

PARISH SOCIETIES

Societies in the parish have played a major role in the parish community for more than 100 years. The first recorded parish society was the 'St. Mary Society of the Annunciation' organized in 1894 under the pastorate of Father Ferdinand Raess. Officers were Maria Weinberger and Maria Wittman with a membership of 92 Catholic women whose names are listed in Father Raess's biography. The number of years the society functioned is not clear.

THE CHRISTIAN MOTHERS SOCIETY

The Christian Mothers Society remained the most solvent and active parish society since it was introduced to the parish. Christian Mothers Society financial accounts were first recorded in 1929. This continuous 70 year history reveals a legacy of service to the parish and its members. In the quest to fulfill its mission in all aspects of parish life the Christian Mothers society was like the heart beat of the parish. The society deserves credit for unity, achievement and good leadership throughout these many years. As we page through the years, a colorful album of society memories unfolds.

The following information was provided by Mary Hoffman.

"If we look back to the past, perhaps we can gain insight for the future. We understand that the Confraternity began when a Priest came to Le Roy from Pennsylvania to speak to the parish about an organization that would help mothers educate their children to be faithful members of the Catholic church, and to be imitators of Mary. Father Peter Delles agreed that it would be very good for our mothers, and the mothers too were very excited about this. These women took the role of parenting and the Catholic Church very seriously. They clearly understood the importance of faith and family life in the Church."

When was the Society organized?

The society may have been organized before 1929. Previous entries of 1927 vaguely indicate a Ladies and Young Ladies Society. It is believed Mrs. Stadler was the first Christian Mother president.

Under the pastorate of Father Henry Stehling, the first financial society records and are listed. Mrs. John Liegl and Mrs. Robert Bonack are listed in this yearly report as the new officers. Under their leadership the parish realized income of \$996, 00 from the parish picnic and \$195, 74. from card parties.

In 1930, the society elected Mrs. Joseph Schabel, President, and Mrs. Henry Ertl, Secretary-Treasurer. The society covered expenditures such as shingling, tinning, painting, curtains, shades and repairing vestments. In 1936 Mrs. Joseph Schabel continued as President and Mrs. John Feucht assumed the office of Secretary-Treasurer. As the society grew, it expanded its fund raising projects by promoting church picnics which realized an income \$1, 054.74. This was considered a huge parish financial success in light of the depression and drought.

During the years of prohibition the church picnics were held in the parish park. Huge tents were set up for the chicken dinner served by the Christian Mothers and the waitresses were the members of the Young Ladies Sodality. When prohibition was repealed, an Archdiocesan directive was issued to all parishes prohibiting beer on parish grounds. It was at this time Father Stehling relocated the church picnics to Lehn's Park about one quarter mile north of the village of Le Roy. (For location refer to the Le Roy village map of 1910, Page 186). In later years when this directive had been lifted, and under the pastorate of Father Gundrum, parish picnics were again held in the parish park.

The following served as officers over the years: Mrs. Adolph Schraufnagel, Mrs. Albert Schraufnagel, Mrs. Ed Zimmer, Mrs. Peter Feucht, Mrs. Alfons Schmidbauer, Mrs. Leo Gruber, Mrs. Felix Elsinger, Alvina Schraufnagel, Margaret Schraufnagel, Ida Kuhn, Delores Phalzgraf, Helen Lechner, Magdalena Feucht, Sophie Schmidt, Rose Schmidbauer, Agnes Krapfl, Dorothy Schmidt, Dorothy Fischer Catherine Schmidt, Phyllis Weinberger, Evelyn Bauer, Dolores Attenberger, Helen Hinkes, Marcella Clark, Loretta Elsinger, Ruth Gassner, Arlyne Hoffman, Aurelia Kuehl, Mary Wondra, Gladys Feucht, Gertrude Leavengood, Lorena Priepke, Alice Wondra, Marie Garriety, Catherine Kehrmeier, Charlotte Feucht, Joan Nitschke, Helen Weinberger, JoAnn Collien, Barbara Hurlbert, Janet Feucht, Mary Krapfl, Marie Schraufnagel, Dorothy Fink, Helen Bauer, Louise Feucht, Lila Metke, Donna Mumow, Erma Franke, Sandra Klueger, Alice Bauer, Judy Rose, Pearl Okon, Ann Hanke, Mary (Roger) Wondra, and Kim Weinberger. In 1999 the officers duties were turned over to Kim Weinberger, Vicky Hartwig and Judy Bauer, and Pearl Okon.

