

ONE HUNDRED YEARS OF FAITH 1884-1984

Though there were missionary activities prior to 1884, the parish of St. Francis Solanus, Bay Shore, did not as yet exist as a formed faith structure. For several centuries the ground work for the community was being laid. Itinerant priests, preachers of the Word of God and celebrants of the sacraments, periodically passed through the area of Bay Shore. Even as early as the late 1600's (1961) history records their presence. They called the native Americans to hear the Gospel and to respond to God's grace in their hearts. The roots, therefore, of St. Francis Solanus burrow deeply into the history of the larger Catholic Church in Michigan. Like many others, St. Francis Solanus experienced a long, tortuous and circuitous route in changing from a formless and haphazard group of alien people to an assembly with common and similar religious yearnings. On their way they encountered many inhibiting difficulties. They felt a need, however, to come together as an homogeneous body at an established place with a regular and repeated ritual. They felt themselves to be more than unrelated individuals. They had become a body of people searching for unity. They realized they were the "church" at Bay Shore. They asked to be named.

The story of the Catholic Church in America and in Michigan is a history interwind with the exploits of the earlier explorers of the land. With the explorers came heralds of the gospel as Bishop Frederick Baraga, who walked, snow-shoed and dog sledged both the Upper and Lower Peninsulas of Michigan. Or they were priests like Fr. Philip Seraphin Zorn, who left his mark on many a church in his twenty-two years of service. Or they were Franciscan Friars who began at least thirty-two parishes in Emmet, Charlevoix, Cheboygan, Otsego, Antrim and Leelanau counties alone.

If present Canon Law had applied in the 1880's St. Francis Solanus would have qualified to be a quasi-parish community. Canon 516 reads: "unless the law provides otherwise a quasi-parish is equivalent to a parish. A quasi-parish is a definite community of the Christian faithful within a particular church which has been entrusted to a priest as its proper pastor but, due to particular circumstances, has not as yet been erected as a parish." St. Francis Solanus fits that description, though in those days no such qualification existed.

We count, therefore, 1884 as the beginning of the years of St. Francis Solanus, Bay Shore, though the name does not appear in the records nor was there a permanent church structure in existence. But in that year at the promptings of the people and at the request of Bishop Henry Joseph Richter of the Diocese of Grand Rapids, the Franciscans from the Sacred Heart Province of St. Louis, Missouri took up residence at Harbor Springs to be pastor of the Indian people at Bay Shore as well as the whole of the Northern Lower Peninsula of Michigan, including Petoskey and Harbor Springs. The first church was built in 1896 under the title of St. Francis Solanus. Earlier histories identify a chapel under the title of St. Paul. Bishop Baraga served that chapel and probably built it out of birch bark, as he did some others.

It is a challenge to write the history of an old parish church when

the sources are scattered and meager and ill-defined. It is also difficult. It is difficult because the records are indetermined. Sometimes they are even contradictory, often non-existent. Today's parish churches begin by episcopal rescript. The diocesan bishop determines a year and day and a defined boundary as the official beginning of a parish community. Not so in years gone by. Often itinerant priests travelled miles in all directions from a central location. The first missionaries often baptized in private homes or in make-shift chapels, in public buildings or in store fronts. Emmet and Charlevoix counties in Michigan, as well as all the counties in Michigan, are no exceptions.

In our present day St. Francis Solanus, Bay Shore, has a fascinating history. Fr. Marion Habig, OFM, in the Heralds of the King introduces the history of St. Francis Solanus with these words: "on the mainland, south of Emmet County, there were at least five additional Indian missions which were attended by Franciscans from Harbor Springs or Petoskey: namely Porcupine Ridge (later Bay Shore), Elk Rapids, Peshabestown, Fern and Elbridge." The present church is an outgrowth of the first Indian mission at Porcupine Ridge. For Emmet and Charlevoix counties the headquarters for years to come for the Franciscan missionaries was Holy Childhood, Harbor Springs. The Holy Childhood foundation itself goes back to 1829. The missionary activities in those days were, for the most part, in behalf of the Native Americans.

