

FORWARD

St. Luke's Parish was formed in 1855 by German settlers, whose descendants still today make up the greatest part of the parish. On October 18, 1855, Father Philip Laurent celebrated the first Mass in their new log church. St. Luke's remained a mission of Our Lady of the Seven Dolours in Festina for sixteen years.

A new church was built on the present site in 1870, and the following year Rev. Ulrich Frey became the first resident pastor. Father Francis X. Boeding came in 1882 to remain for 46 years. After his death in 1928, Father Francis L. Schuh came. He served St. Luke's for 41 years. These two priests together account for 87 of our 125 years.

When Monsignor Schuh retired in 1969, Father Richard A. Bohr became our pastor. As plans for our 125th Jubilee were in full swing, and this parish history was nearing completion, we received word that Father would be transferred. This is a new experience for all the present native parishioners — to see a beloved pastor moved to another parish . . .

So it is that in July 1980 we are giving thanks to God and Father Bohr for the eleven years he labored in our midst, and at the same time we are extending a sincere welcome to our new pastor, Father John W. Moran. We pray that he will be happy in our parish, and we pledge ourselves to work with him for the continued growth of St. Luke's — not necessarily in size or numbers — but in all the qualities that make up a truly great parish family.

The following words are so appropriate here. They were found in the 1975 Centennial History of Immaculate Conception Church, Gilbertville, Iowa, where Father Bohr was assistant pastor for eight years. They are the words of Pope John XXIII from "The Pope Speaks," Vol. 8, p. 237:

"Oh, what a gift of the Lord the parish is in the life of the Church . . . The parish, the parish . . . what an oasis of grace, of delight and of blessings for all who belong to it, of all ages, of all social classes, in every sad and joyful event of life."

No history of St. Luke's has ever been published in book form, although for many years it was the dream of former pastor Monsignor Schuh. Ultimately, he chose instead, to publish countless historical gems in the

pages of our High School paper, "The S.L.S. Highlights," and in the Sunday bulletin which he named the "Lucana." On special jubilee occasions, he submitted historical articles to our area newspapers. We are very grateful to Monsignor for preserving, by this means, the rich history of our parish. Being certain all the readers would enjoy reading his own words so much more than mine, I quote Monsignor extensively.

Most of Chapter I is based on information found in M. M. Hoffmann's "Founders of the Catholic Church in the Northwest." It is a rather interesting account of the beginnings of Catholicism right here within the very boundaries of our parish.

Chapter II, about the Old Mission, is based on another work of the same author, "Centennial History of the Archdiocese of Dubuque," the Smallest Church brochure, and Monsignor's writings.

Chapter III on the early years and Father Boeding's pastorate, is based almost entirely on Monsignor's writings.

Chapter IV contains many stories by Monsignor. Writing about his pastorate, my most difficult task was to decide which of his stories not to use. There is so much more . . .

Chapter V tells about Father Bohr's eleven years with us.

Chapter VI is about today — July 1980, and the coming of Father Moran.

Time for this book was very limited. No attempt was made to include any history of the town of St. Lucas. That can be a book by itself someday. Surely, there will be some errors and omissions. In either instance, please let me know so that the correct information can be passed on to future parish historians.

A sincere thanks to everyone who helped, in any way, with this history. I dedicate it to all those, past and present, who in any way were instrumental in making St. Luke's Parish the great parish it is today. I pray that my humble efforts will result in an even greater pride and joy in our little community of God.

Lorraine Kuennen

CHAPTER I

The Beginnings of the Catholic Church in Northeast Iowa

In all probability, the French explorer-missionary Father James Marquette offered the first Holy Mass in Iowa as he made his way down the Mississippi River in 1673.

No further record of missionaries in the area can be found until 1817, when a Trappist monk spent a busy month in Prairie du Chien, the nearest settlement to Iowa. Parish records there show that from April 1 to May 3, Father Dunand baptized 135 persons, among them Sioux, Winnebago, and Fox Indians. It is doubtful that he had time to venture far into the Iowa wilderness. Nor do we know if the next priest at Prairie du Chien, ten years later, made any missionary excursions inland.

Father Samuel Charles Mazzuchelli, the renowned Italian-born Dominican missionary, first beheld the broad Mississippi in the fall of 1832, when he spent several weeks laboring among the Catholics at Prairie du Chien. He returned again in 1835, and this time went on to visit in Dubuque and Galena. He was so impressed with the large number of Catholics in and around these two towns, that he obtained permission from his superiors to remain there. The Dubuque Catholics had been wanting to build a church for some time, and he immediately began plans for the first Catholic Church to be erected in Iowa, St. Raphael's in Dubuque.

In June of 1837, Father Mazzuchelli received the joyful news of the creation of a new diocese in Iowa, with its episcopal seat at Dubuque, and with Mathias Loras as its first Bishop. He offered his church at Dubuque "worthy to be a cathedral," and his offer was accepted.



Bishop Mathias Loras

The newly-consecrated Bishop Loras had founded a diocesan college in Mobile, Alabama, and was a professor there just as he had been in seminaries in France. Before he could move to Dubuque, he was advised to sail to Europe, there to seek priests and sisters for his diocese, and finances for the building of churches and schools. During the summer of 1838, at one European diocese and seminary after another, he repeated the story of the "spiritual wilderness of Iowa with its great promise, but sad dearth of laborers."

He was successful in his appeals for financial assistance, with promises of help from the Society for the Propagation of the Faith in his native Lyons, from the Leopoldine Society of Vienna, from the Missionsverein in Munich, and from his relatives and friends in France.

In his company as he sailed from Havre for New York, were his six recruits — two priests and four subdeacons. One of the priests was a favorite student, Father Joseph Cretin, and one of the subdeacons was Remigius Petiot. These two men were eventually destined to labor among the Indians at the Old Mission south of Fort Atkinson; Father Cretin later became the first bishop of St. Paul.

Bishop Loras left the subdeacons at a college in Maryland where they continued their theology and learned the English language. He and Father Cretin made their way inland, a steamer taking them from Pittsburgh, where they counted eighty steamboats in the port, to Cincinnati, where they counted one hundred.

When they arrived in St. Louis, the bishop was dismayed to learn that the Mississippi had already frozen over farther north, and that an inland trip would be too dangerous and arduous. He and Father Cretin passed that winter helping in the diocese of St. Louis, conducting missions and retreats, and working with a colony of French Catholics.

Loras was delighted to visit with his friend, Jean Nicholas Nicollet, who was also waiting for a steamboat, his destination being the upper Missouri. Nicollet had spent several years exploring the upper Mississippi, and could relate much information to the anxious bishop about his wilderness diocese.

In late April, 1839, Bishop Loras and Father Cretin finally arrived in Dubuque, to an enthusiastic welcome. Father Mazzuchelli gave an eloquent address at Loras' installation ceremony a few days later.

In the months following, the priests toiled tirelessly in the large diocese — from Dubuque to Davenport and Burlington, Prairie du Chien and Galena, and other parts

of Wisconsin and northwest Illinois, and as far north as Fort Snelling.

Father Cretin spent most of his time in Prairie du Chien and among the Indians. Remigius Petiot was ordained to the priesthood and was sent to minister to the Catholics in Galena. The other three young Frenchmen now continued their theological studies in the bishop's residence, where one floor was set aside for the St. Raphael's Seminary. This was the beginning, in late 1839, of the present Loras College of Dubuque. Bishop Loras, himself, acted as professor, aided by Father Cretin on his frequent visits from Prairie du Chien.

The Indians

Hostilities were common among the Indians, even after the government called a council of the various tribes in an attempt at peacemaking. On August 19, 1825, a treaty was signed establishing a boundary line between the Sioux on the north and the Sac and Fox federation on the south. This division by an imaginary line did not stop individual members of the two tribes from encroaching on each other's hunting grounds, and hostilities continued.

Another attempt at peace in 1830 led to the establishment of the "Neutral Ground." This was a 40-mile wide buffer zone that included 20 miles on either side of the boundary previously established, which land the Indians ceded to the United States.

Two years later, the Winnebago tribe reluctantly accepted the eastern portion of the Neutral Ground in exchange for some of their lands in Illinois and Wisconsin.

In 1837, under ever-increasing pressure from the westward tide of white settlers, they gave up their claim to what was left of their heritage east of the Mississippi. Most members of the tribe were reluctant to move and made no attempt to migrate. It was not until the government forced the issue in 1840 by relocating the Winnebago subagency to the Turkey River (near the site of the Smallest Church), before any great number of the Indians, most under military escort, moved into the future Fayette and Winneshiek counties. During the same year, construction of Fort Atkinson was begun a few miles north of the subagency.

Perhaps at the suggestion of Father Cretin, Bishop Loras was determined to help the poor Winnebago Indians in northeast Iowa: "... the number of whom is so prodigious in our diocese," he wrote in January 1842 in another appeal to Europe for financial aid. "In fact we do not know what to do with them owing to the rigor of the climate. During the remaining part of the year we have to struggle with the fur traders who bring in among these unfortunate people all the vices of civilization, above all the inebriety..."

Into this setting, the bishop sent Father Petiot, the senior of the four seminarians whom he had brought from France. He arrived in April of 1842 and found a

large number of Catholics, converts of Father Mazuchelli's in Wisconsin some eight or nine years before. In less than three months time he baptized nineteen infants and children, much to the displeasure of the Indian subagent, who happened to be a Cumberland Presbyterian minister, the Reverend David Lowry. He made it almost impossible for Father Petiot to carry on his work, so that he was forced to leave.

Thereafter, Father Cretin came from Prairie du Chien when time permitted, to take over the care of the Winnebagoes. On one occasion while at the Old Mission on the Turkey River, he was visited by Bishop Loras who had come up from Dubuque and Holy Cross in a cart driven by oxen.

On July 5, 1844, President John Tyler replaced Rev. Lowry with the appointment of James MacGregor, Jr. The new subagent appreciated the success of Father Cretin among the Indians, and at the same time was dissatisfied with the superintendent of the government school. He, and many other influential people of Iowa, wrote to John Chambers, the territorial governor of Iowa, recommending Father Cretin for the office. But the governor refused to be convinced.

Meanwhile, attempts were being made to buy the Winnebago lands in Iowa and to remove the tribe. In June of 1845, Governor Henry Dodge of Wisconsin Territory came to Fort Atkinson and tried, at a big ceremonial gathering, to bring about a treaty. Father Cretin describes it in a letter from Fort Atkinson to his sister in France:

"... All the savages were in full Indian dress, adorned with feathers and plumes, and their faces tattooed with endless variety. The commissioner who was General Dodge, Governor of Wisconsin, addressed them and told them what was his message; he made known to them that a very good price would be given for their properties. The price consisted in an offer to pay about fifty cents to the acre for their excellent land, which is watered by six considerable rivers and which comprises 2,300,000 acres. In taking from them this immense territory, the intention was to transport its possessors to the east of the Missouri. The savages having heard this proposition, asked for a day to deliberate on it amongst themselves; then the meeting arose and was adjourned to the next day..."

Wakoo, the great Winnebago orator, spoke for the tribe the next day before a great crowd. After a few cordial words to General Dodge and the white brethren, he then accused the government of deceit, neglect, and false promises; the Indians wanted good agents and they wanted Catholic priests to teach their children, and they got neither. He went on to say:

"... They have certainly promised us that they would leave us always upon the lands which we occupy, and already they wish to send us to I know not where! My brother, thou art our friend;

tell our grandfather (the President) that before taking the road to a new exile, his children have need of making a longer halt; the tree which would be incessantly transplanted, would not delay to perish . . ."

Wakoo went on to beg once again for priests to teach in their school. Earlier that year, Father Cretin had tried twice to establish a private school, the first location was a mile and a half from the agency, and the second five and a half miles away. But the Superintendent of the agency school feared that all his pupils would flock to Father Cretin's establishment, knowing the affection and respect the Indians had for the priest. A letter from Governor Chambers to Subagent MacGregor then forbade missionary schools anywhere near the agency. As a school any farther distant would not be feasible, Father Cretin abandoned the idea.

To his brother he wrote in January, 1846:

"I am now at 50 leagues from Dubuque; I have re-entered my solitude in the midst of the savages from whom I will not depart till after Easter. I hope to succeed with a certain number. The inability of Protestantism to civilize these savages manifests itself more clearly day after day. It's a known fact that all those whom they have sought to civilize during twelve years have become more perverse than the others . . . One must not be surprised that these savages do not wish to send their children to such schools. Meanwhile, Catholics are prohibited from teaching, for the sole reason that the Protestant school would collapse, and some ten persons would be deprived of their lucrative useless positions . . ."

To his niece a few days later he wrote under the dateline: "Our Lady of the Wilderness." In a later letter, he changed the name to "Our Lady of the Seven Dolors" — due to the many pains and persecutions he had to suffer in establishing this mission parish.

Despite all the rebuffs, Father Cretin continued his zealous Christianizing work among the Winnebagoes. Little did he dream that at a later date, as Bishop Cretin of St. Paul, he would be commissioned by the government to care for the entire Winnebago Indian mission, the tribe by that time having been moved to Minnesota.

Iowa became a state on December 28, 1846, and immigrants from the Eastern states and from Europe arrived in greater numbers than ever. Most of the German and Irish Catholics settled in the eastern sections of Iowa. Driving along a wooded road west of Dubuque one day, Bishop Loras found a colony of seventy-four Catholic Germans who had come with covered wagons drawn by oxen all the way from Ohio. After he had said Mass in one of the log homes, they begged him to send them a priest. This he promised to do as soon as it was possible. Before he left, he suggested they rename their village from Fangmann's Settlement, to New Vienna, in

honor of the Leopoldine Society of Austria for its generous donations to his missions.

Bishop Loras never forgot the generosity of his European benefactors. There was the Society for the Propagation of the Faith in his native Lyons, whose funds were donated not only from France, but had come in great measure from Belgium, Switzerland, and particularly from Germany.