The Christian Mothers Society's yearly agenda consists of holding monthly meetings, providing the work force for the funeral luncheon, sponsoring the annual chicken dinner and maintaining special events of the parish. The society provides the needed materials and wares for the church and rectory. Remembering its deceased members, the society sponsors Masses for the departed, and group recitation of the rosary before funeral Masses. The society sponsors the annual Christmas party and other parish events that may call for its expertise throughout the year.

Beginning in 1930, and for many years following, the Christian Mothers sponsored the annual school picnics until the time of the school closing in 1969. Other parish fund raising activities up to the war years consisted of bingo, card parties and picnics. During the years of W W II, under the pastorate of Father John Stehle, the recorded picnic income in 1942 totaled \$2,076.78. Picnics for 1943 were canceled and the Christians Mothers Society again promoted a parish picnic in 1944 with a net income of \$926.49. At this time in it was decided to suspend the annual church picnic. One factor considered was the absence of the younger parishioners now serving in the military. This drained the parish work force for a full scale picnic operation. The Society then moved on to smaller fund raising projects such as card parties, selling

religious articles and bake sales. On October 2nd, 1955, under the pastorate of Father Francis Eschweiler, the Christian Mothers Society introduced the first Octoberfest or Fall Festival. This venture realized a profit of \$1,372.25. This annual event has grown in regional popularity through the years and is annually an accepted event on the first Sunday in October. The momentum of the Octoberfest grew to 2,016 dinners served by the Christian Mothers at Octoberfest in 1961. The following year, April 28, the Society served the members of the Wisconsin Truckers Association their famous chicken dinner. Soon after this event, the Society prepared the dinner for the First Mass celebration of Father Melvin Breit on May 31, 1962. The society provided the meals or luncheons at weddings, banquets and meetings. A new venture was the sale of the "Country Kitchen Torte Recipe Book" composed by members of the Christian Mothers Society of St. Andrew. The well known reputation of the tortes served at the annual chicken dinners prompted this move. Sales reached almost 4,000 copies, leaving a profit of \$3,115.82 in 1965. The Christian Mothers worked in close proximity with the youth of the parish. The Society annually prepares the Baseball Awards Banquet sponsored by the Le Roy Athletic Club.

The 1972 Fall Festival income reached \$ 6, 698.16 and the "Country Kitchen Torte Recipe Book" sales passed the 8,500 mark. The Society also sponsored small satellite groups such as the Good Samaritan Guild, a group of about 10 ladies in apostolic work of visiting the sick and shut-ins under the direction of Mrs. Magdalena Eilbes and Mrs. James Clark. As of 1998 the Guild's monthly visits to Clearview nursing home at Juneau to conduct bingo games under the leadership of Angie Wondra was still an ongoing ministry. Another small group of ladies formed the Rosary Making Club promoted by Donna Eilbes and Margaret Schraufnagel. Thousands of rosaries have been sent to the missions since its beginnings. Small Society fund raising programs such as vanilla, lemon and almond extract sales, quilt and afghan sales, Christmas cards and arts and craft sales, the Silent Auction and the Mother -Daughter Breakfast were part of the yearly activities in the 1970s and 1980s. The parish hall was the central meeting place for the Harvestore Dinner served by the Christian Mothers in 1981 which realized a net profit \$730, 08. As we moved into the 1990s the Society sponsored spaghetti dinners, Mother- Daughter Breakfast, and an Archdiocesan Stewardship Dinner.

The Christian Mothers monthly meetings are well planned and attended. Special speakers have been invited featuring presentations with unique demonstrations that topped off their business meetings. A social provided by the monthly committee was always part of the agenda. A Day of Christian Rural Living sponsored by the National Catholic Rural Life Conference was celebrated on March 21, 1960 at St. Andrew's. The Christian Mothers served 373 guests including Archbishop William Cousins, 25 priests and many delegates.

From the beginning, the title Christian Mothers Society was associated with all women of the parish, whether married or single. However, to avoid any misunderstanding, the title changed to Christian Women Society in the 1980s.



Edgar Mueller photo Above:

Christian Mothers of 1963 in their familiar environment.

Catherine Schmidt, Tillie Wild, Rose Kehrmeier, Mary Feucht, Marie Gassner, Magalena Eilbes, Vida Sperger, Ida Reiser, Elizabeth Feucht, Sophie Schmidt, Pearl Keller, Evelyn Bauer, and Alice Wondra.

Christian Mothers October 5, 1972 Fall Festival Dinner .

This annual event has reached out to thousands of St. Andrew visitors year after year. Photos below taken 36 and 27 years ago depict the spirit of the Christian Mothers. L-R. Jane Feucht, Margaret Schraufnagel, Linda Haddy, Helen Schraufnagel, Helen Weinberger and Marcella Clark.



Magdalena Feucht are two of the many Christian Mothers serving the 450 pork eaters at the Pork Eaters Jamboree 1960.

