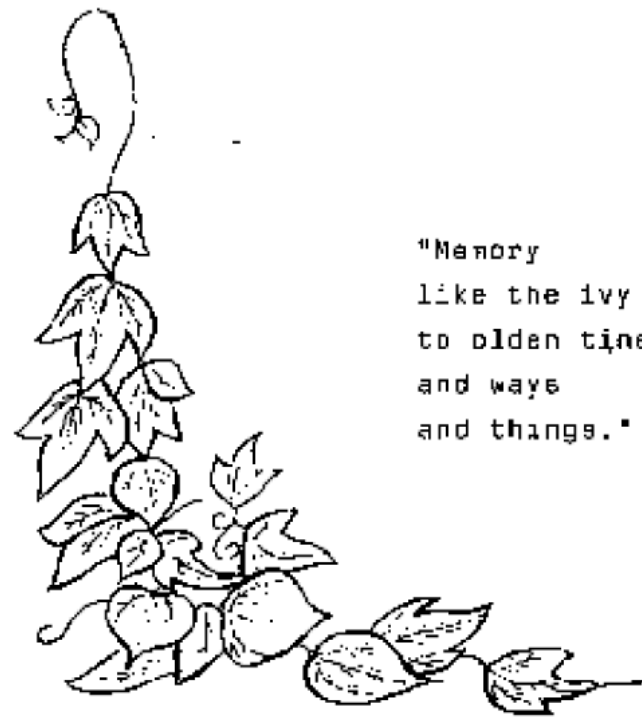


A
BOOKLET OF MEMORIES
1895 - 1995



"Memory
like the ivy
to olden time
and ways
and things."

FOREWARD

St. John the Evangelist Parish has a proud history and tradition, dating back 145 years, and our present church building is now 100 years old. As we approach these anniversaries, we will come together to re-dedicate our church building. Our bishop will be here to celebrate with us.

Our church is very beautiful, and many who visit tell me that it is very warm and friendly inside. The church, however, is more than its building. The church is God's people. The building is His sanctuary. Christ abides there day in and day out in the Blessed Sacrament of the Eucharist, but He is there only for us.

There will be many saints in heaven because of St. John parish. God's love has come to so many through this parish and the people. When we re-dedicate our church building on the anniversary of the 100 years of existence, we must also re-dedicate our hearts. We want our hearts to burn with the fire of love for God. We want to give our hearts to Christ so much that the fire of the Holy Spirit burns within us. This is the most important dedication we can make. It is the dedication which God is looking for.

WE DEDICATE OUR HEARTS!

Father Thomas E. Gedy
Pastor
1995

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This brief account of memories of St. John the Evangelist parish is written for the next generation so they do not vanish from the memory of the people who will no longer remember.

Msgr. John J. Vogel
1987

1995

We have reached the historic one-hundredth anniversary of our present church building. A backward glance is in order. This centennial celebration is of our church building only. Our school, rectory, and other makeup of the parish will be included when we celebrate St. John as a 150-year-old congregation in the year 2000.

LONG, LONG AGO

In 1836, Defiance was incorporated as a village. The estimated population was 200. Five years later in 1841, Father Amadeus Rappe celebrated the first Mass here in the home of Timothy Fitzpatrick. There were two Catholic families and nine individuals living in Defiance at the time.

In 1844, three years after this first Mass, Horatio G. Phillips - one of two men who laid out the city of Defiance in 1822 - donated a lot at the corner of Fifth Street and Jackson Avenue to the Catholics of Defiance.

The first church was built at this site before the end of 1844, a small log structure, and was named after St. John the Evangelist. The first resident pastor, Rev. Louis J. Filiere, was appointed to St. John in 1850. There were 15 families in the parish. Our second pastor was Rev. Francis Westerholt and he spearheaded the drive to build a new brick church 35 x 75 feet and twice the size of the first church.



ST. JOHN THE EVANGELIST CHURCH
1895 - 1995

The cornerstone was laid in 1856.

THE SEVENTIES

Almost from the beginning, St. John parish had a Catholic grade school. For a time, the Sisters of the Most Precious Blood from Minster, Ohio conducted classes, continuing until 1870. In April of 1870, the Sisters of St. Agnes of Fond du Lac, Wisconsin took charge of the school. They continued in that capacity for 115 years until 1985, helping to educate many hundreds of St. John parishioners. We are forever in their debt.

In 1873, our congregation was divided into two smaller ones: St. John and St. Mary. Since a majority of the early settlers of Defiance were of German descent, that language had been used during church services. By 1873, many Defiance Catholics spoke English and Bishop Gilmour allowed this group to start the parish of St. Mary. After World War I, the German language was discontinued in St. John services.

THE NINETIES

Rev. Joseph Gloden (the one with the extremely long beard) became pastor in 1891. He purchased another lot on Jackson Avenue adjacent to the parish property and then set out to build a new church. The cornerstone of this building whose birthday we are celebrating this year, was laid in May 1895. The superstructure was erected and enclosed during the summer. The church was solemnly dedicated by

Bishop Horstmann on September 13, 1896. The new church had a cost of \$24,000 and \$16,000 was already paid.

Bishop Horstmann donated the statues of Mary and Joseph (now side by side above the Holy Family altar) as a token of his appreciation to the parish. Other special donations included the tower clock, built by John Funck and donated by John Baetz; the two side altars given by the Young Ladies Sodality; the Stations of the Cross given by Father Gloden at a cost of \$1000; Young Men's Society donated the statue of the Sacred Heart; the large stained glass windows given by St. Boniface Society and the Catholic Knights of Ohio; a 1700 lb. bell given by the Dramatic Society; and a 1300 lb. bell given by the school children. Both of these bells remain in the bell tower today.

1900 - 1980

In 1953, Msgr. John J. Vogel became pastor of the parish. One of his first projects was to clear out the basement of the church and convert it into a modern auditorium, complete with kitchen and stage. Formal opening was in December 1954. During the next year the north side confessional was recessed. Additional renovation to the kitchen was done and equipment installed in 1970 to construct a modern cafeteria to provide daily meals for the school children.

When the church basement was converted into a hall in 1954, a cement floor was poured and the side walls formed with cement blocks, but the ceiling pipes and wiring were left exposed. It was determined in 1961, after a study was completed by Toledo Edison Company on fuel economy, to again renovate the basement. Arnie Loeffler was awarded the contract for the necessary construction. The ceiling was lowered with suspended ceiling tiles; the windows were covered over with wallboard, as were all the walls; then paneling was installed on the bottom half.

There were many men from the parish who volunteered: Tony Pignataro, Archie Steingass, Virgil Geiger, Nelson Okuley and Clarence Meyer, to name a few. The wallpapering was headed up by Helen Metz with Dorothy Meyer, Phyllis Clemens and Joanne McDowell helping. The floor tile was installed the next year and a new stage curtain in 1983.

Now - - - back upstairs to church.

In 1961 the sanctuary was enlarged by removing the steps across the width of the sanctuary and the space added to the sanctuary floor.

