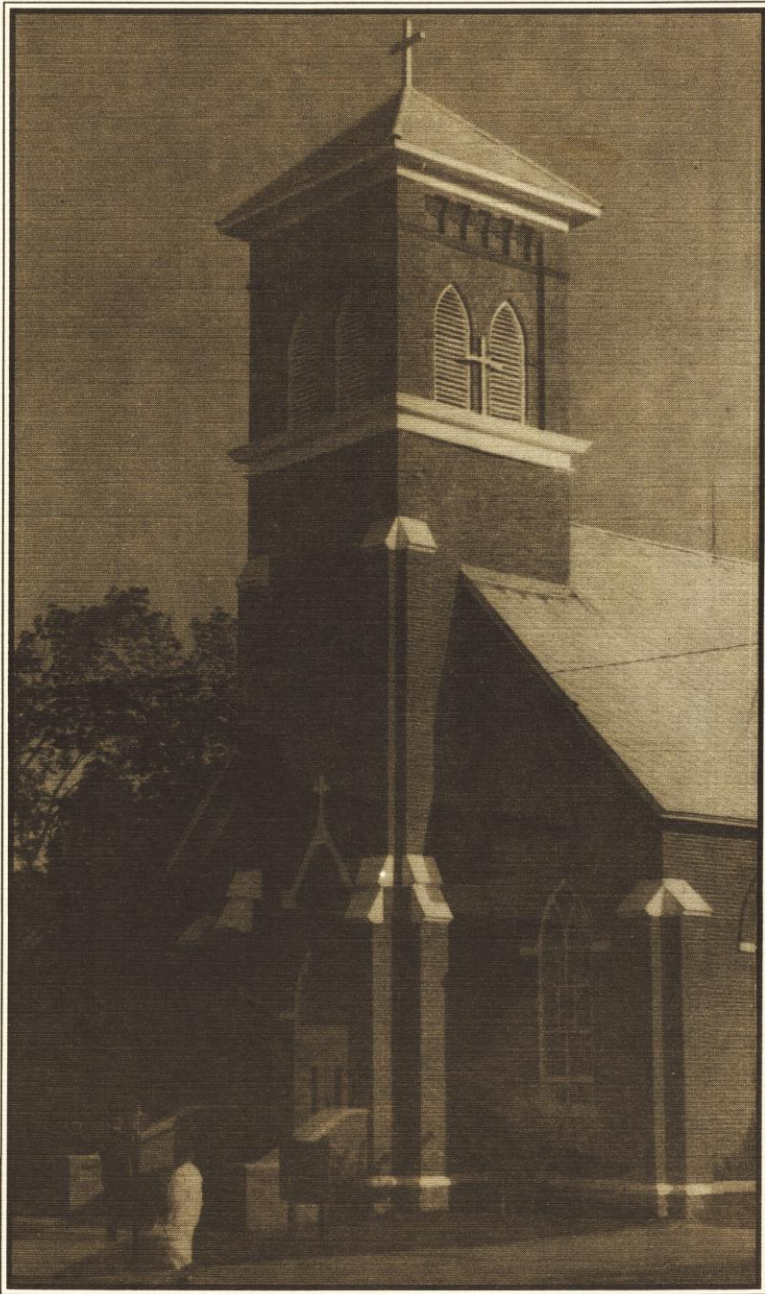


The
Treasure
We
Share



1890

TABLE OF CONTENTS

Secular History	2-9
Early Churches	10-13
Present Church	14-19
Priests	20-21
Rectory	22-23
Religious Life	24-31
Secular Life	32-34
Organizations	34-37
Changes	38
Mission Churches	38-39
Ecclesiastical	
Authority	40
Historical Site	41
Colophon	42
Conclusion	43

1990

The Story of St. Wenceslaus

St. Wenceslaus' father Vratislas, Duke of Bohemia was a Christian and his mother, Drahomira was a pagan. The duke died while Wenceslaus was a youth and the boy was educated in the faith by his holy grandmother, Ludmilla.

His mother took over the government of Bohemia as Regent and imposed laws which persecuted Christians.

At the urging of his grandmother, Wenceslaus reached for the reins of government but because the country was divided, the people put the rule over part of Bohemia in the hands of his pagan brother, Boleslaus.

Wenceslaus led a pious life at court with special devotion to the Blessed Sacrament. It is remembered that he personally planted the wheat and grapes for consecration in the Mass.

Because he punished the nobility for their oppression of the people, some joined with his mother who supported her other son, Boleslaus.

Treacherously invited to a banquet at Boleslaus' palace, Wenceslaus was attacked while praying at midnight before the tabernacle. The death-blow was struck by his own brother on the Feast of the Angels A.D. 938.



We dedicate this centennial remembrance book to: St. Wenceslaus, Bishop Ignatius Mrak, Bishop Frederic Baraga, Father Andrew Herbstreit and all the priests who have served St. Wenceslaus Parish. We dedicate it also to the zealous settlers, the sisters who came from this community, all men and women who have entered military service, and all parishioners who contributed to this endeavor.

TheNationalSong
of the old Province of Bohemia
and the Republic of
Czechoslovakia
1918-1948

Kde domov muj,
Kde domov muj?
Voda huci po lucinach
bory sumi po skalinach,
v sade skvi se jara kvet,
zemsky raj to na pohled
a to je ta krasna zeme,
zeme ceska , domov muj
zeme ceska, domov muj.

Kde domov muj, kde domov
muj?
v kraji znasli bohumilem
duse utle v tele cilem
mysl jasnou znik a zdar
a tu silu vzdoru zmar
to je Cechu slavne plemo
mezi Cechy, domov muj
mezi Cechy, domov muj.

The Story

Where is my home?
Waters flow through the
meadows,
pines cover cliffs and rock,
in gardens spring blossoms,
an earthly paradise in view.
It is a beautiful land,
Czech land, home of mine.
Czech land, home of mine.

Where is my home?
Our region blessed by God,
gentle souls, right and
successful,
with strength that defies
and can destroy.
Czech fame races on among
the Czechs.
Among Czechs is my home.
Among Czechs is my home.

The song asks:

Where is my home?

A History of the people who are St. Wenceslaus Church of Gills Pier

Immigration

The Bohemian people came to the United States from Bohemia, now Czechoslovakia. Some came before the Civil War as did the John Houdek family. Others came in the 1870's and later. They came to escape poverty and to avoid forced military service as pawns in the struggle between Prussia and the Austro-Hungarian Empire for control of the German states. They came possessing a strong faith in Jesus .

Many came on the same boat. Their family names were Houdek, Reicha, Kolarik, Sedlacek, Jelinek, Korson, Kovarik, Novotny, Kalchik, Kirt, Bourdo, Hula, Kovarik, and Kiessel.

Suffering from wars, many made their way secretly from village to village until they reached the port of Bremen or Hamburg, Germany. Relatives were obligated to tell of their departure, but once on the ocean the government had no jurisdiction over them.

A prevailing fear, that the the newly invented steam powered ships might explode, prompted most travelers to choose the slower sailing vessels. Their trip took up to eight weeks as opposed to 12 days under steam power.

Some came to Quebec, then on to Detroit, and finally landed in Leland, Michigan. Others traveled to Traverse City by way of Chicago and Lake Michigan.

Most were farmers. Some were carpenters, musicians or shoemakers.

Others like Sindelar, Roubal, Pobuda and Perhall

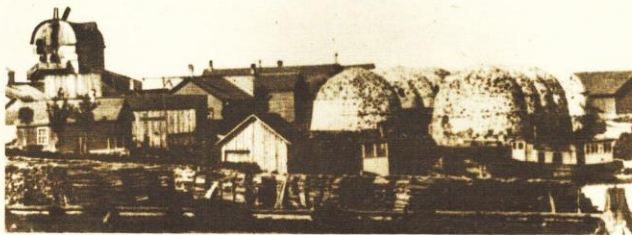
came later. Tom Roubal came in 1902. Some, like Mary Kresl Jelinek who came in 1903, had relatives or friends here. The Ignac Pobuda family had lived in Chicago but returned to Czechoslovakia just before World War I. At the urging of relatives, they came back to America.

Those early settlers born in Bohemia included Mary Roubal who married John Houdek, Carrie Sindelar who came in 1889 and later married Joseph Kovarik, Josephine Hilbert who came in 1914 and later married Wencil Kolarik, Mrs. Frank Houdek (Mary), Anna Cerovska who came in 1944 and later married Nick Pobuda, Jacob Maresh and Mary (Eckstoy) Maresh and children Anthony and Mary (Mrs. Joseph Korson) and Anna (Mrs. Charles Maul).

New homes

The new arrivals to northern Michigan chose home sites near the sand cut north of Leland, close to the northern end of Lake Leelanau, near the Eagle Highway, or in Leland itself.

From their homes, the men walked to the Lake Superior Iron Foundry in Leland where they earned a dollar a day.

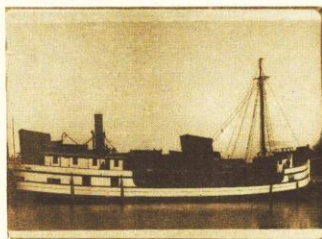


The foundry was eventually sold to E. E. Ward and Company and when it went out of business, some of its employees turned to the William F. Gill Saw Mill or to agriculture or both for their livelihood.



A marker is located near the swings in the park on Lake Michigan in Leland indicating the site of part of the iron works which extended from there to the area occupied by the Blue Bird Restaurant. Photos courtesy of the Leelanau Historical Society.

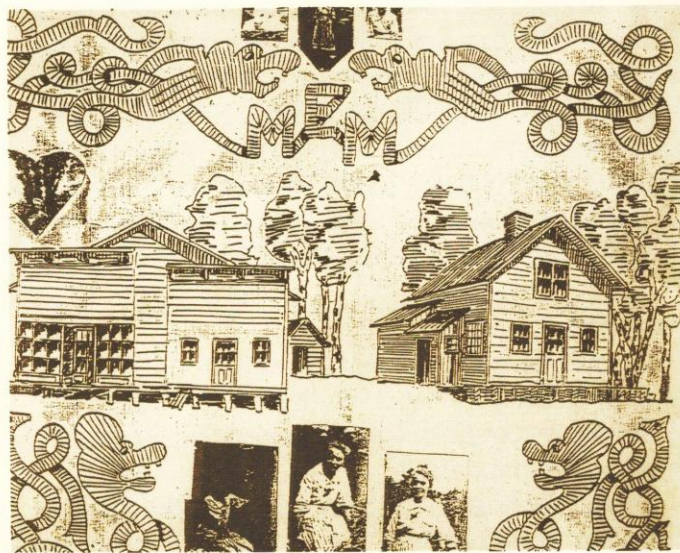
The pier at Gills Pier, Michigan. Many men found employment in the lumber mill or loading logs and pulp wood onto barges which docked at the pier. Joseph Jelinek worked for 50 cents a day and was happy for the employment.



The *Alice M. Gill* which carried pulp wood from the mill to Chicago. Courtesy of Mrs. Victoria Novotney Hanson, whos' father Jacob Novotney is pictured on the left on the second deck.

Temporary housing was provided for the employees of the mill and their families. A general store, post office, and a pier completed the settlement.

A drawing done by a friend of Mildred Martinson, daughter of Ole and Gertrude Martinson, showing the store, post office, and boarding house at Gills Pier. Ole worked at the pier and Mildred was born in the boarding house. From Sigwalda Nelson Garthe daughter of Mildred Martinson.