As early as 1832 Bishop Fredrick Baraga built a chapel for them at Cross Village out of birch bark. A brochure published in 1938 "Petoskey and Bay View in Ye Olden Days" by Floy Irene Graham and reprinted as a facsimile on the occasion of the 75th anniversary of the laying of the cornerstone of the PETOSKEY PUBLIC LIBRARY building has the following observation: "in 1832 Fr. Baraga built a church out of birch bark on the shores of Cross Village. In 1847 the village had a resident priest and in 1855 Father Weikamp came and established a convent and church. Another mission was established in 1832 at Porcupine Ridge, which is just south of Bay Shore. It was called St. Paul and was administered by Father Baraga." It is possible that he also built it out of birch bark. There is no way of ascertaining the veracity of this assumption. Fr. Marion Habig in his Heralds of the King pinpoints Porcupine Ridge mid-way between Bay Shore and Charlevoix. The older citizenry of Bay Shore speak of Porcupine Ridge as an ancient memory. As early as 1831 the "Chronicle", the first newspaper published in the village of Cheboygan, Michigan reads as follows, "in 1831 there seems to have been a chapel at Porcupine Ridge at Bay Shore near the lake." *****(This is thirty years before Lincoln became president)***** Thus the chapel of St. Paul at Porcupine Ridge became the forerunner of St. Francis Solanus, Bay Shore. Those dates go back to the days which antedate Michigan as a state in the Union.

Porcupine Ridge has a special place in the origins of St. Francis Solanus, Bay Shore. In a Plat Book of Hayes Township, which shows the pere Marquette Railroad running west from Bay Shore along Lake Michigan to Nine Mile Point and then southwest to Charlevoix, the author of the Plat Book identifies a spot near Nine Mile Point directly east of the area lying between Murray and Burgess Roads as Kaw Ga Chewing. Leonard Miller, an Ottawa Indian from Peshabestown on

the Leelanau Peninsula translates the name as Porcupine Place. Just west of Bay Shore in Junction with old U.S. 31 one can see the remains of an old roadbed. I am informed that on the hillsides skirting the road an Indian village once stood. Knowing, too, that the earlier missionary records were kept at Holy Childhood, I searched those records for traces of missionary activities at Bay Shore. My search yielded the following records:

From the years 1873 to 1888 a total of 19 persons recorded as residents of Porcupine Ridge received the sacrament of baptism. The first 13 were baptized by Fr. Philip Zorn between 1873 and 1877. His name, by the way, appears in the records of Holy Childhood as a missionary traveling the upper Lower Peninsula from the years 1862 to 1884. Fr. Pius Niermann, OFM, baptized two in the year of 1886. Fr. Servace Almicks, OFM, three. One was baptized by an unidentified lay person.

Seven persons recorded as residents of Hayes Township where Porcupine Ridge is situated, were baptized by Fr. Philip Zorn between the years of 1877 and 1881.

From 1894 to 1899 sixteen Bay Shore residents were baptized by Fr. Norbert Wilhelm, OFM., Fr. Bruno Torka, OFM. (1894-1895) and Fr. Zepherin Engelhardt, OFM. (1897) and Fr. Columban Valentin, OFM.

There were two marriages celebrated of Bay Shore residents in the year of 1895 by Fr. Bruno Torka, OFM.

Six funerals are recorded between the years of 1885 and 1886 of residents of Porcupine Ridge. Fr. Pius Niermann celebrated two of them. Four were without a priest in attendance. One funeral in 1899 was celebrated for a resident of Middle Village by Fr. Innocent Shlueter, OFM, but the burial was at the cemetery of Bay Shore. It was probably the cemetery east of Bay Shore and on old Highway 31 and west of Horton Bay Road.

One funeral was celebrated by Fr. Zepherin Engelhardt for a resident of Bay Shore. The year was 1896.

The funerals and weddings were most probably celebrated at Holy Childhood at Harbor Springs.

Fr. Marion Habig, OFM, in his Heralds of the King (Franciscan Herald Press, 1958) summarized this era well in these words: "Porcupine Ridge was the only Indian mission in the mainland portion of Charlevoix County and was attended from Harbor Springs 1884 to 1888. It was situated five miles west of Bay Shore on the road to Charlevoix. There were quite a number of Indians at the settlement in the days of Fr. Zorn. He conducted divine services for them occasionally in a private residence. The place is often mentioned in the baptismal records of Harbor Springs. Father Zorn planned to build a church for the Indians. For this purpose he procured some property near the present Bay Shore, which was afterwards used for a Catholic cemetery." He, too, refers to a mission at Porcupine Ridge without becoming more

