



Corrine Leuschen - teacher

— the Honish family would sing the beautiful song --
The Letter Trimmed in Black for the superintendent
every time he came.

— Christmas concerts and school dances.

— Mom got the job scrubbing the school for a year --
what a job with no hot running water or other modern
conveniences.

— Spelling and Geography match days ...

— the old stove in our classroom -- if you got too close
you roasted, sitting further away you froze.

Churches In Our Community

ANGLICAN CHURCH

The Anglican Church was built south of the C.N.R. track (where the Natural Gas station now is) in 1910 by volunteer labour. As most of the people of the Anglican faith settled south of Bruno, in the Kildrum district, and because of poor roads, church attendance was poor, and the site proved to be impractical.

To improve and make attendance easier and provide church services closer to the congregation, a 12 by 12 ft. building on the Harvey farm was used as a church until the school was built and services were then held there. Religious services were held in the school until 1937, when the latest Anglican Church was built. The church in Bruno was sold to Peter Kisling and dismantled.



First Anglican Church (In background). Valerie Mervin, Mrs. Hagg's sister, and Gert Spartz (foreground). The church was located where Dennis Bender's house is now.

A HISTORY OF A PARISH: ST. BRUNO

The story of our parish begins in the year of 1030; when St. Bruno was born in Cologne. He was a learned scholar and a priest. He would have been happy to spend his life as a monk, even living the secluded life of a

hermit, but Pope Urban requested that he give up this vocation and become his advisor. In his later years, he founded the Carthusian Monastic Order. He died in Italy in 1101.

Now, on to Thursday, May 29, 1902 and the following advertisement, which appeared in the Minnesota newspapers and other Catholic publications (translated by Tony Holtvogt).

THOUSAND SQUARE MILES

in the famous Saskatchewan Valley

Only for German Catholics

An area more than thirty miles long and thirty miles wide was selected by the Benedictine Fathers

The most fertile land in the world available FREE OF CHARGE only to German Catholic settlers under the homestead regulations. Wheat yields from 25-35 bushels per acre. Black earth from 12" to 18" deep, nice lay, Good and healthy climate, good water, forest and prairie. Sure crops. Very suitable for all grain crops as well as livestock and dairy industry.

Peter Herm Bergermann, OSB
Prior of the Benedictine Abbey
St. John's Collegeville, Minnesota.

The next major step in our parish history, took place in the fall of 1902. Twenty-six families were prepared to answer the advertisement, and Father Bruno Doerfler joined a group of the 17 who left first. On Nov. 5, 1903, Father Meinrad stopped at the house of Peter Hoffman. He heard the confessions of the family and neighbours and said the first mass. Over lunch and coffee, it was decided to give a name to the new settlement, and dedicate it to Saint Bruno in honor of Father Bruno, who had come out the first year.

Six months later, on June 26, 1904, Father Chrysostom Hoffman came on horseback. There were 24 families packed into William Smith's store for this mass. He promised the settlers that he would come every second Monday from then on. These Mondays became very important also for picking up supplies and mail. In 1905, a log church, 20 by 40 ft. and a small school was built. Anton Koenig sold five acres of land to the beginning parish and he donated another five for the grounds and cemetery. By August 18 of that year, Bishop Pascal was



Father Chrysostom Hoffman, 1904-17



Father Leo Ojidowski, 1917-27



Father Bernard Scharffler, 1927-61



Father Edward Benning, 1961-68



Father Phillip Loehr, 1968-69



Father Augustine Nenzel, 1969-70



Father Leo Hinz, 1970-71



Father Alfred Engele, 1971-73



Father Roman Schneider, 1973-



Father Albert Ruetz (assistant pastor), 1973-



Father Bernard and his two nephews, Max and Karl and Miss Peters

on hand to confirm ten children and consecrate the small church. Trustees: Joe Meyer, Herman Koenig, Bill Smith and Ted Lummerding approved of a drawing of the planned church grounds that Father Chrysostom had suggested and the settlement began to grow. In 1911, a railroad car loaded with small spruce trees arrived, and everyone pitched in for the planting bee. With an eye for the future, plans were made for a parish hall and work began on its foundation: 101 by 50 ft. Things seem to have been at a stand-still until 1917 when Father Leo Ojdowski looked at the parish register ... there were 67 funerals, 55 weddings, and 418 baptisms ... time for expansion. The hall project was scrapped and plans for the church above the foundation were finalized. The architecture was based on an old Spanish Mission Chapel ... The Alamo ... in San Antonio, Texas. This project - the school, the rectory, and help with the convent building, gave Father Leo and his trustees, the seemingly impossible task of supplying funds.

When Father Leo died in 1927, Father Bernard Schaeffler battled with the finances. Father Bernard was a man of vision, who took every opportunity to enlighten his parishioners about world affairs and the need for Saskatchewan's planning wisely for the future. In 1947, he gave this warning about over-population predictions for the prairies ... "At present, it does not look as though this will ever happen, what with our modern trend of power farming; where only few men are required to work the land. It is certainly not a solid agrarian policy that a small number of wealthy men, either individually or in a syndicate (in Russia, it's called collectivism) gobble up the available land and then power farm it for a few weeks in the spring and a few more in the fall; and the rest of their time and money made from the good earth is spent as absentee landlords in California, like it has already happened in the better farming areas of Alberta." Father Bernard also had to cope with the anti-Catholic Anderson government and the church fire in 1951.

I found out many interesting things about our parish from the records of the annual meetings. All of the records up to 1942 are written in German script (translated by Sister Perpetua). In 1927, there was a motion to have the meetings in English. At the next meeting, 100 of the ratepayers were present and John Ludwig spoke on behalf of them. He said that all of the settlers came to this area because they were German Catholics, and it was their wish to pass their culture on to their children. Since language was the most important part of their culture, the motion of the previous year was withdrawn. Almost all the parishioners attended the meetings during the first 12 years, but there were few elections. The original trustees from 1918 were usually kept by acclamation. Some years in the '30's, there were no new trustees for six or seven years. The six that were trustees in 1959, must have enjoyed their work, because they offered "to stay in office until they died". This motion was ignored the following year.