The Leopoldine Society was formed in Vienna in 1828 through the efforts of a German-born American priest, Father Rese, who later became the first Bishop of Detroit. It was named after Leopoldina, Empress of Brazil, the daughter of Emperor Francis I, of Austria. It was founded exclusively to aid the Church in the United States, and its alms were collected only in the Austrian empire. From the very start its helpful financial influence was felt in almost every diocese in the United States, much to the dismay of people like Samuel B. Morse, inventor of the telegraph. For years, he spent much of his time and wealth writing against the society:

"What is its purpose? Why, that of **promoting the greater activity of Catholic missions in America** . . . We find it spreading itself into every nook and corner of the land; churches, chapels, colleges, nunneries, and convents are springing up as if by magic everywhere; an activity hitherto unknown among the Roman Catholics pervades all their ranks, and yet whence the means for all these efforts? . . . The greatest part of the pecuniary means for all these works are from abroad . . . And who are the members of the Roman Catholic Communion? What proportion are natives of this land nurtured under our own institutions, and well versed in the nature of American liberty? Is it not notorious that the greater part are **Foreigners** from the various Catholic countries of Europe? Emigration has of later years been especially promoted among this class of Foreigners, and they have been in the proportion of three to one of all other emigrants arriving on our shores; they are from Ireland, Germany, Poland, and Belgium. From about the period of the formation of the Leopold Society, Catholic emigration increased in an amazing degree. Colonies of emigrants, selected perhaps with a view to occupy particular places, (for be it remembered, every portion of this country is as perfectly known at Vienna and Rome as in any part of our own country) have been constantly arriving. The principal emigrants are from Ireland and Germany. We have lately been told by the captain of a lately arrived **Austrian vessel**, which, by the by, brought 70 emigrants from Antwerp, that a desire is suddenly manifested among the poorer classes of the Belgian population to emigrate to America. They are mostly, if not all, Roman Catholics, be it remarked, for Belgium is a Catholic country, and **Austrian vessels are bringing them here**. Whatever the cause of all this movement abroad to send to this country their poorer classes, the fact is certain, the class of emigrants is known, and the instrument, Austria, is

seen in it — the same power that directs the Leopold Foundation . . .”

Another missionary society which showed marked generosity to the struggling Iowa, Minnesota, and Dakota missions, was the Louis Society, or the Ludwig Missionsverein, of Munich, Bavaria. In response to appeals by the same Father Rese, Louis I of Bavaria founded it in 1828. Of all the mission societies, the Ludwig Missionsverein was probably the most open-handed and generous. As early as 1840 the Lyons Propagation of the Faith Society stated: “Bavaria, in contributing the amount of 207,000 francs from a population of four million souls surpasses other nations in the proportion of the receipts to the number of inhabitants.” Up to the Civil War Munich had sent well over three million marks to the various American dioceses. And the Louis Society continued to contribute to the missions of the United States right up to the first year of the World War in 1914.

Bishop Loras was a very competent manager and adept at stretching his limited funds over an ever-growing diocese. He bought generous amounts of land for churches and schools early, before prices would go higher. By the time the early settlers arrived in Iowa from Europe, and had purchased a few acres of land and built a shelter for their families, there was little

money left to give to the church. In most parishes, however, as soon as the settlers were established, they took over the support of their churches and pastors, and before too many years lapsed, were themselves giving generously for missions elsewhere.

Priests came from Europe in great numbers to work in the missions of early America, but there were never enough to satisfy all the urgent requests. When gold was discovered in California in 1848, many priests asked to be transferred to work in the missions of that state.

So it was that the people of New Vienna had to wait two years until Bishop Loras could keep his promise. In 1848, he sent to them a young German priest, Father G. H. Plathe. He also took care of the Catholics in Guttenberg, Garnavillo, Bankston, and Holy Cross, and was the first priest to minister to the needs of our ancestors when they settled into this area.

By this time, the Indians had finally agreed to cede their land in the Neutral Ground, and in June 1848 they were moved to a reservation near St. Cloud, Minnesota. The soldiers were removed from Fort Atkinson, the government commenced surveying the newly-acquired land, and northeast Iowa was ready for settlers . . .



CHAPTER II

Old Mission

The actual beginning of the Parish of St. Luke may be said to reach back to a meeting in 1848 in Cincinnati, Ohio, between Johann Gaertner of Oldenburg, Indiana, and Father Petiot, who had worked among the Indians near Fort Atkinson. The missionary spoke so highly of the great farming opportunities in the locality of Fort Atkinson — good soil and plenty of water — that Gaertner came to explore the area that same autumn.

With him were two friends and neighbors, George Bachel and Anton Stathel. They were so excited about the prospects in this area, that they hurried back to spread the good news to the rest of their people. But first, they visited Bishop Loras, who promised them a priest provided more German-speaking families would settle in the same vicinity, then known as Old Mission.

That winter, six families sold their farms in Indiana, and in the spring of 1849, set out from Oldenburg on the long journey to Iowa. There were George Bachel, Frank J. Huber, Andrew Meier, Jacob Rausch, Joseph Spielman, and Anton Stathel — all with their families. The youngest member of the group was John Rausch, son of Jacob and Margaret Spielman Rausch, who was born on February 13, just two weeks before the journey was begun.

They arrived at Old Mission on May 13, bought and occupied the log buildings abandoned by the Indians, and eventually settled on land which they bought from the U. S. Government. Father Plathe came occasionally from New Vienna to take care of their spiritual needs, saying Mass in one of the homes. Soon, they moved the best log building to the bank of the Turkey River, where the Smallest Church now stands. This was their little church — Our Lady of the Seven Dolours — the first church in Winneshiek County. There they met to pray

and to sing in the intervals between the priest's visits. They even continued the Old World custom of Corpus Christi processions, without priest or Blessed Sacrament.

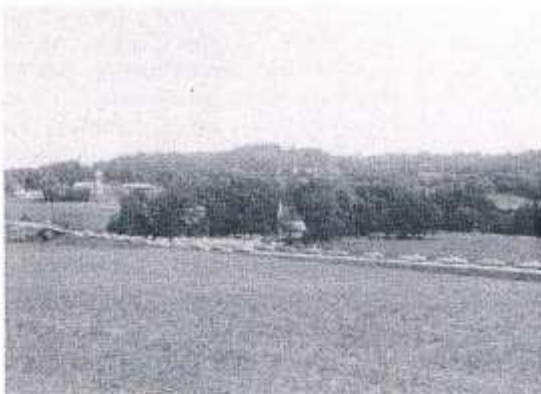
Father Plathe was followed in 1851 by Rev. M. Lentner, in 1852 by Rev. M. Rensen, and in 1853 by Rev. W. Emonds and Rev. Schwaiger. From then on, services were conducted monthly, attended by Catholics from many miles around.

An eight-day mission was conducted in October 1853 by Rev. F. X. Weninger, the renowned Jesuit missionary and retreat master. Before departing, he expressed the wish that by his next visit, the parish, which by now comprised about fifty families, would have a more substantial church. A few months later, the log church was destroyed by fire.

Instead of rebuilding on the same site, Andrew Meier was instrumental in getting the new log church built, in 1854, two miles to the northeast, at Festina, then called "Twin Springs." The first resident pastor was Rev. Philip Laurent, the young priest brought from France by Bishop Loras just five years earlier.

Naturally, it was the desire of the other pioneers to have a church nearer to their homes. Consequently, those families who lived further south built a church of their own at St. Lucas, then called "Statheltown," after its founder, Anton Stathel. Joseph Spielman, Jacob Rausch, and George Bachel helped build St. Clemens Church south of Spillville. St. Rose Church was built in Chickasaw County, and St. Terence Church still further south in Fayette County. Such was the growth of Catholicism in the area!

Donors of the land for St. Luke's Parish.



The Smallest Church, along the wooded banks of the Turkey River — site of the first church of our ancestors.



Anton Stathel



Mathias Duclos

CHAPTER III
St. Luke's Church



In the spring and summer of 1855, the settlers built their little church of hewed white-oak logs, near the site where the public school later stood. The first Mass in St. Lucas was celebrated by Father Philip Laurent, pastor at Festina, on October 18, 1855, the feast day of the Evangelist, St. Luke. Because of this, the parishioners agreed that St. Luke would be an appropriate name for their new church. (Later, special permission was granted by the government to change the town's name from Statheltown to St. Lucas.)

Anton Stathel and Mathias Duclos each donated land for the new parish. The logs and labor must have been donated also. Total cost of the church was \$96.63. Page one of the parish record book shows the cost of the furnishings:

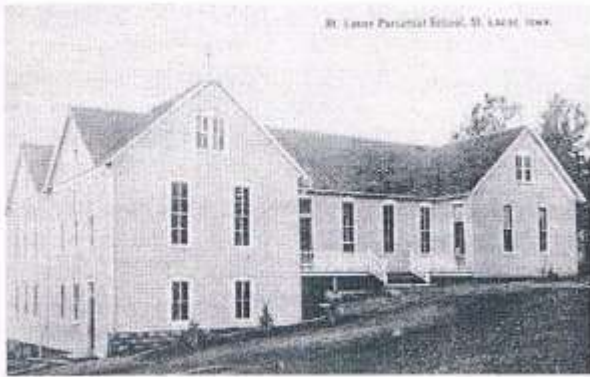
Vestment	\$17.00
Cruets	2.00
Missal	15.00
Altar Stone	2.50
Stole	2.00
14 Stations	5.40
Chalice	10.00
Holy Water Font	3.75
Three pictures on Altar	1.25
Large crucifix	2.50
Small crucifix	1.25
Picture of St. Luke25
Four pictures	2.52
Candlesticks	2.80
Altar Cloth	2.52
Small bell20
Cincture	1.00
Five yards of calico70
Flannel Cover for Altar50

Stovepipe	2.00
Cutting Wood	1.00
Lime	3.00
Nails45
Five yards Carpet	1.87
240 feet of Roofing	4.80
Goods from Kuennen	3.50
Four Windows	3.37
To measure Church Property	1.00
Paid Pastor, Oct. 18, 1855	2.50
Total	<u>\$96.63</u>

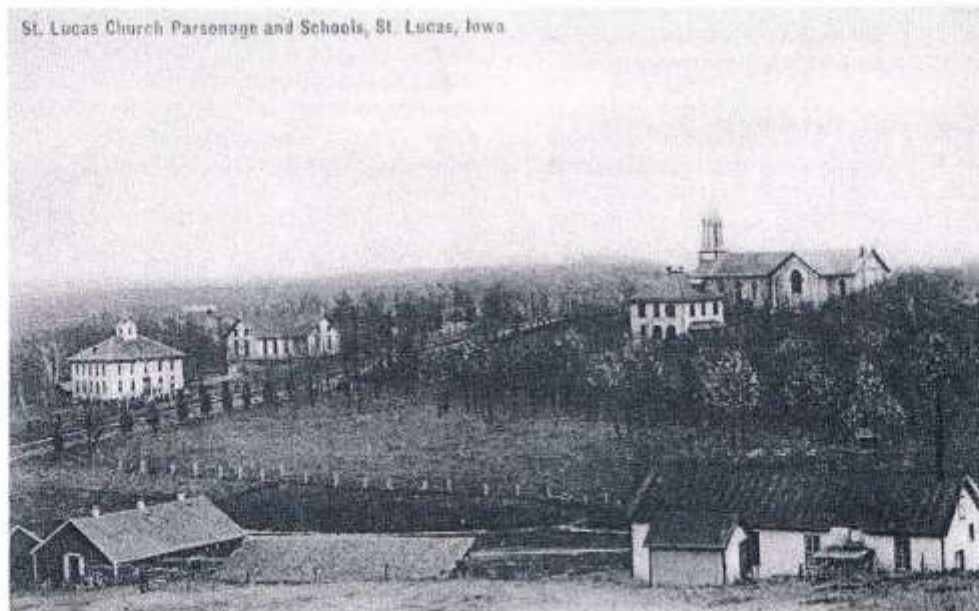
Collection Oct. 18, 1855 \$ 9.00

The same record book also contains the names of the contributors to a special collection in 1855. The sum collected was \$64.00. The following are the names of the pioneers of this parish: Juliana Duclos, Mathias Duclos, Widow Duclos, Bernard Foreman, Herman Foreman, John Foreman, Andrew Kraemer, George Kruse, Gerhart H. Kuennen, H. Henry Kuennen, John Bernard Kuennen, Wenceslaus Kuennen, Gerhart Limke, Casper Meier, John L. Meier, John Nieman, John Nieman, Jr., Theodore Rusabeck, Joseph Schabager, Anton Stathel, Francesca Stathel, John Steffes, Lucas Toenjes, John Wesling, Widow Woeler, Michael Wurzer.

St. Luke's continued as a mission of Festina parish until 1871. Father Laurent was succeeded in 1856 by Father Louis DeCally, a grand-nephew of Bishop Loras; in 1857 by Father J. Michael Flammang; in 1858 by Father Henry Fedderman; in 1861 by Father Frederick Hannasch; in 1867 by Father Conrad Schulte; and in 1870 by Father John Urbany. All these priests resided



The 1905 School, destroyed by fire in 1911 (upper left). The 1876 Convent (above). The 1870 Church (right). It was torn down to make room for the present Church. Parish Grounds, sometime between 1905 and 1911 (below).



at Festina, with the exception of Father Schulte who lived in St. Lucas for about six months in 1870.

The first couple of the newly-organized parish to be married was (Frederic) William Gerleman and Catherine Witte. They were married on July 17, 1855 at Festina. They became the parents of the first native priest of the parish, Father John Gerleman; the grandparents of three brother priests, Fathers Louis, Hugo, and Victor Gerleman; and the great-grandparents of Father LaVerne Gerleman.

The first burial in St. Luke's Cemetery was that of John Foreman in 1855. Although the first church was "downtown," the cemetery was always at the top of the hill in its present location. In 1866, \$107.50 was collected for its beautification. The cemetery has ever been a special concern of the parish — a thing of which it can be proud.

It is interesting to note that in 1868, the sum of \$82.30 was collected from 101 contributors for the "education of priests at the seminary."

Father Conrad Schulte came to live at St. Lucas rather than Festina in 1870, for about six months, to help with the plans and the financing of a new church. It was built of a gray "Milwaukee brick" on the present church site. Its dimensions were 40' x 60', and 24' high. Total cost was \$4610. There were 108 contributors and amounts given ranged from \$1.00 to \$150.

Father Ulrich Frey became the first resident pastor of St. Luke's in March, 1871, and remained until 1882. The parish had 91 cents in its treasury when he came. During his pastorate, he built a 34 x 50 two-story frame school and convent which cost \$3,435.00. At his request, three Franciscan sisters of La Crosse came on September 26, 1876. Sister Amata and Sister Laurentia came a few years later and taught at St. Luke's for over 40 years. The La Crosse sisters are beginning their 105th year of continuous service to our parish this fall.

1882-1928 Rev. Francis X. Boeding

Rev. Francis X. Boeding came to St. Luke's on September 22, 1882. He was born in Neuenkirchen, Westphalia, Germany, on September 5, 1853. He studied at Paderborn in Germany, and then in Montreal, Canada, where he was ordained on December 22, 1877. He was assigned to the Guttenburg parish in 1878, and remained there until coming to St. Lucas.

