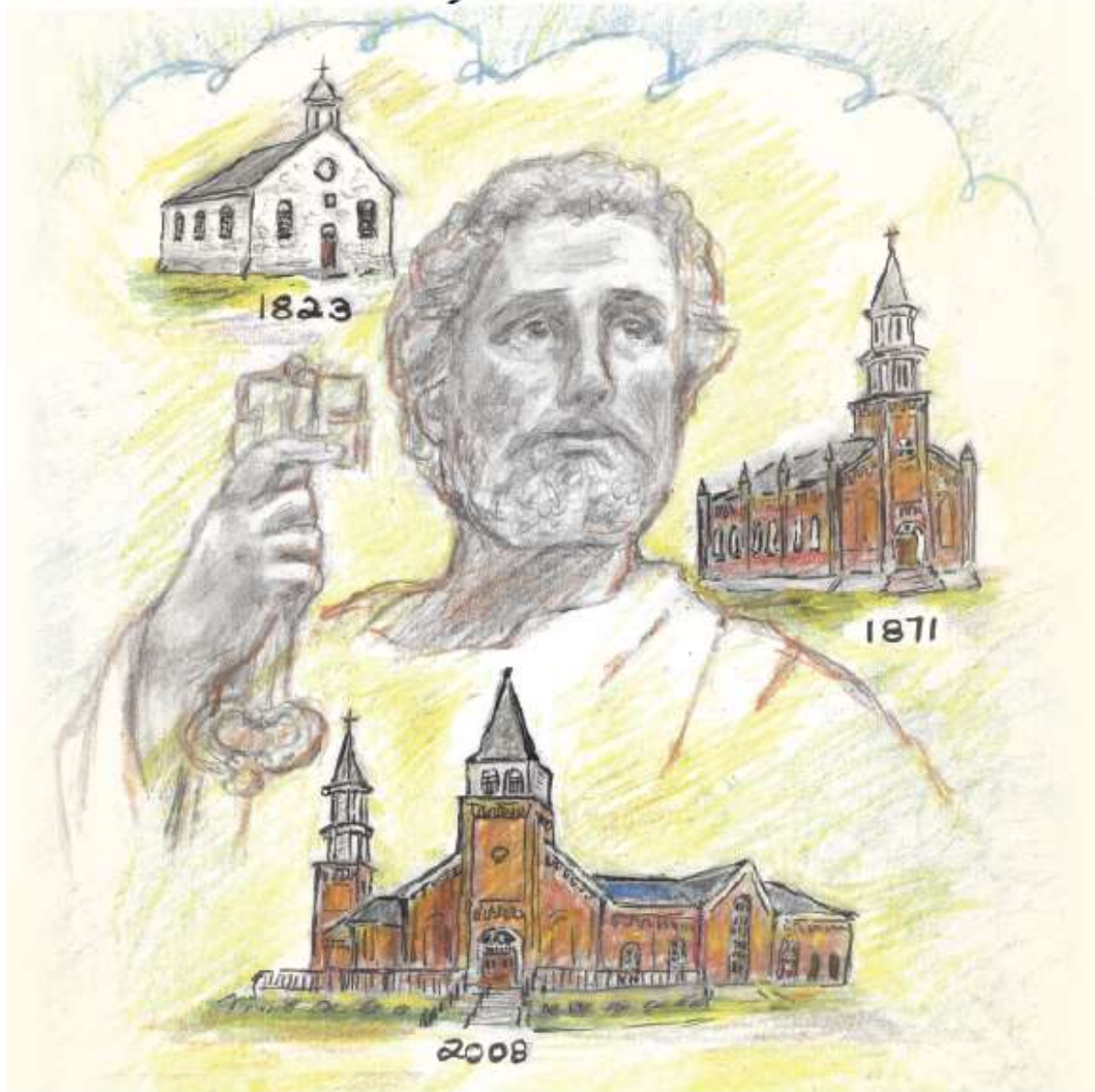


St. Peter the Apostle Catholic Church



1823-2023

St. Peter the Apostle Catholic Church
1823-2023
A Bicentennial Publication

by

St. Peter the Apostle Catholic Church

Published by St. Peter the Apostle Catholic Church, Libertytown, Maryland

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IN MEMORIAM

Alan Duke

1946-2023

Co-Chair of the Bicentennial Committee
Researcher, Writer, and Friend
without whom this book would not be



OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF BALTIMORE

320 CATHEDRAL STREET • BALTIMORE, MARYLAND 21201 • 410-547-5437 • FAX: 410-547-8234

September 24, 2023

Reverend Chuck Wible
Pastor
St. Peter the Apostle
9190 Church Street
Libertytown, MD 21791



Dear Father Wible,

As the Parish of St. Peter the Apostle in Libertytown celebrates its Bicentennial Mass today, I would like to take this opportunity to express to you and to the entire parish family my heartfelt thanks and prayers. For two centuries your parish community has borne witness to the love of God revealed in Jesus Christ. Your parish has impacted the lives, not only of the parishioners, but of many neighbors throughout Frederick County who have found in this faith community a source of encouragement and support, a sign of the saving love of God.

On an occasion such as this, I would be remiss if I did not acknowledge in a particular way the good number of Archdiocesan priests as well as women and men in consecrated life, whose vocations were fostered in your parish communities. In like manner, it is worth considering the number of strong vocations to holy matrimony as well as the permanent diaconate. In the generous response to the call of the Lord see among the faithful of your parish we have a clear sign of the lived faith of this parish community. For the many ways in which that lived faith has not only built up your parish community but also overflows to the life of the broader Church, I offer my deepest expression of gratitude.

May the Lord Jesus who called Peter to be the rock upon which He would build His Church, continue to build upon the solid foundations of faith that have been established in Libertytown over these past 200 years.

With kindest personal regards, I am

Faithfully in Christ,

Most Reverend William E. Lori
Archbishop of Baltimore



Saint Peter the Apostle

9190 Church Street, Union Bridge, MD 21791
www.StPeter-Libertytown.org

September 2023

My fellow parishioners of St. Peter the Apostle:



What a great joy to be celebrating our Bicentennial: 200 years of worship, prayer, service, and community.

As I have often said, we stand on the shoulders of giants. Those parishioners who came before us, and who built our first church (dedicated in 1823), who made St. Peter the Apostle the warm and welcoming community it is, who built the second church (dedicated in 1871) and continued the legacy of faith and fellowship, and the amazing parishioners (many of whom are still with us) who overcame the disaster of the fire that took our beloved church and from the ashes built our present, beautiful church (dedicated in 2008).

More important than any buildings, however, are you, the parishioners, who make St. Peter's what it is: a loving community of faith and dedicated to service. I am truly blessed to be your pastor in this time when we look back with such gratitude on all that has brought us to this day.

Of course, an anniversary is not an ending; it is an inspiration to continue the good work begun by our forebears. Let us go forward now as faithful Catholics, celebrating the Eucharist reverently, sharing our faith with our children, helping our community in its need and joyfully living the Gospel of Jesus Christ.

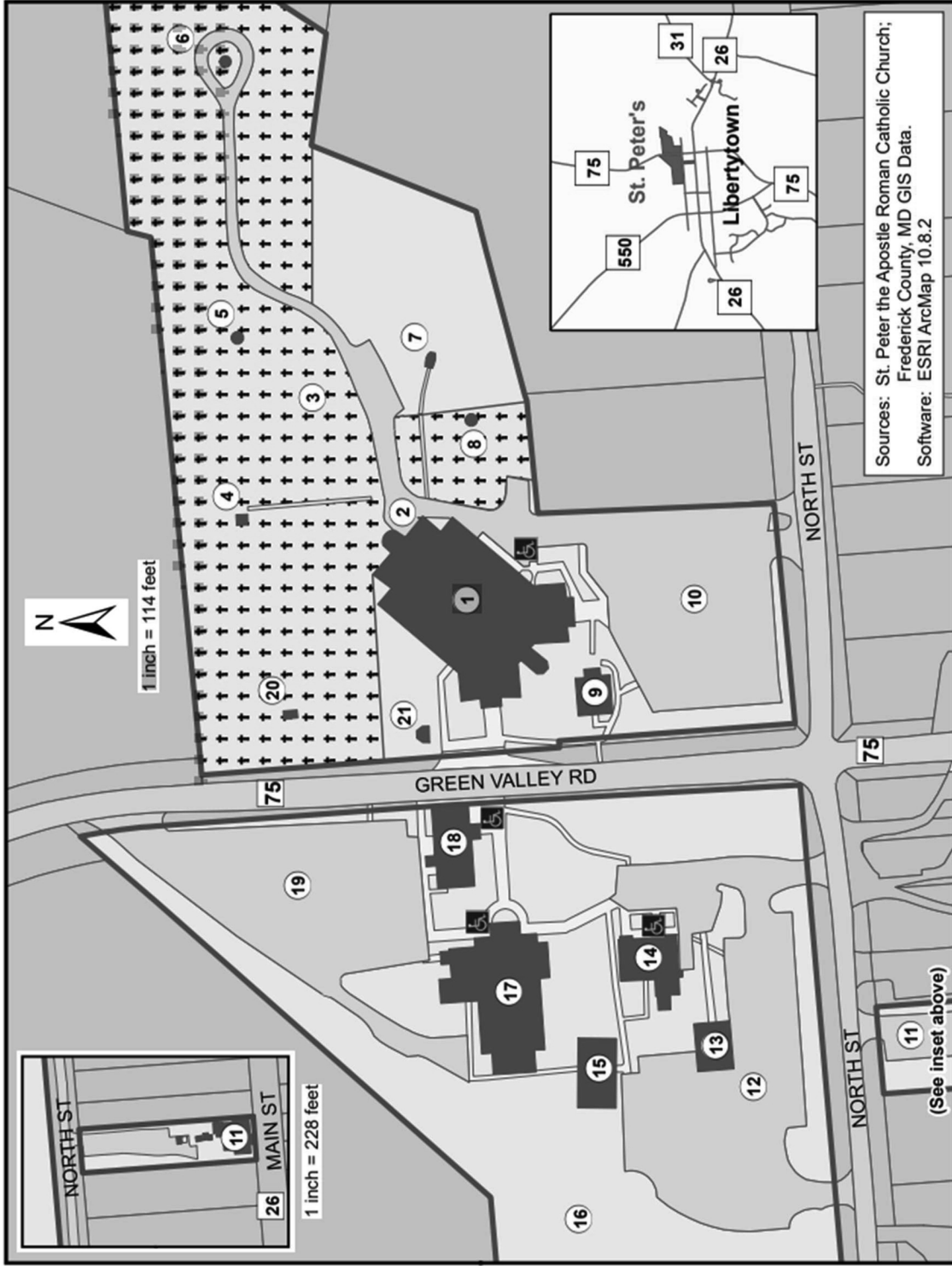
My brothers and sisters, here's to the next 200 years!

God bless you all!

Fr. Chuck Wible

Fr. Chuck Wible
Pastor

PARISH CAMPUS



Sources: St. Peter the Apostle Roman Catholic Church;
 Frederick County, MD GIS Data.
 Software: ESRI ArcMap 10.8.2

202300906-0940

Cartography: Lawrence C. Hill, Jefferson, MD

1. St. Peter's Church (the third) stands on the land where the previous 2 churches and the original rectory once stood. The Daily Mass Chapel, within the Church, is the remaining portion of the second church which caught fire in 2004. The open-arched steeple of the south tower harkens back to the original 1823 church design, while the taller tower of our primary steeple is a replica of the spire from the second church.
2. Adoration Chapel – Eucharistic adoration is held in this chapel, which is adjacent to the Church, but with its own separate entrance. The chapel is open during daylight hours when Mass is not being held. Evening and night adoration is by advance scheduling.
3. Cemetery – burials have been held here since the early to mid-1800s and continue today.



Church

4. Memorial to the Unborn and Tombless Dead – built in 1890 and rebuilt in 1998.
5. Blessed Mother Statue – located in the Blessed Mother section of the cemetery. Father Kavanagh, the Parish's longest serving pastor, was buried in 1923 at the foot of this statue.
6. Sacred Heart Statue – erected in 1987 in the Sacred Heart section of the cemetery.
7. Grotto of Lourdes at St. Peter's – built in 1914 in a wooded section behind the St. Joseph's statue and fabricated by the Daprato Statuary Company to replicate the Grotto of Lourdes in France.
8. St. Joseph Statue – located in the St. Joseph section of the cemetery and built around 1918.
9. Angel Hill/Rectory – Built in the mid-1800s and named for the angels in the gate at the front of the residence. Since the 2004 fire, it has been the Parish rectory.
10. East Parking.
11. Thrift Shop/Food Pantry – entrance and adjacent parking in the back of the building, which is accessible from North Street. Hours of operation are located on the sign at the entrance of the Thrift Shop parking lot.

12. South Parking.

13. Maintenance Building.
14. Parish Office Building – originally the Notre Dame Academy and Convent, this 1891 building houses the Parish and Religious Education offices.
15. Pavilion.
16. Recreation Area.
17. Parish Center/Sullivan Hall and Religious Education Center – built in 1991, Sullivan Hall is located on the main floor and the classrooms are in the lower level.



Parish Office Building



Parish Center/Sullivan Hall



Sappington Hall

18. Sappington Hall – originally built in 1905 from the foundation stones of the original 1823 church; renovated most recently in 2001 and named after the Sappington family and their ancestors within the Parish, who made many significant contributions to the Parish since its founding.
19. North Parking.
20. Calvary Group/Titanic Memorial – built by the Daprato Statuary Company in 1912 and dedicated on April 19, 1912, four days after the Titanic disaster, to the memory of the victims, thereby becoming the first memorial in the country dedicated in their memory.
21. War Memorial and Nativity Creche – built after William Bunke's death in 1918, to commemorate the WWI dead and specifically Private Bunke, the only parishioner to die in WWI.

St. Peter's Deacons



*Michael Dvorak, John Martin, and Jerry Jennings
(2023–present) (2009–present) (2011–present)*

St. Peter's Corporators



*Virginia (Ginny) Abel and Chuck O'Connor
2023*

Parish Corporators are the Board of Directors of a parish corporation. They are responsible for assuring that matters such as safety, condition of the physical plant, hiring of personnel, finances, security of parish assets, operations in accordance with Archdiocesan policies, and compliance with State and federal laws are being dealt with in a reasonable and prudent manner. Bylaws specify that “two laypersons appointed by the archbishop” serve as members of the Board of Corporators. Parish Corporators are nominated by the pastor and serve for a period of five years.

St. Peter's Staff



Volunteer Appreciation Trivia Night, June 2023

(Left to right)

Back Row: Deacon John Martin, Liz Hunter, Ryan Danieleley, Kevin Parker, Susan Suprock, Father Chuck Wible

Front Row: Carolyn Nolan, Marie Bauguess, Theresa DiSipio, Marge Pieklo, Sherri Slattery

Not pictured: Stacy Wright

St. Peter's Pastoral Council 2022-2023



June 2023

(Left to right)

Back row: Olusola Falodun, Gloria Murray, Richard (Rick) Heiland, Deacon John Martin, Michel (Mic) Griben, Doug Koch, Father Chuck Wible

Front Row: Robyn Jacobs, Alan Duke, Teresa (Terri) Horrigan, Steve Browning, Cris Upperman

Not pictured: Deacon Jerry Jennings, Ryan Reid

St. Peter's Bicentennial Committee



August 2023

(Left to right)

Back Row: Mike Riley, Pat Carson, Mike Horrigan, Stephanie Rubeling, Gloria Murray, Mary Ford-Naill, Kelly McGuire, Jodi O'Connell, John Fieseler

Front Row: Frances Hartley, Teresa (Terri) Horrigan, Alan Duke, Father Chuck Wible, Virginia Grant, Lucia Kline, Ruth Riley

Not pictured: Maria Feuz, Anita Gill, John Heiderman, Richard (Rick) Heiland

The **History** section is the “best of” the Bicentennial weekly article series, *Key Moments in St. Peter’s History*, which were published between September 2022 and October 2023. To read all 57 articles in their entirety, visit the parish blog at <https://stpeterhistory.blogspot.com/> or the parish website at <https://www.stpeter-libertytown.org/200>

History

On this rock I shall build my church Matthew 16:18

For more than two centuries, Catholics in and around Libertytown have worshipped on the same grounds, first in a stone chapel completed in 1823, then in an adjacent brick church completed in 1871. When that second church building burned in an accidental 2004 fire, the parish's third church, dedicated in 2008, would straddle the sites of the two previous buildings, incorporating a surviving portion of the second church. The parish, of course, is so much more than buildings. This is also the story of the people of St. Peter the Apostle and the key moments in the parish's history.

Catholics had already been worshipping in Libertytown for years before the parish was established in 1821 and construction of the first church begun. They celebrated Mass in a private home. Generations of Catholics in Maryland were already accustomed to the idea of "house churches" since it had previously been the only way for them to worship within the state.

In 1649, the Maryland General Assembly had the distinction of being the first colony in the New World to pass the Toleration Act, a law encouraging religious tolerance and granting freedom of conscience to all Christians, including Catholics. Forty-three years later in 1692, an Act of Religion was passed whereby all the penal laws of England existing at that time against the Catholics were declared to be in force in the colony.¹ No longer could a Catholic house of worship be built, and it was a crime for the Catholic religion to be practiced openly. Catholics in Maryland were not allowed to hold public office, practice law, vote, celebrate Mass in public or provide religious education for their children. The legislature installed laws and customs that excluded Catholics from all aspects of public life for nearly a century.²

When the Declaration of Rights (Maryland's first constitution allowing freedom of religion for all Christians) was passed in 1776 Catholics would regain these freedoms.³ Through it all, however, Catholics maintained a presence in Maryland and in Liberty, the name by which Libertytown was known in the early days.

Prior to being permitted to worship in public in a building built for this purpose, Catholics in Frederick County gathered in houses, often in a special room set aside as a chapel by the family residing in the house. Priests would travel by horseback from house to house to say Mass and minister to the faithful. The territory they covered was large; Frederick County originally also

included today's Montgomery, Washington, Allegany, and Garrett counties plus part of Carroll County, and they also served Martinsburg (then Virginia, now West Virginia) and portions of northern Virginia.⁴



Coale Mansion c. 1930-1940. (Courtesy, Historic American Buildings Survey (Library of Congress))

In Libertytown, at the corner of Main and Walnut Streets, stands the “Coale Mansion,” built in the late 1700s. According to descendants of the Coale family, Richard Coale built the house and moved there after his marriage to Catharine McSherry, in 1786.⁵ They established a chapel in the upstairs ballroom for use by priests and reserved a room for the priest to rest and perhaps stay overnight, before leaving for their next destination. At the invitation of the Coale’s, priests (Jesuits primarily) would visit to say Mass for local Catholics.⁶

major pillars of early Catholicism in the United States. In 1792, Bishop John Carroll, the first Catholic bishop in the United States, appointed Father John Dubois, Society of the Priests of St. Sulpice (S.S.) to Frederick, Maryland, the second largest city in Maryland. Records indicate that at that time, then-Father Dubois may have been the only priest between Frederick, Maryland, and the Mississippi. As such, Father Dubois was most probably the priest who stopped at Richard and Catharine Coale’s home to celebrate Mass for the Catholics in Liberty(town) during this period.⁷

Father Dubois was known for his untiring ministry to his people. He would journey 20, 40, and 60 miles on horseback and sometimes on foot, to carry the consolation of religion to the ill or dying. After the exhausting fatigues of his ministry in town, he would “scour the countryside in quest of souls, purportedly entering into minute details of instructing and catechizing the children and servants.”⁸ In 1806 Father Dubois left Frederick⁹ and would go on to found Mount St. Mary’s College in Emmitsburg and later become the third Bishop of New York.

At least one future parishioner of St. Peter’s interacted with the first American born saint. Some eight decades before St. Peter’s would open the Notre Dame Academy, and a decade before the first church building even got underway, one of Richard and Catharine Coale’s daughters would benefit from the fact that the first free Catholic school for female education staffed by religious women in the U.S. opened in her county.

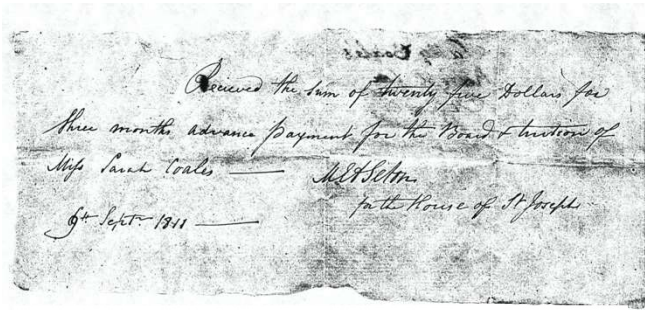
“Received the sum of twenty-five dollars for three months advance payment for the board + tuition of Miss Sarah Coale,” reads a September 1811 receipt signed by Mother Elizabeth Ann Seton. Future benefactor of the first church, Richard Coale, and his wife Catharine of Libertytown paid to board their daughter Sarah Coale (who would go on to marry Thomas Otho Sappington) at Saint Joseph’s Academy and Free School at Emmitsburg which had opened in 1810.¹⁰



St. Elizabeth Ann Seton in a reproduction of a portrait painted by Amabilia Filicchi, undated. (Courtesy, Daughters of Charity Province of St. Louise, St. Louis, MO.)

HISTORY

Father Francis Maleve, S.J., was assigned to Frederick in 1811 succeeding Father Dubois. There were by that time two Catholic churches in northern Frederick County in addition to Mount St. Mary's.¹¹



Copy of receipt for Sarah Coale's board & tuition signed by M[other] E[lizabeth] A[nn] Seton. (St. Peter's Archives)

the Archdiocese of Baltimore to accept the donation of land offered by Richard Coale for a church in Libertytown.¹³

Richard Coale, in whose home local Catholics first worshipped, also financed the cost of the original stone chapel¹⁴— paving the way for St. Peter's first church. A successful businessman in his own right, local histories relate that Richard Coale befriended an older John Young, who had no family, and as a result, Mr. Young transferred much of his land holdings to Mr. Coale, which included large portions of Liberty Town.¹⁵ Prior to his death, Mr. Young was the owner of 633 acres of land known as "Duke's Woods" renamed "Liberty Town", a portion of which was laid out into 246 lots for sale.¹⁶ St. Peter's became a beneficiary of a portion of this land with the building of the first church. The parish would continue to benefit from gifts of land made by Richard's descendants for the next century.



Copy of painting of Richard Coale, Sr., undated. (St. Peter's Archives)

dispatched to Frederick to assist Father Maleve in his final days. Father McElroy arrived to find Father Maleve in grave condition, and he administered Last Rites.¹⁷ Father Maleve died on October 3, 1822, and Father McElroy said his funeral Mass. While awaiting a successor to arrive from Georgetown, Father McElroy was informed that he would fill that role.¹⁸

Father McElroy had quite an impact on the Catholic community of Frederick County and beyond. He would establish St. John's Female Benevolent and Free School in 1824 (which became the Frederick Academy of the Visitation), five years later, St. John's Literary Institution (now Catholic Prep) and Boston College in 1863. His obituary noted that upon his passing "McElroy could look upon the Church in the United States and say with truth: 'This is my Diary,' For in education, instruction, conversion and reformation in America he had helped to lay the

By 1821, Father Maleve had been in Frederick County for more than a decade. He had seen the number of Catholics grow considerably in the area and had initiated the construction of additional churches to serve his expanding flock. He had started discussions about a church for Libertytown with America's first bishop and archbishop, John Carroll, before Carroll passed away in 1815.¹² In 1821, the indefatigable Father Maleve received permission from his Jesuit Superiors and

In September 1822, as work progressed on the construction of the first church, Father Maleve became ill with a bilious fever. As his condition worsened, Father John McElroy, S.J., was



Father Maleve. No known image of Father Maleve exists. Artist's depiction of Father Maleve within a mural at St. Joseph-On-Carrollton Manor, Buckeystown by Yemi Fagbohun. (Courtesy, St. Joseph-On-Carrollton Manor, MD)

foundation upon which others are building; yet, no word of his ever indicated that he considered himself anything but a simple priest."¹⁹

But his impact on the Libertytown Catholic community was of the greatest interest to the future parishioners of St. Peter's. In Father McElroy's journal, he notes that he made his first visit to Liberty on Nov. 12, 1822, and saw the original church, still under construction: "Went to Liberty town for the first time, lodged with Mr. Cole [sic] a respectable and wealthy Cath. Gentleman who has built a neat stone church at his own expense this last summer + intends finishing it next season." He also noted that he stayed at the home of Richard Coale that night and said Mass the next day for fifteen communicants, where he gave an exhortation, before returning to Frederick the same day.²⁰

Father McElroy closed out 1822 with his December visit to Liberty on the final Sunday of the year.²¹

Construction of the church was well underway when Archbishop Maréchal, Baltimore Archbishop at the time, wrote to Father John McElroy, S.J., who was overseeing the construction. That letter, written in June 1823, was very clear as to the necessity of having the land on which the church was located, transferred from Mr. Coale, prior to the church being blessed:

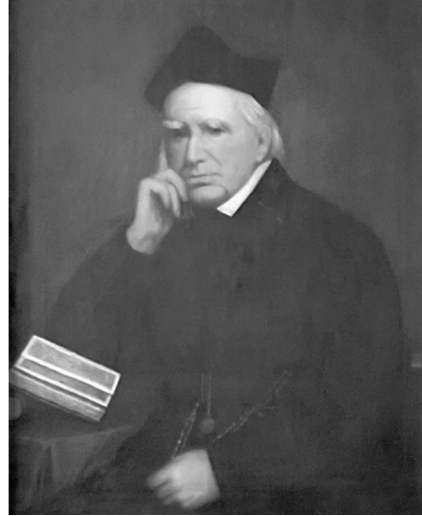
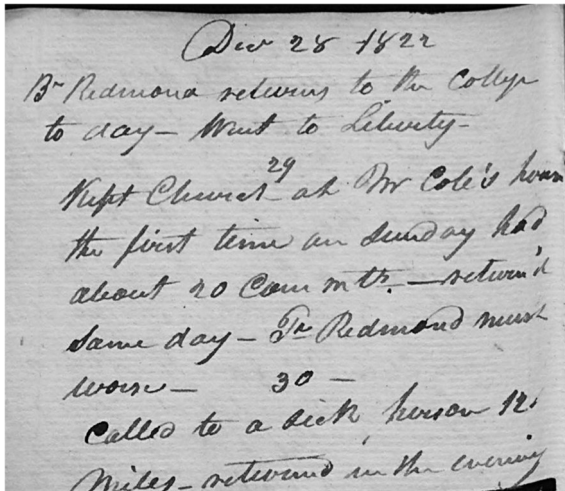


Photo of portrait of Father John McElroy from a painting hanging at St. John the Evangelist in Frederick, undated. (Courtesy, Ruth Riley, parishioner)



Dec 28 1822
 Br [Brother] Redmond returns to the College[Georgetown] to day
 - Went to Liberty.
 29
 Kept Church at Mr Cole's house the first time on Sunday had about 20 Commts [Communicants]. - return'd same day - Father Redmond much worse -
 30
 Called to a sick person 12 miles - returned in the evening

Father McElroy's diary entry. (Courtesy, Archives of the Maryland Province of the Society of Jesus, Box #10/Folder # 14, on deposit at the Booth Family Center for Special Collections, Georgetown University Library, Washington, D.C.)

