

The History
of the
Catholic Faith
in
Cheboygan

**THE HISTORY OF THE
CATHOLIC CHURCH**

*** ST. MARY'S ***

CHEBOYGAN, MICHIGAN

Hi Roger-

Please find enclosed
the book you requested -
cost is \$8.00.

Hope Marlene helped
you with other information
you requested - Mary Bruday

THIS WORK DEDICATED TO
BISHOP FREDERIC BARAGA
FATHER OF THE CATHOLIC CHURCH IN
CHEBOYGAN, MICHIGAN

Compiled by Carol Stempky

In the Year of the Holy Spirit

February 1998

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REFERENCES

- (1) THE CENTENNIAL HISTORY OF CHEBOYGAN 1871-1971
- (2) OLD RIVERTOWN: CHEBOYGAN CENTENNIAL 1889-1989
- (3) PIONEERING NORTH by Gorden Turner
- (4) Ellis Olsen: Cheboygan Daily Tribune, Dec. 3, 1997
- (5) Audrey Casari: Cheboygan Daily Tribune, Jan. 15, 1993
- (6) Cheboygan Daily Tribune, Mar. 15, 1981
- (7) Souvenir Copy of Cheboygan Tribune, 1906
- (8) A page from a periodical (untitled), dated 1884, from the Archives of Bishop Baraga Association, Marquette, Mi.
- (9) THE DIARY OF BISHOP FREDERIC BARAGA 1990
- (10) Letter to Supt. of Catholic Schools: Fr. F. Partridge (from I.H.M.)
- (11) Notes from I.H.M. Archives; Sister Celeste Rabaut 4-1981
- (12) Notes on St. Mary's Parish from Parish office 1950-1960's
- (13) 'Our Parish': St. Mary's, Cheboygan' notes compiled by Fr. Partridge for Centennial, 1970's
- (14) THE CATHOLIC WEEKLY (Saginaw) Vol XXI, #31 Aug. 1963 (Commemorative 50th Anniversary Issue)
- (15) 'Brief Past History' from CCC Transition/Reflection Data (Mar. 1996)
- (16) SHEPHERD OF THE WILDERNESS by Bernard Lambert 1974
- (17) Literature from the BISHOP BARAGA ASSOCIATION, Marquette, MI.
- (18) Notes on School Name Change 1980's

NOTE: The various spellings of "CHEBOYGAN" are copied as they appeared in the original.

This is the story of some of the history of the Catholic Church in Cheboygan, Michigan.

Although this story begins in the mid 1800's, it is nevertheless of interest to survey the general history of the area and the preceding era.

I. EARLY HISTORY OF CHEBOYGAN

About 200 years after the founding of Sault Ste. Marie and St. Ignace, Cheboygan eventually came to be. This was a vast wilderness, inhabited mostly by Indians, fur traders, and a few settlers. (1)

CHEBOY was band of Chippewa Indians that lived on the west side of the river, and the Ottawa's lived on the east side of the river. In Indian language "gan" means land. (4) The word "Cheboygan" is generally believed to mean "a water passage"--referring to the entire inland water route. (2) The Cheboygan River was the site of at least 3 Indian campgrounds located along its shores between the sawdust pile and the M-33 bridge.

An Indian reservation of 1000 acres was set aside here by the federal government in the Treaty of 1836 with the Ottawa and Chippewa nations. Other Indian settlements spread along the entire inland water route (Cheboygan River, Mullet Lake, Indian River, Burt Lake, Crooked River, Crooked Lake, Round Lake, and finally into Little Traverse Bay). This was a much safer canoe route than on the Great Lakes.

One of the best known settlements was "Indianville" (Jaboigan) on the northwest shore of Burt Lake. (Now Colonial Pointe). The Indians had a Catholic chapel and a cemetery there. The population fluctuated, but had reached several hundred at its peak. The settlement, which began in the 1700's, however, was completely wiped out in Oct. 1900 when the sheriff 'attacked' the village while the men were away, setting fire to the entire village, forcing the women and children to flee. (3)

In the 1770's, Captain Samuel Robertson and his wife Catherine, were the first European settlers in Cheboygan, engaging the Indians in trade, especially for maize (Indian corn) and furs. (2)

In the fall of 1844, Jacob Sammons sailed into the Cheboygan River and was so enchanted by the beauty of the area, that he decided to build a shanty on the shore (where the Range Light is now located). On his return trip from Mackinaw Island, he was accompanied by Alexander McLeod. (1) McLeod became the first permanent settler, building himself (with his brother Ronald) a small log cabin on the bank of the river, and the following year, the 1st sawmill. In 1845, Jacob Sammons moved his family here, and that settlement became the first platted land in Cheboygan (near the State Street Bridge on the west bank of the river). (2)

The early settlers came to the Cheboygan area to engage in the lumbering, cooper, fishing, shipping, manufacturing, farming, livery, blacksmithing, flour milling and other related businesses. Cheboygan/Duncan 'boomed' until the late 1890's. As the seemingly endless white pine forests met their demise, however, the fast growth and expanding economy came to a halt. By early 1900, most of the mills had either burned or moved out. (1)

Cheboygan County first appeared on the map in 1840, with Duncan as its 1st county seat. (3p9) Later, the seat was moved to Cheboygan. Duncan was settled before Cheboygan; it was established, with a Post Office, in 1846. The entire town of Duncan went bankrupt after the great fire of 1898, and virtually disappeared--became a 'ghost town'. (4)

Cheboygan, in the meantime, was experiencing its growing pains. In the 1850's and 60's, living conditions were very difficult. There were about 300 families in the area with most of them living in little settlements either on the east side of the river at Duncan, or on the west side of the river by the State St. Bridge, or in the vicinity of the dam. Its scattered homes (more like shacks) were lying along side the few dirt roads, lacking even the crudest type of sidewalk. High crude board fences provided a windbreak, sheltering the drafty homesteads from the biting winter winds of the Straits. From November to May the settlements became 'isolated'; the matter of just survival became a priority. J.W. Duncan made an attempt to unite the scattered settlements by constructing a road from his saw mill at Duncan to the water mill at the dam. However, after his death in 1854, the entire operation ceased, and by 1856 progress in Cheboygan was abruptly halted for nearly a decade. (1p31) It is precisely at this time that St. Marys was established, with the first chapel built on Peter McDonald's farm.

About 1869, the population of Cheboygan began to grow quite rapidly as many new businesses were establishing themselves on the banks of the river. (2p32) It was in this era that the opera house was built and also many other beautiful and stately buildings/homes (most of which are gone today, partly due to the big fire of March 8, 1922).

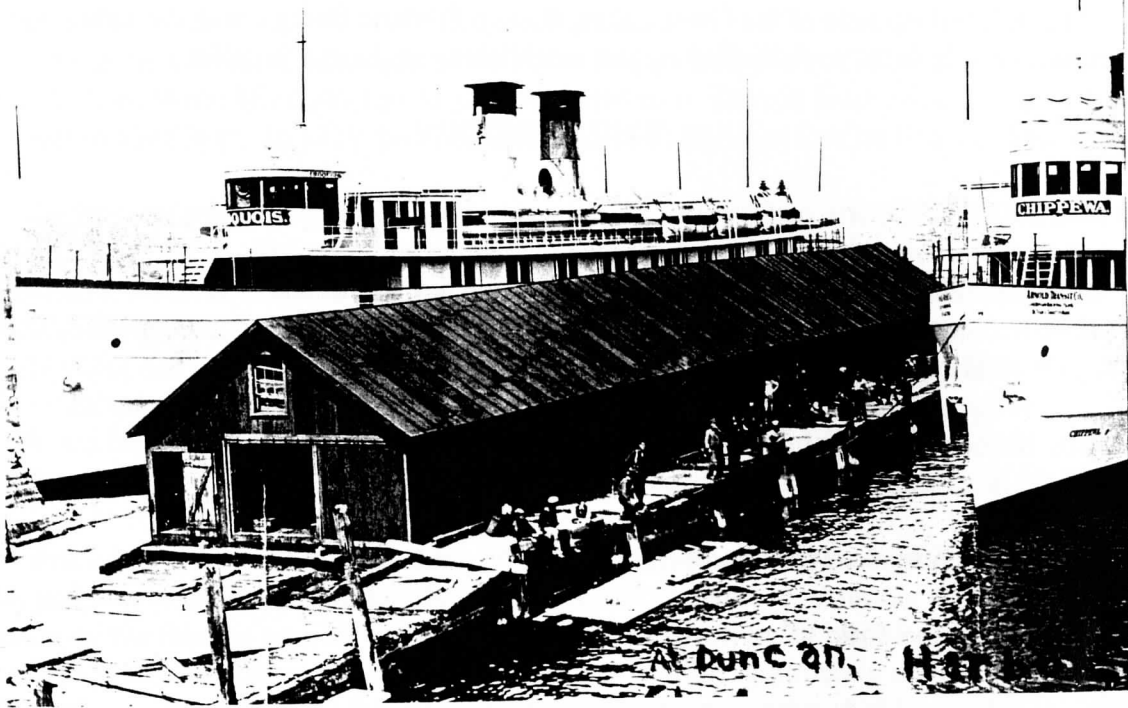
In 1871, Cheboygan was incorporated as a village, and by 1889 it became a city.