Mathilda Wild served the rectory as housekeeper from 1957 to 1970 when she retired at the age of 75.

Magdalena Feucht maintained church linens 20 years.



Left: April 15, 1965. St Andrew's Christian Mothers published, 'The Country Kitchen Tort Book' L-R. Shown with several delicious tortes are: Mrs. Anton Feucht, Mrs. Richard Hoffman, and Mrs. Gordon Lehner. Journal photo

Installation of Christian Women Officers



Father Charles Wester presiding at the Christian Women's Officers installation ceremony June 13, 1999. L-R: Pearl Okon, Judy Bauer, Vicky Hartwig, and Kim Weinberger.

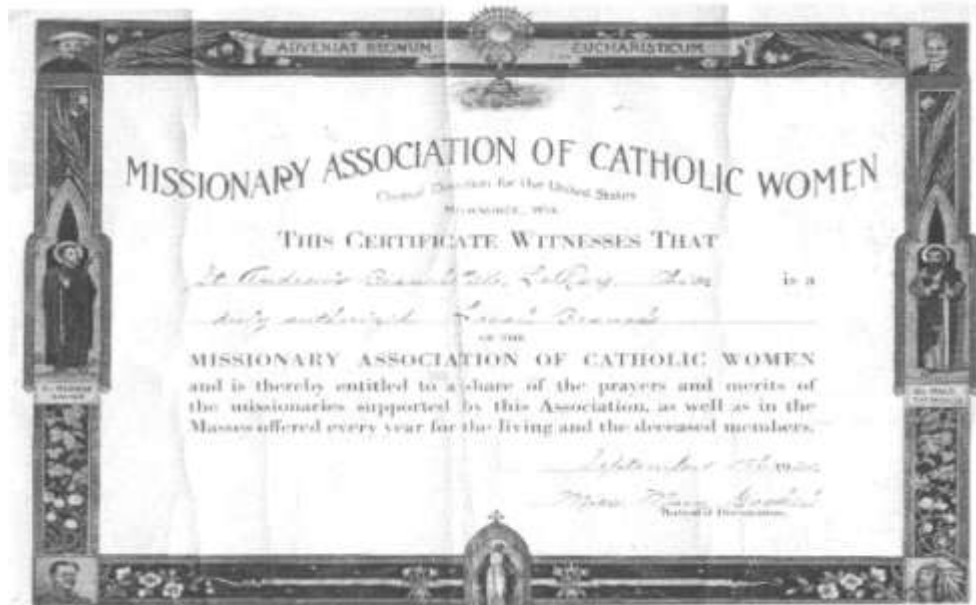


Ida Bauer Reiser celebrated her 100th birthday on Jan.1,1999, as the oldest parishioner and Christian Mother. Ida maintains a good sense of humor and is gifted with a remarkable memory and a deep faith in God. Ida provided information about events of the early 20th century.



Christian Mothers Medallion.

Medal Inscription:
Most Sorrowful Heart of Mary Have Pity On Us And Your Children.



Above: Certificate awarded to St. Andrew's Missionary Association of Catholic Women, Branch 216 Le Roy, Wisconsin, dated September 5, 1920.

THE HOLY NAME SOCIETY

The Holy Name Society was organized November 21, 1926 under the pastorate of Father Peter Delles, Director. The society registered 117 members at that time and membership dues were \$ 1.00 per year. The society celebrated its monthly communion, offered Masses for deceased members, and prayed the rosary at wakes for a departed member. One tradition most remembered in the late 1920s and early 1930s was senior society member Peter Sterr's voice ringing out loud and clear throughout the church leading the rosary in German as the casket left the church. The solemn, prayerful community would follow and answer all the way to the burial site. At that time the society's social functions were limited due to lack of facilities and for a number of years, the Society continued only on paper. The primary purpose of the Holy Name Society was to keep holy the name of Jesus. Under the pastorate of Father Gundrum, the long inactive Holy Name Society resurfaced with renewed vigor. Treasurer Gordon Lehner reports an income in 1958 of \$9,950.00 from the parish picnic and card parties. The society attempted the spaghetti and meat ball dinner in 1959, and dances and card parties followed. Profits were then invested in U.S. Treasury Certificates. The active Society also removed the old school building under the direction of Joe Feucht.

The society mourned the passing of Joseph Lechner who with skilled hands and talent, volunteered many hours of service to his parish. After building the dining hall tables, bar, and kitchen utility tables, and church directory board, and cement work for the new concession stand, Joe's final gift to the parish was the cement work for the convent sidewalk the day before his death. Joseph Lechner, a veteran of W W II received graveside honors by the American Legion Post 347 of Lomira on Memorial Day 1998.

