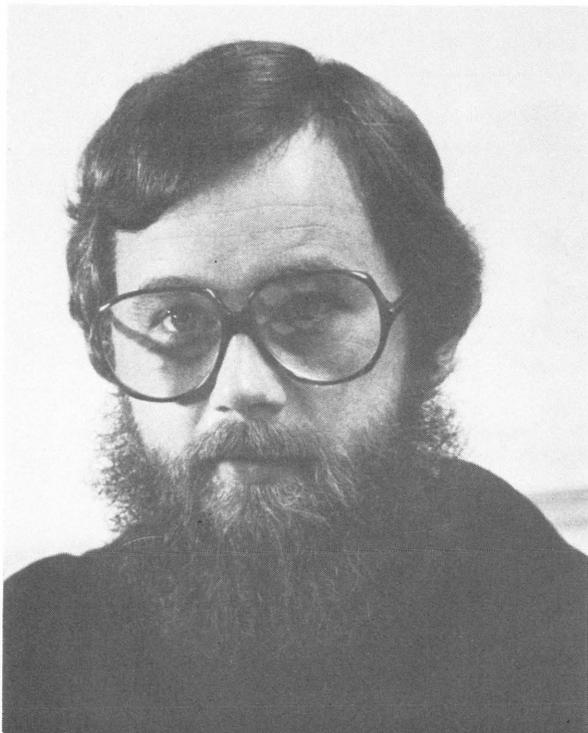
St. Boniface was established in 1847 by a Yugoslavian missionary, Father Joseph Kundek, called to minister to the early German-American settlers in southwestern Indiana. The first church structure stood for a decade or more, but construction on a new church was begun around 1860, under the pastorship of Benedictine Father Chrysostom Foffa. Halted by the Civil War, the structure was completed and the new church dedicated on June 5, 1866, feast day of the parish's patron saint.

The red brick building of Romanesque architecture which housed the small German community of the last century today houses some 450 parishioners whose cooperation their pastor calls "remarkable." It was a community-wide effort which resulted in St. Boniface's recent renovation, climaxing in its national landmark status.





An undated Criterion file photo of members of St. Boniface Parish. Benedictine Father Alan McIntosh, former pastor, is at right.



Father Eugene Hensell, O.S.B.

Its parish council is but seven years old. Joseph Feldpausch's wife was on the original planning committee which set up the council. She wanted to put up a woman for council president but "no one

else would hear of it. They aren't ready for that yet. But there are women on the council," she said. Her husband was council president in 1980-81.

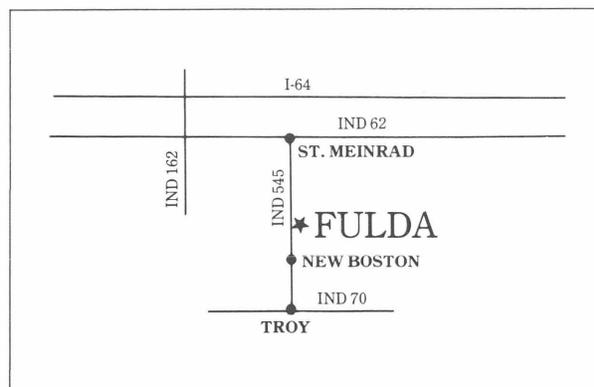
According to Feldpausch, the council's work has been mostly financial but "we have some spiritual plans going on as well." The parish has "a very fine adult and youth choirs which do a splendid job every Sunday," according to Father Alan. A religious education program is also conducted by the parish.

One story told about the parish concerns Father Joseph Villinger who was pastor at St. Boniface for 36 years—from 1890 to 1926. It is said that Father Joseph was never in a hurry. Often Mass lasted anywhere from two to three hours. Even though it was scheduled for 8 a.m., he would often look out a church window and remark to the bell ringer something like "Don't ring the bells yet, I see Henry coming down the road." Mass might begin at 8:30 because Father Joseph waited for all the latecomers. It is said that parishioners also used to fix lunches for their children to take to Mass on Sunday because the children got hungry with Mass lasting so long.

Rose Schulte has lived at the parish for more than 60 years. With Father Alan, she says, the Masses still last long. He "doesn't rush through it . . . he gives us a little more time to appreciate it. People in other places are in a hurry but we aren't. We take time to talk and to get to know each other. I think it's a great thing."

And so it is.

Benedictine Father Eugene Hensell became administrator in February, 1984.





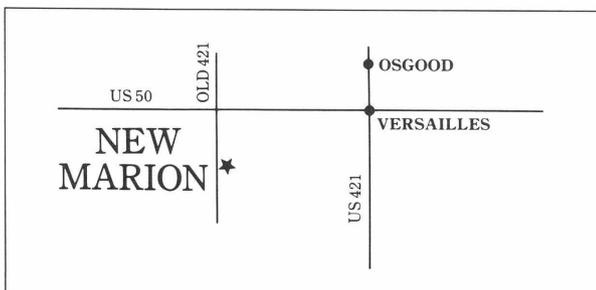
St. Magdalen

New Marion

Fr. John Minta, *administrator*

In 1941 the U.S. War Department claimed 60,000 acres of land north of Madison, including parts of Jefferson, Jennings and Ripley counties. This became the Jefferson Proving Ground, still in use as a weapons testing site. On part of this ground was St. Magdalen Church in southwestern Ripley county. Fifty-three of the parish's 60 families were forced to give up their homes. Many moved from the area.

The 1942 archdiocesan yearbook tersely says: "Last Mass celebrated in the parish Church of St. Magdalen. Parish established in 1830. Present church built in Civil War Days (1861). Must now give way to present war days as the U.S. government required the grounds in that section as a testing ground for explosives. The Most Rev. Bishop presided and preached at this last Mass in old St. Magdalen's on Sunday, February 16, 1941."



A group of former parishioners eventually received permission from Archbishop Joseph E. Ritter to reorganize the parish. They relocated in a former bank building in New Marion, northeast of the original rural parish site. Today it is a mission of St. John's at Osgood.

The parish today shares a number of activities with St. John's under the care of Father John Minta, St. John's pastor and St. Magdalen's administrator. A joint board of education, for example, highlights the cooperation between the two parishes.

When the original parish was established in 1830 it was miles away from established routes. Members met in a log church with no resident priest until Father Henry Siebertz arrived in 1846. It is said that each member of the parish was asked to hew and deliver two logs for the church. Membership was 30 families.

Newspaper reports say that in 1861 the log church was replaced with the stone church which was eventually vacated in 1941. All artifacts were given to other churches or stored in Indianapolis. The cemetery was moved to Madison adjacent to St. Patrick's Cemetery. Its 400 plots are arranged exactly as they were at the original location. In the proving ground today are open graves where the excavation took place as well as a concrete monument with a cross marking the location of the old church.

When the church closed many people began attending St. Maurice at Napoleon. But some records show that some baptisms took place at the Odd Fellows Hall in New Marion. Eventually a building formerly used as a bank was purchased in New Marion. Services have been held here continually now since 1950.



A portion of the old Michigan Road near New Marion. Begun by the state in 1832, the road extended from Michigan City to the Ohio River at Madison. It opened the northern part of the state to settlers.

1848

Bishop Bazin dies on Easter Sunday, April 24, six months after his consecration. It is said that he never adjusted to the climate change from Mobile to Vincennes. Jean Marie Maurice d'Aussac de St. Palais is named administrator of the diocese by Bishop Bazin on his deathbed. St. Palais is appointed fourth bishop of Vincennes on October 3. A native of LaSalvetat, France, he was born in 1811 and ordained a priest in 1836 at Paris. He is the founding pastor of St. Mary's Parish in Daviess County. In 1839 he went to Chicago and built St. Mary's Church there which later served as that diocese's first cathedral. At this time there are about 35 priests in the Diocese of Vincennes . . . Gold is discovered in California . . . Karl Marx issues his "Communist Manifesto" in Europe . . . During this decade in the United States, the abolitionist movement grows and a concern spreads for the evils of slavery.



Bishop Maurice de St. Palais

St. Martin

Martinsville

Fr. James Higgins, *pastor*

Visible testimony to the faith and perseverance of priests and parishioners through the years is reflected in the growing numbers who crowd into Saint Martin Church every weekend.

From 13 Morgan County families in 1934 to more than 1,000 faithful today adds up to a victory over misunderstanding and prejudice. With the role of the Catholic Church in Martinsville better understood and respected, parish growth continues to increase.

Pioneer settlers of a "Little Ireland" area, under direction of Father Daniel Moloney, built a log church on the banks of Indian Creek in 1848. This served until 1868 when a more suitable edifice was obtained. What had been a Baptist church and then a school was purchased for the Catholics by a brother of Father John Gillig who was serving the church at that time. The name of Saint Martin graced the new church to replace the original one which honored Saint Columba.

From 1877 to 1934, the church became a mission of Sacred Heart, Indianapolis, with Franciscan fathers traveling back and forth, keeping the faith alive.

During this time the building of a third church became imperative. Under direction of Franciscan Father Angelus Bill a church was completed and dedicated on Sunday, October 27, 1889. An excursion train ran from Indianapolis and, according to an Indianapolis Sentinel news item, more than 500 people from Indianapolis alone attended.

In June, 1934, Father Urban Sonderman was appointed as first resident pastor. But after barely getting his feet wet he was transferred to the new Saint Christopher Parish in Speedway. In August, 1935, Father Francis Kull became second resident pastor.

In 1938 the parish celebrated the golden jubilee of the existing church structure. Father Kull compiled a history of the parish that was used as a basis for the parish centennial booklet issued in 1948.



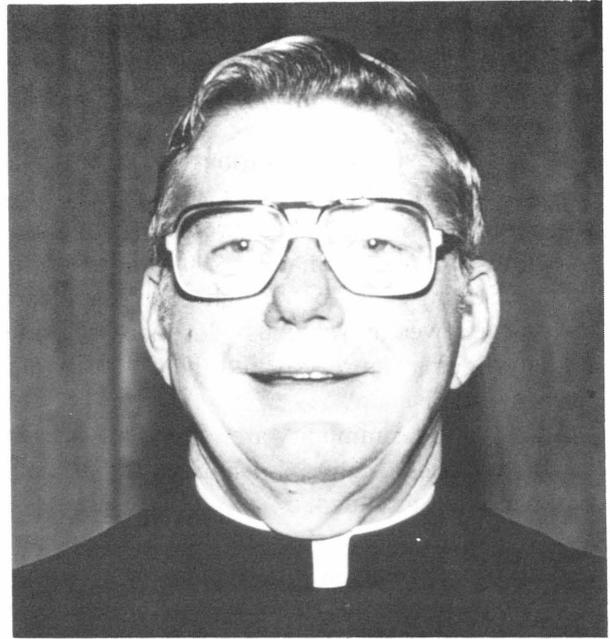
The present church (top), built in 1962, replaced the one built in 1889 (below).



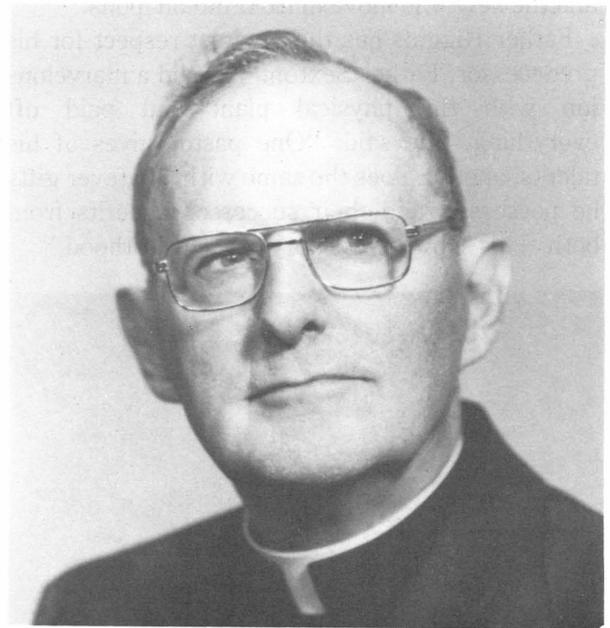
Father Charles E. Sexton succeeded Father Kull in 1946 and remained for 37 years. In his first years there, the 60 members, (“including babies”) had room to spare in the 110 seat church, but steady parish growth changed the whole picture. By 1955 membership had reached 500 and many had to stand outside and watch Mass through the windows.

The building of a larger church to accommodate the ever expanding numbers was an imperative need but dozens of landowners refused to sell their lots to Catholics. Finally Father Sexton found one and built the beautiful present church. When a first Mass was celebrated there on Christmas Day 1962, more than 500 persons were seated.

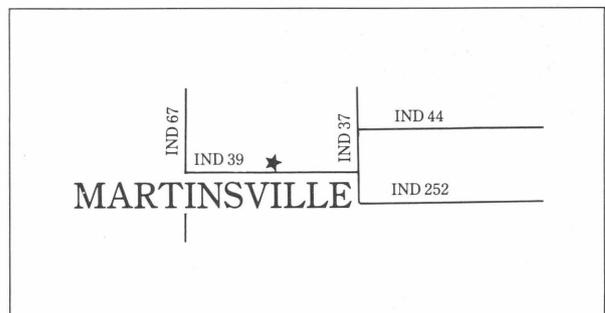
A necessary Parish Activity Center, known as Sexton Hall, was completed in 1982 and dedicated by Archbishop Edward O’Meara. Father Sexton led his people in a successful drive to eliminate the debt for both new structures.



Father James Higgins



Father Charles Sexton



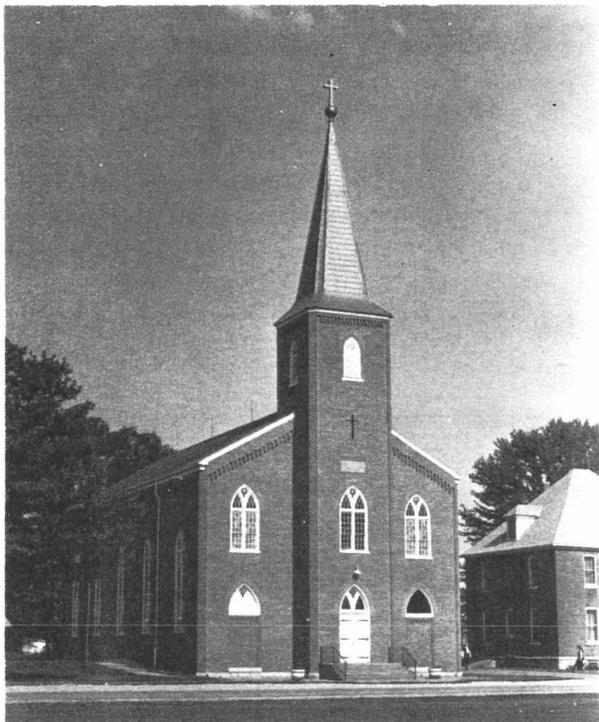
By the time he retired in July, 1983, Father Sexton left behind him 900 parishioners. Father James Higgins was assigned to Saint Martin as his successor.

Religion classes, begun during Father Sexton's pastorate, are continued every week with 12 lay teachers and a Religious woman giving instructions to approximately 200 grade school pupils. Seventy-five to 80 high school students attend their weekly religious education program. Father Higgins has reactivated the CYO and has formed a youth choir.

Adults of the community are offered a Basics in Theology series. Eighty parishioners and 10 non-Catholics have attended.

The present pastor stresses the importance of religious education to prepare people knowledgeably about where we are in the faith today. He feels that Saint Martin's is a unique parish and his intention is to mold in unity the old and the new who move in from Indianapolis.

Father Higgins has the greatest respect for his predecessor, Father Sexton. "He did a marvelous job with the physical plant and paid off everything," he said. "One pastor gives of his talents, another does the same with whatever gifts he possesses, and their successor benefits from both. This shows the beauty of the priesthood."



St. Maurice

Napoleon

Msgr. Joseph Brokhage, *administrator*

Parishioners at St. Maurice Church in Napoleon are pioneers, says Benedictine Sister Mary Cecile Deken.

As pastoral associate and director of religious education, she explains that the parish was one of the first in the archdiocese in contemporary times to operate without a resident pastor.

She adds that women Religious do full-time pastoral work at St. Maurice, in a unique "cluster" arrangement with Immaculate Conception, Millhousen; St. Dennis, Jennings County; and St. Maurice, Decatur County.

The cluster developed after the retirement of the late Father Michael Djubasz, Napoleon's last resident pastor, in 1974. Msgr. Joseph Brokhage, then archdiocesan personnel director for priests, began celebrating weekend liturgies at St. Maurice.

"Father Brokhage just got to like the warmth of the people," Sister Mary Cecile says, so he remained as administrator. In 1981, he also became administrator of Immaculate Conception and St. Dennis, and is assisted there by Msgr. Raymond Bosler.

Sister Mary Cecile was hired as pastoral associate in 1977 and Benedictine Sister Mary Philip Seib joined the team in 1978. Both live at St. Maurice, Decatur County, where Father Ron Ashmore is administrator.

The parish's history goes back further than its official establishment in 1848. It was actually founded about 1838 with Catholics in the area being visited by Fathers Joseph Ferneding, Alphonse Munschina and Joseph Rudolf. From 1840 until 1848 Napoleon Catholics were part of the congregation at Millhousen.

In 1848, Dr. William McMullen, an Irish physician, donated two lots and a church was built on the site, due mainly to the contributions of Mrs. Mary Gigos, whose husband had been one of the founders of the town.

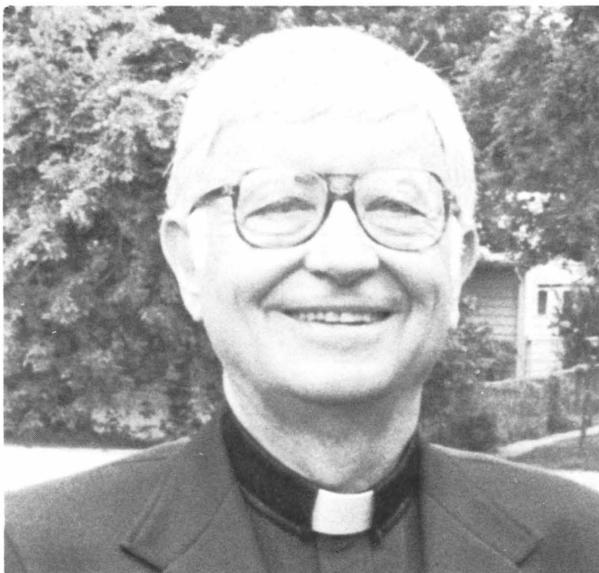
The original church was a small frame building



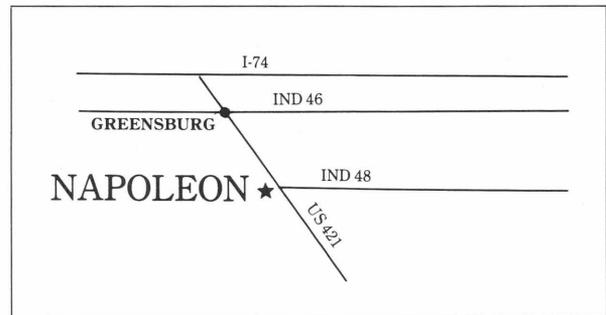
Pastoral team members and parishioners at St. Maurice include (left to right) Benedictine Sister Mary Philip Seib, Eugene and Patty Simon, John Kohlman, Caroline Kohlman, Msgr. Brokhage and Benedictine Sister Mary Cecile Deken.

located on the northeast corner of the church property. The first permanent church was built in 1866 under the pastorate of Father John Antoni who died at age 35 before the church was completed. He is buried beneath the church. After Father Antoni's death the parish again became a mission church served by Millhousen. This continued until 1872 when a resident pastor was again appointed by Bishop St. Palais.

For two years, 1903-1904, Father Meinrad Tolle, pastor from 1897 to 1909, published a newspaper from the parish called *The Catholic Family Friend*. This publication, four to eight pages in length, included two pages in German. It



Msgr. Joseph D. Brokhage



seems to have come about resulting from a resolution of the German Roman Catholic Central Society convention at Evansville denouncing the secular media and encouraging the Catholic press. Besides some local items, the paper contained some international news and pietistic literature.

Today the parish boasts decision making about finance, maintenance, education, social activities and liturgy planning by the laity and the sisters. There are lay ministers of the Eucharist who serve at Mass and take communion to the sick and there are lectors and musicians.

Without a resident pastor, parishioners realized that more of the work is theirs. The parish council and its six committees formed in 1978, and the board of education, are all very active.

Msgr. Brokhage observes, "Sometimes in small parishes the older people get control and they really don't want the younger people to take that control." But at St. Maurice, so many young parishioners were chosen in the 1983 parish council election, he says, that "one of my appointments was someone who was older to balance it out."

The parish includes 168 households. While there is no school, religious education is strongly supported. The first school was built in 1911 but there has been none now for more than 50 years.

The religious education program today involves 22 catechists and 140 students in grades K-12. Four of the catechists were students in the program when Sister Mary Cecile arrived in 1977.

The town is divided primarily between Roman Catholics and Lutherans. Ecumenism is strong, however, and both Msgr. Brokhage and the Lutheran pastor attend functions at both churches.

A senior citizen program and scouting programs are likewise ecumenical rather than based in each church.

1849 St. Bernard

Frenchtown

Fr. Frederick Denison, *pastor*

There is very little evidence anymore that French settlers were in the area now known as Frenchtown but they once were.

About 1847 Father August Bessonies, pastor of St. Mary's at Lanesville, celebrated Mass for a number of settlers there in the home of Theodore Henriott. The village was then known as Little St. Louis. In 1849 a log structure was built by Father John Dion on a two acre tract of land donated by John B. Marchery. Joseph Dehart later donated land adjoining the west and north of this tract. This land, about a mile south of the present church, is still used as a second cemetery for St. Bernard Parish here. Some of the gravestones date back to the year 1837.

The present church was built on land purchased from Felician Henriott. It is said that Father Dion paid \$400 in gold for the land. The money was



supposedly received from the Society for the Propagation of the Faith. Father Dion apparently resided at the parish sometime between 1858 and 1866. He attended St. Bernard's from Leopold from 1852 through 1858 and again from St. Croix from 1866 through 1872.

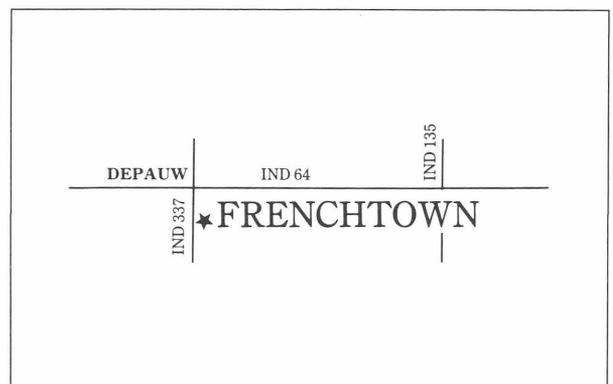
Father Martin Andres, the third resident pastor, arrived in 1880 and built a new church which was dedicated in 1881. But it was poorly constructed and suffered storm damage. The building was abandoned after a few years.

Father G. H. Moss became pastor in 1888. He built the present church building in 1894. The rectory was destroyed in a fire in 1898 during the pastorate of Father John Haskamp. Many parish records were lost as a result. Father Haskamp built a new rectory in 1899.

On the outside the church looks much the same as when it was dedicated in 1894—it's just a little shorter. That's because the steeple was shortened by Father Andrew Diezeman when he was pastor. "We're on one of the highest points in the



Father Frederick J. Denison



county,” the current pastor, Father Frederick Denison, explains. Parishioners feared that high winds would damage the steeple. Inside the church, chairs have replaced pews and it has a modern appearance.

The interior renovation was led by Father Donald Evrard after he became pastor in 1969. Parishioners completed most of the work in the church, the third one for the parish.

Father Denison, who arrived in 1982, sees “a real spirit of cooperation” at St. Bernard. “The people have a lot of know-how. If you want something done, they’ll know how to do it and they’ll have the equipment to do it.” For example, parishioners recently built a shelter house, with some lumber coming from a woods on the parish’s 18 acres of land.

Parishioners have been “very flexible with the changes in the Mass.” Although they had to adjust to using the chairs, “I think they’ve come to appreciate the fact that this has given the church more flexibility.”

The parish is “very much a community,” according to Father Denison. But members also have a good relationship with other churches. “There are a lot of small congregations. It’s not a predominantly Catholic area, but there are a lot of churchgoers.” St. Bernard participates in a joint Thanksgiving service and during the summer, a local league uses the parish softball diamond three times each week.

Parishioners also have a history of serving their neighbors. Residents of Frenchtown once drew water from the parish’s 100,000-gallon underground tank. “It was a pretty self-sufficient community,” Father Denison points out. Now, the town is connected to a municipal water system in nearby Ramsey. But the tank, 14 feet from top to bottom, is still full in case of fire in Frenchtown.

A parish festival is held annually, with 25 percent of the profit going to fire victims or other needy residents of the area.

“The parish provides on-site meal service for senior citizens,” Father Denison adds. Community Services of Corydon provides the meals.

“We also have an emergency clothing closet that is a government project,” Father Denison says. Clothing is available for fire victims and other needy residents, whether Catholic or not. “Any time there’s a need, the clothing is here.”



St. Bernard is also a distribution site for federally-subsidized butter and cheese programs.

In addition, Father Denison says, “through Community Services, should we have a bad winter, our school building will be used as an emergency shelter.” He notes that the school served as a shelter after a tornado 15 years ago.

“We’ve never had a day of school in the building,” according to Father Denison, “although it has been used in a number of different ways.” The original parish school closed in 1896, and the new building was completed in 1966 but never opened as a school. “I think that while the people were disappointed, they have always looked for new ways to use the building. So that is a credit to them,” Father Denison believes.

The building houses a CCD program, coordinated by Jo Ann Smith. “We have very high attendance—almost 100 percent,” Father Denison says. “I’m very pleased with the program that we have here.”

Organizations include “both an active men’s club and an active women’s club, which is unusual.”

The men’s club “underwrites the activities of the CYO,” sponsors activities for children and plans an annual outing for parishioners. Members of the women’s club assist with charitable works and “just serve as general all-around helpers.”

St. Bernard’s parish council has been “instrumental in guiding the parish,” especially in its service projects, Father Denison points out.

He sees an emphasis on family at St. Bernard. Parishioners “look upon the parish as an extension of their families,” he says. “It’s a parish that is growing through the families that are here.” Because of that growth, a second Sunday Mass was recently added.

“And,” he says, “we have lots of babies.”

St. Peter

Harrison County

Fr. Ernest Strahl, *administrator*

For all but 10 years, St. Peter parish near Buena Vista in Harrison County has been a mission parish, linked to various other parishes in the area.

Today, however, parishioners prefer to think of themselves as part of a "tri-parish" which also includes Most Precious Blood in New Middletown and St. Joseph's in Corydon.

Father Ernest Strahl is administrator of St. Peter's and Most Precious Blood, and pastor of St. Joseph's. Benedictine priests from St. Meinrad Archabbey serve as weekend assistants in the parishes. The parishes "do everything together," Father Strahl explains.

According to historical sketches in a combined pictorial directory, St. Peter's was established in 1849. Father J.P. Dion of St. Mary's, Lanesville, built a log church at Buena Vista. Father Alphonse Munschina replaced it with a frame church in 1857.

Then came a number of changes in the status of the parish: 1873, mission of Frenchtown; late 1870s, mission of Laconia; 1882, mission of New Middletown; 1883, mission of Frenchtown; 1884, mission of New Middletown.

Also in 1884, Father August Peckskamp of New Middletown erected a new church on a new site for the congregation at St. Peter's. It was destroyed by fire in 1900 and the present one built.

In 1905 Father William Gerdon gave up his pastorate at New Middletown to become the first



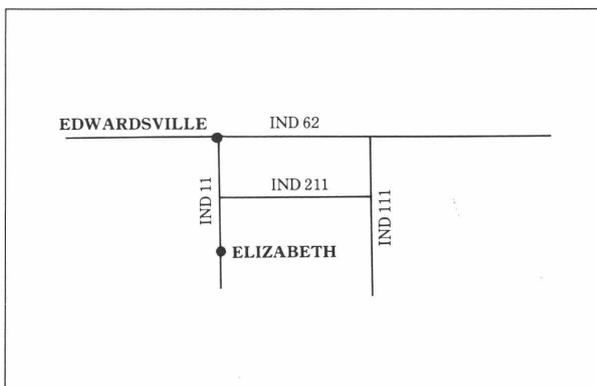
resident pastor at St. Peter's, but 10 years later the parish again became a mission of New Middletown. During those 10 years, Father Gerdon was also given charge of missions at Dogwood, Laconia and Locust Point, none of which remain today.

Shortly after 1915, Father James Manning moved his pastorate and residence from New Middletown to Corydon, and an assistant pastor was assigned to live at one of the missions. That arrangement continued until the arrival of Father Richard Hillman, who served as both assistant pastor (1937-1942) and pastor (1942-1961).

While their history caused "some enmity between the parishes before," Father Strahl says, that has diminished. A major factor, he believes, was the establishment of a school at St. Joseph's to serve all three parishes.

The school is supported by the three parishes, largely through a combined parish picnic at the Harrison County Fairgrounds each year. Father Strahl notes that "people are not assigned by parish" for working at the picnic.

The parishes provide bus transportation for pupils from St. Peter's and Most Precious Blood who are outside the Corydon school district.



Father Strahl notes that the school bus travels more than 80 miles every school day.

St. Peter's is located in an area which has seen little economic growth, according to Father Strahl. Population is not increasing and many residents work in Clarksville, New Albany or Louisville.

However, he points out, while the congregation at St. Peter's numbers less than 200, it is "not a financial burden at all. These parishes (St. Peter's and Most Precious Blood) are self-sustaining." Parishioners handle regular maintenance of St. Peter's church and cemetery.

In recent years new wiring, paneling, carpeting and pews have been installed in the church. The exterior has been covered with aluminum siding.

A few years ago, the bottom half of each stained glass window in the church was stolen and had to be replaced. The new ones, which match the originals, have been inscribed with identification marks.

Although St. Peter's parishioners often take part in activities at St. Joseph's, the parish also has some of its own activities. For example, Father Strahl is pleased that 20 people meet every Wednesday at St. Peter's to pray the rosary.

About six years ago, in an effort to promote the rosary in his parishes, Father Strahl used beads and wire to make rosaries for each of his parishioners. "Holding a pair of pliers is second

nature to me," explains the pastor, who is also a carpenter in his spare time.

Now he estimates that he has made 9,000 rosaries, which have been sent as far away as South America, Africa and Taiwan. Within the United States, some go to Indian missions in New Mexico and servicemen in Georgia. Father Strahl normally gives 300-500 each year to Father James Barton, archdiocesan director of the Society for the Propagation of the Faith, for distribution.

On Sundays, Father Strahl makes a 48-mile round trip from Corydon to St. Peter's and Most Precious Blood. In 21 years, there has been only one time when Father Strahl was unable to celebrate Mass at St. Peter's. In 1977 or 1978, roads to the church were not cleared of snow. He recalls, "I had to close down the parish for about two months."

He has been in the market for a used four-wheel-drive vehicle. But even in the summer, getting to St. Peter's can be difficult. As Father Strahl observes, "You just hope you don't meet anybody on these roads."

But Sunday mornings became less hectic, he says, with the introduction of Saturday evening Masses. He remembers celebrating all Masses on Sunday morning, when "you couldn't even have breakfast before receiving communion. I wouldn't want to do that again," he says. "But I still enjoy coming out here."

St. Pius

Troy

Frs. Richard Lawler, Joseph Kern

Harry Monroe, *co-pastors*

The thing one notices most about many of the smaller rural parishes in the archdiocese is the close knit feeling among the people who make up the congregations. They know one another. They strongly defend their parishes. Very often they identify their parish with their community.

Such is true of St. Pius parish at Troy, one of three parishes served through the team ministry of Fathers Joseph Kern, Richard Lawler and

Harry Monroe. Benedictine Sister Mary Ruth Krack serves as pastoral associate in the team.

The community's name is first found in official records in 1815 although a settlement was located there somewhat earlier. Though the earliest settlers were mostly German Protestants, a few Catholic families settled in the area. As early as 1810 Father Stephan Badin from Kentucky was visiting 12 Catholic families living in the area every other month.

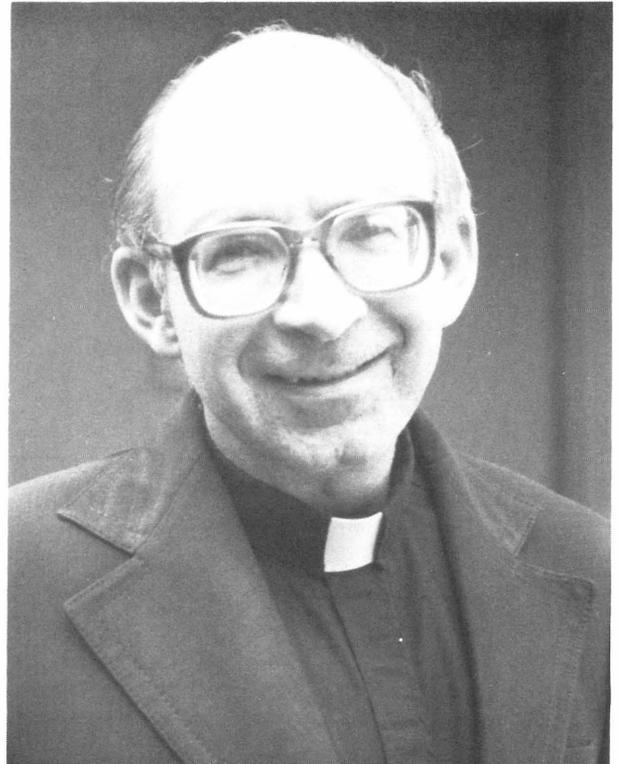
Troy is referred to for the first time in church records by Simon Brute, first bishop of the diocese of Vincennes, mother diocese of the archdiocese of Indianapolis. In a letter to Bishop Blanc of New Orleans in 1838, Bishop Brute requested him to received kindly "Father Benoit . . . (from St. Mary's near our Rome on the Ohio and also Troy)" who was coming to New Orleans to collect



funds for the church. At that time Father Julian Benoit was visiting the town once a month and celebrated Mass there for the first time in the fall of 1837.

Among Troy's historical personages is, of course, Abraham Lincoln. "It may be accepted as a fact that at the end of 1816 the Lincoln family, having ferried across from Kentucky, landed at or near Troy, perhaps at the old ferry landing at the mouth of the Anderson River." Lincoln's family settled for a number of years some 16 miles northwest.

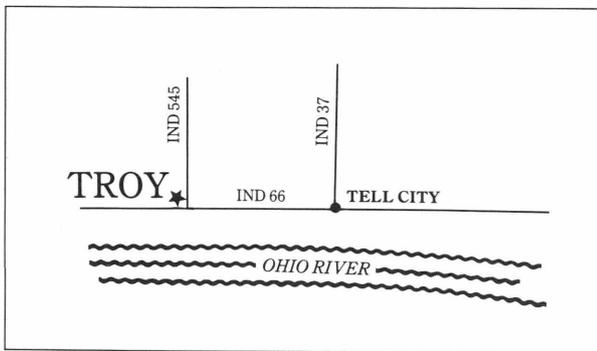
When Bishop St. Palais visited the community in 1847 he was offered accommodations in the homes of non-Catholics of the region should other accommodations prove insufficient. Father August Bessonies who pastored the community at that point is noted to have been very "agreeably affected" by the hospitable gesture.



Father Joseph Kern



Lucille (left) and Ernest Gengelbach were among the parishioners who called members of St. Pius Parish to Mass on Sunday in October, 1981.



In 1981 St. Pius celebrated the 100th anniversary of the laying of the cornerstone of the second church in Troy. The first church, built in 1847, was insufficient for the growing community by 1880.

Father Conrad Ackermann, pastor at the time, is said to have started work on the church “with a delicate act of deference to one of his faithful altar boys. George Paulin, then nine years of age, had run some errand for him. It was raining. Father Conrad said to him, ‘Come, George, we will start on the church.’ He gave George a spade and, while he himself held an umbrella over the boy, bade him dig up the first three lumps of ground from the spot where the sanctuary was to be.”

An effort was made to contact former members

of the parish scattered throughout the state for the 100th anniversary. Benedictine Sister Wilfrieda Effing was among those recalling the parish’s history. She sent a note recalling her time spent there from 1916 to 1920.

Sister Wilfrieda, age 88, said, “I remember being able to look out at the river. I remember going out to the wash house in back to bring in the coal, but I was young in those days so I could do all of that work. We had the finest garden in Troy. We raised onions, peas, beans and tomatoes and then I canned them.”

Today parishioners at St. Pius share their ministry with parishioners in Tell City and Cannelton. With slightly more than 300 members, St. Pius boasts an active parish council and religious education program. The former rectory serves as a parish center for religious education programs in particular.

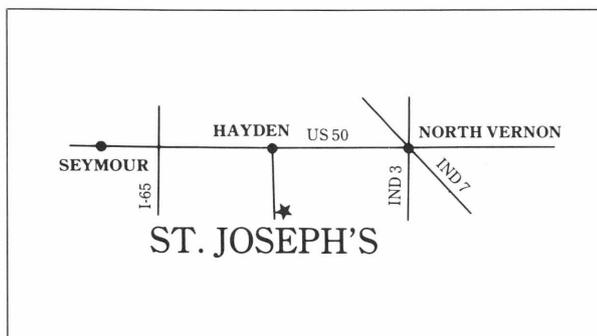
“St. Pius retains a strong identity,” said Father Kern. “To many of the parishioners, St. Pius is Troy and Troy is St. Pius parish. We find that in the team ministry here all three parishes want to maintain their particular identity—the people’s fear was that we would merge them into one. Each one is special and unique in its own right, however.”

1850 St. Joseph

Jennings County

Fr. James Arneson, *pastor*

Parishioners at St. Joseph Parish in Jennings County are so anxious to do their part that when



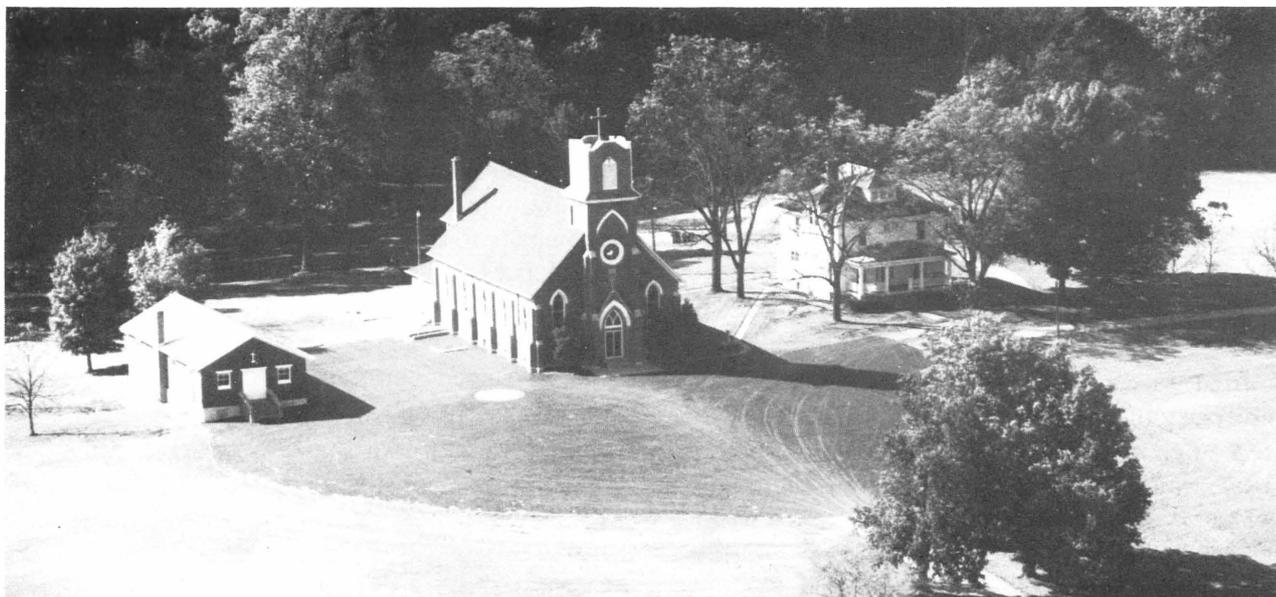
Father James Arneson was assigned there in 1973, “it took me a month to find out what I wasn’t supposed to do,” he recalls. Parishioners informed Father Arneson which jobs were theirs and which jobs were his. In addition to the parish’s willingness to work, Father Arneson says, “there is a much greater spirit of cooperation” than in many parishes. He is now careful not to take on jobs which are not his.

For projects such as building the parish hall in 1940 and sealing the blacktop in more recent years, parishioners have been willing to help.

Even when there are disagreements, they can be overcome. The church was remodeled in 1967—“not that we always agreed on what was done to it, but it was done,” Louise Vogel explains.

Apphia Gerth, president of the parish ladies’ sodality, says, “When you talk about cooperation, ask me.” Father Arneson calls the ladies’ sodality “the only organization that is continually active,” but its work carries over into other areas.

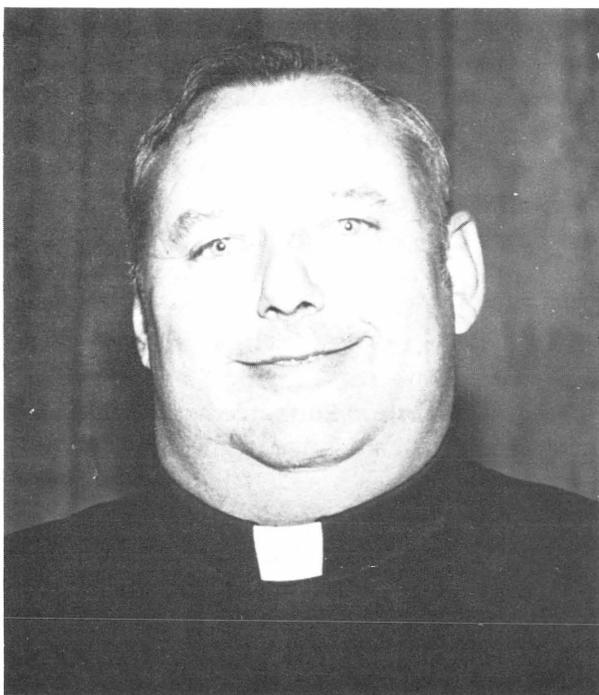
“We just try to take care of the needs of the



parish,” Mrs. Gerth points out. That includes such things as church and hall cleaning, collecting stamps and making bandages, and making gowns for patients at Muscatatuck State Hospital. “It’s all family,” she says.

“You throw a stone here and you hit almost everybody in the parish,” Father Arneson notes.

Stella Vogel observes, “This parish is known for standing around and visiting for a half-hour after Mass.”



Father James Arneson

Mrs. Gerth adds, “Everybody knows everybody else’s business—and nobody cares.” She is not a native of the parish, but “it is just like a family. Of course, I have heard complaints. People say they feel like they are left out of the groups, but I think after a while you get in.”

“One of the things that impressed me,” says Father Arneson, “is the kids. When they get out of school, instead of going home and watching TV, they go see who is still working and help them.”

John Woodard tells a story about a pastor with the same attitude. Woodard was working on a barn when the late Father Ed Eisenman “drove by and slammed on the brakes and backed up,” then helped Woodard with the barn.

Father Eisenman served the parish a total of 24 years. “He adored this place,” Clarence Vogel says.

When help is needed, parishioners and their pastor call each other—but not always by phone. Father Arneson notes that his car is equipped with a CB radio. “Almost every vehicle in the parish has one,” he says. “It saves a lot of long distance phone calls,” since the parish is divided between North Vernon and Seymour telephone systems.

“Also, if you’re out in the field working and you get a flat tire, you might have to walk six miles to get to a telephone.”

The farming community affects parish life at St. Joseph, Woodard notes. Thus activities such as dances sponsored by parish trustees are normally scheduled for winter rather than summer. Other

social activities include softball and basketball teams in a county church league, and Halloween and Christmas parties.

Until about 40 years ago, a church picnic and Labor Day dinner were held. "They used to have a lot of people come from a lot of places," Mrs. Gerth remembers.

Now, Father Arneson explains, "the annual parish picnic is not a money-maker. It's a get-together."

Although the parish school which once stood between the church and the hall is gone, St. Joseph's has an active religious education program. "The kids are really good and they've got the parents behind them," says Louise Vogel, who is in charge of the CCD program. She can remember attending religion classes in the parish for four full weeks during the summer, rather than having classes during the school year.

Father Arneson says he monitors most of the classes. He also teaches the high school classes in conjunction with St. Anne's parish, where he is administrator.

St. Joseph's was originally established in the Buena Vista community as St. James parish in

1850. The parish has had a resident pastor since 1856, but was moved to its present location and renamed in 1892.

St. James cemetery is all that remains at the first location, and Father Arneson maintains the grounds there. With Joseph Megel taking care of the cemetery at St. Joseph's, and other parishioners claiming other duties, he is glad to have that responsibility.



Some St. Joseph parishioners posing for the camera in 1982 were (left to right): Father Arneson, John Woodard, Jim Maschino, Louise Vogel, Apphia Gerth, Sally Brock, Kathleen Baurley, Stella Vogel and Clarence Vogel.

1851

Mother Teresa Hackelmeier arrives from Vienna, Austria, at the invitation of Father Joseph Rudolf to join three postulants at Oldenburg, thus beginning the Franciscan Sisters here. Father Rudolf, who ministers to the German community,



Mother Teresa Hackelmeier

is considered the founder of this community of sisters . . . Indiana voters approve a new state constitution . . . Isaac Singer invents the sewing machine.

Sister of St. Francis

Oldenburg

Sr. Marie Kathleen Maudlin,
congregational minister

On January 6, 1851, a young woman from Vienna, Austria, arrived at the German settlement of Oldenburg to begin a convent of Religious women for the purpose of establishing a school and providing a Catholic education for the children of the people who lived there. Franciscan Sister Theresa Hackelmeier had traveled alone across

the sea. Just how long it took her to travel is uncertain, but in that time it would have been both dangerous and unusual for a woman, a Religious woman, to be traveling as she did.

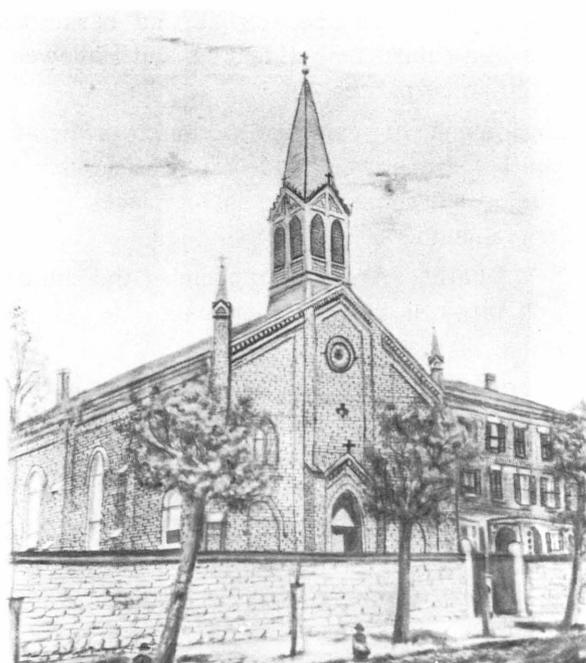
Her arrival culminated the efforts of Father Francis Joseph Rudolf to found a community of women Religious who would begin a school for his people. Father Rudolf was the pastor at Oldenburg. Himself a German born priest, Father Rudolf volunteered for the American missions and arrived in 1842 serving at Fort Wayne before coming to Oldenburg in 1844. From then on he pursued every channel necessary in order to acquire teaching sisters for his congregation.

By the time Sister Teresa arrived there were three young local women interested in becoming members of the new community Father Rudolf hoped to establish under Sister Teresa's direction. The conditions under which the sisters began were primitive to say the least. Although housing was available for them, it was barely more than four walls and a roof. The winter of 1851-1852 was bitterly cold and the living quarters were not much comfort. Tuition did not provide for the living expenses of the sisters who had to depend on the generosity of both Father Rudolf and the wealthier parishioners at Oldenburg.

One lasting effect the poverty of the situation had on the sisters is the color of their religious habit. The Franciscan habit is normally brown. According to the custom of the time, it was made



Father Joseph Rudolf



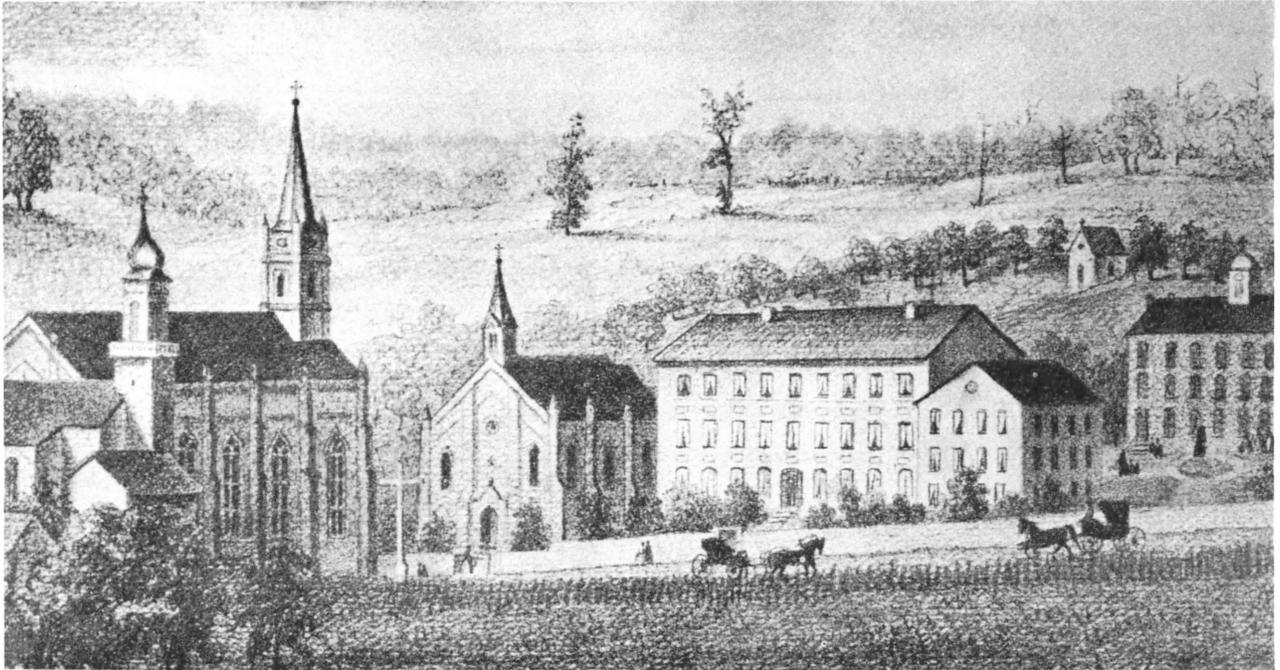
A sketch of the chapel and convent drawn about 1860.

of the wool of brown fleeced sheep. This was very expensive, however, and since black material was easily and cheaply acquired, the habit of the Franciscan sisters of Oldenburg has traditionally been black. Change occurred in order to meet the conditions surrounding the necessary ministry.

Little else is known about Sister Teresa. A fire in 1857 destroyed the convent. In order to rebuild, Sister Teresa (now Mother Teresa) went from door to door in Cincinnati, Ohio, soliciting alms. She later did the same in St. Louis, Mo., and funds were augmented by contributions from friends and missionary associations in Bavaria and in Vienna. She died on September 27, 1860.

At the time of her death Mother Teresa had left a legacy of 27 professed sisters, 12 novices, and one postulant. Twelve schools had opened in southeastern Indiana and one in St. Louis, Mo.

Today there are approximately 560 Oldenburg Franciscan sisters. From an original ministry of teaching, they have expanded to a much broader pastoral ministry. They serve as teachers, parish ministers, directors of religious education, social workers, campus and hospital ministers, nurses, cooks, administrators, missionaries and counselors. They work primarily in Indiana, Illinois, Michigan, Ohio and Missouri. They staff Indian missions in Montana and in the highlands of the South Pacific nation of Papua, New Guinea.



The convent and academy at Oldenburg as they were rebuilt after the fire of 1857.

The motherhouse campus is located off Interstate 74 at Oldenburg and includes the campus of Immaculate Conception Academy for girls which was founded in 1885 and continues to be staffed by the sisters. There are 240 students.

About 200 sisters live at the motherhouse of whom 150 are retired and/or infirm. The motherhouse also houses the Religious Resource Center for the Batesville Deanery.

The dream of a community liberal arts college was realized first by approval of a two-year junior college in 1924, then by state recognition of a four-year teacher-training institution in 1936, and finally by their union the dream came true with the development of Marian College on the former estate of James Allison in Indianapolis in 1937.

The community today is headed by Sister Marie Kathleen Maudlin, elected Congregational Minister in 1982.

“In the summer of 1852 the convent . . . was canonically established . . . in the fall the Sisters received charge of the public school, with an attendance of seventy children.”

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes* (1883)



Sister Marie Kathleen Maudlin



St. Gabriel

Connersville

Fr. Gerald Renn, *pastor*

Off the beaten track, away from interstate highways in east central Indiana, St. Gabriel Parish at Connersville has one of the largest physical plants in the archdiocese. With 3,500 members, it is the only parish in Fayette County. Its gymnasium, full-stage auditorium, lunch room, many meeting rooms—all these are used by the surrounding community for sports, for drama (the John Conner Players) and large meetings.

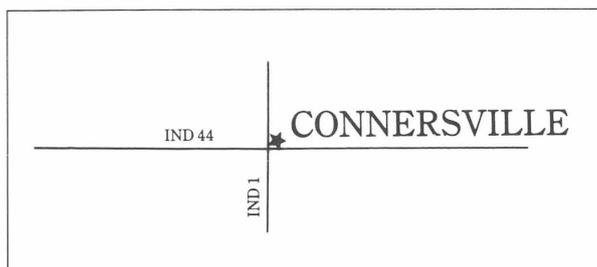
Father Gerald Renn and his associate Father John Maung support the Fayette County Ministerial Association and participate in ecumenical prayer services. The parish has representatives on the branch association of Fayette Memorial Hospital which contributes to continuing education of nurses and elects the hospital's board of directors.



Father Gerald Renn



Father John Maung



According to local history, the parish was favored from the beginning. The known civic history of the land began in 1809 when the Twelve Mile Purchase Treaty, part of the Treaty of Fort Wayne, provided for the Whitewater Valley's transfer from the Indians to the United States government. John Conner, one of the government representatives when the treaty was made, established a trading post here in 1808. In 1813 the post was platted as Connersville and lots were offered for sale.

Priests visited Connersville as early as 1838 and the sacraments were offered in private homes. Abraham Conwell, a generous non-Catholic, donated a full double lot in 1850 for the 14 Catholic families of Connersville to build a church. According to a parish history written by J.L. Heineman in 1925, Conwell is reputed to have said that "Catholics made the best help at his grist mill since their honesty was vouched for by their custom of going to confession." A red brick structure was begun in 1851 and received its first use in 1853. Father Henry Peters was the first resident pastor that year. The church was located on Eastern Avenue near 10th Street.

The present church was constructed in 1882. This was located on Ninth Street as more ground was purchased. It was dedicated in 1884.

The first school in the church basement began with lay teachers. In 1873 a separate structure was built and the Sisters of Providence took charge. They remained until 1926 when the parish decided to enlarge the school to include a high school. The Sisters of Providence withdrew from the parish since they did not teach high school

boys and they were replaced by Oldenburg Franciscan Sisters who have been present ever since. Paradoxically, the high school was discontinued two years later.

Today St. Gabriel's maintains a six grade school. A kindergarten added eight years ago has given a substantial enrollment boost to more than 290 students.

Youth in the CCD program assist the parish team in caring for area nursing home residents. A St. Vincent de Paul Society cares for transients and watches for residents who need groceries and shelter.

The parish staff is a liaison between the parish council and the many groups and committees which include the board of education, liturgy committee, property and facilities, youth athletic, social, ecumenical, financial, Legion of Mary, St. Anne's Altar Society, parent-teacher organization and separated, divorced and remarried Catholics.

The parish team consists of the two priests and director of religious education Franciscan Sister Marlene Kochert as well as principal Sister Dolores Wright. There are special youth Masses, parish and interfaith Bible study and social action projects. A Christmas giving tree and a Thanksgiving dinner for the elderly involve a number of parishioners. A Birthline group subsidizes advertising for St. Elizabeth's Home and a religious education resource center serves the entire Connersville Deanery.

In a very real way the parish serves the whole county as a result. Not just the Catholic community but everybody.

Holy Trinity

Edinburgh

Fr. Paul Shikany, *administrator*

Holy Trinity Parish in Edinburgh is not big—but it is growing. There has been a steady development of land between Franklin and Columbus and the Johnson County town is right in the middle. There are more than 300 parishioners today and

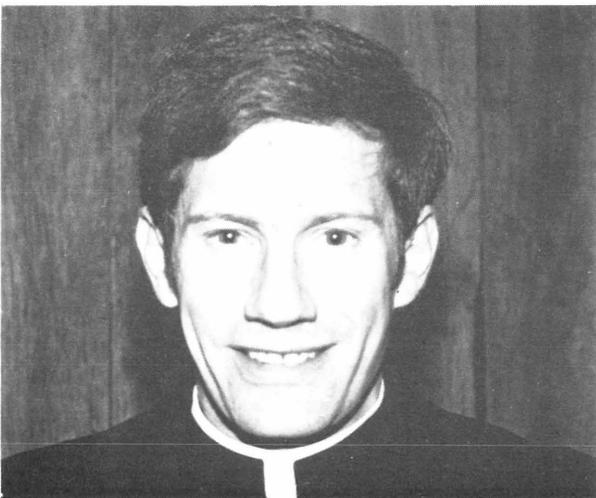
though it acquired parochial status only in 1961, Holy Trinity people have resolved to develop a strong Christian community.

Formerly spelled "Edinburg," the community decided a few short years ago to add an "h" to the end of the town's name. This was to closer identify the town's relationship to its Scottish ancestors. Priests were attending to Catholics in the area as early as 1837 when Bishop Brute appointed Father Vincent Bacquelin to care for most of central Indiana.

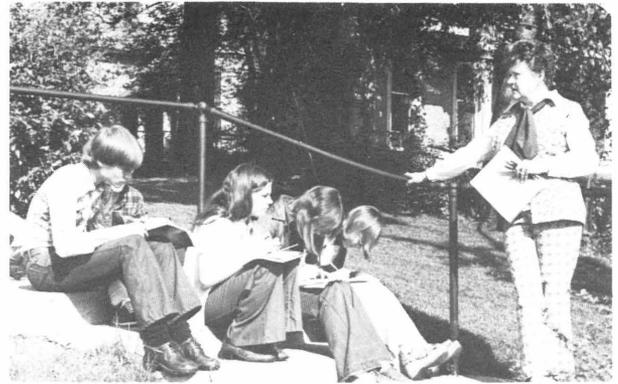
Bishop St. Palais visited the town in 1849 and agreed to the construction of a church which was



completed in 1851. For a number of years the priests came from St. Vincent's in Shelby County and from St. John's in Indianapolis. Father Victor Schnell was the first resident pastor of Edinburgh. Bishop St. Palais appointed him in 1868. The intent was to make the Edinburgh parish the center of a number of missions. But in 1873 Father



Father Paul Shikany



In the summertime, CCD classes are better enjoyed out of doors.

Schnell was transferred to Columbus and Holy Trinity retained mission status.

A new church was built in 1883 and it remains today just as the parish remains and as it continues to grow.

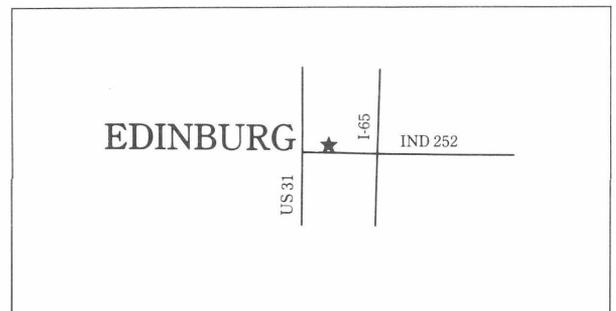
Parishioner Kay Whitlock says, "The strength of the parish is the feeling of community we have. It's a small parish. You are made to feel welcome—there aren't any strangers."

Much of the day to day operation of the parish falls on the parish council which establishes policies and procedures so that there is a systematic manner of running the parish.

Parishioners were responsible for turning a former public school building into a parish hall right next door to the church. An apartment was installed for the priest who serves the parish and the rest is used for parish gatherings and religious education classes.

Father Paul Shikany is the parish's current administrator. He works full time in the Archdiocesan Metropolitan Tribunal and cares for Holy Trinity on weekends.

Things have never been better. As one parishioners put it, "We're not setting the world on fire, but we're gaining."





St. Anthony

Clarksville

Fr. David Hutt, *OFM Conv.*, pastor

Despite a history of relocations, fire and flood, St. Anthony of Padua in Clarksville, has nonetheless become the largest parish in the New Albany Deanery.

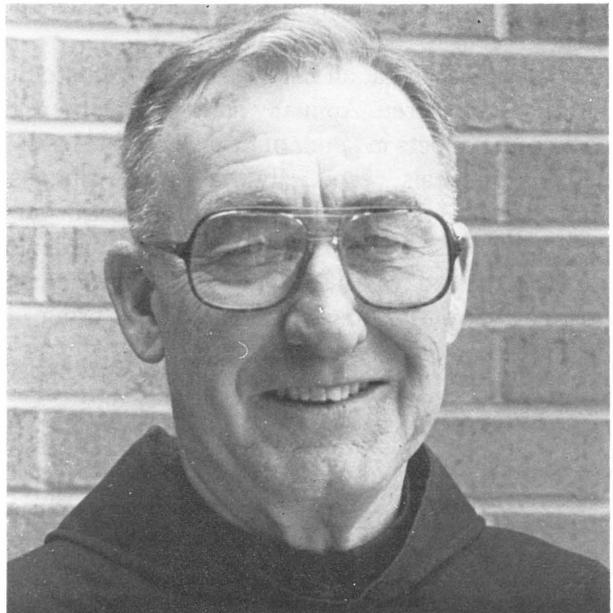
According to its pastor, Franciscan Father David C. Hutt, it has relied on a faithful core of “great, beautiful, loving, wonderful, very good people”—and “a saintly pastor, Father Maurus Hauer, who put in the tithe back in 1961.”

Though the parish has only been established here in Clarksville since 1949, its roots reach back to Jeffersonville.

A very long time ago it was part of the first St. Anthony’s there, established in 1851 on Maple and Meigs Streets. But as the early church population under pastor Father August Bessonies grew, a new church was built and named St. Augustine’s in the pastor’s honor.

That left St. Anthony’s little church empty . . . until the German part of the congregation asked to have it as its own. With permission granted, the Conventual Franciscans adopted the parish.

They helped build a new church in 1876, saw it flooded in 1883 and in 1937 when the waters crept half way to the ceiling. They enlisted the help of five religious orders of sisters in a school begun in 1890. Teaching there were Ursulines from Louisville; Franciscans from Syracuse, New York; Ursulines from Mount St. Joseph, Kentucky; the Benedictine Sisters from Ferdinand; and finally the Benedictines from Beech Grove.



Father David Hutt, O.F.M. Conv.

This was the parish which responded and moved with its people as they started to occupy the countryside between the two cities of Jeffersonville and New Albany to fill Clarksville which lies between. Building programs were booming there. As the only Catholic secondary school on the north side of the Ohio River, Providence High School had begun drawing families. St. Anthony's was established to meet their needs.

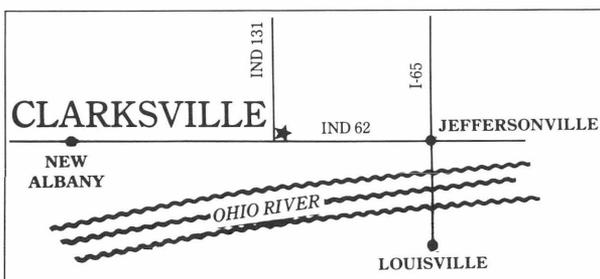
Today that parish population can still be described as "far flung." Besides those who actually moved to stay in its area, it still has oldtimers coming from Jeffersonville and New Albany. According to some, the parish has never really settled. The parish staff claims its list of parishioners is obsolete by the time it is printed.

The make-up of the parish, containing many apartment units, speaks frankly of a new parish concern—the single, divorced apartment dweller. The charismatic parish prayer group has made this group and the health of families its major concern. This group of 50 or 60 members meets weekly, usually with 18 or 20 representatives.

This prayer group and an active third order of secular Franciscans speak of the order's involvement with the parish. Once a month these lay Franciscans meet at the church to listen to the call of the gospel, for benediction and instruction. During the week they regularly pray the divine office, and all the benefits of belonging to the order accrue to them.

Every Tuesday at all the Masses a novena to St. Anthony is offered. Annually on October 4 there is a blessing of pets in honor of St. Francis of Assisi.

This appeals especially to the youngest members of the parish. The children are very visible at St. Anthony's. Besides their attendance at three weekdays Masses, they help organize a 9 a.m. Sunday Mass once a month. They bring up the gifts and do the readings.



Eighth graders merit special attention as participants in a retreat program, divided into two separate days, in fall and spring. The parish is working to get this group involved in CYO activities as well. Service projects are also something the parish pushes in the summer as an aid in confirmation programs.

A fire on May 12, 1970 totally destroyed the church, at that time part of a church-school combination. In rebuilding the parish gained an activity center in place of the old church and an entirely separated church. The school today has over 400 students.

With that new church came the addition of a modern bell tower, swinging forth three old bells which came from the former St. Peter's Church in Louisville. Of those bells, almost a century old, St. John the Baptist, the largest, speaks with the deepest tone. Santa Anna Maria the middle tone; and the smallest bell, Saint Catherine is the soprano.

The people at St. Anthony's support their parish programs: C.C.D., an active St. Vincent de Paul, Altar Society, Men's Club, Legion of Mary, Altar Society, Parish Council and School Board.



In 1982 these members of St. Anthony's staff smiled for the camera. They are: Franciscan Fathers Cyprian Uline, David Hutt and Vincent Gottbrath, parish secretary Millie Mahoney and Benedictine Sister Mary Henry Schiff.

The priests for these 1,200 families are active on the Greentree Village Board which secures low-income housing for the elderly, and with the Knights of Columbus.

They agree that the parish, which has the only Catholic Church in Clarksville, is on solid footing, though "the cost of utilities is skyrocketing."

Perhaps a statement from a paper on Catholic history in Clark County by Father Hilary Gott-

brath describes the present day parish best: "Disasters down through the years have dimmed but never completely darkened the spirits of the people. They have met misfortune as graciously as they have accepted good fortune. They can hold their parish up as an example of prayer and sacrifice and the esprit de corps which is most evident amongst them."

St. Augustine

Jeffersonville

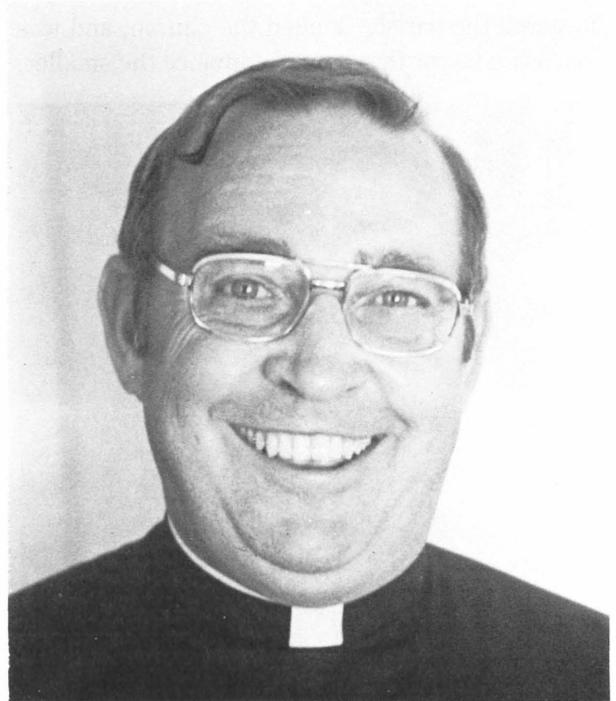
Fr. Edward Ripperger, *pastor*

The new parish hall at St. Augustine Parish in Jeffersonville represents a lot more than its 12,500 square feet. The facility, which includes a 400 seat main hall, kitchen, kitchenette, office, music room, resource room and nine classrooms, represents the rebirth of a parish.

This is a parish which some expected to die out. Edward Duffy, long-time parishioner, remembers such predictions. Eighteen years ago, he claims, people said this parish would become a mission.

Established in 1851, the parish gradually got hemmed in, according to Father Edward Ripperger, pastor since 1973. The Ohio River forms its southern boundary; the railroad became its northern boundary; Interstate 65 became its western boundary; and the newer Sacred Heart Parish became its eastern boundary. In 1968, the parish school closed having fallen from a peak enrollment of 600 to less than 100. Here was a downtown parish with a mainly elderly population and a majority of its parishioners coming from outside parish boundaries.

Today St. Augustine's has 1,400 registered parishioners and sits snugly in an area of new resort hotels. Not only that but the parish is experiencing the trend of young, middle class



Father Edward Ripperger

families to move into older homes in downtown areas. Father Ripperger says there are about 50 weddings per year.

He calls the parish hall a tribute to the active seniors of the parish who raised nearly \$300,000 pledged in a fund drive for the hall. They help with the annual Christmas Bazaar and meet every First Friday for Mass and Benediction followed by a sack lunch.

Where to hold parish events had been a problem at St. Augustine's. The school building was razed in 1975 and the convent was sold for use as a mental health center in 1973. Some parish functions were literally held "out in front of the church." That worked until the year it rained on the parish picnic.

Providence Sister Janice Marie Cummings is pastoral associate and her 100 plus CCD students now have a facility for learning. A folk group and choir have a place to practice as well.

In its pioneer beginnings, people settled in Jeffersonville, New Albany and Clarksville because "everybody got off the boat here. Beyond were rocks and falls." This too, the pastor says, is the story of how Louisville began across the river.

However, once the settlements started the people in Jeffersonville realized that flooding would be a constant threat. A few great floods disrupted the parish, flooded the church, and was a hardship factor that helped convince the smaller,



Agreeing on their love for St. Augustine's are (left to right): Virginia Trump, Mr. and Mrs. Edward Duffy, and in front, Janet Hamilton.

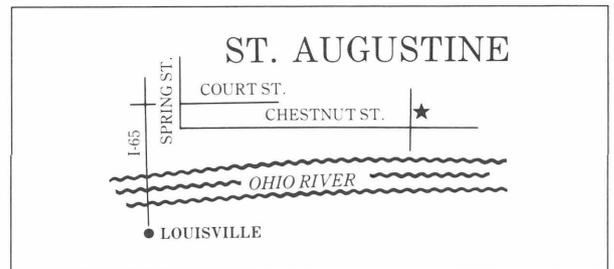
split-off German congregation of St. Anthony Parish to leave Jeffersonville and relocate in Clarksville.

Bishop Martin Spalding of Louisville laid the cornerstone for the church on August 10, 1851. Priests from Louisville attended the needs of the parish in its first years. But after complaints from these clergy who had to cross an Ohio river which had no bridge at that time and following appeals from the people at Jeffersonville, Bishop St. Palais appointed a pastor in 1854.

The Irish settlers had named their church St. Anthony first. But its name was changed to St. Augustine to honor this first pastor, Father August Bessonies. When the new church was built, the old one was turned over to the German speaking parishioners and they kept its name.

Fire destroyed St. Augustine's Church in 1903 and the new structure was built in Spanish Renaissance style. A school was established in 1869 by the Sisters of Providence. In 1924 the Dominican Sisters from St. Catharine, Ky. took charge.

Today the parish enjoys an influx of young people. But a large part of its ministry is to the elderly. There is a special emphasis on liturgy and a goal of strong congregational singing.



1852

Benedictine monks from the Abbey of Maria Einsiedeln in Switzerland arrive in southern Indiana at the request of Father Joseph Kundek, pastor at Jasper, to minister to the German-speaking settlers in southern Indiana. Bishop St. Palais had invited them while making his "ad limina" visit to Rome in 1849 . . . The first Plenary Council of the Church in the United States is held in Baltimore . . . Harriet Beecher Stowe's novel "Uncle Tom's Cabin" arouses controversy and shocks a nation numb to slavery.

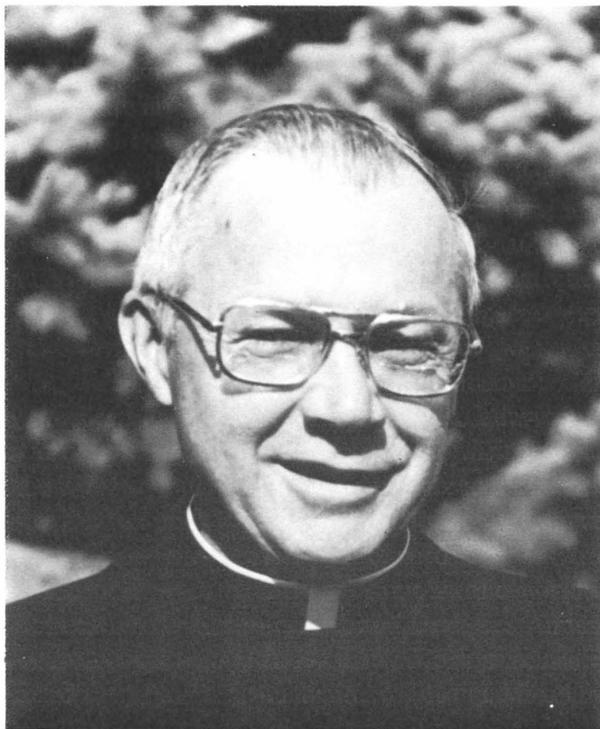
St. Elizabeth

Cambridge City

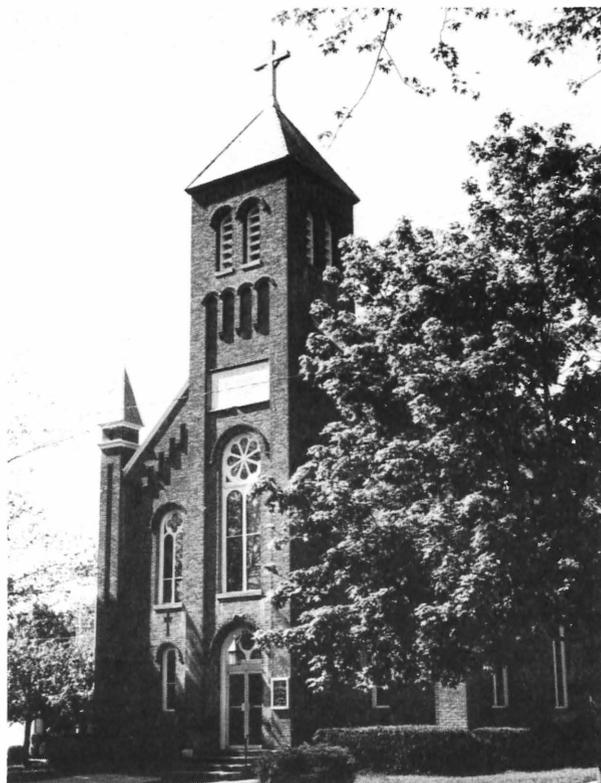
Fr. John Luerman, *pastor*

You will no longer find any trace of the Whitewater Canal in Cambridge City but that transportation system was vital to the economic beginnings of that community. For a brief time in the 1840's the canal was the end point for commercial and passenger traffic which found its way to Cincinnati. It eventually made its way to Hagerstown, a few miles north. But floods washed the canal out in the southern part of the state and it was eventually filled in. If you check out the Vinton House in Cambridge City today, however, its almost trapezoidal shape challenges the imagination to see the canal's silent waters as it sat lazily next to that body of water.

The canal and the subsequent railroads were built mostly by Irish laborers who made up the first Catholics in the town. Father Vincent Bacquelin visited the small community of Cambridge City beginning about 1842 to spiritually nourish them. He was then at St. Vincent's in



Father John Luerman



Shelby County. After Father Bacquelin was killed in a fall from his horse, the parish was visited by Fathers Michael O'Rourke from New Alsace, John Ryan and William Doyle from Richmond, Henry Peters from Connersville and J.M. Villars from Richmond.

The parish's foundation date is considered to be 1852 when the first church building was purchased, a frame house converted into a church by its parishioners. The first resident pastor was Father Joseph O'Reilly in 1863. He built a brick church about 1864. The present church was constructed in 1880 having been purchased by Father Herman Alerding. Father John B. Kelly was the pastor at the time of the building's dedication.

Paul Seffrin, a member of the parish, recalled a huge mural of St. Elizabeth which once dominated the present church's ceiling. "It covered about half the ceiling over the nave toward the altar," he said. "I used to look at it when I sang in the choir about 1930. Sometime after that the trustees voted to paint it over. That was during the depression and the parish could ill afford to fix a peeling and cracked mural. It needed repair but the cost of restoration was too expensive."

Father John Luerman, present pastor, described

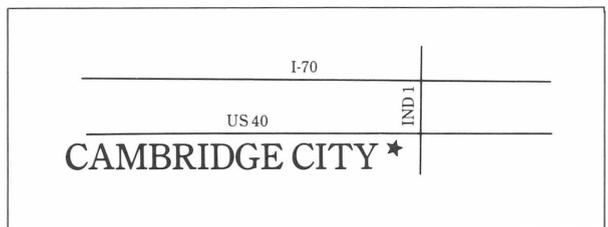


On Feb. 13, 1983 Eleanor and Bill Weiler (left) and LuAnn and Barry Culy (right) were among 71 couples renewing their marriage vows at St. Elizabeth's.

the parishioners as members "of 10 surrounding communities. Even though each community has its own special spirit, loyalty and pride, all these parishioners work together beautifully in spiritual and social activities. We are justly proud of our 142 years of spiritual influence as a pioneer parish of eastern Indiana."

St. Elizabeth's parishioners come from western Wayne county, eastern Henry county and northern Fayette county, from towns like Hagerstown, Milton, Dublin, Bentonville, Lewisville and Pershing.

Among the parish's pastors was Father Herman Alerding (1871-1874) who became bishop of the diocese of Fort Wayne. Father Edward J. Spellman spent 20 years at the parish from 1885 to 1905. Father Jerome Bennett was pastor from 1939 to 1952 except for a two year period from 1939 to 1941 when he was chaplain at a Civilian Conservation Corps camp near Columbus, Ohio. During that time St. Elizabeth's was administered by Father Francis Reeves. Pastors since that time have been Fathers Bernard Shea (1952); Donald Coakley (1952-1958); William O'Brien (1958-1960); John Herold (1960-1968); Paul English (1968-1973); Robert Willhelm (1973-1976); from 1976-1977 the parish was administered by Father Harry Knueven from St. Gabriel in Connersville; Henry Brown (1977-1980); John Luerman (1980-).



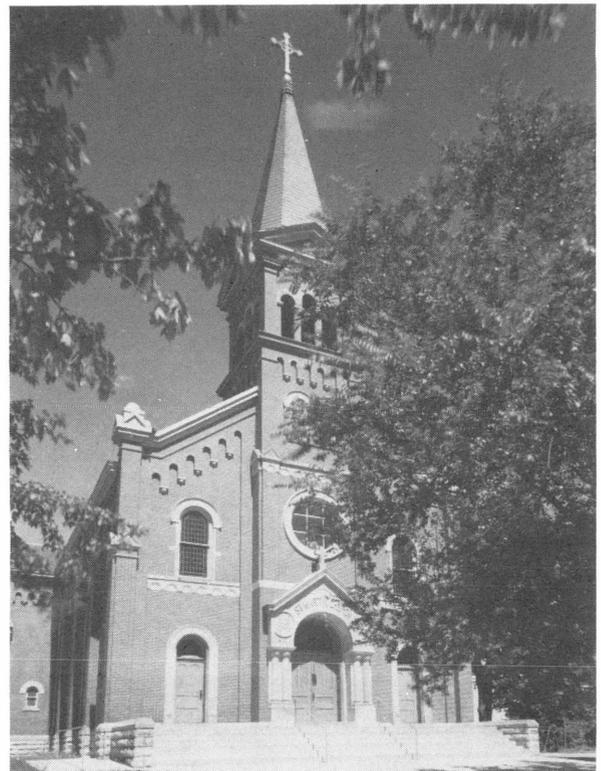
St. Martin

Yorkville

Fr. John O'Brien, *pastor*

German Catholic families began arriving in and around the village of Yorkville in Dearborn County in 1831. John Heimberger and Adam Broom were of this new wave of settlers. Heimburger's old homestead, now owned by Norbert Wiedeman, was the site of the first Mass celebrated in Yorkville by Father Joseph Ferneding in 1833. Before that time the Catholics of York township traveled either to New Alsace or McKenzie's Settlement (Dover) for Mass.

Catholics from the Yorkville area made a Sunday procession as a group for the three mile trek to New Alsace. These processions started at the Heimburger house led by Joseph Schnetzer carrying a banner. While walking or riding in an ox-drawn cart, the rosary would be said. A meal

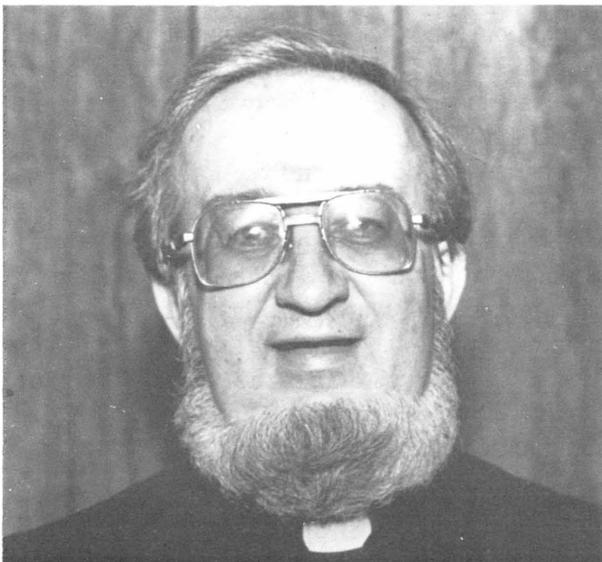


followed after their return from Mass and then the families would go back to their own farms.

On May 26, 1850 Schnetzer called a meeting of Catholic families to discuss the organizing of a parish. A committee made up of Joseph Weizel, Nicholas Bruechler, Sebastian Blettner and John Heimburger met with Bishop St. Palais at New Alsace on April 21, 1850. The bishop signed a document on May 7 permitting the organization. Heimburger donated land. The first church was completed in 1852.

Until 1886 the parish was served as a mission. Father A. Dannenhoffer, pastor from 1886 to 1892 was the first resident pastor. A 1950 bulletin said of him, "He always impressed us, as being of the old fashioned schoolmaster type, honest and sincere and pious, but not blessed with over much diplomacy. Consequently, he was misunderstood and more or less in trouble." Father Henry Seibertz built the brick school house in 1872 which was used until 1967. A building 36 feet by 57 feet, it housed two classrooms, an upper one for the first through fourth grades, and a lower one for fifth through eighth grades. When it opened there were 138 pupils.

The building was torn down in 1979 to make room for a multi-purpose building. For most of its history the school was not a Catholic school but a public school rented by the community. The Sisters of St. Francis staffed the public school in that building and in previous ones from 1859 through 1967.



Father John O'Brien



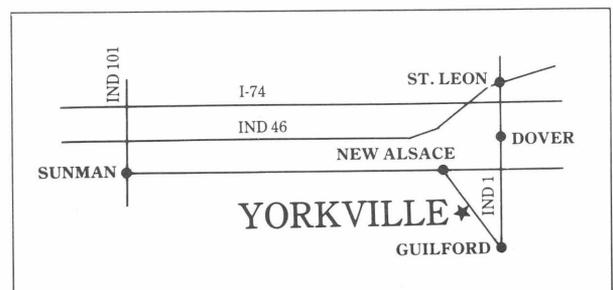
A big celebration followed a 1982 liturgy dedicating the new parish hall at St. Martin.

The great builder at St. Martin's though was Father F.R. Sonderman who pastored the parish from 1914 until 1947. Father Sonderman built the present church, renovated the cemetery and also the church grounds. Construction on the church began in 1914. It was completed in 1917 and paid for by 1922.

Pastors who followed Father Sonderman were Father Joseph Sermersheim (1947-1957), Father Charles Walsh (1957-1972), Father Lawrence Weinzapfel (1972-1977), Father Patrick Commons (1977-1978), Father Michael Carr (1978-1979), Father Francis Eckstein (1979-1980), Father Lawrence Voelker (1980-1983). Father John O'Brien is the present resident pastor.

A parish history was written a few years ago which reveals an interesting fact about some of the pastors. "Names in the history aren't always correct," according to parishioner Alma Widolff. "That's because some of the pastors would record a saint's name at a baptism even though the parents might not have requested one. I'm an example. My baptismal record identifies me as 'Elvira.' "

Yorkville's history is like that. Determination and pride make its individuality felt.



1853 St. Patrick

Madison

Fr. Hilary Meny, *pastor*

"I'd have to say it's a very nice parish here," stated Father Hilary Meny, pastor of St. Patrick Church in Madison for the past 34 years. "Otherwise I wouldn't have stayed around this long."

And of course, this Madison pastor has seen a lot of changes over the years. "When I first came here everything was cornfields," explained Father Meny. "Now the whole hilltop is developed, and we're no longer on the edge of town; we're nearly at the center of it."

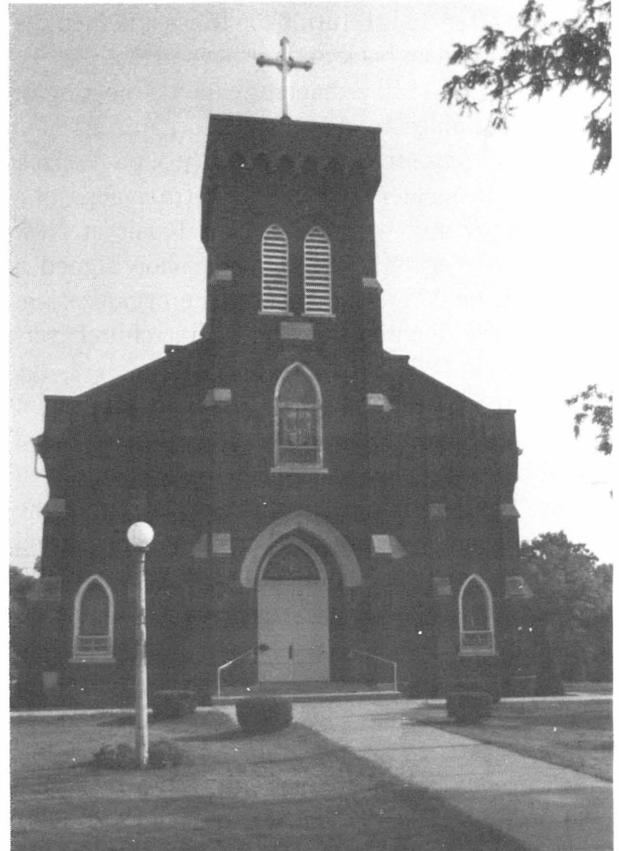
The church, too, is at the center of many of these parishioners' lives. Viola Gettelfinger, a member of the Altar Society and one of the parish bookkeepers, stated that the church is "a very important part of the people's lives here. We have many activities available such as dances, card parties and other social gatherings. We do try to make money, as well as have a good time at these events."

Parishioners of St. Patrick look to the church not only as an avenue for social get-togethers, but as an area of shared responsibility. "So many of the people here help out with things," declared Felix Gettelfinger, who is chairman of the parish finance committee and Viola's husband. And Felix, himself, was living proof of this, fixing the front door of the rectory one particular day.

"The people are just great here—very friendly and cooperative," exclaimed Father Meny. "They're very generous with their time and talents."

"They certainly are," agreed Mrs. Gettelfinger, a parishioner of St. Patrick's for 22 years. "They're always there when you need them."

Harold VandeWater, past parish council member "takes care of the lawn and garden, and repairs the tractors," stated Father Meny. While Harold is busy outdoors, his wife, Frances, runs the Junior Legion of Mary, a group made up of



grade and high schoolers who visit the sick, aged, homebound, and those in hospitals and nursing homes.

There are Eucharistic ministers, parishioners to assist with the parish books and those who see that the church linen is cleaned and servers are coordinated. Other organizations parishioners are active in include: the Knights of Columbus, Legion of Mary, Seymour Council of Catholic Women and the parish council. Parishioners also take part in the PTAs of Shawe High School and Pope John XXIII School.

Founded in 1853 around St. Patrick's Day by Father H. Dupontivich, pastor of St. Michael's in Madison, St. Patrick Parish was originally established because of a high concentration of Irish people who were brought to this region to build what was to become the state's first railroad. Although now, according to the pastor, "there are Germans, Poles, Italians, and seemingly all nationalities," he declared.

"The church also served a good deal of the farming population all the way up to Jennings County," stated Father Meny.

Father Meny explained that Father Dupontivich



Father Hilary Meny

and his associate administered to the parish until 1874. During that time, “Father Dupontivich got to be widely known, because in addition to his being a priest, he was first a doctor. He would take care of many people who otherwise couldn’t afford one. He could both deliver and then baptize the babies. Of course, after he became a priest he quit delivering babies. He did, however, still write out prescriptions for people. He was really something—ministering to the people not only spiritually, but physically and medicinally as well.”

St. Patrick School, a grade school which was operated by the Sisters of Providence, was also founded in 1853. There was also a commercial secretarial school. “But the sisters were eventually driven out by an anti-Catholic-know-nothing movement of the time,” stated the pastor. After the sisters left, the school became a public school. Some years later, after the county built a school, this old, remodeled Catholic school was destroyed in a fire.

Currently, there are about 160 families belonging to this parish. “We do have families that stay on through the generations—quite a few, actually,” stated Father Meny. “I have married couples here who have had children, who have since married, and who now have children of their own. It’s rather gratifying, but also a little disconcerting. It’s a sure sign of getting old,” he chuckled.

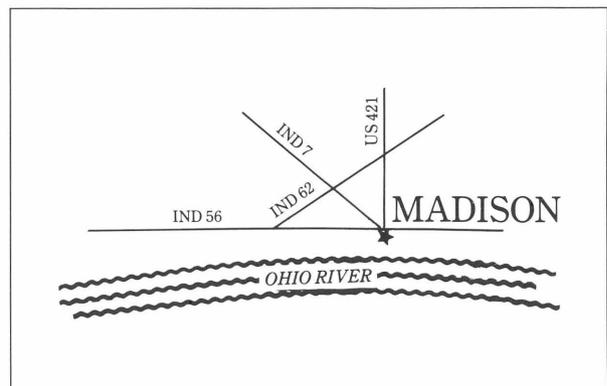
In 1874, St. Patrick Church got its first resident

pastor—Father Bernard Ewers. That same year, St. Anthony in China was founded, and this became a mission church Father Ewers cared for. Father Ewers had only a year’s stay at St. Patrick.

“There was a long line of pastors through the years,” explained Father Meny. But he stated that much of the parish history was lost in a fire that destroyed the old rectory in 1940.

Construction of the present church, which was dedicated by Bishop Chartrand, was started in 1909 and completed in 1910. Father Charles Gerdon was the pastor of St. Patrick when it was finished.

In addition to his duties at St. Patrick, Father Meny is also the Catholic chaplain at Madison State Hospital. All and all, Father Meny finds life enjoyable at St. Patrick, and stated he “never really had the desire to go anywhere else.”



“There is no record of Catholic priests visiting Madison previous to the year 1837; but it is very probable that the Rev. Joseph Ferneding, residing in Dearborn county, extended his missionary tours as far as Madison . . . Catholics living at North Madison were, in the beginning, members of St. Michael’s church, Madison. About 1853 or 1854 the Rev. H. Dupontavice built the present brick church at North Madison, and with it began to exist and flourish St. Patrick’s congregation.”

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes* (1883)

St. Joseph

St. Joseph Hill

Fr. Henry Tully, *administrator*

For a church that celebrated 100 years of existence in 1981, St. Joseph Church, St. Joe Hill, is mighty lively.

The little church, administrated by Father Henry Tully, has a religious education program for all ages. Sacramental preparation programs and a Scripture Sharing Group are some of the spiritual fringe benefits offered.

The parish has weathered many changes throughout its history which reaches back into the early 1800s. Even though the first foreign-born settlers were said to have arrived in the St. Joe area in the late 1830s, gravesites reveal dates as



early as 1815, one year before Indiana's admission to the union as a state.

Most of the pioneers were from Baden, Bavaria, Prussia and Ireland. Today the Irish population has dwindled.

A French missionary who spoke both German and English fluently, Father Louis Neyron, was the first priest to serve the area.

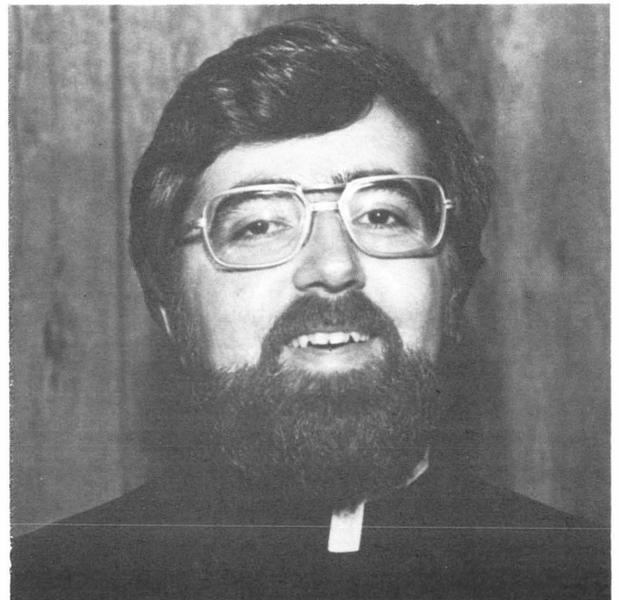
In 1853 a frame church was built and the Right Reverend August Bessonies was given charge of it.

However, it was not until 1859 that a resident pastor, Father Jacob Andrew Michael, was appointed and to this honor another was added. Father Michael was the first native-born priest to serve St. Joseph's. Word has it that he worked as a laborer quarrying for stone for a rectory foundation.

During the Civil War, in 1864. Father Michael was transferred. When a smallpox epidemic broke out the parish had to depend on Louisville priests for religious services.

In 1865 a 23-year-old priest, Father Herman Panzer, built a school-convent which was staffed by Franciscan sisters from Oldenburg. Successively, lay teachers and then Benedictine sisters taught at the county-operated school until its closing which was forced by withdrawal of county support in 1980.

Father Joseph Dickmann, an Oldenburg native, was assigned to St. Joseph from May, 1873 until



Father Henry Tully

January, 1892. In 1880 he started a drive for funds to build a permanent church, which was completed and dedicated in November, 1881 by Bishop Silas Chatard. Even though the parish dates back some 130 years the centennial celebration of 1981 honored the dedication of this church.

Presently, in what seems to be a unique situation, sisters of three differing orders assist the parish and pastor as readers and Eucharistic ministers. Sharing the convent and religious education presentations are Benedictine Sister Marie Olinger, Providence Sister Teresa Mount who guides personal retreats, and Franciscan Sister Margaret Geiser who conducts adult "Living Room Retreats" and coordinates the religious education program.

Preschool children, elementary and high school students receive religious instructions in the former school, which has become the Center for Religious Education.

Many and diverse priests have been appointed as pastors or administrators in the fairly recent past, among them Father George Scheidler,



A September, 1981, photo of St. Joe Hill parishioners included then pastor Father Carlton Beever, Maurice Popp, Helen Meyer and Ann Eckert.

Father Francis Dooley and Father George Sebastian. The latter, whose pastorate spanned 13 years, chose to be buried in St. Joseph Cemetery.

Following Father Sebastian's death in 1970, Father Edmund Banet succeeded him, with Father Wilfred Day succeeding Father Banet.

The late Father Thomas Stumph pastored the parish from July, 1976, until his untimely death in January of 1981. During his final illness Father Stumph was cared for by two families, i.e. his parents and his parish family.

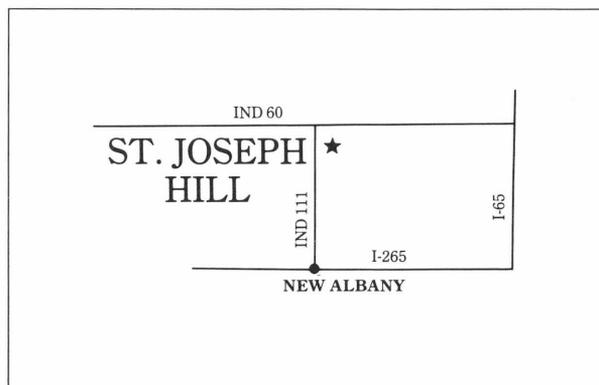
Father Michael Hilderbrand, full-time director of education at Our Lady of Providence High School, became administrator in the interim before the appointment of Father Carlton Beever in July of 1981.

Today, Father Tully is administrator of St. Joseph Parish and chaplain of the Newman Apostolate at Indiana University Southeast, New Albany. He was appointed in September, 1982.

The spiritual and the social combine happily at St. Joseph. Active sacramental preparation programs are offered for the Rite of Christian Initiation of Adults, Reconciliation, Eucharist, Confirmation and Marriage.

Dances, a flea market and an annual picnic provide relaxation, while an October Turkey Shoot is a major fund raiser. Athletics provide their share of diversion, too. Softball and baseball games for PeeWees, CYO and adult leagues are held on the St. Joe ball field, and volleyball and basketball games are played in the parish hall.

As the church nears its 103rd birthday, Ruth Voignier, historian for the parish's centennial booklet, expresses the belief that "all of the progress the church has made over the past 100 years is a tribute to its pastors and the unflinching loyalty and generosity of its parishioners."



St. Paul

Greencastle

Fr. John Schoettelkotte, *pastor*

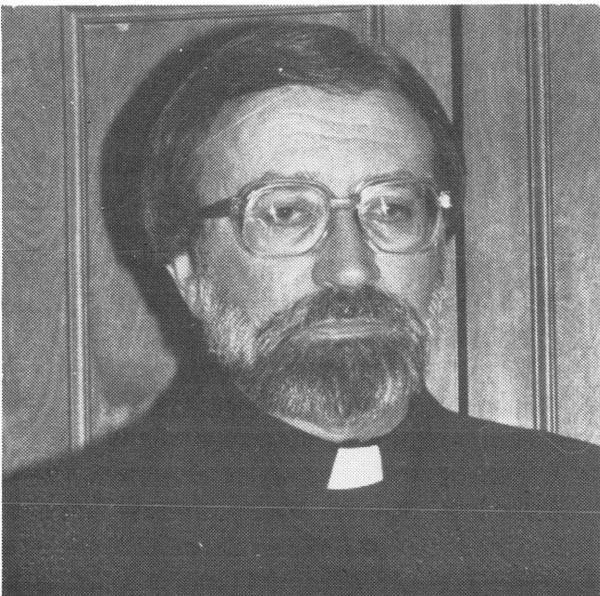
A parish which is really two parishes? A parish serving the needs of people like any other parish plus a campus ministry? It can be done and two elements blend nicely at St. Paul the Apostle in Greencastle.

There are about 325 families plus 500 Catholic students on the Depauw University campus. People know one another and no one worries about one or the other being in control. The parish gives support to all our families—the permanent ones and the university students. That’s been the consistent opinion of the parish’s pastors.