In 1870, Thompson Smith purchased the mills and land at Duncan City, plus a large quantity of standing pine timber. (2p66) Thus Duncan City became a 'company town'. The boom period for Duncan and the entire region was the 20 year period between 1878-1898. (3p9)

M.D. Olds moved to Cheboygan in 1892. His mill was a very thriving industry. About 1908, he owned a tract of timber east Cheboygan, south of Highbanks. His mill closed in 1916. (2p67)

Almost every trace of Cheboygan's early history is gone. Our link to the past, as well as our bridge to the future, is the River.

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Steamers IROQUOIS and CHIPPEWA; Duncan Harbor, Cheboygan 1900



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CHEBOYGAN, MICHIGAN 49721

Main & Elm Streets; Cheboygan, Michigan 1902

II. CHURCH HISTORY

The beloved Apostle of the Great Lakes, Bishop Frederic Baraga, was the father and founder of the Catholic Church in Cheboygan, establishing St. Marys in 1856.

A. EARLY HISTORY

1. INTRODUCTION

The first religious service held in Cheboygan was a Catholic Mass in 1852. The first Methodist services were in 1868; first Congregationalists 1871; first Episcopalian 1878; first Baptist 1880, and first Lutheran services in 1881. (1)

The history of the Catholic Church (St. Marys) of Cheboygan can be divided into 4 periods:

Early History (pre St. Marys)

1852 - 1859: when it was a **station**

1859 - 1868: when it became a **mission**

1868 to present: when it became a **parish**

A more detailed description of these eras will follow after a Listing of the Dioceses' and a biographical sketch of Frederic Baraga.

2. LIST OF DIOCESES' TO WHICH THE CHURCH OF MICHIGAN (INCLUDING CHEBOYGAN) BELONGED

The Church in Michigan was first under the See of Quebec, in the 1700's. Then, when the Northwest Region came under American rule in 1796, the church came under the jurisdiction of the American Bishop of Baltimore--John Carroll. Then in 1821, it came under the newly established Diocese of Cincinnati, with Edward Fenwick, O.P. as its first Bishop. Twelve years later, in 1853, it became part of the new Diocese of Detroit, with Frederic Rese as Bishop. (14) In 1853, the Upper Peninsula of Michigan became a Vicariate with a Bishop as Vicar. (It later became a full diocese, first of Sault Ste. Marie, Jan. 1857, and then transferred to Marquette, Mi. May 1866). Fr. Frederic Baraga was consecrated as the first Bishop in 1853 to serve in this capacity. The new bishop was asked to administer the missions in the Straits area of the Lower Peninsula; this arrangement lasted until 1870, when this area was returned to Diocese of Detroit. (18) Then in 1883, the Diocese of Grand Rapids was established, and the Catholic Church in Cheboygan became part of that diocese and remained so for the next 88 years. Today, we belong to the Diocese of Gaylord, which was established in 1971.

3. BIOGRAPHICAL SKETCH OF FREDERIC BARAGA

When the Church of Michigan came under Bishop John Carroll of Baltimore, he sent Fr. Gabriel Richard to the Michigan territory, headquartered in Detroit; from 1806-1822, he was the only priest in Michigan. In 1829, he came as far north as L'Arbre Croche (Harbor Springs). (14)

In the meantime, Fr. Baraga, a missionary from Europe, had arrived in the Diocese of Cincinnati (Jan. 1831). Bishop Fenwick had appealed to Europe for missionary priests to come and serve in the vast wilderness of the American frontier. So in the spring of 1831, Bishop Fenwick accompanied Fr. Baraga to his first mission: Arbre Croche. However, on their way up north, they stopped in Detroit, and Fr. Baraga met Fr. Richard; they became good friends. When Richard died the next year (1832), Baraga delivered the eulogy at his funeral. (9p24)

Who was this Frederic Baraga, father and founder of the Catholic Church in Cheboygan?

Frederic Baraga was born on June 29, 1797 in Slovenia. He was born into a wealthy family, and heir to the castle and family estate. He had two sisters: Antonia and Amelia. Orphaned by the time he was 15 years old, and the estate overrun by Napoleon forces from France, Frederic nevertheless received an excellent education. Extremely skilled in the study of languages (he spoke 7 fluently), he was also an artist and a musician. An exemplary student at the University of Vienna, he graduated from there in 1821 with a degree in law. He was engaged to be married to Anna Dolinar, the lovely daughter of one of his professors. (16p240)

In the meantime, however, he had met Fr. Clement Hofbauer (a 'refugee' in Vienna exiled from Warsaw by edicts of Napoleon). This holy priest, loved by Baraga, had a great influence on him. Slowly but surely, Baraga turned his own thoughts toward the priesthood. On Sept. 21, 1823, Baraga was ordained a priest.

Europe at that time was entrenched in the heresy of Jansenism. For the next number of years, the young, brilliant, energetic and holy priest worked unceasingly among his flock, endearing himself to them through his compassion, humility and charity. He published for his people, prayer books and other inspirational books and articles: 8 in Slovenian, 3 in German, 1 in Latin, 1 in French, and 1 in English.

But his missionary zeal knew no limits, and by 1831 he found himself in America, responding to the plea of Bishop Fenwick. Little did Fr. Baraga realize as he stood before the Bishop, that someday, he too, would be a bishop, after having had established 4 successful missions, ministering to countless Indians and immigrants, establishing a See in the Upper Peninsula, and responsible for the founding of so many churches, schools, and parishes.

Before Bishop Fenwick brought Baraga to his first mission, however, he, Fenwick, had persuaded Baraga to remain in Cincinnati until spring. So Baraga ministered to the many

European immigrants there, and also learned yet another language: Ottawa. Then in May 1831, Baraga came north (Arbre Croche). Alone in the wilderness, Baraga took up the arrested labors of the Jesuit Blackrobes, who had left the area over 100 years earlier. (17) Although he was not a first generation missionary, Baraga's task of planting the church was still in its formative stages among the Ottawa and Chippewa people. (9p11) A great admirer of the Jesuit Reductions in Latin America, Baraga attempted to set up his own major missions as centers of Christian living. Where ever possible, he opened a school and frequently taught the classes himself until he could hire a teacher. Very often, the only construction tool available to him was the tomahawk, which he was able to make good use of. (9) In 1832, Fr. Baraga wrote the first prayer book for the Indians, in their own native Ottawa language.

After spending two fruitful and happy years at Arbre Croche, Baraga traveled (on foot) to Grand Rapids (1833), where he established another successful mission. While there, Baraga became a champion for the rights of the Indians, and a thorn in the side of the American government (even though he himself had become an American citizen). His legal background made him an eloquent spokesman for the Indians.

Two years later, Baraga moved (on foot and by canoe) all the way up to LaPoint, Wisconsin, on the shore of Lake Superior. Here, in 1835, he began his monumental labors among the Chippewa tribes.

After eight years, he left LaPoint and arrived in 1843 at L'Anse on upper Michigan's Keweenaw Bay, where he established yet another very successful mission. He published a "GRAMMAR" and a dictionary in Chippewa (it took him 10 years to prepare it), as well as at least eight other published prayer books, catechisms, sermon books, etc., in the Chippewa language.

Despite two trips back to Europe to personally beg for more priests, and for desperately needed money, Baraga met with only limited success.

