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Holy Angels Parish: The Heritage of a Worshipping Community

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Holy Angels Parish

*The Heritage of a
Worshipping
Community*

FOUNDED
1901

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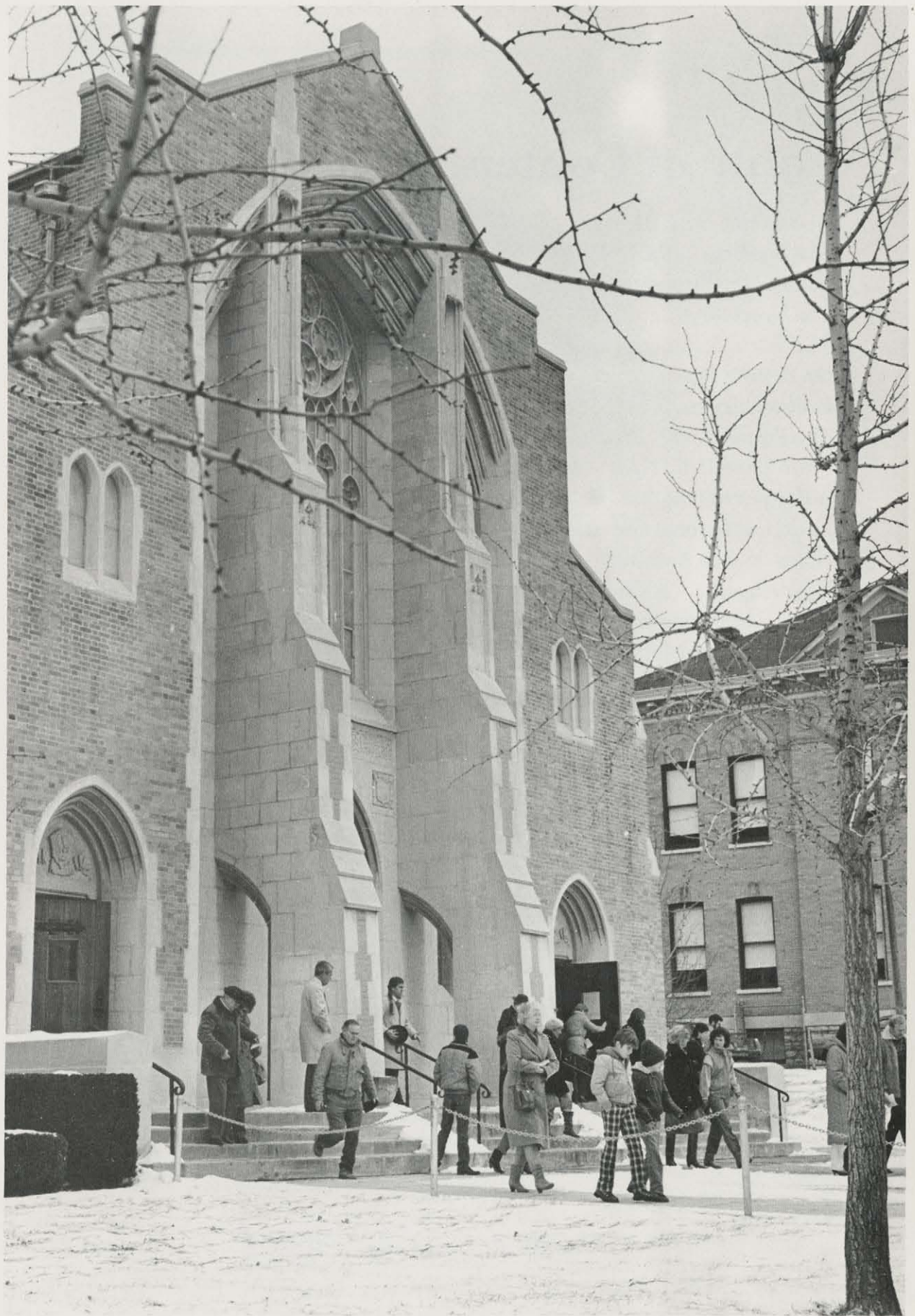


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Dear Friends of Holy Angels,

This little book is intended to commemorate the nearly nine decades in which the people of Holy Angels Parish have been a worshipping community. Our worship defines our identity, expresses our commitment to God, and bestows meaning upon our lives. As you read this book, see yourself and your life mirrored in its pages. For some, the sense of belonging to Holy Angels is very deeply rooted in the past. For others, membership may be of more recent date. But all are linked by our common membership in the Body of Christ, the *Corpus Christi*, which is never less than local and particular. This book celebrates our own community of worship, encourages us to remember with gratitude those who have gone before us, gladdens us in the account of our present fellowship, and allows us to hope for those who will come after. Read this book, then, not as simply another chronicle of the Parish's history (there have been several) but as your own story.

Joseph Goetz
Pastor



Beginnings 1901 — 1922

A new century came in as the foundations for Holy Angels were begun. Just as the industrial revolution had laid the groundwork for the bustling factory community the little church of Holy Angels was built to serve, so did other world events shape the direction in which the church would grow and prosper.

Two years before the Wright brothers flew their heavier-than-air machine, these words were inscribed on the fly-leaf of the new Holy Angels registers of Marriages and Baptisms:

Church of the Holy Angels — South Park, Dayton
organized, September 1901

Established canonically by letters of
The Most Rev. Wm. Henry Elder, D.D.
Archbishop of Cincinnati, O.

and the appointment of
The Rev. Father Martin Neville as Pastor
December 17, 1901

(to) The Glory of God and the Salvation of Souls

On June 12 the next year, the names of Albert Melke and Maria Reiber were entered into the Marriage register. They were the first couple to be married at Holy Angels.

Two-and-a-half months later, on Sept. 7, Angela Elizabeth Deger was christened into the new parish community and hers was the first name duly inscribed in the Baptism register.

The life of faith in the new community was further signified when Fr. Neville interred Louis Joseph Ritzler at Calvary Cemetery on September 18, 1902.

It was to be two more years before the first confirmation was celebrated when, on Oct. 1, 1904, the new Archbishop of Cincinnati, Henry Moeller, confirmed 24 children of the Holy Angels community. Because the formal reception of First Holy Communion at a specific age and in groups did not become a practice until 1927, the confirmation ceremony completed the first full cycle of sacramental life and expression in the new South Park parish.

These formal records of sacramental events and a fundamental work of the Christian life, to bury the dead and pray for their repose, reveal that the spiritual life of Holy Angels was bearing the fruits of a community which was able to worship together in its new church for the first time on Oct. 19, 1902.

This cycle has since been constantly repeated, vivifying the Christian life of parishioners who have been heirs to the love of God and the Church as pioneered by the founders of the community 84 years ago.

Those who were responsible for the establishment of the parish represent a special treasure in our heritage. Indeed, they are the cornerstone of the parish's foundations. Holy Angels was not simply separated from another parish which had become too large to manage. It came about through the persistence of a small group of people who recognized the need for a parish and worship center which reflected the needs of those living in the area.

When, in 1901, the Archbishop accepted the petition of little Angela Elizabeth's father Adam and his co-workers, the name of Louis Goetz was inscribed with the rest. Goetz was the great, great uncle of our present pastor, Fr. Joseph Goetz, a continuance of the cycle.

During its first 21 years, the young parish developed and took shape in a world of great change, both here and abroad.

1901 saw the dawn of a new century and Theodore Roosevelt succeed to the presidency upon the assassination of President McKinley in Buffalo. That same year was the close of an era with the death of Queen Victoria.

The new Holy Angels community grew steadily during this time as land on "L" and "K" streets was acquired and joined to land donated by the Marianists at "L" and Brown streets. The little wooden church was moved from Stewart Street to that corner in 1906 and expanded, the same year that Pius X was elected pope.

As parishioners were reading about the devastation of San Francisco by fire in 1906, they were supporting the efforts of Father Neville in acquiring adjacent land on "L" Street and the building of the new school.

By 1914, World War I began in Europe; Woodrow Wilson was in the White House; Pius X died and was succeeded by Benedict XV. Fr. Martin Neville was in the midst of planning for a larger church to accommodate his growing parish.

In 1922, while the universal church mourned the death of Pope Benedict XV, Holy Angels was mourning the death of Fr. Neville who died on April 10.

Pius XI was elected to succeed Benedict. Fr. Denis Halpin was appointed to the pastorate of Holy Angels.

Two-and-a-half months later, on Sept. 7, Angela Elizabeth Deger was christened into the new parish community and hers was the first name duly inscribed in the Baptism register.



Interior of the church at Brown and L Streets in the early 1920s

Father Neville and the South Park Church

In September, 1901, a small group of men met in Stephen J. Gorman's office at the National Cash Register Co. They agreed that a Catholic church was needed in South Park, near the growing company, to accommodate the Catholics who lived nearby. They arranged to approach Archbishop William Henry Elder about the possibility. By October, their wish was granted.

At 8 p.m., Wednesday, October 30, these same men, accompanied by other interested Catholics, met with the Catholic pastors in Dayton to discuss the next step. It was an interesting meeting, opening as it did with the denial of Father William B. Hickey who told them that the meeting was a mistake, the Archbishop had already decided not to allow such a church in the southern part of Dayton.

But Father Charles Hahn, the pastor of Emmanuel Church, saved it all by producing a letter from the Archbishop not only approving of a new church, but appointing a Father Martin B. Neville to organize it.

After a discussion during which Father Charles Hickey was quoted as saying that the southern district wasn't too far from Sacred Heart Church and, "if people could afford to help build a church, they could very well afford to pay street car fare," the pastors, except for Fr. William B. Hickey, approved the notion.

By December 20, Fr. Neville was writing his thank-you note to the Archbishop and promising him that he would "contract no debts" without consulting him. Fr. Neville was the chaplain for Notre Dame Academy and had served the Sisters of Notre Dame de Namur for eleven years in that capacity. But, he told Archbishop Elder, he was ready to take on the new duties while continuing the old.

Fr. Neville wasted no time in assessing his new parish. As he would write 14 years later: "The parish was formed from members who had worshipped at one or other of the five large city churches, but the principal bulk of membership came from those persons who had been Catholic in their early life, but had fallen away from the fold by reason of the modern spirit of neglect, and indifference."

He began a campaign for funds on January 6, 1902 and found a site for the new church "Through the kindness of a saintly woman" The agreement was for a two-year lease on three lots on Stewart Street between

others, say it was Francis J. McCormick Sr. who leased the land to the church. Neville, however, was more interested in the location of his new parish church — right across the street from the growing NCR company where, he wrote in 1915, "Catholic influence would in time supplant the bitter feelings of the large Protestant propaganda that had for years past been engendered in the minds of the NCR employees through the sectarian Sunday Schools, then in the height of their activity with the President and officials of the Company behind this strong Protestant Church Alliance."

It didn't take long for Fr. Neville to build his stronghold against his perception of the encroaching Protestantism. By July, 1902, work was begun on the small frame church that would seat 200 people and accommodate 46 students in its two schoolrooms in back. Two Sisters of Notre Dame agreed to teach the students and on October 12 of that same year, what was then called the "South Park Catholic Church" was officially in business.

At the first mass, October 19, Fr. Neville said "I name this new house of God, 'Holy Angels Church' . . ." And the journey began.

That first year wasn't easy for the new pastor. By June of 1903, Fr. Neville was writing to the Archbishop to complain about the other Dayton pastors who, he insisted were fighting the success of his little church. There was a skirmish about boundaries which, apparently, had been loosely set at Wyoming Street. His frustrations and labors in establishing Holy Angels in the factory community began to tell on Fr. Neville. He went South for a while, leaving another priest in charge.

Fr. Neville was back and ready for battle in 1906. That was the year the Society of Mary at St. Mary's Institute donated three lots of its land on South Brown Street at L Street to Holy Angels. The only stipulation was that high masses be said at Holy Angels for the living and deceased of the Marianist community for the next 50 years.

The donation raised Fr. Neville's hopes — for a short while. He later explained that he dreamed of a larger church and more spacious grounds like those given by the Marianists, but a "Lack of funds . . . through a deplorable financial loss by reason of the unfortunate ill health of the Church Treasurer, cast a temporary cloud over the bright prospects." The cloud was tem-



Early 1920s view of Holy Angels and St. Mary's Institute taken from the roof of an NCR building

porary. That same year, 1906, Fr. Neville's small frame church was moved to its new location at Brown and L Streets. A tower, a bell, seating for 200 more parishioners, and a new roof were all added to the structure and the new bell was blessed on September 16.

The momentum was building all year. Four adjacent lots were purchased for the building of a new school. A two-story pressed brick structure was erected for \$35,000 and opened on November 12.

Fr. Neville was elated and gave most of the credit for the changes that year to his parishioners. The improvement, he wrote, "represents the cooperative earnings of a middle class of Catholic people the majority of whom are employed in the great National Cash Register factories . . ."

The money apparently came from monthly donations Fr. Neville called the "Roll of Honor," and from pew rent. The pastor wrote smugly of this collection method. There are "No picnics, no Fairs, no Socials for money, nor the like Catch-Penny Devices . . .," he said.

So successful was Fr. Neville at raising money, he was able to purchase new land in 1907 and 1910 with an eye to the future. His little suburban church was growing rapidly and in October, 1915, the school was run by six Notre Dame sisters who employed a seventh sister to come in twice a week to teach music to the students.

With all those successes, Fr. Neville still found reasons for frustration. The boundary skirmishes must have continued throughout the years. According to Fr. Neville, not all the pastors in Dayton cared for his efforts at Holy Angels and pirated parishioners "without courtesy or consideration," he wrote to a friend in 1919.

When Fr. Neville died in April, 1922, he had completed his task of organizing a church in the southern district. Holy Angels was well rooted and growing, so much so that, upon his death after a year of illness, a successful building fund for a bigger and better Holy Angels Church was already established.

The Story Continues . . .

The Middle Years

1922 — 1951

As Father Denis Halpin settled in as the pastor of Holy Angels Church in 1922, Pius XI became the 259th pastor of the universal church. That same year, Benito Mussolini came to power in Italy and the Union of Soviet Socialist Republics, the first communist state in the world, was established. Times were changing even more rapidly now.

Fr. Halpin took over where Fr. Neville left off when it came to the expansion of Holy Angels to meet the needs of the members. In 1923, he purchased more land on "K" Street and, in 1924, the school was extensively remodeled.

A year later, the parish joined with the archdiocese in mourning the death of Archbishop Henry Moeller. The Most Rev. John T. McNicholas, O.P., became the fifth Bishop of Cincinnati and the fourth Archbishop.

1927 was a year of dramatic change for Holy Angels. The world was enjoying the '20s. Money seemed plentiful and there was peace. That was also the year that the Lateran Treaties established the Vatican State as we now know it. Lindbergh's flight across the Atlantic marked a milestone in aviation history.

At Holy Angels, a time of sacrifice was over. The money for a new church had been raised and a new structure built and completed at a cost in excess of \$300,000. The parishioners, who had been worshipping on the second floor of the school, were happy to worship in the new church on May 8, when Archbishop McNicholas came to dedicate and bless it amidst "elaborate ceremony and due solemnity."