Father Boeding was an active pastor for 46 years. Not content with his local duties, in his early years he drove to Cresco, Fort Atkinson, Ossian and Hawkeye to minister to those who had no priest. In the coldest weather he could be seen driving to his mission in his one-horse buggy.

"He ruled his parish strictly, yet kindly. There is no family in the parish which at some time or other did not realize of what value he was to them, financially,

socially, and above all, spiritually." These are words of praise written by his successor, Father Schuh.

In 1883, Father Boeding had an addition built to the church. The original 1870 cornerstone, and that of the 1883 addition, are both preserved in the wall of the present church basement.

In 1905 he had an addition built to the convent, and also a new frame school where the gymnasium now stands. That school was destroyed by fire on February 11, 1911.

The present school was erected that same year at a cost of \$13,636.51. Following are the itemized accounts:

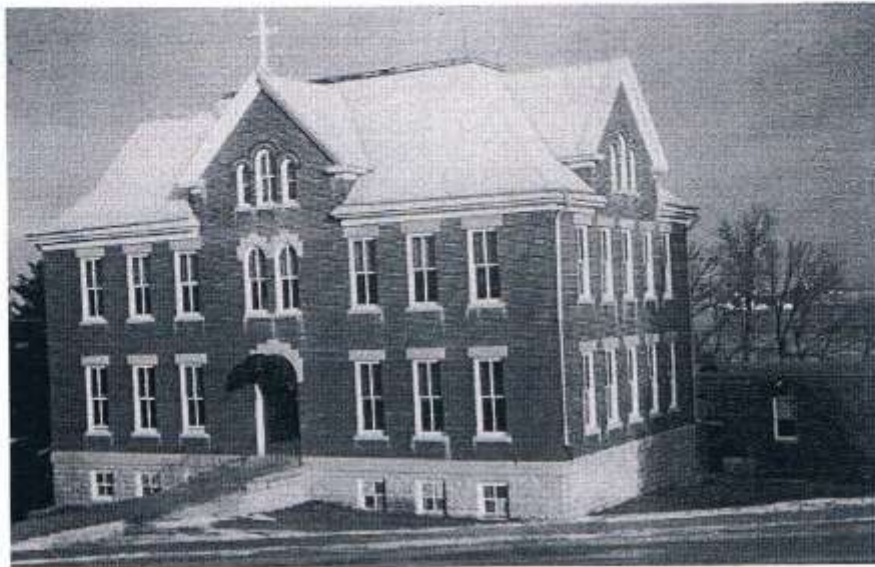
Receipts

Fire insurance	\$3,050.00
Donations	400.00
Convent	\$100
Father Bies	\$100
Father Boeding	\$200
Interest	29.65
Discounts	36.62
Assessments	9,934.00
Material sold	186.24
	<u>\$13,636.51</u>

There were 148 contributors, sums ranging from \$4.00 to \$240.00.

Expenditures:

Plans and specifications	\$100.00
Stone and labor, foundation	142.18
Laying wall	464.31
Lime, cement and stucco	671.93
Dredds stone for foundation	531.50
Concrete work	98.50
Hollow tile and inside work	663.40
Outside brick	903.00
Bricklayers	905.30
Stone window sills and caps	315.55
Mill work	1272.25
Lumber	2500.00
Carpenter	1230.96
Hardware and painting	366.00
Plastering and calcimizing	498.33
Labor	384.37
Engine, tank and pipe	149.41
Iron columns	89.00
Coal chute	11.85
Lumber for scaffolds	10.50
Painting	13.00
Boarding Kubish	6.65
Sewer pipe	21.41
Anchor for wall	116.00
Freight	5.71
Plank	2.00



St. Luke's School

Tin work and railing	123.55
Heating plant	1820.00
Printing	10.00
	<u>\$13,464.71</u>
Balance on hand	171.80
	<u>\$13,636.51</u>

(Note: The above breakdown of costs does not add up to the total, which is recorded in several different places in the same amount.)

The new school had four large classrooms on both floors, a huge attic, and a chapel in the basement that originally seated 300. Students and parishioners, still today, attend daily Mass here during the winter months.

Father Boeding's memory is kept very much alive because of the present beautiful church he had built in 1914. It is of Gothic design — 140 feet long, 53 feet wide, and 68 feet wide at the transept. The gracefully-arched ceiling is 43 feet high. Seating capacity is 700 not including the choir. The altars from the earlier church were used for a short time and then sold to the Ionia parish, where they are still in use today.

The crosses on the steeples are eight feet high, and have been removed several times to be gold-leafed at Dubuque.

There are three bells in the east tower of the church. The medium-sized bell bears only the date — 1875. The largest bell was cast in 1893 and bears the inscription: "Ora Pro Nobis Sancte Luca" — "St. Luke, pray for us." The small bell was cast for the Golden Jubilee of the First Mass, and was blessed on October 18, 1905. It has this beautiful message: "The Golden Jubilee of the First Mass — October 18, 1905 — Made me speak to the honor of the Blessed Trinity."

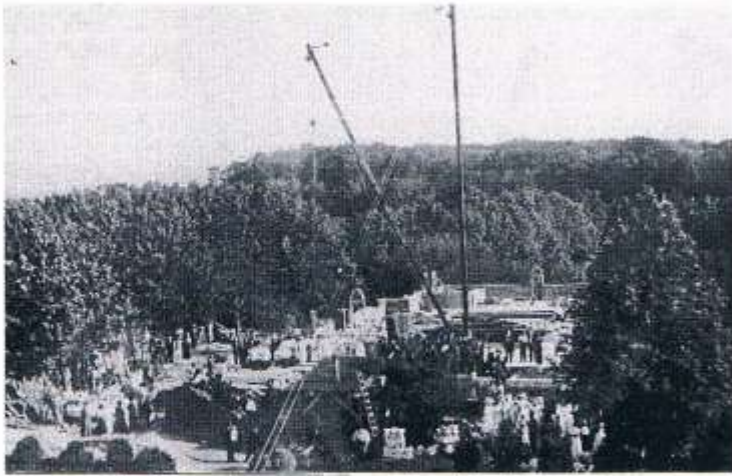
In 1919, the walls were frescoed lavishly at a cost of \$4093.54. Above the high altar, the ceiling was painted light green with gold. The body of the church itself was ivory and gold and at every arch was painted an Angelhead.

Cost of the present church was \$54,597.91:

Main altar	\$2,029.00
Side Altars at \$816 each	1,632.00
Fresco	4,093.54
Windows, eight smaller at \$400 each	3,200.00
Windows, four large at \$600 each	2,400.00
Windows, other	320.00
Pulpit	400.00
Two Statues of Angels at \$150 each	300.00
Electricity	740.00
Plan	532.00
Extra Labor	1,145.85
Entrance and Sidewalk	1,174.98
Lightning Rods	113.00
Pews	504.00
Boiler	1,982.00
Insurance on labor	50.00
Contract — Zwack — structure	33,484.67

In 1914 there was collected \$33,563.75, with sums ranging from \$25.00 to \$675.00 from 147 contributors. The property was cleared of all debt in 1919. The pioneer spirit of generosity towards the church — nothing is too good for God — has lived to the present day.

During the building, the Masses were in the school chapel. The first Mass in the new church was on March 19, 1915. His Excellency Archbishop Keane dedicated the new church on July 7, 1915.



Laying of the Cornerstone for the new Church in 1914; the huge steam-powered derrick of Anton Zwack Contractor.



October 3, 1914.



Late November, 1914.



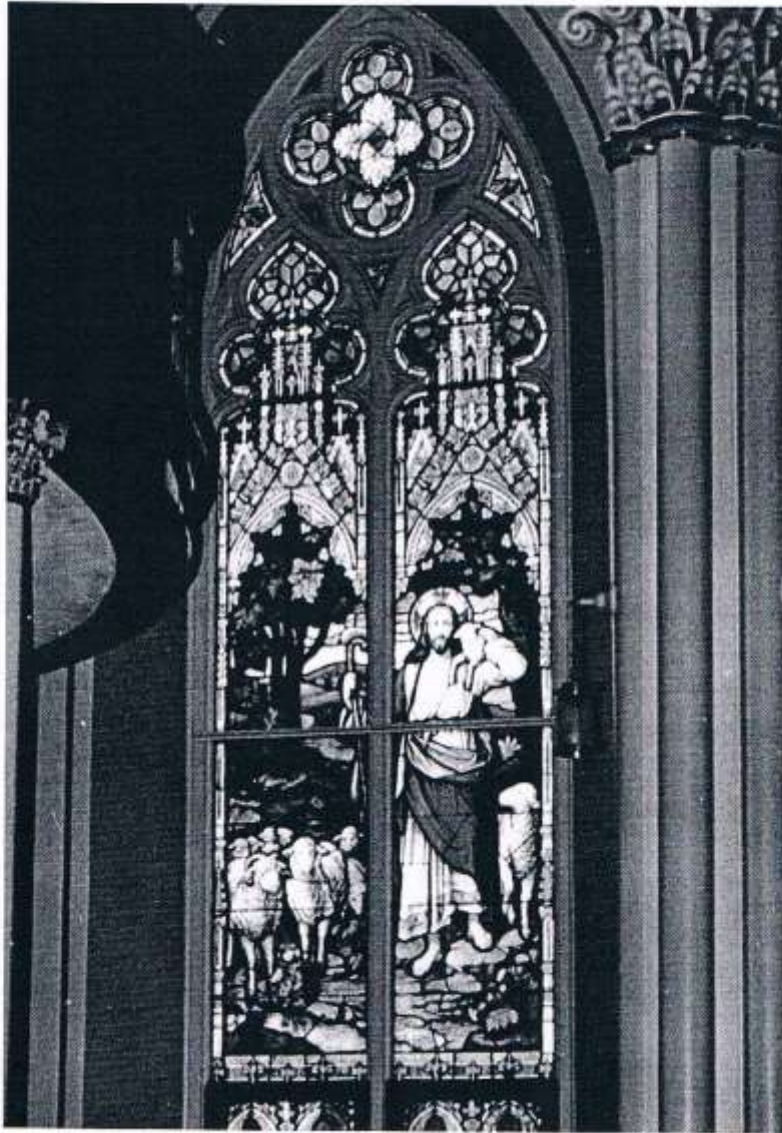
Interior of the new Church, with the altars from the old Church.

Monsignor Schuh's beautiful words about the church which are printed on the front and back covers of this book, were first published in the Jerico Community Echo on August 31, 1939. It was a special issue on St. Luke's Church, dedicated to Rev. Francis Schuh, Pastor, on the occasion of his 25th anniversary as a

priest. It was also the 25th anniversary of the church. These words were published again in the Fayette County Union on April 7, 1949, in a history of St. Luke's, in a special series "Go to Church . . . Regularly"; and again in the 1955 Centennial issue of the Highlights.



Church interior, after the 1919 frescoping, with the new main altar.



Good Shepherd Window

And Jesus said:

*"I am the good shepherd.
I know my sheep and my sheep know me
in the same way that Father knows me
and I know my Father;
for these sheep I will give my life."*

The beautiful Bavarian stained glass windows cost \$5920 and were paid by special donations. Names of the donors are inscribed on each window, in English or German, according to the wishes of the donors. They depict the life of Christ as told in St. Luke's Gospel. Starting with the smaller window by St. Joseph's altar, then the smaller window by the Blessed Virgin altar, and on around the church, these are the titles:

1. The Blessing of Mary and Joseph
2. The Annunciation
3. The Birth of Jesus
4. The Presentation of Jesus in the Temple
5. The Finding of Jesus in the Temple
6. The Holy Family
7. The Wedding at Cana
8. The Good Shepherd
9. The Prodigal Son

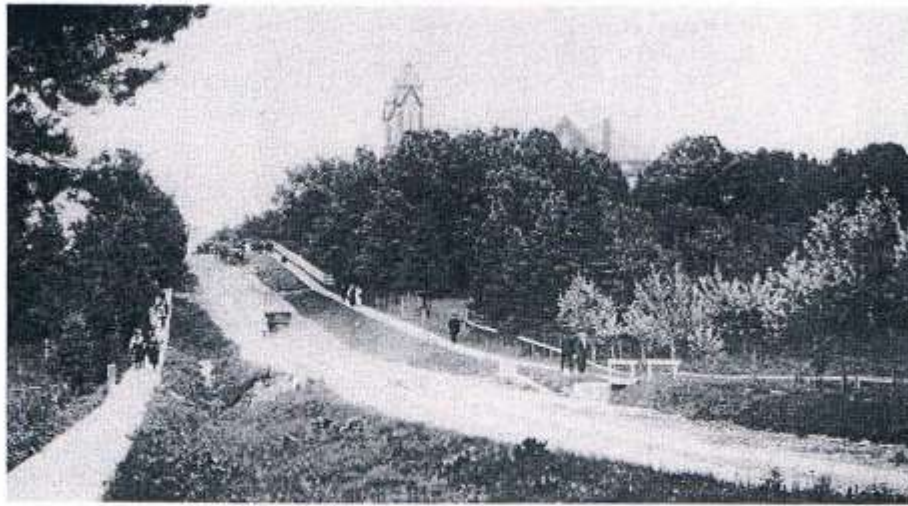
10. Jesus and the Little Children
11. St. Peter, Receiving the Keys to Heaven
12. The Resurrection
13. The Ascension
14. The Descent of the Holy Spirit

On the main altar, the Crucifixion scene adorns the Tabernacle, and above that is the statue of the Sacred Heart. St. Luke's statue is on the right, and St. John on the left. St. Joseph's altar has statues of St. Aloysius on the left, and St. Francis Xavier on the right. The Blessed Virgin altar has St. Rose of Lima on the left, and St. Elizabeth of Hungary on the right.

At the transept at the far left is a large statue of the Agony in the Garden of Gethsemane, and at the far right is a copy of the Pieta — Christ taken down from the Cross and laid in the arms of his Sorrowful Mother.



Side view of St. Luke's Church, 1977.



A Sunday morning, around 1918. Some folks coming down the hill from Early Mass, some going up for High Mass.



Pioneers of the Parish at the Golden Jubilee in 1905: J. Bernard Kuennen, H. Henry Kuennen, George Kruse, Anton Vondersitt, Mathias Duclos, Mrs. William Gerleman (Catherine Witte), Mrs. Sigmund Schaufenbuel (Francesca Stathel), Mrs. Bernard Meinert (Anna Witte), Mrs. Anton Vondersitt (Mary Meier).

Father Boeding never forgot the land of his birth. Being in an all-German parish, it was natural that only German was spoken in the homes, church and school. He loved to sing, and taught the children many songs he had brought from Germany — among them "Wache am Rhein" — "Watch on the Rhine," and "Morgenrot" — "Morning Red," about young men leaving for the military service. (My father could still sing these, and many other of Father Boeding's songs, in his late eighties, and could "still see" how Father would raise up on his tiptoes as he sang, whether in school or during Mass.)