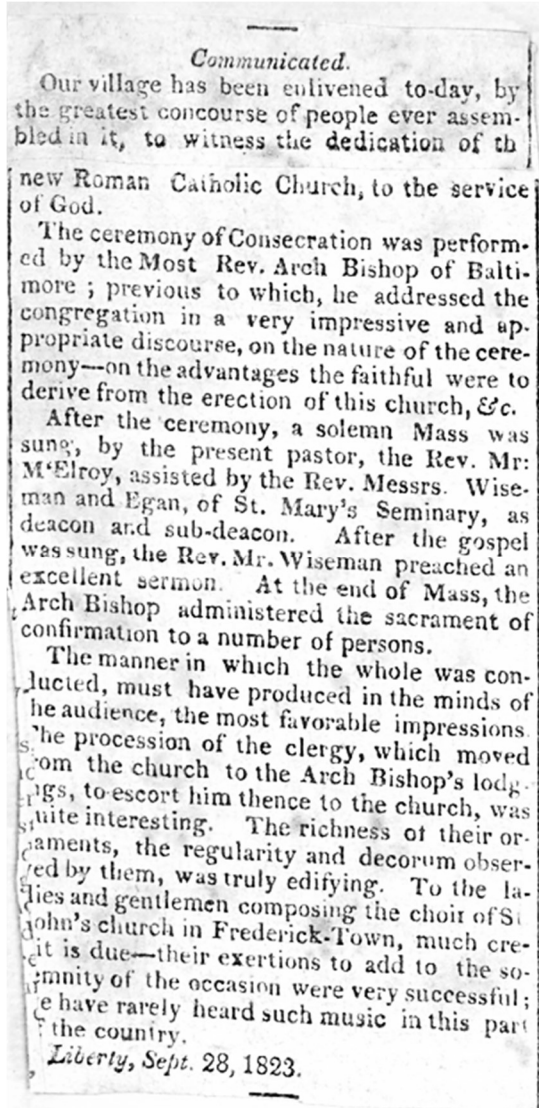
*"As to the church at Lib'yTown, if it be finished, and in order to remove all uncertainty, I hereby authorize you to bless it, but before performing the sacred ceremony, I request you to see the deed made, you mentioned in one of your letters. For I am positively charged by the H[oly] See never to consecrate any building to Div[in]e Worship, without having previously take the necessary steps of procedure, lest it should ever be converted as now in Ph[il]a[delphia], to schismatical purposes, or made use of against Episcopal rights."*²²

Despite the Archbishop's clear instruction, lands record transfers confirm that the deed to the land on which the original chapel and cemetery were located, did not transfer prior to the consecration, and would not transfer to the archbishop for many years to come.

Like all construction projects, last minute instructions were needed, as reflected in Father McElroy's diary 10 days before the consecration:

*"Went to Liberty today in company with Father Levins and [the following day] said Mass at Mr. Cole's - returned after giving some direction about the Church."*²³

St. Peter's was consecrated on September 28, 1823, as recorded in the diaries of both Archbishop Maréchal and Father McElroy:



Newspaper account of the Consecration, clipping, located in Father McElroy's diary, c. 1823. (Courtesy, Archives of the Maryland Province of the Society of Jesus, Box #10/Folder # 14, on deposit at the Booth Family Center for Special Collections, Georgetown University Library, Washington, D.C.)

[Mr. Coale's residence, a block from the church] where he joined the procession and returned to the Church when the Veni Creator was sung by the Choir. The A. Bishop then addressed the Congregation on the nature of the ceremony and then after which he commenced the Benediction – this being done – Mass was commenced solemnly with Deacon & Sub - the Choir from Fredk: attending on the occasion – after the Gospel the

"I set out for Liberty town and got out at Mr. Coales's, an earnest and zealous man, and owner of all the land about the town. He built a fine stone chapel and intends to give land for a graveyard, and very likely, a presbytery, garden and pasture: great prospect for an ecclesiastical establishment."

- Arch Bishop Maréchal diary entry September 26, 1823²⁴

"On the 28th I blessed the church. A great crowd from the neighborhood, and singers from Frederick and a fortepiano. Mass with the deacon and sub-deacon. I spoke twice, first on dedication of the church and secondly on confirmation. Confirmed twenty-one persons. Great joy for the Catholics."

-Arch Bishop Maréchal diary entry September 28, 1823²⁵

The following are Father McElroy's diary entries, of the days leading up to and following the consecration:

September 26th – *"departed in company with the A.B.[Arch Bishop] for Liberty."*

September 28th – *"Made arrangement this morning for the consecration of St. Peter's Ch. at Liberty – the following are the particulars of the ceremony – The R. R. Messrs. Wiseman and Egan from Mt. St. Mary's Seminary came to assist - I also had six boys with their albs and sashes – with them we formed a procession – Mr. Egan in front with the Cross and on each side an acolyte [sic] with candles followed by the remaining boys and Mr. Wiseman and myself in the rear – in this manner we proceeded to the Bishop's lodgings*

ST. PETER THE APOSTLE, LIBERTYTOWN

Rev. Mr. Wiseman preached and after the last alelution [sic], the Arch B. gave Confirmation – the exercises closed by the Le Deum – there were present an immense concourse of people – in the evening we had vespers and a short explanation of the sign of the Cross.”

*September 29th – “this day had Mass in the new church at 10 o’clock – a good number attended. I gave an instruction on the Feast of the Angels. The arch Bishop [sic] and myself returned [to Frederick] this evening.”*²⁶

At the consecration of the first church, a local paper reported on the “ladies and gentlemen composing the choir of St. John’s church in Frederick”, writing that “much credit is due ...we have rarely heard such music in this part of the country”.²⁷ It may not have been possible to have a choir for this very first Mass, but the importance of music during this sacred liturgy brought parishioners of St. John’s Parish in Frederick to Liberty - no small distance when traveling by horseback or buggy.

One of a very few photographs known to exist of the first church.



Original stone chapel, c. 1890. Enhancement by Stephanie Suprock. (St. Peter’s Archives)

Just months after the consecration of the first church, Father McElroy held a three-day “preparatory retreat” for thirty future first communicants. Two days later, on March 25, 1824, seventeen first communicants, five of whom were converts, celebrated their First Holy Communion.²⁸

While there are no known records of the size or capacity of the first church, Father McElroy provides some clues after a visit in April 1824:

*“Went to Liberty to day in company with Mr. Atwood – heard confession this evening in the Ch: for the first time – Low Sunday said Mass and preached this day in Liberty had 49 Commts [communicants] the greatest number which have appeared on any former occasion – distributed pictures to the 1st Communicants who approached today for the 2nd time – the Ch: was very much crowded - returned home same day ...”*²⁹



Altar from original Chapel - located in the Daily Mass Chapel of the third church, c. September 2023. (Courtesy, Ruth Riley, parishioner)

HISTORY

Even after Liberty was graced with a church of its own, Father McElroy's records reflect that a priest only visited Liberty to say Mass on average, once a month. St. Peter's remained a mission of St. John's, staffed by the Jesuits, except for a short period during which diocesan priests Father John Gloyd Westminster and Father John T. Delaney of Taneytown attended.³⁰ St. Peter's would not have a resident diocesan priest for many more years; however, the parish did receive visits from the Archbishop of Baltimore every few years. Archbishop Maréchal returned to St. Peter's in 1826 and confirmed 60 people.³¹

In the intervening 44 years since the consecration of the first church, the parish must have been thriving, because in 1867, discussions on the need for a larger church were underway. One can only imagine everyone's surprise when it was discovered that neither the Archdiocese nor St. Peter's, owned any of the two acres of land occupied by the stone chapel and cemetery for the past 44 years.



James McSherry Coale, undated. (Courtesy, John Livingstone, *Portraits of Eminent Americans Now Living: With Biographical and Historical Memoirs of Their Lives and Actions*, vol. 3 (New York: The New York Bar, 1854))

On November 7, 1867, Richard's son James, who inherited the land on which the church and cemetery stood following his father's death, formally transferred the original 2 acres earmarked by his father Richard Sr., to the Most Reverend Archbishop Martin J. Spalding.³² Included with the deed, which was delivered to the archbishop, is a hand-written letter signed by James - which holds a key to some of the delay:

*"It was certainly the intention of my father, Richard Coale, Sen'r, deceased, in his lifetime to convey and secure the 2 acres of ground including the present Church building for the objects and purposes mentioned & provided for in the conveyance now made, and probably the execution of the deed by him was postponed at the instance of others, with a view to the procurement of the Act of 1832 Ct 308 which was proposed in March 1833 the year before his death. He having died without it seems fulfilling his intention in this regard I have now made the conveyance but to him belong the honor and merit of this charity."*³³

Also included with the deed and letter, was a sketch drawn by James, identifying the land being given to the archbishop and other surrounding parcels.

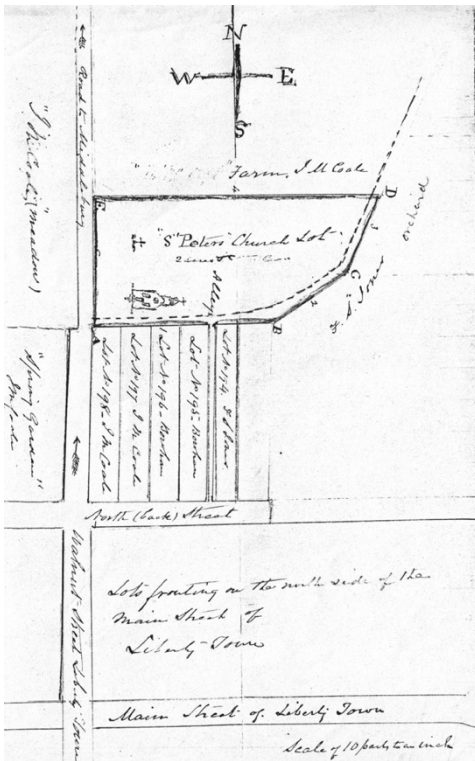
It is interesting to note that much of the surrounding property shown in this sketch has since been donated to, or purchased by, the parish.

James' reference in his letter, to the Act of 1832 Ct. 308, was a law which the Maryland Assembly passed (Chapter 308 of the Act of 1832), specifically permitting any person to convey to the archbishop, any parcel of ground, provided that the property conveyed could not exceed two acres and such property could only be used for a church lot, parsonage, and burial ground.³⁴ Prior to this time, the laws in Maryland did not contain a provision authorizing the archbishop to hold title to church property.

This Act became law in December 1833. For reasons not memorialized (but possibly related to Richard Coale, Sr.'s advancing age and health - he died in July 1834, six months after the law was enacted, at age 73), the transfer the land did not take place in early 1834, as may have been expected, but 44 years later.

That deed, conveying the two acres of land on which the first church and the cemetery were located, would not provide sufficient space to build a larger church, however. To build the second church, the parish needed more land. Two years later, in 1869, James donated the northern one-third portion of both lots 197 and 198 as shown on the hand drawn plat, to the archbishop, for St. Peter's use.³⁵ This gift did not include the dwelling which today serves as the Parish Rectory (that dwelling was located on the southern two-thirds portion of those two lots), but the 1869 gift did provide the necessary land where the "new St. Peter's church" and eventually the original rectory, would be built, adjacent to the existing first church and cemetery.

James further helped make the second church possible through his financial contributions. In the process, he helped persuade the Archdiocese to increase the frequency with which a priest would visit Libertytown. This is something James had appealed for over multiple years, assuring the archbishop that means for a resident priest's support could be raised in Libertytown. In an April 1868 letter to Archbishop Spalding about the proposed new church



Copy of hand drawn plat of parish grounds and surrounding property, drawn by James McSherry Coale and included with a letter and the deed to the original two acres, c. 1867. (St. Peter's Archives)

building, James noted "it is a pretty big undertaking + I presume I will have to contribute liberally towards it, but when finished I hope it will be a credit to the Archdiocese, + that you will provide either a resident priest as was formerly contemplated, or more frequent attendance than is now given to that place."³⁶ In his January 17, 1871 letter to the Archbishop, he expressed thanks that pastoral attendance at least twice a month would be provided, noting that with "...this arrangement and the Dedication of the new Church I trust that a new and happy era will be inaugurated."³⁷ James also arranged for the new church and steeple to be insured, paying the first year's premium himself.³⁸

Not much is known about the construction of the second church, but research done in 1921 by then Pastor Samuel Kavanagh, in preparation the 50th anniversary of the dedication of that second church, revealed that the building of the second church got underway in 1868. Father Kavanagh also found the May 23, 1869 date on which the cornerstone was laid. And thanks to a letter he came upon, written by "one lady here, to a lady in Chicago," we know that multiple priests concelebrated Mass and Father Mcguire "preached a beautiful sermon from the church steps to a large crowd" assembled for the laying of the cornerstone.³⁹

Built by Joseph H. and John K. Taylor of Emmitsburg, Maryland,⁴⁰ the new church was "80 feet long and 50 feet wide, with a well-proportioned steeple in front and presents an attractive exterior," according to a "Letter From Frederick," sent to the editors of the Catholic Mirror on the occasion of the dedication of the second church.⁴¹ The paper stated that the dedication "was a happy time for the Catholics of Libertytown and vicinity," adding that "crowds of the various denominations were seen wending their way, from every direction, to be present."⁴²

The writer also noted that "the most delightful music was rendered by the choir from St. John's Church, Frederick under its skillful organist and leader, Prof. John C. Engelbrecht," stating that "the selections were choice and were executed with happy effect."⁴³

James Cardinal Gibbons, presided at the dedication, then as Bishop of North Carolina, and after dedicating the second church, he confirmed about thirty children and adults.⁴⁴

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Second church, before the installation of stained-glass windows. Note how the stairs went left and right from the front door. The first church, by this time the Church Hall, stands at the left edge of the photo, c. 1880's. (St. Peter's Archives)

When the second church was dedicated 1871, the first church was repurposed as a church hall for "Sunday School and other Church purposes"⁴⁵ and would serve in that capacity for another 34 years.

Located adjacent to the church is St. Peter's Cemetery, an integral part of the history of the parish. Ground for the original graveyard was part of the original two-acre gift from James M. Coale in 1867, formalizing the donation by his father, Richard Coale, Sr. While there are no known records to confirm when the first burials took place, some Catholics who died in earlier years



Graveyard adjacent to second church c. early 1900's. (St. Peter's Archives)



North side of Church Hall, shortly before being torn down, with cemetery in back, c. 1904. (St. Peter's Archives)



Second church's interior, in the days before electric light. Note the doors at the end of each pew, c. 1890. (St. Peter's Archives)

were buried elsewhere and later reinterred to St. Peter's cemetery. One such example is Catharine McSherry Coale, James' mother. Her headstone contains an inscription that upon her death in 1815, she was buried at the church yard in Conewago, Pennsylvania and moved to St. Peter's in October 1860.

Early burials are in the St. Peter's section of the cemetery, the section closest to Route 75. Some stones can be deciphered; while others, particularly the marble stones, are worn and largely illegible, but they stand as a literal reminder of links to the past.

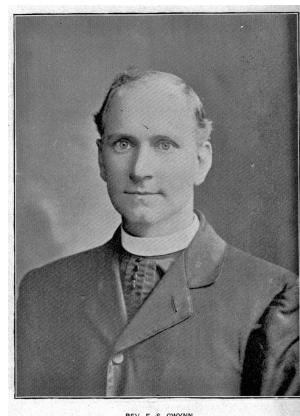
ST. PETER THE APOSTLE, LIBERTYTOWN

Father John Henry Conway was the first diocesan priest to serve as pastor after St. Peter's ceased to be a Jesuit mission. No photos of this priest are known to exist; however, he served St. Peter's as pastor from late 1881 to 1885.⁴⁶

St. Peter's at the time shared a priest with Our Lady of Mount Carmel in Mechanicstown (now known as Thurmont). In early 1884 Father Conway moved his residence from Mechanicstown to Walnut Street in Libertytown, renting the residence of Mr. Peter Eves (previously owned by Mr. George Beard, and before that, by members of the Sweadner family. It still stands today at 9008 Walnut Street).⁴⁷

Like all buildings, repairs are needed from time to time. The steeple and windows of the second church received a fresh coat of paint as early as 1884 during Father Conway's pastorate.⁴⁸

Father Eugene Summers Gwynn followed Father Conway as pastor of St. Peter's and served here from 1886 to 1888.⁴⁹ Early on, he expressed concerns to Archbishop James Gibbons about the lack of some necessities to accomplish his new role.⁵⁰ By February of 1886, however, he would write just months before Gibbons was named the second American Cardinal, "I am happy to inform your Grace that things are growing brighter. [Befo]re long I will have my buggy paid for + a horse too. The people at Liberty will give me a horse in March."⁵¹ Not only were his parishioners fond of him, he reported to the archbishop that area Protestants were, too "Why I know not," he wrote. "They attend services at my church very often. I hope they may profit by their visits there."⁵² His primary accomplishment was the construction of the rectory, which is said to have been built with support from Miss Sallie Sappington, granddaughter of Richard Coale, Sr. In December 1887, once the rectory was completed, he moved his residence from Mechanicstown (Thurmont) to Libertytown.⁵³



REV. E. S. GWYNN.

Father E. S. Gwynn, *The Catholic Red Book*, Baltimore, MD, 1902. (Courtesy, John Heiderman, parishioner)

Newspaper accounts indicate that St. Peter's hosted jousting tournaments beginning in 1887 while Father Gwynn was pastor. The tournament was followed by a ball. Intended as fundraisers, the money raised was used to pay for the rectory built in that same year.⁵⁴

The event at St. Peter's typically opened the tournament and picnic season in Frederick County. Most were often held on the first Wednesday in August at Pine Mountain Park one half-mile south of Libertytown. Jousting was followed by picnicking, carnival games, and dancing to live music.⁵⁵



From Waisel's Imperial Portrait Studios.
{ X. E. Du. Bates & Franklin St. } BALTIMORE
121 E. Baltimore Street

Father William Henry
'Ironsides' Reaney, c. 1890.
(St. Peter's Archives)

Father William Henry 'Ironsides' Reaney succeeded Father Gwynn and like other priests who would follow him, St. Peter's would be his first assignment after ordination. He would serve St. Peter's from the Fall of 1888 through Fall of 1892.⁵⁶

In 1889, the local paper announced that the church hall would be put in "thorough repair" and kept solely "for the uses of St. Peter's Church".⁵⁷ Parishioners stepped up and the papers reported that [young] Edith Clemson painted then Pastor Eugene Gwynn's likeness, which was auctioned for the "snug sum of \$200," the proceeds going for the benefit of needed repairs to the hall.⁵⁸

No records indicate when St. Peter's choir was formed, but in February of 1890, *The Daily News* reported that "Henry Kappes of Mechanicstown (now Thurmont) is engaged in repairing the pipe organ in the Catholic church at Liberty, which has been silent for the past ten years."⁵⁹

Halfway through Father Reaney's three years at St. Peter's, in June of 1890, he was re-assigned to St. Martin's in Baltimore.⁶⁰ A committee of St. Peter's parishioners travelled to Baltimore to request that Cardinal Gibbons return him, as he would be instrumental in organizing a school. A few days later he was back in Liberty to a warm welcome,⁶¹ and two years later, Notre Dame Academy was established,⁶² one of his most significant achievements while at St. Peter's.

Miss Sallie Sappington, daughter of Thomas and Sarah Coale Sappington and granddaughter of Richard Coale, Sr., who built the first church, agreed to donate the land, seven acres⁶³, and with her brother Dr. Sidney Sappington and their nephew, James M. Sappington of G., they covered the cost of the construction of the combined school and convent building.⁶⁴ Of note, George A. Frederick was the architect of the building.⁶⁵ One of his most prominent commissions was

Baltimore City Hall, and the Maryland Historical Trust called him "... one of the most important late 19th-century architects working in Baltimore."⁶⁶

The school was staffed by the Baltimore-based School Sisters of Notre Dame (S.S.N.D.), who opened the doors of their academy to seventeen students on September 12, 1892⁶⁷, across the road from St. Peter's church.

Tuition was \$5.00 per month and was most often paid in cash; however, payment was also made by providing use of a horse for the sisters, supplying wheat, butter, apples, chickens, corn, lard, and turkeys, and by hauling coal and firewood.

The sisters offered instruction in French, organ, piano, and voice for an additional charge.

St. Stanislaus Kostka was named patron of the school, as evidenced by the plaque which still stands in the entrance of the building. A

Polish Jesuit novice when he died in 1568 at age seventeen, St.

Stanislaus is considered a patron of youth, students, and novices.⁶⁸ The saint's patronage of students, combined with the parish's close connection with the Jesuits since its founding, suggests a possible reason behind this choice.

Father Reaney was an excellent horseman and often took part in the jousting event sponsored by St. Peter's during the Libertytown annual tournament and picnic. F. Lorraine Simpson Sr., a local Libertytown resident, recalled that Father Reaney could lean from his saddle at full gallop and pick up a handkerchief from the ground. Being 6'6" probably helped with that.⁶⁹

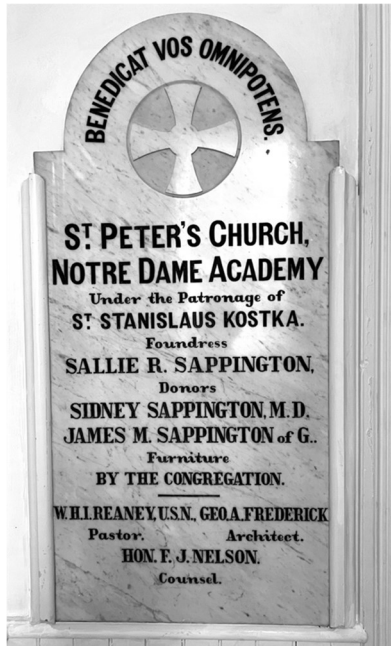
THE NEWS.

LATEST HAPPENINGS OF THE DAY

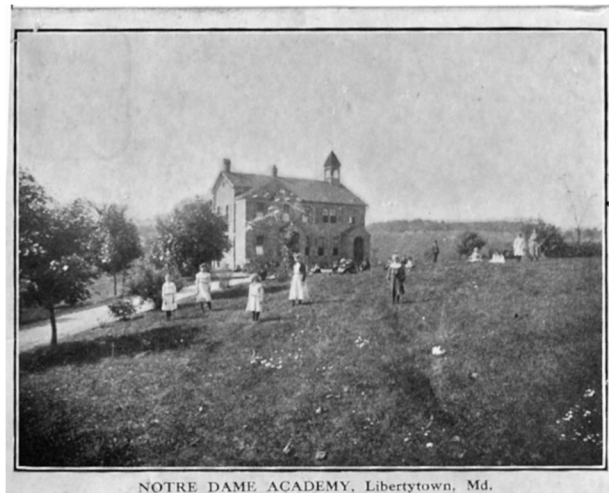
A Popular Pastor.

A few days ago Father Reaney, pastor of the Catholic church at Liberty, this county, was transferred to Baltimore. The congregation were so averse to parting with him that they sent a committee to Cardinal Gibbons asking to retain Fr. Reaney. The influences brought to bear were so great, promises being made for having a school at Liberty, by which several Sisters would be sent there, that the Cardinal granted their request. A telegram containing the good news was immediately sent to Liberty. When Fr. Reaney returned home Sunday evening he found the front of his house decorated with flowers, evergreen, flags and above the entrance in large letters was the word "Welcome," with a large framed picture of him hanging beneath it.

July 5, 1890, article in *Frederick News*, Frederick, Maryland.



Plaque inside the front door of Notre Dame Academy, c. 2022.



NOTRE DAME ACADEMY, Libertytown, Md.

Notre Dame Academy on front of postcard, c. 1908. (St. Peter's Archives)



Memorial to the Tombless Dead, c. 1920. (St. Peter's Archives)

While at St. Peter's Father Reaney oversaw the construction of a grotto for the "tombless dead" in the cemetery. Located in the Holy Family section of the Cemetery, this memorial was built in 1890 and was etched with an inscription from Revelations at the top right-hand side of the front of the structure (covered with ivy in this picture): In Memoriam of the Tombless Dead; "Blessed are the dead who die in the Lord". Also etched on stone at the bottom right-hand side of the edifice (also covered in ivy in this picture) is Father Reaney's name and the year the Memorial was constructed.

One of Notre Dame Academy's earliest students was Marie Wagner Smith. Born in January 1886 to

Francis Oscar Smith and Mary Wagner Smith,⁷⁰ tuition records for 1893 list her as a student, paying her way through work and by horse hire (most likely that of her parents, given her then age of 7).⁷¹ In her first year at the College at Notre Dame of Maryland, Marie made the decision to enter the convent of the S.S.N.D., becoming the first parishioner known to enter religious life from the "village of Libertytown". Marie took the name Sister Mary Frances and except for her Novitiate year and the time she spent pursuing her education (she received her M.A. from Fordham, did graduate work at Hopkins and research at Catholic University), she spent the remainder of her life at Notre Dame, receiving her PH.D in 1935, the same year that she was appointed President of the College. Sister died in 1950, while still President, but not before having made quite an impact. The school doubled its enrollment during her tenure, a new library was built and the College received accreditation by the highest available authority at the time - the Middle States Association of Colleges and Secondary Schools, in the Spring before her passing.⁷² She had one sibling, Francis Leo Smith, who remained a faithful and generous parishioner of St. Peter's until his passing in 1978.⁷³

Memory ...

My late grandfather, F. Leo Smith, (1888-1978) regularly donated gladioli for the altar. Raising "glads" was his hobby. Mr. Leo loved St. Peter's and after his retirement in his 70's attended daily Mass. It was also his practice to attend both Sunday morning Masses.

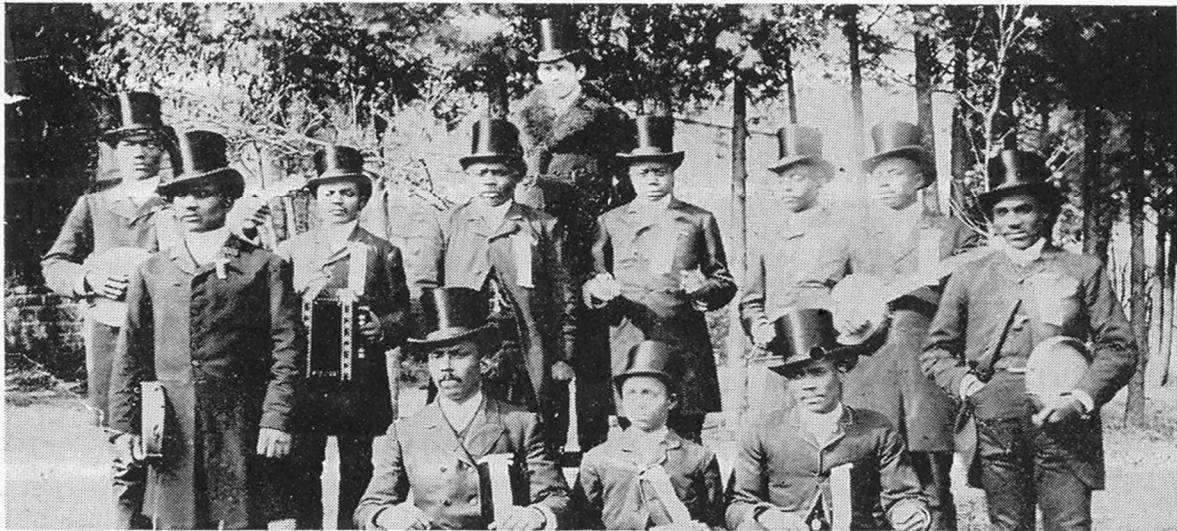
- JoAnne Bonifield

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When first constructed, the second church had two sets of stairs that descended to the left and right from the front door instead of straight down toward the street. By this 1890 photograph, however; the steps had been changed to a single set of stairs descending straight down from the front door to the road. It is unclear exactly when or why this change was made.