Surmounted by a lantern tower at the junction of the nave and transepts, the Norman Gothic church was designed by the Boston Architects, Maginnis and Walsh. The width of the nave and ambulatory is about 52 feet. The transept is approximately 90 feet long. In the plan, the chapel of the Little Flower was placed in what is presently the east door.

But the church wasn't completely finished yet. In March of that year, Fr. Halpin wrote a letter to the Archbishop, inviting him to dedicate the church in May. He warned his superior, "I will use the altars from the old church for the present, as the new altars will not be completed until some time in the future."

In the years that followed, Holy Angels continued to stabilize and build upon its foundations in the midst of an uncertain world. The Depression began and the decade between 1929 and 1939 saw a sharpening of

extremes.

In the midst of it all, Fr. Halpin busied himself with the running of his parish. In a letter to Archbishop McNicholas, dated Dec. 24, 1931, Fr. Halpin reiterated his concerns about his assistant. He told the Archbishop that the assistant occasionally stayed out after 10:30 p.m. and explained that the assistant told him he was visiting his elderly parents in Cincinnati every Tuesday and going to confession at the Passionist Monastery.

"On two occasions when visiting in Cincinnati he stayed over night on account of bad weather," Fr. Halpin wrote. "Sometimes he came home late at night." This was excusable to the pastor, but the assistant was unsatisfactory to Fr. Halpin more because "he likes too much the company of the laity."

Fr. Halpin concluded the letter with an explanation to the Archbishop that the assistant was interested in the work of the parish, though. Holy Angels, he said, had convert classes every Monday and Thursday evening and the devotion of St. Therese the Little Flower every Friday evening.

While the Holy Angels parishioners were settling in to a life of faith, the world was thrust into an enormous unrest. Franklin D. Roosevelt was elected president in 1932 and Salazar became the dictator of Portugal. As Hitler rose to power in Germany, Spain was being torn apart by civil war. In 1939, Eugenio Pacelli succeeded to the papacy, Franco became dictator of Spain, and Europe was plunged into World War II.

As the war clouds darkened and loomed, the people of Holy Angels tried to go about their everyday lives. 1939 was also the year long-time member John D'Amico moved into the parish with his father Peter, both of whom worked for NCR. The son remembers making just 45 cents an hour at NCR. Yet, like most members, the D'Amicos continued to contribute to Holy Angels' support.

And, on Nov. 19, 1939, Fr. Halpin died. He was succeeded by Fr. Martin Molloy.

Fr. Molloy's tenure was shorter than his predecessor's, but it was under him, thanks to the members' hard work and generosity, that the parish debt was liquidated and the interior of the church was decorated. Ill health forced Fr. Molloy's premature retirement from the parish in 1944. He was living in Cincinnati in May, 1950, when a letter from the Archdio-

cese reached him, saying "We are very happy to enclose herewith the official document from Rome No. 15039 designating you as a Domestic Prelate with the title of Right Reverend Monsignor."

Fr. Molloy was succeeded by Fr. Francis T. Culley who was no stranger to Holy Angels, having served as its assistant while performing his duties as the Director of Catholic churches in Dayton.

World War II had ended and Fr. Culley and the parish enjoyed a new prosperity. World events took a new turn as the United Nations was established in 1946 and, in 1947, India and Pakistan gained their independence. Mahatma Gandhi was assassinated in 1948.

In 1948, Fr. Culley was made a monsignor. On Oct. 28, 1949, the parish was shocked to learn of his sudden death. The year before, he had begun a further expansion of the school and, when the Sisters of Notre Dame vacated their home on "K" Street for a more spacious

house on Park Road in Oakwood, it was Msgr. Culley who converted the convent into the recreation and meeting facility we call The Haven.

Fr. Joseph D. McFarland was appointed the pastor of Holy Angels to succeed Msgr. Culley in 1949.

The Korean conflict erupted in 1950 and, nearer to home, the parish added to its prayers for peace, a prayer for the repose of the soul of Archbishop McNicholas who had died that year.

As Archbishop Karl J. Alter assumed charge of the diocese, the Holy Angels community counted its number as 1500 families with 600 children enrolled in the adjacent school.

Fr. McFarland had begun his 26th year of pastorate the previous year and, with the able assistance of his associates, especially Fr. Robert Kurber C.P.P.S., he was able to oversee the great efforts of our community as it consolidated the parish in the decades to come.



The sanctuary and its angels before 1952

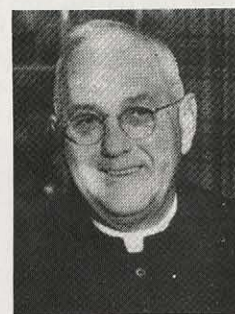
The Pastors 1901 - 1949



Fr. Martin Neville
1901 - 1922 *



Fr. Denis M. Halpin
1922 - 1939 *



Fr. Francis T. Culley
1944 - 1949 *

(made a Monsignor in 1948)



Fr. Martin Molloy
1939 - 1944

(made a Monsignor in 1950)

*still Pastors of Holy Angels
at the time of their deaths.

Assistants (for at least three months)

Fathers John Cotter, Francis Smith, Harold Thoburn, Francis Culley, John P. Trench, Edward Summe, Henry Kreige, Hugo Uhrich (CPPS), Vincent Robers, Victor Kreinbrink (CPPS), Donald Stephan, James Scanlon, Andrew Hoying, Vincent Nels, Paul Conrad, Roland Flinn, Bernard Ganger (CPPS), Ronald Finn, Albert Schoenig, Francis Powers, Robert Patterson (CPPS), Paul Kessler (CPPS), Edward Kalmanack (CPPS), Francis McCarthy, Paul Buebler (CPPS), William Scanlon, Martin Gillian, John Nagele (CPPS), Roger Fecher (CPPS), George Blasik (CPPS), Carl Reikowsky (CPPS), Charles Koverman, Paul Becquet (CPPS), John Cavanaugh, Ronald Schiml (CPPS), Robert Kurber (CPPS), Bernard Srode (CPPS), David Heint, Michael Mahoney, Thomas Snodgrass, Timothy Bunch, Ron Wilker, Thomas Meyer.

Currently serving with Fr. Goetz are:

Fr. Anthony J. Geraci, and Fr. Michael Holloran.



From Then Until Now — Living Parish History

In 1952, the parish marked its golden jubilee of foundation. It was an appropriate celebration of the work of the people who had provided a firm grounding for the times ahead. These were the times that saw the Cold War and, nationally, the admittance of Hawaii and Alaska into the Union.

To mark the jubilee, the church interior was refurbished, notably including the painting of the iconic Byzantine-style angels that still adorn the sanctuary wall. These symbols of our patrons replaced the kneeling angels previously painted on the same wall.

In 1958, there was a record enrollment of 794 children in the school and, four years later, the universal church began its momentous revitalization with the commencement of Vatican II under Pope John XXIII.

As the larger church sought to grow, Holy Angels continued on a parallel path. Gradually moving from "Sunday school," the religious education program for children not attending the grade school, moved into evening classes and developed more teams of lay catechists. The parish commitment to this other arm of religious educational support to families attained full status in 1968 with the appointment of Sr. Helen McDermott, S.N.D., as the first full time director of CCD. This was a pioneering step as Holy Angels was the first parish in the Archdiocese to stress the importance of a qualified director. The 12-year program begun then continues to this day.

The '60s, however, were tumultuous. John F. Kennedy was assassinated in 1963 and Lyndon B. Johnson assumed the presidency just as the Vietnam conflict began to rend the nation. The troubles were compounded with the murders of Robert Kennedy and Martin Luther King in 1968. On the other hand, the establishment of the Peace Corps in 1961 brought new hope to underdeveloped communities abroad. In 1965, the conclusion of Vatican II coupled with Pope Paul VI's visit to the United States brought new hope closer to home, as did the landing of a man on the moon in 1969.

Archbishop Alter retired in 1969 and was succeeded by Archbishop Paul F. Leibold. Archbishop Leibold's brief episcopate ended with his unexpected death in 1971. Joseph L. Bernardin became Cincinnati's Archbishop in 1972. He would serve until 1982 when he became a cardinal and the Archbishop of Chicago. Arch-

bishop Daniel Pilarczyk serves as our archdiocesan leader now.

In 1974, Msgr. McFarland celebrated his golden jubilee as a priest and began a well-earned retirement that year.

With his successor, Fr. Edward Haskamp who came in 1975, the parish celebrated 75 years as a worshipping community in 1977. In 1978, Fr. Haskamp was reassigned to another parish and former superintendent of Catholic Schools in Dayton, Fr. Gail A. Poynter was appointed pastor. Fr. Poynter, too, was reassigned, and, in 1979, our present pastor, Fr. Joseph W. Goetz brought Holy Angels community full circle as he took on the responsibilities once given to Fr. Martin Neville by the group of people, including his great, great uncle, who petitioned the Archbishop for the little South Park church we now know as Holy Angels.

The parish continued its growth in the last part of the '60s and throughout the '70s with the implementation of the reforms of Vatican II. Altars were built for priests to face the people. English became the language of liturgy, and lay involvement in administration, management, and liturgy slowly, but steadily grew.

The establishment of the Parish Council, the Education Commission, the Liturgical Commission, the finance and maintenance committees — all of which joined the older parish organizations such as the Rosary Alter Society, the St. Vincent DePaul Society, the Leisure Club and others — is a testimony to Holy Angels that it is what it was at its foundation: a people's parish and faith community whose heritage belongs to all and one in which all can feel a sense of identification.



On Being a Parishioner

Time was when the description of what it meant to be a parishioner was easily given by setting forth the territorial boundaries and the canonical legislation. Holy Angels has never had an ethnic identity such as served to provide cohesion for many other American parishes. By the time our parish was founded the melting-pot process was well underway and the names of our founders suggest a mixture of Irish, Italian, German and other heritages. "National" parishes would continue for some time to come as powerful elements in the Church in the United States, but Holy Angels was itself a harbinger of a religious identity whose first qualifier was "American."

Given the mood of the time in which the Parish was founded, this is of considerable interest. Leo XIII had just sent his famous letter to Cardinal Gibbons condemning what was later to be known as "Americanism." This was a tendency in American Catholicism which laid emphasis upon lay initiative, democratic procedure, cooperation with other religious bodies, and a national rather than an ethnic or European identity. Whether rightly or wrongly, this "mood" (for it was never as such a movement) has been associated with the founder of the Paulists, Father Isaac Hecker. It is not possible in our parish to trace any special lines of continuity with the so-called "heresy," but the fact that our origins were due to lay initiative and the early insistence that the new parish be devoid of an exclusively ethnic character suggests that our roots were, at least implicitly, "Americanist."

There was nothing vague about what it meant to be a parishioner in those days. Certain quite clear-cut criteria could be listed: a parishioner worshipped regularly in the parish church, made the annual communion during the time between Easter and Trinity Sunday, sent children to the Parochial School, and contributed to the parish's upkeep. There was, admittedly, a measure of passivity about one's membership, but it did possess the virtue of clarity. There was no room for doubt about what was expected.

The clergy and sisters in the school were surrogates for the faithful. They were relied on to celebrate the sacraments and educate the children, activities at which parishioners and parents were presumably silent observers. It could be argued that a tacit contract had been entered into, in much the same way that just across the street Mr. Patterson and his non-unionized workers could successfully manufacture cash regis-

ters based upon certain unwritten understandings. Clearly, there was room for lay initiative, especially at our beginning, and it happened, but more by way of exception than by rule.

Even for those of us too young to remember those days, there was a certain serenity about it all. The liturgical year unfolded in all its dignity, the sacraments were prudently performed, devotions abounded, and children, sometimes unwillingly, were given what was for the most part an excellent if not always very imaginative education. Something of

... our own parish may pride itself on the vigor and energy of the lay bodies who have increasingly charted the direction of Holy Angels.

the tranquillity of the period can be glimpsed in the First Communion photographs: stern-visaged priest, wide-eyed, hand-folded children, demure but observant sisters, everyone doing just what was expected.

As one looks through those old photographs the question inevitably forms itself: where did it all go? Why has it seemed to have vanished, and that so quickly? There is, of course, much to be said for "the old days." Parochial life provided a kind of armature for the experience of the home, a structure upon which other, more domestic events might be organized, a grid to lend meaning to the unexpected and even the catastrophic. It was as predictable as the river, as sound as the dollar, as firmly established as the company across the street.

But just as no one could predict the 1913 flood, the 1929 crash, or NCR's near debacle in the early 70s, so it was impossible to foresee the changes that would sweep over the face of the Catholic Church in the years following Vatican II. But changes there were.

The shift, of course, can be traced to the Second Vatican Council, but it would be over-simple to suppose that the changes in what it means to be a parishioner occurred overnight. In many ways the Council served as a kind of permission for what was already afoot, at least in the American Church. The formerly immigrant Catholic population, which had found sometimes unwanted security in authoritarian

The Pastors 1949 - Present

clergy who gave high value to obedience, had begun to find its own voice. They were now an educated and articulate body, ready to assume their own roles in the hitherto clergy-dominated Church. Mistakes were made, a kind of reaction to the past could be observed in the haste with which the old forms and ways were set aside, but the Council, apart from anything else it might have done, proved legitimation for ideals and movements that had for some time found themselves at home in North America.