Today the Happy Hour is owned and operated by Stanley and Evonne Fischer.

After mill operations ceased, Mr. and Mrs. Henry Houdek continued to operate a general store and the post office there. Later, Knute Nelson was postmaster at his father Andrew Nelson's home with his sister Bertha's assistance. That house is now the Happy Hour Tavern.

Settling the interior

They followed a common pattern in their new homeland. As they dispersed into the wilderness, most went in ethnic groups. The Czech's went to Gills Pier and Maple City; French to Le Narrows, Germans to Carp Lake, Suttons Bay, East Leland, Northport, and Empire; Norwegians moved north of Suttons Bay; while Swedes settled northeast of Gills Pier. Many of the Czech settlers spoke the German language and could communicate with their German neighbors.

Clearing the virgin forest was accomplished by husband, wife, and children. They began by hand and later acquired mules, horses, and oxen to pull stumps. It wasn't until 1920 that dynamite was used to blow up the stumps. Many logs in the early days were burned because there were no roads to the outside. Later, as more land was cleared and roads built, they were hauled to the saw mill at Gills Pier and processed for fuel to power passing steamers or to be shipped as pulpwood or logs.

Making a living

As farmers they grew potatoes, their main cash crop; plus wheat, oats, corn, rye, and buckwheat. They raised pigs, poultry, and cows, and sold eggs, cream and butter.

Cattle were allowed to roam. Cow bells tied around their necks disclosed their location so they could be rounded up in the evening. As time permitted, settlers used the abundant trees to build rail

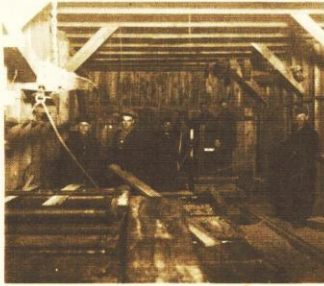
Mrs. Catherine Blaha Jelinek with her daughters Anna Jelinek Kolarik, and Katherine Jelinek Kroupa walked about two miles to the Gill Pier store carrying eggs and butter in Indian baskets to trade for provisions. The cash from the transaction was taken home to use for church contributions and other necessities.

On one occasion Kathrine was delegated by her mother to go to the market by herself. She carried a nickel from her mother to purchase a treat for herself, an orange. As she was crossing the creek over a log bridge near Gill's store, the coin slipped out of her hand, fell between the cracks in the logs and disappeared. This ended any thought of the long awaited treat. In those days a nickel was a lot of money and an orange a rare treat.

Not only were men employed at Gill's Pier. On more than one occasion Anna Flaska Houdek and her sons walked two miles to the pier from their log cabin on M-22, gathered up the laundry from the barge employees, carried it home and when washed and ironed, carried it back to the barge.

Remember that there was no electricity, water was heated on the kitchen range, and the ironing was done with flat irons also heated on the range.

Martin Kalchik and Wencil Schm-
lick on the left. Joe Kalchik, mill
owner, is on the far right.



Joseph Jelinek and Joseph Houdek
harvesting potatoes about 1914.



fences to corral their animals.

The sons of John Kalchik; Joseph, Wencil, and Martin and the sons of John Houdek; John, Marcel, and Joseph as well as Wencil Kolarik, son of Jacob Kolarik owned threshing machines which they used to harvest their own crops and their neighbors'.



Julius Kolarik, Sr. harvesting grain with team

Joseph Kalchik had a sawmill as did Wencil Schm-
melik, until he was called to serve in World War I. He
sold the mill to Wencil Kolarik.

As the price of potatoes declined, Joseph T.
Jelinek pioneered the growing of cherries in the Gills
Pier community. He and others who folowed his ex-
ample employed many in the harvest of the hand-
picked fruit.

Public schools were established as the population grew.

The children of Bohemian parents went either to the Gills Pier, Houdek, Solem, or Bass Lake school.

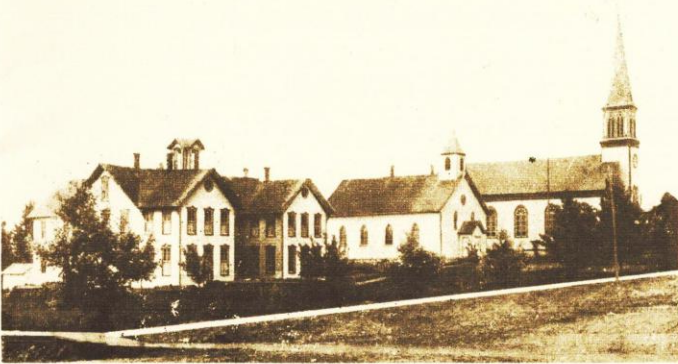
Some children attended St. Mary's or St. Michael's school for religion, commercial, musical, or other instruction.

Boys from St. Wenceslaus stayed with the pastor at St. Michael's to study to be altar boys and to make their first communion.

Two pictures of St. Michael's school in Suttons Bay; exterior and interior.

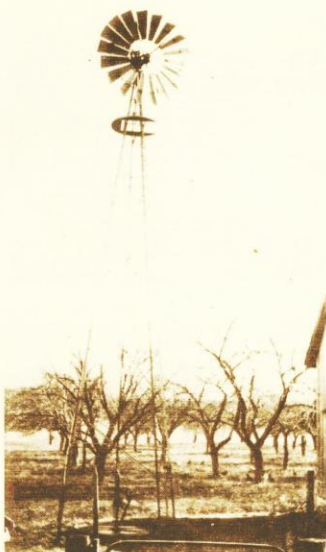


St. Mary's school staffed by Grand Rapids Dominican Sisters.



A teacher and her class in front of the Houdek School. Courtesy of Julius Houdek

Most farms used windmills to draw water for stock and household use.



Joseph and Henry Sedlacek would play their concertinas in the evening when the work was done. Their music could be heard for several miles. Photo from *Julius Kolarik* family

The weekly newspaper *Vlastene*, meaning Patriot, and the *Katolik*, both published in America, had many subscribers. These papers kept them informed of events in their homeland as well as in the United States.

Community

A common birthplace, nationality, language, and faith bound the settlers together.

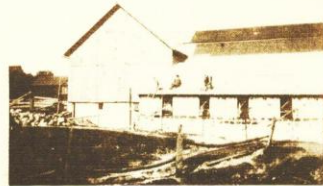
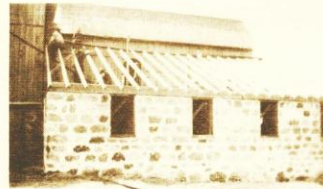
In the evening when their work was done or on Sunday afternoons people visited their neighbors.

The greeting was Pochvalem budt Pan Jesus Christus or Praised be the Lord Jesus Christ and the response was Vitame Vas or Welcome.; on meeting Dobrey den or Good day; on parting Sbohem or With the Lord; Na shledanau See you later; Dobrou noc Good night; Vesely Vanoc Merry Christmas. Veliky Patek Good Friday; Velikonace Easter; kostel church; svaty holy; svatek holiday; prosim please; and Pan Lord.





An annual summer festival held in the old church hall. Standing: Celilia A. Jelinek, Mary A. Jelinek and Helena Kolarik. In front of the hall entrance standing to the right is Charles Houdek with Arthur Houdek facing him. Seated at the bingo table to the left are Richard Houdek and Monica Popp. Next to Helen Kolarik seated at the bingo table is Christina Korson. Photo from *Joseph T. Jelinek* family.

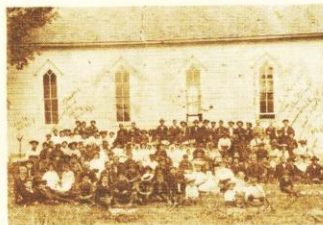


A typical barn raising involved the extended family and all the neighbors.

Mrs. Thomas Kolarik and daughter Genievieve shocking up grain.



Immaculate Conception Church with school and nuns' living quarters. The sisters lived on the second floor.



Parishioners from Gills Pier and Peshawbestown at Immaculate Conception Church.



This crucifix was a gift from Father Mrak to Mr. Wolfgang Kolarik.

The Catholic Church grows in Leelanau County

Immaculate Conception

Reverend Ignatius Mrak established a church and school at Eagletown (Peshawbestown) dedicated to the Immaculate Conception of Mary. It was from this base that Fr. Mrak, Fr. Baraga and their successors visited neighboring missions.

St. Mary of the Assumption

In the summer of 1864 a log church was constructed near the narrows on present day Lake Leelanau and dedicated by Bishop Frederic Baraga, Bishop of Marquette, to St. Mary of the Assumption. This became another mission served from Peshawbestown and later from Suttons Bay.

Holy Trinity

Father Andrew Herbstruit, residing in Suttons Bay, established the mission church of the Holy Trinity in Leland on a site just north of the present public school in 1869-70. Catholic residents of Leland and Gills Pier attended Mass there until a fire of undetermined origin destroyed it in 1880.

Without a church

In 1882 and 1883 Leland was a mission of Traverse City and became a mission of Provemont (Lake Leelanau) in 1884.

Father Mrak was back at Peshawbestown from 1884 until 1891 after he retired as Bishop of Marquette. He and other missionaries came to the Gills Pier area to offer Mass at the home of Wolfgang Kolarik. When it was learned that Father Mrak was coming to the area, Mrs. Wolfgang Kolarik sent her

son Jacob to the Thomas C. Jelinek farm to tell them that if they wanted to have their baby daughter, born November 5th, 1885, baptized, they would be the godparents.

On November 25, 1885, the feast of St. Katherine, Katherine Jelinek Kroupa received her name after her mother, her godmother, and St. Katherine.

On Sundays, when no Mass was celebrated locally, many families walked the seven or more miles east on paths through the woods to the Immaculate Conception Church at Peshawbstown or south to St. Mary's in Lake Leelanau.

Hearsay tells that on one occasion Jacob Novotny and his mother came upon fresh bear tracks, and frightened, they returned home without getting to Mass.

Until a parish was established at Gills Pier, many residents were baptized, married, and buried at St. Mary's in Lake Leelanau.

Mission Church of St. Wenceslaus

As the Catholic community grew need for a local church increased. On September 28, 1890 a group of area Catholics met with Fr. Charles Votypka, pastor of St. Mary's, and made plans to build a church 26 feet by 36 feet, with a 26 foot by 12 foot addition.



Another recorded baptism by Father Mrak is that of John E. Houdek, born April 1, 1885. His sponsors were John and Mary Perhall. The baptism was recorded in Harbor Springs.

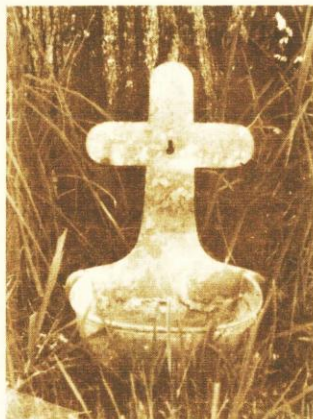


St. Mary's Church in Lake Leelanau was completed in 1877.

The last boys known to make their first communion in the old church on June 22, 1913 and be confirmed on July 30, 1913 were Joe Korson, Julius Kolarik, Sr., and Henry Sedlacek. The last to be baptized was Victor Houdek, son of Bernard and Anna Hula Houdek.