First church (Church Hall when this photo was taken), second church, original rectory, and Angel Hill (a private residence when this photo was taken), c. 1890. Photo enhancement by Stephanie Suprock. (St. Peter's Archives)



ST. PETER'S GLEE CLUB IN 1890

Six-foot-six Father Reany towers over his singers. Albert Green is second from left in the row beneath Fr. Reany; in the center is patriarch Uncle Dennis McKinney (1834-1926), and third from the right is Louis James Dorsey, father of Mrs. Martha Key, standing next to him is his brother; in the front row center is Little Dan.

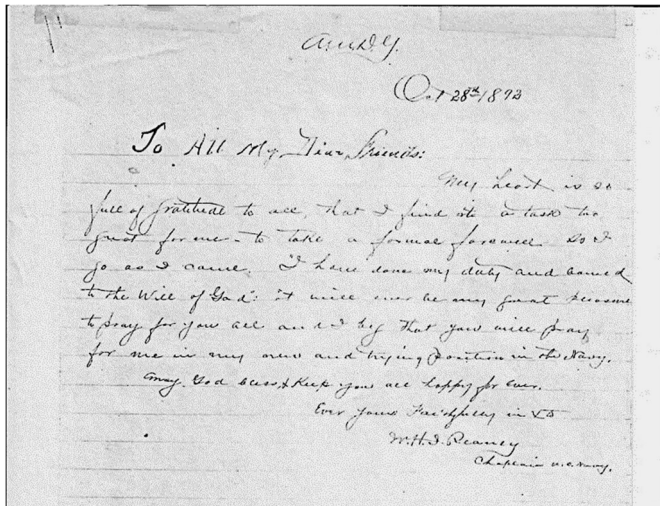
Originally published in 1970 Program for Centennial of Dedication of Second Church. (Courtesy, Martha Dorsey Key, parishioner)

An excellent singer, Father Reaney also organized a glee club among local African American residents, several of whom were converts to the Catholic faith through his efforts.⁷⁴

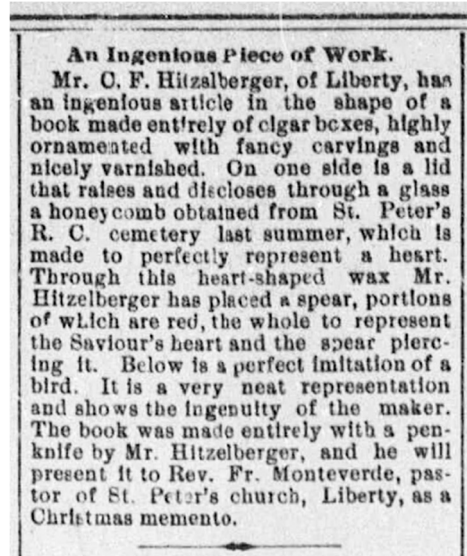
After having spent three years at St. Peter's, in Fall of 1892, Father Reaney was reassigned to become a U.S. Navy chaplain, having been so appointed by President Benjamin Harrison.⁷⁵ He left without any fanfare, as this farewell letter would suggest.

However, in May 1893, *The Daily News* reported that Father Reaney returned to Liberty for a visit and "... on Ascension Day had the happy pleasure of celebrating the first [M]ass that has been said in the chapel of the academy. Master Sidney Trundle served at the [M]ass."⁷⁶

Father Reaney's successor, Father Thomas J. Monteverde, also began his priestly life here; first serving



Copy of Father Reaney's farewell letter, October 1892. (St. Peter's Archives)



Parishioner crafts a Christmas gift for Father Monteverde, *The Daily News*, (Frederick) December 15, 1893. (St. Peter's Archives)

at St. Peter's and like his predecessors, also serving the faithful at Our Lady of Mount Carmel, Mechanicstown (Thurmont). *The Frederick News* specially

HISTORY

noted that he said his first sermon at Libertytown on November 13, 1892, and his first at Mechanicstown would be November 20.⁷⁷

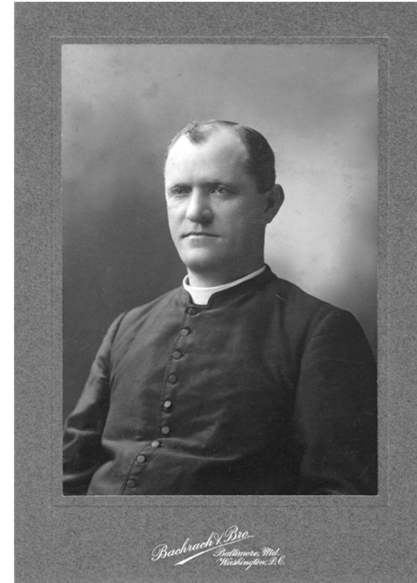
On June 27, 1893, during his short stay at St. Peter's, the first Commencement of Notre Dame Academy was held in the Church Hall. Father Charles Ebert, of the Pins Memorial Church, Baltimore, made some remarks, noting that religion was the guardian of all virtues, including morality, honesty, civic, and patriotic.⁷⁸

Letter from Father John White to Cardinal Gibbons, requesting to be accepted as a priest of the Archdiocese, October 15, 1892. In pencil, below the original letter, are instructions to telegraph Father White to come at once, to replace Father Reaney, but Father White would actually spend two years as an assistant pastor at St. Jerome's before transferring to St. Peter's in 1894. (Courtesy, Archives of the Archdiocese of Baltimore, Associated Archives of St. Mary's Seminary & University, Baltimore, Maryland)

In February 1894, Father John Paul White replaced Father Monteverde and served as pastor until mid to late 1897.⁷⁹

In June 1895, at the end of Notre Dame Academy's third year, closing exercises were held in the church hall⁸⁰ and 25 cents admission was charged to attend the ceremonies.⁸¹

The Frederick paper, *The Citizen*, reprinted an article which originally appeared in Liberty's newspaper, *The Banner of Liberty*, on the annual closing exercises of the Academy. In part, the article noted that "[t]his school is well established and has a large list of pupils, who receive the very best instruction in all branches of knowledge."⁸² Testimony to this statement can be found in the wide curriculum evidenced in the grade and attendance records which the sisters maintained from that time.⁸³



Father John P. White, c. 1894-1897. (St. Peter's Archives)

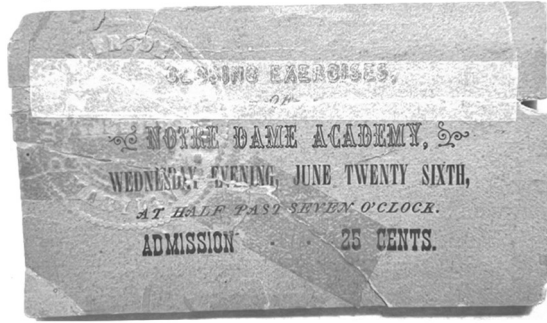
Miss M. Simpson

	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Attendance	98	93	93	92	92	92	96	93	
Devotionality	92	93	93	93	93	93	96	93	
Conduct	100	100	100	100	100	100	100	100	
Prayers	100	100	100	100	100	100	100	100	
Attendance	92	93	93	92	92	92	96	93	
Practical Cath.	91	94	94	94	94	93	97	95	
Reading	89	93	93	93	93	93	96	96	
Attendance	89	92	92	92	92	92	95	95	
Geography	81	91	91	91	91	91	96	98	
Math. History	88	93	93	93	93	93	97	99	
Algebra	91	91	91	91	91	91	97	97	
Book-keeping	83	93	93	93	93	93	98	98	
Botany	84	96	96	96	96	96	97	97	
Grammar	83	92	92	92	92	92	94	98	
Penmanship	83	96	96	96	96	96	97	96	
Spelling	85	96	96	96	96	96	98	96	
History	90	96	96	96	96	96	98	98	
Latin	90	96	96	96	96	96	97	97	
Introduction	85	91	91	91	91	91	94	95	
Composition				95	94	93	98	97	
Letter Writing				94	93	94	97	96	
Physiology				96	98	96	98	98	

Notre Dame Academy grade and attendance record for Miss M. Simpson 1896-1897. (St. Peter's Archives)

Entered	Mr. H.	Miss Mary Rogers	Dr.	Jan
1893				
Sept. 4		Tuition for Sept. Oct.		10 00
		School Books, 50¢ by check.		5 00
		Organ Lessons,		10 00
		Book & Chorus	1 80	
Nov. 6		Bye Wheat		73
" "		Tuition for Nov. Cash		5 00
" "		Book & Paper, "		1 07
		Needlework Materials		
Nov. 17		By Cash for Music Lessons, ending Feb. 2, 1894		10 00
Dec. 7		" Cash for Dec.'s Tuition		5 00
Jan. 8		" " " Jan's "		5 00
Feb. 5		" " " Feb's "		5 00
" "		" " " for Organ Lessons, ending Sept. 20		10 00
Mar.		" " " Mar.		5 00

Notre Dame Academy tuition record for 1893-1894 school year. (St. Peter's Archives)



Admission Ticket for Closing Exercises of Notre Dame Academy, c. 1895. (St. Peter's Archives)

In the fall of 1897, Father Don Luigi Sartori was assigned to the parish and Our Lady of Mount Carmel in Mechanicstown (now Thurmont).⁸⁴ These two parishes were still being served by a single pastor. Father Sartori was pastor for perhaps the shortest time of any priest in St. Peter's parish history, nine months, but he



Father Don Luigi Sartori, undated. (Courtesy, *A Century of Growth Or, the History of the Church in Western Maryland* (Vol. 2), 1900)

made a significant difference to the parishioners during his short tenure. During this nine-month period, he suggested to Cardinal Gibbons that Thurmont was closer to Mount St. Mary's and it would therefore be closer for Our Lady of Mount Carmel to be a mission church of St. Anthony's Parish near Emmitsburg, rather than St. Peter's. The Cardinal agreed - which was wonderful news for the parishioners of St. Peter's, who would no longer share a pastor for the first time in their 75-year history.⁸⁵

Father Sartori left St. Peter's in August 1898 and was replaced by Father John Thomas Norton, who had only just been ordained in Rome two months earlier on June 4, 1898. Like others



Father John Norton, undated. (Courtesy, Archives of the Archdiocese of Baltimore, Associated Archives of St. Mary's Seminary & University, Baltimore, Maryland)

before him, his first assignment on returning to Baltimore was this parish⁸⁶ and he was pastor as the 20th century was ushered in.⁸⁷ Father Norton was at St. Peter's for just over three years, and during his pastorate, the ladies of the parish held a Thanksgiving Bazaar and Oyster Supper in the Church Hall over three days, on November 24-26, 1898.⁸⁸

When he died, on December 14, 1932, Father Norton's obituary called him a priest of a gentle, kindly disposition, beloved by all who knew him and a welcome guest wherever he went.⁸⁹

In January 1902, the parish again received a recently ordained priest who would turn out to be the longest serving pastor in parish history, Father Samuel J. Kavanagh. Father Kavanagh was appointed St. Peter's pastor just three days after his ordination, on December 21, 1901, in his 39th year of age and took charge on January 6, 1902.⁹⁰



Father Samuel J. Kavanagh, c. 1902. (St. Peter's Archives)

Father Samuel Kavanagh was much beloved by the parish and by the community during his pastorate at St. Peter's Church, which encompassed 21 years, his entire priestly career.

One of the first things that Father Kavanagh he did was to ask Bishop Alfred Allen Curtiss, Auxiliary Bishop of Baltimore, formerly Bishop of Wilmington, Delaware, to come out to Libertytown to consecrate the church. Cardinal Gibbons, who was

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also present for the consecration, preached the sermon,⁹¹ and on September 8, 1903, the marble altar was consecrated.⁹²



Cardinal Gibbons and altar boys processing into second church, believed to be Confirmation in 1910. Photo enhancement by Stephanie Suprock (St. Peter's Archives)

described in the local paper as “a town hall owned by the Catholic Church [which] is a center of recreational entertainment for the community”.⁹⁷ To introduce this new building to Libertytown, the ladies of St. Peter's gave a “public reception and free ball” in the new “opera house” as it was sometimes called, in January of 1906.⁹⁸



Altar boys in Churchyard, c. 1900. This statue is no longer standing. (St. Peter's Archives)

Father Kavanagh was dedicated to the beautification of and improvements to the campus. In 1904, a furnace was installed in the church.⁹³ About a year later in 1905, the Church Hall (the original church) was declared unsafe and was torn down,⁹⁴ but local residents who were interviewed in the 1920's reported that Father Kavanagh arranged for the stones from that building to be used in the foundation of the “new” parish hall⁹⁵ (which was renamed Sappington Hall in 2002⁹⁶). Like the Libertytown Fire Department's Hall, which was used by different groups (including the parish, prior to the building of the parish Center) the new parish hall, was

The year 1908 saw new steps added in the front of the church.⁹⁹ Concrete pavement was laid at the entrance of the church's iron gates in the summer of 1910¹⁰⁰ and eight new stained-glass windows, that were imported from Germany were installed in the church¹⁰¹. Also in 1910, Father Kavanagh contracted for some major improvements and maintenance on various buildings on campus, to include roofing the rectory with galvanized steel, painting the entire rectory inside and out, painting the church and the Parish Hall/Opera House, and papering the rooms and hall in the rectory.¹⁰²

ST. PETER THE APOSTLE, LIBERTYTOWN

St. Peter's continued to host jousting tournaments during Father Kavanagh's pastorate, which were intended as a fundraiser for the benefit of the parish.

Reports in various news journals over Father Kavanagh's tenure note ever increasing crowd sizes at the annual Libertytown Tournament and Picnic, as it was called. The 1908 event was reported in the *Baltimore Sun* as having 7,000 people attending from as far away as Baltimore, Hagerstown, and Washington, D.C. Attendees brought a picnic or purchased one from the ladies of the parish. The tournament was followed by dancing until nearly midnight.¹⁰³ By 1909 local politicians attended the tournament.¹⁰⁴ As early as 1915, a gubernatorial candidate attended.¹⁰⁵ Politicians



Father Kavanagh with altar boys in sanctuary of second church, c. 1904. (St. Peter's Archives)

continued to attend as long as the event was held. They were occasionally asked to give the charge to the knights. In time, carnival booths were added along with a merry-go-round. For many years the merry-go-round (carousel) was rented and hauled from Mount Airy to Libertytown for the tournament. In 1912, Father Kavanagh purchased the carousel for use by the parish, thus eliminating the need to hire a team of four horses each year, to transport it to and from the event.¹⁰⁶



Copy of Libertytown Tournament and Picnic photo, c. early 1920s. Likely Father Kavanagh in center. Photo enhancement by Stephanie Suprock. (St. Peter's Archives)

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Entrance to St. Peter's Cemetery with Calvary Statue dedicated to the Titanic dead in background, c. 1920's. (St. Peter's Archives)

hotels, banks, theaters, and other iconic structures throughout the country.¹⁰⁹

One of Father Kavanagh's interests was in maintaining the beauty of the cemetery. Notice was taken in several "Libertytown Items" columns in *The Citizen* over the years, including one on September 5, 1913, which called it "the handsomest [cemetery] in the State." Father Kavanagh regularly walked in the cemetery, no matter the season, saying his Office or praying the Rosary.¹¹⁰

The church itself received major attention in 1914. A handsome marble communion rail in memory of Greenberry R. Sappington and a pulpit of the same marble were installed. Additionally, a new and elaborate sanctuary lamp was installed.¹¹¹

Just four days after the *Titanic* sank on April 15, 1912, Father Kavanagh, assisted by Father Francis Klauder of Annapolis, dedicated the newly installed Calvary Statue in the cemetery, to those who died in the tragedy. The dedication took place on April 19, most likely making it the first memorial to the *Titanic* dead in the United States.¹⁰⁷ The monument is approximately twelve-feet tall and includes life-sized figures of Jesus, Mary, and St. John the Evangelist. It was made by the Daprato Company of Chicago and New York and rests on a brownstone base measuring four feet by eight feet.¹⁰⁸ Founded by the Italian immigrant Daprato brothers, the company, now Daprato Rigali Studios, worked on churches, courthouses,



Father Kavanagh, standing in the cemetery he beautified, next to the Sacred Heart Statue where the first church stood. c. 1920. In the 1950's this statue was replaced with a statue of St. Peter and that statue was then moved to the patio of the third and current church in 2008. (Courtesy, Charlie Riordan, former parishioner)



Copy of Theatre group in Church Hall, undated. Left to right: Back Row: John Hitselberger, Sr., John Hitselberger, Jr., Leo Smith, Warner Welsh. Front Row: Rose Yingling, Gertrude Wright Albaugh, Eva Sappington, Mary Hitselberger Buchne, Edith Welsh Boland. Photo by Bachrach. (St. Peter's Archives)

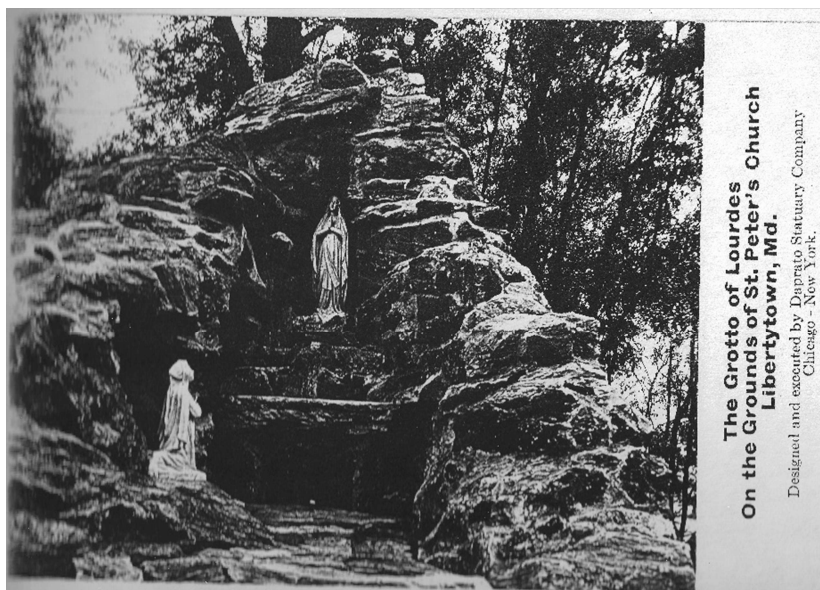
Local newspapers during that time routinely reported on the many moving picture shows¹¹², plays and dances being held in the Opera House by various groups in Libertytown, but in 1914 Pastor Kavanagh took a hard line when he banned modern dance steps, including the Tango, the Bunny Hug, and the Turkey Trot. Prior to this ban, the paper reported that dances were held each holiday and at special times in between, except for the Lenten season. John J. Hitselberger, parishioner and manager of the Opera House, assured Frederick's *Daily News* reporter that "... so far he has had no difficulties carrying out Father Kavanagh's wishes and he doesn't contemplate that he will have any trouble."¹¹³

Also in 1914, Father Kavanagh commissioned the building of the "Grotto of Lourdes" to replicate the grotto in Lourdes, France. It was constructed on a small tract

of land adjoining the cemetery which was donated by another descendent of the Coale family, James Sappington of S. and Mittie V. Sappington, his wife.¹¹⁴ In March 1914, *The Citizen* newspaper of Frederick reported that "this tract is wooded with excellent oaks and pines and will be made into a small park, and the grounds developed most beautifully. A life size statue of St. Joseph will be erected, and upon a knoll will be erected a grotto, in native stone. The grotto will be erected by the congregation."¹¹⁵

The Daprato Company managed the grotto project and fabricated the statues of Our Lady and St. Bernadette.¹¹⁶ An engraved tablet on the left side of the grotto was dedicated by Father Kavanagh to the memory of Martha J. Riddlemoser who had died in January of 1914, leaving today's equivalent of \$12,000 to St. Peter's at the time of the grotto development.¹¹⁷

During Father Kavanagh's pastorate, Notre Dame Academy saw enrollment in the high twenties as of 1915¹¹⁸, as evidenced by a 1915 photo of Notre Dame Academy students; and in 1921, Notre Dame Academy opened its first high school class with 4 students.¹¹⁹



Promotional photograph of the Grotto used by the statuary company following construction in 1914. (St. Peter's Archives)

HISTORY



1915 students at Notre Dame Academy, in front of the school. List of children enrolled in that year, in no particular order: Helen L Sappington, Nellie Sappington, Cora Larue Sappington, M. Esther Deibel, Nina C. Smith, Mary Smith, Sidney Sappington, Mary E. Morrissey, Josephine Smith, Bennie Morrissey, Bruce Hammond, Lorraine Sappington, John Morrissey, Katie Sappington, James C. Sappington, Charles Stansbury, Francis Sappington, Viola Smith, Mittie Sappington, Emma Sappington, Steve Myers, Carter Smith, Paul Sappington, Ann Smith, Mary M. Sappington, Josephine Sappington, Ella M. Morrissey, John Myers. (St. Peter's Archives)

Receiving the sacrament of Holy Communion for the first time has always been a milestone in the faith journey of a Catholic, whether - adult or child. On Christmas Day in 1915 Father Kavanagh gave young girls and boys - and at least one adult - 24-year-old William Bunke¹²⁰, their First Holy Communion. The Frederick papers reported that Mary Angela Sappington dedicated "... a few lines to the little girls and boys who were instructed by Rev. Father S. J. Kavana[u]gh for their

First Holy Communion at the mid-night Mass..."¹²¹



Bunke Memorial Crèche at edge of cemetery, c. 1920. (St. Peter's Archives)

Improvements continue to be made and one year later in 1916 the church's interior was frescoed,¹²² and in 1918 a new marble altar and organ were installed.¹²³ The January 22, 1918, edition of the *Daily News* of Frederick reported that "a large Estey pipe organ is being installed in St. Peter's RC Church at a cost of sixteen hundred dollars," noting that the Estey company was in Brattleboro, Vermont.¹²⁴

Later that year, in October, word was received that Private William Bunke had been killed in action in World War I, the only parishioner to die in the Great War. Father Kavanagh arranged for Bunke to be memorialized with a crèche. The nativity crèche was erected to the left of the stairs ascending to the front of the second church, shortly after his death, and before knowing whether his remains would ever be brought home for burial.¹²⁵ The structure (except for the statues) was built by Charles McKenney, parishioner, stone mason and longtime custodian at the parish.¹²⁶ The memorial depicts the Nativity of Christ,

surmounted by a Statue of St. Joan of Arc, the patron saint of France. The angels flanking St. Joan of Arc in this 1920 picture no longer exist.

William Bunke's reported love of Christmas, (his First Holy Communion was on Christmas Day in 1915, six days after being baptized into the Catholic faith at age 24¹²⁷) may explain the construction of a grotto and nativity crèche in his memory. The selection of St. Joan of Arc watching over the crèche is very apropos, as she fought and died for her native France where William died.

Originally buried in France, Bunke's remains were returned to the states three years later. At the direction of the Charles Smith family (the family and employer with whom he lived, prior to enlisting in the Army), Father Kavanaugh met the body at Hoboken, New Jersey on October 6, 1921.¹²⁸ Father Kavanaugh escorted the casket by train back to St. Peter's Church to lie in repose for a week. A requiem Mass was celebrated that Sunday morning. According to a Frederick Post article from October 17, 1921, approximately 1,000 people attended Bunke's funeral the previous day. It was quite an impressive service. The sermon was delivered by Rev. Walter Drumm, S. J., brother of Brigadier General Hugh Drumm, who was on the staff of General John Pershing. A special musical performance was given by Mrs. James Sappington, Bunke's friend and fellow parishioner. He received a full military burial including a 21-gun salute and taps played by a solo trumpeter.¹²⁹ His grave is located directly in front of the crèche.

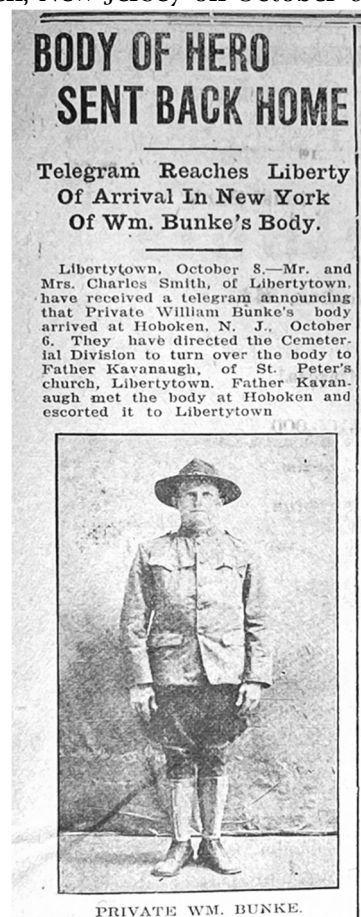
Apparently building on land which St. Peter's did not own, was not a cause for concern at that time. Similar to the original two acres of land on which the first church and cemetery were located (which were not deeded by James M. Coale to the Church until 1867, 44 years after the original church was built¹³⁰); it was not until 1918, 13 years after St. Peter's built the Church Hall, that James M. Sappington, (great grandson of Richard Sr. and Catharine Coale)¹³¹ deeded the "land on which St. Peter's Hall stands" to Cardinal Gibbons.¹³²



St. Joseph Statue in the "new addition" of the cemetery, c. 1920. (St. Peter's Archives)

In 1918, when the parish was not quite 100 years old, the cemetery saw its first increase in size. The same James M. Sappington, who had just deeded to the church, the ground where the Hall is situated, donated additional land which became known as the St. Joseph section of the cemetery. South of the Blessed Mother section, and east of the current and third church, the St. Joseph section was known as the "new addition"¹³³ and is the site of the statue of St. Joseph which was erected around this time.¹³⁴

1920 saw electricity arrive in the church, rectory, and hall.¹³⁵ Archival references to midnight Mass exist prior to this time, so it is likely that candles, oil lamps, or coal lighting was used to some degree prior to electricity.



PRIVATE WM. BUNKE.
Frederick Post, Frederick, Maryland October 11, 1921, edition. (St. Peter's Archives)

HISTORY

As the parish was nearing the centennial of its founding, Father Kavanagh began looking for information about the beginnings of the second church.

Alas, “there [was] no history or account of the church here” according to one of his letters in 1921.¹³⁶ He had written to the Jesuits who ministered to the parish in its early years but came up dry. While looking for something else, he accidentally stumbled upon Archbishop Maréchal’s diary recounting the dedication of the first church in 1823. The history of a half-century later, when the second church was built just a few years after Libertytown’s streets had been filled with Civil War soldiers, was elusive. Father Kavanagh noted that after “much trouble” he identified that the building of the second church got underway in 1868. He also found the May 23, 1869, date on which the cornerstone was laid. And, thanks to a letter he came upon written by “one lady here, to a lady in Chicago,” he learned that Father Mcguire and Father [John] Gaffney, S.J. concelebrated Mass and Father Mcguire “preached a beautiful sermon from the church steps to a large crowd” assembled for the laying of the cornerstone.¹³⁷

In February 1921 Father Kavanagh contacted the Archdiocese of Baltimore to schedule the archbishop to help celebrate the fiftieth anniversary of the second church and the parish’s centennial. Father Kavanagh also hoped that the archbishop could tell him when the second

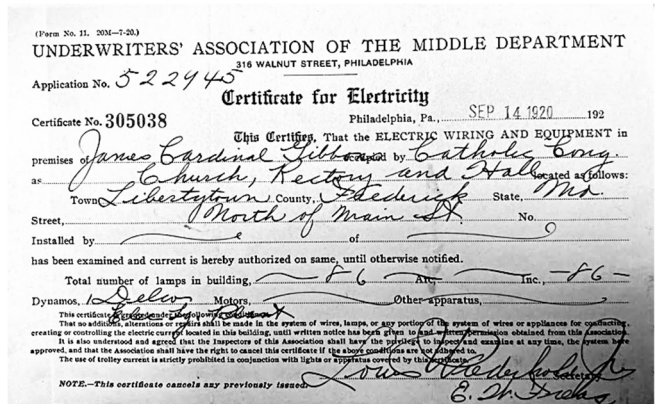


Cardinal Gibbons and Father Kavanagh, to the right of the front steps of the second church. Photo by Bachrach and published in *The Baltimore American*, July 11, 1915. (St. Peter’s Archives)

church was dedicated after completion. He asked this because he knew that the prelate, who was by this time known as James Cardinal Gibbons, was on hand for the dedication fifty years earlier as Bishop of North Carolina.¹³⁸ Sadly, Cardinal Gibbons passed away just weeks after Father Kavanagh’s 1921 correspondence.

