

- 1856 First free school in Stearns County.
- 1884 Third Plenary Council at Baltimore.
- 1925 Parish school opened.
- 1951 Abbot Baldwin Dworschak, OSB, St. John's sixth abbot, blessed on March 29.
- 1953 Bishop Peter Bartholome, fifth bishop of St. Cloud.
- 1967 Parish school closed.
- 1974 School building razed.

4

EDUCATION

The parish school has been the focal point of Catholic education in the United States. Fr. Bruno Riess, OSB, writing in the 1880's described what Catholic education meant to the early Collegeville settlers:

As soon as the church was completed the faithful came to church on Sundays and holydays with their children. The Rosary was recited in common, chapter from the *Goffine* (explanation of the epistles and gospels) was read, and then the schoolmasters taught in the presence of the parents. No father was pleased to have his child at the foot of the class; everyone endeavored during the week to assist his children in their lessons.



Art and craft exhibit in 1956 of articles made by the school children: Ralph Meyer, Jr., Rita Bruggman, Diane Westerhoff, and Gerald Eynck.

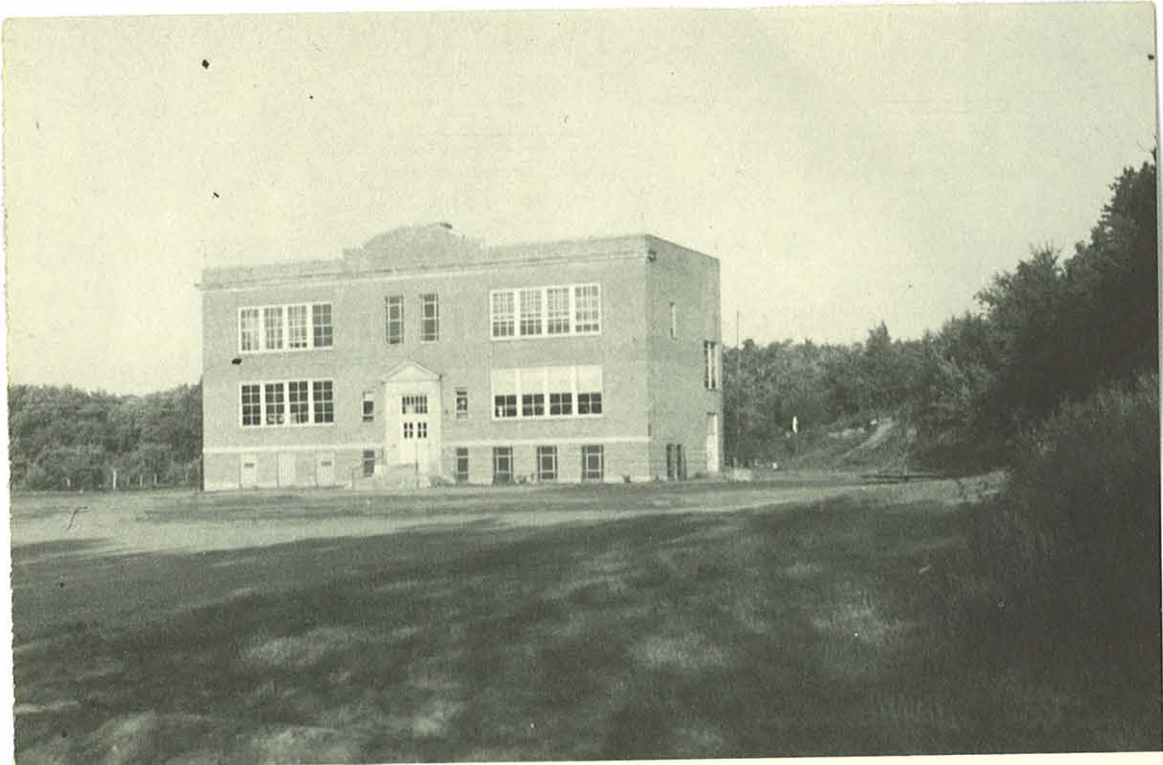


Pflueger School, District 120, in 1908. Top to bottom and left to right: Nick Klein, Alfred Rass, teacher Sebastian DeGross. Mary Dombrovski, Sophie Janker, Frank Eder, Robert Klein, Joseph Roske, Annie Janker, Annie Klein, John Reisinger, Christopher Kremers, Lizzie Hartig, Veronica Dombrovski, Frank Hartig, Leo Dombrovski, Joseph Eisenschenk, Mary Brinkman, Eleanora Sauer, Frank Kremers, Alphonse Reisinger, Joseph Klein, John Eder, Lucy Jankers, Margaret Reisinger, Mary Eder, Adrian Sauer, Emmanuel Dombrovski, Conrad Reisinger, John Eisenschenk, Albert Klein, Emil Rass, Leo Rass, Matthew Zwilling, Louis Hartig, Joseph Reisinger, Peter Dombrovski, Frances Zwilling, Andrew Dullinger, Aggie Dullinger, Rose Reisinger, Gertrude Hartig, Emma Eisenschenk, Christine Eder, Gertrude Reisinger, Katie Dullinger. Far right: Fr. Isidore Siegler, OSB; Matthew Reisinger.