Mary Reiling agreed. A long-time resident of Greencastle, Mary has seen the parish grow. “It’s a small parish,” she says, “but a little like mission territory. St. Paul’s actually covers all of Putnam county. So it’s not always easy to feel at home.”

Stan Pondo, an East Chicago native, was Newman president at the university in 1980. For him the parish is the school he can’t have with him while at school.

“It’s a friendly atmosphere for students,” he stated, “because the community here is strong and we are welcomed.”



Father John Schoettelkotte



Parishioners ‘adopt’ students during the academic year, according to Stan, and welcome them into their homes. At the same time, many of the students ‘adopt’ shut-ins in the parish and make frequent visits to their homes.

These two avenues meld together because two needs are met. Parish families open their homes to the students and the students open their arms to those in our parish who can’t get out.

“Our elderly parishioners really didn’t know the students very well,” Mary claimed, “until these programs began. I think we all have a much greater parish feeling now.”

Depauw provides a unique opportunity for ministry at St. Paul’s. Catholic students account for 20% of the enrollment at the university. This is

the second largest religious denomination found on campus.

“Catholic enrollment has really been growing,” Stan remarked. “So much so that the Catholic joke on campus is a proposal to rename the school ‘Our Lady of Depauw.’ ”

The university provides remarkable opportunities for students to become involved in service projects to the community and to others. A group of students, for example, has assisted Father Clarence Waldon at Holy Angels Church in Indianapolis for a number of years. Students are also involved in an annual winter project in Latin America. They volunteer on construction and medical teams to provide temporary services.

Greencastle has seen recent increases in population due to incoming industry like its new IBM plant. This has brought new Catholics from out of state and, of course, they too are welcomed to the community.

A group of parish women and high school students spends time preparing music for the weekend liturgies—music which has also sparked interest in people. “People appreciate the time other people spend in providing this,” Stan said.

Mary agreed. “The various activities which bring people together help us to feel a part of something here,” she added.

Father William Doyle was the first priest to regularly attend the mission at Greencastle. In 1853 a former chair factory building was purchased for use as a church. Father Doyle was embroiled in controversy at this time due to anti-Catholic editorials in the local newspaper.

A building which had originally been intended for use as a church by Old School Presbyterians was purchased by the Catholic community in 1866. The parish had been known as St. Benedict but when the congregation moved to the new building its name was changed to St. Paul the Apostle.

Father John Schoettelkotte has been pastor since 1983. Father Ed Hilderbrand preceded him beginning in 1980. Father William Stineman was pastor from 1972-1978. Father Jack Porter administrated the parish between Father Stineman and Father Hilderbrand. Father William Ripperger was pastor from 1969-1972. Prior to him Father Francis Kull served as pastor from 1945 to 1969.

1854

Pope Pius IX declares the dogma of the Immaculate Conception.

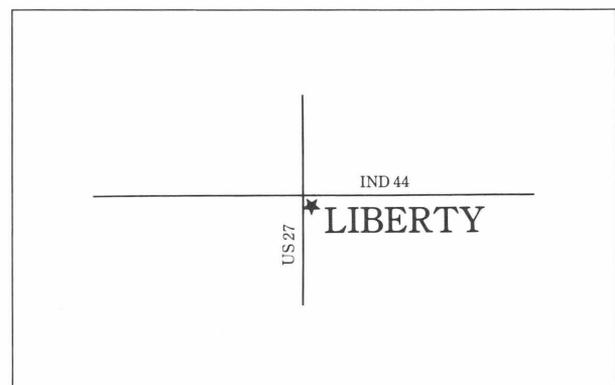
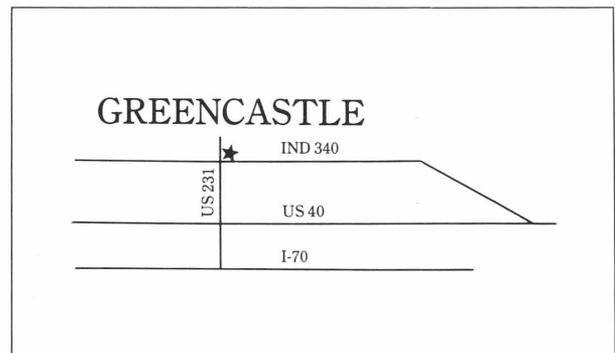
St. Bridget

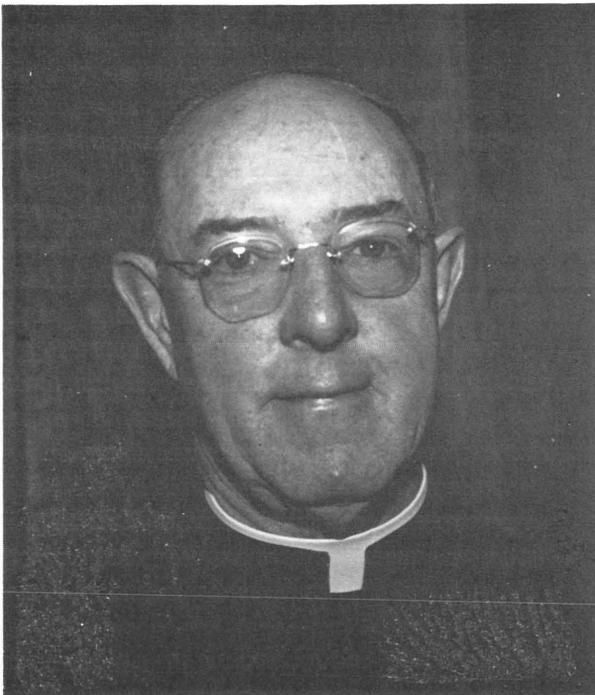
Liberty

Fr. James Barton, *pastor*

There is a high trust level between Father James Barton, pastor of St. Bridget’s in Liberty, and the 92 families of the Union county parish. There has to be. Father Barton also serves as Archdiocesan Director of the Society of the Propagation of the Faith and spends four to five days a week in Indianapolis.

“I keep track of what is going on in Liberty,”





Father James Barton



Some of the parish family with Father Barton are Burke Thomas, Mary Ann Maze, Donna Pohlar and Peggy Geis.

Father Barton said, "because my neighbor, Jim Ripberger, has an extension phone from the rectory in his place of business and can always reach me if I'm needed."

That's just one way the laity at St. Bridget's care for their nearly 130 year old parish.

"The Robert Geis family is an example of how much the laity are involved here," Father Barton explained. "Bob and Peggy Geis are both Eucharistic ministers. Bob takes communion to the sick and Peggy conducts communion services on mornings I'm in Indianapolis. Peggy is active in the Connersville Deanery Board of Education. Their four daughters are largely responsible for music at Sunday liturgies; their four sons are altar boys and the older ones frequently lector."

Burke Thomas thinks it's because the families at Liberty are rooted in the parish's history that they are so involved. "Some families have been here for generation after generation," he stated.

Peggy Geis was raised in a suburb of Philadelphia, Pa. "I see all the closely knit people here who know one another," she said, "and I like it better than where I grew up because no one knew anyone else."

Liberty is today a bedroom community for people working in Connersville and Richmond. The parishioners of St. Bridget's, however, are mostly agricultural families who live outside the small town.

Father Barton's absence results in an interesting phenomenon. "For years," he said, "I offered

daily Mass and there were only two people who came regularly. Now I have Mass three times during the week and there are 15-20 people every time.”

And that’s not the only change. Recreation in the area has swelled attendance at Sunday liturgies to almost 1,000 people per week year round. That’s because of the increase of summer and year round homes at Brookville Lake and the facilities of Whitewater State Park. “It used to be only the rich had summer homes,” Father Barton explained, “now everyone has a trailer down at Brookville Lake.”

The visitors come mostly from Cincinnati. Father Barton guesses about 80 percent of the weekend attendance is people from Ohio. Some of them consider St. Bridget’s their parish.

The first church was built in Liberty in 1854 by Father Henry Peters. About 1849 Father William Doyle had visited the area and offered Mass in homes. A fire destroyed the wooden church in 1858 but the year after that parishioners built a brick structure. This was used until 1905 when the present building was completed.

The parish religious education program boasts a 95 percent attendance rate. Cooperation with parents and the children themselves is the key.

Father Barton’s pride and joy in the plant is St. Anthony’s Center, a gymnasium and classroom building used for community recreation and religious education and other parish functions. “I thought about this for a long time,” he stated. “The parish had \$30,000 toward it and we needed another \$30,000 but Archbishop Schulte said we couldn’t build until we had the full amount. So I prayed to St. Anthony and the same day received a call from a lawyer in town here about settling an estate in which a generous parishioner left us \$30,000. Naturally, I named the center for St. Anthony.”

It is the combination of a strong family-centered agricultural life with a strong faith which gives parishioners a strong faith-centered parish. One parishioner said farmers can sustain themselves in an emergency while city people ordinarily cannot. Farmers turn to one another for assistance.

Father Barton agreed that the family is the heart of the Liberty parish. “I remember when I was at St. Philip’s and Msgr. Busald was asked what the heart of the parish was. He said you could burn down the school and the rectory and even the church as long as you have one Catholic home. That’s where the real heart of the faith is.”

St. Bridget’s has a big heart.

St. Meinrad Archabbey

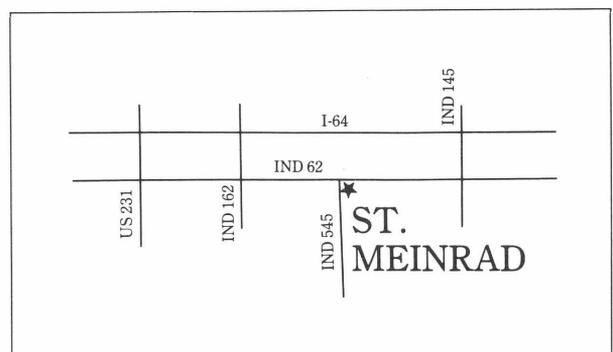
St. Meinrad

Rt. Rev. Timothy Sweeney, *archabbot*

The history of St. Meinrad Archabbey is rooted in the settlement of two families in the region of southern Indiana along the small Anderson River. In the 1840s Henry Thiemman acquired 160 acres of land and built a log house on top of a hill a little north of a wagon trail that led from the town of Ferdinand to Adyeville near the confluence of Hurricane Creek with the Anderson River. Some relatives of the Thiemans who lived in Cincinnati migrated to the area amidst glowing reports from

the Thiemans. Henry Denning made a permanent home for himself and his family on the eastern slope of a hill 45 feet above the Anderson valley, about 40 feet north of where St. Placid Hall on the St. Meinrad Archabbey grounds now stands. By the spring of 1852 Denning owned 160 acres of land about half of which had been cleared.

On June 15, 1852, Father Joseph Kundek of Jasper met with Abbot Henry Schmidt of the Abbey of Our Lady of the Hermits (Maria Ein-



siedeln) in Switzerland to request that a mission house staffed by Benedictine monks be established in his mission district in southern Indiana.

Father Ulrich Christen arrived at Ferdinand on April 9, 1853, and began a search for suitable property having been disappointed with the flat area around Vincennes. The Denning property was to his liking and though the family hesitated for a time to give up what they had worked for, they did sell the property in the end.

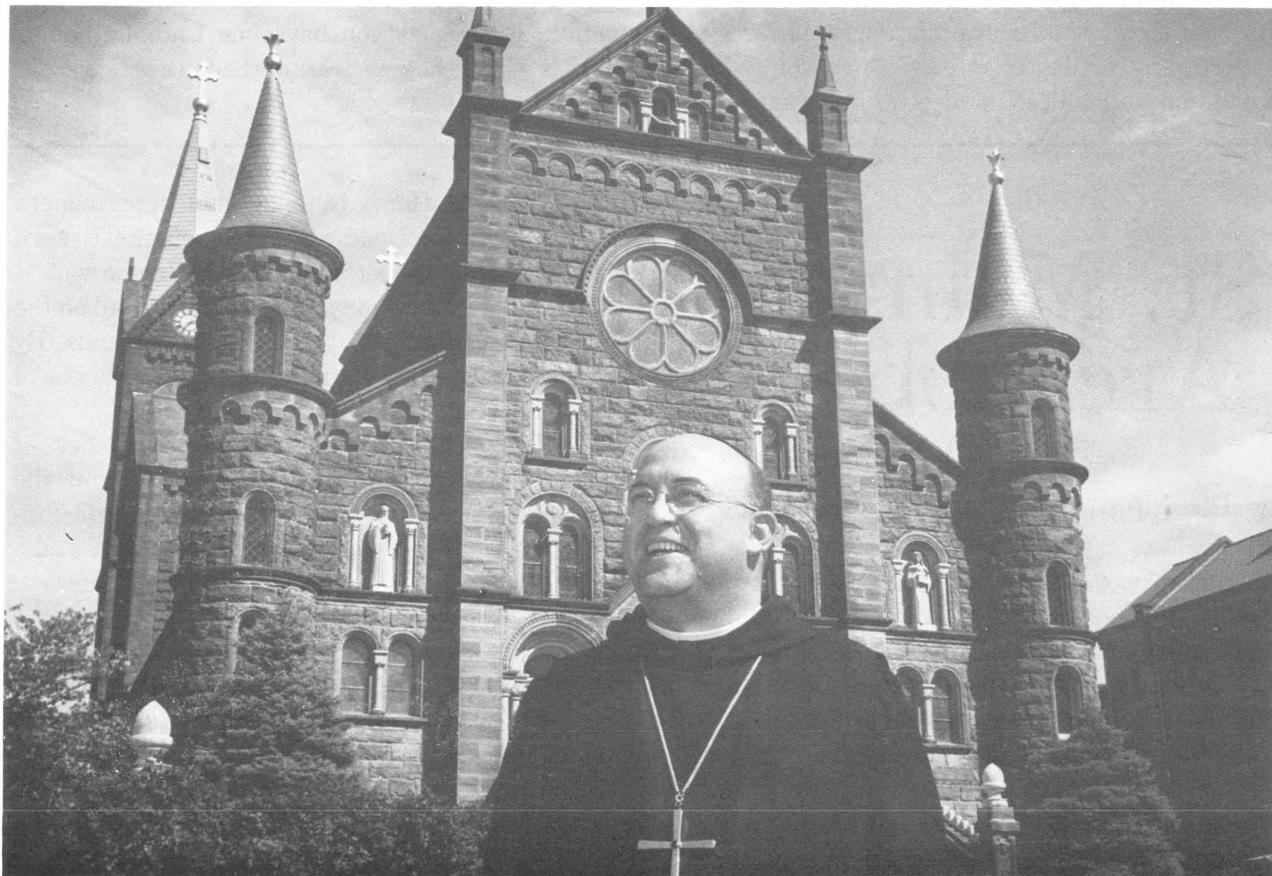
On March 13, 1854 three Benedictine fathers occupied the log house which had been the Dennings, and which was the first St. Meinrad Monastery. The first few years were somewhat precarious. In 1860 Father Martin Marty became administrator of the monastery and a decision was made to organize a town below the monastery. Lots were auctioned on January 28, 1861 and Bishop St. Palais announced the establishment of a parish there.

Though the town grew slowly, the monastery announced an elaborate building program by

1866. Because of various delays this was not completed for another 10 years. Then on September 2, 1887, a fire began in the southeast corner of the building which aided by dry weather and a strong south wind completely destroyed the monastery within two hours. All that remained was the black stone walls of the structure.

Plans to rebuild the monastery included the possibility of moving to Jasper, Ferdinand, or Terre Haute. But when it was discovered that the walls were safe and might be used again, it was decided to rebuild on the same site. Reconstruction was completed by September of 1889.

From St. Meinrad other foundations have been created. The monastery developed its program of educating young men for the priesthood to include a theologate, college seminary and minor seminary. The minor seminary closed in 1965. Today the college and theologate serve more than 300 students for the priesthood from all over the United States. Right Reverend Timothy Sweeney is archabbot.



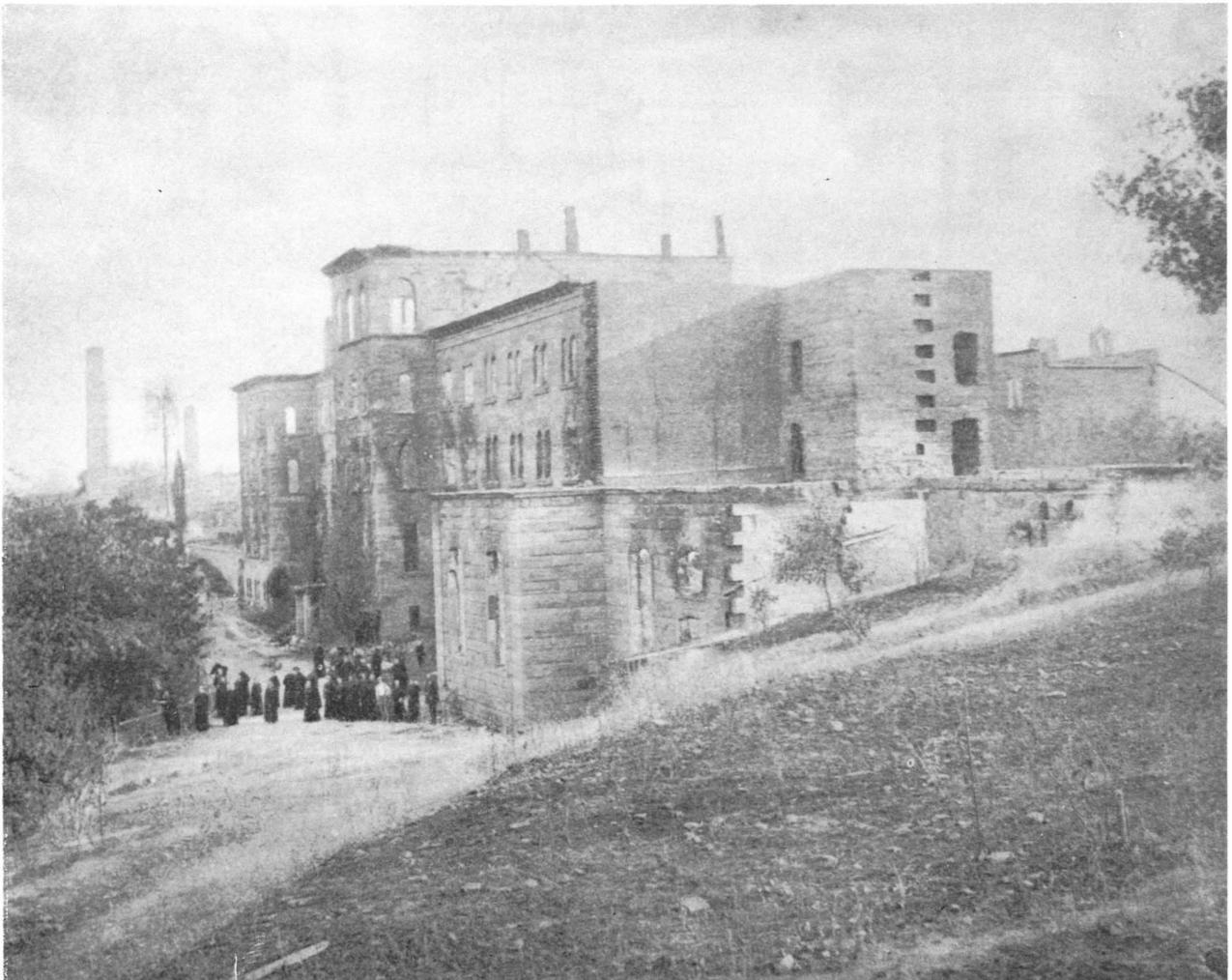
Former Archabbot Bonaventure Knaebel stands before the abbey church



Rt. Rev. Timothy Sweeney, O.S.B.



The abbey church prior to renovation



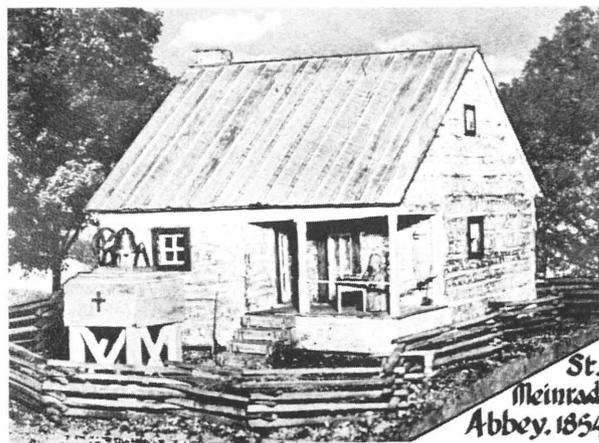
The abbey following the disastrous fire of 1887



The first St. Meinrad church built in 1858



The old and the new blend in the new monastic quarters (left) and a reproduction of the first monastery of 1854.



St. Meinrad Parish

St. Meinrad

Fr. Kilian Kerwin, *OSB, pastor*

"There's a great deal of cooperation in our parish," said 85-year-old Ted Denning, a lifelong member of St. Meinrad Parish in Saint Meinrad.

"Over the past 25 years there have been many changes in the community," the octogenarian said. "This used to be a German-speaking community, but during the past 20 years it has become a 'duke's mix' of languages. I don't think the parish has changed much, but (to the extent of the languages) the people have. The people still work together for the parish."

Located in the steep hills and fertile fields of the Anderson River valley of Spencer County, the parish of St. Meinrad consists of approximately 1,300 members or about 300 families and still reflects its German heritage. The history and development of this rural southern Indiana parish mirror the growth of the Benedictine monastic community "on the hill."

In 1983, the oldest member of the parish, 98-year-old Frank Denning, remembered many of the events of St. Meinrad Church. "My grandfather (Henry Denning) sold his 160-acre farm to the monks in 1854. Not too much of the land was cleared at that time. Two monks came down from Ferdinand and asked to buy the property." After hesitating to sell his farm, Denning's grandfather

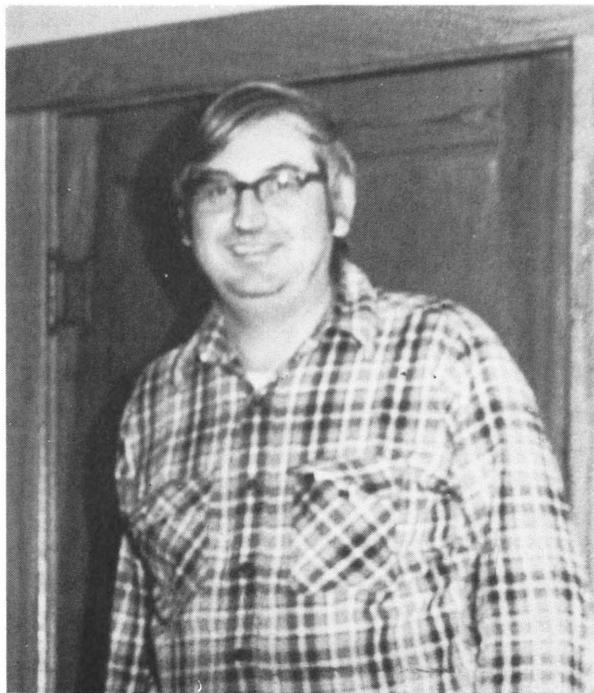
sold the property to Benedictine Father Ulrich Christen for \$2,700.

The former Denning property is the present site of St. Meinrad Archabbey.

As a child Frank Denning witnessed the St. Meinrad monastery fire of 1887. "I was small then. I remember the flames going up from the buildings. I was on our farm about two miles away (when the fire started)." Denning reported that his uncle suffered burns "all over his body" when helping to extinguish the fire, which leveled the then newly-constructed monastery.

"After the fire, my mother made bread for the monks for four months. My older brother took in the bread from our farm for the priests and brothers by wagon," Denning reported.

"I worked many a day helping drill holes to break the rocks at the quarry," the senior Denning said. "We took the rocks down the hill and hauled the stone up to the Abbey on wagons with oxen." The sandstone Denning helped haul from Monte Cassino quarry was used for the construction of the Archabbey Church. Parishioners worshipped with the monastic community in that structure from 1907 to 1960, while the Archabbey Church served as a parish church. Parishioners of St. Meinrad Parish have worshipped in their own church since its dedication in 1960.



Father Kilian Kerwin, O.S.B.

Members of the parish are presently participating in the three-year "Renew Program," said Benedictine Father Kilian Kerwin, pastor of the parish. "It's going good. We're starting prayer groups and hope to get discussion and religious education programs going."

The parish-level Holy Name Society, Ladies' Sodality and St. Elizabeth Society provide many needed services for the church, Father Kilian reported. Some of the groups' services include preparation of the church during "Forty Hours," providing meals during special events and "all-around help" when needed.

"I may be prejudiced toward my parishioners, but I always have cooperation in church matters," Father Kilian said. "Anytime I ask people to be there they come down. I have guys digging up a section of the church floor tonight so that we can fix a broken pipe. When I need them they're there."

Ted Denning reported that the parish Senior Citizens' Club—started in 1964—provides 152 parishioners over 60 with social, civic and educational services. "We meet once-a-month and also have a nutrition program that serves meals three-times a week."

For a number of years, the parish school building has been leased by the North Spencer School Corporation, Father Kilian said. Catholic students in grades one through six receive religious instructions twice-a-week during "release time." Students not attending the school receive CCD instructions weekly.

Looking at the future, Father Kilian reported that he had some parish goals for St. Meinrad. "I think I'd like to see an adult education program and a way to reach out to the young people. We need a program to reach out to the young people, especially after they are married for a couple of years."

"Both the Bishop and the Fathers were of the opinion that a small town, St. Meinrad by name, should be laid out near the mission house. The sale of lots not only would be a financial gain but would also become the nucleus of a Catholic population . . ."

Albert Kleber, O.S.B.,
History of St. Meinrad Archabbey 1854-1954

1855 St. Joseph

Crawford County

Fr. Andrew Diezeman, *administrator*

"If you start from the bottom like we did when the 1974 tornado hit our church, the only place you can go is up!"

That 1983 comment of Nellie Bauer, a parishioner at St. Joseph Parish in Crawford County aptly describes the spirit of the members of this small rural parish which has been "tossed around" in several locations during its history.

Father John P. Dion founded St. Joseph's Church in 1855. It was a small log building located about five miles south of Milltown in a rural community consisting mostly of German and French immigrants. The log building soon succumbed to fire. Three years later a second church (also log) was erected about one-half mile north where the present Saint Joseph Cemetery is located. The elements were kind to the parish for 27 years. St. Joseph's stood as a sign of faith.

In 1885 Father Martin Andres planned and built a third church, a frame building which cost \$650. This building survived until April 3, 1974 when it was completely destroyed by a tornado. One of the few surviving artifacts discovered in the rubble was an unbroken glass jar of holy water.

Father Andrew Diezeman rebuilt the church at a new location between the towns of Marengo, Milltown, Leavenworth, and English. It is a brick structure located about two miles south of Marengo on state road 66. Msgr. Francis Tuohy, then administrator of the archdiocese following the death of Archbishop Biskup, dedicated the new church on August 27, 1978. It was built on ten



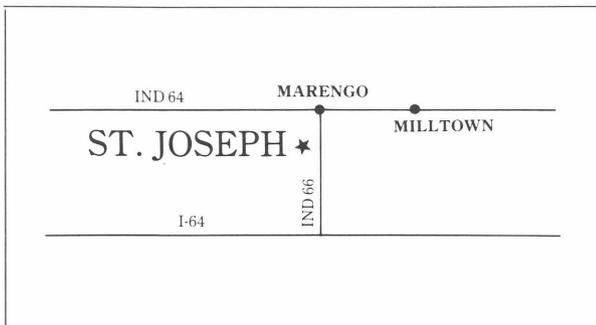
acres donated by Mr. and Mrs. Ralph Briscoe. A new cemetery was further developed and Mr. Briscoe was the first to be buried in the land which had been part of his farm.

During its history, St. Joseph's was served by priests from Holy Cross Parish at St. Croix and from St. Mary's in Lanesville. For more than 70 years it was served from St. Bernard in Frenchtown. Today it is a growing parish of 55 families.

Among its activities is a CCD program operated for 50 students K-12. A slow-pitch softball team gives parishioners the opportunity to get together as does the parish's annual turkey shoot held the third Sunday of each September. In addition, the parish is always welcoming travelers who stay in the nearby Hoosier National Forest.



Members of St. Joseph Parish in 1983 included (front row) Mildred Bauer, Nellie Bauer and Imogene Talley; (back row) Paul Conklin, Elmer Schlensker, Father Diezeman and Irwin Walter. Part of St. Anthony's backbone are Henry and Helen Schneider, Mattie Back and Arnelda Prickel.



1856 St. Anthony

Morris

Fr. Bernard Schmitz, *pastor*

In 1982 St. Anthony of Padua Parish at Morris celebrated its 125th anniversary. "Everything has changed," Henry Schneider observed at the time. He has been there since 1901, when he was two years old. Respect for those who were a part of their past is taken for granted by today's parishioners. "We're going to have to look up to them when we get to the other side," Schneider believes.

Schneider and his wife, Helen, helped gather information for "Our Story of Faith," a parish history published for the jubilee. He recalls a day



when “You had Mass in the morning and Vespers in the afternoon, and you had to be there for Vespers.”

According to Father Bernard Schmitz, pastor since 1970, “strong Catholic commitment and strong practice of the Catholic faith” are part of the parish. “The incidence of missing Mass is very, very small,” he explains. “And if I need help with anything, I just go to the phone.”

He notes that “one indication of the close-knit community and a lot of mutual support” is that after most funerals, families gather in the parish hall for a meal. Arnelda Prickel, president of the Ladies’ Sodality, says one of the many projects of that organization is to prepare lunches for funerals.

Recently when the church building, which replaced the original one in 1885, was redecorated, nearly 25 women came to help. “Even the decorator was astounded,” Father Schmitz says. When the parish holds its annual picnic, a tradition since 1917, “everybody works,” notes Mrs. Schneider.

Parishioners also find time for other activities. In addition to the Ladies’ Sodality, the parish has an active CYO. A men’s choir and youth choir add to liturgies. Schneider recalls that the men’s choir originated under Father Franz Xavier Girolt, who served as pastor from 1888 to 1914.

The original church building was constructed in 1856, but the church’s roots go back to the early part of the nineteenth century, when missionaries



Father Bernard Schmitz



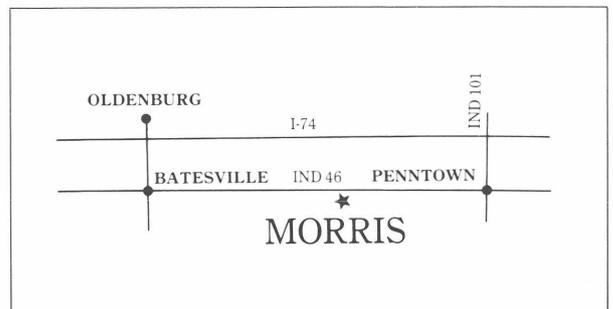
Henry and Helen Schneider (left), Mattie Back and Arnelda Prickel are among St. Anthony’s stalwarts.

from Cincinnati served Catholic settlers. One missionary, who Father Schmitz believes offered Mass in 1831 in a home still standing in Morris, was Father Frederic Baraga.

St. Anthony’s school building, the second one in the parish, was built in 1917 of native timber covered with brick. The school closed in 1977 but the parish hired Franciscan Sister Joretta Weidner as director of religious education to implement a program of total Catholic education. With the cooperation of parents, Sister Joretta was able to report in the parish’s history that a 92 to 94 percent attendance was achieved.

The program draws from 160 potential students. It also involves 25 teachers and the parish cook, Mattie Back, who “provides me with coffee so I can get through the morning,” Father Schmitz says.

Miss Back, who has cooked for St. Anthony’s priests since 1948, says she has seen “a lot of changes in the house.” She remembers cooking on a combination gas and coal stove in a house heated by “heatrolas.” Now, the house is heated with



steam, so Mattie no longer has to carry in buckets of coal.

Father Schmitz notes that “Mattie is probably the only cook who has cooked meals for all four archbishops of the Archdiocese of Indianapolis.”

The parish’s finances have also changed. Schneider remembers “pew rent,” when parishioners bid on the seat they wanted in the church each year. St. Anthony’s had 20 pews on each side, and Schneider says the highest prices were paid for seats around the 15th.

He adds that, until about 50 years ago, school children sat in the front of the church, men on one side and women on the other.

Father Schmitz explained that the arrangement kept women on the side facing the Virgin Mary

and men on the side facing St. Joseph. But Schneider contends that it was simply “to keep them apart for once.”

Whatever the reason, he is right about one thing—“it’s altogether different today.”

The coming of the railroad in Morris in 1853 gave birth to Catholicism here. Bishop St. Palais purchased five acres from John and Susannah Miller for a future parish. A church was built in 1856 and the first resident pastor, Father Roman Weinzaepfel, arrived in 1866. Before this church records were kept at Oldenburg. In 1865, about one-third of all baptisms recorded there were for persons who lived at Morris. A new building constructed that year at Morris is the present rectory today.

1857

The Diocese of Fort Wayne is carved from the Diocese of Vincennes which now comprises only the southern half of the state. Bishop St. Palais is offered the archepiscopal See of Toulouse in France as a favor and recognition of his family by Louis Napoleon, emperor of France. He refuses. St. Meinrad College opens in Spencer County . . . Slaves escape to the north through three underground railroad routes through Indiana during this period. The 1854 U.S. Supreme Court Dred Scott decision reinforced the notion of slaves as property.

St. Mary

Aurora

Fr. J. Nicholas Dant, *pastor*

In 1964 parishioners at St. Mary’s in Aurora had to be rowed into Mass. That’s because the Ohio River flooded so severely that downtown Aurora was covered with water at a depth of 10 to 12 feet. Boat service was provided by Mayor Nathan Schwanholt, a non-Catholic, representing the town’s gratitude for the help given by 22 young students from the nearby Glenmary Fathers novitiate earlier that week. The students helped

businessmen in the town transport goods to higher ground.

According to reports at the time the novices and staff at the novitiate were responsible for helping



save thousands of dollars worth of stock and equipment. And, according to then pastor Father John Lynch, "they advanced the cause of ecumenism at least 10 years."

Catholics began moving into the region around Aurora in the 1840's. They were German shopkeepers and Irish laborers. A church was completed on Christmas Day in 1857 which served both as worship center and school. But it quickly outgrew its size. A new church was completed in the fall of 1864.

St. Mary's educational facilities grew over the years and included a two year business course which followed the eight years of elementary education. In 1913 it graduated its first four year high school student—Lucille Pfisterer Neff. Among its graduates in the 1920's was Father Daniel Nolan who now lives in retirement in his home town.

The high school continued until 1937 when teaching sisters were removed. But the parish grade school has continued to thrive.

A devastating flood struck in 1937. High water reached the church's communion rail. That

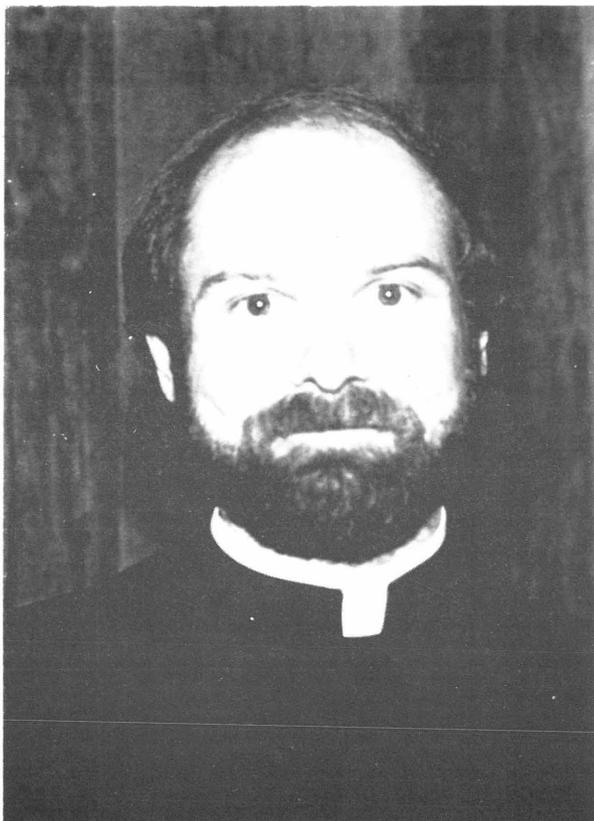
Sunday the pastor celebrated Mass on the second floor of the rectory for parishioners who made it to church.

Aurora's roots are directed more toward Cincinnati than toward central Indiana. Even today many citizens live in Aurora and commute to the Ohio metropolis to work. Today Aurora is only half an hour drive from downtown Cincinnati. The parish includes parts of Dearborn and Switzerland counties. It also includes the whole of Ohio county which is the only Indiana county with no Catholic church in it.

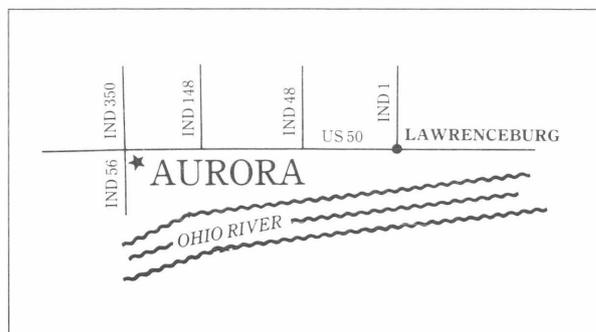
J.D. Moritz is the parish's historian. He recalls the dirt playground which served St. Mary's School in the 1930's. "The only amusement was a set of "Johnny Strikes" (May Pole) on which someone would daily get injured. In the springtime, Father William Heuser would appear on the school second floor balcony with large bags of marbles. He would throw the marbles and the students would scamper to retrieve them. After throwing out the marbles, games would begin and last for a few days until someone would win them all. He seemed to enjoy it more than anyone and it happened every springtime."

In April of 1981 all seven sacraments were dispensed at the parish. The rare sacrament to be dispensed in a parish—Holy Orders—occurred when native son John Meyer received the diaconate from Archbishop Edward O'Meara.

According to Moritz the influx of new parishioners the past few years from Ohio and Kentucky has given the parish its greatest cross section of people. Father J. Nicholas Dant has been the pastor since the summer of 1983. He was preceded by Father Harold Ripperger who served from 1973. Father John Lynch was the pastor before that having succeeded Father Dennis Spalding in 1951. Father Spalding arrived in 1947.



Father J. Nicholas Dant



Immaculate Conception (St. Mary)

Rushville

Fr. William Cleary, *pastor*

Immaculate Conception Parish, better known as St. Mary's, is located in Rushville but its boundaries include all of Rush County. The first Mass celebrated in the county, according to record, was offered in 1853 by young Father Henry Peters from Connersville in the home of Owen McMannis. About 20 people attended the Mass.

Since that time the congregation has increased 100 times over. The early settlers, most of them Irish Catholic railroad builders from counties Mayo and Kerry, built their first frame church in 1857, followed by a larger frame building in 1867.

The first resident pastor was Father D.J. McMullen, who served until 1872. During his pastorate the first baptism, that of Rose McCoy, was recorded.

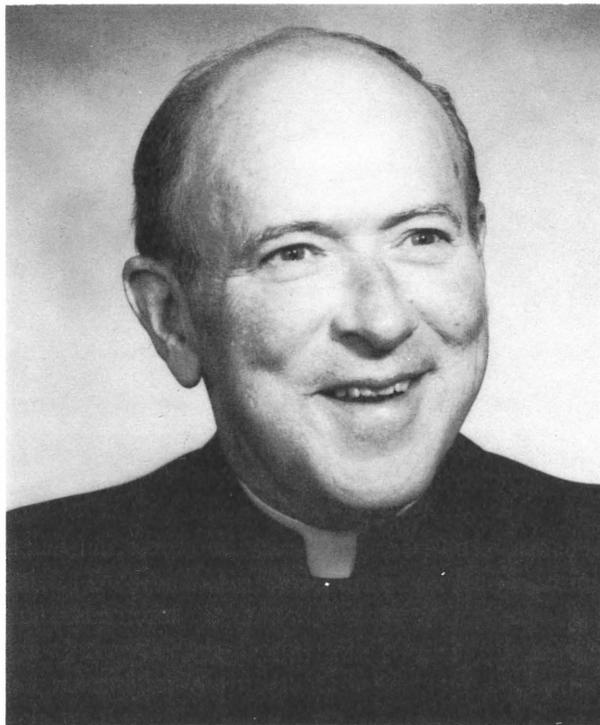
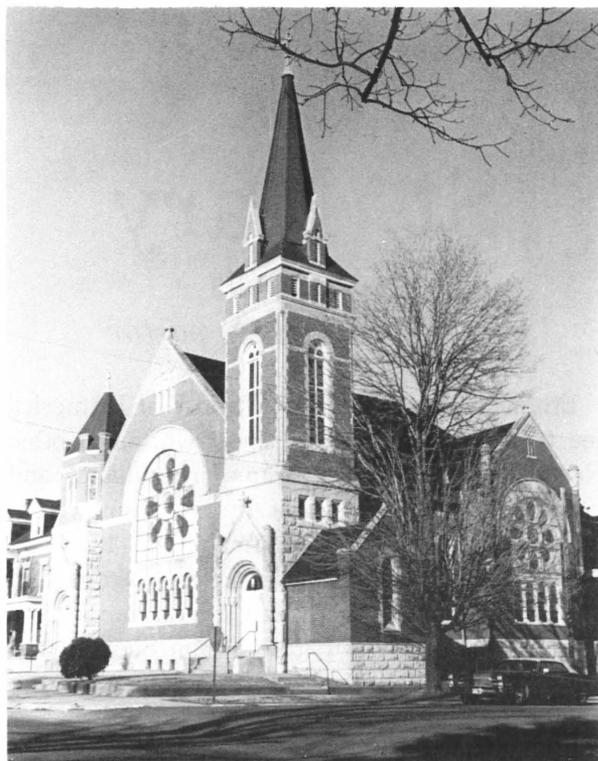
Father McMullen was succeeded by Fathers Leo Adams, E.J. Spelman and J.J. Macke. In their pastorates, a Catholic Fair was held, cemetery ground was purchased and a school opened under

the direction of Sisters of St. Francis from Oldenburg. Bishop Francis Chatard presided over the first Confirmation ceremony in 1878.

Michael Collier, a Rushville resident, was ordained a priest in 1883 at St. Meinrad and died a few years later of tuberculosis. However, the first "son of the parish" is considered to be Father Henry Doll, who was ordained from St. Mary's in 1923.

In 1897-98 the last and present church building was erected during the pastorate of Father T.X. Logan, to whom the altar window is dedicated. Stonecutter Frank Schrichte worked on the church, and Anthony Schrichte designed the Romanesque frieze around the top.

Relations between Catholics and non-Catholics in the area were friendly, due in part to the efforts of pastors like Father Walter J. Cronin, who served from 1906 to 1912, and Father Francis Schaub.



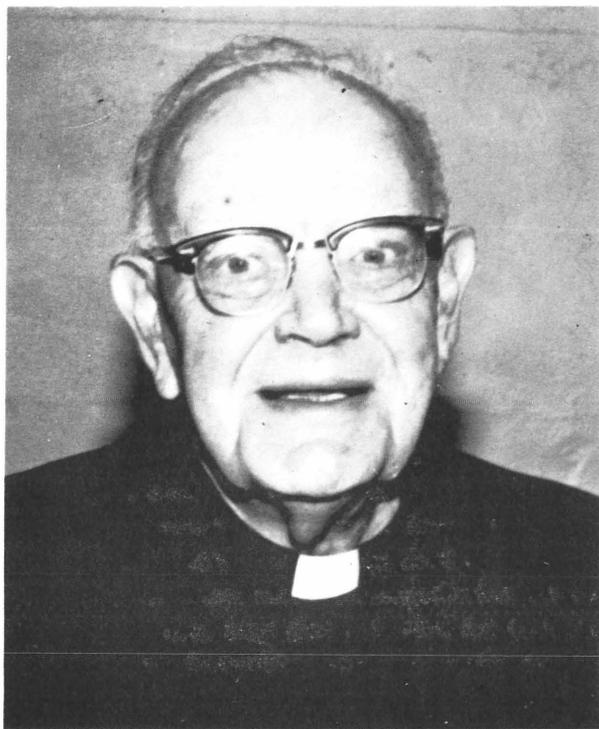
Father William Cleary

Father Schaub, pastor from 1919 to 1939, was so highly regarded by non-Catholics that they petitioned to keep him in Rushville. At the height of Ku Klux Klan activity in Indiana during the late 20's, Father Schaub built a bowling alley in the school building, was active in the Red Cross, and worked for other community causes.

Father Clarence Burkart, pastor from 1946 to 1967, established a scholarship fund at St. Mary's which helped parish youths attend Catholic high schools. While Father James P. Dooley was pastor from 1967 to 1972, St. Mary's organized a parish council according to the principles of Vatican II. St. Mary's pastor is chairman of the parish council and of the board of education, which oversees all parish religious education programs including the school.

Several committees answer to the council, including liturgical, finance, maintenance, social and acceptable sacrifice committees. There is an active Sodality and Parent-Teacher Organization in the parish, as well as Knights of Columbus and Daughters of Isabella.

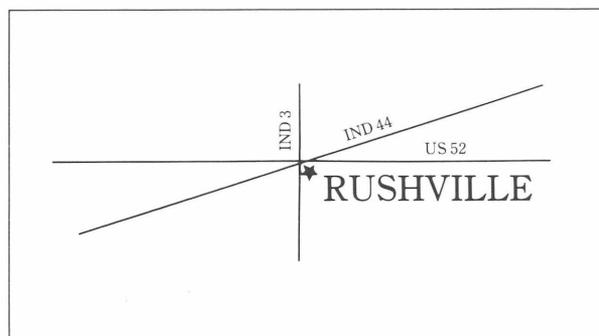
Since 1978, when he succeeded Father Donald L. Schhmidlin, Father William D. Cleary has been pastor of St. Mary's. He helped celebrate the parish's 125th Anniversary in 1982.



Father George Saum



Members of St. Mary's CYO accompany Pastoral Associate Providence Sister Pat Melton to Rushville area nursing homes.



1858

St. Mary

Indianapolis

Fr. Mauro Rodas, *pastor*

Ethnic nationalism in pre-World War I America led to the creation of the finest German Gothic Revival architectural example in Indiana, and possibly one of the finest in the country. St. Mary's Church, built originally in 1858 on Maryland Street, had a charter membership composed almost entirely of German immigrants or their descendents. Father Simon Siegrist, the first pastor, addressed the congregation on the church's opening day in German.

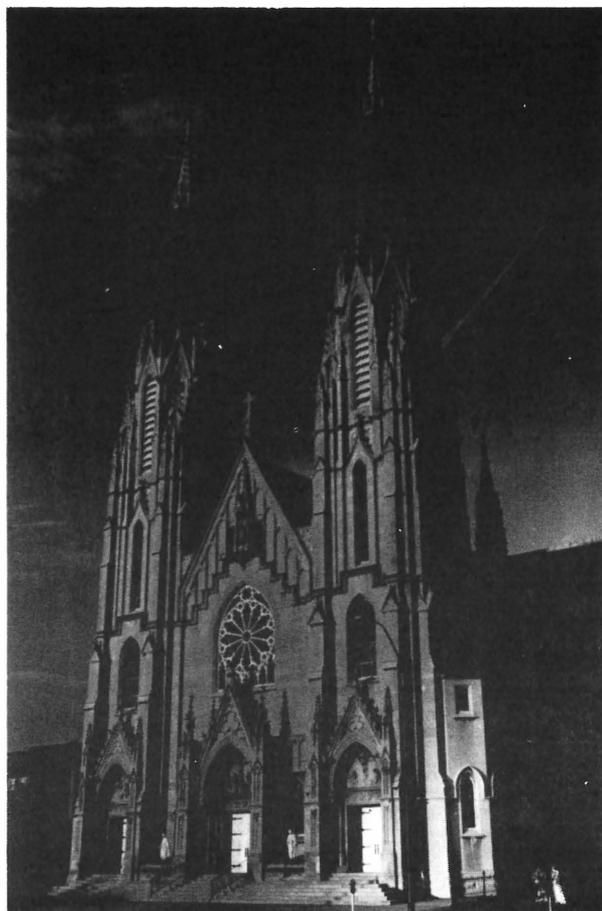
When the area around the church became



The first St. Mary's Church located at Maryland and Delaware Streets.



Father Mauro Rodas



predominantly commercial, a new church was built in a more residential location at the corner of Vermont and New Jersey Streets. The new building, patterned after the famous Cologne Cathedral by its German-born architect Herman Gaul, was dedicated on September 8, 1912, with Bishops Silas Chatard and Joseph Chartrand presiding. Today it is listed in the National Register of Historic Places.

Father Anthony Scheideler, himself a German native, was pastor at the time and remained so until his death in 1918. Longtime parishioner Lona Kehrer recalls that Father Scheideler “wouldn’t think of switching” from German to English in his teaching or services. The children learned catechism in German also.

Father Scheideler delighted in treating the parish, especially the children, to an annual Decoration Day picnic in Germania Park on East Street. The children would pile aboard streetcars chartered for the occasion and ride to the gala event where parish ladies had prepared wonderful free food.

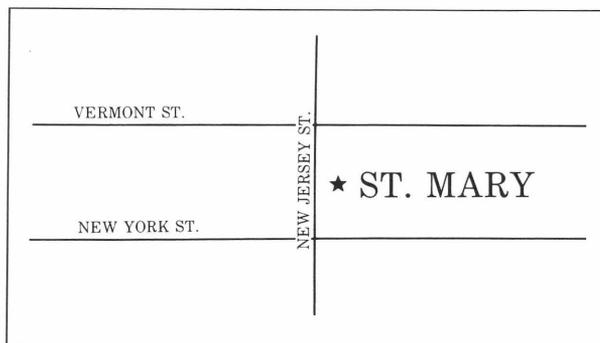
Miss Kehrer recalls that when Sister would ask the children in school, "What is the happiest day of your life?" expecting to hear "My First Holy Communion Day," the children were all thinking of their annual day in Germania Park.

German influence in the parish diminished gradually after World War I until 1949 when St. Mary's was changed from a national to a territorial parish. Today the parish has become a parochial center for the Spanish-speaking community in Indianapolis under the direction of pastor Father Mauro Rodas and Pastoral Minister Franciscan Sister Roseanne Taylor. St. Mary's serves the deaf as well, with signed liturgies on Sunday evenings.

St. Mary serves Spanish-speaking parishioners and visitors alike. For example, when the young, Spanish only-speaking mother of a heart patient at Riley Hospital was required to stay alone in the

city while her husband returned to their home in Florida with another child, Father Rodas and his staff were able to make her comfortable in a strange place.

Despite the many changes that have taken place over the years in the parish, as Father Rodas says, "St. Mary's continues to be a symbol of Christ present in the heart of the Circle City."



St. Mary

Greensburg

Fr. John Geis, *pastor*

Providing good liturgy is as difficult as keeping water from seeping through a sieve. Good liturgy involves coordinating a multitude of elements which must go off without a hitch. One crack in the dike and the ritual can come pouring through like a dam bursting.

Parishioners at St. Mary Parish, Greensburg, have been working with their priests to provide good, effective, meaningful liturgy there. It takes time to achieve it.

Former associate pastor Father Carlton Beaver said when he came to St. Mary's "the parish was in the post-Vatican II syndrome of singing three or four hymns at each Mass like many parishes were and some still are."

Father Carlton set about forming a liturgy planning committee which continues to meet twice monthly. About 8 to 10 people including organists, song leaders, Eucharistic ministers, etc., are representatives of each ministry functioning in the parish.

The greatest trauma, some thought, was getting rid of missalettes. Some people seemed completely lost. That was about seven years ago. It is very rare now when someone complains about the loss.





Father John Geis

The parish also tries to provide good preparation for its lectors so that they speak clearly and can be heard.

In recent years, St. Mary's has renovated the interior of the church, begun introducing the Rite of Christian Initiation for Adults, provided the opportunity for baptism during Mass among other innovations.

Part of the success, some say, is that the parish makes a point to see that its ministers get to instructional meetings in the archdiocese. The parish pays the expense. Another help was having the Office of Worship spend time in evaluating the liturgy and liturgical formation.

Bob Greene is one of the parish organists. He feels being part of the committee "helped me grow more spiritually than any other time in my 24 years."

Father John Geis is pastor of this Decatur County parish of more than 3,500 people. He believes in the importance of good liturgy since for most Catholics it is the one day a week experience they have with the church.

"The people here have grown fantastically," Father Geis stressed, "although I don't think they would see it that way. This is a conservative German people. It was one of the last places in the archdiocese at which altars were turned around. But the attitudinal change of people has been marvelous."

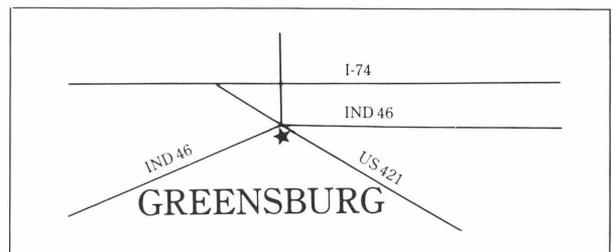


Father Mark Gottemoeller

The key to change is taking care to educate. When the priests started talking about renovating the church, one weekend was spent walking around the sanctuary pulling things apart to show the people how much some of the furniture there was crumbling. Establishing a need and showing a better way were essential components of effective change.

St. Mary's offers six parish Masses each weekend. The 400 seat church is full for all but one or two of them. Good liturgy depends on a creative pastoral staff and a loyal, cooperative congregation willing to grow.

Father Edward Martinov visited the Catholics of Greensburg to offer Mass in private homes until 1855 when a brick church was built, according to Father Herman Alerding's history of the Diocese of Vincennes. But the parish dates its founding to 1858. The present church was built in 1884. Father Geis has been pastor since 1973. He was preceded by Father Joseph Laugel who came to the parish in 1962.



St. Mary

New Albany

Fr. Stanley Herber, *pastor*

How many parishes can lay claim to being at one and the same time rural, inner city, middle class, country, professional? St. Mary's in New Albany can and does. Among the oldest parishes in the archdiocese, it counts among its members 3,000 parishioners in the Ohio river community which includes territory extending to the Harrison county line. The parish has grown recently in part resulting from the 1975 tragic loss of its neighbor Holy Trinity parish.

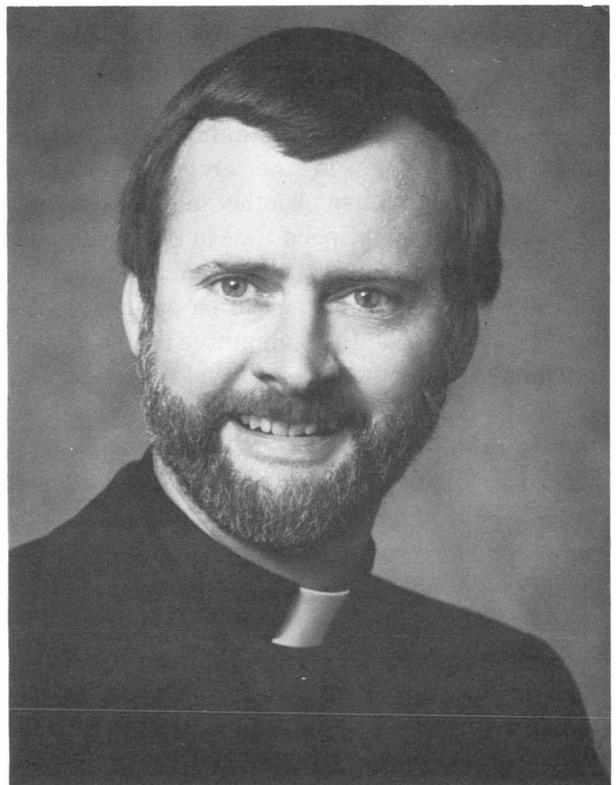
On Dec. 29, 1975 Holy Trinity church, built in 1857, burned to the ground. Located less than two blocks from St. Mary's, the church was not rebuilt and the two congregations joined together. St. Mary's was founded in 1851. The former originally served an Irish congregation while the latter served a German population. Today St. Mary's serves its broadest spectrum of parishioners and thus mirrors the ideal of the universal Church.

Being the oldest parish in the area means "we have a very high percentage of elderly," Father Stan Herber reflected. The 45-year-old pastor of the parish says he averages 60 funerals a year. "The older parishioners are a definite strength to the parish," he mused. "They are active in the parish though retired from their own work."

They are the willing recipients of the ongoing challenge of the Second Vatican Council. "That's what our parish is about," Father Herber stated. "Our parish council is in the business of implementing, educating, liturgizing, structuring and sharing responsibility as directed by the Council."

It is liturgy which seems to represent the real focus of the parish in achieving a greater spirituality. Father Herber noted that people often say, "My, if you're in a hurry, you don't want to come here."

A group of parishioners helps prepare the homily by suggesting ideas and themes. And the



Father Stanley Herber



Father Herber poses at Holy Trinity Heritage Court—all that remains of the former oldest parish in New Albany.

church itself is decorated according to the season by a committee of parishioners.

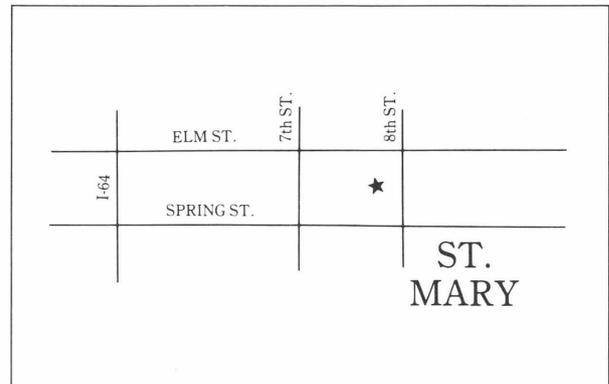
Another big asset is the Rite of Christian Initiation for Adults and Carole Strohbeck, director of religious education, measures its success by the response of candidates who remain with the parish when the program is completed.

The parish was one of the first in the archdiocese to hire its own youth minister. Father Steve Schaftlein, former associate pastor, worked with the parish in getting a youth program going. “We wanted to get all elements working together,” he said in 1982, “spiritual exercises, CCD, athletic, and so forth. We established prayer sharing groups that met every two weeks. The format for our youth groups flowed out of our experience with the Parish Renewal program. We even had a lock-in, an overnight retreat, for the kids here at the parish.”

The youth minister’s job includes home visiting and getting the youth involved in service to the parish as well as counseling.

According to Father Herber, the parish council was integral in developing ideas and in passing along information to the parish itself.

Father Herman Alerding’s 1883 history of the Diocese of Vincennes states that Bishop Benedict Flaget of the Diocese of Bardstown, Ky., offered Mass for the first time in New Albany in 1829. Father Louis Neyron arrived in 1835 and built a



frame church at Market and East Seventh Streets the next year for the German and French Catholics settling here.

In 1850 New Albany was Indiana’s largest city. There were 21 churches, among them the frame church that was Holy Trinity Parish. The brick Holy Trinity church which burned in 1975 was dedicated in 1851. The present St. Mary’s church was dedicated in 1858 after German Catholics requested a church of their own having moved to the frame church when the 1851 church was built.

Father Joseph Elmer Ritter, a son of the parish, was named auxiliary bishop of the Diocese of Indianapolis in 1933. The next year he became its Ordinary and when the diocese was elevated to the status of an archdiocese, he was its archbishop. In 1947 he was named Archbishop of St. Louis and eventually received the honor of Cardinal.

The ground on which old Holy Trinity stood is now a landscaped park. The remnants of the church building there have become part of a memorial court, a reminder of the county’s early religious history. The rectory, which survived the fire of 1975, is an office building which houses the Interfaith Community Council and other Floyd county religious agencies.

The new St. Mary’s which developed as a result of the joining together of the two former downtown New Albany churches is “a parish which does a lot of meaningful things,” according to Father Herber.

“As a result of the Parish Renewal Program,” says Carole Strohbeck, “we have a strong core group of people. Knowing the leaven which has come through this program, we have a real hope of continuing growth.”

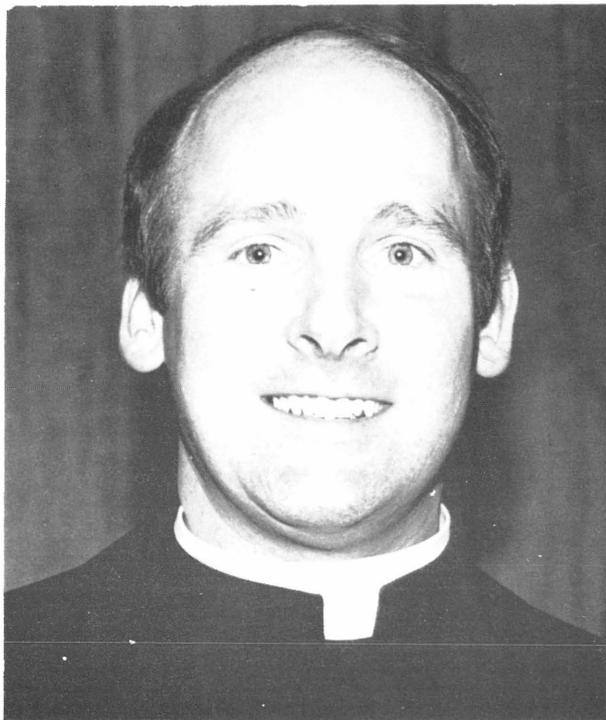
1859 St. Michael

Cannelton

Frs. Richard Lawler, Joseph Kern
Harry Monroe, *co-pastors*

The first church at Cannelton was an Irish church appropriately called St. Patrick's and built about 1852. Father August Bessonies, then residing at Leopold, ministered to the fledgling Catholic community of 10 or 12 families. Few remember where the church itself was located, but when the building was closed in 1906 the bans were announced to the congregation the three Sundays previously.

According to Father Herman Alerding's 1883 history of the diocese of Vincennes, Catholics of Cannelton held a meeting on Feb. 28, 1858 presided over by Bishop St. Palais where it was agreed that "the English speaking portion of the congregation should keep for their own use and benefit the church of St. Patrick, and the lot of



Father Harry Monroe



ground on which it is built . . . the Germans, with their own means and the voluntary donations of St. Patrick's congregation, should erect a new church for their exclusive use and benefit."

Thus, St. Michael's parish, the only Catholic church in Cannelton today, was conceived. Indeed, the Gothic structure which stands "on the side of the hill between the city proper and the wooded heights," according to the parish's historical survey, remains quite noticeable and present in the life of this former coal mining region.

One other part of that 1858 agreement stipulated that the "parish house, constructed and to be paid for by both portions of the present congregation, should always remain common property, either as a residence for the clergymen having charge of the congregations, or as a schoolhouse for both English and German children." Cooperation was thus intended and carried out in the early days of the two parishes, a cooperation which continues in St. Michael's present day relationship with the parishes at Tell City and Troy.

St. Michael's enjoys a common high school religious education program as well as common

secretarial services and a common parish bulletin with St. Paul's at Tell City and St. Pius' at Troy.

Named for Cannel Coal, the town prospered through mining of the blue burning substance. Discovered in the nearby hills in 1837, "within a short time a network of tramways and tipples extended from the hills to the riverfront, where the coal was loaded on boats and barges. Ten years later a manufacturing boom hit the town and several factories and mills were started—among others the Indiana Cotton Mill."

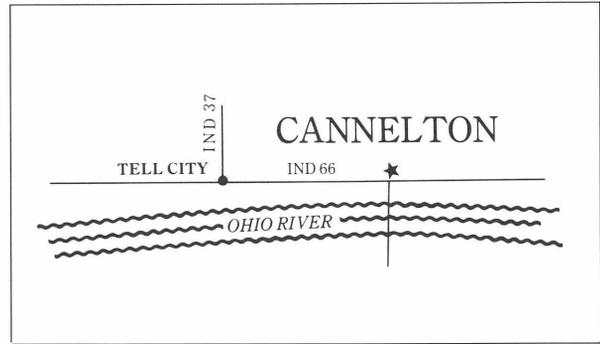
Father Michael Marendt pastored the two parishes from 1855 until his death in 1871. In fact, as long as both parishes existed they were cared for by a single pastor. Nevertheless, the German speaking congregation must have been the thriving one for Father Alerding's history speaks at length only of it. In 1859 it numbered 74 German speaking and four French speaking families, or about 300 people.

In 1861 Father Marendt embarked on a five year trip to Chile and Peru to collect funds for his parishes from the more prosperous South American congregations. In 1882 a new church for the St. Patrick's congregation was constructed. Its remains have disappeared entirely.

Today St. Michael's is part of the tri-parish ministry effort of Fathers Joseph Kern, Richard Lawler and Harry Monroe. Benedictine Sister Mary Ruth Krack, another part of the team ministry effort at the parishes, provides additional pastoral assistance.

The interweaving of parish activity varies, according to Father Kern. Because of the weekend schedule of Masses one finds parishioners going from one parish to the next. "St. Michael's is a large church," he says, "seating 400 people. There is a 6 p.m. Mass on Saturday which is usually filled to capacity. But a large number come from St. Paul's for we find twice as many St. Paul's envelopes at this Mass as we do St. Michael's."

The distinct advantage this has for the parish of 300 people, a number stabilized since the parish began, is the attention and activity generated by the team ministry effort. Cannel Coal may no longer be mined in the surrounding hills but Cannelton Catholics eagerly serve a somewhat rural, somewhat manufacturing area with their witness to the Gospel.



St. Maurice

St. Maurice

Fr. Ronald Ashmore, *administrator*

In 1898, the pastor at St. Maurice Church in southern Decatur County fired shots at the Franciscan sisters serving in the parish. They



were removed from St. Maurice by their order, and no women Religious served there for 81 years.

Two Benedictine sisters arrived in 1979, and parishioners agree that they would not want to give them up today.

St. Maurice has been without a resident pastor for more than five years. Since that time, Father Ron Ashmore has been administrator of the parish and full-time instructor at Scecina High School.

Benedictine Sisters Mary Cecile Deken and Mary Philip Seib of the Beech Grove Benedictine Center share the positions of pastoral associate and DRE. Father Ashmore notes that they also share the parish residence with him.

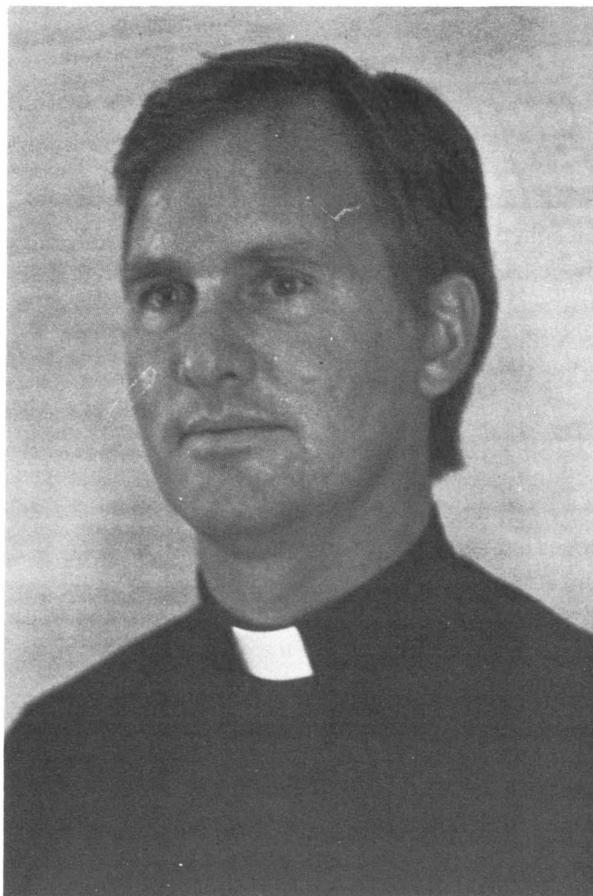
"The only other one who has that," says Sister Seib, "is the archbishop."

The sisters are also full-time pastoral associates and DREs at St. Maurice parish, Napoleon, and part-time at Immaculate Conception, Millhausen.

"We don't have the problem of non-acceptance," Sister Seib notes. "The faith level was so deep here that the people were ready to



Benedictine Sisters Mary Philip Seib and Mary Cecile Deken are pastoral associates and call the trunk of their car their office.



Father Ronald Ashmore

accept us." The arrangement is successful because of "vibrant priests" serving each parish. "They are always here on weekends, but they are also here during the week when we need them."

Father Ashmore says, "I'm sure it took adjustment, but the transition was smooth and the people have responded." He sees a need for more "team ministry" in the future, but notes that "it has to be thought through more carefully" to include parishes which are closer geographically. "And it's going to be touching the city parishes, too."

"It's a complete pastoral ministry," he says, noting that the sisters are spiritual and administrative leaders.

While innovative in that respect, the parish is rich in history. Jerry Moorman, a former parishioner and chairman of the religion department at Scecina High School, put together a parish history. He says "some of the stories are earthy, but that is the way they were related to me."

To gather information, he researched courthouse and parish records, newspaper clippings and old photographs. Then he met with a group of parishioners who had stories of their own to tell about the parish.

Father Ashmore notes that, by using personal accounts, “we tried to show the true flavor of what life was like. It really made the history come alive.”

The St. Maurice community was founded as an educational center. In 1857, three French-speaking Brothers of the Christian Doctrine came from Buffalo to establish a Catholic settlement. They completed a school and church in 1859 and named the parish for Bishop Maurice de St. Palais of Vincennes, who consecrated the buildings. A college and seminary were established and several of their buildings still stand.

During the Civil War the parish became bankrupt. Townspeople bought the original church and the lot where the present church stands. Franciscan priests assumed responsibility for the parish, so it was renamed St. Francis of Assisi and became a mission of Enochsburg.

The present church was completed in 1882, with the cornerstone laid a year earlier, and once again the parish was called St. Maurice. The rectory was finished in 1886. Lumber was donated, stone was from the local area and enough bricks were made for both buildings—or so the pastor thought—entirely through donations.

Four bricks short of completing the rectory, parishioners had to dig out part of the sidewalk to finish the project.

After the Franciscan sisters had left the parish in 1898, the two-room school was rented by the county until closing in 1963.

“Even though the children are all in the public school,” Sister Deken says, “there is still a close connection among them.” Unlike most rural parishes, St. Maurice lies entirely within one public school district.

“It’s a rare exception,” Sister Seib says, “that anyone is absent from CCD class.” Other activities for youth are organized by the parish CYO.

The parish council includes the liturgy and maintenance committees and the board of education. The NCCW, according to Father Ashmore, is “the social committee for the whole year.”

Father Ashmore sees “a family spirit” in the “human-sized” parish. “We have big families and strong families.”

Edward Ploeger adds, “we’re all kind of shirttail relations, anyway.”

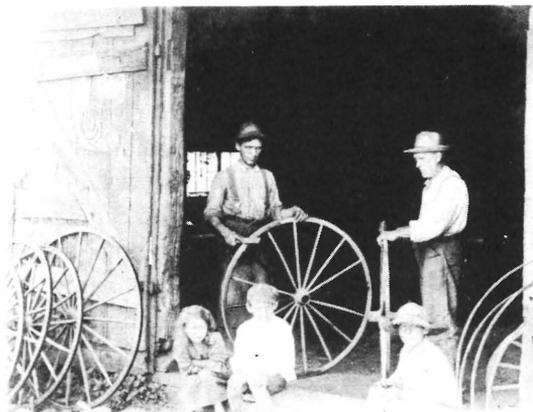
But, Father Ashmore adds, “even the new people who have moved in work very well in the parish.”

As Sister Deken explains, “Sister Mary Philip will find out who they are and welcome them in—and give them envelopes.”

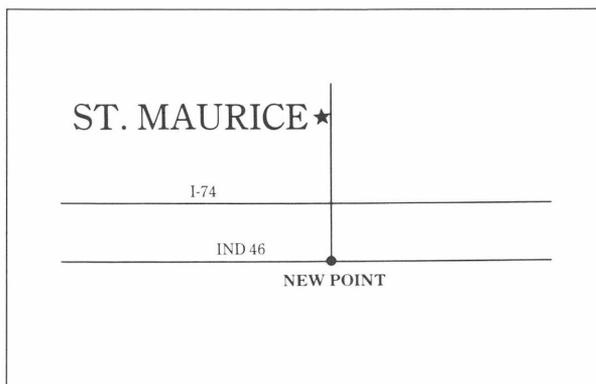
Sister Deken points out that “the church is often the center of social life. It’s hard to separate the two.” Reunions, a picnic “for fun” and a picnic “for fund raising,” a Mother’s Day breakfast served by fathers and a Father’s Day breakfast served by mothers are part of the social calendar.

There is also “an eagerness to learn,” according to Father Ashmore.” Evening programs for adults attract 60-70 in the parish of 116 families and 401 members.

And the Benedictine sisters feel very safe at St. Maurice.



A 1911 photo showing Albert Walke and William Walke, Sr., in a blacksmith shop.



St. Paul

Decatur County

Fr. James Dede, *administrator*

A modest little church just off Interstate 74 in Decatur County may number just 47 members on its rolls but to those 47 the church remains a major influence in their lives.

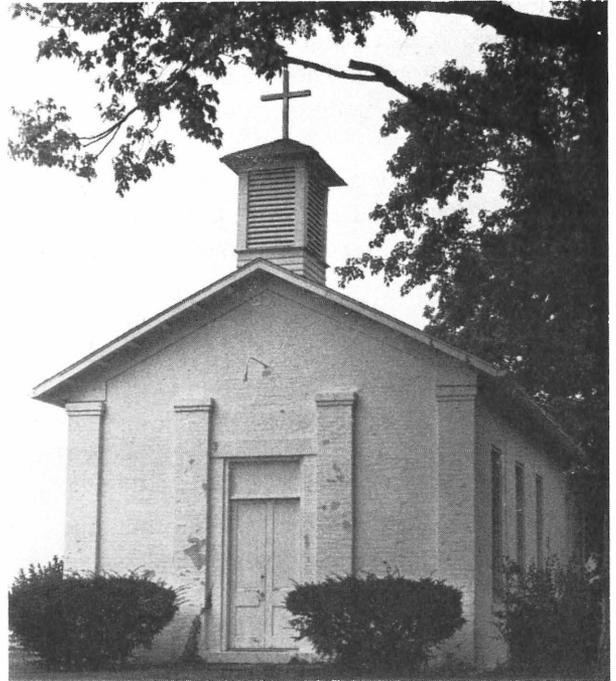
The parish is St. Paul which is in Decatur County, and its roots go back to 1859, two years before the start of the Civil War.

Here it was that laborers, largely Irishmen, helped to build the railroad which ran from Shelbyville to Lawrenceburg. And here it was that they chose to settle and establish a parish. The first St. Paul church was erected for them in 1859.

Throughout its long history the parish has been served from various towns, among them Shelbyville, Rushville, Batesville and possibly Greensburg. Since 1979 it has been administered by Father James Dede, pastor of St. Vincent Church, Shelby County.

Back in the '50s and '60s the town of St. Paul grew rapidly due to the installation of water and sewer systems, and membership was up. So great were the crowds at Saturday and Sunday Masses that Father Bernard Burgert, who served the mission from Shelbyville, had planned to enlarge the church. But just about the time Interstate 74 was completed parish membership began to dwindle and the renovation plans were cancelled.

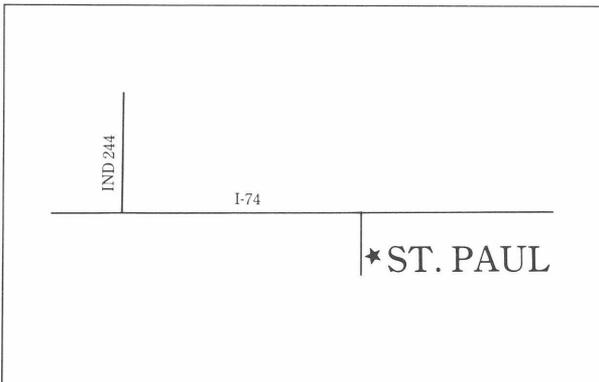
Present parishioners cherish memories of an earlier school, a weekly Mass and an active parish social life with picnics and card parties.



They remember Father Edward McLaughlin for his faithful service from 1971 until his untimely death in 1977. Following his passing the weekly Mass was, of necessity, changed to a monthly Mass.

St. Paul remained in the care of Shelbyville with Father William Ernst as administrator until 1979 when the mission was assigned to St. Vincent, Shelby County, and Father Dede.

Although some parishioners transferred their registration to St. Vincent those remaining have preferred to stay with the parish of their roots. They allow no setbacks nor changes to daunt them.



Gathered around the altar at St. Paul's are Philomena Weintraut, Father Jim Dede, William C. Moeller and Pauline Nieman.

The interior of the church is kept in good shape by their efforts, and grass and shrubbery are cared for so that all will be trim when it is time for the monthly liturgy.

Religious education programs at both St. Paul and St. Vincent were found by Father Dede to be somewhat ineffective, so he organized a new program at St. Vincent to include both parishes.

Other activities, also based at St. Vincent, are offered.

The good parishioners of St. Paul look hopefully to the future for possible repair and reopening of the railroad track which could bring new life to their community.

Of these members of his flock Father Dede says, "These are people with a lot of faith."

St. Pius

Ripley County

Fr. John Minta, *administrator*

Lay Catholics dissatisfied with their old parish founded St. Pius Parish in Ripley County in 1859, and the role of the laity has been important in the parish ever since.

In 125 years, St. Pius has never had a resident pastor. It was served originally from St. Nicholas Parish near Sunman, and then from St. Charles Borromeo Parish in Milan. In July, 1983, St. Charles and St. Pius were placed in a newly-formed cluster which also includes St. John the Baptist, Osgood, and St. Magdalen, New Marion.

Father Robert Ullrich, associate pastor of the four parishes, is primarily responsible for St. Pius and St. Charles. Father John Minta is pastor in Osgood and administrator of the other three parishes.

A parish council works with the pastoral staff at St. Pius. A parish history compiled earlier this year notes that the 151-member parish has had elected trustees "as long as memory serves."

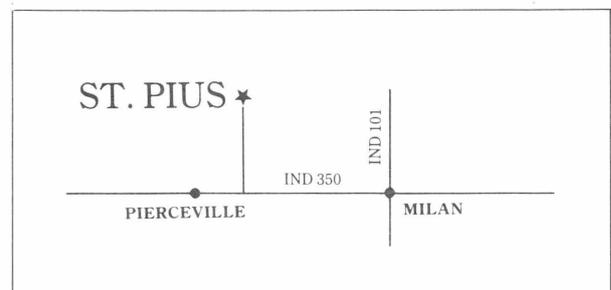


Some of the lay men and women who have assumed leadership roles in St. Pius Parish are (front) Robert Volz, Father Ullrich, Kathy Tekulve and Marie Eisert; (rear) Stephanie Collins, Jon Tekulve and Jerry Volz.

The altar society at St. Pius shares in the decision-making. In addition, altar society members handle church cleaning and decoration, and the annual parish picnic.

Because of its ties to St. Charles Parish, St. Pius participates in religious education programs based in Milan. Rosalie Calhoun was chosen to represent St. Pius on the board of education at St. Charles, formed in 1981.

The Milan parish also provides an organist for St. Pius. When a choir was organized at St. Pius but the parish had no organist, Ruth Lengerich of St. Charles volunteered to take the job. According to Stephanie Collins, the choir "really added to the



services.” Jon Tekulve’s guitar also enhances the parish music program.

While the laity has handled administration and maintenance of the parish in the past, Tekulve points out that lay involvement in the liturgy and parish activities is also increasing. “Father Ullrich is trying to get everybody involved,” he says.

The major social activity at St. Pius is an annual parish festival. The early picnics, beginning in 1930, were held under a tent. In 1937, the first parish hall was built, to house the festival and other activities.

That hall was demolished last year. Tekulve notes that a new one was completed earlier this year at a cost of about \$29,000. It will be used for the parish festival, wedding receptions and other social activities, and will be available for rent in the future.

While parishioners at St. Pius have one of the newest parish halls in the archdiocese, they also have one of the earliest churches. Mrs. Collins notes that St. Pius is one of the oldest parishes in the archdiocese still worshiping in its original church building.

Construction of the church began in 1854, when 17 families dissatisfied with St. Nicholas Parish decided to form their own parish. The building was consecrated by Bishop Maurice de St. Palais five years later, and the pastor from St. Nicholas was given charge of the mission.

Before land was purchased for the church, however, Catholics in the area had bought a separate piece of property for a school. The three-acre plot for the school was purchased in 1852, but the building was not completed until 1860. The school operated for 20 years, staffed only by lay teachers from the parish.

The church is located at the intersection of two county roads, and the school stood across the road from the church, to the north. Today, the parish hall and picnic grounds are located on that three acres.

Despite a tornado which passed through the area in 1978, only minor changes have been made in the church building since 1859. Robert Volz says several windows in the church were broken by the tornado, but the building suffered no other damage.

The church once had an 80-foot steeple, which was rebuilt after the bell fell and nearly hit a

parishioner who was ringing it. In 1941, a partial basement was built to accommodate two furnaces. The front entrance to the church was added between 1944 and 1948.

Parish records state that Bishop Joseph Chartrand ordered the church closed from 1926 to 1928 because of a disagreement over the control of funds. Parishioners attended Mass in Milan during those two years.

In 1948, when Father Bernard Burgert arrived as Milan’s first pastor, he was given responsibility for St. Pius. Others who served the parish from Milan were Fathers Anthony Conway, John Kramer, William Blackwell and Charles Berkemeier.

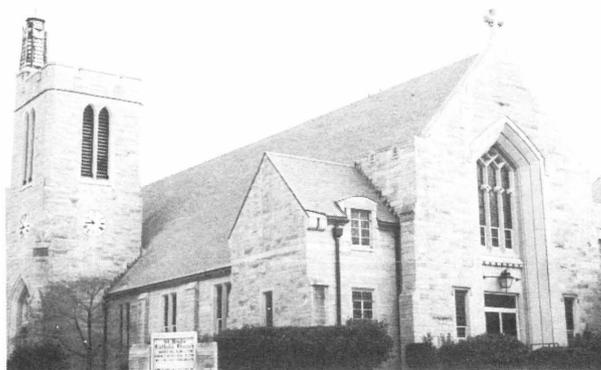
St. Paul

Tell City

Frs. Richard Lawler, Joseph Kern,
Harry Monroe, *co-pastors*

The fifth largest parish in the archdiocese (if you don’t include the student population which makes up St. Paul Catholic Center in Bloomington) is St. Paul’s Parish in Tell City. For those who consider the Ohio river community something off the beaten track, its parish of more than 4,000 Catholics ranks as one of the most active in the archdiocese.

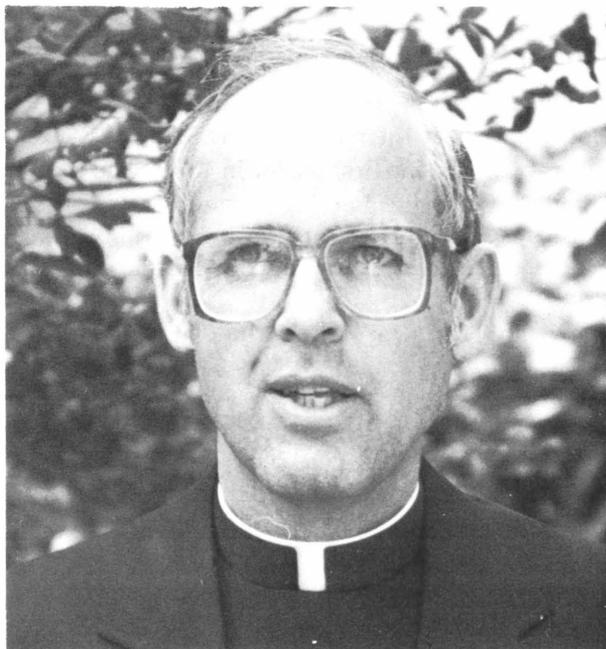
From Indianapolis Tell City is more than 150 miles by car. At the very end of Indiana Highway 37, it is situated a number of miles off Interstate 64 about halfway between Evansville and Louisville, Ky.



In March and April of 1858 some 300 Swiss settlers landed at what is today a thriving community of more than 8,500 persons. Noted for fine handcrafted early American furniture, Tell City was named for the Swiss national hero William Tell.

There was already a settlement at Cannelton only three miles up river. The new Catholics among the settlers made themselves known to Father Michael Marendt in that community who in turn asked two ladies—Mrs. Inocentia Hoppel and Mrs. Anna Striewe—to visit the various homes and make a list of all Catholic families there. According to the parish’s history, “they would give the best bow they had brought over the sea; talk about the weather, stumps, and kraut patches, and in the mean time inspect the cabin walls for ‘holy pictures’ and a crucifix. They would then pass on over sloughs, river-torn ravines, fallen forest trees and then emerge from behind huge brush piles before the next cabin.” Some anti-Catholic sentiment necessitated their proceeding in this manner.

The parish church was to have been dedicated in honor of St. William, the Swiss hero’s patron. It is said, however, that Bishop St. Palais arrived in the community amidst rumors that some of the people did not take to heart the Scripture which said, “Seek ye first the Kingdom of God.” So the



Father Richard Lawler



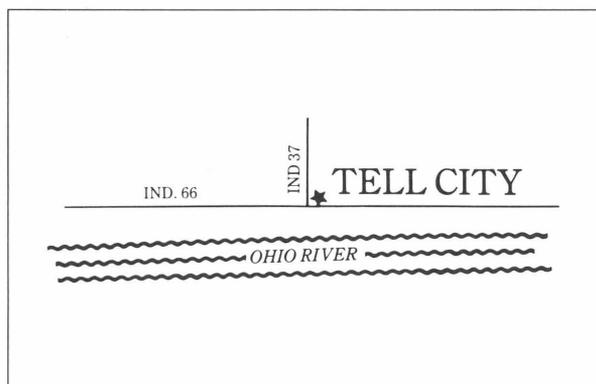
An undated photo reveals the Benedictine Sisters at St. Paul’s receiving a car for their use.

bishop suggested St. Paul, apostle of the heathens, as an appropriate patron.

Today the parish is the center of the archdiocese’s most successful and longest running team ministry. The three priests in residence provide not only for St. Paul’s but also for the parishes at Cannelton and Troy. Individual priests in the team have changed over the years but Father Joseph Kern has been there from its inception in 1973. Father Richard Lawler has been on the team since 1975. Father Harry Monroe is the newest having joined in 1982.

The priests agree the most significant effect the team ministry produces is the variety of priestly styles they bring to the three communities. St. Paul’s alone requires two full-time priests but the sharing offers an advantage to its parishioners they might not otherwise have. It helps all parishes broaden their scope of awareness of the church in the archdiocese.

Common to the three parishes is a religious education program as well as common secretarial services and parish bulletin. Each also retains its identity, however, and that’s important for community pride. St. Paul’s publishes a regular



newsletter for its parishioners which keeps them even more informed than a bulletin might. It includes articles by the priests as well as information about the parish.

Only last year did the parish renovate the interior of its church in order to conform better to the needs of a more contemporary worship. Archbishop O'Meara himself has termed it one of the finest renovations in that it respected the basic

architectural structure of the building and yet fulfilled the requirements of contemporary liturgy.

The school is a source of parish pride but is a public school maintained by the state and rented from the parish.

Tapping the pride which identifies residents here and making it work for the total Christian community is very much the focus of the efforts of the parish team here.

St. Mary

Richmond

Fr. Joseph Dooley, *pastor*

Father Joseph Dooley, pastor at St. Mary's in Richmond, says he is building a strong Christian community spirit, strengthening the parish's organizations and offering a good liturgy.

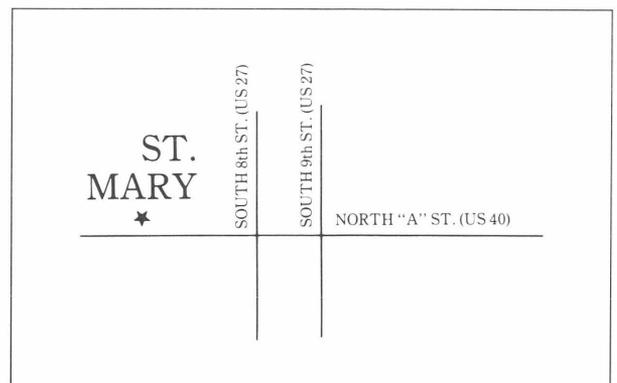
Father Dooley, ordained a priest in May 1944, says he has always longed for spiritual growth by "being of service to God and neighbor." He speaks Spanish and knows sign language. He has worked with the deaf for many years, says Mass

for them and visits the Indiana School for the Deaf every Thursday.

Yet, he says, he's too slow to learn about other people and to have "a good rapport with people much younger than myself." He feels he could have, in many instances, achieved more if he had better comprehended the situations. "Therefore, I need to put more effort in organizing and communicating better the Gospel message," he pointed out.

Nevertheless, Father Dooley has visited all the homes in his parish since January of 1982. He strives to get to know his parish. It is estimated St. Mary's has 500 Catholic households.

St. Mary's was established in 1859 by Irish and Italian immigrants. German settlers became so numerous in the decade between 1850 and 1860 that St. Andrew's Parish in Richmond quickly became a German speaking congregation and sermons were preached in that language. So the English speaking residents of the city petitioned for a parish of their own. Father Aegidius Merz was appointed the first pastor in 1860. The former English Lutheran meeting house was purchased for use as the new church and served this purpose





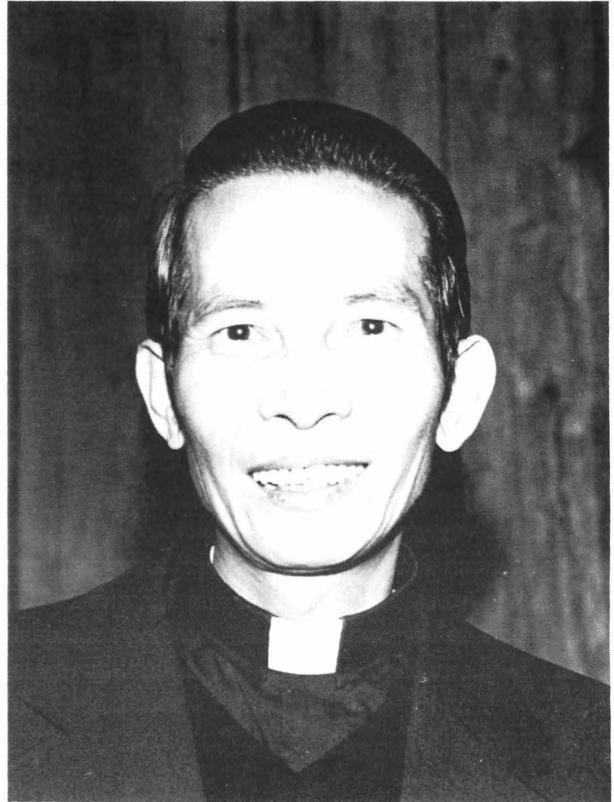
Father Joseph Dooley

for 60 years. Even the effects of a thunderstorm in which lightning struck the church didn't damage the spirits of the congregation. A remodeling of the building was delayed but not stopped.

Father Walter J. Cronin was appointed pastor in April, 1912, and it was he who saw the present church building finished. Work had begun in 1909 under Father Julius Mattingly. The building was dedicated on November 9, 1913.

According to Father Dooley, present day St. Mary's is "some place special" because of the tri-parish cooperation program in progress in the city of Richmond. This involves an effort on the part of the three parishes there—St. Mary's, St. Andrew's, Holy Family—to work together particularly with respect to religious education.

But it doesn't end there. Father Dooley, who became pastor of St. Mary's in October 1981, says all the three parishes have co-operated with churches of other religions to establish an inter-faith housing project for retirees of low income. The priests in the three parishes "are working to



Father Mark Tran Xuan Thanh

make as many of our programs as possible to be on tri-parish basis."

Sunday Mass schedules are staggered so that people can find a convenient time for Mass. Sunday Masses are offered at St. Andrew's at 7 and 10 a.m., St. Mary's at 9 and 12 and Holy Family at 8 and 11.

All this is done, Father Dooley says, "without encroaching upon the identity of any one of the parishes. Each maintains its own services and activities.

St. Mary's School began in the gallery of the church in 1860. The present building dates to 1939 and houses kindergarten through third grade as St. Elizabeth Seton School. The upper grades are located at Holy Family while the former school building at St. Andrew's has become a tri-parish religious education center.

Sisters of Providence staffed the parish school since 1870 except for a brief two year period 1872-3 when accommodations for them were inadequate.

1860

Abraham Lincoln is elected president of the United States. South Carolina secedes from the Union in protest. The American Civil War begins in 1861. The Sisters of Providence operate a military hospital in Indianapolis during the war and open St. John's Infirmary afterward. It survives seven years.

St. Michael

Charlestown

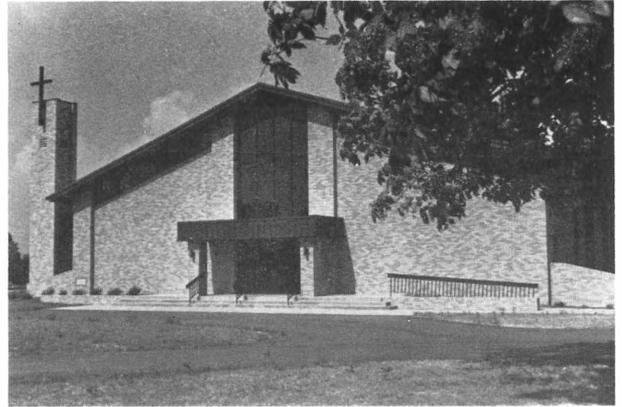
Fr. Bonaventure Knaebel, *OSB*, *pastor*

Father Andrew Michael founded the mission at Charlestown in 1860. Tradition says that two sites vied for competition for the church—one near Otisco, the other near Charlestown. The latter was chosen because the Gellhaus family of Charlestown donated land for the church which was located at the site of the present day cemetery. The Schafer family and others provided money and labor for building the church. It was made of logs.

St. Michael's history has always been associated with a number of parishes and missions in the Clark County area. In 1886 Father John Hillebrand became resident pastor of St. Francis Xavier at Henryville. He was also charged with care of the mission of St. Michael as well as a now suppressed mission called Mother of God at Lexington. After 1891 the Charlestown mission was attended from Jeffersonville.

Father William Jochum was made pastor at Henryville in 1897, again with care for Charlestown and Lexington. But he was transferred in 1898 and succeeded by Father John Scheefers who was in turn succeeded in 1899 by Father James Shea.

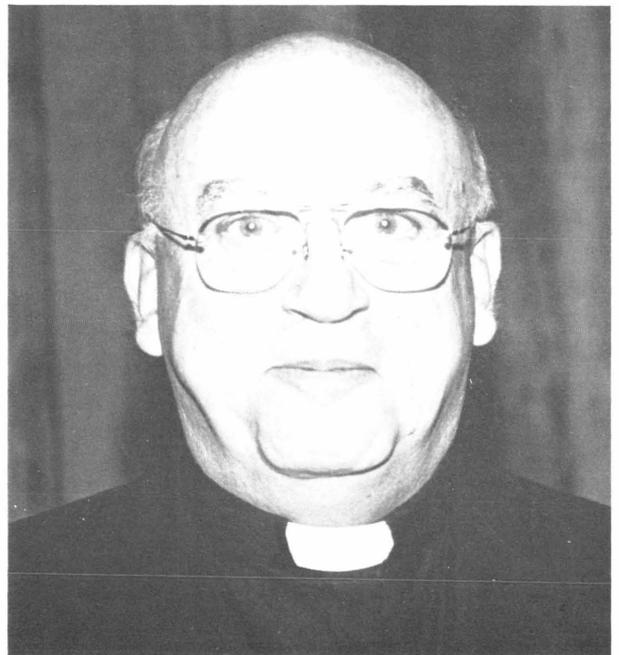
Johanna Eickholtz, in 1983 the parish's oldest living member, remembers Father Scheefers practicing for the Corpus Christi procession in June, 1898. Her five-year-old brother Frank kept putting his fingers in his mouth. Father Scheefers told him, "If you don't keep your fingers out of



your mouth, I'll cut them off!" Johanna never forgot this or her fear of Father Scheefers. Frank later became Franciscan Father Theodore Eickholtz who offered his first Mass at St. Michael.

During Father Shea's 11-year stay a church was constructed on Morrow Street in Charlestown. The location was chosen for its proximity to the town's residents. A brick church was constructed in 1928 following a fire which destroyed the old one. Through World War II the parish continued as a mission cared for by the Henryville pastor along with the mission at Lexington.

But growth in the town due to government installations caused a substantial increase in both the general population as well as the Catholic population. In 1943 the mission became a full-



Father Bonaventure Knaebel, O.S.B.

fledged parish with Father Raymond Seibert as administrator. He resided there until illness forced him to resign in 1948. Father Carl Sahn succeeded him and remained as pastor until 1950. Father Joseph Casey was pastor for a year until 1951. Father Anthony Hillman followed and remained until 1955.

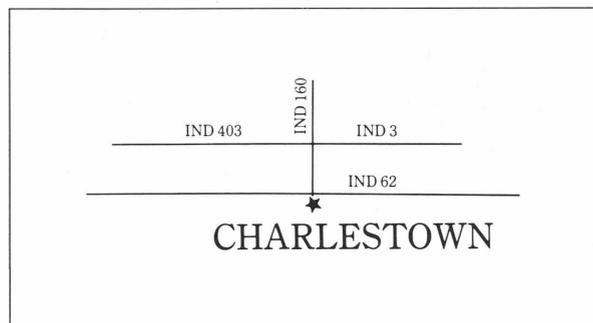
Father Morand Widolff succeeded and was pastor through 1969 when Father John Luerman took his place. Father Luerman was succeeded by Father Patrick Commons in 1978. Father Paul Evard came in 1980. Benedictine Father Bonaventure Knaebel took over as pastor in 1981.

“We are mostly a rural parish,” Father Bonaventure says of the parish. Despite the existence of the government munitions plant at Charlestown and the Marble Hill nuclear power plant which give the town a big city image, “most parishioners live on farms and in farming areas other than in the city of Charlestown.”

New is the parish council. Formed in 1982 it is

getting its feet wet. A board of education oversees policy for the various religious education programs including the 110 grade school students and the 40 CCD students. Parish renewal programs are also keeping parish membership together and active.

The parish joyfully opened a new church building in 1982. This replaced the school basement which had been the place for Mass since 1951. The building was the fifth church for the parish.



St. Michael

Greenfield

Fr. Stephen Banet, *pastor*



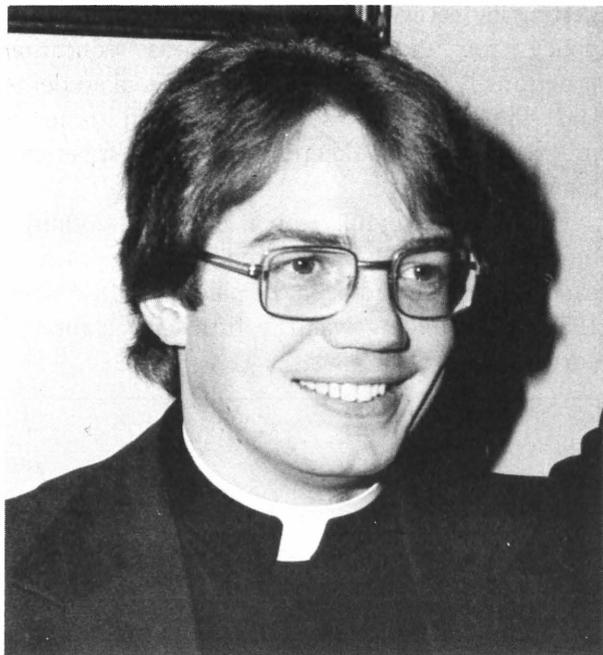
Until 1860, when a small frame building was purchased, St. Michael's Church in Greenfield consisted of the 12 to 15 Catholic families in the area in whose homes Masses were celebrated by visiting priests from Indianapolis. The date of the first Mass in St. Michael's parish is not known, but must have occurred between 1835 and 1840.