St. Peter’s celebrated the parish’s centennial and the fiftieth anniversary of the second church on July 3, 1921. The Most Rev. Archbishop Bonzano, Apostolic Delegate, celebrated the Mass and Bishop O. B. Corrigan, diocesan administrator was present, along with a number of Jesuits. Father Kavanagh felt that since the Jesuits had so much to do with the history of the church, they should take a prominent part in the centennial exercises. Rev. Richard H. Tierney, S.J., then editor of *The American*, preached the sermon, and Rev. Joseph A. McEneaney, S.J., then President of Loyola College, Baltimore assisted in the ceremony.¹³⁹

In 1922, Father Kavanagh was instrumental in arranging Libertytown’s first “Chautauqua” experience, which was held in the Church Hall, a building used for educational and enrichment purposes from early years. Modeled after New York’s Chautauqua Lake Sunday School



Certificate for Electricity for church, rectory, and hall, September 14, 1920. (St. Peter’s Archives)

Assembly¹⁴⁰, it featured educational, entertaining, and inspirational topics in the afternoons and evenings over a four-day period¹⁴¹.

Father Kavanagh spent his entire priestly life in the service of St. Peter's and its parishioners. Twice he had been placed on notice to move to another assignment. Both times he pleaded with the then current Archbishop to remain at St. Peter's. Both agreed to permit him to stay. He gave his life to St. Peter's.¹⁴²

Father Kavanagh refused personal gifts, so people would then donate statues to the church. At one time there were 26 statues in the church.¹⁴³ Father suffered from heart disease, and in mid-April 1923 his condition worsened, and he was taken to Bon Secours Hospital in Baltimore, where he died on April 24, 1923, a few months shy of his 61st birthday.¹⁴⁴ A Solemn High Requiem Mass was held at St. Peter's Church in Libertytown at 11 AM on Friday, April 27th. In his obituary was a notice that a train leaves from Baltimore to Union Bridge at 8:05 AM for those who might want to go to his service.¹⁴⁵

Father Kavanagh was such a beloved man in the community that at the time of the service, all the businesses in Libertytown closed so the workers could attend. His first convert, an African American who travelled from his home in Virginia to Libertytown, a daunting task in 1923, to attend the service, said, "He is a saint." These words were echoed by many others of the large congregation attending the funeral, some of whom had come from as far away as New York, Baltimore, and Washington. Monsignor Markham, a friend of Father Kavanagh from boyhood, gave the sermon, saying, the greatest memorial to him "was the mark left on the hearts of those whom he served. His life shows what faith and zeal can accomplish."¹⁴⁶

He was laid to rest near the Statue of the Blessed Mother in the cemetery. There is an inscription on the base of the statue memorializing him.¹⁴⁷



Altar Boys in front of Blessed Mother Statue with inscription to the memory of Father Kavanagh, undated. (St. Peter's Archives)

HISTORY



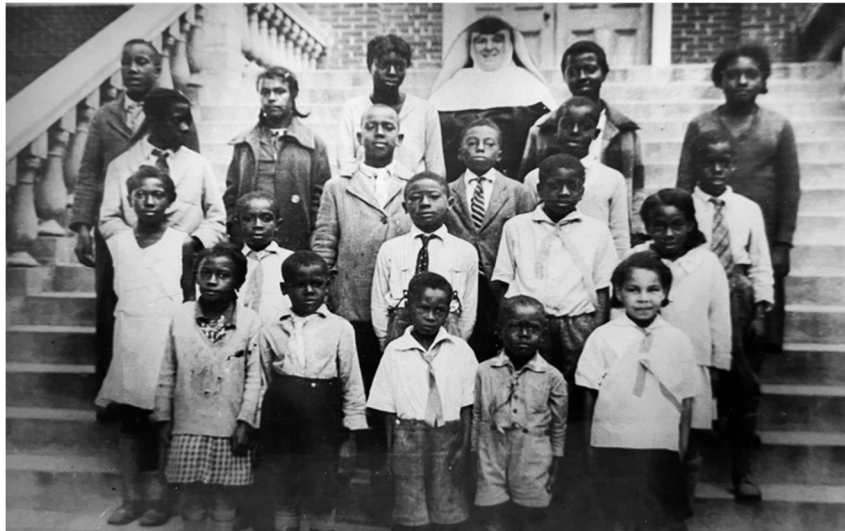
Father Martin L. McNulty, undated. (Courtesy Catholic Review (obit))

After the death of Father Kavanagh, Father Martin L. McNulty was assigned to St. Peter's, where he had the unenviable task of following the much beloved Father Kavanagh. Ordained in 1914, Father McNulty remained at the parish for approximately five years, until Spring 1928¹⁴⁸ and during his tenure, on January 15, 1926, the convent (and most probably the school) received electricity.¹⁴⁹

While at St. Peter's, Father McNulty received a sum from the estate of James M. Sappington, who died on June 7, 1923. Mr. Sappington left \$500 (approximately \$9,000 in 2023 dollars) to Father Kavanagh, or in the event of his death, to his successor.¹⁵⁰

The sisters who staffed Notre Dame Academy most probably took on the role of organist for the church liturgies, after their arrival in 1892. Parishioner Elizabeth Lee, who retired from the choir in 2018 after 50 years as a chorist recalls, "Mary Unglesbee told me that in 1924, when she was 15 years old, Sister Barbara was scheduled to play the pipe organ at St. Peter's for midnight Mass. Sister was too ill to play and she [Mary] was sent for, to play in the sister's place." Mary also recounted to Elizabeth that Ann(a) Riordan, Paul Sappington, and Miss Claire Sappington were part of the choir at that time.¹⁵¹

On June 17, 1923, Notre Dame's graduation was held in the church; previous graduations had been held in the Church Hall. According to the S.S.N.D. archives, Margaret Riordan, Catherine Renehan, and Thomas Sappington were the graduates.¹⁵²



Segregated Class of 1934. Sister Barbara Haus, S.S.N.D. and schoolchildren under her instruction. Left to right: Top row – Bernie Roberts, Mary Rideout, Annie Duppins, Sister Barbara, Mary Key, Francis Ingram. Second row – "Buck" Duppins, Clifford Roberts, Walter Ingram, Dick Key, Joe Key. Third row - Polly Key, Albert Duppins, Theodore Cook, Clarence Duppins, Hattie Ingram. Bottom row – Teresa Ingram, Paul Key, Bobby Ingram, Thomas Key, Peggy Tucker. Photo identification: Mary Key Jones. (Courtesy, Barbara Jones Thompson, daughter of Mary Key Jones)

Memory ...

Recalls his grandfather, Charles P. Riordan (1881-1957), telling him how he would bring his wife Anna in a sleigh, to Mass in the 1920's. Back then, there were pew rents and Charles and Anna rented the last pew for two unrelated reasons - the rent was discounted (it was a short pew) and its location offered Charles ability to step outside for a smoke without disturbing anyone!

-Charlie Riordan

It was in 1927 during Father McNulty's pastorate, that the Notre Dame Academy opened a separate school for black children (segregation was not declared unconstitutional until 1954¹⁵³). 15 students enrolled in the first class which was initially taught in the Church Hall (now Sappington Hall).¹⁵⁴ Sister M. Barbara Haus, S.S.N.D., arrived two years later in 1929 as a novice, and was the principal educator for the African American children who enrolled in Notre Dame, until the school closed (in 1935) and

afterwards, for their religious faith formation. She remained at Notre Dame for a total of 23 years, perhaps the longest serving School Sister at St. Peter's.¹⁵⁵

While pew rents, income from the Libertytown Tournament and Picnic, and the various events held in the Church Hall, contributed to the income of the parish, special collections evidenced by this collections schedule still played a key part in balancing the budget – just like today.

Father Phillip L. Farrell arrived at St. Peter's in mid-1928, succeeding Father McNulty, and remained St. Peter's pastor until Fall of 1937.¹⁵⁶



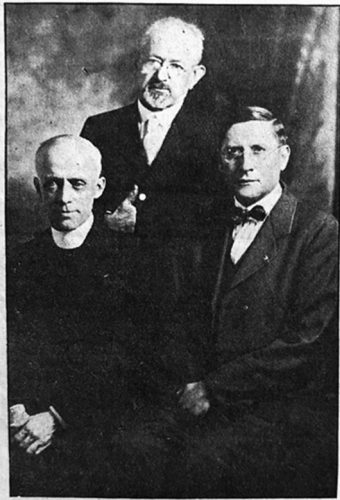
Father Phillip Farrell, undated. (St. Peter's Archives)

In the Spring of 1932 *Cantate Deo*, the official publication of the Archdiocesan Commission of Music, published their 5th report on the choirs of the Archdiocese of Baltimore, in the matter of liturgical music. St. Peter's received an AB rating as a Senior Choir "where co-operation and spirit are good." It should be noted that St. John's in Frederick received the same AB rating, with an AA rating the only higher rating.¹⁵⁷ The choir was no doubt a joy to hear.

In October of 1932, Father Farrell gave a speech on citizenship at the Club's weekly luncheon, to celebrate Citizenship Week. He discussed how a betterment candidate won the election over the party candidate in his home city, and proceeded to pave city streets, close open wells, extend the sewer system, and block typhoid fever.¹⁵⁸

Father Farrell was very active in community relations while in Frederick County, especially the Lions Club. There are several mentions of him relative to the Lions Club in the Frederick press, including giving invocations and talks, and being a member of the Memorial and Major Activities Committees.¹⁵⁹

Early ecumenism in Frederick



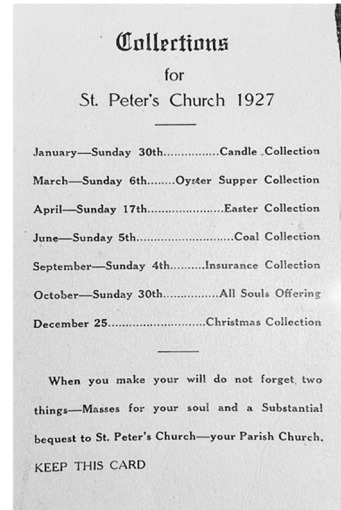
THREE FRIENDS OF DIFFERENT FAITHS — Pictured, from left, are Father Phillip L. Farrell, Rabbi Wolf Willner, and the Rev. William C. Royal.

3 clergymen of different religious faiths

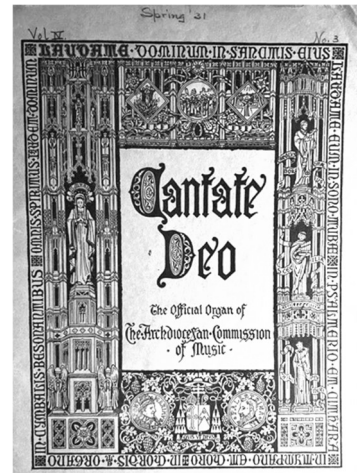
September 24, 1985 article in *The Frederick Post*, re-printing a photo which originally appeared in the *Frederick Post*, January 13, 1930. (St. Peter's Archives)

It was in 1932 during Father Farrell's pastorate that Notre Dame's high school closed, 11 years after it had opened, when the last high school students Louise (Lochner) Bruchey and Catherine (Riordan) Wantz graduated.¹⁶⁰ The colored school (as the segregated school was known at that time) closed 3 years later, at the beginning of the 1935 school year after 7 years.¹⁶¹ Both closings occurred during the Depression, which very likely contributed the decision to close.

While at St. Peter's, Father Farrell chaired the preparations for the annual parish picnic each year. August 4, 1937, drew an estimated 10,000 people, the largest attendance ever, snarling parking and traffic at Pine Mountain Park. Local papers reported that the afternoon tournament was well received. In the evening, over 600 dinners were sold, and the



Special Collections Schedule, c. 1927. (St. Peter's Archives)



Canate Deo (Sing to God), c. Spring 1931. (St. Peter's Archives)

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HISTORY

quantities of food consumed ran to 2200 rolls, almost 400 pounds of country ham, several hundreds of chickens, and 143 cases of soda water.¹⁶² Given the size of the parish during this time (approximately 250 individuals¹⁶³), an undertaking of the magnitude would have required practically every parishioner to be involved in some capacity.

This single-day event raised more money than the average worker earned in a year and represented one third of the receipts which the parish collected throughout the entire year. An accounting for the 1937 tournament shows revenue of \$1,800, expenses of \$770, and a profit of \$1,030 for this one-day event.¹⁶⁴ In that same year, the offertory collections totaled \$465, special collections \$385, and pew rents \$146.¹⁶⁵ (The average annual wage in Maryland in 1937 was \$835.¹⁶⁶)

Father John Leo Collins was 51 years old when he succeeded Father Farrell in the fall of 1937 as pastor of the congregation.¹⁶⁷

In that same year, that a group of Catholic women formed the Sodality of the Blessed Virgin Mary at St. Peter's. Every Tuesday, the Sodality met in the church for Mass and afterwards would pray the Miraculous Medal Novena. The Sodality was divided into small groups called bands, each having approximately thirteen ladies; there were enough bands to fill the entire church. Each lady wore a large Miraculous Medal on a long blue-ribbon necklace during the Mass and Novena.¹⁶⁸ The ladies were active in other ways too; assisting the Sisters of Notre Dame with dinners and the annual two-day fall bazaar (the pre-cursor to the current Christmas in the Country annual fundraiser).¹⁶⁹

In April of 1942, Father Collins led the St. Peter's contingent on the Central Maryland Holy Name Society sponsored pilgrimage, to the tomb of Mother Elizabeth Seton at St. Joseph's College, Emmitsburg, MD.¹⁷⁰ He remained at St. Peter's June of 1943¹⁷¹ when he was transferred from St. Peter's due to a debilitating illness from which he suffered until his death in 1959.¹⁷²

Father Michael William Hyle, who would later be ordained Bishop in 1958, served as pastor at St. Peter's from December 1943 through early summer of 1946.¹⁷³ He was of large frame and had a bass voice with a very low range. As pastor of the church Father Hyle oversaw several maintenance projects for church buildings, such as the



Bishop Michael W. Hyle, undated. (Courtesy FindaGrave.com)

painting of the steeple.¹⁷⁴

On April 23, 1946, a reception and dance honoring the returned servicemen of Libertytown District was held at St. Peter's Hall (today's Sappington Hall). Father Hyle welcomed the veterans, and then refreshments were served, and records were played for dancing.¹⁷⁵ The social center of the parish and Libertytown, the Parish Hall, continued to be the site of Chicken, Ham and Oyster Suppers served by the ladies of the parish through the 1940's.¹⁷⁶

VISIT THE
Libertytown Tournament
AND PICNIC
WEDNESDAY, AUGUST 7, 1946
PINE MOUNTAIN PARK
½ Mile South Of Libertytown
ALL THE USUAL ATTRACTIONS
Tournament Begins 11 A. M.
Dance with BLUES CHASERS
2 P. M. TO 5 P. M. AND 7 P. M. TO MIDNIGHT
Dinner & Supper Served

The News (Frederick, Maryland) July 17, 1946.

Father Hyle also worked with the parishioners to bring back the annual Libertytown picnic and tournament, which had ceased in 1942 due to the war.¹⁷⁷



Father Stephen Chylinski, 1962. (Courtesy, Archives of the Archdiocese of Baltimore. Associated Archives at St. Mary's Seminary & University, Baltimore, Maryland)

Father Stephen J. Chylinski assumed the role of pastor at St. Peter's just prior to the August 1946 Libertytown Tournament and Picnic.¹⁷⁸ The significance of this annual event was that the parish celebrated the 125th anniversary of the establishment of the parish (the first church was established in 1821 but completed and consecrated in 1823) and the 75th anniversary of the second church (1871) during that event. The tournament was held at Pine Mountain Park, a half mile south of Libertytown on Route 75, and was the largest in several years. Jousting tournaments, which were returning for the first time in several years, began at 11 AM and there were several booths and games to enjoy, dancing was held in the afternoon and evening, and hundreds of people enjoyed lunch and dinner meals.¹⁷⁹

Father Chylinski completed several projects in the five years he was pastor at St. Peter's, including constructing new buildings, painting, and redecorating the church and rectory, and many other internal and external projects.¹⁸⁰ He was involved in the local community, giving the commencement address in 1947 to the high school graduates at the Literary Institution of St. John's at Prospect Hall,¹⁸¹ and an address on the destructiveness of communism versus the virtues of freedom to the Frederick Lions Club dinner in November 1949.¹⁸²



Program Libertytown Tournament and Picnic, c. 1946. (Courtesy, Martha Key, parishioner and rectory housekeeper)

Memory ...

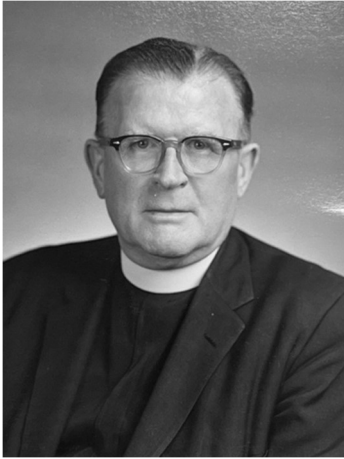
Three of the Williams sisters who attended Notre Dame Academy in the 1950's, recalled helping the School Sisters wash windows with newspaper, weed around the convent/school and help with the laundry. The school did not have uniforms, so the girls alternated with 2 dresses. Country ham sandwich lunches were always brought from home and as a result the girls dreamed of the tuna fish sandwiches that other kids had.

- Millie Williams Simons,
Shirley Williams Moxley and
Judy Williams Riggs



8th Grade Graduates at Notre Dame Academy - Eugene Sappington, Raymond Wright, Fannie Horton, Catherine Stevens, Lawrence Healy, Carl Ingling, June 11, 1950. (St. Peter's Archives)

HISTORY



Father John Mountain, undated. (Courtesy, Archives of the Archdiocese of Baltimore. Associated Archives at St. Mary's Seminary & University, Baltimore, Maryland)

In late December 1951, Father John Anthony Mountain was assigned to St. Peter's, arriving just prior to Christmas, on December 21st.¹⁸³ He remained at the parish for just over six years, until his transfer in February 1958.¹⁸⁴

The statue of St. Peter, now standing in front of the current and third church, formerly stood at the location of the first church. It was on a pedestal that read, "Thou art Pete and upon this rock I build my church." "Pete" was the last word of the first line of the inscription and apparently the inscriber did not "plan ahead" to get the last letter in the space available. According to Sister Barbara Haus, parishioners loved that it said "Pete." It seemed a nice, comfortable familiarity with the patron saint. Father Mountain was not a fan, and he had the pedestal cement-washed to cover up the inscription. The pedestal became part of the foundation of the third church and is no longer visible.¹⁸⁵

A later pastor, Father Paul Peter Iaia, would credit Father Mountain for his especially attentive care of the sick of the parish, visiting them regularly with the Sacraments, as can be confirmed through the Sick Call Register maintained by the parish.¹⁸⁶ Also, while he was assigned to St. Peter's, he accomplished some renovations to the parish rectory and built the parking lot next to the parish hall on land donated by Coale descendent, James C. Sappington.¹⁸⁷

Father Mountain spent time checking parish records which was of great benefit to the priests who followed him at St. Peter's.¹⁸⁸ It was also during the early years of his pastorate, in 1952, that the Sodality, which had lapsed for a time, was revived.¹⁸⁹

Linda Roberts Shern and her cousin Barbara Jones Thompson recall that Father Mountain would attend the annual Key-Dorsey family reunion and present awards - newest married couple, and longest married couple, to name a few. Parishioners with a legacy at St. Peter's dating back to the 1800s, Barbara's mother, Martha Key, was the rectory's housekeeper for over 25 years, Martha's father, Lewis Dorsey, was a member of Father Reaney's Glee club in the 1890s and along with his mother, Hariett Dorsey, they are buried in St. Peter's cemetery.¹⁹⁰



*Key-Dorsey Family Reunion c. 1950's
Father Mountain presenting newest married couple award to Loviel Hill Key and Thomas Key. Mary Louise Jones Magruder in background to the right of Father Mountain. (Courtesy, Barbara Jones Thompson)*

Memory ...

I recall one day in the 1950's when I was the only altar boy to show up for Benediction. I rang the bell and held the thurible at the same time and practically smoked Father out of the Church. Laughing, Father said I should do one or the other in the future.

-Charlie Riordan



May Procession 1956, Gerry Morrissey, Millie Williams (Simons), Marlene Tregoning. (St. Peter's Archives)

Another devotion which St. Peter's has celebrated for many decades is the May Procession, or May Crowning. In the nineteenth and twentieth centuries, school age boys and girls would process to a statue of the Blessed Mary dressed in their finery (often First Holy Communion attire), where songs to Mary would be sung and Mary would be crowned with flowers. When Notre Dame Academy was still open, the girl in the eighth grade with the highest academic grade would be chosen May Queen, to crown Mary, and the girl with the next highest academic grade was chosen as her attendant.¹⁹¹

1953 marked the last year of the Libertytown

Tournament and Picnic run by the parish at Pine Mountain Park. By 1954 the event had moved to the parish grounds and became a four-day carnival beginning on a Wednesday evening and ending on Saturday.¹⁹²

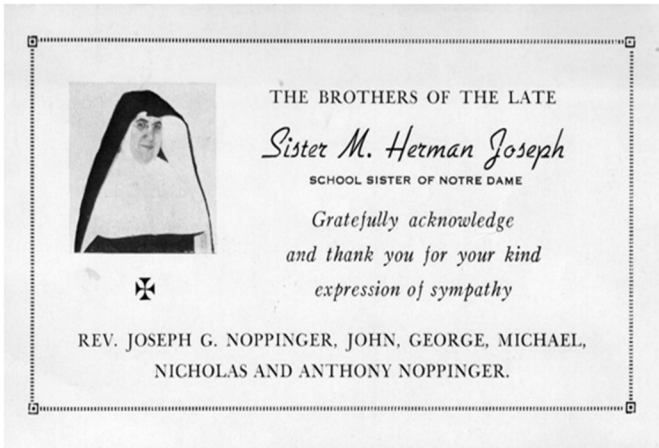
Sr. Herman Joseph (Noppinger) was stationed at Notre Dame Academy most of her religious life; 1938-1941 and again in 1942, until illness sent her to the Motherhouse in 1953.¹⁹³ She made such an impression on the students that even after an absence of 2 years, her death at age 50 during heart surgery brought great sadness to the school.¹⁹⁴ Sister's biography suggests she felt

similarly about her students and the community of sisters with whom lived. The sisters relayed to her, "loving messages from the people of Libertytown". "The children dearly loved her, who 'was a mother to them' as a first grader related to her own mother. Sister was constantly being remembered by the parents of her former pupils and even after a 2-year absence from the school, her funeral procession included nine automobiles from Libertytown, with twelve boys and eight girls, all her former pupils, [who] acted as honorary pallbearers.¹⁹⁵"

Memory ...

I remember Parish picnics in Pine Mountain Park where the water treatment plant is now. There was an outdoor wooden dance floor, and we would ride horses owned by Rosie Stevens Ecker's parents to escort the winner of the jousting tournaments.

-Charlie Riordan



Sister M. Herman Joseph, 1905-1955. (St. Peter's Archives)

HISTORY



Father Edward T. Sargus, undated. (Courtesy, Archives of the Archdiocese of Baltimore. Associated Archives at St. Mary's Seminary & University, Baltimore, Maryland)

When Father Edward T. Sargus arrived at St. Peter's, Mass was in Latin and the role of the laity was limited. St. Peter's was still a small rural parish and Notre Dame Academy was a catholic school run by the School Sisters of Notre Dame. Father Sargus served as St. Peter's pastor, his first pastorate, for slightly more than three and a half years, from March 1958 to October 1961.¹⁹⁶

Father Martin William Flahavan who arrived in November of 1961 was a man of varied talents. He was perpetually active, always doing something to advance the mission of the Catholic Church. At St. Peter's, he constructed a basketball court, developed the largest Altar Boy Society in the history of St. Peter's, revived the Sodality of the Blessed Virgin Mary, organized an Usher Society, and began high school and adult discussion groups in cooperation with the Confraternity of Christian Doctrine (known to many as

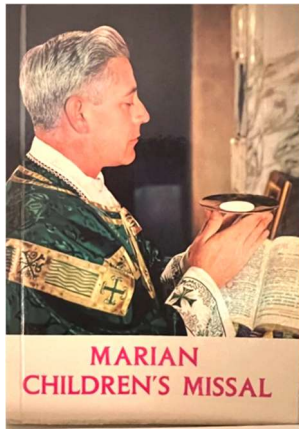


Father Martin W. Flahavan, c. 1962. (Courtesy, Archives of the Archdiocese of Baltimore. Associated Archives at St. Mary's Seminary & University, Baltimore, Maryland)

CCD).¹⁹⁷ The church Hall was modernized with a "gold brick" fundraising program, to put a brick façade on the building.¹⁹⁸ Other renovations made to the Hall while Father Flahavan was pastor, included installation of a new heating system, an entirely new kitchen, a new well and water system.¹⁹⁹

While at St. Peter's, Father Flahavan was also active in the local

Red Cross and was a board member of that organization.²⁰⁰



Marian Children's Missal featuring Father Flahavan, c. 1958. (St. Peter's Archives)

The order of the School Sisters of Notre Dame published a *Marian Children's Missal*, featuring Father Flahavan celebrating Mass. This Missal was designed to help children prepare for their First Communion, and was widely purchased throughout the country by parents for their children in the 1950's and 1960's.