Collecting church dues was the greatest problem. In 1918, when voluntary contributions were not forthcoming, it was decided to assess each family \$15 per year and bachelors \$9. This was increased in 1921 and the added penalty for arrears, was that you could not rent a pew. You could pay by delivering wood. In 1922, they began sending weekly letters to those who were behind in dues and suggested auctioning off the pews. In 1924, they began drastic action; the trustee would assess each parishioner "according to his class" and post up the arrears in the church entry. They also set up a Court of Revision for anyone who had a complaint. This was discontinued after three years. In 1927, children whose parents were in default of payment, had to pay 50 cents per month in advance to attend school. The idea of envelopes each Sunday was discussed in 1932. From that year until 1939, they seemed to have given up trying to collect the dues. Father Bernard said the assessment was no longer valid, "besides, in these hard times and so many on relief", he knew that everyone paid as much as possible. If everyone over 20, would pay \$1.00 per

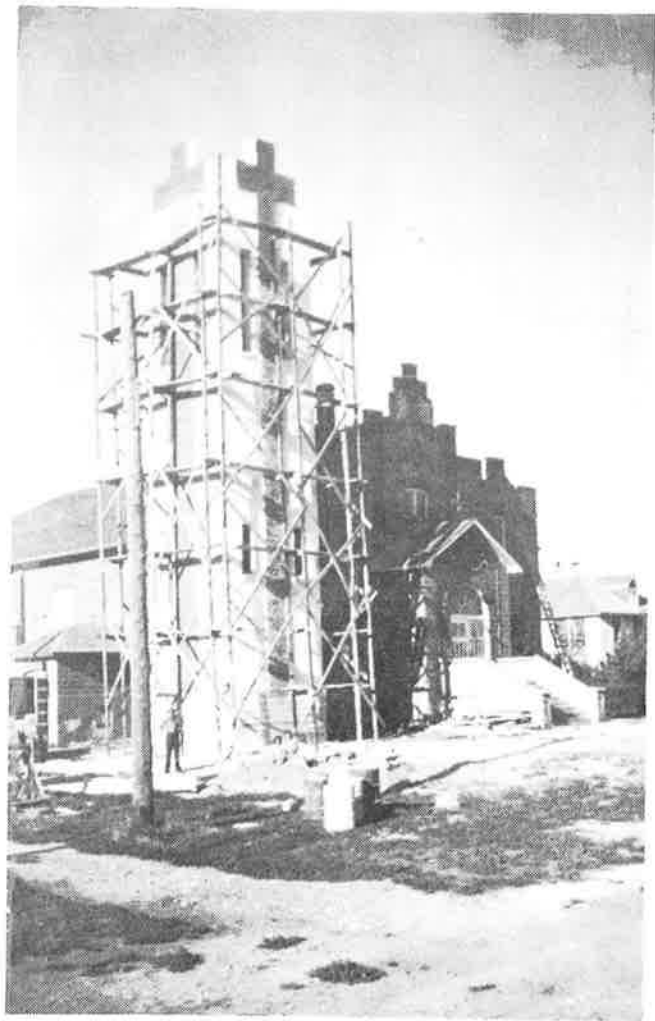


Father Bernard at the altar

month, the debt of \$6,800.00 would be wiped out in one year. This did not happen until 1944, when there was 100% payment of church dues. Father Bernard was commended for his careful management during these years.

The building of the church was delayed for one year because of the poor harvest in 1921. The cost of material and labour will interest the carpenters of today. Paul Honatzis did the carpenter work for \$1,980.00. F. Baldman was the manager of the Clayworks, and sold 17,000 bricks at \$22.00 per thousand; 18,000 tiles at \$120.00 per thousand; 10,000 corner blocks at \$90.00 per thousand. He would also donate \$1,000.00. Walter von Bergen did the bricklaying for \$1,775.00. The lumber and hardware supplies totalled \$2,710.40 and was divided between Leuschen and Schwinghamer. Mr. Gantfoer painted the interior for \$156.00 and this included two coats of calso mine for the school. Furnaces in the church and the rectory cost \$1,140.00; "set up, finished and guaranteed". Paul Honatzis built the altar in 1923, for \$320.00 ... material, paint, gold gilt, and the three altar steps. In 1932, hitching posts were put up on the north side of the church. In 1944, the Bell Tower cost \$3,493.00. In 1945, the parish gave Father Bernard a new car, and his '37 Pontiac was raffled off to pay for new pews. These were bought in 1949 for \$4,000.00 and an extra \$1,000.00 for the sponge rubber kneelers. In 1974, a new rectory was built, and changes in the Bell Tower and the loudspeakers were brought about when the Holy Family Parish donated \$2,000.00 to our parish. In 1976, it cost \$3,527.44 to paint the interior of the church. Other renovations were the carpeting of the aisles and the basement in 1977; the Crying Room in 1980; and painting the basement hall in 1981. For 20 years, there has been discussion about the beautification of the sanctuary ... this is to take place in January of 1984.

The school was another financial drain on the parishioners. Two rooms were built on to the original building to accommodate the teachers. After an exchange of plots of land with the Sisters, it was decided



Bell Tower being built on the Bruno Roman Catholic Church

not to build a Sister House, and instead to donate the money set aside for it; to the future convent. The teachers were paid \$50.00 a month. There was a lot of absenteeism during these years, and after attending a seminar in Regina, Ben Dust was appointed Attendance Officer. In 1926, the school was painted, maple flooring was laid on the second floor, and a board sidewalk was built. At the annual meeting in 1928, it was decided that having two schools in town was eroding discipline so the public school was offered the building; rent was \$700.00 a year. This was lowered to \$375.00 in 1932 and \$150.00 in 1937. Because of the new School Act in 1931, Father Bernard was forced to discontinue his weekly visits to the schools in the area. In 1947, the Chute Fire Escape delighted the students who occupied the second floor. In 1969, the school, which had been vacant for several years, was dismantled.

No one can say that our early trustees were not ambitious. When there were hints of the construction of St. Peter's College, the pastor was instructed to suggest Bruno as the site. The parish would provide the work



Rectory

and the foundation "gratis" and John Bourauel offered to donate 40 acres of land. In spite of working with all their might, the college was built in Muenster.

The Bruno Parish was privileged and honored in 1922 to host the first "Katholikentag" in the diocese. This seems to have been a mighty gathering of clergy and faithful, which involved more than one day, because George Schmid and Henry Lohman were in charge of billeting. Peter Kisling and Henry Dust took care of the refreshments, which were sold at a booth. Tegenkamp and Roles were overseer and treasurer, and P. A. Schwingamer directed the entertainment. This "Katholikentag" was very successful.