The next project was undertaken in 1964 when a new fireproof staircase was installed on the south side of the church which led to the balcony. A small Cry Room replaced the stairwell located on the north side of the church and extended part way into the

vestibule. The vestibules and baptistry were painted. Sandblasting of the church began in 1967. This included the front, north and south walls and the tower. All deteriorated bricks were restored, mortar joints were tuckpointed, and windows were caulked where needed.

The cupola was replaced and covered with 20 ounce copper. Bird controls were renewed and broken and missing slates replaced. Down spouts and strainer boxes were repaired.

1967 saw the completion of the ramp entrance on the north side of the church. At the time, electric heating mats were buried in the concrete just beneath the surface to keep it free from ice and snow. It is about 59 fr. long and 4½ ft. wide, and is conveniently accessible to the parking lot. The top of the bell tower was once again repaired in 1969 and a new and larger cross made of stainless steel replaced the old cross. The copper sheathing of both tower and cupola was replaced, new louvres were installed and the cupola was mounted with a stainless steel cross. The cupola with its open louvres is not an ornament. The louvres are necessary to provide proper ventilation for the church attic.

1980 - 1995

Father James Say was assigned as pastor of St. John in 1981. Early in his pastorate, he instigated the

95 NOW fund drive to raise \$95,000 to give a face-lift to this edifice — then 88 years old.

The remodeling included extending the sanctuary, making the altar closer to the congregation "for greater liturgical participation and enhancement." The tabernacle was reposed at the right side of the sanctuary. A striking wall mural in the tabernacle niche was painted by artist parishioner Michelle Mont.

Left of the sanctuary was placed the Holy Family statues above a new, smaller altar. Walnut pews and sanctuary furnishings were all new. Shades of mauve and burgundy were carried out in the carpeting and painting, chosen to compliment the beautiful church windows.

Dedication of the new altar and blessing of the redecorated church was July 10, 1983. Officiant was Bishop James R. Hoffman.

Members of the redecorating committee were: Jim Gillis, Elodie Steffel, Catherine Cline, Joanne McDowell, Sandy Sucher, Barbara Delaney, Michael Roessler, Therese Daoust, Paul Kroeckel, Joe Meyer, Rev. George Wenzinger.

The costs of \$146,080 to cover most recent overhaul of our beloved building were donated to St. John in estates of parishioners.

In 1994, repairs were made to the bell and clock tower again, the north and south entrance wings, the

west chimney, pilaster finials, and clock faces. New clock faces are 1/4 inch glazed acrylic with Roman numerals and minute marks. Frame is fabricated tee-section aluminum.

Finally, a new set of steps was installed to alter the former 100-year-old approach to St. John the Evangelist Church, Defiance, Ohio U. S. A.

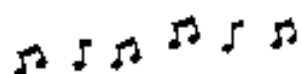
FATHER AMADEUS RAPPE



Father Rappe was born in France in 1801. Forty years later, he offered the first Mass in Defiance, Ohio.

In 1841 he had been appointed pastor of the village of Toledo and the settlements of

the Maumee valley. He proceeded to establish St. Francis de Sales, Toledo, the first Catholic church in northwest Ohio. Another feat was to establish St. John the Evangelist to serve as mission center for northwest Ohio. All traveling was done on horse back. When the Diocese of Cleveland was formed in 1847, Father Rappe was named its first Bishop. He died in 1877 and was laid to rest in a vault in the Cathedral, having served his last years as a missionary again.



What does a building of 100 years feel? Does it have aches and pains? Does it have joys and sorrows? Does it remember the young and the old?

Very essential parts of our church building are the altars, the pews, the fixtures, the organ -- ah yes, the organ. These are all inanimate objects; but related to the organ is the choir -- which was a part of St. John since this structure was first occupied in 1895. None of those members are now 100 years old, altho there were parishioners who reached the age of 100 -- Mrs. Louise Schmuicker (died 1966), Mrs. Caroline Krutsch (died 1977), Mr. John Nolan (died 1979), and Mrs. Anna W. Steffel (died 1985).

The Sisters of St. Agnes who staffed St. John School also provided the organist. Former sacristan, Mildred Kroeckel Carnan, recalls standing beside the old, old organ to turn the pages when Sister played for services. Of course, there was no Saturday evening Mass in 1895! Sister was available for 8:00 and 10:00 a.m. Sunday Masses. Alternate organists were Mr. Frank Diehl and Miss Ida Ashpacher. Choir director was Mike Walz. Choir members of first recollection were John, Carl and Joseph Eck, Joseph Kroeckel, Carl Hanch, John Steinberger, Linus

Froelich, Richard Mangas; and a little later Florian Eck, Alex Thome, Frank Weber, Leo Walz, Harry Luck, and Hank and Carl Bauer.

When a new Page organ was purchased in 1922, Mr. John Eck was choir director and his daughter, Frances, organist. She served until 1937 when she married Joseph Grogan and moved to Columbus and thence to Athens, Ohio.

Father J. I. Schill became assistant pastor in 1935. He implemented the Gregorian Chant and a new choir was formed for holiday/Holyday celebrations.

Congregational singing had taken its turn. Betty Eck Haag was organist from 1937 to 1946 and a resident Sister of St. Agnes helped as leader for several years. When World War II was declared in 1941, the young men (Jim Imber, Fran Seibert, three Seibenick brothers: Dick, Bernie and Paul, and Bud Kehres) were called to serve their country. The choir became feminine! Margaret Hensch Kissner was a member of that group and is still singing in today's choir!

The organ now in use was purchased and dedicated in 1978. It was installed in the choir/organ loft as was customary. But tradition was broken shortly when the organ and choir were moved downstairs to the present location.

Organists who have served are: Monica Wilson, Judy Steffel Collins, Tim Burns, Diana Mayer, Peter Bottomly, Ilene Gatwood, Dan Meyer, Irene Kuhn,

Frank D'Ambrosia, Joe Meyer, Ann Kissner Branham,
Carolyn Willis has been a volunteer for many years.
Our organist/liturgist in 1995 is David Moninger.

DO YOU REMEMBER?

Forty Hours Procession
St. Joseph Branch Catholic Knights of Ohio
Dramatic Society
St. Boniface Society
Promoters of Society of Propagation of Faith
St. Ann Rosary Guild
Young Ladies Sodality
R.S.A.
Holy Name Society
St. Vincent de Paul Society
Christ Renews His Parish
Marisnite Study Club
Loyola Study Club
RENEW Groups
Look-it-up Club
Catholic Youth Organization
Guadalupe Society
Patna Mission
Circle of Mary
Block Rosary

Some of these organizations have been described in
detail in this booklet . . . the others are for
your recall.

PASTORAL ASSOCIATES

Pastoral Associate for St. John is now Connie (Mrs. Rick)
Hoffitt.

She followed Joel Brickner, Sr. Margaret M. Laux,
Deacon Marty Lukas and Sr. Helen.

THE HALL

SUNDAY MORNING COFFEE AND ROLLS

May 1968 saw the Boy Scouts serving coffee and rolls
after the 8:30 a.m. Mass as a fund raiser. When they
decided to discontinue, Parish Council took over the
responsibility in 1978. The purpose was to build
community spirit in the parish.