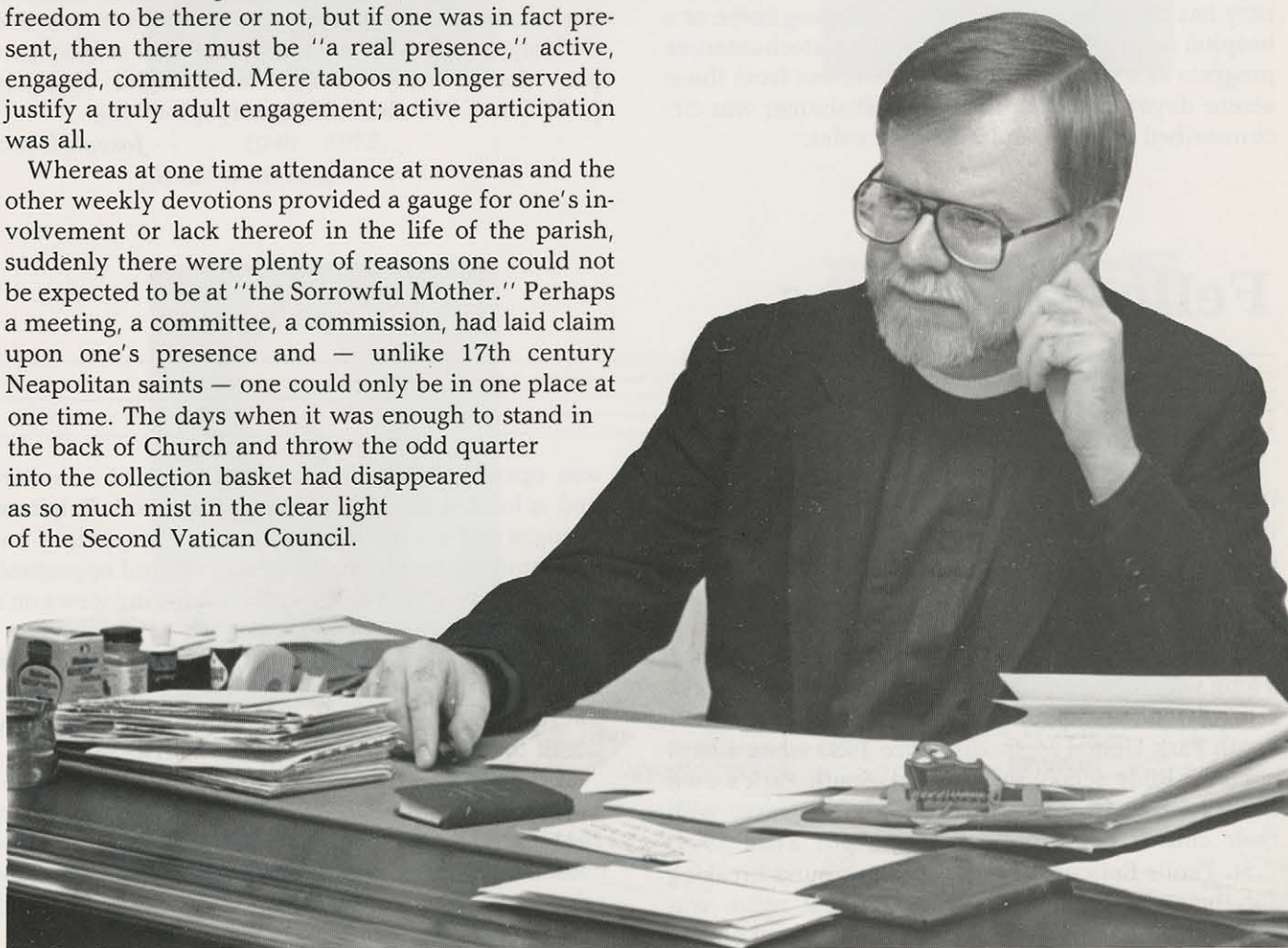
The effect was felt at once here at Holy Angels. From passive observers the congregation found itself transformed into active participants. It was not enough simply to listen to the muttered words at the altar; priest and people alike must speak to one another, and sing! Whereas a Solemn High Mass had been something of a solemn high concert, now each must raise the voice in praise and supplication. At one time, mere presence on the steps of the Church had fulfilled "the obligation" at Mass; now there was a freedom to be there or not, but if one was in fact present, then there must be "a real presence," active, engaged, committed. Mere taboos no longer served to justify a truly adult engagement; active participation was all.

Whereas at one time attendance at novenas and the other weekly devotions provided a gauge for one's involvement or lack thereof in the life of the parish, suddenly there were plenty of reasons one could not be expected to be at "the Sorrowful Mother." Perhaps a meeting, a committee, a commission, had laid claim upon one's presence and — unlike 17th century Neapolitan saints — one could only be in one place at one time. The days when it was enough to stand in the back of Church and throw the odd quarter into the collection basket had disappeared as so much mist in the clear light of the Second Vatican Council.

The day of the laity was at hand.

It has been slow in coming in some places, but our own parish may pride itself on the vigor and energy of the lay bodies who have increasingly charted the direction of Holy Angels. Perhaps, on a local level, the most important implementation of the Council's clarion cry to the laity was the 1971 Synod of the Archdiocese of Cincinnati. That critical event served to provide justification for active involvement on the part of the laity in ways that had been deemed impossible only two or three years before. The Congregation was being empowered. Parish councils, finance, worship, and education commission, and a myriad of other responsibilities were now in the hands of ordinary Catholics. It was a heady and exciting time. It was also a busy time for Holy Angels;

(continued)



probably no parish in the Archdiocese took more seriously the Archbishop's mandate to consult the laity on such wide-ranging issues as worship and school, money and vocations.

No longer is it possible to be merely an onlooking parishioner. True, there are smaller numbers in the Church on any given Sunday but the quality of the presence of those who ARE there is very different from the days when all that was necessary was to have one's foot inside the narthex door. Every evening of the week sees its quota of meetings, parish council, education, bible study, PTO, CCD, AEAC, the alphabet soup of this and that body reminds one of the early days of the New Deal. And with what is deemed to be an ever increasing shortage of clergy and religious, the engagement of parishioners will increase and not decrease. Direct ministry is more and more the task of lay people. This may take the form of serving as a eucharistic minister or reader on one Sunday, and the next week finding that our common ministry has called the parishioner to a nursing home or a hospital or providing support for the Catechumenate program as a sponsor. How very different from those serene days when the role of the parishioner was circumscribed by clear and inflexible rules.

And how very exciting! In what many speak of as "a post-Christian" world, there is little room for the passivity of the past. To be a follower of Christ has always demanded an active engagement, a willingness to drop everything for the sake of the Kingdom. But as the old hymn would have it, "new occasions teach new duties." We can trace the continuities, but the world in which the Parish of the Holy Angel is placed and serves is a very different one from that quiet and unsullied one at the turn of the century when Father Neville could count on unquestioning obedience not so unlike another benevolent employer just across Brown Street.

The danger, of course, is that in this flurry of engagement and activity, the one necessary thing will be lost sight of. When William Butler Yeats wrote those famous words, "things fall apart, the center will not hold," his intention was not so far from the absolutely needful reminder that all is for the love of God and for the love of neighbor. Without those as the motive force to everything that we are and do, Holy Angels will be a busy place, full of busy people, doing many things, for naught; being a parishioner will mean, alas, exactly nothing.

- - Joseph Goetz

Fellow Pilgrims

In 1983, Fr. Joseph Goetz, became President of the Metropolitan Churches United. Also serving on the board of the National Conference of Christians and Jews, Father is representative of the ecumenical spirit of co-operation and fellowship that has been building over the years between our parish and other Christian denominations in our region. We have come a long way from the days when we kept each other at arm's length. A warm relationship has existed with South Park United Methodist since 1980 when a joint summer Bible school was started. South Park's own history began in the same decade as our own, with their church being dedicated on April 24th, 1904.

St. Paul's Episcopal Parish had its ground breaking for their church in 1924, and their first rector was appointed in 1927, the same year our present church

was opened. St. Paul's has 1375 baptized members and is located on West Dixon in Oakwood. Pulpit exchanges and adult education lectures for each of our communities by our pastors have offered opportunities for sharing both common and differing views on a variety of issues and concerns.

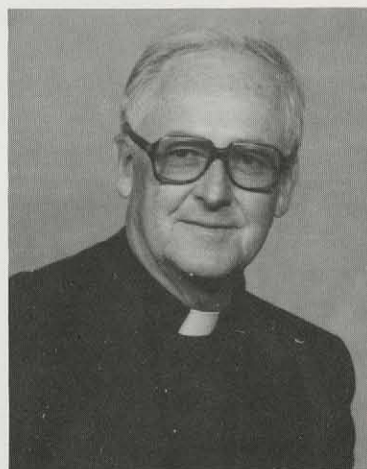
In the middle 1970's, during the convention of the Episcopal Diocese of Southern Ohio, Holy Angels Church, because of its size and location, served as the site of the convention's Solemn Eucharist.

The Lutheran Church of Our Savior, which is located on Thruston Boulevard, was first organized in 1941. In 1957, the Frederick Patterson home was purchased and served as their interim church and Sunday school until the dedication of the new sanctuary and hall in 1961.

The Pastors 1949 — Present



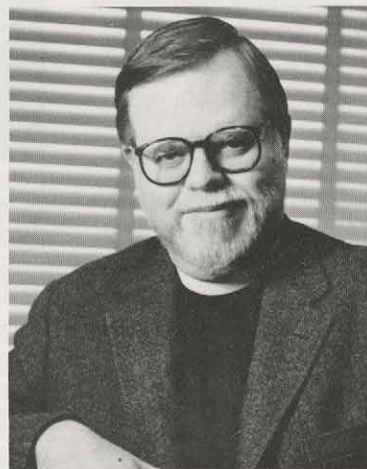
*Fr. Joseph McFarland
1949 - 1975
(Made a Monsignor in 1954)*



*Fr. Edward F. Haskamp
1975 - 1978*



*Fr. Gail A. Poynter
1978 - 1979*



*Fr. Joseph W. Goetz
1979 - present*

A Partner to Parents — Education in the Faith

Confraternity of Christian Doctrine

Religious education for Parish children not attending Catholic schools has a long tradition at Holy Angels. It started sometime in the 1940's when a program for high school students was conducted on Sunday mornings by the Sisters teaching at Holy Angels School. In the 1950's the high school program was moved to Monday evenings and religious education was expanded to include grades one through eight. As the enrollment expanded in the 1960's, Fr. Robert Kurber assumed the responsibility for the high school program. Sr. Susan Keferl, a full-time teacher at Holy Angels School, was responsible for the grade school CCD program. Weekly classes for the earlier grades were held on Saturday Mornings at Holy Angels School, while junior and senior high school students met on Monday evenings.

The CCD program had a major improvement in 1968 when Sr. Helen McDermott, S.N.D., was hired as a full-time director. Holy Angels was the first parish in the Archdiocese to have a paid director with graduate education credentials. Sr. Helen directed a program of classes for grades one through 12 which routinely exceeded 300 students. Primary grades continued to meet on Saturday morning at Holy Angels School. Intermediate grades were given the option of class offerings on Saturday morning or Monday afternoon. In the early 1970's junior and senior high school classes were moved into private homes on Monday evenings to create a more casual atmosphere for the older students.

During this period, the composition of the CCD faculty at Holy Angels and other Dayton parishes was dominated by volunteer parents rather than the sisters and priests who had traditionally filled the teaching role. This created a need for teacher training programs and workshops which continue to be offered to this day.



Sr. Helen McDermott

Dedication by the parent/teacher to the CCD program has endured through the years. A 1980 survey indicated the typical Holy Angels teacher averaged four years' experience teaching CCD classes. Furthermore, one-fifth of the total CCD faculty were teachers by profession.

In 1972, a pre-school religious education program was added. Children four and five years of age participated in classes held during the 9:45 a.m. Mass on Sundays. Mrs. Barbara Zimmerman helped develop the pre-school program

and, assisted by four to five teachers, directed this facet of the CCD program through 1978. Mrs. Judy Finke directed the program through 1981. She was followed by Mrs. Kathy Luckett until 1983, when Mrs. Diane Popp, the current program coordinator, volunteered for this important position.

In the 1970's a Vacation Bible

School program was established for mid-summer with Sr. Helen's guidance. In an effort to support ecumenical activity with the parish neighborhood, the successful Vacation Bible School program was merged with a similar program at South Park United Methodist Church in 1980. This annual program continues to be well attended.

The growing responsibilities of the Director of Religious Education (DRE) were recognized and, in 1978, Mrs. Mary Wlodarski was hired as a part-time Assistant DRE. With the addition of Mrs. Wlodar-

ski to the staff, the responsibility of directing the Adult Education program was added to the DRE's job description. In 1980, an increased interest in Youth Ministry brought Joyce Grundtisch in as a full-time member of the DRE staff. Sr. Rose Marie Burns, S.C., took a job-sharing position with Mary Wlodarski in 1981, supporting both the CCD and Adult Education programs. Sr. Patricia Vrabel, S.C., joined the DRE team in 1983 to direct the junior and senior high CCD programs.

Other changes occurred in the early 1980's. To avoid an increasing number of conflicts with other school activities scheduled on Monday evenings, the elementary program for grades one through six was moved to Tuesday evenings. Because, by this time many of the junior and senior high school teachers were University of Dayton or Glenmary students, these classes were returned to Holy Angels School from private homes in 1981. The increasing use of audio-visual equipment also dictated that change.

July 1984, was the end of an era as Sr. Helen McDermott retired after sixteen years of dedicated service to Holy Angels Parish. She left behind a well established, smoothly running CCD organization. Sr. Rose Marie Burns, now a full-time staff member, assumed the leadership roll as the Coordinator of Religious Education while continuing as the Director of Adult Education. Mrs. Mary Wlodarski continues her part-time role as Director of Elementary Religious Education. Sr. Patricia Vrabel presently serves as Director of Junior-Senior High Religious Education.



Religious educators Mary Wlodarski, Sr. Rose Marie Burns, Sr. Patricia Vrabel, principal Elizabeth Waters, secretary Irene Turckes.

Our Parish School

When the parish officially began in 1902, its commitment to faith formation was already in place with the provision for a two-room grade school at the rear of the new church on Stewart Street. More rooms were added when the church was moved to the corner of Brown and L Streets, but it was painfully obvious that, as the membership in the parish grew, so did the number of children needing an education. In 1906, Holy Angels boasted a school building of its own.

The school records from 1910 to 1921 show that young Angela Deger, the first child to be baptized at Holy Angels, was attending school, as was her brother Richard and sister Margaret.

The records reflect upon a quite different time. School closings happened because of diphtheria or influenza outbreaks. On March 25, 1913, school was closed and, in their attendance books, several teachers noted the fact cryptically writing, simply, "The Flood." Only one "snow day" was noted, indicating that the snowstorm that caused the school to be closed must have been memorable to the Holy Angels students — in those days, they normally walked to school, no matter what the weather.

The children had pretty much the same vacation days as the students of today except that, in November, they almost always had a holiday on the feast of St. Martin — in honor of

(continued)

their pastor, Martin Neville. On Dec. 16, 1919, the children had a free day because, one teacher noted, "General Pershing in town."

Children sometimes left school forever, like the one eighth grader who began his school year on a tardy note because he had to work. Before the year was out, so was he, working. A second grader left because she was sent to "the orphanage." One child had a simple "R.I.P." after her name in mid-year.

Until sometime in the early 1940s, the boys and girls were separated. The boys held sway on the second floor, the girls on the first.

As the world around it changed, though, so did the school. Guided always by the Sisters of Notre Dame de Namur, Holy Angels became a popular school. The enrollment grew always in the early years and,

in 1950, the addition to the school was built to accommodate the extra number of children. By 1958, the "baby boom" was responsible for enrollment reaching its peak at 794. During the highest enrollment years, the kindergarten had to be closed to allow more classroom space for the older grades. In 1964, the first grade was discontinued and, during this period, too, the sixth grades went to another parochial school for classes.

By 1979, the baby boom was over and, even though the first grade had been reinstituted, there were but 180 children in the school. The parish, however persisted with its commitment despite the rising costs and other difficulties in maintaining the parochial school system. Concerned parents realized that something had to be done to bring

more children into the school and, in 1980, a kindergarten class was added.

Today, there are more than 240 students enrolled in Holy Angels School.

The Sports Programs

Holy Angels' sports programs are administered by the athletic committee, a standing committee appointed by the Education Commission. The athletic committee consists of an athletic director, sports commissioners, and support personnel. Parish sports programs available at Holy Angels include: basketball (boys and girls), soccer (boys and girls), volleyball (girls), softball (boys and girls), cheerleading (girls), and baseball (boys).