Father Boeding was instrumental in our community becoming all-Catholic. He was always on the alert, and when he heard of a Yankee wanting to sell his farm, he would find him a German buyer, who incidentally was a Catholic. Many of these Germans came directly from their native land and lived with relatives until they could find a place to reside.

One of Father's ambitions was not realized until many years after his death. He worked very hard to get a bridge built across the Little Turkey River three miles

south of St. Lucas, which would have opened up a whole new area for future expansion of his parish.

For ambitious young boys, Father found jobs. Later, he would help them get started by finding them farms and by securing for them a financial backing. He encouraged established farmers to loan money to these young men, thus helping to achieve this rural Catholic community.

In the late 1880's Father saw to the planting of hundreds of trees — lots of maples along the Corpus Christi procession-way, and evergreen trees and hedges and fruit trees. Older parishioners reported that Father Boeding's approaching footsteps were a welcome sound when he beckoned them from school to help him outdoors. The water that was necessary for the trees was hauled by stoneboat each day from the spring. Father even had hundreds of evergreen seedlings planted, which were eventually sold to parishioners for a nominal sum. Many of them are still standing today along the farm lanes, groves and hedges of the community.

The following story was written by Monsignor Schuh as one of a series of "Words Never Forgotten" in the Highlights in 1960:

"ALLE HER!"

"These never-forgotten words bring to mind a visit to St. Lucas back in 1923 when little did I think I would spend the greater part of my priestly life in this parish. When I heard them first they were common to all school children at the time and to their parents. Maybe some future day when I am gone you will be writing on Words Never Forgotten and you will tell how I so often called you in a loving, playful mood "rascals!" It may be.

"Well, anyway, you must know these words mean "All come here!" They were the family call of Father Boeding to get the school children together for one reason or another I was told, but I think someone was "kidding" me, that in order to keep the boys out of mischief he would "alle her"

them to pile wood, but the next day would "alle her" them again to pile it over. If piled East and West first, he would have the second piling North and South, saying it would be better, or some other reason any boy with an ounce of brain would know he was doing a job to keep busy and not to dry the wood faster or better. I am sure with this writing you will hear a lot about "Alle her." So much for that.

"Now for my experience. I was a visitor and after Mass was in the parlor. Something detained Father Boeding, but no sooner did he come than we heard his famous "Alle her," the call for breakfast.

"The assistant and I went to the dining room. I shall never forget that breakfast. Never before or after have I had so much placed before me. Fruit first, then "Alle her" for oatmeal. Another "Alle her" for fried eggs. And to top it off, one more for the dishing out of the steak! If you who read this think these words were only a call for work, you are wrong. As for myself they were a call of a very gracious host, who was happy to have a young priest as a guest and nothing was too good for him. I have pleasant memories of Father Boeding and his "Alle her."

Father Boeding went to his eternal reward on October 9, 1928, after having served St. Luke's Parish faithfully for 46 years. He was buried at the highest point on the cemetery, just in front of the large Crucifixion monument.

The inscription on the flat stone over his grave reads:

IN LOVING MEMORY
OF
REV. FRANCIS X. BOEDING
BORN SEPT. 5, 1853
ORDAINED DEC. 22, 1877
PASTOR OF ST. LUKE'S CHURCH
FOR 46 YEARS
DIED OCT. 9, 1928
MAY HIS SOUL REST IN PEACE



Father Boeding and Father John Gerleman
by the rectory.

CHAPTER IV

Rt. Rev. Francis Leo Schuh

Following is an autobiography by Monsignor Schuh, which was published in his "Lucana" on three Sundays in the summer of 1964:

"I was born on November 15, 1889 in Dubuque. My father died when I was only four years old. Yes, we were poor. A neighbor girl taught at the public school one-half block from our house. She took me to school so my mother could go to work. I must have been the original kindergarten pupil in that school. In September I went with my brothers to the Sacred Heart School. The good old pastor, Father Bauman, said I could go into the first room, but I would have to take that year over, as I couldn't keep up with the six-year-olds. I guess Sister Eulalia (a farm girl from Dyersville) was a sort of baby-sitter for me!

"When in 1902 the new Holy Ghost Parish was enlarged, the block in which we lived was ordered by the Archbishop, John Keane, to go there. Monsignor Arnold Boeding was the pastor. When I went to the Holy Ghost School that fall, there was no pupil advanced as far as I — the seventh grade. Because Sister couldn't teach three grades in that room, Father asked my mother to let me take the seventh over, and I could take one or other extra subject. English was spoken in our home, so I had to take German. Even today (1964) I can recite: "Durch, für, ohne, um; gegen wieder; Schreibe mit dem Fall; Und keine andere nieder."

"A number of times when I was a boy, I led a pony through the streets of Dubuque in the Ringling Brothers and the Barnum and Bailey Circus parades.

"When I started at Loras Academy I went there to be a priest. Thanks be to God, I never got into that idea that I could decide later. He who thinks that way will be undecided when that 'later day' comes along. If you think you would like to be a priest, keep that in mind and nothing else. It makes one better in studies, prayers and love of God.

"I went to St. Francis Seminary, Milwaukee, Wisconsin in 1911. On December 21, 1914 Archbishop James Keane ordained me in the Sacred Heart Church and on Christmas I sang my First High Mass in the Holy Ghost Church.

"I was sent temporarily to Rockwell, near Mason City, to stay till the pastor recovered from a sickness. I was there three months. I taught in Grades and in the Academy (High School).

"Then in the Spring of 1915 I was appointed assistant at St. Mary's, Dubuque, where I stayed almost five years. I taught at Immaculate Con-

ception Academy (High School) those years. Some girls from here were students.

"I was at St. Paul's, Worthington, from 1920 till in May 1922, when I was sent for four months as Administrator of St. Mary's Church, Cascade. In September of that year, I was appointed pastor of Immaculate Conception, Sand Springs and organizer of St. Luke's of Hopkinton."

The following stories by Father Schuh are from the 1955 Centennial issue of the Highlights:

"I knew of St. Lucas long before I came here. I knew it in a strange way. As a boy of twelve years I came under the fatherly direction of Monsignor Arnold Boeding, of blessed memory . . . Often during my visits to him we spoke of St. Lucas, then just a picture in my mind of a small town. A number of times I served for Father Francis Boeding, my revered predecessor, usually when he came to preach or attend the Forty Hours' Devotion in his brother's parish.

"My first visit to St. Lucas was at the funeral of Father John Smith's mother. I went home thinking 'What a church! What a school!' Satisfied where I was, I had not even remote thought that I should later spend the best part of my priestly life in that church and in that school.

"Later I came to Father Boeding's burial. It rained hard. The street had new gravel, not rock. What a mud as we took the remains from the chapel to the church the evening before the funeral. The late Father Thole and I sang the 'Miserere.' The next morning, Archbishop Keane said to me in the parlor of the rectory, 'Father Schuh will take charge of the procession of the priests to the church and the cemetery.' Old Father Bauman, who baptized me, and who I was helping with his surplice said loud enough so the Archbishop heard it — 'You are going to be appointed here.' He laughed . . . I blushed; Archbishop Keane smiled.

"At this point let me say that I stood partly under someone's umbrella and partly in the rain at the cemetery. I was compelled to take along from the grave something no one in this parish ever thought of. I do, every time I am at Father Boeding's grave. I saw so many eyes filled with tears that anyone could understand that the parish loved their departed priest. I recall that all priests spoke of it at the rectory.

"When I left after dinner that day I was sure I would be back in a few weeks, for how long I didn't know; God did. I knew because at dinner that day in the Sisters' Convent, Archbishop

Keane spoke to Monsignor Boeding of his intention to send me here. Before leaving St. Lucas, I went back to church to see again the altars and windows, especially the lovely face of the angel in the window nearest the Blessed Virgin altar, which I never tire of, and which I usually admire now while I sit at the Gloria and Credo.

"When I came out of the Church, Monsignor Boeding, who had been speaking with some priests, walked with me to the steps between the church and rectory. He stopped and said, 'This will be a good place for you.' I said, 'Are you telling me or hoping?' He answered, 'I'm telling you.'

"Now to October 18, 1928. What a beautiful day it was. Lovely sunshine, temperature, and all going well. The world was just right. It couldn't be better. I was in it. I was part of it. Nothing mattered. God made this swell day. At about nine o'clock, I drove to town to get my mail. There it was — a plain white envelope with my appointment sandwiched in with newspapers, advertisements and appeals. I opened it. I read it. My first thought was: 'Today is St. Luke's Day and I am to go to St. Luke's Church. The archbishop has timed this letter!' I looked at the date — October 16. Here it is:

Dear Father Schuh:

I am pleased to transfer you from Sand Springs to the Pastoral charge of St. Lucas.

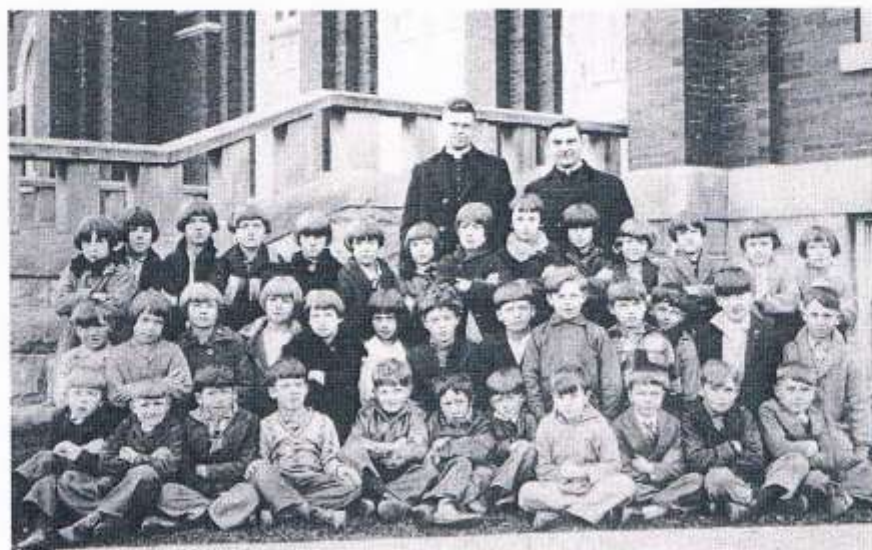
Please write the Chancery Office when you will vacate Sand Springs.

Sincerely Yours,
James Keane
Archbishop of Dubuque

"That was the day I became your pastor. It was a beautiful day. It has been a beautiful day ever since. I came, I saw; YOU conquered.

"Only because I learned German was I sent here. Without it, in 1928, I would never have come. Someone in the parish told me that the first English sermon he heard was mine while I was assistant in Dubuque. All was German here. In fact, I was commanded by Archbishop James Keane, to speak **only** English when I became your pastor. I asked him to let me speak German too and I would report how much of each I did. He consented. I remember my first day here, All Saints. I spoke 10 minutes in German and 10 in English, and I used up all the small words I could. When I returned to the sacristy after Mass, Father Kirchhoff said to me, 'Das Deutsch war nichts, das Englisch war schön.' — 'The German was nothing, the English was nice.' So much for language."

Father Schuh began the parish of Hopkinton in the days of the Ku Klux Klan, and many a public defense of



Father Schuh soon after he came in 1928, with Father Kirchhoff, and the largest grade at St. Luke's School.

the church had to be made. It was a great change for him to come to St. Lucas — an entire Catholic community.

Until his coming, German alone was spoken in church and about the same condition existed in school. In due time, he gradually changed this.

Among the improvements which were undertaken during his first year were the modernization of the Sisters' house and the installation of a large pipe organ in the church. The organ, which has 640 pipes, cost \$1000.00, plus \$200 for transportation and installation. It was used for the first time on Christmas Day, 1929.



St. Luke's Church organ, which has 640 pipes.

In 1939, a new rectory was built as a gift to Father Schuh on his Silver Jubilee of ordination to the Holy priesthood. In 1940 all the notes were paid off. Father Schuh and Father Breitbach, the assistant pastor at the time, drew the plans, and Father Schuh acted as general manager during the actual building.

On October 15 the parish celebrated his jubilee with a High Mass and dinner. Father White, first assistant to Father Schuh preached the sermon. "In the church,



The old rectory.

wealth counts little. Father Schuh's father died when he was only a boy. They were poor. His mother took in washings, but her son today celebrates his silver jubilee as a priest."

An addition to the school was needed so that all classes could be held in one building, rather than having several high school classes in the old convent. Building material was scarce in early 1947. The April Highlights stated: "Because there would be too much heavy steel construction work needed if the addition to the school was built to fill the open square (on the northeast corner), the Building Committee has decided to build three stories 20 x 27 which will be large enough for many years."

The November 1947 Highlights: "Labor was donated by 260 parishioners and the hours amounted to 1560. It is interesting to note the material this annex has taken. 1700 tiles, 4000 common brick, 11,500 face brick, 300 sacks of cement, 570 sheets rock lath, 72 sacks of plaster. Approximately: Steel, \$140; brick, \$735; lumber, \$1250; radiators, \$600; sash and door, \$500; insurance, \$65; roofing, \$50; cement and mortar, \$400; nails, \$20; sewer tile, \$25; paint, calking, \$40; rock lath, \$100; washed sand, \$20. Labor paid amounted to \$1725. To meet the cost of this annex, assessments are being made by the committee. They will be very reasonable. The range of \$50, \$40, \$30, \$20, \$10 and \$5. 295 paying."

The Statement of the School Annex — March 1, 1948:

Cost of material	\$5382.09
Sale of surplus material	83.50
Net cost of material	\$5298.59
Insurance - labor	98.00
Cost of labor	2403.00
Total cost of annex	\$7799.59

Includes new storm windows, new sections and replacing of fire escape; new cistern for soft water for use in furnace; the drainage tile.



The present rectory.



The old convent.



The present convent

The large old convent was razed early in March, 1949 to make room for a new convent which would be a two-story, brick veneer, 30' x 40' building. A story in the Highlights of that month tells about the "Jar Parade" from the Sister's Convent to the house east of the school. A "parade of youth" extending from one cellar to the other, and fruit jars handed from one student to another until each was finally in place. "By 3:15 all the jars of peaches, pickles, and vegetables were safe in their new home. There they will remain for the Sisters' use while the new convent is being constructed."