specific. He must be referring to the Chapel near Lake Michigan at Porcupine Ridge. It must also be the same chapel identified in the Chronicle of Cheboygan and the Petoskey Public Library brochure. He also mentions the year of service beginning with the Franciscans as pastors of the Indians in that area. Prior to 1884 when the church sent out missionaries, they were more or less on their own. No one seems to have been sent specifically to a defined area. No one was sent to serve the Indians at Porcupine Ridge and Bay Shore until the Franciscans came as pastors. Up to that time Fr. Philip Zorn, a diocesan priest conducted liturgical services on the occasion of his periodic visits to the area. As all the references to these services indicate, they were conducted in private homes or in the chapel at the early dates. No one seems to know when or how the chapel of St. Paul was either closed or destroyed. Older local residents of Bay Shore surmise that one of the private homes, where Fr. Zorn celebrated Mass, was the old Paul Daniels home on the corner of Burgess and old U. S. 31. Fr. Zorn's ministry spanned the years of 1862 to 1884. He could have used the chapel of 1831.

Bishop Henry Joseph Richter of Grand Rapids, Michigan, then the Catholic jurisdiction for the present counties making up the Diocese of Gaylord, wished to entitle the property of Porcupine Ridge in the name of the Grand Rapids Diocese. However, "the owner, instigated by renegades, refused. To take care of the Indians it was decided a site should be obtained near the Railroad Depot. The structure", the source goes on to say, "will be frame. Rev. Fr. Bruno (Fr. Bruno Torka, OFM.) had charge of the mission. In 1884 the Franciscans (Fr. Servace and Fr. Pius) took over Charlevoix and Porcupine Ridge (Indian.)" (An isolated scrap of an unknown source from the St. Louis Franciscan archives.) The Fr. Servace and Fr. Pius named here are Fr. Servace Allmicks, OFM. and Fr. Pius Nierman, OFM. This same source from the Franciscan Province of St. Louis also states that the year of 1895 was the year for a church to be built at Bay Shore for the Catholic Indians along Lake Michigan. During the sixties and seventies Fr. Zorn, it says, in his trips made calls on them and ministered to their spiritual needs. The baptismal records kept at Harbor Springs, however, designated there as records for Porcupine Ridge, go beyond the seventies into the 1880's. The same source also designates 1896 as the year when the church was completed. To quote the document exactly, "the new church was so far finished that it could be used for divine services but the interior needs a lot of money and it will take a long time before sufficient sums can be raised. It is over large. In the course of construction the plans for a mere Indian chapel vanished. And the hope of having a large white congregation preponderated (sic) especially as a number of German settlers moved into the district. The friary at Harbor Springs contributed \$500.00 during the past year for this mission, but will not give anymore in the future."

***This seems a little disjointed..Railroad site or Cemetery site???

Fr. Philip Zorn purchased the property for the Indian church. He did not get to build it. The property is now a Catholic cemetery, predominantly an Indian burial place, but rarely used. It is on old U.S. 31 between Horton Bay and Bay Shore.

The 1896 church construction was a simple frame building dedicated in honor of St. Francis Solanus who is the famed Franciscan Indian missionary to the natives of Peru in South America. He was born in Italy in 1549 and died in Lima, Peru after a life spent in preaching the Word of God in his own country, and, subsequently, spending years preaching the Word and call to conversion to the Native Americans in Peru. His purpose beyond salvation was to raise them to a higher standard of living, to free them from oppression, but especially to bring them to the freedom of sons and daughters of the heavenly Father.

"The Franciscans, therefore, built the first St. Francis Solanus church near the present site in Bay Shore in 1896. Thus the Bay Shore church, originally an Indian mission, became the successor of Porcupine Ridge." (Heralds of the King). The building of the church was under the supervision possibly of Fr. Bruno Torka. In 1896 it became the regular place of worship in the place of the Porcupine Ridge mission, its worthy forerunner. The Indians of the area were no longer served by itinerant preachers or missionaries on their way elsewhere. As noted previously, the Franciscans since 1884 terminated the make-shift style of ministry when they were assigned as pastors of the mission of Bay Shore.

The 1896 structure was situated between the Railroad Tracks and the lakeshore. The original intention was to build "a mere Indian chapel." This intent was quickly diffused with the influx of a large number of German settlers. The church became then an integrated parish of Native Americans and white settlers. The Heralds of the Kings reports that in the years 1916 to 1924 the church served six Indian families and twelve white families.

From 1897 to 1929 the Franciscans from St. Francis Xavier, Petoskey attended to the needs of the church as pastors. From 1929 the diocesan pastor from St. Mary's, Charlevoix served as pastor of the church. In 1948 it was returned to the ministry of the Franciscans again as a mission of St. Francis Xavier, Petoskey. That is the case at this writing.