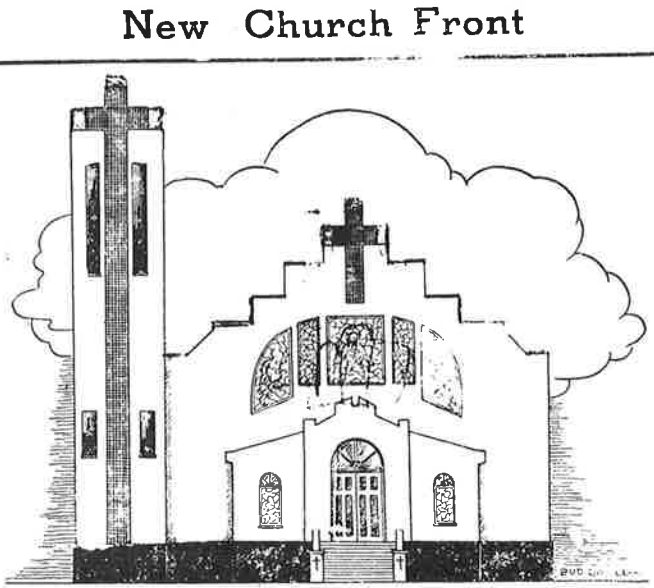
In 1914, a diphtheria epidemic swept through Saskatchewan. In desperation, Father Chrysostom scheduled a procession of prayer around the church grounds, beseeching the Mother of God for her protection. This became an annual event with choirs and the town band. In 1936, Father Bernard reminded the congregation that no one had died of a communicable disease in all these years, and we should remember our

The above illustration shows what St. Bruno's Parish church will look like when its front elevation has been remodeled.

The building proper, having been constructed in the year 1919, was intended for a parish hall with a view of building a large church later on. But "Man proposes, and God disposes", and so the parish found it necessary to improve the present building so as to make it a fitting temple worthy of the Most High, in preparation for the coming golden jubilee of the founding of St. Bruno's Parish.

The outside dimensions of the original building are 50x100 ft standing on a solid stone foundation laid in 1911 under the supervision of the founder of the parish and its first resident pastor, P. Chrysostom, O.S.B. In the year 1919 the upper structure of interlocking hollow Bruno tile was finished by P. Leo O.S.B. now deceased, and its second resident pastor. Thus the building stood until 1946 when the campanilla was built to house the three large bells, and the whole of the structure was stuccoed.

Now it is our desire to finish the building by remodeling the front side of it. The architecture of our church building is unique, and there is

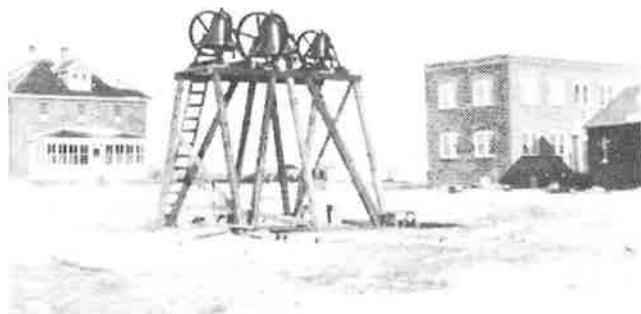


Write-up by Rev. Fr. Bernard

Sketch by Bud Daigle

none like it in the whole of Canada. It is fashioned after the Old Spanish Mission style chapels found in Mexico and southern California, "The Alamo" in San Antonio, Texas, built in 1744. Because of the low pitched roof, it was indicated to complete the building in this style,

Our church building has a seating capacity of nearly 500 adults and 100 children at present, and this number will not be much decreased when our



St. Bruno Parish House, Bell Tower and New Parochial School, built in 1918

earlier vow to the Blessed Mother. Consequently, the Shrine was built and Count von Imhoff was commissioned to paint suitable works of art to decorate it. The center painting, 3 by 6 1/2 feet, is of the Madonna and Child; and the two smaller ones depict the crowning of

fact, our young people are obliged to emigrate to other parts of Canada to make a living. It is certainly not a solid agrarian policy that a small number of wealthy men, either individually, or in a syndicate, in Russia its called collectivism, gobble up the available good land and then power farm, or mine it for a few weeks in the spring and a few more in the fall, and the rest of their time and money, made from the good earth, is spent as absentee landlords in California etc. like it has already happened in the better farming areas in southern Alberta (This only by the way; but it is a serious condition to be considered by our rural communities throughout the Prairie Provinces.)

We are making a special effort now to raise funds for this renovation in 1949. The St Bruno Parish is in good financial standing, and with a further cooperation our present money making scheme in connection with our forthcoming Harvest Festival - (you members of the parish know to what I am referring) we shall have the necessary wherewithal to finish the job without drawing on our reserve fund.

With every good wish and blessing, Your devoted pastor
Father Bernard.



The sacristy chairs were manufactured by Paul Honatzis in 1933. The carving was done by Bernard Meyer. Paul also built the Baptismal Font, the former main altar, the side altars and the present day church pews.

Mary and the death of St. Joseph. These paintings have deteriorated badly, but have been restored at considerable expense and are now on display in the church proper. The church hall is also decorated with two beautiful still life of flowers by the same artist.

The Cemetery Association has had a rocky history. Because of the difficulty with digging winter graves, it was proposed in 1923, that a little house be built to store the corpses over winter and in the spring, there would be a solemn interment for all. For obvious reasons, this was a disaster. Then it was suggested that two adult and four children's graves be dug in the fall in case of winter deaths. This, too, caused many problems. In 1947, Ben Dust was put in charge of the cemetery. The plots were marked out with crosses, with a "V" for vacant on the unused plots. In 1967, the present policy against large and expensive tombstones was decided upon; with the parish providing neat and uniform markers at cost.

Our parish has had many organizations to assist the pastor and help keep things running smoothly during the last 80 years. In 1916, the Altar Society was formed with 45 members. It seems that some fees for this society were collected every Sunday, the price ranging from 50 cents to \$3.75. This paid the sacristan and the organist, and provided surplices, vestments and altar supplies. In 1927, the Christian Mothers had their first meeting, with Annie and Laura Schwinghamer and Mary Klassen on the executive. The 102 members brought in \$101.30 as fees, and their first expenses were \$1.15 for postage and a cash box. Their Association booklet "Mutter Liebe" was given to every new member. The Christian Mothers were still active during the years that Father Edward Benning was our pastor, but in 1969 there was some discussion about disbanding the association. Currently, they have a mass and breakfast annually, and two masses are said for the paid-up members at their death. The men of the parish belonged to the "Volkverein", it was similar to the Knights of Columbus. There was a German Drama Club, that began in 1922. Later in the '40's, an English



These Stations of the Cross frames which are still in the church were made by Paul Honatzis and Frank Wirtz.