Father August Bessonies of St. John's Church, Indianapolis, said the first Mass in the newly purchased building, but no regular Mass schedule followed, due to a shortage of priests and bad traveling conditions in the wilderness.

By 1870, when the church was formally organized as St. Michael's Roman Catholic Church, population had grown and the Franciscan Fathers of Sacred Heart Church in Indianapolis were assigned to serve the parish. As the congregation continued growing, the church moved to North Street.

Population took a dip around 1906 when the abundant natural gas in the area began to fail and industries left. Masses were celebrated for about 100 persons monthly, then bi-monthly, with priests coming from Indianapolis to serve St. Michael's and St. Thomas in Fortville, as well.

During 1934-35 Father John Riedinger was assigned as resident pastor of St. Michael. Father



Father Stephen Banet

Dennis Spalding became pastor in 1935, also caring for St. Thomas as a mission until July, 1947, when he was succeeded by Father Daniel Nolan.

After World War II the Catholic population of the Greenfield area continued to grow, and a new church-school building located on the northwest edge of town in what was then a cornfield was dedicated in the spring of 1954. The first Mass in the new building was celebrated on Thanksgiving of that year.

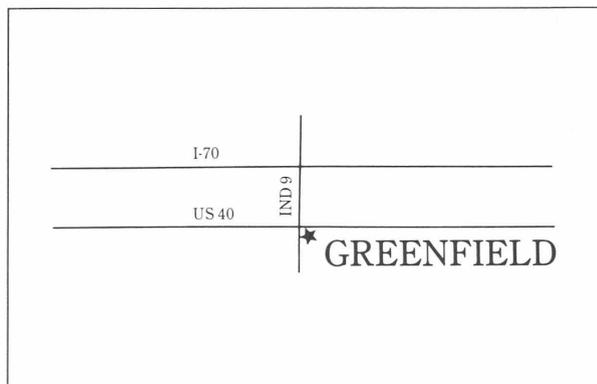
As time passed, partially due to an influx of parishioners who were employed at a new Eli Lilly Company plant in the area, the need for a separate church building became apparent. In 1966 a new church was built just south of the original building, which is now used only as a school. The construction was financed entirely from parishioners' regular contributions.

Father Nolan was succeeded as pastor at St. Michael's in 1973 by Father Joseph G. Riedman. Both men were honored in 1978 when a new Activity Center was built by the parish. The main hall was named Nolan Hall and the smaller meeting room was called the Riedman Room.

St. Michael's parish has grown from 12 to more

than 600 families since its beginnings in the 1830's as a kind of stepchild of the Indianapolis archdiocese in a non-Catholic area.

Father Stephen Banet, who was named pastor of St. Michael's in 1980, presides today over a thriving Catholic parish in what was once an area dominated by the Ku Klux Klan. As longtime parishioner George Rihm observed, he "stayed off the streets as much as possible" as a boy, because of the Klan.



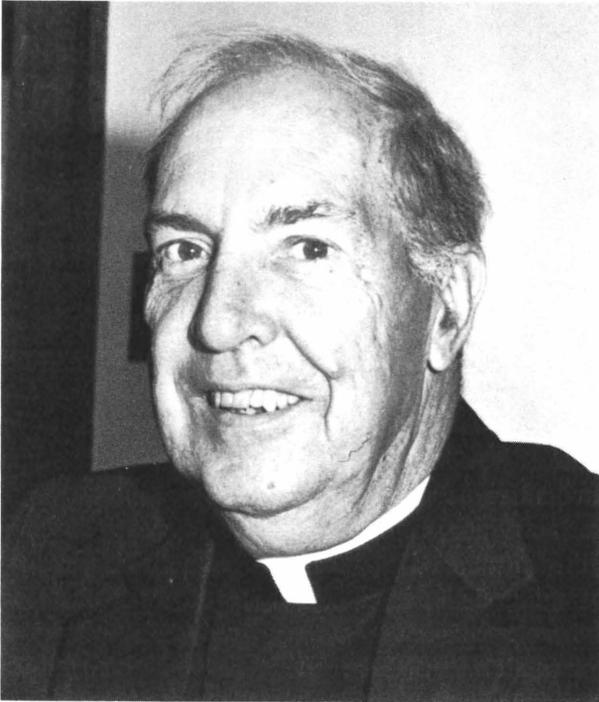
Holy Cross

St. Croix

Fr. Andrew Diezeman, *pastor*

There is a togetherness in Holy Cross Parish, Saint Croix, which is best described by its pastor, Father Andrew Diezeman, as being "most visible in the strong faith of the people."





Father Andrew Diezeman

That faith is part of a heritage handed down by pioneers of the venerable parish whose first church was completed just one year before the start of the Civil War.

For it was in 1860 that the hardy faithful, of French, Belgian and Irish stock, receptively ingested the word of God as preached by their founder and first pastor, Father John Peter Dion, in a little log chapel. So cold was it in the unheated building, they brought sheepskins and heated jugs.

Father Dion's priestly labors were of the most rugged kind, attending various missions in

southwest rural Indiana. By 1880 at the age of 77, he "retired" to the chaplaincy of the diocesan orphanage for boys outside Vincennes.

Father Charles Bilger was appointed to succeed him and served from 1880 until 1891. From then until 1956 when Father Albert Diezeman was named pastor, Holy Cross had a total of 19 pastors.

Many and varied were the accomplishments of these men, who, along with their parishioners, met and overcame numerous obstacles on their "journey of faith."

Holy Cross, Saint Croix, was well represented in the service of our country. More than 100 of its young men served in our respective wars, from the more modern ones back as far as the Civil War.

Two other pastors, Father Raymond McGinnis, who served from 1957 to 1964, and Father Charles Kraesig, 1964-1975, aided the parish in its spiritual and material endeavors.

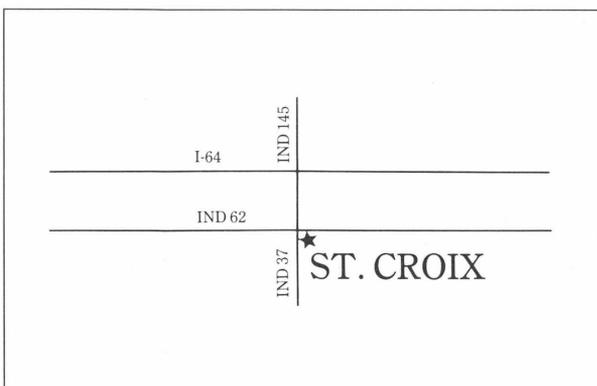
The church, which is located in the Hoosier National Forest near Interstate 64, has attracted many young people since the completion of good roads and water systems.

Father Diezeman says "the biggest goal of this parish is supporting our CCD and its formation." He reports 100 percent attendance at the instructions held in the rectory meeting room. "That's a long step toward reaching the evangelism of the parish."

The pastor is also administrator of St. Joseph Mission, Crawford County, Our Lady of the Springs, French Lick, and its mission, Our Lord Jesus Christ the King, Paoli. He is assisted by associate pastor, Father William Blackwell.

Active organizations include the Parish Council, Right to Life, Council of Catholic Women and a Saint Vincent de Paul Society which gives individual assistance in times of need or tragedy.

Altogether the people of Holy Cross parish who have taken in stride disaster by fire in 1932, limited farming land and other obstacles, are a friendly, caring people working together. They look forward with great anticipation to the 125th anniversary of their church's founding in 1985.



St. Ambrose

Seymour

Fr. Joseph Sheets, *pastor*

St. Ambrose Parish in Seymour is 124 years old, with a lot of history behind it and a lot of people who've been around awhile.

There's Alice Fox, described by her former pastor as "one of our stalwarts" who was married at St. Ambrose and had her "wedding dance" upstairs in the old school. There's Tom Fettig, Seymour's postmaster—"I've only been here 53 years, that's my age!"—whose family traces back to 1846 when his great grandfather had a harness and luggage business in town. And there's parish secretary Loretta Henkle, in St. Ambrose since third grade—"never mind how long that is!"

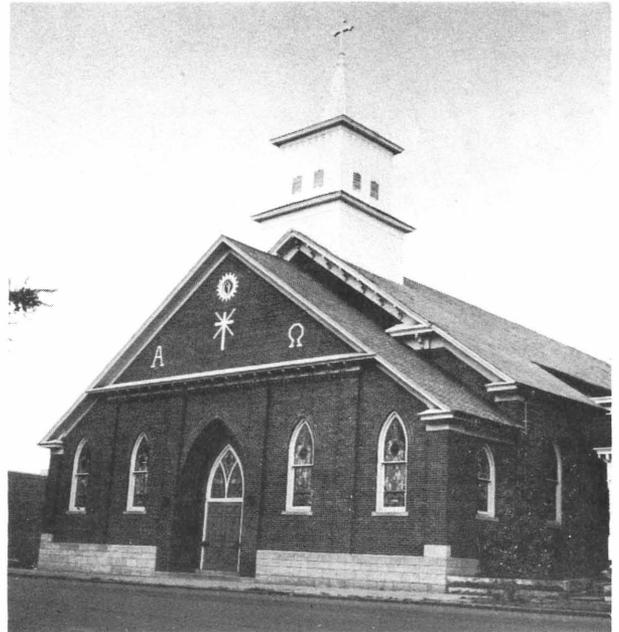
But if you ask what is the strength of St. Ambrose Parish, the answers won't focus on past history but on the present.

Father Joseph Sheets is the pastor. Msgr. Cornelius B. Sweeney, pastor from 1975 until his retirement in 1983, says it's "the deep faith of the people," their daily acts to help anyone in need.

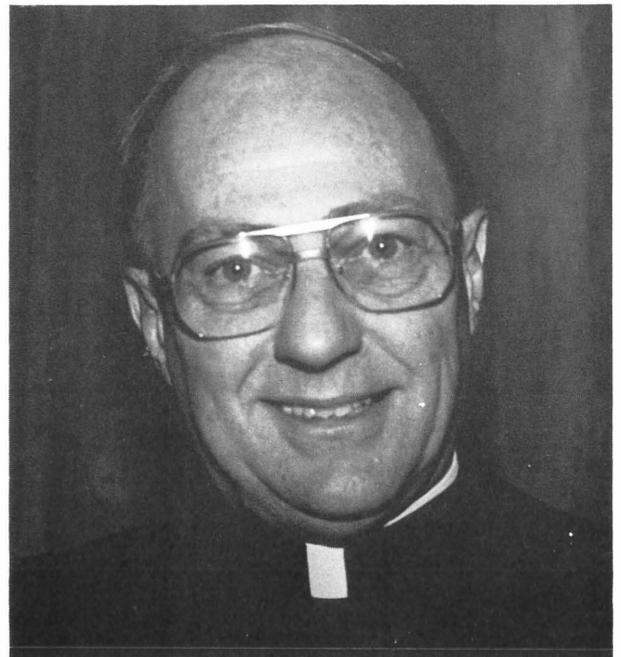
People respond to individual appeals for assistance; a small group gathers on their own in church each evening about 6:30 p.m. to recite the Rosary for peace; the Legion of Mary calls on newcomers and ministers to families where there's been a death or emergency. There's also the generosity of the Daughters of Isabella, the leadership of the CYO and the efforts of the Knights of Columbus to establish "its Catholic presence."

To Fettig, the variety of priests over the years—"each with different insights"—has been a strong factor in the parish's growth. Another strength has been the influx of new people.

Homogeneous for generations, Seymour and the parish began to diversify after World War II when Freeman airfield was converted into an industrial park and large companies brought in people from all over the United States.



"One of the hardest things to accept," recalls Fettig, "was the new people who came in with their new ideas. But this really has been to our benefit. It helped to make us stronger in a lot of ways. It shows up in our schools—they're strong and vibrant."



Father Joseph Sheets



Msgr. Cornelius Sweeney

Among the newest parishioners are some 40 Vietnamese refugees. A bilingual program helps the children to learn English, and in Alice Fox's words, "those children get up and read beautifully at morning Mass."

What has made this accommodation to change and diversity possible? Msgr. Sweeney says it has to do with faith. "You can feel it in the pulpit, when you're saying Mass . . . in their responses. The people here at St. Ambrose are hungry for God."

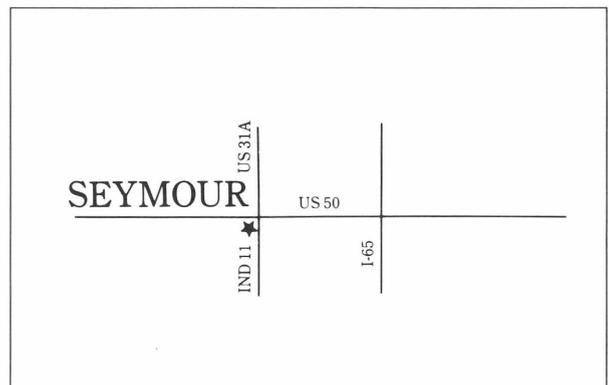
The first Catholics in the area settled just north of Seymour in what is now called Rockford. An item in *The Catholic Telegraph of Cincinnati* in 1834 written by a missionary priest said, "At Rockford, Jackson County, I found a few Catholic families who had recently settled there. I had there, also, the unexpected pleasure of meeting a German priest, Father Ferneding, who was on a visit for the purpose of affording spiritual consolation to his countrymen settled here. Twenty



An undated and unidentified photo of St. Ambrose school children.

families are expected to join those already located next spring; so that before long, there will be quite a considerable congregation in this little town."

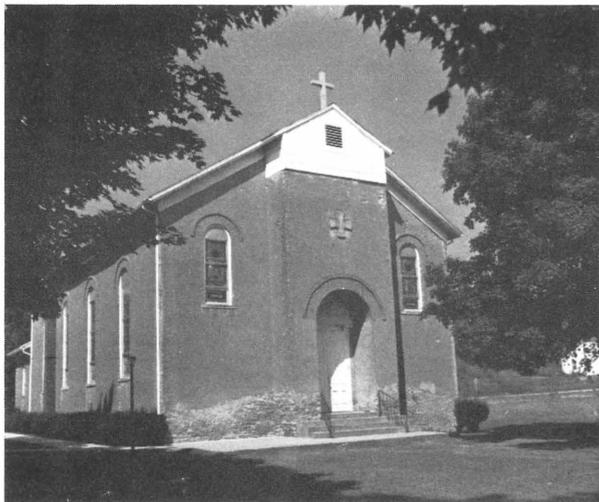
When the railroad came through the area, the town of Seymour was built on the property of one Meedy Shields who offered to fill in three miles of marshland and name the town after the railway engineer and contractor. This displaced the Rockford settlement and among Shields' offers in laying out the town was a lot and gift of \$100 to churches of all denominations that wanted to build there. Catholics responded and the first Catholic church was built. Archdiocesan records claim the church was built in 1860 but a centennial history of the parish gives the date as 1858 even though the centennial was celebrated in 1960. Father Philip Doyle was appointed first resident pastor in 1862.



1861 St. Anthony

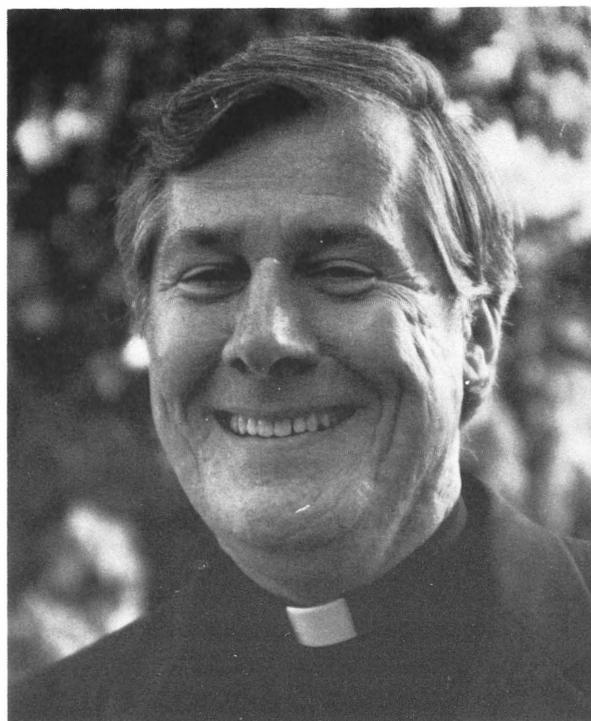
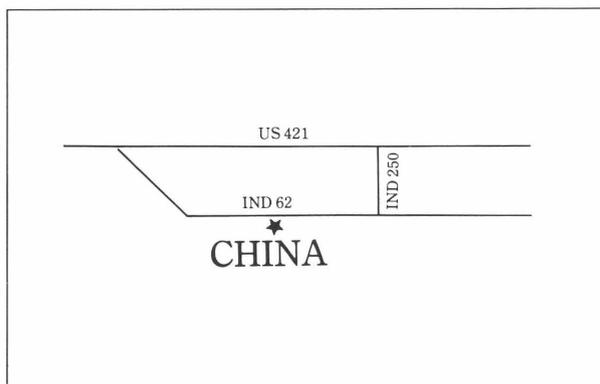
China

Fr. Donald Buchanan, *administrator*



Catholics in the archdiocese tend to forget the numerous small country parishes scattered throughout our territory. Yet these parishes were often once the backbone of the young Diocese of Vincennes.

One such parish is St. Anthony in China. This community lies in Jefferson County and began as a mission. Originally known as "Indian Kentucky," the community saw its first Mass offered in the brick farm house of Hans Weber on June 13, 1849. German Catholics in the area had been attending St. Mary's in Madison and with the help of its



Father Donald Buchanan

pastor, Father Anthony Carius, they petitioned Bishop St. Palais to have a new parish established. The request was granted and services began once a month on Thursdays. In 1861 a log church was constructed on the site of the present church.

By the end of the 1860's there was a need for a bigger church and in 1868 the cornerstone was laid for a new church to be built of stone. Dedicated in 1869, the new church saw Mass celebrated twice monthly since the parish was still a mission. Conveniences we take for granted were absent in those days. A lack of bridges, muddy roads and flash floods often made it difficult to get around the county.

From 1911 to 1915 improvements were made to the church. Brick sidewalks were put in and stained glass was added to the building. Electricity arrived in 1936. Father Raymond Moll was pastor from 1975 to 1983. Father Don Buchanan, full-time teacher at Shawe Memorial High School in Madison, became pastor in 1983.

Religious education programs function through Pope John XXIII Elementary School and Shawe High School, both in nearby Madison. Ladies of the Altar Society take care of the church and a Holy Name Society retains an active group of men.

St. Mary

North Vernon

Fr. Robert Drewes, *pastor*

The strength of the oversized bell tower at St. Mary's Church, North Vernon, was demonstrated in 1917, when it survived a tornado unharmed. Similarly, the strong faith of parishioners at St. Mary's, or Nativity of the Blessed Virgin Mary Parish, has been proven over the years.

According to a history written for the 1961 parish centennial, the tower was added to the



church in 1897. After it was begun, some townspeople asked that it be enlarged to accommodate a clock. Thus the tower seems too large for the building itself, completed in 1868.

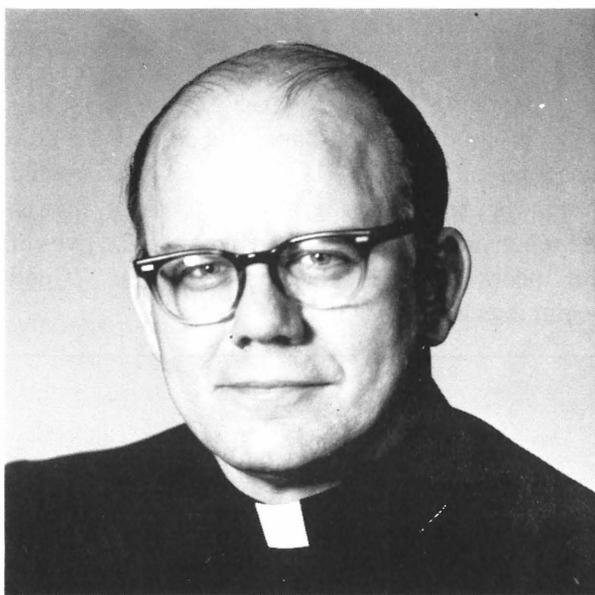
"The relationship of the Catholic community to the rest of the community has not always been an easy one here," said Father Robert Drewes, St. Mary's pastor. He speaks of a strong Baptist influence as well as Ku Klux Klan activity in the area during the 1920's and '30's.

Paul and Helen Byron are lifetime residents of the North Vernon area. "The relationship is much better now than it was 50 years ago," Byron declares, but acknowledges there is still "some animosity." Mrs. Byron remembers Klan members parading in masks until a city ordinance prohibited such activity.

Ed Finnerty, also a lifelong resident, recalls that his father delivered a speech defending the Catholic Church at a meeting in North Vernon's city park. A number of armed members of the North Vernon Knights of Columbus were present at that meeting.

The parish also has overcome uneasy relationships with other churches. "The priests we have had helped there," Mrs. Byron says. She adds that "now everybody's got a Catholic daughter-in-law or son-in-law."

St. Mary's is the remaining church of several which existed in Jennings County during the 19th century. Only three others—St. Anne, St. Joseph



Father Robert Drewes



Carlene Schindel, Shari Leake, Mary Schindel and Jerome Thompson all took part in the 1982 Living Way of the Cross at St. Mary's.

and St. Dennis—survive of seven begun as early as 1841.

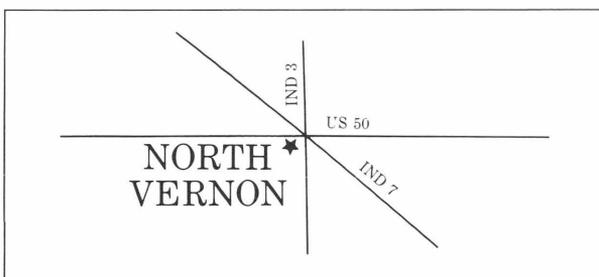
St. Catherine's sat four miles southwest of town and was founded in 1843. It ceased to function in 1871 following regular friction between Irish and German members.

St. Brigid's at Nebraska was founded in 1867 and closed in 1936.

St. Patrick's at Scipio was built in 1841 and closed in 1958.

St. Mary's itself was founded in 1861. The Civil War interrupted the building of the church but it was finally finished in 1868.

Father Drewes meets regularly with other ministers of the community and plans Thanksgiving and Good Friday services with them each year. "There has been very good support and encouragement from the parish," he says, observing "an openness to acceptance of some new developments." In 1981, St. Mary's participated in a parish renewal program. "This is the first of the renewal movements to really touch the lives of the people here," the pastor says. "Good beginnings have been made."



Bible study groups have formed. "They realized they were weak in Scripture and needed to study it," says Agnes Cardinal, who participates in one of these groups.

Other recent additions include a parish council and youth ministry. A committee of 15-20 teenagers and three adults handles youth ministry, explains Franciscan Sister Shirley Gerth, DRE and pastoral associate. The committee meets monthly to plan programs such as the Living Way of the Cross.

Programs for youth include religious discussion groups, home liturgies, penance services and social activities. "We try to respond to the needs of the total person, not just their spiritual needs," Sister Shirley says. "I believe you have to have enough activities and programs to meet the different needs of teens."

One project of parish youth is the "Marathon Bake-In," described by Father Drewes as "a different approach to a bake sale." Each year, parish youth raise about \$500 by taking orders for baked goods one weekend and baking the following Saturday night. Orders are picked up the next day. Through such projects, the youth program is self-supporting.

Maureen Clerkin, principal of St. Mary's School, praises the cooperation between parents and school in the parish. The school first began charging tuition in the 1981-1982 school year.

The original parish school, completed in 1865, had two floors, one for Irish children and one for German. Germans who settled in the area did not want their children to learn the English language, so they were separated. "But the little boys and the little girls got together in the end," Mrs. Byron comments.

An adult catechetical team plans programs for adult education.

Shawe High School at Madison has also been an influence on the parish. From about 1953 until around 1972, many parishioners went to Shawe and the parish owned a bus to transport students.

It is Father Drewes' conviction that parish renewal has had an impact on the life of the parish which will continue.

According to Sister Shirley, "A deep faith is a part of people's lives here, and they are finding ways to deepen that faith," such as the renewal.

And the bell tower is as sturdy as ever.

St. John

Starlight

Fr. Richard Smith, *pastor*

“Maybe we’re a little closer to God up here in the Knobs and that could be what makes Starlight a unique community,” said Marie Miller, secretary and housekeeper at St. John the Baptist Church in Floyds Knobs.

Located on a 1½-by-3½ mile plateau amid Floyds Knobs in Clark County, St. John the Baptist Church and its parishioners reflect a heritage established by the founders of this once-predominantly German community. That heritage is an ever-constant sense of friendliness.

“We have that ‘old neighborliness’ of 100 years ago,” according to Joe Huber. Sharon Hedden says, “We have a closeness and atmosphere. We’re so small that it creates a unique situation. You don’t get lost in the shuffle.”

With a parish population of 597 people and 145 families, pastor Father Richard Smith describes his assignment as the ‘ideal parish.’ “People have a real family spirit here. They are very active.”

The biggest annual activity is the Strawberry Festival held Memorial Day weekend. Over 6,000 strawberry shortcakes were served at the 1983 festival. Initiated in 1979, it includes games, a dance, rides, arts and crafts booths, food concessions and a 4.1 mile ‘mini-marathon.’ Father Smith hopes that 1984 will see the parish get into the Guinness Book of World Records by breaking the world record for getting the most money for one pound of strawberries.

A parish cookbook, published every two years, is now in its fifth edition and has sold nearly 10,000 copies. Ladies of the parish donate their recipes for it.

The Men’s and Ladies Clubs and the Senior Citizens Club are vital links for the parish community. Funds are raised for the school athletic program. The school serves grades one through six and has 60 students in the three classroom building which has existed since 1862. The parish itself was founded in 1861. The present parish church was dedicated in 1914.



Father Richard Smith

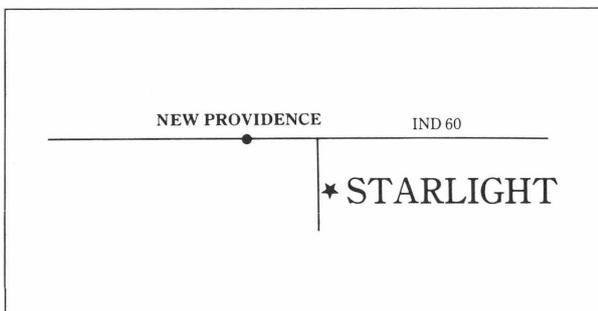


Friendly faces welcome visitors to St. John's. Among them are (left to right) Jim Koetter, Sharon Hedden, Marie Miller, Ruth Book, Father Smith and Joe Huber.

The parish's centennial booklet says that Jesuit missionary Father F. X. Wenninger exhorted the Germans of St. Mary's of the Knobs Parish to form their own congregation about 1859. St. Mary's settlers were largely French. Father Louis Gueguen, pastor at St. Mary's, added St. John's as a mission when its church was completed in 1861.

Joe Huber says, "If you go back 40 years, you'd see a shift in rural communities versus today. We have fewer farmers today, but we have not lost people. The people in this community keep their farms and land in the family. Most of the same properties have been in the same family as they were 100 years ago. Land has been passed on here from one generation to the next. That has promoted a sense of community and stability for us."

Sharon Hedden says it another way. "The countryside, the farms, the people, they're all beautiful. Being up here is being close to God."



An undated and unidentified photo.

1862

President Lincoln declares an end to slavery in "all states still in rebellion" to become effective January 1, 1863.

1863

St. Mark

Perry County

Fr. Donald Evrard, *administrator*

Pioneer families established St. Mark's parish in Perry County in 1860 when Father Michael Marendt, pastor at Cannelton, purchased a frame building for use as a school. The parish grew and has endured by reliance on the materials and people close at hand. Early German settlers began arriving in large numbers into the area as early as the 1840's.

The school was a converted grocery store. Remade into a church, the first Mass was offered in the settlement in 1863 by Father Ferdinand Hunt of Troy. He came twice monthly to celebrate Mass.

The native sandstone church in use today was begun by Father Marendt and 18 families in 1867



and the cornerstone was laid April 25, 1868. It was nine years more until the first resident pastor, Father John Unverzagt, was assigned. There were then 33 families. The church was enlarged in 1887 and a second story added to the rectory in 1900 along with frescoes in the church.

As a mission, St. Mark's had been served successively by priests from Troy, St. Meinrad, Cannelton and Tell City. Later its pastors and assistants would reach out to other missions. But in mid-1981, its last resident pastor, Father Daniel Armstrong, was transferred. St. Mark's returned full circle to being a mission.

According to parishioner Raymond Bockhold, born in 1899, there was no Sunday Mass when the pastor attended a mission at Derby. So Bockhold would take the sisters in his spring wagon to Tell City for Mass. They would then have dinner at the convent there, Bockhold would visit his brother, and later in the day the group would return to St. Mark's.

Bockhold remembers when the sisters first arrived. "It was the year the snows came in December (1917) and didn't leave until April." The pastor served St. Mark's and two other



Some St. Mark's parish leaders in 1983 included (left to right) Charlotte Malone, Marvin Rogier, Jenny Kunkler, Connie Berger and Benedictine Sister Mary Lois Hohl.

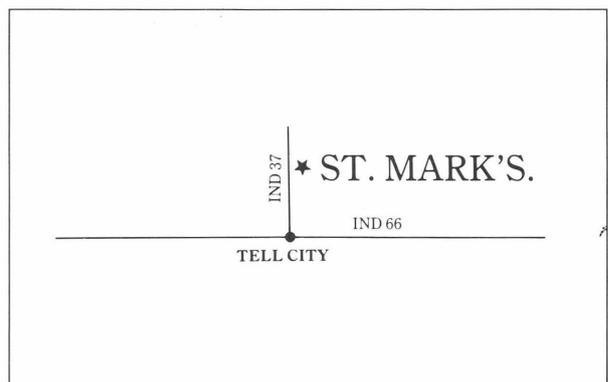
parishes (St. Joseph's and St. John's) which no longer exist, as well as St. Mary's at Derby every six weeks.

Father Donald Evrard, pastor at St. Augustine in Leopold, is administrator today. He is assisted by Benedictine Sister Mary Lois Hohl, pastoral associate. People say that her ministry has given the parish much of its strength today. Pride and prejudice are evident when parishioners talk about their community—pride that there are "no factions" and prejudice, as Sister pleasantly confesses, "that we are the greatest."

Indeed, Father Evrard said, the people of St. Mark's "are extraordinarily congenial," and very knowledgeable about their faith.

Father Joseph Vollmer, pastor from 1949 until 1979, is still keenly remembered. The church grounds especially are a testament to his care.

From 105 families the parish numbers 40 Eucharistic ministers, 12 readers and 40 ushers.



Families participate at the Offertory and receive communion under both species.

Sister Mary Lois visits the sick, offers communion services, directs the religious education programs and also serves as pastoral minister at St. Augustine's. She says the parishioners have a good appreciation of Father Evrard. "He's willing and giving of himself, and never makes us feel it's too much trouble to come over to say Mass," she said.

When there is a death in the community, the altar society offers door service at the funeral home and provides dinner afterward.

Parishioners are encouraged to participate in the parish council with its numerous committees. A CYO is actively engaged in revitalizing itself. And an evangelization committee is reaching out "to the unchurched and welcoming back the alienated." This is being done in cooperation with St. Augustine's.

The former school building now houses the deanery religious education resource center. Built in 1913, it ceased to function in 1970.

The interior of the church has had two renovations—one when Father Paul Ofer was pastor (1942-1949) "when the liturgical movement was just a gleam in people's eyes," according to Father Evrard. "The theological basis is that we worship one God, and the altar is the touchplace between God and earth. So he removed the two side altars." He streamlined the towering main altar and bronzed the statues of Mary and Joseph.

In 1981 a project to remodel confessionals escalated when it was discovered that termites had weakened the floors and hollowed out columns holding up the choir loft. Under Father Armstrong's direction the finishing touches included painting the walls white and restoring the statues to their original fleshtones. Today the only wall decoration is a painting by parishioner Shirley Rogier on the center wall of the sanctuary.

Sister Mary Lois thinks the exceptionally beautiful grounds reflect the beauty of the people "who are very generous with their time, talents, and contributions. They are also exceptionally congenial and cooperative."

1864

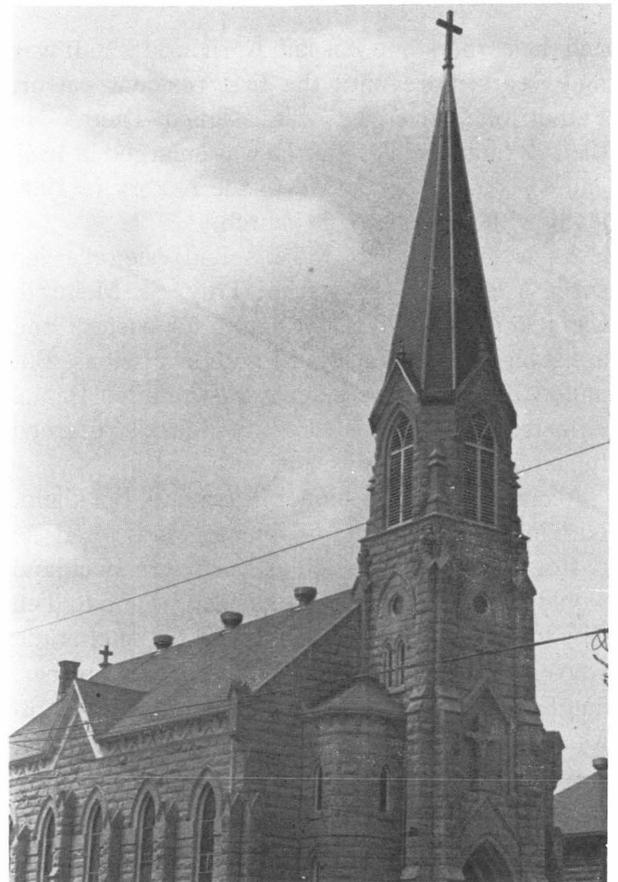
St. Vincent de Paul

Bedford

Fr. Francis Eckstein, *pastor*

St. Vincent de Paul Parish in Bedford has its roots in the German, Italian and French Catholics who migrated here. As far back as 1835 Catholics resided in the area. Before the first church, a small brick structure purchased in 1865 from the Methodist congregation on the site of the present church, Mass was celebrated in homes.

The parish expanded rapidly. In 1877 Father M. H. Bogeman became pastor. He designed the present church. Its stained glass windows were purchased from the 1893 Chicago World's Fair. Many stonecutters and carvers who had migrated here because of the limestone industry belonged to the parish. They donated much in the way of



labor and materials to the church which was finally finished and dedicated in 1894.

In the early 1900s the interior was redecorated. Interestingly, there is no statue of St. Vincent de Paul in the building, but there is one of St. Francis of Assisi. "We could never get statues today made like these," declared Father Frank Eckstein, pastor. "If anything happened to them I don't know what we'd do. Stone carving is a lost art here; it's next to impossible to find anyone who still does it."

Today more than 540 families make up the parish. A school begun in 1908 by Father Joseph Lannert has 150 students in pre-school through eighth grade. Ten percent of the student body is non-Catholic, according to Sarah McNeil, the parish's first lay principal.

In addition to the parish school, non-school religious education programs are provided here as well as a youth ministry program.

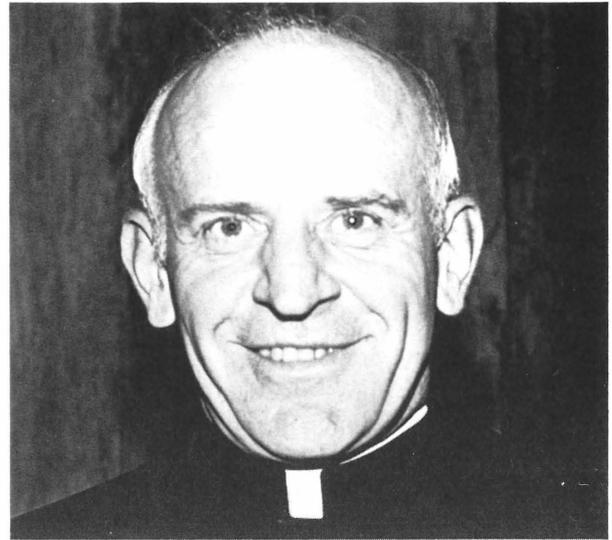
Sister of Charity Ruth McAllister is director of religious education and many believe more attention has been given to youth ministry since her arrival. And Sister Ruth organized the Altar Society into making banners for the church for each week of Lent.

The parish council is instrumental, according to Father Eckstein, in developing the spiritual formation of the parish through its activities. One way this is continued is by fostering the work of St. Vincent de Paul himself. "We don't have a central store here," Sister Ruth says, "but any call for help is answered."

Among the other activities of the parish are a Booster Club, a Pro-Life Committee, a senior



Some Bedford Vincentians include (back row) school principal Sarah McNeil, Robert Dreihobl, Nazareth Sister of Charity Ruth McAllister and Father Eckstein. Seated are Johanna Herley and Catherine Donaldson.



Father Francis Eckstein

citizens organization called Silver and Gold, a Cursillo group, a charismatic prayer group, an active liturgy committee and the Rite of Christian Initiation for Adults.

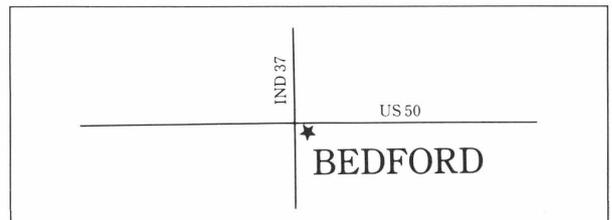
The Leprechauns are a group of young, active people who plan numerous events and bring parishioners together. They annually host the newcomers party, other dances and the parish picnic.

Father Bernard Koopman, pastor from 1972 to 1980 instituted a tithing program which keeps the parish going financially.

"People feel more committed to keeping pledges now," says Robert Dreihobl, former parish council president. "So far we've been meeting parish operating expenses through the tithe. Some day we hope to be able to finance major repairs and/or capital expenses with it."

The Evangelization Committee has likewise met with success. "We began by sending a letter to welcome back people who came on an infrequent basis, or just weren't very active. This resulted in about 12-15 families registering," Dreihobl said.

Like its namesake, St. Vincent de Paul Parish is reaching out to befriend those who are in need.



St. Charles

Bloomington

Fr. Robert Borchertmeyer, *pastor*

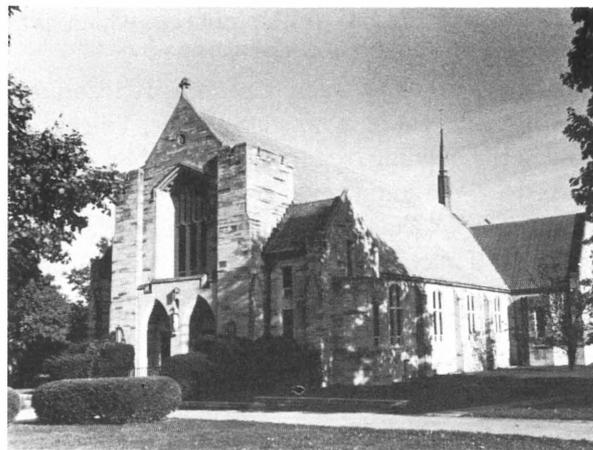
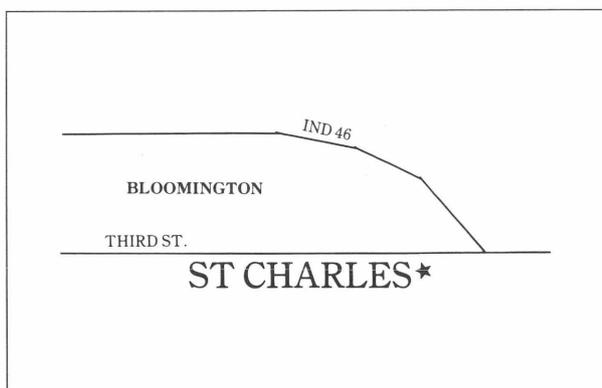
At the solemn dedication of the new Saint Charles Borromeo Church in May, 1952, the presiding pastor, Monsignor Thomas Kilfoil (now deceased) issued these words, "We are keenly aware that this house of God has been built upon the loyalty and devotion of the many. It is not without pride that we offer in atonement this house to Him who was born in a manger."

The "loyalty and devotion of the many" have been earmarks of Saint Charles parishioners since the early days of her history when Catholic families in Monroe County labored for funds to buy church property and maintain it.

These same virtues are very much in evidence today for as the present pastor, Father Robert Borchertmeyer notes, "this is a parish that is caring, willing to reach out, to take care of one another."

Back in 1864 the first Mass was said in Saint Charles but it was Saint Patrick's then. Father Patrick Murphy, having been the first priest to visit the county, and the parishioners, mostly families of Irish Catholic laborers, must have thought it logical that the church bear the great saint's name. Of course, it was the custom at that time to name parishes for the patron of the pastor.

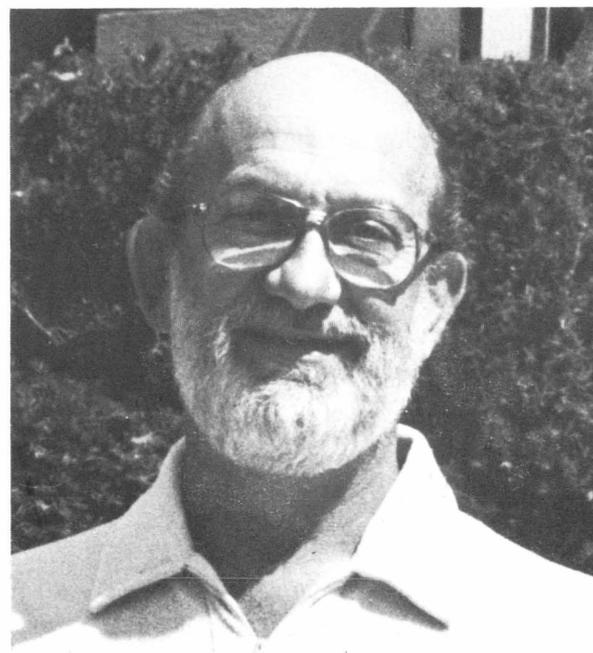
And Saint Patrick it remained until 1878 when under the leadership of Father Henry Kessing, first resident pastor, the newly built church was renamed Saint Charles.



An interesting bit of history reveals that the first church, built by Methodists in 1826, later sold to Baptists, and still later to Catholics, had become so unsafe as to cause concern. Father Leopold Burkhardt, second resident pastor, traveled by train to get Bishop Chatard's consent for a new church and scarcely was the train around the bend than men of the parish tore down the old building. When Father Burkhardt returned at sundown the tired men declared, "now we must have a new church; there is no old one."

Happily there were no repercussions; their pastor had brought back permission to build.

Saint Charles Church lies in close proximity to the campus of Indiana University and attracts not



Father Robert Borchertmeyer

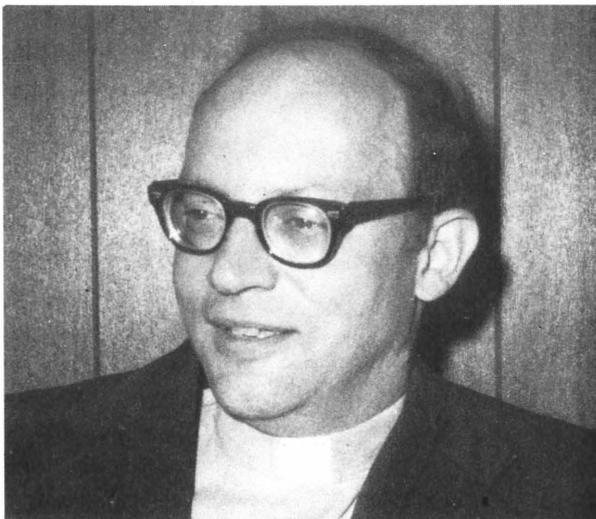
only Catholic students but draws interested non-Catholics as well.

An Indiana University chapter of the National Newman Club was organized by pastor Father Paul Deery in 1928. More than 200 students interested in mutual benefit and the promotion of their faith affiliated with the club. According to history, the first year of Father Deery's pastorate saw such an increase in the student body that a third Mass each Sunday morning became necessary.

Monsignor Thomas Kilfoil came to St. Charles as pastor in 1938 and remained in that position until 1973 when he became co-pastor with Father Borchertmeyer. During Monsignor Kilfoil's pastorate parish growth and burgeoning Catholic student population made the building of a new and larger church imperative.

The site of the present structure was purchased in March, 1950 and the first ground was broken on the feast of All Saints in 1950. Cornerstone laying was on July 1, 1951 by the Most Reverend Paul C. Schulte, Archbishop of Indianapolis. The beautiful exterior of the edifice is of Indiana limestone which complements the exteriors of the school, convent and rectory.

In the very early years of the parish there was no school but Christian education of the children had not been neglected. The parish history acknowledges that much credit is due the pioneers of the Church in Bloomington for their devotion, zeal and the rearing of their children to appreciate the faith.



Father Joseph Mader



The hand bell choir of the fourth, fifth and sixth grades make beautiful music.

Every Sunday afternoon Sunday school was held for children from five or six to 13 or older who were preparing for first communion. Many of the parents accompanied them and remained for Vespers afterwards.

In 1922 the school opened with the Sisters of Providence staffing the school. Today, Saint Charles School, with Providence Sister Mary Moeller as principal, is the only Catholic school in Monroe County and it serves the other two Bloomington parishes, St. John and St. Paul, as well.

Youth of Saint Charles who attend Bloomington High School have their religious education programs two Sundays a month. A Director of Religious Education is in charge and social action is combined with the program. Attendance is good.

Evangelization is alive and healthy in the parish with the successful Rite of Christian Initiation (RCIA) which pastor Father Borchertmeyer inaugurated about three years ago. Initially a two-year program was experimented with but since many interested students had transferred or graduated by the second year the program was changed to a nine-month one.

Easter of 1983 saw 20 persons, a mix of college and townspeople, received into the church.

When asked what makes Saint Charles special, Father Borchertmeyer, who is assisted by the Reverend Joseph Mader, formerly of the Saint Meinrad College staff, believes that "it is because of the mix of people, basically very talented people in a host of different fields. Also, there is an abundance of vitality." All of this, together with a constantly changing part of the parish population helps to keep Saint Charles open and friendly.

1865 St. Patrick

Indianapolis

Fr. Michael Bradley, *pastor*

Located in the Fountain Square area of Indianapolis' south side, St. Patrick's Parish has felt the effects of progress even though the neighborhood has sought to preserve its history.

In the 1960s, construction of the interstate highway system caused "a great reduction in the numbers of people in the parish," according to Father Michael Bradley, the parish's pastor since 1974. Converts have kept the numbers stable, he claims. "I've noted an increase in the numbers of converts, but I don't think that's unique to our parish."

The neighborhood has also changed. Irish Hill was one neighborhood in the parish. "But you'd have to look far and wide to find an Irishman on Irish Hill now," says parishioner George Crumbo.

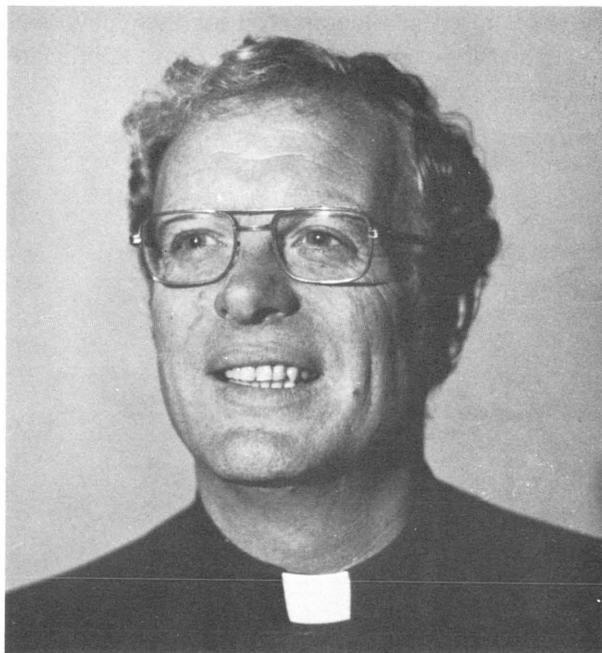
The parish has not always reflected an Irish heritage. Organized as St. Peter's, the parish was the third to begin in the city. This took place in 1864 as the city began to expand toward the southeast. Father August Bessonies guided the parish's opening in 1865.

Father Joseph Petit, assistant at St. John's, was the first pastor. In June of 1869 Father Peter Fitzpatrick took charge and in 1870 the cornerstone for a church was laid with the name of the church to be changed to St. Patrick's. The building was completed and blessed in 1871.

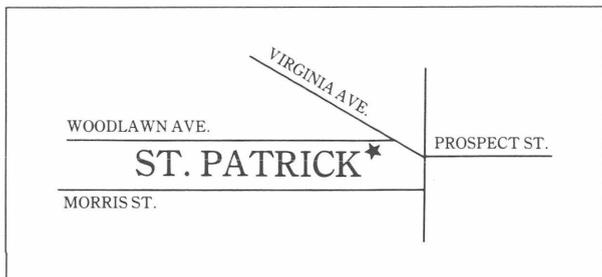
Among the parish's notable pastors was Father Denis O'Donoghue, pastor from 1885 until 1910



when he was named bishop of Louisville. Father Joseph Elmer Ritter was assistant pastor from 1917 until 1918. He, of course, eventually became the first archbishop of Indianapolis and later archbishop of St. Louis and a cardinal of the Church.

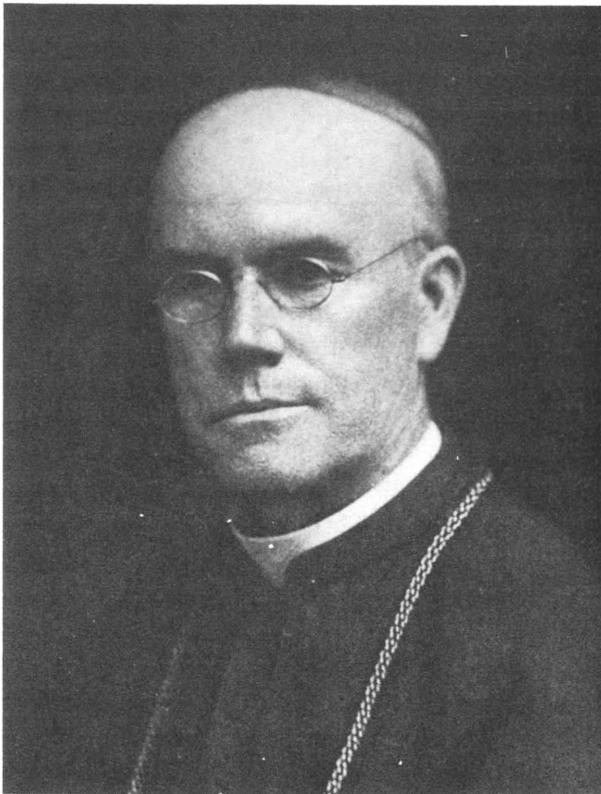


Father Michael Bradley





St. Patrick's around 1909



Bishop Denis O'Donaghue

In 1927 an arsonist set fire to the church. All that remains are photos, the cornerstone and other items in the parish's "archives room." The present building was blessed in 1929. "This was the first church in the city built in a Spanish style," noted Crumbo.

A school and rectory were completed just before the fire, so all three buildings were constructed during the 36-year pastorate (1913-1949) of Msgr. John O'Connell.

He "had a very good relationship with the community," said Frances Lipps. "And let's face it, we were not very evangelical at that time."

Msgr. O'Connell was followed as pastor by Father Thomas Fields. He died in 1964 and was succeeded by Msgr. James J. Galvin. Msgr. Galvin left the parish in 1970 and was succeeded by Father Donald Schmidlin. Father Schmidlin was succeeded by Father Bradley in 1974.

In 1977 St. Patrick's School became part of the consolidated Central Catholic School which also includes Sacred Heart, St. Catherine and Holy Rosary parishes. Prior to St. Patrick's School, an academy staffed by the Sisters of Providence and a boys' school staffed by the Brothers of the Sacred Heart were in existence. The academy was replaced by the present convent; the boys' school by a parking lot.

Today the convent also houses the offices of the St. Gabriel Province of the Sisters of Providence. The school building, vacated when consolidation took place, has been rented to the United Southside Community Organization (USCO). "We don't leave anything vacant if we can help it," said Crumbo.

The parish council has several active committees. A liturgy committee, according to Father Bradley, does "a superb job of bringing in new ideas and getting new people involved." An evangelization committee has developed from a parish welcoming committee. A festival committee and a women's club are also active as well as a youth group and a Bible study group.

The parish's St. Vincent de Paul Society helps anybody who needs help, according to Crumbo. The neighborhood is transient and so the number in need is always fluctuating. "We don't have any full-time employees," says the pastor in noting that the parish's strength is the cooperation of the people.

Annunciation

Brazil

Fr. Anthony Spicuzza, *pastor*

The inhabitants of a small town in west central Indiana let their sense of humor spill over into naming their community. Hearing of a revolution in a South American country, they made that country their namesake, and called their town "Brazil."

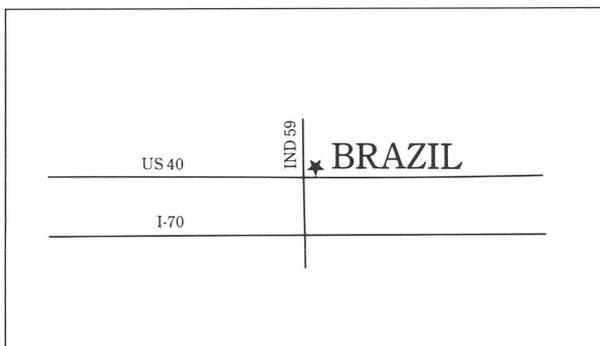
Today Annunciation, the only Catholic parish in that city—and now in all of Clay County—retains a lot of that rollicking good humor which cares little for the names and trappings men devise.

Faith—not organizations—is the strength of the parish according to pastor Father Anthony Spicuzza. There is great pride in this parish which has as many as 75 adults at a Friday Mass, 25-30 during the week, quite a few converts and which has given the archdiocese six priests, 13 sisters and one brother. Among its alumni, noted Scripture scholar Jesuit Father John L. McKenzie was baptized here.

This parish of more than 300 families has few organizations. Raymond Bussing has been here since 1911. The people believe "it's a bad thing to have so many organizations that you never get anything done," he says.

There's no official parish council because, as one parishioner says, "the whole parish is the council." Yet parishioners have responded well to the Archbishop's Annual Appeal and are well represented at deanery functions.

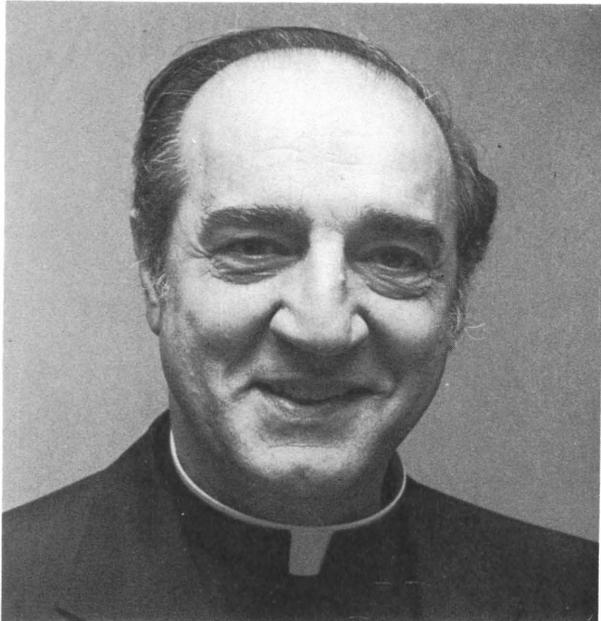
Volunteers assist Father Spicuzza as



Eucharistic ministers and making hospital visitations. They take care of giving instructions, teaching CCD, caring for the school kitchen, and generally maintaining the parish plant.

A mother's club handles incidentals for the parish school which is a three-classroom school, two grades to a room, grades one through six. There are 63 pupils.

The first Catholics moved into Clay County about 1855. Brazil was organized when the National Road came through Indiana and it is likely these first Catholics were Irish laborers on the railroad. The first Mass offered was in 1860 in the home of Henry and Ann Boucher. The first church was purchased about 1865. Father Francis Mousset organized the building of a permanent church in 1880 and this was completed in 1881 when Father Hippolyte Pierrard was pastor.



Father Anthony Spicuzza

Rough times hit the parish in 1910 after a high enrollment peak for the school and church. An industrial decline brought the failure of a building and loan in which the parish kept funds and decimated the parish population. The women of the parish went from home to home collecting donations of 10 cents per family each week. Somehow the parish survived.

Then in the 1920's the Ku Klux Klan struck. Father A. G. Wicke, pastor in those years, proceeded normally except for the "rounds he made every day picking up oil-soaked rags that had been placed by the church walls between the buttresses."

The year 1961 marked the last crisis of declining



On the staff at Annunciation in May, 1981, were (left to right) Providence Sisters Kathryn Koressel, David Ellen Van Dyke and Miss Patricia Strange. St. Benedict's Church with its massive dome before the fire of 1930.

numbers as local industries quit and Brazil lost almost half its retail shops. The population fell to less than 500 people.

Father Spicuzza, who has been pastor since 1961, was there. He's happy now to say the parish has a stable population with some five percent moving each year. The present economic decline hasn't hurt the parish, and he says he's amazed that collections have been going up.

The parish has made it a special ministry to help "burnouts," those whose trailers or homes have been gutted by fire. He says the only fund raisers they have are for missionaries, that his people are generous to the church. Father Spicuzza considers it a grievous imperfection to mention money in church.

Instead they focus on faith.

St. Benedict

Terre Haute

Fr. Kent Biergans, *OFM Conv.*,
pastor

In 1864 during the closing days of the Civil War, St. Benedict's Parish was established in the midst of burgeoning Terre Haute. The founding of the parish was an attempt to help the German im-

migrants—tasting the heady freedom of a pioneer town—preserve their Catholic faith by enabling them to worship in their mother tongue.

Until 1872, St. Benedict was served by diocesan priests. Faced with a declining number of priests, Bishop St. Palais asked the Conventual Franciscans for help, and ever since they have ministered to the parish.

When Franciscan Father Hubert Kobunski was appointed pastor in June, 1977, he was told that it was a dying parish. In 1981 Father Hubert commented, "If the parish is dying, it's not noticeable."



The parish's first pastor was a Benedictine priest from St. Meinrad—Father Fintan Mundwiler. Born in Switzerland, he later became the abbot of the southern Indiana monastery. A school was constructed in 1887 and a rectory was added in 1900. Meanwhile, funds were being collected for a bigger church. Members of a building committee looked at different kinds of architecture in Chicago. They liked St. George's Church there and contacted its architect about building a new St. Benedict.

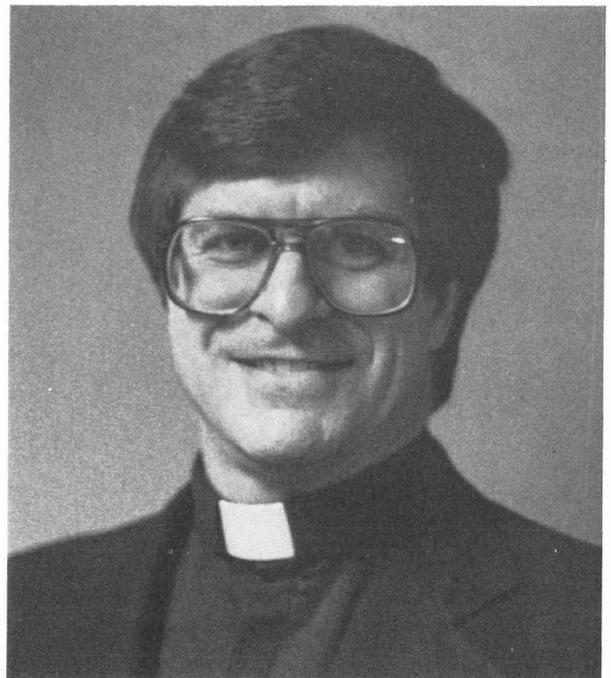
Plans were approved on April 14, 1896 and in May Bishop Chatard gave his approval. The new church was blessed on June 18, 1899 by Bishop John Janssen of Belleville, Illinois, who filled in for the ailing Bishop Chatard. A fire in 1930 nearly



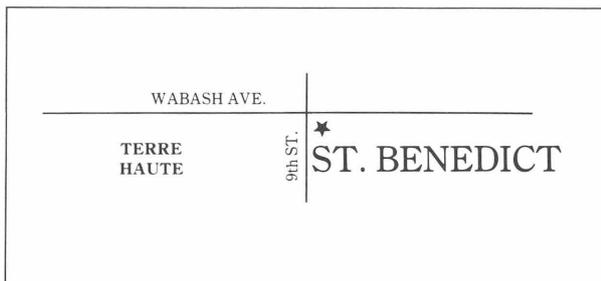
St. Benedict's before the disastrous fire of 1930.

destroyed the church. A magnificent dome which topped the building was, in fact, destroyed. Rebuilding began and the church was restored a year later.

Father Hubert was among the much loved Franciscans who have served the parish in its long history. His death in December, 1981, stunned the parish's members. Associate Father Louis Manna administrated the parish until Father Kent Biergans was appointed to replace Father Louis in 1982.



Father Kent Biergans, O.F.M. Conv.



1867

Benedictine sisters from St. Walburga Convent in Covington, Kentucky, found Convent Immaculate Conception at Ferdinand. The sisters originated in Eichstadt, Germany, and came to the U.S. in 1852.

St. Joseph

Rockville

Immaculate Conception

Montezuma

Fr. Lawrence Moran, *pastor*

St. Joseph's, which received its first resident pastor in Rockville in 1892, has two church buildings—a new one built in 1971 and the old one standing erect on its original sandstone foundation to welcome tourists to Billie Creek Village, a half-mile east of the town.

As the old church building is preserved for history and remains to remind parishioners of their past, says Father Lawrence Moran, pastor, the new fire proof church stands open at the entrance of the town to welcome its members and other Christians.

Father Moran said building this multi-purpose new church resulted from "an act of faith and trust in God." From 1969 to date, the parish approved donating 10% of its Sunday collections to a poverty stricken mission parish in Lima, Peru, with the hope that "if we were generous to those in much greater need than ourselves, He in turn would be generous to us. The plan worked," Father Moran said, "and through God's prudence we received all sorts of outside help." He added, money came from individuals, memorials in church, pledges, building fund drive, wills and direct gifts.

Construction began in November 1971 and the



new church was dedicated in December 1972. "And by November 1975 our new church debt of some \$290,000 was completely paid off."

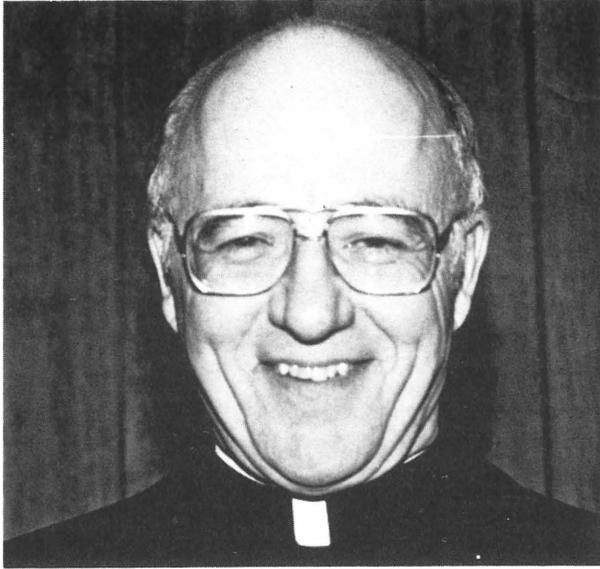
In 1971 the old church was saved from destruction when private sources raised \$3,000 in a single weekend to be added to \$7,000 already raised so that the building could be moved from its former site to the Billie Creek Village site.

Father Moran, who is also responsible for the Immaculate Conception mission in Montezuma, eight miles from St. Joseph's, says he enjoys working in an area where Catholics are the minority. There are only 105 Catholic families in St. Joseph's and 35 in Immaculate Conception, he said.

"Protestant ministers and most people in this community are open and friendly to me," Father Moran said. He added that some of them still talk well about and admire priests who have been in St. Joseph's before him.

At the time he became pastor in 1967, Father Moran found himself in the midst of adapting many changes that Vatican Council II had called





Father Lawrence Moran

for, such as offering Mass in the vernacular, fostering ecumenism and adjusting to new ways of administering some sacraments.

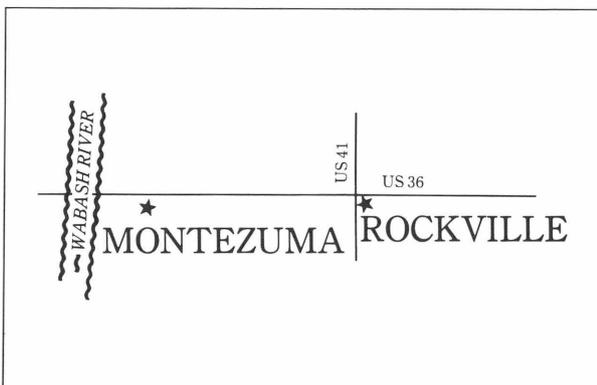
To implement the call of ecumenism, Father Moran says, "Every year, we invite Protestant ministers and their congregations in this community to our parish for inter-faith service."

Although St. Joseph's and Immaculate Conception are the only Catholic churches in this area, "our parishioners are scattered in 15 towns throughout Vermillion and Parke counties."

"But whatever we do, we do it together—we have one parish council, a board of education and one Catholic women's sodality," he added.

The parish council co-ordinates the day-to-day church functions and plans short and long range goals of the church, Father Moran said.

While the board of education embarked on a three-year planning program, Father Moran said,



At the Parke County Covered Bridge Festival each fall, visitors eat "crullers" cooked by St. Joseph parishioners.

it also engaged in organizing a youth ministry program, providing more adequate adult religious education and establishing sufficient classrooms for pre-school religious instruction.

Through united voluntary activities, St. Joseph's parish raises about \$12,000 a year by selling crullers (twisted donuts) in Parke County's 10-day covered bridge festival which takes place every year in October.

Everyone in the parish gives a hand during the festival when about 500,000 people from all over the nation pour in Parke County to enjoy among other things crullers, persimmon ice cream, or whole hog sausage.

Father Moran says, "We treasure our cruller recipe so that when people ask us about it, we say we are sorry, but it is so secret we don't even know ourselves what is in it."

The parishes at Rockville and Montezuma date from 1867 but Catholic history goes much earlier than that. Montezuma shared in the few glorious years of the Wabash and Erie Canal days from 1850 to 1860. It was the railroad which made Rockville a commercial center, however. It was in 1867 while both locations were attended by the Benedictines at St. Joseph's in Terre Haute that the first churches were built. Father Herman Alerding (later Bishop Alerding of Fort Wayne) was assistant pastor at the Terre Haute parish in 1868 and was put in charge of the two missions.

Other activities at St. Joseph's today include groups advising women with problem pregnancies, praying the rosary, helping people with drinking problems, arranging a pitch-in parish

Christmas supper and children holding a Three Kings party.

Father Moran said there is a need to continue to work on contacting inactive Catholics who are found in almost every parish in the archdiocese. And as such, every Sunday, Father Moran asks his congregation to pray so that inactive and unchurched people could find the “pearl of great price—the kingdom of God.” He said also there is

a need to find more adequate ways to strengthen “our families that are under pressure and are at the verge of breaking up.”

Each Sunday, Father Moran has a half-hour religious radio program, donated by FM 105, WAXI, located south of the town. He said the parish is planning to televise some of its Sunday services to the community in St. Joseph’s because the new church is hooked up to cable television.

St. John

Osgood

Fr. John Minta, *pastor*

“The people have a simple faith and a very strong faith. That is the greatest strength of a rural parish.”

That’s how Father John Minta, pastor, characterizes St. John the Baptist Parish, Osgood, in Ripley County near Versailles.

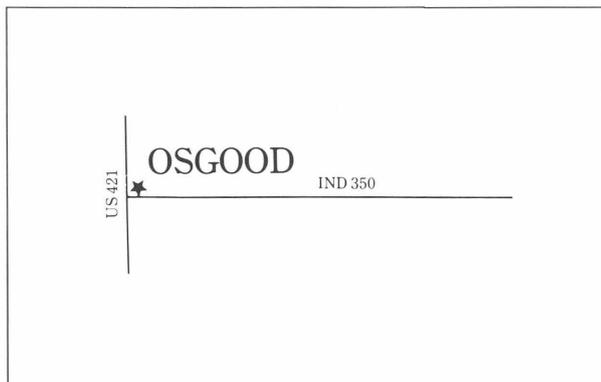
St. John’s differs considerably from metropolitan parishes, says Father Minta, who came to Osgood after serving as pastor of SS. Peter and Paul Cathedral in Indianapolis. “It’s an entirely different ministry. People know one another and many are related.” He find that this leads to a spirit of concern, enthusiasm and cooperation.

John Grieshop has seen that cooperation in his years at St. John’s, not only in parish activities but also in working with other churches in the area. “This is predominantly a non-Catholic community, but you would never know that as far as

the people getting along with others in the area,” says Grieshop.

Cooperation is the key to success of the annual parish festival and chicken dinner held in July. Parishioners are proud that the church is known for its excellent meals, including parish pitch-ins and meals served for outside groups. Apparently this has always been true. A history of the parish, prepared for its 1967 centennial celebration, reports that after the cornerstone was laid for the present church building in 1913, it was the parish’s own Ladies Society that prepared the supper for those attending.

The present church building appears much as it did when completed in 1914. The sanctuary,



however, was renovated after a fire in 1949, and again when new regulations and recommendations resulted from the Second Vatican Council.

An original wood frame church was erected in 1867 and dismantled in 1914. Material from that structure was taken to the new site and used in the construction of the present building.

Among the programs offered by the parish have been Genesis II, which drew a large number of parishioners, a parish retreat, a Council of Catholic Women, a CYO and a board of education.

The town of Osgood was laid out in 1856. Father Theodore Antoni organized a congregation of Catholics here while serving as resident pastor at Napoleon. There were about 30 families at Osgood and the church built in 1867 cost \$800.

Today Father Minta is happy with the parish's full participation in the liturgy. "I'm not saying you don't see that elsewhere," he explains, "but it is visible on every face. I can't think of any other place I'd rather be."



Father John Minta

1868

The first professional U.S. baseball team—the Cincinnati Red Stockings—is founded.

St. Louis

Batesville

Fr. Robert Hoffer, *OFM*, pastor

"A combination of the traditional values of people who have lived here for generations and the progressive ideas of people moving into the community, mostly from around Cincinnati, make up St. Louis parish," Father Robert Hoffer, pastor, said in describing his growing parish in Batesville.

"Batesville is about 80 percent Catholic," he added, "and our parish has grown in quality as well as quantity. The strong family background is valuable when the young people leave for college or work elsewhere. The young people are the



backbone of our church and secular community," he said.

Father Hoffer believes his parish's board of education to be "one of the best in the Deanery." Recently retired from the Ohio public school system, Principal James Battoclette has led St. Louis School into computer literacy and time on task (evaluating time students spend on a task) programs. The school piloted a computer literacy program published in 1983 by Scott Foresman Publishing Company in Cincinnati.

According to Father Robert, businesses in Batesville help to make the parish and the school run so smoothly. "Hillenbrand Industries especially has cooperated with St. Louis in every way. It encourages their middle management to participate in church leadership roles," he said. "Many of our talented parishioners helping administer the church and school are also important in the business community of Batesville." He also said he believes the employment opportunities the companies offer have also been the reason for the rapid community development of both Batesville and St. Louis parish.

St. Louis had 70 families when it was organized in 1868. There are now 1,289 families consisting of about 3,200 people. It is the 16th largest parish in the archdiocese.

Non-Catholic churches of the area are a part of St. Louis' community involvement. The priests are involved in area ministerial meetings. The parish hosts an annual Living Rosary which draws large crowds from nearby communities. The public schools and St. Louis compete in sports and cooperate in other social activities involving elementary school students.

The parish hosts monthly meetings by young mothers to discuss their needs. There is an active widow and widowers group. The separated and

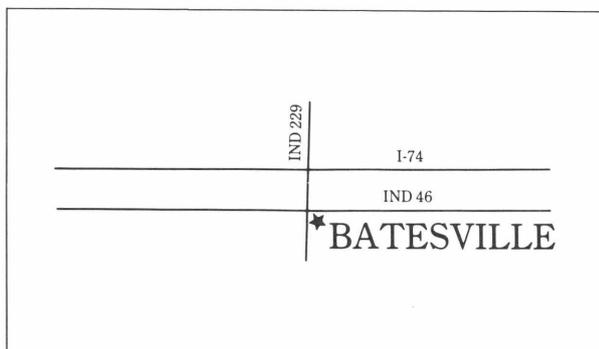


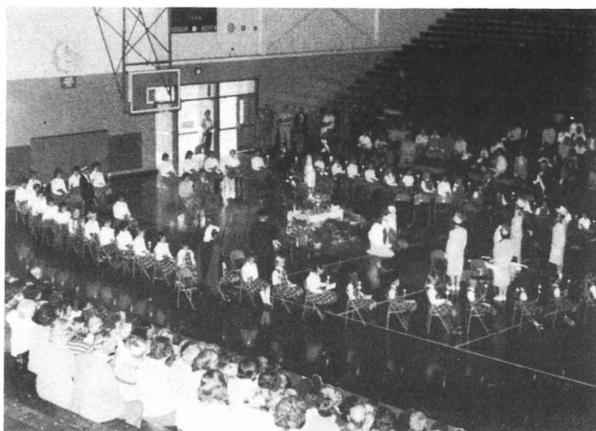
Father Robert Hoffer, O.F.M.

divorced meet as well. A training program for lectors has been implemented. Future activities at St. Louis include a workshop on changes in the Church, an Advent Share-the-Word program, and a television-awareness training (TAT) program.

The number of organizations active in St. Louis parish attest to the involvement of its parishioners in their Church. In addition to the PTA, CYO, Parish Council, Board of Education, and NCCW, St. Louis has chapters in the Knights of St. John, Auxiliary of the KSJ, and Knights of Columbus. It also boasts many parishioners in the Third Order of St. Francis—understandable in a parish administered and served by Franciscan priests and nuns since its first pastor was appointed. These lay men and women follow St. Francis of Assisi in his imitation of Christ according to their state in life.

St. Louis Church was named for St. Louis IX, King of France. It was originally called St. Ludwig. Before the parish was organized, Batesville Catholics attended Mass at Oldenburg and Morris. From 1867 until 1870 when the church building was completed and dedicated, St. Louis' parishioners attended Mass twice a month in the Henry Boehringer residence on Pearl Street. Father John Paul Gillig came from St. Mary's in Greensburg to offer Mass until the first pastor, Franciscan Father Louis Haverback from Oldenburg, was appointed in 1867.





The Living Rosary is presented each fall at St. Louis (above) while at Christmas a "living" Christmas tree is highlighted (right).

The school, which had four grades at first, was built in 1871. Franciscan Father Bernard Holthaus was assigned first resident pastor in 1873 and he immediately began building the rectory which was completed in 1876. In 1875, under Franciscan Father Capistran Heitman, the steeple was built by parishioners, a second bell was installed and the church was frescoed. The altar and tower clock were donated by John Hillenbrand in 1892. That same year Louis Meyer donated the third bell. The church building has been remodeled and enlarged twice since it was built. A new and larger



school building was completed in 1923. By this time it had expanded to eight grades and 200 students.

St. Rose

Franklin

Fr. Harold Ripperger, *pastor*

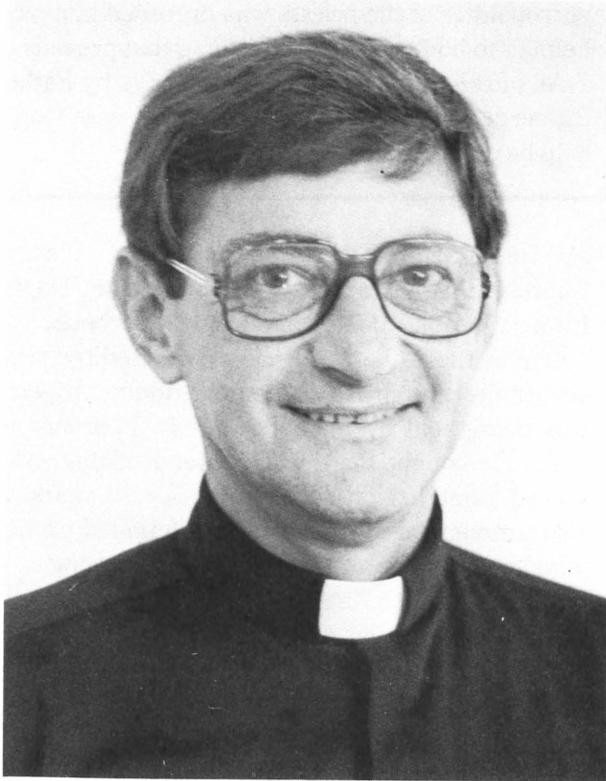


Father Harold Ripperger, pastor of Saint Rose Parish in Franklin, believes that the many fine and dedicated priests who preceded him have contributed to "making the parish as a whole, very visible in community life."

The parish did not always enjoy such distinction. At its founding in 1868 in a building near the railroad tracks, the heavily Baptist community was mistrustful of anything Catholic, but the pioneer pastors, Father D.J. McMullen and Father Victor Schnell, who served from 1868 to 1879, courageously formed and administered the Catholic community.

Names of many self-sacrificing priests are on record in the archdiocesan archives as having kept the faith going during difficult times.

In the early part of this century, during the pastorate of Father Peter Kilian (1904-1908) another church was purchased and dedicated.

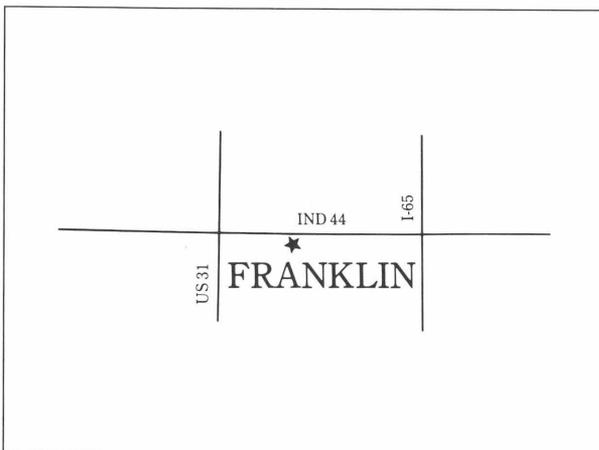


Father Harold Ripperger

Succeeding Father Kilian were Fathers Patrick Griffin, Adam Baron and Anthony Seger.

In 1949 Father John Bankowski became pastor of Saint Rose and served for eight years.

Father Paul English was assigned as pastor in 1957. It was during his 10-year shepherding that the need for a larger church to accommodate the growing parish became urgent. Permission to build was sought and obtained and the present, diamond-shaped church was erected on the western edge of town and dedicated in 1965.



In a rose-colored pamphlet circulated at the time, Father English paid tribute to his parishioners for their tireless labors, generosity and zeal. Today, nearly 20 years later, he still remembers them fondly as "great people."

The church observed its centennial in November of 1968 during the pastorate of Father James Byrne. Highlighting the celebration was the blessing of a new parish hall by Archbishop Paul Schulte.

Father Albert Ajamie, then Archdiocesan Director of the Liturgical Apostolate, brought his dedicated service as pastor from 1970 to 1974.

A spirit of youthfulness pervades the faith community of approximately 1,000 persons, due in part to the proximity of Franklin College to Saint Rose.

Father Robert Mazzola, parish pastor from 1974 to July of 1983, had great rapport with the students, and found the college administrators to be extremely cooperative.

Father Mazzola spent several hours a week in ministry to the students and offered Mass at the college on holy days. He considered the college as part of his parish and made the students feel welcome at Saint Rose.

Father Harold Ripperger who succeeded Father Mazzola in July of 1983 continues congenial relations with the college. Catholic enrollment there for the 1983-84 year is believed to be just one number short of Baptist enrollment.

Due to the various industries in Franklin the parish is a mobile one. Approximately 80 percent of the parishioners have moved here in the last 15 or 20 years.

Father Ripperger finds his people to be friendly, open and most appreciative of having a priest when for a long time they had none.

Religious education is offered on a regular basis. CCD instructions are given grade school children on Sundays between Masses. High school students receive their religious education on Sundays also.

The Rite of Christian Initiation for Adults (RCIA) is active at Saint Rose, and a series of programs to update religion for adults is presented in Lent and Advent.

The new Saint Francis of Assisi Novitiate which opened in Franklin in fall of 1983 is seen as having the potential to work with the poor, lonely, shut-

ins, and could become involved with those programs existing at Saint Rose.

Father Ripperger believes that people are beginning to see that the parish community has something to offer and he credits the labors and

personalities of the priests who preceded him with helping to build up the good feeling that prevails.

All of this is seen as a great challenge by Father Ripperger and he hopes, humbly, that with God's help he may be able to meet it.

St. Joseph

Shelbyville

Fr. William Ernst, *pastor*

From the time the Word of God was first preached in Saint Joseph Church, Shelbyville, in 1868 to the present day, the parish has had the spiritual leadership of many good priests, including the present pastor, Father William Ernst.

Although Saint Joseph's had no resident pastor until 1886, it was adequately provided for by the

services of three pastors from Saint Vincent Church, Shelby County—Fathers William Doyle, Francis Joseph Rudolph and Francis Torbeck.

One of these, Father Rudolph, is credited with saving the church when the debt-ridden property was being sold by Sheriff's Sale in February of 1873. He bought the deed. Father Rudolph, who served Saint Joseph parishioners for 13 years, is also remembered as having founded other parishes when the archdiocese was still young.

Father Adelrich Kaelin, the first resident pastor, guided the spiritual and material destiny of the parish for 31 years. Under his leadership, 1886-1917, additions were made to the church, school and rectory, and a new cemetery was purchased. By 1898 the parish was debt-free. Father Kaelin not only worked for the advancement of the Catholic Church but for the city of Shelbyville as well.

One interesting bit of history reveals that it was in the old Saint Joseph Church that the late Bishop



Father William Ernst

Joseph Chartrand was ordained as deacon on September 18, 1892.

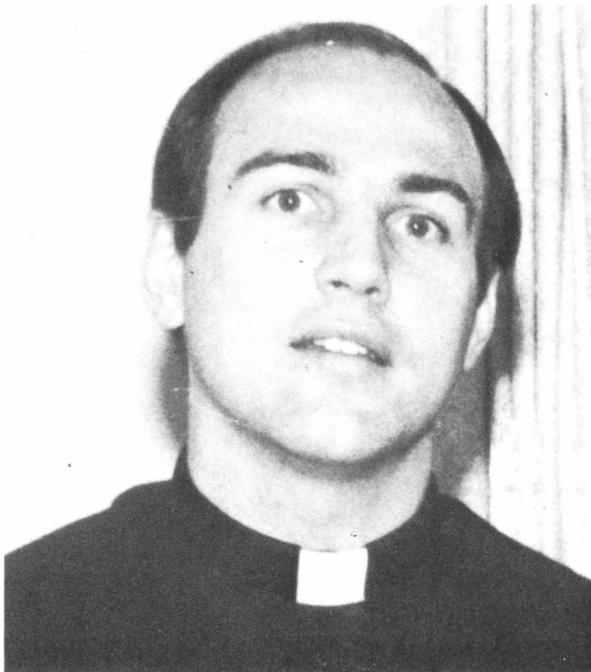
By 1898 the need for a new church became quite evident and a drive for funds was begun and carried through. The present beautiful church was solemnly dedicated by Auxiliary Bishop Denis O'Donoghue on August 2, 1908.

Father George Borries became the second pastor of Saint Joseph, succeeding Father Kaelin. Father Borries is especially remembered for his goodness, kindness, piety and learning.

Shepherding the church from 1922 to 1977 were Fathers John Rager, Clement Zeff, Bernard Burgert and Edward McLaughlin. It is not possible to enumerate the many works and endeavors of these good men in such a restricted space. During Father McLaughlin's pastorate, however, 1971-1977, a Parish Council was formed and an \$80,000 fund raising drive for church repairs came to a successful close. But Father McLaughlin passed away quite suddenly in September, 1977.

Father William Ernst, who had been an earlier, popular associate pastor, was named successor.

Saint Joseph Church today, in the 116th year of her existence, owes much of her strength to the zeal of the countless parishioners for their unrecorded contributions of manual labor, sacrifice and cooperation.



Father Joseph Schoettle

Over and above such organizations as Saint Anne's Altar Society which has contributed greatly to the social, financial and spiritual good of the parish, the Parent-Teacher Organization has been a most vital one for the school. Under the Board of Education the school numbers 166 children from kindergarten through sixth grade. It is staffed by one Franciscan nun, Sister Carmita Moran, and ten lay teachers. Saint Joseph School has good rapport with the public school.

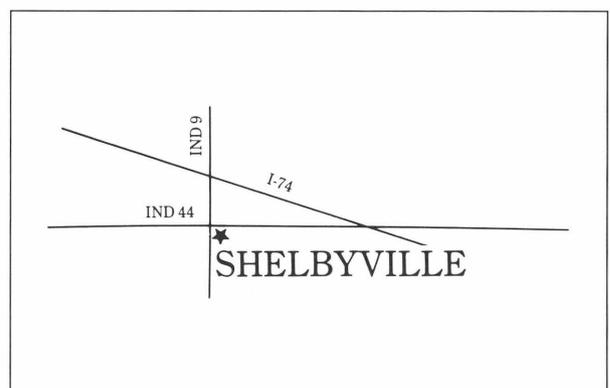
Franciscan Sister Noel Marie Worland is Director of Religious Education.

Efforts are made to reach out to everyone in the parish. The youth group joins other parishes for retreats or social events.

Separated, Divorced and Remarried Catholics have a helping organization. There is also a liturgy commission, a planning commission and a renewal group. The retired and semi-retired have a St. Joe Social Club. An Adult Education group is known as A GIFT committee—Adults Growing in Faith Together.

Primary total parish social activities are a parish picnic in September and a dinner dance in January.

The pastor, Father Ernst and his associate, Father Joseph Schoettle, together with the parishioners, are grateful for what they have—a working, believing people which has increased by 15 percent, and a spirit of ecumenism and friendship within the community.



1869

The First Vatican Council meets in Rome; it will eventually gain notoriety for its definition of papal infallibility.

St. Malachy

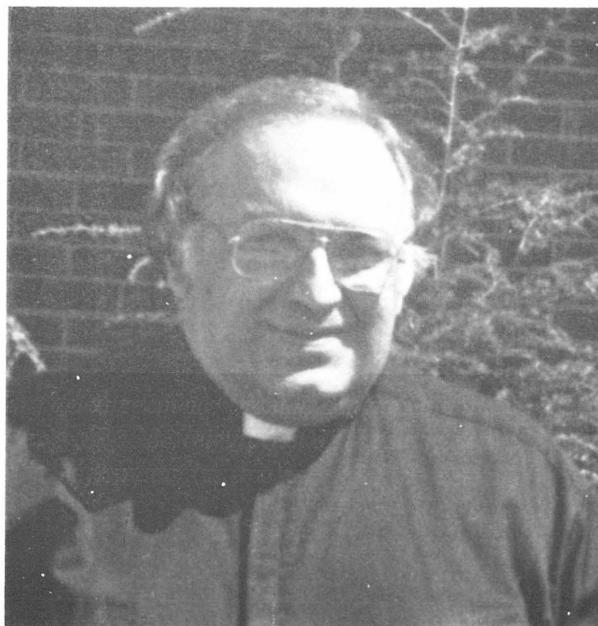
Brownsburg

Fr. William Pappano, *pastor*

No matter what kind of people one thinks of when speaking about St. Malachy Parish in Brownsburg, there is a common thread that runs through them all. According to Father William Pappano, pastor, it is a very family oriented parish. "We latched onto this family theme when Father John Hall and I first came here, and we've tried to carry it through in school and other programs." Father Hall is the associate pastor.

This shows up in the strong family attendance at the Sunday liturgy. It is reflected in the parish's inability to get a singles' group active because "young people from high school go on to college, and from that they usually end up getting married," according to Bob Melevin, the parish's director of religious education.

Music is a great passion of this parish family. Stephen Weber, school principal, says there must be close to 100 parishioners involved with some aspect of music. "We have two guitar groups, a choir and at least six people who serve regularly as organists."



Father William Pappano

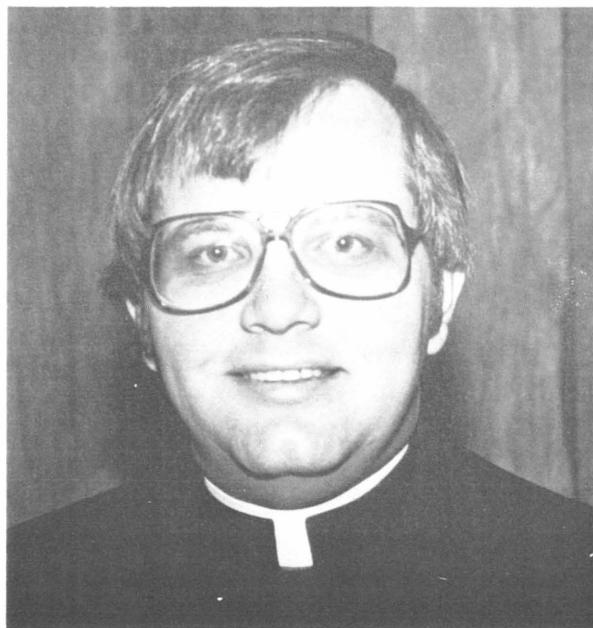


Since St. Malachy is such a growing, family oriented parish, the education of its children is high on its list of priorities and can be evidenced by the school's mission statement—"to serve the Lord and to serve you." Enrollment is around 350.

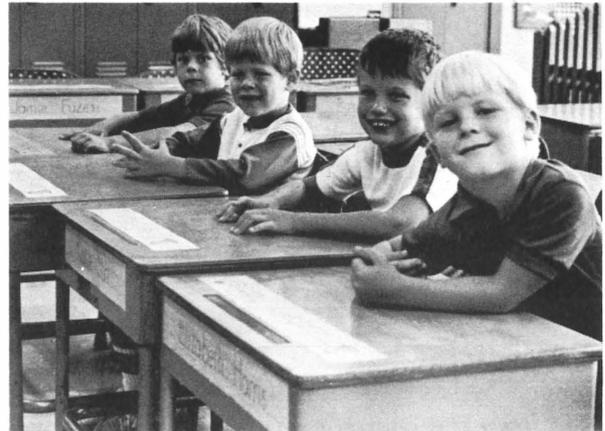
Parents provide volunteer help in the school. An athletic program allows children to participate in a wide variety of sports. Children plan liturgies at each grade level and, according to the principal, live the church year as a natural part of their lives.

Religious education is strongly emphasized at all levels. An adult education committee has been active for several years and recently involved in a parish-wide survey to assess needs for further adult education programs.

A vacation Bible school is likewise an important



Father John Hall



Two groups of St. Malachy school children smile for the camera in 1983. At left are members of a vacation Bible school program, while young members of the parish school pose at right.

part of the parish's summer religious education program.

The Brownsburg parish is almost as old as the town in which it is located. Laid out in 1835, the town was originally called Harrisburg but changed to its present name in 1848 when incorporated and when the first post office was established.

Father D. J. McMullen served Irish settlers in the Brownsburg area by visiting from St. John's Parish in Indianapolis. The first baptism was recorded in 1867. The parish's organization dates from 1869 and it was Father J.L. Brassart who was the first resident pastor.

The parish was shrouded in controversy in its beginnings when Father Dennis O'Donovan, who became pastor in 1870, exchanged parishes with Father Thomas X. Logan of Greencastle. Father O'Donovan left Brownsburg in 1874 and returned in 1877. During the three years he was pastor, Father Logan found enlargement of the church necessary due to a large increase in the congregation. When Father O'Donovan returned he found the parish in debt and denied its validity.

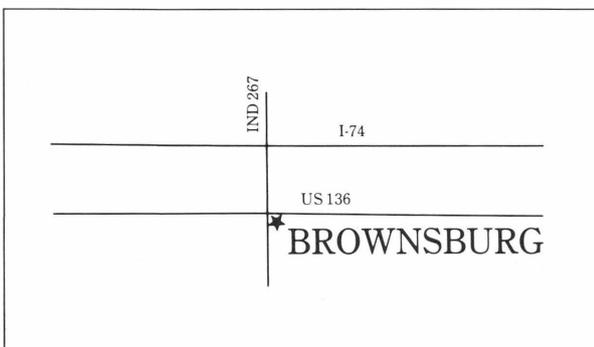
Bishop Chatard succeeded Bishop St. Palais in October, 1878, and in order to secure the creditors gave a mortgage on the property. Father O'Donovan contested the bishop's right to do this, but the courts upheld the bishop. Bishop Chatard then obtained from the Indiana Supreme Court a writ of ejection against Father O'Donovan who also lost a subsequent suit for \$50,000 for loss of employment.

During this time Mass was celebrated in private homes or a rented hall by priests from Indianapolis. Father Edward Spelman was appointed pastor in 1881 and Father O'Donovan finally left the parish in 1882.

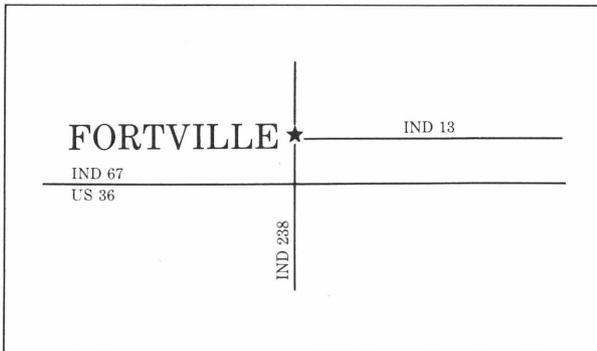
St. Thomas

Fortville

Fr. Joseph Kos, *administrator*



First impressions, they say, are lasting. But judging from Father Joseph Kos' first ones of his parish in Fortville, they may have to give way to progress. In January, 1982, when Father Kos arrived at the little church of St. Thomas the Apostle in Hancock County, snow was on the ground. And at Mass time he wondered "where is everyone?" Then, says Father Kos, "I realized that when it snows here, most of the people can't get out to Mass."



Fortville has more than one leg in the past. In this town the church overlooks a cornfield; you can still get a sit-down soda, and families have been neighbors for generations. The benefits are neighborliness, very little juvenile crime and a feeling of ownership for the parish properties put up and at times patched together by the parishioners.

St. Thomas is another example of a parish in which Catholics banded together and had a priest celebrating Eucharist with them in one of their homes before the parish was actually founded. For St. Thomas this happened in 1869 when the parish was known as St. John's. Until 1934 it was a mission church. In that year Father John Reidinger became pastor with his residence in Greenfield. Of course, this doesn't mean the parish sat idle for 65 years waiting for a resident pastor.



The original church was a frame building erected by Father D. J. McMullen in 1869. It was visited by priests from St. John's in Indianapolis and St. Mary's in Anderson. In 1877 the Franciscans at Sacred Heart in Indianapolis took charge.

In 1883 the parish had 16 families according to Father Herman Alerding's "History of the Diocese of Vincennes." Today there are about 165 families and growing.

The brick church which stands today was built in 1916. Franciscan Brother Frank Crouch was the architect.

People today kid about the parking. Although the church and three auxiliary buildings sit on a lot the size of a city block, the parking is on a gravelly strip of driveway, and anyplace else free of cars.

The parish is aware that the church is becoming more visible in Fortville, that new families are arriving as the Geist Reservoir area has been divided into 700 lots, as Highland Springs, a new subdivision, sells houses and lots. "If 12 percent of the county's population is Catholic," says Father Kos, "I suppose we can expect an additional 100 to 125 parishioners."

Tradition and history are alive in this parish where modern lay ministers read and usher and give communion. Julia Wittman remembers when "my dad's best friend came to our school to present a Bible. He was all dressed in the robes of the Ku Klux Klan." But none of the early memories are bad. Names like Kelly, McMahan and Boucher light up the past. And can still be found on the church windows.



Father Joseph Kos

In 1952 the parish bought an old Presbyterian church from 38th Street in Indianapolis and tore it down and rebuilt it as an activity hall. That hall, with equipment donated from St. Francis de Sales and St. Philip Neri parishes and from many individuals and with plumbing from an abandoned race track, could probably win a Guinness record for recycling.

Nevertheless, the parish has extended its own hospitality from its inception. In the beginning it hosted parish parties and picnics. The ladies went by trap door into the basement. They kept their pies and chili under the hall and served from there according to Mrs. Wittman. Cathy Quinn says, however, she refused to go down there by herself before it was restored. Now painted, renewed and rededicated, it serves parish programs.

Besides the parish council, the parish boasts an active Women's Club and St. Ann's Social Club both of which contribute to parish needs. Mrs.

Wittman says the original purpose of the St. Ann organization was social, but when the priest needed a confessional and a new car, they provided.

The newer women's club purchased a new baptismal font because the old one was missing. Linda Wilson thinks it was just a punch bowl anyway. "It's probably sitting in a field somewhere now as a bird bath."

The practicality of the people spills over into their works of mercy. When the farmers have extra produce, they take it to the Guardian Angel Guild. At Christmas they enjoyed selecting ornaments from a Christmas tree that suggested gifts for the poor by first name and age.

Meanwhile, as his parish grows with an unheard of (for its size) three to four weddings per month, converts and baptisms, Father Kos continues to make plans for the future, but without losing that keen appreciation of the past.

St. Anne

Hamburg

Fr. Ambrose Schneider, *administrator*

Although St. Anne parish in Hamburg has lost two church buildings—one to fire and one to a tornado—the statue of the Virgin Mary now located in the lobby between the new church and parish hall survived both almost unharmed.

Like the statue, the parish has also survived. Parishioners, without a school since 1966 and without a resident pastor since 1979, are proud that they have maintained an active parish despite those handicaps.

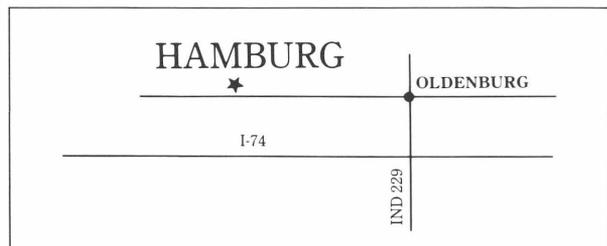
Father Ambrose Schneider is the parish's administrator but weekend assistance is offered by the Franciscan Fathers from Oldenburg.



The parish has four trustees elected for two-year terms. Having considered a parish council and deciding against it, the trustees seem to operate in much the same capacity.

Parishioners involve themselves in a number of activities including a women's club which sponsors turtle soup suppers, a 4-H program for youth, weekly religious education programs, and a parish prayer group.

For a time after the 1974 tornado Mass was celebrated at the home of George Bedel. The hall of the Knights of St. John was destroyed in the same disaster but it was rebuilt first and so Mass was celebrated there for a time. The tabernacle and the statue now standing in the lobby were kept in the home of Hilda Bedel, organist and parish cook under five different priests. When the new church was dedicated in 1976, the statue was carried into the building as part of a procession to mark the occasion.