The new convent with all new furnishings, grading, walks, cost approximately \$22,000. Open House was held by the Sisters on November 6, 1949. They named their basement-chapel, St. Francis Xavier. In later years, when the number of Sisters assigned to St. Luke's was smaller, the chapel was moved to the first floor.

TELEGRAM — Chicago, Ill. Sep 19, 1945 to Father Sigwarth:

Dear Father, My trip to Chicago not in vain. Tell "Highlights" that the Chicago friend of St. Luke's Parish, whom I just visited at his office, will completely finance the building of a parish hall if the parishioners wish it. The money available when we begin building. Fraternally, Father Schuh.

Only after the more urgent addition to the school was completed, and the new convent built, did planning begin for the new Recreation Center. Ground was broken on April 3, and the cornerstone put in place on August 3, 1950. In the construction 15,230 tile and 4,165 corner blocks were used. Eight thousand square feet of maple flooring were delivered in late August. Labor donated by parishioners amounted to 4,242 hours.

Grand opening of the Recreation Center was held on January 1, 1951. A bronze plaque with the following inscription was placed in the vestibule:

1950

THE MEMBERS OF SAINT LUKE'S PARISH
PLACE THIS RECREATION CENTER
UNDER THE PROTECTION OF OUR HOLY ANGELS
AND DEDICATE IT WITH PROFOUND THANKS
TO THE SACRED MEMORY OF
THE PIONEER PRIESTS AND TEACHING SISTERS
OF SAINT LUKE'S SCHOOL.

From the Highlights of March, 1951, an article by Father Schuh: "... What other school within our district can display a bronze trophy won within two months after its gymnasium was opened? ... We won the sectional from larger schools. We lost the district to a more experienced team. We liked the spirit of our team, the loyalty of fans, the enthusiasm of cheerleaders, the gentleness of the coach ..." (Father Rahe)

Two bowling alleys were installed in late 1951, and several weeks later, the January 1952 Highlights announced the formation of eighteen teams: Country League — 8 teams, Town League — 4 teams, Ladies League — 6 teams. A "Kegler's Banquet" was held on May 25. A few months later, an electric foul line was installed, and soon the alleys were sanctioned with the Bowlers' Associations.

By November 1951, \$45,753.03 was spent on the Recreation Center. Of this amount \$40,000.00 was donated by William Henry Regnery. The \$40,000.00 was spent as follows:

Jens Olesen Co.....	\$ 6903.02
Roofing	2963.41
Material	18151.52
Labor	9221.63
Heating, Lighting	2142.33
Freight, Drayage	618.09
Total	\$40000.00

The \$5,753.03 was spent as follows:

Parking space	\$ 391.50
Filling around building	335.00

Insurance (2 years)	342.74
Bowling alleys	1681.85
Furnace room	833.28
Drapery	16.65
Cess pool	125.00
Statue	165.00
Floor varnish, labor	299.92
250 chairs	874.54
Public address system	191.75
Interest	120.00
Lightning rods	175.00
Small organ	80.80
2 Gas heaters	120.00
Total	\$5753.03

Mr. Regnery was born on a farm near Sheboygan, Wisconsin, in 1877. While still a small child, his family moved to a farm north of St. Lucas. The family was so poor that neighbors helped clothe and feed the children. When he was 12 years of age, they moved to Kansas City, Missouri, where he immediately had to go to work. In 1902 he went to Chicago to work in the Western Shade Cloth Company. He advanced rapidly, gradually taking over the management, and later bought out other stockholders.

He instituted many desirable employer-employee relations projects and programs. His employees were among the first wage earners to draw vacations with pay, and to enjoy the benefits of a profit sharing program. He became wealthy, but gave much of his wealth to humanitarian activities, organizations, institutions and individuals, always preferring to remain anonymous.

He never forgot his boyhood days at St. Lucas, nor his education received at St. Luke's School. His generous gift to the community was his way of expressing his love for the community.

Mr. Regnery died in 1954. Father Schuh said the graveside prayers at the funeral. An interesting sentence in the sermon was: "Mr. Regnery loved his Faith which he learned in a school in Iowa." — St. Luke's School. A bronze plaque was then placed in the Recreation Center with these words:

William Henry Regnery
 Born October 12, 1877
 Pupil of St. Luke's School
 Prominent Chicago Manufacturer
 Supporter of the Poor
 Friend of American Youth
 Beloved by the Common Man
 Donor of this Recreation Center
 Died January 16, 1954
 Rest in Peace.

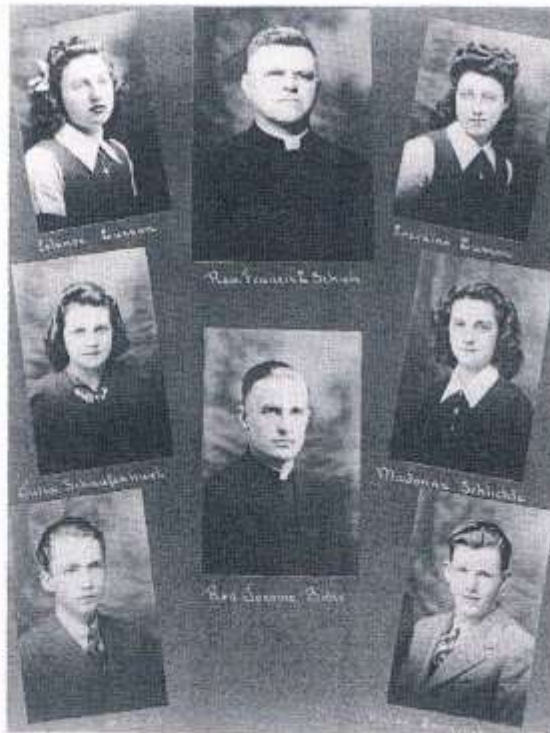
The last building erected in our parish was an annex to the school in 1957. The school, at 66' x 67½' had 5635 square feet of classroom space. The new annex added 1984 square feet. It is a separate building — low, with a flat roof — and joined to the large school by a

wide corridor. It cost \$34,000, and assessments ranged from \$10 to \$300.

Since the organization of the parish in 1855, we have averaged a new building every seven to eight years:

- 1855 — Church
- 1870 — Church (Razed 1914)
- 1876 — Convent and School (Razed 1949)
- 1883 — Church Addition
- 1888 — Rectory (Razed 1939)
- 1905 — School (Burned 1911)
- 1911 — Present School
- 1914 — Present Church
- 1939 — Present Rectory
- 1947 — School Addition
- 1949 — Present Convent
- 1950 — Recreation Center
- 1957 — School Annex

Of all Monsignor Schuh's projects, the completion of the High School perhaps meant the most to him. He wrote in his Lucana: "We began St. Luke's High School in 1929. We hardly had a fair start when the financial depression, drought and sandstorms played havoc



The first graduates of St. Luke's High School, 1941.

everywhere. In those days education was to some extent neglected, as dollars were more necessary for survival. Enrollments in all schools dropped. With these hard years over, we completed and accredited the High School with an enrollment of 27 in 1941. Six students graduated that year."

Major parish events through the 1930's were the Home Talent Plays put on by the young men and women in the Church Hall, usually under the direction of the assistant priest at the time — Father White, Father Friedman, Father Breitbach, or Father Jerome Bohr. There were two or three productions each year. Admission prices ranged from 25 cents to 35 cents for adults, and 10 cents for children. Among the titles:

"Her Honor, the Mayor" — "in which a woman dreams she was elected mayor, and that women were holding all the offices and men were doing housework."

"Aunt Tillie Goes to Town" — "a three-act farce with humorous situations. Complication after complication arises nor are all unentangled until the final falling of the curtain. Sure to send the audiences home limp from laughter!"

"Love Trouble" — "The Disease We All Catch — Perhaps you've been cured or — perhaps you don't want to be! But anyway come and see others suffer!"

"Sonny-Jane"; "Dotty and Daffy"; "Here Comes Charlie"; "Chiseling Chiselers"; "Missing! One Pair!"; "The Path Across the Hill"; a very serious drama, "The Seal of Confession"; and many others.

With the expansion of the High School, class plays became regular events.

In late 1943, a friend of the parish donated a new Victor Sound Movie Projector, and Sunday night movies in the Church Hall became very popular — perhaps mainly because of gas rationing, but also due to the quality of the movies ordered by Father Sigwarth. Among the titles:

Destry Rides Again — James Stewart, Marlene Dietrich

Young Mr. Lincoln — Henry Fonda

Our Neighbors, the Carters — a rural comedy-drama

If I Were King — Ronald Coleman, Basil Rathbone

Union Pacific — Joel McCrea, Barbara Stanwyck

The Story of Alexander Graham Bell — Don Ameche, Loretta Young, Henry Fonda

Stanley and Livingstone — Spencer Tracy, Sir Cedric Hardwicke

Life of a Bengal Lancer — Gary Cooper, Franchot Tone

Mississippi — Bing Crosby, Joan Bennett

How Green Was My Valley — Walter Pidgeon, Maureen O'Hara, Roddy McDowell, Barry Fitzgerald

Keys of the Kingdom — Gregory Peck, Thomas Mitchell

... And many others, including Laurel and Hardy films.

Monsignor Schuh was always quick to point out to visitors that St. Luke's had an unusually large number of vocations for the size of the parish. Father Aloysius Schmitt was a priest only six years when he was killed on December 7, 1941, during the attack on Pearl Harbor. He had served as a chaplain in the U. S. Navy for two and one-half years. A bronze plaque was erected in his memory near the main entrance of St. Luke's Church. Below the silver crucifix are these words:

THIS TABLET IS ERECTED
TO THE
SACRED MEMORY
REVEREND ALOYSIUS H. SCHMITT
LIEUTENANT (J.G.) U. S. NAVY
MEMBER OF SAINT LUKE'S PARISH
SAINT LUCAS, IOWA
WHO AT THE AGE OF THIRTY-TWO
HAVING COMPLETED HIS SIXTH YEAR
IN THE PRIESTHOOD OF JESUS CHRIST
HEROICALLY GAVE HIS LIFE
IN THE PERFORMANCE OF HIS DUTY
ON THE
U.S.S. OKLAHOMA
AT PEARL HARBOR T. H.
THE FIRST AMERICAN PRIEST
TO MAKE THE SUPREME SACRIFICE
IN WORLD WAR II
DECEMBER SEVENTH,
NINETEEN HUNDRED FORTY ONE
REST IN PEACE.

On June 1, 1943, a Destroyer Escort Vessel, the "U.S.S. Schmitt" was launched at the Bethlehem Steel plant in Quincy, Massachusetts, christened by Father Al's sister, Mrs. Elizabeth Buchheit.



Father Aloysius Schmitt

During the war, Father Schuh sent letters, along with spiritual bouquets and gifts from the home parish, to all the servicemen. Following is the letter sent in 1943:

My dear Parishioner:

This short letter carries to you, wherever you are, the best wishes of all the home folks. For some of you, it may be early, but to all of you we wish a Happy and Peaceful Christmas. If there is no peace and happiness in the world, may there, at least, we beg God, be peace and happiness in your heart. Even with the knowledge that you are in constant danger, we are cheerful for we trust that where the need is greatest, Almighty God is nearest. Every morning and evening say some prayers, do not forget an Act of Sorrow for sin and an Act of Love of God for His gifts to you. Keep yourself close to God, and fight manfully. We are remembering you at our altars and in our prayers at home. God bless you with Peace.

Devotedly yours,
Father Schuh

St. Luke's Parish celebrated V-E Day on May 8, 1945, with a Holy Hour. The following day was declared a "free day," with no school, and all games were cancelled. Father Schuh admonished all to spend the day at home in recollection and prayer, in thanksgiving for the blessings bestowed upon our country and upon the American people.



PFC James A. Kruse
Born March 19, 1949
Died June 10, 1969 in
Vietnam.

The first of Father Schuh's "boys" to become a priest was Father Leander Reicks. He was ordained in his home parish on February 5, 1944. On the front page of the Highlights was this letter to him from Father Schuh:

To my dear Leander:

When I came to St. Lucas in 1928 you were eleven years old and in the 5th grade. I was a

priest 14 years. I have seen you grow to manhood. I have had much to say about your education. . . Soon you will be ordained. . . There will be no happier or greater day in your life, and I am going to be so happy myself. Things will be changed that day. I will, God so permitting, lead you to the altar of ordination — and then will serve you as acolyte while you say your First Holy Mass with the ordaining Prelate. I will be very glad to do for you, my brother in Christ's Priesthood — what you have so often done for me. I will kneel down for your blessing and the laying on of your anointed hands while you stand over me. Don't notice the tear in my eye. . .

Six years later, on May 30, 1950, three sons of the parish — Father LaVerne Gerleman, Father Charles Kruse, and Father Francis Perry — were ordained together in their home church! Quoting the Highlights again: "Their ordinations this year will crown Father's thirty-five years as a priest. . ."

Father Clarence Kruse was ordained on February 2, 1957, followed by Father Carl Schmitt on March 18, 1961, and Father Donald Schmitt on March 17, 1962.

Monsignor Schuh did not live to see another of his boys ordained — Father Allen Schmitt received the sacrament of Holy Orders on May 22, 1971, a year after Monsignor's passing.

St. Luke's Parish will be honored to have another First Mass in December of this year. John Dietzenbach will be ordained to the Priesthood on November 29 in Baltimore, Maryland.



Rev. Mr. John Dietzenbach

A former parishioner, Linus Schmitt of Fort Atkinson, was ordained to the lay-deaconate in November 1978.

Our parish is also proud of the large number of young ladies and the two young men who entered religious orders through the years.

TRIPLE ORDINATION IN ST. LUKE'S CHURCH



Procession from the rectory to the church.



The young priests prostrate themselves before the altar as a symbol of their renunciation of the world. Archbishop Rohlman, wearing miter, ministers at the altar.



Rev. Stephen Kucera, Rev. Charles Kruse, Monsignor Luby, Rev. LaVerne Gerleman, Rev. Francis L. Schuh, Archbishop Henry P. Rohlman, Rev. Francis Perry, Rev. Robert Rahe, Monsignor John Smith.