On March 16, 1924 the little frame church of 1896 burned to the ground. The fire started during Mass by a spark from the chimney. Given the dry roof and the unavailability of water, the fire could not be contained. When no hope of containing the fire remained, the parishioners removed as much of the furniture as they could. Mass was thereafter celebrated in a private home.

In a few months, however, under the guidance of the reverend Fr. Narcissus Tarkowski, OFM. (1922-26) a new church was begun across Highway 31 on Townline Road. The poor, but determined parishioners soon had a new tile and brick church erected. During the same 1924 year, on November 16 it was blessed and dedicated again to St. Francis Solanus, the Indian missionary of South American Peruvians. However, I must sadly add, the burning of the church and the new location brought an end to the attendance of the Native Americans.

The church of St. Francis Solanus is now also a favorite church for

seasonal vacationers and visitors. One of the seasonal residents is Fr. Thomas O'Brien, who celebrated a Mass of Thanksgiving at St. Francis Solanus Sept. 4, 1983. He was ordained a priest of God 19 March 1983. He is now a diocesan priest of the diocese of Arlington, Virginia.

The church is now so much of a tourist place of worship that in 1977 the parish transformed the south side of the sacristy wing into an additional wing for the overflow summer visitors.

To honor those who contributed significantly to the growth of the church, the parish had a memorial plaque erected naming Jake Spiegl, Margaret Spiegl, Francis Paul, Ann Mitchell, The Dechermaier, Schwartzfisher, Furgeson, Troutman, Glaser, Schantz, Saller, Burke, Liegl, Foltz, Yobst, Send and Price families. There are others, but they are not on the plaque.

In the last few years a number of other improvements have been made at St. Francis Solanus in order to enhance the atmosphere for Sunday worship. Another reason was to protect the building from gradual deterioration. Attention had to be given to the building. Work on the church basement began the summer of 1963. A new carpet and pews were installed in 1977. Actually the pews came from the old cathedral in Gaylord. They were installed after being refinished by a committee headed by George Goike. The parish hall, in the basement, was renovated in 1979. A new roof replaced the old roof in 1981. In 1982 the windows were replaced. The inner walls of the church were plastered in 1983.

*****All of this work was only possible because of the cooperation and dedication of the parishioners to donate of their time and talents just as the parishioners of St. Francis Solanus did sixty years ago when this church was built. When help was needed it was asked for and received.*****

In 1981 an event transpired in the Archdiocese of Detroit that was to have a significant effect upon St. Francis Solanus at Bay Shore. The city of Detroit sold 365 acres of land to General Motors for a new automotive plant. It included the Church of the Immaculate Conception of Hamtramack in the Poletown section of the area. The sale met with no small amount of resistance on the part of the parishioners including Fr. Joseph Karasiewicz, the pastor. They petitioned and begged the archdiocese to reconsider, but to no avail. They barricaded themselves inside and outside the church in prayerful protest and sometimes in more active protests. During the months of protest nothing changed as far as the sale of the property was concerned. Fr. Joseph Karasiewicz, however, suffered a fatal heart attack in the months of stress.

John Wiklanski, caretaker of St. Francis Solanus, read about the sale of the church of the Immaculate Conception and its future demolition. The news was carried by the Detroit papers. John Wiklanski, realizing that the altar of reservation for the Eucharist at St. Francis Solanus was an old wooded, deteriorating structure, wondered about the possibility of using the parts of the Immaculate Conception church to replace it. With his contacts with persons in the Poletown area and

parishioners of the church, he took things into his own hands, with the assistance of Eleanor Sadowski of Horton Bay, Fr. Walter Ziemba of Orchard Lake and Mary Balasa of Bay Shore. They inquired about the feasibility of using one of the side altars of Immaculate Conception for an altar of reservation at St. Francis Solanus, Bay Shore. They put in intermittent calls to General Motors. General Motors, in turn, had no objections. They were simply interested in clearing the land. Chuck Hagler of G.M. public relations arranged to have the altar moved to Bay Shore. He was delighted, he said, that the altar could be used. He commented further that history is enriched if a visible portion of that history is preserved, even if at another location. The transfer of the altar was the donated work of Dennis Kusina of Charlevoix. The transportation of the altar was not as easy as anticipated. According to the report of James Kerwin, writing in the April 17, 1982 edition of the Detroit News, the altar came chipped and broken, looking like a pile of rubbish. The altar had been stored in an old warehouse for a considerable period of time. Over and above the fact that the altar was in a deplorable condition, its size and structure made it suitable for use as an altar of reservation for the Blessed Sacrament.