Many of the parishioners at St. Peter's and the Libertytown Methodist Church had brought to the attention of their pastors, Father Flahavan and Reverend Keith Smith, several issues of importance to Libertytown. They both were instrumental in the reactivation of the Libertytown Civic Improvement Association, which had been inactive for

about a decade. They also offered their churches as meeting sites for the Association. Two big fires occurred in Libertytown during his pastorate - one in 1961 and one in June 1964. Due to the efforts of the citizens, the Libertytown Volunteer Fire Department was formed in November 1964. Little did he know how critical the fire department he helped create would be to St. Peter's 40 years later when its own church caught fire.²⁰¹

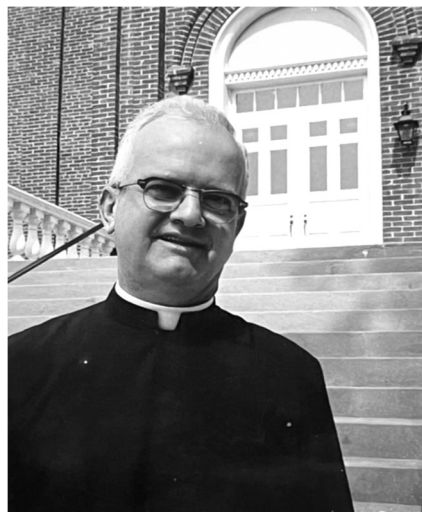
While pastor, Father Flahavan conducted the first pre-Cana Conference in Central Maryland in 1963.²⁰²

Memory ...
I remember Father Flahavan, and I have the Missal, Thought it was so fun to have my priest's picture in the Missal.
- Siobhan McCormack

Based on his more than 17 years of experience with the Catholic Youth Organization (CYO) in various roles, he was appointed by Archbishop Shehan to be the CYO director for the Central Maryland Region, including parishes from Westminster to Hancock.²⁰³

St. Peter's marked both the 100th anniversary of the dedication of the second church (1871-2004) and the closing of St. Peter's School (formerly Notre Dame Academy) during the pastorate of St. Peter's next pastor, Father Francis Aloysius Morrison, who was assigned to St. Peter's on October 2, 1965. Father Morrison came from St. Mary's in Pylesville and replaced his high school friend, Father Flahavan, who coincidentally was moving to St. Mary's in Pylesville.²⁰⁴

One of the strengths of Father Morrison's pastorate at St. Peter's was his involvement with the local community. He participated in a 1966 Thanksgiving Eve service at Libertytown Methodist Church. In 1969 the community Thanksgiving Eve service was held at St. Peter's. Local faith communities were invited, and the pastors of the Walkersville United Church of Christ, the Woodsboro Lutheran Church, and Libertytown Methodist churches participated.²⁰⁵



Father Morrison on the steps of St. Peter's, during his pastorate c. 1965-1973. (Courtesy, Archives of the Archdiocese of Baltimore. Associated Archives at St. Mary's Seminary & University, Baltimore, Maryland)

On Tuesday, December 22, 1970, a Live Nativity pageant was held at St. Peter's. Various local churches participated in the program; each church provided costumes, properties, and animals for its part in the pageant, along with church members to play the various roles. The pastors narrated their parts of the pageant, and a choir of members of all the church choirs sang carols. The participating churches were Mt. Pleasant, Mt. Zion, and Silverhill United Methodist Churches, the Unionville-Libertytown United Methodist Churches, Linganore and Keys Chapel United Methodist Churches, Mt. Pleasant United Church of Christ, and St. Peter's.²⁰⁶

Father was active in the Libertytown Fire Department, being elected one of the two chaplains of the department at its annual meeting in December 1969. The other chaplain elected was Rev. Daniel Henderson of the Libertytown Methodist Church. Father Morrison attended other annual meetings, offering invocations and benedictions at those meetings.²⁰⁷

He was also a member of the Community Relations Board of the National Alliance of Businessmen in his capacity as chair of the Frederick County Ministerial Association, the goal of which is the employment of minority groups and disadvantaged Americans and to provide skills training as needed.²⁰⁸

On Saturday, June 8, 1968, Father Morrison marked his 25th Anniversary of Ordination. A Mass was celebrated at St. Peter's at noon followed by a reception in the church hall.²⁰⁹

Two years later, the parish marked the 100th Anniversary of the dedication of the then existing (Second) Church on June 21, 1970, with an Anniversary Mass at 4 P.M. celebrated by His Eminence Lawrence Cardinal Shehan, Archbishop of Baltimore. Following the Mass, a buffet dinner was served to all at the Libertytown Volunteer Fire Department.²¹⁰

Memory ...

Father Morrison was pastor when I was young and I have distinct memories of the fact that he regularly wore a black cape when the weather was chilly. I remember standing at the bottom of the steps from the second church after Mass, when my mother would be chatting with the Pastor - for what seemed like a long time in the cold weather. I fondly remember that Father Morrison would wrap his cape around me to keep me warm. Father Morrison would stop by our home for visits, and I remember one time when I had just made an Easy Bake cake mix in my Easy Bake pans in the family's oven (I didn't have the Easy Bake Oven). Father Morrison ate some and I remember thinking "Oh my gosh...he's eating my cake!"

-Paula Lancaster

HISTORY

A centennial committee was set up to plan the celebration. Invitations were mailed to all parishioners who, along with local businesses, become patrons by purchasing advertisements in the Centennial Program. Tickets to the dinner were available for \$1 per person (children under 10 were admitted free).²¹¹ The event was held at the Libertytown Fire Hall; no doubt because St. Peter's Hall could not hold the over 200 people who had purchased tickets (and the Parish Center had not yet been built).²¹²

Both the *Catholic Review* in Baltimore and *The Post* in Frederick, reported on the celebration.²¹³ His Eminence Lawrence Cardinal Sheehan was the chief celebrant of the Jubilee Mass and Father Edward Sargus, former pastor at St. Peter's, was one of the concelebrants. Father



Lawrence Cardinal Sheehan celebrating Centennial Mass at St. Peter's, June 21, 1970. (St. Peter's Archives)

Richard Mitchell, former assistant pastor at St. John's in Frederick also assisted. Father Herbert Jordan, former pastor at St. John's in Frederick, delivered the sermon.²¹⁴

In the weeks leading up to the celebration, the weekly bulletins contained a list of 'do's and don'ts' for the day, to ensure a successful event.²¹⁵

In the week after the celebration, Pastor Morrison's bulletin remarks confirmed that the day was a success, specifically congratulating Chairman J. Sebastian Grabenstein.²¹⁶

But 1970 was not the 100th anniversary of the dedication of St. Peter's second church. It was dedicated on June 25, 1871, according to an article in the *Catholic Mirror*, which reported on the event 7 days later.²¹⁷ Consequently, the centennial of that dedication should have occurred in 1971, not 1970. However, when the date of the dedication was memorialized on the foundation of the Statue of the Sacred Heart (which became the Statute of St. Peter in the 1950's), it was the year 1870 - not 1871, which was displayed.²¹⁸ Maybe that is why the centennial was celebrated in 1970, rather than in 1971. Or perhaps the parish needed a reason to celebrate something in 1970, as earlier that year it was announced that St. Peter's school - the former Notre Dame Academy, would permanently close its doors at the end of the 1969-1970 school year, after nearly 80 years²¹⁹.

Memory ...

I attended first grade at St. Peter's School for its final year in operation. I remember the bus dropping students off on the far side of the intersection of MD 26 and MD 75 so that students had to cross both roads. I have fond memories of the talent shows, potlucks, Halloween parties, parades, and other events that took place at the parish when I was young, and I felt supported enough by the School Sisters of Notre Dame to perform in three of the talent shows. I was sorry not to have won the prize, which was a picnic with the sisters. I also remember the sisters teaching the students to disco dance!

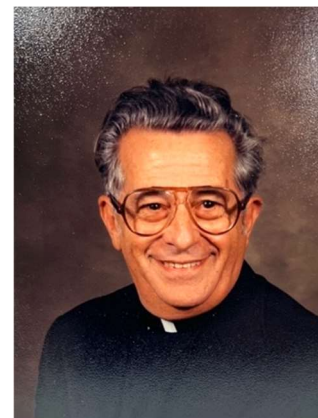
-Paula Lancaster

The decision to close the school must have been a difficult one. St. Peter's School was one of Frederick county's oldest parochial schools, in existence since 1892. The school had been incorporated into the Archdiocesan school system in 1965 with the official name changing to St. Peter's School from Notre Dame Academy of Frederick County, in that same year. Although the School Sisters of Notre Dame continued to help staff the school, they were no longer financing the operations of the school and the parish was absorbing the costs formerly paid by the religious order. When that approach became financially untenable, the Pastoral Council concurred with the recommendation to close the parish school at the end of the 1969-1970 school year.²²⁰

When the parish school closed, both the School Sisters and Pastor Francis Morrison were instrumental in the establishment of the Religion Education Center (REC). Sister Catherine Ann Birch (formerly Sister Anthony Padua Birch and also known in later years as Kate Birch), recalled in correspondence with Father Nickol²²¹, and in a chronicle she wrote for her Order,²²² some of the religious and lay women who assisted the parish in this transition. From her we learn that she and Sister Catherine Arata took on the role of preparing and training volunteers to teach the CCD (Confraternity of Christian Doctrine) program which would form the foundation of the religious education for youth going forward. They were joined in the mid 1970's for a short period, by Sister Mary Susan Ling (Susan Wood) and Sister Regina Burgan.²²³

Father Morrison was transferred from St. Peter's 3 years later in 1973 and was succeeded by Father Paul Peter Iaia (pronounced "yaya"), who started his pastorate at St. Peter's on February 21, 1973.²²⁴

Father Iaia was an active achiever at St. Peter's. In the religious education program, he began the St. Peter's Youth (SPY). He wrote a brief history of health care at St. Peter's, which he observed had been begun in the time that Father Thomas Haggerty was administrator, in 1943, and continued with some periods of inactivity, through the pastorates of the several priests, to his own pastorate. While some of the priests included remarks, such as the person's ailment (asthma, cancer, cardiac, stroke, etc.), Father Iaia did not enter any remarks in the Sick Call book.²²⁵



*Father Paul Iaia, undated.
(Courtesy, Archives of the
Archdiocese of Baltimore.
Associated Archives at St.
Mary's Seminary & University,
Baltimore, Maryland)*

HISTORY



Deacon Michael George Misulia, c. 2001. (St. Peter's Archives)

1978 brought St. Peter's its second permanent deacon (James S. Wright was ordained a permanent deacon a year earlier in 1977²²⁶). Parishioner Michael George Misulia was ordained by Bishop Murphy, retiring early from his professional job and getting in just under the wire of the 60 years of age limitation.²²⁷

In the late 1970's, the Sodality of the Blessed Virgin Mary became known as St. Peter's Ladies Club. About that same time, Gloria Bezold, the first President of the Ladies Club, and her husband Harry, attended a funeral for Gloria's cousin at a church in Harrisburg, Pennsylvania. A funeral lunch was provided by the members of that church and Gloria and Harry realized the marvelous benefits of this service for family and friends of the deceased. They were inspired to promote such a service at St. Peter's and in October 1981, the Ladies Club formally voted make this service available to parishioners²²⁸.

Father Paul Iaia agreed and supported them, later hailing their success. Praises for this service have come far and wide. While Gloria and Harry have passed away, the idea they brought to St. Peter's remains alive today, with funeral luncheons prepared upon request and at no cost to the family, although families frequently will send a donation to the Ladies Club in appreciation.

As far as can be determined, beautifying the church altar and sanctuary was mainly voluntary and occurred mostly on special holy days, such as Easter and Christmas. Minutes from the Ladies Club dating back to 1977 reflect that that various members from the Club would take responsibility for 'beautifying' the altar from time to time.²²⁹ Beginning with

Father Chylinski's pastorate, Sebastian Grabenstein also took a great interest in decorating the church, particularly during the holy seasons of Christmas and Easter. For Christmas, he would donate freshly cut pine trees from his farm to be used in the sanctuary. Sebastian also paid special attention to setting up the creche inside the church. The indoor creche currently used at Christmas was designed and built by Sebastian's son, Patrick Grabenstein and the Nativity figures were donated by Sebastian, when the third church opened in 2008.²³⁰ Rita Scaglioni and Sebastian joined forces to decorate the church for many years on special occasions. They took care in providing the perfect flowers. As it became hard for them to provide flowers, Margaret French made arrangements with greens and silk magnolias in brass containers for First Communion. She also made the sprigs of evergreens and white ribbons for the Sprinkling Rite during Easter.

²³¹

In 1979, parishioners Charles and Mary Unglesbee donated land from their adjacent property, to increase the size of the cemetery for a second time.²³² According to newspaper accounts, Charles was a steeplejack who, in 1964, repainted and restored the steeple of the second church, leafing the cross at the top in 24 karat gold.²³³ Mary, his wife, was organist for

Memory ...

The late Pearl Gallagher, a long time Ladies Club member, spent the winters in Florida. One day while in Florida, she stopped to talk with a gentleman who had Maryland car tags. Their discussion led to history of attending a funeral and luncheon in Libertytown, during which he praised the hospitality and lunch provided by the ladies of that parish. Imagine her surprise when she discovered that the parish he was referencing was St. Peter's.

-Ladies Club member

Memory ...

My dad, Jerry Lynch, reminded me that in the late 1970's, the decision was made to add usable space to the "basement" of the school building (now the Parish office building). At that time, it was just a dirt cellar/crawl space. A group of parishioners got together, and hand dug it out, one 5 gallon bucket at a time! The dirt was emptied onto a hay elevator, provided by Ken Spielman, which would transport it up and outside. Lots of heavy work but that's how the space became tall enough for rooms to exist down there.

-Cindy Shelton

the parish for many years²³⁴ and would be a recipient of the Archdiocesan Medal of Honor along with Deacon Mike Misulia, in November 2003.²³⁵

A Silver Jubilee Mass was held in February 1981, to celebrate Father Iaia's 25th Anniversary of his Ordination. During the Presentation of the Gifts at the Mass, one of the gifts was the letter sent by Lawrence Cardinal Shehan appointing Father Iaia to his first pastorate at St. Peter's.²³⁶

Father Iaia oversaw the total renovation of the interior of the church, bringing long sought post-Vatican II renovations to the second church and several other improvements to the Academy building and the campus grounds. Four classrooms were added to the basement of the Academy building. A handicapped ramp was constructed behind the church. The project, which cost \$110,00 (about \$325,000 dollars in 2023 dollars²³⁷) included the erection of a new altar for the sacrifice of the Mass, allowing the celebrant to face the congregation. A new altar of repose for the Blessed Sacrament was also erected after the old marble altar was dismantled. The whole sanctuary was raised by two step levels, and chairs for Mass celebrants were placed in the rear of the sanctuary where the old altar had been. The original altar rail was disassembled, and its materials used to construct a pulpit and a kneeling rail in front of the tabernacle. The church nave was completely repainted, rewiring done and thanks to parishioner Reese Warner, a new heating and air conditioning system was installed at great savings to the parish.²³⁸



Auxiliary Bishop Murphy and Father Iaia heading up the church steps to dedication Mass for the new altar, February 20, 1983. (St. Peter's Archives)

On February 20, 1983, St. Peter's dedicated the new altar at a special Mass. Auxiliary Bishop P. Francis Murphy, Western Vicar at the time, was the celebrant of the dedication Mass that Sunday afternoon. In addition to Bishop Murphy and Father Iaia, eight other priests were on hand for the dedication Mass. According to the *Catholic Review* edition that week, Bishop Murphy was "extremely impressed by the



Mass of Dedication for the new altar, with post Vatican II renovation, February 20, 1983. (St. Peter's Archives)

beauty of the newly renovated church" that "clearly reflects the vision of the church and of the liturgy promoted by the spirit of the Second Vatican Council." The bishop also noted that "at the

Memory ...

Father Iaia was Pastor when we joined St. Peter's Church in 1976. He was so thrilled when the renovation of the Church was completed. We were thrilled because we had air conditioning instead of fans. The Church was so beautiful & Father Iaia was grateful to be able to celebrate Mass without all the scaffolding throughout the Church.

-Marilyn Lewis Hall

HISTORY

same time, there is a creative integration and utilization of a number of the more traditional features of the former sanctuary and church.”²³⁹

The February 25, 1983, *Catholic Review* article described how “all of the woodwork in the sanctuary was marbled to good effect with paint to match the original marble altar. Sanctuary wall paintings of St. Peter and St. Paul were complemented with bas-relief sculptures of the Holy Family over the Baptismal font and Eucharistic symbols over the tabernacle of repose.”²⁴⁰ The large painting of the crucifixion that was framed by a Jesuit-style broken arch was kept.

It is notable that during Father Iaia’s ten-year pastorate the parish more than doubled in size from 125 families to more than 300.²⁴¹ Two years after the renovations, a farewell reception for Father Paul Iaia was held on Saturday, March 9, 1985, immediately after the 6:00 P.M. Mass, in the Parish Hall.²⁴²

In April 1985, Father Eugene Nickol came to St. Peter the Apostle in Libertytown. He remembered specifically that departing pastor Father Iaia celebrated the Easter Masses and he celebrated the



*Father Eugene Nickol, undated.
(Courtesy, Archdiocese of
Baltimore website)*

following Sunday, and then departed for a two-week vacation to the Holy Land. The trip had long been planned, and Archbishop William Borders, who had assigned him to St. Peter’s, strongly encouraged Father Gene to proceed with his planned trip. A moving moment for Father Gene came when he concelebrated Mass at the Sea of Galilee, at an outdoor chapel dedicated to St. Peter, at the site where Jesus asked Peter if he loved

Him, and Peter replied that the Lord knew that he did. This, to Father Gene, was a wonderful place to be, just after becoming pastor of St. Peter’s, named for the first pontiff. Father Gene continued to be an avid traveler, often leading groups of parishioners and friends abroad and on cruises. Free tickets, earned by booking enough fellow travelers, would be raffled off for St. Peter’s fundraisers during his time here.²⁴³

Father Gene was formally installed as pastor on June 9, 1985.²⁴⁴ With a century-old church, there were repairs to be made such as the steeple restoration, shortly after his arrival.²⁴⁵



*Notre Dame Reunion, Sister Lillian and Sister Joel with Bertha Sosnowski, c. Spring 1986.
(St. Peter’s Archives)*

It was during Father Gene’s pastorate that two well attended reunions of Notre Dame Academy were held - in 1986 and two years later in 1988. Many photos and memories were shared during these events and three of the School Sisters of Notre Dame who taught students in years past - Sisters Lillian Byrne, Joel Gunzelman, and Catherine “Kate” Birch delighted the alumni with their presence.²⁴⁶ Sister Kate had assisted St. Peter’s for over 14 years - the last 7 as director of the Religious Education Center.²⁴⁷

After Sister Kate Birch’s departure, Sister Carrie Schindler from the order of the Mission Helpers of the Sacred Heart, was hired to fill the Director of Religious Education role.²⁴⁸ Sister Carrie was followed by Dominican Sister Joan May, O.P. in the early 1980’s²⁴⁹, the last of the religious women to serve officially as Director of Religious Education (DRE) for St. Peter’s. Martha Langdon became the first lay woman

Memory

Father Iaia, she recalls, was very reserved. On the Sunday before Father Iaia was to be transferred, a young priest came up the aisle at the end of Mass - bubbly and full of life. It was Father Gene Nickol, there to introduce himself as the new pastor of St. Peter’s. Chuckling, Marge recalls how different the two priests were!

-Marge Tucker Henderson

to hold that role at St. Peter's. Martha's successor was Carmela (Carm) Douds. During her tenure religious education was re-organized into separate programs for each of the elementary, middle, high school, and adult education programs.²⁵⁰

The 1980's continued the period of tremendous growth for St. Peter's. With the parish covering 400 square miles and encompassing 20 small communities in eastern Frederick County and western Carroll County, the 5% annual growth rate of that region was eclipsed by an even greater rate of growth at St. Peter's. The number of families in the parish had grown from 340 in 1985 to 425 just two years later. The Religious Education Program cared for more than 300 young people from pre-school to high school. The Religious Education Center and Parish Hall (now Sappington Hall) was also being used for Adult Education, Scouting, Alcoholics Anonymous, Ala-non, senior citizens, Men's & Ladies Clubs, parish and community social gatherings and dinners, craft, and youth groups, and for food and clothing distribution to the poor. The other community facilities in Libertytown such as the fire hall and Methodist church hall were also pressed to their limits. The Sunday School Program of Religious Education was seen as having the greatest space problem. The large number of children had to be divided and meet on alternate weeks, presenting a real challenge to the volunteer teachers who wished to provide weekly instruction.²⁵¹

"Our facilities are greatly strained..." noted the pastor in correspondence with Archbishop William Borders seeking permission to begin a building campaign for a new parish center.²⁵² Archbishop Borders reviewed the parish's request that he received on March 8, 1988, and quickly agreed with the parish's conclusion that a new facility was needed, granting permission for the campaign.²⁵³

While he was on vacation on St. John's in the Virgin Islands, Father Gene noticed an ad on a placemat when he went out for a meal. "*Homes of Distinction - Dan Sullivan*" had an area code (301) 898 number. Father Gene knew that had to be someone close to home and a subsequent phone call secured the parishioner architect who would serve as head of the building committee for the Parish Center. Dan coordinated with the Parish Corporators John Lyons and William Beckman and provided many suggestions along the way.²⁵⁴ His untimely passing in May 1990,²⁵⁵ was a month before ground was broken for construction of the parish center. The building's largest room, Sullivan Hall, is named in his memory.²⁵⁶

Father Gene, Carmela Douds, then Director of Religious Education, her secretary Theresa Hagy, Terry Poole, then Pastoral Council President, Pat Carson, Harry Ford, Dorothy Branzell, and Jan "Jack" Niemiec - all members of the Pastoral Council who were involved with the project in 1991, gathered in 2022 in Sullivan Hall. They recalled that parishioners supported the idea and recognized the need. Jack Niemiec, who led the fundraising effort, recalled how readily parishioners were willing to pitch in with contributions to help achieve the goal of building the new center, even local farm families who appeared to be scraping by, made generous pledges.²⁵⁷

Archived minutes from the planning meetings reflect that the committee spent time on many details from lighting fixtures and chair rail molding to paint colors and door hardware. Floor and wall coverings, table and chair selection were all coordinated. The volunteer committee members envisioned the various ways the building could be used and made sure those uses would be accommodated.²⁵⁸

Memory ...

On the way out of Church one Sunday Father Gene stopped my husband Bill & I and told us we were going to become Youth Group Leaders. We were surprised when Father said, "Don't worry, I will teach you and we will learn together." We remain friends, and he still visits when he is in the area.

-Marifyn Lewis Hall

Memory . . .

Her mother referred to Father Gene as the "theological Columbo" for his tendency to add "and another thing" to his wonderful homilies.

-Paula Lancaster

HISTORY

On December 22, 1991, the new Parish Center was dedicated in conjunction with the celebration of the centennial of the founding of Notre Dame Academy whose former building, now the parish office, sits adjacent to the Parish Center.²⁵⁹ Archbishop William Keeler was the celebrant. There was no sigh of relief for Father Gene, the Council or Building Committee yet,



St. Peter's Parish Center as seen from Church Street/MD Rt. 75, Christmas 2000. (St. Peter's Archives)

though. Christmas was just three days away, and the chairs for Masses which were to be held in the new building had not yet arrived. But at 7:00 a.m. on Christmas Eve a large tractor trailer pulled up with the seating that was to be used that night. Father Gene called Otto Pototschnik who rallied many hands to make quick work of what felt like a Christmas miracle.²⁶⁰

It was during Father Gene's pastorate that the pavilion behind the Parish Center was built – through the generosity of John and Cindy Pfaff. Chuckling, he remembered that before the pavilion was built, he looked out with concern when he saw cows in the field where his first parish picnic was to take place later that day.²⁶¹ It was also during his

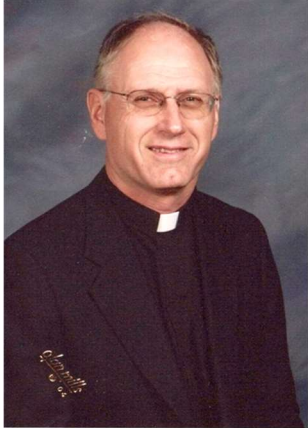
pastorate that the first altar girl, Robin Dorsey, served Mass at St. Peter's.²⁶²

Father Gene fondly remembered Thelma Baltzell, the parish secretary, who was a true blessing as he began his first pastorate. He also expressed his gratitude for the welcome he received from Father William Hirt who was a weekend helper, and Director of Religious Education Martha Langdon.²⁶³

A rocking chair, a VCR, and a TV. Those were gifts which friends of Father Gene gave him upon his assignment as pastor of St. Peter's in 1985, along with good-natured ribbing that his move to Libertytown was akin to semi-retirement in the countryside. After all, what could there be for this city boy to do, way out there? Eight years later when Father Gene was transferred in the Spring of 1993, the number of registered families had more than tripled from 340 to 1,050 and he does not recall ever having time to use that rocker or the video cassette recorder.²⁶⁴ But before leaving Libertytown, he told the *Catholic Review* that he would miss being able to “sit on the front porch and see hills and cows.”²⁶⁵



Groundbreaking for Parish Center, June 1990. Left to right. Dave Recchia, Dan (last name unknown), Liz Sullivan, Carm Douds, Deacon Mike Misulia, Sr., Bishop P. Francis Murphy, Father Eugene Nickol (St. Peter's Archives)



Monsignor John A. Dietzenbach, c. 2006. (Reproduced with permission from Lifetouch, LLC.)

St. Peter's was 'between pastors' for approximately six months until January 1994, when then Father John Augustine Dietzenbach arrived at St. Peter's in the midst of a series of ice storms.²⁶⁶ He recalled that he would walk over ice covered steps to say morning Mass to a virtually empty church, and his initial reaction to this country parish was, "Where were all the people?"²⁶⁷ But once the ice melted, Father John immediately began winning hearts and souls.

One of the first changes he made was to create the position of Music Director to oversee all the Masses; hiring Judy Smarsh to fill this position. After Ann White's retirement in the mid 1990's, the 9AM choir joined the 10:30AM choir, and for the first time there was a single choir under one director. Mrs. Smarsh continued in the role of Music Director from the 1994 through 2005, but she was involved in the music portion of the liturgy prior to then and she continues this day, to play the piano at various Masses, weddings, and funerals.²⁶⁸

Elementary religious education continued under the direction of a lay woman. Anne Mason assumed the role in 1994, following Carm Douds,²⁶⁹ and since 2015, this position has been held by Stacy Wright.²⁷⁰



Father John Dietzenbach clearing the patio outside Sappington Hall, c. 2000. (St. Peter's Archives)

Whether picking up auction items in his truck, collecting soda cans for recycling, shoveling snow alongside maintenance manager Pat Spielman, or planting shrubs around the new church before the dedication, Father John was always ready to lend a hand (unless it was Saturday afternoon, in which case there was a homily which needed writing).²⁷¹

Father enjoyed the church activities; Christmas in the Country and the auctions, to name a few. But all of these events require a lot of volunteers, so he instituted volunteer thank you parties at St. Peter's; events which, according to him, "have provided me with memories for a lifetime."²⁷² Those who saw him dressed up

as "leader of the pack" or the scarecrow from the *Wizard of Oz*, have no trouble reliving the memories created by those wonderful annual "productions," performed by Father John and his staff, for the enjoyment and delight of parish volunteers.²⁷³

Memory ...

My daughter was making her first reconciliation and was in tears - she did not want to go into the "box." Father John came out of the confessional, asked whose child this was and after I spoke up, he looked at me and asked, "Why don't you come in with her, Mom?" I had not spoken with Father John until this time as he had just arrived, but my opinion of him as a kind and caring person was formed at that moment, and it never changed

-Laura Nisonger

HISTORY

The ensuing ten years of Father John's pastorate saw many changes to the campus - many accomplished with considerable help of parish volunteers and funds from the Heritage of Hope Campaign.

In 1998 the Memorial to the Tombless Dead in the Cemetery, which was in serious need of repair, was restored as a Memorial to the Unborn by stone mason and parishioner Tim Fazio, along with his two brothers. Added to the re-built memorial, on the top left, was the following the inscription:



*Memorial to the Unborn, c. 2022.
(Courtesy Ruth Riley, parishioner)*

In Memoriam to the Unborn

“Come to Me, all you who are weary and find life burdensome.”

Matthew 11:28

A maintenance building was built next to the Parish Office in 2000.²⁷⁴ The “loft area” of the building continues to provide storage for parish activities and fundraisers to this day.²⁷⁵

In 2002 a then-residence fronting on Main Street was bought²⁷⁶ and renovations were completed in 2004 to become the new location for the thrift shop and food pantry, which had previously been in the basement of the Parish Hall.

Angel Hill, the current rectory, was acquired in 2000 from J. Sebastian Grabenstein²⁷⁷ and renovated in 2001.²⁷⁸ Father John took a particular interest in personally repointing the brick inside the house, unaware at the time, that this would later become his home.



*Angels on the gate of Angel Hill, c. 2000.
(St. Peter's Archives)*



*Newly renovated interior, c.
December 2001. (St. Peter's Archives)*



Father Dietzenbach thanking the volunteers who renovated Angel Hill, c. December 2001. (St. Peter's Archives)

In 2002, the Parish Hall was renovated and renamed Sappington Hall. The name Sappington was selected in recognition of the legacy which this family has in the history of St.