Drama Club was formed ... even going to neighbouring towns with their productions. Every girl, at the age of 14, joined the Children of Mary (remember the candy stand at the bazaar?). A Young Men's Society was formed in 1944, with Jerome Stumborg, William Schwinghamer and Aloys Dust as executive. They took St. Aloysius as their patron. In 1927, the Catholic Women's League began. It is still active in our parish with 158 members. The Knights of Columbus obtained their own chapter in Bruno in 1963, after being affiliated for several years with Humboldt. Now they have 70 members.

The annual bazaar, usually taking place around the feast of St. Bruno, has been one of the chief sources of income over the years. The first one, on Sept. 4, 1906, was a great success ... \$260.00 was realized, \$50.00 of which came from the fancywork stand. This tradition has continued to the present time. In 1971, we decided on only one meal for the bazaar ... dinner; in 1973, this was changed to supper. This year, in 1983, everything;



Carpentry and handiwork done by Paul Honatzis on shrine, 1938. Paintings by B. Imhoff of St. Walburg.

meals, bingo, children's games and all, took place in the community hall. Almost 500 meals were served in one and one-half hours. Proceeds from the bazaar and other collections have been used for a variety of charities. Rooms have been furnished in both the old and new St. Elizabeth Hospitals and St. Mary's Villa. The Propagation of the Faith, the Leper Missions and the Brazil Fund have all received donations. The Prince Albert Orphanage was always a favourite charity, and closer to home, the town arena. Victory Bonds were purchased during the war and recently, a Vietnamese family was given support.

Many changes have taken place in the Liturgical areas during these 80 years. The older parishioners will recall the Latin Masses with a German sermon, the very active Men's Choir, the servers in lace surplices and black cassocks, the Rogation Day processions, the sombre funeral mass, the Stations of the Cross and May devotions. Father Martin, who assisted in Bruno for ten years, introduced Congregational Singing in 1945 and later a Youth Choir and an Adult Choir began to lead the congregation. The change from Latin to English has been gradual. In 1964, the Celebrant began facing the people behind the altar and greater emphasis was placed on the



St. Bruno's Church

Eucharist as a community celebration. We have introduced Reconciliation Services to prepare for Easter and Christmas, and have adopted a more personal approach to this sacrament. A greater role was given to the laity; bringing up the offertory gifts in 1970; lay readers in 1978; and assistant ministers to distribute the Eucharist in 1980. The upstairs choir was disbanded in 1976 and the organ was brought down to the congregation. In 1981, a full-fledged Parish Council was formed. The latest change has been the Saturday evening mass, which began in 1982, Father Roman Schneider and his assistant, Father Albert Ruetz have been in our parish for the last ten years, ministering also to the Sisters at the Convent, St. Agnes Parish at Peterson since 1969, Our Lady of Mount Carmel and St. Maurus at Dana since 1982.

A new Code of Canon Law has now come into effect; many of its suggestions have already been implemented. It gives greater recognition to the role of the laity and the basic equality of male and female as members of the laity. It stresses the responsibility of all Christians and promotes greater openness toward the other Christian churches. The new Code hopes to change the image of the church centered around the hierarchy; to a church based on unity and the dignity of the human person. It also encourages community, which presupposes a vital Parish Council and participation on the diocesan level.

We owe a debt of gratitude to the pioneers who brought their faith to this country and laid the foundations of our parish; and we are confident that we will remain an active parish; open to change and flexible in our constitution. If we are guided by the spirit of St. Bruno, who was willing to give up his preferred lifestyle for one which would help the whole church; if we look back with pride to what we have achieved; and go forward in eagerness to what the future brings; we will fulfill the wishes of Vatican Two, and have a true church in our community.

Assistant pastors: Father Martin Brodner, 1944-54; Father Augustine Nenzel, 1954-60; Father Leander Dosch, 1960-63; Father Leo Hinz, 1969-70; Father Daniel Muiers, 1970-72; Father Maurice Weber, 1972-73.



Bruno Church, 1917



1920 Confirmation Class



1927 Confirmation Class



Mass Servers, August, 1959. Back, L to R: Roman Dust, Sister Bernadette, Arden Meyer, Jerome Pulvermacher. Front: Bob Briet, Owen Bendig, Reg Schlosser, Peter Pulvermacher, Peter Louis Ng, Benedict Gerding, Danny Schlosser.

Religious from the Parish: Hubert Ludwig (Fr. Alphonse), Benedictine St. Peter's, Muenster, Sask.; Wildred Hergott (Fr. Wildred - deceased), Benedictine St. Peter's, Muenster, Sask.; Norbert Schwinghamer (Fr. Norbert), Benedictine St. Peter's, Muenster, Sask.; Albert Felix (Fr. Albert), Scarboro Foreign Mission, Scarborough, Ont.; Katharina Koenning (Sr. Mary), Ursuline, Bruno, Sask.; Claudia Pulvermacher (Sr. Jerome), Ursuline, Bruno, Sask.; Ermilinda Schwinghamer (Sr. Mary Herman), Holy Name, Winnipeg, Man.; Laura Bourauel (Sr. Susan), Benedictine, St. Paul, Minnesota; Margaret Suchan (Sr. Laura - deceased), Ursuline, Bruno, Sask.; Marie Spenrath (Sr. Miriam), Ursuline, Bruno, Sask.

Statistics to Jan. 1, 1984: baptisms listed, 2,917; weddings, 757; burials, 771; households, 320; parishioners, 934.

HOLY FAMILY CHURCH

In 1945, there was discussion about a church, north of Bruno. Some of the local people asked Father Bernard, who was at that time the parish priest for Bruno, for advice.

Joseph Eichinger, Louise Helgert, Henry Medernach and Edward Weyland went to Muenster and approached Father Abbott Severinus Getken O.S.B. about building a church north of Bruno. There were petitions taken to Muenster. On Easter Sunday of 1946, Father Stephen (parish priest at Willmont) called a meeting to be held in Willing School. Almost all of the people in the immediate area attended.

The meeting was called to order by Father George Brodner, who was acting on behalf of Father Abbott that

day. The first trustees were elected: Alois Helgert, Joseph Eichinger and Henry Medernach. Father Luke of Leofeld was appointed the first pastor. Father Luke's main concern was to keep the church expenses to a minimum. At the meeting, the location of the church was also decided.