Wencil T. and his wife Dora Hula Kolarik were the first couple to be married in this church. After Dora's death, Wencil remarried. He and his second wife, Josephene Hilbert, were the first couple to be married in the new church.

Galvanized holy water font used in both churches until replaced by marble ones.



Thomas and Katherine Jelinek offered a parcel of land, but the present location was decided upon. Jacob and Anna Kolarik deeded to Bishop Henry Richter of the Diocese of Grand Rapids one and one half acres on November 1, 1890.

By the end of the year rough work was complete and the cost of \$120 had been paid through pledges.

The church was named St. Wenceslaus, for the patron of the Bohemian people.

Lumber and other items people had available were donated as well as their labor. Joseph T. Jelinek, a young man of 14, carried mortar for the first church. In his 1890 report Father Votypka lists one German and 20 Bohemian families on the rolls at St. Wenceslaus.

A cement and stone foundation supported the structure. Large timbers were placed down the center to carry the floor joists.

The exterior was of basswood cope siding painted white.

There were no pews or kneelers, only benches at first. After pews were installed a metal shield was placed around the stove, which stood near the altar, to prevent heat from blistering the varnish.

Mass was celebrated only once a month, usually on the third Tuesday.

In 1899 the annual report from St. Wenceslaus mission to Bishop Richter now lists one German and 32 Bohemian families.

On Monday, October 1, 1900, Bishop Richter visited them for the first time. On that occasion he blessed a new bell which cost \$174 and weighed 600 pounds. Father Andrew Beniawski sang high Mass and Father Bruno Torka, O.F.M. preached in Bohemian. Immediately after the Mass, the Bishop blessed the new cemetery and preached in English. The bell is in the new bell tower and is in use today.

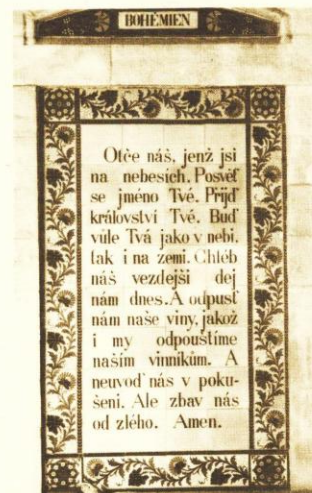
In 1905 Father John D. Engemann became the first resident pastor of St. Michael's in Suttons Bay and St. Wenceslaus was assigned as his mission. Mass was held for the Gills Pier congregation on the second Sunday of each month at 8:00 a.m. and on the fourth Sunday at 10:30 a.m.

When Father Joseph Franzen succeeded as pastor in 1907 he counted 39 families.

Efforts were directed toward securing sacramentals to enhance the liturgical and devotional life of the mission. A cope, benediction, veil, monstrance, censer, sanctuary lamp, nativity set, statues of St. Wenceslaus, the Sacred Heart, the Blessed Mother and St. Joseph, as well as a set of green vestments were acquired by 1908.

The mission now numbered 42 families.

The Lords' Prayer in Bohemian



Interior of the second church.

The Second Church of St Wenceslaus

When the mission outgrew its frame church Wencil Reicha, Wencil M. Korson, and Joseph M. Korson, were elected by parishioners to form a building committee.

First, they purchased a building plan from John J. Smith for \$75.00.

Next, a strip of land 50 feet by 255 feet west of the parish grounds was conveyed by Thomas Kolarik, his wife Jennie, and his mother Catherine Kolarik to Bishop Joseph Richter on June 4, 1914.

Construction commenced and parishioners were enlisted to transport building material from the rail depots at Suttons Bay, Omena, and Provemont beginning on February 13th, 1914. It has been reported that the railroad required boxcars be unloaded within three days. Using teams of horses and sleighs in winter and wagons in summer and fall, some cars were unloaded in a day.

It took 43 1/2 total man-hour days for teams and owners to complete the transport as well as 131 1/2 volunteer man-hour days of hand labor.

Bricklayers, carpenters, masons, plumbers, and their tools were also transported by horse and sleigh and horse and wagon from the depots.

These skilled workers boarded at the homes of John Kolarik, Wencil Reicha, and Thomas Kolarik.

Mr. Michael Dubolt of Traverse City was the architect-contractor (general contractor) and earned \$6.00 per day. He was skilled as a carpenter and brick layer.

Carpenters from Lake Leelanau earned \$3.00 each per day. Bahle Brothers from Sutton Bay did the

cement work.

The cornerstone was laid on May 26, 1914 by Father Joseph Steffes-Dean of Manistee.



The church is an example of the vernacular rural design of the early 1900's. It is a building of composite construction with three load bearing exterior walls of brick and a fourth, the rear wall, framed with wood and covered by clapboard to facilitate expansion.

A central entrance tower dominates the facade with a belfry capped by a shallow pyramidal roof.

On January 1, 1915 the church was first used for worship and was blessed on August 1, 1915.

A fire broke out in one of the sacristies shortly after the church was blessed for a loss of \$112.55 which insurance covered. Some of the stations of the cross from the old church which were stored in the boys' sacristy were destroyed.

Interior walls are of plaster and have been painted several times. Their color is presently off white. The sanctuary walls are covered with gold brocade wallpaper.

The high ceiling accounts for its good acoustics.

The church, including the choir loft, has a seating capacity of 275.

Materials used

Exterior

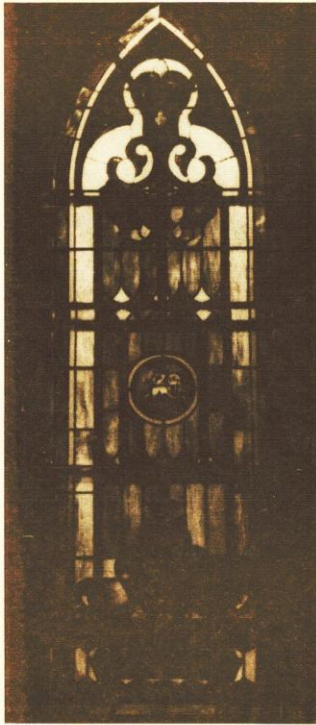
119,509 bricks
54,000 wooden shingles
4 1/2 tons of pulp
136 barrels of lime
1,212 feet of planks
2 1/2 loads of gravel
107 1/2 barrels of cement
44 tanks of water (type of tank used for hauling water during grain harvest/thrashing days, for use of the steam engine.)
5 1/2 kegs of spikes
127 loads of stone
nails
3 frames
irons for trusses
tin for tower
scaffold poles
1 large gold colored cross for tower (suffered vandalism, has been shot through several times.)

Interior

19,000 wood laths
17 loads of finished lumber
6 loads of flooring
several loads of furnace,
1 round furnace register
cornice lumber

Windows

Art glass donated by various parishioners, cost \$40.00 to \$45.00 each. The original St. Wenceslaus window was broken during a severe storm and replaced with a Good Shepherd window. Another window was that of the Blessed Mother. The St. Wenceslaus, Good Shepherd, and Blessed Mother windows were donated by the Altar Society and the Young Ladies Sodality. The original cost of the three windows was \$85.00 each, except the Good Shepherd, which cost \$100.00.



Bishop Richter was present for the blessing of the new church, confirmation, and first holy communion August 1, 1915. Stables are to the left and the old church to the right.

Gothic windows from the Muskegon Art Glass Works were donated by various parishioners, as well as the Altar Society, and the Young Ladies Sodality. Contributing parishioners included Mrs. Catherine Sedlacek, Wencil T. Kolarik, Catherine Korson, Thomas Korson, Wencil Korson, Jr., Mary Korson, John A. Ott, Albert J. Kolarik, Mrs. J. M. Korson, John W. Kolarik, and Mrs. Mary Kovarik

Joe Kohout built the communion railing and also the confessional.

The Martin J. Korson family donated a president's chair in memory of their father which is currently in use.

Carpeting covers the sanctuary floor, the steps leading from it into the church itself, the center aisle, the steps leading to the choir loft, and the aisle in the loft. Plastic tile covers the oak floor in the rest of the downstairs.

A set of chimes donated by summer resident, Mr. Al Gogan, is heard daily at noon and 6:00 p.m.

To the left of the sanctuary is the priest's sacristy and to the right is the altar boy's sacristy. A door leads from this room to a flower room and a second door leads outside. Access to the outside and to the basement is through doors in the flower room.

The original basement was only large enough for a furnace. It was later enlarged to a full basement which is used for religion classes and social hall.

Church construction and materials were paid for by parishioner's subscriptions varying from \$50, \$100, and \$150. In 1914 \$5,169.28 was collected by the church committee. Children gave \$29.75 that year. The total cost to construct St. Wenceslaus Church was \$6,563.57.

Names on the church subscription in 1914 include Thomas Kolarik, Wencil Korson, Joseph Sed-

lacek, Jr., John Kolarik, Frank Kolarik, John Houdek, Wencil Kovarik, Joseph Korson, Julius Reicha, Wencil Reicha, Marcel Houdek, Roland Kolarik, William Kolarik, Mrs. Martin Korson, Mrs. Wolfgang Kolarik, Jacob Kolarik, Joe Sedlacek, Sr., Children's gifts, Emma Kolarik, Christina Kolarik, Ludmilla Kolarik, John Kirt, Mrs. Ella Kirt, Joe Kovarik, Thomas Korson, Mrs. John Houdek Sr., Albert Kolarik, W.F. Kolarik, Margaret Bourdo, Raffle proceeds, Thomas Kroupa, J.W. Reicha, Bernard Houdek, Mrs. Martin Korson Sr., Barbara Korson, Martin Korson, Frank Kolarik, Joseph Jelinek, Frank Korson, Chas. Sindelar, Anthony Kovarik, Wencil Picha, Anthony Maresh, Joseph Kolarik, Altar Society, Thomas Roubal, Mrs. Jacob Kolarik, Mrs. Maul, Wencil Kirt, Joe Kirt, W. P.A. Kovarik, Jacob Novotny, John E. Houdek, Wencil Kalchik, John Picha, Joseph Kohout, John A. Ott, and Chas Maul.

A separate pew subscription of \$20 per family paid the \$583.00 cost of the pews plus \$7.50 for the numbers. In those days it was common for each family to be assigned a pew by number.

Over the years pew rent ranged from \$5.00 to \$8.00 for a single adult and \$10.00 to \$16.00 for a family. Those who were unable to pay cash sometimes paid their share by providing wood for the furnace.

Families contributed \$1.00, \$2.00, \$5.00, \$6.00, or \$10.00 amounts to pay for the furnace.

In those early days women and girls were seated on the left side of the church and men and boys on the right. Children occupied the front rows.

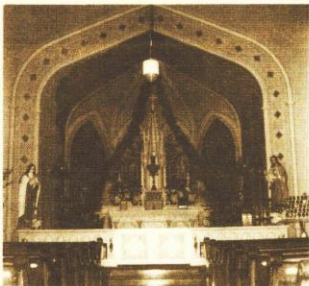
On May 16, 1918 a new Regalico high altar purchased through the generosity of Miss Cathy Korson, Mrs. Frank Korson, Mrs. Cathy Sedlacek, Mrs. Annie Reicha, Mrs. Secore, Mrs. Frank Kolarik, Miss Christine Kolarik, Mr. Vaclav Reicha, Mrs. Thomas

Receipts and records of new church building - Gills Pier

Names of men and women who were responsible for hauling materials through their own labor or the use of their teams, sleighs and wagons.