Memory ...

Father John invited a group of parishioners to a meeting in the late 1990's. He wanted each of us to ask 8 to 12 parish members to pledge money for grading, concrete drainage fixtures, and landscaping on the marshy ground at the west edge of the parish property. Marguerite Offutt Moxley, Fred Moxley, and I were the only people at our table. Marguerite turned to Fred and said, "Fred, you can do that." Fred responded "Marguerite, I don't want to do that." Favoring Fred's position, I thought "this is not one of my favorite things to do. How do I gracefully get out of this?" Then, Fred and I both got the answer. Marguerite said, "Now Fred, The Lord is always doing things for you." That was that for Fred, and for me. We both knew a "bullet proof" argument when we heard one.

-Jack Brennan



Sappington Hall after renovation, c. Summer 2023. (Courtesy, Ruth Riley, parishioner)

Peter's - from its founding in 1823, when their Coale ancestors donated land and built the original stone chapel, to land donations by James McSherry Coale for the second church and rectory in 1869,²⁷⁹ land for Notre Dame Academy in 1890 from Sallie Sappington,²⁸⁰ land for the Grotto in 1918 from Mittie V. and James Sappington of S.,²⁸¹ land for the Parish Hall (now Sappington Hall) from James M. Sappington also in 1918,²⁸² land for the adjacent parking lot from James C. Sappington 3rd in 1953²⁸³ and land adjacent to the Parish Office Building from

Eugene Sappington Hammond and his wife Marjory Davis Hammond, and Frances Sidney Hammond and his wife Frances Sidney Hammond in 1965²⁸⁴ - to name just a few of the family's more generous gifts.

Sappington Hall continues to serve the needs of St. Peter's - and the local community; with Knights of Columbus sponsored bingo, Ladies Club bake sales, Red Cross blood drives, freezer storage in the basement for Our Daily Bread casseroles, community and ministry meetings, and youth group gatherings.²⁸⁵

In 2002, five years after her death, the Sister Kate Birch Library (now the Birch Room) in the Parish Office Building was dedicated,²⁸⁶ in space which had originally held two classrooms and four grades of students.²⁸⁷

The Knights of Columbus came to St. Peter the Apostle Parish on March 6th, 2003. James L. Conko was the Charter Grand Knight with Nick DiSipio the Charter Deputy Grand Knight. Father John also became a member and served as the Charter Chaplain.²⁸⁸

The Council has also been very fortunate to have pastors that value the work done by the membership and the parishioners' support for the many activities the Council holds on the parish campus.

In May 2004, an announcement was made during the weekend Masses that Father John would be re-assigned to St. Ann's in Hagerstown.²⁸⁹ The parish family was still adjusting to that impending change when June 3rd happened.



Knights of Columbus members participate in St. Peter's annual Corpus Christi procession through Libertytown, c. 2013. (St. Peter's Archives)

HISTORY

The roofers were eating their lunch in the cemetery adjoining the church, where they had been putting the finishing touches on the metal roof of the church before the scaffolding would be removed. A passerby saw the flames, fanned by a gentle breeze, and stopped at the parish office to alert them that their church was on fire.²⁹⁰ When units from the Libertytown Fire Company arrived, they immediately saw heavy fire conditions in the church, which drew 26 fire companies and more than 100 firefighters from 3 counties (and Fort Detrick), to this 5 alarm fire.²⁹¹

Father John Dietzenbach was in the rectory - Thursday was his day off. Receiving a call from the parish office, he rushed to the sacristy where he was able to recover the Eucharist, but firefighters would block him in his attempts before much more could be retrieved. Unfortunately, one of his favorites, Mary as a young girl, was directly under where the fire started. It was not possible to safely reach that artwork.²⁹²

Word spread at lightning speed. Sheila Thompson, pastoral council member, learned of the fire from her daughter. Her daughter learned from a friend in Seattle, Washington. Parishioners crowded to the church, walking the final distance from where they had to leave their cars; some crying, some hugging and all in disbelief.²⁹³



Parishioners watch fire in disbelief, June 3, 2004. (Courtesy, Staff Photo by Sam Yu, Frederick News-Post)

The steeple, where the fire started, quickly collapsed and with it the bell, the gold cross and finally the roof. Tragically, all but 2 of the early exquisite German made stained glass windows were smashed to save the church. Most of the stations of the cross, were water damaged and soot covered.²⁹⁴ The 133-year-old church was a shell of its former magnificence.

The new steeple and replacement roof had been under renovation, and the gold cross at the top, had only just been blessed at a ceremony in April.²⁹⁵ The rectory, also damaged in the fire, had not been under renovation, but its roof had been replaced very recently.



Steeple engulfed in flames before collapsing, June 3, 2004. (St. Peter's Archives)



Aftermath of the fire, June 2004. (St. Peter's Archives)

Nancy Pollak, art conservator and then parishioner, called it a miracle that fire did not destroy the over 100-year-old, eight- by twelve-foot painting of the Crucifixion which hung in the sanctuary behind the altar. The wood frame was wet, but not the painting; it would be restored,²⁹⁶ one of many blessings on a day which felt anything but blessed. Vestments not used in the current liturgical season were stored above the sacristy, only accessible by a drop-down staircase. Catechists Carolyn Nolan and Anne Mason were planning to move some of the vestments into that storage area earlier that Thursday, but Anne had worn sandals to work and did not want to climb the staircase in sandals. So some vestments were spared, because they were easily retrieved in the early moments of the fire.²⁹⁷ After the fire was under control, firefighters helped June Schabdach, parish council member and head of the altar server ministry, retrieve the robes worn by the servers during Mass. They were smoke filled, so June took them home, washed them, and laid them out on her lawn to dry.²⁹⁸ They would serve their purpose until new ones could be purchased.



Crucifixion painting survives the flames, c. June 2004. (St. Peter's Archives)

In the face of all that was happening that Thursday afternoon, Father John, the parish staff, and the Council turned their attention to the needs of the parishioners even while the flames were still being doused with water.

Since 1992, when the Parish Center was built, additional Masses had been regularly held in the Parish Hall, so the congregation already had a 'spare' worship space, no small blessing.²⁹⁹ Two days after the fire, a couple was scheduled to say their wedding vows in the now destroyed church. A call to St. Joseph's Catholic Church in Eldersburg and the wedding was moved there, another blessing. Since the rectory was also damaged, Father John needed a place to live. Angel Hill was available, and this would allow him to be able to remain on campus over the ensuing years. The Parish Center was large enough to meet the worship space needed, but the Saturday evening Vigil Mass would conflict with events which had been previously booked for the Parish Center on Saturday evenings. Life in Christ, an Episcopal community just down the road from St. Peter's, invited Father to use their church on those dates. This invitation allowed St. Peter's to honor all of its commitments.³⁰⁰

The next morning, Mike Riley and Mike Horrigan, pastoral council President and Vice-President, arrived at the parish. Father John, the staff, and Father Jason Worley (who had only recently been named Father John's successor³⁰¹) were already gathered in Sullivan Hall at the Parish Center. Mike Riley recalled how impressive the scene was – everyone working as a team and directing all effort towards what needed to be done – looking towards the future. The dedication and cooperation on display that day, was followed by incredible support from the Archdiocese, Pastoral Council, Planning Committee and St. Peter's 1900 families.³⁰²

Memory . . .

Oh, dear Lord, we are losing our Pastor and now our Church - how much more can we take?

-Barbara Kyle, Pastoral Council member

I know it's only a building, so why do I feel so bad?

-Parishioner

Memory ...

I was on playground duty at Liberty Elementary School to the west on Route 26. One the children ran up to me calling, "The church is on fire!" I turned around and saw it burning. I cried as I watched it, and I'm not even Catholic.

-Melinda Shanholtz

HISTORY

Losing a pastor and a church at the same time was unthinkable. Even a letter to the editor of the *Frederick News-Post* asked that his transfer be reconsidered.³⁰³ Cardinal Keeler agreed, as Father John was informed that he would not be transferred from St. Peter's to the relief of the parishioners.

After fire destroyed St. Peter's second church and the immediate needs of where to celebrate liturgical events had been arranged (including where to house the pastor), all thoughts turned to rebuilding. But that term - rebuilding - meant different things to parishioners.

The parish had been growing and for about 10 years, Masses were being offered simultaneously in the church and the Parish Center to accommodate everyone. Shortly before the fire, the parish planning committee asked Father John Dietzenbach for permission to start looking for another site to build a larger church, possibly on campus, but probably on new land. After the fire, the subject of where to build suddenly became an immediate need. Some parishioners understandably wanted to have a replica of the beloved second church re-built; but since the parish was growing; a larger church was needed.

Prior to June 3rd, the planning committee had looked to potentially build a larger church on adjoining farmland. In connection with that plan, a gentleman's agreement had been reached on the price. That was before the fire. After the fire, the official price for the land increased significantly, which made the cost prohibitive. A new plan would have to be developed quickly because the pastoral council had already announced the date for a parishioner meeting, to announce plans for building the new church - but now those plans were no longer feasible.³⁰⁴

Just in time, Deacon Mike Misulia came to Father John with good news. He had taken his



Deacon Michael Misulia (right), who died Oct. 30, is shown in 2006 helping break ground at the new site for St. Peter the Apostle in Libertytown, one he helped plan. (CR File)

Catholic Review article on the life of Deacon Misulia, November 11, 2011. (Photo used with permission of Catholic Review Media, copyright (2008))

children's children," as pastoral council member Sheila Thompson so poignantly stated.³⁰⁶ Looking back, Father Dietzenbach mused that providentially, the pieces for the new church were being laid before anyone realized it.³⁰⁷ Two years earlier in fact, when Angel Hill had been purchased, the parking lot for the to-be-built church had been part of the purchase. This additional car park would become critical to the success of the plan, along with Angel Hill itself - the 'spare residence' which would now become the new rectory.

Once we knew where the third church would be situated, the next question to be answered was, what would the new church look like. The Archdiocese required that all new churches be able to seat at least 800 people with the ability to expand to 1,000, and the growth in Frederick County suggested that this was a prudent size. Insurance proceeds from the burned church provided \$3.6 million of the total cost, which was estimated to be \$9.5 million (that figure

tape measure (a professional civil engineer, he was more qualified than most, with a tape measure) and walked the area where the burned church, the damaged rectory and the original chapel had stood. By positioning a new building just so, Deacon Mike explained how he believed we could just fit a church of the size we needed, on the existing land.³⁰⁵ Rubeling & Associates, the architectural firm hired by the parish for the project, would later confirm Deacon Mike's calculations.

This plan was ideal. The parish would reclaim the land where the original chapel stood, take a small piece of the cemetery (a few graves would need to be moved), use the land where the remains of the second church stood, add the land immediately behind the second church, and include the land where the damaged rectory currently stood. By combining all those parcels of land, the parish would be able to "build a church for our children's

increased to \$11 million). A church of the size being contemplated would therefore require a capital campaign and a residual mortgage.³⁰⁸

Early in the process, Father Dietzenbach, the pastoral council, and parish staff took a bus tour of recently constructed churches in the Archdiocese: St. Ignatius (Hickory), St. John's (Westminster), Sacred Heart (Glyndon), and St. John Neuman (Annapolis) to see potential blueprints for the new building. The consensus was that St. Ignatius (Hickory) was a model for the church.³⁰⁹

Beginning in November 2004, the pastoral council held a series of town hall meetings and Sunday coffees to keep parishioners updated. Rubeling & Associates, the architects responsible for St. Ignatius in Hickory, were hired to create the architectural design. They confirmed Deacon Misulia's calculations would allow for an addition to the remains of the existing church, resulting in a T-shaped building.³¹⁰ Parishioners roundly endorsed the plans, which included a replica of the landmark steeple from the second church.³¹¹ While original designs did not contemplate use of the second church as a Daily Mass Chapel, that concept was introduced before long.³¹²

St. Peter's commenced a capital campaign 'Remembering the Past... Building for the Future' to raise the funds needed to begin construction.³¹³ A resounding success, the parish significantly surpassed its goal of \$1.7 million, thanks to the Pastor, the Pastoral Council, the Planning Committee, and parishioner teams - who personally visited parishioners in their homes, week after week, to obtain the needed pledges.³¹⁴

During the construction discussion, Father John still had a parish to manage. Sherri Slattery, the current Music Director, had begun her ministry at St. Peter's as Judy Smarsh's assistant in 2004 and when Judy stepped down in 2005, Father John appointed Sherri the administrator in charge of music at St. Peter's. Sherri's background and expertise was in choral singing and music planning, so Dave Conway, then a student at Hood, played the piano and organ as accompanist to the choir. For the past ten years, since 2013, Ken Tercero has most ably been filling that role.³¹⁵



Architectural drawing of third church by Rubeling & Associate, undated. (St. Peter's Archives)



Ken Tercero, 2019. (St. Peter's Archives)

HISTORY

On June 3, 2005, preceded by an Anniversary Mass of the fire, Chuck O'Connor, Chairman of the Planning Committee, presented to the parishioners an animated "fly around" video of the church exterior and interior and Father Dietzenbach presented his special design for the baptismal font³¹⁶, which originated from his visit to St. John's Basilica in Ephesus, Turkey.³¹⁷ The new church would be three stories and 33,000 square feet - considerably larger than the approximately 4,500 square foot second church,³¹⁸ and would cover the footprint of the two previous churches and the original rectory.³¹⁹ Portions of the new church would be reserved for future use - namely the upstairs choir loft and the basement.

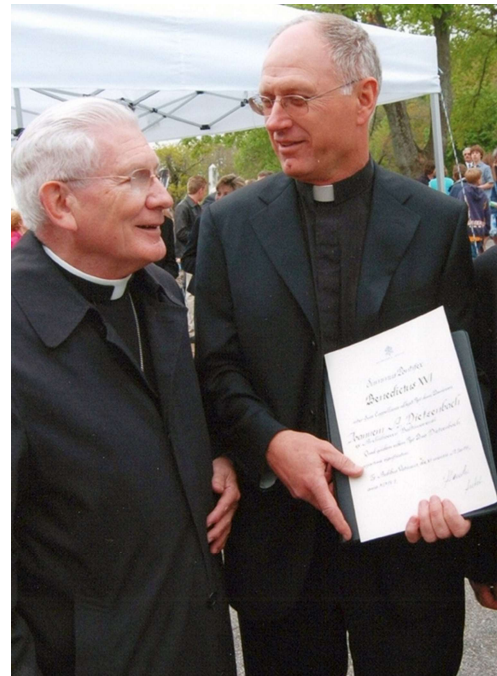
On April 21, 2006, the day of groundbreaking arrived. On that same day Father Dietzenbach received word that the parish had surpassed \$4 million in pledges - over twice the goal.³²⁰ William Cardinal Keeler, Archbishop of Baltimore, blessed the grounds during the ceremony, and announced that Pastor Dietzenbach would shortly become Monsignor Dietzenbach - a great day for Father and his parishioners.³²¹



Groundbreaking for third church. Left to right: Chuck and Mary O'Connor, Mary and Phil Burr, Mike and Ruth Riley, Bishop Francis Malooly, Monsignor John Dietzenbach, William Cardinal Keeler, Anne Morrissey, Sean Mackey, and Monica Rubeling, April 21, 2006. (St. Peter's Archives)



Future site of the third church, April 21, 2006. (St. Peter's Archives)



William Cardinal Keeler and newly-made Monsignor John Dietzenbach holding diploma from Pope Benedict XVI, April 21, 2006. (St. Peter's Archives)

As recalled by members of the Pastoral Council, the biggest debate in the construction phase concerned where to place the tabernacle - in the center of the church behind the altar or on the side. St. Peter's Mission Statement reflected that we are a Eucharistic parish, and so the decision was made - the tabernacle would be located in the center of the sanctuary behind the altar.³²² As providence would have it, the Catholic Center in Baltimore had a tabernacle in storage, which had been given to the Archdiocese by the Dominican Sisters of the Perpetual Rosary of Baltimore when their convent closed.³²³ It was made available to St. Peter's and it had the added feature of two doors, front and back, which allowed for the simultaneous use of a single tabernacle in the church and the Adoration Chapel.³²⁴

The Pastor, Pastoral Council, and Planning Committee

worked with the architects to replicate the intimacy from the prior church in this new, larger building. Sean Mackey, the primary architect at Rubeling & Associates, listened; and with Oak Contracting, the plans



Construction of Third Church, c. Summer 2008. (St. Peter's Archives)

started to become reality. The roof was lowered, rejecting a Gothic style, wood was added to the perimeter of the interior and warm colors were chosen.³²⁵ Blue coffers in the ceiling were created, reminiscent of the ones in the second church. The stenciling on the walls of the Daily Mass Chapel was reproduced from a recovered piece of stenciling from the burned church. The new church would have two steeples - one which parishioners and non-parishioners alike would recognize from the second church and a second one - atop the south tower of the church - an open arched steeple which took its design from the steeple on the original chapel. The brick exterior walls of the Daily Mass Chapel allowed architects to incorporate part of the second church into the third church and care was taken to match the brick color of the original building with the new portion of the building and the ornate arches, corbels and dentals which were part of the original building.³²⁶

Memory ...

When we moved to Maryland in July 2007, we needed to find a new parish. We met our neighbor, Kathleen Piazza, and while chatting told her we were Catholic and looking for a church. In her endearing Bronx accent she said, "Our neighborhood goes to St. Peter's... you can follow me there on Sunday." Well, that was it...we followed her there on Sunday. Mass was being held in Sullivan Hall at the time as it was after the tragic fire. After Mass, while exiting and shaking the priest's hand, Father John asked Mike, "Who are you??" This was great, as it showed that he knew his parishioners and who was new to the church. We feel our experience also speaks to the power of evangelization with how our now dear friend invited (or sort of forced us!) to St. Peter's. And a good choice it was.

-Mary and Mike Lee

HISTORY



One of two original stained-glass windows in vestibule of Daily Mass Chapel "In honor of the Blessed Sacrament by Greenbury R. Sappington."

The two stained glass windows in the vestibule of the Chapel were the only surviving windows and they were retained. Elsewhere, pieces of the old shattered stained-glass windows were salvaged and incorporated into the new church. The mosaic window around the tabernacle in the main church sanctuary is one example. The windows by the statues in the front of the nave, near the baptismal font and the choir area, and in the Adoration Chapel were pieced together from glass recovered from various shattered windows after the fire. A surviving portion of one of the old stained-glass windows was installed behind the votive candles in the back of the nave.³²⁷

The stained-glass windows which were destroyed in the fire could not be replicated, but through the efforts of Doug Johnson, construction coordinator at the Archdiocese, the parish was able to obtain twelve windows created by Meier & Co. of Munich Germany, the same company that was commissioned to make the stained glass for St. Peter's in the early 1900's. The windows which the third church received through the Archdiocese, had previously been at St. Pius V Church in Baltimore and would bring a feeling of familiarity to the new church.³²⁸

Only a few wooden pews from the second church largely survived. Two were shortened and repaired, and they sit inside the vestibule of the Daily Mass Chapel. The sanctuary lamp that hangs in the main church today is also from the second church in its earlier days. It was not in the church at the time of the fire as it had been replaced years earlier.³²⁹



This view in the front right corner of the third church's nave shows some of the items salvaged after the 2004 fire that destroyed the second church:

- A) A small stained-glass window assembled from salvaged pieces of various shattered windows*
- B) One of the Consecration crosses from the second church*
- C) The Fourteenth Station of the restored Stations of the Cross*

The other two stained-glass windows, including the image of St. Peter receiving the keys to the Kingdom, were acquired from St Pius V in Baltimore when their Schroeder St. church closed in 2005, c. 2023. (Courtesy, John Fieseler, parishioner)

The Stations of the Cross were damaged, some quite badly, but they were repaired and installed into the third church. The parish contracted with the firm Sacred Spaces, then based in Alexandria, Virginia, and all involved were pleased with the quality of their restoration work.³³⁰ Lighting was installed allowing the Stations to be illuminated at night.

There are a few other surviving elements that were saved after the fire and incorporated into the present church. The 1871 oil painting of the Crucifixion that hung behind the altar was restored by conservator Nancy R. Pollak. Painted by Karl Georg Kaiser and Melchior Paul von Deschwenden, today it hangs above the altar in the Daily Mass Chapel.³³¹



Restored Crucifixion painting in Daily Mass Chapel on the day of the Dedication, September 7, 2008. (St. Peter's Archives)

Also surviving the fire and reused in the new church are four of the twelve consecration crosses that hung in the old church. These crosses, which hold a candle sconce, marked the places where the church walls were anointed when the second church was consecrated in 1903. (Churches were not consecrated then until all debt was satisfied.) Two can be seen today at each of the front corners of the nave, and two flank the doors leading from the center aisle out to the Narthex.

The church is also fortunate to still have the altar from the first church. Today this is used as a side altar in the Daily Mass Chapel.

In May 2006, during construction, Monsignor Dietzenbach blessed five statues and reliefs sculpted by Timothy Schmalz.³³² Three are located on or near Sappington Hall - the *Stone Corpus*, on the patio outside the Hall, *Christ Washing Peter's Feet* relief on the outside wall of the Hall facing Rt. 75, and to the right of the main entrance to the Hall, the *Holy Family* relief - this last relief in appreciation of Father John A. Dietzenbach.³³³



Cornerstone of the third church with images of the prior churches, September 7, 2008. (St. Peter's Archives)

And finally, on June 28, 2008, the cornerstone was laid for the new church.³³⁴

The third and current church was dedicated on September 7, 2008.³³⁵ Countless hours, lots of energy and significant effort went into making sure this most recent dedication was as flawless as possible. Arranging for a dedication liturgy involving a Cardinal, an Archbishop, two Bishops, more than 40 priests and deacons and a congregation numbering 800 was not a small undertaking.³³⁶ The youngest parishioner in attendance was Ava Folger, who was only 13 days old on September 7 and the most senior parishioner to witness the Dedication was Anne Morrissey, 104 years of age at the time.³³⁷

HISTORY

Consecration, Dedication or Blessing - What is the difference?

Today's Rite of Blessing a Church was commonly referred to as a 'Dedication' in earlier times, and the formal elaborate rite, now called 'the Rite of Dedication,' was called a 'Consecration'.

In the early years of our parish, a church was 'consecrated' or 'blessed' before the first Mass was said in the space. If a bishop or archbishop was unavailable to perform the consecration, a blessing could be performed by the local priest in order to be able to begin to use the church for liturgical events.

It was also a practice in the eastern part of the United States in years past, for a parish to take out a mortgage from a commercial bank in order to finance the building of its church. Legal ownership of the church building would then be held by the lending institution until the mortgage was paid. In order to use the church while the mortgage was still held by the bank, the church would be blessed upon completion of the construction. This approach appears to have been rooted in canonical principals that the consecration could only take place when there was no doubt that the building could be permanently used for the purpose of a catholic church. As this was guaranteed only after the building was mortgage-free, the consecration would often take place many years after the building was completed and in regular use.

Our original chapel was consecrated in 1823. Today we would have called that liturgical celebration a Rite of Dedication. The second church was dedicated (according to a non-Catholic newspaper account (the only record we have) in 1871 and if truly a dedication, it would have been called a Rite of Blessing today. In 1903, the altar of the second church was consecrated. Today, that liturgical celebration would be a Rite of Dedication. In 1983 when the new altar was installed to incorporate the Vatican II changes, a Mass of dedication was held. In 2008, the third church was dedicated in a Rite of Dedication of a Church and Altar.

Note though, that the fact that a church is blessed rather than dedicated makes no difference with respect to the ceremonies that may be performed within it. Today, a blessed church is generally not also dedicated (or consecrated).

Two hundred years ago, in 1823, Father McElroy's diary contained the following specifics concerning the procession preceding the liturgy of the consecration of the first church:

"... six boys with their albs and sashes - with them we formed a procession - Mr. Egan in front with the Cross and on each side an acolyte with candles followed by the remaining boys and Mr. Wiseman and myself in the rear ..." ³³⁸

In contrast, for the September 7, 2008 dedication, a written guide for the order for the liturgy, containing no less than 55 pages, was written specifically for this celebration and contained the following:

"...The one who will be carrying the relics in procession should be just off to the left side of the plaza. On either side of the one to carry the relics will be Acolyte 1 and Acolyte 2, each with a lighted candle. Together they should be ready to insert themselves into the procession into the new church..." ³³⁹



Father Adam Parker, Head Master of Ceremonies, delivers last minute instructions to the altar servers inside the Church, while the choir rehearses in the background, September 7, 2008. (St. Peter's Archives)

Admission was by ticket only (obtained free of charge, but necessary to ensure everyone would have a seat). Tickets were color-coded and congregants lined up behind like-colored flags in the parking lot, to ensure a smooth procession into the church. ³⁴⁰

Unlike a typical Mass, no one entered the church building before the liturgy began. The altar was not decorated, candles were not lit (or even in evidence), and no Blessed Sacrament was

in the tabernacle to reverence, before taking a seat. The church and altar had not yet been dedicated.