In 1954 after lightning struck the steeple and set fire to the church, the statue had been taken to the home of Theresa Holtel.

St. Anne's includes 68 families (about 250 members) but Katie Holtel, parish secretary, notes that "very few" adults are over 50.

In 1861 five acres of land were purchased in Franklin County to establish the town of Hamburg with the stipulation from its sellers that a church be built on the land. Bishop St. Palais directed the pastor at Holy Family Church in Oldenburg to determine the need for a parish there. His only stipulation was that the Franciscan Fathers at Oldenburg care for such a church if the need existed. A church was dedicated in 1869.

When the tornado destroyed the parish plant in 1974, Father Tom Lyons, pastor, was in his study. Miraculously he walked away from the rubble. In



Father Thomas Lyons, former St. Anne pastor, stands in the ruins of the old church following a disastrous 1974 tornado.

the tornado were destroyed the church, rectory, school and most residences of the town. A completely new church was dedicated on April 3, 1976.

St. Francis Xavier

Henryville

Fr. Carmen Petrone, *administrator*



Although the Holy Sacrifice of the Mass was offered in a Henryville farmhouse as early as 1835 by circuit riding missionaries it was not until 1869 that the first Catholic Church, Saint Francis Xavier, became a reality for the parishioners of this southern Indiana town.

So anxious were they for a church of their own they not only cut and hauled the timber used but did a large part of the construction themselves.

They had the church but no resident pastor until 1886 when Father John Hillebrand arrived. During his five-year pastorate things really moved. He renovated and enlarged the church, built a sacristy, two new altars and a choir gallery. Congregational singing was introduced by him and an organ purchased. After Father Hillebrand's transfer in 1891 the church was again made a mission to be served from New Albany and Jeffersonville.

Today, the parish of Saint Francis Xavier, located just off Interstate 65 in Clark County, is administered by Father Carmen Petrone, pastor of the Church of the American Martyrs in Scottsburg. He is assisted by associate pastor Father Donald Quinn.

Numerous and varied have been the priests who have ministered to this flock over the years. Some of the priests drove nearly 100 miles from Indianapolis each weekend to care for them. But in 1934 they again were blessed with a resident



The Sunday morning liturgy is celebrated at St. Francis Xavier.

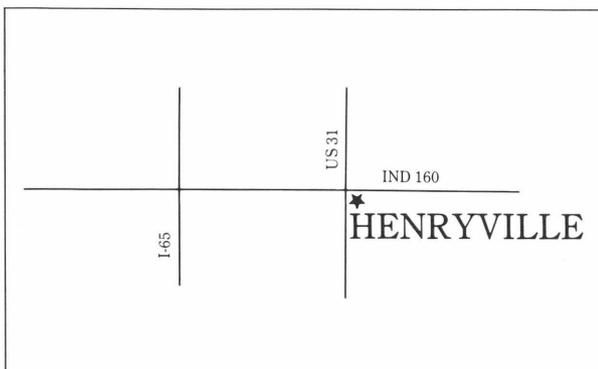
pastor, Father Matthew Herold, who remained until he was made founding pastor of the Church of the American Martyrs.

Succeeding pastors and administrators serving the faithful of Saint Francis Xavier included Fathers Morand Widolff, Richard Lyons and Edmund Banet.

When the late Archbishop George Biskup announced the formation of a team ministry to serve Henryville, Scottsburg, Salem, Mitcell and Brownstown, Fathers Gerald Renn and Carmen Petrone were named to the post. Father Eugene Weidman of Tell City was appointed to share the responsibility until his retirement in 1980.

In 1978 Fathers Renn and Petrone were named co-pastors, and shared responsibilities of the five parishes until Father Renn's transfer in September, 1982. In July of 1983 Father Petrone was named administrator of Saint Francis Xavier.

What do the parishioners, the 70 Catholic families of Henryville, think of all this changeabout?



Realizing that it is due to the shrinking numbers in the ministry they are thankful for many things: for the services of these fine priests, and for the invaluable aid which has been given to the community by the Benedictine Sisters of Beech Grove, Catherine Gardner and Mary Jane Ofer, who assist with religious education and other administrative duties.

Religious education for the parishioners of Saint Francis is an important priority. The children are taught by dedicated teachers who give much of their time and talent. Adult education is now a regular part of Sunday morning activities as well.

Father Petrone speaks of the pride which is shared by all the parishioners concerning the CYO. The young people are very active and work very hard in their endeavors. They have won many honors in such things as the Bible Quiz contests in the New Albany deanery as well as the One-Act Play contests, and for two years running have won first prize for their float entered in the firemen's parade in Henryville. These, among other things, have been the successes of the CYO.

The resourceful parishioners have become used to being without a resident pastor and have learned to prepare for the liturgies and other services. They are grateful for the kind cooperation of non-Catholic townspeople, for an active parish council, board of education, ladies club and, of course, the CYO.

All in all they agree that in the past few years they have seen more of the administrators than in the past. They are happy with what they have, spiritually and socially, but are always looking for ways to improve. They look for survival as long as there is a priest to serve.

"During these first years, the dead were hauled in farm wagons to St. Mary's of the Knobs, a distance of 17 miles, for burial in the church cemetery. Later, the cemetery at St. Joseph's Hill was used until ground for a church cemetery was purchased near Henryville in 1882."

Pictorial Directory, 1980

St. Martin

Siberia

Fr. Kevin Ryan, *OSB*, pastor

“St. Martin’s is home to us. Most of us were born and raised here. Our people have been here for more than 100 years,” said Joe Fritz, a lifelong member of St. Martin of Tours Church.

Located in the rolling Lincoln Hills of northwest Perry County, St. Martin of Tours Church is the center of the Siberia community—consisting of 170 parishioners. The parish still reflects its German origins with family names such as Hulsman, Gehlhausen and Fritz.

“There have been quite a few generations of our people here,” said Mrs. Joe (Irene) Fritz. “We’re in our fifth generation in the parish.” Like the generations of parishioners before them Joe Fritz reported, “Most everybody in the parish are farmers or part-time farmers. Many of the people have been forced to find jobs outside the community—to make ends meet. There is a trend, where the people leave and then come back to the farm and build (a home).”

“We’re darn friendly people,” said Rudolph (Rudy) Tempel, who has been a member of St. Martin parish for 84 years. “We’ve got new people coming in and building. Our parish will be a-booming.”

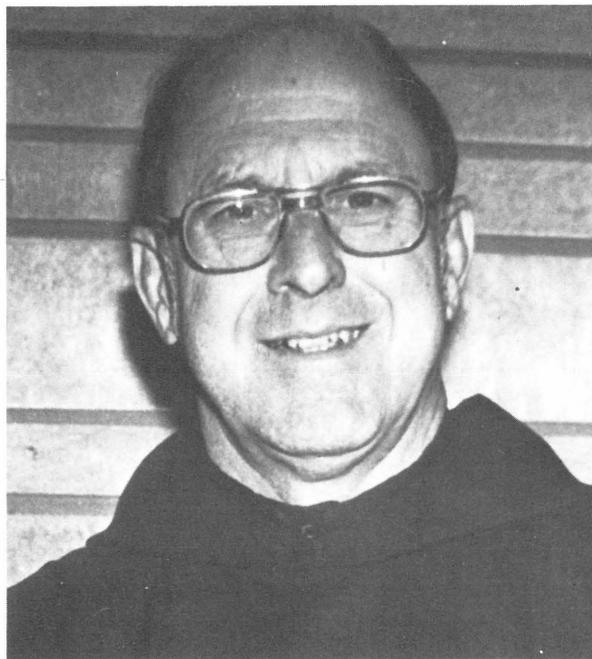
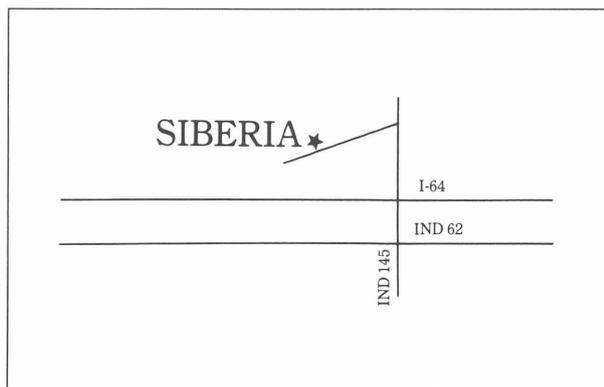
Nineteen-year-old Sheila Kessens, who works in an area saw mill and teaches third and fourth



grade CCD, reported that she had a special love for Siberia and the St. Martin’s community because, “It’s not crowded here—like it is in the city. You can’t hear the people in the house next door.”

“There’s a great deal of community pride here at St. Martin’s, without a sense of provincialism,” said the pastor, Benedictine Father Kevin Ryan. “The response I get from the people for any request is spontaneous, a good response. This is a farming community and the people are cooperative. It has been a difficult year for the farmers and still they are here to help out.”

The mission of St. Martin of Tours and the hamlet of Siberia dates back to 1869, when



Father Kevin Ryan, O.S.B.



Parishioners at St. Martin include (front row) Leonard Gehlhausen, Loraine Gehlhausen, Rudy Tempel and Father Kevin; (second row) Joe Fritz, Carolyn Kessens, Rose Hobbs, Irene Fritz and Martha Hulsman; (third row) Richard Hulsman, Connie Hulsman, Betty Kessens, Sheila Kessens and Steve Hulsman.

Benedictine Father Isidore Hobi—from the community of St. Meinrad Archabbey—assisted the community forefathers in establishing a log church and platting a future town. Within 20 years, the little community developed a blacksmith shop, a grain and feed mill, two taverns and a post office. All of those are gone today with the exception of the parish community.

Originally called Sabaria in honor of the birthplace of St. Martin of Tours, the name was changed to “Siberia” by postal authorities in 1885—the year the hamlet received a post office. According to parish historians, the name “Sabaria” was simply crossed out and replaced with the community’s present name. For many years after the name was changed, entries in parish records continued to be spelled Sabaria.

During the past year, postal authorities closed the town post office, which marked a “passing” for the town. “We saw the closing of the post office coming,” Joe Fritz said. “It has no effect. We have not lost our identity. People still mail things to ‘Siberia,’ but we use the Bristow zip code now.”

“There was no shock value,” Father Kevin said. “In a sense, the pastor is the only official job in the community with the exception of our two sisters. The only formal sense of community now is the parish.”

The sense of “community” is ever-present when visiting St. Martin’s. “Our Men’s Society and St. Ann’s Sodality are very active,” said Martha Hulsman, president of the St. Ann’s Sodality. “Both groups do many different things around the parish.”

“Our biggest project is the St. Martin’s Turkey Shoot,” Mrs. Hulsman said. “The men operate the turkey shoot and there are meals, games and a country store.”

“The Men’s Society is responsible for the upkeep of the grounds and the buildings,” Fritz noted.

Benedictine Sisters Sophia Dick and Mary Bede Betz, both from the Beech Grove community, are in residence at the parish and are responsible for many of the day-to-day operations at the parish, Father Kevin said.

“We have a growing CCD program and an active CYO,” Father Kevin noted. “In many ways, we are in a state of beginning here. We have an active group of people and things are happening. We’re getting things going and the Holy Spirit will do the rest!”

The spirit of the St. Martin parish community is evident from past achievements such as the construction of a new church and school in the late 1950’s. The six-grade school is no longer open, but the facility is still used by the parish for various functions.

1870

The Society for the Propagation of the Faith is established in the Diocese of Vincennes . . . The Daughters of Charity founded St. Mary’s Hospital in Evansville.

1871

Indiana’s Golden Age of Literature begins with the publication of Edward Eggleston’s “The Hoosier Schoolmaster.” Writers who become popular include Booth Tarkington, James Whitcomb Riley, William Vaughn Moody, Lew Wallace and George Ade.

St. Mary

Mitchell

Fr. Carmen Petrone, *administrator*

In trying to discover the history of a mission parish, one learns there is always plenty of information about the mother parish but there isn't always the information available about the mission. That seems to be the way with St. Mary at Mitchell.

It wasn't always the attractive limestone church at the edge of town. Once upon a time it was located near the center of town. But its members outgrew the building they were in and a few years ago moved to the top of a hill at their present location. It's a little hard to find because Eleventh Street doesn't exit to the highway in either direction. But if you keep the steeple in sight from a distance and make a few turns here and there, you can't miss it.

Elvira Ross, who came to the parish from Gary, says it's a friendly one. "I came from a parish where nobody talked to anybody else," she said. "Nobody knew nobody."

This friendly parish began probably when the railroad came to Mitchell. From about 1864 Mass was celebrated for Catholics in a room over a drugstore, so the story goes. But in 1871 a church was completed following the organization of a parish in 1869. Colonel John Sheeks, a Protestant landowner, gave Catholics a parcel of land free



Father Carmen Petrone, assisted by Benedictine Sister Elvira Dethy, distributes the Eucharist at a celebration at St. Mary's in 1980.



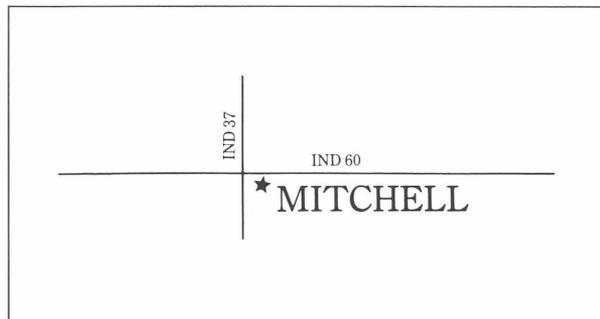
and clear for building the church which cost \$3,500.

Meantime the parish had begun to grow. What with the coming of the Monon railroad and then the cement mills in 1906, a rectory was constructed in 1907 and Father Augustine Springler moved here from Shoals. By 1913, however, a decline had set in. The mills were failing. In 1915 the resident pastor, Father Donald Manning, was transferred and the parish became a mission of St. Vincent's in Bedford. The rectory sat empty.

In 1950 Father Meinrad Rouck became resident pastor at the parish and spearheaded a drive to build a new church and rectory. It was completed in 1967 in time for Father Rouck's 50th anniversary as a priest.

Today the rectory serves as the home of two Benedictine sisters—Catherine Gardner and Mary Jane Ofer. The sisters are part of the administrative team which coordinates four parishes—Scottsburg, Salem, Mitchell, and Henryville. The two priests on the team live at Scottsburg.

Ed Epping thinks the lack of a resident priest makes for a stronger parish. "It brings us together," he says. "We have to get ourselves together and it makes for better organization."



Having the sisters live at the rectory is a tremendous help as well. Members of the parish council and the altar society, the parish's most active organizations, agree that the presence of the sisters gives them, of all the parishes in the multi-parish ministry, something extra. Many of their children had never seen Religious women. It also makes them feel as if their parish has more than "just a priest." There is more of the Church in their midst.

There are about 65 families at St. Mary's. Though that seems small, there is a moderate growth. The presence of new industry like Kaiser has brought newer people who contribute to the parish's growth and life.

Some parishioners remember when the parish

had Mass only once every two weeks. The priests came from Bedford to care for Mitchell, Shoals and Willow Valley. The latter two towns are now part of the Evansville diocese.

The new church building is a matter of pride for people like Bill May. When it was completed, the building contained some faulty construction which had to be corrected. Bill was in large part responsible for seeing it got corrected. As many of the parishioners say, Bill knows every inch of ground of the parish as well as its history—and he cares for every bit of it too.

"We may not be the biggest parish," a council member said, "but we think we're one of the best." There is a lot of pride at St. Mary's and it seems to have grown along with its people.

St. Rose

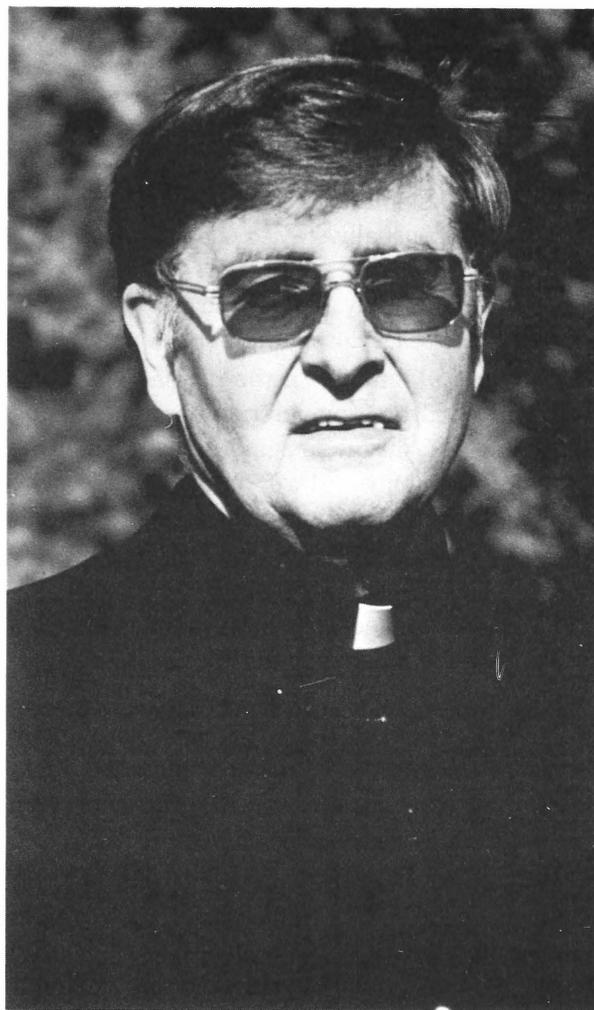
Knightstown

Fr. Patrick Commons, *pastor*

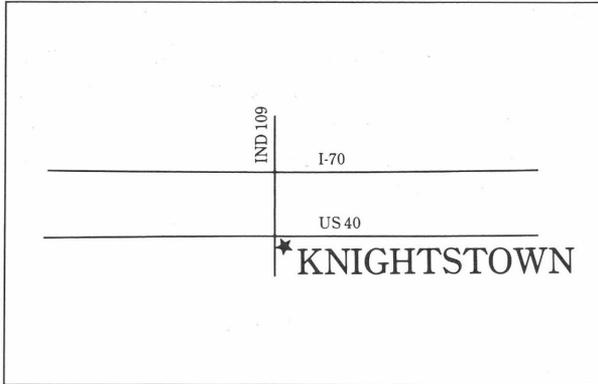
For a small parish, St. Rose in Knightstown covers a large territory. Its boundaries touch the borders of Henry, Hancock and Rush Counties.

The parishioners live in Carthage, Shirley, Wilkinson, Charlottesville and other small towns in the area. But despite the fact that St. Rose is not a neighborhood parish, pastor Father Patrick Commons says "It's an extremely loyal parish.

"So many times with a parish like this you get jealousy, but you get nothing like this at all. The



Father Patrick Commons



loyalty to different towns isn't here. Everyone belongs to St. Rose."

"The size of the parish contributes to the sense of community at St. Rose," says parishioner Ann Mills. "It's small enough so that everyone knows everyone."

Unlike most parishes, there is not a mad rush to go home after communion, Father Commons says. "Everyone stays until Mass is over. To them it isn't over until afterwards. People stay because they want to."

The 250 parishioners live so far apart from each other that they usually stay to catch up with each other on Sunday, says Mrs. Mills. "I hardly ever see anyone leave early. They're so spread out they don't see each other during the week."

There are 69 families in the parish. There are always converts taking instructions and joining the parish but it has lost members because of the depressed economy. "Two families moved out because there was no work for a year," Father Commons says. "But we've also had people come because of work."

The parish gained two new families when a doctor and a dentist recently moved to Knightstown.

The depressed economy also has turned more people to the road looking for a place to work. Because St. Rose sits on U.S. 40, transients often stop at the church asking for money.

"They all have a different story to tell," Father Commons says. "They're usually on their way to Texas or California or some place where things are better. I give them \$5 and send them on their

way. They're usually satisfied and it gets them to the next town."

The St. Rose Society is the largest parish group with nearly 20 active members. The women's group prepares food for the annual bazaar held in November. The society also sponsors Christmas parties and Easter egg hunts.

Last year a men's club was started at the parish. One of its first activities was a Mother's Day luncheon. The men's club has been raising funds for maintenance of the church building.

The parish must pay high fuel bills to keep the church warm in the winter, Father Commons says. "The bills for the fuel and my salary takes up half the income of the parish."

The church is built with high ceilings and limestone that allows the cold to penetrate inside. "It's pretty to look at, but it's not very practical," says the pastor.

Out of the 70 children in the parish about half attend CCD classes. "We have 30 involved in preparation for confirmation from seventh grade through high school," Father Commons notes.

Seven volunteers give instructions in the CCD program. Three are professional teachers.

About 17 parishioners attend the adult education classes. Father Commons says he would like to see more parishioners take the classes. "The real difficulty is the time element. There is never a good time. No matter what time you have it somebody's not going to be able to be there."

The first St. Rose Church was built in Knightstown in 1872. Church records show that Irish Catholics who came to work on the railroads settled here and in Raysville. Before a Catholic church was built, Mass was celebrated in homes. Two priests from St. John's Church in Indianapolis offered Mass for Catholics in the community.

Because the parish was growing, a larger church was needed to accommodate the parishioners. In 1950 Archbishop Paul Schulte purchased a plot of land near Knightstown. The new church was to seat 238 people.

St. Rose was granted parish status in 1960. Father James Shanahan became its first resident pastor. Father Commons has been pastor since 1980.

1873

Little Sisters of the Poor



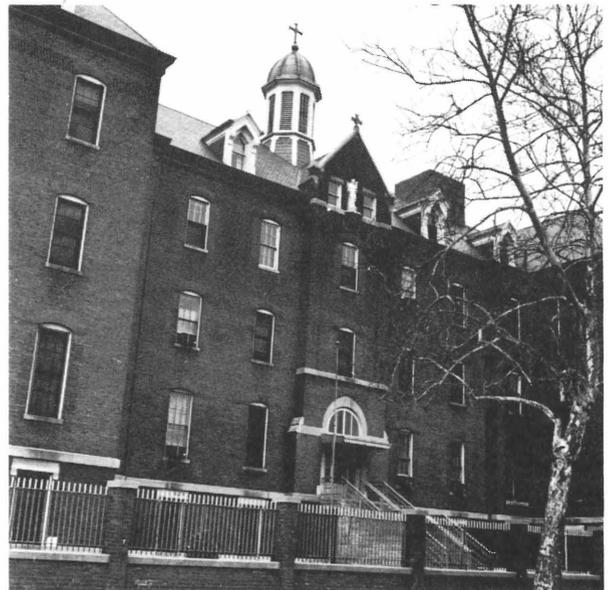
In 1873 at the request of Bishop St. Palais, five Little Sisters of the Poor arrived in Indianapolis to care for the needs of the aged. Father August Bessonies, vicar general of the diocese and pastor of St. John's, received them and rented two small houses for them not far from the church. The Sisters of Providence provided the first meal for the Little Sisters and attended to their needs. Within 30 days the Little Sisters had six elderly residents with them.

On March 19, 1873 the Little Sisters received an offer from the Sisters of Providence to sell 2.47 acres of land at 500 East Vermont St. which had been purchased for construction of a hospital. There was no house on the property so one was built large enough to care for about 20 guests. The house was blessed on June 1 and placed under the patronage of St. Augustine.

By 1878 the Sisters found it necessary to enlarge their facilities. The work was completed in November, 1879. By the following year they

cared for 60 residents. In 1886, stables were built and a wall constructed along Michigan St. By 1893 a chapel was constructed and in 1902 and 1903 more land was acquired at East and Michigan Streets.

By 1962 the general condition of the home warranted new construction. A committee was formed in 1964 to raise money for a new home. All parishes in the state supported the campaign in the archdiocese. Ground was broken in September, 1965, and the Sisters and residents moved into their new home on West 86th Street on November 17, 1967. Today there are 120 residents. Mother Agathe Berchmans is the superior.



St. Joseph

Indianapolis

Fr. John Elford, *pastor*

Since 1873 there has been a St. Joseph Church in Indianapolis. In its first 100 years it has had four different locations while its buildings have been used as church, school, seminary, hospital, neighborhood recreational center, and archdiocesan center for social services.

Founded by Father Joseph Petit to meet the needs of Catholics in the rapidly expanding northeast section of the city, its boundaries once extended to the county line on the north and east. The French born Father Petit built a plain two-story brick structure on East Vermont St. near Liberty St., now a section of Park Ave. This was a combination church, school, and rectory.

Father Petit resigned in 1874 and Bishop St. Palais assumed responsibility for the debt thinking that parishioners were unable to pay it. He completed the building, added a three story building and established a diocesan seminary for the education of students for the priesthood.

The seminary was abandoned after one year. But Father Herman Alerding, who had been in



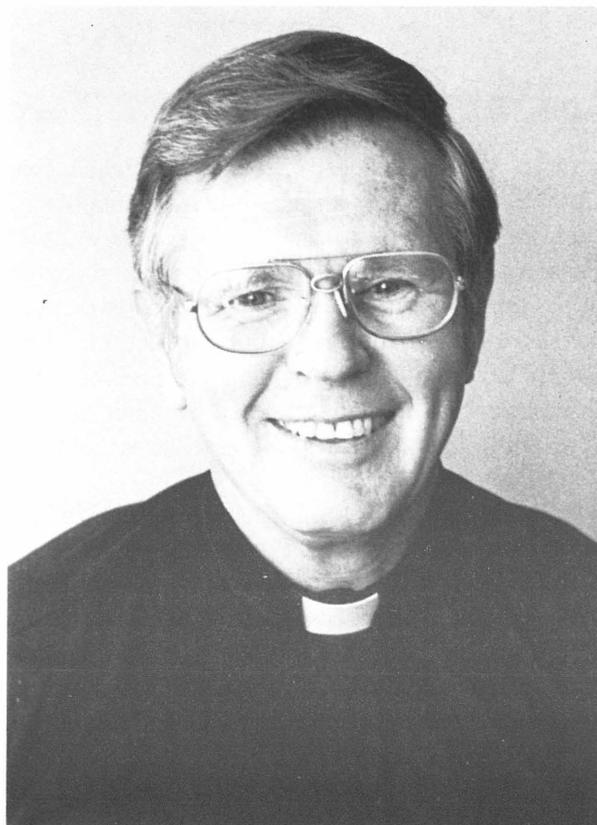
charge of finances for the seminary, was appointed pastor and he began an elementary school for the parish.

In 1878 Bishop Chatard came on the scene and decided that the large building at the parish was usable as a hospital. This was St. Vincent's Infirmary, the predecessor to St. Vincent's Hospital.

Bishop Chatard encouraged the parish to build elsewhere and refunded the cost of the building to the parish. In 1879 St. Joseph's Church (which still stands at the corner of College and North) was



Old St. Joe's School on College Avenue prior to demolition in the 1960's.



Father John Elford

constructed and dedicated in 1880. South of it the Sisters of Providence built a combination school, convent and hall.

Father Alerding became Bishop Alerding and was appointed to the diocese of Fort Wayne in 1900. Father Francis Dowd succeeded him as pastor of St. Joseph and remained until his death in 1942. The establishment of new parishes reduced St. Joseph's territory considerably and the neighborhood saw its homes replaced by industrial and mercantile buildings. By 1948 it had become so neglected that the Near East Side Civic Association was formed to combat juvenile delinquency in the area.

The parish hall was leased to this association for \$1 per year for full-time recreational use by youngsters of the neighborhood. But the parish was officially dissolved by Archbishop Schulte in 1949. Eventually the buildings came into use by Catholic Social Services and the Hispanic Center.

Less than three months later, Archbishop Schulte announced the founding of a new St. Joseph's on the far West side of Indianapolis. Father Vincent Grannan was the pastor but, a former military chaplain, he was recalled to service in the Korean War a year later. Father Thomas Carey succeeded him.

In 1953 the Indiana State Highway Commission informed the parish that it would have to relocate because of the construction of the proposed interstate highway 465. The parish was located at 6041 West Morris Street. New property was purchased on South Mickley Avenue and in 1954 Archbishop Schulte dedicated the new buildings.

Today the atmosphere of new St. Joe's is lively and homelike. Father John Elford, pastor since 1977, has shared the spacious rectory with families at various times.

The buildings lie in the landing pattern for Indianapolis International Airport which is only a mile away. Father Elford claims the noise is no problem, but "once we had pilots complain of children's kites. It's been estimated that planes fly over us as low as 200 or 300 feet. Actually, when I slept in the upstairs bedroom, the landing lights would awaken me."

Real problems for the parish are outside family relationships. Parish buildings—erected with economy in mind—are in constant need of repair. Blueprints for the combination church and school

are not available when plumbing and electrical problems appear. The original 11 acres of land were intended for large parish growth, but the construction of the freeway minimizes that possibility. One of the parish's priorities, therefore, has been creative use of land and buildings.

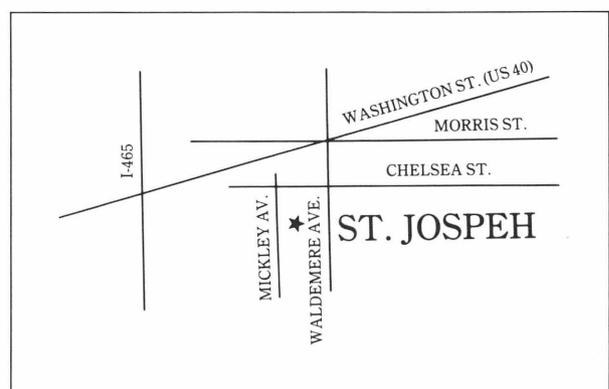
One acre was sold to a day care center. The convent is rented to First Step, an alcoholic rehabilitation program for women. Father Elford moved into the sitting room-bedroom area on the first floor of the rectory to make room for renters upstairs.

But generosity is astounding among parishioners. They more than doubled their quota for the first Archbishop's Annual Appeal. Parishioner Marjorie Kurt claims keeping up with the parish plant has been so costly that parishioners have pulled together and do most of the work themselves.

Art Wells "got the roof on" the combination church and school, according to Father Elford. People held pew parties to refinish the pews which were donated from the original church. The grass gets cut when it is needed and, despite the lack of a parish secretary, "a couple of ladies will come in when we need something done," says Father Elford.

Parishioners are giving as well in time spent in religious education programs, Bible discussions, youth group and Altar Society. But parishioner Joe Grannan credits Father Elford with an ability to blend people together into community in order to utilize their talents.

From the beginning St. Joe's struggled to establish itself. The struggle continues but the base is there. Both pastor and parishioners find the struggle a challenge and the liveliness a joy.



St. Anne

New Castle

Fr. Daniel Armstrong, *pastor*

The year 1982 was not a happy one for St. Anne's Parish at New Castle in 1982. The school built in 1950 closed "because of low enrollment and financial difficulties," according to Father Daniel Armstrong, pastor: "Every effort is being made to provide a strong religious education program to run from kindergarten through 12th grade," he said.

Since that time the parish has set in motion a religious education program and devoted countless hours to drawing up a curriculum, organizing teachers and arranging Sunday classes to meet the needs of adults, teens and younger children.

The parish has also established a committee for evangelization among the unchurched in Henry County and begun programs to reach out to Catholics who no longer practice their faith.

"These are our hopes and aspirations," said Father Armstrong, adding, "We would like to educate some of our parishioners to help the dying and the bereaved to realistically face deaths."

Those willing to do this kind of work, he said, would, on different scales, talk and meet with both the dying and members of families concerned with the hope of creating some realistic atmosphere.

Father Armstrong has also invited guest speakers to give a series of lectures called "Theology Night Out" to help adults in the parish understand more about the scriptures, the sacraments and the church as a whole.

Catholics in Henry County make up only two percent of the population, but according to Father Armstrong "we have much good cooperation between the Catholics and the main line Protestant churches." He lunches with Protestant ministers every Friday noon during which time they talk about the need for Christians to understand one another better.

But there is much misunderstanding and misinformation about the Catholic church among the fundamentalist Protestant churches here.



"Catholics here have the feeling that we should help these people understand the Catholics," he added.

Father Armstrong has been pastor at St. Anne's since 1981. Although there are only 485 Catholic households in the parish, its council and Knights of Columbus take active roles in the life of the church. Over the years the K of C has been generous in their financial assistance, painted the



Father Daniel Armstrong

school, renovated the parish hall and worked on the parish grounds.

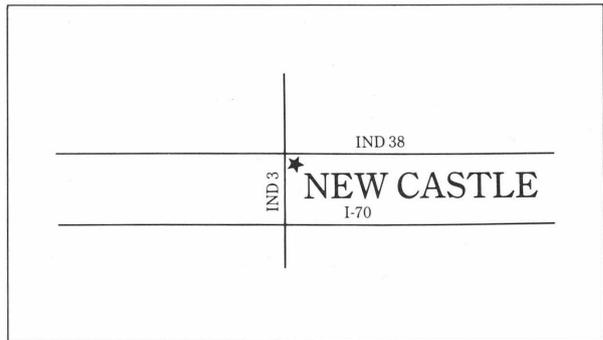
And though today over 1,200 parishioners come to pray and practice their religious belief without some disturbance, Catholic pioneers to the county sometimes fell victim to the Ku Klux Klan. Traditional history has it that the first German and Irish Catholics who came to the county in 1840 were killed by the Klan adding "People still talk about it." This, of course, is actually the era of the Nativist movement and the time of the Know-Nothings. The Klan did not exist until after the Civil War.

Some people, however, still remember when the present church was being built in the late 1920s, its foundations were knocked down by members of the Klan. But it is said Catholic men stood guard to protect the building of the church until the construction was completed. St. Anne's was dedicated in 1923.

Father William Doyle, a visiting priest from Richmond, began offering Mass to Catholic settlers in the area in 1849. Priests served from then on from Wayne County. According to Mrs. Mamie McGrady from recollections of her mother, Mrs. Katherine McCormack Garvey, there was no regular schedule for Mass. When a

priest intended to come, he would notify George Melle at whose home he would stay. Melle would then ride horseback to tell all the Catholics in the area where Mass would be held. The host and hostess would prepare dinner for all to be served following services.

Father John Ryves was the first resident pastor beginning in 1881. A church had been constructed in 1873. A second church, the present one, was built in 1923. Since World War Two the church has been pastored by Father Amos A. McLoughlin (1938-1950), Father William Fehlinger (1950-1969), and Father Charles Berkemeier (1970-1981). For a year following Father Fehlinger's retirement, the parish was administered by Father James Shanahan.



1874

Holy Guardian Angels

Cedar Grove
Fr. James O'Riley, *pastor*

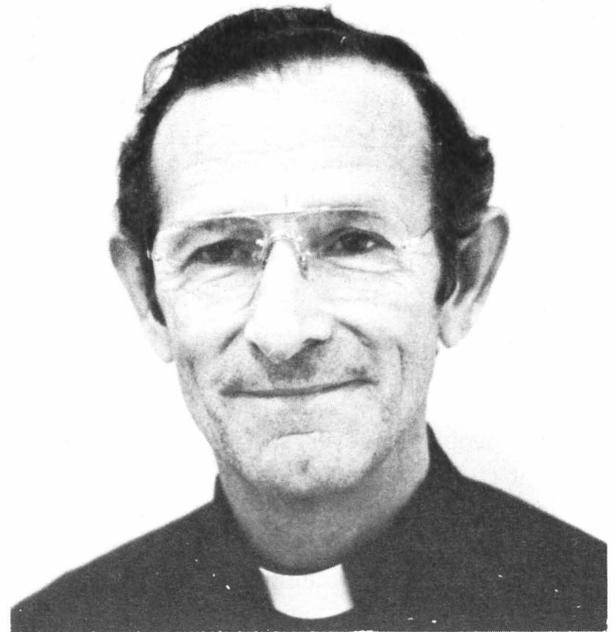
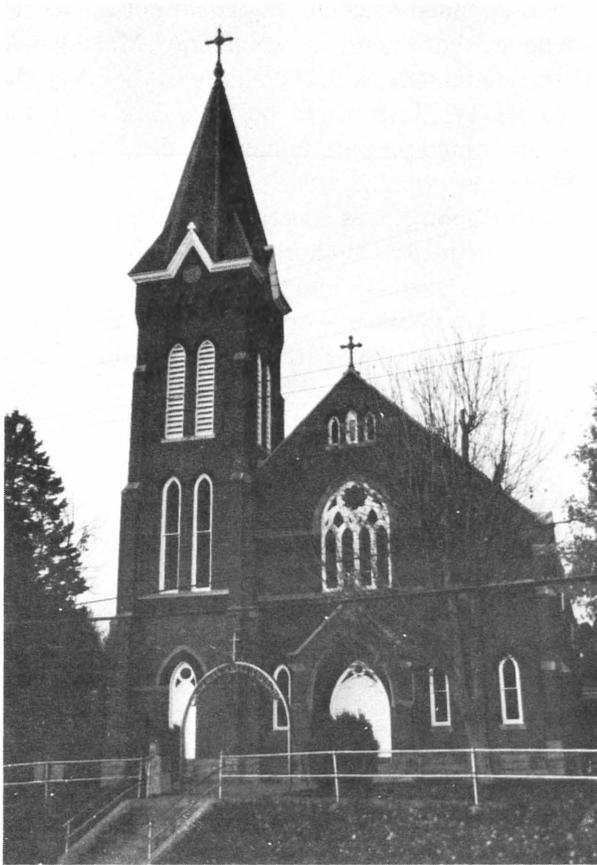
Into the little town of Cedar Grove in the Whitewater River Valley, there came a Catholic priest entrusted with the organizing of a parish for some 20 Catholic families of the area. The date was 1872, the parish, Holy Guardian Angels, the priest Swiss-born Father Meinrad Fleischmann of nearby Brookville.

A first Mass for founding parishioners was offered in the home of a parish member. In January of 1874 another first Mass was offered, this time in a little 30 x 60 foot church which had been built in the meantime.

Father Meinrad's brother, Father Joseph Fleischmann, also of Brookville, came to help in the administration of Holy Guardian Angels. He served faithfully until his transfer in 1883.

Father Herman Tegeder succeeded him and was in turn succeeded by Father T.S. Mesker. Both priests were known as capable men, highly esteemed by parishioners and townspeople alike. During Father Mesker's pastorate the larger present church was built to serve the growing parish.

Before a bridge was built in 1916, parish



Father James O'Riley

members who lived south of the river had to come by ferry to attend Mass.

Parishioners of Holy Guardian Angels are mostly descendants of early German settlers. Everyone knows everyone else and many are related in some way. Father James O'Riley, present pastor, sees this as a basis for a strong parish.

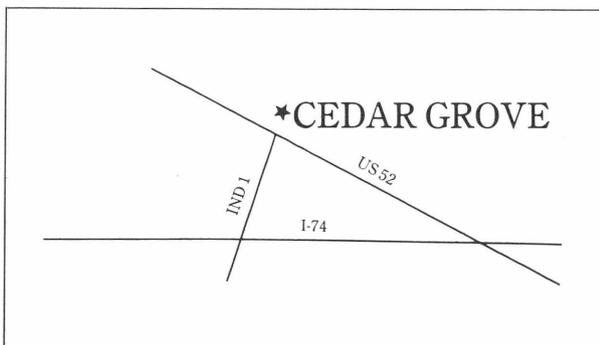
In the church's centennial booklet of 1974, the name of German-born Father Charles Clever, pastor from 1906 to 1938, is mentioned affectionately. "Father Clever is a man of many friends. To the poor, generous to a fault, and a

faithful worker in the Lord's vineyard for the welfare of his flock." In the late 1930's his health failed forcing his retirement.

Father Aloysius Laugel, described as "a very religious and pious priest" came to Guardian Angels in 1938. It is recorded that he not only taught the children their religion, he taught them how to study effectively. "Changes in the church" were directed during his 30-year pastorate and he complied by having an altar built from where he could face the people during Mass. In the late 1960's failing health slowed him considerably and Franciscan Fathers from Oldenburg helped with weekend Masses. They continued to serve in the interim following his death in 1969 until the appointment of Father John Kramer.

Although Father Kramer served but one year at the parish, he made the most of his time there. Improvements were made in the former school building, a printed Sunday bulletin was introduced, and children's religion classes were formed and taught by lay women on Saturday mornings.

July of 1970 saw the parish becoming a mission of Saint Michael's in Brookville where Father Louis Schumacher was pastor and Father John Geis, associate pastor. Father Geis was assigned to administer Holy Guardian Angels, and with the help of church councilmen he had the church floor



refinished and necessary repairs made. During his three-year administration he headed a survey committee for "Key 73" where his groups worked with other denominational groups to share Christ in every home.

Upon Father Geis' transfer to Greensburg in 1973 Father James O'Riley assumed duties as assistant pastor at St. Michael, Brookville, and administrator at Cedar Grove, but in 1974 the picture changed. Once again the people of Holy Guardian Angels had a resident pastor—Father O'Riley.

The parish picture of today continues to be one of stability. Although the completion of interstate 74 has brought many Cincinnati residents to spend summer on the river and nearby Brookville Lake, born and bred residents are not anxious to see their community altered too much.

Under Father O'Riley's pastorship religious education programs are flourishing. Although 20

children are enrolled at Saint Michael, others attend public school and religious instruction for them is held weekly. High school students have instructions on Wednesday evenings. Father O'Riley is pleased that attendance at these and other functions, such as retreats at Ursuline College in Cincinnati, is excellent. Since the parish has had relatively the same families and descendants through the years, there is no need at present for a catechumenate program.

Father O'Riley also administers Saint John Parish at Dover, some 13 miles away, where much influx from Cincinnati and resulting land development is apparent. To help keep Holy Guardian Angels running smoothly, a board of education and a parish council lend aid.

As the venerable parish moves into 110 years of history it bears strong testimony to the myriad sacrifices, gifts and labors bestowed by generations of devoted parishioners.

1875

The Catholic Record, the first local Catholic newspaper, is founded in the diocese by Father Denis O'Donaghue.

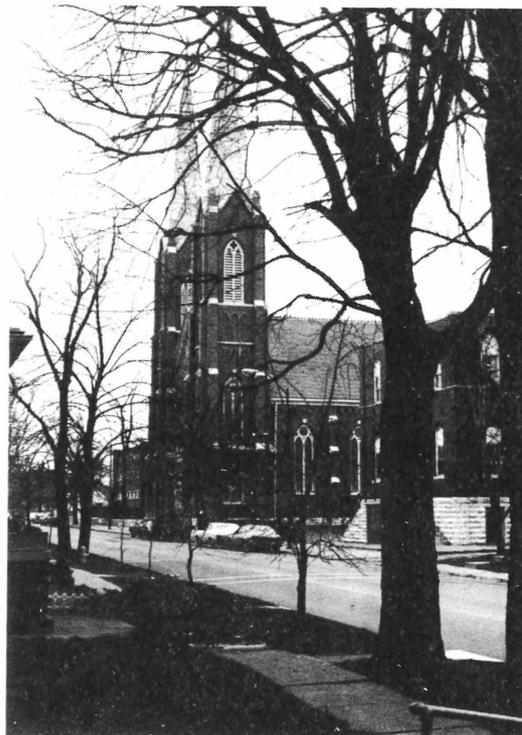
Sacred Heart

Indianapolis

Fr. Cyril Wagner, *OFM, pastor*

Sacred Heart Parish in Indianapolis has seen a number of changes since it was established by the Franciscans in 1875 as the city's fifth parish. But despite the difficulties Sacred Heart and other inner-city parishes are experiencing, "you can already see some signs of improvement" in the inner-city, as one former pastor put it.

The reconstruction of one section of Madison Avenue, now an expressway, had a large impact on the neighborhood. Edith Miller, who was a year old when her family moved to Sacred Heart in 1900, says the area "changed completely" as houses were razed and families moved away from the highway.



Most parishioners "own their homes and have a certain pride," Father Sylvano Pera, who was pastor at the parish from 1981-1983, says. However, many others in the area are not homeowners, so the area around Sacred Heart is a transient community.

When established, Sacred Heart included 65 families. After reaching a peak of nearly 1,500 early in this century, membership began to decline and now stands at about 860. "Already when we celebrated our jubilee in 1925 it was a large parish," Mrs. Miller recalls.

The original building, which included the church, school and friars' residence, still stands. Today it houses the parish residence and offices. The present church was consecrated by Bishop Silas Chatard in 1891. Interior woodwork—altars, arches, communion rail, confessionals, pews, pillars and pulpit—was completed by the brothers.

Around 1900 a pipe organ was installed in the church. The bellows was operated by an electric motor, but the electric company's lines had not yet reached as far south as Sacred Heart. So a streetcar company provided free electricity from a trolley wire which ran past the church on Union Street.

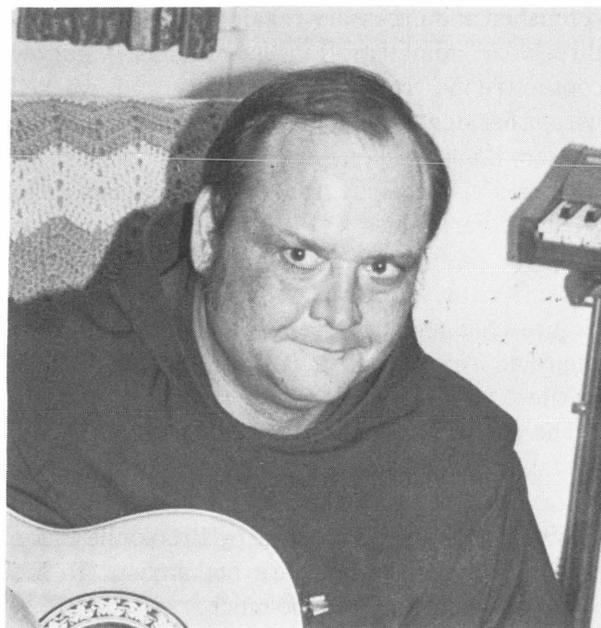
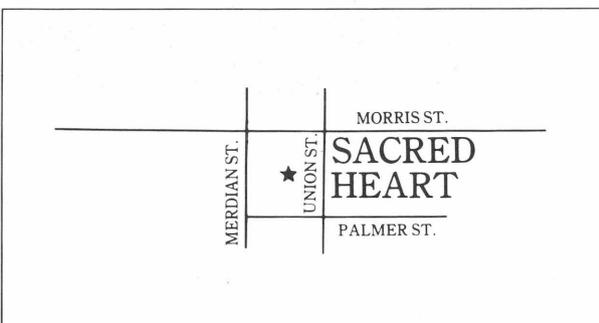
Sacred Heart, because its population was largely German, became the national parish for the Indianapolis German community. Those of Italian descent attended Holy Rosary and those of Irish descent attended St. Patrick, both nearby.

Children of each nationality were forbidden to play together, Father Pera explained. "But the kids, who are the parents now, tell me their parents didn't know, but they all met in Garfield Park."

Much of the German influence is gone now. "When the war broke out, it stopped. Everybody was afraid to be German," Mrs. Miller says.

Frances Landwerlen, who attended grade school at Sacred Heart, was taught "nothing but German the first two years."

The former pastor noted that "German discipline" was also part of education. And Mrs. Miller admits, "I was scared to death of a sister or priest."



Father Cyril Wagner, O.F.M.

Today, the girls' school at Meridian and Palmer Streets, and the high school building, are gone. The grade school became part of Central Catholic School about eight years ago. The high school, which became centralized in the late 1940s, was closed after the 1968-1969 school year, and the building was demolished.

In the past, priests from Sacred Heart served mission churches in Acton, Brightwood, Fortville, Franklin, Greenfield, Greenwood, Knightstown, Martinsville and Mullin Settlement (Hamilton County).

More recently, St. Roch parish was formed from Sacred Heart and served by Franciscans from the Sacred Heart Province. "We used to call St. Roch our baby," Mrs. Landwerlen points out, "but our baby is pretty big now."

Father Pera said he "met many people around the city who have connections with Sacred Heart." "And so many people like to come back from time to time. They always say, 'I feel at home at Sacred Heart.'"

Several activities in the parish stem from its involvement with the Franciscans. Sacred Heart once served as a formation house for the order. Today, newly-professed friars serve the parish and the neighborhood through the Franciscans' "Apostolic Year" program.

A Third Order of St. Francis, or Secular Franciscan Order, is one of several organizations

active in the parish. However, parish life is not as strongly connected with social life as it once was.

The Third Order had planned to build a senior citizens' complex. However, because federal funds are not available, that has been postponed.

The old school building now serves as the St. Vincent de Paul Society warehouse for the entire city, and the parish has an active society of its own. The vacant 35-bedroom convent is being spruced up for use as an emergency shelter for families.

Other organizations include CYO; a ladies' guild which sponsors a New Year's Eve dance, festivals and card parties; and a social club for senior citizens. The social club, established 15 years ago, is very active in a number of parish functions.

To reduce energy costs, Mass is celebrated daily

at 6:30 and 8 a.m. in the chapel, which was recently renovated.

Franciscan Father Ralph Parthie, director of formation, leads an inquiry class. He and Father Daniel Pfeilschifter, senior associate, share pastoral duties with current pastor Father Cyril Wagner.

Religious education in the parish is handled through Central Catholic School. The five parishes involved in Central Catholic "are trying to work together," the priests point out. For example, priests from all five have participated in penance services there, and they take turns celebrating two liturgies each week at the school.

"With the shortage of priests, parishes just have to work together," Father Pera believes. "We're just not isolated anymore."

1876

Alexander Graham Bell invents the telephone.

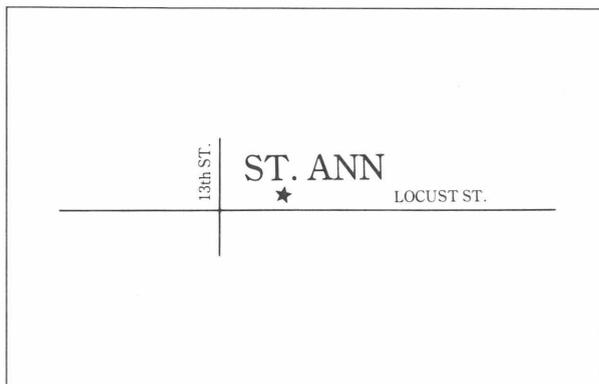
St. Ann

Terre Haute

Fr. Charles Fisher, *administrator*

The story of St. Ann's Parish in Terre Haute actually began in Indianapolis. In fact, it began with a hospital. Bishop St. Palais was preparing for the transfer of the See of the Diocese of

Vincennes to Indianapolis. He had been encouraging the establishment of new parishes and institutions in the capital city. The Sisters of Providence, with the bishop's support, had decided to build a hospital there. When it became impossible to secure the funds needed, the Sisters accepted an offer of ten acres of land and a cash donation from Chauncy Rose of Terre Haute to build a hospital there.





Proud of their parish at St. Ann's are (left to right) Virginia and Bill Minar, Marguerite and Ed Dammann and Betty Gurchiek.

It was known as Providence Hospital. When the depression of 1872 caused the bank not to renew the notes on its debt, the Sisters offered the building to Bishop St. Palais who, in turn, made it an orphanage for girls.

Renamed St. Ann's Orphanage, the institution was cared for by a chaplain who was also to minister to Catholics in the area. The priest, Father Michael Quinlan, eventually became the parish's first pastor. The need for the parish occurred mainly due to the great distance from the parish school at St. Joseph's.

On February 28, 1876 Bishop St. Palais purchased four lots. A simple frame building with an adjoining two room school was built. Financial problems plagued the parish and the school closed in 1883. Father John Ryves, appointed pastor in 1885, served there more than 40 years. He remodeled and enlarged the church but a fire on July 1, 1894 nearly destroyed it. Reconstruction

was completed in November and at the same time the school reopened.

At its peak in 1920 the parish had almost 1,900 members. A church-school complex was completed in 1906 and a house was purchased for a convent in 1919. At the same time the orphanage was closed. The new church was completed in 1926.

Father Ryves resigned in 1928 but lived at the parish until his death in 1933. Financial disaster nearly hit the parish about 1944 but Archbishop Ritter attempted to revive the parish with the appointment of Father James Hickey. The debt was reduced and in 1950 permission was granted for the building of a new church. The cornerstone was laid in 1953 and dedicated in June of that year.

"This is the friendliest parish in Terre Haute," according to Bill Minar who is one of the parish's old-timers. He believes the parish has a tradition of openness to change. "Some of us don't like all the changes," he says, but he believes the parish has kept people together.

A quarterly newsletter called *The Vineyard* contains messages from Father Charles Fisher, the parish's administrator since 1980, and notes on parish council activities. A Mother's Club and Altar Society are active. The parish has a senior citizens celebration monthly to which members of other parishes are invited.

The former convent is now Bethany House, a hospitality house for women and children needing emergency shelter. A soup kitchen also functions out of the shelter. A social room in the school building which was once the church has been renamed *Heavens Above* (it's on the top floor) and is used for dances, for parish renewal programs, for retreats, and CCD classes.

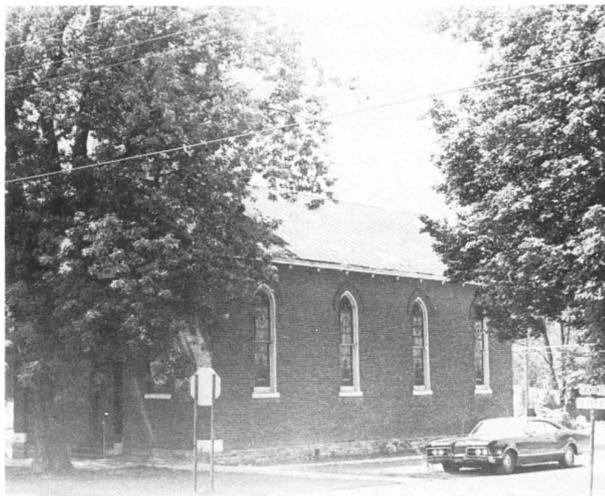
"St. Ann's is a mixture of the professional and the poor," Father Fisher claims, "so it has a wide range of people. You'll find many people here who hadn't been going to church who come back to a warm and loving community. It's a happy thing to see a mixture of Ph.D.'s and retired railroaders calling out bingo numbers together."

Many parishioners think St. Ann's has a tremendous group of people working together there. Many are overworked, one claims, but "once you say 'yes,' they'll ask you again."

Most Sorrowful Mother

Vevay

Fr. Donald Buchanan, *administrator*



Tucked into the up-and-down hills of Switzerland County with the flowing Ohio River as its southern boundary, Most Sorrowful Mother Parish, Vevay, is a survivor.

Long a mission parish, Sorrowful Mother once drew a bare handful of people to its weekly Mass. But today, the red brick church, perched halfway up a hill amid century-old trees, is filled each Sunday morning. The parish lists only 85 parishioners but the church holds a diverse congregation—tourists, boating enthusiasts, camping families, resettled city folks and a core of

oldtime townspeople and farm families who raise tobacco and grain in nearby fertile fields.

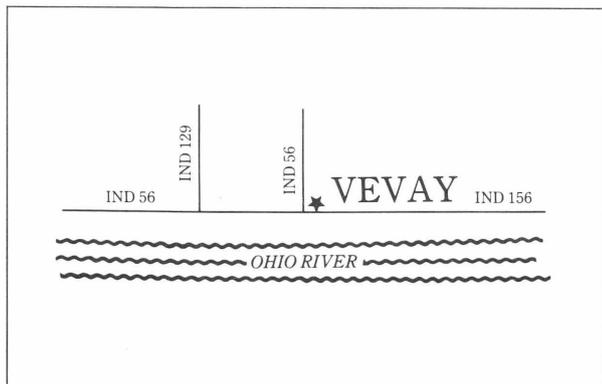
The parish is served by Father Don Buchanan, pastor of St. Anthony Church in China, and full-time religion teacher at Shawe Memorial high School in Madison. Each week he navigates the hills and hairpin curves of the countryside to offer an alternate 8 or 10 a.m. Mass.

The parish's history begins in 1875 when a church was constructed here. But Father Michael Shawe was offering Mass at Vevay as early as 1837. When the church was built, it became a mission of St. Patrick's in Madison. Lillian Bosaw, one of the parish's longtime and most committed members, reported in a history for its centennial that the original 25 members first heard Mass in the Defour house. When the church was built, it boasted "a huge pillared altar with candles and statues which were shipped from Covington, Ky., to Vevay by boat."

Smaller altars at each side were made by the furniture factory across the street and a small house built on the church's lawn was used by priests who came to care for the parish each weekend. This house was sold and moved in the 1920's.

When the furniture factory closed during the Depression, the parish too closed for a time. Lillian remembers coming to Mass in 1940 when there were only three people present. "I prayed hard that some day I would see the church filled," she said. "This is what I always wanted and I dreamed of seeing it grow."

What parishioners like Lillian want seems simple enough—a church to worship in and a priest to be their spiritual leader. Her parish history describes Most Sorrowful Mother as "a church with a door wide enough to receive all who love to come to God's House . . . and narrow enough to shut out envy, hate and selfishness."



1877

Bishop St. Palais dies.

1878

Francis Silas Chatard, rector of the North American College in Rome, is named fifth bishop of Vincennes. He is the first native-born American bishop of the diocese. He was born in Baltimore in 1834, ordained a priest in 1862 and consecrated a bishop in Rome in 1878. He, like Bruté, is a physician. Although the diocese is still known as the Diocese of Vincennes, Bishop Chatard is told to fix his residence at Indianapolis, the capital city.



Bishop Francis Silas Chatard

1880

St. Bridget

Indianapolis

Fr. Gerald Forkin, *OMI, pastor*

“Now we have reason to rejoice, the Lord is good; for we have built a splendid church—in Jemy Blake’s woods.” These words of Timothy Roland, a St. Bridget’s parishioner, were made January 1, 1880 at the birth of the northwest Indianapolis parish which drew together 80 Irish immigrant families and their pastor Father Daniel Curran.

Having petitioned then-bishop Silas Chatard for a church closer to their own neighborhood (the people attended St. John’s), the people with Father Curran founded the new parish in the section known as Blake’s woods. According to the parish’s history, Michael Callahan began a house to house canvas for subscriptions, a successful endeavor despite a financial panic which had gripped the nation. Bishop Chatard laid the cornerstone on June 22, 1879.

Father Curran served as pastor for 38 years. He resigned on April 24, 1918. Father John McShane followed as pastor. The city of Indianapolis grew and the woods around St. Bridget’s began to disappear. Father McShane established a printing press known as The Brigittine Press from which he published poems and books about his church and his flock. Around Old St. Bridget’s was also known as a popular publication.

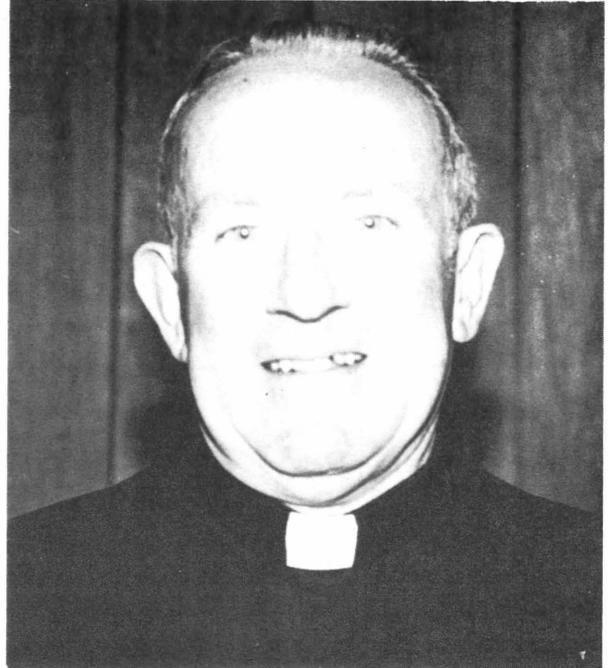
It was while Father McShane served as pastor that the parish membership changed from white Irish to black. As early as Sept. 8, 1892 when Father Curran established St. Ann’s School for Negro Children at Ninth and Fayette Streets, there was a black presence in the parish. A story handed down by Father McShane about the school says that Father Curran claimed Our Lady appeared to him and told him he was not doing enough for her children. Father Curran couldn’t understand what she meant until she appeared as a black Madonna. It was at that time that Father Curran realized the need to establish a school for



black children. Unfortunately, some people in the neighborhood protested the school's presence and even petitioned Bishop Chatard not to allow its opening. Bishop Chatard responded by sending Father Curran a sizeable donation toward building the school. The school survived until 1919 when St. Rita's Parish and School was established.

Before the late 1940's, of course, there were no integrated Catholic schools nor were there integrated parishes.

Father Robert Hartman was appointed administrator of the parish in 1946 when it became apparent Father McShane's age and poor health no longer made it possible for him to run the parish. After Father McShane died in 1950, Father Hartman became pastor. In 1951 the Oblates of Mary Immaculate were invited by Archbishop Paul Schulte to assume pastoral care of the parish and to minister to the hospitals at the Indiana University Medical Center. The Oblates were known to have a particular ministry to the black community. Father William P. Ryan was the

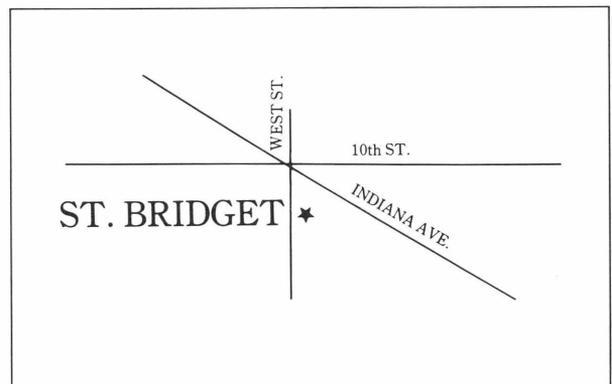


Father Gerald Forkin, O.M.I.

first Oblate to pastor the parish in 1951. Father Joseph Barry followed in 1961, Father Edward Randall in 1968, Father Francis Gorham in 1970, Father James Blaney in 1975, Father Anthony Rigoli in 1979, Father Gerard Forkin in 1981.

The parish school for children of the original Irish immigrants opened in 1881. This closed in 1935. An all-white school, it reopened in 1936 as a school for black children but closed in 1972. Today children from St. Bridget's Parish are invited to be part of the integrated school at St. Monica's Parish on the city's northwest side. In 1881 the northwest side of Indianapolis was just half a mile from the Circle. In 1984 St. Monica's is more than six miles away.

From 1881 until 1936 the school was served by



the Oldenburg Franciscans. After that time the Sisters of Providence taught there. Today the former school building functions as St. Bridget's Day Care Center.

One of the parish's biggest losses over the years occurred through the closing of Lockefield Gardens. This low income housing project, one of the first in the nation in the 1930's and one of the finest, was home to a number of parishioners. The expansion of the Indiana University-Purdue

University campus further added to the parish's decline. About 700 families were lost over the past 15 years.

Even so the parish retains the membership of 250 families many of whom moved outside St. Bridget's boundaries but who still return each Sunday because it is home to them. Newer housing projects and a redevelopment plan for the area suggest new life as well for the parish in its second century.

Most Precious Blood

New Middletown — Fr. Ernest Strahl, *administrator*



In the southern part of the archdiocese, where Catholicism entered Indiana, are three small parishes which were "way ahead of their time" in the years before Vatican II.

The parishes are Most Precious Blood, New Middletown; St. Peter, Harrison County; and St. Joseph, Corydon, all served by Father Ernest Strahl.

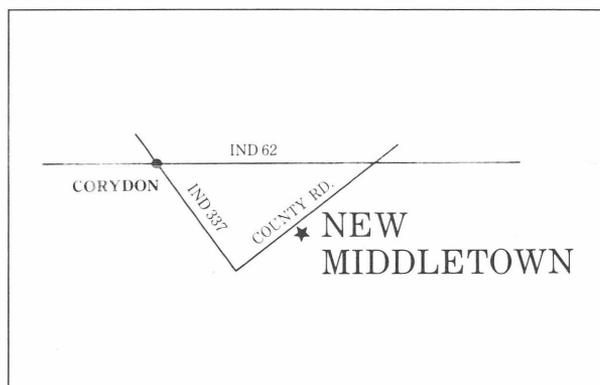
He explains that Father George Todd, assistant pastor of the "tri-parish" from 1948 to 1961, used the English language for parts of the Mass, including hymns, in the three parishes. However, it was not until the 1960s that use of the vernacular was approved by the church in the U.S.

Father Strahl points out that when Archbishop Paul Schulte visited the parishes, "he thought it was great that Father Todd had introduced that kind of liturgy."

Father Todd is remembered by Father Strahl as "a very saintly man" who "either had inside information or figured out" that the changes in the Mass were to take place. Father Todd, who died of leukemia in 1961, "made no distinction between Catholic and Protestant." He is also remembered for helping establish a school to serve the three parishes and organizing the Harrison County Rural Catholic Youth Club.

For a number of years, the pastor of the three parishes had his residence at Corydon, with his assistant living at either New Middletown or St. Peter's. Father Todd and pastor Father Richard Hillman introduced the "tri-parish" concept to the parishes.

Because the parish status changed so often, they are but two of many figures in the history of Most Precious Blood. The first parish church was built in 1880 as a mission of Sacred Heart of Mary parish, or St. Mary's, Laconia. In 1882 the



pastorate was moved to New Middletown. St. Mary's, St. Joachim's at Locust Point and St. Michael the Archangel near Dogwood became missions of Most Precious Blood.

The only survivor of those four parishes, Most Precious Blood, is now part of the "tri-parish" serving a large area around Harrison County.

Although St. Michael's never had a resident pastor, it was the first church in what is now the Archdiocese of Indianapolis, Father Strahl notes. In the early 1800s priests traveling from Bardstown, Ky., the center of the Western church, often stopped to celebrate Mass in a chapel in the home of John Jacob Miller near Dogwood.

By 1820, the mission of St. Michael's had been established there by the Diocese of Bardstown and a log church had been built. The property was willed to the Bishop of Vincennes in 1843. A frame church was built in 1899 and closed in 1928.

A cemetery and the foundation of the building remain, and Father Strahl has arranged for periodic maintenance of the cemetery. "I wish there was more we could do," he says, but adds that it is too costly to maintain the grounds regularly.

St. Mary's existed as a mission from 1872 to 1922. Lumber from the church was sold and used in a building later destroyed by fire.

St. Joachim parish was established as a mission in 1893, but Mass was offered by priests traveling in the area, near the Ohio River, much earlier. The last Mass was celebrated in 1923, but the mission existed officially until 1930. The eight-acre site is now cared for by the "tri-parish."

Father Strahl sees St. Michael's, St. Mary's and St. Joachim's as important parts of the history of Most Precious Blood and the "tri-parish" today. He notes that the parishes represent the roots of the Catholic Church in Indiana.

In 1927 Most Precious Blood Church was destroyed by fire. The building was not insured so a parish picnic was instituted to raise funds for the new church, completed in 1929. The picnic became an annual event, and today it involves all three parishes. Most proceeds from the festival now support St. Joseph's School, located in Corydon but serving all three parishes.

Father Strahl believes the school is one of the greatest assets of the parishes, and its principal, Benedictine Sister Mary Benedict Livers, agrees.

"It keeps the people together, working for a common goal," she observes. "They are not rich by any means, but they are determined to maintain the school at all cost."

Most Precious Blood, like the others in the "tri-parish," has two representatives on the school board of St. Joseph's. The parishes own a bus to transport students from outside the Corydon school system.

Father Strahl's weekly visit to Most Precious Blood, which includes about 200 parishioners, is part of a 48-mile round trip on Sundays. "I usually come out here about 45 minutes early," he says, "and sit on the front steps and talk."

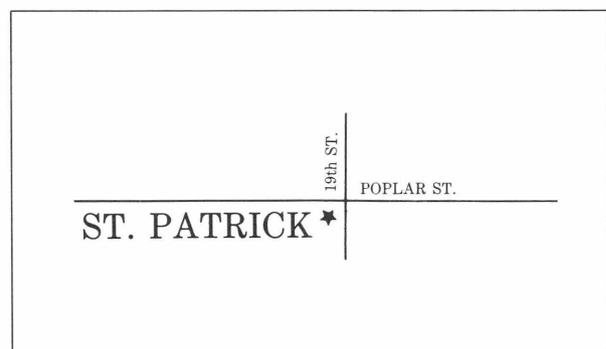
He relates that one of his weekend assistants, a Benedictine priest from St. Meinrad Archabbey, made the trip to New Middletown alone one Sunday. Before Mass, the Benedictine took a seat on the steps. "You can't sit there," a youngster from the parish informed him. "That's Father Strahl's place."

1881 St. Patrick

Terre Haute

Fr. Joseph Wade, *pastor*

In 1981 St. Patrick's Parish in Terre Haute celebrated its 100th anniversary. Father Joe Wade, pastor, said at the time, the parish was "just coming through a challenging but satisfying transition."



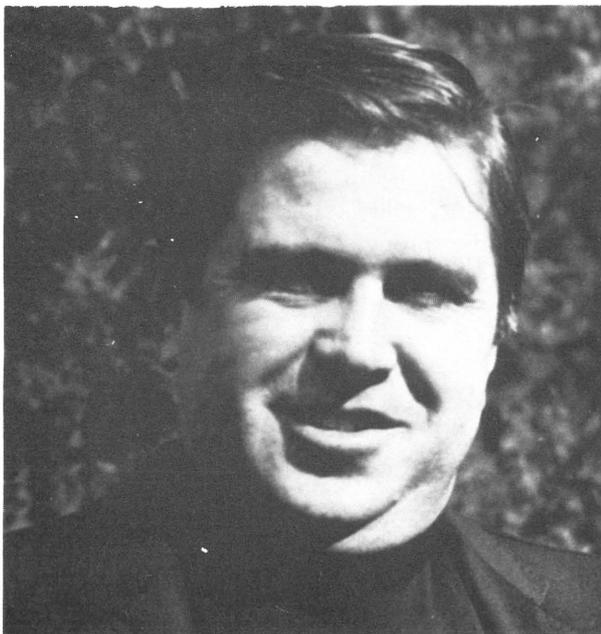


The parish had in the previous three years hired its first full-time youth minister, its first woman Religious pastoral associate, and its first director of religious education.

Through this time of change, brought on by the Second Vatican Council and unsettling to “a very conventional parish,” Father Wade declared that “the goodness of these people shone through.”

The parish was formed from St. Joseph’s Parish in 1881. The first church was a small Protestant meeting hall on the southeast corner of 13th and Poplar. According to some accounts, the parish was formed in order that a school might be built. Apparently the great distance from St. Joseph’s and the hazard of having children cross a railroad on their way to school convinced Bishop Chatard to establish a new parish.

Father Thomas X. Logan was the founding pastor. He built a large Gothic structure, designed by a local architect, Jesse A. Varydagh. Bishop



Father Joseph Wade

Chatard officiated at the blessing of the new church on August 29, 1880 and the parish was officially established in January of 1881. In 1882 the Sisters of Providence constructed a large school and convent just east of the church. The entire expense of constructing a school and maintaining it was borne by the community of sisters. It opened in August with an enrollment of 150 children.

By the 1920’s as the city grew so did the parish. Because of the growth, a new location for the parish was deemed desirable. Father James B. Delaney was pastor at the time and he purchased the lots on 19th Street between Poplar and Oak. A new school was built in 1923 but it wasn’t until 1955 that a new church was built. On the feast of St. Patrick that year, ground was broken and the cornerstone of the original church was put inside the cornerstone of the new church to symbolize the continuity of the parish.

Today the parish boasts a very active youth group. With at least 70 teenagers attending meetings, the group helps in such parish activities as the St. Patrick’s Day celebration, Thanksgiving dinner for the lonely, an Easter egg hunt and Christmas caroling. They even sponsored an annual “haunted house” for the city’s youth, offering a scary panorama first for the parish, and then as a fund raiser to benefit a child care center.

The parish also extends special care to the elderly, however. The former convent houses the Simeon House, a congregate living center for



The former convent at St. Patrick’s is now the Simeon House, a congregate living center for the elderly. Father Wade poses near its sign with Trudy King and Providence Sister Helen Louise Summers.

elderly persons able to care for themselves. Operated by Catholic Charities, 14 residents call it home.

The school continues to serve the parish as well but is one aspect in a broad program of religious education.

Father Wade has said he wouldn't be able to give up any of the parish's efforts toward youth, toward the elderly, toward any of the parish's members. Each is a valuable addition to already

active programs including the parish council, the Madonna Circle for young mothers, a Bible study group, and the Altar Society.

Father Wade is the latest of a long line of talented pastors. Preceding him was Father John Elford who was pastor from 1967 to 1977. Prior to Father Elford the pastor was Msgr. Herbert Winterhalter who arrived in 1950. Very Rev. Fintan Walker preceded Msgr. Winterhalter in 1937.

St. Vincent Hospital

Indianapolis — Sr. Theresa Peck, DC, administrator



The new St. Vincent's on 86th St.

Three selfless C's, compassion, concern and commitment, have been guiding principles for the Daughters of Charity through the years since St. Vincent Hospital began as a humble infirmary in downtown Indianapolis. These same virtues continue to be exemplified today in the modern, fully accredited facility which is known as St. Vincent Hospital and Health Care Center.

Since 1881 when four sisters from the Maryland Province opened the hospital at the request of Bishop Silas Chatard, the ideals of their founder, St. Vincent de Paul, have been splendidly witnessed.

It was not easy. Anti-hospital feeling preceded them in 1879 and the Indianapolis Journal published a series of articles against the establishment of such a hospital as being a health hazard.

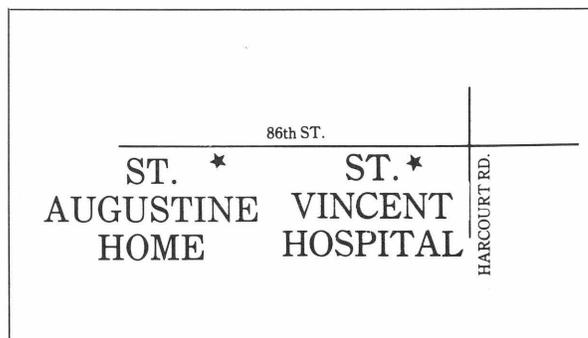
Bishop Chatard, however, who had been a physician before ordination, had the backing of



The old St. Vincent's on Fall Creek



St. Vincent's at Delaware and South Sts.





Daughter of Charity Sister Vivian David and patient Lloyd Amacher exchange a light moment.

the American Medical Association president, Dr. Theophilus T. Parvin, who happened to be a local physician.

The opening of the infirmary brought bone-wearying work; the ever-growing patient care, scrubbing, sewing, gardening, cooking, milking cows, churning butter, grocery shopping by foot, and accounting for every penny received. The St. Vincent centennial book written in 1981 by the late Marie D'Andrea Loftus relates of the sisters, "Their sincerity and the quality of their good works soon overcame pre-existing antagonism."

As the population of Indianapolis grew so did the numbers of patients seeking help, and a move to larger quarters at Delaware and South Streets was made in 1889.

To meet growing community needs the Sisters developed educational programs to supply greater numbers of physicians and nurses. An operating room amphitheater was built behind the hospital to provide training for physicians and surgeons. (To date, approximately 700 medical school graduates have done part or all of their internship, or at least one year of residency at St. Vincent.)

The school of nursing that was opened in 1896 graduated 2,418 professional nurses in the 74 years of its existence.

In September 1902 the sisters admitted to their hospital what must have been their most prestigious patient of all time, United States President Theodore Roosevelt. Having sustained a leg wound on a countrywide speaking tour, the president's injury had developed into a painful and swollen abscess by the time he reached Logansport, Indiana.

St. Vincent staff surgeon, Dr. John Oliver, was notified by wire to be available, and after the president had addressed assemblies at Tomlinson Hall and the Columbia Club in Indianapolis, he was driven to St. Vincent for surgery. Within a few hours, President Roosevelt was released to the care of his personal physician who was also on the tour.

By 1913 the need for further expansion became pressing and a building on Fall Creek became Hospital III. As medical technology developed, services were expanded to include an emergency department, physical therapy, clinics, biomedical engineering, a coronary care unit (the first in Indiana), nuclear medicine and ultrasound.

Quality care continued to be the primary concern for the 645,929 inpatients who were served during Hospital III's 61 years of existence. The numbers of outpatients served during those years were even greater.

With bulging walls and not one inch for expansion, a third move became an absolute necessity. The transfer to Hospital IV on West 86th Street is described in the St. Vincent centennial Communique: "On March 31, 1974 through a massive community effort headed by the 337th General Hospital Unit of the United States Army Reserve, the transfer to Hospital IV was made in three hours and 20 minutes. Dr. Philip Eskew was project officer for the patients' move."

A growing recognition of the need for illness prevention programs brought about a change in direction, and in 1977 the hospital's name was changed legally to St. Vincent Hospital and Health Care Center.

A contract was signed with New Hope Foundation of Indiana, Inc., to provide management for its facility.

The first St. Vincent Wellness Center was opened in Carmel in 1979. Two additional centers have been opened since, one in Zionsville, and one in Fishers.

In April, 1981, the Sisters and friends celebrated 100 years of dedication, care and concern.

St. Vincent Stress Center, the newest building which is on Harcourt Road across from the hospital campus, accommodates the chemically dependent, and the mentally ill; it also houses a hospice for the terminally ill.

Almost from the beginning, volunteers have given invaluable aid. Among them are the Ladies of Charity, St. Vincent Guild, Inc., St. Vincent Foundation, and the Board of Trustees. Their work was given public recognition in the St. Vincent Centennial History Book: "The innate charity of the many friends of St. Vincent has always been an underlying and important factor in the growth of the hospital in its services to the community."

Ranking high on the list of the hospital's greater strengths are the many fine physicians and surgeons who have served and are serving. A plaque honoring the memory of those who left a

heritage of selflessness hangs in the doctor's corridor.

Solace, strength and spiritual assistance are offered by an active pastoral staff, and the chapel is open at all times.

Through the years some 210 sisters have been missioned to St. Vincent, 13 of whom have been administrators. Since 1978 the administrator has been Sister Theresa Peck.

Quite fittingly the St. Vincent Hospital and Health Care Center's logo, three soaring doves, expresses the philosophy of the Daughters of Charity to provide holistic care for body, mind and soul.

1882

Bishop Hailandiere dies in retirement in France. His remains are transferred to Vincennes for entombment in the Cathedral of St. Francis Xavier.

1887

Our Lady of the Springs

French Lick

Fr. Andrew Diezeman, *administrator*

The stone wall in front of Our Lady of the Springs Church in French Lick contains some of the history of the Catholic Church in the area. But it wasn't intended that way.

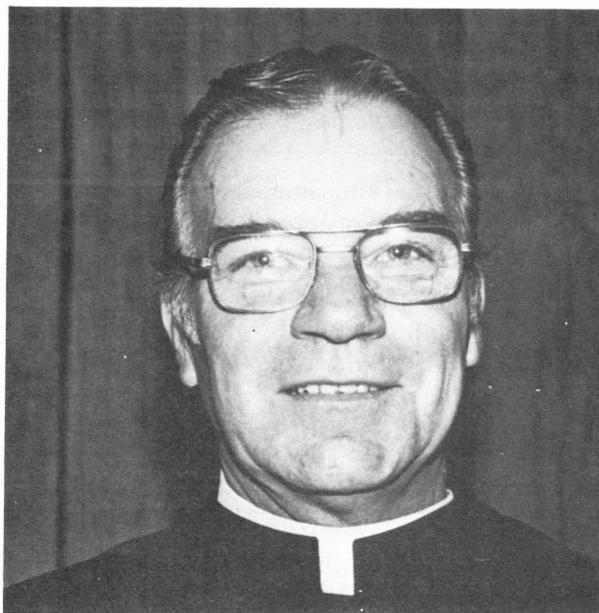
The wall encloses the stairs which lead to the church, on a hill overlooking the town's business district.

Father William Blackwell, associate pastor of Our Lady of the Springs and three other parishes, explains that the wall was rebuilt in 1983. "We got to the end and we were missing four stones," he says. To replace them, stones from St. Meinrad

and from the ruins of a Catholic church at West Baden Springs were used.

Our Lady of the Springs shares some other history with the West Baden church. Jesuit priests from West Baden Springs once served both parishes. The Jesuits owned the hotel building in West Baden Springs, which most recently was Northwood Institute, a culinary school.





Father William Blackwell

In 1932, the Jesuits built the present rectory at French Lick. "But this was not built as a priest's house," Father Blackwell points out. "The Jesuit policy was to have a cabin or a place to get away." The house at French Lick served that purpose until it was enlarged and converted into a rectory.

Father Richard Terrill, pastor of Our Lady of the Springs in French Lick in 1967, compiled a brief history of the parish for its 80th anniversary that year. In it he wrote that Catholics assisted at Mass in the Doyle home in West Baden whenever a priest was available before 1887. Owners of the French Lick Springs Hotel and Hiram E. Wells donated land for a church which was built in 1886 and dedicated in 1887. Priests served the mission parish from Shoals for the most part. Names in the parish records include Fathers Bogeman, Basil Heusler, Mass, Burns and Harrington. Father F.W. Wolf became the first resident pastor in 1898. He was succeeded by Father Theodore Mattingly in 1900 and Father J.A. Coulter in 1902.

Lee Sinclair, who owned the West Baden Springs Hotel, provided land and funds for a church building there. Called Our Lady of Lourdes, it was dedicated in 1903. This church and the church at French Lick (two miles away) were then served by the same pastor. Father F.X. Unterreitmeyer was pastor in 1905 followed by Father E.A. Cobb in 1908, Father J.F. Mattingly

in 1912, Father Joseph H. Honnigford in 1925 and Father Francis Sheper in 1933. During Father Sheper's pastorate the church at West Baden was razed and the parish at French Lick served both communities from then on. Father James Holland became pastor in 1934 and served until the following year.

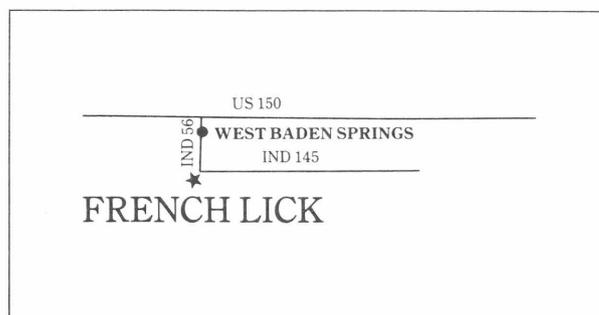
The same day Father Holland became pastor, Jesuit Fathers arrived at the former West Baden Springs Hotel (it had closed in 1932) and converted it into a house of studies known for the next 30 years as West Baden College. Following Father Holland's departure due to poor health, the Jesuits undertook pastoral care of the parish—Fathers Francis Macke (1936-1944); Thomas Wallace (1945); J. Robert Koch (1946-1953); Charles E. Sullivan (1953-1964).

Father Terrill became the pastor at French Lick following the departure of the Jesuits to North Aurora, Illinois, in 1964. He served until 1971 when Father Francis Dooley replaced him. Father David Kahle became pastor in 1973. Father Kahle died in 1979 and was replaced by Father Gerald Gettelfinger as administrator.

When Father Blackwell moved into the rectory in 1981, he was the first priest in several years to live there. "And my official address is really St. Croix," he points out.

Father Andrew Diezeman, pastor of Holy Cross Parish in St. Croix, is administrator of the French Lick parish, as well as Christ the King, Paoli, and St. Joseph, Crawford County. Father Blackwell is associate pastor of the four parishes, but his primary duties are in French Lick and Paoli.

The French Lick rectory, which is attached to the church, was damaged by two fires early in 1983. Then, in August, Father Blackwell suffered a heart attack and underwent open heart surgery. "It has been a tough year for us," he says.



But “the people jumped right in and took care of things.” He notes that he suffered his heart attack on a Saturday afternoon, and eucharistic ministers organized a communion service for that evening since no priest was available for Mass.

“It says a lot for the parish here that they do carry on,” Father Blackwell notes. “The parish really takes care of itself.”

Eucharistic ministers were also helpful in the past. “They take communion to the sick,” Father Blackwell explains. “That was a blessing to me when I came and I didn’t know where anybody lived.”

The parish council and women’s club at Our Lady of the Springs are “both very active,” he says. Elizabeth Maloney is secretary of the council and president of the women’s club. “So the activities of the two groups are coordinated,” according to Father Blackwell.

“As far as organizations go, that’s about it,” he continues. “They do everything and we don’t really need anything else.” If there were other groups, “you would end up with a lot of the same people in every organization.”

The major activity of the women’s club is an annual chili supper. “They usually clear about \$800 with that,” Father Blackwell says. The women’s fund raising projects finance the religious education program. Parishioners are largely responsible for operating the program, but Father Blackwell teaches grades 10 through 12.

Father Blackwell says he was surprised at the amount of prejudice against Catholics when he came to French Lick. He recalls finding anti-Catholic comic books in the church shortly after his arrival.

He attributes some of that prejudice to jealousy, since the Jesuits “had a stronghold” in the area. “That jealousy aggravates any kind of prejudice you already have,” he says.

He believes that the number of converts to Catholicism may also have contributed to jealousy. The Jesuits were responsible for a number of converts, and so was Father Terrill. “He was known for his converts, being a convert himself,” Father Blackwell says.

While the prejudice still exists, “you don’t seem to have that parochialism among the parish.” He adds that outsiders are welcome and “we have to

depend on the tourists because we’re a very small parish.” Our Lady of the Springs includes about 100 households.

A hotel in French Lick attracts tourists in the summer and a nearby ski slope attracts them in the winter.

The church itself is also a tourist attraction. “There are always people stopping to take pictures,” Father Blackwell says. Except for plastered walls around the altar, the interior is finished in wood. Large timbers support the choir loft in the rear of the church. Near the ceiling, several tie rods extend across the inside of the church. Father Blackwell explains that they were used because the church was built on a steep hill. “As the hill shifts, those tie rods shift,” preventing damage to the building.

While the building has served many tourists over the years, Father Blackwell is aware of a variety of needs among his regular parishioners as well. “It’s rather interesting,” he says, “because you are dealing with the tourists, you are dealing with the people who are connected with the hotel, and yet at the same time, along these streets, there are those who haven’t really been reached by the church yet.”

1891

Pope Leo XIII issues “*Rerum Novarum*,” an encyclical which proclaims the right of workers to organize.

St. Anthony

Indianapolis

Fr. John Ryan, *pastor*

In a handsomely bound 1966 history of St. Anthony Church is this discerning statement, “The birth of a parish is not heralded by a comet that suddenly appears in the skies. It is a quiet birth.”

Such was the beginning of St. Anthony Parish, quietly, in a suburb known as Haughville which was then outside the city limits of Indianapolis. When the population of 70 persons had expanded within 10 years to more than 30 times its original size, the need for a Catholic church became evident.

Father Francis Dowd, a neophyte priest of one year, was appointed to pick up the founding of the parish which had faltered almost before getting started by the sudden illness and death of the original founder, Father Michael Collier.

Father Dowd and area Catholics opened a fundraising drive with a festival. Newly formed parish societies assisted in the drive, and non-Catholics too, back when the word "ecumenism" had never been heard, contributed \$204 to the building fund.

Testimony to the zeal, labor and sacrifice of pioneer parishioners became visible with the completion and dedication of the church-school building in February of 1891.

"Still today," says Father John Ryan, St. Anthony pastor for 14 years, "our people are most willing to do what needs to be done."

The parish may be considered to be the "mother parish" of the westside; where she once served the whole area, there are now 13 parishes.

Father Joseph Byrne, who succeeded Father Dowd, is remembered for his spiritual leadership and cordial pastor-parishioner relationships. During the 20 years of his pastorate he built the present church which was dedicated in November of 1904, and eliminated the debt.

In the early 1920's St. Anthony's became widely known for its athletic prowess. A baseball team which played on summer Sundays in 1921 included four young seminarians, Bernard Shea,



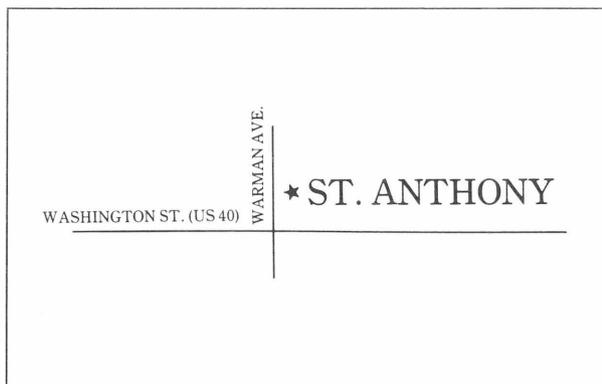
Francis Early, James Moore and Matthew Herold, all of blessed memory.

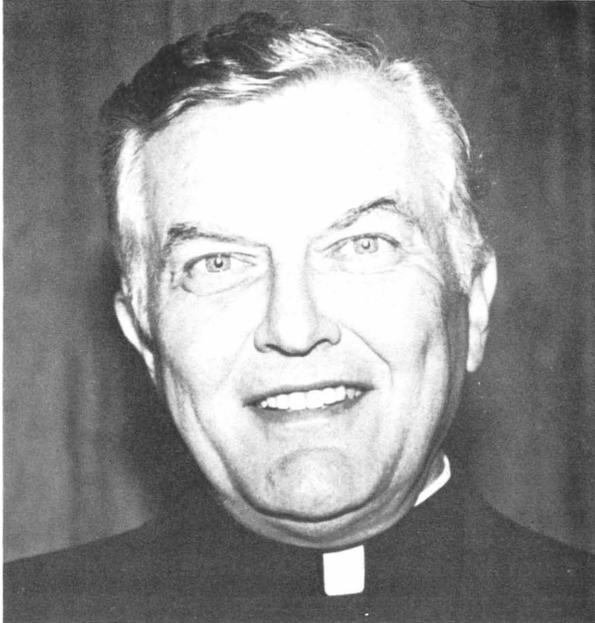
The same year a "devastating" football team was coached by a Young People's Club member who later became mayor of Indianapolis—Al Feeney.

This was during the pastorate of Father Albert Busald who came to St. Anthony in July of 1920. Father Busald, who possessed combined qualities of spirituality and business acumen, recognized the need for greater facilities to serve the growing parish and acted upon it. Following a wide expansion program the parish debt, we are told somewhat amusingly, "mushroomed" to \$12,120. Father Busald's 14-year ministry at St. Anthony's ended in 1934 with his transfer to St. Philip Neri.

Father Michael Gorman who had been Director of Gibault Home for Boys succeeded him. Difficult times awaited this capable priest. The Great Depression was at its height and the aging school building was declared a fire hazard. By archdiocesan policy no new buildings could be started without cash in advance.

By the time a sizeable sum was raised World War II was in progress and inflation had affected the building fund severely, reducing its effectiveness. But the postwar boom caused the archdiocesan policy to be relaxed and permission to build was given in 1948. Though Father





Father John Ryan

Gorman lived to see the building's completion an untimely death claimed him in 1950.

Ironically, by that time the school enrollment had been sliced in half by the forming of three neighboring parishes.

St. Anthony School, which was the first to be built west of the river in Marion County, was staffed from its beginning by the Sisters of Providence of St. Mary-of-the-Woods.

With the general decline in enrollment in Catholic schools a consolidated school known as All Saints was formed on St. Anthony premises to care for its own students as well as those from Holy Trinity, Assumption and St. Joseph.

Today three Providence sisters still staff the consolidated school along with one Franciscan sister and six lay teachers. A Board of Education and a Parent Teacher Organization actively aid the school.

The Religious Education program offers weekly classes for children in public grade schools and twice weekly classes for high school students.

Adults are offered inquiry classes, Scripture sharing study groups and a reflection group. Participation in the religious education programs is good.

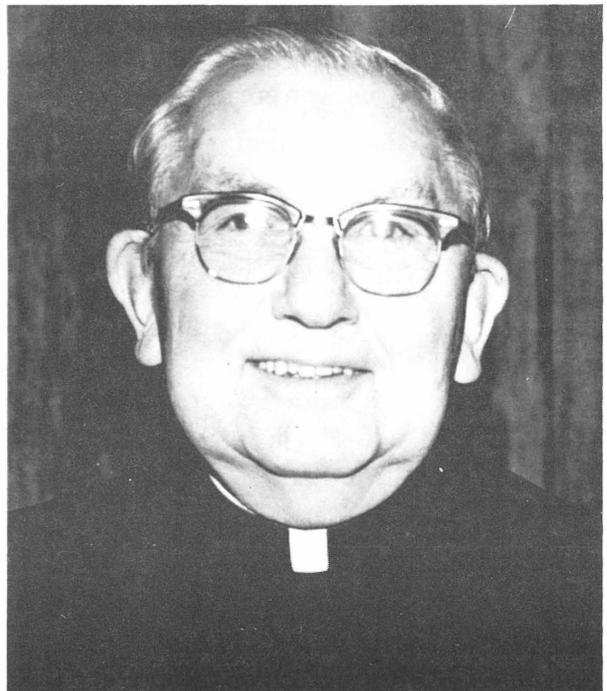
Busy pastor Father John Ryan, who is also administrator of Assumption parish, chaplain for Central State Hospital, Archdiocesan consultor and Dean of the West Indianapolis Deanery, is



Father Fred Easton

aided in pastoral ministry by Benedictine Sister Lucia Betz and Franciscan Sister Marie Bernard Witte.

Father Fred Easton, officialis of the Metropolitan Tribunal, and Monsignor Francis Reine, former president of Marian College and retired pator of St. Christopher parish, are both in residence at the St. Anthony rectory.



Msgr. Francis Reine

Sacred Heart

Clinton

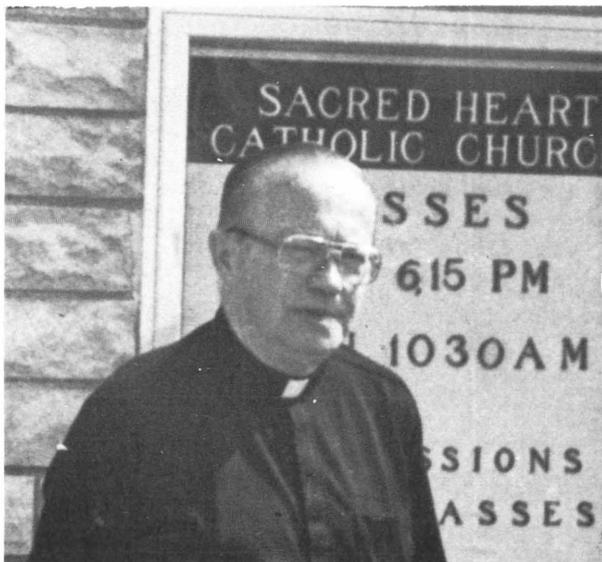
Fr. James Shanahan, *pastor*

Father James Shanahan, pastor of Sacred Heart Parish at Clinton, says, "All the people here are hard workers and are concerned about the church. From their concern comes their dedication and this is what keeps us running."

Parishioner Robert Roskovensky agrees. "Everyone here wants to join in and do his fair share. We may sometimes fight tooth and nail and speak our own minds, but when push comes to shove, we all pull together to get the job done."

The parish's Men's Club is responsible for much of the physical labor provided at the parish. Activities such as bingo and spaghetti dinners held for Little Italy, the big festival in Clinton each Labor Day weekend, keep the parish going financially.

The parish has many older people with fixed incomes, according to Father Shanahan. They may have to watch their pennies, he says, but "these retired people are one of our richest resources and help us out a great deal."



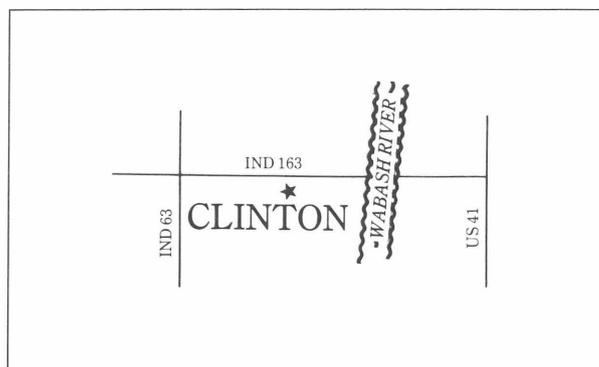
Father James Shanahan



"It's difficult to put money aside because we're always trying to keep things up here," said Roskovensky. "We're going to need a new boiler and a roof for the school in the very near future."

Sacred Heart retains a big city flavor though it is located in a smaller town. The organ that used to be in Little Flower Church in Indianapolis replaced the parish's original pipe organ. "We never thought much about how we'd end up getting it here," Father Shanahan says. "It ended up costing more transporting it here than it did to buy it!"

Catholics were in the area as early as 1883 when Clinton was a mission of Montezuma and cared for by Father Timothy O'Donoghue. In 1889 Father Joseph Bauer was commissioned to organize a parish here. Services were first offered in private homes until a residence was converted to a church



in 1892. The parish grew rapidly and it became necessary to build a new church. Known as St. Patrick's, it was erected in the spring of 1894.

By 1908 the parish was still growing and Father William Maher initiated a move for a still larger church. Modeled after the Cathedral of Thurles in Ireland, it was renamed Sacred Heart because of the immigrants from many countries which made up the parish. It was dedicated on June 13, 1909.

On Nov. 17 of that year an explosion of dynamite destroyed the front of the church. Although nothing was proven, some believed the explosion was a result of a controversy between ethnic groups over which one should have charge of the church.

Father Shanahan has been at Sacred Heart since 1972. His immediate predecessor was Father Jerome Bennett who became pastor in 1952.

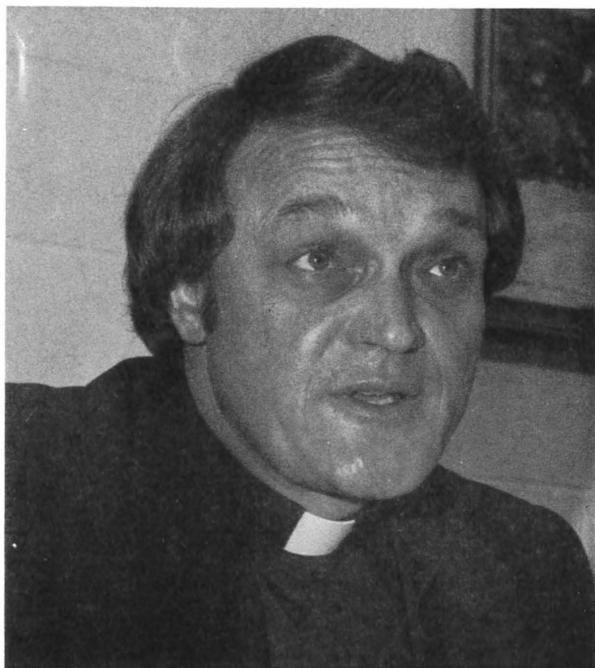
1892

SS. Peter and Paul Cathedral

Indianapolis — Msgr. Gerald Gettelfinger, *pastor*

Behind the marbled altars and splendid liturgies of the Cathedral of the Archdiocese breathes the tiny but living parish community of SS. Peter and Paul.

No longer the bustling, family-centered church on stylish North Meridian, the 92-year-old parish closed its school in the mid-60's and has dwindled from a peak of 5,000 members to about 325 active parishioners—mostly the elderly who live in nearby apartment houses.

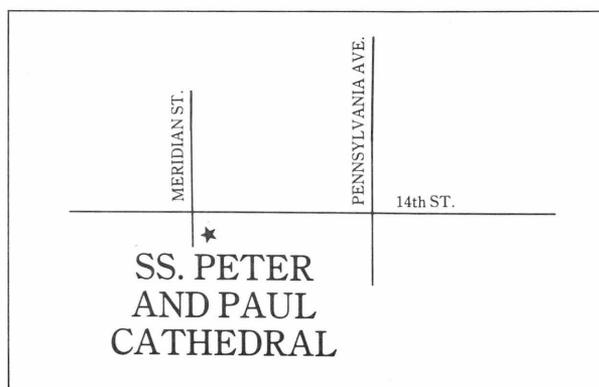


Msgr. Gerald Gettelfinger

But, although most families have long since moved north—birthing a half-dozen other parishes—there is still strength at SS. Peter and Paul. It shows in the sharp interest of members who eagerly track a new face in church and in the active concern for a member who is ill. Visible, too, in a faith which brings 20 or so worshippers to Blessed Sacrament chapel each morning—weather notwithstanding.