Society member Felix Elsinger was in charge for erecting the new service building in the park. Donated help was provided by a group of Holy Name men. Senior members John Feucht and John Zangl provided their competitive carpentry skills. All this happened in 1959.

At the annual meeting of 1963, it was decided by vote to construct a new rectory at St. Andrew with the support of the Holy Name Society.

Elected members of the building committee were: Father Gundrum, Earl Kehrmeier, Joseph Schmidbauer, Armond Waas, Joseph Schabel, Art Krapfl, Hubert Schraufnagel, and Leonard Woller. In the spring of 1964 Earl Kehrmeier was appointed to take charge of the old rectory demolition. Construction of the new rectory soon followed.

Holy Name activities held annually through the 1960s, to the 1980s besides the picnics were the Mardi Gras Dance, Graduation Breakfast, Card Parties, St. Nicholas Party and Father-Son Breakfast.

Gross picnic receipts in 1983 were \$17,561.00 compared to \$9,244.00 in 1984. Early in 1985, the Sunday bulletin asked the Holy Name Society membership to volunteer help for the planned 1985 picnic. The response was negative. A parish membership indifference, with misunderstanding of issues caused a lack of interest in fund raising projects. These differences were in **time**, reconciled and the discord was healed.

Under the 23- year pastorate of Father Gundrum, the spirit of the society's cohesiveness and solidarity was the envy of neighboring parishes. The society meetings were well attended, followed by card games and lunch prepared by Jim Weinberger and his kitchen crew. The following men served as officers in one capacity or another in the Society's late history: Gordon Lehner, Robert Sterr, Peter Del Ponte, Milton Hurlbert, Kenneth Weinberger, Norbert Weinberger, Frank Sonnentag, James Clark, William Hurst, Donald Bauer, Richard Hoffman, Arthur Krapfl, Carlton Sterr, George Lechner, Jack Hurlbert, Peter Quinn, Harvey Simon, John M. Feucht, Eugene Hoffman, Edgar Bauer, John Krapfl, James Panzer, Leon Krapfl, Alan Feucht, Hubert Schraufnagel, Vernon Kehrmeier, Andrew Rinzel, David Schraufnagel, John M.F. Feucht, Robert Jenson and Leonard Schraufnagel.

Below: photo left & right -Picnic activities of the 1970s



LITURGICAL CELEBRATIONS

Little is known of liturgical celebrations the first 50 years of St. Andrew's except for an occasional account included in the priest's biographies.

What were liturgical celebrations like in the 1920s to 1950s?

To answer some questions the writer has interviewed senior citizens who could recall those precious memories.

Let's imagine for a minute you are browsing in the spare room closet. You may discover on the top shelf some religious articles stored in the 1920s to be saved forever. You may find a glass crucifix candle holder once used by the candle carrier for a boy or girl of about the fourth grade level approaching their First Holy Communion day. It was the custom in the 1920s that every First Communicant was escorted to the altar by a candle carrier. A first or second grader was invited by the communicant for this special honor. A few years later, candle carriers were replaced by flower girls and flower boys to escort the Communicants to the altar.

Among other articles stored on the closet shelf would be a special prayer book. What is a prayer book? may be the question of today. This prayer book included daily devotions, morning and evening prayers, litany of the Holy Name of Jesus, litany of the Blessed Virgin Mary, prayers for

Confession, prayers for Communion, prayers at Mass and several other Litanies to honor the saints and the Sacred Heart. Inside the front cover of the prayer book might be a miniature Crucifix recessed in a frame trimmed with white silk cloth in shrine-like setting. Reaching further into this closet we might find two rosaries each in its own little box. For the First Communicant, one Rosary in pearl white for the little girl and one Rosary of black beads for the young boy. At a Sunday evening service all the First Communicants were enrolled with the Scapular.

Sundays and Holy Days of Obligation were observed to the fullest letter of Church law. The finest affordable apparel was the dress code for attending any services in church. The Ladies were obliged to wear hats (and the hats often came in three fashions: (interesting, ridiculous and distracting.) Later, about the 1940s, a head scarf was acceptable. In those days it was required by Church law for women to cover their heads. As a matter of respect and church etiquette. Fathers and sons were dressed in suit and tie. Under circumstances of poverty, the next best apparel was acceptable. Whatever the styles of those times, modesty and respectable dress to visit God's house was the norm. The church had a very special identity as 'God's house'. For example, women with low necklines or wearing mini skirts and men or boys in sloppy jeans with shirt tails hanging out and sloppy, untied footwear were not considered properly attired for attending Mass. Except for illness or advanced aged most everyone would attend Mass on Sunday regardless of weather conditions.