Franciscan sisters who taught in the parish school





Parish school, built in 1925

*To Christine
Boyer*

Parish school with sisters and pastor





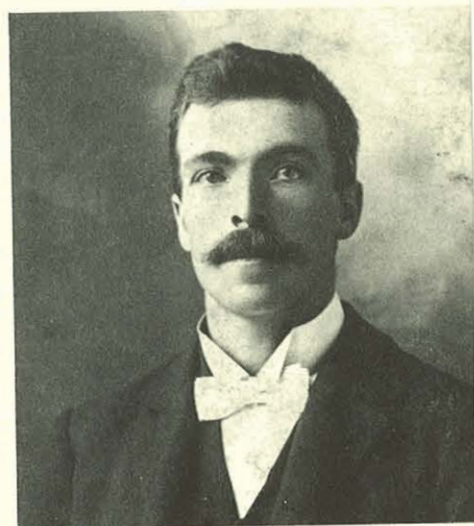
Christmas play, 1940. Left to right, top to bottom: Fr. Christopher Bayer, OSB, Marcella Stich, Margaret Neussendorfer, Magdalene Schwegel, Sr. Reingundis, OSF; Herman Reisinger, Harvey Botz, Richard Philippi, Loretta Salzer, Elvira Klein, Agnes Klocker, Verna Zwilling, Caroline Reisinger, Imelda Pueringer, Marie Reisinger, Leona Philippi, Celine Sauerer, Joan Reisinger, Doris Zwilling, Clement Meyer, Harold Roske, Jerry Klein, Martin Stich, Ron Evinski, Ted Schwegel, Alfred Kremers, Tillie Klein, Frances Neussendorfer, Ervin Klocker, Alois Studniski, Ralph Reischl, Roger Sauerer, Sr. Aloysia, OSF, Sr. Perpina, OSF.

Christmas play, 1952. Left to right: Tom Durenberger, unknown, Ralph Kremers, Joseph Schwegel, Wayne Klein, Elaine Klein, Clarence Klocker, Jr., George Westerhoff, unknown, Jane Pflueger, unknown, Patrick Hynes, Mary Rose Goerger, Dennis Hynes, David Merdan, Robert Brinkman, unknown, Veronica Schwegel, Mary Hynes, Judy Merdan, Marlene Merdan, Beatrice Eiyneck.

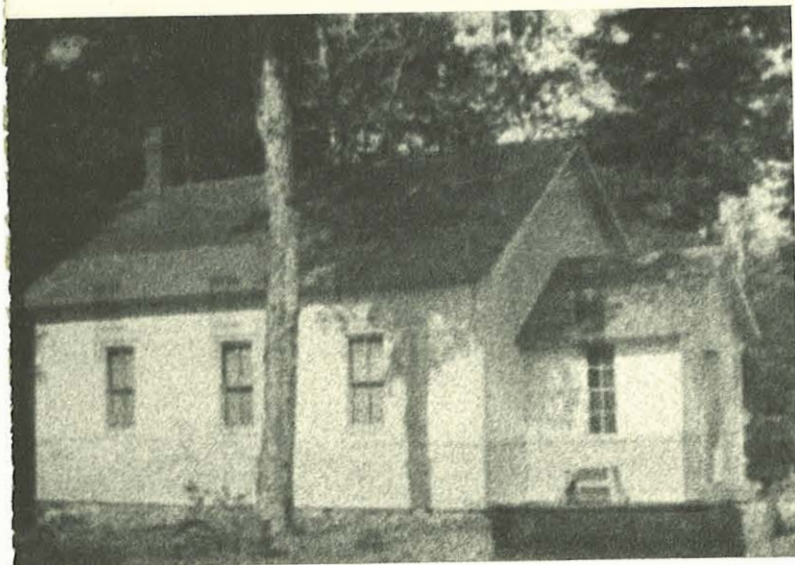




Eisenschenk School, District 209



Teacher Albert Eich



Pflueger schoolhouse

And as appetite is whetted by eating, the farmers requested in 1875 that Sunday school teachers teach daily during winter. The volunteer teachers found this directive oppressive as they then could not clear timber from their lands. The families sending children to the day school then agreed to render an equivalent amount of service on the teacher's farm — to cut timber, split rails, haul wood, break soil, etc. In consequence they had a school during six months without expenses save the outlay for books. Later, when professional teachers settled in the parish, their salary was also at times raised by a similar service-arrangement.