<i>Building of the Church in Gills Pier</i>	<i>1.</i>
<i>... 1st year 1914</i>	
<i>Wencil Reicha ... pages from 4 to 7</i>	
<i>Wencil M. Korson</i>	<i>10 " 12</i>
<i>Wencil Korson Jr.</i>	<i>11 " 13</i>
<i>Joseph M. Sedlacek</i>	<i>14 " 15</i>
<i>John A. Kolarik</i>	<i>17 - 18</i>
<i>Wencil Kolarik</i>	<i>19</i>
<i>Tom Kolarik</i>	<i>20, 21, 22</i>
<i>Wencil Kolarik Sr.</i>	<i>23 - 23</i>
<i>Wencil Kolarik</i>	<i>24</i>
<i>Wencil Kolarik</i>	<i>25</i>
<i>Wencil Kolarik</i>	<i>26</i>
<i>Mrs. Annie Kolarik</i>	<i>27 - 28</i>
<i>Joseph Sedlacek Sr.</i>	<i>29</i>
<i>Joseph Sedlacek Jr.</i>	<i>29 - 30</i>
<i>Joseph Reicha</i>	<i>31</i>
<i>Wencil Reicha</i>	<i>32 - 33</i>
<i>Wencil Kolarik Sr.</i>	<i>34 - 35</i>
<i>Wencil M. Korson</i>	<i>pages 35 - 36</i>
<i>Thomas G. Korson</i>	<i>36 - 37</i>
<i>Frank Korson</i>	<i>38</i>
<i>Joseph Jelinek</i>	<i>39</i>
<i>Thomas Kroupa</i>	<i>40</i>
<i>Joseph Korson</i>	<i>40 - 41</i>
<i>Tom Korson</i>	<i>41</i>
<i>Wencil Korson</i>	<i>42</i>
<i>Wencil Korson</i>	<i>43</i>
<i>Annie Houdek</i>	<i>43 - 44</i>
<i>Marcel Houdek</i>	<i>44 - 45</i>
<i>John G. Houdek</i>	<i>45</i>
<i>John G. Houdek</i>	<i>46</i>
<i>B.P. Kirt</i>	<i>47</i>
<i>Wencil Kirt</i>	<i>47</i>
<i>George Heller</i>	<i>47</i>
<i>Richard Heller</i>	<i>48</i>
<i>Joseph Kirt</i>	<i>48</i>
<i>Wencil Kirt</i>	<i>pages 49</i>
<i>Wencil Kirt</i>	<i>49</i>
<i>Thomas Roubal</i>	<i>50</i>
<i>Charles Sedlacek</i>	<i>50</i>
<i>Anthony Maresh</i>	<i>51</i>
<i>Annie Maul</i>	<i>51</i>
<i>Charles Maul</i>	<i>51</i>
<i>Andrew Stullman</i>	<i>51</i>
<i>John Reicha</i>	<i>52</i>
<i>Wencil Korson</i>	<i>52</i>
<i>Wencil Reicha</i>	<i>52</i>
<i>Tom Roubal</i>	<i>53</i>

Stations of the cross and all statues in the church were repainted in 1980's by Arlene Cook, a Traverse City artist.



Young men brought cedar boughs to the church and the Young Ladies Sodality fashioned them into garlands to adorn the sanctuary.

Kolarik, and Mrs. John Kolarik plus the generous donations of the other members of the mission was blessed by Father Kroboth.

Four large candlesticks were donated for the new altar by Mrs. Katherine Korson Sr. and Mrs. Thomas Kolarik. Also donated at the time were two marble holy water fonts by Mrs. Katherine Korson Sr., Mrs. Lawrence Kolarik, and Miss Mary Korson.

A set of stations of the cross was purchased and erected on February 14, 1919. At the same time two large adoring angels were obtained for the high altar. These purchases were made possible by free will donations of the members of the mission now described in the annual report as consisting of five Bohemian and 25 "American English" families. The strong ethnic flavor of the congregation was beginning to diminish.

In 1920 Masses were scheduled for each Sunday though times varied.

Those families who didn't live within walking distance built and paid for stables to shelter their horses while they were at Mass.

Many families, including the Maresh's, brought food to eat on their walk home. Remember, they had fasted from midnight. On those Sundays when families were not able to go to church, home devotions were held.

It was common for families to kneel, with a chair for support, and recite the Rosary. Mother and grandmother taught the children the Lord's Prayer, Hail Mary and Blessing before and after meals in Czech.

On Sundays and during Lent Joseph Reicha or Wencil Korson Sr. led the faithful in the recitation of the Stations of the Cross in church in the Czech language.

In 1922 the church was improved with the installation of carpets in the aisles and rugs in the sanctuary. A presiders bench and stools for the servers were also purchased.

In 1925 several generous donations provided more new furnishings. Mrs. William Kolarik donated one new composition side altar; Mr. and Mrs. John W. Kolarik donated the other. Mrs. John Kalchik gave a composition baptismal font and several members contributed toward a gold-plated processional cross. The following year the church tower had a lead sheet placed on the roof and the floor at a cost of \$400.

In 1926 the old church building was enlarged and remodeled for use as a social hall at a cost of over \$1,000.

Many plays were performed in this small building by the young people for entertainment and as fund-raisers. Annual chicken dinners were served there through the 1950's.

In 1927 over \$700 was spent on further repairs to the new church. "Because of the severe driving rains that sweep the elevation on which the church stands, the inside brick of the tower and all window sills are decayed. The tower was repaired with cement and several coats of Truseam paint applied. A ventilating system was installed. These repairs continued in 1928." -From the annual parish report.

The first church was razed to the ground by Roy Kalchik and his sons Elmer and Thomas in 1963. It stood facing south just west of the cemetery for almost 75 years.

A new parish hall was erected in August, September, and October of 1963 under the direction of Father Casimer J. Zawacski. It was blessed by Bishop Charles Salatka, Auxiliary Bishop to the Ordinary of the Diocese of Grand Rapids, Bishop Allen J. Babcock on November 11, 1963.

MASS SCHEDULE

	St. Wenceslaus GILLS PIER	Immaculate Conception PESHAKESTOWN	St. Gertrude NORTHPORT
July 2,	9:15	8:00*	8:00* - 10:30*
July 9,	8:00*(†)	9:15	8:00* - 10:30*
July 16,	9:15	9:15*	8:00* - 10:30*
July 23,	8:00*(†)	9:15	8:00* - 10:30*
July 30,	8:00*(†)	9:15	8:00* - 10:30*
Aug. 6,	9:15	8:00*	8:00* - 10:30*
Aug. 13,	8:00*(†)	9:15	8:00* - 10:30*
Aug. 20,	9:00	9:00	9:00
Aug. 27,	9:15	9:15*	8:00* - 10:30*
Sept. 3,	8:00*(†)	9:15	8:00* - 10:30*
Sept. 10,	10:30	8:00*	9:15
Sept. 17,	8:00*(†)	9:15	10:30
Sept. 24,	10:30	9:15	8:00*

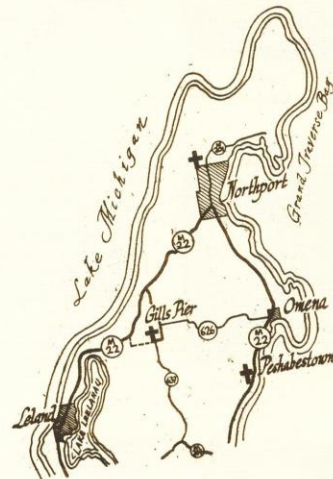
* Confessions before Mass. (†) Confessions Saturday 7:00 P. M.

October: same as September. (Fifth Sunday same as Fourth)

Reverend: Gills Pier. (Telephone: Suttons Bay 10 F 3).

Address: Father Joseph Sakowski, Omena, Michigan.

Chicken Dinner and Festival: Gills Pier, Sunday, July 30.



Priests who have served the Gills Pier Community



Fr. Herbstruit



Fr. Mrak



Fr. Ruessmann



Fr. Zugeldor



Fr. Engemann



Fr. Franzen



Fr. VanColen



Fr. Kroboth

- 1879-1880 Rev. Andrew Herbstruit L.L. St. Mary's
Died Aug. 3, 1880
- 1885 Father Ignatius Mrak Peshawbestown
- 1879-1889 Rev. Frederick Ruessmann L.L. St. Mary's
- Aug. 1889-1891 Rev. Charles J. Votypka L.L. St. Mary's
- Nov. 1891-1895 Rev. Frederick Ruessmann L.L. St. Mary's
Died January 25, 1938.
- 1895-1905 Rev. Alexander Zugeldor L.L. St. Mary's
Died May 31, 1960
- 1905-1907 Rev. John D. Engemann S.B. St. Michael's
Died April 14, 1910
- 1907-1917 Rev. Joseph Franzen S.B. St. Michael's
Died December 24, 1934
- January 1917 Rev. Father Haasbach, Administrator S.B. St.
Michael's
- March 1917 Rev. Charles VanColen, Administrator S.B.
St. Michael's Died Aug. 19, 1970
- Oct. 1917-1929 Rev. Timothy Kroboth S.B. St. Michael's
Died January 10, 1965
- Oct. 1929-1930 Rev. Albert A. Kehren S.B. St. Michael's
Died May 23, 1968
- June 1930-1931 Rev. David M. Drinan S.B. St. Michael's
Died February 10, 1969
- 1931-1933 Rev. John E. Szydlowski Retired, 2037
Cayuga Grand Rapids, MI
- 1933-1948 Rev. Charles D. Baker Died January 7, 1972
- Aug. 1948-1950 Rev. Msgr. William Hoogterp
Died December 27, 1987
- July 1950-1956 Rev. Joseph E. Sakowski Died September 20,
1982
- June 1956-1961 Rev. Frederick Voss
Died March 21, 1977
- June 1961-1962 Rev. Casimer J. Zawacki St. Mary's Parish,
Hannah Kingsley, MI
- Feb. 1962 Rev. Albert L. Watson, Administrator
Deceased
- June 1962-1964 Rev. Casimer Zawacki
- June 1964-1969 Rev. Henry J. Dondzila 2275 Diamond
Ave. N.E. Grand Rapids, MI
- July 1969-1972 Rev. Charles P. Ausberger 2421 Lake
Michigan Drive Grand Rapids, MI
49504

Aug. 1972-1981 *Rev. James Gardiner* St. Mary's Parish 102 W.
Garfield Charlevoix, MI 49770

Aug. 1981-1985 *Rev. James McLaughlin* St. Anne
203 South Ninth, Alpena, MI

Aug. 1985-1988 *Rev. Charles Goentges* St. Philip 11411
LaCore Ave. Empire, MI

Aug. 1988 *Rev. Walter Derylo*, Pastor
Leelanau Catholic Communities St.
Wenceslaus, St. Gertrude, St. Mary,
and St. Michael

Aug. 1988-1989 *Rev. Michael Conner* Associate Pastor of
Cluster
St. Mary 702 Peninsular, Grayling, MI

Aug. 1989 *Rev. John Tupper* Associate Pastor of Cluster
St. Wenceslaus



Fr. Kehren



Fr. Drinan

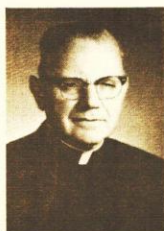


Fr. Szydlowski



Fr. Baker

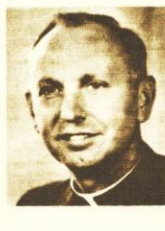
Fr. Kroboth and fellow priests.