The church was built on Mike Kaiser's land, eight miles north and three miles east of Bruno. The trustees and others, helped with collecting the money necessary to build the church.

Because it was very soon after war, building supplies were very much in demand and very short in supply. The first problem was that they could not get the required amount of cement so building was delayed until 1947. To raise money for the church, barn dances were held in Joe Eichinger's and Louis Helgert's barns. The priest frowned at having dances to raise money for building a church. With the money raised at barn dances, dishes were bought and because the Louis Helgert's barn was newly-built, they decided to have a picnic there. People donated and brought food and a chicken dinner and supper was served.

The trustees hired Werner Wirtz as the main carpenter, with the following helpers, Leonard Wirtz, Jack Huber, Clarence Girling, Peter Daniel, Tony Porter and Donald Dufort. Some of these helpers received 50 cents per hour. The five acres of land for the church site had brush and four slough holes on it so John and Edward Weyland and Frank Berg cut all the trees down, while Mike Kaiser supplied the tractor, Alois Helgert the plow and Henry Medernach the gas. Mike Kaiser opened the land. Harry Stumborg filled the slough holes and levelled the ground with his caterpillar.

It was decided that all the parishioners would donate time to help build the church. They were supposed to



Holy Family Church, 1974

work in three shifts, with a different group working each day. There were also disappointments, when it came time to pick stones and stumps everyone was supposed to come, but only three parishioners appeared. All parishioners donated their time in the construction of the church. Andrew Schriml hauled all the building supplies with Henry Medernach's aid. The carpenters and volunteers helped with pouring the foundation and then the cement floor in the basement. That week a bad thunderstorm arose, which dampened the cement floor leaving holes which had to be smoothed over.

The church construction was going smoothly until one of the ladies of the parish happened to visit the site. She noticed that the basement had only one door on the southwest side. She mentioned to the carpenters that the basement should have two doors for fire safety as well as making it easier to haul supplies downstairs. Some parishioners then started chipping away at the cement on the north side. Even Father Luke offered a hand in the remodeling.



Father Stephen and servers: Anthony Eichinger, Benedict Dennis and Clarence Medernach.

During the first years, there was a church picnic consisting of a chicken dinner to help raise money for the upkeep of the building. On the average, the parish consisted of 30 young families with small children. In the 1960's, the parishioners decided to donate money for the upkeep of the church instead of having the church picnic each year.

When the church was finished, the total bill was \$9,000.00, all of which was paid upon completion. Initially, there was only a board floor, but the next year this was covered with maple flooring.

To decorate the church itself, the organ came from St. Bernard Church, the church vestments from St. Bruno Parish and pews from Engfeld or Lake Lenore. For the



First communion

first Christmas, money was collected to buy statues for the nativity scene, and Louis Helgert used his carpentry skills to build the Christmas crib.

The first pews were very small, allowing room for only three people to sit at one time. In 1950, St. Bruno Church had a fire and they sold their salvaged pews to Holy Family Church. The original pews were then sold to Pilger Church.

In October of 1947, the church was blessed and was called Holy Family, a name that was suggested by Father Bernard and agreed upon by the parishioners.

Margaret Bernauer was the first baptism to be held at Holy Family. She is now married and living near Pilger. In one year there were six baptisms. The following is a list of priests who celebrated Mass at Holy Family Church: Father Luke, 1946-52; Father Matthew, 1952-53; Father Stephen, 1953-65; Father Edward, 1965-68; Father Philip, 1968-69; Father Augustine, 1969-70; Father Leo, 1970-71; Father Alfred, 1971-73; and Father Roman from July of 1973 to the church's closing on Dec. 10, 1973.

From 1946 to 1965 the priest that celebrated Mass in Holy Family lived at Leofeld but in 1965, Leofeld parish house was closed. Then Father Edward, who was the priest celebrating Mass, lived in Bruno. Trustees in later years included Henry Hauber, Norbert Niebrugge and Marcel Paydli.

The first wedding was Josephine Kaiser and Alvin Melz. They are now living at Middle Lake. Denis Haller died as an infant and was the first one to be buried at Holy Family. There are five infants buried in the cemetery. Presently, the cemetery is fenced and was done in 1982 by John Weyland, who was 92, and his grandson, John Schmeiser. The last parishioner to be baptized at Holy Family was Parker Weyland on Sept. 4, 1970.

On Oct. 24, 1972 a meeting was held to discuss the future of Holy Family Church. The parishioners stressed



Servers: Tony, Lawrence and Henry Eichinger.

the importance of Mass in the community. Father Abbott Jerome was present and pointed out the shortages of priests. On Nov. 12, 1972, Father Abbott Jerome wrote to Holy Family stating that the church services would continue for the time being, but this decision could change in the future. On Nov. 1, 1973, Father Abbott announced that the services at Holy Family would be discontinued.

From 1965 to 1968, St. Peter's Abbey had closed eight other parishes, leaving the members to choose one of the neighbouring Catholic parishes as their place of worship. The Crucifix was removed from Holy Family Church and is presently in St. Bruno Church, hanging behind the center altar.

In the fall of 1974, the church was sold to Leon Breit who remodelled it, and is now conducting his business in it. In February of 1984, the original church land was sold to Gerald Jasper.

ST. MARY'S CHURCH OF BRUNO

by Peter Tarnowski

The Church of the Assumption of the Blessed Virgin Mary, known around Bruno as St. Mary's Church, is the first Ukrainian Catholic Church in the town of Bruno.

Some people were planning as early as 1954 to have a church in Bruno. At that time, the church on the farm was getting too small and plans were made to enlarge it. The majority still favoured the farm church and the plans for a church in town were shelved for the time being.

By 1966, quite a few families had either retired to Bruno or moved into town. Then the paster, Reverend E.



Working on the basement for St. Mary's Church, 1970-71.

Tremblay, renewed the idea for a church in town, mainly because the elderly people, during the winter months, found it hard and at times impossible to get to the farm church.