*First
district
schools*

Peter Eich, who settled in Stearns County in 1867, was the first to see the need for a school district in the Collegeville area. On May 11, 1881, the county auditor accepted Mr. Eich's petition for a district school. On July 25, 1881, the petition established District #120 in Collegeville. The new district was a humble one with one school and three officers, Mr. Eich, Peter Rau, and John Obermueller. Its one-room log schoolhouse stood about three-quarters of a mile northwest of St. John's University. In 1894 the "Sherer or the Eisenschenk School" and District 140, the "Fandel School," were organized close to St. John's University. These early districts were not parish schools in the full sense, but they were forerunners of the school which was established in 1925.

Fr. Alexius Hoffmann, OSB, in his *Natural History of Collegeville, Minnesota* recorded events about the district schools in Stearns County:

In St. Cloud almost all the children attended the local district schools. The Sisters there conducted a small parish school. Sisters from the convent at St. Joseph taught district schools in the vicinity, areas as far as Collegeville, in the 1890's, of back country. Driving out on a buckboard or buggy in summer and on a sleigh in winter. (In 1886 I met one driving out to the Collegeville school north of Broker's place through three feet

of snow). Germans did not fancy women as teachers, but had to put up with them in course of time. St. Benedict's Academy at St. Joseph was first advertized to the public in 1881, when they took possession of their first brick home in the space behind the parish church. Collegeville Township had no district schools before 1880 as the inhabitants were few and lived far apart. They could not send their boys to our college because they could not pay the price. There were two or three boys in my time, 1875-80, but they were kept free and even lodged within. By way of compensation they did little chores for us and their parents may have delivered wood or produce.

Before a district school or school district was organized the children were taught in farmhouses. Sufficiently equipped teachers were not so hard to find — all men, of course. A group or settlement would agree to engage a teacher for two or three months a year usually in fall or winter. He was not a professional, still good enough for an elementary class. They were mostly all farmers. Some of them had quite a good education. In the last century the German Catholic Teachers (all men) had a *Katholischer Lehrerverein* which held annual meetings lasting several days in some of the larger places. In 1894 or thereabout, I delivered before them several lectures in pedagogy. That was in Cold Spring. The *Lehrerverein* no longer exists, since almost all the teachers now are women — lay women, either Catholic or Protestant, in the district schools and Sisters, OSB or OSF, in parish schools. . . . So long as the parish schools remain under control of the Church this arrangement will continue, no doubt. Some parishes (e.g., Albany and St. Martin) antagonized the sisters because the men teachers were being crowded out and had to

Teachers

look for other employment. At present the sisters, OSB, still conduct the local school, which still continues to be a district school.

He came to St. Cloud from Ontario Province in Canada. He was also organist at St. Mary's Church, St. Cloud — Conrad Marshall of St. Joseph, Minnesota, was teacher at Assumption Church in St. Paul about 1868-70 and was my first teacher there (1869-70); many years later he was teacher in the district school in Collegeville Township near our cemetery.

One of them, Mr. Henry Krebs, of St. Augusta, subsequently a member of the State Legislature, had studied if not graduated at one of the greatest German universities, was a scholarly man and a farmer, taught in St. Augusta. Mr. Matt Gans, subsequently county treasurer of our county, taught at Jacobs Prairie. Mr. L. Moosbrugger of St. Cloud, taught at Richmond. They imparted instruction in German, reading and writing, catechism, arithmetic, and singing. Text books were rare. I doubt if many farmers had ink or pens. There were no blackboards, no chalk. Some of the teachers made quill pens. The pupils wrote on slates. This gave the teachers no occasion to get excited over ink spots on paper. In a few settlements the teacher travelled from house to house remaining in each lodging for a spell, taking out his pay in board and lodging and little else. The first schoolhouses were built of logs. There, too, only men taught. Log schools were replaced by small white frame buildings, mostly of the same type.

In 1975 senior members of the Collegeville parish still remember these schools. Matthew Zwilling commented:

There was a schoolhouse right alongside Robert Pflueger's house — the south side of their house. There was a school teacher there, Annie Marshall. I went to old man Gillitzer. He lived where George Westerhoff lives now. He had that farm when he was a teacher. Then I went one year to Annie Marshall from St. Joe. She used to come out here every morning with a horse and buggy. Mike Dullinger bought that schoolhouse and tore it down. He lived that time where Lenny Brinkman lives. He made a shed or something from it. It was about as wide as the kitchen, here.

Lawrence Eisenschenk recalled:

We only went to school for eight years. Then we went in the woods. Hunting once in a while. There was more game around than there is now. Hunted ducks. Did a lot of trapping. At that time there was a bounty on wolves. We could hear them sometimes in the morning when we walked to school or church. It was still dark, and a little scary.

We had catechism Saturday forenoons and Sunday before dinner. Sunday we went to early Mass. We had to go to confession every Sunday morning. We had to stay for high Mass, too. After high Mass we walked to John Reisinger's and had dinner. Then at 2:00 we had to be back for catechism.

Our teacher, Joe Dullinger from St. Cloud, stayed at our house from Sunday night until Friday night after school. He went home after school on Friday with his horse and cart. There were no good roads then. They were all dirt roads.