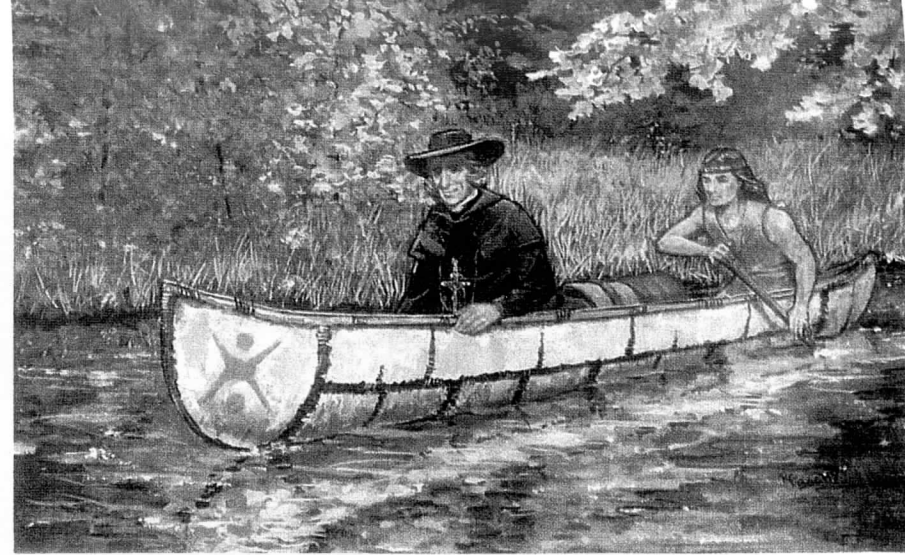
For 37 years, Baraga moved about in a vast triangular territory of over 80,000 sq. miles, including areas of Michigan, Wisconsin, Minnesota, and Canada. His only goal was to make God known and loved by everyone. Hence his motto: "ONLY ONE THING IS NECESSARY": to love and serve God.

Baraga was totally devoted to his Indians. No forest, no island, no settlement was unknown to him. Shooting perilous river rapids in a fragile canoe, entering dreary swamps, or trudging the frozen wilderness, this sensitive and cultured priest went from village to village seeking the souls of this abandoned people. (17)

In spite of ceaseless activity, Fr. Baraga was up each morning long before dawn to spend 2-3 hours in prayer and meditation. Even the hardships of long days of traveling on snowshoes through the frozen wilderness did not keep him from kneeling close by the campfire to recite his



In his *Dictionary of the Otchipwe Language* (1853), Fr. Baraga defined a Christian as *enamiad*, "one who prays." Daily he rose at 2 or 3 AM for time of "sweet communion" with his God. This intimate time with God was the source of his strength, his zeal and his great charity.



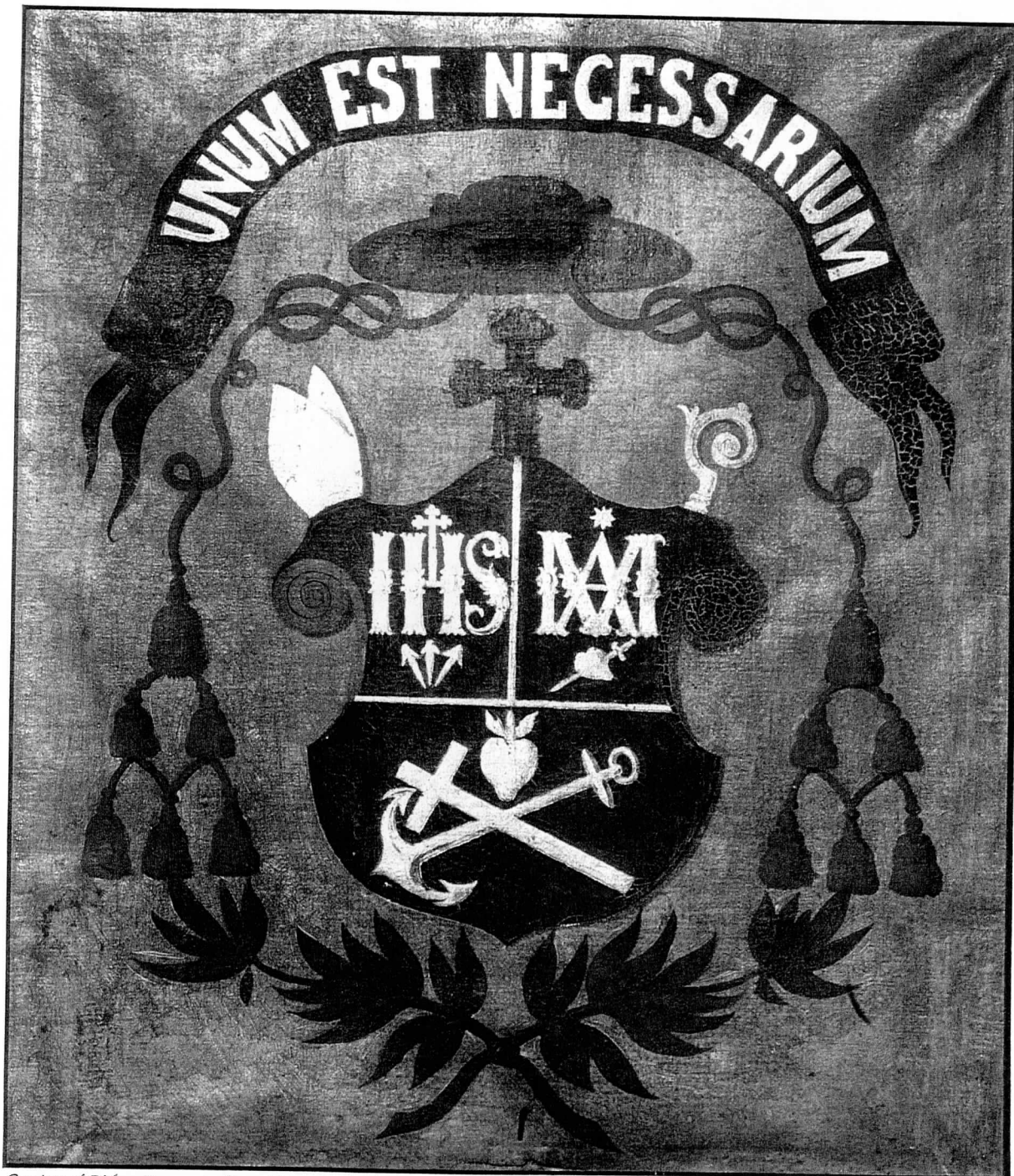
In the longer daylight hours of summer the missionary had more time for travel, teaching and prayer. However, summer offered its own special difficulties, particularly heat and mosquitoes.



One of the first articles which Fr. Baraga and the other missionaries acquired was a bell by which they could call the people to prayer. In this picture Fr. Baraga has just rung the bell and the people of his congregation are responding to the call. This scene, set in L'Anse (1843-1853), also depicts the Ojibwe homes near the church. It was Baraga's ideal that his missions should be close Christian communities.



Called *The Snowshoe Priest* because of his frequent and long winter treks, Fr. Baraga quickly answered every summons for his presence. He welcomed hospitality along the way. Journeys of 40-50 miles were not uncommon and twice he made snowshoe trips of 250-300 miles.



Courtesy of Bishop Baraga Archives, Marquette, Michigan.

Coat of Arms of Frederic Baraga

For his motto, Baraga chose UNUM EST NECESSARIUM: ONE THING IS NECESSARY. For Baraga this one thing was love of God and neighbor. His devotion to the Blessed Mother was part and parcel of this dedication to her Divine Son.

On the left field of the coat of arms is the IHS for Christ; on the right field is the AM for Mary whom he hailed in his Ave Maria daily.

The cross and three nails on the left field symbolize the instruments of Christ's crucifixion. The sword which pierced Mary's heart at that crucifixion and the star which symbolizes her triumphant queenship appear in the right field.

In the bottom half are the signs of FAITH, HOPE, CHARITY: the cross, the anchor, and the heart.

Frederic Baraga lived his life in FAITH, HOPE, and CHARITY.

Breviary as his Indian guides slept exhausted. It was at these times that he treasured his precious hours in sweet communion with Jesus, who was filling this man of slight stature with grace and stamina.