Early organizers included Richard and Cathy Cline,
Gerry and Helena Myers, Betty Mekus, Jim and Jenny
Waldron, Lois Walz, Helen Diehl, Margaret Schaufele,
and Lorraine and Eugene Andrews.

It is interesting to note that Bruno Hensch of Hensch's
Bakery donated all the doughnuts and supplies as long
as he was manager of the bakery.

In March of 1982, checkbook records were begun with
Jim and Pat McKale serving as treasurers for many
years. Other past leaders have been Tom and Carolyn
Flory, Jim and Madonna Conlon, and current organizers
Mary Ann and Carroll Tille.

The donations collected at the breakfasts have been
utilized by many church organizations including the
choir, CCD, cafeteria, school, RCIA, and window
project.

Coffee and Rolls has been in existence these past
seventeen years thanks to the willingness of so many
people to serve as hosts each Sunday morning. Think
of all the friendships that have been made over the
years because of Sunday morning Coffee and Rolls!

MONDAY

Since June 1979, every Monday night has been "bingo night" in St. John hall. Originally managed by Greg Dieringer (deceased) and now by Fred Weisgerber, it has been a source of income for the school. Thank you, bingo people!

TUESDAY

Tuesday night is meeting night for Boy Scouts. Scoutmaster is Dave Hohenberger and Cub Scout leader is Bud Sanders. Bob Turner of St. John is now assistant district commissioner for scouting.

WEDNESDAY

On Wednesday night the hall is used for CCD classes.

THURSDAY

Thursday has been meeting night for Christian Mothers, P.T.O., Brownie Girl Scouts (led by Bonnie Nally) and Junior Girl Scouts (led by Marilyn Miller and Marguerite Willitzer).

FRIDAY

"Friday Night is the Loneliest Night of the Week,"

While the front half of the hall houses the school cafeteria (managed by Theresa Kile), store room and stage, the rear has become a work space for the school art classes. Check their displays!

OUR CHURCH SIGN

by Lois Behm

(in her own words)

Whenever my husband and I had vacation time to travel the U.S.A., we found it difficult to find a Catholic Church and the time of Mass. Our own St. John's didn't have this information.

We discussed this with Father Donald Klaus. He had married us June 5, 1948 and was once again the pastor of St. John's 25 years later, our Silver Wedding Anniversary in 1973.

He designed the box to match the architecture of the church. Tennessee granite, Indiana sandstone, trim cap and letter box were purchased. Father Klaus cut the granite, my husband Louis Behm did the electrical work and several men of the parish helped build it. It was finished in June 1973 -- our 25th wedding anniversary.

In 1990, we had Mark Howler cut the name, St. Johns Catholic, in the cap of the box.

Over the last 22 years, I have placed seasonal readings, Church announcements, events and reading for you to reflect on.

Hopefully, it has helped you to know about St. Johns.

Dated: June 18, 1995.

ROSTER OF SISTERS FROM ST. JOHN

forty-eight girls from St. John parish entered the Congregation of the Sisters of St. Agnes. Parish families whose daughters had served as Sisters of this order since 1870 include: Wolsiffer, Schmitt, Daub, Singer, Weikinger, Streit, Walz, Kahl, Eck, Hengstler, Duck, Weber, Besch, Hoeffel, Asbbacher, Schwab, Kroeckel, Nischenfelder, Boff, Westrick, Seibenick.

Six members of C.S.A. still call St. John home:

Sr. M. Faustine Masanz (entered 1919)

Sr. Mary Ann Schlegel (entered 1921)

Sr. M. Agatha Heimrich (entered 1926)

Sr. Mary Edmund Scherer (entered 1936)

Sr. M. Julaine Meyer (entered 1953)

Sr. Monica Justinger (entered 1969)

Sr. Antonella Froelich celebrated seventy years as a Sister of the Precious Blood on July 9, 1995 here at St. John.

Sr. M. Genevieve Saibert is a member of Missionary Sisters of the Sacred Heart, entering that order upon completion of the eighth grade in the 1940s.

Sr. Lucy Kieffer, Sisters of Notre Dame, will celebrate her golden jubilee in 1996.

Sr. Pascal Fisher has been a Tiffin Franciscan since 1928.

C S A ASSOCIATES

The C S A Associates is a group of Christian women and men who, called by the Spirit, formed a faith community with the Sisters of St. Agnes to mutually deepen their baptismal commitment.

"Together we celebrate God's presence in life, affirm our gifts, and call one another to respond more deeply to God's ways in our lives. Through the Spirit, we become transformed and are empowered with the C S A charism to extend the congregation's mission to those whose lives we touch, to the Church, and to our world."

The group was formed about six years ago by Sister Jean Braun from Fort Wayne. When she was moved, Sister Martha Kretschmer took her place and comes from Fort Wayne, St. Joseph parish to be with the group. There are nine ladies from St. John and one from Marysdale who belong to this group.

We are recommitted every year. This year the prayer service of recommitment was held at St. Joseph parish in Fort Wayne during Lent.

At this service, we said that we desired to continue to deepen our life with God, and respond more fully to our baptismal call as an associate, in the spirit and mission of the Congregation of St. Agnes.

- Dorothy Meyer

CHRISTIAN MOTHERS AND ALTAR SOCIETY

Our first memory of Christian Mothers dates back to the '20s and '30s when then "non-working" mothers held their meetings in the afternoon in the old school hall. Some ladies walked several miles to meet and enjoy an afternoon with their church friends and plan activities such as chicken dinners and festivals for the parish. When school classes were finished for the day, sons and daughters went downstairs to meet their mothers and, more importantly, to partake of refreshments! Mrs. Katherine Zimmerman brought her accordion and that was a real treat. It was before the days of television and Lawrence Walk and some of us had never seen an accordion.

But long before that -- in 1892 -- even before the present church was built -- the Archconfraternity of Christian Mothers was established at St. John's and in 1992 celebrated its 100-year anniversary. Rev. Bertin Roll from National Headquarters in Pittsburgh, Pennsylvania was present on this occasion. Altar Society became a part of Christian Mothers when the ladies invited their unmarried sisters to join. This continues today.

The Confraternity has never lost sight of the purpose the mothers had in mind when they originally gathered to pray for themselves that they would become better wives and mothers and to pray for their children to be good Catholics. Today, they also care for the altar

and sanctuary, directed by Elodie Steffel, Sacristan. (Elodie was trained for her "job" by Father Donald Klaus. That was 25 years ago. Thank you, thank you, Elodie.)

One of the accomplishments that Christian Mothers can lay claim to from the very beginning was the formation of a program to provide assistance to families in their homes at the time of death of a loved one. In later years, they catered a dinner in the church hall following the funeral. Agnes Coressel and Margaret Becker were the team in charge for nearly nineteen years.

Let's not forget the cooks for the parish festivals Fran Weber has written about. All members of Christian Mothers, they included Ollie Seibenick, Jennie Seibert, Lucy Nolen, Hannah and Blanche Bauer, Laura Jacob, Ruth McCarthy, Zita Arend.