Mostly we spoke German. One teacher was German, but Linda Hooker was English. She spoke German and helped us learn English. At home we always spoke German.

We got new overalls when school started, and at Christmas we got another new pair which were to last us all school term.

Mr. Schulty was a Protestant and didn't have a school to go to. Then other people moved in that had no school to send their children to. We had as many as forty-eight children there, and only one teacher.

Catechism Joseph Knoblach remembered how the pastor visited the schools for catechism instruction:

Father Gregory made the rounds twice a week. In the morning at nine o'clock, he said his Mass, had breakfast, and then started out. Sometimes before school we went to meet him. He was always at school when it started. He gave us a half an hour of reading. We had little Bibles. He gave us Bible instruction. Then, he had pictures along that he hung up, pictures of the Holy Land. He told us of various places of the Holy Land — Jerusalem, Bethlehem, and the like. He stayed three-quarters of an hour, then he left and walked back past St. John's and walked to that school by Robert Pflueger's. He gave them another three-quarter's hour of instruction in religion. And then he went back to St. John's, and he was there for prayer meetings before dinner. After he had dinner and a rest period, he walked all the way from St. John's over to that school where Humphery lived for another three-quarters of an hour of instruction. He said, that it was his idea.

He was a grown man, where we were all kids. Tuesdays and Fridays were his school days.

In the 1920's the parishioners made plans to build a new school. On April 26, 1925, Fr. Alfred Mayer, who had two terms as pastor, 1882-86 and 1922-28, directed:

*Parish school
planned, 1925*

Today after high Mass, there will be a meeting of men. All men of the three districts must be present. There is thought of founding a consolidated school district, or combining the three into one — the Districts 120 and 140 and the "Sherer or Eisenschenk school." A new school should be built, taught by sisters and constructed as a Catholic school.

Mrs. Gertrude Meyer recalled:

It had always been Abbot Peter's desire that we should have a parochial school. Father Alfred started to get this underway. Fr. Gilbert Winkelman, OSB, without cost made a very good plan for a one-story building with four classrooms. The school was to be built on the west side of the Stump Lake about where St. John's has its picnic grounds and a bridge was to be built across the lake.

Father Alfred discarded all this and hired an architect from St. Cloud to make a plan which cost \$893.73. Those who thought differently called him a Bolshevik. This did not help the situation at all, and we lost several good and helpful members of the parish.

Today the senior parishioners differ in their recollections of the so-called "Northerner vs. Southerner" dispute — the university buildings being the Mason-Dixon line — as to the location of the new school. Some say that the issue drew much heated debate; others say that the parishioners agreed without difficulty on the site near the cemetery. Whatever

the tension, the plans were firmly established in 1925. The school was to contain four rooms constructed at a cost of \$13,000 and finished by that fall. The actual cost was \$20,040, exclusive of plumbing. A well costing \$27.41 was drilled outside the building. Committees led by Matthias Pflueger, Matthew Reisinger, and Henry Broker sought pledges to finance the building. A July 4, 1925, parish picnic, for example, netted \$226.16.

The school, however, did not open in September as there was just too much work and too little time and money. Not until 1935 was the school paid for.

As the building was not finished by September 1925, the parents pressed the pastor for a solution, so that at least the beginners could attend the sisters' school. Sr. Mary Perpina wrote:

It was therefore decided that two of us sisters (Sister H. Celinia and myself) will teach in the one-room schoolhouse right beside the Zwilling house beyond the cemetery. Anyway, we two sisters moved into that famous old one-room country school to fill those little brains with our meager knowledge. Imagine! Two of us teaching at the same time in one room filled to capacity – over fifty youngsters (Grades 1-5). We were packed in like sardines. But we made it.

*Parish
school
opens*

That Thanksgiving the sisters and the youngsters moved into the new schoolhouse, although yet unfinished. This sister recalled:

. . . it was dedicated and we teachers were able to move in with our respective classes. We faced four bare walls, a desk and a book for each child. All other teaching material had to be made by the teacher if she possessed some imagination or creativity. The first donor was a certain Mr. Eich who donated a crucifix for the room of grades one and two, because one of

his little boys started school that year. There was one important thing lacking in the new building — no running water, no facilities for boys and girls.

Besides the contributions every Sunday to the church and the school up-keep, parish organizations regularly raised money for the school. From 1928 to 1929, when the depression was deepening, the parish paid \$630 on the school debt. That low payment almost equalled the sisters' salary, which was only \$585 for the entire year.

The school continued for forty-two years until it closed in 1967. It was like other schools — spelling bees, recess with the boys playing baseball and the girls playing jumprope, but foremost it was a school which taught Christian doctrine and Christian living. Every morning the children would march to church according to grade, youngest to oldest, to begin the day with Christ at Mass. As Fr. Rembert Bularzik, OSB, announced:

Tuesday morning the school will be open. At eight o'clock there will be a Holy Mass in honor of the Holy Ghost. All children must attend this Mass. Daily attendance at Mass will be required. Why? Catholic school. Begin the day with God — best way is to attend Holy Mass.