As the white population of the Upper Peninsula increased, Baraga, who was now 56 years old, was ordained a Bishop in 1853. He only had five priests and six churches. At first, he established his See in Sault St. Marie (where the Soo locks were being built). Thirteen years later, in 1866, at the old age of 68, he moved the See to Marquette, due to a huge population shift to the mining communities of that area, and also due to its more central location in the Upper Peninsula.

By the 1860's, Bishop Baraga was already in his 60's*. His rigorous lifestyle was taking its toll on him. He suffered from rheumatism, deafness, and had already had a stroke in October of 1860. As Bishop, he was required to attend numerous Councils and Apostolic Consecrations, in Baltimore, Cincinnati and Detroit. In October of 1866, while at the 2nd Plenary Council in Baltimore, he had a serious fall and another stroke. Two years later, in Marquette, on January 19, 1868, the feastday of the Holy Name of Jesus (which he was greatly devoted to), the servant of the Lord, Bishop Frederic Baraga, died. He died in poverty, totally consumed by his life's work. His remains now rest in the crypt of St. Peter's Cathedral, Marquette Michigan.

Revered in his own day, his reputation for sanctity has increased since his death. The cause for the canonization (as a Saint) of Frederic Baraga is now progressing in Rome. Pray that his cause may find favor with God.

We here in Cheboygan, should be very honored to realize that Bishop Baraga is our father in Faith. All of us who have benefited from the seed of Faith that he planted in our midst, should honor not only his memory, but also dedicate our mission to him, and continue his legacy of unceasing education and evangelization through the building up of the Church.

(For an excellent story of Bishop Baraga's life, read SHEPHERD OF THE WILDERNESS by B. Lambert)

B. 1852 - 1859 (Station era)

During these years, the Catholic Church in Cheboygan was considered a "station".

In 1852, about four or five Catholic families plus some men working in the mill, came to the home Charles Bellant (corner of 3rd and Water Streets) for the occasion of the Holy Sacrifice of the Mass. Fr. Andrew Piret, from the St. Ignace/Mackinaw Island area (who was also a physician), visited Cheboygan and offered the first Mass here. (8)

*Bishop Baraga was in the Cheboygan area from 1854-1862.

In 1852-1853, Fr. Angelles Van Pamel, an Indian missionary from L'Arbre Croche (Harbor Springs area) came here occasionally to celebrate Mass in the people's homes. The Cheboygan Indians were closely connected to the Indians of Arbre Croche; members of the tribes moved back and forth freely, as did the missionary who served them. When Bishop Baraga visited the Little Traverse region (in 1855) there were over 1800 Catholic Indians in the vicinity. (5) There was also a significant settlement of Indians at "Jaboigan" (9) (on the west shore of Burt Lake: Indianville). This had been a permanent settlement since 1720. (9p60) Bishop Baraga was in the area on August 18, 1854 and July 3, 1855. (9)

On one of his 1853 visits, Fr. Van Pamel brought with him the Rev. Bishop LeFevre of Detroit, and an Indian Chief and 20 other Indians from Little Traverse; they went to Phillip O'Brien's house on the farm owned by Peter McDonald. There Mass was said and the Baptism of children took place. (8)

Fr. Nicholas Lewis Sifferath (whom Bishop Baraga ordained, 8-23-1857) also visited here from Arbre Croche. However, it was Fr. Patrick Bernard Murray, who was stationed at Mackinaw Island (also ordained by Bishop Baraga, 10-31-1857), that came here quite regularly. (9)

From January 1st to the 7th, 1856, Bishop Baraga was in 'Cheboigan'; he had 10 First Communion and 4 Confirmations. By this time, the need for a chapel became evident; so in 1856, at the direction of Bishop Baraga, a chapel was built. The first attempt at building a house of worship resulted in the erection of a frame which, after a struggle with the elements, was finally blown down; it was removed across the river to a lot on Peter McDonald's farm, where the effort to provide a house of worship was successful. (8) Mr. McDonald gave 2 acres of land to Bishop Baraga for the purpose of building the chapel and the Catholic Cemetery. This deed is dated September 12, 1859. (3) Peter McDonald's farm was on the east side of the Cheboygan River--perhaps opposite the old tannery chimney--probably near present day Snow Apple Court. (1)

Also in 1856, Bishop Baraga hired Mr. Nicholas Murry, an English-speaking school teacher, for 'Chaboigan'.

Baraga's entry in his DIARY: June 23, 1857. Arrived in 'Cheboigan'; the teacher is very good and satisfied. For \$30 I bought the school house, for which previously I had to pay \$15 annual rent.

Now that a permanent chapel was built (1856), Bishop Baraga assigned Fr. Patrick Murray, pastor of Mackinaw Island, to be the administrator of St. Marys in Cheboygan (until 1863).

DIARY: June 22, 1858 Departed for 'Shaboigan'. There I heard confessions for 2 days in such terrible heat that the candles in the church melted. (9)

In 1859, Fr. Murray put the 1st church bell up in Cheboygan, on 2 posts in front of the Catholic Chapel. (1)

DIARY: June 6, 1859 To 'Sheboygan', where I met poor John Heaphy (new school teacher) to whom I advanced \$40 more; in all \$70.

Baraga had replaced Mr. Patrick Smith with Mr. John Heaphy at the Indianville settlement. Baraga wrote a letter to Fitch in Detroit (the Indian agent for the Mackinaw Agency) (9p114) asking for his fair share of Heaphy's salary.

C. 1859-1868 (Mission era)

In 1859, St. Marys became a mission, numbering about 35 families. Fr. Murray was frequently conveyed here from Mackinaw Island by M. Metivier. (8)

In the Winter of 1860 (Feb/Mar), Baraga wrote a report to Cincinnati (Wahrheitsfreund) in which he explained the reasons for a winter mission journey to the Straits area:

...although traveling is much more of a hardship in winter, on snowshoes, in cold weather, etc...last spring, while I was in the Straits area, I learned that only a few persons had received the Holy Sacraments of Confirmation...the reason is...most are fishermen and as soon as the ice on the Lakes thaw, they go fishing 50-80 miles away, where they spend the entire spring and summer...Fr. Piret and Fr. Murray said if it were possible for me to come in winter...but they worry about me...because of my old age and because there is no other way (from the Soo) than on foot (snowshoes), 3 1/2 - 4 nights...under the open skies...When I had arrived near St. Ignace...an extremely welcome scene came before our eyes. More than twenty nicely decorated (dog?) sleds...were coming towards us over the ice...When the good people came to us, they jumped out of their sleds, knelt down on the ice and asked for the bishop's blessing which I gave them with deep emotion...

DIARY: Feb. 12, 1860 Sunday Preached in French, English and Indian, and after the high Mass, confirmed 90 persons. It was really worth the effort for me to come down here...

DIARY: Feb. 16, 1860 A very cold day...paid \$33 for John Heaphy...

DIARY: Feb. 19, 1860 Sunday...preached in French, English and Indian...confirmed 82 persons...

In 1860, Fr. Murray started keeping records of St. Marys in Cheboygan.

DIARY: July 24, 1860 Left at 9am for 'Sheboygan' and arrived there at 5:00. I inspected the new school house which is not yet completely finished. In any case, the schoolteacher (Heaphy) wishes to remain here.

DIARY: July 25, 1860 ...I said Mass in 'Sheboygan' and preached...then...visited the school where I found 23 children.

On December 19, 1860, Baraga wrote to Fr. Murray:

As I was sorry when I heard that you bought Fr. Menet's black cow, so am I now glad to hear that you sold her again. I hope you have lost no money by the transaction. If I live fifty years more, I would never keep a cow.
(9)

March 4, 1861 was Inauguration Day in the United States; Abraham Lincoln became President. Baraga was enroute from Sault Ste. Marie to Cincinnati for the 3rd Provincial Council.

DIARY: April 4, 1861 ...12:00 arrived at 'Sheboygan' where we remained overnight with Allair, whose wife is a Burke.

DIARY: April 6, 1861 Rode 14 miles from 'Sheboygan' with Lavigne's horse, which on the way back fell in a crack in the ice and there perished. In the evening camped...

(It took Baraga 4 days to travel (on foot) the 80 miles between Sheboygan and Alpena).

April 12, 1861 was a sad day for America: the Civil War broke out.