Another project undertaken in earlier years by members (Corrine Boff, now 95; Ida Baker, Rosie Winck, Hilda Layman) was making quilts and comforts for the migrant families who moved into Northwest Ohio area. Father Ozga was special minister to these folks, many of whom remained here to become Defiance citizens and members of St. John parish.

Special mention is made of one of the present members, Bernis Rahael, who has twice held every office in the society and served as president three times. Bernis has a daughter, Jackie Hoellrich, who also served as president.

CIRCLE OF MARY

(NOT YET A MEMORY)

In 1994, three friends, Cheryl Kehnast, Nancy Madaeu, and Denise Hench were discussing Bible study groups, prayer circles, and their "mothering" issues. Each woman had felt a need for a support system of other moms who met to study the Bible, Catholic teachings, and to pray for the family.

From this "friendly" discussion, and with the approval and blessing of Father Tom Oedy, Circle of Mary began on the second and fourth Saturdays of each month for one hour.

There are no officers, dues, attendance taken; as it is not a club or organization. It is a gathering of Catholic moms who share their experience with each other and uplift one another. Some topics discussed have been indulgences and graces, St. Monica and St. Augustine, teenage rebellion, and the new Catholic Catechism. Each session ends with a prayer circle as the moms pray for each other and their families. All women are welcome to come to Circle of Mary at any time.

MARIANITE STUDY CLUB

This is a group formed in the 1930s by girls still in high school with the Blessed Virgin Mary as their patron and dedicated to saying a decade of the rosary (each one assigned a certain mystery - Sorrowful, Glorious, Joyful) thus offering a fifteen decade rosary every day.

Even tho scattered over the United States, they endeavor to meet every two years, usually when Sister Lucy, S.N.D. from California visits her home town or Elizabeth Klesner Smith visits from Phoenix, Arizona. They most recently met and attended the funeral of Rosemary Froelich who died July 1, 1995.

ST. BONIFACE SOCIETY

In 1868, the Boniface Society was founded by Father Daniel O'Keefe. The first name given to the society was St. John's Roman Catholic Benevolent Society and the first meeting was held February 9, 1868. Officers elected were J. B. Weisenburger, president; Jacob Karst, vice president; J. S. Haller, secretary and A. Vandenbroek, treasurer.

The purpose of the society was to put into practice the corporal works of mercy which pertained to the sick and dying. The members dues were twenty-five cents per month. This money was then dispersed to the sick members of the society, each receiving \$3.00 per week. At the death of any member, the widow received \$1.00 from each member of the society. The members of the society also furnished help in the home of the sick, i.e., two men for the night watch and also during the time of the funeral if the sick member should die.

The society was temporarily disbanded March 12, 1871. On April 18, 1873, it was reorganized under Father Chris Viere and received the name, St. Boniface

Society. Besides making yearly contributions to St. John's parish, they donated the large stained glass window in the transept in 1895. This depicts the Annunciation of the Blessed Virgin Mary. During the year 1919, the Boniface Society, along with other societies, worked hard to pay off the school debt. The society continued to be active until July 1962. Because of dwindling of membership, it was decided to disband.

CATHOLIC YOUTH ORGANIZATION

The Catholic Youth Organization (C.Y.O.) had its beginning in our diocese in 1934. The purpose was to bring young Catholics closer to their church, close to other Catholic young people, and thus become better Catholics and better members of society. The chapter at St. John was divided into junior and senior units. In the former were the youth of high school age, and in the latter, high school graduates. In 1939 there were 41 in the senior unit and 64 in the junior unit. The purpose was the promotion of a balanced program of spiritual, cultural, physical and social activities, and secondly, the cooperation of members in all parochial activities. Father Joseph Schill was the director with John Steinberger, president; Winifred Thurman, vice-president; Donald Weber, secretary; Tom Barber, treasurer; Madonna Fisher, spiritual, James Imber, cultural and Mary Eck, social committeemen.

Among the cultural activities were music, sewing, dramatics, discussion club and study groups.

In dramatics one public performance was given annually, with short plays given at meetings. Christian Marriage and Family Life was a topic of the Discussion Club. Social activities included supervised social affairs, skating parties, wienner toasts and hikes.

On a given Sunday each month, the youths would unite in a group and receive Holy Communion in a body at the early Mass. This was followed by a breakfast in the school hall prepared by the mothers.

During World War II, prayers were offered by the C.Y.O. at a weekly Holy Hour for our boys in service.

In the years to follow the youths from the Defiance Deanery got together for social and spiritual activities and this group was known as D.C.C.Y.

Later youth ministry changed from C.Y.O. to an active youth team that plans events. Our current youth team has representatives from the three schools our parish serves: Ayersville, Tinora and Defiance. Members range from freshmen to seniors and interested adults. Representatives are also present from High School, CCD, Youth Mass and Teens Encounter Christ (TEC). Our diocesan youth department has broken down Northwest Ohio into several geographical areas. Our parish belongs to the Crossroads area. Each year youth from the Crossroads area plan gatherings, sports, prayer and service events. The diocese as a whole promotes

youth events like the annual youth conference, winter fun day and Walk for Life. St. John has had good participation in these events.

TEC (Teens Encounter Christ) is a diocesan retreat held in Carey, Ohio. It is open to High School Juniors, Seniors and Freshmen in college. The theme of the weekend is the "Paschal Mystery." Throughout the years our parish has sent many youth to the weekend. This retreat movement in the diocese of Toledo is in its 26th year.

Youth teams, both past and present, have taken on the responsibility of planning social, spiritual and service projects for our youth. These have included field trips, fund raisers and service support for parish happenings. A youth Mass is held each month and youths from the area are invited to attend. This past year a youth retreat program was started up again. It was held at the K. of C. hall. Everyone had a super time and we hope to make this an annual event.

Our youth are part of the church today. Prayerful support is needed to keep young people close to the Lord and their faith.

GUADALUPE SOCIETY OF ST. JOHN

It is December 12 and families of Latin American descent bring roses to church to honor Mary on her feast day of Our Lady of Guadalupe. This custom is observed at St. John.

In conjunction with the statues of the Holy Family on the south side of our church, there is a portrait of Mary wearing a mantilla as she is honored as Our Lady of Guadalupe and patroness of Mexico and all the Americas.

The Guadalupe Society was founded in Mexico and branched to the United States. Guadalupe Society of St. John was organized in 1972 under the guidance of Father David Beck. The present 25 active members now meet every other month to conduct Bible studies and aid the migrants in various ways.

The Society strives to unite all their families, to understand the Catholic faith, to remain faithful to their religion and the Church, to preserve the Latin American culture for the next generation, and to live with one another in peace, unity and brotherhood.

Raul Garcia is president of the society.

ST VINCENT de PAUL SOCIETY

The St. Vincent de Paul Society was organized in November 1955 and was dedicated solely and exclusively to works of charity. Members would meet once a week to pray, meditate and plan deeds of mercy and charity. Each week, members would go out in pairs to visit the poor, the careless and the fallen-away Catholics. There were active members who did the footwork and honorary members who assisted the Society's activities by volunteer contributions.