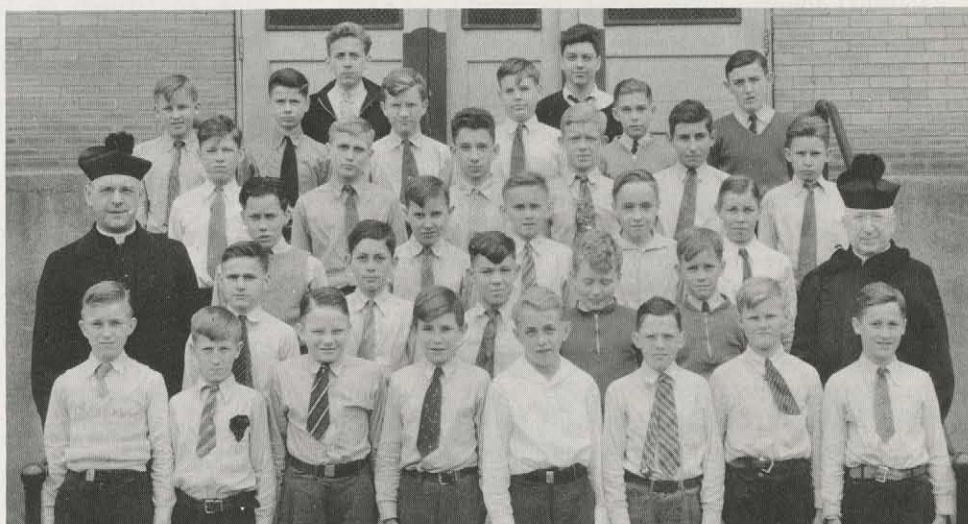
8th grade graduation - 1939



Early - 1920s, girls



7th & 8th grade boys - 1935



School scenes - 1986



Holy Angels . . . A Church in the Modern World

In his masterly work 'Civilization', the art historian Kenneth Clark writes of the 10th century:

"If you had asked the average man of the time to what country he belonged, he would not have understood you; he would have known only to what bishopric" (diocese).

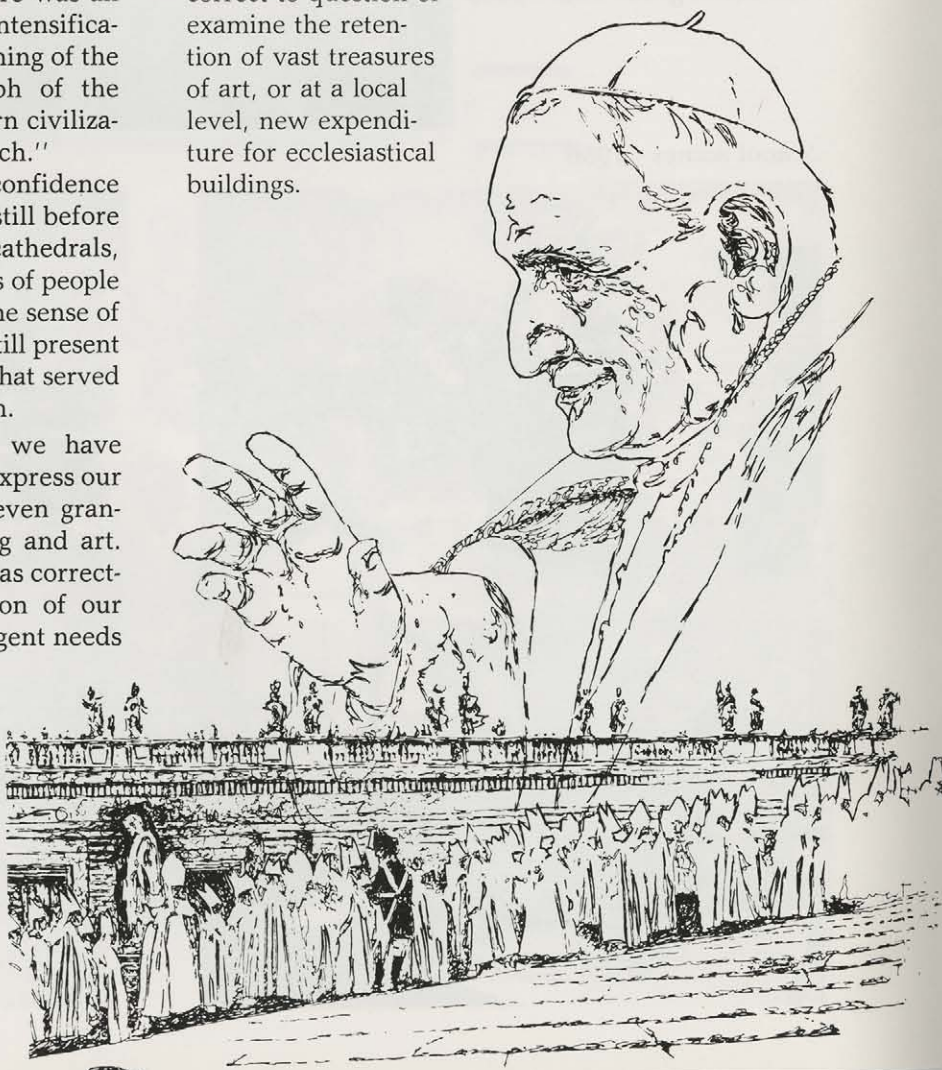
After the barbarism of the preceeding centuries, European civilization was again blossoming with vigour, energy and vitality, but from a different source than previously, and quite different from what we of the 20th century experience. As Clark notes "there was a new power in Europe, greater than any king or emperor: the Church." The monumental changes that occurred in Europe at that time were like a "russian spring . . . in every branch of life — action, philosophy, organization technology — there was an extraordinary outpouring of energy, and intensification of existence." The cause of the burgeoning of the elements of civilization was the 'triumph of the Church' . . . "it could be argued that western civilization was basically the creation of the Church."

The evidence of the heroic energy and confidence of this era and the centuries following are still before us in such visible forms as the great gothic cathedrals, in the stories of the crusades and the dramas of people like Heloise and Abelard which still spark the sense of the romantic in our imaginations. It is also still present in the remnant of a past architectural style that served to inspire the design of Holy Angels' church.

From these times, into this century, we have sought, as best we may, to both adorn and express our faith and religious needs with solid and even grandiose expressions of ecclesiastical building and art. The second half of this century, however, has correctly seen a questioning about the utilization of our resources in the light of other and more urgent needs within the human family. Such questions would have been quite alien to medieval man, indeed conceivably heretical or at best misdirected. We are, however, the heirs to not only their great achievements in government and art, but also to the learning, spirituality and exploration of God's will that has been woven into the texture of the centuries preceeding ours and which have formed it.

A Council of the nature and content of Vatican II could not have met in the era of Henry II and Thomas Becket; indeed would have been suppressed by Popes such as Urban, or Innocent III who granted the 'poverello' permission to continue formation of the Franciscans. It needed, though, to occur in our time. Many of the challenges and questions it has raised have provided us with an unparalleled opportunity for a religious re-vitalization, given our modern resources.

The maturing of social consciousness and conscience in our era of the McLuhanesque 'global village' has meant we can, and must, prioritize carefully our expenditure of resources, energies and spirit. It is perfectly correct to question or examine the retention of vast treasures of art, or at a local level, new expenditure for ecclesiastical buildings.



But the questions raised ought not be decided by expedience, the spurious altruism of the culturally impoverished or biased, or the iconoclasm of those who reject tradition and the past. At risk is much of our heritage. The question ought to foster answers that allow us to live as a church in the modern world, cognizant of what has preceded us and which can still enrich our work, lives and souls. Likewise with the task of ridding ourselves of the kitsch in church art; we ought not pursue such an ideal into a calvinistic denuding of our churches of good art, and our liturgy of its aids to the senses.

The pendulum of change encouraged by Vatican II produced a variety of exploratory views and attitudes as to what constitutes church and its role in our world. Despite some extremes, the general result has promoted a maturity and openness for a pluralism in the ways the Church can serve our world and be Christ's representative and image in it.

The timespan of Holy Angels' heritage, as a local expression of the Church in the modern world, bridges some great periods of change that have affected our faith and its practice. To understand and know something of this heritage is an important means for Holy Angels parishioners to model the role of church in their individual and faith community lives. To come to a better understanding of our past and present achievements can only help us feel more comfortable and identify with a church/parish that is ours.

Before Vatican II, it would have almost been unthinkable, or at best alien, to conceive of parishes that were not interested in building a fine church, plus a school and the like. Since the Council, it is not anti-church for a parish community to prefer to direct a large part of its energies and monies into some form of social action rather than commit such to bricks and mortar.

Holy Angels, having its roots in a different era, and thus with a different approach, has expressed its faith response in the more traditional mode; but it has not neglected both outreach to others or the development of an awareness that its responsibilities go beyond the physical structures of a church and school building.

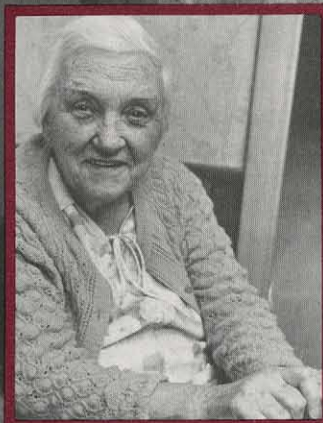
Holy Angels' foundation in the period before Vatican II has provided Holy Angels with a beautiful church which is a gift of our predecessors. In the years to come, with careful maintenance and relevant updating, it will as surely continue to add to the nourishment of many souls and the spirit of our worshipping community, as will the prayer and outreach to others which are its companion in faith expression.

The beautiful buildings and other works of art that the universal Church has in its Vatican repository, and what we own at local levels, are the patrimony of our heritage, and are held in trust for us and those to come. This writer is reminded of a conversation once read, in which it was argued that it is unseemly for the Church to maintain art treasures when so many people were bereft and starving. One priest said that he wanted the Church to sell off its art heritage — "to melt down the



altars of gold" and feed the poor. He claimed it was far from the pastoral ideal to continue the incongruity of having altars of gold and fine art and starving people "praying before them". His fellow priest, more sensitive to the belief that human spirit must too be fed (we do not live on bread alone) understood that too seemingly contradictory ideals can co-exist, especially in this too fast and unfeeling secular world. He replied; "There would only be poor tomorrow, and in the meantime something of infinite value is lost. The suppliant of yours came to die at the altar because it was the one place he encountered God. Swords into plowshares, perhaps, but altars into bread . . . ? Your man would have been fed, but empty . . . We must strive to remember that the rites, the vestments, the ritual, the altar, the very cathedral itself are poems (in tangible form) about the infinite. They give sustenance to the impoverished imagination. It is hard to keep His Face before you in our kind of world; and the ambience of worship, the formalized acts by the priest and people, the music, the chants, the very majesty and beauty of it all are hints, auguries of a glory to come. They can keep the spirit from starving . . . It may seem to some far removed from the Galilean, but it speaks authentically of God as He did . . ."

- - Paul-David Ryan





Notes on Our Architectural and Musical Heritage

Without much hesitation, Holy Angels parishioners readily express their deep attachment and pride in our church which has served their worship, sacramental and devotional needs for 85 years. Many features appeal to their spirituality and nurture it. Since 1927, it has been a place where the art and architecture is a companion to their devotional needs and expressions of faith. For some, it is the great pillars or the dome; for others, the shape or the atmosphere. For nearly all, the stained glass windows and the symbols of the angel patrons hold special appeal and set a scene wherein the functional praise of God and communal worship can effectively be formed, enlivened, and celebrated.

Many have demonstrated their attachment through generous donations, year-round stewardship, work, maintenance and ministry, and through visitation for prayer and weekday Mass. Over the years, there have been some alternations needed for structural problems or conformity to updated liturgical law and needs. The latter have been principally in the sanctuary, but without offense to either the integrity of the design or the special atmosphere people relate to and use so well.

Sadly, we lost the pinnacles and cross on the exterior and the tower had to be remodeled because of the crumbling of age. Fire laws required another exit, and so the shrine of the Little Flower was relocated and that space converted to the current east entrance.

Because liturgy must constantly incorporate the needs of the whole community, a church cannot afford to be mainly a museum piece of old and treasured

a worthwhile companion to the art and architecture that has served our parish so well. For many years, the body of the church has been given a soul as voices and instruments have more than equalled the beauty of the church in raising the people's minds and hearts to the praise of God and the growth of faith.

A good music tradition, like that of Holy Angels', demands the conscious effort of many people to develop, and to maintain. If any generation forgets this, the musical life of the parish suffers, and the spiritual life is jeopardized.

To their credit, each generation of pastors, organists, and parishioners has added to the musical life of the parish so that, today, Holy Angels is known throughout the Dayton community as a center for sacred music. Five elements of this musical life stand out.

The acoustical environment: The architect of the church not only designed a building of great visual beauty, but also created an acoustic space which allows music to resound and echo. Without this basic element, the vocal and instrumental music would seem vapid.

The organ: The cost of the current church probably prevented the purchase of a pipe organ in 1927. A reed organ, and then a Hammond organ, were used until 1946. That year, a three manual, 21 rank Kilgen pipe organ was installed. Its primary use was to accompany the choir and provide devotional music for the Latin liturgy. When the liturgy changed in the '60s and '70s, calling for congregational singing, the organ was



things. Bill Van Leeuwen's construction of a new altar and lectern in the 1970's, for example, represented a good attention to both liturgical needs and a valid retention of the old. While some more work to the central symbols and area of liturgical worship, like the sanctuary and furnishings, still need to be achieved, the environment, which has for so long nurtured our faith, will always be preserved and enhanced.

Without a doubt, music at Holy Angels has been

renovated and expanded in 1977 and 1981. The present organ is now 33 ranks and one of the best medium-size organs in Dayton.

The organists: Central figures in the parish music tradition are the professional organists who have served the parish. In the '40s and '50s, they were John Gysbers, Guido de Sutter and Anton Danko. From 1973 to 1982, Annie Lakos served. And from 1983 to the present, J. Ritter Werner has served.



The choir directed by Annie Lakos

The choirs: The first choir at Holy Angels was a boys' choir which performed in the '30s. John Gysbers added a male choir in the '40s and that choir continued to sing at the High Mass into the '50s. Anton Danko reorganized the boys' choir in the '60s by adding girls and formed a mixed choir in 1966. These two choirs grew in size and importance under Annie Lakos and J. Ritter Werner. Today, the children's choir — The Herald Angels — is 35 members strong and sings for special liturgies. The adult choir, with more than 40 members, sings regularly at the 9:30 a.m. Mass on Sundays, feasts, festivals, and for the Angelus Sacred Music Series.

The cantor: The new liturgy, with its pervasive congregational singing needs visual and musical leadership. So Annie Lakos began a cantor program in 1974. Today, all liturgies at Holy Angels have one of the nine cantors leading the congregation in song, as well as singing the Responsorial Psalm and Alleluia.