On August 10, 1861, Baraga wrote to Fr. Murray: Don't be discouraged, but push forward with energy and confidence. The greater the trouble in a good work, the greater the merit before God. If the work frightens you, think of the reward. Write to me again, dear Fr. Murray, and tell me how you are getting along, and how is your scattered congregation. God bless you. Your affectionate friend in Jesus.

DIARY: August 22, 1861 At 10am departed (from Little Traverse) for 'Sheboygan' and arrived at 7pm...

DIARY: August 23, 1861 At 6:30 said Mass and preached and confirmed 6...

In a report that Baraga submitted to the Leopoldine Society of Vienna, and to the Propagation (of Faith) in Paris, he says:

...I give thanks to God for the benefactors and to all those who, for love of Him, do good for this diocese and for its bishop who does not have one cent of revenue apart from that which he receives from the Old World...my annual expenses are great because there are many very poor missions (here).

...This year especially an untold misery and a pressing want for the necessities of life are spread everywhere because of the terrible Civil War which rages horribly in the interior of this country...Thousands and hundreds of thousands of useful people, who were bread-winners for their families, are torn away from their feeble parents, their helpless wives and children, whereby thousands of families come into extreme poverty...However, I must admit that in this diocese, so remote, there is less of this (to experience)...than in the Southern parts of this country... (9p255-257)

Bishop Baraga returned to Cheboygan, for the week of July 23-29, 1862.

DIARY: July 23, 1862 At 7am said Mass at Mackinaw Island and at 9:00 sailed on Deslauriers' packet for 'Sheboygan' where we arrived, with a favorable wind-Thanks be to God- already by noon. There I met -Praise God- Fr. Murray who is preparing the children -Praise God-of Duncan (Sheboygan) for confirmation.

DIARY: July 24-25, 1862: Quartered with Peter McDonald. At 7am said Mass...heard some confessions.

DIARY: July 26, 1862: All day...heard confessions, otherwise reading Reeve's "Church History".

DIARY: July 27, 1862 VII Sunday after Pentecost; Mass at 8 in 'Sheboygan', St. Marys. At 11:00 preached in English. After the sermon I had 33 confirmations.

DIARY: July 29, 1862 Departed for Mackinaw where I arrived at 5pm. Boarded with Wendell.

(The final volumes of Baraga's DIARY are lost. The last recorded entry is July 16, 1863. However, Baraga continued to visit his missions and serve the people). (9p27)

On November 29, 1862 Baraga wrote to Fr. Murray:

Your esteemed note of the 8th came to hand only the day before yesterday. I am glad to hear that you have been to 'Sheboygan'; you are a very active priest

indeed; but I am not glad to hear that you find things so in disorder.** Well, dear Fr. Murray, it is not your fault; you certainly do what you can for 'Sheboygan'; and you must promise me to continue to do so...Because Mackinaw is again without a priest...I don't tell you to go to 'Sheboygan' this winter, it would be too difficult for your, but next spring I hope you will go. According to the promise, I will furnish you means to finish the church (chapel) inside...

In 1863, Bishop Baraga re-assigned Fr. Murray to the Irish on Bevear Island; he then assigned Fr. Seraphin Zorn, a Franciscan priest, to be the Cheboygan missionary. Fr. Zorn, a relative of the Bilitzke family, was ordained by Bishop Baraga on January 20, 1856 at Little Traverse. In 1861, he assigned him to Cross Village. Fr. Zorn continued his trips to Cheboygan until the fall of 1868. For 20 years, he served the 1 parish, 4 missions and 9 stations of the area. (9p77)

In May of 1866, Bishop Baraga moved the seat of the diocese from Sault Ste. Marie to Marquette, due to a population shift and a more central location.

By this time, Bishop Baraga was already quite old--in his late 60's, and his health was beginning to fail. In October 1866, while at the 2nd Plenary Council in Baltimore, he had a serious stroke. For the last year and a half of his life, he was incapacitated and suffered greatly. He died on January 19, 1868 in Marquette.

When Baraga became Bishop in 1853, his 80,000 sq. mile 'diocese' had only 5 priests, 6 churches and 5 schools. Fifteen years later, in 1868, the year of his death, the number of priests had grown from 5 to 18 and the churches from 6 to 32.

D. 1868 - present (Parish era)

In 1868, Fr. Charles DeCueninck was sent to Cheboygan to be the first resident pastor. Now considered a parish, St. Marys had 70 families, plus part of the floating population (loggers?). Almost immediately, Father set about working for the building of a new church--since the chapel at Peter McDonald's farm was much too small, and also was too far removed from the center of the population.

Several sites were proposed and much discussion indulged in as to their respective merits; among others, a 2 acre lot offered and properly deeded by MacArthur, Smith & Co. met with so much favor and ground was broken upon the same; still the site of the corner of Fifth and Church Streets prevailed, and in 1869 the present church edifice was begun and gradually carried forward to completion as the means of the congregation would permit. (8)

** (The disorder referred to in Cheboygan, may perhaps be due to the difficult living conditions here at the time).

The building was constructed of the very best white pine. (7) It is 55 x 100 in length, aside from the vestibule and sanctuary, with a capacity of 600 people. It was considered a major undertaking at the time and was strongly protested against on the ground that the congregation would never require so large a church. Subsequent history, however, confirmed the wisdom of the pastor in preparing a church edifice adapted to the future necessities of the parish. (8).

Also at this time, a new parcel of land was procured for the cemetery (but later was found to be undesirable). So in 1874, a new parcel of 6 acres was obtained by donation: Charles Bellant giving 3 acres, Peter McDonald 2 acres, and David Hudson 1 acre. This was properly platted, and on November 15, 1874 blessed and dedicated to Catholic burial. (8) The bodies from the chapel cemetery were re-buried at the new Calvary Cemetery.

In 1876, Fr. John VanGennip, whose zeal and piety are well remembered, became the next pastor. In 1881, he erected a school building out of his own funds. (11) In the fall of that year, St. Mary's School opened with 150 students under the direction of the Sisters of the Immaculate Heart of Mary, Monroe, Michigan. (The 3 Sisters were Pauline, Gilberta, and Egidius). (11) The school year, however, had to begin in the church because the building wasn't quite ready. Fr. VanGennip also had to fix up a little winter chapel attached to the church for a classroom because the number of students kept increasing. During Christmas vacation of 1881, the new house for the Sisters was completed, and in early 1882, amid "shouts of acclamation" they moved into their new house.

(The population of Cheboygan according to the 1880 census was 2,800 people).

In 1882, Fr. Peter Desmedt became our third pastor. In the fall of that year, he added two classrooms to the school. Then on July 11, 1884, tragedy struck. A bolt of lightning struck the school house, and it was "entirely consumed" by fire. (10) Undaunted by this calamity, the pastor and people alike applied themselves to the task of erecting a brand new school--a monument to their zeal for religious education. (12) Over 110 years later, that building still houses the school today.

This new school was ready by January 1885. It had an enrollment of 250 pupils. Besides the ordinary branches generally taught in the public school, instrumental and vocal music was taught, also, bookkeeping and sewing. (7) By 1889, the school enrollment exceeded 400 pupils. As help was needed, a man was hired to teach the boys. It is not clear how long this situation continued...Then enrollment began to decrease and level off to about 200 students. (10) Fr. Desmedt died while pastor of St. Marys on March 1, 1892 at the age of 48. He is buried in Calvary Cemetery next to Fr. Piret. (13)

In the 1880's, the church in Cheboygan split into separate groups for ethnic reasons. There were 2 parishes on the east side of the river: St. Mary's--the mother church--and a small Polish church with a school named St. Lawrence (which closed in 1965); on the west side of the river, the French people established their own parish, St. Charles. There were also two other

parishes in the rural areas of Cheboygan; one was Sacred Heart (1880) established for the Polish speaking farmers in the Riggsville area (7 miles southwest of Cheboygan), and the other one St. Francis (1880) established for the French speaking farmers in the Alverno area (7 miles southeast of Cheboygan). (15)

In 1892, Fr. John Magnan became the next pastor of St. Mary's. However he was "full-time" for only 1 year, as a division started forming in the parish, with St. Charles eventually being established in 1896.

From 1893-1896, Fr. Kyran J. Whalan was pastor of St. Mary's. It was a period of turmoil, with discontent and dissension prevalent.