Fr. Hoogterp



Fr. Sakowski



Fr. Voss



Fr. Zawacki



Fr. Goentges



Fr. Derylo



Fr. Dondzila



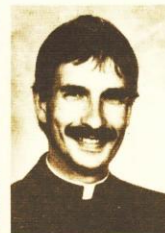
Fr. Ausberger



Fr. Gardiner



Fr. McLaughlin



Fr. Conner



Fr. Tupper

A Rectory is built

St. Wenceslaus was established as a parish in August, 1948 and Father William J. Hoogterp was appointed its first pastor by Bishop Haas of Grand Rapids. Immaculate Conception at Peshawbestown and St. Gertrude's at Northport were attached as missions at that time.

Father Hoogterp began construction of the rectory on October 9, 1948 on land west of the church, 100 feet by 255 feet. This land was conveyed by Julius Kolarik and his wife Mary Kolarik to Bishop Haas on October 7, 1948.

Mr. Frank Petroskey and Mr. Raymond Plamondon of Lake Leelanau were the builders while Wencil Korson and Arthur Korson worked as carpenters along with volunteer help.

Father Hoogterp lived in the house belonging to Julius and Mary Kolarik while overseeing the construction. A notation from the Church Record Book reads "Work on house, quiet week - but 3" well driven, 166 feet, good flow - up to \$1000. - just about out of money - lest we want to stretch it as far as we can by volunteer work."

The house was completed in 1949.

Financial Report		
BUILDING of RECTORY		
RECEIPTS:		
Balance on hand Jan 1, 1949	3403.69	
Bonds cashed	2849.00	
Loan (St. Francis, T.C.)	3000.00	
Loan (St. Ann, Cadillac)	4000.00	
Building Fund (confer		
General Report)	1505.55	
Transferred from general funds	167.77	
TOTAL		14,926.01
EXPENDITURES		
Building Rectory	13,615.56	
Furnishings " "	1,310.45	
		14,926.01



Names of those who contributed toward the building of the rectory with cash and labor, use of truck, tractor and loader equipment.

Williard Houdek
 Frank Houdek
 John E. Houdek
 Lawrence Houdek
 Mary Houdek
 Mrs. Joseph Houdek
 Julius Houdek
 Bernard Houdek
 Charles Houdek
 Arthur Houdek
 Mrs. Albert Horn
 Joseph Jelinek
 Cecilia Jelinek
 Martin T. Jelinek
 Mary A. Jelinek
 Lawrence Kolarik Sr.
 Lawrence Kolarik Jr.
 William Kolarik
 Emma Kolarik
 Paul Kolarik
 Veronica Kolarik
 Frank Kolarik
 Willard Kolarik
 Tillie Kolarik
 Julius Kolarik
 Mrs. Joseph Kalchik

Roy Kalchik
 James Kalchik
 Gertrude Kalchik
 Wencil Kalchik
 Ivan Kalchik
 Martin Kalchik Sr.
 Joseph Kalchik
 Charles Kiessel
 Cliff Kiessel
 Carl Kiessel
 Carl Kiessel Jr.
 Martin H. Kalchik
 Wencil Houdek
 Morris Kolarik
 Merlin Poursat
 Stanley Houdek
 Wencil Korson
 John Korson
 Helen Korson
 Peter Korson
 Martin Korson
 Phillip Korson
 Frank Korson
 Arthur Korson
 Edward Korson
 Albert Korson
 Anthony Korson

Robert Korson
 Joseph Korson
 Joseph Kovarik
 Charles Kovarik
 Anthony Kovarik
 Otto LaBonte
 Anthony Maresh
 Mary Maresh
 Fred Nachazel
 Jacob Novotny
 Dan O'Handly
 Nick Pobuda Sr.
 Nick Pobuda Jr.
 Julius Reicha
 Thomas Roubal Sr.
 Mrs. Dan O'Handly
 Joseph Sedlacek
 Henry Sedlacek
 Wencil Sedlacek
 Rudolph Maresh
 Robert Sedlacek
 Wencil Sedlacek Jr.
 James Korson
 Raymond Korson
 Victor Kolarik
 Otto Reicha

St. John Chrysostom says, "What greater work is there than training the mind and forming the habits of the young." This has truly been the concern of the Religious Education Program. We have been blessed with many generous women and men who shared their faith as they trained the minds and formed Christian habits among the young.



Father John Tupper and eucharistic ministers Mary Ann Kolarik, Peter Korson, and Blaise Korson, distribute the precious body and blood of Jesus Christ at 8:00am. Mass Sunday June 17, 1990.

Religious instruction

First generation pupils stayed with the sisters at St. Mary's School for a two week period during the year for religious instruction.

Some of the second generation children stayed with the sisters in Suttons Bay for the same purpose.

In the early days Father F. Reussmann delegated the teaching of the catechism to Mary Kolarik, daughter of Jacob and Anna Kolarik, for the girls and to John W. Kolarik, son of Wolfgang and Catherine Kolarik, for the boys.

As time passed, more Masses were provided and the presiding pastor instructed the classes himself, sometimes getting assistance from the older students.

In 1935, Helen Korson was appointed by Father C. Baker to teach the religion classes at St. Wenceslaus, St. Gertrude, and Immaculate Conception. She taught through 1978.

The Roubal, Pobuda, and Maresh children had a ten to eleven mile round trip walk to church for catechism instruction. Others like the Bernard Houdek, Joseph Kirt, Wencil Kolarik, Joseph Kovarik, Jacob Novotny, Frank Kolarik, Roland Kolarik, John Houdek, John E. Houdek, Joseph and Henry Sedlacek, and Charles Kiessel families walked five miles. The Sindelar family averaged more than two miles. The Wencil Korson, Tom Korson, Frank Korson, Wencil Kolarik, and Martin Korson families averaged two miles. The Jelinek and Kirt children walked about one mile round trip.

Catechists between 1970 and 1980 have been: Helen Korson, Sr. Mary Edward Plamondon O.P., Sr. Wilfrida Perrault O.P., Cecilia Jelinek, Nancy Priest, Sr. Rose Patrice O.P., Sr. Thomas More O.P., Sr. Paschal S.J.S.F., Sarah Korson, and Tina Thomas.

Catechists between 1980 and 1990 have been: Margaret Crager, Kathleen Crager, Linda Avis, Linda

Kohler, Sr. Geraldine Powers, Sharon Kalchik, Millie Kalchik, Phyllis Korson, Mary Helen Phillips, Carol Fredrickson, Mary Ann Kolarik, and Cecilia Jelinek.

Youth Ministry Leaders between 1972 and 1989 were: Fr. James Gardiner, Fr. James McLaughlin, Terry Schmidt, Amy Kohler, Marty Jelinek, Kathy Brendel, Martin Korson, Blaise Korson, Theresa McKay, Phyllis Korson, and Mary Ann Kolarik - Director of Religious Education.

Vocations

Five women have entered religious life from this parish. The first, **Amelia Reicha** was born to Wencel and Elizabeth Reicha on February 10, 1871 in Gills Pier and was baptized in Leland. She was confirmed there by Bishop Henry Richter the first year he administered the sacrament in the diocese. She entered the novitiate at Holy Angels Convent in Traverse City on November 7, 1888 and she received the Dominican habit and name, *Sister Mary Fidelis* on April 27, 1889. She made her first profession on August 12, 1890. Sister died March 16, 1949.

Cecelia Mary Reicha was the daughter of Wencel and Anna Kresl Reicha. She was born October 10, 1908 and baptized in Gills Pier. She was confirmed by Bishop Michael James Gallagher in Suttons Bay. She entered the novitiate at Marywood in Grand Rapids September 6, 1930. She received the habit and name *Sister Ann Magdalen* on August 20, 1931 and made her profession on August 22, 1933.

Mary Lucille Korson, the daughter of Wencel and Ludmilla Kolarik Korson, entered the Order of St. Dominic at Grand Rapids on September 8, 1948. She took the name *Sister Mary Lydia* and made her final profession on September 8, 1953. She became

Sister Mary Fidelis



Sister M. Ann Magdalen

Armed Services

Dan Barresi	C.G.	1965-1969
Jack Barresi		1945-1948
Col. H. Jack Brown	A.	1942-1969
Leonard Flees	C.G.	1947-1968
Stephen Flees	N.	1942-1945
Warren Flees	A.A.F.	1946-1948
Debbie Houdek	AF.	1985-1989
Donald Houdek	A.	1952-1959
Henry Houdek	A.	1952
John Houdek	N.R.	1884-
Julius Houdek	A.	1944-1946
Lawrence Houdek	A.	1942-1946
Louis Houdek	A.	1943-1945
Martin Houdek	A.	1918
Wencil Houdek	A.	1918
William Houdek	A.	1918
Martin G. Jelinek	N	1976-1980
	N.R.	1982-
Mary Louise Jelinek	A.	1943-1945
Anna Kalchik	AF.	1943-1945
Anthony Kalchik	N.	1942-1946
Edward Kalchik	A.	1946-1947
Elmer Kalchik	A.	1953-1956
Ernest Kalchik	A.	1959-1961
George Kalchik	A.	1953-1955
Ivan Kalchik	A.	1951-1955
James Kalchik	A.	1952-1953
John Kalchik	A.	1941-1945
Lawrence Kalchik	A.	1945-1946
Mary Kalchik	A.	1942-1945
" "	N.	1945-1954
Victor Kalchik	A.	1953-1956
Wencil Kalchik	A.	1940-1945
Carl Kiesel	AF.	1950-1954
Clifford Kiessel	A.	1942-1943
Raymond Kiessel	A.	1942-1946
Rufus Kiessel	A.	1941-1946
Capt. Nigel Kingscote	Br. N.R.	'29-'41
	Act. D.	'41-'46
Arthur Kolarik	N.	1941-1942
David Kolarik	A.	1970-1973
Elmer Kolarik	A.	1965-1968
Eugene Kolarik	A.	
Gordon Kolarik	A.	1957
Jerome Kolarik	A.	1955-1957
John Kolarik	A.	1941-1945
Joseph Kolarik	A.	1918
Julius W. Kolarik	N.	1963-1967
Morris Kolarik	A.	1951-1953
Patrick Kolarik	A.	1969-1970
Paul Kolarik	A.	1944-1946

principal at Holy Rosary Academy, Bay City, MI in 1970. She is presently principal at St. Mary's Charlevoix, MI.

Rosemary Korson, daughter of Wencil and Ludmilla Kolarik Korson entered the order of St. Dominic at Grand Rapids, MI on September 8, 1950. She took the name *Sister Peter Mary* and made her final profession on August 15, 1955. She has taught in many schools and became principal of St. Catherine's, Ravenna, MI in 1987.

Theresa Mary Korson, daughter of Wencil and Ludmilla Kolarik Korson entered the Order of St. Dominic at Grand Rapids, MI on October 23, 1950. She took the name *Sister David Therese* and made her final profession August 15, 1955. She became principal at St. Adelbert, Grand Rapids, MI in 1978 and is currently principal at St. Charles, Greenville, MI.



From top to bottom: Sister Peter Mary, Sister Mary Lydia, and Sister David Therese.