In the late '60s or early '70s the group disbanded and several of its members joined St. Mary's group for a year or two.

GROTTO

In the early days of the parish, a grotto dedicated to Our Lady of Lourdes and Bernadette was located in the south rear vestibule.

The shrine was dismantled when the church was renovated to erect an entrance to the new hall.

STATUES

In the Fall of 1989 the statue of our patron, St. John the Evangelist, was restored as was the statue of the Sacred Heart by P. J. Minsel. Research had been done on the colors of St. John's clothing. St. John greets all who enter the middle vestibule.

PASTORS OF ST. JOHN

1850-1854 Rev. Louis J. Filiere
1855-1858 Rev. Francis Westerholt
1858-1868 Rev. Aloysius I. Hoeffel
1868-1868 Rev. G. Rudolf
1868-1878 Rev. Chris Viere
1878-1891 Rev. John Jung
1891-1914 Rev. Joseph P. Gloden
1914-1919 Rev. Leonard Plumanns
1920-1953 Rev. George Lang
1953-1970 Rt. Rev. John Vogel
1970-1975 Rev. Donald R. Klaus
1975-1981 Rev. Thomas E. Wehinger
1981-1986 Rev. James K. Say
1986- Rev. Thomas E. Oady

PRIEST SONS OF ST. JOHN PARISH

ASSISTANTS

A FIRST LINE of assistants was here at St. John, not because of the size of the parish but because the parish served as a mission center for Northwestern Ohio. Nine assistants served the parish and its missions during the years 1859 to 1875.

ASSOCIATES

1935-1943	Rev. Joseph Schill
1943-1943	Rev. Joseph Hartman
1943-1944	Rev. Sylvester Schmelzer
1944-1954	Rev. Donald Klaus
1954-1959	Rev. Francis Crawford
1959-1962	Rev. James S. Ozga
1962-1963	Rev. Robert Hase
1963-1964	Rev. James S. Ozga
1964-1967	Rev. Albert Miorin
1967-1969	Rev. Martin B. Masar
1969-1972	Rev. David J. Beck
1972-1974	Rev. John G. Homstreet
1974-1978	Rev. Charles J. Denny
1978-1982	Rev. George Wenzinger
1982-1983	Rev. John Fleck
1983-1985	Rev. Gerard Ruffing
1985-1987	Rev. David Kirk

ORDAINED

+ Rev. Max Walz, C.P.P.S.	1893
+ Rev. George Forst	1899
+ Rev. Julius Kitter	1904
+ At. Rev. Max J. Walz	1919
+ Rev. Joseph Raible, C.P.P.S.	1925
+ Rev. Paul Seibert, O.F.M.	1926
+ Rev. Albin Bauer, C.P.P.S.	1929
+ Rev. Clarence Kroeckel, C.P.P.S.	1930
+ Rev. Michael Walz	1935
+ Rev. Richard Rauth, C.P.P.S.	1936
+ Rev. Charles Froelich, C.P.P.S.	1942
+ Rev. Richard Kissner, C.P.P.S.	1950
Rev. James Froelich, C.P.P.S.	1955
Rev. Bernard Boiff	1961
Rev. John Stites	1976

We would be remiss if we did not mention Father Charles Ruess, the Defiance native who grew up in the shadow of St. John. His golden anniversary of ordination was observed August 15, 1981.

We cannot lay claim to his being a member of St. John in his early years, but we do lay claim to his services in retirement as a celebrant, counselor, confessor and friend. On February 28, 1995 father Ruess celebrated his ninety-second birthday and like that Energizer battery, he keeps going and

going and going.

His oft-quoted phrase: "I am the happiest priest in the world to be celebrating Mass with you."

Our reply: We are most thankful and happy to have you.

Ad multos annos!

AND NOW ... FATHER TOM!!

Father Thomas Erford Dady has been pastor of St. John since 1986, following an assignment in Toledo as Youth Chaplain at the Catholic Club. He was presented the Diocesan St. Aloysius Award for his work in that capacity and continual efforts for the youth ministry. He was part of the formation of the Charismatic movement in Toledo and also served as pastor of the Community of the Risen Christ.

Y.E.S. (Youth Elects Service) program was another of Father Tom's projects, where youth under his direction volunteered a week or weekends to help the elderly and disabled needing repairs and cleaning of their homes.

Father D. also has been able to travel to the Holy Land, Germany, Ireland, and several times to Rome and passed on his extensive travel experiences to his parishioners.

He was ordained in 1971 at the Pontifical College Josephinum. Father Tom Wehinger also was ordained at this Seminary in 1961, so Josephinum has played a part in the formation of our parish.

Following is the story of one lay employee who may have achieved a record for service to our parish. You will enjoy it. It was written by Fr. James Froelich.

A BIOGRAPHY

ANDY FROELICH was the janitor at St. John's Church for over three decades. Today we would call him a maintenance engineer, I guess. He was handy Andy; carpentry, plumbing, electrical skills as well as a host of other lesser achievements could have appeared on his resume. He was practical, shrewd, and dedicated to the well-being of the buildings and lawns of the parish. He rang the church bells for the daily Angelus and for all the liturgical ceremonies: daily Mass, weddings, funerals. On Saturday evenings, after the Angelus, all three bells in the tower were rung simultaneously for several minutes in a glorious announcement of the Lord's Day on the morrow. Andrew Columban Froelich lived out the Benedictine spirit of his Alesian ancestors: Pray and Work. His motto was: Do unto others as you would have them do unto you. His kindness was contagious; his orderliness was awesome. Most important for me, he was my Dad. It was a lot of work to keep the school and church clean and in good shape. There was a myriad of odd jobs that had to be done around the rectory, the convent, and also the janitor's house (which formerly had served as a school and a convent.) The lawns

needed mowing, shrubs needed trimming, sidewalks needed edging. In the fall, leaves were raked, and there was the seemingly endless shovelling of snow in the winter -- during which time the boiler had to be carefully tended to provide heat. The west end of the church basement was the nerve center for janitorial administration. In addition to the huge furnace, the boilers, and the coal bins, there was a great workshop with tools of all kinds and sizes. Uncountable stacks of varying sizes of lumber and spare parts were stored in an orderly fashion. If what was broken couldn't be repaired on the spot, it was brought here. Smells of sawdust, grease, and metal gave off a pleasant, rusty odor. The floor was dirt so movable wooden platforms were used to stand on. Perhaps the most outstanding memory of mine is that of a huge iron vise. To this little boy, it symbolized maximum utility. Of course, I'm sure it was much smaller in reality than my memories evoke. In this workroom, all the palms for Palm Sunday were stripped and cleaned. Discarded candle stubs from the sacristy were collected, melted down, and formed into new candles for use on the altars. Many of my childhood toys were made in this hallowed place, all reflecting Dad's creativity and consummate craftsmanship. He was not only an efficient janitor but also a kind of stifled Leonardo da Vinci. Most important, of course, he was a father, not only to

me, but also in a vicarious way to the students at St. John School whose ball gloves he mended and who knows how many other "necessary" items he repaired. He even had the skills of a cobbler. In his unique way, he served as an adjunct faculty member at the school. As he observed, he and the Sisters of St. Agnes "worked in cahoots" for the welfare of the kids. I have no idea to this day what a "cahoot" is. Maybe my brother Bob knows.