Religion classes followed the daily Mass. Books like *Bible Lessons*, *Bible History*, the *Redeeming Sacrifice*, *With Mother Church*, and the *Baltimore Catechism* instructed the pupils in the basic principles of the faith. Once a week the pastor helped with the daily instructions and was greeted by a universal hail of "Good morning, Father," as students slid out of their seats to greet him. After religion class, the pupils moved on to basic instruction in reading, arithmetic, grammar, science, history and geography from texts such as *American Neighbors*, *Adventures in Science with Jane and Paul*, *Fun with Dick and Jane*, and *Our Country Begins*.

Curriculum

The following bulletin announcements and parishioner recollections indicate the spirit of that school:

Monks and seminarians used to go walking past the school and even the rudest boys greeted them reverently with "*Gelobt sei Jesus Christus,*" which means "Praised be Jesus Christ." They would answer, "*In Ewigheit*" or "For all eternity."

School opens Tuesday. All children are to be present. Families having cases of mumps are asked to keep children at home for the period of quarantine, twenty-one days. Please do not send them — do not infect the whole school. (*September 1, 1940*)*

The ladies of the parish scrub the school next Thursday. (*August 24, 1930*)*

Let all the parents get their children in readiness to begin school. It is necessary for the teachers and pupils and a strict duty for all parents. (*September 8, 1930*)*

We used to have our fun, go out in the woods during school and forget to come back for a half day. We would roll leaves together and smoke them. Boy, did we ever catch hell for that from the nuns.

*Shaky future
of parish
school,
1960's*

As the grade school was an important focus of the parish since 1925, perhaps few parishioners seriously thought in 1960 that the school would close. The school had stayed open through previous hard times. "Many of you are making generous sacrifices to keep our little school going with good

teachers and at least good textbooks and comfortable warmth," the pastor, Fr. Lancelot Atsch, OSB, reported in 1962. But in the next five years the lack of students, rising costs, and personnel problems threatened the school's existence.

When the John F. Kennedy Public School opened in St. Joseph in 1965, many parents refused to register their students for the parish school for the following year. In February 1967, the pastor, Fr. Jordan Stovik, OSB, called a parish meeting to discuss the school's future:

Many thanks for the wonderful turnout last Friday evening for the parish meeting. One thing stands out — the MUST or great need of getting together to think, discuss, dialogue and exchange ideas on a parish level for a plan of action; otherwise things fall apart. It seems that we must do this again, at least once more, and soon. Another thing is clear — you have committed yourselves over the past year or two or more to District 742 and its support by taxes. You have made several steps already; and many have registered their children in the new public school for next fall. As a result, not enough children are registered in St. John's *at present* to allow us to re-open in fall. The question now is, will enough change their registration from the public school and come back and re-register in St. John's so that our school can re-open in fall? You must decide soon, within a week or ten days, and let your pastor know; teachers must be obtained now. You can call, come and talk, or write your pastor.

Other meetings followed. Many in the parish could not see the need to continue sending their children to a Catholic school and also pay taxes for a new public school. Others felt that the parochial grade school should continue at all costs. For example, a parishioner wrote Father Jordan on February 16, 1967:

There are a few comments that I should like to make in view of the situation.

In view of the critical sister-teacher shortage in the diocese, we can hardly justify two sisters for thirty students. This would mean a return to three grades of about fifteen pupils in each grade

Several people now supporting the parish school have indicated that once the school in St. Joseph opens, they are going to decrease their contributions to support parish operation only.

In terms of building, available materials, lack of hot lunch, gymnasium space, the condition of the toilet, heating difficulties — we can hardly justify operation when a first class school is in operation four miles away. To improve the building and put it into good condition does not seem at all feasible for thirty students.

I favor closing the school as of the end of the school year.

The majority of parishioners voted to close the school. Thus, the pastor informed Bishop George Speltz in a letter dated March 7, 1967:

Last Friday evening we held our . . . last parish meeting

During and after the parish meetings we held, I could not help the feeling that many, if not the majority of the people, felt that there is not much use in keeping up such a small school in view of the great need of sisters in other larger schools, and in view of the high lay teachers' salaries; some also felt that we are not able to keep up with the new facilities of education which always entail greater and greater expense to such a small parish, when these facilities are available only four miles away.

After holding the two parish meetings, and seeing the facts and figures, and hearing the feelings and impressions of others, there seems to be no other recommendation except to close the school here in St. John's parish

Bishop Speltz accepted the parishioners' recommendation and wrote Father Jordan on March 8, 1967:

After reading your report on the mind of the people of St. John the Baptist Church toward the further continuance of your Catholic elementary school, there is little that one can say in reply. This being the mind of your parish . . . I can only accept their decision and you may proceed accordingly.

The school closed that spring on an air of distrust and bitterness among many parishioners. Some were angry at the pastor for calling the meetings that led to the closing, some were angry at other parishioners for trying to keep the school open, and others were just frustrated about the whole matter.