RELIGIOUS FROM ST. LUKE'S PARISH

	Date of Entry	
Society of the Divine Word, Techny, Illinois:		
+ Brother Benedict	Mathies Vollmecke	1924
Congregation of the Alexian Brothers, Chicago, Illinois:		
Brother Wendelin	Matthew Blong	1938
St. Francis Convent, Dubuque, Iowa:		
+ Sister Beata	Anna Mihm	1923
+ Sister Clement	Mary Mihm	1923
Sister Germaine	Barbara Schmitt	1921
Sister Gertrude	Eleanor Smith	1921
Sister Gracia	Evelyn Schmitt	1952
St. Catherine's Convent, Racine, Wisconsin:		
+ Sister Constance	Caroline Meyer	
+ Sister Margaret	Mary Meyer	
+ Sister Edwina	Magdalene Kuennen	1896
Sister Corona	Mary Vollmecke	1923
Sister Verona	Christine Vollmecke	1923
Sister Benetta	Margaret Vollmecke	1927
St. Francis Convent, Milwaukee, Wisconsin:		
+ Sister Sophia	Barbara Franzen	1925
St. Joseph's Convent, Milwaukee, Wisconsin:		
+ Sister Cordula	Anna Perry	1907
Sisters of the Divine Savior, Milwaukee, Wisconsin:		
Sister Amata	Emma Loessel	
Queen of Angels Convent, Mount Angel, Oregon:		
Sister Madeline	Evelyn Wilde	
Sisters of Charity, Leavenworth, Kansas:		
Sister Rita Kremer		
Sister Eudocia Kremer		
Sister Germaine Kremer		
Congregation of the Divine Spirit, Erie, Pennsylvania:		
Sister Mary Ellen	Mary Ellen Martin	1959
Sisters of the Eucharist, Lowell, Michigan:		
Mother Theophane	Theonilla Wurzer	1939
Originally from the Parish:		
Sister Cyril	Clara Boeding	1914
Sister Helen	Anna Boeding	1916
Sister Edward	Mary Boeding	1926
Franciscan Sisters of Perpetual Adoration, St. Rose Convent, La Crosse, Wisconsin:		
+ Sister Cornelia	Elizabeth Nepper	1877
+ Sister Florentine	Marv Winter	1877
+ Sister Clementine	Anna Martin	1887

+ Sister Alicia	Rosalia	
	Schaufenbuel	1889
+ Sister Melania	Margaret Martin	1889
+ Sister Generosa	Katherine Drilling	1901
+ Sister Pascaline	Margaret Schmitt	1910
+ Sister Gorgonia	Regina Schwade	1915
Sister Amatine	Mary Steinlage	1915
+ Sister Crispina	Rose Foreman	1916
+ Sister Norbertine	Gertrude Steinlage	1917
+ Sister Rosaria	Anna Kuennen	1917
+ Sister Colettine	Caroline Schmitt	1917
+ Sister Laurinda	Heien Blong	1917
Sister Victorine	Mary Franzen	1919
Sister Lucina	Cecilia Gerleman	1922
+ Sister Adelinda	Teresa Foreman	1922
+ Sister Consolata	Anna Steinlage	1923
+ Sister Carissa	Mary Foreman	1924
Sister Nicolette	Rosina Kuehner	1924
+ Sister Bernita	Clara Kuennen	1924
+ Sister Virginette	Frances Blong	1926
Sister Verna	Martha Schmitt	1928
Sister Frances	Frances Kuennen	1932
Sister Rose Catherine	Mary Kuehner	1937
Sister Margaret	Margaret Boyer	1938
+ Sister Cyrene	Barbara Kuehner	1939
Sister Johanna	Alice Schaufenbuel	1940
Sister Joselda	Sylvia Hageman	1944

Our Patron, St. Luke

(Compiled from ten different articles written by Monsignor Schuh between 1944 and 1967.)

Lucas, a Latin and Greek abbreviation of Lucanus, was born at Antioch in Syria of pagan parents. It is said that the illness of St. Paul brought him to "Luke, my dearest physician." Touched by the Apostle's words, Luke became converted and gave his life to working with St. Paul in the preaching of the Gospel.

And what a beautiful Gospel! Divine forgiveness and salvation for all. Looking over the Gospel passages used on Sundays and holy days, we find that the Church reads selections from St. Luke twenty-four times each year. This large number indicates that he must have important things to say. And almost as important as what he has written, is the way in which he says it. He was a very refined and cultured man. A true Christian gentleman, a man of deep feeling and charity. His compassionate nature shines out in many of his stories — the raising of the dead son of the widow of Naim, the bloody sweat of Jesus in the Garden, the parables of the good Samaritan, and the prodigal son.

It was he who some way or other was trusted by the Blessed Virgin so much that she told him all those beautiful things in his gospel about the Angel Gabriel coming to her with his sublime message from God; all about the Visitation to Elizabeth and Zachary; the most beautiful story ever told, namely, that of Our Blessed

Lord's birth, in which it seems angels and men try to outdo each other for the Infant.

St. Luke tells us of the fine obedience of Mary and Joseph to the Jewish law to present her Son in the Temple and how at twelve they took Him — again in obedience — to the temple where He stayed as they went toward home. And, all the grand, simple and reverent writing of the childhood of Jesus, St. Luke finishes with a scholar's sentence: "And He went down with them and came to Nazareth and was subject to them." And of Mary he says so sincerely: "And His mother kept all these things carefully in her heart." And St. Luke, knowing that when he writes more of Our Blessed Lord, he is going to pass over eighteen years of His life, eighteen years in which "Jesus advanced in wisdom, and age and grace before God and men."

St. Luke's Gospel has been called the "Gospel of the Women," because he alone recorded important acts and words of many women. For instance, his gospel tells us about Elizabeth, the mother of John the Baptist; about Anna, who prayed without ceasing in the temple; about the sisters Mary and Martha; about Mary Magdalen and the women who ministered to Jesus; about the penitent woman who bathed the feet of Jesus with her tears in the house of Simon the Pharisee. Christian respect for womanhood is more than a little based on these passages of St. Luke.

He also wrote of the need for all to have the childlike spirit. He records that when the disciples tried to send away the children who were besieging Christ, He said: "Let the little children come to Me, and do not hinder them, for of such is the kingdom of God. Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

As a sequel to his Gospel, St. Luke wrote the Acts of the Apostles — a chronicle of the early Church.

St. Luke, in picture or statue, (see his statue in front of our Church, and another on the main altar) is shown with an ox. It is a symbol that he writes of the priestly — sacrificing — office of Christ. He starts his gospel by telling about Zachary offering sacrifice in the temple when the angel tells him he will have a son, John the Baptist. Oxen were the common offerings of the Israelites.

The first Mass in the first church in this locality was said on St. Luke's feast day, October 18, 1855. From this fact, the parish and the town were named after him. St. Luke is our patron. And, what a Patron he has been! You have prospered under him in a material way, and I am sure that God's heaven has hundreds and hundreds of saints whose lives were under the patronage of our glorious St. Luke.

Monsignor Schuh.

The white Italian marble statue of St. Luke, which

graces the approach to our Church, was placed there in 1967. The statue itself is five feet tall. On its pedestal base are inscribed the names of the pastors who served our parish since its beginning in 1855.

It was donated to the parish by a monument company after fourteen tombstones were ordered by parishioners, on which would be inscribed the Fourteen Stations of the Cross. This cemetery Way of the Cross is arranged in two rows just south of the little chapel.

Palm Sunday, March 30, 1958, was the starting date of our parish bulletin, "Lucana." According to Father Schuh, the name was Latin for "Luke's Events," and "distinguished ours from others." For the first few months it was a single 6 x 8½ paper, then an 8½ x 11 folded, with a drawing of our church on the front.

Various drawings and photos of the church and parish property were used for many years then, with the cost of printing donated for eight years by an area funeral home, and later for several years by a local implement business. The Rosary Society donated a mimeograph machine in 1975, and from then on, Father Bohr typed the stencils and printed his own bulletins.

Parish Festivals

Homemade smoked sausage, sauerkraut, chicken and dressing, mashed potatoes and gravy, peas and carrots, cranberries, apple pie and all the trimmings! This was the traditional menu for our big Church Dinner, or Parish Festival, which was always held on the Sunday closest to October 18, the Feast-day of our patron St. Luke. No record can be found of exactly when this custom was started, but the Highlights from 1941 tell of dinners every year in the 1940's, except 1944 and 1948. In 1950, Father Schuh wrote in the school paper: "Four dinners — the ordination and three First Mass banquets — are enough work for the ladies. Wait for the Big Grand Opening of the Recreation Center . . ."

The next Church Dinner was in 1958. In 1960, approximately 1500 people were served. The last mention of a dinner was that of October 15, 1961. As in most years, the weather was beautiful for our day, and of that last dinner Monsignor Schuh wrote: ". . . I think it was the most glorious day we ever had . . . God was pleased to give us the finest, and all of us are saying 'Thanks be to God.'"

St. Luke's School

In a log building close to the first church, a Catholic school was conducted by laymen from 1855 until the coming of the Sisters in 1876. H. Henry Kuennen was the first schoolmaster. Various teachers, among them Peter Kuehner, conducted the school until 1870 when Professor Louis Mihm taught until 1872. Records show that during the term from November 21, 1870, to June

21, 1871, there were enrolled 48 boys and 51 girls. Professor Mihm left in 1872 to join the staff at St. John's Institute for the Deaf in Milwaukee, where he taught until his death some 50 years later. Adam Steffes and others taught from 1872-1876.

A large two-story frame school and convent was built in 1876 during Rev. Ulrich Frey's pastorate. The dimensions were 34' x 50' and the itemized cost was:

Masonry	\$ 250
Carpentry	3000
Desks	135
Furniture	50
Total	\$3435

On September 28, 1876, three Franciscan Sisters from La Crosse took over the teaching, at the invitation of Father Frey. They were Sister M. Michaeline Beckman, Sister M. Walburga Wolff, and Anna Drexel, later Sister M. Evangelista. Father Schuh wrote in 1949: "Father Frey and these good Sisters, now gone to their heavenly reward, planted the seed that has later germinated into the blessed call of 13 priest, 2 brother, and 50 sister vocations. Three seminarians will be ordained in another year ..."

The Sisters most remembered and revered were Sister Amata and Sister Laurentia, who came in the early 1880's and taught here for more than forty years.



Sister Amata and Sister Laurentia, on the occasion of their 25th Jubilee as teachers in St. Luke's School, July 1, 1909.

St. Rose Convent records show that Sister Amata was born Otilia Hildesheim on December 28, 1863, at Cassville, Wisconsin. Her parents were sturdy, thrifty pioneers and became well-to-do farmers. From her obituary: "She joined St. Rose Convent on July 8, 1881, and shortly after her profession she was stationed at St. Lucas, Iowa, where she was so well liked by both the pastor and the parishioners that every attempt to remove her to some other mission was nothing less than an invitation of serious trouble and dissatisfaction on the part of the priest and the parish."

Zur Erinnerung

an das

25 jährige Jubiläum

als

Lehrerinnen der St. Lukas Gemeinde

der

Schw. Amata u. Schw. Laurentia

St. Lukas, Iowa,

den

1. Juli, 1909

She died on August 10, 1925, and was buried in the cemetery at La Crosse, even though our pastor and parishioners would have liked her buried on our cemetery ...

Sister Laurentia was born Catherine Beckman on February 1857, at Delphos, Ohio, where her father was the owner of a large farm purchased soon after his immigration to America. In her autobiography she wrote: "On May 20, 1874, I entered St. Rose Convent and was vested with the habit about three months later on August 12, 1874. In September I was very busy teaching at St. Joseph's, La Crosse." She listed the places she had been after that, "... and since 1882 until the present time 1926 at St. Lucas. For forty-one years I



In the entire world
the most beautiful hours
Are those found
in my own home.

One of many "mottoes" made by Sister Amata.

worked with our beloved Sister Amata of blessed memory. To my great sorrow she was called to her heavenly reward August 10, 1925." Sister Laurentia died on October 12, 1936.

Sister Cassilda taught at St. Luke's for 21 years, from 1907 - 1928. She was born Catherine Braun on January 6, 1875, the second of fourteen children of Joseph and Mary Luig Braun, farmers near Cazenovia, Wisconsin. Her father was born in Wurttemberg, Germany, emigrated to America at the age of nine, and later served with the Union Army during the Civil War.

Sister entered St. Rose Convent on December 15, 1892. In her autobiography she wrote: "The education of God's little ones has been my constant occupation." She taught for more than 60 years. Sister died on September 22, 1957.



Sister Cassilda

During the winter months, children who lived some distance from town boarded with the sisters in the school-convent. These children arrived with their bed linens, and clothes enough to last from Monday morning until Friday afternoon. The fee at one time was only around a dollar a week, plus donations of food for the children and feed for the chickens.

Many stories are remembered about those days — the inevitable pranks played . . . And the patience of those good sisters. One former boarder told recently of occasionally seeing Sister Laurentia put a piece of paper by the statue of St. Anthony in the convent. He and a friend would then peek at what she had written: "Heiliger Antonius, Wir müssen Hühnerfutter haben!" And some farmer would soon bring in more feed for the chickens.

The chicken house was north of the convent and the boys were expected to do the chores. They also carried

in wood for the heating stoves, and water from an outside pump. Girls helped with the cooking, serving and cleanup.

The frame school that Father Boeding had built in 1905 was destroyed in a spectacular fire on the night of February 11, 1911, witnessed by the sisters and their young boarders. Sister Amata extolled them to pray — "Wir müssen beten!" And a young boy replied: "Beten hilft nichts! Wir müssen Wasser haben!" (Praying won't help — we must have water!) The present school was built in that summer of 1911.

Sister Theola taught at St. Luke's from 1925 - 1934; and again from 1940 - 1946. These were eventful years, when enrollment was at its peak, and years when the four High School grades were added. The eighth-grade graduates of 1934 — at 41 the largest class — hold reunions regularly. Sister was present, as usual, at the latest one in 1979. She gave such an eloquent talk to her former students, that the next speaker, Father Richard Bohr, said: "What can I say? She said it all!"

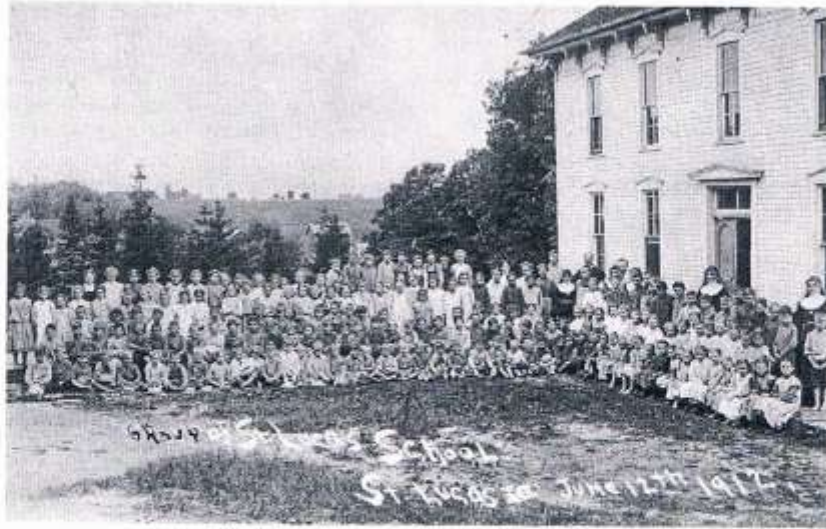
Sister consented to write a few memories for this history:

It was in the year 1925, when Reverend Mother told me that I was to go to St. Lucas. As the beginning of school was nearing, I began to think in earnest and ask myself — Where? When? How? The name of St. Lucas was foreign to me. Upon questioning, I found out where such a place existed. When a group left to go there for the year, I was included.