The winter of 1936 was known as the season of the greatest snowfall of the century. A fierce snow storm lasted three days in the latter part of January 1936. Snow accumulated four to six feet deep, closing schools from February 2 to February 24. All possible human effort was made to attend Sunday Mass and no sacrifice was too great. Parishioners from the Farmersville area, to mention the Henry Ertl family and their neighbors from the southeast to parishioners of the northwest, the Joseph Hadaller family and surrounding neighbors would hitch up their horses to the bobsled. Meanwhile, the women would heat bricks in the kitchen oven and these heated bricks would provide warmth for the feet for the passengers during the two to three mile sled ride to church. The shortest route was planned, going "cross-lots" from field to field. There were times horses were stepping into snowdrifts belly deep. As the bobsleds approached the church, a horse and sled caravan seemed to form. The horses were tied and covered with heavy blankets during Mass. At this time of year people wore whatever clothes provided the warmth needed. Sheepskin or horse hide coats, high buckle boots and heads covered with a pull-over-the-ears touse cap were common dress.

In the first decades of the twentieth century the Church calendar included special services during the year. The seasonal Ember Days were observed on Wednesday, Friday, and Saturday of the four liturgical seasons. The three Ember Days were observed following the first Sunday in Lent, before the Feast of Pentecost, then in the month of September and again in December after the third Sunday of Advent. Ember Days were observed with fasting and prayer.

Rogation Days, were observed three days before Ascension Day. Weather permitting, a procession to the cemetery after Mass was part of the service. Days of prayer, especially for sufficient rain for a good harvest were included in the observance.



Candle carrier Josephine Vollmer escorted First Communicant Regina Schraufnagel to the altar in 1925

On February 3rd the Feast of St. Blasé, Bishop and Martyr was celebrated with the blessing of throats invoking the intercession of St. Blasé. At his intercession a child was cured, and since that time his aid has often been solicited in cases of throat Diseases.

Lent, was a time of special penitence from Ash Wednesday to Easter. In the pre-Vatican era, penitential fasting and abstinence were placed in a mandated concept with special dispensation for those who could not comply. The post Vatican II Lenten rules and regulations have been modified to blend with changing times.

Opportunity for the Sacrament of Confession (now referred to as the Sacrament of Reconciliation) was scheduled every Saturday afternoon and evening . Special confessions were scheduled before Holydays such as All Saints Day, Christmas and Easter. Priests were invited to help the resident pastor as penitents came in great numbers, overcrowding the pews. When this happened, people would line up along the wall next to the confessional, 10 to 20 in line. There were times when patience wore thin during the wait for Confession. Sometimes this called for instant forgiveness of those few who failed to honor and respect your turn and crashed ahead of the line. One can only wonder, how would we deal with this today ?

Forty Hour Devotions was celebrated many times during the 1930s and 1940s. This special devotion was scheduled in the winter months of the new year. The devotions opened with Mass at 8:00 A.M. followed by Exposition of the Blessed Sacrament for adoration throughout the day and all night and closed the following day at about 8:00 P.M. School children would leave classes to keep the scheduled hour for prayer. The children opened their hour of visitation with the Rosary and prayers to the Sacred Heart. Songs of adoration were sung to close their hour. Adults were always in attendance. The retired came for visitation during the noon and early evening hours while farm folks chose mid-forenoon or mid-afternoon to worship. The first and second evening, guest priests came to deliver the sermon. At the closing of this Eucharistic Celebration, invited priests from neighboring parishes were in attendance. In closing, the traditional recessional song was sung, "Grosser Gott" or "Holy God We Praise Thy Name" For a number of years the Forty Hour Devotion celebration drifted into the back pages of history. Father Gundrum brought back this valued celebration. However, as time changed, this was now referred to as the Thirteen Hour Devotions. A memorable celebration took place April 20, 1961 when Father Jerome Beyer, Chaplain of the Waupun State Prison, preached the sermon.

Parish missions were conducted about every four years in the first half of the 20th century. Talented missionary priests from various Orders such as the Passionists, Redemptorists, Benedictines, Dominicans and Capuchins came to St. Andrew for a week long retreat. Missions services included the celebration of the Mass, Confessions, Way of the Cross, and the designated hour of prayer for round-the-clock adoration of the Blessed Sacrament. Homilies were scheduled for the married, single and youth of the parish. Capuchin missionary, Father Ambrose DeGroot conducted a mission in 1974. Before closing, all religious articles were blessed by the missionary. After a time lapse of 24 years, St. Andrew's parish invited Sister Therese Even to conduct a four day Mission, October 19-22, 1998. Sister Therese covered these topics: A Call to Holiness, Family Life, Stress and Anxiety, and Inner Healing. The Mission was well attended, with many people coming from neighboring parishes.