*Parish
school
closes*

Although the parish school closed in 1967, the question of supporting parochial schools through parish funds remains an issue to this day. Some parishioners feel that as the parish closed its school, and thereby seemingly said "No" to parochial education, that parish funds should not help families send their children to other area parochial schools. Other parishioners feel the opposite.

A parish survey in the spring 1973 indicated that for the following fall thirty-one families were not interested in sending their children to parochial schools and thirty-four families favored the parish's financial support of parochial schools. Six of these latter families did not then have children attending parochial schools, eighteen families sent their children to public schools, and ten families had children enrolled in the area parochial schools. The same survey in-

licated that only five families were opposed to the parish offering such financial support. Twenty-six families, however, felt that the funds for parochial school support should be raised by special projects, leaving the general fund untouched.

After lengthy and heated discussion at several parish council meetings, the issue came to a vote at the May 28, 1973, meeting:

The parish should support the education of children from our parish who attend parochial schools in 1973-74 through monies gained from a special education fund. A survey by the committee indicates that thirty-eight children of the parish will enroll in parochial schools in the fall. Monies collected through fund raising events for this purpose as well as monies donated in special envelopes expressly marked for this fund in the weekly collections will support this fund.

This committee advises that \$100.00 be granted to each elementary and secondary student (Grades 1-12) and \$50.00 to each kindergarten student. The parish should make the checks payable to both the parents and the parochial school that the child attends.

The committee recommends that the above matter be adopted for the 1973-4 school year and that the committee and the Council consider the entire matter prior to the 1974-5 school year

The motion passed by six "Yes" and four "No" votes.

*Education
funding,
1970's*

During the 1973-74 school year the parish, through a special education fund, assisted families who requested financial help toward paying parochial tuition to the area schools. Then, in the spring 1974, the parish education committee reviewed this matter, as the council had directed in its May 1973 meeting. The education committee then proposed to



Confirmation retreat, 1974



Razing of school, 1974



Centennial cookbook committee



*Thrashing oats at
Walter Goerger farm, 1974*

the council on June 24, 1974, that the following financial support be rendered and that the monies be allocated parochial education from the general fund:

Recommendation No. 1: "The parish will provide tuition assistance to children attending parochial schools, Grades 7 through 12, at the rate of \$100.00 per child. To obtain this assistance the parents contact the pastor who will issue to them a check made out jointly to the parents and the school."

Recommendation No. 2: "The parish agrees to pay \$17.20 per child in the CCD program at St. Joseph."

Recommendation No. 3: "The parish agrees to pay \$200.00 per child from our parish enrolled at St. Joseph Catholic Grade School and St. Boniface in Cold Spring. The parents are responsible for the tuition costs of \$150.00 per child."

The council endorsed these motions at that meeting.

After the parish school closed, the building itself was still used for parish meetings and socials. But, as the building was deteriorating because of age, neglect, and vandalism, the parishioners had to decide on its fate. On October 15, 1972, the pastor, Fr. Kieran Nolan, OSB, announced the results of a parish survey concerning the structure:

Eighty-five percent of those questionnaires returned said to get rid of the school building one way or another. Only fifteen percent stated that they would like to retain it to make some other arrangements for its use.

Four years earlier a parish sale — on August 11, 1968 — emptied the building of much of its furniture, dishes, etc.:

At our parish meeting last Monday it was decided that we hold a rummage sale in the parish school of

desks, tables, chairs, etc., and of dinnerware and other articles.

It was decided to hold this sale next Sunday afternoon, August 11, beginning at 1:00. It was decided to hold this, especially for our own parishioners instead of a general auction sale in order to give them an opportunity to obtain articles they need or can use at very low prices. (*August 4, 1968*)*

Then, in December 1972 a parish auction emptied the building of most of the remaining useful items:

Thanks to all the parishioners who braved the sub-zero weather to attend the auction. Our special thanks to George Klein, turned age 85, who proved himself the best auctioneer in Minnesota . . . (*December 17, 1972*)*

Despite some controversy as to whether or not the parish ever had claim to a deed for the building, the parish turned over the empty school to the abbey and university, which then used it as a training facility for its fire department. More vandalism and a fire continued to raise havoc with the empty building. Thus in the fall 1974 the structure was razed and the debris hauled away, almost overnight.

*School
building's
demise*

Weekend catechism instruction has been an integral part of the parish education program for years — both for students who attended the parish school and those who did not. The pastors reminded the families of this important obligation:

Parents should be more careful to see that their children are learning their lessons. Where necessary, the parents should help them at home and should allow them enough time so that they can prepare sufficiently. (*May 13, 1885*)*

Next Sunday begins instructions for all school children of our parish in the large chapel under the church.