The 8 a.m. daily Mass is celebrated by Msgr. Gerald Gettelfinger, pastor, or one of two resident priests—Fathers Stephen Jarrell or William Turner. If you remained for a moment of quiet prayer, you might pray but there wouldn't be much quiet in the midst of lots of "good mornings," "how are you?" and "where shall we eat this morning?" They are a community—but small.

A Legion of Mary was once large and active. Today only four members live in the parish. A





Archbishop O'Meara leads a celebration at the Cathedral with assistance from Msgr. Gettelfinger and Father Jarrell.

cadre of 8-10 parishioners bring communion to shut-ins. And there is an interparish St. Peter Claver organization.

The parish began in 1892 and what is today the Blessed Sacrament chapel served as the parish church until 1906 when the cathedral itself was complete. Until 1898 when the Diocese of Vincennes became the Diocese of Indianapolis, the cathedral was St. Francis Xavier Cathedral at Vincennes. With the Apostolic Brief which changed the name of the diocese came the decision to build a cathedral and the choice to replace the chapel at 14th and Meridian with a much larger edifice.

Construction did not actually begin until 1905, however, and even as late as 1927 St. John's Church downtown served as the site for numerous episcopal functions.

There was a time too when St. Agnes and Cathedral High School across the street had about 1,200 students and many of their students used to come to church. St. Agnes Academy now serves as a retirement home and Cathedral High School is, of course, The Catholic Center.

But parishioners who remain are proud of their Sunday liturgies, arranged by Father Jarrell and liturgical musician Charlie Gardner. They hope revitalization of Meridian Street will bring new people to the church.

This, too, is Msgr. Gettelfinger's hope. But he sees the parish strength in its people. "Without question, the nucleus of the faithful shows a spirit which is very much alive."

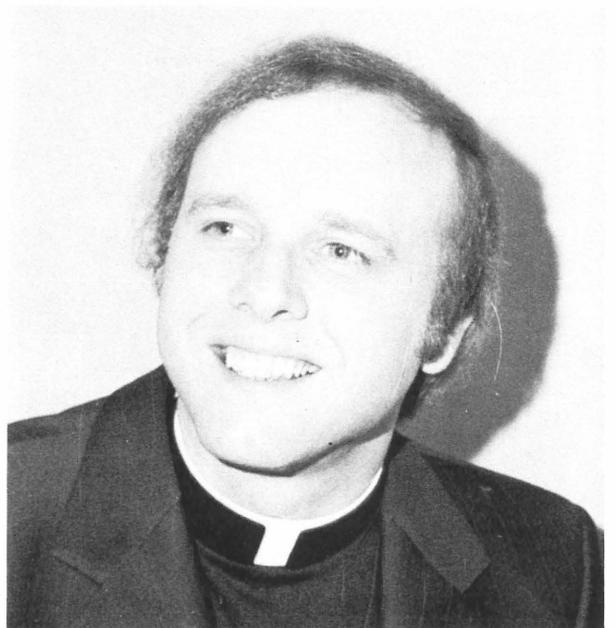
He cited the work of Providence Sister Rita Clare Gerardot, pastoral associate, "who can get around the parish on a day-to-day basis when I can't." Another "strength" is Catherine Bradley, parish secretary for eight years. "It's unbelievable what Catherine does for people over the telephone," says Sister Rita Clare. "People who've never even met her think she's wonderful because of the time she gives people and the way she responds to their needs. She has a great ministry."

Agrees the pastor, "if anyone has a pulse on the parish, it's Catherine. Without Rita and Catherine, we couldn't function."

Sister Rita sees another strength in the "excellent liturgies and very fine homilies" both daily and on Sunday. "The people who come here and experience this want to come back."

Msgr. Gettelfinger believes that establishment of the Catholic Center and modernization of the cathedral "will make a lot of difference in bringing people here." He was pleased by the visit of 500 or so people on the Christmas Candlelight tour—"one way we can touch people."

However, the pastor—also archdiocesan chancellor—admits the parish no longer supports



Father Stephen Jarrell



Construction of the present facade of the Cathedral took place in 1936.

itself and its bequests are dying out. Needed renovation is being financed through the Archbishop's Annual Appeal.

"They say the old north side area is ripe for the

reaping if we can get them," according to Msgr. Gettelfinger. "A lot of young people of the 60's have gone back to church. The concern of mine is—how can we get at them."

1894 Assumption

Indianapolis

Fr. John Ryan, *administrator*

"Good taste is shown in the construction of the building. It is a frame, and built according to the Gothic style of architecture. The exterior view is beautiful, and very pleasing to the eye."

So reported "The Catholic Record" (what was then the Catholic newspaper for the Diocese of Vincennes) of August 16, 1894, of the newly constructed Assumption Church of Indianapolis. And though the neighborhood is no longer the suburban one it was then, the exterior view of the church is still very pleasing to the eye.

According to the parish's history, Father Joseph F. Weber addressed Bishop Francis Silas Chatard in the fall of 1893 reminding him that the bishop had given pastorates to all the assistants at St. John's parish except himself. "Have you forgotten me?" was Father Weber's question to the aging bishop.

As early as 1888 Father Francis T. Gavisk developed the St. Joseph Society to raise funds for a church in the West Indianapolis area. Bishop Chatard noted that a Franciscan mission at Valley



Mills (10 miles southwest) was not enough to care for the Catholics in the southwest part of the county. So Father Weber was appointed pastor of the new parish which was to encompass all of southwestern Marion county. He managed its growth and development until his death in 1935.

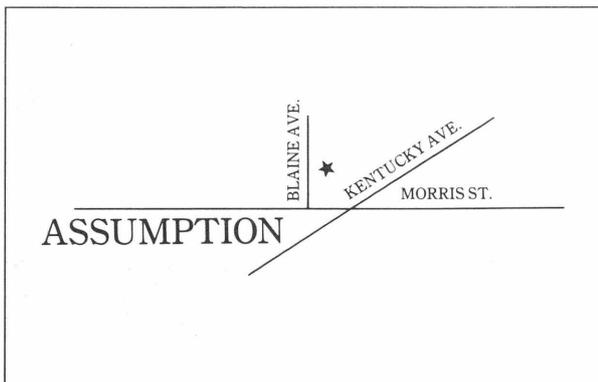
Today Assumption serves about 300 Catholics. Its peak population occurred about 1955 when 1,100 parishioners were counted. The area which began its neighborhood growth with the Union Stock Yards has seen some major industry take over—Chrysler and Lilly both have large plants within the parish boundaries.

According to Providence Sister Monica Withem, who now administrates the parish in the name of Father John Ryan, pastor of neighboring St. Anthony's, it was the construction of Interstate 70 which "took a lot of people" out of the area.

"There must have been hundreds of families uprooted by the freeway," she said.

"But many of them still come back to attend services," she added. "Today the parish is very close knit. Many who moved out still send donations or come back for baptisms and weddings. Assumption is still theirs."

Mary Allard said the parish "may be small, but it's friendly. Everyone knows everyone else."





Providence Sisters Monica Withem (lower left) and Mary Frederick Fields (upper right) administrate Assumption Parish with the help of dedicated people like Mary Allard (left) and Marie Padgett (center).

Marie Padgett, who was born and raised in the parish and has lived here 68 years, points to the parish Altar Society for “holding things together.”

Assumption has no parish council and it is the Altar Society which performs many of the functions which a council might otherwise do.

“Not having a priest in residence has meant the people have to go ahead and do things for themselves,” she said.

Providence Sister Mary Frederick Fields assists Sister Monica. “The people just gave us a royal welcome,” she explained. “They’ve made me feel very welcome. It meant a lot.”

Marie Padgett said the people “were very glad to have the sisters here.” Except for Sunday liturgy, “we don’t notice a difference without a priest,” she stated.

Mary Allard thinks the lay people work harder as a result. And Marie Padgett claimed that priests who served the parish in recent memory had jobs outside the parish so “there wasn’t a daily Mass anyway. Since the sisters have been here we have communion offered twice a day!”

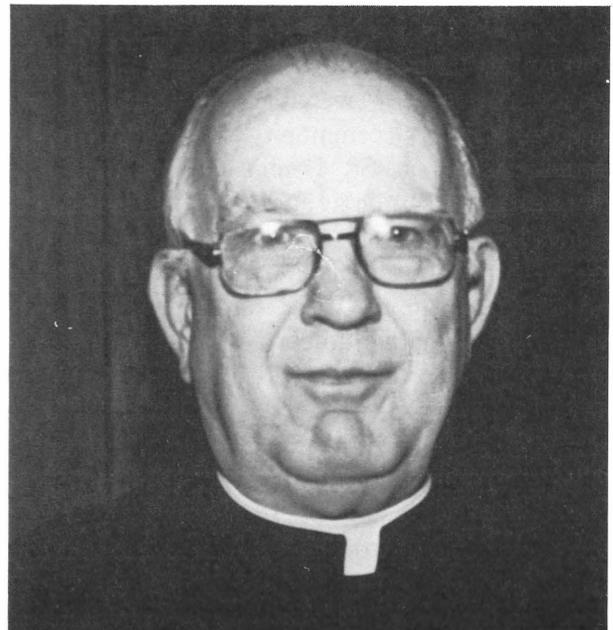
Mary serves as the parish’s religious education coordinator. Part of her duties include membership on the board of education for All Saints School, a consolidated school serving Assumption, St. Anthony, St. Joseph and Holy Trinity parishes. “I’ve worked hard for the school in the 10 years I’ve been here,” she said. “I’ve seen Assumption increase its enrollment there to 29.”

The sense of security many in the parish feel having the sisters reside at the parish rectory is important. “Someone said recently to tell the archbishop not to send us a priest,” Marie recalled. “We wouldn’t want to lose our sisters.”

With the shortage of priest personnel, the parishioners know there is not likely to be a resident priest. As it is Sisters Monica and Mary Frederick visit the parishioners and provide the leadership on a daily basis that a weekend priest cannot. Sunday liturgy is offered by Msgr. Charles Koster who serves on the staff of the Archdiocesan Metropolitan Tribunal and who resides at St. Patrick’s Parish.

Marie claimed that in the past parishioners didn’t bother to get too heavily involved in the parish because they knew things would get done with the priest taking care of them. Now she feels Assumption members have more of a stake in their parish.

“The main thing,” Marie said, “is having someone coordinate the activities and needs. Most



Msgr. Charles Koster

lay people anywhere need guidance. We need a leader. That's Sister Monica."

The big social event at Assumption is a parish Fish Fry, an annual fundraising event which draws scores of former parishioners. The former school building is now rented to Community Action Against Poverty (CAAP) program as a day nursery.

Sister Monica and Sister Mary Frederick

believe the lay people of the parish provide the inspiration they need to work for the parish. "There are so many who are supportive and interested," Sister Monica claimed.

Marie Padgett recalls as a child thinking Father Weber would be canonized a saint before he died. "He was every place," she said. The same might be said for the Providence sisters who have succeeded him.

St. Dennis

Jennings County

Msgr. Joseph Brokhage, *administrator*

Nell Ann Pfeifer of St. Dennis Parish in Jennings County said, "When we say it's our church, that's exactly what we mean. We mow the grass and keep up the church—and dig the graves." It's a spirit of cooperation which characterizes the 100 member parish.

A renovation conducted by parishioners in the fall of 1983 saw new windows and a new roof placed on the church. "Families that aren't overly wealthy," according to Msgr. Joseph Brokhage, the parish's administrator, raised the \$16,000 needed to do it. Parish council member Michael L. Hensley said, "We made it clear that we wouldn't keep the church open if we didn't raise the money, because we really weren't planning on going outside the church community to ask for money."

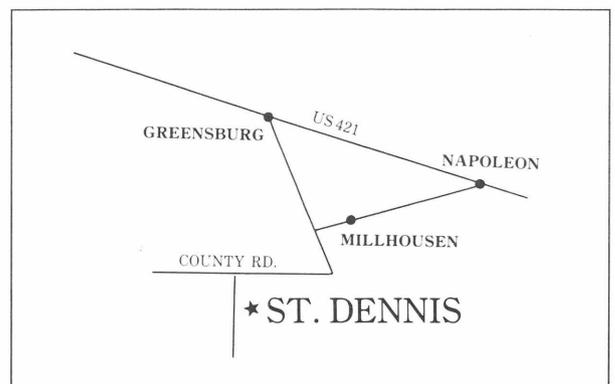
Parishioners at St. Dennis traditionally take care of the church's interior as well as the collection and maintenance on the building. People dug clay and made bricks on the property to build the church. Wood for beams and pews was cut from native timber and foundation rocks and sand for mortar were taken from local creeks.

But parishioners also help others—victims of fires or illnesses, for example. Parishioners "had to build a community where there wasn't one," according to Hensley. St. Dennis is located in a place where no settlement exists. Oral tradition states that St. Dennis' beginnings came about because two priests at Immaculate Conception Church in Millhusen couldn't get along. They



were brothers and the one—Father M.A. Gillig—began St. Dennis in the northeastern part of Jennings County. This was 1894.

Land for the church was donated by Dennis





Woods. An old sawmill house was moved by a team of horses from the property of John Woods and placed where the present cemetery is located. In the 1920's the parish became a mission of St. Anne Parish in Jennings County. Since 1971 it has been attached to the parish at Millhousesen.

Msgr. Raymond Bosler offers Mass weekly for



An undated photo of the parish church and former rectory.

In the parish family at St. Dennis are Msgr. Brokhage, Bernard Diekhoff, Mike Hensley, Nell Ann Pfeifer, Sarah Schwering, pastoral associate Rita Knueven and Lenora Diekhoff.

the parish which has in the past known an erratic schedule on Sundays. Lenora Diekhoff has lived in the parish more than 75 years and remembers when Mass was offered only once a month during the winter. More recently they would be offered on a staggered schedule at 8 a.m. one Sunday and 10 a.m. the next.

1895 Holy Cross

Indianapolis

Fr. Cosmas Raimondi, *pastor*

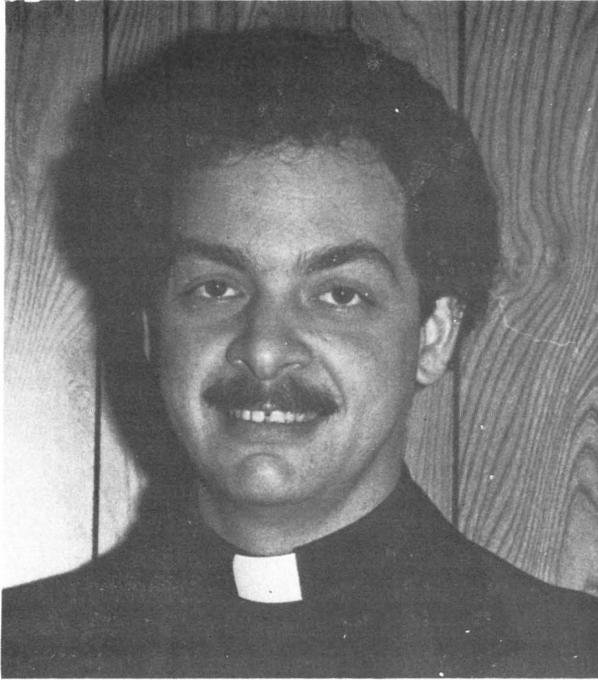
When Father James Byrne came to Holy Cross parish in 1970, the people were considering closing the school. In 1975 parish numbers were down so much that he considered "borrowing 30 families" from another parish for a five-year commitment. Early Catholic families surrounding the church had moved, dropping parish population from 5,000 to 500. But today such considerations are a thing of the past.

Neighborhood upkeep and improvement has

been made a parish priority to stabilize the total community. The school, more than 60 percent non-Catholic, is also a symbol of constancy. About a third of parishioners come from outside the parish boundaries—former parishioners who keep coming back, or converts—to swell the numbers.

Today Father Cos Raimondi is the pastor. He followed Father Byrne in 1983 and efforts to





Father Cosmas Raimondi

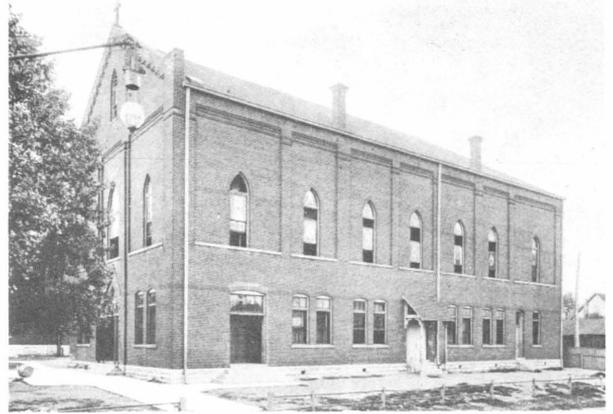
involve the parish in neighborhood revitalization have expanded to include a larger awareness of the Church in social issues.

The parish has put tremendous energies into the Near East Side Community Organization (NESCO). Father Byrne was its president at one point. Families are buying homes in the area again including the formerly fashionable Woodruff Place addition.

The parish provides a food pantry for the poor of the neighborhood. It rents its hall and gymnasium to community groups as a place to meet. Creative use of buildings has also meant renting part of the parish house (the original convent and school) to other residents while the pastor has maintained part of the building as an apartment.

Providence sisters share the former rectory as a present day convent. Father Byrne traded buildings with them during his pastorate. Five of them staff the K-8 school. Two major fund raising efforts annually—a chili supper and a spring festival—assist the school's financial support. The school is actually a consolidated one resulting in combining the parish schools at Holy Cross, Cathedral and St. Mary's but only a handful of students come from the other parishes today.

The parish is 89 years old. It was the 11th parish to be organized in the city of Indianapolis. Im-

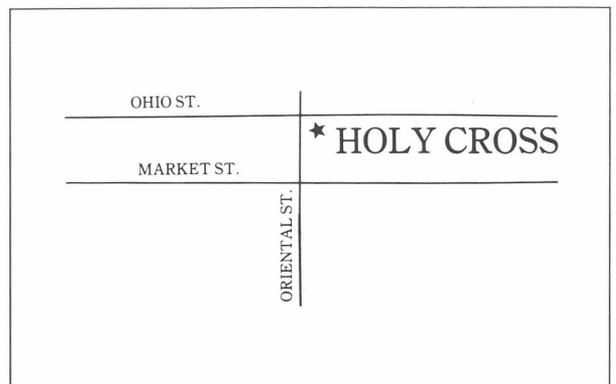


The first Holy Cross church

migrant Irish Catholic families had settled in St. Patrick and St. Joseph parishes in the near eastern section of the city but by 1895 the number east of present day College Avenue and north of the Big Four railroad tracks had grown to such numbers to warrant the establishment of another parish.

Bishop Chatard appointed Father William Quigley to found a new parish. He named it in honor of the original Holy Cross Church, the building which pre-dated St. John's Parish from 1840 to 1850. But Father Quigley died in April of 1896 and the bishop appointed Father Dennis McCabe the second pastor. A school and convent were organized in the same building as the church. Father McCabe, unfortunately, died of pneumonia in 1903. Within the first 10 years of its beginnings, Holy Cross was about to know its third pastor, Father James J. Wade.

The present church was dedicated in July, 1922. Former Archbishop George Biskup was pastor of the parish from 1968-1969 prior to Father Byrne while serving as co-adjutor to Archbishop Schulte. He was preceded by Father Dennis Spaulding who retired in 1967.



1896

Mount Saint Francis

Mount St. Francis — Fr. Juniper Cummings, *OFM Conv.*, pastor

On April 27, 1885, the renowned American stage actress Mary Anderson and her brother Joseph, both of them members of the Third Order of St. Francis, deeded 450 acres of land in southern Indiana to the Conventual Franciscan Fathers. Since the land was far from the chief centers of the order's activity at that time, no immediate use was seen for it. In 1896, however, construction began on a friary. This was the beginning of what is today Mount St. Francis Retreat Center near Floyds Knobs.

This original building included 10 rooms for members of the community as well as a recreation room, chapel and parlor. It still stands but is now only part of a much larger structure. In 1910 Father Leo Greulich began a minor seminary at Mount St. Francis for the early training of boys who later wished to enter the order and study for the priesthood. The building was altered to meet



these needs and with a staff of four the first student body—23 young men—entered that fall.

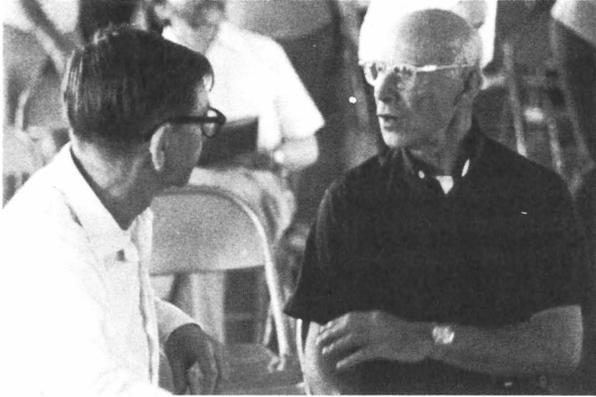
The seminary grew over the years and included two years of college being added to the high school program. Graduating students went to houses of study at Rensselaer, New York, or Syracuse, New York, to complete their studies for the priesthood.



Father Juniper hands Father Charles McCarthy a Spanish Bible in a commissioning ceremony prior to the latter's assignment to Honduras in 1983.

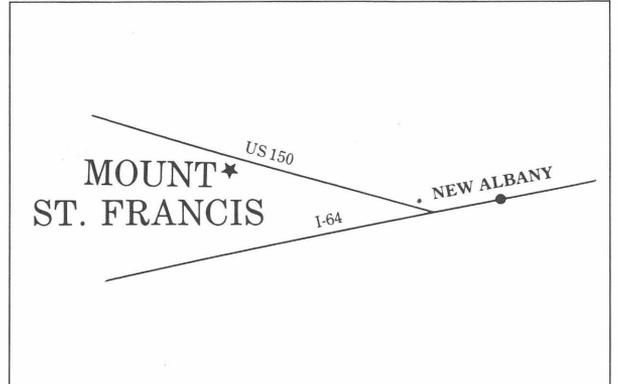


Father Juniper Cummings, O.F.M. Conv.



Franciscans return home to the Mount and catch up on old news.

The minor seminary closed in 1975 and the province approved renovation of the buildings a year later and the establishment of a retreat house. The retreat movement at Mount St. Francis had begun many years previous with the organization of retreats for men during the summer months and days of recollection for men and women. There are 53 private rooms and other facilities and the center provides space for group meetings for various religious groups.



In 1949 Mount St. Francis was selected by the friars of Our Lady of Consolation Province of the Franciscans as headquarters for their officials. Prior to this time the provincial headquarters were at St. Anthony's Church in Louisville, Ky.

At the present time the province has Franciscans working in most of the midwestern states, the southwest and Zambia.

Today 12 Franciscan priests and brothers are in residence. The Sisters of St. Anne of Bangalore, India, have five members in residence who serve in the kitchen and laundry. Father Juniper Cummings is the provincial.



Students and faculty in 1912. At the center are Fathers Paul Vollrath, Peter Scharoun, Frederic Schilhaub and Justin Butler.

St. Joseph

Corydon

Fr. Ernest Strahl, *pastor*

St. Joseph parish, Corydon, is one place where “the people had to fight for their faith,” says Father Ernest Strahl, pastor. “As a result, their faith is their life” as the parish works toward two goals: keeping its school open and erecting a church building.

Corydon is only three percent Catholic, Father Strahl notes, with most of St. Joseph’s 900 parishioners coming from outside the city itself. Father Strahl, who has been in Corydon since 1961, notes that prejudice against Catholics is less common in the area today.

“When I came here I was scared to death,” he says. However, “the thing that I am particularly proud of is that we are able to work well within a Protestant community.”

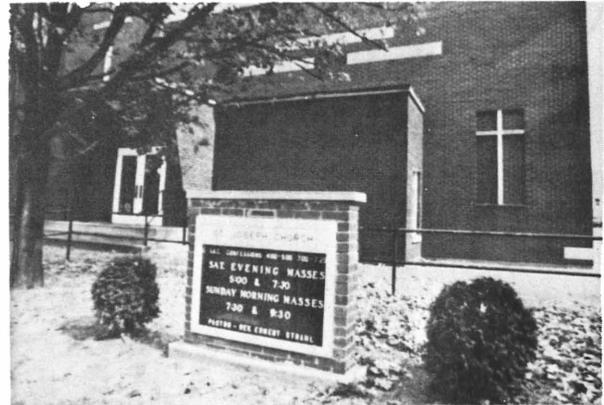
Therefore, Father Strahl says, “we have a good many converts. I can’t take the credit for that. The people are responsible.” As many as 15 each year take instruction in the faith, in classes which last from September through Holy Week.

The parish moved into its present quarters when a school was built in 1952 to serve St. Joseph’s, Most Precious Blood at New Middletown and St. Peter near Buena Vista. Mass is celebrated in the basement of the school, while the old church building has become the school cafeteria.

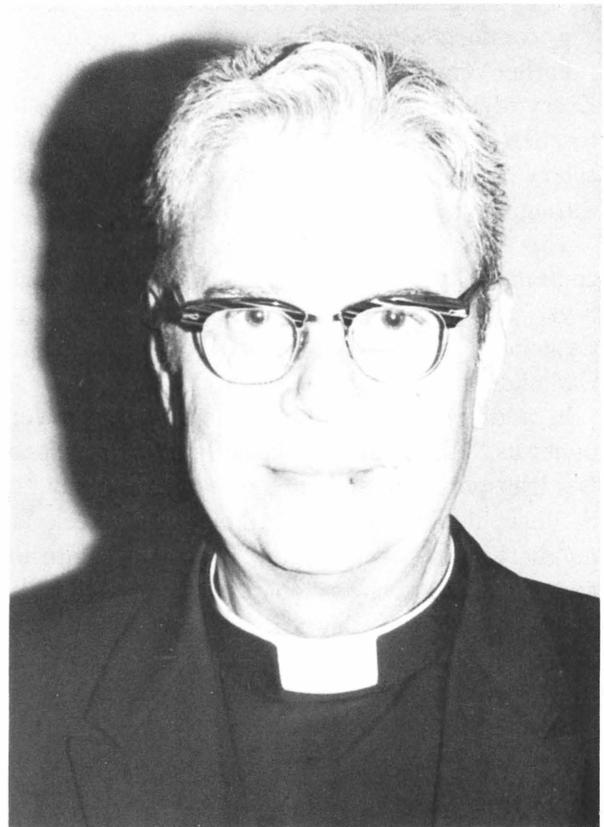
Despite economic hardship in the area, parishioners are determined to build a new church without going into debt. Father Strahl established a building fund several years ago with a goal of \$400,000, and contributions now total nearly \$300,000.

The school is “the heart of the parish,” according to Father Strahl, “but the hardest thing to finance.”

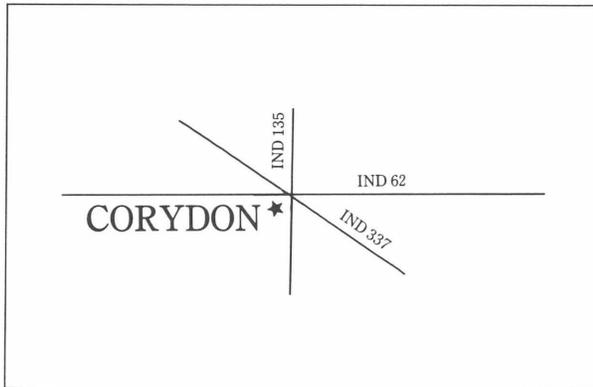
Benedictine Sister Mary Benedict Livers, principal and teacher, appreciates “a lovely group of dedicated teachers and cooperative parents—and I wouldn’t want to leave out our loyal



The present St. Joe's Church is part of its school building. The old church is below.



Father Ernest Strahl



students.” She notes that parishioners “wanted a school so badly that when they finally got one, they held on to it tenaciously.”

With enrollment ranging from 150 to 165, and six classrooms for eight grades, the school is filled to capacity. Sister Livers points out that “we already have a waiting list for our Catholic people,” so non-Catholics are not accepted. She looks forward to construction of the church, which will open up more space in the school building.

Sister Livers serves on the board of education with two representatives from each parish. “It’s a very comfortable, workable situation,” she says.

Father Strahl believes “the school is our future. Every desk we have is full and we have marvelous teachers. We have kids who work and the public school officials tell us they can recognize them all through high school.”

The school “has done more for the Catholic community than anything else,” Sister Livers says. Three of its five lay teachers are not Catholic. “They project a beautiful picture of the Catholic community in their own churches.”

In addition, “the public school sector never omits us.” The Corydon school system provides bus transportation and sends its band director to St. Joseph’s School for eight hours each week, at no charge. St. Joseph’s pupils can participate in athletics at the public school. Participants from St. Joseph’s have won athletic awards from the public school.

Father Strahl has helped keep costs low in the

school by making most of the furniture, other than desks, in his own wood shop. The major source of financial support for the school is a picnic sponsored by the three parishes each year. It is held at the Harrison County fairgrounds to accommodate crowds from the New Albany-Louisville area. Most proceeds support the school, while the parishes each receive part of the funds.

“It’s so well-organized that there is comparatively little work,” Father Strahl says. Parishioners “do the work willingly and happily.”

He adds, “The picnic is a life and death thing for us.” The picnic and the school lead to unity among the three parishes. “That is the important part of Christianity—to be giving all the time.”

As for administrative duties, Father Strahl admits, “I’m a czar.” But parishioners take part in a number of activities. After Mass each Wednesday, a Scripture study group meets. About 15 parishioners are members of the Blue Army, and they also meet on Wednesdays to attend Mass and pray the rosary.

The Altar Society is involved in several areas—“everything in the parish is done through their help,” Father Strahl observes. Through Church Women United, many women in the parish also work with those of other faiths.

While there is no parish organization for men, many are active in the Knights of Columbus at nearby Lanesville, Joseph Fey points out.

The parish CYO plans social activities “about every two months,” according to Father Strahl.

St. Joseph’s is working toward its future and construction of a church and Father Strahl now sees “a good relationship and cooperation” within the community.”

Threats of arrest for gambling at the parish picnic were once common, and Father Strahl remembers that one year the county sheriff and prosecutor left town during the picnic to avoid being pressured to make the arrests.

But the current county prosecutor patronizes the picnic. “I saw him carrying a turkey,” Father Strahl says, “and the only way he got that was by gambling.”

1897

A group of Poor Clares is received into the diocese and cloistered at Evansville.

1898

The Diocese of Vincennes becomes the Diocese of Indianapolis. St. John's Church serves as the Pro-Cathedral while construction of the Cathedral of SS. Peter and Paul begins . . . The United States declares war on Spain beginning the Spanish-American War.

1899

Aspirin is invented . . . The first peace conference of 26 nations meets at the suggestion of Czar Nicholas II of Russia to extend the Geneva Convention to naval warfare, explosive bullets, and prison gas, and to authorize the establishment of a permanent Court of Arbitration.

1903

Britain regulates the top speed for motor cars at 20 mph . . . The Wright Brothers make a successful flight in an airplane.

Holy Angels

Indianapolis

Fr. Clarence Waldon, *pastor*



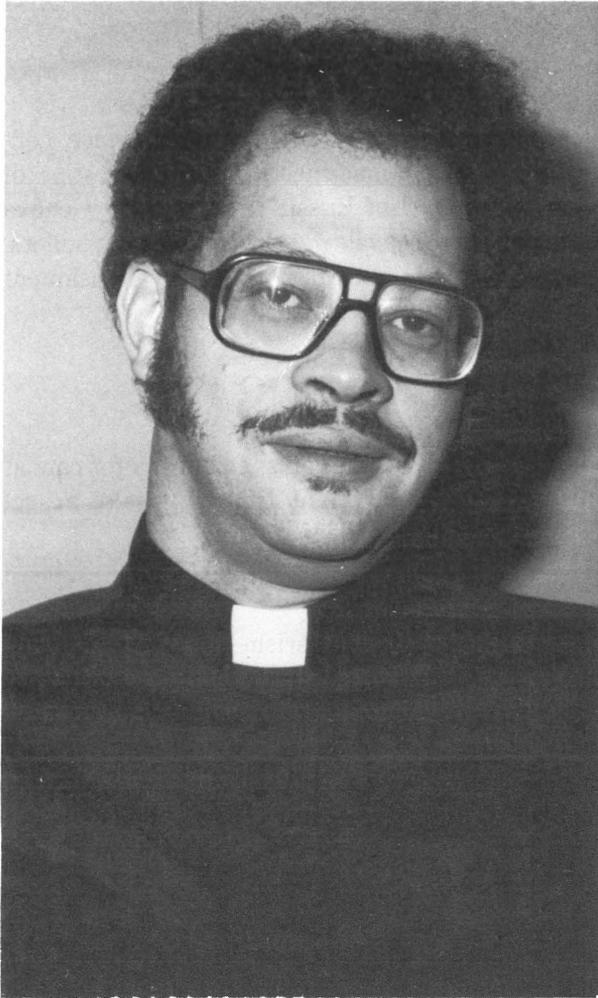
The strength of a parish—inner city, small, black, and poor—lies in the warmth of its people who strive to develop a strong family spirit, a unity made possible by its size and its ability to provide an intimate liturgical experience on Sunday. These are some of the things which identify Holy Angels Parish in Indianapolis.

“When I came 13 years ago, people didn’t know each other here. Now visitors who come tell us how much they enjoy the warmth and closeness of the people.” Those words of Father Clarence Waldon proclaim the growth which has taken place.

Together with Providence Sister Mary Quinn, Carondelet Sister of St. Joseph Kathleen Karbowski, and parishioner Angela Laster, all of whom make up the parish staff, Father Waldon works through weekly morning-long meetings to pull together the multi-faceted efforts of Holy Angels.

Sister Kathleen is the director of religious education at the parish. Having taught in the school previously, she left the parish and later returned in the administrative position. “The cooperation and dedication of the total staff is a real strength,” she says, “for the job is a seven day a week ministry.”

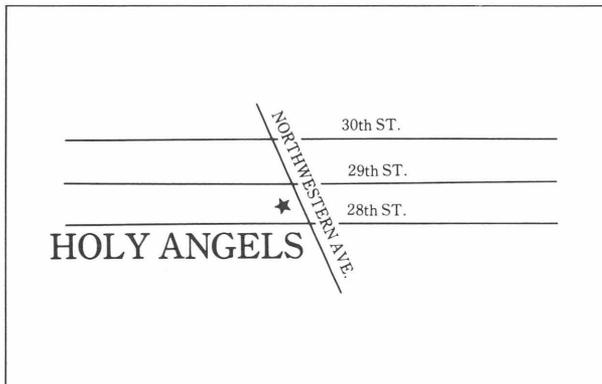
Sister Mary, the pastoral associate, believes the faith of the people at Holy Angels to be a strength as well. “They were very shy,” she recalls, “but there has been a remarkable change over the years. The people are accepting and forgiving and



Father Clarence Waldon

even minister to us. I think their sensitivity to the needs of each other comes from their being among the oppressed. They show concern for the oppression of others.”

Activity at Holy Angels centers around the parish council and its standing committees. “We have problems in programming here,” Father



Learning at Holy Angels School is relaxed and exciting for both teacher and student.

Waldon admits, “because of the time our people don’t have. For example, practically every adult member has a job. A good 85% of our parishioners are women of whom 65% are heads of households. So we don’t have a great number of men in the parish who are available for working around the parish. Many of our people have two jobs. And a high percentage of our people are converts for whom parish activity is new.

Ministry at Holy Angels, according to Sister Mary, takes into account the concept of the extended family.

“This is a very strong characteristic here,” she says, “and our people take their responsibility seriously. We have high unemployment in the area which means that a lot more individuals are being supported within a given family.”

“We have a basic religious education program,” Sister Kathleen stressed, “in which we try to help people understand they are the Church. We strive for a deep commitment to minister to each other.”

Other programs which interest parishioners include Bible study. Sister Kathleen learned to offer the study at various times to accommodate various parishioners’ needs.

“And we do other things to make people feel a part of the oneness here—things like sending birthday and anniversary cards to parishioners. And each Sunday we identify people at Mass for a special blessing—people who are celebrating such events.

One special service in which the parish prides itself is the school. “Our Catholic school is perhaps our biggest service to our surrounding community. In this way we see ourselves ex-

tending beyond members of the parish. Otherwise we can't call ourselves Church," Father Waldon concluded.

It is this sense of extending themselves beyond membership in the parish which gives Holy Angels its most unique characteristic. It becomes Church to the larger community.

In 1903 Father James Carrico was given the task of organizing a parish for residents of what was then northwest Indianapolis. By 1910 when Father James Coulter became pastor, a church and school were evident. Father Coulter pastored the church until Father Henry Trapp came in 1940. He served until 1949 when Father Joseph Grothaus became pastor. Father Grothaus was

succeeded by Father Albert Ajamie in 1964. Father Waldon has been pastor since 1970.

It was during the years of Father Coulter's pastorate that Holy Angels began experiencing its first black Catholics. At first there was opposition to their entry, perhaps due to prevailing social attitudes in the city, but by the time Father Grothaus became pastor the parish was undergoing a complete change from white to black.

Today there seems to be no connection between the parish of the present and the parish of the past. But its unwillingness to roll over and die, as Father Waldon has noted, has given Holy Angels its greatest significance for both present and future.

1906 Holy Trinity

Indianapolis

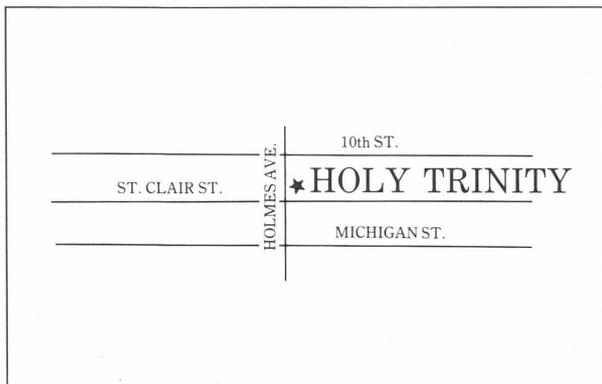
Fr. Larry Crawford, *pastor*

"Holy Trinity Church has done some very innovative things for a church to do in a major metropolitan area."

Those are the words of Father Larry Crawford, pastor of Holy Trinity Parish on the Indianapolis west side. They display the confidence and enthusiasm of a parish rich in ethnic history and proud not only of its past but also its present.

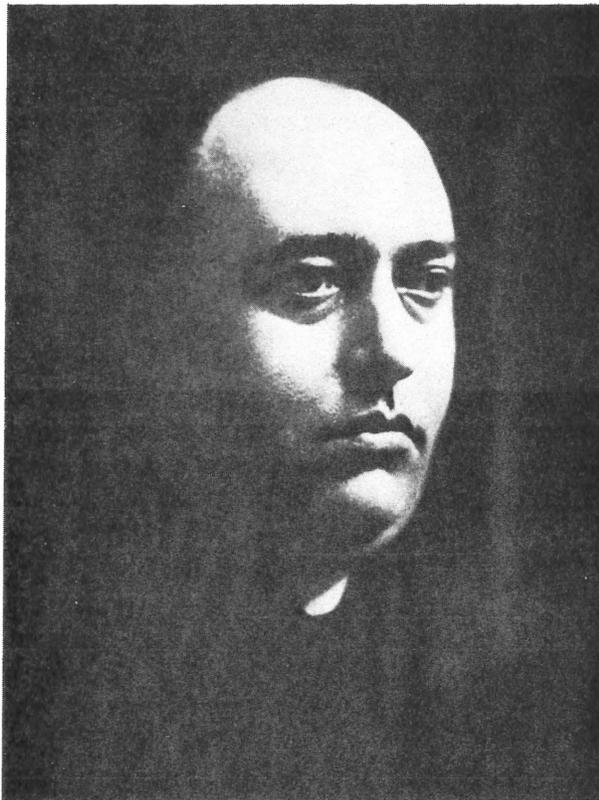
In the spring of 1906 Bishop Chatard welcomed Father Joseph Lavric to Indianapolis. Father Lavric had been invited to pastor a new parish in

the section of the city then known as Haughville and celebrated Mass in a rented dance hall over a bar for a group of Slovene, Polish and Hungarian immigrant families. The priest took up residence among these families and by late summer a church basement had been dug. Holy Trinity National Parish for Slovenes was in the process of creation.





Father Larry Crawford



Father Joseph Lavric

The church was dedicated by Auxiliary Bishop Denis O'Donaghue on April 28, 1907. Though the Slovenes had been attending St. Anthony's and St. Bridget's, they found themselves somewhat uncomfortable in the majority Irish Catholic population. As early as 1899 Slovene priests had begun to visit Haughville from Illinois and Minnesota and in 1905 the people petitioned for a separate parish.

Prior to that time the Slovenes had attempted to support the parishes which they attended despite their difficulties with English. In that year, however, some of them decided to sponsor a dance to raise money for St. Anthony's without the pastor's approval. "He feared the excessive drinking habits of some Slovenes at a church function," according to James J. Divita, the parish's historian and author of "Slaves to No One," a history of the parish. But relations between the pastor and the Slovenes deteriorated when word spread that an Irish girl who attended the dance had become intoxicated.

The Slovene immigrants had come to Indianapolis after 1890 having been actively recruited in their native Austria-Hungary for jobs by the National Malleable Castings Co. and Link-Belt Co. of Indianapolis. The Slovenes were second only to Jewish immigrants in the size of eastern European groups to settle in the Hoosier capital. Haughville became a part of the city in 1897.

Today the parish is considered central city. Most of the neighborhood is made up of poor, black families. Many of the descendants of the Slovenes return to attend Mass, however.

The Holy Trinity Adult Day Care Center is now one of the principal activities of the parish. Housed in the former convent, the center provides a homelike atmosphere for adults 60 years or over who are limited in their ability to get around. It is a place for them to spend the day and provides an alternative to nursing home care.

A kindergarten and day care for children is also part of this parish's present day ministry and occupies the former school building. Holy Trinity is one of four parishes consolidated as part of All Saints School.

In 1910 Conventual Franciscans began operating the parish. Parish membership peaked about 1956 with 2,250 members and school

enrollment reached 646. It was that year that Haughville's major employers, Malleable and Link-Belt, closed.

A reduced demand in parish services resulted. A new purpose was sought. As the older Slovenes died and the younger families moved, the neighborhood changed and attempts to evangelize non-Catholics and the unchurched began.

The last Conventual Franciscan pastor left in 1933 when Bishop Chartrand appointed Father Joseph Somes to be the parish's pastor. In 1938 Father Edward Bockhold followed. Divita refers

to his pastorate as the parish's golden age. In 1948 Holy Trinity acquired its first boundaries and lost its status as a national parish. Father Bockhold retired in 1969 and was succeeded by Father John Kraka but within a year poor health forced Father Kraka to retire and he was succeeded by Father Paul Landwerlen. Father Crawford succeeded Father Landwerlen in 1976.

The times change, the people change, and the needs change. But Holy Trinity is still present in the service toward the people of its community. That presence continues.

1907

SS. Peter and Paul Cathedral is dedicated . . . A peace conference assembles at the Hague which fails to stop the arms race, but which makes progress toward voluntary arbitration of disputes.

1908

Holy Name

Beech Grove

Fr. James Wilmoth, *pastor*

Beech Grove, before its post-war development, was a small town surrounded by acres of open fields. However, like other parts of the Indianapolis metropolitan area, the southside city has become part of the Marion County urban sprawl. But urbanization has not dampened the feeling that many Beech Grove residents feel towards their community.

Strong loyalty continues for Holy Name Parish, the city's Catholic parish, with its more than 3,000 members. People enjoy going to church there, says Father James Wilmoth, the parish's affable pastor. Even visitors who lodge at local motels and are bound for points south on nearby I-65 have commented to the priest about how much they enjoy the parish liturgy, and especially the music.

Music may just be the parish's trademark.

The parish Christmas concert almost invariably



draws an overflow crowd, and four parish choirs with over 130 members provide sacred music at every Sunday Mass. Even the parish CYO basketball players alternate between grasping for rebounds and reaching for high notes in the boys' choir. All this is due to Holy Name's music director Jerry Craney.

But there is more to the parish than its music program. Many credit the school for being a strength. It is growing. It has more than 350 students although at one time it numbered over 900. Principal Judy Livingston says, "There's a Christian atmosphere that permeates Holy Name School. It goes through the people on our board of education, our teachers, our students, our parents—there's a good spirit of working together and a good spirit of cooperation."

Another effort of the parish of which Father Wilmoth is particularly proud is the parish evangelization program. "Our boundaries are such that the parish is not going to grow.



Father James Wilmoth



Father Henry Brown

Everything is built that can be built. Our evangelization is with the people here within the city of Beech Grove," he says.

The parish began its history in 1908 with the appointment of Father Peter J. Killian as its first pastor. It was the same year the New York Central Railroad opened its shops in the newly incorporated town. Today the shops continue to serve the Amtrak facility.

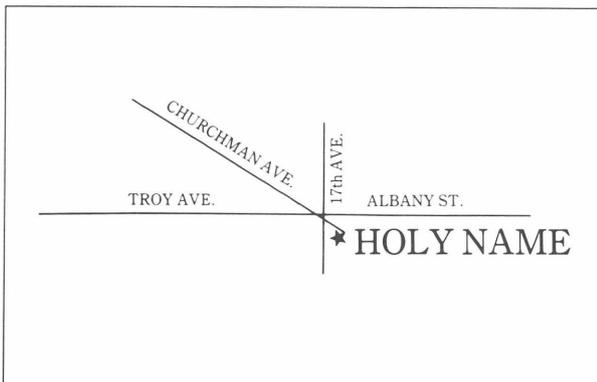
There were 11 families in the parish that year and the town had no electric lights or paved roads.

The original church was a small chapel on the second floor of the pastor's house, the same red brick rectory that still serves as the home for the parish's priests.

The town did not grow as quickly as expected

for employees of the railroad shops continued to commute from Indianapolis rather than move there.

Father Killian (later Msgr. Killian) continued as pastor for 35 years and was succeeded by Father John Patterson in 1943 after the founding pastor died. Father Robert Hartman followed Father Patterson after the latter died in 1951. Father Wilmoth became pastor in 1977 following Father Hartman's retirement.



An unidentified and undated photo of a group of Holy Name parishioners from The Criterion files.

St. Charles

Milan

Fr. John Minta, *administrator*

When members of St. Charles Borromeo Parish in Milan speak of growth, they are probably thinking of more than their crowded church building.

While membership has grown from 15 households to 122 households, they have used the same building throughout their 75 years as a parish. But they have recently encountered a number of changes which mean growth of a different sort.

The latest came in July, 1983. St. Charles and its mission, St. Pius, were grouped with two other Ripley County parishes, St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion.

With that arrangement, Father John Minta, pastor in Osgood, became administrator of St. Charles and St. Pius in addition to St. Magdalen. Father Robert Ullrich was appointed associate pastor of all four parishes. Although there is no longer a pastor in Milan, Father Ullrich's primary duties are at St. Charles and St. Pius. He resides part-time in Milan and part-time in Osgood.

Other changes came about under Father Charles Berkemeier, the parish's last pastor, who left in July.

Shortly after his arrival in 1981, Father Berkemeier appointed a 15-member committee to begin filling the role of a parish council. In

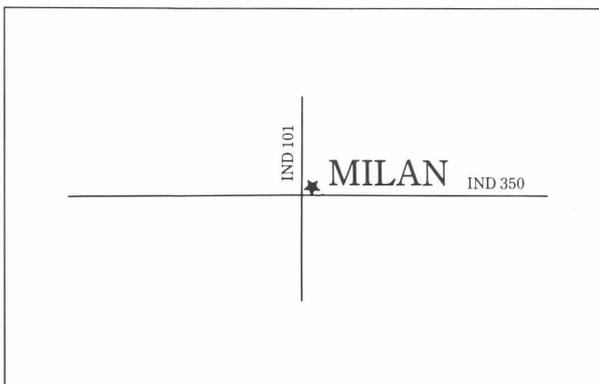


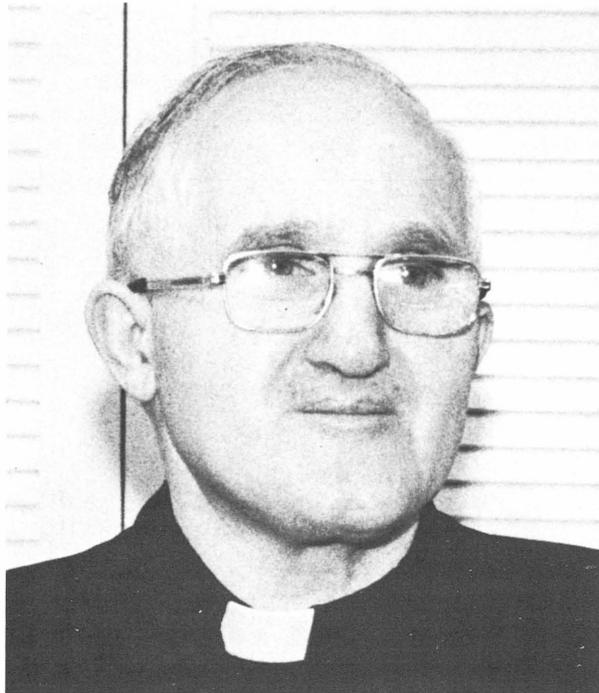
January, 1983, the first parish council was elected. The council advises the parish staff in religious education, administration, liturgy and social activities. In addition to elected members, the parish council includes Father Minta, Father Ullrich, a representative from the board of education and a representative from the ladies' society.

A board of education was also established at St. Charles in January, 1983. It includes Father Ullrich, a coordinator of religious education, and five other members. One of the five represents St. Pius, since the religious education program involves both parishes. The board has reorganized the CCD program and is responsible for promoting religious education for parishioners of all ages.

A parish women's organization was revived in 1981 after being inactive for years. Through fundraising activities, the St. Charles Ladies Society helps purchase items for the church, rectory and hall.

Shortly after the parish was established, the women formed the Blessed Virgin Altar Society. During the late 1940s and 1950s, the group reorganized as the St. Charles Altar Society.





Father Robert Ullrich

At that time, the organization played a major role in the annual parish picnic, and helped purchase gravel for the church parking lot. The women also helped equip the rectory and hall built by Father Bernard Burgert in 1948 and 1949, shortly after he arrived in Milan.

Father Burgert was assigned as the first pastor of St. Charles in 1948, when membership had reached 50 families. He was also given charge of St. Pius, which had previously been served from St. Nicholas Parish near Sunman.

Before his arrival, St. Charles had been served



Members of the newly former board of education at St. Charles in 1983 include Richard Schwipps, Rosalie Calhoun, Ruth Lengerich, Joyce Mathes (in rear) and Ray Baurley.

from Lawrenceburg and Osgood. Beginning in 1906, Father William Kreis of St. Lawrence Church, Lawrenceburg, celebrated Mass in homes in Milan once a month. When the church was built two years later, Father Kreis became its first administrator.

The church included stained glass windows donated by the Sisters of St. Francis of Oldenburg, and three altars donated by a Mrs. Rudolph, also of Oldenburg. Auxiliary Bishop Denis O'Donoghue of Indianapolis dedicated the church in 1908.

St. Charles Borromeo was probably chosen as the parish's patron saint because he was a cardinal and bishop in Milan, Italy.

Father Kreis served the parish from Lawrenceburg until 1916, when Father Gerhard H. Moss began attending St. Charles from Osgood. Other Osgood pastors who served the Milan mission were Fathers James Carrico, Charles P. Busald, J. John Vincius and Augustine Sansone.

With Father Burgert's appointment, St. Charles was separated from the Osgood parish until this year. Father Anthony Conway followed Father Burgert to the pastorate in 1953. Five years later, he was killed in an auto accident and replaced by Father John Kramer. Father William Blackwell was pastor from 1969 to 1981, followed by Father Berkemeier.

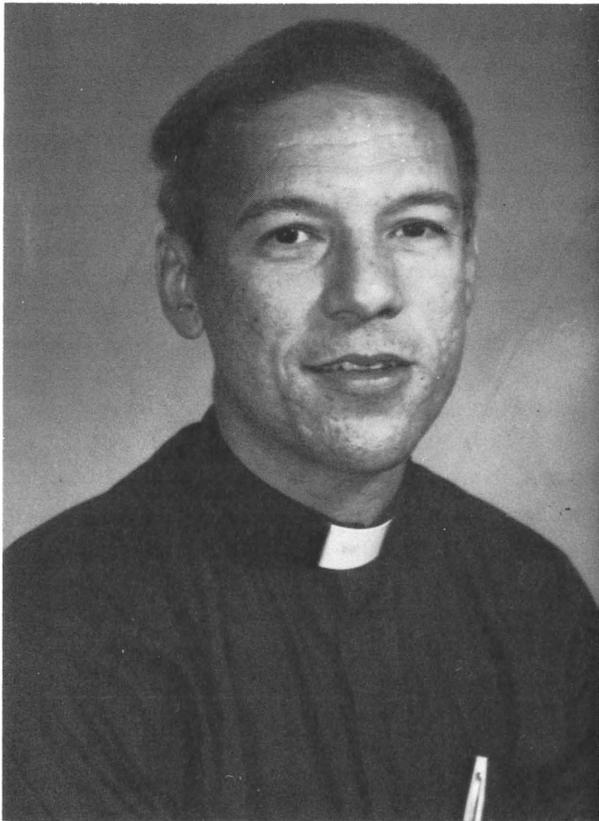
Holy Rosary

Seelyville

Fr. William Turner, *administrator*

"This is a self-contained parish—it runs by itself," stated Ray Casper, a member of Holy Rosary Parish in Seelyville and Eucharistic minister there. "Everybody has a job and works together. I think it's a wonderful church."

"That's how it should be since we don't have a resident priest here," declared Wendell Butwin, a long time member of Holy Rosary. "We try to make it as easy as possible for Father William Turner, administrator of Holy Rosary. When he



Father William Turner

comes in on Saturday, we want everything to be ready to go.”

“We’re really lucky to have Father Turner here,” stated Pat Hoffman, director of Holy Rosary’s youth group. “Everybody likes him. It’s hard to believe he’ll be starting his fourth year here.”

According to Butwin there are approximately 200 people attending Mass each weekend. “There are about 100 families in the parish now, but we’re still growing. More and more people are building eastward.”

And since there is a movement of people eastward, it is not uncommon to see new faces at Mass on Saturday or Sunday.

How do parishioners feel about this?

“We’re very much a welcoming church,” exclaimed Mary Alice Mulvihill, a lector at the parish. “We’re always happy to see someone new.”

In addition, Lucille Kates, president of the ladies club, stated that Holy Rosary is “very much a family.”

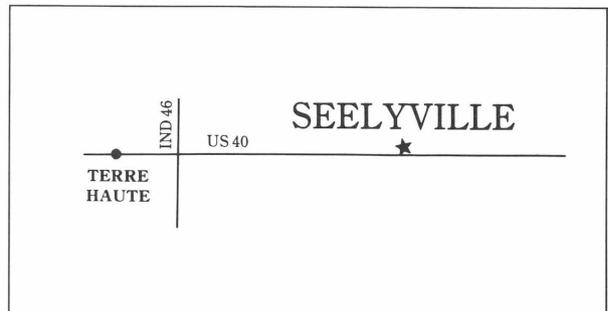
“The people of the parish are very close knit,” explained Mike Westerkamm, parish council president.

Casper echoed similar sentiments and stated that “if anybody is sick in the parish, I go visit them and other parishioners will help them with their work, or with finances if they need it.”

And with 11 pews on each side in the church, “it’s pretty obvious if someone is missing,” stated the parish council president.

“Besides that, a lot of people go to the same Mass each week, so chances are if they’re not at their usual one, they’re not coming at all,” piped in Mrs. Mulvilhill.

In spite of its small size, Holy Rosary does offer various activities to take part in and organizations to join. They include: the ladies club, parish club,





Pausing in the midst of planning for the 1983 celebration of the parish's 75th anniversary are (back row left to right) Ray Casper and Pat Hoffman; (middle row) Mike Westerkamm, Lucille Kates, Mary Helen Fuhrer and Mary Alice Mulvihill; (front row) Hubert Hoffman and Wendell Butwin.

parish council, summer picnic, Christmas party, carry-in dinners and coffee and donuts after Mass.

According to the ladies club president, "getting new drapes for the reconciliation room is the next goal of the club. Some of our past projects included landscaping around the church; purchasing a new church sign; and getting new drapes for the parish hall."

For the children of the parish there are CCD classes available. "We have programs for those four years of age to those who are in high school," stated Mary Helen Fuhrer, DRE. "There are a total of six classes now. Attendance is good and the teachers are excellent."

However, religious education was somewhat different for Holy Rosary in its earlier years. "My earliest recollection goes back to the 1920s," explained Butwin. "Two sisters from St. Mary-of-the-Woods came here in electric cars each Sunday at 1 p.m. The children were separated into two age groups and were taught basic Catholic doctrine in classes lasting until 3 p.m. The older parishioners remember those days and are forever grateful to those dedicated sisters."

Then in 1947, with the arrival of Father Leo Schellenberger as pastor "the Golden Age of Catholic Education" was ushered in at Holy Rosary. "Although we didn't have our own school," stated Butwin, "Father Schellenberger

saw that we got a bus and good drivers to take the children to either St. Benedict and St. Patrick in Terre Haute, or Annunciation in Brazil. High schoolers were taken to the now closed Schulte High School. If a driver was sick, Father Leo would drive the bus. He was truly a dedicated priest, and insisted on the very best education for our parish children."

Providing high school youth with opportunities for social functions, such as hay rides, dances and parties, is only one purpose of the parish youth group. "It also gives the kids a chance to do volunteer service," declared Mrs. Hoffman.

In 1983 the parish celebrated its 75th anniversary. Before 1908, the people of Seelyville, mostly Czech and Lithuanian immigrants, attended churches of two nearby towns. Early that year, Father John A. Walsh, then assistant pastor of Annunciation in Brazil, saw the need for a church in Seelyville because of the large influx of coal miners, many of whom were Catholic.

As a result, the assistant pastor began to make plans. Until something permanent could be built Father Walsh celebrated Mass in the old Nickelodeon on the northeast corner of Main Street and the National Road. But this arrangement came to a sudden halt because after some two or three months the building was destroyed by fire.

Bishop Chartrand then authorized the purchase of three lots on Main Street, and appointed Father Walsh founder of the Seelyville Parish. Ground was broken on Aug. 20, 1908 and on Oct. 7 Father Walsh celebrated Mass for the first time in the partly completed church. As this was her feast day, the church was blessed and dedicated under the title of Our Lady of the Most Holy Rosary.

Father Joseph E. Hamill replaced Father Walsh as pastor in 1912. He was followed by Father Frederic Burget who had this pastorate until April of 1919. Church membership at this time was steadily dropping off due to the decline of surface mining which forced miners to move southward toward the Bicknell area—leaving Seelyville practically a ghost town.

The parish became a mission church and was cared for by priests then in charge of Gibault Home, and later was attended by the parishes of Terre Haute. This continued until the end of 1946 when Father Leo A. Schellenberger was ap-

pointed pastor and at the same time was named chaplain of the Federal Penitentiary at Terre Haute. Father Schellenberger retired in 1973.

From 1973 to 1976, Franciscan Father Kevin Cole was pastor. In addition to parish duties, he taught at Schulte High School. After Father Cole's departure, Father Don Schmidlin was administrator of the parish for a few short months. Then from 1977 to 1978, Holy Rosary was attended by a number of different priests, some of

whom were chaplains at the Federal Penitentiary, and others who had parishes of their own in Indianapolis.

Father William Turner, who is in residence at SS. Peter and Paul Cathedral in Indianapolis and teaches at Chatard High School, has been administrator of Holy Rosary since 1980. Mrs. Mulvihill described him as a "dynamic leader and minister with a driving force who is always kind in his work with his parishioners."

1909 Holy Rosary

Indianapolis

Fr. Michael Bradley, *administrator*

If Holy Rosary could speak, passers-by may have a little trouble understanding it unless they understood Italian. The tall church with high towers is no ordinary church but an Italian one. Located in an old Italian neighborhood on Indianapolis' near southside, the church itself proclaims its heritage. The words "Italian Church" are inscribed on its cornerstone.

Holy Rosary began in 1909 when a young Franciscan priest from Italy, Father Marino Priori, bought a large house on Stevens Street. He made the first floor into a frame chapel and moved the house to the back of the lot to make room for

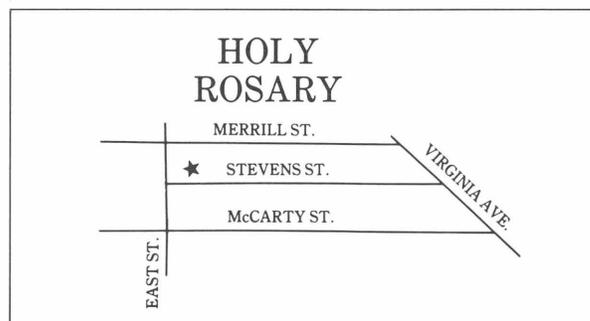
festivals. In 1911, a school was established in a nearby cottage with 65 students.

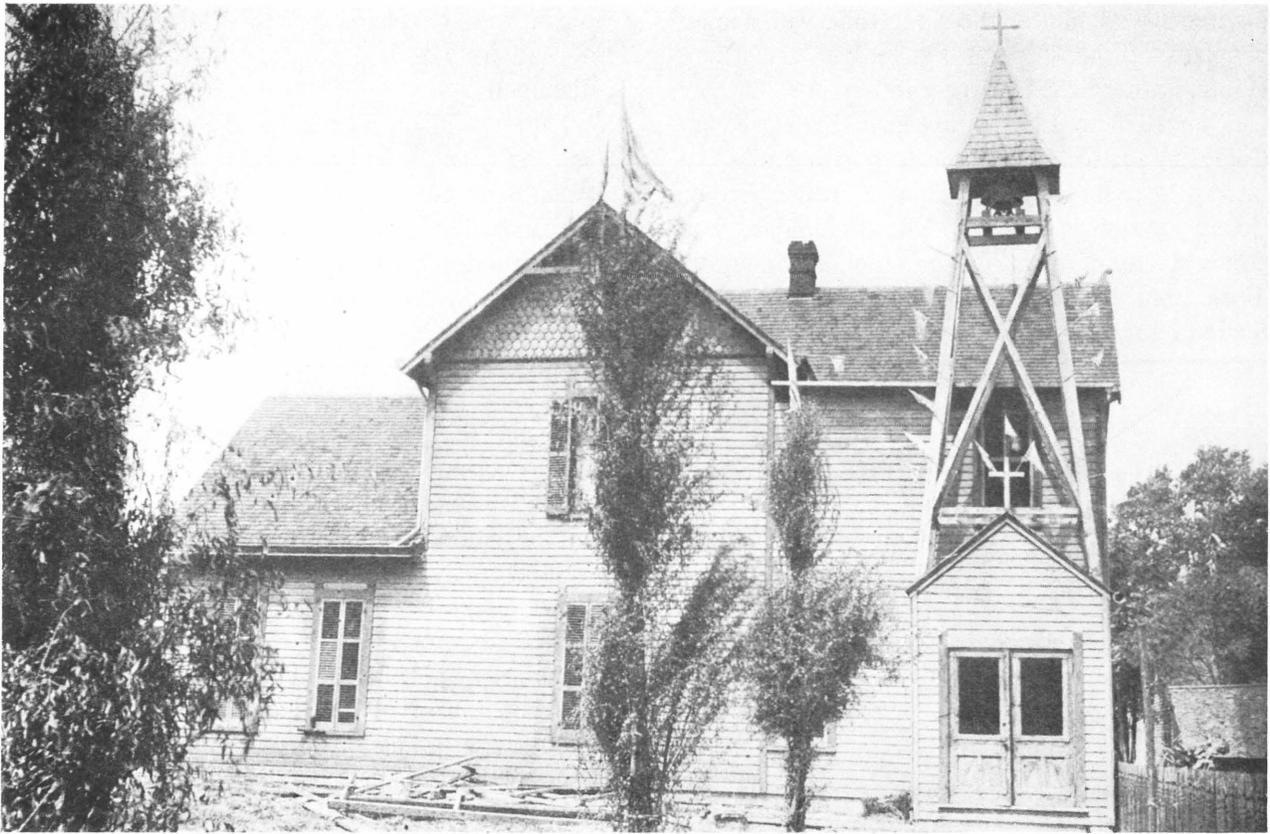
But because of the growing number of Italian immigrants on the city's southside, Father Priori wanted a permanent church for his congregation. Three years later his parishioners took shovels and broke ground for a new church within the boundaries of St. Patrick Parish.

Many Italians in Indianapolis during the early 1900s were produce dealers. To help finance the building of the church, a nickel or dime was contributed from every sale. Families also donated stained glass windows, statues and an altar. Father Priori, too, devised ways to raise money. He broadcast weekly sermons over the radio and published "Eternal Light," a religious literary magazine.

He was also fascinated with a new discovery at that time—electricity. A set of electric candles was set up in the church. Parishioners put coins in a slot to light the candles.

Holy Rosary Church was completed in 1925. The school was later moved to the church property and a convent was erected, connecting the school to the church. With no territorial boundaries, it is one of two national parishes in the city. The other—Sacred Heart—is no longer considered such and. Its boundaries are now





The first Holy Rosary church

mutually agreed between itself and St. John's parish within which its territory is located.

Each year Father Priori would ask the pastor of St. Patrick's for permission to continue offering Mass for his Italian parishioners at Holy Rosary. In the 1930's church laws were revised making it impossible to establish new national parishes, although existing ones were permitted to remain.

With an improving economy, parishioners burned the mortgage in 1946. The mammoth bingo games, Italian suppers and a parish-owned gas station had helped pay off the debt.

Holy Rosary can boast of having the largest cast iron bell in the country, according to parishioner Mike Timpe. The 7,000 pound bell, hanging in the church's west tower, is named San Salvador in honor of the Italian explorer Christopher Columbus. Five bells named after saints are in the east tower.

A mural of Our Lady of Fatima was painted above the altar of the church in 1948. It was replaced in 1966 with stone and the space is now used for liturgical banners.

Parishioner Gus Minardo remembers the



Father Mario Priori

Columbus Day celebrations highlighted by parades, rides and dinners. Holy Rosary was the first church in Indianapolis to hold festivals, he says.

Parishioner Tony Giordano graduated from the church school in 1923 when classes were still held in a house. "We used to go to a school that was heated by a stove," he recalls. "At one end of the room you'd smother and at the other end you'd freeze."

As younger members of the parish moved to the

suburbs, Holy Rosary School was closed in 1956 and became the Latin School, the archdiocesan high school seminary. The Latin School closed in 1978. Father Robert Sims was associate vocations director and a teacher at the Latin School. He resided here for eight years before being transferred in 1983. The parish now numbers about 200. It has come to life again especially through the success of its annual spaghetti dinners and dances. Today the parish is administrated by Father Mike Bradley, pastor at St. Patrick's.

St. Catherine

Indianapolis

Fr. Mark Svarczkopf, *pastor*

Seventy-five years ago the Garfield Park area in southside Indianapolis had an ever-growing neighborhood but no nearby Catholic Church. Saint Patrick on the north, Sacred Heart on the west and Blessed Sacrament (later Holy Name) on the southeast were all some distance away and automobiles were unheard of luxuries in 1909. So a petition for a new church was made of Bishop Francis Silas Chatard.

The petition was granted and Bishop Chatard appointed Father Cornelius O. Bosler to become founding pastor of the church which was to be named St. Catherine of Siena. Building site for a combined church-school building was Shelby Street at Tabor.

On Sunday, May 22, 1910, the structure was dedicated with the Vicar General, Father Joseph

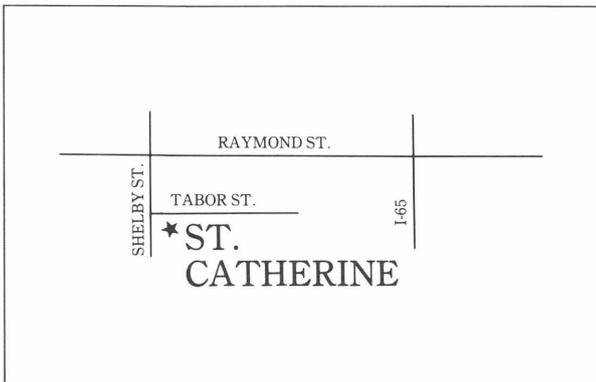


Chartrand officiating. A parade with military band proceeded from Fountain Square to the new church. Who could know then that among the participating clergy a newly ordained young priest, Father James M. Downey, would become St. Catherine's second pastor in just seven years.

Great strides were made under the pastorship



Father Mark Svarczkopf





In 1981 Mike Amrhein, principal of Central Catholic School, enjoys a moment with the school's cooks Mary Warholak (left) and Alice Meisberger.

of Father Cornelius Bosler. The number of parishioners had grown to 667, and the school enrollment from an initial 40 pupils had reached 172.

Sisters of Providence staffed the school and in the early years they walked from their quarters at old St. Joseph Training School on South Alabama Street. Streetcars and interurbans were used by them only during inclement weather.

Weakened health conditions forced Father Bosler to ask for a smaller parish and in 1917 he was assigned to St. Malachy, Brownsburg.

Father James Downey, who had been assistant pastor at St. John Church from the time of his ordination, was appointed pastor of St. Catherine in June 1917. He was to serve his parishioners both kindly and well for 31 years.

Among vivid memories of his early pastorate was the national influenza epidemic in 1918. Public assembly was forbidden by health officials and the church was closed for three weeks.

Financially, the parish debt had begun to skyrocket, due in large part to a high interest rate, and with the construction of a desperately needed larger school-convent building the debt soared to \$100,000.

The parish silver jubilee in 1934 coincided with the silver sacerdotal jubilee of Father Downey and even though the country was deep into the Great Depression the double occasion was marked by a joyous celebration.

On the lighter side, too, is the story which Father Downey liked to tell on himself, a story

that emphasized the priest's complete lack of talent in oratory and singing. One Saturday evening a man who was obviously under the influence entered the confessional and began his recitation. The priest said, "My good man, I can't give you absolution when you're like this." The man blared out, "You can't sing, you can't preach, you can't give absolution. What the hell can you do?"

From its inception, St. Catherine's has seen the formation of many societies to help promote spiritual, social and material growth. One of them, the Saint Catherine Dramatic Club, became synonymous with entertainment and this famous group of young people gave performances here and there throughout the archdiocese.

The Ladies Altar Society, under the guidance of an assistant pastor, Father Ronald Hostetter, embarked on a monthly parish street collection which in great part helped to eliminate the parish debt.

However, the burning of the mortgage was marred somewhat by the absence of two of the principals. Father Hostetter had been killed earlier in an automobile accident, and the pastor, Father (now Monsignor) Downey lay near death in Saint Francis Hospital.

At the passing of Monsignor Downey, Father Carl Busald was appointed pastor. Father Busald renovated the church and convent, modernized the heating system and opened a school cafeteria. And like his predecessors he instilled a sense of religious vocation in the youth of the parish.

Fifteen priests have been ordained from Saint Catherine, among them Bishop Thomas O'Brien who was installed as Bishop of Phoenix, Arizona in January of 1982.

Schoolwise, Saint Catherine, Saint Patrick, Saint James, Holy Rosary and Sacred Heart have been consolidated into Central Catholic School which has an enrollment of 259. Two Sisters of Providence and several lay teachers staff the school.

A highlight of the church's social life is the annual combined festival with her sister-parish, Saint James.

Other pastors who have served at the helm of Saint Catherine and who have left their distinctive mark on the parish are Monsignor Joseph D. Brokhage and co-pastors Father Herman Lutz and

Father Francis Dooley. Father Dooley later became pastor.

Presently Father Mark Svarczkopf heads the pastorate having been appointed in November 1981.

Sure signs of the active, healthy life of the parish can be attested to by the number of thriving organizations within it.

Youth is served by the CYO, CCD, Cub and Boy Scouts and Catholic Daughters of America. The

Men's Club as well as the Altar Society are other strengths of the parish as is the Saint Vincent de Paul Society.

Adult Education is promoted by Father Svarczkopf through a series of lectures. In addition, the pastor has introduced the RCIA, Rite of Christian Initiation of Adults.

The history of Saint Catherine Parish shows clearly the hopes, the prayers and the sacrifices of the priests and people since its beginning.

St. Philip Neri

Indianapolis

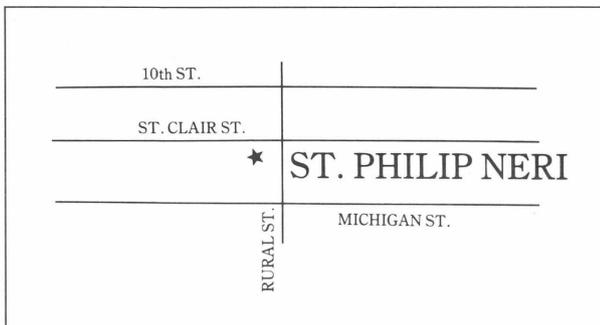
Fr. Gerald Kirkhoff, *pastor*

“Community starts on a human level; It’s a happier place if we know those around us. We can worship better.”

It’s this spirit of hospitality that Father Gerald J. Kirkhoff sees as the hallmark of his 75-year old parish, St. Philip Neri, on the near east side of Indianapolis.

It’s the cup of coffee for the visitor to the rectory, the welcoming of non-Catholics to the parish school, the opening of the parish hall to the community, the dispensing of help through St. Vincent de Paul, and the many parish socials that provide opportunities for evangelization.

Father Kirkhoff, a son of the parish, remembers St. Philip’s as always having “strong community spirit,” and a “strong faith” fostered here by the original Irish parishioners. At least 60 priests, brothers and sisters have come from St. Philip’s to serve the archdiocese.



At one time St. Philip was the largest parish in the archdiocese with 4,500 people. Today estimates put membership at about 1,600.

Many of the original families moved out, yet many Irish remain, especially oldtimes. John Kistner, parish historian, or as he calls himself—“old man of the parish”—says the parish make-up



Father Gerald Kirkhoff



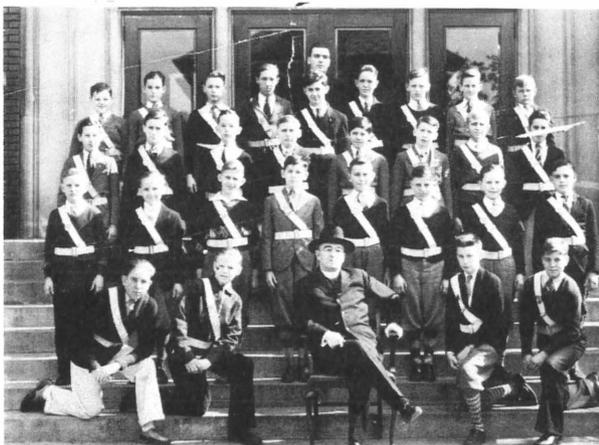
Father Paul English

is changing as young families move in and try to get established.

Integrating the solid faith of the old community with the gifts of young families is what Father Kirkhoff sees as the greatest challenge. "Many are not aware of their past history," he says. "Yet we see these young parents making a financial sacrifice to send their children to Catholic school."

Volunteer Kathy Hodgson says St. Philip has "one of the most close knit schools I've ever seen." Many feel the staff is warm and faith-filled and see the school as having good parent participation.

Government programs aid the school in serving children of low income families. Three years ago St. Philip adopted a federal hot lunch program. Numerous auxiliary personnel help with special



learning problems, social adjustment and health. Seccina High School offers industrial arts and home economics courses to seventh and eighth graders as well.

John Kistner recalls the school's opening in 1910. "I was there," he said. "This was really a vacant territory at that time. I could sit in the school and see clear across to the railroad tracks. People at the time wondered why the bishop would build a church out in the open eight or ten blocks from the street car lines."

The parish's 50th jubilee publication describes the area in summer as "dust and wild profusion of tall white blossoming lace weed everywhere." In winter it was "mud and snow."

Nevertheless, Bishop Chatard asked the first pastor Father George J. Smith to build the Romanesque red brick church and before long houses grew up to the east.

The story goes that a group of young men who were members of St. Joseph's Parish decided in 1908 that there was a need for a new church in "our far East community." They even set about deciding boundary lines and taking a census to see how many Catholics lived in the area. In the fall of that year they visited Bishop Chatard with the information and the request.

Father Kirkhoff has been pastor since 1978. He was preceded by Father Richard Terrill who was pastor from 1971. Father Terrill was preceded by Msgr. Albert Busald who became pastor in 1934. Msgr. Busald's memory is kept alive through the annual Msgr. Busald Award given to adults who spend significant hours toward providing youth leadership. Msgr. Busald was particularly supportive of youth programs in the archdiocese.



Left photo, taken about 1933, shows Msgr. Raymond Noll with the St. Philip's traffic squad. Right photo, taken about 1981, shows Providence Sister Mary Estelle Zietlow instructing pupils in band.

Our Lady of Lourdes

Indianapolis

Fr. Francis Buck, *pastor*



Sometimes the make-up of a parish is dictated by its surrounding community—or at least helped or hindered by it. At Our Lady of Lourdes in Indianapolis, parishioners consider their environs an asset.

As the one-time home of Butler University, the community of Irvington attracted those dedicated to learning. At the same time it gathered the type of family-minded citizens who expressed their beliefs through the building of many churches.

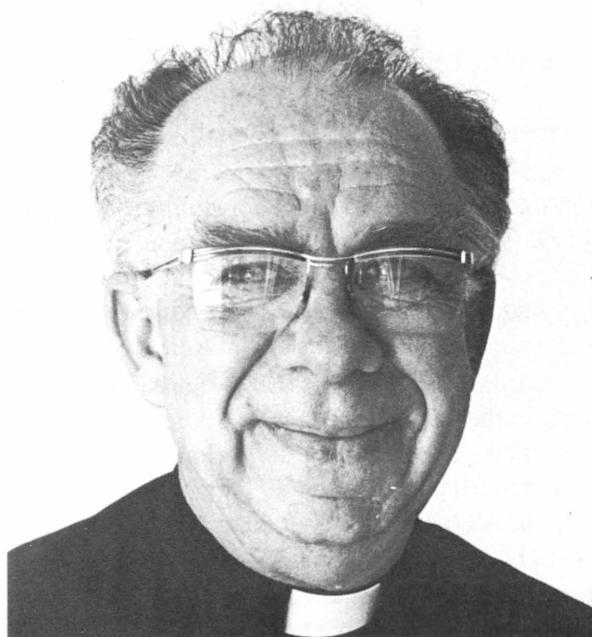
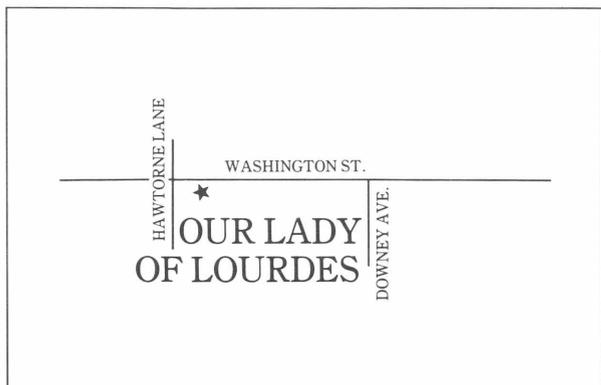
This cultural/family-centered beginning helped to establish a solid, stable climate for the parish. Irvington, according to the parish's former pastor,

Father Richard Mueller, “has more community spirit within it than any other area.”

Thanksgiving calls forth an ecumenical celebration involving 15 churches within four square miles. Our Lady of Lourdes cafeteria is the site of a dinner especially for people who live alone.

To celebrate Christmas, the churches and homes light 20,000 luminaries on an appointed Sunday. According to parishioner Steve Barnett, “you can drive up almost any street from English Avenue to Tenth Street and see them.” He describes how the bagged candles glow from porches, walks and church steps. The bells ring. Choirs carol. And at Lourdes, the hot chocolate flows for those who have braved the cold.

But celebration and charity are not the only times for solidarity. According to Barnett, the community “bands together” in many other situations.



Father Frank Buck

“A campaign was waged by the churches and community to persuade an adult book store to move” from its perch across from the public school. When that same public school developed structural problems, the community solidified again.

Within this secure setting, Our Lady of Lourdes grew swiftly from its original 40 families in 1909 to a parish of more than 700 families. Today parish activities often reflect the community spirit. Father Francis Buck is its current pastor. He arrived in 1982.

An active Simeon group takes Christmas fruit and Mother’s Day roses to shut-ins. Another group goes to a nearby nursing home once a week to play bingo and say the rosary. The parish has an active unit of the St. Vincent de Paul Society which provides food, equipment and some furniture items for people needing them. An active Christian Services Committee provides food and even pallbearers when death meets a parish family.

A Girl Scout Troop runs a nursery during one Sunday Mass and furnishes help for receptions and parish activities as well as visits nursing homes on a regular basis. The parish’s Women’s Club contributes to the Girl Scouts and the Children’s Guardian Home which is located in the parish.

It was in 1908 that the Church officially recognized the apparitions at Lourdes in France as authentic. Thus, the Irvington parish gained its name.

The school is also a value for the larger community and about one-fourth of its students are non-Catholic. Parents of school children belong to P.I.E. (People Interested in Education) and assist with scholarships, fundraising and library needs of the school. They further actively educate parents to the needs and problems of children.

According to Charles Eble, parishioner, the spirit in the school is reflective of the parish itself. The values are faith and education. And parents are committed to the school. “We may be the only Catholic school that doesn’t have a bus,” he said.

Father Buck was preceded by Father Mueller who was pastor from 1973 until 1982. Monsignor James Hickey was pastor from 1956 until his death in 1973.

1910

Father Joseph Chartrand, a priest of the diocese born in 1870 in St. Louis, Mo., is appointed vicar-general and later this same year named co-adjutor to the bishop of Indianapolis . . . Pope Pius X issues “*Quam Singulari*,” an encyclical which encourages devotion to the Blessed Sacrament and allows for reception of first communion as early as age six instead of 10 or 12 as was the custom. Some first communion classes in the diocese in 1911 number more than 200 persons as a result.

1911

The first 500 Mile Race is run at Indianapolis . . . China is proclaimed a republic.

1912

St. Leonard

West Terre Haute

Fr. Edward Gayso, *pastor*

“If a new person walks in our church, we’re going to take notice and make that person feel welcome,” stated Agnes Brunette, a parishioner of St. Leonard of Port Maurice in West Terre Haute. “We’re a lot closer as a group than a lot of other larger churches.”

“Small parishes are the best,” declared Father Edward Gayso, pastor of St. Leonard. “I learned that in the seminary and it’s the truth.”

Although there are only approximately 108 families or about 220 people at St. Leonard, Father Gayso, who has been pastor since 1974, believes that “the percentage of people involved with or working on church projects in a smaller size congregation is always greater compared to a larger one.” Still this “parish has got to and will grow from the younger people.”

Speaking of the younger people, after each Mass the children in attendance “stay after and pick up the hymnals and missalettes,” stated

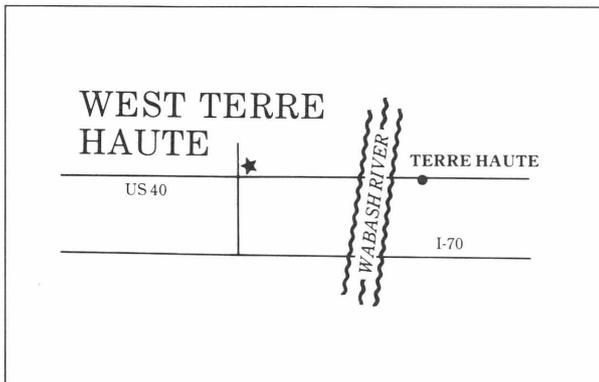


parishioner Mary Boyll. “They feel like they’re really doing something, and it’s good for them to learn early to help the church out in any way they can.”

Joseph Mangia, the director/coordinator of religious education at the parish, cited the development of the area west of West Terre Haute as a real boon to potential parish growth. “I live in that area and I can see things are really growing.”

Since St. Leonard is located directly off Interstate 70 and Highway 40 on North 8th Street, and is only six miles from the Indiana/Illinois state line, “we get a lot of traffic back and forth—even more so now since this expansion is taking place,” explained Mary Steppe, a parishioner of West Terre Haute’s only Catholic church, who teaches at South Vigo High and Honey Creek Junior High School.

In spite of its size, there are activities available to parishioners, as well as organizations for them to join. Some of them include: the parish council, steering committee, ladies club, a monthly parish meeting that all are invited to attend and pitch-in dinners usually held two or three times a year that serve as social and fund raising events.



“I think the people are definitely getting more organized,” exclaimed the pastor. “The church, ours as well as any other one, has to be a mutual helping organization now. Everything is changing—changing for the better. People can now do what they should have been doing since their baptism, what they previously weren’t allowed to do.”

According to the teacher, “our parishioners have a living devotion to our church community, and put in many hours caring for it.” To further help this community, “some new committees have been established and they are the liturgical, social and maintenance committees. We also are reorganizing the financial and educational groups.”

Although certain individuals may be in charge of an area of responsibility, “there’s a lot of overlap in the actual carrying out of the work,” stated the CRE. “Everybody helps with everything.”

As one parishioner put it, “it’s easy to belong here because there’s always something to do.”

Parishioners here feel that joyful as well as sorrowful occasions are ones the community should share. For example, the parish makes special efforts during a time of bereavement to provide the grieving family with support and repast.

Since St. Leonard of Port Maurice is part of the Terre Haute Deanery, members here make use of



Father Edward Gayso



With Father Gayso at St. Leonard's are (left to right) Joseph Mangia, Mary Boyle, Agnes and Edward Brunette.

religious education opportunities offered by the deanery religious education resource center. However, a CCD class does meet on Sunday mornings before the 10 a.m. Mass and has 35 youngsters from first to eighth grade. Preschoolers meet in the basement of the old school house, while the older children gather on the other two floors.

It has been difficult, however, for this parish to gear religious education programs for adults and teens. "It's been really hard to schedule anything on a mutually agreed upon day," stated Mangia. "There is interest, but some people work while others have other obligations, so maybe a group could make it one week, and then a totally different group would show up the next. But we are trying to build things back up."

Named after a missionary born in 1676 in Imperia, Italy, this parish was founded by immigrants of 14 nationalities who were committed to preserving the proximity and locale of this former mining and railroad center. Prior to its founding, these early parishioners were faced with the hardship of traveling across the Wabash River to St. Joseph Parish in Terre Haute or St. Mary's Village Church to the northwest.

Before the original combination church/school building was erected in 1911, several families in the early 1900's held Mass in their homes. These early parishioners were John and Mary Gropp who had Father Thomas Hoffman celebrate Mass for the community of 60 families in their four-room

house for over a year. In this same spirit, John and Elizabeth Foradori opened their home to the Sisters of Providence whose motherhouse was only a few miles away. The sisters taught religious education classes to children in the Whitcomb Heights area. Mass was also offered there.

Today, this church, a modernistic red brick and Bedford stone one-story structure, dedicated in 1959, offers all parishioners, especially the elderly and handicapped, easy access to worship. The interior of the utilitarian designed building has a vivid green mosaic altar area depicting various scenes from both the New and Old Testaments.

As the church was being built, many thought the art rather stark and simplistic at first appearance, but the years have illuminated the wisdom the altar area magnifies.

1913

Severe flooding affects towns along the Ohio and Wabash rivers including Indianapolis.

1914

World War I begins when Austria-Hungary declares war on Serbia over the assassination of Archduke Ferdinand . . . The Panama Canal opens.

"Bishop Bruté passed through Terre Haute in 1835. He says: 'Had I said Mass at Terre Haute about 20 Catholics might have been present, and many Protestants joining them.' Until 1837 divine services were repeatedly had at Terre Haute by the priests residing at Vincennes and Daviess county. Father McBarron, at one time the pastor of St. Mary's, Vigo county, says: "I was often told by the late Mrs. Sarah Williams that the first Mass ever said in Terre Haute was celebrated in her house. She often showed me the small cross that the priest used in saying Mass."

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes (1883)*

St. Francis Hospital

Beech Grove — Don Hamachek, *administrator*

Sometimes it's called "The Hospital With a Heart." Sometimes it's just "the hospital." But whatever name is used signifies 70 years of quality care provided by St. Francis Hospital Center under the direction of the Sisters of St. Francis of Perpetual Adoration.

In 1906 when the little community known as Beech Grove was beginning to branch out, the need for a local hospital was felt. Father Francis Gavisk, pastor of St. John Church in nearby Indianapolis, became interested and invited the Sisters to visit the little town with a view to founding such a hospital. Authorization had already been given by Bishop Silas Chatard.

Sisters Josepha and Bernarda came by buggy from the Provincial House at Lafayette and visited several sites before deciding upon the corner of Troy Avenue and Sherman Drive.

Ground was broken, the cornerstone laid in June of 1913, and just 13 months later, in July of 1914, the hospital was dedicated.

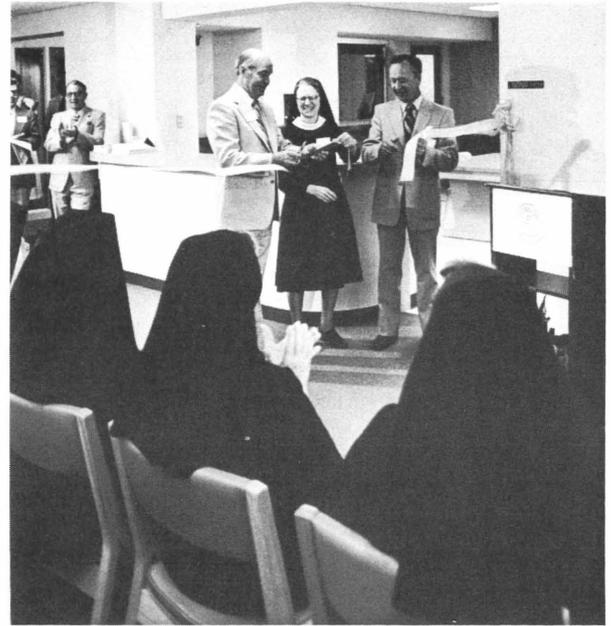
From 63 patients treated during the first six months of its existence to the 18,000 inpatients and 30,000 outpatients treated annually by the thoroughly modern and accredited hospital center, it has been a long road.

As with all major achievements, the success of St. Francis Hospital Center didn't just happen. The hard work and dedication of the sisters brought answering dedication and service from the medical staff organized in 1925.

A half dozen women picked up the challenge in 1928 and began to make regular hospital visits for sewing and repairing of bed linens. The movement spread and through the years volunteerism, in its many facets, has been a vital asset to the hospital. Several volunteers have been given public recognition for their long term record of service.

A group to promote fund raising for new and improved equipment was organized in 1929 under the title St. Francis Hospital Guild. Now known as





The bell tower of the original hospital building (left); ribbon cutting ceremony opening the new mental health services at the hospital with Beech Grove mayor Elton Geshwiler (left), Franciscan Sister Mary Henrita Laake, and hospital administrator Don Hamachek.

the St. Francis Hospital Auxiliary the organization sponsors an Easter basket sale, a fashion festival style show, and a holiday bazaar.

Expansion programs necessitated by the ever-growing numbers of patients seeking care, and advances in medical and surgical technology have been a continuing part of the hospital's history.

The 1950's brought construction of a five-story addition. They also brought the organization of an advisory board to aid the sisters in these rapid periods of growth.

The sixties were a time of innovation. A betatron nuclear accelerator was installed in the expanded radiation therapy department, the first betatron to be installed in any Indiana hospital.

In 1967, in another first, the hospital opened a kindergarten-structured child care center for preschool children of medical personnel. This innovation gained national attention.

To assure the most modern techniques and procedures in hospital care, St. Francis Center implemented a wide range of educational activities for health care personnel. The programs include affiliation with leading educational institutions to provide classroom and clinical experience.

No history of the hospital would be complete

without mention of the shining bronze bell adorning the hospital lobby. This trumpeter of proclamation hung in the center building until 1975. For nearly 50 years the sisters climbed the stairs many times a day to sound the call to prayer, to community prayer, to prayer for the dying, and to the joyful prayers of the Angelus.

In time the combined weight of the bell and belfry became too burdensome for the roof of the original building. The sound may be ended but the echo lingers on.

The seventies saw continuing expansion with construction of a new eight-story building, the Bonzel Towers, which brought patient bed capacity to 500. Keeping pace was the updating of existing services and introduction of new and exciting medical advances.

In this first half of the eighties, the hospital has opened a new mental health service department which includes a family resource center. A state-of-the-art linear accelerator for the treatment of cancer was purchased, and a new surgical suite dedicated.

In late 1983 the family resource center opened a new intensive outpatient program for the treatment of alcoholism and chemical dependency.

As the mid-eighties approach, the center

continues its dedication to ever-improving patient care and continued updating of medical care.

Sister Mary Henrita Laake, executive director, in a welcoming foreword in the patient and visitor

information book, assures that "Our purpose was and will always be to extend the work of Christ himself, to be actively engaged in Christ's healing ministry, caring for our fellow man."

1917

Revolution in Russia brings the Bolsheviks to power.

St. Ann

Indianapolis

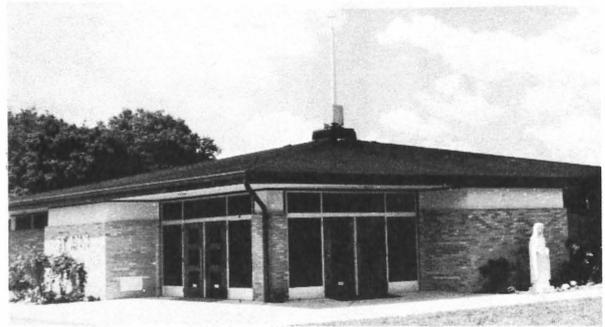
Fr. John Beitans, *pastor*

St. Ann's Parish in Indianapolis has a distinction few parishes share. At one time its church was a military quonset hut. That's because it was founded in 1917 at the close of World War One near Stout Field, currently a facility for the National Guard. Today the parish continues to be associated with aviation resulting from its proximity to Indianapolis International Airport.

A second church, a frame structure, replaced this in 1927 and in 1969 a third one, a contemporary round building followed. The new church helps parishioners obtain a greater feeling of family than ever before.

Katherine Stich, the parish's coordinator of religious education, says, "We want everyone to feel at home by keeping things on a more personal level."

That means keeping things on an informal basis,



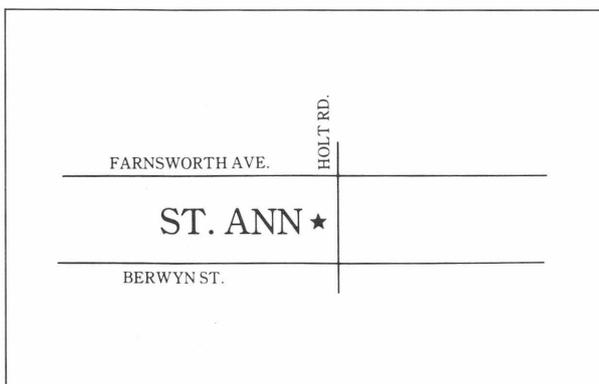
according to the parish's newest pastor Father John Beitans. Father Beitans arrived in 1983 and he says "people are always popping in around here." He is pleased that people turn out especially when things need to be done, especially things that no one else wants to do, like cutting down trees, washing walls and ceilings, etc.

"It's an energetic parish where everyone gets a chance to work and do," he says.

St. Ann's is located in the former town of Mars Hill. Father John Patterson, its founding pastor, remained until 1937 and was followed by four others in quick succession. In 1947 Father Carl Wilbering began a 27-year pastorate which ended with his death in 1974. Father Charles



Father John Beitans





Some of St. Ann's family include (left to right) George Chernovsky, Providence Sister Regina Verdeyen, Katherine Stich, Florence O'Connor and Father Beitans.

Chesebrough was appointed pastor in 1975 after Father Gerald Kirkhoff administrated the parish for a year while teaching at Seccina High School. Today there are about 1,605 members.

In the contemporary church, everyone is close to the altar. This creates a warm atmosphere. Since it is in the round, according to one parishioner, one is able to see half of the faces instead of simply the backs of the heads of people. There is a lot of parish pride here.

Since becoming pastor, Father Beitans has met with parishioners in their homes to hear their needs and find out what problems he faces, both family and parish.

According to Stich, this also benefits the adult education program. "If someone feels a particular need isn't being addressed, they bring it up at that time." She has also felt the need to work on the CCD program. "We want our CCD children to truly feel a part of the religious education program here," she said. "For too long the public school children here have felt isolated. We'd also like to expand the pre-school and adult education programs."

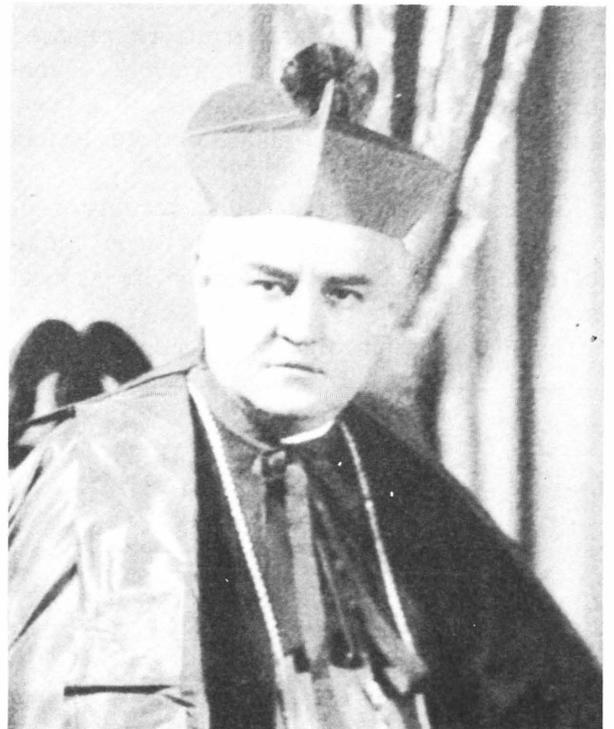
Another change Father Beitans has inaugurated is a constant Mass schedule. Previously the parish offered a Sunday Mass schedule half the year at 8 and 10 a.m.; the other half of the year the Masses were offered at 10 a.m. and 12 noon. A constant schedule now enables religious education classes to meet for a full hour with time in between Masses.

St. Ann School began in 1919 and for a time was under the care of a lay person. Sisters of Providence arrived in 1925. A new school was constructed in 1950 and the former school became a convent.

It is perhaps significant that Father Beitans has come to the parish which began in a quonset hut and is so closely allied to Indianapolis aviation history. One of his hobbies—is parachute jumping.

1918

Bishop Chatard dies on September 7. Joseph Chartrand is named sixth bishop. Known for his deep devotion to the Eucharist, he is called the bishop of the Blessed Sacrament. He was ordained in 1892, having finished his theological studies at the age of 20 in 1890. He taught for two years at St. Meinrad College while waiting to receive a dispensation in order to be ordained at the age of 22 . . . There are now about 196 priests in the diocese which serves 105,000 Catholics . . . Cathedral High School opens in September . . . World War I comes to an end . . . An influenza epidemic kills thousands in the U.S. in 1918-19.



Bishop Joseph Chartrand

1919 St. Rita

Indianapolis

Fr. Richard Jeschke, *SVD*, pastor

St. Rita's Church, mother church of black Catholics in Indianapolis since its organization in 1918, stands today as a beautiful witness to Christian hope and cooperation. When Bishop Joseph Chartrand dedicated the new church for all the Negro Catholics of Marion County on August 3, 1919, he disliked the idea of separation but agreed that denominations which had Negro churches gained membership more rapidly.