All of these elements would not exist if the congregation did not love music and support them with their time, talent, and treasures. It has built a beautiful church, purchased and expanded a pipe organ, created choirs, and sung the praises of God for its edification and the edification of the Dayton Community.



J. Ritter Werner

The Sanctuary

Angels

In 1952, Greiwe & Co. of Cincinnati completed the series of Angels which presently flank the Great Marian Window and the reredos in the sanctuary.

They represent the three traditional or legendary groups of Angels and their duties. Governors (Dominions, Powers, Virtues), Counsellors (Seraphim, Cherubim, Thrones), Messengers (Principalities, Archangels, Angels).

They are, with their subgroups and symbols:

St. Michael (shield & torch) — leader of Archangels (Messengers)

St. Gabriel (book & sceptre) — leader of Angels (Messengers)

St. Chamael (sceptre) — leader of Principalities (Messengers)

St. Jophiel (standing on Wheel) — leader of Cherubim (Counsellors)

St. Zaphkiel (Holding a crown) — leader of Thrones (Counsellors)

St. Uriel — leader of Seraphim (Counsellors)

St. Raphael (Lightning/thunder) — leader of Powers (Governors)

St. Haniel (crown of thorns) — leader of Virtues (Governors)

St. Zadkiel (Sceptre) — leader of Dominions (Governors)

Window

The sanctuary window of the Church of Holy Angels is devoted to the Coronation of the Blessed Virgin, made of imported antique glasses, the predominating tones of which are purple and blue. The bottom part of the window is occupied with the seven archangels (Gabriel, Raphael, Jophiel, Zadkiel, Chamael, Michael and Uriel), each holding his emblem. In the lower right

hand corner is the angel of St. Matthew; in the left hand corner, the eagle of St. John; and directly above them respectively, are the lion of St. Mark and the bull of St. Luke.

In the center of window is the Blessed Virgin, attended on either side by the God the Father and God the Son, clad in brilliant robes of ruby and white. These figures in turn are flanked by two adoring angels swinging censers.

Directly above, in the first tier of the tracery, are the monograms of Our Lord; the inscription "Ora Pro Nobis Maria Regina"; and sacerdotal candles.

Other features in the tracery are the Sacred Heart of Jesus and Mary; and the emblems of the Godhead—Triangle, God, the Father; Lamb, God the Son; Dove, God the Holy Ghost.

The window is wonderfully rich in color and impelling in devotional spirit, essential qualities in a successful rendering of Gothic church architecture.

The emblems used in the thirty windows of the Church are:

Crossed keys	Emblem of St. Peter
Sword and book	Emblem of St. Paul
St. Andrew's cross	Emblem of St. Andrew
Chalice	Emblem of St. John
Book and knife	Emblem of St. Bartholomew
Saw	Emblem of St. James Major
Fuller's club	Emblem of St. James Minor
Ship	Emblem of St. Jude
Money bags	Emblem of St. Matthew
Book and fish	Emblem of St. Simon
Basket of loaves	Emblem of St. Philip
Square and spear	Emblem of St. Thomas
Flowering rod and square	Emblem of St. Joseph

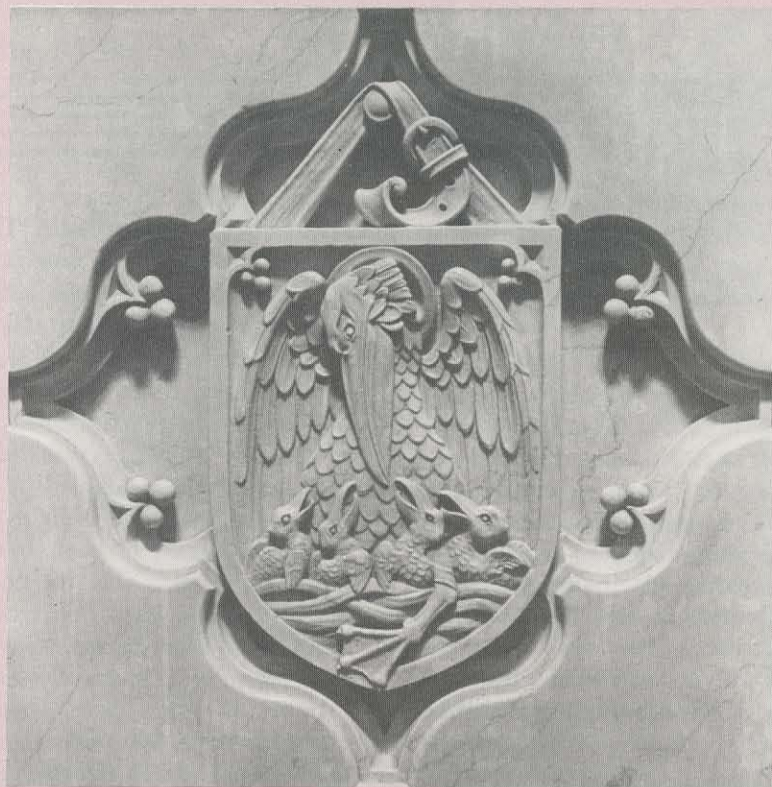
From the Litany of the Blessed Virgin: Mystical Rose, Gate of Heaven, Morning Star, Tower of David, Seat of Wisdom, Vessel of Honor.

Monograms: A.O., I.H.S., P.X., A.M.

From the Passion: Crown of Thorns, Lantern, Hammer, Pincers.

Also: Cross and Crown, Angus Dei, Trinity, Dove.

Legacy of the Pelican



Carved in the middle of Holy Angel's main altar is the symbol of the pelicans (above). According to the legend, the pelican, which has the greatest love of all creatures for its offspring, pierces her breast in time of famine to feed her young with her own life blood. She dies that they may live. This is an ancient symbol of Christ's redemptive sacrifice.

Relics in The Main Altar

St. Benignus Martyr Feast November 1

A Greek of Smyrna said to have been sent into Gaul by St. Polycarp and to have become the apostle of Burgandy. He planted the faith at Autun and Langres making Dijon the center of activity. He was tortured and put to death in the persecution of Aurelius about 178 A.D. Over his tomb at Dijon has been erected the noble Abbey Church, now the cathedral, of St. Benigne.

St. Verianus and Sts. Secundianus and Marcellianus, Martyrs Feast August 9

Tuscan Martyrs who suffered near Civita Vecchia, under the emperor Docius (A.D. 250). Secundianus seems to have been a prominent government official; the others are described as "scholastics".

Sts. Christianus, Benedict, John, Isaac and Matthew, Martyrs Feast November 12

Holy men of the Order of the Camaldolese hermits, who followed St. Bruno or Boniface, the Apostle of Livonia, West Russia, into Russia to preach the gospel. They with some others were put to death by the pagans at Gnesen in Poland, A.D. 1004 and were canonized many centuries later by Pope Julius II.

Liturgical Befores And Afters

The Liturgical changes have occurred within the lifetime of the Parish, and within the lifespan of most of our parishioners. They have been of profound significance for our living history as a worshipping community

At mass, the reform of the Second Vatican Council enabled us to move from being observers, or silent spectators, at a ritual that unfolded before us with no active participation on our part. No longer is the mass a service the priest "says for us" while we continue on with our private prayers and rosaries. The mass is now that of a whole people praying together, recalling the goodness of God, giving thanks, placing themselves in His care and uniting themselves with Christ in the eternal oblation and sacrifice. The "old" mass emphasized the sacrifice of Calvary as its central theme. Now the completeness of Christ's saving acts are ritually and prayerfully celebrated. Through ritual changes, we celebrate the Sacred Meal of the Last Supper, offer ourselves with Christ on the cross, and draw hope from the Resurrection.

While the following comparison of the orders of service for both the masses reveals how the parts of the "new" mass were simplified, it might be remembered the "old" mass was not ordered for the people's participation or even full understanding. It was in Latin and the priest faced away from the people; thereby hiding the sacred actions which, now revealed, allow us to also use our eyes and ears to assist our involvement. Many of the prayers were recited *in secreto* (silently), and the bells were rung to recall our attention for the moment of consecration. By then, much of the Word of God, and the preparation time had slipped on by virtually unnoticed as we said our prayers and litanies. The sermon rarely drew our attention to the Sacred Scripture. Its subject matter was often on doctrinal, moral or administrative points, regardless of the themes in the readings.

The greater stress on the place of Scripture was an intended reform and it was one that was to be encouraged beyond the mass. This was a departure from previous practice which did not emphasize the importance of Scripture in the life of the Community. All this did not mean that the people did not want an intimacy or sharing in their communal prayer life. It was not possible in the mass, so it was found in devotional practices such as the novenas, Benediction, the rosary and similar para-liturgical practices.

For the first 65 years of our parish, masses were always celebrated in Latin. These varied from simple "low" masses to the solemn occasions of the sung "high" masses and people infrequently received communion in comparison to today.

They were busy times liturgically. In 1950 there were six daily masses each weekday. In 1955, average Sunday Mass attendance was 5,856 with a single mass attendance of 1,428. It was the highest rate in the Archdiocese. By 1960, enabled by the removal of the midnight fast, there were eight masses every day, with servers assigned to each one. At the height of full employment at N.C.R. the noon low mass, celebrated at 12:10 p.m., was often crowded to overflowing. On Sundays, at least, the priests were able to take it easy — there were only seven masses.

In its 84 years Holy Angels has witnessed many changes which have added to its patrimony and heritage. These have effected administration, management, education, art, architecture, social activities, apostolic concern, worship and liturgy.

Because it constantly effects us, it is with the liturgy that the evidence of change has been most apparent.

The Sacrament of Penance was available for over four hours each Saturday: from 3 p.m. — 6 p.m.; and from 7:30 p.m. until 9 p.m. For Baptisms, parents and sponsors simply showed up with the child at 2 p.m. on any Sunday.

The parish at prayer was active outside the context of mass too. In addition to the seasonal services such as the 40 Hours, at its most active there were three novenas each week, plus Holy Hours on major feasts.

Of course, in this period, mass was celebrated at the high altar, now the reredos behind the present altar. The priest had his back to the people during the Eucharistic prayer, turning only for the occasional greeting in faith or exhortation.

The Angels that now surround the Great Window of the sanctuary were first painted on the wall in 1952. Prior to this there was a vine motif covering most of the wall, except for the lower portion where there were some kneeling angels facing the window. From photographs we can see that this was not the original decoration with angels. The first decoration showed two standing angels, one either side of the Great Window, in the midst of the vine motif. A constant problem seems to be the heating which systematically destroys any painted decoration on that wall.

The Order of the Mass

Then (in Latin)

Now (in English)

Introductory Rites

The Entrance	Processional Entrance & Hymn
Prayers (at altar steps)	
"Introibo ad altare Dei..."	Kissing of the Altar
Recitation of Psalm 42	Greeting
Confession of Sins	Penitential Rite
(confiteor only)	(can vary)
Kissing of the Altar	
Introit	
Kyrie	"Lord Have Mercy..."
Gloria	Glory to God
Collect	Opening Prayer

Liturgy of the Word

(one year cycle)	(three year cycle)
Epistle	Old Testament Reading (usually)
	Responsorial Psalm
	Epistle
Gradual & Alleluia	Alleluia & Verse
Gospel	Gospel
Sermon	Homily
Credo	Creed
	Prayers of the Faithful

Liturgy of the Eucharist

	Offertory Procession
	Preparation of the Altar & Gifts
Offertory	Prayer over the Gifts
Secret	
(series of short prayers)	
Preface	Preface
Sanctus	Preface Acclamation
	"Holy, Holy, Holy Lord..."
Canon	Eucharistic Prayer
- Commemoration of Living	(four normal options)
- Commemoration of Saints	
- Consecration	Proclamation of the Mystery of Faith
- Commemoration of Dead	
- Minor Elevation	Doxology



New altar allows priest to face the congregation

Communion Rite

Pater Noster	Lord's Prayer
	Doxology
	Sign of Peace
	(entire congregation)
Breaking of the Bread	Breaking of the Bread
Agnus Dei	"Lamb of God..."
Prayer for Peace	
Sign of Peace (Priest only)	
Prayers before Communion	
Priest's Communion	
"Lord, I am not	"Lord, I am not
worthy..."	worthy..."
People's Communion	Priest's and People's
	Communion
	Communion Hymn
	Silent Reflection
Communion and	
Postcommunion Prayer ...	Prayer after Communion

Concluding Rite

Blessing	Blessing
Last Gospel	
(always John)	
Dismissal	Dismissal

Prayers after Low Mass:	Recessional & Hymn
Three Hail Marys, Hail	
Holy Queen, Priest's	
Prayer, Offered for the	
conversion of Russia	
(Not part of official Mass,	
but normally said.)	

Liturgical Life

In May 1985, the Archdiocesan Worship Office conducted a survey of the Sunday liturgies here at Holy Angels. The following are extracts from the 31 page report submitted to the Parish Worship Commission for consideration. The survey was commissioned by the Parish and the evaluation involved the pastoral staff, the Parish Worship Commission and a random selection of parishioner comments.

The evaluation noted:

1. Holy Angels has a tradition of good worship and the people are proud of that tradition. The areas of special pride are music, the preaching and presidential style, and the condition of the church building.
2. The spirit of the liturgical renewal has taken root . . . the fact that the sense of the sacred in worship is something many other parishes long to experience.
3. There is a healthy sense of community in general.
4. The parishioners have a deep respect and appreciation of the pastoral staff of their parish.

Some Recommendations

Assembly

1. That a better sense of community be developed by fostering a sense of hospitality (greeting each other and visitors at the beginning of Mass)
2. People be urged to sit together instead of in isolated places throughout the church.
3. That the needs of adolescent and young adult members be met . . .

Ministries

4. That continued education and spiritual formation be initiated and continued.
5. That a person serve in only one ministry at a certain Mass.
6. That ushers greet the people and foster a sense of hospitality.

Music

7. That a diversity of music styles be used so that the worship needs of different age groups may be met.

Ritual

8. That periods of silent reflection be incorporated at varying parts of the Mass.
9. That the missalettes be dispensed with . . . so that the congregation can more fully participate in the Liturgy of the Word by the act of listening and watching.

Environment and Art

10. Improvement of the P.A. system
11. That the Altar of Sacrifice be moved forward (to emphasize its primary importance).
12. That there be only one lectern (pulpit) for the Readings and that it should be in the sanctuary proper. The lectern in front of the priest's chair could be used.
13. That the relief above the tabernacle be re-located . . . to avoid a clash of different signs/symbols, and therefore better emphasis to both.
14. That the communion rail be removed . . . to more fully signify the union of the priest and people, the people gathered at the Altar for Eucharist.
15. That some discussion take place regarding the Angels on the back wall of the sanctuary.



Other

16. That the Mass schedule be re-evaluated and possibly reduce the number in order to bring more people together for worship.

These recommendations are not necessarily binding, yet they were made based on good liturgical principles. They take into account what the Church is trying to teach about the gathering of people in worship, about the purpose of the Eucharist, of the nature and place of signs and symbols.