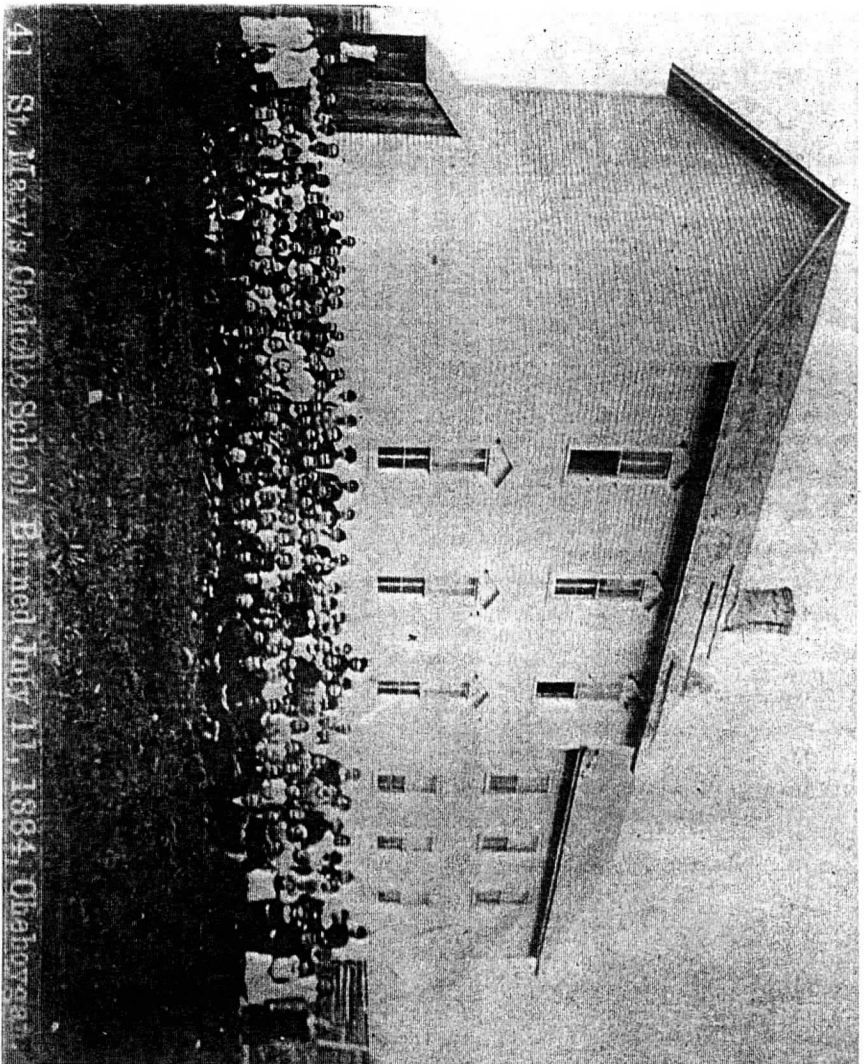
From 1896-1900, Fr. Edward Caldwell, known and remembered as a true peace-maker, loved and respected by his flock, became the 6th pastor of St. Marys. Looking beyond the near future, the congregation had already drawn up plans to build a new church. In anticipation of this, Fr. Caldwell had the existing church building moved from the corner of State and D Streets back to the corner of D and 4th Streets to make room for the new church. The proposed new church was magnificent. A much more substantial edifice, it would have served the current and future needs of the parish more satisfactorily than the existing structure. (The architect's drawing of the proposed new church dated 1895 is in the vestibule of St. Marys Church today, in the 'flip-charts' of history). However, the new church was never built. Economic disaster struck the area in 1898, when the entire town of Duncan went bankrupt because of the great fire. By 1900 economic depression was widespread. Thus the plans for the new church were put on hold. A century later, the existing church structure, now 125 years old, still houses the congregation. The plans for the new church are still in the future.

Also at this time, the Sisters, Servants of the Immaculate Heart of Mary, regretfully relinquished their duties as teachers at St. Marys School, to be succeeded by the Religious of Sisters of Mercy. (11)

From October 1, 1900 to 1921, Fr. Aloysius Webeler was pastor. He realized that the church building needed extensive renewal. He also realized that it was one of the largest and finest colonial buildings for a church edifice in the state. Therefore, he had it re-roofed; the entire interior was extensively repaired and remodeled. A new floor, stained glass windows, Stations of the Cross, confessionals, altar, altar railing, statues, and even a new pipe organ was installed. (12)

From 1921-1935, Fr. Felix Vogt was the pastor. He devoted much of his energy to beautifying the church property and the church, including adding the front porch. A new rectory was constructed and presented to the parish by James Brown. (12)

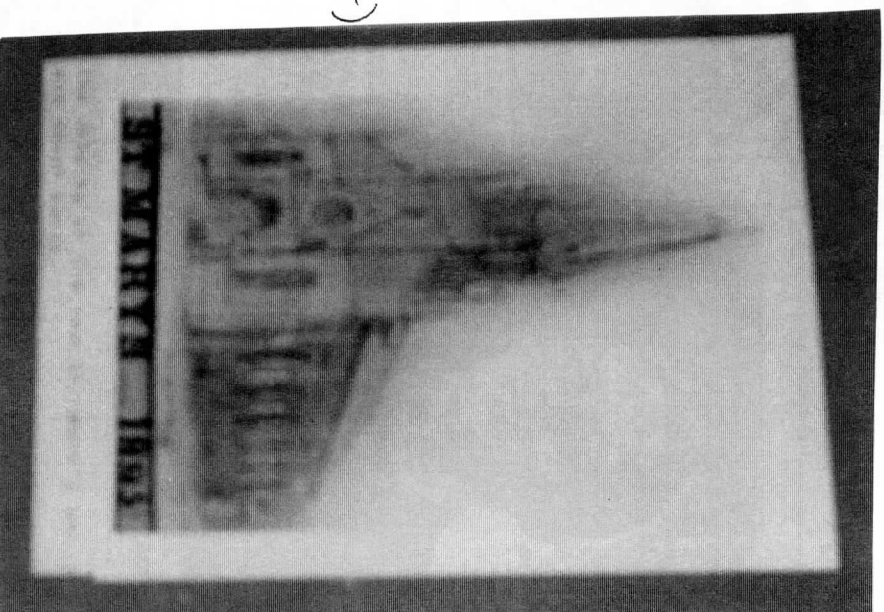
From 1935-1940, Fr. Fons was the pastor.



ST. MARY'S CATHOLIC SCHOOL

Built 1881 or 1882

Burned in 1884 (struck by lightning)



Proposed Church 1895 →

GLENN W. HILLMAN
 24 East Cass Street
 Cheboygan, Michigan

deer hunting season is ap-
 ing; transients and residents
 here the largest supplies of
 tion and different kinds of
 of excellent make to be found
 part of the country.
 firm are agents for the Reo
 bikes. Satisfaction guaranteed



STORE.

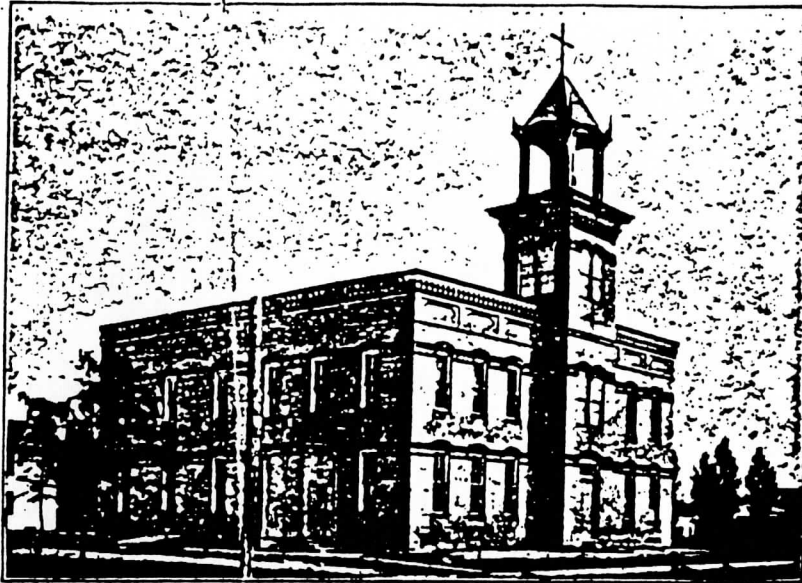
above cut represents an in-
 view of their store.
 l line of pocket cutlery and
 supplies. They also handle
 ds of Spaulding Bros., Chic-
 rest sporting goods house in
 ld.