There was not enough space in the church of St. Francis Solanus for a separate Blessed Sacrament chapel. The parishioners, therefore, could see no way of placing the Immaculate Conception altar in the space available, even if it were intact. They realized, too, that according to the new guidelines from the Diocesan Liturgical Commission of Gaylord, no church could be built or altered with two altars of sacrifice. If space were a problem, as it certainly was at Bay Shore, accommodations could be made to fit the circumstances and needs. Every church needs a Tabernacle for keeping the sacramental Body of the Lord in reservation.

What to do with the unusable altar? With no hope in sight, the parishioners stopped making future plans for the altar. The Detroit News of February 26, 1983 brought good news to Bay Shore. An anonymous donor from the old Poletown Immaculate Conception Church sent a \$7,000 check to repair the altar in order to make it suitable as an altar of reservation for the Blessed Sacrament at St. Francis Solanus. "I was there," she said, "when the Immaculate Conception was built and when it was closed. I thought you could use the money more than I could." The parish added \$3,000.00 to complete the repair and installation of the altar.

Since the altar could not be adequately repaired or used in its entirety, due to its enormous size and our liturgical needs, the parishioners felt they could use only the marble, including that portion containing the rich inlaid mosaics. They had no way of reaching the donor for her consent to this limited use. The bank in Detroit that issued the cashier's check was the only clue. The bank, however, traced the anonymous donor, who in turn contacted Mr. Wiklanski. She agreed that we use only whatever part of the altar was necessary and feasible. A contractor agreed to do the work of constructing practically a new table for the altar of reservation from the marble from the Immaculate Conception Church. He finished the work and the installation by Christmas of 1983. The statues of St. Anthony of Padua and St. Francis of Assisi, part of the previous altar, now

stand on the walls below and to the side of the crucifix. The parishioners of St. Francis Solanus are more than grateful to the donor and to all who participated in the successful venture.

To add to the renovation of the church, a new altar of sacrifice was installed in time for Christmas of 1983. Individuals making donations for the altar of sacrifice were William Walsh of Cross Village. He donated the oak tree for the lumber. Frank Zulski of Lark's Lake cut the tree into lumber. Daniel Simon, Jr. finished the boards at the Michigan Maple Block Company. It was designed and built by Vern Kalchik of Petoskey. The altar was so built as to permit the mosaics of the table of reservation to be seen from the body of the church. An anonymous donor gave the oak lumber for the crucifix. The corpus of the old crucifix is now affixed to the new crucifix. The crucifix is the design work of Vern Kalchik of Petoskey. On Palm Sunday 1984 it was installed and secured to the wall above the altar of reservation.

All Catholic parishes either had or have Boards of Trustees to assist in the management and life of the parish churches. Vatican II and now Canon Law (Ch.536) directs that, if the bishop and his Presbyterial Council judge it opportune, a Parish Council is to be established in each parish. Its purpose is broader than that of the Board of Trustees. It is to assist in fostering a more enriching pastoral Activity. Through it the Christian faithful, in view of their incorporation into the life of the church by the sacraments of baptism, the Eucharist and confirmation, share in the pastoral care of the parish. They are also to bear witness to their faith in redeeming a needy and hungry world. In the spirit of Vatican II and in accord with Canon Law St. Francis Solanus changed the Board of Trustees into a Parish Council. Due to the smaller size of the parish, the membership is still limited to six parishioners, elected by vote of their co-parishioners. Currently they are John Crinnion, Joseph Deschermeier, Robert Furgeson, Josephine Griffin, Margaret Rostar and Gus Sonnenberg. At the same time the parish devised a constitution for the Parish Council and a set of By-Laws. They are written in such a way as to express and to incorporate the church's mission in the world. The Parish Council is to foster the purposes of Christ to give His Spirit to those called. They are to cooperate in work with the bishop, the presbyterate of the diocese so that the faithful be concerned for parochial communion and that they realize that they are members of both the diocese and of the universal church. They are to participate and support every effort to provide such communion.*(Ch.529). This is the thrust of every Parish Council.

Associated with the Parish Council, St Francis Solanus, as most churches do, has either commissions or satellite organizations. St. Francis has had an active Altar Society since 1967 under the current presidency of Mary Furgeson. She has just succeeded Mary Simon. The Society is an active member of the Diocesan Council of Catholic Women.