Recent Survey

A follow-up random selection phone survey was made in November 1985. This basically sounded out peoples' opinions regarding basic and organizational

liturgical practices such as mass and penance times, specific liturgical practices, lay ministries, and preferences and suggestions regarding the interior of the church itself.

Sampling slightly over 10% of the parish, the response was very positive. 92% felt 'welcome' and a part of the community when at mass. And the great majority (87%) were happy with the liturgical changes since Vatican II. 69% of those surveyed felt some Sunday liturgies ought to be oriented to youth and children. As was noted on the May survey, Holy Angels' parishioners feel proud and deeply attached to the church building itself. Some good practical suggestions were made about updating and preservation.

The results and recommendations made were passed onto the Parish Worship Commission.

The Rectory

The first half of the present rectory on 218 K street was purchased in 1927. As additional space became necessary, the adjacent house owned by the Walsh family was purchased and joined to the existing rectory in 1944. Deterioration of these structures reached the critical stage in 1985 when major structural, electrical, and plumbing problems were uncovered. It was deter-



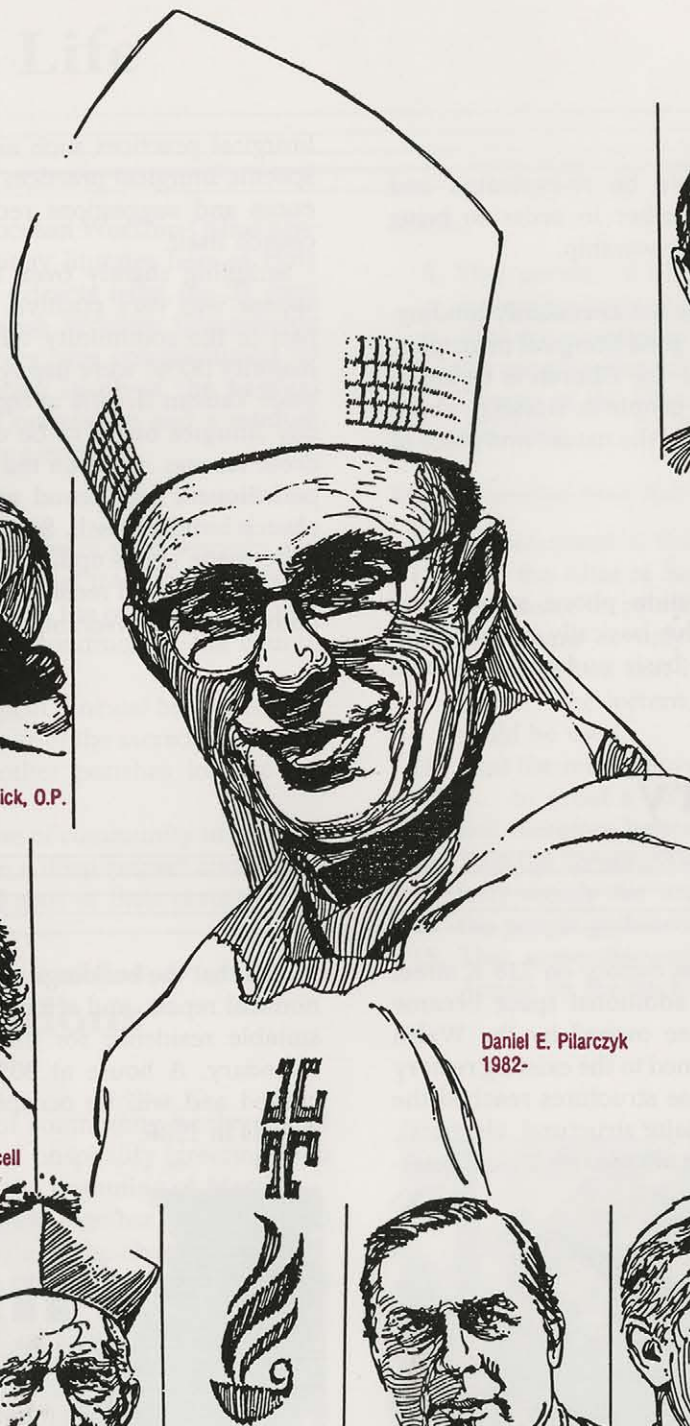
218 K Street

mined that the buildings were beyond the point of economical repair, and efforts were initiated to acquire a suitable residence for the priests within the parish boundary. A house at 305 Oakwood Ave. was purchased and will be occupied by the priests of Holy Angels in 1986.



305 Oakwood Avenue

The Archbishops of Cincinnati



Edward Fenwick, O.P.
1822-1832



John B. Purcell
1833-1883



William A. Elder
1883-1904



Henry K. Moeller
1904-1925



John T. McNicholas, O.P.
1925-1950



Joseph L. Bernardin
1972-1982



Paul F. Leibold
1969-1972



Karl J. Alter
1950-1969

Archdiocese of Cincinnati

Diocese June 19, 1821

Archdiocese July 19, 1850

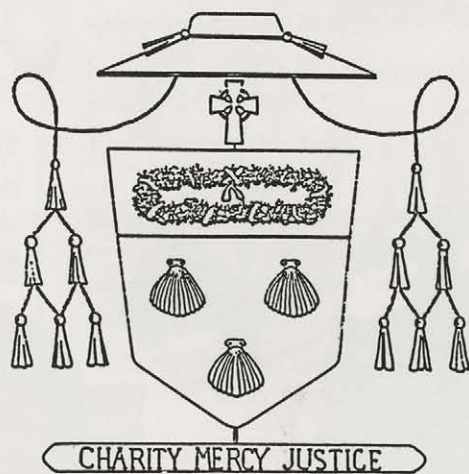
Comprising nineteen counties in the southwestern part of the state of Ohio, namely, Adams, Auglaize, Brown, Butler, Champaign, Clark, Clermont, Clinton, Darke, Greene, Hamilton, Highland, Logan, Mercer, Miami, Montgomery, Preble, Shelby, and Warren Counties. Square miles—8,543.



Archdiocesan Coat of Arms

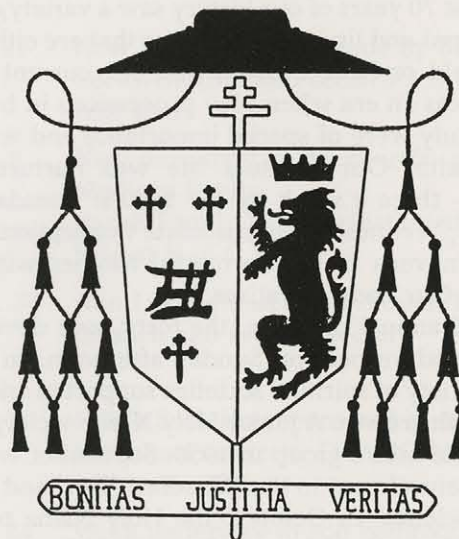
A plow between three cross-crosslets fitchy gules, heraldic composition symbolic of the See of Cincinnati, with color red indicated by vertical lines, on gold colored background.

The plow recalls the name "Cincinnati", the origin of the See name, and the crosses, three in honor of the Blessed Trinity, are of the form called "fitchy", that is, with the lower arm pointed, ready to be thrust into the ground after ploughing.



Most Rev. James H. Garland, D.D.
Auxiliary Bishop of Cincinnati

Born December 13, 1931; ordained August 15, 1959; appointed Titular Bishop of Garriana and Auxiliary of Cincinnati, June 5, 1984; ordained to the episcopacy, July 25, 1984.



Most Rev. Daniel E. Pilarczyk, S.T.D., Ph.D.
Archbishop of Cincinnati

Born August 12, 1934; ordained December 20, 1959; appointed Titular Bishop of Hodelm and Auxiliary Bishop of Cincinnati, November 2, 1982; installed December 20, 1982.

Parish Life . . . Memories of Times Gone By

Parish life has undergone quite a metamorphosis since the 2nd Vatican council. With greater involvement of laity in parish administration and organizations it seems people are constantly attending meetings and other decision making forums nowadays. The demands on parishioners and volunteers seem endless as we are called to participate in parish council meetings, education commission deliberations, confirmation preparation, youth groups, C.C.D. teaching, maintenance, fish fries and other life activities.

This does not mean the parish was moribund before the Council, but such parishioner involvement in co-operative decision making is a renewed feature of church life. It is as if the colors of the parish have changed and a new melody of church life has been written for us. For many, the old hues and the former tune hold fond memories and remembrance of significant achievements and active involvement in building our faith community, although through markedly different means at times.

The first 70 years of our history saw a variety of different social and liturgical practices that are either no longer held or have evolved into our current practices. It was an era when May processions in honour of Our Lady were of special importance and witness to our faith. Our spiritual life was nurtured by novenas - three a week by the 1950's: Tuesday (St. Anthony), Wednesday (Immaculate Conception), and Friday's novena to the Sorrowful Mother with the rosary of Our Lady of Fatima.

We had annual missions, the forty hour devotions in April and vespers on Sunday afternoon. In addition, a variety of spiritual societies supported and promoted faith growth. A junior Holy Name society joined with the men's group in 1950. September was set aside for enrollment in the Guardian Angel and Purgatorial societies. In October, the Holy Name parade marched from the fairgrounds to the U.D. stadium, and November saw a service held at Calvary cemetery each All Souls day in memory of our dead.

There was a plethora of daily masses available, up to eight per day by the late 1950's. By the 1960's, the rosary, a litany, Benediction and confessions were offered every Friday evening. In this era Lenten devotions were basically limited to daily Mass and private prayer. Parishioners were encouraged to take the Legion of Decency pledge each December; to join a

card party for the Dominican retreat house and to have their throats blessed during the feast of St. Blaise on February 3rd . . . provided U.D. did not schedule a basketball game and occupy all available parking in the area!

Reviewing old bulletins allows us to glimpse an era gone by of varied spiritual devotions and emphasis, of different stresses and concerns. All were important in their day and are a part of our heritage and foundational building. When, in the 1970's, the priests started to use English at Mass and face the congregation, the colors began to change and the tune of a new melody sounded, refreshing our view and re-exposing the structure of our faith and lives as a worshipping community. Mindful of all that has gone by *Do you remember . . . ?*



Hats and habits - seen rarely today

Do You Remember ? ...Curios From Old Bulletins

1949

- Dec. 4 Parishioners are invited to a reception at the Loretto welcoming Fr. Joseph McFarland as the new pastor.
- Dec. 11 Midnight Mass for Christmas Eve to be broadcast on WONE, tickets needed.

1950

- Mar. 12 Lou Emm, the "WHIO Street Man" will record interviews at the next PTA meeting for later broadcast.
- May 21 1st anniversary of the creation of the Adult Lending Library.
- May 28 Baccalaureate Service for U.D. at the 9:30 Mass.
- July 2 Holy Angels Basket Picnic to be held at Circle Park on July 23; chicken dinner and all trimmings; chairman - Elmer Travis
- Oct. 1 Junior Holy Name society formed for high school boys
- Oct. 29 Father/son breakfast in school cafeteria sponsored by the Holy Name Society.
- Dec. 10 Note that WHIO will televise Midnight Mass on Christmas Eve.

1952 The Year of the Golden Jubilee

1960

- Jan. 31 Blessing of throats moved from Feb. 3rd to 2nd *because* of the parking problem caused by U.D.-Miami basketball game at Fieldhouse.

- May 15 Note that Joseph Goetz from the parish will be ordained on May 28, 1960.

1968

- July Babysitting service initiated during Sunday Mass times. (This began 16 consecutive years of service by the Lammers girls -Nancy, Jane, Susan, Gina, Terri and Jackie).

1969

- March Holy Angels Blood Bank established.

1970

- Jan. 4 Liturgical Commission formed; Wilbur Dunskey is the first chairman.

- Feb. 8 Plans announced for painting the church interior; estimate of \$19,000 - last painted in 1952.

- Feb. 22 Exercise classes begin at Holy Angels - a "program for adult couples with weight problems or deteriorating muscles".

- July 5 Former Holy Angels organist John Gyspers died.

- Nov. 22 Archdiocesan Synod announced for 1971.

1971

- June 18 Welcoming committee formed: Sarita Blantz is the first chairman.
- Dec. 12 Church will henceforth be locked after 8:00 p.m. on weekdays and 5:00 p.m. on Sundays because of recent thefts and vandalism.

1972

- Feb. 16 Paul Lammers tuition fund established; purpose is to make loans available to parents of H.A. children having difficulty making tuition payments.
- Apr. 23 More vandalism on Holy Saturday eve; items stolen include processional cross, 4 stoles and newly consecrated oils.
- Apr. 23 *Death Notice* Rev. Mgr. Francis Smith who offered his first Mass in H.A. on May 30, 1920, died. Mgr. served as administrator during Fr. Neville's final illness. His chalice was left to the church.

1973

- Jan. 21 New lectern in use - made by Bill van Leeuwen. (Bill also constructed the current altar)
- May 6 New red carpet in the church - gift of the Madigan family.
Parish Family Picnic reinstituted - to be held at K of C Park.
- Sept. 30 Ann Lakos replaced Mr. Anton Danko as organist and music director.