Founding pastor Father Joseph M. Bryan served St. Rita for 17 years, from the time it was located in a former Knights of Columbus chapel at Ft. Harrison, to 1935 when it was located at 19th and Arsenal and Father John F. McShane became pastor. Father Bernard Strange, ordained in 1934 on the feast of St. Rita, was assigned as his assistant.

No history of St. Rita's Church would be complete without the story of Father Strange, for they were woven together throughout the 38 years he was associated with the parish, first as assistant, then co-administrator with Msgr. Herman Mootz, and then as pastor.

Father Strange saw education as a means for increasing parishioners' personal opportunities and for evangelization in the parish community. During his tenure St. Rita's School expanded and

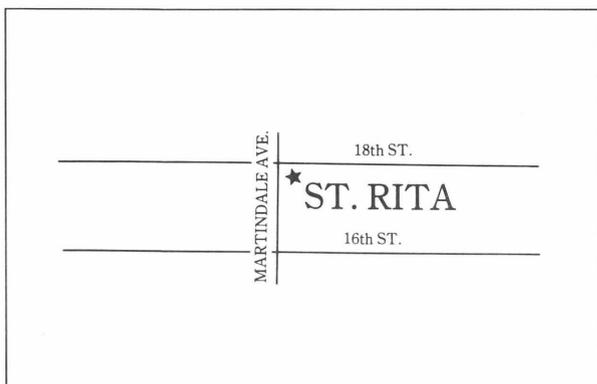


its athletic program flourished, gaining many honors, particularly in boxing. Marvin Johnson, the 1972 Olympic Bronze Medal winner and former world middleweight title holder, was a neighborhood boy who began his career at St. Rita's gym.

Others in the Indianapolis community helped the struggling parish, including St. Rita's Guild which was formed in 1936 from laity and clergy of



Father Richard Jeschke



other city churches to help with finances. Archbishop Ritter aided St. Rita girls in gaining admission to previously all-white Catholic high schools in 1937. The Knights and Ladies of St. Peter Claver, who were organized at St. Rita's in 1947, have given faithful assistance to the parish ever since.

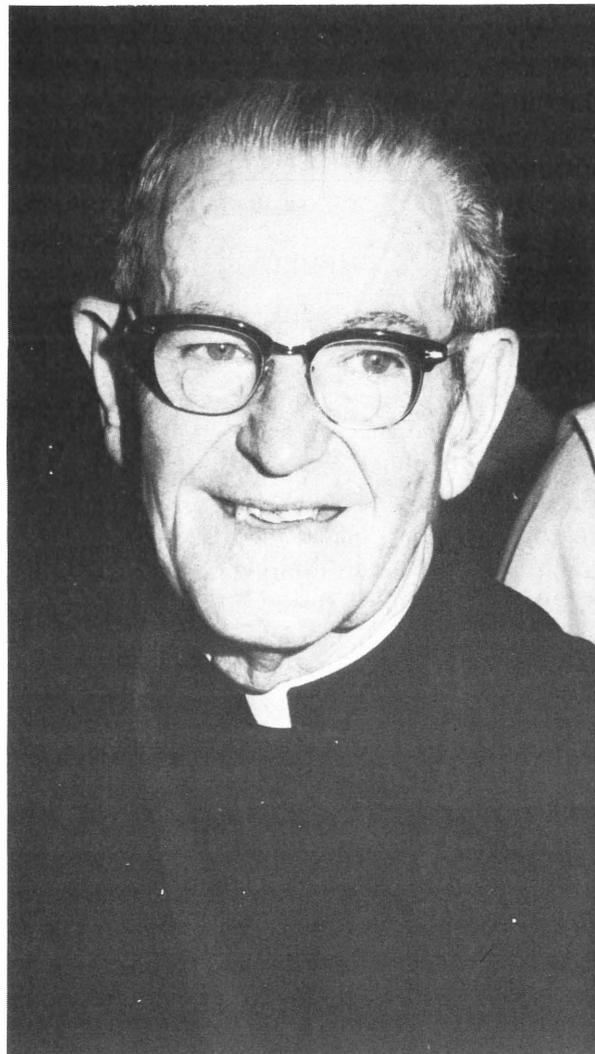
Programs and facilities increased over the years. In 1953-54 a new school and gymnasium were built. A day nursery and kindergarten for three to five-year-olds, funeral chapel, senior club with hot lunch program and youth choirs were added to the list of St. Rita's services to parish and community.

Finally, construction was begun on a new church building at 1713 Martindale Avenue and was dedicated "to the glory of God in honor of St. Rita" on May 17, 1959 by Archbishop Paul C. Schulte. The "new" St. Rita Church remains notable today architecturally, as well as in the beautiful mosaics, statues and other art works which adorn it.

Divine Word Father John LaBauve became



Father Strange and some of St. Rita's school children in an undated photo.



Father Bernard Strange

pastor of St. Rita in 1973, serving until 1980 when Divine Word Father Elmer S. Powell assumed that position. Father Powell believes that all-black parishes play an important role even today when integration is a recognized ideal. They create an atmosphere in which blacks may develop or regain their sense of dignity, and they make evangelization of the black community easier.

Father Richard Jeschke became the newest pastor of St. Rita's in 1983 with Father Lawrence Thornton as associate.

When Father Strange celebrated his Silver Jubilee soon after the dedication of St. Rita's new church, then-Cardinal Ritter said of him in his Jubilee sermon: "It is notable that Father Strange has never lost his enthusiasm." The same applies to the parishioners and supporters of St. Rita's.

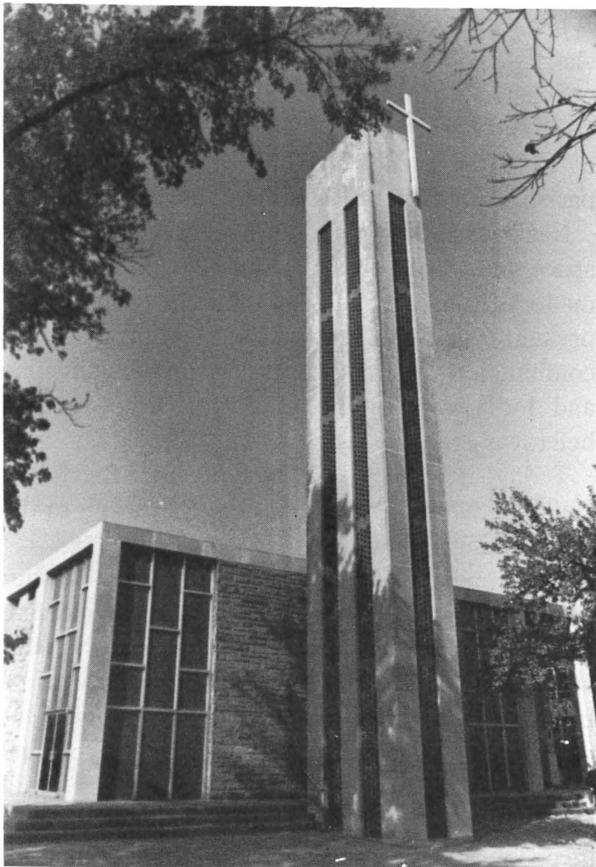
1920 St. Margaret Mary

Terre Haute

Fr. John Dede, *pastor*

St. Margaret Mary Church in Terre Haute tries to be present to people in the critical times of their lives. According to Providence Sister Mary Beth Klingel, pastoral associate, “the greatest number of converts have come during times of illness when people experience support, when the community aspect of sacrament is realized.”

With a cross section of 300 families from all age levels, this Terre Haute parish is making an effort to keep its priorities straight. Reaching all the way



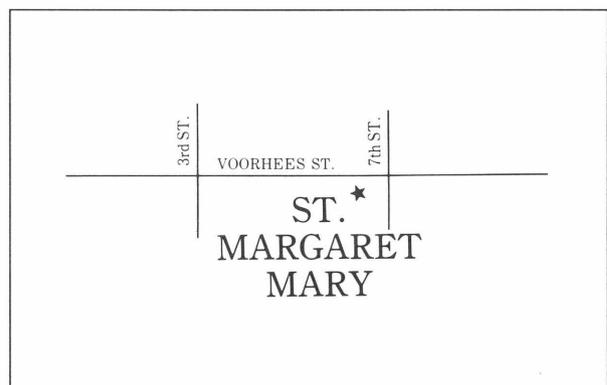
to the Evansville diocese, the parish is attempting an evangelization outreach. Father John Dede, the parish’s pastor, claims its religious education programs are very good, “and were good even before the school was closed.” That school closing was one of the painful steps the parish had to take, he admits, because of the small enrollment (83) which was demanding a large slice of the parish budget (\$50,000).

The dismantling of the church was a happier occasion. After a year of study and 10 parish meetings, the renovation began. “The day we tore the church down,” says DRE Mary Ann Wallace, “the greatest sense of community emerged. More than 120 volunteers showed up. And in four or five hours they had the church interior dismantled, including the removal of the ceiling tiles. Those who couldn’t help physically donated financially, and the ladies of the parish prepared dinner for the workers.”

Parishioners built the new altar. The kneelers are gone, but Father Dede recalls that “even prior to the fact that they were removed, people stood during the Eucharist.” One particularly attractive feature is the large octagonal Baptismal pool with warm bubbling water which can accommodate babies and young children.

The restoration began in February of 1979 and is not totally finished, but Father Dede is proud “that the money was there as we did it. The generosity of our people in the face of a large parish debt was remarkable.”

Parishioners agree that the parish makes an effort to “go out to families.” Events are group oriented. “Almost every month,” says Sister Mary Beth, “a social event is planned, because it is hard to create a parish without creating opportunities for group celebration.” She mentions a





Father John Dede

Christmas buffet, a Mother's Day breakfast and a salad lunch in the spring. "Almost every household will be called once a month and asked to contribute something," she says.

In this same spirit families are involved in ministries as greeting, ushering, reading, etc.

And if they need a home away from home, the rectory seems to do it. There one can go to sit and drink coffee. Mothers wait in the kitchen to pick up kids from school.

Father Dede, it's agreed, is a very good cook. "With the lack of parish cooks," he jokes "it will someday be a prerequisite for the seminary." Father Dede came to the parish in 1973 from St. Mary's Seminary in Baltimore. He came from a 20 year stint of teaching canon law at this first native American Seminary and was its rector, but says he did work in parishes during that time.

When he came to St. Margaret Mary's, he came at a time of change. One decision the parish made under his leadership was, as Sister Mary Beth puts it, to "try to amalgamate." A gas station and



A baptism at St. Margaret Mary brings a newborn into the Church.

house across from the church property were sold and the property got smaller. Now the parish has kept "only that which is really used for the parish. Now it can use all the available space."

Historically the parish was formed in 1920 to serve 115 families in the south portion of Terre Haute who lived an inconvenient distance from St. Joseph parish. Father Clement Thienes was the founder. He was appointed January 23, 1920 while Bishop Chartrand was visiting St. Mary-of-the-Woods College. The bishop chose the patroness shortly after she had been canonized.

Construction of the church and school began in 1921 and opened with 100 pupils under the Sisters of Providence. Bishop Chartrand dedicated the parish on January 8, 1922.

Not until 1956, with the school bulging and pew space in church at a premium, was a decision made to construct a new church. This is the present contemporary-styled church-rectory combination designed in St. Meinrad sandstone and Indiana limestone. A 70-foot free-standing bell tower stands like a guardian at its side.

Today, if Father Dede has his say, that tower and church will signify "spirit and liturgy" to the surrounding community.

His hopes are being reinforced by former parishioners who write from distant points like Bill and Sarah McCall of Dallas, Texas: . . . "St. Margaret Mary's has been a unique parish for us because of the individual and group involvement of so many people. If you continue to welcome others as you did us, St. Margaret Mary's will continue to grow. The quality of this church is in its people and their spirit and we will miss you."

St. Joseph

Universal

Fr. James Shanahan, *administrator*

What better location for a universal church than in the little town of Universal just north of Terre Haute near the Illinois border?

Even though the church is characterized as a mission tended from Clinton, its hard working parishioners consider it to be the core and fiber of their spiritual life. The 8:30 a.m. Sunday Mass is filled to capacity.

As administrator, Father James Shanahan relates, "these are close knit people who would tear their hearts out if the mission were ever closed."

St. Joseph, Universal, was organized by the Reverend Clement Thienes in 1917 when hundreds of new settlers were immigrating to the coal-rich fields of Indiana. Ethnic groups from Europe, Asia, the Middle East and South America are reflected on the membership rolls of that era.

The church was built in 1920 and dedicated by the Most Reverend Joseph Chartrand. Tribute was paid to the many Catholics of Clinton and Saint Mary-of-the-Woods for their cooperation and help in making the building possible.

In the same year of its dedication the mission was transferred to Saint Patrick, Terre Haute, and from 1921 to 1925 it was placed under the care of the chaplain at the Gibault Home. In the ensuing years Saint Joseph's was transferred back and forth from Clinton to Terre Haute but in 1947 it was placed under the authority of Sacred Heart



Church, Clinton, with the Reverend B.C. Shea in charge.

When the coal mines closed in 1927 population declined sharply but Saint Joseph Mission survived and weathered various other economic upheavals that plagued the area.

A beautification program in 1950 turned the little chapel into what has been described as one of the most beautiful mission churches in the archdiocese (air-conditioned, too!).

Father Shanahan, who succeeded the late Father Jerome Bennett as administrator of Saint Joseph's, first attended the mission from Saint Mary-of-the-Woods, but in 1972 he became pastor of Sacred Heart in Clinton and once again the little parish is missioned from there.

Father Shanahan says that both parishes share in many ways. Combined group instruction for adults are given at Sacred Heart in spring and fall as part of the religious education program.

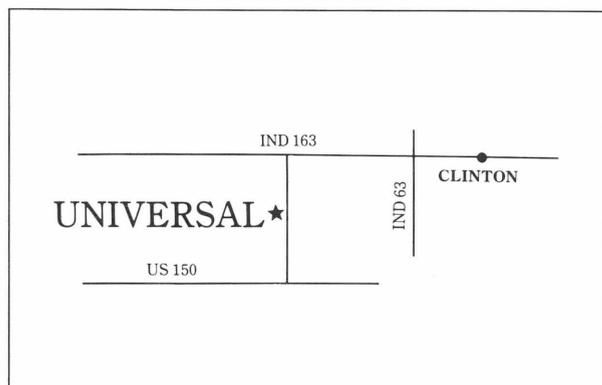
Likewise, marriages and funerals of Saint Joseph parishioners are held at the Clinton church.

As Saint Joseph's children must attend public school, their religious education is given on Sundays in the Universal Town Hall. Grades 1 to 12 are instructed by three lay school teachers who form the catechetical team. Father Shanahan says "they do a nice job."

Some parishioners take part in the activities of the Men's and Women's groups.

Men of the parish do volunteer maintenance on the church, doing whatever needs to be done. Members of the Altar Society live up to their name by caring for the altar and keeping the church interior in good shape.

Of the Saint Joseph Mission parishioners, 160 strong, Father Shanahan says, "they are great people."



1921 St. Joan of Arc

Indianapolis

Fr. Donald Schmidlin, *pastor*

What makes a parish strong? What gives it its vitality? Father Don Schmidlin believes "it's the involvement of people." The pastor of St. Joan of Arc Parish on Indianapolis' north side is the most recent in a history dating back to 1921.

"Our people are good participants in the liturgy, in our parish council and also our board of education," he claims. "There is great attention whenever we have a baptism at the weekend liturgy, for example. And the people are very responsive to the family of the newly baptized." Part of this is attributable to the parish's involvement in Christ Renews His Parish, one of a number of renewal programs in which many parishes throughout the country are involved.

St. Joan is considered a "changing" parish and

has seen an increase in its black population while a more affluent white population has moved out. What has resulted, according to parishioner Harold Hayes, is a core group of older parishioners very dedicated to the parish who "now join with new ones to create a fantastic group really interested in evangelizing."

Both Hayes and Father Schmidlin agree that this means re-educating Catholics as much as it does reaching out to new parishioners.

Kathy Fleming is the principal of St. Joan of Arc School. "Because we try to be aware of what we can offer the whole neighborhood," Miss Fleming says, "our school is strongly Catholic centered. We develop strong self-concepts in our students and relate that to St. Joan of Arc and our Church. We see ourselves as more than a service to the community. We are an alternative to already existing schools and programs.

In 1920 Bishop Joseph Chartrand commissioned architect John Hagel to design a temporary church for a new parish. The church—a one-story structure with white stucco walls and a red-tiled roof—made many think of the California Spanish mission style. The territory for the new parish extended all the way to the Hamilton County line for at that time St. Joan of Arc was the city's farthest north parish.

Father Alphonse Smith was the founding



Father Donald Schmidlin

pastor. A school staffed by Sisters of Providence opened with the second semester in 1922. About 125 families became the nucleus of the new parish but because the city was growing northward, a new church became inevitable.

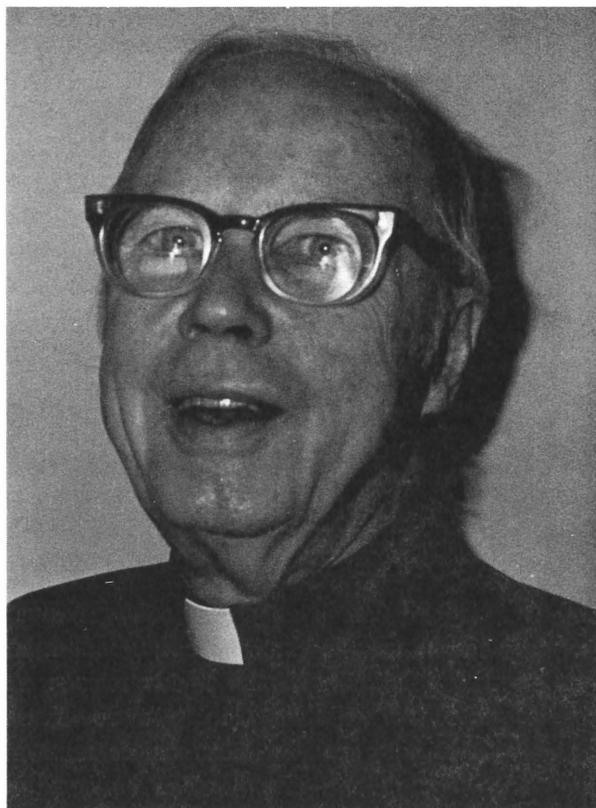
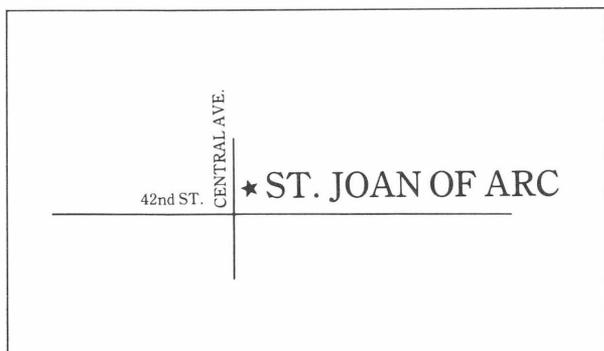
Father Maurice O'Connor became the parish's second pastor in 1924 when Father Smith was appointed bishop of the Diocese of Nashville, Tenn. It was Father O'Connor who began publishing "The Standard" in 1930, a parish magazine in which he printed the names of every adult parishioner contributing toward the building of the permanent church since the fund drive began in 1928. The church was dedicated in 1929.

Monsignor O'Connor died in 1939 and was succeeded in 1940 by Father Clement M. Bosler. It was during his pastorate that the parish population peaked at 5,100 in 1942. The establishment of Immaculate Heart Parish farther north accelerated declining membership following World War Two.

Monsignor Bosler was known for his attempts to change certain habits of parishioners. For example, to those who persisted in occupying rear pews in the church, he said, "We again urge you to come up front near the altar on weekdays for Mass so that participation will be easier and more effective. It is true that the Publican stood in the rear but for a different reason than yours."

Msgr. Bosler retired as pastor in 1969 with Msgr. Cornelius Sweeney becoming pastor. Msgr. Bosler died in 1971.

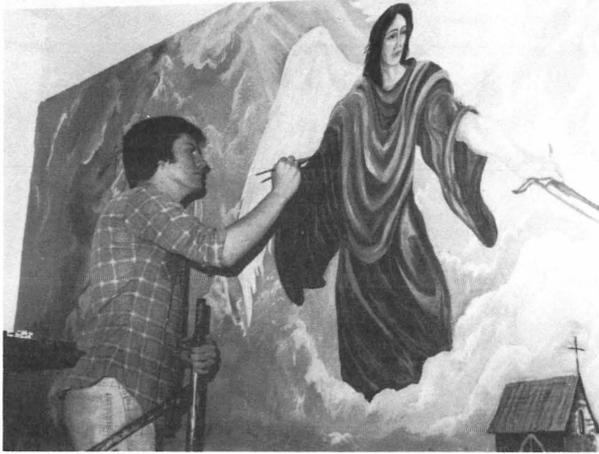
St. Joan has not given up on itself and today a vital parish continues to meet the needs of its people. Father Schmidlin says it is "the job of the parish to create a faith community in and among its people. We go from rather poor to rather rich, including all ethnic groups," he says. To him this gives the parish a remarkable potential.



Msgr. John J. Doyle



Father Patrick Kelly



Michael Scherer, art teacher at St. Joan of Arc School, paints a mural on the school's walls; at right, an undated photo of the parish choir.



Residing at the parish in addition to Father Schmidlin are Father Patrick Kelly, chaplain at Cathedral High School, and Msgr. John J. Doyle, archdiocesan historian and archivist and professor emeritus of Marian College.

For a time it seemed as if the parish school was to be a burden what with a declining enrollment. But the parish's staff now understands it to be a

part of the neighborhood's evangelization. "More and more of us work so that the parish's members are deeply appreciative of their own Christianity that they want to share it. That's the motivation in all that we do as a parish," the pastor says.

With all its diversity and potential, St. Joan of Arc after more than 50 years is "ready to accept the challenge of the neighborhood."

1922

Carmelite Sisters establish a monastery at New Albany and in 1932 move to Indianapolis . . . The Irish Free State is declared.

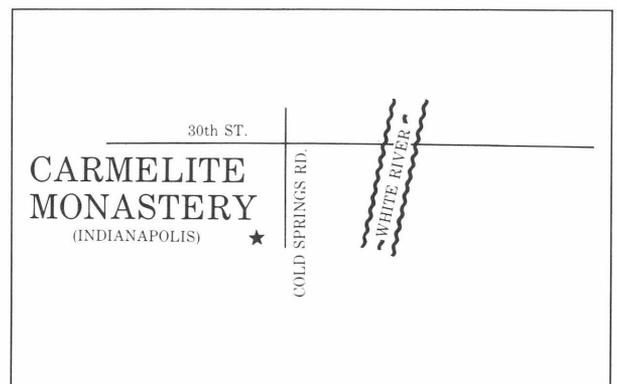
Carmelite Sisters

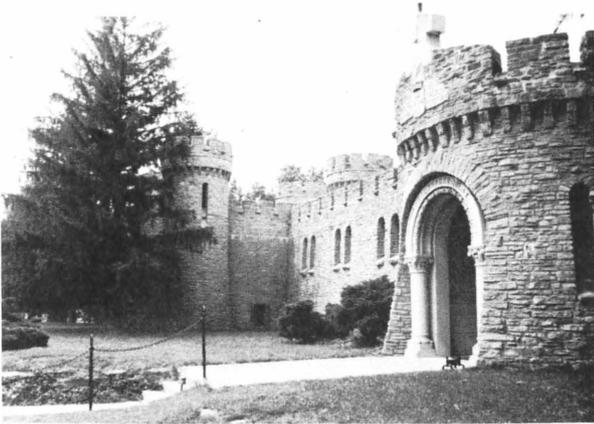
Carmel of the Resurrection was first established in New Albany in 1922. After some years in temporary quarters property was purchased on Cold Spring Road in Indianapolis and the permanent monastery was begun. These were the depression years so the structure was slow in completion; only one wing was built.

In September, 1932, the very small community (there were only five members) transferred from

the old residence to the grey stone fortress-like building in Indianapolis that was soon to become their monastic home. Here the small group of Carmelite nuns lived and prayed and worked.

In 1936 the community suffered the loss of their foundress, Mother Theresa Seelbach. The community grew and the number enlarged as new candidates entered. The approach to the monastery was landscaped making possible the outdoor July novena which became a custom in Indianapolis. From July 8 to 16 annually this colorful yearly service came to be the monastery's





Carmelite Monastery (Indianapolis)



Carmelite Monastery (Terre Haute)



identification for many people who knew little or nothing of the life of prayer lived by these cloistered women. Following the Second Vatican Council novena services gradually lost their appeal although the diminishment of interest was observable before the council. Fewer people were finding themselves free to commit nine consecutive evenings to quiet prayer under the stars.

The need for more living space necessitated further construction so the monastery expanded. Archbishop Ritter asked the community to make a foundation in Terre Haute. In October, 1947, a group of sisters founded Carmel of St. Joseph in Terre Haute. Seven years later a request came for the establishment of a Carmelite monastery at Reno, Nevada. This was begun in August, 1954. In 1961 the last section of the monastery at Indianapolis was constructed.

Community work at Indianapolis has always depended on the making of altar breads. The economy of the last few years, however, has left this inadequate to support the monastery. In the



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★ CARMELITE
MONASTERY

(TERRE HAUTE)



At left, the annual outdoor novena at Indianapolis about 1949; at right, Carmelite Sisters at Terre Haute at liturgy.



mid-1970s the sisters entered the field of typesetting esoteric books for spiritual and religious book publishers. The work is handled in the monastery through modern phototypesetting equipment.

The Carmelite Sisters at Terre Haute have engaged in a variety of artistic works to support their community. They make and sell works of decoupage as well as ceramic dishes. In September, 1982, the sisters at Indianapolis celebrated the 50th anniversary of their arrival there.

As members of a contemplative order, the Sisters of Carmel are keenly aware of the contemplative dimension in every human being. The compelling concern of these women is that every

person develop a deep relation with the God in whose image they are made. The unconscious longing for such a relationship resides in every human heart where the mystery of God's self-communication in love and forgiveness presses for a return of personal love. The contemplative works and prays for this relationship in her own life and in the lives of all God's people. This is the kingdom of God for which she strives.

Before his death Bishop Brute wrote to the Prioress of the Carmelite Monastery in Baltimore, Md. In May, 1839, he expressed the wish, "It may be as the visitation days will come that the deserts of this Indiana or Illinois may be increased and beautified with some branch of the Carmel—distant as they may yet be—who knows . . ."

St. Roch

Indianapolis

Fr. John Sullivan, *OFM*, pastor

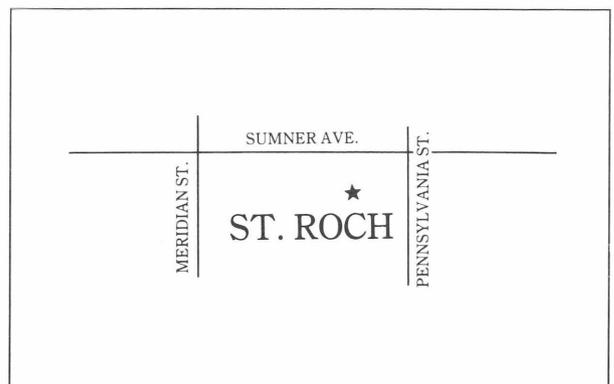
Ties to the past, ties to a mother parish, ties to the saints, and to the Franciscan community: St. Roch's people are proud of their roots.

It began through a donation of two acres of land by Sacred Heart parish in the early 1920's. A building committee was chosen in February, 1922, to begin the work of planning for the future parish. Today there are 425 families many of whom are so at home because when they came

they "knew 50 percent of the families already" according to parishioner Mary Haag.

Its patron was chosen by Bishop Chartrand—"heavenly fighter against contagious diseases"—following the devastating flu epidemic of 1918-1920.

Franciscan Father Matthew Schmitz was first pastor of the very first basement church. It was he



who, with his parishioners, mopped up the waters when it rained before Sunday Mass. He walked to Sacred Heart for his lodgings though his successor Father Peter Pfeifer finally was given a bicycle and eventually a Model-T Ford.

Eight couples who belonged to the "Young People's Club" still get together, according to Ada Eck. The club sprouted from the reluctant teenagers in the Altar and Holy Name Societies. "Experience taught that our teen-age children did not wish to be in an organization with their parents," a parish booklet explains. And once free of the apron strings the club flourished.

Mrs. Eck remembers fondly the spoon dances. When the music stopped, she recalls, "the boy or girl with the spoon had to put a penny on the dish." The pennies paid for an organ.

In a parish which still believes in "paying for the necessities before the luxuries," it was a disturbing fact that it took 20 years to pay for the church. Picnics and Wednesday night socials kept the men of the Holy Name Society busy, states Bernie Eck. During those years it became necessary to build two additional floors for school rooms, and in 1928 a frame house was purchased for the Sisters of St. Joseph who staffed the school.

Two sisters came from Sacred Heart each day to teach an initial enrollment of 46 boys and girls in 1924. This took place in two classrooms constructed on the second floor of the original two-story parish building.

Toward the end of 1945 Father Omer Bruck decided he could liquidate the debt within the next year and determined to buy or build a rectory on St. Roch's property. In March, 1946, this new residence became an official house of the Franciscan order.

The new church building may have seemed easier. The "Rural Route Club," a men's organization, collected funds for about 15 years. A new church was planned to face Meridian Street but it was built on Pennsylvania Street instead. Dedicated in October, 1952, it came four months too late to serve as the site for the ordination of a son of the parish, Father Keric Wood.

A new school was dedicated in 1959. In 1972 it became the first school in the archdiocese to be composed entirely of a staff of lay teachers. Today few parish children do not attend the school. Most



of the high school age children attend Roncalli High School.

The parish is especially fortunate, according to Father John Sullivan, pastor, "for the strong support of adult households which have no children."

"Their children have grown up and moved out," he says, "or they are single adults who never married, but they are the 56 percent who help us survive financially."

Parishioners are proud of their parish and "blue collar" neighborhood "that has held up well." They work hard annually for a parish festival held in mid-February. They are also strongly supportive of a seniors' group, a Friday evening prayer group, and two choirs. The Altar Society



Father John Sullivan, O.F.M.

provides monthly socials, dinners, dances and a November holiday bazaar.

New opportunities have been offered for spiritual growth as well. Parish renewals are commonplace here.

And there is a strong appreciation for the Franciscan priest. As a 50th anniversary booklet stated, "The Saint Roch priest over the years has taken many shapes and forms, from long and lean and dark, to jolly-round and balding. he has given us his time, talents, and training . . . through him we have encountered Mr. Blue . . . Charlie Brown . . . St. Francis of Assisi . . . and Jesus Christ."



Happy St. Roch parishioners in 1981 include (left to right) Francis Hartrich, Bernard and Ada Eck, Audrey Smith, Mrs. Haag and Tony Haag, and Joe D. Smith. Below are Marian Hasse and Nancy Abbott.

1924 Sacred Heart

Terre Heart

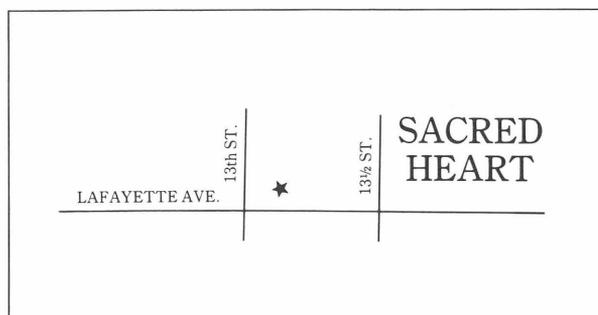
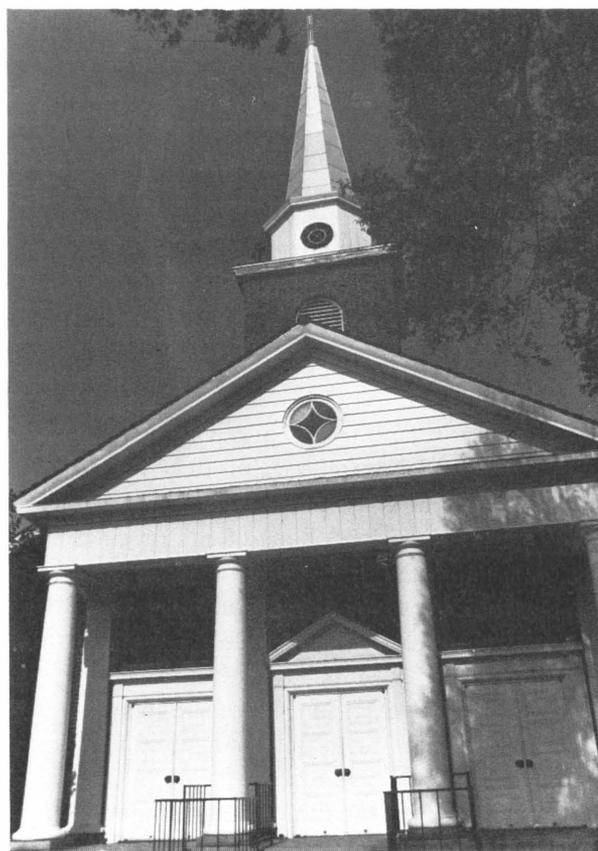
Fr. Charles Fisher, *pastor*

"I feel at home here. The parish is big enough to suit me and this is where I can get in contact with the Lord."

The sentiments of Cecilia Pies were echoed by others when asked what they felt was so special about Sacred Heart Parish. It's their home. They've all grown up in it and they welcome it as the place that welcomes them.

As Terre Haute grew, so did its churches. Following the First World War, it became evident that a new parish for Catholics was needed in the northern section of the city. A few short years previously, the Catholic population had actually dwindled due to the closing of some coal mines in the area. But shortly after the war, Father John Ryves, pastor of St. Ann's, purchased land in the 2800 block of North 13th Street. After the decision was actually made to establish a new parish, a more central location, the present one, was purchased on December 7, 1921.

Father Aloysius B. Duffy was the parish's first pastor. Ground breaking took place in April, 1923, and on June 10, 1923 the cornerstone was laid and blessed. One year later, on July 13, 1924, the



church was dedicated by Bishop Joseph Chartrand.

Cecilia Pies was in the parish before it was even built. "I can remember when Father Duffy had the first church built," she says pointing to the present school building, "and I can remember when the Ku Klux Klan came along and shot the cross off the top of the church."

In those days, she says, Mass was offered in what is now the gymnasium and people knelt on the floor for lack of furniture. The altar was a renovated case which held yard goods.

Father Duffy remained only until June of 1926 when he was transferred to Brownsburg. His successor was Father Timothy Kavanaugh who remained only a year when he was succeeded by Father Omer Eisenman. This was in July of 1927. Not long after Father Eisenman arrived, the parish, which began with a debt, found itself in the middle of the Great Depression. By the time Father Eisenman transferred in 1934, the debt had not been reduced but Father Eisenman was credited with keeping the parish in existence throughout this difficult time.

Father Jerome Pfau was appointed pastor in July of 1934. By this time the population of the parish was declining. Many people were forced to

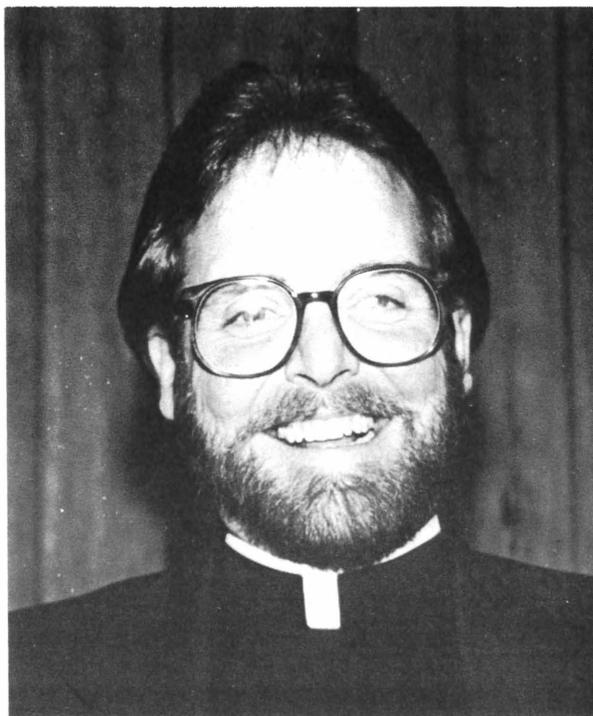
seek employment in other communities. By 1940 the parish school had only 125 students. The Sisters of Providence who operated the school received no salaries and it became necessary for the parish to borrow money to pay the interest on its debts.

Father James Moore became pastor in June, 1939. Economic conditions began to improve. Much needed renovations and repairs began to be made. Father James McBarron succeeded Father Moore in October, 1940. Father McBarron saw the renovations completed. At the same time the parish began to grow once again. By 1950 it was clear a new church was needed. New property was acquired in August. By 1953 the parish school had outgrown itself to the point where two new classrooms were added in the summer of 1954. These classrooms took space from the church and the decision was made to build a new church.

On May 8, 1955 ground breaking ceremonies were held and the cornerstone was laid on October 16. The new church was dedicated on June 24, 1956. The bell in the new church had come from St. Patrick's Church in Terre Haute when that parish changed to an electronic bell system. The bell was cast in 1898 and bears the names of Pope Leo XIII, Bishop Chatard and Father Victor A. Schnell, then pastor of St. Patrick's.

Father Charles McSween followed Father McBarron as pastor in 1973. Father Charles Fisher succeeded Father McSween in 1980.

"People here have a determined effort to survive," Father Fisher commented in 1983. "I have to honestly say I'm humbled in the face of this. The parish is made up of first, second and



Father Charles Fisher



An unidentified and undated photo of Sacred Heart Parish from The Criterion files.

third generation eastern European stock. They are people oriented to the earth. They love gardening. They live very simple lifestyles. They would rather give their hands and arms to help someone in need than give money to them.”

According to Father Fisher, Sacred Heart parishioners are “very proud people. I’ve never experienced such a pulling together on the part of people in the face of difficulties than in this parish. They’ll come through every time.”

1925

The Ku Klux Klan begins to lose its power in Indiana when its leader D.C. Stephenson is arrested and charged with murder.

1926

St. Therese

Indianapolis

Fr. Frederick Schmitt, *pastor*

From a church/school building in a lonely cornfield to an imposing landmark on the heavily populated east side, Saint Therese of the Infant Jesus Church stands as a testimonial to the faith, devotion and sacrifice of her people.

In 1925 when Father Charles Duffey was assigned to organize a new parish honoring the recently canonized French Carmelite nun, Saint Therese Martin, interest was great and cooperation excellent since the self-styled Little Flower of Jesus had died just 27 years before.

Following the 1926 dedication of the church, believed to be the first parish church in the world

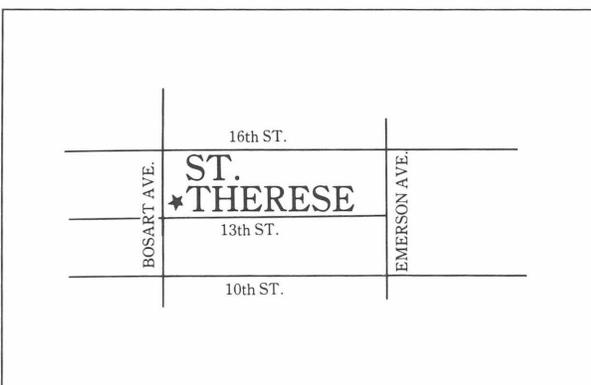


to honor the saint, an annual novena was begun and standing room only crowds came from all over the city.

Homes in the vicinity mushroomed, then the stock market crashed and with the economic upheaval Father Duffey was hard pressed to meet



Father Frederick Schmitt



even the interest payments. A kindly man, the pastor brought little pressure on his burdened parishioners and at the time of his sudden passing in 1939 the accumulated interest alone had reached a staggering total.

Father Jerome Pfau who was named to succeed Father Duffey recognized the need for further building to accommodate the growing numbers of parishioners and school children. He established a sinking fund and at the end of his pastorate, cut short by illness, the total had reached \$5,000.

Father John Riedinger who preferred to be called Father John, came to the parish in 1942. A prayerful but no nonsense man he possessed considerable business acumen acquired while he supported his widowed mother. Despite the war years and the sacrifices they entailed, Father John led his people in a successful effort to eliminate the debt. A mere three and one-half years later, January of 1946, the mortgage was burned.

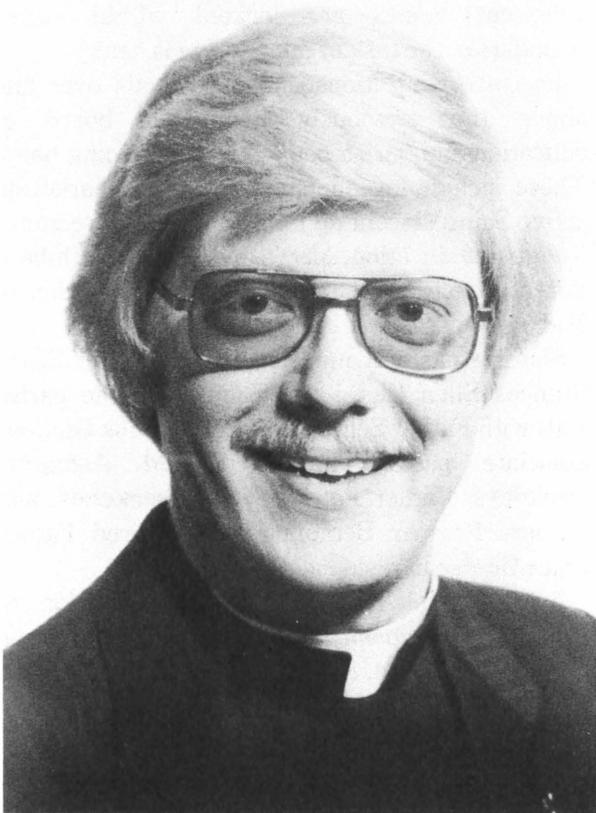
After the building of a convent, rectory and school addition an all out drive for a permanent church "worthy to be called the dwelling place of

God" was intensified. After hurdling myriad disappointments, permission to build was granted. So elated was Father John, by now of an advanced age, that the tractor turning the first earth found him seated beside the driver.

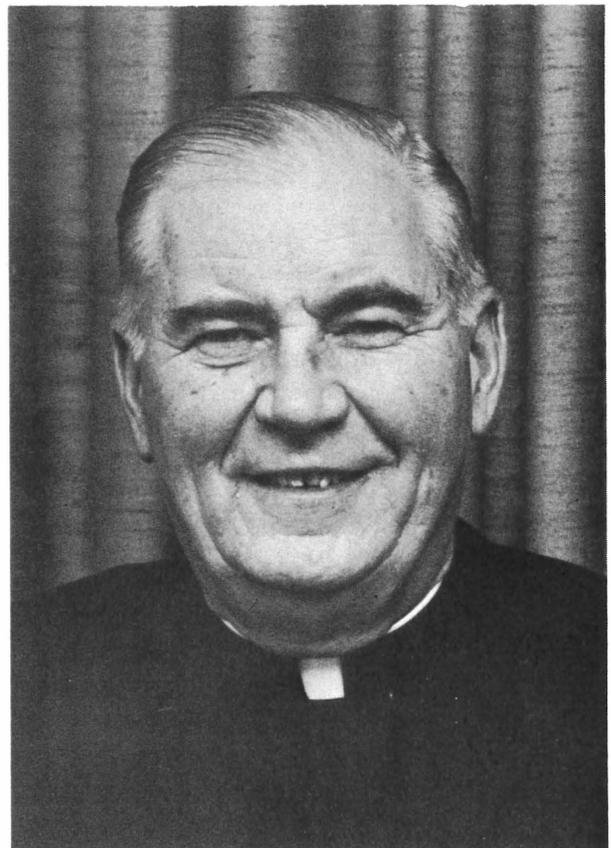
The gleaming spire on the finished church was set in place in May of 1962, Father John's birthday. His simple motto: "I do the best I can and leave the rest to God."

At Father John's retirement, Monsignor Raymond T. Bosler, then editor of *The Criterion*, and syndicated religious columnist, was named pastor. He began further implementation of Vatican II directives by forming a parish council and a board of education. Lay ministers of the Eucharist were commissioned, Bible study was begun, renewal and ecumenical programs held and a baptismal room was converted to the Blessed Sacrament chapel.

However, Monsignor Bosler respected many wishes of the parishioners and exercised a certain amount of restraint. Too, he had a great empathy for the many lonely and aging parishioners and to



Father Richard Ginther



Father Louis Gootee



Envelope stuffers Marie Pflegger and Margaret Conty get moral support from Odelia Bauman, Karen Brooks, Chris Arvin, Ita Mannion, Father Gootee, Franciscan Sister Francis Ellen, Father Schmitt and Merianne Pacheo.



this end encouraged the organization of a society just for them, The Adventurous Group.

Having undergone open heart surgery a few years earlier, and conscious of his health and the many demands being made upon it, Msgr. Bosler retired from Little Flower in 1977.

Since the parish's inception the role of Franciscan Sisters of Oldenburg has figured most prominent throughout. Tribute to them is paid by the weekly parish bulletin whose cover describes the parish as "A worshipful community in Jesus the Christ served by diocesan priests and the Sisters of Saint Francis."

Since 1926 hundreds of these dedicated women have labored to instill a sense of spiritual, moral, educational and cultural values in the minds of thousands of students. Presently, two sisters, a

principal and several lay teachers staff the school of 527 registered students.

The fifth and present pastor, Father Frederick Schmitt, came to Little Flower a second time in 1977. Some 17 years earlier he had served briefly as assistant pastor and upon his return as pastor "was surprised to find a certain sameness but with a few more wrinkles."

A man of expertise in many fields Father Schmitt is also a caring man who continues to respect some traditions so dear to his parishioners.

While many older members have chosen to remain in the parish of their youth, a healthy percentage of new young couples continues to affiliate with Little Flower. Many, too, who were reared here, marry and return to resettle.

Awareness of the importance of youth has always been emphasized with ongoing promotion of an active athletic program. To provide a balance of spirituality Father Schmitt has acquired a Director of Youth Ministry.

Endeavoring to meet the spiritual, psychological and even material needs of a large parish is not an easy task, and when a hospital and four convalescent homes are located within parish boundaries, the task of ministering is heavy.

Parish organizations and individuals over and above the previously mentioned board of education and parish council lend a helping hand. These include lay ministers of the Eucharist, an active Saint Vincent de Paul Society, a Director of Religious Education, Men's and Women's clubs, a Parent-Teacher Organization and two Legion of Mary groups.

Sharing pastoral ministry is Franciscan Sister Frances Ellen Hannigan. Comprising the parish staff with Father Schmitt are Father Rick Ginther, associate pastor, Father Ronald Ashmore, weekdays, Father Patrick Kelly, weekends, and Fathers Prosper Bemunuge and retired Father Louis Gootee in residence.

A successful Rite of Christian Initiation of Adults (RCIA) now in its third year has 80 persons presently involved, including 34 catechumens and their sponsors. In this program attention is given to hospitality in informal surroundings as well as to the religious instruction sessions. When the catechumens are ready for commitment they are received into the church, usually at Easter time.

1928

The Indianapolis Times wins a Pulitzer prize for its campaign against the Ku Klux Klan.

1929

The stock market crashes and a worldwide depression is on.



Bishop Joseph E. Ritter

1933

Joseph Elmer Ritter is consecrated auxiliary bishop of the diocese and named vicar general . . . Bishop Chartrand dies on December 8.

1934

Bishop Ritter is named seventh bishop of the diocese and is the first and only native of the diocese to become its bishop. Born in 1892 in New Albany, he was ordained in 1917 and named rector of the cathedral in 1924. Priests of the diocese present him with a crozier as a gift which he later takes to St. Louis when he becomes archbishop of that See. This crozier is given to Bishop Edward O'Meara 36 years later by John Cardinal Carberry, Ritter's successor as Archbishop of St. Louis, when Bishop O'Meara is appointed Archbishop of Indianapolis . . . A centennial celebration of the diocese occurs on May 5 with a Mass of Thanksgiving at St. Francis Xavier Church at Vincennes.

The Sisters of the Good Shepherd established themselves in the Diocese of Vincennes in 1873. "Very Rev. Aug. Bessonies, V.G., obtained for them as a donation from the city authorities a half finished building, intended for a female reformatory. The condition was that the Sisters would receive the city female prisoners into their house, one-half of whom must be taken free. The Sisters have had trying times, but gradually are rising from their troubles, mostly of a financial character. The good work is done in secret, and few, except the eye of God, know of the great good accomplished in the House of the Good Shepherd, in its struggles with the worst of vices. Good Bishop de St. Palais was wont to say: the prayers, labors and austerities of these devoted persons draw God's blessing on the diocese."

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes* (1883)
Ed. Note—The Sisters of the Good Shepherd discontinued their work in the archdiocese in June, 1968.

Our Lady of Providence

Brownstown

Fr. Joseph Sheets, *administrator*

The beautiful little mission church in Brownstown is believed to be the only American church dedicated to Our Lady of Providence.

The Catholic faith was brought to the community in 1889 by a pastor from Saint Ambrose at Seymour who said Mass monthly until 1900 when circumstances no longer allowed it.

Thirty-three years later, Monsignor Augustine Rawlinson, pastor of Saint Ambrose, purchased a building in Brownstown and had it remodeled for a chapel which was dedicated October 14, 1934. Father Arthur Mooney was celebrant of the Mass.

From then on Mass was celebrated every Sunday and Lenten services were held there. Two Benedictine Sisters from Seymour formed and instructed a first communion class.

When Monsignor Rawlinson resigned because of ill health he was succeeded by Father Leo Creeden and shortly after by Father Clarence Burkhardt. Then Father Mooney became administrator of Our Lady of Providence.

The mission has been under the care of several parishes, variously Saint Ambrose, Seymour; St. Joseph, Jennings County; Saint Vincent de Paul, Bedford; American Martyrs, Scottsburg and again, since July, 1983, Saint Ambrose at Seymour with pastor Father Joseph Sheets as administrator at Brownstown.

Father Irvin Mattingly, long time pastor of Saint Ambrose and administrator of Our Lady of



Providence from 1946 to 1967, remembers the parish as having “fine people” many of whom were transferred from Saint Louis to the industries in town.

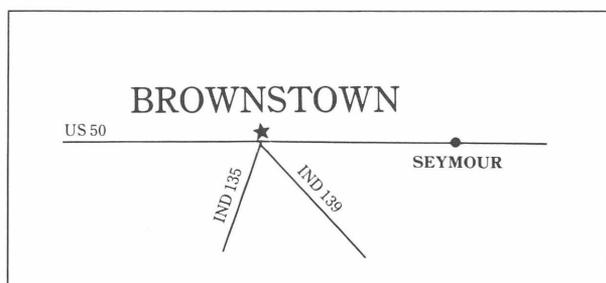
During Father Mattingly’s pastorate several assistants helped with the church in Brownstown. One of them, Father Robert Wilhelm, was in charge of the mission and in charge of the dedication of a new church and shrine on October 3, 1948. Farther down the road, Father Wilhelm was to succeed Father Mattingly as pastor.

Another assistant, Father James Moriarty, remembers well his early service at Our Lady of Providence. He recalls “the day the population of the parish grew 30 percent. That was the day a family of 10 moved into the parish swelling the membership from 35 to 45.” In his first month there Father Moriarty knocked on every door of the heavily Protestant area inviting people to the street preaching held on the courthouse lawn. Says Father, “I don’t recall any great rush of converts following.”

Pastor of Saint Ambrose and administrator of the mission in 1973 and 1974 was Father Paul English who says enthusiastically, “It was a lovely parish; lovely people.”

Next, the mission was served from St. Joseph Parish, Jennings County, with Father James Arneson as administrator. He recalls both town and church as being beautiful and the parishioners cooperative. He especially remembers the Sunday quandaries in which he found himself. “Because of the park and camping facilities there you never knew whether you would have 20 people receiving holy communion or 200.”

A team of priests from American Martyrs,



Scottsburg, was organized in 1977 to care for four missions, among them the one at Brownstown. Pastor, Father Gerald Renn and assistant, Father Carmen Pretrone, served until 1978 when the team became co-pastors. Lending able assistance during that time were two Benedictine Sisters, Elvira Dethy and Mary Sylvester Will. In 1983 Father Petrone and Father Carlton Beever co-pastored the mission.

Since July of 1983 Our Lady of Providence is again under the care of Father Joseph Sheets, pastor of Saint Ambrose, Seymour. Although Father Sheets, who had served the parish as assistant some years earlier, is heavily involved

with the weighty duties at the Seymour parish, he does not neglect his little mission at Brownstown.

He has entrusted the once a week CCD instructions of grade school children to a teacher from Saint Ambrose school. High school students get their religious education weekly at Saint Ambrose and attendance is said to be good. At present there is no religious education plan for adults, but Father Sheets says Mass for them every Sunday at noon.

Fifty years of adapting to changes in parish administration seems to speak well for the flexibility and faith of Our Lady of Providence people.

Society of Jesus

Indianapolis

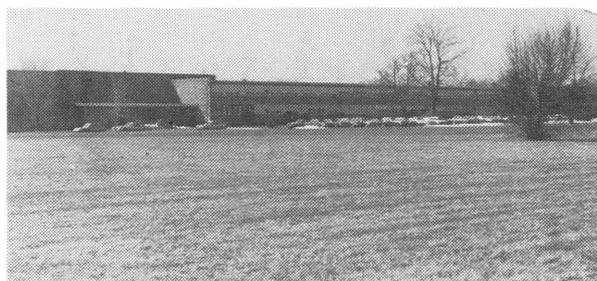
Peter E. Sharkey, *SJ*, *rector*

Probably the first white man ever to set foot in the territory of what is now Indiana was a Jesuit priest, the Rev. Claude Allouez, S.J. His mission on the St. Joseph River near the present site of the University of Notre Dame, as well as Jesuit missions at Fort Ouiatenon on the Wabash River below Lafayette; Fort Miami, now Fort Wayne; and Poste au Quabache, the original site of Vincennes; were pioneer outposts from 1663 onward.

Jesuit missionary influence continued in this territory until 1773 when the Order was suppressed by a breve of Pope Clement XIV. Not until 161 years later did the Jesuits return to Indiana, this time as educators.

In 1934 Charles Edward Ballard, a non-Catholic, donated the West Baden Springs Hotel in southern Indiana to the Society of Jesus. The 708-room resort hotel had been built in 1902 at a cost of \$7 million and offered the mineral water baths popular at the beginning of the century.

The hotel, sometimes known as the "eighth wonder of the world," also featured a 210-foot-high unsupported dome, mosaic tiled floors and walls, and other luxurious appointments. When the Jesuits acquired the building, they converted it

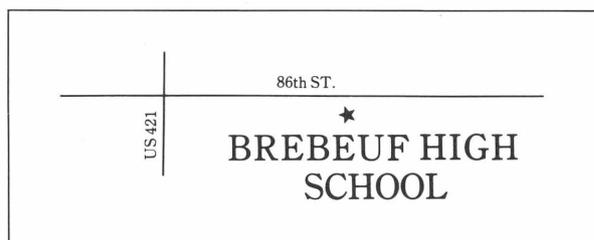


to a place of study and prayer for seminarians called West Baden College.

The college served as the Order's school of theology and philosophy in the midwest area for more than 25 years. But high costs of maintenance and repair eventually led to the closing of the college in 1964, followed later by the sale of the building.

Jesuit education continued to thrive in Indiana, however, thanks to the opening of Brebeuf Preparatory School in Indianapolis in September, 1962. The school was named for another Jesuit missionary who became one of the North American Martyrs, Jean de Brebeuf.

Brebeuf Preparatory high school offers a 10,000 volume library, athletic training of all kinds, and an excellent faculty of Jesuit and lay



teachers. The school served only high school age boys until 1976 when it became co-educational and opened its doors to girls.

Today almost 600 students at Brebeuf receive “a Jesuit education” annually, leading to acceptance in many colleges and universities nationwide.

1937

Marian College is founded in Indianapolis by the Sisters of St. Francis.

St. Christopher

Speedway

Fr. Michael Welch, *pastor*

Perhaps the most appropriately named parish in the archdiocese is St. Christopher, located in



Speedway, the “racing capital of the world,” and dedicated to the patron saint of travel.

On August 7, 1935, Bishop Joseph Ritter established St. Christopher’s as the 24th Catholic church in Indianapolis, and on September 1 of the following year Father Leo A. Lindemann was appointed pastor of the 200-person fledgling parish. Recommended as a hard worker and a “go-getter,” Father Lindemann began the task of searching out land suitable for a church building.

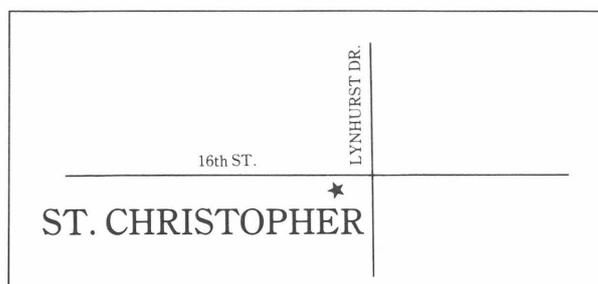
Five acres of farmland on the corner of Lynhurst and 16th streets were chosen for the new church, which was dedicated on September 5, 1937. The building housed both the rectory and a chapel seating about 150 people. The dedication ceremonies were preceded by the first “Tops in Food” Festival, which has since become a tradition at St. Christopher and famous throughout the city.

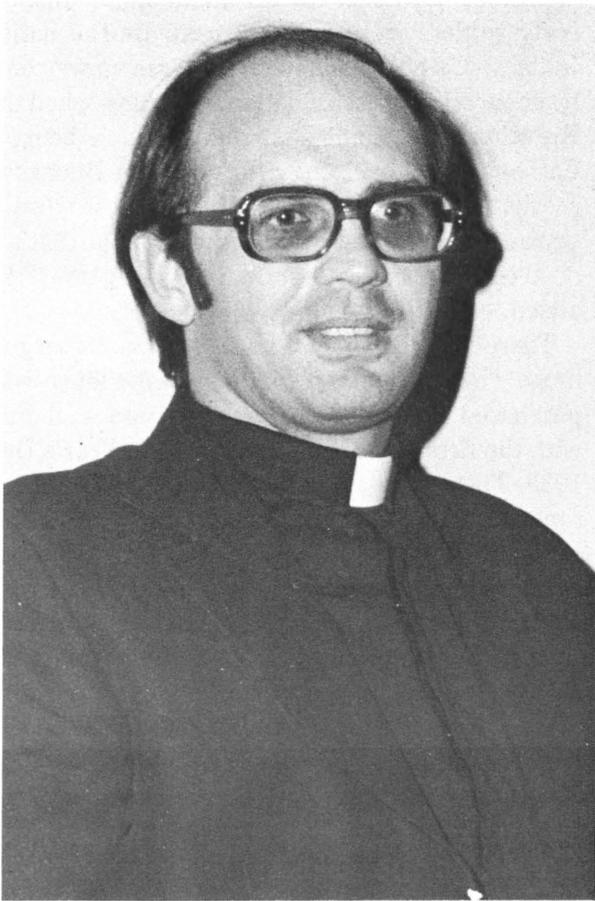
As the number of parishioners grew, the need for a school arose, but World War II interfered with building one until 1949. The new school opened at 5375 W. 16th St. on September 19 of that year with three Sisters of St. Francis and 89 pupils in attendance.

Since the original chapel was becoming crowded by this time, the east side of the new school was converted into a temporary church. Parish growth continued, and on May 18, 1958, a new church was dedicated by Archbishop Paul C. Schulte at its present location, 5301 W. 16th St.

A large Indiana limestone statue of St. Christopher, which Father Lindemann had stationed in front of the rectory, was moved to the front of the new church. Although it broke accidentally in the process, excellent repairs were made and St. Christopher still presides intact over his parish today. His image is also reproduced on church stationery, bulletins, etc.

Father Lindemann was actively involved in the community as well as the parish through the





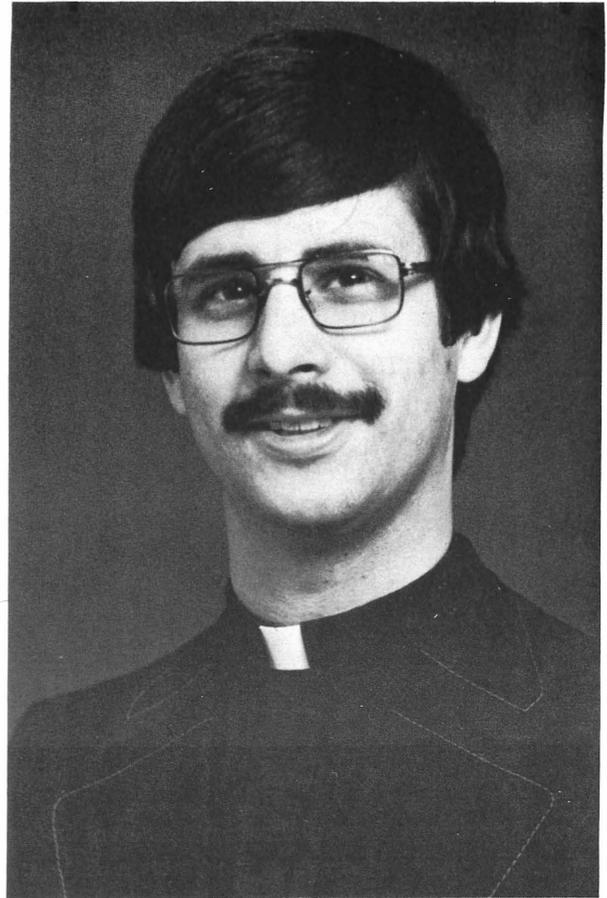
Father Michael Welch

years. He became the official chaplain of the Indianapolis Motor Speedway, and in 1973 he was honored as the first recipient of the Speedway Hall of Fame award for his contributions in religion.

When Father Lindemann retired in 1973, Msgr. Francis J. Reine became pastor of St. Christopher. During his tenure an addition was made to the rectory, and the interior of the church was remodeled. In 1980 St. Christopher's parish family helped Msgr. Reine celebrate the 40th anniversary of his priesthood.

Since Father Lindemann's time, assistant pastors at St. Christopher have served as chaplains of the Indianapolis Motor Speedway, celebrating Masses at the track and visiting the track hospital. Father James Bonke, now pastor of Nativity parish, continues to offer Mass at the track on race day as he did when he was assistant to Msgr. Reine at St. Christopher.

Upon the retirement of Msgr. Reine in 1983, Father Michael Welch became pastor of St.



Father James Lasher

Christopher. Father Jim Lasher is associate pastor.

"The Rev. Vincent Bacquelin was sent by Bishop Bruté, some time in 1837, to have charge of the Catholics living in these parts (Indianapolis). He resided at St. Vincent's, a few miles below Shelbyville, where he built the first church. He visited Indianapolis on one Sunday in each month, until later, about 1840, he came here, it appears, on three Sundays in each month. In 1840 a lot was bought and a small frame church built on it—The Holy Cross Church. It was situated 'just west of John Carlisle's residence, in the southern edge of what was called 'Military Ground,' of which 'Military Park' is the remnant. There were large hackberry trees close above the church for a good while.'"

Herman Alerding, A History of the Catholic Church in the Diocese of Vincennes (1883)

1938 American Martyrs

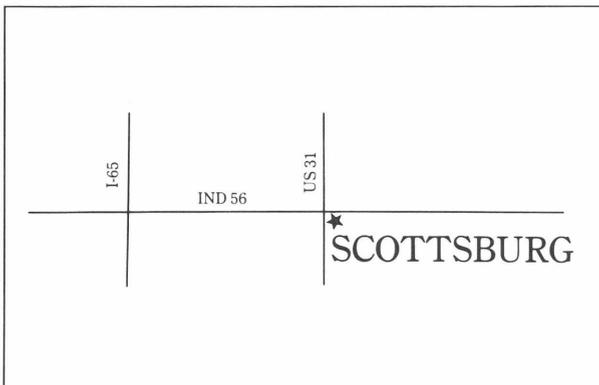
Scottsburg

Fr. Carmen Petrone, *pastor*



Not far from the Scott county seat of Scottsburg is the memorial known as Pigeon Roost dedicated to a community established in 1809. On September 3, 1812 there, 15 children and nine adults were massacred by Indians. Only one family escaped.

That bit of American history seems far removed from the activities of the modern Church of the American Martyrs in town which provides a spiritual center for more than 450 Catholics. As the residence for Fathers Carmen Petrone and Don Quinn who oversee three additional parishes besides, Scottsburg nonetheless has not always

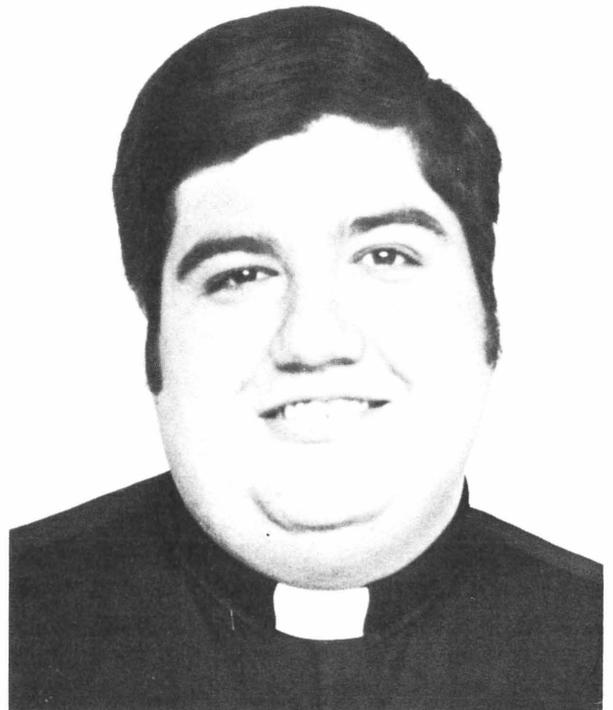


welcomed Catholics to its community. Just as early settlers were not welcomed by the native Indians, Catholics found themselves unwelcome by some other citizens. There were days when the Ku Klux Klan dominated the area and being a Catholic was something of a risk. Jim Buchanan recalls that some merchants lost business when it became known they were Catholic. "But that's a dead issue for most people in Scottsburg now," he added.

There weren't many Catholics in Scottsburg in those days. An old public school building was purchased in 1937 and converted into a church with the first Mass being offered New Year's Day 1938. There were about 20 Catholic families at the time, according to the parish's history.

Before that time Catholics were centered in the nearby community of Lexington. Irish immigrants settled there in the late 1840's and early 1850's. A church called Mother of God was dedicated there in 1893 by Father Francis Roell, pastor of St. Mary Parish in New Albany, which was the Lexington parish's principal benefactor. Because of dwindling numbers, the church closed in 1944 and was sold and used as a feed mill.

Lexington had been the original county seat for



Father Carmen Petrone



Parish council members in 1980 includes (left photo) Steve Illingworth and Tom Marley; (right photo) Fay Obergfell and Bea Boswell.

Scott County. Father Matthew Herold, the last to offer Mass at Mother of God, believed a church should be built in the new county seat at Scottsburg. And so the school building and lots were purchased.

Immaculate Heart Parish in Indianapolis was asked to contribute to the building of a new church at Scottsburg in 1963. The Scott County parishioners contributed the interior furnishings. It was dedicated in April, 1964.

Throughout their history, Catholics at Scottsburg have been affiliated with parishes at Henryville and Salem especially through the

priests who visited the several churches. That remains in their current priests who care for the four parishes at Scottsburg, Henryville, Salem and Mitchell.

Parishioners today realize the parish is growing and has greater needs. A parish council oversees activities and a CCD program involves the education of adults as well as youth. Parishioner Tom Marley remarked that new people in the parish bring about greater involvement as well as new ideas and more input. "New people add strength to the parish," he said. "We add to what has already been accomplished."

1939

World War II begins with the German invasion of Poland.

Christ the King

Indianapolis

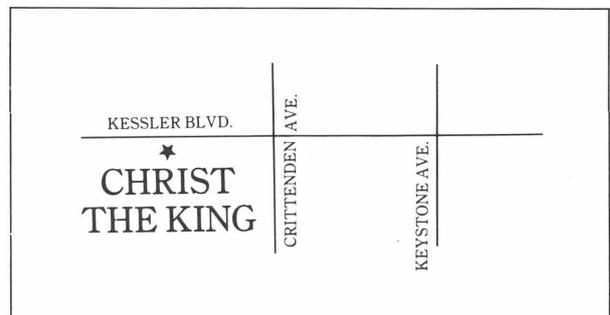
Fr. Kenny Sweeney, *pastor*

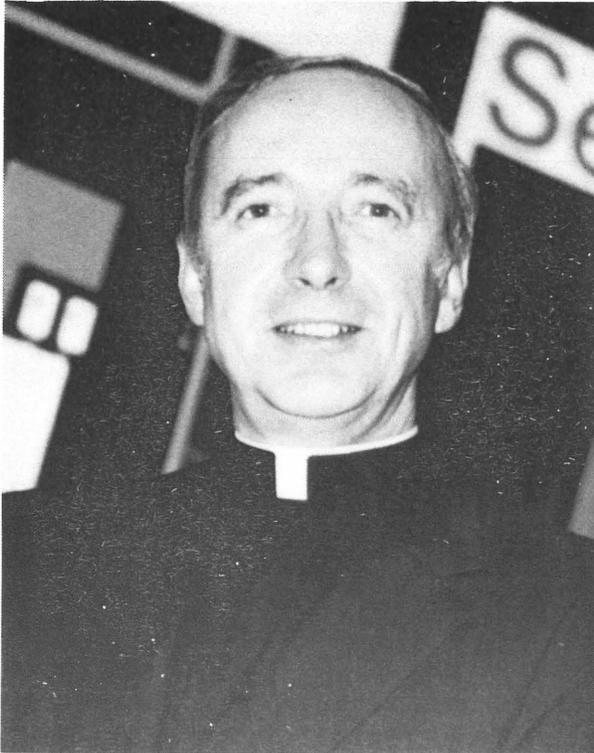
Father Kenny Sweeney, pastor of Christ the King parish since 1980, has one important inner drive. "I want the people to have a vision of their parish and the purpose of the church's mission in this world," he says.

Father Sweeney and his associate pastor, Father

John Buckel, conducted a day-long meeting in 1982 to help parishioners understand the meaning of church in the modern world, as explained by the bishops of the Second Vatican Council. "What have we done well? Where did we go wrong? How can we do better in the future?" the pastor asked.

Those who attended the meetings included parish consultants, the board of education and all representatives of parish organizations. Father Sweeney has tried to involve as many parishioners as possible in the church's activities. A recent innovation was the formation of a parish funeral



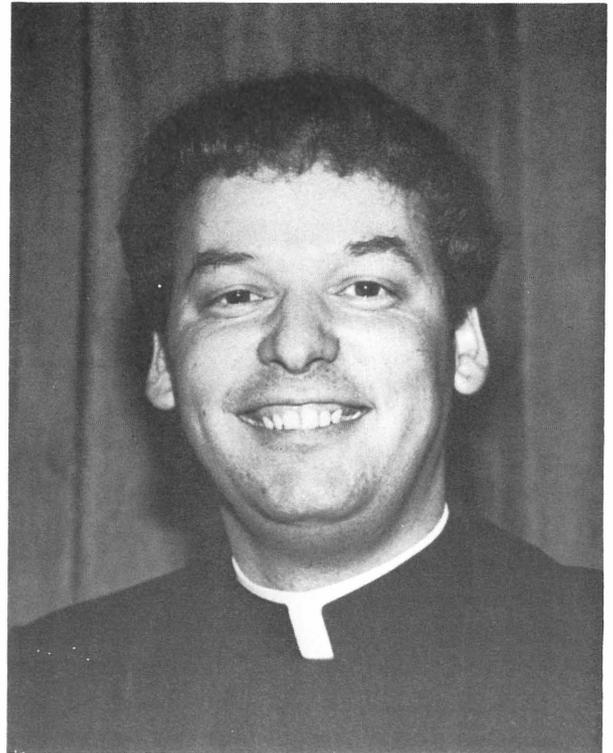


Father Kenny Sweeney

choir, made up of retired people of the parish. Stepping up the work of evangelization is another goal.

Christ the King Parish has progressed well since it was established in 1938, especially in the field of education. The parish school has had a steady enrollment for the last 10 years. Benedictine Sister Mary Luke Jones is principal of the parochial school which has 390 students, 16 classrooms, 12 lay teachers and four Benedictine nuns.

The school has adopted an assertive discipline



Father John Buckel

program which spells out rules and consequences for students. "We want to help our students become self-disciplined so that they can mature to be responsible for their actions," the principal explained.

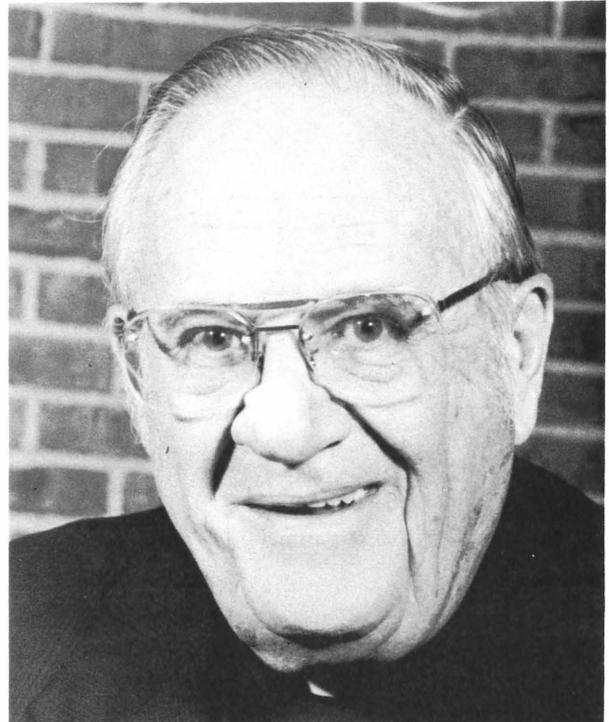
Every month an outstanding student is rewarded for being kind, charitable, cooperative, thoughtful and good academically. The student receives a plaque, and a statement honoring him or her is placed on the main hallway notice board for all to view. "Our overall goal is to produce young men and women who become good citizens and faithful members of their churches," Sister Luke said. About 25 percent of the school's enrollment is non-Catholic.

Father Buckel conducts an inquiry class for those who are interested in learning more about their faith. He says that through the inquiry program, Catholics married to non-Catholics, people wanting to become Catholic, and couples with a poor religious background come to understand religious issues that have bothered them. Father Buckel says people have shown great interest in the program. More than 165 were enrolled in the class during 1982.

Father Buckel has also begun a youth program, which is incorporated into his other activities of preparing parishioners of all ages for confirmation, counseling those intending to marry and conducting retreats for eighth graders.

The founding pastor of the parish was Father Joseph Somes. In 1949, Father Somes was transferred to Columbus, leaving his post at Christ the King to Father Henry Trapp. Father Trapp was succeeded in 1963 by Father Tom Carey whom many associate with Christ the King's biggest period of growth. It was Father Carey who oversaw the construction of the permanent church building. Father Carey retired in 1980 and was succeeded by Father Sweeney.

The rapid growth of northeast Indianapolis caused several developments at Christ the King in the 1950s. While a new wing, including the side chapel, was added to the old church, new parishes were founded to the north and east. Today, Christ the King has 3,500 parishioners from 1,200 households, compared with only 390 families in the 1940s.



Father Thomas Carey

St. Thomas Aquinas

Indianapolis

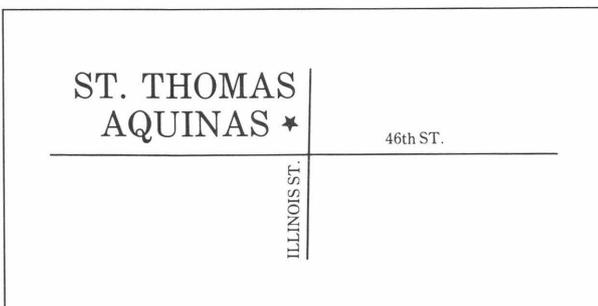
Fr. Martin Peter, *pastor*

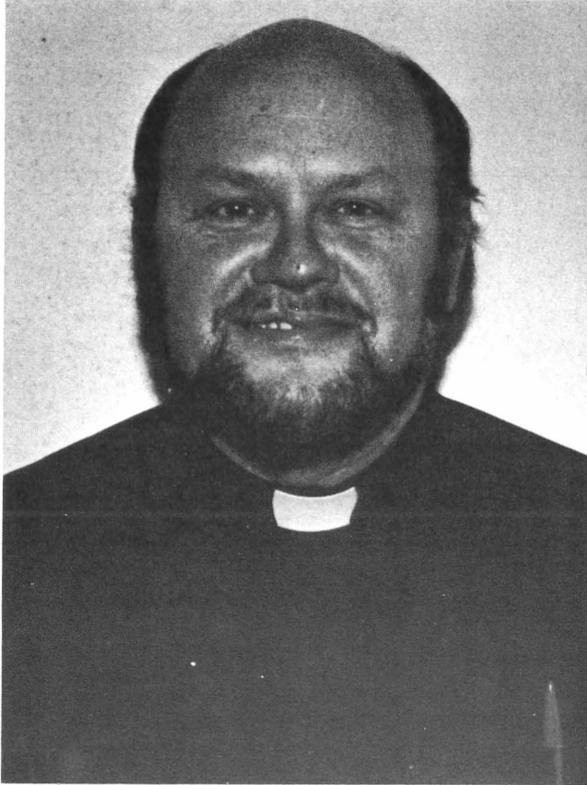
“The liturgy here draws the people,” said Father Martin Peter, pastor of St. Thomas Aquinas Parish. “We really celebrate and the community joins in. People are happy and excited.

They feel a sense of hospitality and welcome which is all very inviting.”

Emphasis over the years toward good liturgical celebrations is a trademark of St. Thomas. But the key is the assembly and, according to Father Peter, the kind of liturgy “depends on where the congregation is.” Furthermore, “liturgies and homilies need to speak to the people where they are—you don’t just stay at a theoretical level—you try to address them to the lives of the people and what the message of God has to say to them.”

People go to St. Thomas because they want to





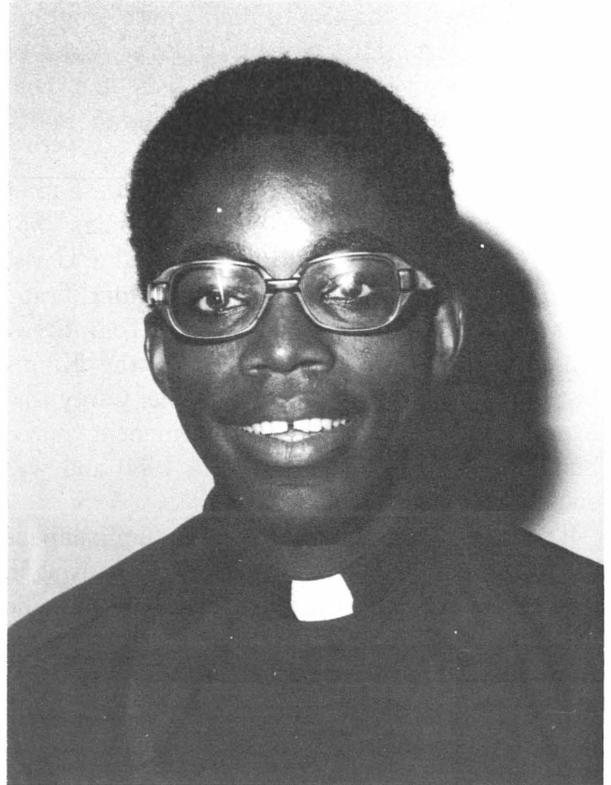
Father Martin Peter

be there, according to Father Peter. Pastor since 1978 and co-pastor with Father Joseph Dooley before that since 1971, Father Peter calls himself an “enabler,” i.e., one who encourages people to use talents God has given them. This results in a constant flurry of activity at St. Thomas.

Ed Alexander, youth minister at the parish, describes the parish as a real mix of ages. It is one of the few parishes in the archdiocese to have a full-time paid youth minister. St. Thomas also reaches out to those who don't feel a part of other parishes—this includes the separate and divorced and gay Catholics as well. Father Peter describes “an evangelization of the untouched Catholics” as one of St. Thomas' services.

Small group activity and sharing is another trademark of the parish. By breaking the congregation into small groups, “you have some relationship with those people other than just going to Mass,” according to Father Peter.

St. Thomas serves as Newman Center for nearby Butler University. A house a few blocks away serves that specific purpose. This is described by Father Peter as a “presence” ministry rather than a “programmatic” one. Time



Father Kenneth Taylor

is spent informally with students. Butler students are involved in the parish's pre-school and CCD programs.

Bishop Joseph Chartrand in 1925 purchased property for the parish which would become St. Thomas. At the time it was occupied by the university's Newman Club. In August, 1938, Bishop Joseph Ritter appointed Father Joseph B. Tieman to be the founding pastor of St. Thomas. The church was dedicated in May, 1939.

There were 1,145 parishioners according to the parish's first annual report. A school opened in 1941 with 157 pupils under the Sisters of Providence. Today the school enrolls over 350 pupils in a parish serving more than 2,500. The present church was dedicated in 1969.

Religious education programs, particularly for adults, abound in a parish which boasts a high degree of lay involvement. Its racial mixture in a neighborhood which has struggled to maintain an integrated parish likewise contributes to St. Thomas' effectiveness. Home to proponents of good liturgy throughout the city, St. Thomas is believed to be a Vatican II parish through and through.

Mary, Queen of Peace

Danville

Fr. Charles Chesebrough, *pastor*

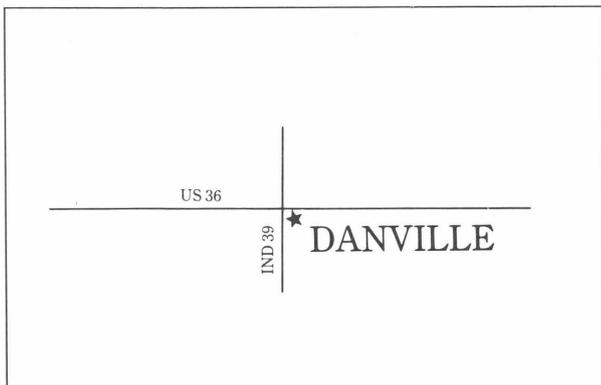


Parishioners at Mary, Queen of Peace Parish, at Danville say there have been a lot of changes in the last four or five years. By that they mean there are a lot of new faces. That includes pastors. And that's changed the parish's complexion.

Danville, the county seat of Hendricks County, is one of three locations for a Catholic church in that county. The other two are at Brownsburg and Plainfield. Today the parish at Danville numbers a little fewer than 700 members.

"We've always been quite active," said parishioner James Collins.

Such activity includes the parish council which has learned to minister to the people. It had to. During a period in 1981 the parish had no resident pastor. Then Father Francis Dooley was assigned as pastor and in 1983 Father Charles Chesebrough succeeded.



The council sponsors a parish picnic, Valentine's Day dance and Christmas party. It is made up of a buildings and grounds committee, liturgy and finance committees, and social action, youth and ad hoc facilities planning committees. It includes a board of education representative and two high school representatives, one of whom is a voting member.

The Altar Society is also quite active. A spring rummage sale finances various parish plant needs. One year, for example, cabinets, a refrigerator and a stove were purchased for the parish kitchen. Community projects are supported and a communion breakfast is hosted each year for parents and children.

Julie Niec, director of religious education, is grateful for the many volunteers in CCD programs. Children come from five different school systems, some from as far away as 12



Father Charles Chesebrough



With former pastor Father Frank Dooley in this 1983 photo are Danville parishioners Jane Teliha, James and Mary Collins, Zelma Poole and Julie Niec.

miles. There are more than 150 of them including 35 high school students.

An adult catechetical team leads potential converts through the Rite of Christian Initiation for Adults.

The parish was established in 1939 in a chapel built a year earlier. Father Anthony McLoughlin was the first resident pastor in 1946. Two years later, a tornado on Good Friday damaged a home

dating back to the 19th century just west of town. This home was purchased and rebuilt as a church and rectory. The present church and hall were built in 1954.

“When the church was built, we left a lot of work to the parishioners,” says Collins. “Every night there would be a crowd of us doing one thing or another.”

Collins remembers that part of the parish property was fenced off for cattle which were raised to help defray the cost of the building. The late Father Edward McLaughlin, who served as pastor from 1956 until 1971, saw the parish debt on the church and hall paid off and began saving for the future.

Father Joseph McCrisaken followed Father McLaughlin. In 1977 Father George Coffin became pastor and served until his sudden death in 1981. It was after that the parish council found itself carrying out the ordinary duties of keeping the parish going until Father Dooley was appointed.

According to Collins, the parish was in a kind of limbo for a time. “We needed somebody to kind of pull us together,” he says. Some new faces have done just that.

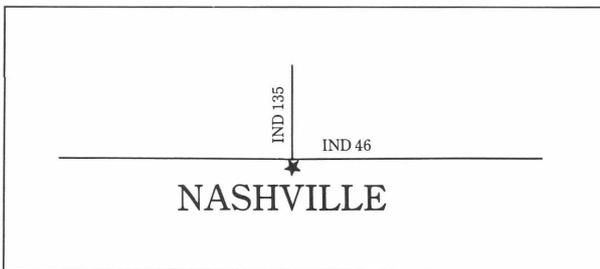
1942 St. Agnes

Nashville

Fr. William Munshower, *administrator*



St. Agnes Parish in Nashville is a parish of hospitality, according to Father William Munshower who administrates the Brown County parish from Holy Spirit Parish in Indianapolis. “It is our special task to make tourists feel welcome,” he said.





Parish team leaders (left photo) at St. Agnes include Kevin Sheehan, Providence Sister Marsha Speth and Phyllis Kirts; (right photo) Archbishop O'Meara is celebrant at a dedication Mass in the grotto behind the church.

The log chapel nestled in a background of trees adheres to the rusticity and beauty known as Brown County. Built of native oak and stained dark brown, the logs contrast markedly against the white mortar between them. Cedar shingles cover the roof, while the foundation, steps and chimney are of native limestone. Nighed in the chimney is a limestone crucifix carved for this chapel. Stained glass windows leaded in a diamond pattern admit light from the east and west, while in the gable over the porch is a small rose window. At the north end, rough-hewn timber forms the apse.

The interior continues the same motif. The logs are bare with the same dark brown stain and white mortar. The sanctuary walls are of timber. Behind the limestone altar hangs a sculpted wooden crucifix. Though actually a rather small area, a feeling of spaciousness prevails thanks to the unsealed roof which lifts in steep slants to a shadowy apex over exposed rafters and beams. One may feel cozy but not confined.

A Bloomington couple wishing to memorialize their gratitude to God for having blessed them with children approached Bishop Joseph Ritter in 1940 with the desire to build a church. Bishop Ritter suggested a chapel along the highway into Nashville would be easily accessible to the increasing tourists to Brown County. At the time there were only 6 Catholic households in the county. Today there are more than 185 resident families in what statistics prove is the most unchurched county in the state.

Providence Sister Marsha Speth resides near

the church and takes care of the parish's needs on a daily basis. Father Munshower and the other priests at Holy Spirit rotate sacramental duties on weekends. According to Kevin Sheehan, former parish council president, the year round parishioners are very responsive to the parish's needs since there has never been a resident pastor here.

In 1972 Father Clifford Vogelsang constructed a two-story annex backed on the west bank of the ridge and below street level to provide facilities for children's religious instruction and parish meetings as well as an apartment for the priest. A log cabin down the road had served for a number of years as a residence for the priest attending the parish.

In 1981 an addition was made above this annex and adjacent to the chapel. With one wall opening up on the chapel, it enables the parish to handle the overflow crowds at weekend Masses during the tourist season and also doubles as a parish hall.

Sister Marsha is the parish mainstay, according to parishioners. She visits the sick and shut-ins and runs the education programs. According to Father Munshower, she's the one who is on top of everything and makes sure things run smoothly. According to Sheehan, Sister Marsha is more representative of the parish to non-Catholics of the area than the priests because of her presence all week long.

Since visitors account for more than two-thirds of Mass attendance during the year, having Sister Marsha present is a real sign of stability for the parish.

St. Patrick

Salem

Fr. Carmen Petrone, *administrator*

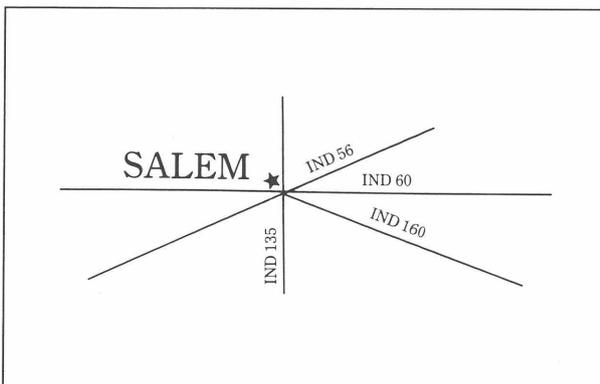
To meet the spiritual needs of pioneers, preachers and priests and ministers traveled on horseback from one settlement to the next to offer worship with the Christians who pushed onward through the territories in America's early days.

That spirit is still alive in southern Indiana where a four parish ministry (once five) has been active since 1975 when the parishes and missions at Scottsburg, Salem, Mitchell, Brownstown, and Henryville all joined together under the pastoral leadership of Fathers Jerry Renn and Carmen Petrone.

Today the parish at Brownstown is a mission of Seymour and Father Renn has moved on to St. Gabriel's Parish at Connersville. Father Don Quinn is now associate pastor to Father Petrone.

St. Patrick's at Salem has in the process "gone from parish responsibility accepted by a few to a much wider involvement," according to Tom Kruer, former parish council president. Only once in its long history has it had a resident pastor. But it has carried two names since a church first appeared there in 1856.

Father Patrick Murphy was attending the "religious needs of the laborers on the new railroad being built between Salem and Gosport" as early as 1848, according to the parish's history. A brick building constructed in 1856 in Salem was



The present church constructed in 1975.



The former church which now serves as a parish hall.

dedicated as a Catholic church by Bishop Spaulding of Louisville on June 2, 1857.

Land for a Catholic cemetery near the site of the present church was purchased about 1860. The oldest stone there is dated 1861. After 1870 Father Bernard Kintrup had responsibility for the parishes at Shoals, Mitchell and Salem. During part of this time, Father Kintrup lived in the sacristy of the brick church. This was the only time St. Patrick's ever enjoyed a resident pastor.

In 1873 Salem became a mission of St. Joseph Hill Parish. In 1879 a rectory was built at Shoals

(now in the Evansville diocese) and Salem was attended from there. In 1880 there were reported to be 14 Catholic families. In 1883 Father Peter Fitzpatrick wrote in his parish report, "This district is unable to support a resident priest. The people are willing, but the thing is simply impossible." In 1884 Father Fitzpatrick was offering Mass once a month at Salem.

What was true then is true today. The people of St. Patrick are most willing to support their parish and would willingly support a resident priest were one available. As it is they receive the services of two itinerant priests and the added benefit of two Benedictine sisters who serve as pastoral ministers and directors of religious education for the four parishes.

Sisters Catherine Gardner and Mary Jane Ofer live at the former rectory at Mitchell and traverse territory as far distant in one direction as 60 miles.

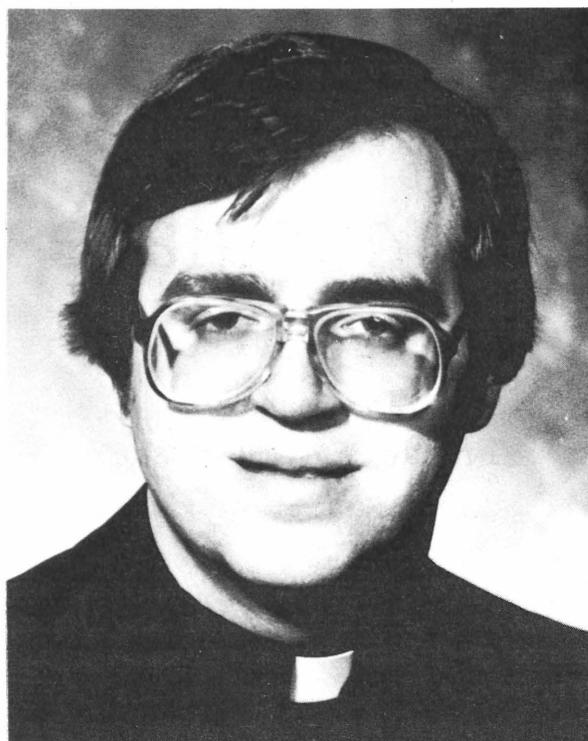
Despite St. Patrick's long history, the parishioners are relatively young. "I don't think we have more than a dozen people who are over 65," said Molly Gettelfinger of the 400 member parish.

The original brick church closed in 1899 and Catholics in Salem attended Mass where available in surrounding communities. In the late 1930's Mass was once again offered, this time at the National Guard Armory. In 1941 steps were taken to build a church next to the cemetery and in 1942 a church called St. Augustine's was built. An anonymous donor who contributed substantially to its construction apparently requested the name.

When the present church building was con-

structed in 1975, the smaller building was remodeled as a meeting hall and the original parish name was returned.

But according to former pastor Father Renn, it is the families who are the real continuity in the parish. "Priests come and go," he said, "but the people are still here. Because there were good priests in the past, our work today is easier."



Father Donald Quinn

1944

The Diocese of Indianapolis becomes an archdiocese and a Metropolitan See. The Dioceses of Evansville and Lafayette are created from this territory. The Province of Indianapolis is thus formed with the Archdiocese of Indianapolis and the Dioceses of Fort Wayne, Evansville, and Lafayette.

1945

The first atomic bomb is dropped on Japan by the U.S. World War II comes to an end.



Members of the parish who had received one of the sacraments for the first time during 1978-79 were honored on Sacrament Sunday (May 20, 1979).

1946

Archbishop Ritter is named Archbishop of St. Louis. Paul C. Schulte, bishop of Leavenworth, Ks. (now the Diocese of Kansas City, Ks.), is named eighth bishop of Indianapolis. A native of Fredericktown, Mo., he was born in 1880 and was ordained a priest in 1915. Appointed bishop of Leavenworth in 1937, he has served as assistant and rector of the Old Cathedral in St. Louis. He wrote a history of the Church in the St. Louis Archdiocese.

Immaculate Heart

Indianapolis

Fr. James Byrne, *pastor*



Archbishop Paul C. Schulte





Father James Byrne

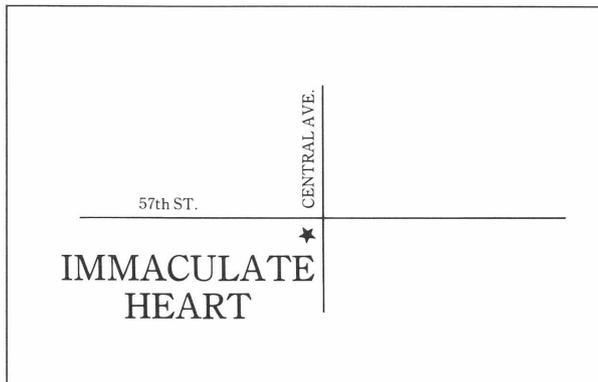
When the children at Immaculate Heart of Mary School left for home on April 1, 1981, they had important news to tell their parents. The church steeple had crashed mightily to the ground.

Some doubting parents thought their children were having fun with an April Fool's joke, but the fallen steeple was no laughing matter. Indeed, it had taken a tumble as the children had said—exactly three minutes after the 11 a.m. Mass was over.

A strong gust of wind and a snapped cable were the culprits in the steeple caper.

Though lightning may not strike twice in the same place, steeples at Immaculate Heart do.

The steeple was replaced in March, 1982. But on St. Patrick's Day it fell again. The new steeple



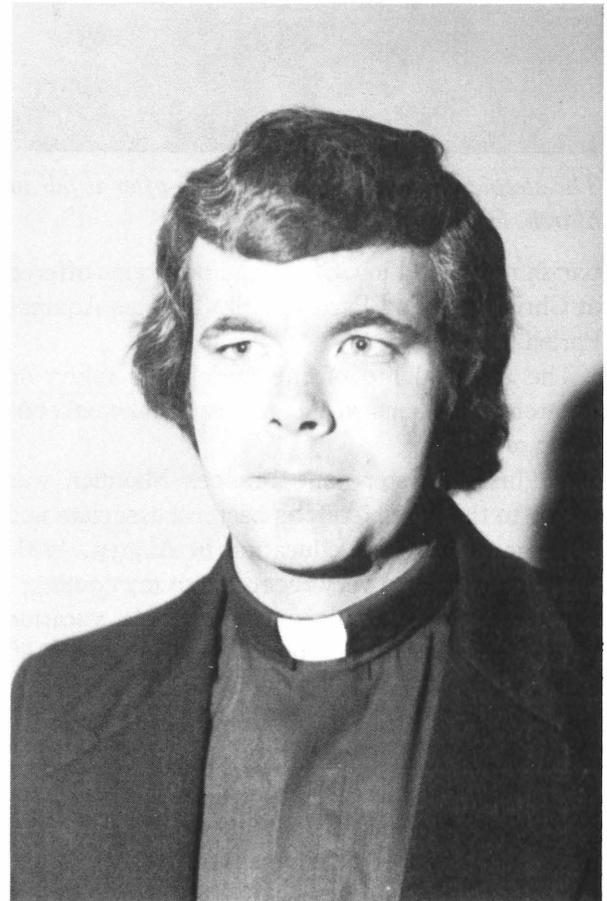
had been erected only a week when it found its way back to the sidewalk of Central Avenue.

According to parish secretary Golda Mae Johnson, the snapped cable had not been replaced, causing the steeple to fall.

But the parishioners believe that if at first you do not succeed, you must build, build again. And so the parishioners did.

A neighborhood of large, upper middle class homes, Immaculate Heart parishioners place a high priority on family living and family life. With nearly 2,000 parishioners very little goes on which interrupts parish life. It is one of the most residential parishes in the archdiocese, according to its former pastor Father David Lawler.

Helen Sullivan, grade school principal, says there is "an old-fashioned, more conservative, strong value system here. People are very generous to the school," she claims. Nearly all children in the parish attend the school. It has one of the highest percentage of parish children attending a parish school. The few children in the



Father Patrick Doyle



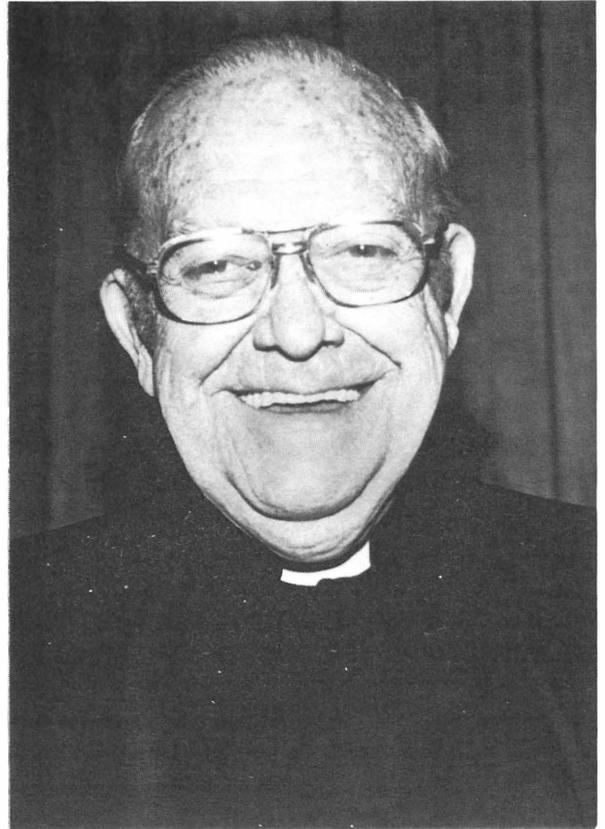
The steeple is replaced a second time after it fell in March, 1982.

parish registered in CCD attend programs offered at Christ the King Parish or St. Thomas Aquinas Parish.