In 1968, the construction committee which consisted of Reverend E. Tremblay, Nick Thoms and John Borysko, bought a lot on the south side of Bruno. Then a building was purchased and moved onto the foundation. The foundation is of cement blocks 52 by 26 feet in size. The basement is used as a hall with kitchen facilities. The original building was 40 by 26 feet, but a 12 foot extension was hurriedly added on, as it was getting late in the season. In 1971, under the direction of Reverend V. Flak, more work was done and included building a porch-vestibule onto the main entrance, the roof over the sanctuary was changed to allow for an elevated ceiling over the main altar, and a new coat of paint was applied inside and out. The initial construction cost was about \$10,000.00 and then another \$4,000.00 was spent to finish the project. The funds for this project were raised in the following manner: a \$6,000.00 donation came from the Church Extension of Toronto; \$3,000.00 from the Mission Society and the remainder was raised locally through donations and functions such as bingo and bazaars.

The first Mass was held by Reverend E. Tremblay in 1969. On Sept. 6, 1970, the Most Reverend Bishop A. Roborecki celebrated Divine Liturgy with the parishioners and visited the parish several times after that. The Reverend V. Flak was the pastor at the time.

During the pastoral time of Reverend V. Flak, the committee of Steve Picouye, Peter Tarnowski, Nick Thoms, Mary Ewanishen and John Tarnowski were appointed. In 1973, Reverend V. Flak passed away and the Reverend A. Choronzey became the pastor for St. Mary's Church. The committee has remained the same since 1970.

In 1966, there were about ten Ukrainian families in Bruno and the number hasn't changed much since then.



St. Mary's Church (center building).

Many of them still support the church called Bruno Farm Church which is located four miles east of Bruno. Between the two churches, we managed to have services every week. Besides the two Bruno churches, there is Wolverine and Lanigan churches under the pastoral charge of Humboldt.

UKRAINIAN GREEK CATHOLIC CHURCH OF HOLY TRINITY

by John Polanik

The church of the Holy Trinity (Bruno - farm) is the second church of the parish. The first church was constructed by the founding members in 1909 on a three acre site four miles east of Bruno. Construction was carried out by all members of the parish; the men prepared the logs and constructed the building; the women plastered the interior and exterior with clay. The church was a small structure which soon became too small for the needs of the growing parish. In 1925, a larger structure was constructed which was blessed by Archbishop Basil Ladyka in 1933. Bishop Andrew Roborecki visited the parish on several occasions. The parish paid special



Holy Trinity - 1925

tribute to the pioneers by celebrating Pioneer Day on May 23, 1963 with Bishop Andrew in attendance.

Originally the church was a rectangular structure with an iconostas. In 1955, under the direction of Reverend Peter Kryworuchka and parish executive Gregor Kisil, Steve Gresko and Tony Zmud the church was enlarged and the deteriorated iconostas was removed. Presently, the church is in the form of an extended cross (cruciform) measuring 66 by 42 feet; the width of each intersecting arm is 28 feet.

The church is constructed of wood; it stands on a high concrete basement and has an architecturally complementary shingled gable roof. A small blind cupola extends above the axis of the intersecting arms. Three additional cupolas are found above the frontal summit of the roof and the two front towers. The walls are finished with narrow wood siding and contain rectangular windows with semi-circle tops. The church is east-west oriented. It contains an elevated sanctuary with north and south adjoining sacristies which also exit to the church grounds, the nave and a vestibule. The choir loft extending above the vestibule is entered by a stairway at the south wall of the nave. In the sanctuary directly behind the main altar hangs a large church patron icon; on corresponding sides of the sanctuary, along the lateral walls of the church, are icons of the Holy Mother of God and Christ the Redeemer. All three icons are the net work of Theodore Baran.



Holy Trinity - 1982

The upper wall areas and vaulted ceiling are finished in donnacona, the lower wall areas have imitation wood panelling. The church has a wooden floor which is carpeted at the center aisle of the nave and before the main altar, wooden pews seating approximately 100 persons. The church has electrical lighting and central oil heating. The church basement contains a small hall area which serves the various needs of the parish. Entry into the basement is from the south side of the church and the church grounds.



First Communion, 1937. Back: Fred Shule, Roman P. Ewanishen, Tony Ritzand, Carl Luchak, John Polanik, Mike Fay, Harry Gresko. **Third Row:** Mary Siermachesky, Jennie Ritzand, Helen Siermachesky. **Second Row:** Mike Tarnowski, Mary Zmood, Mary Indzeoski, Annie Kushnir, Annie Zmood, Olga Polanik, Pauline Ewanishen, Jennie Luchak, Mike Washuta. **Front Row:** John Gudz, Mike Gudz, Peter Stadnyk, Tony Stadnyk, Mike Tarnowski, Roman Stadnyk, Mike Bunko, Roman Washuta and Peter Thoms.

This church was constructed through the generous financial contributions and volunteer labour of the parishioners under the foremanship of Sloboda Construction cost totalled \$3,500.00. The church site was donated by Wasyl (Bill) Thoms.

Found near the church are a large wooden church cross and a belfry dating to approximately 1920-25. The bell was purchased through collective funds. The parish hall, which was constructed in 1945, was destroyed by fire in 1973. The parish cemetery is north of the church in continuation of the church property.

Ukrainian settlement in this area began in 1903 predominately from the Borshchiv county. The founding members of the parish were: Ignats Solar, Kasper Borysko, Mikhayla Smood, Bartko Remenda, Wasyl Stadnyk, Yurko Chomoway, Pylyp Ewanishin, Hrynyk Hryciw, Ivan Tarnowski, Nykola Mykytiuk, Domytro Mykytiuk, Yurko Hrytask, Ivan Borysko, Petro Indzeoski, Ivan Bunko, Danylo Polanik, Ivan Siermachewski, Fedir and Antin Siermachewski, Ivan Pryvalny, Wasyl Thoms,



Church children at Mount Carmel, 1934-35

Oleksa Yaroshko, Mykhayla Sawicki and Petro Stadyk. (History of Bruno, Rev. E. Tremblay, CSSR). The first pastors to visit the settlers were: Reverend Emilian Andruchowicz and Reverend Nestor Drohomericki.

The parish is under the directorship of Reverend Andrew Choronzy, pastor, Math Bunko, Tony Thoms, Roman Ewanishen, Mike Siermacheski, Roman Stadnyk and Andrew Korkoza. The Ukrainian Catholic parish of the Holy Trinity Bruno (farm) is under the pastoral charge of Humboldt.

ZION LUTHERAN CHURCH, BRUNO, SASK.

The early Lutheran settlers in the Bruno area, came partly from Wisconsin, U.S.A. and partly from Europe. The Schmirlers from Wisconsin began to arrive in 1905, the first of them being Frank Schmirler. Mr. Peter Notschke, William Notschke, William Gutthardt and Andrew Sass came to Bruno in 1909, originally from Germany after spending some time at Winkler, Man.