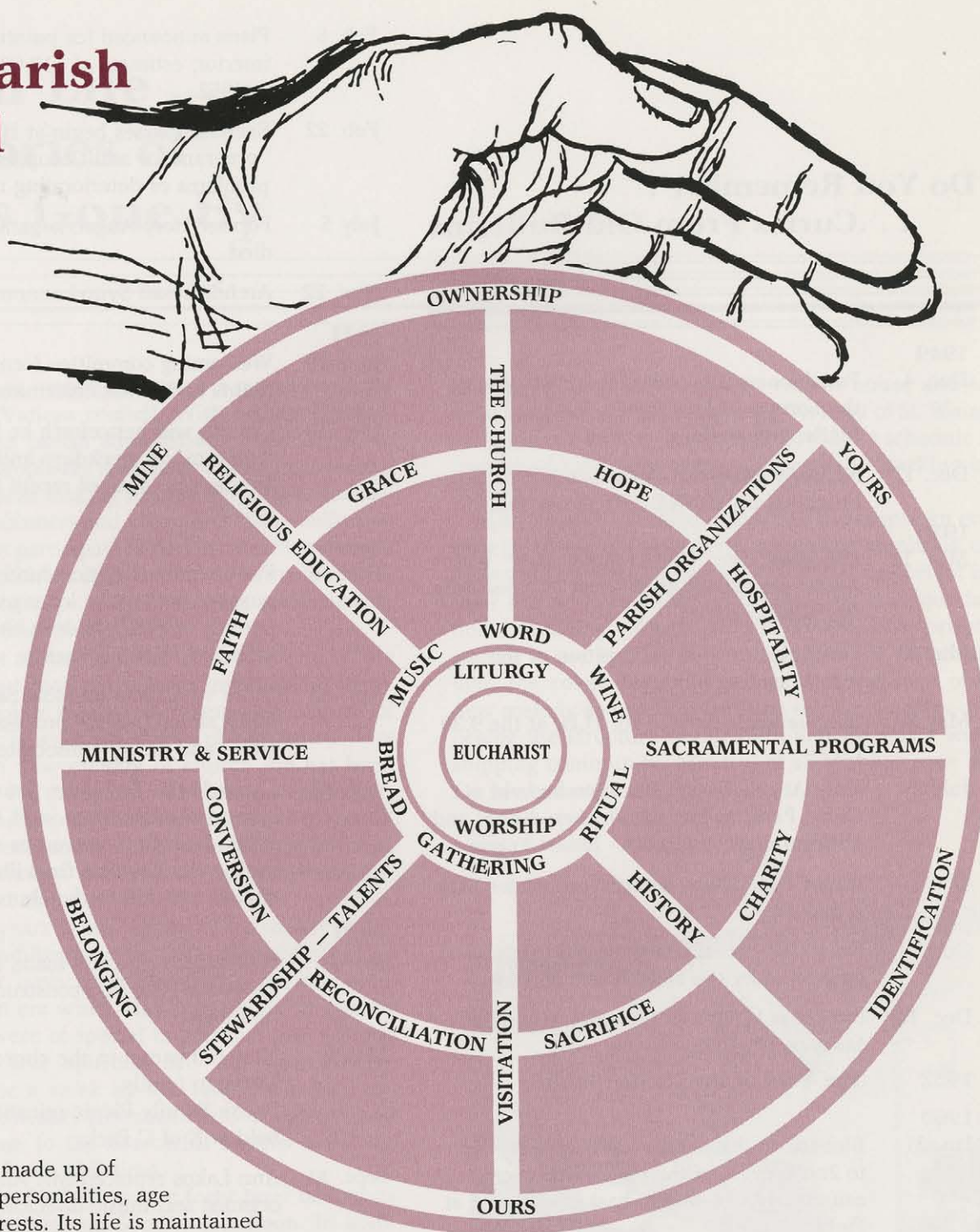
1980

- Feb. 3 1950's Sock Hop sponsored by the PTA in the school cafeteria; Dave Nichols (WHIO) will be the D.J.
- Feb. 24 Work underway to add bathroom to the rear of the church; Statue of Our Lady of Fatima has to be relocated.
- Oct. 26 Opening of the NCR parking lot on Brown St. Available for H.A. parishioners Saturday eve and Sunday morning.

1982

- July Dr. J. Ritter Werner replaced Ann Lakos as organist and music director.

The Parish Wheel



Our Parish is made up of many different personalities, age groups and interests. Its life is maintained and nurtured by many different organizations, interest groups, activities, volunteers, ideals and philosophies. It is bonded together by its common faith and commitment. How all these varied elements combine to give life and purpose and, ultimately identity, to our community can be summarized in the image of the wheel.

The hub of the wheel represents the liturgy, the center of parish life toward which all activities lead. The rim is the sense of belonging and ownership which links all the spokes of parish activity together. It is this which allows the wheel to turn and travel on, binding the various aspects of parish life so that they may meet at the center, the hub, and celebrate in worship all that

the parish means. A parish community is dependent for its justification on the centrality of its worship, as the spokes of a wheel are dependent on its hub. As they are dependent also on the rim, so too is a parish dependent on the sense of belonging and ownership felt by its members. It is our task to build this. One way is through knowing more about the makeup of our community. Another is, by being more aware of our heritage, which belongs to all of us.

Parish Council

Church law and tradition assign the pastor the principle role of leadership in the parish. However, Vatican II emphasized that all members of the parish are responsible for its well-being. As a result, the pastor and laity share responsibility for the quality of parish life.

The Parish Council is the duly-elected body representing the parish community. As such, it serves as a consulting body to the pastor who has the ultimate decision-making authority. This responsibility means that the Council evaluates alternatives and makes recommendations leading to decisions and policies that best represent the spiritual, social and personal needs of the parish.

The council is composed of thirteen members. Nine are elected from the Parish-at-large. The remaining four are the pastor, the chairperson of the Education Commission, a parish-elected representative of the Worship Commission, and one other member designated by the Pastor. The Council meets monthly and these meetings are

open to all members of the parish.

Various committees can be established by the council as the need arises. One committee which has made exceptional contributions to the quality of our parish life is the Maintenance Committee. Its purpose is to keep the school, church, rectory, and Haven in good condition. This committee utilizes the talents of our parishioners in repairing, maintaining, and improving our facilities. The result is improved surroundings at substantial savings to the parish budget.

A general election is held annually to elect three new members for three-year terms. Any registered member of the parish, 18 years of age or older, is eligible to vote. The council selects a nominating committee comprising three parish members, one of whom must be a council member. This committee then submits three names from each of the three parish zones and these nine names appear on the ballot. Any active parishioner who has expressed a desire to serve is approached and his or her approval

is sought before placing the name on a ballot. The ballot also lists a brief biography of each candidate.

The current Parish Council epitomizes the role described because of the many concerns the Council is considering regarding the future of Holy Angels Parish. The Council is contemplating the initiation of a major fund drive to upgrade the current facilities and take a step toward the future. Before taking such a step, many studies and alternatives must be evaluated and considered. Major accomplishments have been the initiation of the annual Stewardship Drive and the purchase of a local residence for our priests. The Stewardship Drive resulted in a much needed increase to the weekly offerings. Thanks to our supportive parishioners, we are now able to balance the budget. The purchase of a home for our priests has been needed for many years and will allow the priests to separate home life and work life in an improved environment.

The Worship Commission

Representatives of the Holy Angels' Worship Commission, formed in 1982, include members of the parish staff, ushers, choir, lectors, eucharistic ministers, eucharistic attendants, and three elected representatives from the parish.

The commission serves and reports to the Parish Council. It also sets policy for liturgical worship at Holy Angels.

The Education Commission

The Holy Angels' Education Commission is an elected body

which reports to the Parish Council and is responsible for the administration of all the education ministries of the parish. The Education commission supports the day school, the Religious Education Program (CCD), adult education programs, and the parish sports programs.

Stewardship

Stewardship is identified often with financial support. This is because money is the usual and most immediately practical expression of our support.

It is important however, to realize that stewardship is the giving of time and talents also, and it is the preservation of our heritage for those to come. Of real concern, in the Holy Angels stewardship program, is the work and gifts of those in the past who have contributed and built what we now enjoy in physical and organizational structures.

Stewardship is building upon the foundations and work of those who were, in their time, stewards of the parish heritage we now enjoy. At any given time, we too are stewards of our parish heritage, for our children and our children's children. Needless to say, financial support remains the principal means parishioners use for their actions of stewardship in preserving our community.

The three ways of contribution show the system we use:

Perpetual: #1	ongoing support - pledges
Transitory: #2	school / ccd tuition
Periodic: #3	capital works special appeals bequests / gifts

Stewardship Is All Three Levels, Not Just One.

At some stages, parishioners may be involved in all three. #2 ceases when their children finish school, and their support for religious education continues through #1 and #3.

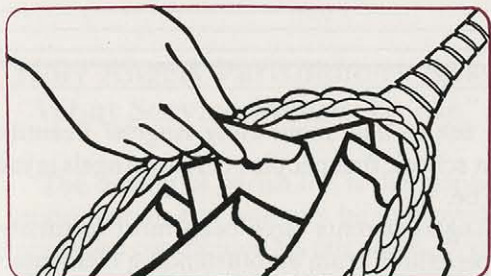
Critical to an effective program is seeing the above levels as complementary, not as either/or choices, or alternative options for our stewardship giving. We may need to adjust amounts given at times so that overall burden is not too onerous, but we ought not take from one level to permit our giving to another. For example, paying tuition is only paying for services provided — it is not contributing to the general upkeep of the property or special programs (#1 & #3). That is, we have our ongoing commitment (#1), our time to also pay tuition (#2) and we are occasionally asked to support special needs (#3).

*"You have a mission to fulfill, a mission of love . . .
Let us begin in the place where we are."
Mother Teresa*



Recent aerial view of the Holy Angels Parish complex.

Stewardship is the responsibility for, the belonging to, and the ownership of our parish and its heritage.

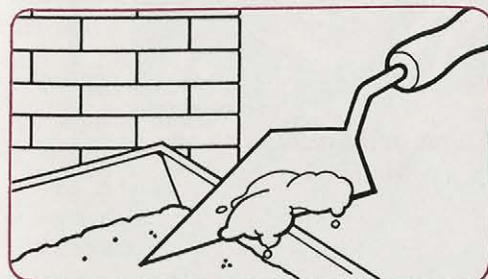
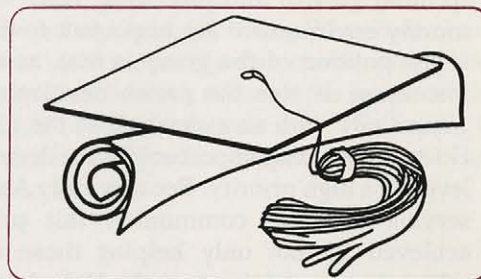


The Stewardship Program

- On-going support program
- Annual pledges/weekly contributions
- Used for day-to-day operating expenses of church and school

Tuition/Tuition Support

- Tuition—fees paid by parents to help defray the cost of their children's education at Holy Angels School
- Tuition support—that portion of general contributions earmarked for the operation of the parish school
- Parents are assuming a larger proportion of educational costs

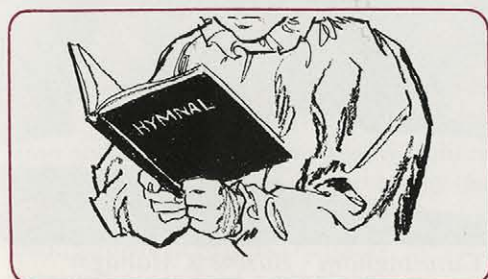


Capital Improvements Drive

- Special drive to carry out major improvements to parish physical plant
- Next drive, Spring of '86, intended to:
 - a) improve parish priest living facilities,
 - b) build activities & administrative building,
 - c) make major repairs/improvements to church/educational facilities

Private Gifts

- Money and material goods from private individuals.
Example: "undesignated" funds from parishioners' wills
- To become a private benefactor, call the Rectory at 222-7807.



Time & Talent

- Voluntary contribution of one's time and expertise
- Examples: eucharistic ministers, classroom helpers, choir members, CCD teachers, members of the parish committees, commissions, and councils, and the like
- To volunteer, call 222-7807

What Holy Angels Parish Means to Me . . .

In 1985, three parish organizations, the Parish Council, the Worship Commission, and the Education Commission formulated a Parish Mission Statement. This cross section of the parish sees Holy Angels primarily as a worshipping community. Worshipping together in spirit and truth in an atmosphere that encourages spiritual growth and professing their faith in a community environment are important to them.

The position of the group is that, as an educational institution, it sees the parish developing a Christian community with an awareness of the teachings of the Gospel. Providing opportunities for development on all levels is a high priority. Because Holy Angels must be a serving and just community, this priority can be achieved by not only helping those dependent on others, but by striving to make Holy Angels the springboard of nourishment and strength for the parishioners to go beyond their parish boundaries proving the reality of Christ's teaching in their lives.

Holy Angels members see themselves as the source of the Gospel tradition. They see themselves as a Christian community celebrating Christ's teaching through a full Christian life.

When responding to "What Holy Angels Means to Me," the answers included:

. . . My parish is a 'home base' to me — a place where important events are conducted: weddings, baptisms, reception of sacraments for the first time. In my own parish church, I feel at home . . . a familiar place to talk to God.

. . . Part of the heritage we accept unquestioningly, like our nationality, the color of our hair and eyes, etc., is our Catholic religion. It is something precious, handed down to us from our ancestors. To be able to practice our religion in a beautiful edifice is especially satisfying. And to have a gentlemanly, articulate, educated pastor is all the more wonderful. We are proud to say that our church is Holy Angels and our pastor is Joseph Goetz.

. . . (It's) a place to grow in faith; come closer to God; receive religious education for my preschool children; my school children, and myself; meet friends, and enjoy activities with my friends.

. . . What's not to like about Holy Angels? Beautiful church, great school, fine people . . . Holy Angels is just the place to be.

. . . Holy Angels parents have been most fortunate. They have benefitted from an outstanding elementary school that is academically excellent. It offers many well-organized athletic and scouting programs. Above all, the education process is based on Christian teaching. It gives students an opportunity to participate in liturgies and become involved in social action work.

. . . Warm, caring. What else do we need?



Mary L. Lee - Secretary



Jim Cunningham - Business Manager

Holy Angels Parishioners Answer: "What Service Means To Me"...

The quality of parish life is the responsibility of the entire parish and can only be improved to the limit if everyone contributes his fair share. Every parishioner, by reason of his particular viewpoint and interest as well as his individual education, training, and experience, has a valuable service to offer and a definite responsibility to make that service available to the parish community.

This community offers a myriad of opportunities for each and every one of us to offer his expertise for the benefit of the whole. Whether we sing well, are handy-men, financial wizards, management consultants or good cooks, there is a need for our services. The rewards are self-sustaining and once the results of our service are seen, coupled with those of our fellow parishioners, we will grow in Christian spirit along with our parish.

— Tom Kelly, Chairman, Parish Council

Other Parishioners Answer with a Similiar Theme:

... Service at the Church of the Holy Angels means to me administering the temporal needs of the parishioners. It establishes an environment that is conducive to a better spiritual understanding of the religious services for the congregation.

... Reward! I feel I get all the benefits. By doing small services for others I feel good. I seem to make people happy and, as a result, I am the one who reaps the most from service for others.

... Service is the giving of one's self as an act of love to God's other creatures. It is an expression of compassion and concern that the quality of life on earth is being improved. Rendering service to the Holy Angels community can be burdensome when competing with professional demands. Actually, rendering service to humanity is indeed a privilege.

... Having a priest or comparable person available when there is a need for that kind of consultation. Solace does not always come just by sitting in Church and meditating. Many times people need to talk.

... Using my skills and abilities to help others who are in need.

... Service is a way of glorifying God through the use of one's time and talents for others.

... Being able to help, trying to bring the people of our parish together by being involved in church and school activities. The Church needs to touch the people of the parish and their needs in a human way. I'm hoping to accomplish this by being a Eucharistic Minister, being active in the school.



Bob Schmitz - Custodian

Our Funeral Homes and Cemeteries

In 1927, Holy Angels' pastor, Father Denis Halpin, received a letter from his archbishop. It said, in part, that "mixed" cemeteries were not the sort of holy ground the church intended for her children. And so, the letter said, Halpin was to "kindly inform your people also that no priest of the City of Dayton will be permitted to go to these mixed cemeteries in order to bless the grave and to carry out the ritual of the Church."

The order was clear, the Catholics of Holy Angels were no longer able to bury their dead in the nearby Woodland Cemetery, as many had been. They would have to use the already established Calvary cemetery which was then, and still is the only Catholic cemetery in Dayton.