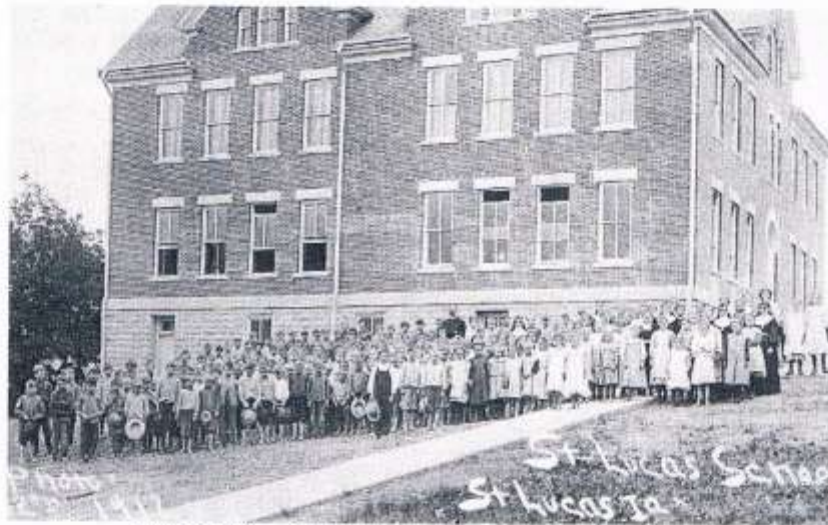
As I stepped from my conveyance, I looked around. Everything appeared so strange. Just everything! One of the first things I discovered



Sister Theola Altenhofen at Villa St. Joseph in 1979.



June 12, 1912 — All the students by the convent-school.



June 12, 1912 — All the students by the newly-completed school.

was that people spoke the German language. It was so — in school, in church, in conversation, and on the playground. I hadn't used this language for quite some time, so I began to practice to learn it over. I found difficulty in finding words for expression. One day in school, a lad came to my desk to ask for a pen point (Federspitz). I said, "What?" "Darf ich ein Federspitz haben?" "What?" I asked over again. "A Federspitz?" Finally I did succeed. He wanted a pen point.

One day, while supervising the playground with another Sister, Sister requested that children throwing snowballs throw at a tree rather than at one another, for fear that someone would get hurt.

One lad answered politely, "Schwester, der lauft nicht fort!" I got that sentence right away: Sister, he won't run away.

In school, we had about two-hundred-fifty pupils. Father Boeding was much taken up with singing. Children were asked to participate freely. Much emphasis was given so that many could sing several verses from all the ordinary hymns from memory.

Father Boeding always took great interest and pride in his school. In the summer of 1928 he was sick during vacation. Before the opening of the school of that year, Sister Laurentia and I went to

see him in his home. With tears glistening in his eyes he said, "This year I won't be there . . ." Some time later, he was taken to the hospital where he died October 9, 1928.

When the body was brought home, we were requested to meet the hearse, and we and the pupils of the school marched in solemn procession to the school chapel where the body was placed for the time being. All marched around the coffin to pay their last respect to one whom they loved as a very kind and loving Father, one who ever bore a loving concern for all under his guidance and direction.

Just a few months after his arrival, Father Schuh came with a request. He asked that the school take on the ninth grade. We did so, and the following year added the tenth grade. Eventually, we aimed to work for a complete High School. In 1940, we set our goal. We planned our daily program toward that end. Students and teachers with that in mind, worked hard to reach the ultimate success — now not only to complete what we sought for, but to seek the accreditation of the school by the Iowa Board of Education.

In the early spring, we applied to the Board to have someone visit our school for examination. Our invitation pleased the Board. In a short time, Dr. Smith from Iowa City came for the task. As a representative of the Board, he had never been in a Catholic School, so was anxious to know something about our system of education.

After a few friendly words, he proceeded to the library to check the papers I had previously sent in. We had spent considerable time to have the library up-to-date. The Board had asked for a complete record of the material we had. Fortunately, the record I had sent corresponded exactly with what we had.

We had been much concerned about our equipment, but Dr. Smith made no mention about it. In the afternoon, he began visiting classes. He wanted to see the teacher at work, to study the relationship between teachers and pupils and to observe the general atmosphere of the school.

In general, his report was very satisfactory. He commended the school for its inspirational atmosphere, for its fine order of discipline, its loyalty to the priests and teachers. He said our school will be accepted for accreditation. However, we had to wait for the official word.

Very soon after, on April 22, 1941, it came. What a thrill for everyone! Our school was now accredited to the Iowa State Board of Education, Iowa City, Iowa!

The teachers at this time were Father Schuh, Father Jerome Bohr, Sister Eunice and myself. In the years following, enrollment increased, additional room was provided for, the library enlarged, and certain educational programs were scheduled from time to time. All this was done to

keep abreast with the growing progress of the modern time in the educational field. The High School continued until 1967. During its existence, it sent forth some very able and competent people from its graduates.

As we cast a look over the past, we might say the Grade and High School have been a vital factor in building up a beautiful spirit of cooperation among parish members and priests, as well as teachers. The work of the years has helped to cultivate Christian living in the True Faith. This has been so deeply cherished and implanted in the hearts of all that it has left its stamp of influence for many years to come.

About boarding school. There, is yet one thing that helped the school along during the winter months in the years before good roads and cars. It was a highly noble decision when the Sisters accepted boarders. It demanded much both on the part of the teachers and the people. Speak of difficulties? There were many, especially so because our home was not prepared to keep so many extra inhabitants. The Sisters accepted this work for the honor and glory of God to help the youth develop a true Christian spirit in faith and love. Here was an opportunity for care, love, endurance, self-giving, kindness, interest and whatever else was a part of this tremendous task carried on for some years.

Oh! How beautiful to have been among those that have lived among so many, all striving to become noble men and women. Their experience must have had an influence that laid ground work for noble virtues as life sped along.

In conclusion, we can say: God's task — HOW GRAND, HOW HEAVEN-REWARDING, AND HOW MOMENTOUS!

Sister Theola — July, 1980

(Sister Theola will be 91 years old on November 27.)

Under the sponsorship of Sister Alice, the High School English class inaugurated a school paper, "S.L.S. Highlights," in the fall of 1941. With Father Schuh's generous contributions, the "Official Parish Paper" was for more than twenty years a superb record of parish events.

During the school year 1956-1957, total circulation was 320, with copies going to fourteen states and even to Guam, where a former teacher, Sister Optata was at a Mission. For many years, it was given an All-Catholic Rating by the Catholic Press Association.

The entire mimeographing process was done at the school until the 1963-1964 term, when it was printed by the Brothers of St. Pius in DeSoto, Wisconsin. In the fall of 1965, the school news was published bi-weekly in the Fayette County Union, under the title THE SCROLL.

Staffed by dedicated sisters and our pastor and his assistants, the twelve grades flourished for twenty-five years. Some interesting data from 1954:

- Twenty-one seniors — the largest graduating class so far.
- A total of 131 now graduated from St. Luke's High School.
- 213 desks in school, 18 typewriters, 955 volumes in the library.
- Staff: Father Schuh, Father Rahe, and seven Sisters.

By 1960, 228 students had graduated from the High School, including thirteen in that year. The entire eighth grade entered High School the year before. Several students came from Waucoma and Fort Atkinson in order to get a good Catholic education.

Miss Maria Eugenia Barrientos of Sucre, Bolivia, took her senior year at St. Luke's in 1963-1964, on a student-exchange program sponsored by the National Catholic Welfare Conference. She lived with the Alois Kruse family.

In the fall of 1960, there were 80 students: 22 Freshmen; 24 Sophomores; 17 Juniors; 17 Seniors. A lay practice-teacher came in November, was hired for the following year. He was succeeded by other lay teacher-coaches until the High School closed.

For the term 1961-1962 there were 194 children in the grades, and 78 in the High School for a total of 272. Only six teaching sisters were available for us, compared to the years 1941-1957 when we were fortunate to have eight sisters on our school staff. Costs climbed as more lay teachers were needed. Supervising assistants, or teacher aides, became necessary.

Subjects in that school year were:

FRESHMEN	JUNIORS
Religion	Religion
Algebra	Advanced Algebra
Latin	American Literature
English	Typing
World History	American History
SOPHOMORES	SENIORS
Religion	Religion
Geometry	English Literature
Latin	Bookkeeping
English	Chemistry
Biology	American History
Social Studies	Shorthand I

Two brothers of St. Pius X in DeSoto, Wisconsin, were added to the grade school faculty in 1962, to alleviate a critical teacher shortage. Each year it became more difficult to maintain the twelve grades. Yet the community was shocked on May 14, 1967 when news broadcasts announced the closing of our High School. Monsignor wrote in his bulletin: ". . . I really could not speak until my superiors spoke first. This was

done . . . The reasons for closing are as follows:

1. Increasing taxation in Consolidated Public Schools making it harder to maintain our Catholic High Schools.
2. Salaries and "Fringe Benefits" to Public School teachers making it increasingly harder to get teachers for Private Schools.
3. The natural desire of teachers to live in larger towns or cities.
4. The increasing scarcity of teaching Sisters and lesser Religious vocations.
5. The need of extra lay teachers while it is very hard to get even one.
6. Increasing State demands.
7. The back-lash of the Iowa Legislature's refusal to allow Public School buses to haul Private School pupils along already established routes.
8. The cost of a Librarian, a Counselor, an extra teacher, a coach (making eight teachers in all) would be more than one parish alone could maintain. The total cost at least would be \$25,000.00.

"I loved the High School! I loved its more than ordinary good results through the years for which I thank God most sincerely. I also love my parishioners too much to enslave them with large debts, year after year."

Confraternity of Christian Doctrine — CCD — teachers were being instructed at classes in West Union, and later in St. Lucas, by our assistant, Father Duster. When our High School closed, we had some well-trained teachers ready to help with the students' religious instruction.

Early in 1968, not even a year after the closing of the High School, there was a serious crisis regarding the grade schools in the diocese. The shortage of religious and lay teachers was becoming even more serious, costs were rising, coupled with increasing enrollments. Even though not in good health — this was only one year before his retirement — Monsignor presented a good case for keeping the grades at meeting after meeting in the area.

In our church, he appealed to us not to "desert the school . . . For me, and for most of you, a Catholic school is the heart, the life, of the parish. Once it is gone, you will regret it. God has seen to it in so many ways that you were able — as were the generations before you — to pay the cost of Catholic education . . ." He appointed eight men as his counselors, and three of these were later elected by the parish as our first lay school board.

We were able to keep all eight grades for only that one more year. We could see the reasoning behind the Archdiocesan directive in 1969 to discontinue our seventh and eighth grades. Operating just six grades soon became quite a challenge. A lay principal was hired in 1973, and more lay teachers.



Sister Mary Agnes
Walljasper



Sister Elise Leyes



Sister Carrie Kirsch



Sister Joselda Hageman

Sisters at St. Luke's during the school years 1979-1980 and 1980-1981:

St. Luke's School and St. John's School of Fort Atkinson merged in 1975 to insure the survival of both schools. The merger was approved by 86% of the voters of St. Luke's Parish. Many, many meetings were involved in laying the ground work, so that all went very well when the Consolidated School opened in August, 1976, with three grades at each center. Many meetings are needed regularly — such as Unit meetings of

teachers at each center, joint meetings of teachers from both centers, local school board meetings, joint school board meetings, meetings with the parish boards — all for the one purpose — continued success with the Catholic education of our children. In 1979, a new agreement was approved between the two parishes which will run until June 30, 1982.



The 6th Grade of St. John's - St. Luke's on the last day of school in May, 1980.
FRONT ROW, left to right: Ralph Meyer, Daniel Kruse, Marvin Krivachek, Alan Krivachek, James Brincks, Keith Franzen, Allen Phillips, John Einwalter. 2ND ROW: Sister Carrie Kirsch, Sheila Kuennen, Sherri Schmitt, Lori Hackman, Kelley Kruse, Sandi Drilling, Connie Franzen. 3RD ROW: Kathleen Franzen, Cathy Schmitt, Wendy Mihm, Mary Lynn Schmitt, Margaret Kriener, Michelle Gant. 4TH ROW: Joel Smith, James Bodensteiner, Alvin Hackman, Jr., David Herold. 5TH ROW: Alvin Herold, Sam Kuhn, Jack Bodensteiner, James Goerend, Richard Kriener.

As grades were discontinued at St. Luke's School, they had to be absorbed into the rather new Turkey Valley Community School at Jackson Junction. This school consolidation was approved by the Iowa State Board of Education in 1959, comprising an area which includes the five towns of Fort Atkinson, Lawler, Protivin, St. Lucas and Waucoma.

Three-hundred students were needed to form the new district. Having our third grade in our public school in St. Lucas was a help. But more students were needed, so for one year our fourth grade was bussed to the rented classrooms at the Waucoma Parochial School, after receiving ten to fifteen minutes of religious instruction.

Plans for the new school to be built at a central location in Jackson Junction were approved in 1961. Classes were held for the first time in the new building in the fall of 1963. Four years later, in 1967, our eighty High School students transferred there; and just two years after that, our seventh and eighth grades transferred also. (Several students living in the outer edges of our parish, transferred to South Winneshiek in Calmar, or to North Fayette in West Union.)

An addition was begun at Turkey Valley and until it was ready for use, classroom space was rented in Fort Atkinson, and every space utilized at the main school, even the auditorium.

A few notes here on the one-room Public School in St. Lucas: Records show that in 1880 there were eleven boys and three girls attending classes there, most likely all non-Catholics. The teachers from 1880 to 1883 were James Kieron, P. H. Brannon, Margaret Doyle, Lizzie Egan.

In 1884, our Sisters took over the teaching in the public school by special arrangement with the County Superintendent, thus enabling the taxpayers in the St. Lucas Independent District to get some benefits from their school taxes.

For many years, the fifth grade and half of the sixth grade were taught there. Religion could not be taught in the public school, so instructions were given the students after Mass, either in the church or in the winter chapel, after which they had to rush to be in school by nine o'clock. In the fall of 1953, by ruling of the Iowa Attorney General, public schools were allowed to release pupils during regular school hours for religious instructions outside of school.