The spiritual life of the parish has taken on greater dimensions with parish renewal weekends being offered.

St. Joseph Sister Jane Frances Mannion was added to the parish staff as pastoral associate and director of religious education in August, 1981. "The people were very receptive to my coming," she says. She organized the parish's vacation Bible school which attracted more than 100 children. "My main thrust is to make more home visitations," she says. "I make about four or five contacts during the week."

Founded by Father Edwin Sahn in 1945, Immaculate Heart was a source of controversy in its beginnings. Some homeowners in the area at the time opposed construction of the parish saying



Father Edwin Sahn

that a new church and school would increase traffic hazards and endanger the lives of children. Location for the parish and school was directly across the street from an existing public school. But the construction was approved by the Marion County board of zoning appeals.

Soon afterward, however, a judge ruled that a convent could not be built since zoning laws prevented the construction of a school with living quarters attached. The Indiana Appellate Court eventually ruled in favor of the convent's construction.

When Father Sahn retired in 1976, he was succeeded by Father Lawler. Father Jim Byrne became the parish's third pastor in 1983.

Among the parish's additional assets are its new youth minister, its recently organized Evangelization Committee and Peace and Justice Committee. Boasting one of the oldest parish councils in the city, Immaculate Heart's constitution was a model for other parishes. Father Sahn held elections for council membership in 1967.

St. Andrew

Indianapolis

Fr. James Farrell, *pastor*

World War Two was over and the city of Indianapolis was rapidly expanding. To meet the needs of the very rapidly growing northeast quarter of Marion County, Archbishop Ritter established St. Andrew the Apostle Parish in July, 1946. Its founding pastor was Father Matthew Herold who lived at St. Joan of Arc Rectory while the parish was under construction. Ground was broken June 29, 1947 for the limestone building which would eventually comprise a school, a gymnasium, a convent and a rectory.

The parish began with 250 families. Sisters of Providence staffed the school whose original 16 classrooms eventually expanded to 24 enrolling 1,150 pupils during its peak in the 1950s. In the middle 1950s construction began on a permanent church of 15,000 square feet but only a basement portion was completed. Masses were offered in this concrete walled basement from 1965 until the mid-1970s.

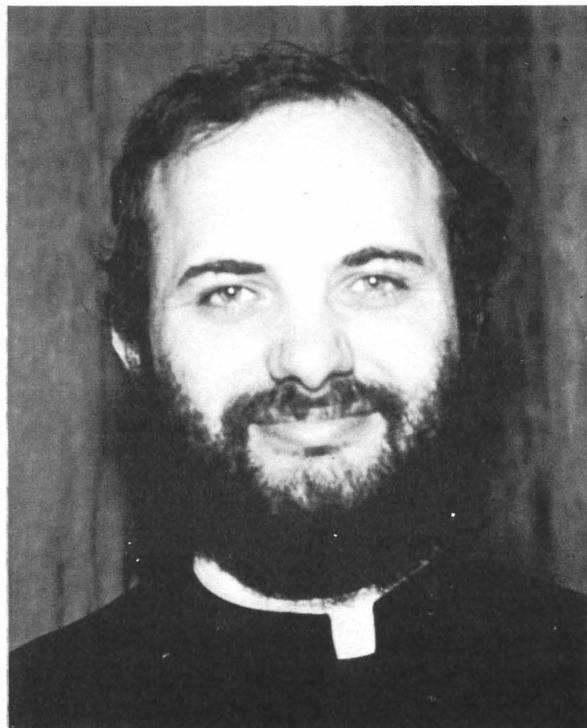
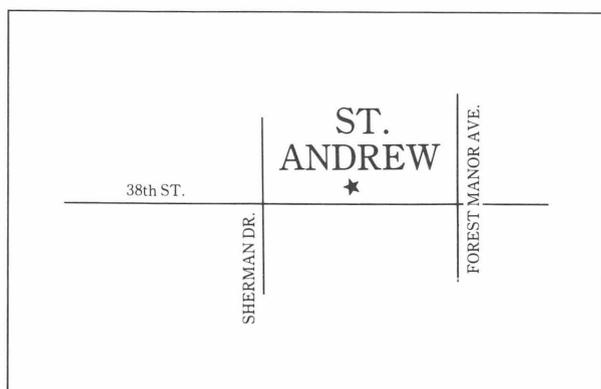
The parish flourished under Father Herold who was a stickler from promptness and known to lock the doors of the church as the Sunday Masses began. One story says that Floyd Patterson, the prizefighter, was unable to attend Mass at St. Andrew's while visiting Indianapolis because Father Herold turned him away at the door when he showed up late.

Father Richard Mode replaced Father Herold as pastor in 1966. Both Father Mode and the parish



made national news on December 19 of that year when five persons died as a gasoline tanker collided with several automobiles on 38th Street in front of the school. As the driver of the truck lay in flames on the front lawn of the parish property, Father Mode threw his own coat and the coats of two passersby on the man and rolled his body on the ground smothering the flames and saving the driver's life.

Father Mode died of cancer on Easter Monday, 1971, and for four months the parish was administered by Father Gerald Gettelfinger who was in residence at that time while serving as superintendent of schools in the archdiocese.



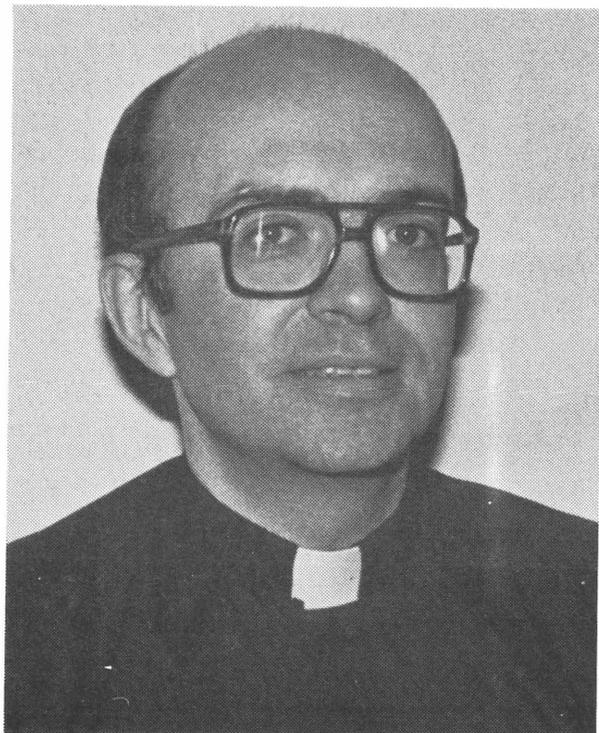
Father James Farrell

St. Andrew's began experiencing racial change in the late 1950s. In addition St. Matthew's Parish was carved from the northern boundaries of the parish in 1958. Today there are approximately 400 families in a parish which once counted more than 1,200 families.

"The experience of people who have been in the parish for most of its 35 years is very important here," says Father Jim Farrell, the parish's bearded, 35-year old pastor. "They seem to me far more sensitive toward one another and to newer parishioners in most aspects of parish life. Their faith is not based on externals. There's a deep commitment to Christ as Lord and God as Father."

New fields for evangelization have opened through its school of nearly 300 pupils which has an enrollment 70 percent non-Catholic.

Fathers Tom Williams and Edward Kirch became co-pastors in July, 1971. Efforts began in force to renew the parish and its increasingly racially integrated community. A building committee was formed for the purpose of erecting a permanent church. Father Thomas Widner replaced Father Kirch as co-pastor in February, 1973. Father Michael Carr joined the parish as associate pastor in August, 1975, replacing Father



Father Thomas Widner

Widner, and replaced Father Williams as pastor that same year.

A permanent church was dedicated on September 12, 1976. Father Robert Scheidler became pastor in 1978, and he in turn was replaced by Father James Farrell in 1980.

Despite changes, setbacks and upsets over the years, the parish has a remarkably dedicated group of parishioners and provides an active facility. Among the organizations are a parish council and a board of education.

Small World Pre-school and Kindergarten completes an educational program and fills all remaining areas of the school building. Simeon House, a congregate living residence for senior citizens, functions in the former convent and is managed by Catholic Charities of Indianapolis.

Providence Sister Betty Hopf arrived on the parish staff in 1980. Her pastoral skills greatly complement the parish needs. She sees the richness of two cultures—black and white—expressed throughout parish life—in liturgy, in social events, and in service parish members perform.

"I had my eye on this parish long before I ever came here," she says. "I saw great potential for experiencing the total Church at work."

"I think the mistake we Americans often make about blacks and whites," Father Jim says, "is to not emphasize the cultural differences enough. Sure, people are prejudiced against the Irish and Germans as foreigners, for example, but blacks are discriminated against because they are black, not because they are Africans."

Ester Johnson's family was in 1959 the first black family to register in the parish. She thinks the Parish Renewal Program which St. Andrew's



embarked on should have been held years ago. "It helped me to deal with my resentments about being black in a white parish," she says. "But it helped whites deal with their own resentments too."

Mrs. Johnson attributed the parish's first attempts to deal with racial change to the leadership of Father Tom Williams and Providence Sister Joan Newell, pastor and principal respectively, in the middle 1970's. "It makes a difference who's in charge," she says. "They were the first to speak openly about racial discrimination here."

Mrs. Johnson says she carried "a chip on my own shoulder" against those who resented her presence as a parish member. Acceptance came gradually but it is the Parish Renewal Program which injected a new attitude in many, Mrs. Johnson feels—as do others.

"Those who have been involved in the parish over many years seem to have gotten their batteries recharged," Father Jim stated. "They have

a new enthusiasm about being Catholic. For some the well was about to run dry."

Sister Betty feels the parish spirit is strengthened by the renewal. "The renewal occurred here because people wanted to strengthen their spiritual commitment. It does something for my faith to see their faith," she says.

Additional parish organizations include the Half-Century Club (for parishioners over 50 years of age), the Knights and Ladies of St. Peter Claver, the St. Vincent de Paul Society, the Ladies' Rosary and Altar Society, and the Spiritual Life and Evangelization Committee. This recently added group is an outgrowth of parish renewal programs and explores new vistas for parishioners willing to reach out to the unchurched in the St. Andrew's neighborhood.

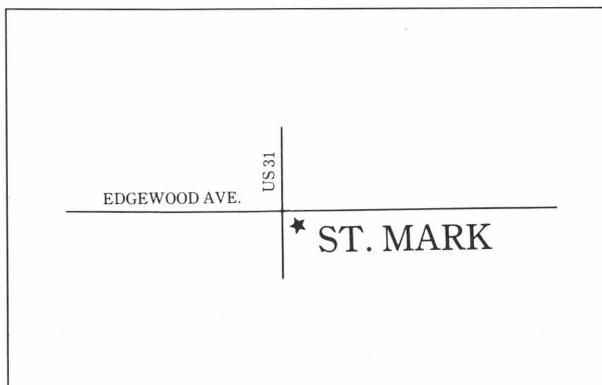
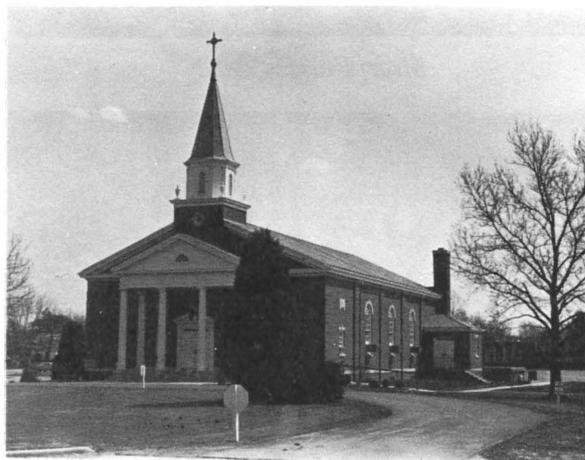
Mrs. Claudette Cuddy directs the parish's religious education program and Mrs. Kathleen Booher is the school's principal.

St. Mark

Indianapolis

Msgr. Francis Tuohy, *pastor*

Although there is little room for growth within the boundaries of St. Mark's Parish in Indianapolis, parishioners there see another kind of growth. According to Msgr. Francis Tuohy, pastor since 1981, there is no building going on within the parish's boundaries. Still, he says, "there's never a dull moment here."

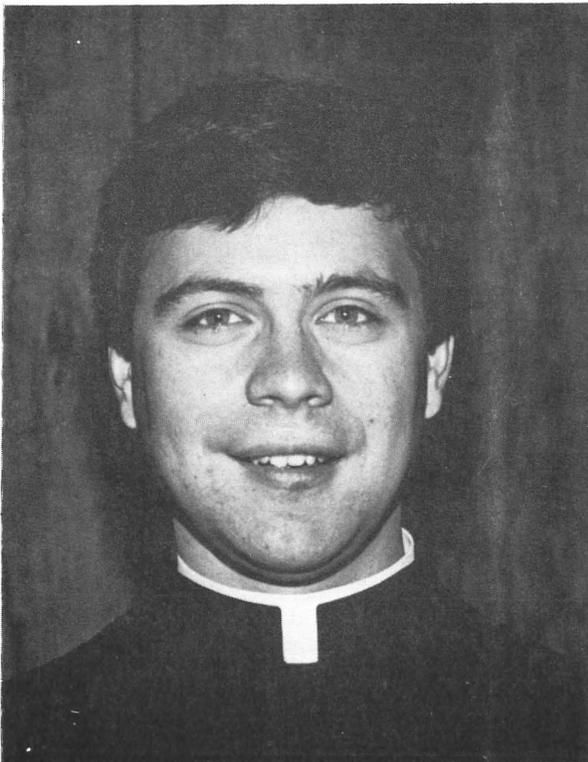


Annually the parish experiences a turnover of 100 households in an 850-family parish. But another reason is because parishioners "like to be involved and included," according to school principal Annette Lentz.

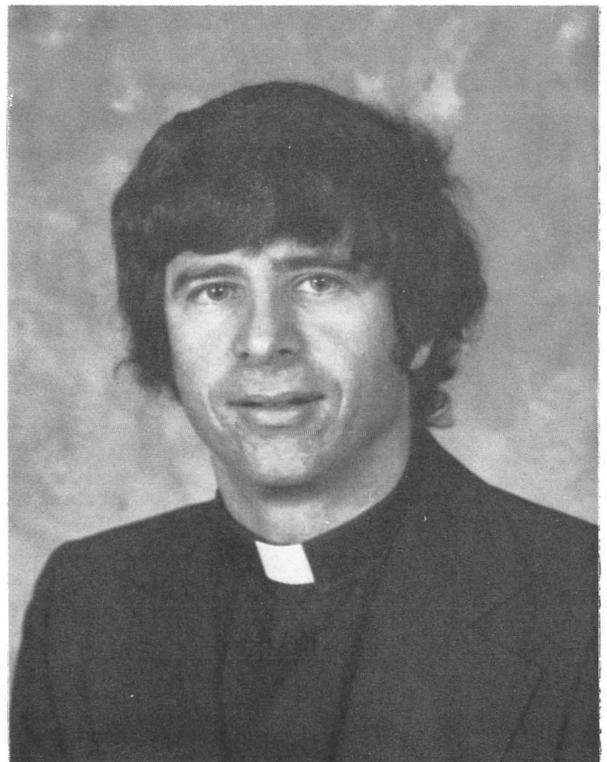
Providence Sister Marilyn Herber, the parish's director of religious education, was impressed with the enthusiasm of the people when she came on the scene. That enthusiasm, according to Msgr. Tuohy, is attributable to Msgr. Leo Schafer, the parish's founder who served from 1948 until his retirement in 1981.



Msgr. Francis Tuohy



Father Daniel Staublin



Father Karl Miltz

Five acres of land were sold to the diocese for a parish by two brothers on Indianapolis' south side in 1941. But World War Two came along and the parish was not actually formed until 1948. At that time, 135 families lived within its boundaries. U.S. 31, a modern six-lane highway which the church fronts, was not yet built. Crops were abundant on farms in the area and the only building was a house across from the parish property.

The parish received a small bell from St. Magdalen Parish in Ripley County when the Jefferson Proving Ground claimed its property. It still belongs to St. Mark's but hangs between two office doors in a nearby funeral home. The bell was placed in the school for a time, according to Bill Pearson, who has maintained the parish buildings for 22 years.

The parish school includes a junior high which functions as a middle school. Junior high students may take accelerated classes. Tutors, specialized courses and mini-electives are part of the curriculum. The school offers a journalism class and a quarterly newspaper. It is the only school in the Indianapolis South Deanery to offer algebra. Students are permitted to take courses in arts, crafts, and Latin at Roncalli High School.

The school enrolls nearly 240 including a kindergarten and was operated by Franciscan Sisters of Oldenburg from 1948 to 1979. Today a lay faculty and staff is employed. As a result, the parish convent has become a parish center and activities building.

Religious education programs involve adults, students not enrolled in the parish school, and preschoolers. A total youth program has begun as well, which includes the archdiocese's new Confirmation program. Moreover, the parish has adopted the Rite of Christian Initiation for Adults. An adult catechetical team sponsors a spiritual library catering to small groups wanting to deepen their faith.

In addition to these programs, organizations include a parish council, board of education, women's club, Young at Heart for senior citizens, youth athletic board, parent-teacher organization, and scouting groups. A St. Vincent de Paul chapter was recently organized and a baptismal preparation program and youth ministry program are in focus.

Two other parishes were formed from St. Mark's since its organization. That has meant a fight for stability along with Msgr. Tuohy's determination to gain broader participation in the parish. "When people are involved," he says, "they feel a pride and ownership in what takes place."

Holy Spirit

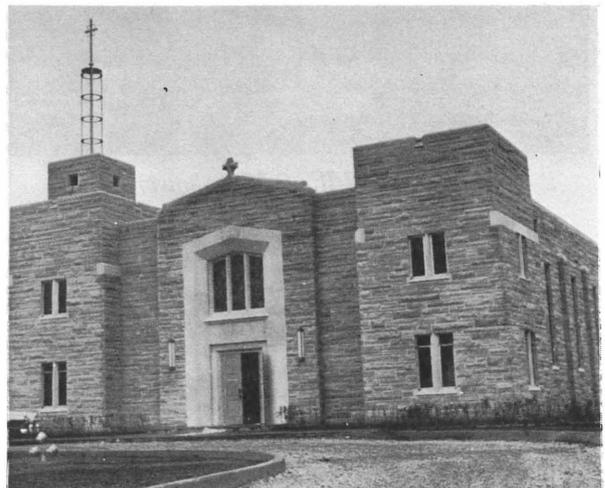
Indianapolis

Fr. William Munshower, *pastor*

A most apt description of a parish is contained in the priests' message to be found in the 1981 Holy Spirit Pictorial Directory. It says in part, "A parish, like the church, is so much more than territory and head counts, spaces and committees. A parish lives and breathes in all its members."

Living and breathing since its beginning in 1946, Holy Spirit Church has had the services of three fine pastors.

Father Francis Early, a United States Army chaplain from 1942 to 1946, was designated to found a church on the far eastside of Indianapolis and to name it in honor of the Third Person of the Blessed Trinity, the Holy Spirit.

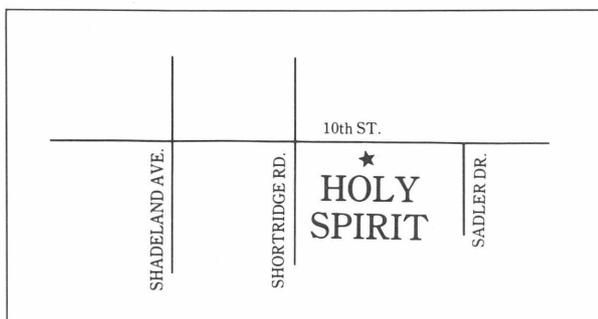


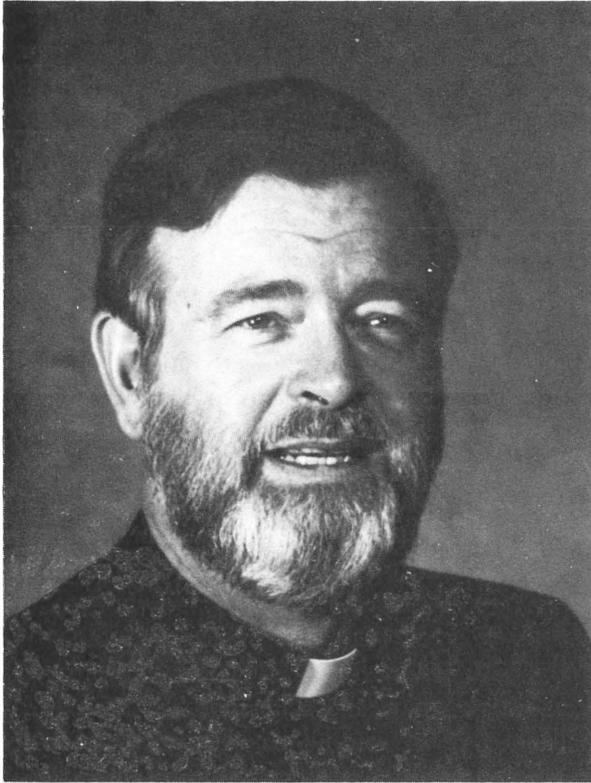
Building of a rectory was begun in 1946, and the first Mass was said in the chapel there on Pentecost Sunday, May 20, 1947.

Erection of a school, a convent, and the present beautiful limestone church followed. (The school library, it is related, served as a model for libraries in Warren Township schools.)

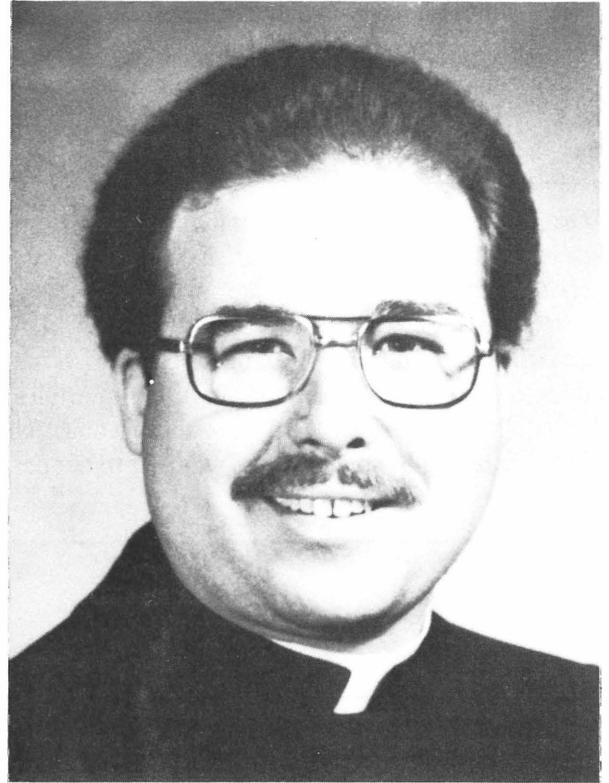
At Father Early's death in 1962, Father Joseph G. Grothaus became pastor. His stewardship came at the time of Vatican II when "changes in the church" had to be made acceptable to parishioners. Over and above his spiritual achievements, he added a new building for more classroom space. Father Grothaus retired in 1973.

The present pastor, Father William G. Munshower, assumed his duties in July of 1973. Of Father Munshower's service a former associate

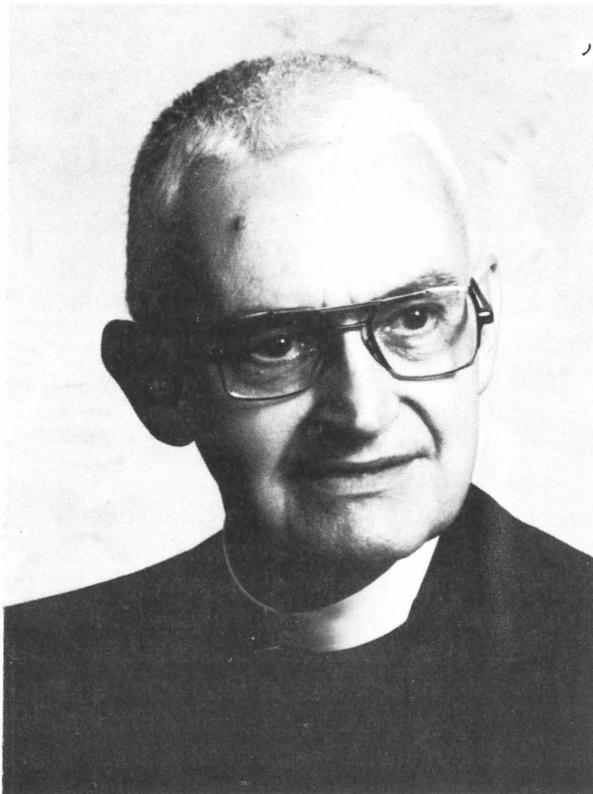




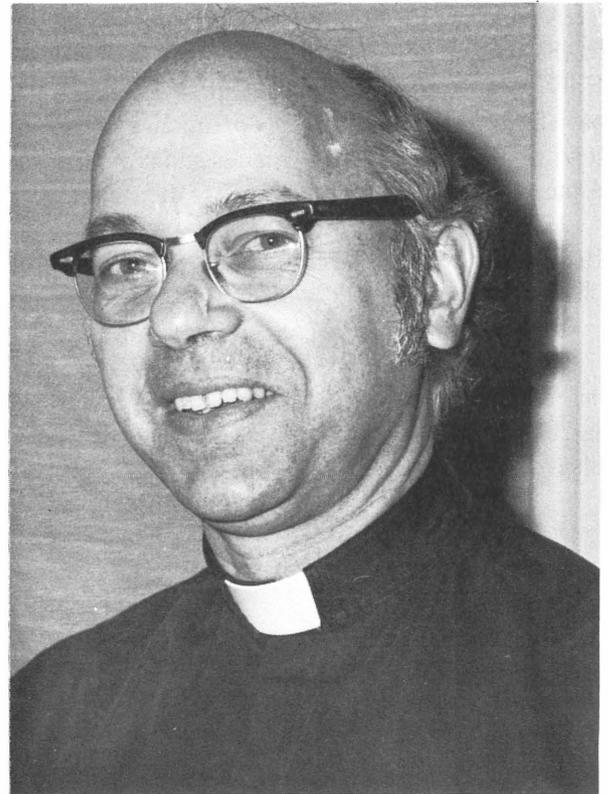
Father William Munshower



Father David Coons



Father Richard Mueller



Father Herman Lutz

pastor says, "People at Holy Spirit have a strong sense of belonging, of a wide sharing of responsibility. This has come because of the work Father Munshower has done over the years. Even in the immenseness of Sunday liturgies, with the large crowds, people still find a sense of warmth."

Holy Spirit grade school, with an enrollment of 386 children, is staffed by two Sisters of Providence and 22 lay teachers under the supervision of a board of education. The parent-teacher organization actively supports the school also.

A religious education center in the school building provides programs for everyone from the very small people to the "big" people.

In addition to school and religious education programs many activities are offered: a women's club, a choir, bridge, bowling, scouting, volleyball, plus a parish festival and a picnic.

Young people of the parish are well provided for, as are those parishioners who are over 50.

Marriage Encounter and nocturnal adoration too, are part of the parish.

The Saint Vincent de Paul Society oversees the

visitation of shut-ins, nursing homes, Julietta Home, and helps the needy.

The Rite of Christian Initiation of Adults (RCIA) was begun at Holy Spirit approximately four years ago. Catechumens, persons giving serious thought to becoming members of the Catholic Church, begin to take an active part in parish life with the help of sponsors. Making them feel at home in the community, along with their spiritual orientation, are important features so that by the time Holy Saturday arrives they are fully ready to receive baptism, or, if previously baptized, to make a profession of faith.

Assisting Father Munshower is associate pastor Father David Coons. In residence at the rectory are Father Richard Mueller, auditor and pro-synodal judge of the Metropolitan Tribunal, and Father Herman Lutz, also of the Metropolitan Tribunal of the Archdiocese.

A sense of community in the parish is evidenced by the sharing, by the participating at Masses and other liturgical services. It would seem that Holy Spirit Church is most fittingly named.

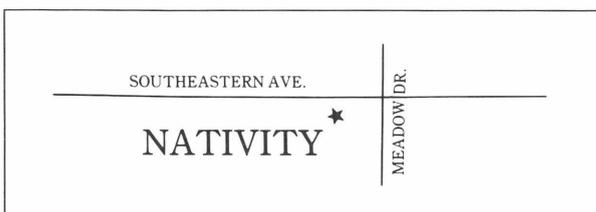
1947

Nativity of Our Lord, Jesus Christ

Indianapolis — Fr. James Bonke, *pastor*

Nativity Church is most aptly named; it had its beginning in a barn just as its original founder started life in a barn nearly 2,000 years earlier.

Located on the edge of southeastern Marion County, the Church of the Nativity was the answer to a need by dozens of Catholic families scattered throughout the approximately 60 square mile area.



Father Louis Gootee, a native of Washington, Indiana, was assigned as founding pastor of the parish. He came to Nativity in 1948 with 16 years of priestly experience, four of which were spent as a naval chaplain during World War II.

While making first calls on his founding parishioners, Father Gootee found that the men

were eager to help in remodeling the barn into something more in keeping with a place of worship. The women too, eager to help, organized committees for fundraising and sewed linens and vestments.

Friends outside the parish boundaries offered help, especially Our Lady of Lourdes members who gave a notable amount of aid to the new parish. Father Gootee had been assistant pastor at Lourdes before coming to Nativity.

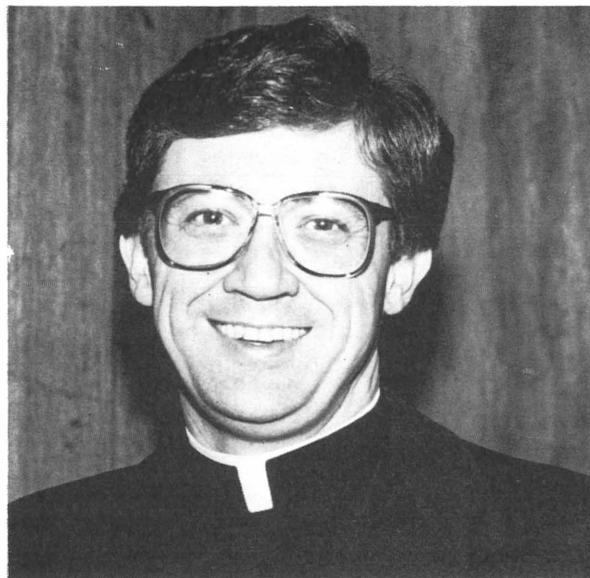
In May of 1948 the converted barn/church was dedicated by Archbishop Paul C. Schulte.

New homes had begun to crop up throughout the area, and within five years there was a sizable increase in the number of families attending the church.

By 1954 the debt was paid off, but something had to be done for children of the parish whose numbers had reached the 100 mark. They had been bused to Holy Name, then later to Holy Spirit, but conditions at both places were becoming crowded.

Permission to build a school was sought and given and in August of 1955 the new school became a reality. Three Sisters of Providence came to staff it. Father Gootee gave them the house he had been using and moved into a trailer on the parking lot while a rectory was being built.

With the rapid parish growth and increased number of Masses the appointment of an assistant



Father James Bonke

became necessary. Father Frederick Schmitt, whose background included two years of service in Korea prior to ordination, was assigned in 1961 to help Father Gootee.

Following Vatican II, changes in liturgy and church arrangements were duly made, but in November of 1965 a fire destroyed the newly arranged church. Consternation was great; however an Altar Society meeting which had been scheduled for that evening was held but not as planned. The agenda was given over to scrubbing the blackened altar, statues and other furnishings.

In the aftermath, intense planning for a new church began, and pledging and fundraising abounded. Once again, with support from many friends and the sacrifices of parishioners, an outstandingly beautiful circular church was built and dedicated in May of 1969.

Father Gootee retired from administrative duties in 1978 with the satisfaction of knowing that most directives of Vatican II had been completed. Most fittingly he chose to live in retirement at Little Flower where his former assistant, Father Fred Schmitt, is pastor.

When Father James Bonke came to Nativity as second pastor in 1978 he found the parish up to date and its people open to renewal.

Under Father Bonke's leadership the parish continues to progress. Two Sisters of Providence



In 1981 Father Bonke shared the parish's memory book with Lois Weilhammer, Nancy Clayton, Fern Murphy and Providence Sister Nancy Brosnan.

and six lay teachers staff the school, and religion education classes for all are offered.

Providence Sister Pam Puloski, director of religious education, came to Nativity in 1983. Preschool youngsters receive instructions during the 11 a.m. Sunday Mass, and Confraternity of Christian Doctrine instructions are offered on a regular basis for grade schoolers.

Junior high and high school students meet on

Sundays. A youth group has been formed to work with the latter.

Adults of the parish have special Lent and Advent programs. They also have a weekly Share the Word program available.

Though the parish's population is fairly stable with few transients, the RCIA program, Rite of Christian Initiation for Adults, was begun again in fall of 1983.

1948 St. Michael

Indianapolis

Fr. Patrick Harpenau, *pastor*

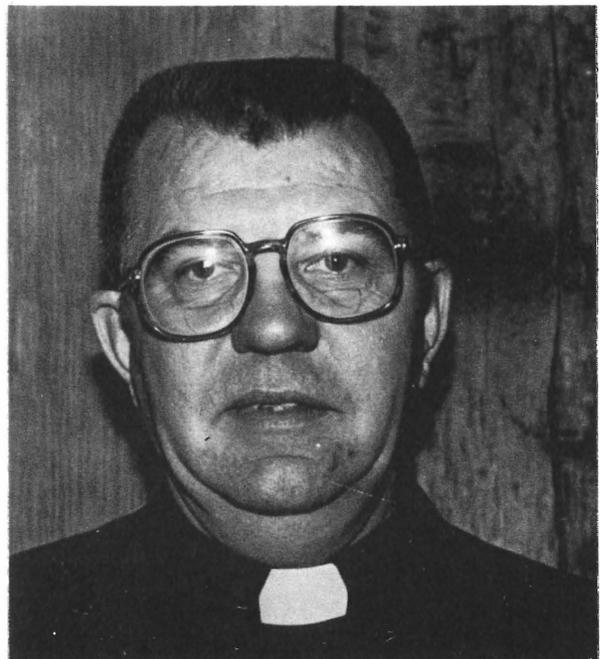
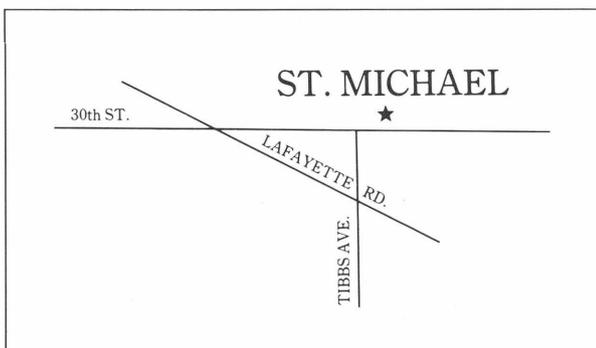
It all started with the signing of some pieces of paper, back in the Harry Truman era, when Eagledale was but a gleam in a developer's eye, Flackville was an outpost of Indianapolis where the Greyhound bus stopped on request, a riding stable was the principal landmark in the 30th and Tibbs neighborhood, and White River was unbridged between 30th Street and Northwestern Avenue.

Today St. Michael's Parish thrives because Father Thomas Finneran, its founding pastor, and Msgr. Richard Kavanaugh and Father Patrick Harpenau, his successors, have cared for and nurtured the west side community. When asked about the parish's strengths, former pastor Msgr. Kavanaugh said he thinks first about his people "walking to the altar for daily Eucharist." Though retired, Msgr. Kavanaugh remembers with pride



his parish's large daily Mass attendance and the sponsorship his parishioners gave to the fledgling parish at Mooresville.

Another strength is "an unusually large and generous group of volunteers." A paid secretary



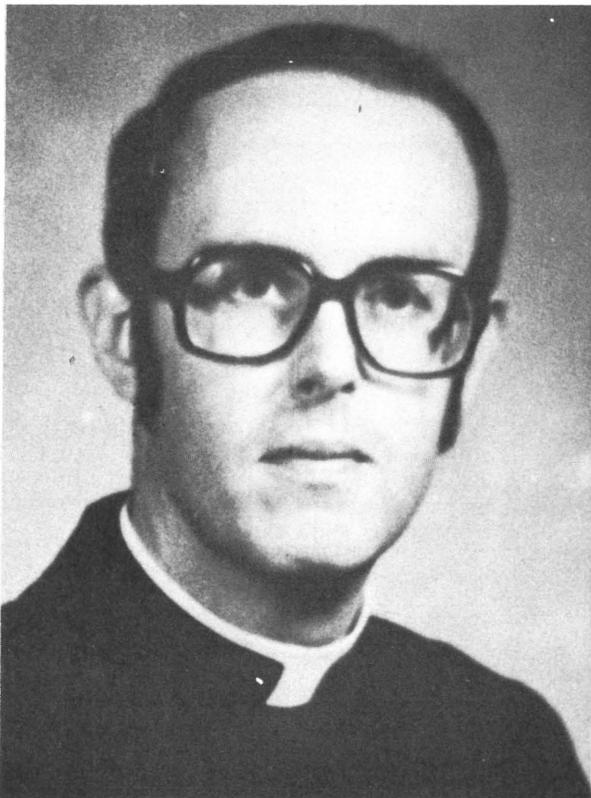
Father Patrick Harpenau

became a reality only in 1981. Parishioners previously helped with church programs, finances, bulletin, school, youth and young adult programs, pro-life and family ministry as well as special programs the parish sponsored. It is to the credit of the Sisters of St. Francis, the priest said, for "helping to make a good parish" that the school also has a wonderful staff.

A kindergarten is a recent addition. Parishioners brought it up when public school #100 closed. And they worked for it. The same thing happened with the demand for a Bible study program and a family life committee.

Dan Clark is coordinator of religious education and describes his job as helping different groups with their religious education needs. The eight-week Bible study course is one of the parish's most popular programs. There are spring and fall classes for various groups.

A weekly all-family Sunday breakfast was another idea. According to Dr. Jim and Mary K. Szwed, whose idea the breakfast was, one of its blessings is that it involves kids and "makes possible a day when elderly parishioners don't have to eat alone."



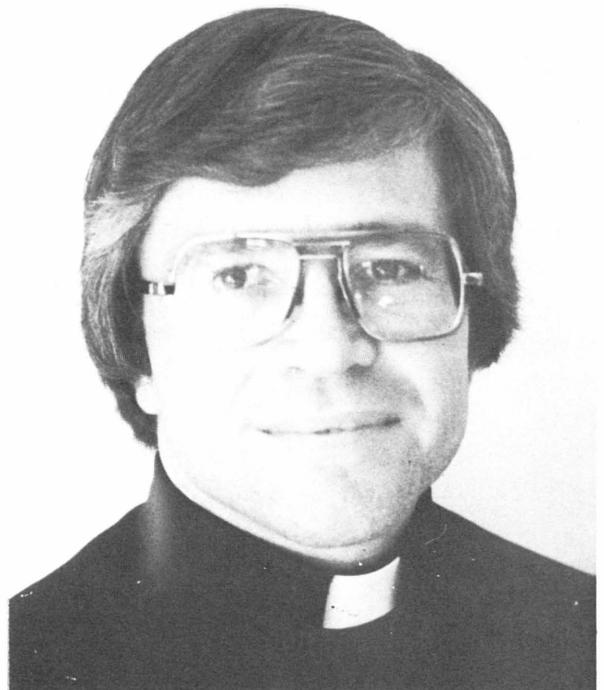
Father Joseph Schaedel

Msgr. Kavanaugh became pastor in 1951 when Father Finneran resigned because of illness. Father Finneran had been pastor only two years.

From the new parish came St. Gabriel's and St. Monica's. When that happened in the 1960's, St. Michael's enrollment depleted by one-fifth. Former principal Sister Mary Catherine Eschenbach recalled that when the enrollment dropped from 1,000 to slightly more than 200, the school simply developed "some luxuries" to fill the empty classrooms. These now include two art rooms, a huge music room, rooms for science, senior citizens and library and an instruction center.

A fire in 1967 destroyed most of the church. "The whole top, part of the walls, the inside arches were destroyed," Msgr. Kavanaugh recalled. "We had almost total destruction." But within a year the church had been rebuilt.

Today the parish is an active community of 900 families. Within its boundaries are Marian College and the Carmelite Monastery. Right next door is Ritter High School. When Msgr. Kavanaugh retired in 1982, he was succeeded by Father Patrick Harpenau.



Father David Coats

Our Lady of the Greenwood

Greenwood — Fr. Joseph J. Riedman, *pastor*

From its beginnings in 1949 as a mission church of 40 families, Our Lady of the Greenwood has grown to become one of the largest parishes in the archdiocese, with more than 1,000 families. Archbishop Paul C. Schulte broke ground for the new church on property made available through the efforts of Msgr. Bernard Sheridan and St. John's parish. It was located in territory which was then part of St. Rose of Lima parish in Franklin.

Father Richard Mueller served as pastor of the mission until 1955 when Our Lady became a full-fledged parish, and he continued as pastor until 1973. Jack Sauer, a longtime parishioner and first parish council president, declared that it took courage for Father Mueller to preach on the street at a time when Greenwood was experiencing intense Ku Klux Klan activity.

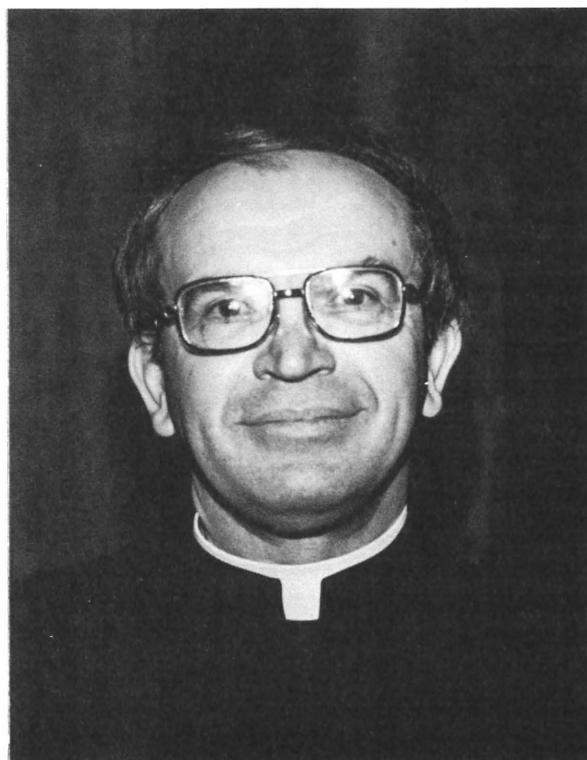
Providence Sister Raymond Hunter, a retired teacher at Our Lady's School, which was built in 1955, agreed that Catholics were not very welcome in the community at that time. She recalled that store clerks didn't even want to wait on them. But times have changed, as evidenced by the community outreach of parish young people to nursing homes and adopted families, and the steady number of adult converts in the parish.

Father Mueller was assisted over the years by several associates including Father James Bonke, who served the parish as a deacon in 1969 before his ordination, and as associate pastor from 1970 to 1973.

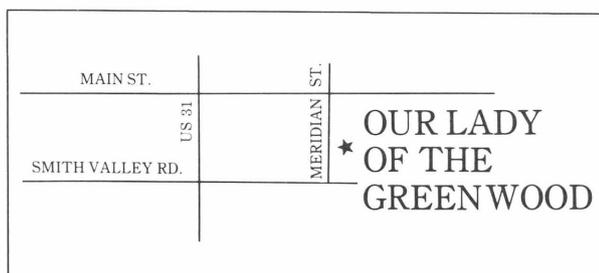
In 1973 Fathers John Schoettelkotte and Edwin



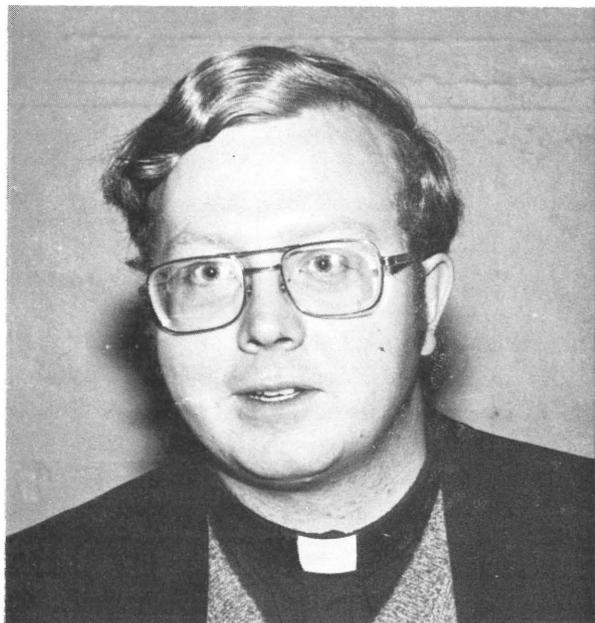
Soergel became co-pastors, serving together until 1978 when Father Soergel assumed the position alone. He was assisted at that time by Father Joseph Nicholas Dant, associate pastor until 1983. Father Joseph Riedman became pastor in 1980, and Father Joseph Rautenberg became his associate pastor in 1983.



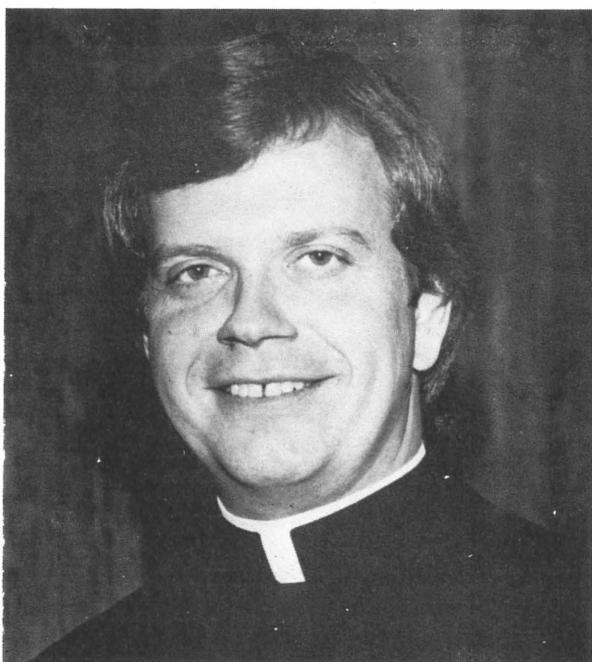
Father Joseph Riedman



Our Lady of the Greenwood serves the northern third of Johnson County well with thriving school, CCD and adult education programs, a parish council, many clubs and activities. Father Riedman believes the strongest aspect of the parish is the people's efforts to work together—as they have since the days when they collected 3,150,000 green stamps to obtain their first school bus.



Father Joseph Rautenberg



Father Paul Koetter



Former principal Helen Sullivan (1981) accepts donations for the missions from John Foster and Steve Huter while Providence Sister Raymond Hunter looks on.

Christ the King

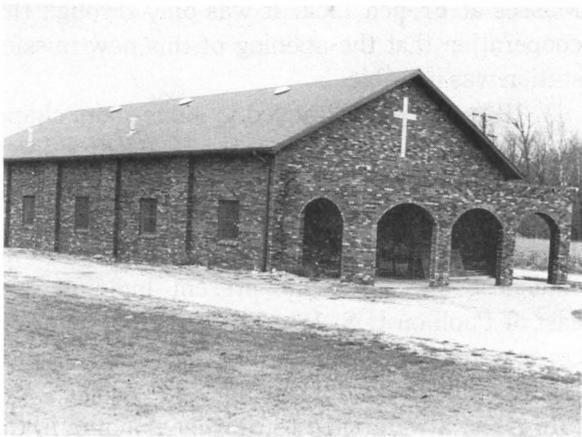
Paoli

Fr. Andrew Diezeman, *administrator*

Early members of Christ the King Church in Paoli became accustomed to moving. But recent remodeling of the present building seems to indicate that parishioners would like to remain there.

The building, purchased in 1952, was formerly a service station. It was the fourth church in the first four years of the parish's existence.

Renovation of the church began in the summer of 1982. It included the construction of a peaked roof over the old, flat one; a layer of red brick over



the concrete block walls; and an arched entrance at the front of the building. Later, work began inside. A new ceiling and new windows were installed earlier in 1983. The ceiling under the front entrance was completed in November of 1983.

The church building includes a chapel and a separate meeting room. Future plans call for an additional classroom/meeting room, to be built in the rear of the building.

“They don’t do anything unless they have the cash to do it,” says Father William Blackwell, associate pastor.

At the same time, he points out, expenses are low at Christ the King because there is no resident pastor. Father Blackwell lives at Our Lady of the Springs Parish in French Lick. Father Andrew Diezeman, administrator, lives at Holy Cross Parish, St. Croix, where he is pastor.

Since there is no parish house, maintenance costs are low. In addition, the church is only heated during Mass, meetings or other gatherings.

Funds for such projects as the renovation of the church come mainly from yard sales and other parish fund raisers. “The people just get out and do things,” Father Blackwell says. “They’re very independent here.” He notes that the parish is largely made up of full-time or part-time farmers.

Besides managing the renovation projects, the parish of 85 households operates its own education program, coordinated by Eileen DeLong. This year, Mrs. DeLong is also meeting with Elizabeth Maloney of Our Lady of the Springs, to consolidate some activities of the two parishes.

Senior high school CCD classes, for grades 10-

12, are taught by Father Blackwell. “So that has suffered this year,” he notes. The priest has been recovering from a heart attack and open heart surgery since August.

Father Blackwell believes that his illness and lengthy recovery demonstrated the parish’s independence. “They managed while I was in the hospital and they’re managing now,” he declares. He gives much of the credit for that to Christ the King’s parish council. “They take care of everything,” he points out.

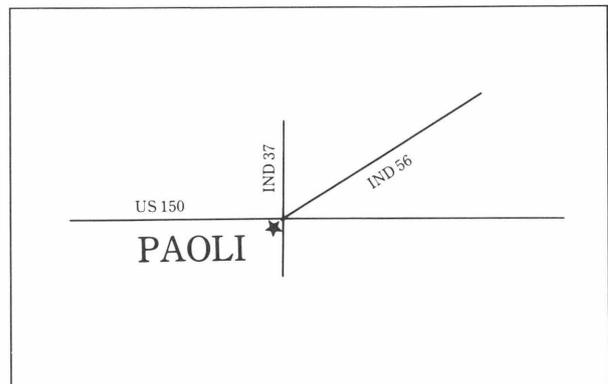
Christ the King was established as a mission of the French Lick parish, and the relationship between the two continues. Father Blackwell is associate pastor of both of the Orange County parishes, in addition to the St. Croix parish and St. Joseph Parish, Crawford County. He notes that most of his duties are limited to French Lick and Paoli, so “I take care of all of Orange County.”

Father Diezeman, pastor at Holy Cross, is administrator of the other three parishes. Therefore, the two priests together are responsible for Catholics in Orange County, Crawford County and part of Perry County.

The Paoli parish was founded with the help of Jesuits from nearby West Baden Springs, and has also been influenced by other religious orders during its 35-year history.

From 1934 to 1964, the Jesuits operated West Baden College in the former West Baden Springs Hotel. While they were in West Baden Springs, the Jesuits were responsible for the Paoli and French Lick parishes. After archdiocesan priests were given charge of the parishes in 1964, Benedictines from St. Meinrad Archabbey assisted them for several years. Seminarians from St. Meinrad also spent some time in the parish.

Sisters of Providence from Jasper also left their



mark, conducting two-week summer programs for the Catholic children of the county during the 1960s.

When the parish was formed from Our Lady of the Springs in 1948, it was known as Our Lady of Perpetual Help. A small group of Catholics, under the leadership of Jesuit Father J. Robert Koch, began celebrating Mass in a three-room apartment on the second floor of a Paoli home on East Water Street.

On Oct. 22, 1948, the Indiana Catholic and Record announced, "The opening of this mission is due to the interest shown during the Outdoor Preaching series which were held throughout the Archdiocese this Summer. Other mission stations will be opened in the near future in communities where the need is greatest. Paoli's mission will open with a charter membership of 20 people. Many thanks are due to Father James Maguire, S.J., Rector of West Baden College who made arrangements to assist Father Koch at the Sunday

Masses at French Lick. It was only through this cooperation that the opening of this new mission station was possible."

In 1949, the parish moved to a one-room chapel in a house on West Water Street. A month later, parishioners relocated again, this time to a vacant garage in the town.

In 1952, the Home Mission Board of the archdiocese purchased the present building, just east of Paoli on U.S. 150. When the building was consecrated as a church, the parish name was changed to Our Lord Jesus Christ the King.

In 1966, a watershed to prevent flooding in the area was planned. It would have included the property where the church is located, so the parish purchased four acres of land for a new building.

But the watershed was never built, and neither was the new church. Before last year's renovation project began, Father Blackwell explained, parishioners decided to remodel and enlarge their present building rather than erect a new one.

St. Paul

Sellersburg

Fr. Aloysius Barthel, *pastor*

The first thing you notice about St. Paul Parish in Sellersburg is the newness and modernity of the church in this old Clark County town. The second thing you notice is the friendliness.

Everybody seems to talk to everybody else in this parish of 320 families. Half of them are

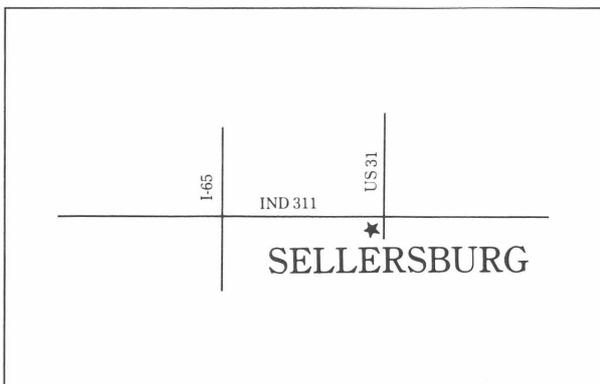


oldtimers and the other younger half come from and still work in Louisville. It's a warm and bustling parish in a close-knit rural community—hampered, it is said, by unfavorable geological strata.

Father Aloysius Barthel calls his people "moderate" and St. Paul's "the ideal small parish." The focus, it appears, is on education.

With 110 pupils in six grades, St. Paul's School received a "first class commission" from the state in 1979. Father Barthel says people are appreciative of the school and determined to keep it going.

Providence Sister Ann Marie Boyce has been





Father Aloysius Barthel



Father Lawrence Weinzapfel

principal since 1978. The parish board of education has worked to strengthen not only the school but adolescent and adult education in the parish as well. Providence Sister Mary William Klipsch is director of religious education. School personnel collaborate with Sister Mary William to mesh Catholic and public school students, to help bring them to a oneness, particularly in sacramental preparation.

Father Lawrence Weinzapfel, in retirement since 1977, lives at St. Paul's and takes part in the daily liturgies with the school children.

Archbishop Paul Schulte assigned Father Paul Gootee to found a parish at Sellersburg in June, 1948. The priest, together with Father William Dorraugh, began by street preaching in front of the Sellersburg State Bank. Construction began on a school which would accommodate a chapel in its basement in 1949 with its dedication in September of that year.

Father Gootee died suddenly in 1969. Father James Hoffman became the new pastor and established a parish council and a board of education. Father Barthel became pastor in 1971 and a major fund raising drive begun in 1972

enabled a new church to be constructed and dedicated in January, 1974.

Today St. Paul's strength is expressed through its liturgies and educational programs but also through its parish council, women's and men's club, home school organization, athletic club, volunteer corps of parents and a quilting group. Called Stitch and Chatter, then the Everybody's Boss Club, this group works year-round to create 15 to 20 beautiful hand-made quilts raffled at the parish's money-making annual picnic.

Parishioner Helen McClellan declares the parish's strength is in its people. "There are always those who work and those who don't, but the people are very friendly."

Father Barthel says life at St. Paul's "is what the body of Christ is all about. I wish the whole world could experience what we have here."

1949

Indiana schools are integrated under a legislative act.

St. Lawrence

Indianapolis

Fr. Joseph Beechem, *pastor*

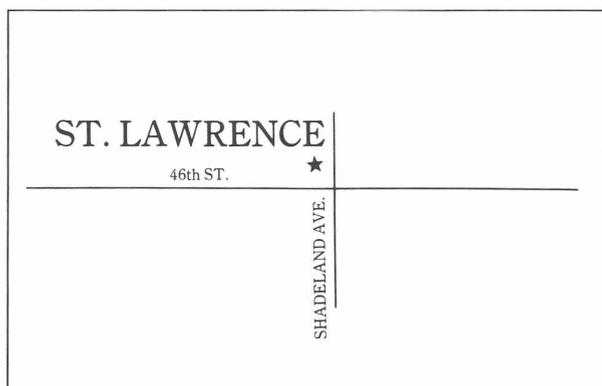
A converted barn at 46th Street and Shadeland Avenue served as the first church for St. Lawrence Parish in Indianapolis in 1949. A "temporary" church (still in use) was constructed in 1955. About 25 families were present at the first parish Mass on December 8, 1949. Today St. Lawrence serves more than 1,250 families.

With its parish debt paid off in February, 1983, St. Lawrence looks to the future in hope of a more permanent church to the north of the present building. The only parish in Lawrence township in northeastern Marion County, St. Lawrence Parish includes the city of Lawrence as well as Fort Benjamin Harrison, the finance center for the entire United States Army.

Father Cyril Conen was the parish's founding pastor. He died in 1967. Father James Moriarty succeeded him and was transferred in 1971. Father Joseph Beechem has been pastor since that time.

The original church, the converted barn, was destroyed by fire on Labor Day in 1950 and precipitated the use of a "new temporary church" by one week. The "new temporary church" of 1950 was, of course, the eight classroom school building. Two classrooms were set aside for Sunday and weekday liturgies. It was dedicated a week later.

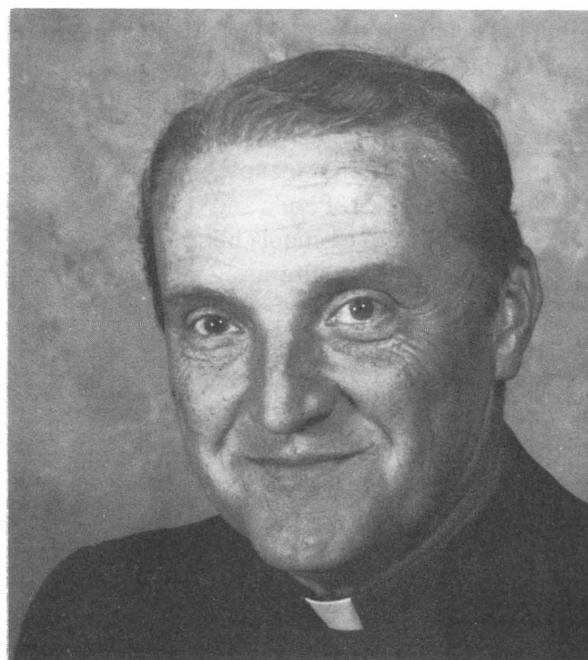
Under Archbishop Paul Schulte a parish's



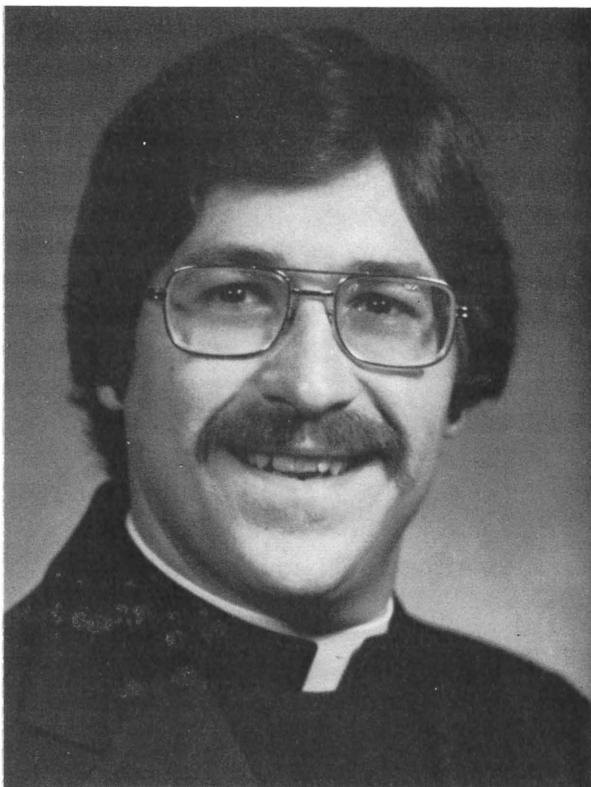
primary emphasis was held to be the school and in parishes built since the end of World War II, a classroom building with a future gymnasium was the customary structure. The future gymnasium served as the temporary church.

A fire swept through St. Lawrence's unfinished church in 1955 causing considerable damage and delaying its completion for several months. Parishioners had lived with temporariness for five years so a few more months made little difference. The basement to this structure had been constructed in 1951 and served as the parish hall.

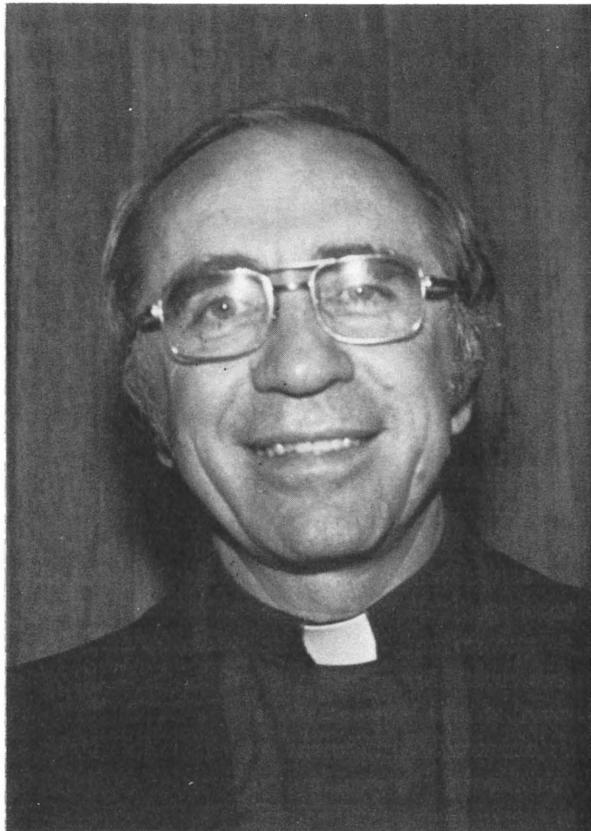
St. Lawrence's School serves more than 500 kindergarten and elementary age children in a 24 classroom building. It continues to be one of the sources of pride for the parish and its members. Good cooperation is the hallmark of the school



Father Joseph Beechem



Father John Brandon



Father Donald Schneider

among principal, faculty, parents and the parish's board of education.

Good cooperation also exists between the board of education and the non-school religious education programs. Twenty-five catechists teach more than 225 children in the CCD program.

St. Lawrence long outgrew its "temporariness." Today it is the mainstay of cooperation between the Church and northeastern Indianapolis.

1950 Our Lady of Perpetual Help

New Albany

Fr. Lawrence Voelker, *pastor*

More and more attention is being given by parishes to internal renewal programs—programs which create a renewed sense of belonging and a greater sense of involvement. This is reflected at Our Lady of Perpetual Help Parish in New Albany.

Former pastor Father James Sweeney said the Parish Renewal Program "awakened the emotional feelings of our families. Our parishioners who have been through the program now see themselves as members of a parish family that is always there when they need it."

Parishioner Mary Keller said people "got to know each other better on a spiritual level." This is not ordinarily done, Mary stressed, for "it is not easy to talk about your spiritual life with others."

The program gave parishioners the opportunity

CHARLESTOWN RD.	SCHELLER LANE	<p>OUR LADY OF PERPETUAL HELP</p> <p>★</p>
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to reconcile hurts as well as count joys and blessings. For some people it was the first opportunity to feel a part of the parish. "This was true," according to Father Sweeney who was pastor from 1973 to 1983 "especially for older parishioners, for the divorced and some others."

Our Lady of Perpetual Help Parish is an offshoot of the former Holy Trinity Parish and St. Mary's Parish. Following the census of 1950 a move was made to establish a new parish in the northeast section of New Albany. Ground breaking ceremonies were held in June of that year. Today there are close to 3,000 members.

Father Richard Langen, founding pastor, set up a pre-fabricated house on 16 acres of land that was to become the parish plant. Four acres were developed into lots and sold to help finance the physical facility for a church, school and convent.

The church was completed in 1966 and dedicated on Nov. 19, 1967. The convent which accommodated 12 teaching sisters became the rectory in 1969 as the pre-fabricated house was sold and the three remaining teaching sisters began commuting from St. Mary's.

The parish has maintained active men's and women's organizations from the beginning. Mrs. Edgar (Eustacia) Day was president of the Ar-



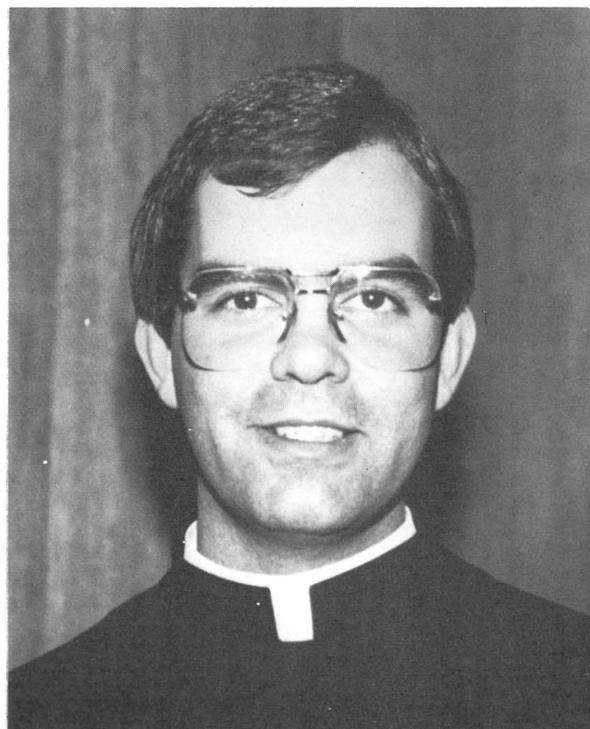
chdiocesan Council of Catholic Women from 1965-1967. Scouting troops are in force and the Catholic Youth Organization is especially strong here. Deanery offices of the organization are located at the parish.

What are some of the practical results of the Parish Renewal Program at Perpetual Help with all this activity previously occurring?

Mary Keller says more people are taking the risk of getting involved in the parish. Jim Lee says "there are fewer problems in our meetings.



Father Lawrence Voelker



Father John Meyer



A parish folk choir offers praise in song during a celebration of schools in 1982.

People are more considerate of what each has to offer." Franciscan Sister Joel Franks, the former school principal, found there are more volunteers for parish efforts. Jim Smith believes people have a greater personal stake in the parish.

Personal stake includes a school with more than

300 children. The Sisters of St. Francis have staffed the school from the beginning but today there are only three sisters located at the parish and only one of them teaches. Sister Rene Langenecker is principal.

Meanwhile a religious education program is coordinated by volunteers under the direction of associate pastor Father John Meyer.

A parish council was formed in 1969. A parish board of education had already been organized and continues to establish policies for educational programs. Father Sweeney's successor is Father Larry Voelker, former archdiocesan director of Catholic Charities.

Shortly after the parish opened Father Langen was recalled to military chaplaincy service. Father Robert Walpole administrated the parish until Father Langen returned in 1952. Father Charles Wagner succeeded Father Langen in 1954. Father Robert Borchertmeyer administrated the parish from 1968-1969 and was succeeded by Father Charles Knight in 1969 who was pastor until Father Sweeney took over.

1951 St. James

Indianapolis

Fr. Mark Svarczkopf, *pastor*

On Cameron Avenue, just south of Garfield Park, the Church of Saint James stands proud and enduring after losing half of her membership through the construction of Interstate 65 in the 1970's.

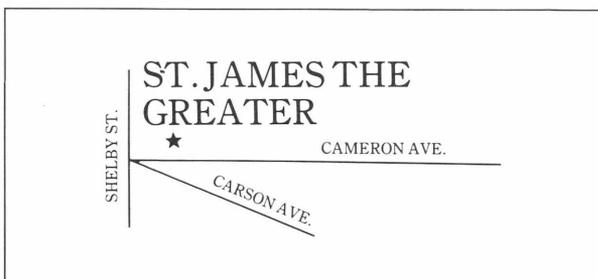
Because of its proximity to the area selected for



such construction, the parish had to watch helplessly as the interstate sliced away at the homes of 155 parishioners.

Today, however, the 229 remaining families have recovered from the trauma and show signs of new vitality. As their administrator, Father Mark Svarczkopf, states, "this is a healthy parish." An altar society and a Saint Vincent de Paul Society have been organized, and the parish council reactivated.

It was in 1951 that the dream of a church for



Catholics of the area became a reality. Father John Betz was appointed as founding pastor of the church which was to be named for Saint James the Greater. When the young pastor turned the first spadeful of earth on the building site, little did he know that his pastorate would span a 30-year period, taking him right up to retirement in 1981.

During those 30 years the energetic and spiritually zealous priest instilled a sense of responsibility into his parishioners which remains with them today. At the time of the church's silver anniversary in 1976, Father Betz paid tribute to the many unsung men and women whose love, labor and sacrifice kept the church going through tough times.

The original and present structure which housed a temporary church had served adequately until membership grew. The plans for a new church were being drawn up until Interstate 65 caused the project to be cancelled.

Father Mark Svarczkopf, who is also pastor of "sister parish" Saint Catherine's, is a busy man indeed. Following his appointments in 1981 he was named Archdiocesan chaplain of Scouts.

Some of his load was lightened for a time with the help of a priest from the Diocese of Kandy, Sri Lanka. Father Prosper Bemunuge is serving the Archdiocese of Indianapolis and was until early in 1984 in residence at Saint Catherine's.

Also aiding in parish ministry is Providence Sister Helen Ann Conway, former principal of the former Saint James School. Sister Helen Ann coordinates the visitation of the sick, in itself no small task due to the large number of parishioners who are shut-ins.

Schoolwise, 59 children of the parish attend Central Catholic which became a Catholic consolidated school in 1974. Because of the acreage surrounding Saint James' building Father Mark proudly relates that "it is the only parish in the inner city area with football and baseball fields."

Activities of the new and reactivated organizations within the parish are brisk. The altar society cares for altar needs, to be sure, but it also helps in other ways. Their fund raising efforts have helped to furnish the reconciliation room. Parish women continue the 25-year practice of providing a priests' lunch following a priest's funeral.

The parish council involves members from the



A young Father John Betz (left) watches as the first spadeful of dirt is turned prior to the construction of St. James the Greater Church in 1950.



The 1983 parish team included William E. Schaefer, Father Prosper Bemunuge, Providence Sister Helen Ann Conway, Father Svarczkopf, Benedictine Sister Anita Eberle and Helen D. Watness.

teens through the 80's and handle finances quite well. They are vocal in their praise of the parishioners' generosity which stacks up well against any other parish.

Masses at both churches are so scheduled that attendance can be at either place. Shared liturgy planning for adults and children is another plus. This sharing has been extended socially as well since both parishes have teamed up for a combined festival. Booth workers from both churches were evenly distributed. Cooperation in all areas is good.

Of the spunky little parish which will be 33 years old in 1984, Father Svarczkopf says, "it may be small, but it is very hale, very strong."

St. Jude

Spencer

Fr. Samuel Curry, *pastor*

Although the population of St. Jude Parish in Spencer is stable at 129, the parish serves more than 5,000 tourists every year. It plays host to visitors to nearby McCormick's Creek State Park and other parks in the area. Because of increased attendance, a second Sunday Mass is added each weekend from April until Christmas.

The parish has no permanent church, so a chapel, offices, parish hall and residence are located in a home purchased by the archdiocese in 1951.

In that year the Oblates of Mary Immaculate established the parish and Oblate Father Joseph J. Pucci became administrator. Until the appointment of Father Samuel Curry as pastor in 1976, each administrator studied at Indiana University in Bloomington and lived at St. Jude.

"Spencer used to be very anti-Catholic," says parishioner Henry Persyn. "There was a lot of animosity at first but it has completely turned around."

Father Joseph Miller, a priest of the Archdiocese of Louisville who was administrator from 1969 to 1976, is largely responsible. "He really broke the ice as far as Spencer is concerned," says Jere Persyn.

Because of the size of the parish, donations from non-parishioners have been important. Some benefactors donated large sums of money for renovation of the parish center and other projects.

Nevertheless, according to Father Curry, "people here are very kind and generous and



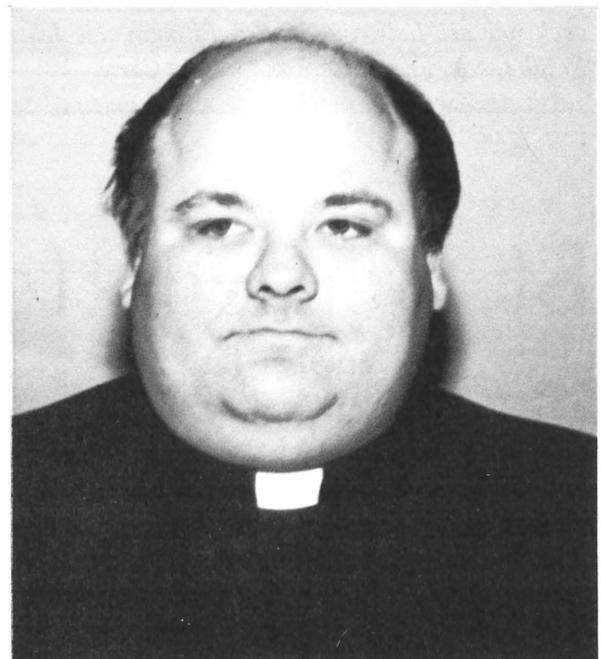
sincere. The parish could not hold together if this were not true."

Freda Jelase manages a parish clothing room which is open to "anybody who needs clothing." Open to Catholic and non-Catholic alike, "we get things from people who don't belong to the parish," says parishioner Martha Bell.

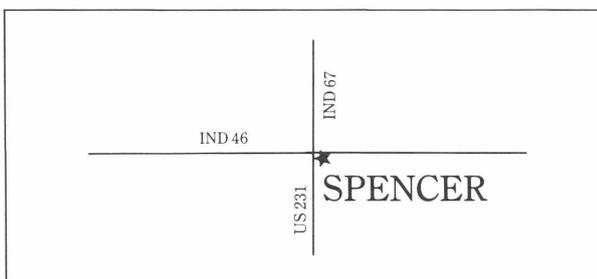
St. Jude belongs to a food pantry which all churches in Owen County have been invited to join. The parish provides storage space for the project.

"All of that makes the point that the Catholics are being accepted in Owen County," says Benten Pittman.

Father Curry says ecumenism is big. He serves on the board of directors of Christian Fellowship, a local men's organization. During Lent the local



Father Samuel Curry



ministerial association participated in a Way of the Cross. And the parish participates in ecumenical dialogues with other churches in the community.

A board of education was formed in 1980 which coordinates religious education programs under the guidance of Rosanne Cordell. There are 31 children and eight adults involved. There is better than 95 percent attendance during the year. Some parishioners live as far away as 35 miles so there are no winter classes.

A parish council was formed in 1973 which oversees parish activities. Overall there is a spirit of unity and friendliness which pervades the small but dedicated community.



Nearly most of the parish was present for this 1983 photo. In the front row (left to right) are Jere Persyn, Mary Persyn, Sondra and Norman Rexing. In the back row are Judy and Benten Pittman, Joe Jelase, Ralph Carie, Freda Jelase and Velma Carie.

1952

St. Bernadette

Indianapolis

Fr. Carlton Beaver, *pastor*

A parish debt of \$275,000, increasing by \$50,000 each year, a school with decreasing enrollment, discouraged parishioners moving away or leaving the church, and a parish said to be in danger of closing—that's what Father John O'Brien found in 1977 when he became pastor of St. Bernadette Parish in Indianapolis.

In 1983 when Father O'Brien was transferred and Father Carlton Beaver replaced him, the former pastor could say "we have made remarkable strides." The debt had been reduced to \$197,000, buildings were renovated, membership stabilized, many returned to the church and enrollment in the school increased to 170.

Father O'Brien said the parish underwent a gradual change in attitude from "gloom and doom" to "we can do anything." That required action in several areas.

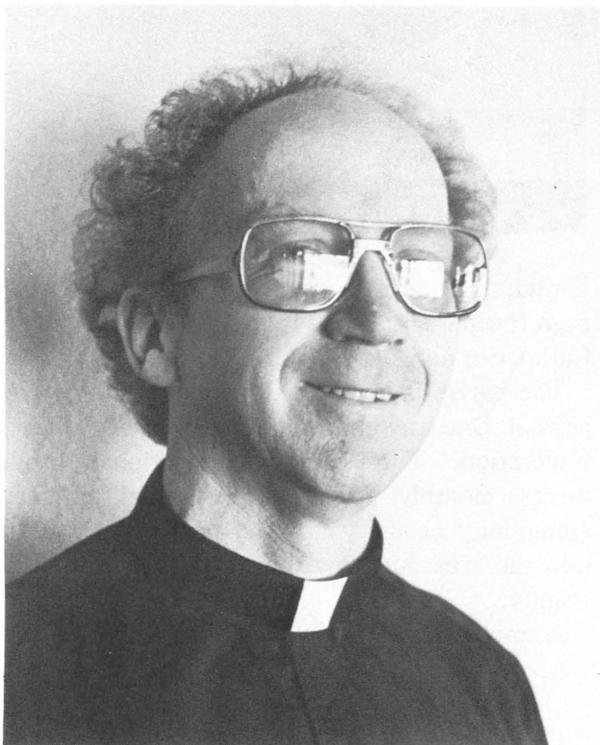
With the help of Harry Dearing and Leonard Piotrkowski of the Chancery Office, a financial management program was implemented. It involved tithing by parishioners and determining what could be paid for and how the parish could pay for it.

The program is divided into three parts: general fund (regular collections), renovation fund (second collections, bake sales, card parties, collecting aluminum cans, green stamps and newspapers) and debt reduction (envelopes). Bingo and the parish festival supported all three areas. By the end of 1983 the bingo was discontinued.

The renovation fund has paid for construction of a garage and a number of improvements in buildings. Because Franciscan sisters no longer live at the parish, the convent became a rectory/parish center in 1978 and the old rectory was sold.

On the last Sunday of each month, the sacrament of the anointing of the sick is administered during Mass. Parish renewals have been offered. Prayer requests may be written in a book kept in the church and parishioners are encouraged to state their intentions aloud during the prayers of the faithful. The Legion of Mary prays the rosary before one Mass each Sunday,





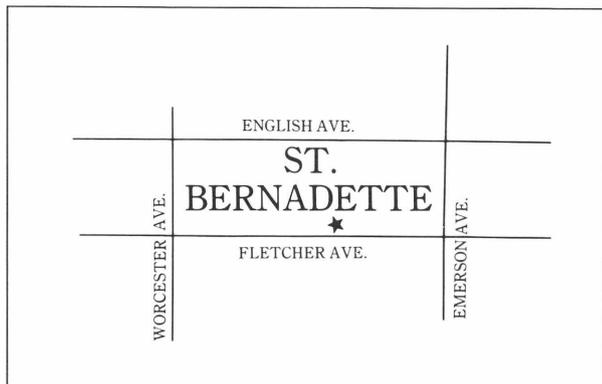
Father Carlton Beever

with the future of the parish as one of their intentions.

With both Father O'Brien and Father Beever, a program of lay ministry has been kept strong. Both agree there are "a lot of dedicated, hard-working people" among the 921 parishioners.

Parish council member Clem Kane is pleased that "prayer and communication have increased drastically in the parish, and maintenance of grounds and buildings has been extensive." Parishioners often volunteer to help with maintenance projects.

The parish finance committee is, of course, especially active because, as Father O'Brien



recognized, "we realized that if we were going to solve anything we needed that."

The liturgy committee is developing a music ministry for the parish. The social committee plans bake sales, card parties and other projects for the renovation fund. The evangelization committee is studying programs and will decide how to implement them in the parish.

The Legion of Mary also works toward evangelization. Franceen Woempner said that includes visiting nursing homes and "making contact with people who have been away from the church."

The parish St. Vincent de Paul Society is active in helping the needy of the community, said Alberta de Jong, one of its members. There are also men's and ladies' clubs and a youth program.

Tom Greer, full-time principal of the parish school, called it "just a good, Catholic school." But he added that it is accepted in the community, and 29 percent of its pupils are non-Catholic.

When St. Bernadette's was created in 1953 from Our Lady of Lourdes parish, many in the community opposed construction of the church and school. About 95 percent of the fledgling parish's members had been a part of Lourdes and so the name St. Bernadette was a natural. Father John Herold was the parish's first pastor. He was followed by Father William O'Brien in 1960. Father O'Brien died in 1967 and Father Henry Gardner replaced him. Fathers Harold Knueven and Robert Drewes became co-pastors in 1971. Father William Ernst replaced Father Drewes in 1974 and he became sole pastor in 1975 when Father Knueven was transferred. Father Ernst was succeeded by Father O'Brien.



Parishioners add a garage to the parish in September, 1979.

1953 St. Susanna

Plainfield

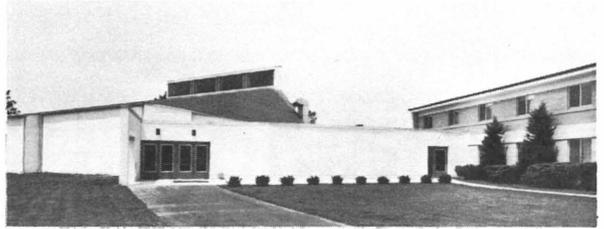
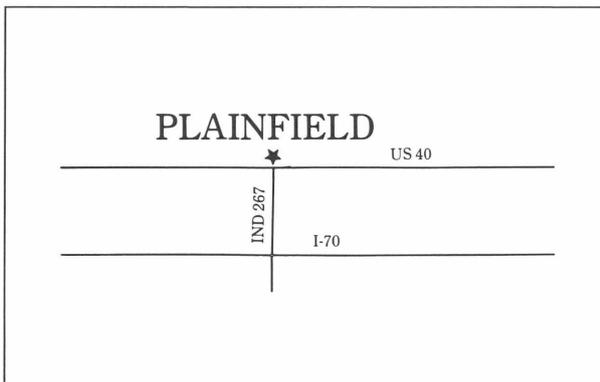
Fr. Richard Zore, *pastor*

In October, 1983, St. Susanna Church in Plainfield celebrated its 30th anniversary. A few short months earlier it appeared there would be little to celebrate for it was thought the school would have to be closed.

According to Father Richard Zore, the parish's pastor, "we had a renewal of spirit very similar to the parish's beginnings. There was nothing negative nor any division. It was a rallying spirit that got everyone excited and made them want to get involved." People pitched in with physical labor and dug down a little deeper in their pockets for financial support.

Providence Sister Marilyn Therese Lipps, director of religious education, calls Wally Carr and Joe Gude two men behind the scenes who "take care of all the maintenance work in the church, school, convent and rectory." Because of them and others like them, Father Zore believes lay involvement works incredibly in the parish and keeps the whole place running.

The parish cooperates on many things. In 1982 the parish adopted a Chinese family, got them a place to live, food and clothing. In appreciation, the family hosted a dinner for 100 people. Virginia

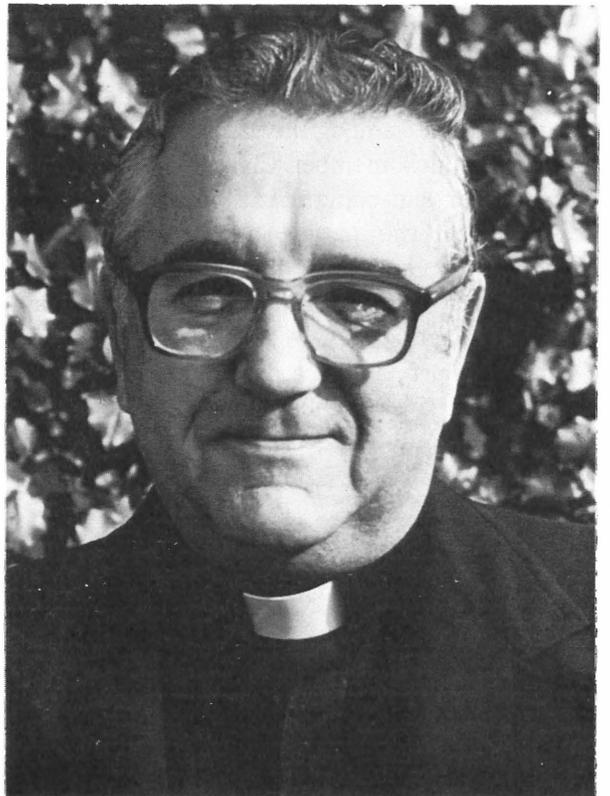


Ewald, the parish's secretary and bookkeeper, says the parish always rallies for those in need, Catholic or not.

The parish is involved in community activities as well. One way is through the Plainfield Church Federation. This multi-denominational group meets monthly to discuss spiritual matters, community needs, youth and businesses coming into the area and how they will affect the community.

A toy collection held annually by the Jaycees is supported by the parish. This began because a parishioner suggested children bring their toys at the Offertory. So many toys came that the parish decided to join forces with the Jaycees.

St. Susanna now has 450 families of which 10 comprise the original founding families of 1953.



Father Richard Zore

Parishioner Myra Holmes says, "When we were starting out, we were beating the bushes looking for people to convince the archbishop that we needed a church over here."

Father John Reidy was appointed founding pastor in early 1953. The town of Plainfield was growing what with the construction of a large plant serving Public Service Indiana. A parish school was in operation in the fall. The basement served as the chapel for the celebration of Mass. The contemporary church structure was dedicated in 1971. Today the parish hosts a variety of activities to meet the needs of its continually growing population.



Children of the parish present gifts during Christmas 1982 for a Toy-a-Child campaign sponsored by Plainfield Jaycees. (Plainfield Messenger photo)

Holy Family

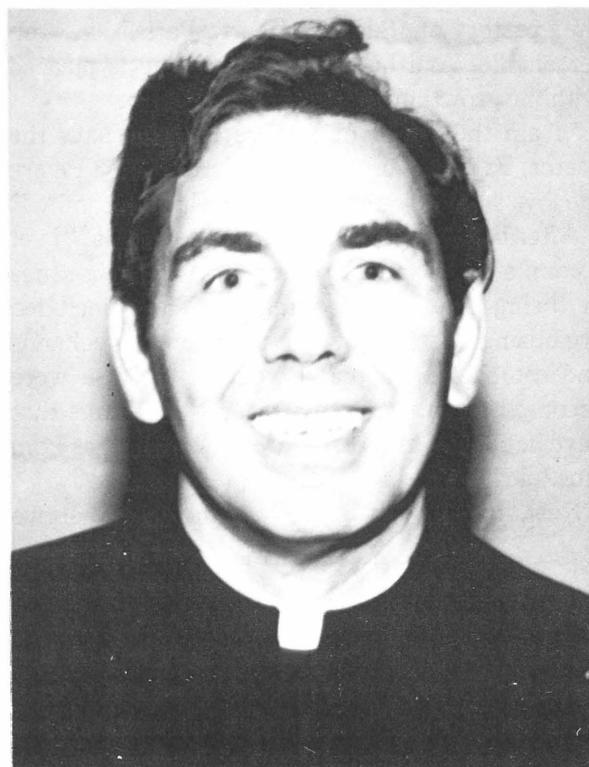
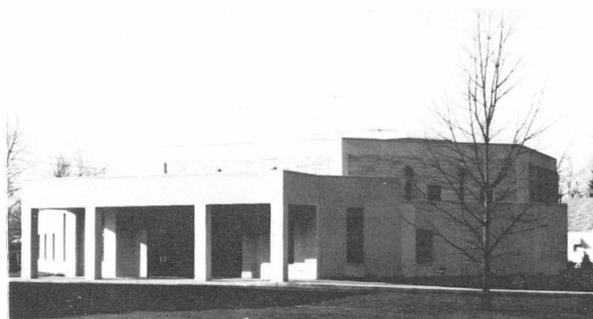
Richmond

Fr. John Hartzler, *pastor*

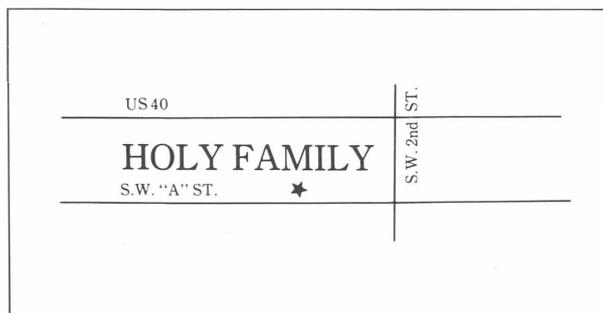
In 1946 the city of Richmond experienced a surge of population and industry. Both existing parishes of St. Andrew and St. Mary had expanded school facilities and enrollment was increasing at a rapid pace. Catholics of the city contributed enthusiastically to a building fund for a new parish on the west side.

In 1953 Father Robert Minton was appointed assistant at St. Andrew with the added assignment of organizing the new parish. The funds raised by Catholics of the city helped this energetic priest oversee the building of the school and temporary church which was completed August 15, 1954.

Father Minton provided a strong leadership for the parish until his death in 1981. Most of the



Father John Hartzler



parishioners in that time worked on many projects to increase the parish income so that a permanent church could complete what was begun 28 years before. The priest lived to see this goal.

Father John Hartzer, who succeeded Father Minton, has felt "most welcome" among his new parishioners. He walked into a new situation in Richmond with the consolidation of three parish grade schools into St. Elizabeth Seton School. Grades four through eight are located at Holy Family while kindergarten through third grades are at St. Mary's. The former school building at St. Andrew parish is used as a tri-parish religious education center under the direction of Franciscan Sister Marilyn Brokamp. All CCD elementary and secondary students meet in this building.

Holy Family parish boasts an active parish council and an equally enthusiastic women's club. A parish choir contributes to the weekly liturgy. The parish consists of approximately 375 families. The new church building is constructed so that it brings the seated congregation in closer proximity to the priest in the sanctuary and encourages a feeling of closeness both among members and toward the priest.

Father Hartzer wants to maintain the strong religious education ideals espoused by the parish in order to strengthen people's faith and increase their closeness to God and to their community. Their friendliness and warmth toward him, he believes, is but a small sign of their ability to extend themselves to one another.

Sacred Heart

Jeffersonville

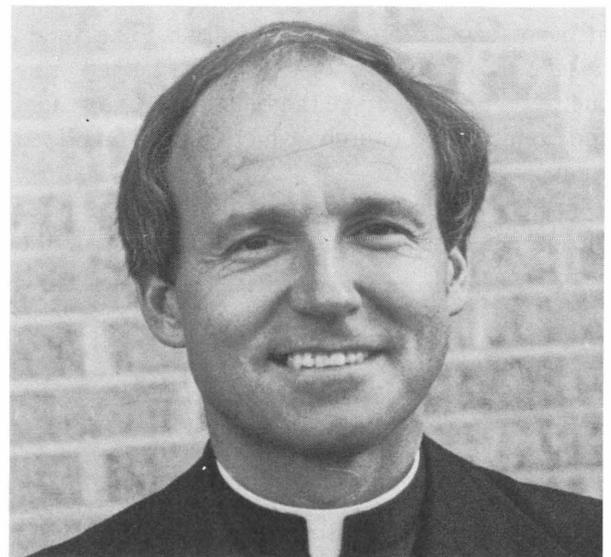
Fr. Wilfred Day, *pastor*

"I try to take seriously the title 'Father,' " says the pastor of Sacred Heart Parish in Jeffersonville. And like most fathers, he is pleased with the growth he has seen in his family.

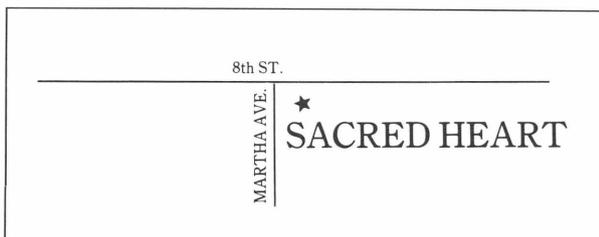
"I am the father of a large family," says the pastor, Father Wilfred Day. "Naturally, there are the joys and struggles that come with any family."

After becoming pastor in 1981, he recalls, "I set a couple of priorities" aimed at fostering a sense of being "a parish family." They included organizing a series of parish renewal weekends and establishing a parish council. "These were accomplished rather quickly, and the things that have happened as a result are the things that I am most pleased about."

Now, Father Day says, "my hope is that we



Father Wilfred Day



continue to grow as a parish family—in size and in depth of understanding what that means.”

Bob Hickey, who recently moved to the parish and became director of religious education, sees “a conscious effort at building community.” For example, a quarterly newcomers’ liturgy is celebrated, with new parishioners introduced to the congregation, followed by a time of fellowship.

Albert Jones, parish council president, says the council’s role is “to hear the voices of the parishioners and to carry (information) back and forth between the parishioners and the pastor.” The council and its eight committees present ideas to the parish.

One area of activity for the council has been maintenance of the parish plant. Charles Bernhart, a member of Sacred Heart since it was founded in 1953, notes that several maintenance projects were recently completed.

He and Henry Striby, another charter member of the parish, recall that the building housing the school and church also served as the sisters’ residence in 1953. Later, a convent was built and the number of classrooms doubled to 16. Walpole Hall, named for founding pastor Father Robert Walpole, is the newest building on the grounds. It includes a gymnasium and parish center.

Father Walpole was pastor until his death in 1971. He was followed by Father Joseph McNally,

Father Kenny Sweeney, Benedictine Father Bonaventure Knaebel and Father Day.

Father Day cites “excellent cooperation” in the parish today. Parishioners volunteer for such projects as repairing the heating and air conditioning systems.

Response is also found in the parish’s Advent Project, which provided Christmas gifts and food for about 60 families in 1983. Paul and Heidi Semones and Henry and Ann Striby coordinate the project, which involved about 20 families when it was organized in 1974.

Gifts and food for the Advent Project are donated by parishioners. A chart posted in the church lists needy families, identifying them only by number, and suggests possible gifts. Gifts are given on an individual basis, since parishioners sign up to sponsor a specific family or person.

Advent is not the only busy time of year in the parish. Father Day notes that Sacred Heart has a total religious education program and a school with eight grades and kindergarten.

Enrollment in Sacred Heart School is 330. “We are unique in the diocese in that we have Dominican nuns,” Father Day says. Three teach, while there are two retired nuns and three others in residence in the parish.

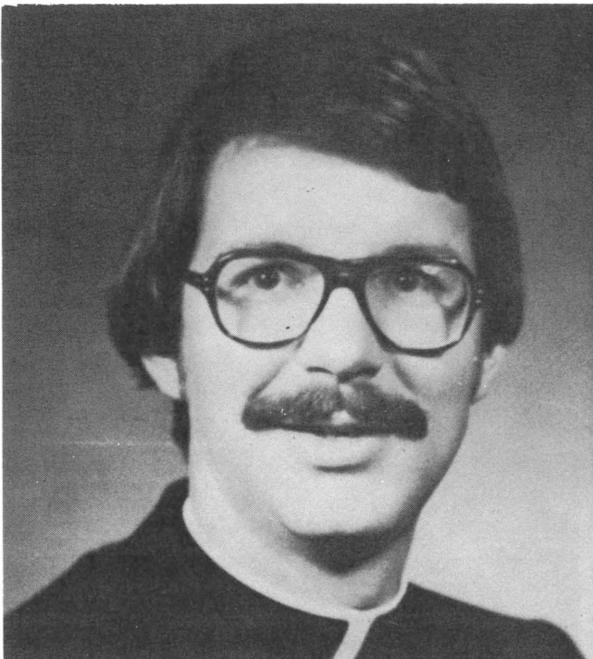
Judy Butcher, principal, notes that the school includes 15 full-time teachers, plus part-time teachers in physical education and music, a full-time teachers’ aide, a speech and hearing therapist and a secretary. “We have an excellent staff and wonderful cooperation between teachers and parents,” she says.

Eighth graders attend home economics and shop classes at Providence High School.

Three computers have been installed at Sacred Heart School, and “the teachers are getting more adept,” Butcher says. Enrichment programs taught after school hours include computer, gymnastics and drama.

She also notes that the school recently issued guidelines on good sportsmanship, which are applied to more than athletics at Sacred Heart. “Our stress is on the whole person—whatever your gifts and talents might be.” The guidelines encompass social, cultural and athletic aspects.

Sacred Heart’s CCD program includes 130 students and 17 catechists. Attendance at weekly adult education programs, including a recent four-



Father H. Michael Hilderbrand

week series on the bishops' pastoral letter on war and peace, averages 65.

The Rite of Christian Initiation of Adults (RCIA) has been implemented. In addition, about 30 parishioners are confirmed annually.

1954 Holy Family

New Albany
Fr. Gerald Burkert, *pastor*

Volunteerism is very strong at Holy Family Parish in New Albany, according to Father Gerald Burkert, pastor since 1983.

"Whenever anything needs to be done, you just give a call and the people will come running," he says. "The spirit of helpfulness is truly alive among these people."

Providence Sister Ann Clare Lancaster, school principal, agrees that people help throughout the parish. Parents tutor students in the school as well, work in the library and monitor in the cafeteria. For Father Burkert it means an added savings to a parish budget.

Audrey Capper, a kindergarten teacher at the parish, says the congregation has pitched in from the beginning. "We had the shells of the buildings put up, but it was the men and women of our parish who did the inside work for the church, school and convent." Even today teams of husbands and wives assist the ladies in keeping the church itself clean.

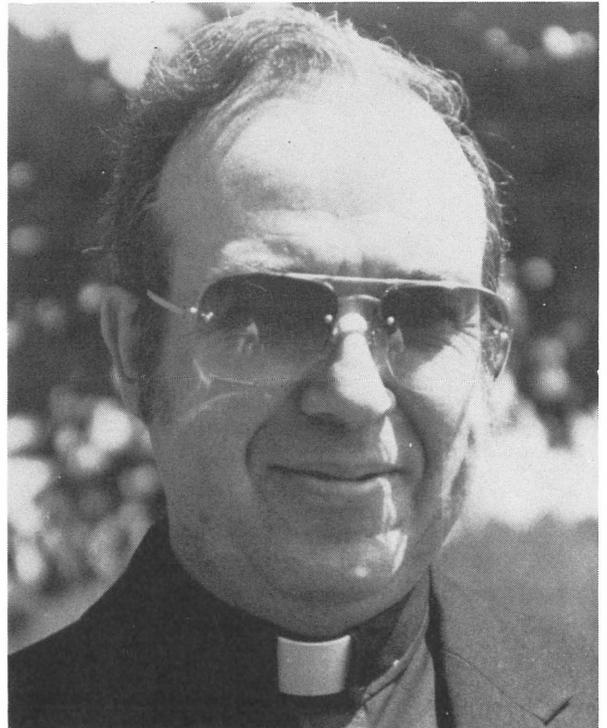
School enrollment was up this past year by 14 and a small faculty turnover signals a stable and growing learning center. Father Burkert sees the school as the parish's nucleus. Even parents who



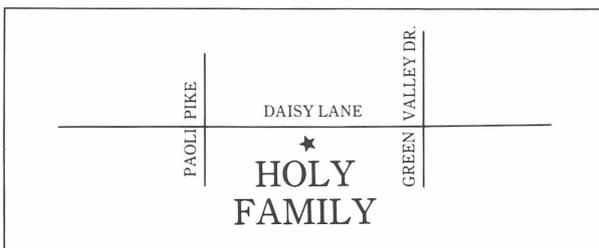
have no children in school are supportive of school related programs, he claims.