Parents are kindly reminded to send their children diligently and also on time for the beginning of instruction, for if the school doesn't teach them the parents must themselves. If the children have problems with their understanding of religion, they will have to be excluded from the reception of the holy sacraments. (*November 1, 1891*)*

This afternoon is religious instructions. Parents should send their children. The last 4-5 times there were 5-6 students missing and they were always the same ones. Some seem to have gotten into the habit of not coming to instructions after they have at least completed their sixteenth year. In my opinion it would be good if they would even come longer than that. Certainly if the parents don't seem concerned, the children won't become excited either. (*September 14, 1930*)*

There are some children of the parish that have not had an opportunity to attend the parochial school, but these children cannot grow up without religious instruction. So bring all these children to religious instruction on Saturday after the 8:00 a.m. Mass. (*September 14, 1940*)*

Catechism – some parents don't worry about it. Some children have not even a catechism. None more than a dime. Who is responsible before God for your children? Class work also poor – too much chasing at night. (*November 30, 1941*)*

Since we no longer have a parochial school in operation, there is a greater obligation for parents who have

children to be confirmed that they help in preparing them. (October 3, 1971)*

After its school closed in 1967, the parish gradually heightened its Confraternity of Christian Doctrine (CCD) program through release-time, evening, and weekend education programs. In 1970 the parish hired Sr. Clarice Schmidt, a religious education coordinator, to establish a solid program. A December 1971 parish survey provided input about the program's goals. The pastor, St. John's University and Seminary students, and parishioners worked with Sister Clarice in teaching CCD classes.

CCD
instruction

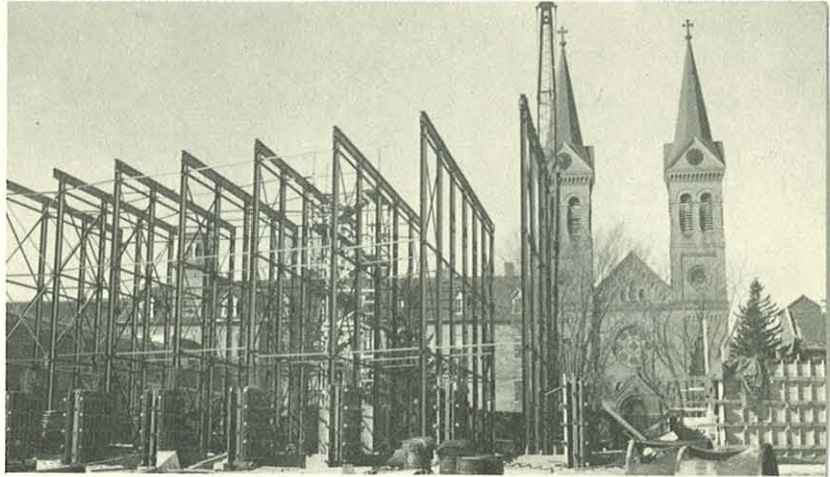
Gradually, the parish decided to combine its CCD program with that of the Cold Spring and St. Joseph parishes. Thus, since 1972 the Collegeville youngsters not enrolled in parochial schools have received instruction at these CCD centers. In 1974-75, 121 young people attended these CCD classes. Both financially and through providing teachers, the parish has supported this instruction at the St. Joseph and Cold Spring CCD centers. The following parents have worked as teachers in these programs: Helen Braun, Lorraine Cofell, Rita Kostreba, Susan McKeon, Lois Wolf, Richard and Eileen Haeg, Marie Seitz, Dorothy Roske, and Rose Mary Cassidy.

The demise of the Collegeville parish school not only necessitated that the parish educate its young in Christian doctrine and practice through its liturgy and CCD programs but also it encouraged more concern for adult education. Vatican II certainly also emphasized this need. Thus, especially in the last three years, the parish education committee, the pastor, and the council have organized adult education study groups and other programs. Among these have been workshops on Scripture study, the New Theology, parent-teenager relationships, death and dying, and the discussion of films such as Pasolini's *Gospel of St. Matthew*.

Adult
education

Christian education pedagogy to some degree has completed a full circle in the first century of the Collegeville

parish. The liturgy and the homily—sometimes two per Sunday to this very day—provide the backbone to this instruction. The immigrant settlers largely educated their children at home or in neighborhood schools that the pastor visited weekly. Then, for forty-two years the parish school provided strong assistance to the parents and pastor in educating the young. And, with the closing of the school in 1967, the parish saw an upswing toward CCD instruction and family-centered preparation for the sacraments, especially for Penance and First Communion. Today, as in 1875, the Collegeville parishioner bears the same responsibility to educate himself and his family in Christian doctrine and living.