V. ALOYSIUS WEBELER.

DR. TWEEDALE.

Tweedale was born in Elgin
 Ont., and graduated from the



ST. MARY'S CHURCH SCHOOL

(Photo by Johnson.)

ST. MARY'S CHURCH

In the Second ward, on Fifth street,
 is located the St. Mary's church prop-
 erty. It covers a whole block of nice,
 high land with beautiful shade trees.
 The buildings, consisting of church,
 rectory, school and teachers' residence,

tion, and today the building is as
 sound and strong, as on the day it was
 erected, about 40 years ago. The
 school house, a solid brick building,
 was erected by Peter J. Desmidt, in
 1884. The school is taught by the Sis-
 ters of Monroe, Mich., and has an at-
 tendance of about 250 pupils. Besides

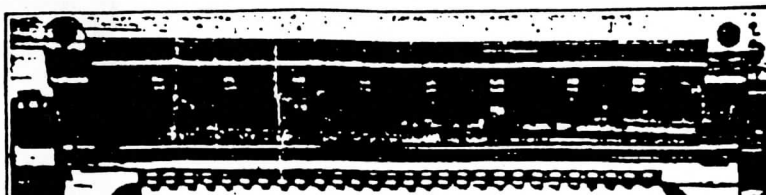


ST. MARY'S PAROCHIAL SCHOOL, CHURCH & RECTORY

(Photo by Johnson.)

present a very neat appearance. This
 parish is the largest and probably old-
 est one in the city. The church, a
 building of 52x120 feet, was erected in
 1868 by the Rev. Chas. L. De Cuen-
 linck. Nothing but the very best of
 white pine was used in the construc-

the ordinary branches generally taught
 in the public schools. Instrumental and
 vocal music is taught, also bookkeep-
 ing and sewing. The parish is in a
 flourishing condition under the zealous
 administration of its present pastor,
 the Rev. Aloysius Webeler.



In 1937, the basement was added.

From 1940-1950, Fr. James Bryant was pastor. Under him, a program of modernization was carried out in both the church and school. (12)

In June 1950, Fr. John Dillon came, but because of ill-health, remained at St. Marys only 6 months.

Fr. Robert Gillespie (1951-1953), Fr. Hugh Beahan (1951-1952) and Fr. Charles Webb (1952-1953), administered the parish assisted by members of various Religious Orders until the appointment of Fr. James Maloney (4-1953).

In 1952, St. Charles School and St. Marys School merged to become "Cheboygan Catholic Schools"--with the high school at the St. Charles facility, and the elementary (including the junior high) at the St. Marys facility.

At this time, public High School was located just kitty-corner from the Catholic High School (Cheboygan's population was about 50% Catholic). With the two high schools so close, it was convenient for the Catholic High students to attend classes at the public high school; this was advantageous to the public school also. This arrangement proved to be very satisfactory for both schools. Thus Cheboygan made history; in 1952, we were the first SHARE-TIME program in the United States. This share-time was conducted in a wholesome atmosphere and a congenial relationship was established between the two school systems. Those most responsible for this endeavor were Harold Witherall and John Hicks and also Fr. Heyer. (2p43)

From 1953-1971, Fr. James Maloney led the parish. Under his direction and with the willing and generous cooperation of the parishioners, the Sisters convent was built, which was at once an asset to St. Marys and a credit to the city of Cheboygan. The parishioners also complied with the wish of the Catholic School Board for a 4 room addition to the (grade) school building (at St. Marys) (1956) and ... met their quota of \$36,000. (12)

Some of the assistant pastors under Fr. Maloney were: Fr. Bruno P. Schaten (1954-63), Fr. Albert Watson (1963-68), and Fr. David E. LeBlanc (1968-70).

From 1971-1984, Fr. Francis Partridge was our pastor. In 1980/81 school year, the "Cheboygan Catholic Elementary and Junior High School" (at St. Marys) was re-named "Bishop Baraga School" in honor of the father of the Catholic Church in Cheboygan.

In 1981, the Michigan Historical Commission, via Martha Bigelow, director of Michigan History Division, notified Fr. Partridge that St. Marys Catholic Church has been listed in the state registry of historic sites. It is historically and/or architecturally significant, and is listed as a "Type A" protected site. This designation enables the purchase and display of an official state marker, the text of which has to be approved by the M.H.C. (13) (6)

In 1983, kindergarten was added to the school.

In August 1984, Fr. Robert Zuchkowski became Pastor for one year.

In August 1985, Fr. David Gemuend, Fr. James Holtz, and Fr. Thomas Kaiser came as a team to minister to all 4 parishes..

In 1986, all 4 parish councils combined (St. Marys, St. Charles, Sacred Heart and St. Francis).

June 1986, Cheboygan Catholic High School closed.

May 13, 1989, St. Charles Parish closed (per letter of Bishop Rose, 4-3-1987). (15).

In 1990, Vision 2000 project was established.

October 5, 1990, St. Marys, St. Charles and St. Francis parishes merged (at St. Marys), as per Bishop Rose under the reign of Bishop Cooney. (15)

Although we still exist as ST. MARY'S PARISH, the combination is called "The Cheboygan Catholic Community".

June 1991, Junior High at Bishop Baraga School closed.

September 1994, Fr. Anthony Citro, newly ordained priest (6-11-94), assigned as assistant pastor (under Msgr. Gemuend). (Previous assistants already transferred).

June 1995, Sister Lucy Ann Quinn O.P., principal of Bishop Baraga School, transferred to Auburn, Mi.

November 1995, a parish (adult) vote of 396-477 defeated a proposed new church/school complex.

February 1996, Msgr. Gemuend transferred to Frankfort, Mi. Fr. Anthony Citro assigned Temporary Administrator.

July 1996, Fr. Donald Geyman, newly ordained priest (6-96), assigned as assistant pastor.

September 1996, Mr. Jim Leibach new principal (school without principal for 1 year).

June 1997, Fr. Anthony transferred to Roscommon, Mi.

August 1997, Fr. Dennis Stillwell became our new pastor.

September 1997, Deacon Stan Szczepanski joins Fr. Dennis and Fr. Don.

As we prepare to enter the new millennium, St. Marys Parish-The Cheboygan Catholic Community-have much work to do to continue the Faith, and prepare for the future.

We are deeply indebted to our forefathers in the faith here--for all their sacrifices for us. We now ask the Holy Spirit to enlighten and guide us as we leave a legacy for our children and grandchildren, who will come after us to carry on the Faith.

August 1998 Fr. Don transferred to St. Marys, Alpena;
Fr. Duane Wachowiak (newly ordained priest
6-13-98) assigned as our asst. pastor.

APPENDIX

PASTORS OF ST. MARY'S

1. 1868 Fr. DeCueninck
2. 1876 Fr. VanGennip
3. 1882 Fr. Desmedt
4. 1892 Fr. Magnan
5. 1893 Fr. Whalan
6. 1896 Fr. Caldwell
7. 1900 Fr. Webeler
8. 1921 Fr. Vogt
9. 1935 Fr. Fons
10. 1940 Fr. Bryant
11. 1950 Fr. Dillon
12. 1951-53 Frs. Gill, Beahan, Gillespie
13. 1953 Fr. Maloney
14. 1971 Fr. Partridge
15. 1984 Fr. Zuchkowski
16. 1985 Fr. Gemuend
17. 1996 Fr. Citro
18. 1997 Fr. Stillwell

PRINCIPALS OF THE GRADE SCHOOL
AT ST. MARY'S

1885 - 1912	Sisters of the Immaculate Heart of Mary
1912 - ?	
? - 1924	Sister Mary Loretta VanColen
1924 - 1930	Sister Mary DeSales Coutu
1930 - 1932	Sister Mary John Reilly
1932 - 1933	Sister Mary DeSales Coutu
1933 - 1936	Sister Mary Pacifica Darby
1936 - 1938	Sister Mary Rosarium Riordan
1938 - 1941	Sister Mary Gervase Jarvis
1941 - 1947	Sister Mary Verda Bowhuis
1947 - 1948	Sister Mary Phyllis Kaminski
1948 - 1951	Sister Mary Maura Noll
1951 - 1952	Sister Mary Caroline Green
1952 - 1958	Sister Mary Ellen Bleicher
1958 - 1964	Sister Mary Dennis Mooney
1964 - 1967	Sister Mary Anita Deuling
1967 - 1973	Sister Mary Lois Wozniak
1973 - 1979	Sister Arleen Marie Saroglia R.S.M.
1979 - 1984	Daniel O'Rourke
1984 - 1986	Rosemary Bur/Brother Jerome
1986 - 1987	Fr. David Gemuend
1987 - 1990	Sister Anne Breitag O.P.
1990 - 1995	Sister Lucy Ann Quinn O.P.
1995 - 1996	no principal
1996 -	James Leinbach

1862.