Fr. Halpin already had enough on his hands. The new church was being constructed in 1927 and funeral masses were being held on the second floor of the adjacent school building.

Bill Westbrook, then working for his father Ben at the Westbrook Funeral Home remembers. "Many caskets were carried up those steps (of the school building)," he said.

Although there were others in Dayton, the Westbrocks were the major choice for Holy Angels' parish-

ioners for a long time. Ben Westbrook opened his doors in 1892. His sons Raymond, Bill, and Charles joined him in the business and, after 1943, Bill Westbrook and his family moved into the parish. His sons, Joe and Greg, have since taken over the business and are still helping to bury our dead.

In the early 1950's, the Meyer and Boehmer Funeral Home relocated to Brown Street and provided another choice of nearby funeral directors for the parishioners. These days, however, the people from Holy Angels patronize a variety of funeral homes in the area.

Although there may have been some years after the 1927 directive from the archbishop when Holy Angels' people did not use Woodland Cemetery, the cemetery records show a substantial amount of grave plots allotted to members of the parish throughout all the years of its existence.

Calvary Cemetery, however, was always the most popular graveyard for area Catholics. Calvary, founded in 1870, had competition only once — in St. Henry's Cemetery, Dayton's original Catholic cemetery near the Montgomery County Fairgrounds. By 1900, St. Henry's had fallen into ruins and the bodies of Dayton's first Catholics were moved to Calvary where, today, the bodies of 57,000 people are interred.

Youth Activities

In the past, most of Holy Angels youth attended Catholic high schools and youth activities were centered there. At a parish level there were Catholic Youth Organizations (CYO) activities. These were sports-oriented and included grades six, seven and eight, boys and girls. Club Cayoda (Catholic Youth of Dayton) was an inter-city meeting place for teenagers at The Loretto, a downtown residence for women, on Friday nights.

In 1977, the Archdiocesan Youth Commission held a training camp (Youth on the Road) for representatives from all the parishes. The result of this activity in Holy Angels was the beginning of an active youth group.

This gradually lost in pace until recently when, by their own request, the Youth Organization has been revitalized. The Archdiocese also sponsors a Catholic Youth Organization in August of each year. Holy Angels has frequently been represented by young Parishioners.

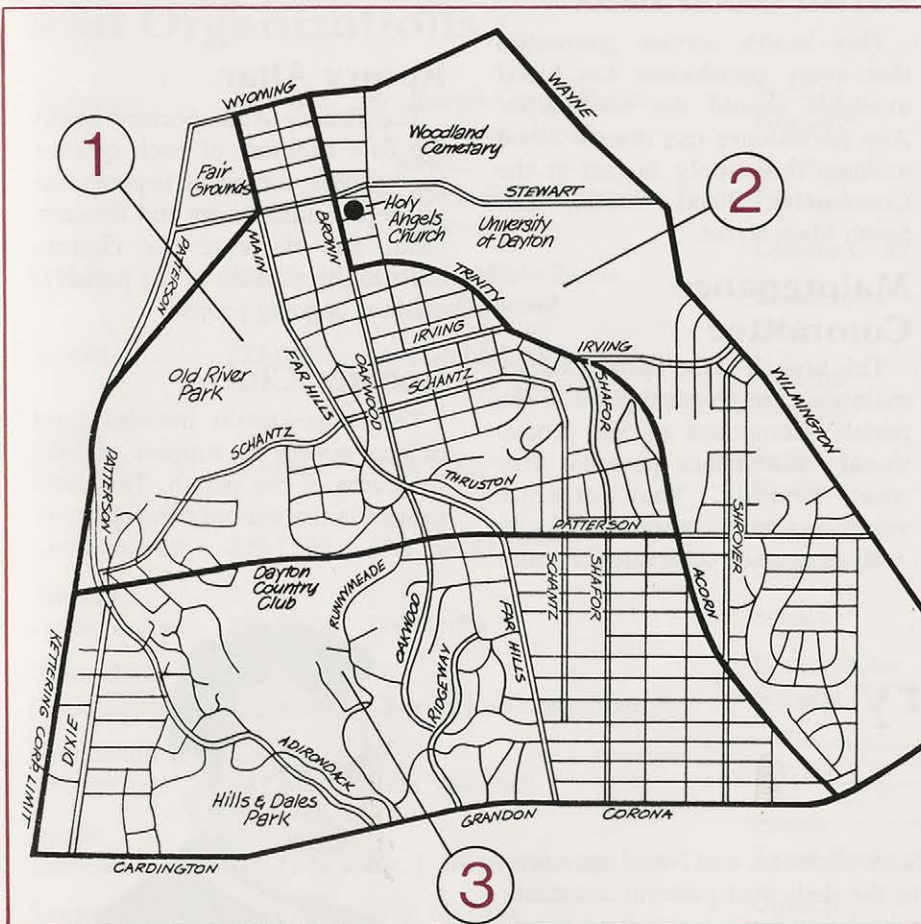
The Boy Scouts have established a long tradition at Holy Angels. Originally, they were part of the St. Albert the Great troop until Fr. Molloy organized a troop. Connie Hansen served as Scoutmaster from 1941-45 when Troop 320 was taken over by a Mr. Tobe. Following a four-year break, several University of Dayton students assisted by Steve Quinn restarted

the troop in 1960. Meetings were initially held at the U.D. rifle range and subsequently at Patterson School. South Park Methodist Church presently sponsors Troop 320 and provides meeting and storage facilities. Approximately 60 percent of the troop are members of Holy Angels parish. The Scoutmaster role was assumed by Dennis Papesch in 1962 and he continues to serve in the role today. 1985 saw the establishment of Holy

Angels' first cub scout pack under the leadership of Bill Newlin.

In 1950 there were three Girl Scout troops in the parish: #21, 221 and 223. The Girl Scout activity within Holy Angels has been sketchy at best. No troop existed in 1971 until Peg Kessler became involved in both a Junior and Cadette troop. She was the leader of these two groups until 1976.

Our Area



Map of the Parish

This map shows the boundaries of Holy Angels and the three districts into which it is divided for purposes of Parish Council elections.

Holy Angels is located entirely within Montgomery County. It covers a small slice of South Dayton, approximately three-quarters of the City of Oakwood, and the small north-west corner of Kettering which separates Oakwood from the Moraine Corporation line.

Wyoming Street provides our north border and the parish is bounded on the east by Wayne and Wilmington streets, and by Patterson and South Dixie on the west; ending in the south at the corporation lines of Oakwood and Kettering. Within the parish boundaries lie Woodland and Calvary cemeteries, Carillon Park, the University of Dayton and N.C.R. Corporation.

Time & Talent

Every member of the parish has some expertise that can help Holy Angels. Voluntary contribution of one's time continues to be the key ingredient of a healthy parish. Examples of voluntary missions are: eucharist ministers, classroom helpers, choir members, CCD teachers, members of the parish council and commissions, and the organizations described below. To volunteer, call the Rectory at 222-7807.

St. Vincent de Paul

This group meets once a month to help the needy in the parish area. They provide food and clothing as well as monetary assistance for utilities and medical bills when needed.

Finance Committee

This group meets periodically about financial matters. They also review the annual parish budget.

Nursery

A child care center for children, 9 months to 5 years old, is located in the Haven. This nursery is open every Sunday during the 9:30 and 11:00 a.m. Masses. It is also available for special functions held by the Parish.

Leisure Club

This organization meets the second Monday of the month at noon-time. It serves the senior citizens of the parish by providing various social activities.

Parish Blood Bank

This health service guaranties that every parishioner has blood available should the need arise. Any parishioner can donate blood to keep the supply in tact at the Community Blood Center, 200 South Main Street.

Maintenance Committee

This branch of the Parish Council maintains the physical plant of the parish. Composed of six professional maintenance persons, they meet monthly. They organize volunteers to accomplish tasks as well as oversee contractual repairs.

Parish Visitors

This parish outreach program serves the ill, the homebound and the elderly. Home visits, Communion distribution and other assistance is provided to those people who cannot regularly join in parish life.

Rosary Altar

The Rosary Altar Society meets the first Monday of each quarter year. These members support the upkeep of altar linens and flowers, clean and decorate the church. Gifts to the shut-ins of the parish is another ongoing project.

Booster Club

This organization initiates fund raising events to support athletic programs of the parish. The main project is the annual fish fry.

C.P.P.S. Ministry

The Precious Blood Fathers had a seminary at Carthagen, Ohio. They were a vital source of pastoral assistance to the parishes in the Cincinnati Diocese. From 1940 through 1976, Holy Angels Church had Precious Blood priests as assistants. The names of Fathers Kreinbrink, Ganger, Hoying

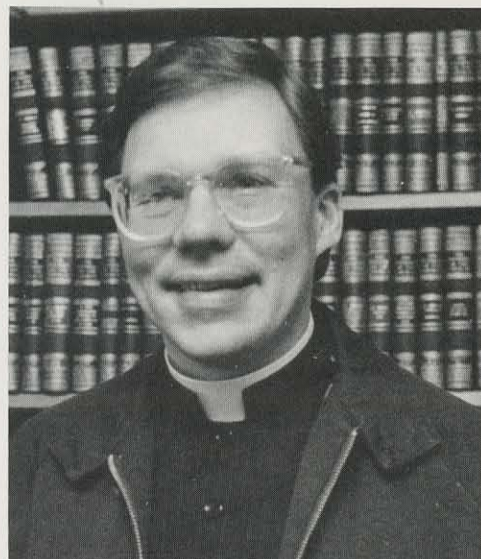
Schweiteman, and Nagel are a few of the dedicated pastoral assistants who bring forth many fond memories. Rev. Robert Kurber spent 13 years serving Holy Angels from 1963-1976. He was responsible for implementing many Vatican II changes in the parish as first assistant for Monsignor MacFarland.



Fr. Robert Kurber



Fr. Michael Holloran



Fr. Anthony Geraci

Parish Resources and Organizations

Rectory	222-7807	Fr. Joseph Goetz, Pastor Fr. Anthony Geraci, Assoc. Fr. Michael Holloran, Assoc.
C.C.D.	222-2641	Sr. Rose Marie Burns S.C. (Director)
School:	222-0365	Sr. Elizabeth Waters S.N.D. (Principal)
Parish Council:	294-6602	Tom Kelly
Worship Commission:	299-7885	Mrs. Sarita Blantz
Finance Commission:	293-8223	Leo Krebs
Education Commission:	293-8105	Charles Roedersheimer
Maintenance Committee:	293-3015	Rich Vekutich
Music Director:	275-1873	Dr. J. Ritter Werner
Lectors:	299-6830	Paul McLain
Eucharistic Ministers:	299-0534	Mrs. Ann Wilger
Ushers:	293-7304	Bill Vendeley
Eucharistic Attendants	294-4387	Mrs. Joan Barry

Sunday Nursery:	298-4111	Mrs. Nancy Paessun
St. Vincent De Paul:	228-4407	Gene Westendorf
Leisure Club:	253-1116	Mrs. Theresa Hill
Booster Club:	299-5466	Jim Place
Athletic Director:	299-8674	Jim Zobrist
Parish Visitors:	222-2641	Sr. Patricia Vrabel S.C.
Youth Group:	222-2641	Sr. Patricia Vrabel S.C.
Scouts	252-2721	Dennis Papesh
Rosary Altar Society:	293-8639	Mrs. Margaret Fleischmann
P.T.A.:	298-3966	Mrs. Joyce Martin
Parish Blood Bank:	299-479	Mrs. Kathleen Ketter
Church Book Rack:	298-1518	Mrs. Susan Harris
Hospitality Committee	299-4764	Mrs. Mary Lou Martin

Sacraments

Sacramental Policies

Recipients:

Baptism, First Eucharist, Confirmation: ordinarily administered only to residents of the Parish. these are the three Sacraments of Initiation into Christian community and, therefore, it is the ideal to receive them within the context of the parish in which a person lives and worships, thus allowing that community to witness the initiation into their midst.

Marriage: the same policy applies except that only one of the partners need be resident here, or have a parental home in the parish. Residency is based on one year or more in the Parish. Principally, these rules are devised to assist and ensure the integrity of the Faith/Parish communities outside of Holy Angels. Exceptions are only made for serious pastoral reasons.

Preparation:

Baptism: Usually held after the 12:30 p.m. Sunday Mass, by appointment. Parents should be available for a prior interview with the celebrant as needed. At least one Godparent must be a practicing Catholic.

First Holy Communion, Penance, and Confirmation: attendance required at a series of preparatory classes for children and parents/sponsors. The sponsor for Confirmation must be a practicing Catholic and someone other than a parent (1983 Code of Canon Law)

Marriage: requires that at least 6 months notice be given to the Priest celebrant so that adequate preparation may be undertaken. Couples are usually expected to attend a pre-marriage course, and a series of preparation and discussion meetings with their Priest.

Fees:

There is no stipulated fee/stipend for the Priest who administers any Sacrament. A personal stipend for the Priest is left to the generosity of those concerned.

Baptisms: Parents are encouraged to make a donation for the use of the Church.

Marriages: A fee of \$50 is charged for the upkeep of the church and to pay the organist. Fees for choirs, soloists and other special arrangements are additional.

A \$350.00 fee is charged for marriages of couples if both are resident outside the parish, or is one partner (Catholic) does not have a parental home within the parish. This is simply a matter of justice to those couples (or their families) who contribute to the upkeep of the church all year round.

Annulments:

These are long and complex procedures. Any person seeking such as a part of faith renewal needs to take this into account. It ought be noted that annulments are not automatically granted simply because of a request. There must be sufficient grounds to justify a decision.

Sacraments

Mass

Times:	Mon. - Fri.	- 7:00 a.m., 8:30 a.m., 12:05 p.m.
	Saturday	- 12:05 p.m., 5:30 p.m. (vigil)
	Sunday	- 6:30 a.m., 8:00 a.m., 9:30 a.m.(choir), 11:00 a.m., 12:30 p.m.

Penance:	Mon. - Fri.	- 11:45 a.m.
	Saturday	- 11:45 a.m., 3:30 p.m.

Baptisms:	Sunday -	after the 12:30 p.m. Mass (by appointment)
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Weddings:	Saturdays at either 10:30 a.m. or 2:30 p.m. Other days at the discretion of the Priest-Celebrant.
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Note: Normally 6 months notice is necessary. Couples are well-advised to book even earlier.

Funerals:	Normally reserved for 9:45 a.m. Other times will always be reserved for pastoral reasons.
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First Holy Communion, First Penance, Confirmation for children are normally arranged through the school and C.C.D. programs.

Only the briefest glance at this booklet reveals something of the wonderful heritage which is ours here at Holy Angels. It is easy to catch a measure of the love the many have for this, their parish, in the care and affection a few have shown in the work and imagination and skill which have gone into its production. In the name of all, let me express my appreciation to the committee and especially to the Reverend Paul-David Ryan, their chairperson. Father Ryan has served as the catalyst for all this work and our deepest appreciation goes to him, for without his energy and wit and sheer hard work, this booklet would have remained only a good idea. Thanks to all.

J.W.G.



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