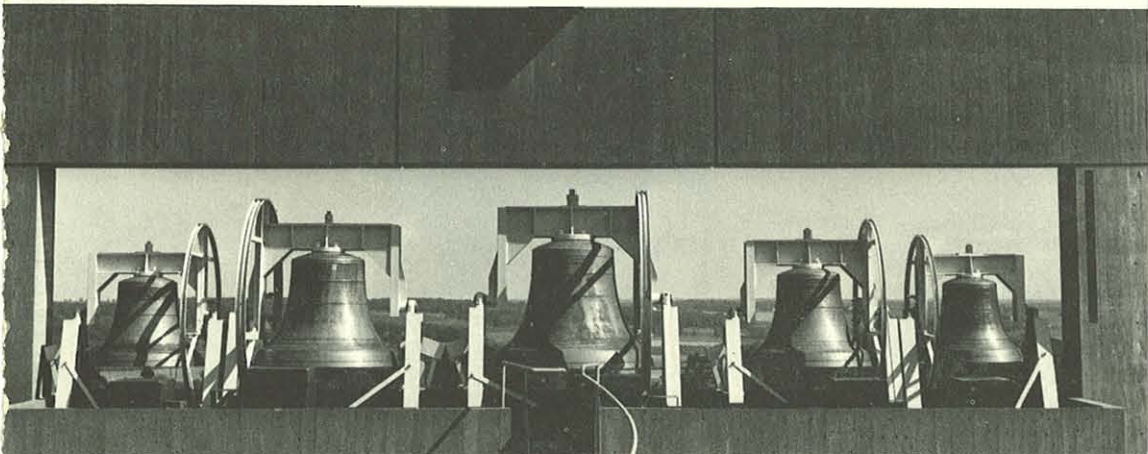


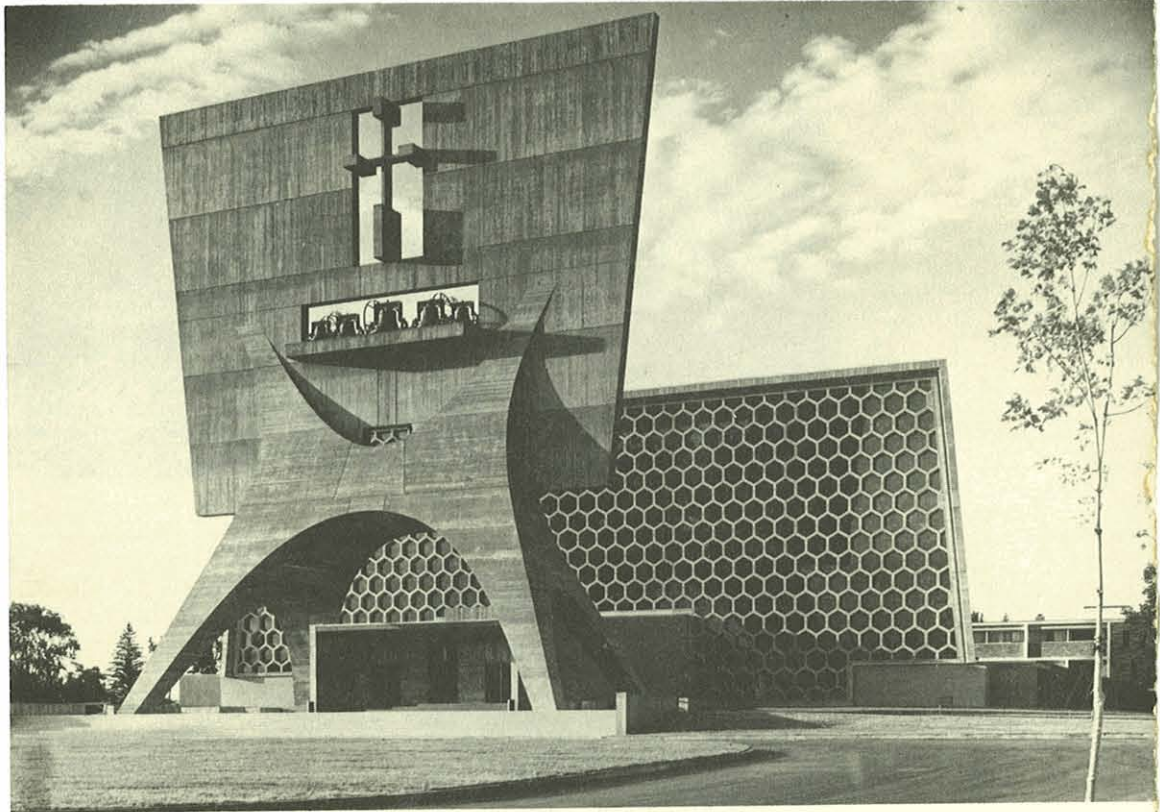
Construction of new church in 1958



*Removing twin towers
of old church*

Bell banner of new church





Present church, completed in 1960

Assumption Chapel





*Tabernacle in
Blessed Sacrament Chapel*

Altar in Blessed Sacrament Chapel





First Communion photo of 1973 with pastor Fr. Kieran Nolan, OSB, Peggy Murphy, Joan Klocker, Diane Dumonceaux, Linda Eisenschenk, Julianne O'Connell. Second row: Matthew Burg, Chris Pflueger, Kenneth Sauer, Benedict Haeg, Brian Bloch, William Luzius, Daniel Haeg.