A number of other parishioners are active members of the Secular Franciscans. The Fraternity has its headquarters at St. Francis Xavier, Petoskey. Secular Franciscans have the vision to walk in the footsteps of St. Francis of Assisi, a man who reflected the way of the Lord in his life in a unique and human way, never experienced before.

In spite of the fact that, as a quasi-parish and as a full-fledged mission, we are one hundred years old, as a church we are always young and always new. We now look forward to living another one hundred years to the day when all will be fulfilled in Christ Jesus. We trust that the pioneering spirit of Bishop Baraga, Fr. Philip Seraphin Zorn and the early Franciscan Friars, the spirit of the original Native Americans and hardy settlers of those first one hundred years may be enkindled anew. May we pass the great gift of faith, the heritage of the years gone, to those who will succeed us.

One of the fruits of Catholic life is a succession of faithful marriages. Many couples have lived difficult but determined and life-giving years among us at Bay Shore. Many lived to jubilies of twenty and a few to fifty years. One of those fifty year marriages is that of Mr. & Mrs. Jacob Deschermeier. Jake, as he is affectionately called, served as our custodian for twenty-five years.

****Two of those who are in marriages of fifty plus years are Joe and Jake Deschermeier. Both help with the construction of the present church. Jake also served as custodian of the church twenty-five years (as his father did before him?)****

Another flower of Catholic life is a vocation to religious life and the priesthood. Living now at St. Francis Xavier Friary in Petoskey is Brother Price, a native of Bay Shore and a Franciscan Brother, who does all of our snow plowing and cemetery work.

Those who served the parish as parish priests have been many and varied. The years of some overlap, since in some years one or more priests served the parish of St. Francis Solanus, Bay Shore and St. Francis Xavier, Petoskey as a common task. They are the following

Fr. Philip Zorn, 1862-1884

Fr. Servace Allmicks, OFM., 1884-1892

Fr. Pius Niermann, OFM., 1892-1894

Fr. Bruno Torka, OFM., 1894-1917

Fr. Zepherin Engelhardt, OFM., 1894-1900

Fr. Innocent Schlueter, OFM., 1902-1906

Fr. Ubald Otto, OFM., 1902-1906

Fr. Edwin Hudson, OFM., 1910-1915

Fr. Albert Brueserman, OFM., 1915

Fr. Dorotheus Philipp, OFM., 1916-1917

Fr. Othmar Berthiaume, OFM., 1919

Fr. Meinard Wesselman, OFM., 1920

Fr. William Sliszka, OFM., 1921

Fr. Narcissus Tarkowski, OFM., 1922-1926

Fr. Ludge Wegemer, OFM., 1924-1926

Fr. Odilo Eichensier, OFM., 1926-1929

Fr. Aubert Kueter, OFM., 1927-1929

Fr. Godfrey Piontkowski, OFM., 1928-1929

From 1929 to 1948 the pastor of St. Marys, Charlevoix

was also pastor of St. Francis Solanus.

Fr. R. E. Fitzpatrick, 1929-1931

Fr. E. F. Neubecker, 1931-1940

Fr. John Collins, 1940-1943

Fr. Aloysius Ulanowicz, 1942-1946
Fr. Leo Zieliniski, 1946-1948
Fr. Gaudence Schroeder, OFM., 1948
Fr. Eusebius Brezowski, OFM., 1949
Fr. Hugolinus Kiener, OFM., 1945-1957
Fr. Thomas Habig, OFM., 1948-1955
Fr. Venard Kommer, OFM., 1955-1957
Fr. Cosmas Herndel, OFM., 1958-1959
Fr. Elvan Maschmann, OFM., 1959
Fr. Lauren Buzynski, OFM., 1960
Fr. Jarleth Sobczyk, OFM., 1960-1963
Fr. Conwan McCurren, OFM., 1963-1966
Fr. Gerald Dvorak, OFM., 1966-1973
Fr. Adolph Thillman, OFM., 1966-1975
Fr. Thomas Carolan, OFM., 1968
Fr. Thomas Ess, OFM., 1968-1969
Fr. Robert Behnen, OFM., 1975-1978
Fr. Remy Stigitlz, OFM., 1976-1977
Fr. Andrew Lewandowski, OFM., 1978-1980
Fr. Medard Buvala, OFM., 1978-
Fr. Nicholas Meyer, OFM., 1979-
Fr. Wibert Hegener, OFM., 1980-