The first Lutheran pastor to serve them part-time was Rev. Traugott Thieme of Haultain, Sask. In 1909 Rev. F. W. Hyatt arrived, but was stationed at Middle Lake and served Bruno from there. In 1911 Rev. L. F. Boellefer became pastor of Bruno, but was stationed in Humboldt. Zion of Bruno was organized in 1911 and used the little Anglican Church south of the railroad until 1921 when the present site was purchased and the present church was completed far enough to hold services in the basement. In 1918 a number of Lutherans from south of Bruno, who had settled there in 1911, coming from Yugoslavia and Austria and had been served by Rev. Kohlmeier from Viscount, linked up with our congregation.

In 1924 the parsonage was built. In 1928 the upper part of the church was completed and dedicated.



Zion Lutheran Church, 1927 or 1928



Zion Lutheran Church, 1984

The following pastors have served this congregation since Rev. Thieme, Rev. F. W. Hyatt from Middle Lake, 1909-11; Rev. L. F. Boellefer, from Humboldt, 1911-23; Rev. K. Durdel, 1924-25; Rev. E. H. Behrens, 1925-27; Rev. C. H. Seiss, 1927-29; Rev. W. H. Munding from Wadena, 1929-32; Rev. E. H. Stalke from Humboldt, 1932-34; Rev. L. E. Vogel, 1935-38; Rev. Paul Wiegner, 1938-60; Rev. Deane Detlefsen, 1960-67. It was during Pastor Detlef-

sen's ministry here that the parsonage in Bruno was sold in 1964 and the present parsonage at No. 4 King Crescent was built. Other pastors serving the congregation were Rev. Edward Radke, 1969-73; and Rev. Mark Koenker, 1973-77.

The congregation was served during vacancies by the pastors from Middle Lake, Rev. Carl Wolski, 1967-69; Rev. Mel Murray, 1973; and Rev. Paul Lainin, 1977-80.

Zion is a parish congregation with St. John's, Humboldt. Our present pastor is Rev. Verne VanSteenburg; he has been serving the congregation since January, 1980.



Pastor and Mrs. Weigner

Ursuline Academy

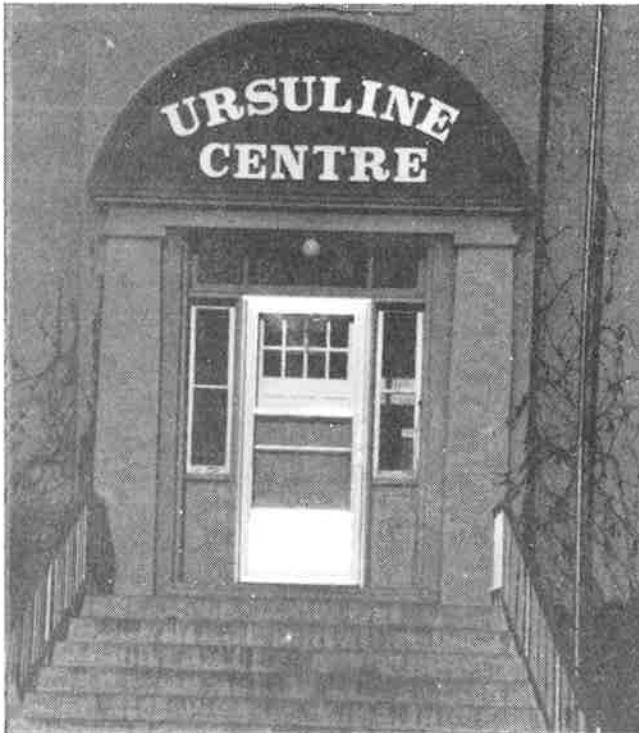
URSULINE SISTERS

The ship is the traditional symbol of the Ursuline Order. In legend St. Ursula, a British princess, sailing from her homeland in Britain, was shipwrecked and martyred on the shores of Gaul. In the Middle Ages, she was chosen by the universities of Europe as the patro-

ness of learning, and revered by the people as the virgin-martyr. Saint Angela Merici, in establishing her Order in 1535, modestly chose the name and patronage of Saint Ursula under which her company of sisters was to labour.

The Ursulines left Germany for historic reasons. By 1912, European powers with their entangled alliances were fast building towards a conflict which exploded in 1914 as World War I. France and Britain controlled one alliance while Germany was their bitter opponent.

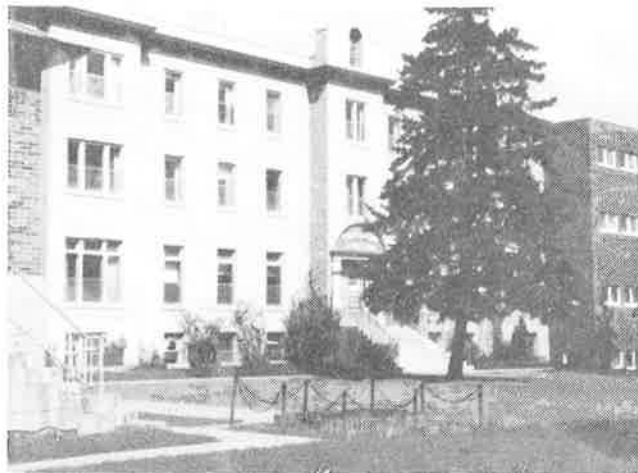
Convents in Germany, prominent in the field of education, could become targets of a government which needed ready-made facilities for war purposes. Therefore, Ursuline Convents looked to the Western World for refuge and a new field of work for their members; hence they ventured into Winnipeg in 1912.



The Ursuline Centre



The Ursuline Centre



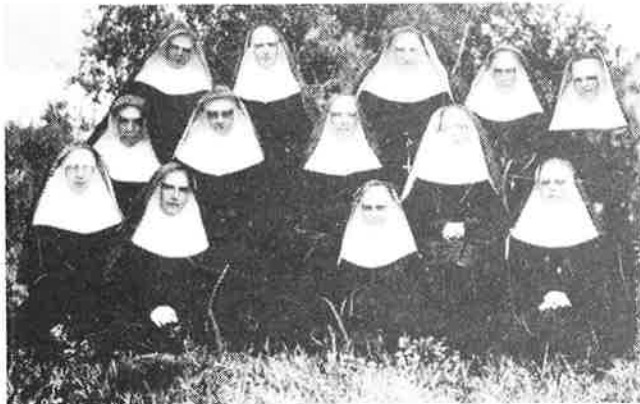
The Ursuline Centre



The Ursuline Centre



The Marysburg Convent



The first complete group who pioneered in this part of the west: St. Peter's Colony, 1913-14. Back: Srs. Crescentia, Walburga, Cordula, Laurentia, Vincentia. Middle: Cathrina, Ursula, Clara, Antonia. Front: Agatha, Xaveria, Notburga, Paula.