Andy was a trumpet player in what was called, if my memory is correct, the Defiance Cadet Band. His trademark was his oral imitation of trumpet sounds as he worked around the grounds. While sweeping the school, he could be heard "playing" some martial music and accompanying himself by using an empty metal wastebasket as a drum. His love for music was echoed in our home. I recall all kinds of accordions, guitars and harmonicas in use. When Sister Agnes Cecile organized a band at St. John School, Dad got me a really beautiful trumpet. Maybe it was in my genes?

Andy and Annie (Anna Margaret Desch) were married in St. John's Church on April 26, 1910 in the midst of a terrible snow storm. They had come to church in horse-drawn slede since the carriages couldn't get through. But from that cold start, they gave to God seven children, all of whom (except Franklin who died before his fifth birthday) were involved in the

"janitorial lifestyle." We helped to ring the bells (high prestige job), mow lawns, shovel coal, sweep the school, set up chairs for meetings, run errands for the Sisters, serve late Masses for visiting priests, and you name it. My first job I can remember was putting up the kneelers at the pews in church so Dad could sweep faster. It was a gopher job but it introduced me to the art and science of keeping a church clean. I then helped with the dusting. There is not a nook or corner of St. John's Church that has not felt the impact of Andy's critical eye, checking on the quality of work I did "to earn my keep."

So there is another fragment of Divine Providence. When the flood of 1913 wiped out Andy's job with Standard Oil, he went to Duluth, Minnesota to find work but circumstances led him back to Defiance and to Forest Hill Farm with only twenty-five cents in his pocket. Things evidently were not going too well. One Sunday when he and Annie came to town with little Harold and Donald for vespers, they were met by a very unhappy pastor, Father Leonard Plumanns, who had found his unreliable janitor absent once again. So he told Andy to ring the bells for vespers and that the janitor's job was his if he wanted it. They moved into the janitor's house which sat where the recently demolished (1988) convent stood. Because of the new St. John School, parish buildings were being moved

and this included the house that eventually became 434 Jackson Avenue. The way I hear tell, the house wasn't off the stilts yet when my brother, Fr. Charles Froelich, C.P.P.S. was born June 9, 1916 in the store room off the kitchen. The first months of Andy's life as janitor were not dull!

Ringling the beautiful bells of St. John's was the first official act of Andy as janitor. Medieval monks referred to church bells as the Voice of God calling the people to prayer. Andy considered the ringing of the bells as one of his most sacred responsibilities. He taught me how to synchronize the three bells for the gorgeous "Alleluia" after the Angelus on Saturday night. It is a sound I shall never forget: three free bells proclaiming the resurrection.

I can't resist adding one charming footnote to this story of the bells. My only sister Rosemary was born while he was ringing the Angelus and she was given the middle name of Angela to commemorate the coincidence. It says so much about where the center of the janitor's heart really was: proclaiming the glory of God to the people of God by ringing bells, sweeping floors, painting walls, mowing lawns, mending ball gloves, doing to his neighbor what he hoped his neighbor would do to him.

When the bells of St. John rang and tolled for Andy's (i.e. Dad's) funeral, it was Spring and the lilacs were in full bloom. Just a few weeks later would have been his and Annie's golden wedding jubilee. But God decided that he had waited long enough to hear the heavenly Alleluia bells and so as he and Annie left the church together for the last time, my thoughts wandered back across the years and I was ever grateful that I was "Andy's boy." All because the bells of St. John needed to be rung to call attention to the people of Defiance that God, indeed, was in their midst one Sunday long ago.

-- Rev. James E. Froelich, C.P.P.S.

(Father Froelich is a full-time faculty member at St. Joseph College, Rensselaer, Indiana.)

(Father John Stites is the son of Floyd and Anna M. Stites and attended our St. John School. He now serves as Chaplain at St. Rita's Hospital in Lima.)

MY MEMORIES OF ST. JOHN'S

are so many and they are all GOOD! What a privilege to grow up in the surrounding of so many good Sisters and Priests and People!

No doubt the two Priests who had an influence on my life were Msgr. John Vogel and Fr. Ozga! As a priest, I would later learn of so many stories regarding Msgr. Vogel's 'street preaching' and his quick wit in response to priestly life and the Diocese. A statement that he once made from the pulpit that I recall as a young boy and have since used in my Priesthood, was in regards to complaints he received regarding babies crying at Mass. I recall his statement - "I have received some complaints about babies crying at Mass and disturbing the adults! Let me say this to you parents who have babies and small children. Don't worry about them crying or making a fuss in church. For when I hear a child cry, I know there is a caring parent at Mass!"

And the memories of attending catechism classes during our high school days at Defiance are too many and unprintable. The time wasted coming from the High School to the Church and us Seniors convincing

Msgr. Vogel that he needed to keep an eye on the girls (who, of course, sat on the opposite side of the aisle) because they were trying to distract us. Fr. Ozga, for those in high school when he came in 1960, was a special priest. He could really "identify" with where we were. He would go to shows with us and then after we graduated go to Toledo and always allow us to stop somewhere to argue theology with him over a beer. Fr. Ozga always ran late. Our Senior year in high school, Mike Walz and I bet Father that we would serve the 6:30 a.m. Mass during Lent. We were faithful - at least one of us was there for every Mass. It was Fr. Ozga who needed to be awakened. Mike and I would wait until 6:25; if he wasn't there, one of us would change the Sacramentary to the "Black Mass", Mass for the Dead, and the other would go to throw stones at his bedroom window to awaken him. In he would rush, and the 6:30 Mass would begin at 6:45 but finish on time at 7:00 a.m. The Sisters of St. Agnes were a special group as well. Those of us in school during the Fifties can't forget Sr. Consolata. She knew I desired to be a priest and almost every day I heard her tell me: "John, if you want to be what you say, you can't behave like that!" She also taught me and many of you the meaning of "Fear of the Lord."

Good Luck, Fr. John

(Father Bernard Boff is the son of Carl and Hazel Boff. He grew up on Jackson Street in Defiance and attended St. John School. He is Director of the Office of Global Concerns for the Diocese.)

A REFLECTION BY FR. BERNARD BOFF

Prayerful congratulations to St. John the Evangelist Parish for 100 years of handing on the faith. I hope that by my sharing a few remembrances, the current members may be zealous in fulfilling their baptismal mission commission to continue sharing the faith and instructing the next generation. In addition to the good example of my parents, many fine teachers and priests participated in my Christian formation. I would like to share a couple examples. I remember being challenged by a sermon of Msgr. George Lang when the gospel was read where Jesus asked, "What does it profit a man if he gain the whole world and suffer the loss of his soul?" I remembered that line years later as I studied economics in college. While many of my classmates had the goal to make a million dollars, that gospel line stuck in my head and would not let me make that my goal. In fact, the chairman of the Department of Economics at Northwestern University, when I told him that I was going to the seminary the following year, responded, "You won't make any money doing that!"