May devotions with the crowning of Mary The May Queen, was the spotlight celebration for many. Under the pastorate of Father Gundrum, the crowning of Mary, The May Queen, returned to its traditional beauty. A First Communicant girl was chosen by lot for this honor of crowning Mary. This little girl was assisted at times by a boy from the same class. Devotions to Mary had changed through the years. In the 1930s during the month of May, Father Stehling would celebrate Sunday evening Vespers at the Blessed Virgin Shrine. The Vespers consisted of the Litany to the Blessed Virgin, and then Father, with an exceptionally good voice, would sing the beautiful Magnificat with the choir in a full harmony responding. This beautiful service then was followed by a homily and Benediction. The service lasted about 45 minutes.

First Friday reception of Holy Communion has a long history at St. Andrew's and the devotion to the Sacred Heart was always highly revered in this rural community. In the winter during the 1930s Mass was offered in the old four-room brick school. The day before First Friday, Father Stehling scheduled Confessions in the upper classroom library as all eligible communicants were to first receive the Sacrament of Penance. First Friday Mass was offered in the largest school room, the lower west room which was equipped with a fold-up altar mounted on the wall next to Sister's desk. The students from the four classrooms assembled at 7:45 A.M. for 8:00 o'clock Mass. In addition, about 10 senior citizens would occupy the two old church pews in the rear of the school room. During daily Mass the Rosary was recited. However, with the first ringing of the chimes at consecration, the praying stopped for those sacred moments. After Mass Father would pray the "Consecration Of The Human Race To The Sacred Heart Of Jesus". First Friday was a special day when students would wear better than ordinary clothes. An added lunch was packed for a mini breakfast after Mass, as fasting from all food and drink from midnight was church law.

MAY QUEEN CROWNING



Left St. Andrew's Catholic Church in Le Roy had its annual May Queen crowning of the church's prized 120 year old statue. Darlene Belling, Le Roy's May Queen, did the crowning. Her escort was Craig Eilbes.. Father Gundrum, pastor Photo by Edgar Mueller . The Catholic Herald Citizen , May 1978



May Queen Crowning, 1999, at St. Andrew's School by Mariah Harned assisted by Benjamin Linskens.

After Vatican II, during Father Gundrum's Pastorate, First Friday Mass was celebrated in the morning by Father Gundrum and the scheduled evening Mass was celebrated by Father Steven from Holy Hill. The evening Mass was intended for the young people. In 1968 Father Gundrum reports: 'Who will forget the First Fridays with the Sacred Heart (40 or more high school students at 6.30 A.M.)' The high school bus whose route would pass by the church with student passengers of the parish would park in the church parking lot at about 6.30 A.M. and the students would disembark, rush into church, and prepare themselves for reception of the Holy Eucharist in the limited period of time. Gradually this practice also was abandoned. First Friday attendance at St. Andrew's through the years speaks for itself. At the closing of the twentieth century, St. Andrew daily Mass attendance of seniors would be about 25-30, however First Friday Mass would find 35 - 40 in attendance.

CORPUS CHRISTI

Corpus Christi, now refereed to as "**Solemnity Of The Body And Blood Of Christ**", was celebrated through the years in several different ways. During the 1920s and 1930s, the inspirational Eucharistic procession would proceed to four outdoor stations. The Processional Cross led the procession, followed by the parishioners, the dependable Peter Sterr leading the Rosary in German. The choir was next to follow, then the children carrying baskets of flowers, pulling the blossoms from the stems and scattering the pedals on the ground before Father, covered by the canopy, carrying the monstrance with the Blessed Sacrament. Benediction was celebrated at each station in solemn silence except for the choir singing the "O Salutaris "and the "Tantum Ergo" followed by the Divine Praises. The first of these specially built altars was located halfway along the east fence .The second altar was placed at the full distance of church property to the southeastern corner. The procession proceeded to the southwest corner to the third altar, and the fourth altar was located about half the distance along the west fence line to the north . After the last outdoor Benediction was celebrated, all would proceed back to church for the final Benediction. Each of these altars was decorated with a white altar cloth, a Crucifix with candles and flowers. Groups within the Christian Mothers Society were responsible for arranging the outdoor altars, and there was a competitive spirit within the groups to produce the most artistic arrangements. In the early 1990s, outdoor Corpus Christi processions were limited to the cemetery area and then to the west entrance of the school. The Easter Candle led, then the Processional Cross with two candle bearers, two flag bearers, choir, congregation, six candle bearers, censor and incense, first Communicants, canopy covering the Blessed Sacrament carried by the celebrant. Two outdoor Stations were arranged, one at the Grotto of the Risen Christ in the cemetery and the other at the west entrance of the school. As always, after the last outdoor Benediction all would proceed back into church via highway Y for the final Benediction. Throughout all these years, the recessional hymn sung after the last Benediction was the ever exalting "Holy God ,We Praise Thy Name". This beautiful old religious custom was part of St. Andrew's heritage.