1855 - Centennial - 1955

St. Luke's Parish observed the hundredth anniversary of the First Mass on Tuesday, October 18, 1955. A Solemn High Mass was offered at 10:00 a.m. with Monsignor John Steinlage, Prothonotary Apostolic, of-

ficiating. Serving as assistant priest was Father Francis L. Schuh, pastor. Other officers of the Mass were Father Samuel Martin, O.F.M., deacon; Father Joseph Stammeyer, subdeacon; and Father Nicholas Cigrand, master of ceremonies. The sermon was delivered by Monsignor John J. Smith.

A dinner was served at noon for the clergy and Sisters who entered convents from this parish, former assistant priests, members of the deanery, and neighboring priests. A cafeteria lunch was served in the Recreation Center for all others present.

Afternoon activity began with a baseball game between former members of the parish and present members. A program in the gymnasium at 3:00 p.m. climaxed the activities. His Excellency, Archbishop Leo Binz was the honored guest at this time. He read the letter of the Papal Blessing, and spoke of events in the life of St. Luke.

Vocations was the theme stressed throughout the day. The program ended with the singing of "God Bless America" and "Grosser Gott."

Monsignor

English translation of the Papal Document received by Father Schuh in October 1960:

JOHN XXIII SUPREME PONTIFF
BELOVED SON, GREETINGS
AND APOSTOLIC BENEDICTION

Having received with pleasure and favorably the petitions sent to Us that We ought to express publicly a testimony of Our good will toward you who have deservedly merited honor because you have more than once promoted and extended the welfare of the Church, We choose, appoint, and declare you, FRANCIS LEO SCHUH, of the Archdiocese of Dubuque, a Roman Prelate, or Domestic Prelate, and, therefore We grant you permission to use the honors, privileges and rights which the saintly Pius XII, Pope, joined to this dignity.

Given at Rome at St. Peter's, the 26th day of the month of August, 1960.

D. Cardinal Tardini (Secretary)

Excerpts from Lucana, October 23, 1960:

MY DEAR PARISHIONERS: What shall I say? I have never thought that I would ever speak, or write, about an honor tendered me because I never expected any. . . I was completely baffled. . . In granting this honor, I take it that you, the members of St. Luke's Parish were taken into consideration as much as your pastor. . . Here I am only as well as it pleases Our Dear Lord to have me, in a rather secluded rural parish, having stayed all these years with your church and with your school work, the son of a widowed washer-

woman who worked so I might be a priest, now being signally honored by the Church that I loved . . . I know you will congratulate me, but let me congratulate you who really are the cause of my rejoicing. God bless you! FATHER SCHUH.

Because of his prolonged illness, the Archbishop excused Monsignor from a formal investiture. Sunday, November 13, was "one of the happiest days of my life." Father Bisenius and the parish planned and carried out a sublime church celebration and a grand parish demonstration. "Another solemn religious ceremony and a splendid parish feast were added to those of the past . . ."

Monsignor did not enjoy good health for his last ten years. His activities were limited. His assistants, Father Bisenius, Father Duster, and Father Burke assumed many of his duties. He had to miss some special events, such as graduations, and even a parish festival. His Lucana was full of beautiful advice, and his innermost secrets about the nearness of death. Always he would write: "Fiat voluntas tua." Thy Will be done.

Feeling that the parish deserved a priest with better health than his, he offered to resign on June 1, 1969, at the age of 79. In announcing this to the parish, he wrote: "For 40 years St. Lucas has been my home, my joy, my labor, my prayer . . . Blessed be the Good Jesus Who laid out the path of my life that it should lead to St. Lucas . . ."

Monsignor enjoyed his retirement at the Ossian Senior Hospice for nearly a year before his illness worsened and he was hospitalized again. He loved all

the visits from parishioners, and the cards and letters, and would write thank you notes for Father Bohr to put into the bulletin.

All were saddened at the news of his death on Friday afternoon, July 10, 1970. His remains were brought to the Church on Sunday afternoon, until the funeral on Tuesday. Father Bohr was very happy for the "wonderful way that all the people helped to conduct the funeral of Monsignor Schuh. He must have been conducting it himself from his heavenly home since it went so beautifully . . . The Archbishop told the pastor no less than three times that bishops do not have funerals like this." He went on to thank the various groups, "but most of all the entire parish is to be praised for their attendance and coming to pray especially during the night. It is said that from 1:00 to 2:00 a.m. there were over sixty people present Monday morning and perhaps other hours had larger crowds. But the large number of priests were impressed by the respect, the reverence, the silence and especially the prayerfulness of all the people of the parish, before and during and particularly after the Mass, the orderliness to the cemetery. We are certain that Monsignor is very pleased and proud of his people at St. Luke Parish. We know that he is resting in peace!"

His final resting place on our cemetery is marked by a large white statue on which is inscribed:

RT. REV. MSGR. FRANCIS SCHUH
BORN 11. 15. 1889
ORDAINED 12. 21. 1914
DIED 7. 10. 1970

*On August 26, 1960
Pope John XXIII named
me Domestic Prelate
Rt. Rev. Msgr. Francis Schuh*

Written by Msgr. Schuh on the back of a picture of Pope John XXIII:

CHAPTER V

Father Richard A. Bohr

Father Richard A. Bohr was born on January 3, 1919, the eleventh of the fourteen children of Herman and Agnes Hemesath Bohr. The family farm was two and one-half miles west of Ossian, Iowa. He received his grade school and high school education from St. Francis de Sales School in Ossian, graduating in 1937.

He received his Bachelor of Arts Degree from Loras College in 1941, and graduated magna cum laude. In September of that year he entered St. Paul Seminary, St. Paul, Minnesota, where he took his four years of Theology. (While he was studying for the priesthood, his brother, Father Jerome Bohr, was assistant in St. Lucas.)

He was ordained to the holy Priesthood by Most Reverend Henry P. Rohman, Archbishop of Dubuque, on December 17, 1944. His First Holy Mass was celebrated on December 19, 1944 in St. Francis de Sales Church, Ossian.

On January 14, 1945, he was sent to Garnavillo to assist the pastor, Father Louis Iekel, who had broken his leg. He was appointed assistant pastor to Father Thomas Collins at Waverly on July 1, 1945. While there, he resided at St. Joseph Mercy Hospital, and along with his duties at the hospital and St. Mary's Parish in Waverly, he also cared for the mission parish at Shell Rock.

On December 13, 1947, Father was sent to Immaculate Conception Parish, Gilbertville, where he was assistant to Father William Cremer for eight years. After leaving Gilbertville, the next ten months were spent in three different parishes to which he went because of emergencies.

Father Bohr received his first parish, St. Bridget's of Bluffton, on September 26, 1956. He was there nearly five years when he was appointed to St. Paul's Church in Traer, with the mission church, St. Joseph's in Dysart. While in Traer, ten acres were purchased within the city limits, and a new church and rectory were built. Father and his parishioners were very proud of this endeavor.

On July 1, 1969, Father Bohr came to St. Luke's Parish. What a challenge he faced — taking the place of a pastor who had been here forty-one years. Much work needed to be done, and he would have no assistant.

In his gentle manner, he received the help and support he needed. His bulletins were straight-forward and easy to understand. In one of his first bulletins, he asked us to "pray fervently that the coming year will be a success, the school year with the six grades, the CCD program, the hot lunch program, the repair program, the spiritual program, the parochial program, the pastoral

program, the teacher program, and all of the other programs that you can think of. We need help, God's help, and the help of every member of the parish."

Monsignor's long-time trustees asked to be replaced, so an election was held to decide on two directors and six board members. Every three years after that, the parish was to vote for four new board members so as to stagger the terms. Several times, though, things were going so well that everybody, including Father, seemed to forget it was election year again.

Now and then, there would be a little humor in his bulletin. When he and his first board completed the first assessment, he wrote: "The assessments are very fair . . . They have not been raised tremendously. We shall try our best to work with the budget that Congress has allotted us, but like the U. S. Congress, there may be a deficit with all the repair work and all. But the Congress says not to complain too bitterly to them, or they will use the little note book that they carry around with them to get nominees for the next Congress . . ."

Projects completed in his first months here were the installation of new lights in the school, the laying of new water lines to the rectory, the repairs of the organ and the stained glass windows in the church.

An election was held in November to determine how the parish felt about keeping the six grades. Although only about a third of the voting parish was present, 95% of those were in favor of keeping the school open.

The rectory kitchen was remodeled, and another bath added, in the spring of 1970. Extensive repairs were made in the convent. The church towers were repaired, and in November, a new roof was put on the convent.

A storm in early September downed many trees and branches on the parish grounds. Some farms suffered great damage. Another violent storm swept through the area on June 24, 1971, causing considerable damage to the church and some to the other buildings. There were more trees downed than ever before. Much repair had to be done, such as a new roof on the church, repair to the church towers, and windows in the church and the school. The repair amounted to over \$11,100.00.

New kitchen facilities and restrooms were added to the church basement, and also a new furnace. The cemetery was enlarged to the south. Church property west of the rectory was sold for the development of six lots for residences.

In his report to the Archbishop at the end of 1972, Father Bohr wrote: "As in every parish with a school, St. Luke Parish is struggling desperately to keep the school. It is amazing the will and the faith the people of

the parish have, to try to keep it open in spite of our greatest difficulty which is acquiring personnel. We hope that it will continue successfully."

Extensive improvements in the church were begun on the first of May, 1975. The plaster was repaired, all of the interior walls were redecorated, the altars were painted, the pews varnished and the statues washed at a cost of \$16,000.00. New carpeting was installed for the body of the church and the sanctuary for about \$7,100.00. New kneelers were installed for \$4,000.00. The exterior was spot-pointed for \$12,000.00, and new eaves and downspouts installed for \$772.00. The windows were caulked and all of the exterior woodwork was painted for \$3750.00. Another \$4,000.00 worth of painting and repair work was done on the school.



The sanctuary before the redecorating in 1975.

Perhaps the most important work of the year was the beginning of the merger of St. Luke's School with St. John's School of Fort Atkinson. This was necessary to insure the survival of both schools. Most of the ground work for this was done in 1975 so that when the Consolidated School opened in August, 1976, everything went very well.

In October, 1975, Albert (Hershey) Bulgren, parish janitor for forty years, retired. Arthur Mihm was hired for several years, and then Ray Boyer, who is the present janitor. That same year, Father's housekeeper, Mrs. Florence Carolan, became Mrs. Cyril Drew and moved to Decorah. She recommended Miss Kate Quillin, who has been with Father since then.

The front steps of the church were replaced in 1976, and a ramp was built on the east entryway for wheel chairs and handicapped people. The elderly, too, found the ramp much easier to manage than all those front steps. Many improvements were made in the gym basement, such as enclosing the school-lunch kitchen, adding new kitchen equipment, restrooms, showers, amounting to about \$12,260.00.

1976 was a year of an unusual number of tragic deaths. It was also the year of our nation's 200th birthday, and St. Luke's Parish and our community of St. Lucas celebrated the occasion in a very special way.



Flag-raising ceremony at St. Luke's Bicentennial Day Celebration, July 31, 1976. The flag had been blessed during the Mass, and carried in procession from the Church to the Town Square. Marching music and patriotic songs were provided by the Turkey Valley Band.

After the extensive improvements of the two previous years, 1977 was the year we tried to meet some of the demands of the fire inspector in the school. More such work was done in the school the following year also.

The stained glass windows in the church were in need of major repair in 1978. Father Bohr asked for donors on Sunday, and by the time the week was over, he had all the donors needed, and a few extra. Total cost was over \$9,660.00. Donors were equally prompt when Father ordered the new sacrificial altar, lectern, and Communion stations.

Roofs on both the church and the school needed repair again in 1979. The Church Parlors were again remodeled and never looked better. A contract was signed for major and extensive repairs for the church organ. A new sidewalk was built south of the church and around to the basement door.



St. Luke's Cemetery

New lights were installed in front of the church in the spring of 1980, shrubs planted around the statue of St. Luke, and gold-drop bushes and evergreens planted alongside the front steps and foundations. Much earthmoving was done just south of the rectory to beautify the view. The cemetery board undertook a major improvement program — repairing and painting the chapel, painting statues, and most importantly, arranging for the repair and straightening of tombstones.

These last pages are being written soon after Father Bohr was transferred to Monona. As we think back to his eleven years here, we are amazed at the amount of improvements accomplished. We parishioners have never been so proud of our church property as now — especially the church. Father spoke so often of our beautiful church, and at his last Sunday Mass here, said it might be what he would miss the most. He said a priest once told him: "You don't have to pray in this church — it prays for you!"



Memorial Day Program at the Cemetery, with the Legionnaires and the Turkey Valley High School Band.

Spiritually, St. Luke's Parish also accomplished much under Father's guidance. His openness to change helped us to accept the changes of Vatican II. He loved, and encouraged, all the special liturgies prepared by CCD teachers, students and alumni, at Thanksgiving, Christmas Eve, Baccalaureate, and at our very special Bicentennial Mass. He welcomed Jay Henninger and his guitar, and the songs that Jay, Father, and all of us sang together on special occasions, will never be forgotten — The Great Amen, McLaughlin's Our Father, Let There be Peace on Earth, just to name a few.

A Liturgy Commission was formed in 1977. Their well-planned regular, and special, liturgies help make the Mass so much more meaningful. Bereaved families find the Committee a tremendous help in planning uplifting and comforting funeral liturgies.

An active Rosary Society was organized just a few months after Father Bohr's arrival. These ladies, with new officers every two years, have done so much, year after year, for the good of the parish — such as serving dinners at funerals, leading the Rosary before Masses,

cleaning the church and school, arranging for flowers on the altar. Major projects funded by them include redecorating and furnishing the Church Parlors, the rectory and the convent. Bingo games were started in the first years, and remain our primary source of income, besides giving parishioners weekly opportunities to get out and visit with each other.

The Senior Citizens of the parish organized a club in January, 1972, and meet monthly. Card games are enjoyed by all.

We parishioners of St. Luke's turned out in great numbers to celebrate with Father Bohr his last Sunday Mass with us, and to show our appreciation for his eleven years here. The theme for the liturgy, "Give Thanks and Remember" was carried out in the introduction, the meditation and petitions, the hymns, and the banner. That evening, a large crowd came for his Farewell Open House, at which we presented him with a golf cart and a purse of money. We hope Father will have a little more leisure time to enjoy his favorite sport. We wish him much happiness and peace in his new parish.



Christmas Crib 1979.



The Altar in the School Chapel.



The Church Parlors