III

26
31

Datum	N. Baptizate	Actus	Locum	N. Patris	Nomen Matris	N. Patris	N. Matris	N. Sacer.
July 22	Ja ^s B ^e	Steward	10 weeks	Shel.	Mrs. Steward	Elizabeth Steward	P. B. Army, P. P.	Mrs. P. O'Connell, P. P. Army
" 26	Prsa	Caroline	2 weeks	do	Mrs. Champain	Julia Schewy	S. B. Army, P. P.	Mrs. Enos do
Sep. 28	Long	Emm	Aug. 3	do	Mrs. Sweeney	Ann Sweeney	" "	W. S. Stewart

Feb. 1	Nicolas James	natus	26.6v. 1862	do	Eduard Moor	Eliza McDonald	John Barnick	Mary McDonald	Ph. S. Zorn
do	Philip Joseph	natus	Oct. 2. 1862	do	Oliver Paquet	Caroline Amelle	Philip Bries	Mary Straif	Idem
do	William Henry	natus	Dec. 15 1862	do	Alexander	Helene Dixon	Erica Beaton	Anne Barber	Idem
do	Louis Eduard	natus	Oct. 29 1862	do	Antoine Dumay	Marie Anne	Eduard Moor	Beriette Blime	Idem
do	Elisabeth	nata	July 2 1862	do	James Caswell	Juliana Caswell	John Barnick	Cecilia	Idem
do	Angelique	nata	Dec. 25 1862	do	Henry Heaton	Angelique Heaton	John Barnick	Mary Louis Cairn	Idem
do	Mary Jane	nata	Dec. 25 1862	do	William Heaton	Cath. Heaton	Thomas Ward	Helene Heaton	Idem
March 5	Charlotte	born	March 4 1863	do	Adolphe Pogue	Joseph Pogue	Nels Fisher	Emilia Fisher	Idem
May 31	Mary Teresa		April 5 1863	do	Mich. Shields	Barbara Shields	Peter Spooner	Teresa Straif	Idem
July 26	Henry Charles		March 29 1863	do	Denis Fisher	Frederica Fisher	Peter Spooner	Joseph Legault	Idem
" "	Charles Ovid		June 4 1863	do	Ovid Izabel	Elmre Dorcier	Joseph Dorcier	Streama Delain	Idem
June 3	William W. S.		June 4 1863	do			Ph. S. Zorn		Idem
July 27	Catherine		June 1 1863	do	John Vincent	Sophia Vincent		Mary Benet	Idem
Sept. 27	Emile, Angelique, Aug. 22			do	Charles Bellard	Martha Smith	Philip Bries	Mary Bries	Idem
" "	Philip Joseph		Sept. 24 (27)	do	Antoine de Kaiser	Philomina Roi	Philip Bries	Elisabeth Burg	Idem
" 29	Julia Elisabeth		30 years of age	do				Mary McDonald	Idem
Nov. 22	Julia Elmer		Nov. 7 1864	do	Peter Spooner	Julienne Mallow	Charles Fisher	Elmre Bellon	Idem
Jan. 24	Mary Jane		Dec. 26 1863	do	John Bapt.	Caro. Mary Haslag	Joseph Haslag	Maryetna	Idem
Jan. 24	Cecilia		Dec. 12 1863	do	Alexandre Bisine	Mary Bisine	Louis Piskley	Cecilia Piskley	Idem

apply to the Motherhouse for another teacher. In the meantime, he fixed up a little winter chapel attached to the church for a temporary schoolroom.

By this time, through the good prayers of the saintly Father Van Gennip, Sister De Sales, already mentioned, had become able for duty again. She was appointed for the kitchen, January 2nd 1882, and Sister Pauline for the third school.

1882. Sisters move into their new house. During the Christmas holidays the Sisters moved into their new house amidst acclamations of joy and thanksgiving to be secluded from the world again. Everything went on very quietly until about the middle of February when a change of pastors took place. Reverend Father Van Gennip was appointed pastor of Escorse and Reverend Father Desmedt pastor of Cheboygan.

The number of pupils having increased during the last year it was found necessary to have a new school building and another teacher.

1881	Mission Progress	1914
REV. JOHN VAN GENNIP Pastor		
REV. ALOYSIUS WEBELER Pastor		
3	Number of Sisters on Mission	6
120	Enrollment Grade School	189

1881-1914: St. Mary, Cheboygan

Sisters arrive at St. Edward's. During the summer of 1881, Reverend Father Van Gennip, Pastor of St. Mary's, Cheboygan, having from his own funds built a small school consisting of two rooms, applied to the Motherhouse for three Sisters. His request was readily granted. Sisters Pauline, Gilberta, and Egidius were appointed for the mission. The former was appointed Superior and was to have charge of the kitchen; the two latter were for the school.

On the feast of the Nativity of our Blessed Mother, the three missionaries left the Motherhouse, taking with them Sister De Sales who had been an invalid for over two years. The Superior thought that a change of air might improve her health. The Sisters arrived in Cheboygan on the feast of the Holy Name of Mary, having been on the water two days and three nights and having encountered a fearful storm which lasted the whole of one night. Their first act upon arriving was to receive Holy Communion in thanksgiving for having been preserved. They were met at the boat, which arrived about six A.M., by Mr. J. Moloney with a carriage to convey them to the pastoral residence where they were to remain till such time as the Sisters' house was finished. The foundation had just been laid.

Sisters open school in church. They expected to have the school finished in a few days, but since the Pastor had to send away for benches, the Sisters were obliged to open school in the church, which they did a week from the following Monday, with about one hundred twenty children. Through some mismanagement, the benches were not ready until the last part of October or first of November. The number of children continued to increase until the Christmas vacation, when it was necessary for the Pastor to

O Bishop Baraga, because of your great desire to live a life of total commitment to Jesus Christ the Lord, you dedicated yourself completely to missionary activity to make God known, loved and served by everyone. Obtain for me, too, a complete dedication of myself to the Lord.

As a man of peace, a man of love, you brought peace and love wherever you traveled. Teach me to share peace and love with all people.

Pray for me that the spirit of prayer which was intimately part of your life may also be as deeply a part of mine.

Help me to accept the hardships of life as willingly as you did, as a part of my dying to myself that I may rise with Christ in glory.

Intercede for me with the Lord that He may grant me the graces and favors for which I pray.

O God, I adore you with all my heart. Thank you for the life and holiness of your servant, Frederic Baraga. Thank you for the example of fidelity and zeal which you have given to us through his life. Our world is no less pagan than his; we too, have received a baptismal call to be zealous for your name and to bring the word of your love to others. May his life inspire us, each day, to live for the "one thing necessary": the praise and glory of God in our lives and service. May our admiration of him be only the beginning of our following his example.

Heavenly Father, we ask you to raise Frederic Baraga to the honor of sainthood. We beg this favor for you praise and for the model of fidelity to the Gospel which we, your people, need. In Jesus' Name. Amen.

(Bishop Baraga Association)

Some thoughts on what it means to belong to a parish:

A parish does not exist for itself. It has a mission. The mission is intimately related to the worldwide mission of the Church and of the diocese and local community: to share the Word, to worship the Almighty and to co-build the Kingdom. All Christians share in the priestly, prophetic, and sanctifying mission which Jesus entrusted to the Church.

(Based on summary of Cannon Law, Cannons 210-230; 515-537. Catechism of the Catholic Church 2179)

The parish is not principally a structure, a territory, or a building, but rather "the family of God, the Body of Christ, a fellowship afire with a unifying spirit, a familial and welcoming home, the community of the faithful". The laity have the ability to do very much and, therefore, ought to do very much toward the growth of an authentic ecclesial communion in their parishes in order to reawaken missionary zeal... Pope John Paul II