Back: Srs. Mechtildis, Agatha, Paula, Clara (foundress), Scholastica, Antonia. 1949.

It was in Winnipeg that the sisters met Abbot Bruno Doerfler of St. Peter's Abbey, Muenster, Sask. He expressed an urgent need for the sisters to teach the parish schools. It was then that Mother Clara made a quick exploratory trip to the Colony, a settlement only 11 years old with German speaking immigrants. She marvelled at the warm welcome she received everywhere. Muenster needed two teachers for the newly arranged classrooms as the rear of the church; Leofeld was building a boarding school and would need several teachers; and Bruno wanted teachers for the next term. "We'll be there," was Mother Clara's ready answer. She applied immediately to her convent in Germany. The Ursuline Convent in Haseluenne sent the sisters on July 27, 1914 on the Wittekind ship. It carried valuable cargo and 323 passengers, seven of them sisters destined for Muenster. On Aug. 4, 1914 a cablegram came to the ship: "England declares war on Germany".



Mother Antonia

The old Wittekind was a sure target for British cruisers. Emergency measures had to begin at once and the sisters were asked to pray for fog as that might be their only salvation. A heavy fog came, but no fog horn was sounded and there was a complete black-out. There was urgent activity everywhere: during the night the ship was painted in American colors and the Stars and Stripes replaced the German flag. Fear gripped even the bravest until the ship was in American waters.

Great was the joy of the Muenster sisters, not only to welcome new members, but also to get direct news of



The first two Canadians to enter the Ursulines. Srs. Benedict Plemel and Josepha Windschiegel on their 60th Jubilee with Sr. Maureen and Abbot Jerome Weber.

their motherhouse and relatives in Germany. A feeling of belonging came spontaneously to the new sisters for they knew they had a purpose: to maintain the importance of rebuilding family life through Christian education of young girls and women.

During the war, all communications with the German convent ceased and the sisters here thought it necessary to establish a temporary convent. Dead Moose Lake School, well planned, exceptionally organized, a large building, was a suitable location; it readily lent itself as a centre for the sisters' convent home where official daily prayer of the church could be said. The Ursuline Convent at Dead Moose Lake was duly established and acknowledged by the church and the Holy See in Rome as an independent autonomous religious community in 1916.

Though the community had been established, they did not own any land or buildings. They had been unable to bring any money from Germany and could not expect help from that source because of the ravages of the war. The sisters were convinced that an expansion was due and looked for a suitable location on the railroad line.

There were advantages that influenced their choice of Bruno. In Bruno a tract of land was offered to them and the parish pledged itself to donate, not only money but labour as well for excavating and hauling. Foremost was the railway proposition; besides having the daily east-west passenger train, there was a prospect of the contemplated north-south railroad branch cutting near.

That would assure the sisters contact with future missions in the Cudworth area.

The sisters accepted the Bruno offer, and excavations began at once (1918). In early November, 1919, the building of brick and tile was completed and on November 11 it was blessed by Abbot Ordinary Michael Ott O.S.B. The Ursuline Sisters had a home. More sisters came from Germany and Canadian young women joined the community. This made it possible to open more schools: Lake Lenore, Watson, Humboldt and Annaheim. As the need arose, and money was available, expansions were made for the students and sisters.

For 60 years, September, 1922 to June, 1982, the Ursuline Sisters provided a unique type of education for girls at their Academy in Bruno. The sisters endeavoured in the first place to inculcate in their students ideals of Christian faith and Christian living and to provide genuine academic and cultural education. Due to a lack of sister personnel, the Academy was closed in June, 1982. Although they did not see what the future holds for them, the sisters trusted in Divine Providence to open up new areas in which to continue with education in the spirit of St. Angela Merici and that of Mother Clara Erpenbeck and her founding group.



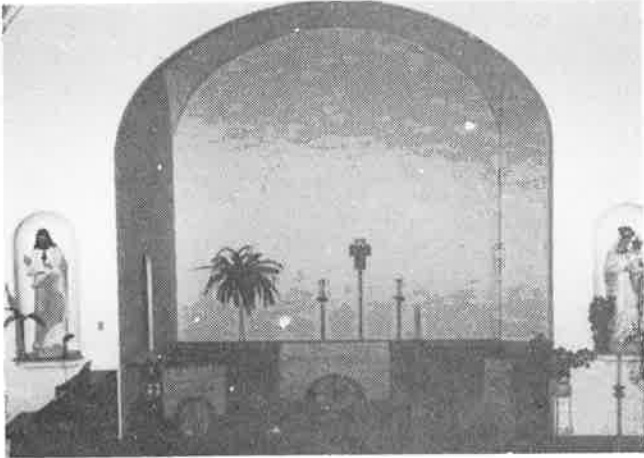
Sr. Maureen with jubilarians Sr. Catherina and Sr. Felicitas



Chapel in 1942



A group of sisters with visitors from Brazil



Chapel in 1984



Lunch time with the Sisters



S.U.A. staff in 1954-55

In 1983 the old familiar sign 'Ursuline Academy' was changed to 'Ursuline Centre'. Here, at the Centre, a variety of activities keep lecture rooms and student living rooms in use. There are 'Spars' classes, spiritual retreats, Tops retreats, and "A Quiet Space" for women who wish to spend some days away from the bustle of daily living, 'Search' groups, Marriage Preparation Courses, etc.

While the Ursuline Sisters continue to live and work in the dioceses of Muenster, Saskatoon, Vancouver and Maceio, Brazil, they are not confined to those dioceses.

In Regina, the Ursulines have opened The Merici Centre to help parents of young children in parenting as well as helping children in the first three years of life begin to grow into normal, healthy human persons.

Another new venture has been the beginning of the Associate program. Lay men and women and their families share the ideals of the Ursuline community and give and receive mutual support, especially in the area of Christian family life.

The Ursulines of Bruno are experiencing the truth of the dictum, 'Every End is a New Beginning'.