St. Andrew traditional Corpus Christi celebration. Acolytes and First Communicants leading the procession.



Father Berghammer celebrating Benediction at the Grotto of the Risen Christ. June 1998.



Procession approaching the west altar at the school entrance for the last outdoor Benediction.

CHURCH MUSIC

St. Andrew Parish has a long tradition of good church music. Until Vatican II, the Mass was celebrated in Latin. While the structure of the Mass, now known as the Tridentine-Mass, was always the same, it had several forms such as Low Mass, High Mass, and Solemn High Mass. The Low Mass was basically a recited Mass. The servers and the priest recited all the prayers, while there could be vernacular hymns at various times during the celebration. At a High Mass, all the ordinary parts of the Mass were sung. The ordinary parts were Lord Have Mercy, Gloria, Creed, Holy, Holy, Holy, Benedictus, and Lamb of God. These were always sung in Latin. School children would sing these parts in Gregorian Chant, a simple style of music from the time of St. Gregory. The choir would learn various other settings by various composers. These could be simple or elaborate, sung in various voices. The form taken would depend on the artistic ability of the local community. For many years former parishioner Wilbur Steiner directed the adult choir as it sang Masses and motets in Latin and contributed to the beauty of the liturgy. The only instrument permitted to accompany the voices was the organ.

Most rural parishes, like St. Andrew would have one High Mass and one Low Mass on Sunday or Holy Day. During the summer, when the choir would take a rest, two Low Masses would be offered. This Low Mass would be celebrated with a vernacular hymn at the beginning of the Mass, then at the Offertory, Communion and at the conclusion of the Mass. At times a small choir or soloist would sing. Parishioners were more or less spectators or worshipped in private by praying the rosary or reading prayers from a prayer book. In the early 1940s, the use of a Missal became popular. This allowed the people to follow the actual prayers of the Mass. These Missals would have Latin on one page and a vernacular (English, in our case) on the opposite page.

Because church law mandated that Mass could only be celebrated in the morning, (till noon) there were other devotions (mentioned in an earlier article) and these would often incorporate vernacular hymns that could be sung by the entire congregation. At St. Andrew these often had German origin, and sometimes included other English hymns translated from the various European languages. Hymns like 'Holy God We Praise Thy Name' (Grosser Gott), or Marian Hymns 'On This Day O Beautiful Mother' were old favorites. At Christmas time German carols "*Stille Nacht*" and "*Ihr Kinderlein Kommet*" were always looked forward to. These songs are still part of parish get-togethers at Christmas time, especially with senior members.

Vatican II brought about a renewal in liturgy. The Council Fathers called for a return to an earlier form of worship in which the entire assembly took an active part in the liturgical celebrations. While the Catholic tradition had some hymnody, the majority of the parishioners were not used to join in the singing. The most obvious change in the way the Mass was celebrated had to do with the use of the vernacular. The first musical changes that took place were in the setting of the Mass. Instead of Latin Ordinary there was an English translation. The choir was to assist the assembly in offering its praise and adoration. There are still opportunities for a choir to sing various music and psalms, especially as responses to the readings, or during the preparation rite (what used to be known as the offertory).

To introduce the community to communal singing was a long process. At one time the choir members scattered themselves throughout the congregation, hoping people would join in. But this move did not achieve what was intended, so the choir returned to its regular place. Over the years there has been some growth in this area. To assist the community in participation a new 'Mass aid' came into use, the Missalette. This booklet contained the prayers of the Mass, some musical arrangements for the Ordinary and a collection of hymns. This period also saw the introduction of guitars and other musical instruments.

Change is always difficult, and the effort to bring the St. Andrew community along continues as it does in most places. There were experiments with folk music and the introduction of secular music, especially at weddings. However, over a period of time things leveled off. The worshipping community is gradually entering into the spirit of the liturgy by praying and singing along.