When I went to discuss the possibility of becoming a priest with Msgr. John Vogel, he said to me, "It is an opportunity for silent martyrdom if you give yourself in the service of others. It is more difficult than actual martyrdom where you give up your life." On the wall of my office is a hand painted sign, "Non venit ministrari, sed ministrare." (The Son of Man) has not come to be served but to serve.

As I pray that the members of St. John's will be faithful to their mission, please pray that I may be steadfast in mine.

DEACONS

St. John parish is proud of the men who entered the Diocesan program in Toledo and persevered to be ordained and serve as Deacons: Chris Mendez, Randall Redington, Ignacio Contreras, Eduardo Ovalle, Donald Meyer.

Connie Moffitt, Lorrie Seiple, Carol and Rich Keesbury, Belinda Winkler, Clara Meyer, Donna Stites and Mary Ellen Redington graduated from the Ministry program.

PILGRIMAGES

PHILADELPHIA

It was August 1, 2, 3 of our country's Bicentennial Year of 1976. Father Tom Wehinger captained a bus load of parishioners from Defiance to the 41st International Eucharistic Congress held in the Philadelphia Eagles football stadium.

Some who made the trip were Edith Ott, Bernis Rahmel, Mary Hasselschwardt, Angela Kissner, Coletta Mangas, Catherine Bond, Emma Hohman, Justin Corcosel, Father Charles Ruess and Father Michael Brown of Carey. An international figure who attended was Mother Teresa of India.

The group also visited Valley Forge and the Hershey Chocolate factory. U-m-m-m good!

TORONTO

In September 1984, a group from St. John had made a pilgrimage to Toronto, Ontario to be among the millions who attended a Papal Mass -- part of Pope John Paul II's Canadian tour.

The group included Margaret Kissner, John and Josephine Kissner, Edith Ott, Angela Kissner, Joan and Dennis Bowers, Marie Rahmel, Thelma Snider, Helene Nolan, Jeanaune Morris, Dorothy and Clarence Mayer, Jean Hench, Eugene Westrick, Elizabeth Maax, Mary Kehnast, William and Helen Diehl, Irvin and Lucille Kime, John and Bernis Rahmel, Stephen and Maile Nicely, Dr. Ben and Emilie Lenhart, Leonard and

Margaret Bauer, Diane Mayer and Father James Say, pastor.

The Mass was celebrated at a former airport outside the city. The altar was built on a knoll that rose high into the sky in order to be seen by the huge crowd.

DENVER

On August 9, 1993, eighteen teenagers and three adults from St. John parish left on a bus from St. Michael's Ridge -- destination "World Youth Day 1993" in Denver, Colorado and Pope John Paul II. The teens had spent a year earning money for their trip. They had bake sales, car washes, and a spaghetti dinner to help raise \$350 per "pilgrim", as the teenagers were called. The pilgrims were: Kyle Homier, Annette Nadeau, Vandy Hench, Tiffany Winkler, Kathi Baker, Jessica, Joni, Joe and Josh Snyder, Jenny Diehl, Matt and Sarah Geiger, Amber Westrick, John Diehl, Maria Tumeo, Andy and Aaron Zimmerman and Amanda Shook. Adults going along were Rich and Carol Keesbury and Denise Hench. Kathy Homier of St. John traveled with St. Michael's youth.

During the week, St. John pilgrims wore neon-pink hats so the adults could locate them. This was very helpful since over 250,000 teenagers attended World Youth Day.

The St. John group spent 32 hours on the bus before checking into a hotel in Colorado Springs -- a 1-1/2

hour each way trip to Denver each day for a week. World Youth Day 1993 was highlighted by a Papal visit in the Denver Broncos stadium. St. John pilgrims loved the Pope and his message. Many of them cried and all of them sat in awe. After the Pope's message, a rainbow spanned the sky over the stadium. Daily Masses were attended, workshops offered, and every night the pilgrims and adults slept "maybe" four hours!

World Youth Day ended with an outdoor Mass attended by 750,000 people. St. John's group walked five miles to the Cherry Creek Park and camped overnight to secure a "close" spot -- probably 1/2 mile away from the altar. Temperature on the day of the Mass was 105° with no breeze, long lines for porta-potties and food, and great anticipation and excitement waiting for His Holiness. Loud speakers and radio transmissions brought the Pope's message of adhering to the faith to the crowd. After the two-hour Mass, St. John's pilgrims trekked the five miles out and back to the buses.

Covered with dust and sweat, hungry, thirsty, but completely filled with God's spirit, the St. John Parish Pilgrims headed toward home.

PARISH FESTIVALS

As I recall, our festivals were originally called "Fall Festivals" because they were held at that time of the year. They have been known also as "Mardi Gras," and now "Fest-For-All."

Our earlier events were held in the school gymnasium which was converted to the school office, library, pre-K room and teachers' lounge. Ladies of the Christian Mothers Society cooked a fabulous chicken dinner, also held in the same gym. That, along with all the booths for kids and adults as well as bingo, made it quite crowded. But it all made for a lot of fun and excitement.

As we outgrew St. John's school hall, we moved on to the Eagles Hall down the street. At times we used both the upper floor and the lower basement. This gave us more room to spread out. I can still remember the aroma of roast beef sandwiches and caramel corn throughout the whole building.

In later years, in the fifties, we remodeled our church basement and for a time held our festivals there. Again, we became pinched for space and had to look elsewhere. We then made arrangements to set up at the UAW hall where we had been for several years. With the completion of the new K of C building, we will now have a very nice and spacious facility that we can feel at home in, thanks to the K of C members and all of the St. John parishioners who helped make this possible.

Our festivals have been an occasion for all of us to become better acquainted, share our talents, and work together to make St. John's a vital parish community. It is very gratifying to see our younger generation taking the reins to carry this tradition into the future.

- Fran Weber

PARISH COUNCIL

This advisory body to the pastor was formed in 1971 under the direction of Father Donald Klaus. At that time the parish was divided into nine districts and a representative was elected from half the districts every two years. This procedure was changed later to elect from nominees from the entire parish population. Gale Leach was chosen as first Parish Council president. Richard Weiegerber now holds that office.

THANK YOU, SISTERS

In the south churchyard, there is a small tribute, built by Wesley "Bud" Sanders, to recognize the years of service contributed to St. John by the Sisters of St. Agnes of Fond du lac, Wisconsin, educating many hundreds of parishioners from 1870 to 1985. Thank you, Sisters!

STAINED GLASS WINDOWS

In the dome of the sanctuary, the stained glass window depicts the dove with rays, a symbol of the Holy Spirit.

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The large stained glass window on the right side of the transept was donated by the St. Joseph Branch, Catholic Knights of Ohio.