Organ and Organists

When the community was first organized, no organist was available. According to Mrs. Katherine Kroupa, Barbara Kalchik, and Frank Korson Sr., singing was led by Mrs. Jacob (Mary) Maresh. Singing in part was "God Bless our crops, God Bless our hoes" as well as many others.

New organ donations were made in 1955. This organ was replaced by a Wurlitzer Electric Organ in the 1980's.

Donors for the Wurlitzer organ were the following: Mr. and Mrs. Jacob Kolarik, Helen Korson, Cecilia A. Jelinek, Mary A. Jelinek, Mr. and Mrs. Nigel Kingscote, and Ludvig Kolarik.

Organists of St. Wenceslaus Church

Bertha Cordes, daughter of Germain Cordes of Le-land, was the first organist at St. Wenceslaus Church. She trained a choir and played the church organ between 1907 and 1908 when she taught at Houdek School.

Emma Kolarik, daughter of John and Julia Nachazel Kolarik, took over the duties of organist.

When Emma left for Cleveland, Ohio to work, the organist position was filled by *Barbara Korson*, the daughter of Wencel Korson and Mary Sedlacek. Barbara continued to be church organist until she married Wencel Kalchik.

Then *Helen Kolarik*, daughter of John and Julia Nachazel Kolarik filled the post and continued in this capacity until her marriage to Martin Korson. Then her younger sister *Agnes Kolarik* became the church organist.

All of these girls received their training in part from the first organist, Bertha Cordes, and the Sisters at St. Michael's Convent, Suttons Bay.

Phillip Kolarik	A.	1966-1968
Raymond Kolarik	A.	1963-1966
Robert Kolarik	A.	1921
Veronica Kolarik	A.	1943-1946
Wencil J. Kolarik	A.	1962-1964
Arthur Korson	A.	1959-1961
Darwin Korson	AF.	1987-
David Korson	A.	1952-1955
Dean E. Korson	AF.	1989-
Douglas Korson	AF.	1981-
Duane Korson	A.	1987-
Frank E. Korson	A.	1941-1945
Frank L. Korson	A.	1942-1945
Fred Korson	AF.	1942-1943
Ivan Korson	N.	
James Korson	A.	1950-1953
Jerome Korson	A.	1954-1956
Martin Korson	A.R.	1962-1968
Paul Korson	AF.	1942-1949
Peter Korson	A.	1944-1946
Phillip Korson	A.	1951-1953
Ralph Korson	AF.	1957-1960
Randal Korson	A.	1963-1966
Raymond Korson	A.	1951-1953
Richard Korson	M.	1956-1960
Robert Korson	A.	1944-1946
Todd A. Korson	AF.	1987-
Anthony Korson	AF.	1942-1946
Wilford Korson	AF.	1951-1954
Richard Kovarik	M.	1962-1966
John Laska	A.	1942-1945
Rudolph Maresh	A.	1943-1945
Charles Pobuda	A.	1944-1946
Fredrich Pobuda	A.	1951-1954
Louis Pobuda	N.	1939-1961
Richard Popp	A.	1954-1956
Joseph Reicha	A.	1942-1945
Julian Reicha	A.	1939-1943
Gerald H. Roubal	A.	1961-1963
Louis Roubal	A.	1962-1965
Victor Roubal	AF.	1958-1962
Edmond Schaub	A.	1944-1946
Frederick Schaub	A.	1942-1945
Leonard Schaub	A.	1942-1945
Lloyd Schaub	A.	1944-1946
Robert Schaub	A.	1940-1945
Wencil Schmelick	A.	1918
<i>killed in action Oct. 15, 1918</i>		
David Schroder	N.	1976-
Charles Sdelacek	AF.	1953-1957
Gregory Sedlacek	AF.	1970-1974
Richard Sedlacek	M.	1955-1957
Robert Sedlacek	A.	1952-1954
Ronald Sedlacek	AF.	1982-
Anthony Sedlacek	C.G.	1964-1986
Wencel Sedlacek	A.	1946-1952



Helen Korson playing June 17, 1990.

Agnes continued as organist for many years until her marriage to Frederick Hahnenberg. Mr. Hahnenberg then took over the position and the training of a choir.

When the couple moved to Lake Leelanau in 1938, *Helen Korson* took over the duties. Helen is still serving the church in this capacity. She is the daughter of Wencel and Ludmilla Kolarik Korson.



Cemetery

The first burial was of Frank Kovarik on July 20, 1891.

The cemetery, which fills the east end of the parish grounds, was blessed on October 1, 1890.

Originally wooden crosses served as markers for some of the graves. Father Charles Baker fostered a project to replace them with iron pipes in the shape of a cross. It is reported that Joseph Hula had made the wooden crosses as well as the coffins.

Other grave markers are of marble, granite, fieldstone, and ornate metal.

The metal markers were purchased from a supply house in Chicago and have epitaphs written in the Czech language.

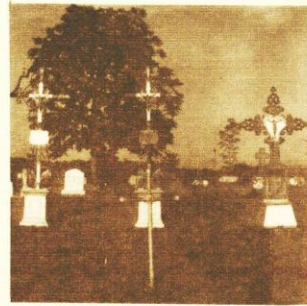
Mrs. John Kalchik attempted to purchase one before her death but found the company had gone out of business.

Memorial Day Masses and other services have been held in the cemetery.

When the cemetery at St. Mary's was relocated east of Lake Leelanau, the bodies of some early Bohemian settlers were reintured at St. Wenceslaus.



Roy and Celia Kalchik donated a strip of land on the east and north to enlarge the cemetery grounds.



Mrs. John Kalchik donated the large bronze crucifix in 1924, which is embedded in concrete and stone in the center of the cemetery.

Funeral Ritual

In early days, the bodies of the deceased were encased in ice in summer for up to three days to preserve them.

Later, when embalming became the practice, a mortician would perform the service in the home of the deceased.

Currently the bodies are cared for at the mortuary.

In the days before the telephone, the church bell tolled at the time of death to inform the community, again on the day before the funeral, and on the day of burial while the body was being brought to the church.

Neighbors came to the home in respect to the deceased, staying most of the night. At midnight light refreshments were served.

Presently a potluck dinner is served following the Funeral Mass and burial to family, relatives, and friends by the Altar Society.

"During my growing up years, when vaults were not the vogue, as the casket was lowered in the grave, we would toss a handful of soil on the casket and say, 'May he or she rest in peace,'" remembered Mary Jelinek.

Spiritual life of the parish

Missions have played an important part in the spiritual development of the families at St. Wenceslaus.

The first mission in the parish was conducted by Jesuit fathers *Leary and O'Neil* at both Suttons Bay and Gills Pier from September 12-19, 1920.

Succeeding missions were held as follows:

<u>Date</u>	<u>Mission Given by</u>	<u>Presiding Pastor</u>
Sept. 6-14, 1930	<i>Rev. Robert F. Tallmadge, S.J.</i>	Rev. Albert Kehren
Sept. 17-24, 1939	<i>Rev. Frances Fitzgerald CSSR</i>	Rev. Chas. Baker
Aug. 12-19, 1951	<i>Jesuit Fathers Villa Marquette</i>	Rev. Joseph Sakowski
Aug. 1955	<i>Rev. Stanley Kusman SMF</i>	Rev. Wm. Hoogterp
April 12-19, 1964	<i>Rev. Arthur Young OFM, Conv. and Missions</i>	Rev. C. J. Zawacki
Nov. 30 - Dec. 7 1986	<i>Rev. Francis X. Dietz</i>	Rev. Chas. J. Goentges
Feb. 17 - Mar. 12 1989	<i>Rev. Walter Derylo (Three day retreat)</i>	Rev. Walter Derylo



May Crowning in 1921. Front row: Ester Kovarik, Mary Kovarik, Adeline Kovarik, Cecilia Reicha, Angeline

Kovarik. Second row: Helen Korson, Isabel ?, Cecelia Jelinek, Emma Kolarik, Loretta Reicha, Agnes

At most missions remembrance cards were distributed with the following admonitions:

Christian, Only One Thing is Necessary. **SAVE YOUR SOUL**

1. Every morning offer to God your burdens and happiness.
2. At night examine your conscience and be sorry for your sins.
3. Do not miss Mass on Sunday and Holydays of Obligation.
4. Support your Church and Catholic teachings.
5. Go to confession and Holy Communion frequently.
6. Avoid bad company and the occasion of sin.
7. Practice daily devotion to the Blessed Virgin; pray to her particularly for the grace of a happy death.
8. Remember; Death - Judgment - Heaven - Hell - and you will persevere unto the end.

Kolarik. Third row: Viola or Florence Reicha, Lucille Kolarik, Christina Korson, Alvina Kolarik, and Anna Kolarik. Back row: Tillie Kolarik, Henrietta Sindelar, Mary Sindelar, Matilda Houdek, Emma Houdek and Francis Kolarik.

1930 cast of *In Cherry Time* and the Hahnenberg Orchestra at the cast outing. Front: Agnes Hahnenberg, Henry Sedlacek, Cecelia Bussey, Grace Courtade, Genevieve Zeits, Rita Egeler, Genevieve Forton. Second row: Mary A. Jelinek, Mrs. Kehren, Father A. Kehren, ?, and Victor Houdek. Back: Elsie Lederle, Julius Kolarik, Robert Kolarik, Fred Hahnenberg, Bert Kelsch, Ludwig Kolarik, Lawrence Kolarik, Charlie Houdek, and ?. Slide on left: Anna Sedlacek and Cecilia Jelinek.



Genevieve Kolarik and Charles Kovarik dressed for their roles in *In Cherry Time*.

The Chamber Arts North
Presents New World String Quartet
July 22, 1983

Interlochen Arts Academy
presents Chamber Music Concerts
July 13, 20 and Aug. 3, 1990 at 8:00

Entertainment

Jacob Kolarik erected a bowery in his woods, now owned by Elmer Kalchik, just south of the Jelinek farm. It was a meeting place for the youth of the community and used by the elders as well. It had a platform on which to dance and a higher one for the musicians.

After the new church was built, the bowery was no longer used. Plays and other socials were now held in the old church.

A Mardi Gras was held each year before the Lenten season, sometimes lasting two evenings. In more recent years a potluck dinner is served followed by card playing and a video for the children in the new hall.

St. Wenceslaus Day, September 28, is still observed with a celebration by an evening Mass.

Mother and daughter banquets are held annually in the spring.

In earlier years, Christmas parties were held after Saturday evening Mass. A potluck dinner preceded the arrival of Santa Claus who gave out popcorn balls and sacks of candy to the children.

Today we share a potluck dinner followed by card playing and a video for the children.

Customs

The wedding ceremony began with Mass. Then, invited guests gathered at the home of the bride to await the return of the wedding party. The bridesmaids pinned a small sprig of myrtle tied with a narrow white baby ribbon onto each guest. Each household with a marriageable daughter grew a myrtle or sometimes a rosemary plant for this purpose. Mrs. Charles (Martha) Kovarik believed hers was the last wedding to observe this custom.

COME AND SEE "THE WILD OATS BOY"

A 3 ACT COMEDY DRAMA

Presented by the Young People of St. Wenceslaus Church
IN THE CHURCH HALL AT
GILLS PIER, MICH.
Saturday and Sunday
May 23 and 24, 1931.