Parishioners line up in parking lot prior to beginning of Dedication Mass, September 7, 2008. (Courtesy, Ruth Riley, parishioner)

On the steps of the new church, with a sea of parishioners standing in the parking lot below, former altar boy Brian Murray played the bagpipes to welcome the crowd. Monsignor Dietzenbach welcomed Archbishop O'Brien, who received the design plans for the church from Al Rubeling of Rubeling & Associates, the construction documents from Ron Long of Oak Construction Company and the keys to the new church from Messrs. Chuck O'Connor, Chair of the Building Committee and Mike Riley, president of the Pastoral Council. At the conclusion of this Introductory Rite, the Archbishop called on the pastor, Monsignor Dietzenbach, to open the doors of "your beautiful new church"³⁴¹ and the parishioners processed inside while the choir sang "*Exultat Justi.*"³⁴²

The archbishop began the sacred celebration by blessing the church: sprinkling water on the parishioners and the walls of the church. At the conclusion of the Liturgy of the Word and after the archbishop's homily, the Rite of Dedication commenced. Relics of Saint Francis Xavier, which were retrieved from the second church after the fire, were placed in a specially prepared opening in the altar³⁴³ and sealed there, by parishioner and then Maintenance Manager, Patrick Spielman.³⁴⁴ Using chrism, the archbishop then anointed the altar. Four priests, Monsignor John Dietzenbach, Father Keith Boisvert, Father Ray Harris, and Father Jesse Bolger, anointed the four dedication crosses and consecration candles (located on the walls of the four corners of the church). Fathers Gene Nickol, Lawrence Frazier, Collin Poston, and Jack Lombardi then incensed the congregation and walls while the archbishop incensed the altar. The altar was then wiped clean of the chrism and decorated with the altar cloth, flowers, and candles. Once the altar was set and properly decorated, the candles were lit, including the consecration candles (which were lit and then extinguished) and the lights in the church were turned on full power. The Liturgy of the Eucharist could now proceed.³⁴⁵

After distribution of Holy Communion and during the Closing Rite, both doors of the tabernacle were opened so that the congregation could see through, into the Adoration Chapel. The Tabernacle was incensed and received the Blessed Sacrament for the first time. The candle in the sanctuary lamp (the red lamp which hangs from the ceiling, in the sanctuary on the side of the choir) was then lit. This candle remains lit whenever the Blessed Sacrament is in repose.³⁴⁶

Throughout the Mass and Dedication Rite, St. Peter's choir, under the direction of choir director and parishioner, Sherri Slattery; and a brass ensemble, directed by Elisa Koehler, parishioner and pastoral council secretary; performed selections specifically chosen for this glorious occasion.³⁴⁷



Dedication Mass, September 7, 2008. (Photo used with permission of Catholic Review Media, copyright (2008))

HISTORY

After the Dedication, the celebrants and parishioners gathered for a reception in Sullivan Hall and under the Pavilion.³⁴⁸

At the Dedication, Pastor Dietzenbach said, “Four years ago we gathered here with tears of sorrow. Today we gather with tears of joy.”³⁴⁹ As stated so simply in a *Frederick New-Post* editorial, “The origin of both those days’ tears speaks volumes about the love this parish has for its church.”³⁵⁰

After moving to the new church, Lucia Kline, Marilyn Potter, and Rose Grimes, gradually formed a flower committee of interested volunteers. Marilyn, a flower show instructor, conducted several workshops for new members to provide pointers on floral arranging in the sanctuary.³⁵¹



*Deacon John Martin, undated.
(Courtesy, St. Peter the Apostle
Knights of Columbus Council #
13290 website)*

Just prior to the end of Monsignor’s Dietzenbach’s pastorate at St. Peter’s, the parish welcomed the third permanent deacon in its history. “I’ve come to serve.” That was the response called out by St. Peter’s parishioner John Martin in May 2009, as he was called forward from the pews of Baltimore’s Cathedral of Mary Our Queen to be ordained as deacon by then-Archbishop (now Cardinal) O’Brien. Joining Deacon Mike Misulia, St. Peter’s now had two deacons to assist Monsignor Dietzenbach shepherd the nearly 1900 families in the parish. In addition to assisting at Mass, Deacon John makes pastoral care visits to homebound parishioners, visiting and bringing them the Holy Eucharist. He also teaches a couple of RCIA classes, speaks to the youth group, and helps with Vacation Bible School.³⁵²

A month later, in June 2009, it was announced that now-Monsignor John Dietzenbach was being transferred from St. Peter’s – for the second time. This time he actually left, moving to Resurrection parish in Ellicott City.³⁵³

Father Jason Worley arrived at St. Peter’s in the late Summer of 2009 – also for the second time. His original assignment, to St. Peter’s in the Summer of 2004, had been rescinded after the fire destroyed the second church; when Cardinal Keeler decided that now Monsignor Dietzenbach should remain at St. Peter’s awhile longer.³⁵⁴

This trip to Libertytown brought Father Jason back to the same spot in the parking lot next to Sappington Hall - but this time for a view of the new church and an appreciation for how, in the ensuing years, the parish had overcome the tragic fire. He fondly remembers the morning that he moved his possessions into the rectory. There was a knock at the door and in walked Elizabeth Lee with some of the food that the Ladies Club had sent over, following a funeral repast in the Parish Center. Father Jason remembers everything that they sent over for lunch that day, including pickled beets, which he had never eaten before. He ate them to be polite and realized they were delicious. From that time on the Ladies Club members were like his “aunts or sisters,” making him feel welcomed in his new parish.³⁵⁵



*Father Jason Worley, c. 2019.
(Courtesy, St. Ursula’s Catholic
Church website)*

Shortly after Father Jason arrived, Lucia Kline was invited to join the Liturgy Committee and to participate on the Art and Environment sub-committee. That marked the birth of today’s Flower Ministry. At that same time Marilyn Potter suggested that the Flower Ministry have an annual fundraiser to off-set the costs of flowers and plant material needed for weekly arrangements and the special liturgical celebrations throughout the year. St. Peter’s Annual Tea was the result.³⁵⁶



Annual tea fundraiser for Flower Ministry, c. 2000's. (Courtesy, Ruth Riley, parishioner)



First held in 2011, the tea has been held annually each Spring (except during the Covid emergency of 2020-2022). One of the more anticipated events of the year, the tea has a different theme each year, but the décor is always classic English. Each member of the Flower Ministry is responsible for the décor of one table and for the preparation of the food served, and members of the Knights of Columbus Council assist in the seating and table service. A silent auction feature in which guests may participate at their option usually occurs. Once the delicacies have been enjoyed, a well-prepared floral program is presented. Tickets are limited, and the event always sells out, sometimes before it is even announced in the bulletin.³⁵⁷

The ministry added an additional service in 2009, when it began helping wedding couples with their altar arrangements; this has the added benefit of giving back to the church, financially. The success of the Tea, combined with the Easter and Christmas Flower Memorials from the parishioners each year, have allowed the Flower Ministry to be a self-sustaining ministry of the parish. Over the years, the Ministry has even been able to assist the Landscaping ministry on occasion, by contributing to the cost of hiring professional landscapers to trim the bushes and trees around the campus.³⁵⁸

May 2011 brought to St. Peter's newly ordained Deacon Jerry Jennings. The fourth permanent deacon in the history of the parish, Deacon Jerry joined Deacon John in this active ministry, saying "I'm here to serve."



Deacon Jerry Jennings, undated. (Courtesy, St. Peter the Apostle Knights of Columbus Council # 13290 website)

Although Deacon Misulia had officially retired some years ago, both Deacon John and Deacon Jerry had the privilege of serving alongside Deacon Mike Misulia, who they described as "a humble, holy man,"³⁵⁹ until his death on October 30, 2011, at 93.³⁶⁰

Deacon Jerry chairs the Social Concerns Committee and performs much of the related outreach. He spiritually mentors individuals, works with people seeking annulments, and is also in charge of altar servers. He admires how the older altar servers work with the younger altar servers, and tells new servers "don't worry, you'll always be with someone that's been around, done it more times than you, and they will help you through it." With a smile, he also tells the new altar servers something he picked up from Father Jason, "don't worry ... if you make any mistakes, Father always blames the Deacon."³⁶¹

HISTORY

The history of the parish and its grounds impressed Father Jason. He would often walk through the cemetery as he was saying his prayers, much as his predecessor of a century earlier, Father Samuel Kavanagh, had done. In fact, while Father Jason was here, the Calvary group statue of the crucifixion at the front of the cemetery, which is the earliest known memorial to victims of the *Titanic* sinking, dedicated by Father Kavanagh in April 1912, was rededicated by him in April 2012. Father Jason liked to help the maintenance supervisor Ryan Danieley to clear snow. He would grab a snow shovel to take care of the stairs, reminding him of his days as a youth



Father Jason Worley in St. Peter's Square as seven saints were canonized on Oct. 16, 2016, during St. Peter's pilgrimage to Rome. (Courtesy, Father Jason Worley)

when the children would walk to St. Michael's in Baltimore to shovel snow after clearing the walk at home.³⁶²

The music ministry continued to grow during Father Jason's pastorate with hand bells added to the repertoire in 2013 under the direction of Margaret Stack. Mrs. Stack brought the hand bells and gave two octaves to St. Peter's.³⁶³

Father Jason fondly recalled that St. Peter's has "a deep sense of faith, community and family, with a great spirit." He talked about how he was blessed with a loving staff who was so supportive when his parents were facing health issues. With Deacons John Martin and Jerry Jennings and Adult Faith Formation Coordinator Carolyn Nolan, Father Jason initiated the Sacred Sunday sessions at the Parish Center, in between the Sunday morning Masses. He also noted how the parish has been a veritable "gold mine" of vocations to the priesthood and religious life, as well as hosting "awesome" youth ministry and elementary religious education programs. It was while one of those vocations, Father Michael Rubeling, was completing his final year of study in Rome that Father Jason led a group of parishioners on a pilgrimage there organized by

parishioner Sheila Gorman.³⁶⁴

While the new church had been built and dedicated, it had not yet been fully paid for. With his new assignment to St. Peter's came \$6 million in debt, which weighed heavily on Father Jason. He recalls with great appreciation the help of Chris Gordon, a certified public accountant and parishioner, who offered to help tackle the numbers and, with his finance committee, worked out a realistic plan with the Archdiocese for repayment of the debt. The Archdiocese's flexibility on their own capital campaign, and the ability for St. Peter's to use all the funds that parishioners contributed to the Archbishop's Annual appeal to service debt for a couple of years helped tremendously. Functions such as the BBQ & Bluegrass event and other parish fundraising activities also helped bring the outstanding debt down below \$1 million before Father Jason's pastorate here ended at the start of 2018.³⁶⁵

Memory ...

One of my favorite times of year is Christmas in the Country and helping the Knights with BBQ and funnel cakes. A funny moment that I remember is working in the kitchen, and out of nowhere comes Father Jason with food on a plate. He was in the walk-in refrigerator the whole time, scavenging for breakfast!

-Alex Haybock



Father Chuck Wible with Venus Marie, c. 2018. (Courtesy, Father Chuck Wible)

Father Charles Martin Wible, known affectionately by parishioners as Father Chuck, is the pastor who led St. Peter's into its third century. Father Chuck came to St. Peter's when he was initially named parish administrator in January 2018, before being appointed as pastor later that year.³⁶⁶

"Our parish anniversary gives us the opportunity to express our gratitude for the blessings of the past, as well as to be hopeful for future blessings as we continue to proclaim the Gospel of Jesus Christ," said Father Chuck as the parish kicked off the bicentennial celebration in September 2021, marking 200 years since the establishment of our first church on the same site where we worship today.³⁶⁷ The parish marked the bicentennial of the beginning of work on that first church with Father Chuck shredding the now paid-off loan for the third church at the parish picnic. As he noted at the time, only half-jokingly, we avoided the traditional mortgage burning ceremony since the third church was necessitated by the accidental

2004 fire that destroyed the second church building.



Father Chuck shredding the loan for the third Church, September 21, 2021. (Courtesy, John Fieseler, parishioner)

Father Chuck brought his rich background of previous experiences that inform his varied roles as a pastor. The *Frederick News-Post* described him as "a bit of a renaissance man" in a March 2018 article, noting that he is "an accomplished musician, a published author of two books, a singer and bass player, a former monk, [and] an educator."³⁶⁸ He has had several poems published and authored two books "*Bible Stories*

That Speak to Our Heart" (Paulist Press) which explores the joys and challenges of human love and friendship through the example of timeless Bible stories, and "*I Do and Beyond, Planning the Catholic Wedding Ceremony*" (Cathedral Foundation Press) which helps engaged couples prepare their nuptials. As parishioners also know, Father Chuck resides with a Russian Blue cat, a rescue named Venus Marie.

"St. Peter's has been wonderfully warm and welcoming to me," Father Chuck told the *News-Post* in 2018, "There is a genuine sense of community here, and the parish has been quick to incorporate me into it. I am privileged to stand on the shoulders of giants, who have each had a unique mark on St. Peter's."³⁶⁹

Father Chuck enjoys visiting historic sites when he vacations. In 2022 he led a group of parishioners on a pilgrimage to Austria and Germany including the COVID-delayed decennial presentation of the Passion Play in the village of Oberammergau.³⁷⁰

Memory . . .

One recent memory for me is of Joe Roskowskí, who was 99 years old and in his final hours of life. His wife Maria called Father Chuck at 2 am in the morning and asked that he come and anoint him. Without a moment's hesitation he said, "I will be right over." Maria told me that Father Chuck came and anointed Joe, and this meant so much to her, that he was there. Joe died peacefully a couple of hours later. This is not the 1st time I've heard from someone, that Father Chuck went out in the middle of the night to anoint someone and how much it meant to the family. His availability to those who need him, is a blessing to our Parish family.

-Deacon John Martin

HISTORY

The travel delay was certainly not the only impact of the pandemic. During the pandemic the parish introduced live-streaming of Mass (the 8 AM Mass each Sunday) for the first time – and has continued to offer this online way to participate in the Mass for those who are homebound or ill. In June 2020 in-person Mass resumed after a two-month hiatus, with masks, distancing, and reduced seating capacity; so Sullivan Hall was used when there was an overflow. This eliminated the need to turn anyone away from Mass.³⁷¹

On Sunday, July 10, 2022, Sister Bethany (formerly Chelsea Moxley) made her final profession of vows as a Daughter of St. Paul. It was a joy-filled celebration of faith and commitment. Such an event is most unusual for a parish church at a regular Sunday Mass (most professions take place at the communities' Mother House), but the Daughters of St. Paul give this option to their sisters as a way of promoting vocations in the parish as well as a means of evangelization, which is their mission.³⁷²

Father Chuck led St. Peter's into its third century as a parish and continues to lead it in the post-pandemic world, as the parishioners re-connect with practices enjoyed for 200 years.

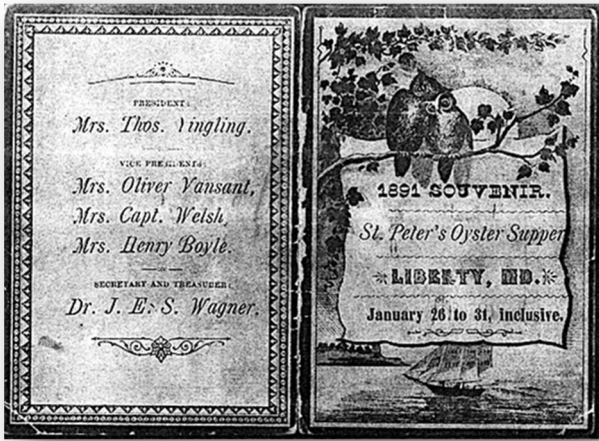


St. Peter's Choir Midnight Mass (left to right) Back row: Gary Naill, David Thompson, Joe Ferrara, Mark Koehler, Robert Hunter, John Sis. Front row: Ken Tercero, Lenore Lawrence, Barbara Riley, Sherri Slattery, Monica Slattery, Rosalie Weller, Mary Ford-Naill, Charlotte Howard, December 25, 2022. (Courtesy, St. Peter's Facebook page)

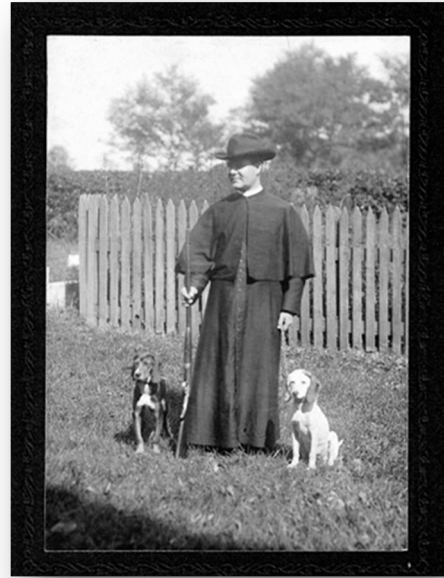


Flower Ministry decorating for Easter (left to right) Mary Burr, Anita Sines, Patrice Boulanger, June Schabdach, Carolyn Holstein, Father Chuck Wible, Rufa Robinson, Lucia Kline, Fran McGovern, Gloria Murray, April 20, 2019. (Courtesy, St. Peter's Flower Ministry)

Parish Album



Souvenir from Oyster Supper, c. 1891



Father Samuel Kavanagh with beagles, c. 1904



Altar boys in front of Statue of Resurrection on site of first church c. 1905

Ned Hammond, John Hitselberger, Warner Welsh, Eugene Hammond, Milton Welsh, Reaney Gilmore Sappington, Charles Hitselberger, Sidney Hammond, Leo Smith, Lyman Sappington, Jimmy Hitselberger.
3 youngest in front: Bruce Hammond, Roger Hitselberger, Bill Sappington



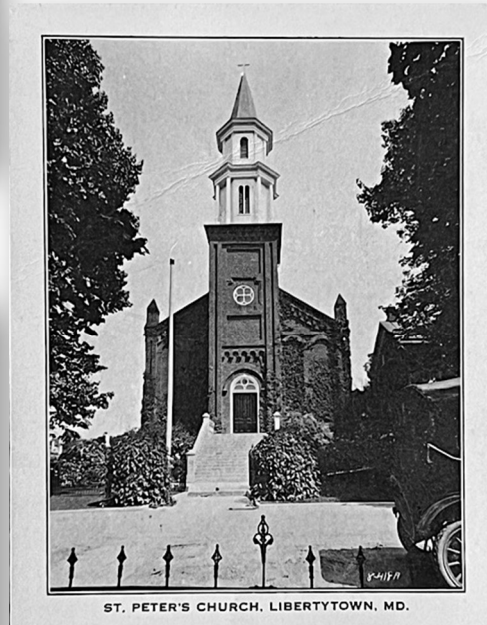
Notre Dame Academy students c. 1910
Irene Simpson, Rene Keller, Helen Sappington, Carrie Sappington, Mary Hitselberger, Helen Trundle, Margaret Morrissey



Baltimore American photo-article on St. Peter's during Father Kavanagh's pastorate, July 11, 1915



Notre Dame Academy Class of 1916. Helen Sappington, Nellie Sappington, Cora Sappington and Esther Deibel



Postcard of second church c. 1920's



Second church c. early 1920's

ST. PETER THE APOSTLE, LIBERTYTOWN



School Sisters of Notre Dame c. late 1940's-early 1950's Sister Egin Bayne, Sister Barbara Haus(seated) and Sister Herman Joseph Noppinger



First Communicants c. 1948



First Communicants c. 1957 (front row) Mary Louise Roberts, Linda Roberts (Shern), Virginia Hill, Hallie Roberts



Notre Dame Academy, Class of 1956 Millie Williams (Simons), Gerry Morrissey, Carolyn Witmer, Sr. Barbara, Bobby Bars, Junior Weller



Aerial view of east side of campus c. early 1970's

ALBUM



Second church, Christmas card 1963



1983 picnic Father Iaia



Parish picnic hayrides c. 1980's Ken Spielman



Second church after Vatican II renovation c. mid 1980's

ST. PETER THE APOSTLE, LIBERTYTOWN



1986 Notre Dame Reunion
Marge Peddicord Phelps and
Sister Catherine Ann Birch



1986 Notre Dame Reunion John Key and Ann
Key Magruder



1986 Notre Dame Reunion Doris Williams
Storm, Patsy Bruchey Rice, Susan Rice, Ruthie
Williams Welling



1986 Notre Dame Reunion Denny
Poole, Mike Poole, Ralph Kreimer



Sister Lillian Byrne c.1980's Courtesy
of the School Sisters of Notre Dame
North American Archives, Mount Mary
University, Milwaukee, Wisconsin.



Folk group at outdoor Mass c. 1988

ALBUM



Outdoor Mass, Summer 1991 Father Nickol and Deacon Wright



Dedication of Parish Center December 1991 Jan Niemic and Terry Poole, Pastoral Council members



Parish Center Dedication Mass December 1991 William Cardinal Keeler presiding



View of campus looking east c. early 1990's

ST. PETER THE APOSTLE, LIBERTYTOWN



Christmas Bazaar 1994 Father Dietzenbach at his General Store



Christmas bazaar 2000 Mary Verlinda Pototschnik, artist



Quilt Raffle at Christmas bazaar 2000 Anne Morrissey and Marge Jones



Mass at parish picnic 2000 Father Dietzenbach celebrant



Volunteer appreciation party 2001 MaryAnn Mosely, Dale Roan, Liz Hunter, Noni Roan



Christmas in the country c. early 2000's



Men's Club Funnel Cake truck Frederick Fair c. 2001

ALBUM



Mother-daughter altar servers
Mother's Day 2002 Rachel and
Judy Smarsh



Christmas bazaar 2001
Caitlin & Rebecca Buchheit, Chelsea Moxley
(today Sr. Bethany), Meredith Rubeling
(today Sr. Mary, Our Lady of Atonement)



Annual parish picnic fare September 2002



Volunteer appreciation
party 2002 Father
Dietzenbach as "Leader of
the Pack"



Welcome luncheon for new parishioners October 2003

ST. PETER THE APOSTLE, LIBERTYTOWN



Knights of Columbus breakfast tent Christmas bazaar 2003. Walter Meuse, Jr., Tony Nagle, Jim Conko.



Volunteer appreciation party 2005 Laura Nisonger (standing), Janet and Sean Mulvey, Terry Poole



Last Christmas in second church 2003

ALBUM



Excavating for construction of the third church c. early 2007



Construction of third church, October 14, 2007



Sanctuary of third church under construction May 25, 2008



Adoration Chapel August 2008



Volunteers landscaping third church August 23, 2008, Tim Pieklo and John Cimabue



Steeple raising August 25, 2008

ST. PETER THE APOSTLE, LIBERTYTOWN



After Dedication Mass September 7, 2008, Monsignor Dietzenbach and Deacon Mike Misulia



Dedication of third church September 7, 2008. Deacon Michael Misulia reading Gospel. Monsignor Dietzenbach and Bishop Rozanski standing to the right.



Archbishop O'Brien and priests of the Archdiocese concelebrating Dedication Mass September 7, 2008



Dedication Mass September 7, 2008, Archbishop O'Brien, Monsignor Dietzenbach, William Cardinal Keeler



Reception after Dedication of third church September 7, 2008



Aerial view of east side of campus c. 2008

ALBUM



Third church c. 2008



Rebuilding Together project with St. Peter's youth c. 2012



Fall festival c. 2013



Knights of Columbus Memorial Day remembrance in Grotto May 2013



Christmas in the country November 2013 Daniel Nisonger and Theresa DiSipio

ST. PETER THE APOSTLE, LIBERTYTOWN



Christmas in the country November 2013 Father Worley



Christmas in the country November 2013
Chuck O'Connor "stirring the pot" for Mary Rash



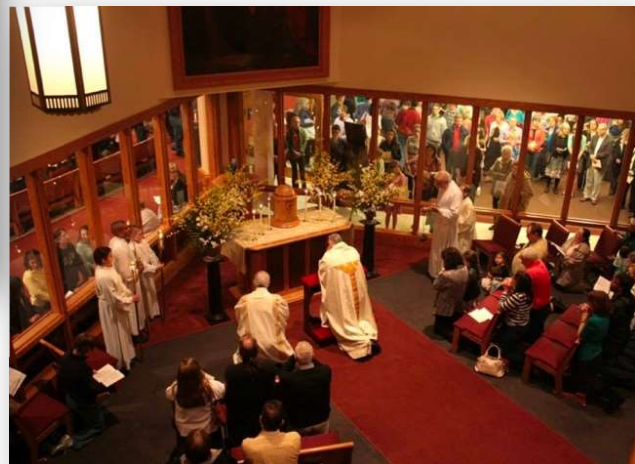
Thrift Shop 2015 Jean Sherman, on the right.



Frederick county church softball champions 2015



Food pantry 2015 Joe Dombek, Walter Meuse, Jr., on the right.



Holy Thursday, Daily Mass Chapel 2015

ALBUM



Live Nativity with St. Peter's youth, 2015



Volunteer appreciation party 2016 St. Peter's staff
Back row: Daniel Nisonger, Liz Hunter, Father Jason, Carolyn Nolan. Front row: Sherri Slattery, Mary O'Connor, Nicole Mills



Vacation Bible School 2016 Father Jason taking one for the team



BBQ and Bluegrass 2017



Confirmation class 2017 Bishop Mark Brennan celebrant, Father Worley pastor

ST. PETER THE APOSTLE, LIBERTYTOWN



First Communion class 2019 Father Wible celebrant



Christmas in the Country 2019, Paul Pieklo, Jack and Virginia Grant



Lessons and Carols 2019, Judy and Ed Smarsh



Breakfast with Santa 2019



Calvary Group Titanic Memorial 2019

ALBUM



Trunk or Treat Halloween 2021



Vacation bible school Summer 2023 Deacon Jerry Jennings leading the class



Ladies Club bake sale at Christmas in the country November 2022 Doris Howell, Pat Oliver, Joan Ridgely, Ann Marie Ramsburg, Tanya Gazdik, Pat Seidel, Rosalie Weller, Chris Jones, Rosalie Rooney, Mary Rash



Fish fry Lent 2023 Father Wible delivering carry-out orders



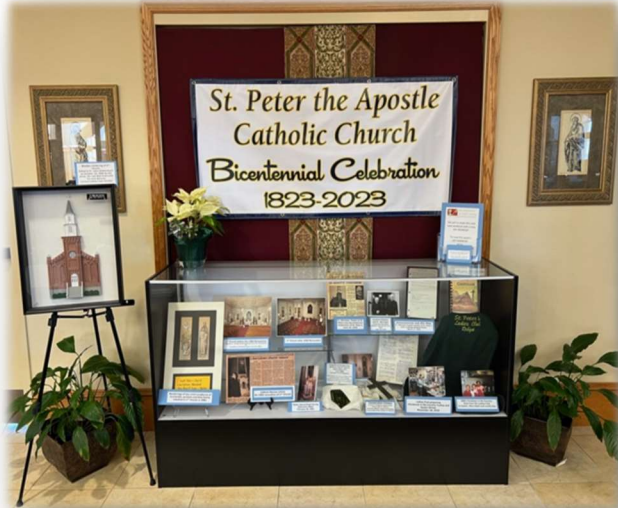
Appalachia July 2023 St. Peter's youth

Bicentennial events

Kick-off Picnic September 11, 2022



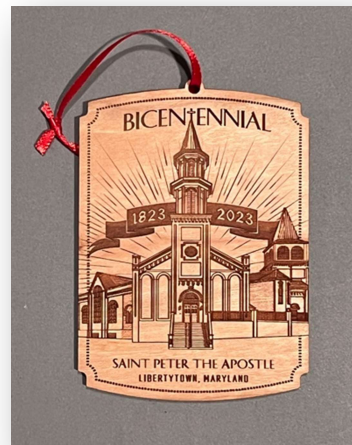
Memorabilia displays in the Narthex and weekly 'Key Moments' highlighting our parish history throughout the year



Bicentennial Plaza with bench, plaque and time capsule



Commemorative Christmas Ornament



Bicentennial Bash *September 10, 2023*



ST. PETER'S CATHOLIC CHURCH
BICENTENNIAL BASH

Join us for a picture-perfect day filled with food & fun for the whole family!

Pit Beef | Fried Chicken | Pulled Pork | Hot Dogs
Chips | Potato Salad | Cole Slaw | Baked Beans
Ice Cream | Cupcakes | Games | DJ
Line Dancing | Inflatables | Pony Rides

September 10, 2023
Noon - 4:30 p.m.

Rain Date: Sunday, September 17, 2023

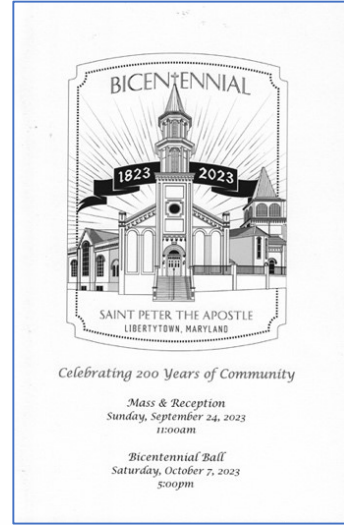
For More Information:
301.898.5111
www.stpeter-libertytown.org



ALBUM



Bicentennial Mass September 24, 2023



ALBUM



Bicentennial Ball October 7, 2023



Memories

The following earlier memories were included in the Parish Program, which was prepared in 1970, for the celebration of the *Centenary of Dedication of [then] Existing Church*:

Miscellaneous Memorabilia

Some items of interest gleaned from voices of the past

Mr. Chas. Lochner (Louise Bruchey's deceased father) told of the days when most of the parishioners came to Sunday worship via horse and buggy. All the horses would be tied to a rail alongside the road (near the present parking lot). To prevent the horses from fighting and injuring each other the pastor would excuse from the obligation of hearing Mass, one man each Sunday to watch over the animals, reasoning that this allowed all the other parishioners to assist at Mass with unworried minds.

Mr. Leo Smith tells of the Theater Group which was formed around 1904 and continued for more than 20 years. Among their early productions were "East Lynne" and "Face at the Window." Before the present Church Hall was built (the stage was in the area of what is now the kitchen) the early plays were produced in the old stone church which had been converted for use as a church hall.

Mrs. Anna Riordan remembered when Leo was to play the part of an "inebriated Irishman." He must have acted well because one cannot think of a more unlikely person for such a role.

Along the line of entertainment the older parishioners still remember talk of a popular Glee Club during Father Reany's time.