In the center of the rose window is an anchor, a symbol of hope. The mandorlas, both in red and blue, symbolize the intersection of the two spheres of heaven and earth. The cross in the blue mandorla is a symbol of Christianity,



The fleur-de-lis, a form of the lily, is a symbol for the Trinity and for the Virgin Mary. The center scene is the Angel Gabriel's announcement to Mary that she was to give birth to a son and he would be called JESUS. The dove above Mary, a symbol of the Holy Spirit, represents peace and purity.

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The first window in the nave of the church was donated by the Family Weber. The triangle with the dove at the top of the window signifies the idea of unity because it has three sides and three identical angles. These angles, combined to form one figure, suggest Divine Unity.

The dove represents the Holy Spirit, the third person of the Trinity. The apex of the triangle points upward and the symbolism is Heaven.



St. Mark appears as a winged lion and he begins his Gospel with an account of St. John the Baptist, who like a roaring lion in the wilderness, was "The voice of one crying in the desert." The other symbol in this window is one of St. Luke as a winged ox. The ox was the traditional emblem of sacrifice and St. Luke's gospels stressed the sacrificial aspects of Christ's suffering and death.

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The second window in the nave was donated by John M. Preisendorfer. In the center of the upper part of the window is a symbol of the Sacred Heart of Jesus. The Sacred Heart should be recalled as a special symbol of Christ's love. The flames, thorns and cross signify His extreme expression of that love. In the mandorla on the left is the cross and shroud. This represents the period beginning with removing the body of Jesus until the Resurrection. In the mandorla on the right is the crown of thorns, passion symbol of the suffering Savior. This is one of the most familiar symbols of Lent. There was great reluctance of the first Christians to portray



the sufferings of the Master and only one picture of the crown of thorns is found in the Roman catacombs.

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At the top of the window donated by Schlegel, Fuehl, Willitzer, Kitter, is a mitre. This is a folding cloven cap representing the cloven tongues of fire on Pentecost. It is worn by archbishops and bishops as a symbol of authority. It has two fringed lappets hanging down at the back. The crooked top of the crosier, which resembles a shepherd's crook, is always turned away from the bishop.



The grapes symbolize sacrifice through the connection between wine and blood.

The heads of wheat symbolize the Bread of Life. It is also a symbol of Pentecost, a festival which occurred at the close of the wheat harvest.

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The hammer, nails and pincers in the window donated by J. Schneider and J. Delarbec are all instruments of the crucifixion. This part of the window can be seen in the balcony. Below in the left mandoria are the letters IHS which is a monogram -- the first three letters of "JESUS" in Greek. In the right mandoria is the double triangle with the eye. The triangle is the symbol of the Holy Trinity and the eye denotes that God is everywhere and knows all things.



There are two windows in the balcony which are seldom seen by the parishioners. These face Jackson Street. The stained glass in the one on the left pictures a cross, anchor, heart -- symbols of faith, hope and charity. This window was donated by Frank Pfirman. Donor of the other window is not engraved.

The window donated by Cecelia Walz and Joseph Scherer depicts a crown with roses and a cross, a sign of a Christian's victory at death. The five petals on the white rose denote the five Joys of Mary. The red rose is symbolic of the Sorrowful Mysteries and the yellow rose is for the Glorious Mysteries.

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The upper part of the window donated by A. Daub, V. Bohn, G. Weismantel, has the pillar with scourges. This is symbolic of Christ's scourging in the Praetorium at the order of Pilate. The scourges were made of rope or metal.



In the left mandoria is a ship in choppy waters, the symbol of the Church; the ship wherein the soul may sail over the perilous sea of life to the haven of eternal happiness; also symbolizes Noah and the ark surviving the deluge and the apostles saved by the Lord when tossed in the storm on the Sea of Galilee. The star with rays is associated with "Stella Maris-Star of the Sea" as Mary is called in the hymn,



"Alma Redemptoris," as we cry for guidance through the perilous waves of temptation.

The lighthouse is a symbol of watchfulness, refuge. In the mandorla on the right is a cross with a wreath at the cross arms and an anchor encircling the bottom part of the cross, the chalice and host representing the Eucharist.

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The window donated by John and Joseph Schlembach has the triple mitre with the crossed keys, a symbol of the spiritual power conferred upon St. Peter by Christ - "I will give you the keys of the kingdom of Heaven," - giving authority to bind and to loose. The papal cross extends from the top right and the crozier, also a symbol of authority, is on the left.

On the left is the wheat and cluster of grapes, and the chalice and host which are symbols of the Last Supper - the sacrifice of Christ which is continued daily upon our altars in every celebration of the Mass.

On the right is a monstrance a vessel devised during the middle ages for making the Eucharistic Host visible to the faithful for their veneration. The monstrance is carried in church processions on special occasions.



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A heart pierced with a sword is noted in the top section of the window donated by I. J. Hoefel and

Dr. J. Westrick. This is a symbol of the Mother of Sorrows.

In the left mandorla is a cross, symbol of Christianity; anchor, symbol of hope; chalice and host, symbols of body and blood; the book, a symbol for the word of God.

In the right mandorla is the lamb and banner with a cross, on the book of seven seals. The lamb is a symbol of Christ; the banner with cross signifies the Resurrection, the cross-embazoned being a sign of triumph. The book of seals symbolizes the profound secrecy of Divine judgments guarding the eternal mystery.

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At the top of the window donated by Christ D'nehl, is a pelican with her young in a nest. The pelican is a symbol of atonement, parental love and sacrifice, redemption through the blood of Christ, piety. Below this symbol is St. Matthew, represented by a



winged man, because his gospel commences with an account of Christ's human ancestry and emphasizes the humanity and kingly character of the Redeemer of the world. Beside him is the symbol of St. John: winged eagle. The eagle is considered the most magnificent of birds, soaring to empyrean heights toward the face of the



sun, and is a fitting symbol of St. John the Beloved Disciple. His gospel gives us a glimpse into the vastness, the height and the depth of God's love and compassion for every human soul.

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The St. Bonifacius Society donated the large window on the left side of the transept. In the center of the rose window is inscribed the latin "Ave Maria" (Hail Mary). This window also has the blue mandorlas with the crosses symbolizing Christianity. The Blessed Virgin is giving the rosary to St. Dominic. The lily, growing on the right, is a symbol of virginity and chastity.

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Above the middle entrance door, the window has the cross Botonnee. This sometimes is called the Budded Cross because of the moderate form of its trefoil ends. It suggests the young Christian.

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Stained glass windows in the room that is now the second confessional, but formerly was the baptistry, have German words inscribed on them which have been translated to "Teach all the people and Baptize them. In the name of the Father and the Son and the Holy Ghost."

In 1989 the stained glass windows were restored by Decker Studio of Stained Glass, Inc. from Onalaska, Wisconsin at a cost of \$46,620.

In the words of Michael Leach:

It is our hope that you will come often to this house of prayer, remembering it speaks of the importance of God in our lives and the need to come together as a community of believers to worship Him.

- Compiled by Helene Nolan, Mary Kehnast, Robert C. Kehnast and a host of other parishioners during the last 100 years.

October 8, 1995