CAST OF CHARACTERS:

Aunt Anne,	Housekeeper in Uncle George's home	Cecilia Jelinek.
Della,	The Maid	Emma Korson.
Judy,	Uncle George's adopted daughter	Elsie Kovarik.
Danny Murphy,	The Cook—maybe	Victor Houdek.
Patricia Gilden (Pat),	Judy's Friend	Genevieve Kolarik.
Eve Martin,	Another Friend—more or less	Luella Nelson.
Eddie,	The Wild Oats Boy	Ludwig Kolarik.
Jake Peters,	The Cousin from New York	Charles Kovarik.
Prue,	The Country Cousin	Agnes Kolarik.
Charlie Benton (Chuck),	The ex-prise fighter Cousin	Lawrence Korson.
Trout,	Prue's pestiferous Son	Lawrence Kolarik.
Seth,	The Uncle from Maine	Henry Sedlacek.
Mose,	Uncle George's darky Servant	Julius Kolarik.

Time—Summer. Place—Living Room of Uncle George's home. Time of Playing—Two and a half hours.
Act I. Living room of Uncle George's home, between seven and eight o'clock of an evening late in May.
Act II. Same as in Act I. It is the same hour as in Act I, six weeks later. In bed at eight.
Act III. Same as in previous acts. It is a summer morning, three months after the close of
Act I. The wild oats boy wins.

Curtain 8 P. M. Admission 25-50c. Music by the Hahnenberg Orchestra.

Everybody Cordially Invited.

Upon the couples arrival home a bountiful full course dinner was served including good Bohemian pastries.

The bride usually wore a white dress. Some wore blue or beige. But, all wore veils.

After people became more prosperous, the young brides wore their white bridal gowns until late afternoon then changed into another elaborate dress in a darker shade for the evening. Now another large meal was served followed by dancing and card playing.

Some of these early brides may have received a cow or cows as her dowry.

SOCIAL and ENTERTAINMENT

At the Gill's Pier Bohemian Church
on Sunday, June 9th, 1918.

The Bohemian Lakies will serve a bountiful dinner in the old church from 11:30 to 2 o'clock. Price 35 cents.

You Know What Bohemian - Cooks and Cooking Are. Don't Miss Them!

Program at 3 o'clock.

Admission 25 cents

PROGRAM

"COME WHERE THE LILIES BLOOM"

A comedy in 14 scenes and 2 acts

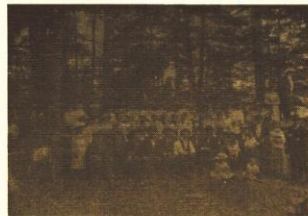
Cast: William Kolarik, Christina Korson, Wencel Sedlacek, Anthony Kovarik, and Joseph Sedlacek

"KEEP THE HOME FIRES BURNING"

A comedy in 2 acts

Cast: Mary Korson, Wencel Korson, Violet Reicha, Agnes Kolarik, Martin Korson, Joseph Miller, and Helen Kolarik

Ice Cream will be served during the afternoon. Outdoor amusements, so there will be no tedious waiting. Something Doing Every Minute!



Cecelia Kolarik with Mary Houdek, Victoria Korson, Theresa Houdek, and Barbara Kalchik.



Magdalen Kolarik crowned the statue of the Blessed Mother with the assistance of ????.

Traditions

Mrs. John Kalchik, Barbara Kalchik's mother-in-law told Barbara that in Bohemia, the Christmas menu of the wealthy consisted of seven items. Though of modest means, the John Kalchik and Wencil Kalchik families, continued the practice of a Christmas menu of seven items.

In the Anthony Maresh family, to protect a cut or a scratch, since band aids were unheard of, the skin from inside of an egg was used to act as a band aid, by wrapping it around the injury.

Catherine Blaha Jelinek, knew the value of wheat, flour, and bread crumbs. If any were spilled, they immediately had to be swept up, as they came from God, it was wrong to step on them.

Martin Korson remembers that his grandmother, Julia Kolarik (Mrs. John), baked bread at Christmas for the cattle, because the cattle were present at the time of Christ's birth.

Organizations

Young girls and women formed the *Young Ladies Sodality*. They participated in the annual May Crowning and sang in the choir. At Christmas time the group made garlands and wreaths to decorate the sanctuary. The young women contributed a stained glass window of St. Wenceslaus and monies to the church building fund.

The *Altar Society* was organized on September 3, 1896 and was responsible for the purchase of many items necessary for furnishing a new church. Among them were the Statue of St. Wenceslaus bought in 1908 for \$30 plus a freight charge of 50 cents and Stations of the cross in 1905 for \$55. The stations burned in the sacristy of the new church in 1915. The

Society also purchased vestments, ciborium, hymn books, nativity scene, altar linens and many other items. The women had Masses said for rain and sent donations to Bohemia and the Indian missions and made contributions to the church building fund.

To accomplish these works annual dues of \$1.20 were assessed and funds were raised by sponsoring box socials, ice cream socials, held quarterly bingo parties, and through the construction, sale, and raffle of quilts. The women have retained the tradition of quilting in the winter months, gathering at the home of one member or another. They also hold rummage sales and an annual Christmas auction.

The women continue to provide items as necessary for the church such as vases, carpeting and carpet sweepers, and cleaning materials, finance representatives to the Right To Life March, give to the Make-A-Wish book from the MI Dept. of Social Services for gifts to the needy at Christmas time, and make donations to the Religious Retirement Fund.

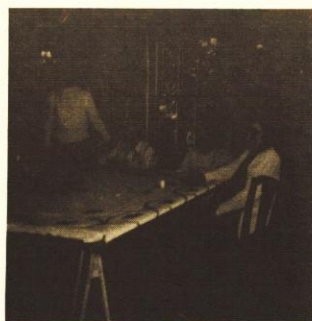
The Altar Society has Masses said for the living and deceased members of the Society monthly and takes charge of the annual clothing drive for the Catholic Relief Services for distribution to needy people around the world. One lady is assigned to procure and arrange flowers for the altar and the women have monthly church cleaning assignments.

In the spring the Society holds a Mother - Daughter Banquet and also a pancake breakfast for the high school graduates from the parish.

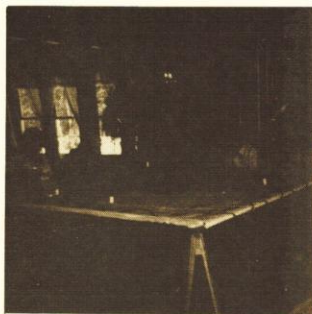
Sometimes pot luck luncheons are held, a custom beginning in 1956.

The Society also organizes the annual Marde Gras and the St. Wenceslaus Day celebration.

Betty Houdek, Mary A. Jelinek,
Dolores Houdek, and Mary C. Kolarik.



Cecelia Kalchik, MaryAnn Kolarik,
Mary A. Jelinek, and Dolores Houdek



Cecelia Kalchik, Mary A. Jelinek, and
Mary Houdek.

The men rake the church lawn and cemetery in the spring and their care is continued through the summer by a paid employee. The men also do the snow plowing in the winter.

Another exclusively male activity is the preparation of an annual soup supper during lent with proceeds being sent to Catholic Relief Services.

Through the years the *Holy Name Society*, now the *Men's Supper Club*, was active spiritually, financially, and socially.



Holy Name Society of St. Wenceslaus hosted the combined societies of St. Michaels, Suttons Bay and St. Marys, Lake Leelanau.

Generations of young men have assisted at Mass as *altar boys*, often missing school to serve at funerals or giving up a Saturday for a wedding. Many of them later went on to become *ushers* and members of the Holy Name Society.

Most parish activities, even those delegated to a men's or women's organization, have tended to overlap. The boys helped the girls with church decoration at Christmas. Both boys and girls participated in plays and other entertainments. You, I am sure can think of many other examples.

The largest mutual undertakings are the annual summer festival and chicken barbecue and the fall festival and turkey dinner. The summer festival is an outgrowth of a picnic held in 1910.

Special Devotions

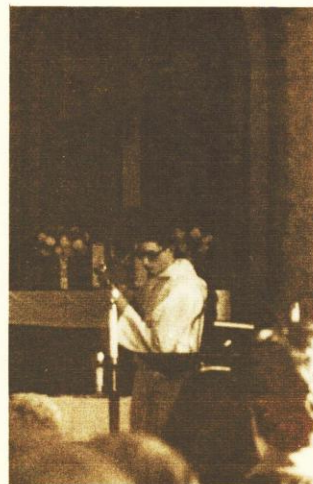
The Rosary has long been both a private, family, and parish devotion. In early days when no priest was available to celebrate the Mass Mrs. Jacob (Mary) Maresh led the recitation at the Wolfgang Kolarik home.

Victoria Novotney Hansen, former neighbor of Mrs. Martin Korson, Sr. remembers Mrs. Korson fingering and praying the Rosary on frequent walks to her son Tom's farm. Other families also carried on this devotion.

The Rosary has been recited before Mass during the month of October for many years. Helen Korson, great grand daughter of Mrs. Martin Korson, Sr. leads it today.

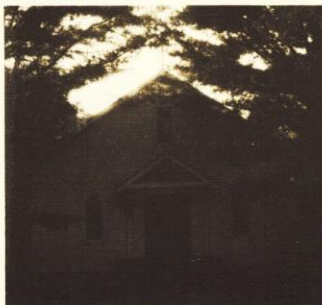
At Christmas in 1949 Benediction of the Blessed Sacrament was begun following Mass. This was made possible only if two parishioners would refrain from receiving Holy Communion during Mass, but receive following Benediction.

Crowning of the statue of the Blessed Virgin Mary began with participation of the Young Ladies Sodality only but has evolved to include all the children of the parish today.



Paul Korson and his brother Lawrence serving Mass on Sunday June 17, 1990.

Villa Marquette, the Jesuit retreat.



The first St. Gertrude Church



The new St. Gertrude Church.

Changes since Vatican II

Physically the church was altered to reflect the times and the changes in the liturgy. The white Rigaico altar was replaced by a smaller brown one which supports the tabernacle and a small wooden altar was placed in the front of the sanctuary to enable the celebrant to face the people. The white side altars were removed as well as the communion railing, the statue of the Infant of Prague, two large angels from the main altar and a baptismal font.

The celebrant is assisted by lectors, and ministers of the Eucharist as well as the altar servers with the liturgy in English replacing the Latin.

During the illness of Father Charles Gonetges, on weekdays a Communion service was conducted by Mrs. Mary Ann Kolarik. On Saturday and Sunday Father Andrew Buvala from Immaculate Conception Peshawbestown said Mass.

In 1988 St. Wenceslaus became a part of the Leelanau Catholic Cluster under the pastoral leadership of Father Walter Derylo. The Cluster includes St. Michaels, St. Marys, St. Gertrudes, and St. Wenceslaus.

Mission churches

Mass was said for the first time in Northport in the log house of Charles Verreau, probably by Father Mrak from Peshawbestown. The Mass continued to be celebrated occasionally in the log house and in the larger house that replaced it in 1882 when the Verreaus' moved away.

Fathers Zorn from Peshawbestown and Zeigler from Lake Leelanau visited Catholics in the area. During this period the present Floyd LeLonde property was procured by Bishop Mrak.

Bishop Mrak began to offer Mass on occasion at the Sam Gagnon home in 1882. The bishop left Peshawbestown in 1891 and was succeeded in 1895 by Father Bruno Torka, O.F.M. During part of this time the fifth Sunday of the month was the regular Mass Sunday.