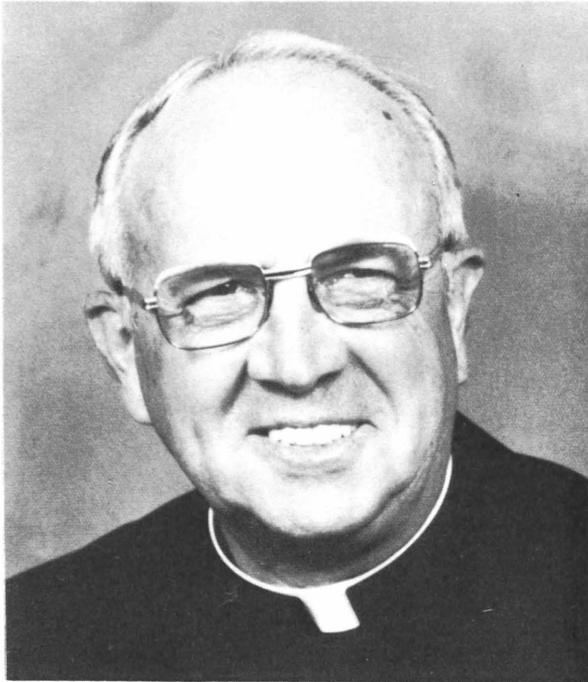
Father Louis Marchino was the parish's founding pastor. Begun in 1954, the parish knew Father Marchino's leadership until his retirement in 1983. He continues to live in the area of the parish and always offers to help when needed. Father Burkert says Father Marchino was "instrumental in getting the parish debt paid off. He was well organized and a sound financial manager."

During Father Marchino's service, a successful and enthusiastic tithing program was established



Father Gerald Burkert





Father Louis Marchino

and has replaced what was once a series of fund raising projects. A Legion of Mary, which remains active visiting nursing homes and hospitals, was also established as a result of Father Marchino's special devotion to the Blessed Mother.

The parish also boasts the Marian Guild, a group for ladies which promotes social and fund raising events. A men's club functions in much the same way. There is likewise an organization for



Father Marchino turned the first spade of dirt in the construction of Holy Family parish in 1953.

senior citizens and a Parent-Teacher Organization as well.

One of the first archdiocesan parishes to establish a parish council and a board of education, Holy Family came to be as a result of Archbishop Schulte's determination that a census in the northwest section of New Albany revealed the need for a new parish in 1953.

And the need has never stopped.

1955 St. Pius X

Indianapolis

Fr. James Sweeney, *pastor*

Msgr. Charles Ross was the pastor of St. Pius X Parish for 28 years—in fact, he was its founding pastor. Following his service as a military chaplain, he took up residence at Christ the King Parish to begin construction of a new parish for the far north side of the city.

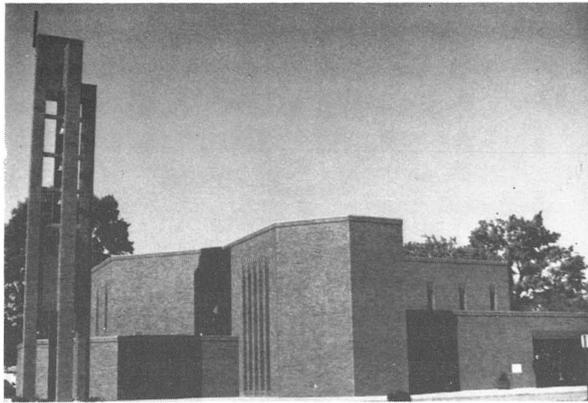
Formed entirely out of Christ the King Parish,

St. Pius X was begun in May, 1955. As was the custom in those years, the structure was a school building with an auditorium serving as a church. A rectory was built as well.

"The only question people asked," Msgr. Ross recalls, "was whether or not there would be a school. People felt that Mass could be offered anywhere but the interest for most people was the school."

To that end Msgr. Ross approached the Benedictine sisters at Christ the King and spoke with the superior at their motherhouse at Ferdinand as to the possibility of obtaining sisters to begin a school. "We've only been waiting for you to ask," was their response, according to Msgr. Ross.

In September of 1955 St. Pius X school



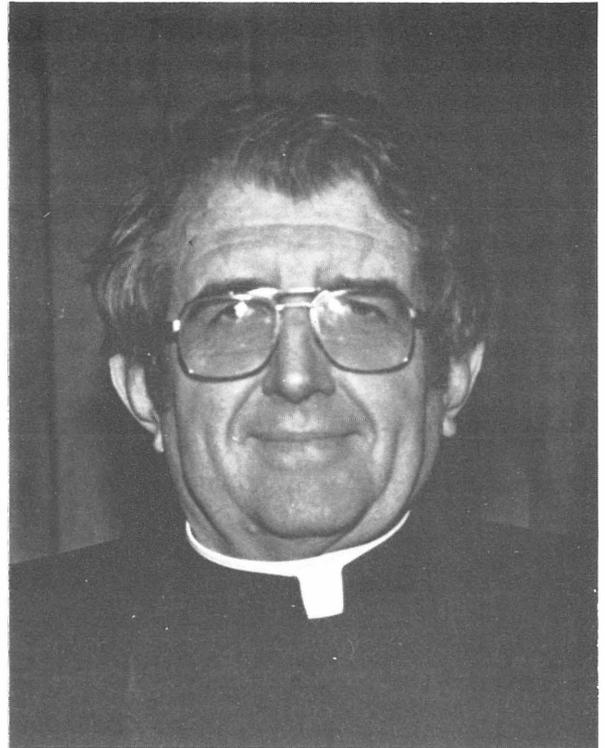
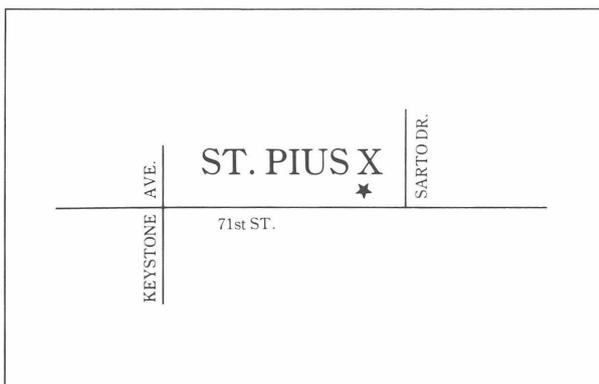
opened. “We never had more than seven sisters on the staff,” he said, “and now there are none. Our enrollment peaked in the early 1970’s with nearly 750 pupils.”

Current enrollment at St. Pius is slightly under 300—a figure very comparable with most Catholic schools these days.

One of the first decisions made by a fledgling mother’s club concerned uniforms—something Msgr. Ross felt it was up to mothers to decide. “They wanted them,” he said.

Msgr. Ross retired in 1983 and was succeeded by Father James Sweeney and associate pastor Father Jeffrey Charlton. The parish waited three months after his appointment for their new pastor to arrive. He suffered a mild heart attack in the interim.

The convent at St. Pius is today the residence of the Shalom Community, a house for Religious women who want to spend extended time at prayer, relaxation and re-establishing themselves before taking up new ministries and assignments. Under the direction of Franciscan Sister Barbara Piller, the Shalom Community is open to sisters of all orders.



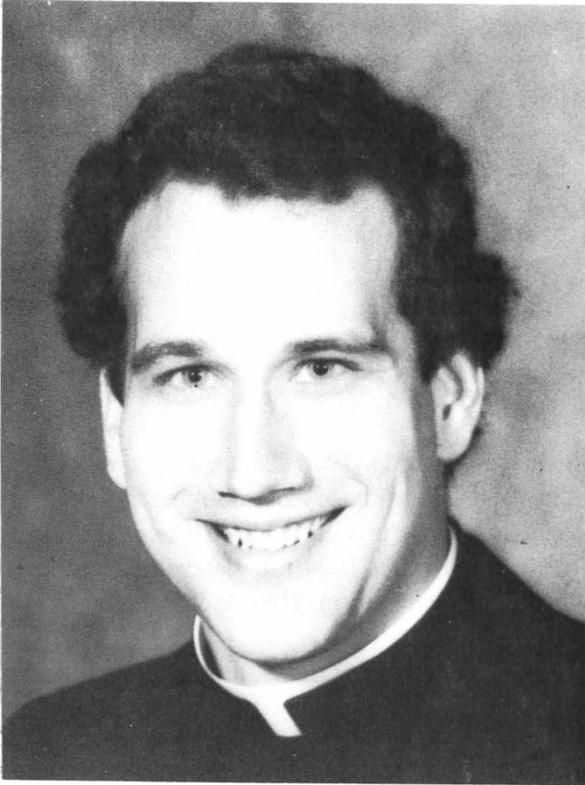
Father James Sweeney

“They’re very generous with their time not only at St. Pius,” Msgr. Ross stated, “but also at other nearby parishes.”

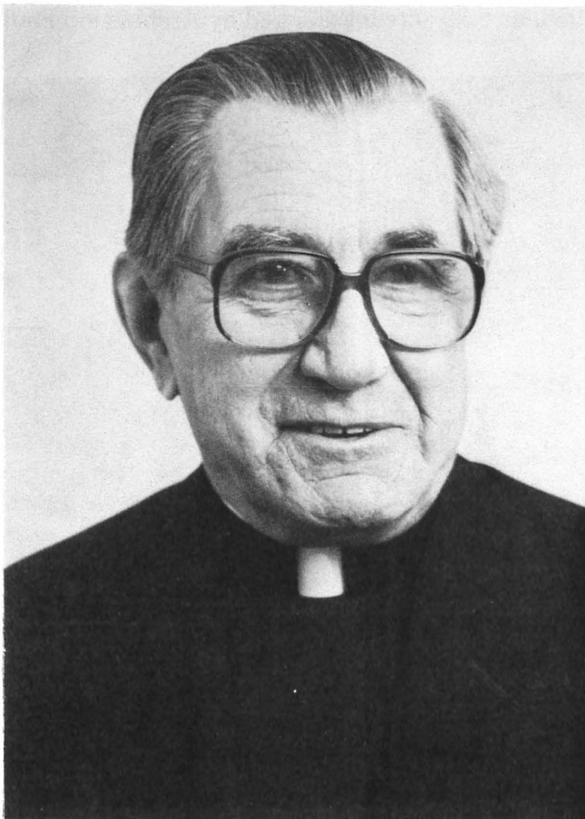
How did the parish get its name? Msgr. Ross noted that Archbishop Schulte was then naming new parishes according to evangelists. But Pope Pius X had only the year previous been canonized. At his request, the parish received its name. The street address for the parish is Sarto Drive, the pope’s family name, something that the late Msgr. Dugan suggested.

The parish debt was paid off by 1971, according to Msgr. Ross. “In 1973 the parish council took up the question of building a real church. They recommended that we conduct a capital fund drive for that purpose. We obtained \$565,000 in pledges with 95% of it paid. One donor alone contributed \$150,000. Leonard Piotrkowski, then archdiocesan development director, helped us with the fund drive and he said in all his years of fund raising he had never seen any group raise that much that quickly. The total debt was paid off in 1980.”

The bell tower which the parish enjoys was the result of a \$20,000 donation from another parishioner. “The bids exceeded our anticipation



Father Jeffrey Charlton



Msgr. Charles Ross

on the tower,” the former pastor said, “and we excluded it from our plans until someone came to me with a check for the full amount.”

It is examples like the above which lead Msgr. Ross to conclude that the greatest strength at St. Pius lies in the cooperation and enthusiasm of the parishioners there.

“Our success,” he states, “is because our people have been a cooperative community throughout the years. We’ve had to be.”

St. Pius has 1,000 families. It is only in 1980 that the founding pastor obtained in residence an associate pastor after many years of having none. Msgr. Ross said he was humbled by his own people. They saw to it that he and the parish were well taken care of and that everything worked—from the parish council through the board of education and liturgy committee and numbers of other activities as well. As St. Pius continues in its second quarter century, it looks forward to the same enthusiasm which marked its first 25 years.



First graders entertained senior citizens at Thanksgiving in 1982.

1956

Benedictine Sisters at Ferdinand establish a daughter house at Beech Grove.

1957

The Diocese of Gary is formed from the Diocese of Fort Wayne.

1956

Sisters of St. Benedict

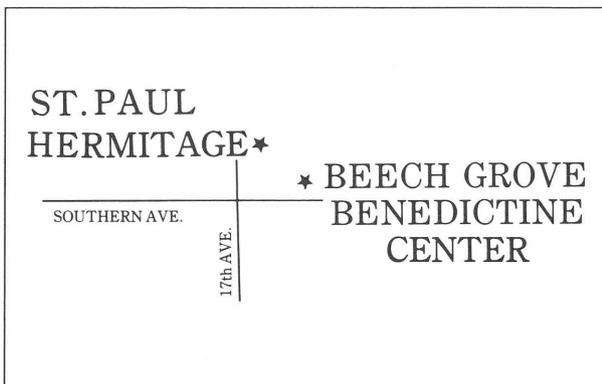
Beech Grove

Sr. Mildred Wannemuehler, *prioress*

The Beech Grove Benedictine Center quickly evolved from motherhouse, novitiate, and girls' academy into the broad based service center it is today.

Begun with the announcement in 1954 that the Sisters of St. Benedict of Ferdinand would establish a daughter foundation at Beech Grove, the center began as a motherhouse for 130 sisters from the Ferdinand convent of 438 sisters. The new motherhouse included a novitiate for the training of teaching sisters, as reported in the June 25, 1954 issue of *The Indiana Catholic and Record*.

Four Benedictine sisters from Walburga, Germany, arrived in Indiana in August, 1867, and established a community in a three-room cottage in the near wilderness of Dubois County. Within a few months two additional rooms and a chapel were added. By 1870 eight postulants had joined the community and a brick addition was added to the frame structure. Two years later the sisters acquired 64 acres of land adjoining the convent plot. On the tract was a frame house which was remodeled for use as a combination orphanage and



old people's home. By 1883 a new convent was started on a promontory overlooking the town of Ferdinand. The present church there was completed in 1924. By 1954 the sisters of Ferdinand staffed 17 schools in the Archdiocese of Indianapolis.

With the Beech Grove motherhouse under construction, the announcement came in July of 1955 that a boarding academy for girls would open in the fall of 1956 on the new property. Sister Irmingard Fritz was the school's first principal.

The convent was dedicated on December 2, 1956, on a 30-acre lot donated by Archbishop Paul



Sister Mildred Wannemuehler, O.S.B.

Schulte. When Mother Clarissa Riehl, Ferdinand prioress, first went to view the property in 1953, she found it nearly inaccessible. It was a veritable jungle of "thick underbrush, thorns, masses of wild grape vines and honeysuckle."

On April 21, 1961 The Criterion reported that the convent "has been granted the status of an independent priory according to documents received from the Holy See." Sister Mary Robert Palmer had been superior of the Beech Grove foundation and in 1961 she was elected prioress by the new community.

St. Paul Hermitage, a retirement home, opened in 1959 on the same property. It continued under the administration of the Ferdinand community until June 1, 1964 when the Beech Grove community assumed control.

In April, 1960, 113 sisters were permanently transferred from the Ferdinand convent to Beech Grove. The community reached a peak membership in the mid-1960s of 155. In 1983 the

community had 106 professed sisters and one novice. Sister Mildred Wannemuehler is prioress.

A serious problem presented itself in 1963 when the bricks in many places of the original complex were moving and receding from metal window frames and from the walls. The costly remedial work of stripping the outer brick walls and inner wall of the south wing was begun in July, 1965, and completed 16 months later in November, 1966.

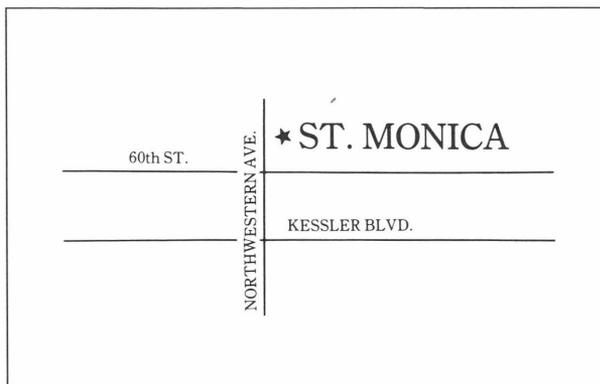
Declining enrollment in the academy along with increased costs brought its demise in 1978. But the sisters made a study of the use of buildings and converted it into the Beech Grove Benedictine Center, a multi-purpose center for spiritual and education development for civic and religious community use. Rooted in the gospel and Benedictine hospitality, the center team under the direction of Sister Donna Fyffe provides programs of renewal, workshops, and one day events for the good of the local community.

St. Monica

Indianapolis

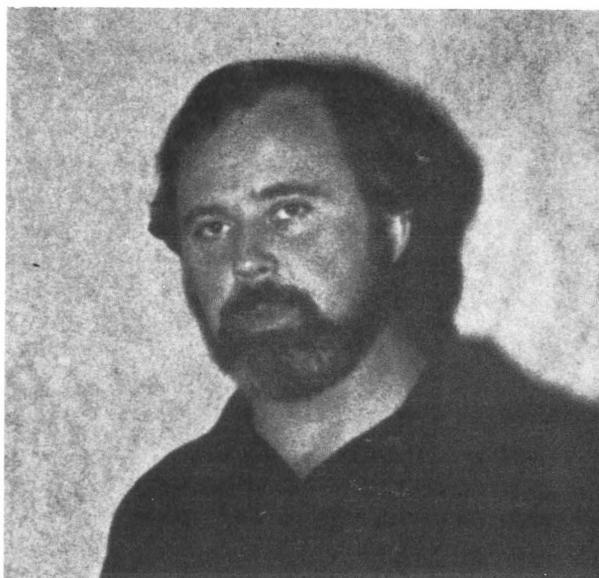
Fr. Clement Davis, *pastor*

Change has been the name of the game at St. Monica parish on Indianapolis' northwest side ever since its cornerstone was laid on May 5, 1957, the feast of its patron saint. Father Paul J. Utz founded the parish with members from burgeoning populations in St. Michael parish to the south and Immaculate Heart of Mary to the



east. The time was pre-Vatican II and the church building was fashioned with a traditional long nave, later planned to become a gymnasium for the school.

As time passed the church's total membership remained fairly static, although there was a large proportion of parishioner turnover. Plans to build a new church building were abandoned in favor of a liturgical renovation of the interior of the original building. Parishioners completed all the work, including building the altar furniture by hand, in a month. Father Albert Ajamie, who had



Father Clement Davis

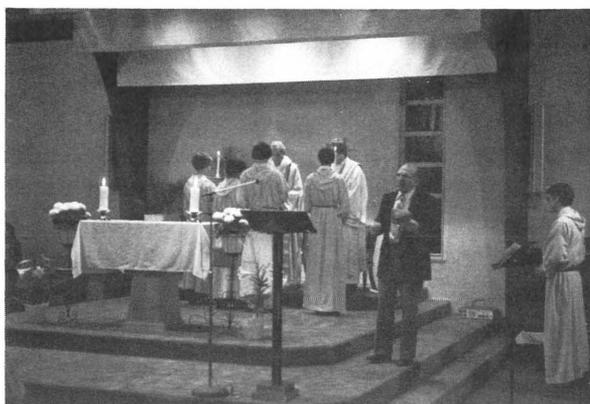
succeeded Father Utz as pastor almost ten years before, celebrated the first Mass with the parish family in the refurbished sanctuary during Holy Week, 1983.

St. Monica's neighborhood became interracial over the years, and in 1973 St. Monica School invited the children of the inner city St. Bridget parish to share their facilities. The Sisters of St. Francis at Oldenburg staffed the school from the beginning. Today Mrs. Jeannine Duncan is principal of kindergarten through eight grades, with an additional accelerated program available for kindergarten and first grades.

In addition to witnessing to the wider community through its interracial school, St. Monica temporarily shares rooms in its building with a largely black Baptist congregation who are seeking a church of their own.

St. Monica boasts one of the best religious education resource centers in the city. It was developed in 1970 by Franciscan Sister Marietta Sharkey, who began its impressive collection of books, tapes, films, etc. Today Mrs. Mary Jo Thomas-Day is director of religious education.

More change is evident as a result of development of the Christ Renews His Parish renewal program, begun by parishioners in 1979. Volunteer efforts have increased, especially among singles, and activities of every kind thrive in the parish. In August, 1983 the parish held its first, very successful, two-day festival.



Mass is offered the first time in the newly renovated church in 1983.

After helping St. Monica parish to celebrate its 25th anniversary in 1982, associate pastor Father Ken Taylor was reassigned in early 1983. Later that year Father Ajamie moved to St. Mary's in Lanesville and was succeeded by Father Clement Davis.

As the parish enters its second quarter century still more changes may occur. But, in the words of St. Monica's anniversary program, "grace upon grace has raised a parish sturdy with love, care, sharing and service."

1958

St. Matthew

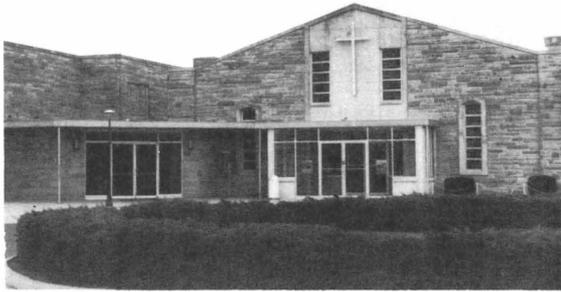
Indianapolis

Fr. James Moriarty, *pastor*

After 25 years as a parish, St. Matthew's can boast a "more active total Catholic education" than some other parishes, according to Father James Moriarty, pastor. From pre-school to senior citizens, every age is included.

In addition to St. Matthew's School, which is staffed by Providence nuns under the direction of principal Sister Rosemary Eyler, and CCD, under the aegis of religious education director Julie Niec, there are many other opportunities available.

These include neighborhood Bible study groups, comprised mainly of women who meet during the day in the school. On Sundays, adult discussions

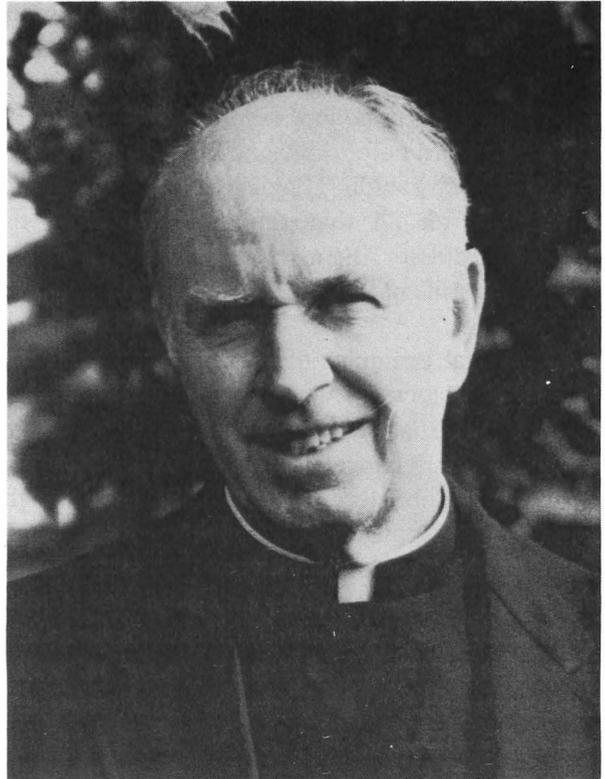
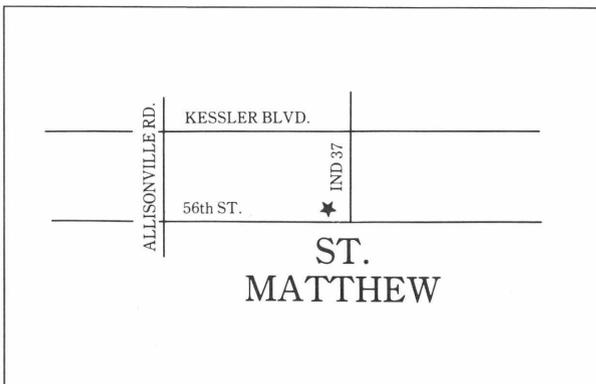


and forums are held, highlighting monthly themes like renewal in the church or pro-life. Richard Doucette, former director of religious education, said that “a good cross section of the parish attends these programs.”

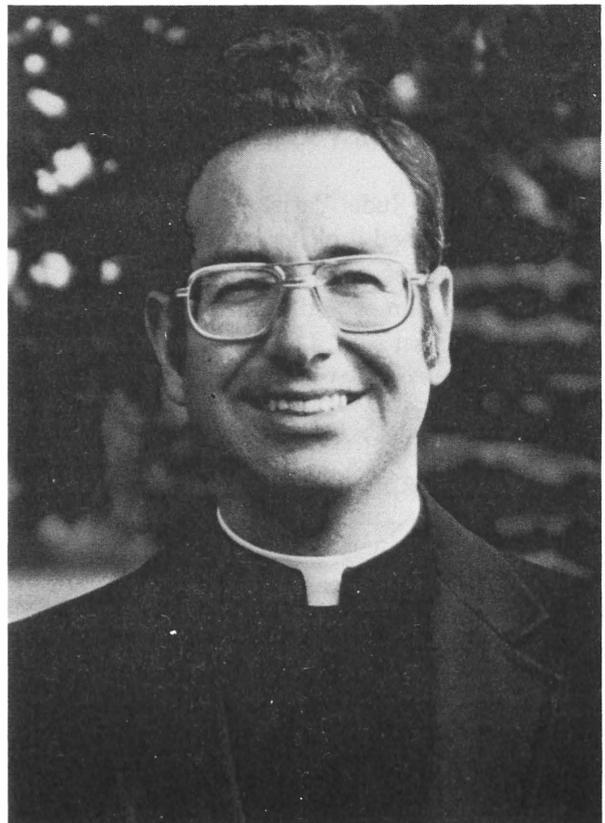
Junior high overnights held every fall contribute to the overall education of youth, and SMYL (St. Matthew Youth Leadership) tries to coordinate activities for high school students in the parish.

“A keen sense of apostolic service” is another important aspect of St. Matthew parish, according to associate pastor Father Robert Gilday. The “Friends of Holy Angels” was formed by women at St. Matthew’s several years ago to help the inner city parish with donations of food and clothing and to visit as friends. And five men from St. Matthew helped establish Talbot House, a halfway house for alcoholic men.

Parish youth have a chance for involvement at Christmas when they adopt a family. And young people who volunteer help as part of a requirement for Confirmation often keep up with it even after they have fulfilled their obligation. Father Gilday noted that the youth derive a great deal of satisfaction from helping others.



Father James Moriarty



Father Robert Gilday

Sadly, however, Father Vollmuth's pastorate was to be quite brief for following a short illness he passed away on September 27, 1960.

Father William F. Morley assumed the duties of pastor on October 10, 1960 and remained in that position until December 1971 when Father Gerald Burkert, a former associate pastor, returned and was named co-pastor with Father Morley.

Through the years the parish has continued to grow spiritually and materially. Helping to implement this growth are a number of organizations, among them the Legion of Mary, Saint Vincent de Paul Society, and an active parish council which has six commissions: education, liturgy, social, evangelism, finance and athletic.

Lay ministry numbers 45 men who aid in distribution of the Eucharist and six others who visit sick and shut-ins.

Saint Jude School, which has been staffed by Sisters of Providence and lay teachers since its beginning in 1959, has always sought to maintain academic excellence in all areas. Students have participated in the Academic Olympics four times, placing first twice, second and fourth. From an original enrollment of 328 children the numbers have grown to 535.

Religious programs on a wide scale are offered to preschoolers, grade school children, high school students, youth and adults. Older parishioners are served by a group called Fifty and Over.

To accommodate the individual parishioner, whether child or adult, there is an active athletic program.

The patron saint of the parish is honored with a perpetual novena each Tuesday evening.

One acute need for a building to serve not only as a rectory but also as a meeting place, a Center for Christian Fellowship, had long been recognized.

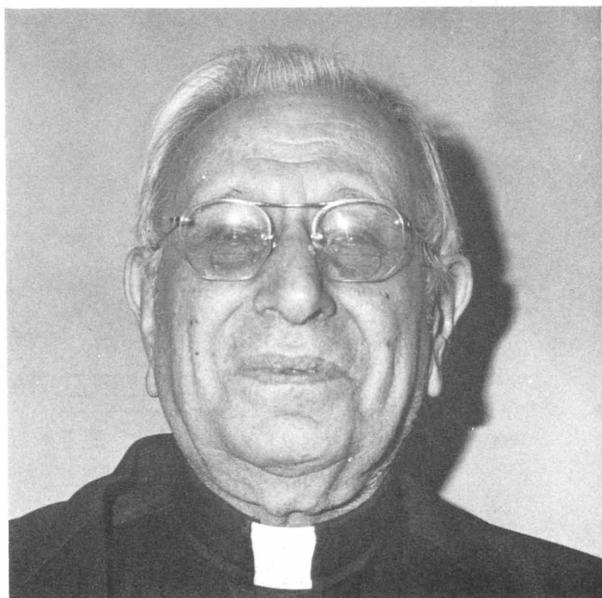
To this end wheels were set in motion with the breaking of ground in August of 1971. Little more than a year later the Parish Activity Dwelling (which is known as the P.A.D.) was completed and dedicated.

The priests and people point with pride to this edifice which is a testimony to the time, talent, love and labor of parishioners whose generosity cut the actual building costs sharply.

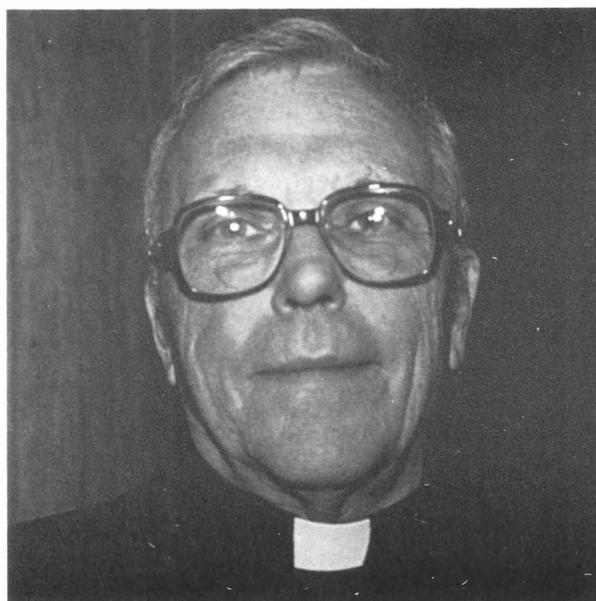
In addition Father August Sansone lives in retirement here.

Groups which use the PAD basement, over and above organizations mentioned earlier, include the board of education, Bible discussion members, high school Confraternity of Christian Doctrine, and the women's club.

As Saint Jude's celebrates the 25th anniversary of its founding, the parish community continually strives to persevere in implementation of goals which are outlined in the parish mission statement: "to make God present to all . . . through liturgy, scripture and education . . ."



Father August Sansone



Father Francis Dooley

1960

John F. Kennedy becomes the first Roman Catholic to be elected to the American presidency.

1961

Indiana Supreme Court rules unanimously that the archdiocese has a legal and moral right to establish a parish in the town of Meridian Hills after a two-year legal battle when the town refused to rezone a section of land which would permit the building of a new parish—St. Luke.

St. Luke

Indianapolis

Fr. Paul Courtney, Fr. Bernard Head,
co-pastors

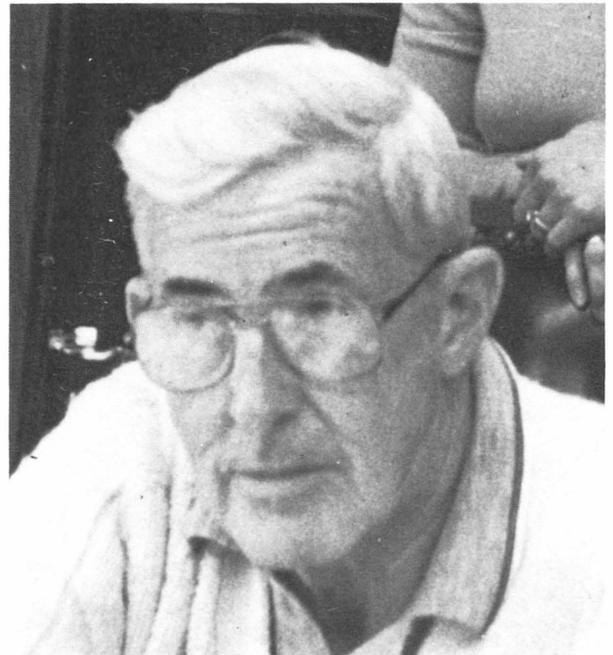
With the completion of a new church less than two years ago and conversion of the old one into a parish center, “activity and involvement are growing” at St. Luke Parish in Indianapolis, according to co-pastor Father Bernard Head. Together with founding pastor Father Paul Courtney, Father Head is concerned with giving a spiritual center to the involvement and making it consistent with the parish’s mission.

Adult education and liturgical programs are expanding at the parish including parish renewal. A committee has been developing goals and

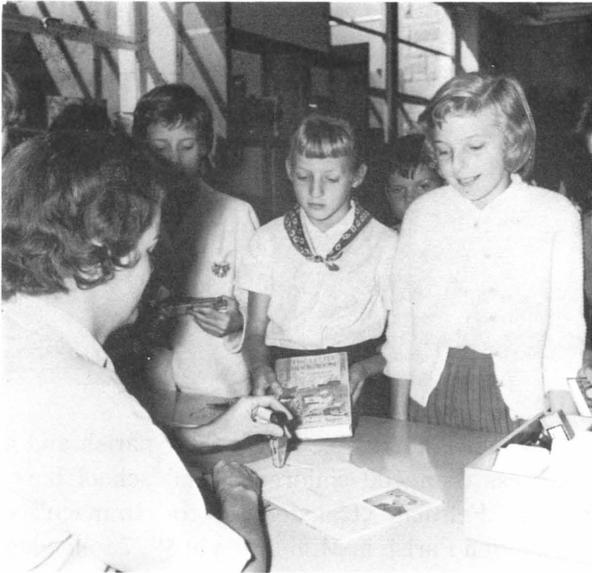


Father Bernard Head

visions. Judy Corbett, the parish’s director of religious education claims that 90 percent of the building space serves adult education. “We’re implementing Vatican II theology and people here are becoming more involved” she said, rather than taking “spectator positions.”



Father Paul Courtney

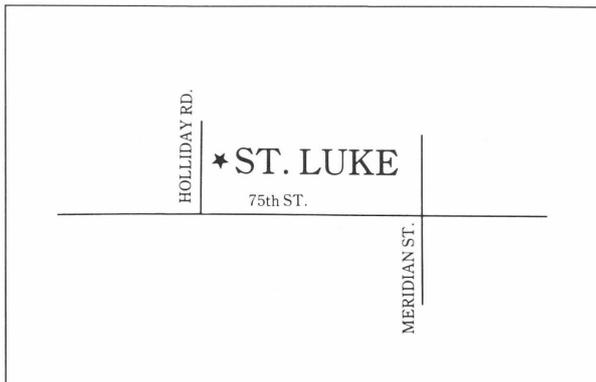


An undated *Criterion* file photo from St. Luke's School.

St. Luke's School enrolls more than 400 students and the parish cares for as many more in its CCD program. As good as it is, Father Courtney believes the parish school like most others suffered during the 1960's and 1970's for not being "effective in communicating Catholic spirituality. I think the situation has remedied itself," he adds.

Youth ministry is developing under Patricia Long. Previously there were many activities on the Indianapolis' north side for youth but little chance for parish involvement.

A leisure club for senior citizens and a welcoming committee for new parishioners are among the parish's most active groups. Another active group is the "Good Samaritans" who provide food and other assistance to families when death occurs.



A St. Vincent de Paul Society was recently established, one for which Father Head found a great deal of enthusiasm. "It will be a good opportunity to reach outside the parish to assist people," he says.

In addition, a parish council is developing, but a board of education is already well active. The Rite of Christian Initiation for Adults has also been implemented. A monthly newsletter goes out to parishioners keeping them up to date.

The parish's new church now permits all children making their first communion to do so at the same Mass. It seats 800 but there is one Mass at which there is still standing room only.

The parish grew from 230 families in 1961 to over 1,400 today. In 1959 a zoning commission refused to grant permission to build the original church. When that decision was reversed in court, the zoning commission appealed to the Indiana Supreme Court which allowed the church to be built.

Many residents of the area had signed a petition opposing construction, Father Courtney recalls. "For a while there was some tension, but once the original building was up that rapidly dissipated." Now "the character of the parish has changed" and the neighborhood has become primarily Catholic.

When St. Luke's was established, "it was much smaller," he says, "I'd say the median income was higher as was the median age. Now we have a wider ranger of both. We suffer from the stigma of being the Republican party at prayer out here, but that's just not so. We have mostly comfortable, middle-class people. And we consider it our duty to make them uncomfortable once in a while."

"The Archdiocese of Indianapolis plans a court fight to defend its rights to construct parish property in the town of Meridian Hills—an exclusive residential area in the north central section of Marion County. The announcement was made this week by Archbishop Schulte in the wake of action by the town's zoning board denying the Archdiocese the right to build on a tract of land bought for that purpose 11 years ago."

Fred W. Fries, *The Indiana Catholic and Record*, Feb. 27, 1959

St. Simon

Indianapolis

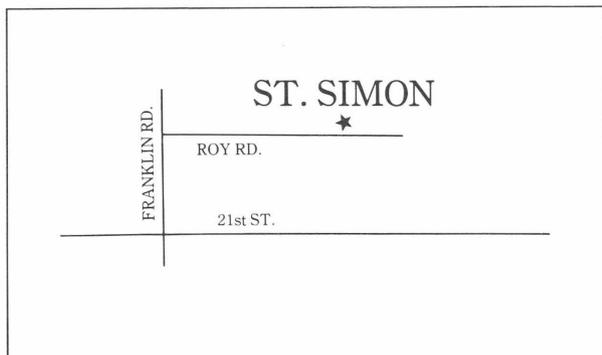
Fr. Harold Knueven, *pastor*

"Dare to Share" made St. Simon the Apostle Parish most unique during 1983. An ambitious fund raising effort to raise \$1.5 million and eliminate a 21-year old debt which had accumulated to more than \$900,000, the program culminated in awarding a grand prize of \$200,000 in December, 1983, to Bobby Johnson, a member of neighboring Holy Spirit Parish, who contributed to the program.

The program was advertised nationwide and contributions eventually enabled the parish to eliminate about half the debt. Even though the total was not achieved, eliminating half the debt was good news for members of this far East side parish.

Established in 1961, St. Simon grew quickly and became the archdiocese's largest parish. Father Earl Feltman was its pastor. When the first meeting was held at Scecina High School on April 19, 1961 to organize the parish, Father Feltman committed the parish to this objective—it "will not be run by a few but, in keeping with the original idea of the Apostles and the early church, everyone would contribute their talents and occupations toward the operation of the parish and thus leave the priests free for the spiritual and educational needs of the people."

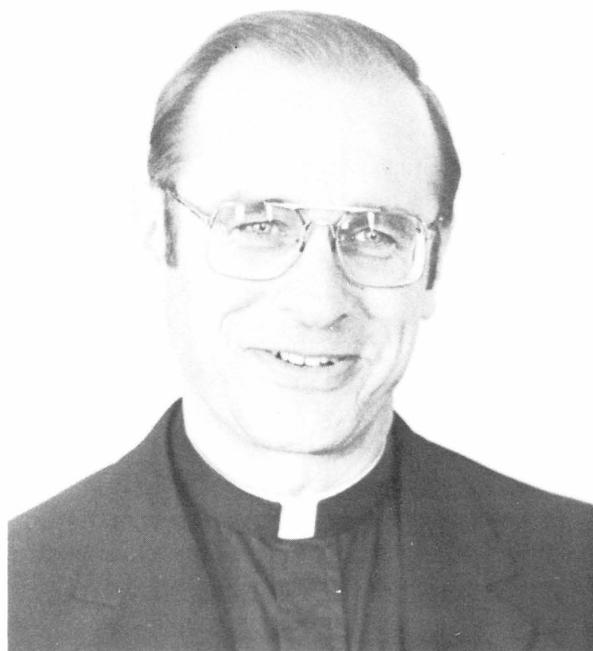
The parish today sprawls over most of Warren Township bordering Hancock County. Today



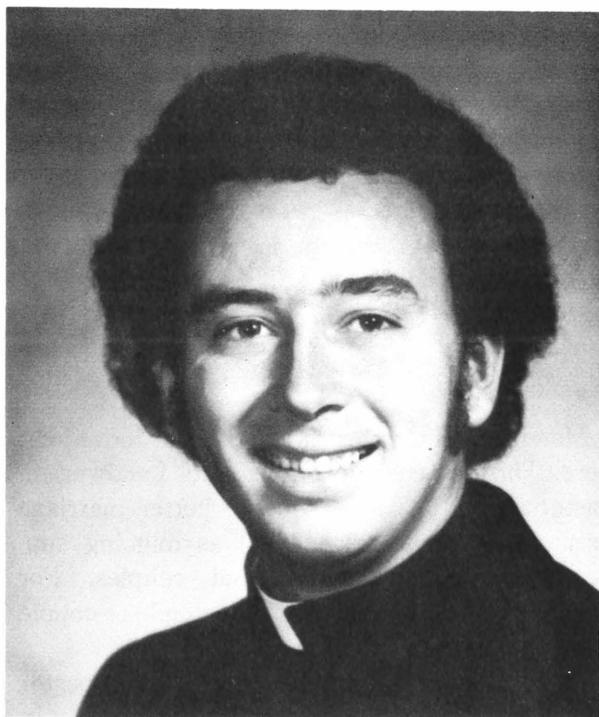
more than 3,300 people call it their parish and a little less than 400 children attend school here. Father Feltman transferred to Immaculate Conception Parish in Millhouseen in 1977 following a series of heart attacks and open heart surgery. But the commitment with which he began the parish continues. He died in 1980.

The "Dare to Share" program was more than fund raising. The parish attempted to pull people together within its boundaries as well as build a sense of responsibility among Catholics everywhere toward the Church at large.

A parish community retreat earlier in 1983 initiated this pulling together. And pastor Father Harold Knueven prefers to call the parish the



Father Harold Knueven



Father Glenn O'Connor

Catholic Community of St. Simon the Apostle rather than just St. Simon the Apostle Church.

Community prevails and this is witnessed in the three or four different groups which meet almost daily at the parish. These include the St. Vincent de Paul Society, the Goldenaires (senior citizens), the Booster Club, a chapter of Alcoholics Anonymous, plus parish council, board of education, evangelization and liturgy committees, scouting groups and full-time religious education programs.



Busy St. Simon staff members are Father Knueven, Darlyne O'Brien, John Cannaday, John Kehl, Maria McClain, Father O'Connor and Charlotte Kuehr.

Following Father Feltman's transfer the parish was under the care of the Franciscan Fathers who agreed to a five year program at the end of which they turned the parish back to the archdiocese. Father Knueven became pastor in 1982. Father Glenn O'Connor is associate pastor.

St. Simon School is proud of holding a first class certification from the state. Principal Darlyne O'Brien calls the school "one of the best in the city." Father Knueven also proudly reflects that St. Simon is supportive of Catholic secondary education by its relationship to Scecina High School, its deanery high school.

St. Simon School requires each child seeking admission to its kindergarten program to take Early Prevention of School Failure (EPSF), a test which helps pinpoint troubled areas for children. This enables them to be tracked for greater assistance.

Total Catholic Education is important throughout the parish. Programs are available for all ages including a sixth year for a Vacation Bible School. This program also enabled parishioners to volunteer their assistance—something which Maria McClain, the parish's director of religious education, calls "typical" for "very caring people" are "the best resource of our parish."



Notre Dame Coach Gerry Faust drew the winner's name in St. Simon's successful Dare-to-Share program in 1983.

1963 St. Gabriel

Indianapolis

Fr. Paul Landwehrlen, *pastor*

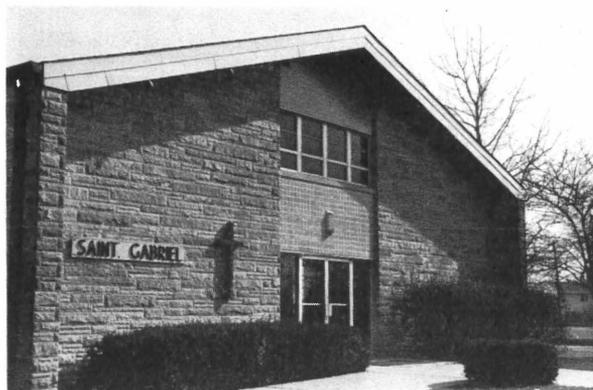
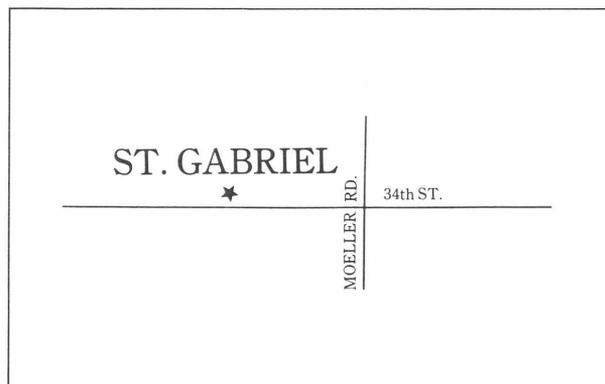
Generosity to the poor is very significant at this parish, according to Father Conrad Cambron, associate pastor of St. Gabriel Parish in Indianapolis. This includes a special project known as the Advent sharing tree and a responsiveness to the parish's St. Vincent de Paul Society.

"In the months which have a fifth Sunday we have a special collection," said Jo Ann Bernstein, former member of the parish's board of education. This provides the needed monies for the society.

A family ministry co-op enables people to purchase quality food at discount prices.

Generous it may be, but the parish is somewhat transient. Jeff Berty, former parish council chairman, attributes it to the parish's proximity to IUPUI and its dental school as well as the large number of apartment complexes in the northwest side neighborhood.

Regardless of this, St. Gabriel's provides an abundance of activities for all parishioners. Established in 1962 to meet the needs of a growing city, the parish was formed from St. Michael's, St. Christopher's and St. Monica's parishes. Today there are large men's and women's organizations which make this rapidly grown parish one of the city's largest. There are more than 3,200 parishioners.



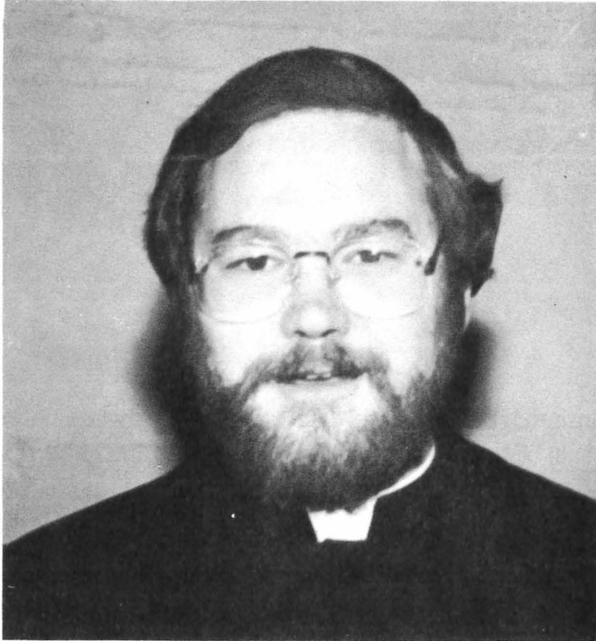
Marriage Encounter is an active movement here. This has enabled Father Paul Landwerlen, pastor since 1982 to encourage better marriage preparation programs as well as ongoing supportive programs for married couples. For example, the parish has a couple-to-couple marriage preparation program.

Father Victor Wright was the founding pastor and was succeeded by Father Lawrence Frey in 1967. Father Frey died suddenly in 1982. He is still missed at a parish in which he put so much personal energy.

An extra classroom had to be opened in 1982 for the school headed by Franciscan Sister Timothy Kavanaugh. Parents are extremely supportive of



Father Paul Landwerlen



Father Conrad Cambron



St. Gabriel pupils are in the middle of a brilliant discussion.

the school through volunteer work and fund raising programs as well as by serving as teacher aids.

Religious education extends beyond the school too. Programs are available to pre-schoolers through adults under the leadership of Bob Behrensmeyer, the parish's religious education director. In September, 1983, Behrensmeyer opened an adult lending library using Father Frey's personal library as its working base. More than 900 volumes, including many given to the parish by individuals, began the activity there.

"Father Frey wanted his books to be available to the parish," according to Kim Badertscher, chairperson of the parish library committee. The parish council decided to open the library as its first effort in public relations.

Just this year the parish began involvement in the Christ Renews His Parish program. It seemed an appropriate way to inject new life into this 21-year-old parish which has faithfully served its people.

"Bishop Flaget, in June, 1829, visiting Indiana for the sixth time, also celebrated the holy sacrifice of the Mass at the Knobs, located about three miles northwest of New Albany. He found eleven Catholic families there. Whether this was the first visit of a priest or not cannot be determined. The fact, however, that a church—a log church—existed, would seem to indicate that it was not the first visit; but who the priests were that did visit the place prior to 1829 may never be known."

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes* (1883)



A St. Gabriel pupil proudly responds to his teacher's inquiry.

St. Columba

Columbus

Fr. Joseph McNally, *pastor*

Father Joseph McNally, pastor of St. Columba Parish in Columbus, notes that uniting two parishes' activities has been successful even though "the atmosphere is completely different in one church than in the other." He adds, "That's not a negative statement. It's because of the way that the furniture is arranged." In St. Bartholomew's Church, the congregation feels close to the altar. St. Columba's Church, built in 1963, is arranged in the traditional way. "In our church, there is a way of avoiding that proximity."

Since he and Father Bernard Koopman, pastor at St. Bartholomew's, have arrived in Columbus, they have watched their parishes work together in cooperative endeavors. Joining with the neighboring parish has been easy, says Mary Behler of St. Columba, "because of the way this parish was broken off from St. B."

"That didn't just happen," Father McNally says. "It took hours and hours and hours of preparation. That cooperation, to me, is a strength."

Ted Dawson of St. Columba explains that an Interparish Planning Commission made up of three members from each parish has been formed. It meets periodically to deal with "long-range planning, objectives and matters which concern both parishes," he says.

"Even liturgically" the parishes work together, Father McNally says. For example, they hold one Mass on Holy Saturday for the RCIA which involves both parishes.

The parishes and their pastors are also involved in their community. "This is a very community-

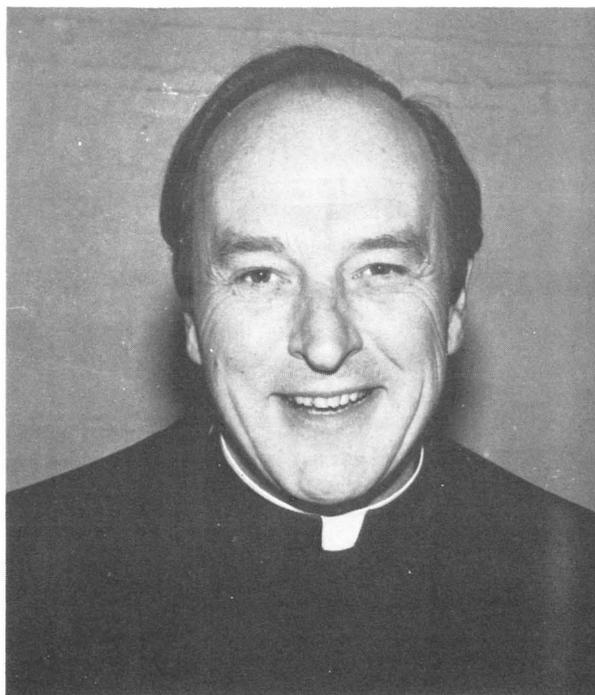


minded city," Father McNally says. Dawson notes that St. Columba's parish council has "an individual designated as community relations to deal with those issues."

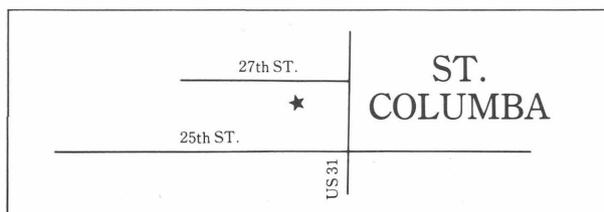
Both parishes participate with other churches in the city's Ecumenical Assembly, and send representatives to its meetings. They participate in a blood services program through Red Cross which usually results in 40 donors each year. Speakers are brought to the churches to discuss drug and alcohol abuse.

"I think the religious education program is probably the strongest program between the two parish councils," Father McNally says.

Cassandra Peck, St. Columba's first lay coordinator of religious education (CRE), adds, "They



Father Joseph McNally





Some of St. Columba's staff include Ted Dawson, Father McNally, Cassandra Peck and Mary Behler.

say adult education is the norm from which you build the rest of your religious education. I was talking to a man one day and he said it is a new area of the Holy Spirit working in the church."

A youth committee was "a joint effort" of a part-time youth director, DREs and youth representatives from each parish. The committee plans social, educational, spiritual and service projects for youth.

St. Columba has a hospitality committee which welcomes new parishioners. St. Columba includes about 518 families, while St. Bartholomew includes about 425.

Father McNally is on the hospice committee at the Bartholomew County Hospital. "It's been going for four years now," he says. "I just happen to be the representative because I was interested in it."

In addition, two retired Benedictine sisters visit the hospitalized and shut-ins, not only in Columbus but as far away as Hope, 10 miles to the north.

Both pastors agree the two sisters assist with a tremendous workload. Father McNally adds, "You could spend hours in a nursing home, just visiting somebody."

Despite all the activities, Father McNally says, "I guess the thing that I've noticed is that I've never been turned down for anything that I wanted to do."

"Our newest adventure in terms of doing things together," according to Father McNally, is family life. Those participating in the marriage

preparation program are sponsored by couples from each parish. "Both of us will be doing the same thing in our preparation," Father McNally says.

For married couples, the parishes have a family enrichment program.

St. Columba's first years were under the pastorate of Father Patrick Gleason, its founder. A leading figure in inter-denominational and secular concerns of the Columbus community, he served as chairman of the mayor's commission on human relations and was a co-founder of the local ecumenical assembly. Father Gleason died during his pastorate on June 26, 1977.

Cooperation continues to be a Columbus tradition and the future of St. Columba's seems brighter for it.

1965

St. Barnabas

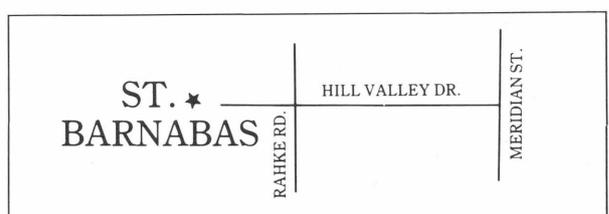
Indianapolis

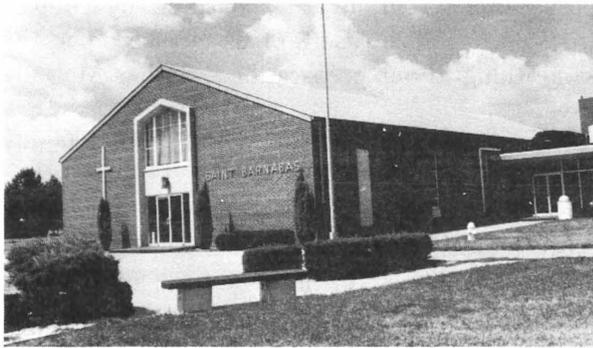
Fr. John Sciarra, *pastor*

"We can't get everybody inside on Sunday," says Father John Sciarra. "We have to sit them on the steps and up and down the aisles."

Father Sciarra is pastor of St. Barnabas parish in Indianapolis, which includes 1,200 families and is one of the largest parishes in the archdiocese. Working with him are Father Robert Klein, associate pastor, and Father Paul Shikany, part-time associate.

Because of overcrowding in the present church, attached to the parish school, a new church is to be built. "The plans are pretty well drawn up," Father Sciarra says. The parish debt has been paid off, a new parking lot has been completed, and "the only thing stopping us is money."





When formed in 1965, St. Barnabas included 300 families, formerly members of St. Mark's. "This was all cornfield here," Father Sciarra, the founding pastor, recalls. "Once the building started, it continued until just recently."

As a result, the community has changed. "Originally it was pretty much southsiders who just moved farther south," Father Sciarra says. "But now it's pretty diverse" in terms of background and age.

Ed and Mary Stumph were charter members of the parish. "We've been in four parishes without moving," Ed Stumph says. They were originally members of St. Catherine, but as new parishes were formed became part of St. Roch, St. Mark and St. Barnabas.

When St. Barnabas was established, Mrs. Stumph remembers, "there was just a men's club and a ladies' club. Now we have about 49 different groups, I think." The Stumphs lead a leisure club, formed in 1970 for senior citizens. "It really is an active club," Mrs. Stumph says. "Any time Father needs anything done, we help him out." In addition, the club provides social activities for its more than 100 members.

A number of activities take place at St. Barnabas, but Franciscan Sister Diane Jamison, director of religious education, says, "the things we're most excited about are the coordinated programs between the parish and the school." They include sacramental programs and services for Advent and Lent.

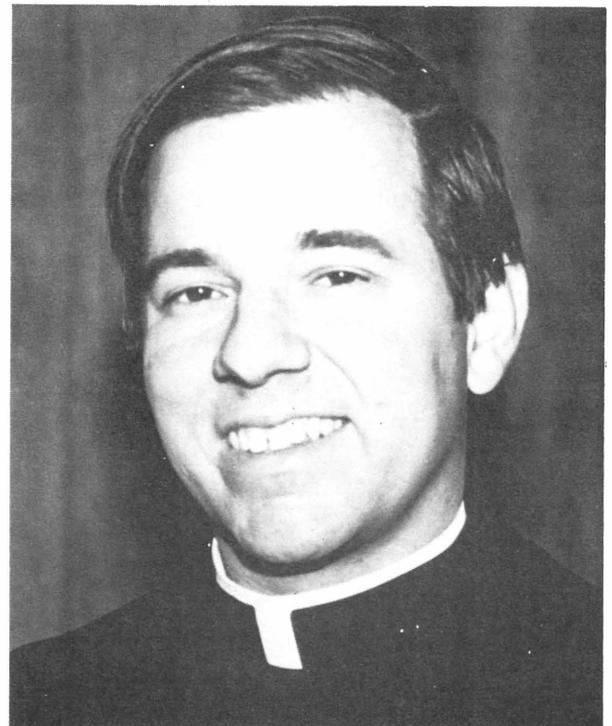
Such programs as the Rite of Christian Initiation of Adults (RCIA) have been implemented to educate the parish. The program is divided into areas of spiritual growth and family life.

The men's club helps with the parish picnic, coffee and doughnuts after two Masses, a program for newcomers, athletic programs and the CYO.

Women in Christian Service (WICS), the parish women's club, provides items for the church building, supervises a blood draw and plans a



Father John Sciarra



Father Robert Klein



Some of St. Barnabas' finest are Jim Wynans, Tom Egold, Franciscan Sister Diane Jamison, Father Sciarra, Karen Oddi and Linda Seal.

lunch with Santa for children in the parish. The group also plans spiritual programs for members.

A Parent-Teacher organization is a "financial and moral link" between parishioners and the school, says Linda Seal, principal. Enrollment in the school is 420 in eight grades. When the new church is built, Mrs. Seal hopes, a kindergarten will be added. There are also 262 students in the religious education program. "We try to make the programs the same for the kids' sake," she says.

With the help of many supportive adults and couples, the parish's youth council is becoming active.

St. Barnabas' parish council includes committees for athletics, community relations, finance, liturgy, maintenance and social activities, as well as an educational commission or board of education. "They oversee all of the parish programs," Father Sciarra says.

Parishioner Tom Egold says the council has "grown in maturity over the last couple of years." He adds, "Our attitude is, number one, to represent the people, and number two, to support the parish and the priests." But there are also "so many behind the scenes people." He jokes that, "Basically, we do all of Father's work."

But Father Sciarra replies, "They do what Father tells them."

Benedictine Sister Harriet Woehler, pastoral associate, handles the parish's music program. A youth choir and professional musicians add variety to the program.

"Whatever goes on here goes so well that

people find out about it," Mrs. Seal says. She adds, "There's just a positive approach here. Everyone tends to be on the positive side."

"The Encourager," a monthly parish newsletter written by Susan Lees, keeps the more than 4,800 parishioners at St. Barnabas informed.

A recent addition is the parish's evangelization committee, which is "working on reaching out to inactive Catholics," parishioner Karen Oddi says.

But, she notes, until the new church is built, "we don't have room for an active evangelization committee because we don't have room for more people."

1966

Sesquicentennial anniversary of the state of Indiana.

1967

George J. Biskup is named coadjutor archbishop with the right of succession to Archbishop



Archbishop George J. Biskup

Schulte. A native of Cedar Rapids, Iowa, he was born in 1911, ordained a priest in 1937 and consecrated a bishop in 1957. He was auxiliary bishop to the Archbishop of Dubuque until 1965 when he became bishop of Des Moines . . . Archbishop Ritter dies in St. Louis. A month earlier he had celebrated his golden jubilee at Millhousen with two remaining members of his ordination class.

St. Thomas More

Mooreville

Fr. Robert Kolentus, *pastor*

St. Thomas More parish in Mooreville was founded in 1967 to serve a rural and small town community. Today, the growing suburban sprawl which has reached out from nearby Indianapolis has transformed many of the parish area's corn fields into gleaming new suburban housing tracts.

Yet, despite this growth, many of its 985 parishioners enjoy St. Thomas for what they describe as its friendly and warm atmosphere, typical of many small rural communities.

Sandi Stanfield, parish religious education coordinator commented, "A lot of our new people coming in are suburban."

Yet many agree with other parishioners who say, "It still has a rural feel about it . . . It's so friendly, you always feel so welcome." The strength of St. Thomas More parish is to many "the sense of community that the congregation feels."

Father Paul Landwerlen was pastor of St. Thomas More from 1976 to 1982. He said that one of the great strengths of his parish is a thriving

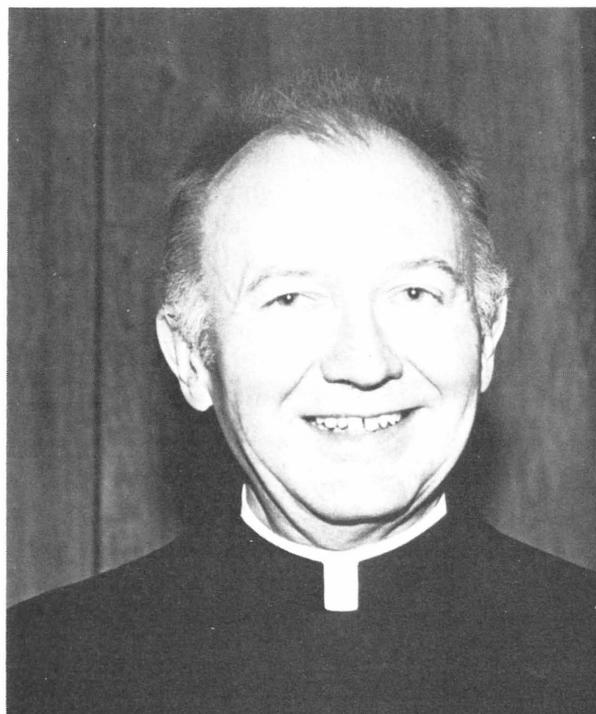


CCD program. The program even includes the group that is most difficult to get involved—namely, teenagers.

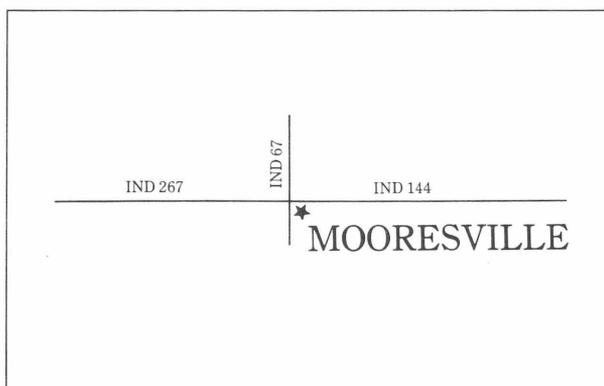
There is a higher percentage of high school kids attending programs than practically any other parish, he claimed.

Kathy Franko, family life chairperson in 1980, asserted that the success of the high school CCD program is due to the involvement of a strong volunteer faculty.

Noting that the CCD program includes socials, discussions, as well as doctrinal lessons, she observed, "The teachers are willing to be involved with them socially as well as in the classroom situation."



Father Robert Kolentus





Looking over future plans at St. Thomas More are Sandi Stanfield and Sheila Kanaby.

Sandi Stanfield added, "The teachers care about the kids and they like them. They are willing to give their time."

The success of the high school CCD program, some say, is because there are not two separate programs. CYO and CCD are all the same program. "And it works," parishioners proclaim.

Programs like the CCD that are successful make the parish proud. Yet a strong, close community is continually credited as the source of the parish's success.

Sandi Stanfield explained, "We all feel close. We all feel involved . . . I've heard people say many times, 'This is where our family is.' Where we feel we belong is at church—with the people that are involved here."

That sense of involvement is encouraged through regular Sunday morning activities, including adult education and opportunities for discussion over coffee and doughnuts after Mass. Many in the congregation take the opportunity to get to know fellow parishioners better.

"People come to Mass here and stay all Sunday morning. Nobody comes in here and runs back out. I think that's unusual," parishioner Jean Canatsey commented.

"Part of it is that we are so widespread. We take in such a huge area. We don't see each other during the week. This is the one time we can get together and have the time," parish secretary Sheila Kanaby reflected.

Betty McMahan, liturgy chairperson for the parish, spoke of one crucial benefit of the Sunday morning coffee and doughnut sessions. "It's a way to get to know new people and for them to know

us and feel a part of the community. They just don't walk into church and then walk out and never feel a part of things."

Although very young, the parish has had quite a turnover in clergy. Father Herman Briggeman was the first pastor. In 1971 Father James Moriarty arrived. Father Bernard Head followed in 1972. Father Lawrence Voelker came in 1974 and Father Landwerlen in 1976. Father Robert Kolentus has been pastor since 1982.

Prior to Father Landwerlen, each of the priests who served the parish had full-time responsibilities in other archdiocesan agencies. Father Voelker directed Catholic Charities and Father Head taught at Marian College, for example.

Parishioner Betty McMahan said, "I've seen a lot of growth in the parish since we started here. It's all been for the good . . . People have become more involved, they are getting closer to the meaning of why they're here.

"People are enjoying church rather than it being a duty to be here. They come because they want to come—they enjoy what goes on here—in the church and in the social activities."

As Jean Canatsey summed it up, "The priority is definitely on people, not on things."

St. Maur Priory

Indianapolis

Fr. Ivan Hughes, *prior*

"A new theological seminary will open in Indianapolis next fall" was the announcement made in the November 11, 1966 issue of *The Criterion*. Its formation resulted from the move by St. Maur's Seminary, a Benedictine priory of St. John's Abbey in Collegeville, Minnesota, from South Union, Kentucky. The seminary and priory had been located at the Kentucky base since 1953 when St. John's attempted to found an interracial community there.

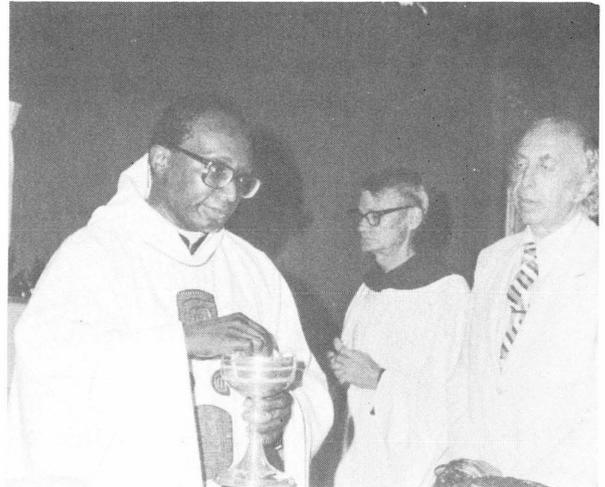
A newly formed Catholic Seminary Foundation of Indianapolis attempted "to bring a major concentration of resources for theological

education" to the city. The plan was to share classroom and other academic facilities with Christian Theological Seminary, major seminary of the Disciples of Christ, on Indianapolis' northwest side. With Butler University and Marian College nearby, the hope was to make Indianapolis a center for theological studies.

This was, however, in the immediate years following the Second Vatican Council and the seminary took root as a decline set in the church. Ten monks relocated from Kentucky to a 155 acre tract along White River not far from downtown Indianapolis. By 1975 there were 21 faculty members and seven students. The seminary closed and the facility was reorganized as St. Maur's Theological Center. Courses were offered to the general public but this did not seem enough to keep the monastery going.

By 1981 the prior Father Ivan Hughes decided to make an evaluation as to the priory's future direction. The subsequent study and consultation with other retreat facilities in the area suggested that there was a need for a center of hospitality providing space for groups and individuals. And that's what St. Maur's is doing today.

Father John Dorr, an Episcopal priest from Nebraska, was working on a Clinical Pastoral



Father Ivan Hughes, O.S.B.

Education (CPE) program at the Indiana University Medical Center, when he visited the priory. Today Dorr is guestmaster along with his wife Jo, his assistant. As Benedictine oblates, they are non-monastic individuals who devote their lives to Benedictine ideals. The combination of Episcopal priest guestmaster and his spouse with celibate monastic community has offered an ecumenical dimension to the center.

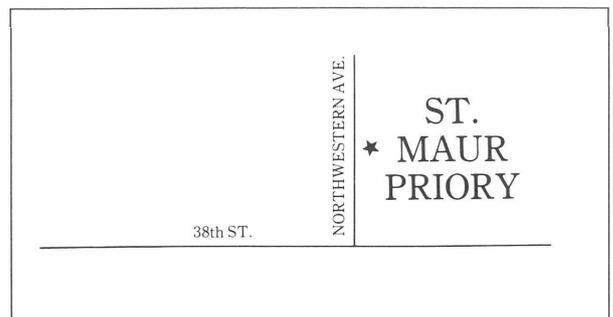
So the priory today offers housing facilities for retreats and conferences. A gift shop and bakery offers baked goods. A 20 acre lake, air conditioned pavilion, picnic tables, barbecue pit and swimming beach are available for reunions, company and family picnics, etc. Overnight camping is available on the grounds as well as garden plots during the growing season.

According to Father Ivan, "what St. Maur's offers is an opportunity for one to find the deep things within oneself, a space. It is a tranquil spot within the city for people who are hassled to garden, to bird watch, to fish."

He believes the priory has a special mission to



Episcopalian Father John Dorr and his wife Jo are the guestmasters at St. Maur's Hospitality Center.



the core city. Located within minutes of downtown Indianapolis due to freeway accessibility, the priory grounds have a particular appeal to central city parishes and residents. The monastic com-

munity itself includes three priests, three brothers and one novice along with the group of Benedictine oblates who make temporary commitments to the community.

1969

St. Paul Catholic Center

Bloomington — Fr. Robert Sims, *pastor*

St. Paul Catholic Center, which was designed to serve Catholic students at Indiana University in Bloomington, is also a full-fledged parish numbering more than 5,000 souls. Dedicated in 1969, the building includes a chapel, lounge, library, classrooms, a restaurant-type kitchen, rooms for parish workers and priest students, and a porch which serves as a game room.

Priest students are virtually non-existent these days. Approximately one-fifth of the student population is married, and one-fifth to one-fourth is composed of faculty members or local residents. This accounts for the substantial number of infant baptisms which take place every year. Marriages are also fairly numerous since the majority of parishioners are students.

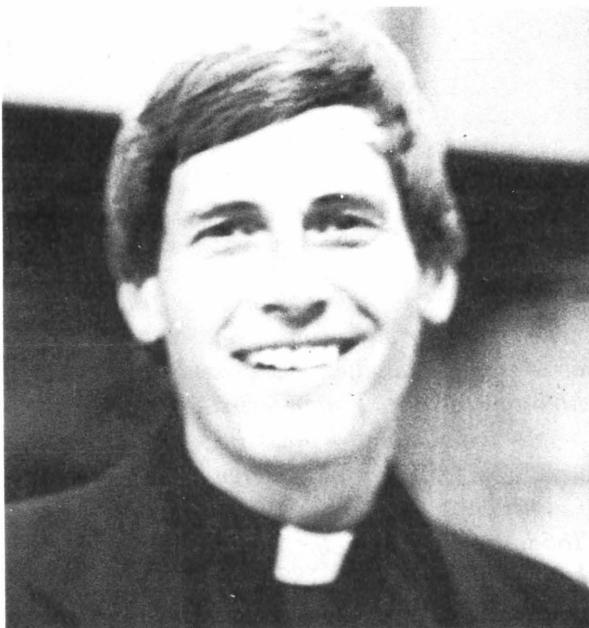
In previous years, Catholic students were served mainly by St. Charles Borromeo parish in Bloomington. In 1967 Father James P. Higgins was named administrative director for I.U. Catholic students. And when the St. Paul Catholic

Center was built in 1969, Father Higgins became pastor.

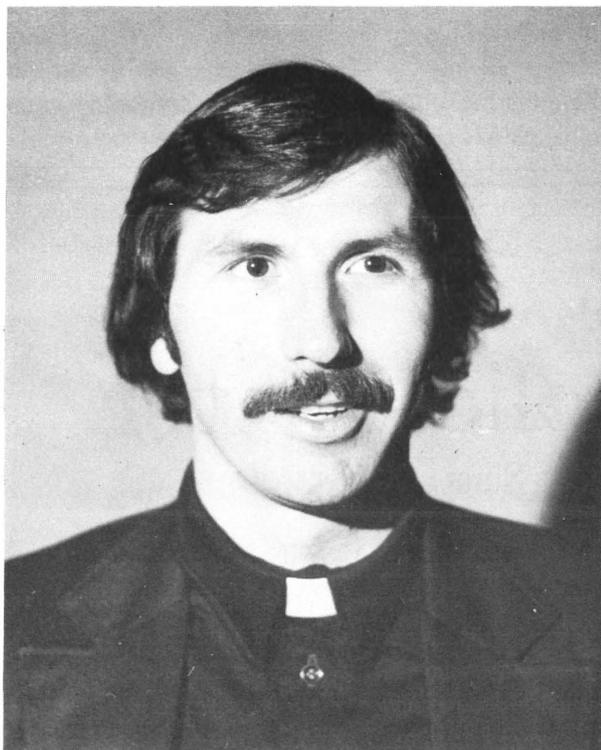
Father Higgins felt the strength of St. Paul as a parish was its wealth of talented parishioners who help out in liturgy, education, music and other areas. Many kinds of liturgy are offered at the Center.

CCD classes for pre-schoolers through high school age are available, with tutoring for special education and foreign language needs. I.U. faculty members contribute their expertise to programs and classes for students and other adults.

In 1983 Fr. Robert W. Sims and Fr. Kimball J. Wolf became co-pastors of St. Paul Catholic

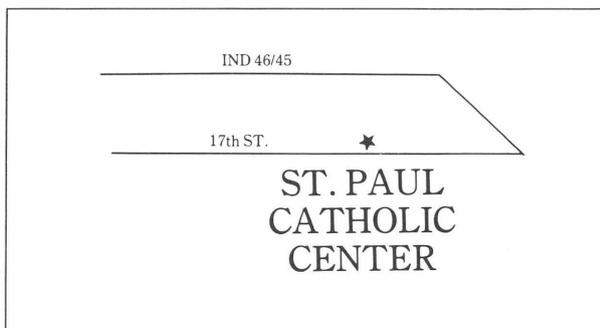


Father Robert Sims



Father Kim Wolf

Center when Father Higgins was transferred to another parish. They share his goal of achieving more student involvement in the Catholic Center.



“St. Peter’s is situated ten miles from Cannelton and four miles from Rome, and numbers about eighteen families. The present Abbot of St. Meinrad, Abbot Fintan, first visited these people, and celebrated Mass in private houses, until the Rev. Michael Marendt, residing at Cannelton, took charge and built a church in 1868. His successor, the Rev. Edward Faller, built another church in 1877.”

Herman Alerding, *A History of the Catholic Church in the Diocese of Vincennes (1883)*

St. Isidore

Bristow

Fr. Benet Amato, *OSB, administrator*



The Church of St. Isidore the Farmer was planted in the rugged Bristow countryside in 1968. It joined the territories of two 19th century missions, St. John’s and St. Joseph’s.

In its first 15 years it increased from 85 families to 129. Ancestors of many St. Isidore parishioners were among the 12 Catholic families which Father Stephen Benoit, first resident pastor of Perry County, found when he rode in on horseback in 1837.

Father Benoit established St. John’s mission at Cassidy’s settlement for those families. It is not known whether he built a church at this mission as he did at several others, or offered Mass in homes. Father Augustus Bessonies recorded building a mission church dedicated to St. John the Baptist in 1847-48 at the cemetery. Overgrown and almost forgotten, it is the only trace remaining because the church was rebuilt at a different site in 1875, a frame building of white-painted tulip poplar.

In 1891 St. Joseph’s Church was built at the settlement of Ranger, about five miles away and of the same type. These buildings were torn down and replaced by St. Isidore’s on the St. John church grounds.

The first Eucharist in the modern sandstone church was offered at Christmas Midnight Mass, 1968, by the pastor, Father Ralph Staashelm. Father Ralph, as he was affectionately known, had kidded that the new parish would be named St. Ralph’s.



Father Benet Amato, O.S.B.

On January 10, 1969, he and parishioner Martin Lasher, 23, were working inside the nearly completed rectory. An explosion and fire took Lasher's life and destroyed the rectory. Lasher had recently returned from a tour of duty in Vietnam and was engaged to be married. Father Ralph, 37, died in the hospital four days later.

"No parishioner has forgotten the painful rebirth of the community from the ashes of death," said Father Stephen Happel, who came to St. Isidore's as administrator in 1977.

The people say that all ill feelings about joining St. Joe's and St. John's into one parish melted in the shared experience of grief.

Father Ralph's successor, Father Gerald Feldpausch, oversaw the rebuilding of the rectory and served as pastor until 1976. Before Father Happel took up residence, St. Isidore's was a mission for about a year.

Benedictine Sister Mary Jane Kiesel took up her duties at the same time as Father Happel. As pastoral associate, she is responsible for the day to

day operation of the parish. In August, 1983, Benedictine Father Benet Amato replaced Father Happel.

In recent years the CCD program has blossomed. Besides the usual classes, the parish has a unique program of one-to-one religious education for mentally handicapped young adults.

The spirit of family love is evident everywhere. As head of the summer Bible school in 1983, Vicky Gehlhausen said, "When children are surrounded by the love of grandparents, aunts, uncles and parents, it's not hard to describe the love of God for them in everyday life." Newcomer Shirley Kurtzhas said that she has adopted a grandfather and others like her without relatives in the parish have adopted cousins.

The elderly and shut-ins of the parish have responded to the invitation to be prayer sponsors for individual CCD classes. "We can feel it coming through," CCD instructor Kurtzhas said.

Father Happel described the people as "genuinely hearty." They laugh easily and often. "I am struck by the way they pray and are learning to pray, and by the way they serve each other in times of crisis," he said.

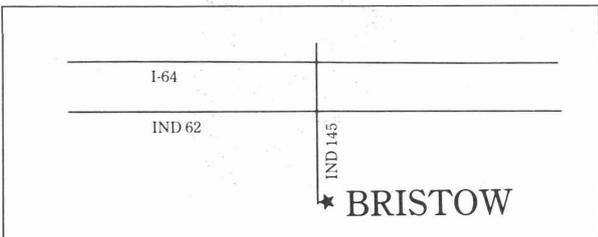
It takes a lot of work to maintain the church property. Gordon Taylor estimated that it takes 40 man-hours to mow the seven acres surrounding the church. "What would be left might be time enough to drink a Pepsi," Taylor said. Ten crews of five men take turns on the grounds.

Bill Dauby and his family care for five acres of cemetery and grounds where St. Joseph's used to stand. He says he doesn't want to see the place go the way of the original St. John's cemetery, lost in the weeds and brambles.

There are chores to divide at the annual turkey shoot which draws a crowd of thousands, and work to do at fundraisers for the needy, at funeral suppers, in adult religious education and in cleaning the church.

Taylor says, "How can you say 'no' to Sister Mary Jane? When she asks for help, I'm not sure whether it's Sister Mary Jane or the good Lord asking."

In the fall of 1983, St. Isidore's parish shared the celebration of the sacrament of Confirmation with St. Mark's and St. Augustine's. The country church of St. Isidore the Farmer was packed for the occasion.



1970

Archbishop Schulte retires. Archbishop Biskup becomes ninth bishop of the diocese.

St. John

Bloomington

Fr. Myles Smith, *pastor*

St. John the Apostle parish in Bloomington holds the distinction of being the newest parish in the archdiocese. Archbishop Paul C. Schulte saw the need for the new parish in 1966 when the number of Catholics in the area outgrew facilities at St. Charles Borromeo parish.

Looking for a suitable site, Archbishop Schulte finally chose the Homer Binkley horse farm on Whitehall Pike in western Monroe County. According to founding pastor Father Francis Buck, "The archbishop was touring the horse farm. He passed too close to a horse which nibbled on his straw hat, and that's when he said—'this is it.'"

St. John the Apostle was dedicated in 1970 by Archbishop George J. Biskup. Unlike most parishes, no school was included in the new building. Archbishop Schulte, foreseeing lack of funds and teaching sisters to staff a school, had refused permission to build one. Today parishioners thank him for his vision.

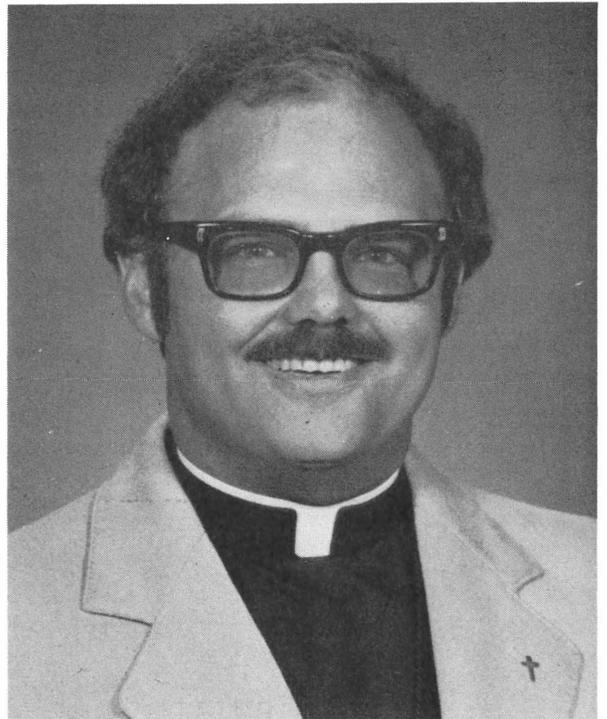
As former director of religious education Mary Flaten says, "this is not a neighborhood parish. The school would not have been within walking distance. People have to drive to get here."

As a result, a strong religious education

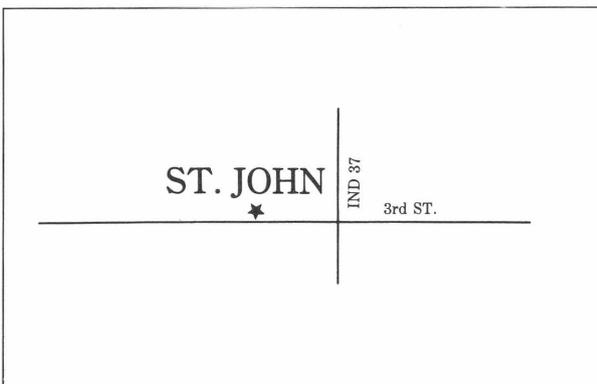


program for all age levels exists at St. John's. There are pre-school through grade 12 CCD classes, in which 98 percent of all students in grades 1-5 are registered, and 79 percent of those in grades 6-12. High school students have a structured curriculum in which they study Old and New Testaments, morality, prayer, marriage, Church history and the lives of the saints.

Involvement in liturgy is also essential to building community in a program which includes "children from three middle schools, three high schools and at least six elementary schools," according to Mrs. Flaten. Fifteen minutes of each teaching session are devoted to group song, prayer and ritual, followed by individual classes.



Father Myles Smith



Seasonal murals prepared by the children and adults are displayed near the church's altar, creating a tradition among parishioners. Easter is the special time, with new symbols each year. One year it was the tree of life with each class making flowers naming the living parishioners, or scrolls honoring the dead; another time a resurrected Christ was presented, his garment formed by paper replicas of all the hands in the parish young and old.

In 1982 after 25 years as a priest, 12 of them spent as pastor of St. John's, Father Buck moved to another pastorate in Indianapolis. He was replaced by Father Myles H. Smith.

Just before Father Smith was to take residence, a serious fire damaged the rectory in May, 1982. Through the efforts of the parish council and concerned parishioners, the building was renovated and restored in time for the new pastor to move in. In October a garage was built as well.

Also in 1982 two three-year events demanding parish-wide participation were initiated. One was a spiritual renewal program called RENEW, led by Becky Ramsak and a Core Committee consisting of Marlene Cotner, Joseph King and Father Smith. The second was a Long Range Planning Committee structured by the parish council to address the needs and wants of the people, the physical facilities and surrounding property.

Father Buck once described St. John the Apostle as a warm, close-knit parish. It is still known today, according to the parish directory, as a " 'Family Parish' . . . a loved and respected center of spiritual, social and educational activities for its members."

1976

The United States celebrates the 200th anniversary of the Declaration of Independence.

1979

Archbishop Biskup resigns for reasons of health; he dies later in the year.

1980

Bishop Edward T. O'Meara, auxiliary bishop of St. Louis, is named 10th bishop of the diocese and fourth archbishop. A native of St. Louis, Mo., he was born in 1921 and ordained a priest in 1946. Ordained a bishop in 1972, he served as National Director of the Society for the Propagation of the Faith until his appointment as Archbishop of Indianapolis.

1984

The Archdiocese of Indianapolis celebrates the 150th anniversary of its establishment as the Diocese of Vincennes.



Archbishop Edward T. O'Meara

Archdiocesan Institutions



Scecina Memorial High School



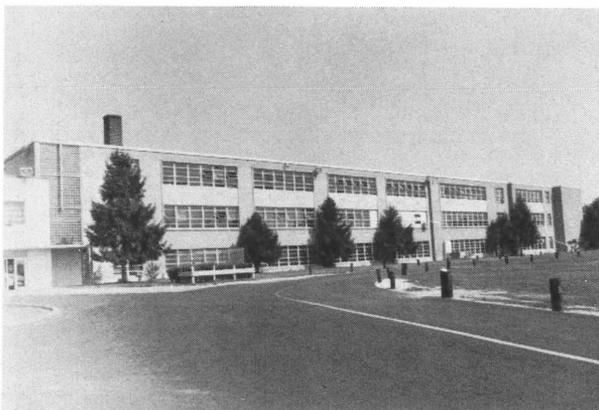
Bishop Chatard High School



Roncalli High School



Cardinal Ritter High School



Providence High School, Clarksville

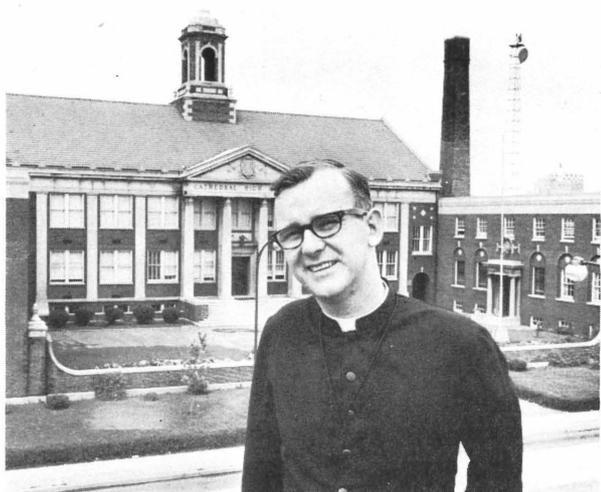


Shawe Memorial High School, Madison

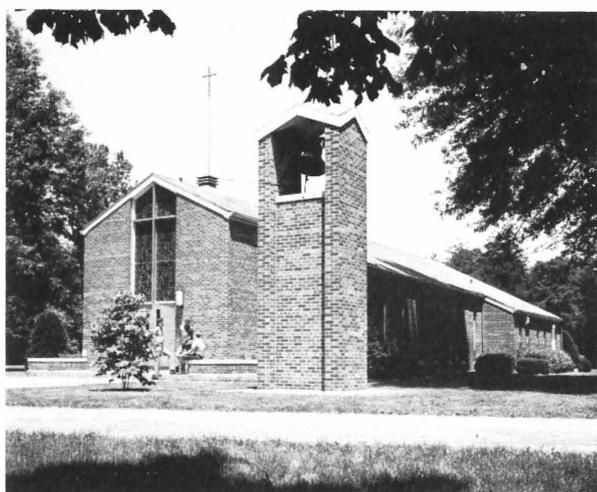
Additional Schools and Institutions



*Immaculate Conception Academy
Oldenburg*



*Former (left) and present (right) Cathedral High
School*



Father Gibault Home Chapel



Providence Retirement Home, New Albany



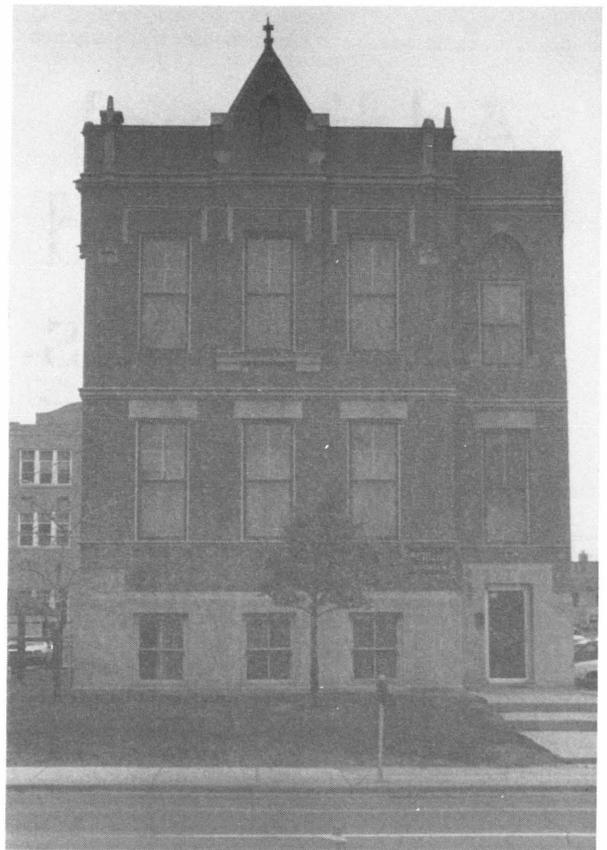
St. Elizabeth's Home

The year 1984 saw the Archdiocese of Indianapolis experiencing the kinds of crises in vocations apparent throughout the Church but also the kinds of hopes which have renewed the same since the Second Vatican Council. The focus is on the Church itself—the people of God—and not just on institutions and buildings, not just brick and mortar.

In looking backward, there is almost always an emphasis on the physical plants left by builders but there is rarely an emphasis on those who built them. St. Mary of the Knobs Parish, for example, is the oldest parish existing within the present archdiocesan boundaries. Who were the members of its original congregation? What did they feel about their parish? How did they relate to their pastors? What did they know of the Church beyond their own parish?

We have emphasized the parishes in this book because parish life is still central to Catholic life. All other archdiocesan institutions are supportive of that life. Parish life means the life of people. On the other hand, parish life is not everything either. At different ages in the lives of Catholics, parish life is not always the place in which God is found. For the young this might be the parochial high school. For the young adult it might be the Singles Group which meets in someone's home. Parish life does not fulfill all needs.

Agencies at The Catholic Center exist to support the life of Catholics throughout the archdiocese. They exist for no other reason. Thus the work of the chancery, the archives, the Catholic Communication Center, the Office of



St. Mary's Child Center

Catholic Education, Catholic Charities, Catholic Social Services, The Criterion, the Offices of Evangelization, Family Life and Pro-Life, the Metropolitan Tribunal, the Office of Worship, the Society for the Propagation of the Faith and the various groups and organizations which support priestly ministry are all there to serve archdiocesan Catholics and strengthen Catholic life in the local parish.

What we have built since 1834 into the Archdiocese of Indianapolis has been freely chosen. Some has succeeded; some has failed. We are saddened by the loss of parishes, e.g., St. Francis de Sales in Indianapolis during the past year, but we are uplifted by the growth in religious life, e.g., the profound increasing interest in retreat programs at places like Alverna, Fatima, Beech Grove and Mount St. Francis. What we have pictured and spoken about in this book is the Church as we find it in the archdiocese in 1984. It is ours. We can take pride in it. We can also continue to strengthen it.

More Faces More Places



Holy Cross, Indianapolis



Terre Haute



Sacred Heart, Jeffersonville



Franciscan Novitiate, Franklin



Immaculate Heart, Indianapolis



Holy Trinity, Indianapolis



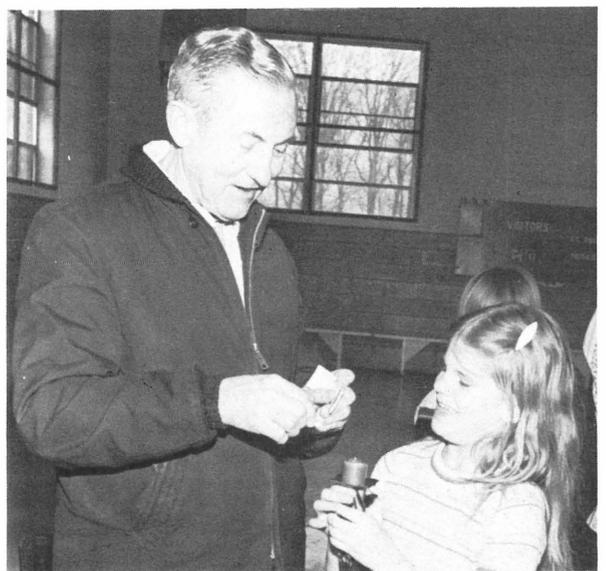
Gibault Home, Terre Haute



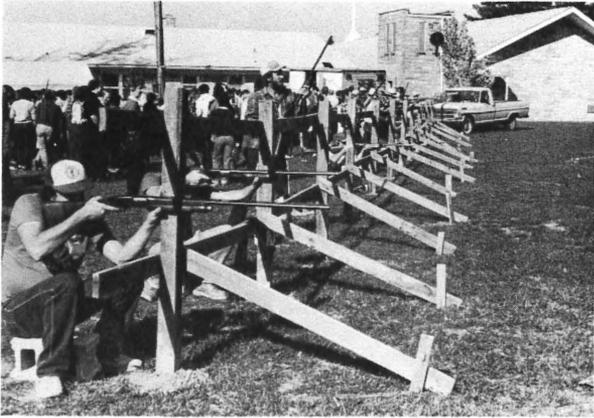
St. Mary, Indianapolis



St. John, Bloomington



St. Paul, New Alsace



St. Isidore, Bristow



St. Mary, Aurora



St. Andrew, Indianapolis



St. Mary, North Vernon



St. Michael, Brookville, 1845



Assumption, Indianapolis



The original St. Francis de Sales Church. Photo circa 1910.

Epilogue

Production of this book was not accomplished with the desired flair hoped for. Choices ultimately had to be made what with deadlines occurring—choices which result in an uneven product.

We were unable to obtain pictures of every priest, for example, and so have pictures of the priests who are residents in parishes only. The book is a chronology of the establishment of parishes. The only other sections included concern the Religious women and men who are based in this archdiocese as well as a section on the Society of Jesus who claim a link not only in the origins of

the archdiocese but in the Church in the United States as a whole.

We did not include sections on St. Mary of the Woods College, Marian College and St. Meinrad College since each is referred to in the sections on the Sisters of Providence, Sisters of St. Francis and St. Meinrad Archabbey.

We did not include parishes which have closed prior to 1984 since time was a factor in preparing the book and the staff preparing the book had to limit its scope.

We did not include the individual agencies of the archdiocese.

We did not include the retreat centers at Alverna, Fatima, the Beech Grove Benedictine Center, nor Mount St. Francis.

The principal purpose of the book was to offer in one volume a record of every parish and priest staffing them which exists in the present archdiocese of Indianapolis. It was impossible to go

beyond the present geographical boundaries. As was indicated in the preface, that hopefully will be accomplished by others in the future.

To those who wish to move forward in the archdiocese, we say "Get to know the past!" Until we know and accept with pride where we have been, we can never live comfortably in the future.

Other Archdiocesan Priests

The archdiocesan priests listed here have no picture in this book. Many are retired outside the archdiocese or engaged in ministries within the archdiocesan and not in residence in a parish.

Father John R. Betz, retired
Father Francis E. Bryan, chaplain, Marian College
Father William Buhmeier, Archdiocese of Denver
Father Carl P. Busald, retired
Father Paul Dede, Archdiocese of Houston
Father Paul A. Evard, Archdiocese of Guayaquil, Ecuador
Father William S. Fisher, chaplain, St. Francis Hospital
Father Jeffrey H. Godecker, chaplain, IUPUI
Father Conrad A. Gohmann, retired
Father Carl A. Herold, retired
Father James R. Hoffman, chaplain, St. Vincent Hospital
Father Harry F. Hoover, retired
Msgr. James H. Jansen, retired
Father Charles B. Knight, sick leave
Father Charles J. Kraeszig, sick leave
Father John S. Kramer, retired

Father Francis Kull, retired
Father Carl N. Kunkler, retired
Father David J. Lawler, chaplain, Methodist Hospital
Father Irvin T. Mattingly, retired
Father Raymond R. McGinnis, retired
Father Raymond P. Moll, retired
LCDR Kenneth J. Murphy, U.S. Navy chaplain
Father Daniel Nolan, retired
Capt. Jack Okon, U.S. Air Force chaplain
Lt. Col Howard X. Quinn, U.S. Air Force chaplain
Father J. Lawrence Richardt, faculty, St. Meinrad School of Theology
Lt. Col. Paul F. Richart, U.S. Air Force chaplain
Msgr. Leo J. Schafer, retired
Father Robert E. Scheidler, Archdiocese of Seattle
Father Kenneth E. Smith, sick leave
Father George Stahl, sick leave
Father John A. Stahl, sick leave
Father Paul J. Utz, retired
Father Eugene F. Weidman, retired
Father Robert J. Willhelm, sick leave
CDR John M. Wright, U.S. Navy chaplain

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