ORGANISTS AND DIRECTORS

The recorded history of St. Andrew's music ministry reaches back into 1887. The following Sisters provided organ music at St. Andrew's. Historic information was provided by Sister Diane Kenel, Racine Dominican Archivist

Sr. Joseph Kreul	1887-1888	Sr. Alvara Ernst	1919-1926
Sr. Clara Diehl	1888-1889	Sr. Sophia Haetl	1926-1930
Sr. Scholastica Koltcs	1889-1890	Sr. Viola Straus	1930-1931
Sr. Alexia Reuter	1891-1897	Sr. Thomas Aquinas	1931-1934
Sr. Valeria Luxem	1897-1902	Sr. Stephana Schmitz	1934-1938
Sr. Isabelle Zwettler	1902-1907	Sr. Winnifred Edlebeck	1938-1941
Sr. Jerome Meyer	1907-1918	Sr. Camilla Martin	1941-1942
Sr. Cornelia Servatius	1818-1919	Sr. Viola Straus	1942-1948

St.Sr. Vianney Klapoetke	1948-1953	
Sr. Patricia (Carmelle) Stadler	1953-1955	
Mrs. Theresa Vollmer	1955-1960	
Sr. Eucharista Schlaefer	1960-1962	
Sr. Vianney Klapoetke	1962-1964	
Sr. Patricia (Carmelle) Stadler	1964	
Sr. Rose Marie (Albert) Feucht	1964-1966	Sr. Sharon Berres 1966-1969

Organist Theresa Vollmer assisted with organ playing on a part time basis in the early 1940s and became full time organist for the adult choir in 1951. Theresa retired as church organist in 1982 leaving a legacy of 40 years of organ music. After W.W.II choir membership expanded, Navy veteran and former organist at St. Mary, Hilbert, WI. Wilbur Steiner took charge of directing St. Andrew adult choir in 1947. Wilbert conducted a 35 member four voice choir at St. Andrew for twenty years. Wilbert then relocated due to professional promotion. Wilbert was replaced by Milton Hurlbert, Mrs. Raiph Bryan, Charlotte Feucht and Kathy Schraufnagel took charge of directing the choir in 1978. From 1960 to the 1970s, Theresa was assisted with organ players from time to time by Michael Wild, Judy Clark, Charlene Weinberger, and Christine Oechsner. Organist Delores Knaus offered to play for the adult choir in 1982 and continued to provide liturgical music until 1988 when Kevin Laufenberg and Gertrude Leavengood took over until 1991. It was at this time Mary Hoffman assumed responsibility to provide for liturgical organ music with the assistance of Catherine Kanas. Currently the organists are planning to provide music for St. Andrew's sesquicentennial celebration in 1999. The choirs of St. Andrew in the years of the Post-Vatican era surfaced in several groups. Guitarist Geryl Schraufnagel and her Cousins Choir enhanced many liturgies in the 1970s. Vocalist and guitarist Jean Hurst filled in at times and the Wondra Sisters Julie and Barb sang in harmony with guitar accompaniment. Upon the request of Father Fischer, Francis and Helen Schraufnagel organized a Men's Choir in 1983 with Helen at the Organ. Helen also played for the mixed choir till 1988..

Parishioner Joseph Feucht sang for more than three generations in St. Andrew choir. Joe sang God's praises with total commitment, constant attendance, and special vocal contributions singing English, German and Latin fluently. This outstanding parishioner guided many novice choir members in Latin singing before Vatican II and continued singing in the various choir groups throughout his choir singing ministry. In the 1990s Joe encountered vision problems and was unable to read music. Joe conquered this problem by memorizing the new songs as some of the traditional music seemed to drift into the past.



Joseph Feucht

Right Julia Wass Rible nee Sonnentag was 105 years of age August 1993.

Julia graduated from St. Andrew's School and was a music student of the Dominican Sister's. Julia also was St. Andrew's parish organist in earlier years.

Pictured with Julia, nephew Armond and Rosina Waas, St. Andrew's longest married couple. Married 67 years May 1999.



St. Andrew 1961 Senior Choir

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|---------------------------------|----------------------|
| Wilbert Steiner, Director | Mrs. Richard Bauer |
| Milton Hurlbert, Ass't Director | Frank Sonnentag |
| Theresa Villmer, Organist | John Krapfl |
| Mr. & Mrs Hubert Schraufnagel | Joseph Sabel |
| Mr. & Mrs. Leonard Schraufnagel | Judy Woller |
| Mr & Mrs. Francis Schraufnagel | Mary Ann Breit |
| Mr. & Mrs. Kenneth Bauer | Judy Marion |
| Mr. & Mrs. Gordon Lehner | Dianne Zangl |
| Jerome Bauer | Ellen Louise Vollmer |
| Joseph Feucht, Sr. | Diane Krapfl |
| Edmund Vollmer | Shirlee Schmidbauer |
| Helen Weinberger | Patricia Feucht |
| Agnes Krapfl | Ruby Sperger |
| Magdalena Feucht | Carol Schraufnagel |
| Elizabeth Sabel | Stanley Priepke |