The present church grounds were procured in 1901. In May Father Torka met with parishioners and they decided to build a church. In the fall of 1902 work on the church was begun and the first Mass was said in 1903.

In 1905 St. Gertrudes became a mission of Suttons Bay under Father Engemann. Sunday Mass was discontinued either then or soon after.

A regular Sunday Mass schedule was begun in the 1930's but reverted to only once a month on a weekday for the rest of the year.

The church was remodeled by Father Baker and the next year the bell

tower was erected. Much of this work was accomplished by volunteer labor from Gills Pier and Suttons Bay as well as Northport.

In 1941 new windows were installed.

Regular Sunday Mass was celebrated throughout the year for the first time in 1947. Father Connel Berube O.F.M. from Peshawbestown was the celebrant.

In 1948 Northport was attached to Petoskey with Father Clementine Groskopf O.F.M. in charge. In July it became a mission of Suttons Bay. In September both Northport and Peshawbestown became a mission of St. Wenceslaus under Fr. Hoogterp.

In the 1950's Masses were scheduled at St. Gertrudes at 7:00 a.m. and 10:00 a.m. and at 9:00 a.m. at Immaculate Conception in Peshawbestown.

Because of the influx of summer visitors generated by attendance at Shady Trails Camp, a

speech improvement camp, and Timber Shores, a summer recreational park, the Jesuit Fathers from Villa Marquette, Omena were engaged to help fill the schedule of Masses.

As attendance increased, the Jesuit Fathers made their rustic chapel at Villa Marquette available for Saturday night Masses. Masses were celebrated under a large tent at Timber Shores.

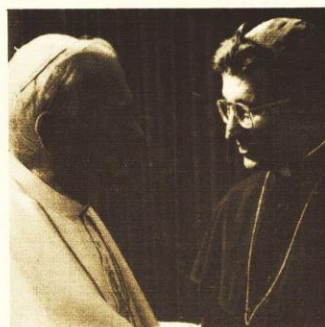
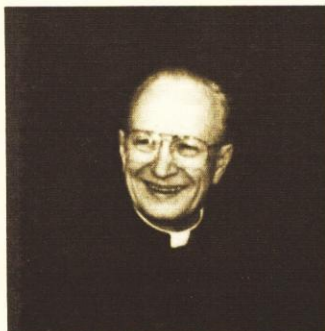
Often parishioners from St. Wenceslaus or St. Gertrudes would drive these priests to the Mass location and back to the Villa.

A new and larger church with attached parish hall was built just north of the original church and dedicated on August 15, 1976 under the leadership of Father James Gardiner.

Immaculate Conception continued as a mission served from St. Wenceslaus by Father James McLaughlin until 1982 when it reverted to

the Franciscan Fathers in Petoskey and Father Andrew Buvala took up residence there.

Bishop Szoka who began the Diocese of Gaylord, went on to become Bishop of Detroit and is now a cardinal serving in Rome.



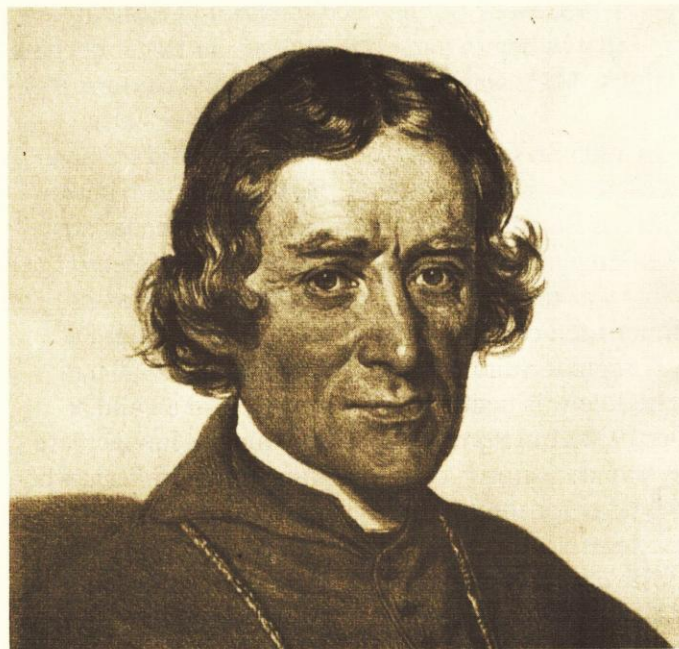
Pope John Paul II and Bishop Robert Rose.



Ecclesiastical Authority

When Michigan was a part of the Northwest Territory it was under the jurisdiction of the Diocese of Cincinnati beginning in 1833. Northwestern Michigan became a part of the Diocese of Detroit in 1837, the same year Michigan became a state. In 1982 the Grand Rapids Diocese was established and encompassed northwestern Michigan. The Diocese of Gaylord was formed in 1971 and includes all of Leelanau County.

Bishop Szoka was the first administrator of the Gaylord Diocese. He was later sent to head the Archdiocese of Detroit and replaced by Bishop Robert Rose. Bishop Rose was assigned to the Grand Rapids Diocese in 1989. Fr. Isadore J. Mikulski administered the diocese until Patrick Cooney was made its bishop in the spring of 1990..



Bishop Patrick Cooney

Bishop Baraga

Excerpts from the letter announcing the
establishment of St. Wenceslaus Church
and Cemetery as an historical site.

July 28, 1989

The Most Reverend Robert J. Rose
Bishop of the Diocese of Gaylord
Diocesan Pastoral Center, Seton Bldg.
1665 West M-32
Gaylord, MI 49735

Your Excellency:

The Michigan Historical Commission is pleased to inform you
that the St. Wenceslaus Roman Catholic Church and Cemetery,
Route #1, Box 59, Suttons Bay, MI, Leelanau County, has been
listed in the State Register of Historic Sites.

St. Wenceslaus Roman Catholic Church and Cemetery stand
today as a testament to the rural ethnic community that created
them, and to the Roman Catholic faith in Michigan.

The State Register was established by Act 10 of the Public Acts of
1955 to recognize historic sites in Michigan. This designation also
enables the purchase and display of an official state identification
marker noting the name of the site and the year of its listing. Sites
with unusual historical significance may, upon application to the
commission, also be deemed eligible for an informational marker.

Sincerely,

Martha M. Bigelow, Director
Bureau of History and
Executive Secretary
Michigan Historical Commission

Colophon

This book is the result of the efforts of many people and several years of questioning family and neighbors on home visits and phone calls.

The information was first typed, then edited, and then retyped in Multimate word processing and laid out and printed in PageMaker electronic publishing at St. Marys School. The book was published by Tarsa Printing of Maple City.

The project was chaired by Miss Mary A. Jelinek who was also the main researcher and author. She was assisted on the committee by Mr. Frank Korson (deceased), Mrs. Barbara (Wencil) Kalchik, Rev. Father Charles J. Goentges (transferred to St. Philip Neri, Empire).

Copy was typed by Miss Therese Hahnenberg and edited and laid out by Miss Carol Brow.

Material, information, and encouragement furnished by:

75th Anniversary Booklet
Mrs. Barbara Kalchik
Frank Korson, Sr.
Mary A. Jelinek
Mr. and Mrs. Martin T. Jelinek
Cecilia A. Jelinek
Saliy Jelinek
Helen Korson
Mr. and Mrs. Jerome Kolarik
Mrs. Veronica Kolarik West
Mr. and Mrs. Martin P. Korson
Mr. and Mrs. Julius Kolarik, Sr.
Mr. and Mrs. Joseph Sedlacek
Mary Houdek
Lawrence Houdek
Mrs. Anna Pobuda Steimel
Mrs. Alvina Livingston
Mrs. Victoria Novotny Hanson
Mr. and Mrs. Wilford Korson
Hr. and Mrs. Julius Houdek
Mrs. Martha Kovarik
Ludvig Kolarik
Mrs. Dorothy Kovarik
Mr. and Mrs. Louis Houdek
Mr. and Mrs. Elmer Kalchik
Gertrude Taugner
Cathy Roubal
Louis Roubal
Father Charles Goentges
Father Walter Derylo

Father Michael Conner
Father John Tupper
Father Dennis W. Morrow, Archivist of the Diocese of Grand Rapids.
Elmer Kalchik
Mrs. Rosemary Moe
Mrs. Anna Sedlacek
Mr. and Mrs. Willard Houdek, Sr.

Mrs. Anna Korson
Cory Kelenske
Steve Kalchik
Mr. and Mrs. John Avis
Joseph Kalchik
Mr. and Mrs. Julius Kolarik, Jr.
Mr. and Mrs. Blaise Korson
Mr. and Mrs. Edward Kalchik

PRISLA NAM RADOSTNA NOVINA

Came to us the joyful news

Prisla nam radostna novina,
O prestast na jest ta hodina,
Lezi v Bethlem, v jeslich na senny
Jezisek detatko malicky
Krasny, bobelati, hezoucky.

Andele veseli zpivaji
Pastirum nominu zvestuji
R koc nemeskejte, svetu oznamte!
Ze se nam narodil Spasitel
Jezis Kristus vseh Vkupitel.

Jezisku darce vseh milosti
Udel lasky tez i moudroste
Byt tobe chvala od nas davana,
Jak neni taki i povzdicky
Zveleben byt cas i povsecky.

O, Jezisky, nam narozeni
Odpust nam nase proveneni,
Po nasi smurty, rac nas primnousti,
Do te nevemlunne radosti,
Do te neskonale jas nosti,

*Came to us the joyful news
Glorious is the hour
Lying in Bethlehem in a manger of hay,
Jesus, a baby tiny
Beautiful, sweet and loving.*

*Angels joyously singing
To Shepherds news to them announcing
Do not delay to the world announce!
That to us is born a Savior
Jesus Christ of all a Redeemer.*

*Dear Jesus giver of all love
Gave love in His wisdom
Be to you praise given by us,
Now and forever
Holy be this time for everyone.*

*O Jesus, to us born
Forgive us our trespasses
After our death, may you welcome us
Into the unspeakable happiness
Into an unending joyousness.*

Final Chapter

Gone is the Leland Foundry, the log cutting, saw mills, potato farms, thrashing machines, now replaced by the combine, cherry, apple, peach, asparagus, strawberry, raspberry and general farms. Gone are the early settlers. Only their names stand out in the cemetery. But last names are still carried on by succeeding generations.

As one travels along County Road 637 from the South, rounds a curve and approaches the top of the knoll, directly a mile South of St. Wenceslaus Church, you can see the church ahead of you. Gradually descending the grade, you can see the church disappearing from view, until only the large golden cross stands out while you are in the valley. Again, upon ascending the next knoll, gradually the church begins to reappear, until once again one can see it in its entirety. There St. Wenceslaus Church stands, a landmark, like a sentinel, as it has been for all of us, as a pillar, and guidepost for years, a beacon on the hill.

St. Wenceslaus Church and cemetery received the distinction of being placed as Michigan Historic Site No. 1671 and listed in the State Register on July 20, 1989 by the Michigan Historical Commission of the Michigan Department of State.

A centennial celebration was held on August 26, 1990 on the parish grounds.

PARISH LEADERSHIP

Officers of the parish council:

Elmer Kalchik President
Cecelia A. Jelenik . . . Secretary

Officers of the pastoral council:

Mary Ann Kolarik
Martin P. Korson

Officers of the finance council:

Julius Kolarik, Jr.
Blaise Korson
Elmer Kalchik

Current parish membership totals 63 families.