Mrs. Riordan tells of a scheduled film showing in the church hall during Father Mountain's tenure. Apparently the age of the film, the sound track, etc., left much to be desired (fiasco to be blunt). The whole audience was rather restless, but when Mr. Murray Bohn got up to close a door (Murray had been a faithful church usher for years and he with Mr. Allen never missed an opportunity with the collection basket), one of the other parishioners remarked "Oh, — don't tell me Murray's gonna take up a collection!"

Two interesting notes regarding the beautiful stained glass windows which were imported from Europe. Young Leo Smith was given the job of laying out and measuring for the new windows. Due to a misunderstanding he measured the size of the old glass panes and found out too late that Father Kavanagh wished the new windows to extend an additional 6 inches to the wood frames. No one today notices what must have caused some consternation years back. The second item involves the first Christmas Midnight Mass after their intallation. To show them off in all their splendor Father K. had large gas lights rigged *outside* each window—one doesn't have to use too much imagination to conjure up a picture that added beauty to such a glorious celebration.

More recently, in connection with the Bicentennial celebration, memories were solicited from the current St. Peter's family. Some provided brief snippets of years past; others shared endearing stories from their deep well of parish memories. Here are some of the memories so graciously shared.

One of six children, Gary Rubeling and his older sisters were baptized at St. Peter's and attended Notre Dame Academy in Libertytown until it closed when he was in 6th grade. He remembers Sr. Catherine (Arata) and Sr. Catherine Ann (Birch), who taught and ran the school and the times that the sisters came swimming in their pond. Quite the shock to see the sisters in bathing suits! He also recalls the rivalry that the sisters (originally from NY, therefore Yankee fans!) had with the students, who were all Orioles fans! There were many good memories of various activities such as a Rumpelstiltskin play, charcoal drawings at the Grotto, the raising and lowering of the flag in front of the school. The children would line up by classes and say the Pledge of Allegiance and prayers. The sisters at NDA were very close with his older sisters and frequently helped the family when needed.

Gary received his first Communion from Father Francis Morrison with his small class at a special Saturday Mass. He remembers Mrs. Mary Watcher Unglesbee (1910-2016) playing the organ in the balcony with her daughter Theresa (2047-2007), quietly by her side.

Gary humorously remembers being kicked out of Confirmation class (by our beloved Deacon Mike Misulia!) because he was too playful and didn't seem to take the preparation seriously enough. Eventually, he was confirmed just before his marriage to Stephanie in 1988 and since then, has more than made up for that momentary "lapse of judgment". Gary and Stephanie are raising 10 children, one of whom is a priest at Holy Family in Middletown, one has just made his first profession of vows for the priesthood with the Capuchin Franciscans and one daughter is a contemplative nun with the Servadoras. Pretty good turnaround!

Gary Rubeling

Paula Lancaster moved into the parish about 1967, living on Old Annapolis Rd. with her parents and siblings. The middle child of 9 children in the family, she attended first grade at St. Peter's School for its final year in operation.

She fondly remembers Father Iaia and the renovations of the church during his time, including Mass being said at Liberty Elementary school while scaffolding was up, and work was underway on the church.

One Christmas, it was so cold that the holy water froze in the church!

She remembers Ken Spielman's (1941-2005) hayrides, and the talent show and other parish events moving to the Libertytown Fire Hall when they outgrew the parish hall - before the Parish Center was built.

Even after moving closer to other parish's churches, she returns to St. Peter's because it feels like where she belongs.

Paula Lancaster

Patrick "Pat" Spielman, was baptized at St. Peter's and was the Maintenance Supervisor for the parish from 1990 to 2015 before moving to Texas. He recalls that when the summer heat took hold of the grass in the cemetery, the outline of the 1st church would become visible by the browning of the grass covering that ground, as the foundation was not far from the surface.

Pat Spielman

MEMORIES

Cindy Spielman, former parishioner and wife of Pat Spielman, recalls that for Mother's Day in 2004 she climbed to the top of the steeple of the second church (using scaffolding which was still in place) in order to see the view that the new cross, which had just been blessed, watched over. She was so moved that she kissed the cross. Less than a month later, the church caught fire and the cross was destroyed.

Cindy Spielman

Since birth, Barbara (Young) Hogan was a member of St. John's in Frederick. In May of 2001, Barb's husband, Robert, died suddenly of a heart attack and St. John's had no one available to celebrate the funeral Mass. Barb reached out to Janice Murray, a neighbor who worked at St. Peter's, to help find a priest. Janice contacted Father Dietzenbach, who offered to help. Father came over to the Hogans' house that day and spent time with Barb and especially her 13-year-old son, John. Barb remembers how her John had asked Father John if they could pray the glorious mysteries of the rosary for his father at the funeral home. Father John gladly agreed and began to take her son under his wing. With profound gratitude for St. Peter's who helped her in raising her son Catholic, Barb has experienced a sense of family and community here at St. Peter's since that day.

Barbara Young Hogan

Mark Stevens is 3rd is the third generation in his family to be a parishioner of St. Peter's. Mark's parents were George and Madeline (Morrissey) Stevens. They raised their family of seven at St. Peter's. His grandparents raised their families here as well. George Stevens was the third of eleven children. Madeline's mother, Anne Collins, came from Ireland at the age of sixteen. In 1940, after she married Ben Morrissey, they moved out to Libertytown and lived on Daysville Road. Mark said that she hated it at first. She was a city girl who was not used to the country way of life. Mark was in the 6th grade at Notre Dame Academy when it closed in 1970. He has fond memories of the sisters who lived and taught here - Sr. Anthony, Sr. John Vianney and Sr. Catherine Anne. Mark remembers one of the sisters taking two trashcans and making them into basketball hoops for the boys to play with in the Church (now Sappington) Hall, when it was too cold to play outside. One of Mark's fondest memories with the sisters was helping Sr. John Vianney make a nature trail in the Unglesbee woods behind the church. They mowed the trail and put name markers on all the highlighted plants along the way.

Mark remembers serving Mass for Father Morrison, sometimes serving during the week before school and many times for the weekly school Mass on Fridays. The boys were also asked to help with mowing the cemetery and hand trimming around the graves. His mother, Madeline (Madge) would regularly take the altar servers surplices home to wash and iron them. He enjoyed the annual May Processions that the parish would have in the Grotto area behind the church. He remembers the women in their spring hats and the crowning of the Blessed Mother. Mark recalls Father Flahavan coming over and having coffee with his mother.

Mark Stevens

My husband and I joined St. Peter's parish in 1990 when we moved to Frederick County after we were married. The entire community of St. Peter's is so welcoming and supportive which was especially needed as we raised our four children. We have loved every one of the priests and were fortunate to experience Mass with all of them and many wonderful sacraments at St. Peter's in baptisms with Father Gene and Father John, first communions with Father John, confirmations with Father Jason and a marriage ceremony by Father Chuck. We lived through the fire of the old

church and building of the new church. We have watched families at St. Peter's grow and blossom, beloved parishioners leave us for heaven and listened to the word of God with loving community all around us. I can still feel the old church every time I sit in the pew in the new church on Sunday. We feel so blessed to be part of the St. Peter's community.

Stephanie Downs

I can remember when we had nuns at St. Peter's, and we would end our Sunday School by gathering to sing as a large group in the church hall. I can't remember the name of the nun, just that she was thin/petite, and she would lead us. I looked forward to this every week!

I recall Sr. Joan May telling the little children after Mass that the angels were on the ceiling of church watching/listening to us. This was back when the church was under renovation, and you could just see the "wing" of the white statues up on the scaffolding. I remember thinking it was not right for a nun to lie to them!

I also remember parish picnics, where the Misulia's band would play, and Ken Spielman would bring his tractor/wagon give hayrides.

Cindy Shelton

All 6 of the Williams children (Millie (Simons), Shirley (Moxley), Ruth (Welling), Doris (Storm), Judy (Riggs), and John) attended the Notre Dame Academy. They remembered Sr. Herman Joseph Noppinger who taught 1st-2nd grades, Sr. Egin Bayne who taught 3rd-4th, and Sr. Barbara Haus who taught 5th-8th. Later, Sr. Lillian Byrne became Principal in place of Sr. Barbara.

Millie remembers one September when she was in one of the upper grades and the sisters had all the children in the school pray for Sr. Herman Joseph who was going in for heart surgery that day. Before the end of the school day, the sisters had gotten word that Sr. Herman Joseph died during surgery. She said it was very sad and distressing for everyone.

The Williams sisters had fond memories of school with the sisters. They remembered helping the younger kids with their multiplication practice outside in front of the school and playing dodgeball. The school would always celebrate Halloween which would require creativity on the girls' part to make costumes out of things they had from home. They were never able to afford store-bought costumes.

Their memories of St. Peter's focused mainly on Sunday Masses with the family, first Communion and May Processions. These events were always very special. They always wore dresses and head coverings. They remember times when they had forgotten their head cover and had to use a tissue instead! They also remembered the parish picnics which were attended by many people from Libertytown, not just for parishioners.

Father Flahavan was a priest from the past that was memorable. He was young and charismatic, and the young people really enjoyed his regular visits to the school.

Shirley Williams Moxley, Judy Williams Riggs, and Millie Williams Simons

Judy Smarsh recalls that their granddaughter Emily Smarsh's baptism on May 29th was the last baptismal ceremony in the beloved second church before the June 2004 fire. After the fire, Carolyn Nolan helped families find local churches that would let them hold their weddings and Judy played for the services on "all sorts of organs all over the place"!

The sanctuary lamp resided in the old (2nd) church (it may be the same one the Frederick papers reported to have been purchased by Father Kavanagh in 1914) prior to the 1983 renovation under Father Iaia, when Sebastian Grabenstein (1916 - 2023) offered to give a home to the lamp, installing it in his home as an electric lamp. When the current church was under

MEMORIES

construction, Sebastian offered to return the sanctuary lamp that had resided in the old (2nd) church. And so now it resides again in its original form, in St. Peter's Sanctuary, giving notice of the presence of the Blessed Sacrament.

For several years early in Father John Dietzenbach's time at St. Peter's, we held extraordinarily beautiful Easter Vigils. We would start outside in the back field where Pat Spielman would have a large bonfire going. The congregation would process from the Parish Center outside to the bonfire. The Service of Light was held, with the lighting of the Easter Candle. All followed the priest, servers, deacons, and choir while singing *Christ Be Our Light* and carrying lighted candles. The Liturgy of the Word was celebrated in the Parish Center, with the several readings and Psalms. The last reading, an Epistle from Romans was given extemporaneously, which made it come to life. Before the Gospel and Homily, we all processed to the church. As we walked up the steps toward the church, with the front doors flung wide open, the crucifixion painting behind the altar was perfectly framed by the doors and was such a beautiful sight!! As all were entering church, the choir sang the *Festival Alleluia* with great jubilation. The *Litany of Saints* was sung as the elect and catechumen entered, preparing for their reception into the church. The Reception Rites were performed, and the Mass went on as usual, with beautiful music and participation by the congregation.

Judy Smarsh

We used to have New Year's Eve dances in the Sullivan Hall. After the midnight celebration a group of us would run across the street to the church and pray for the upcoming year. It was a meaningful way to start the new year.

Marilyn Lewis Hall

My first sight of St. Peter's was in the spring of 1990 when we moved into the area. Our two oldest children were away at college, and we had 3 boys in Frederick County public schools. We wanted to join a parish that some of our boys' classmates attended. I pulled off Rt. 75 at the front steps of the second church. The sight of the old brick church, rectory, the old cemetery, the stone Crèche guarded by St. Joan of Arc, and Pvt. William Bunke standing guard at the church door made me think that there was something special about this place.

Taking in the scene I saw a middle-aged man in a walking cap and wool winter coat came across the road. One arm was in a sling and his other arm was clutching a six-inch stack of paperwork. Father Gene Nickol introduced himself. I told him we had just moved to Mt. Airy. He was welcoming and helpful and told me that St. Michael's in Poplar Springs was actually closer to Mt. Airy! We did go to St. Michael's for a Sunday or two, but it was the smell of old wood, creaky old pews, Our Lady of Lourdes under the choir steps, the marble panel on the back wall [next to the Peace Altar] with the names of Catholic and non-Catholic WWI veterans, and echoes of generations long gone that sealed the deal for us. Judy and I have always felt that being a part of St. Peter's Parish was God's gift providing us with "water from a deeper well."

Jack Brennan

Marge Tucker Henderson was baptized at St. Peter's in 1940; while she doesn't recall her baptism, she does remember her First Communion at St. Peter's and the altar railings in the second church. She attended Sunday School with Sr. Barbara (Haus), whom she remembers as being very strict. Her brother attended Notre Dame, but she didn't; going instead to a one room schoolhouse at the end of town. Her confirmation with other youth from St. Peter's, was in Baltimore along with other parishes in the area; rather than locally.

ST. PETER THE APOSTLE, LIBERTYTOWN

She recalled the parish picnics which were held on the outskirts of Libertytown, next to where the water treatment plant on Rt. 75 is now located. The picnic included jousts, fun and food and her dad would help with the grilling.

Marge recalls sitting with Martha Dorsey Key (1894-1979) and Martha's family in church when she was young. Martha was an African American woman, about the age of Marge's grandmother. She lived in the blue house next to the parking lot (now Mr. Bowman's property) and was the housekeeper for the rectory for many years.

Marge's family - grandmother, uncle, aunt, father and stepmother are all buried in St. Peter's cemetery.

Marge Tucker Henderson

Going to Sunday school and attending retreats and movie nights on the weekends at St. Peter's.

Playing basketball near St. Peter's school until Sr. Catherine would put them to work, doing something around the school or church!

Bruce recounts that he stopped going to Sunday Mass regularly when the cheaper cost of bowling on a Sunday morning wooed him. One Sunday, 15 years ago while bowling, he heard in his mind, "You have time to bowl, why don't you have time for God?" Lightning bolt moment in his life - he went back to Mass and has been attending regularly ever since.

Bruce Henderson

When Carolyn Nolan started having adult ed and Bible studies we were thrilled. Before that we were going to Bible Studies at other Christian churches. So glad we have Carolyn at our parish.

John Feuz

Jim Wright and I would clean up the Grotto - it was a mess - and the Pastor would credit us for our work at Mass the following Sunday.

Charlie Riordan

Shortly after moving to Frederick County in 1992, we attended Mass at St. Peter's for the first time with our children. After Mass we asked our 6-year-old daughter what she thought of St. Peter's and received this unexpected response: "Do we have to go to a church that smells of cows?" Fast forward 23 years and Katie, that same daughter who now was living in New York City (no cows there!), insisted that she had to be married in HER parish - St. Peter's in Libertytown.

Mike and Ruth Riley

Fr. Dietzenbach was a fantastic priest to share ministry with for so many years. My kids still talk about spending their childhood at St. Peter's. Their fondest memory is lunch on Good Friday with Father John and tomato soup!

Anne Marie Mason

MEMORIES

I attended NDA from grades 1 through 8. There were 12 students in my graduating class. We wore uniforms and there were 2 or 3 grades in each classroom. The nuns would focus on one class at a time, then assign those children a task to complete while they moved onto the next class.

JoAnne Smith Bonifield

Earlier this year, Father Chuck shared some things he learned from his cat, Venus Marie, in his bulletin column. The following week, Father remarked that "... last weekend's bulletin column garnered more comments than any other column I've written since I've been here. Maybe I should let Venus Marie write the bulletin columns from now on." And true to his word, while on vacation over this past summer, Venus Marie took the pen and shared some little-known facts about both of them, relating that "Father Chuck often tells me that I remind him of how good God is that he created little cats to be our companions. I feel the same way about him." With Venus Marie as Father's stand-in, he probably won't need to ask any of his parishioners to ghost write for him, but if he did, we might say something very similar to his feline companion, "How good God is, that He sent Father Chuck to St. Peters".

Parishioner

Father Martin Flahavan was remembered as a great priest, a fine gentleman and very friendly; Monsignor John Dietzenbach was a very gentle, kind priest and very likeable, as was Father Jason Worley. Deacon Mike Misulia was a true gentleman, well thought of and liked.

Elizabeth Lee

Deacon Mike was such a wonderful, quiet, joyful, Man ... I loved talking to him. He always had a story to tell. He sold us our cemetery plot & had a great story to tell us as he did. Great memories of this gentle man ... so grateful he found that tape measure.

Marilyn Lewis Hall

Father Jason loved the little ones. They were always excited when he visited their classrooms. I will say he definitely "got into "VBS"!

Anne Marie Mason

Father Chuck gives the best homily!

Linda Gregory

Appendices

APPENDICES

Parishioners from St. Peter the Apostle Parish
who were Ordained or Entered Religious Life

Date of Ordination or Final Profession	Name of Parishioner	Order/Diocese
1907	Sister Mary Francis (Marie Wagner Smith)	School Sisters of Notre Dame, Baltimore, MD
1978	Deacon Michael Misulia, Sr.	Archdiocese of Baltimore, MD
1998*	Sister Denise LaRock	Daughters of Charity St. Vincent de Paul's Province of St. Louise in St. Louis, MO
2007	Father Jesse Bolger	Archdiocese of Baltimore, MD
2009	Deacon John Martin	Archdiocese of Baltimore, MD
2013	Father Joseph Gill	Diocese of Bridgeport, CT
2015	Deacon Dan Kennedy	Archdiocese of Santa Fe, NM
2015	Father Michael Rubeling	Archdiocese of Baltimore, MD
2017	Deacon Joe Wolf	Archdiocese of Baltimore, MD
2020	Father Evan Ponton	Archdiocese of Baltimore, MD
2020	Father Justin Bolger	Dominican Friar of the St. Joseph Province
2021	Deacon Joe Slattery	Archdiocese of Baltimore, MD
In formation, First vows 2021	Sister Mary, Our Lady of the Atonement (Meredith Rubeling)	Servants of the Lord and the Virgin of Matara, Tuscania, Italy
2022	Sister Chelsea Bethany Moxley Davis	The Daughters of Saint Paul, USA/Canada Province
2023	Brother Timothy Rubeling	Capuchin Franciscans, Washington, D.C.
2023	Deacon (Transitional) Michael Misulia	Archdiocese of Baltimore, MD
In formation	Seminarian Samuel Huffer	Archdiocese of Baltimore, MD
In formation	Dean Trombley, Permanent Diaconate	Archdiocese of Baltimore, MD

* Daughters of Charity make an annual profession.

**Priests who have Served the Catholics of Libertytown and the
Parishioners of St. Peter's the Apostle Catholic Church**

Dates of Service	Name
1811-1822	Francis Maleve, Society of Jesus (Jesuit)
1822-1845	John McElroy, S.J.
1846-1881	Peter Walsh, S.J., William Grace, S.J., Fr. Peeters, S.J., Virgil Barber, S.J., Peter Kroes, S.J., James Power, S.J., Joseph Enders, S.J., Michael Tuffer, S.J., George Villiger, S.J., Thomas Lilly, S.J., Charles Homsbreel, S.J., Charles Gague, S.J., Aloysius Jamalek, S.J., John Gaffney, S.J., William Loague, S.J., Francis O'Neill, S.J., Daniel Haugh, S.J., John B. deWolf, S.J., and James Noonan, S.J. Diocesan priests John Gloyd, while assigned to Westminster (1862-1881) and John T. Delaney, while assigned to Taneytown (1879-1881)
1882-1885	John Henry Conway (first diocesan priest)
1886-1888	Eugene Summers Gwynn
1888-1892	William Henry 'Ironsides' Reaney
1892-1894	Thomas J. Monteverde
1894-1897	John Paul White
1897-1898	Don Luigi Sartori
1898-1901	John Thomas Norton
1902-1923	Samuel Joseph Kavanagh
1923-1928	Martin L. McNulty
1928-1937	Phillip L. Farrell
1938-1943	John Leo Collins
1943-1946	Michael William Hyle
1946-1951	Stephen J. Chylinski
1951-1958	John Anthony Mountain
1958-1961	Edward T. Sargus
1961-1965	Martin William Flahavan
1965-1973	Francis Aloysius Morrison
1973-1985	Paul Peter Iaia
1985-1993	Eugene Nickol
1994-2009	John Augustine Dietzenbach
2009-2018	Jason Worley
2018 - present	Charles Martin Wible

APPENDICES

Lay Ministries as of 2023

Altar linen guild

The Altar Linen Guild is a small ministry that works unseen to support the liturgy by preparing the linens for Mass. We launder, fold and iron the sacred cloths used during the Mass according to Archdiocesan guidelines. During this time, we experience quiet, contemplative moments with the linens that touch Our Lord in his Real Presence.

Altar Servers

Altar servers serve at the Lord's table and must be in the 5th Grade or higher. Altar servers are an important part of the liturgy assisting the priest at Mass. During Mass they can be called on to lead the procession into church as the Cross bearer; assist in preparing the altar for the Eucharistic celebration; hold the Roman Missal for Father; and always serve reverently at the Lord's table.

Ageless Adventures

The Ageless Ventures of St. Peters are a group of seniors who are 55+ years and retirees who gather on or off campus on the third Thursdays of the month in Sappington Hall. We share fellowship, information & fun! Our activities include a variety of interests such as a '50's Sock Hop, a St. Patrick's Day luncheon at a local Pub, Stations of the Cross for seniors, Keys game, as well as our group of Prayer Warriors. We find new interests to explore and have occasional presenters come to share their expertise with us. You are welcome to join us and be part of our Super Seniors.

Bereavement Ministry

The Bereavement Ministry serves as a source of support to those who have had a loss. Sympathy cards and helpful booklets and a series of bereavement books are sent to those who need support during these life experiences which are so difficult. Letting the grieving know they are part of a prayerful church family can be a small source of comfort. The Parish Nurse serves as the coordinator of the Bereavement Ministry.

Craft Club

St Peter's Craft Club was founded by a group of women who love to do and learn about different crafts. We make Christmas ornaments and other items to sell at the Christmas bazaar, as a fundraiser for the church.

Crossing Guards

The St Peters Crossing Guards are a group of dedicated parishioners who deal with the elements year-round, stopping traffic to allow folks to come and go to Mass. We have one core objective: To keep all in our parish family safe!

Elementary Education (catechists)

The catechists in this ministry provide Faith Formation for grades preschool through fifth grade, including Sacramental preparation for second grade students (First Reconciliation and Eucharist). They also instruct children in the Rite of Christian Initiation (RCIC), conduct a weeklong Catholic Summer Camp (vacation bible school), and organize family events such as Advent/Lent interactive experiences, service nights, Trunk or Treat, and Family Nights.

Extraordinary Ministers of the Eucharist

Extraordinary Ministers of Holy Communion (EMHC) are parishioners who have been Confirmed in the Church and are willing and able to take on the responsibility of assisting the Priest and Deacons with the distribution of Holy Communion. This responsibility includes standing in the designated places in the church to distribute communion, distributing to those who are unable to come forward if notified by an usher, and placing the vessels on the altar or in the sacristy for purification.

Flower Ministry

The Flower Ministry consists of volunteers who offer their time and creative talents to the church in preparing floral arrangements that adorn the altar on weekends, holidays, and special occasions. The members of the Flower Ministry host a Garden Tea annually as a fundraiser which helps to offset any expenses for flowers and materials. Donations of Flower Memorials from the generous parishioners of St. Peter's also help the Ministry continue other beautification projects at St. Peter's. The Ministry always welcomes new members with a passion for flowers and a desire to serve our Lord in this special manner.

Food Pantry

The Food Pantry serves the communities of Frederick County and Carroll County, using donations, which are mainly provided by our generous parishioners. Donations have also been provided by numerous community and non-profit agencies, many churches in the community, and local farmers who provide fresh fruit, vegetables, dairy, meat, and eggs. The Food Pantry is open on Saturdays from 1:30 to 3:00. Families are provided with about 25 pounds of non-perishable food, meat, toiletries, fresh produce, and eggs. The ministry also provides full meals for families to cook at home for Easter, Thanksgiving, and Christmas.

Gabriel Network

The mission of the Gabriel Network is helping women and children in Maryland and Washington, D.C. We are inspired by Christ to realize a culture of life through loving service to the women and families in our communities challenged with a crisis pregnancy. For more than twenty-five years, the Gabriel Network has empowered a committed network of Christian churches to accompany pregnant mothers and families in need by providing practical, emotional, and spiritual support through pregnancy and beyond.

Greeters

Greeters serve at all the parish Masses to help direct visitors and new parishioners and answer questions. We offer the welcome of Jesus to all those who enter St. Peter's.

Handmaids of the Lord

The Handmaids of the Lord is a ministry named after Our Blessed Mother to follow her example of working together peacefully, quietly, and prayerfully. We clean the church weekly by vacuuming, dusting, and sweeping as well as supporting each other through prayer and friendship - all in the presence of the Blessed Sacrament. We so enjoy keeping God's church beautiful and welcoming. We invite you to join our team of Handmaids and serve Our Lord in this beautiful ministry.

APPENDICES

Knights of Columbus

The Knights of Columbus, a Catholic Men's Fraternal Order, requires its members to be practicing Catholics. Its mission is "Together, we're empowering Catholic men to live their faith at home, in their parish, at work and in their community." The Knights of Columbus was founded in 1882 by Father Michael J. McGivney, who needed to keep his Catholic men in the Church and to keep the family unit together. St Peter the Apostle Council is 20 years old and highly decorated. "We are men perpetuating our faith through the Knights of Columbus" in programs of Faith, Community, Family, and Life.

Knight Lights

The Knight Lights is the Ladies Auxiliary to the St Peter Knights of Columbus Council 13290 and assists the Council helping with its events and programs. The Auxiliary is active in a variety of social and charitable activities to give members an opportunity to become better acquainted, become more involved in the Council family, and support the parish and local community.

Ladies Club

The mission of the St. Peter's Ladies Club is to prepare and serve funeral luncheons for the families of bereaved parishioners, and to be a resource for our Pastor, his staff, and the parish community, using our God given talents to assist and serve the needs and endeavors of our church, St. Peter the Apostle, all in His name.

Landscaping

The Landscaping Ministry supports St. Peter's maintenance supervisor in the maintenance and beautification of the parish campus. Sitting on nearly 15 acres, the campus has an ongoing need for trimming, weeding, and planting; to ensure that the outside of the buildings reflect the same love for the Lord as is evidenced by the other ministries at St. Peter's. No experience is required, and we welcome any level of assistance throughout the growing months of the year to accomplish this mission.

Lectors

The responsibility of St. Peter's Lector ministry is to proclaim the readings, and occasionally the Prayer of the Faithful petitions, during the Liturgy of the Word part of Mass. The readings are the Word of God intended to nourish the faithful in the Church. Our ministry's aim is to proclaim the Word of God with conviction, courage, and confidence so that the congregation can easily listen to and contemplate His message.

Meals Ministry

St. Peter's Meal Ministry serves our parish by providing meals to parishioners for any number of needs. If you are grieving the loss of a loved one, having a baby, experiencing or recovering from an illness or surgery, or need a meal for another reason, we are here to help.

Music Ministry

The primary mission of the Music Ministry is to lead the assembly in sung worship in the Liturgy. As part of the assembly, we help everyone respond confidently in the acclamations, litanies, responses, songs, and hymns. With varying music styles, we assist in elevating the Liturgy to be a true prayer of thanksgiving to God the Father. At St. Peter's, our Music Ministry includes a Worship Band, Adult Choir, Easter & Christmas Children's Choir, Hand Bell Choir, Cantors, and Accompanists. All bring a sense of reverence, faith, love of the Lord, and extreme talent to the parish. "I will sing of your love and justice; to you, Lord, I will sing praise." (Ps. 101:1)

Prayer Shawl Ministry

The Prayer Shawl Ministry meets once a month in the Birch Library. During meetings we share fun and fellowship while creating tangible symbols of God's love. Prayers and good intentions are knitted/crocheted into each shawl which is then blessed upon completion. Our shawls are intended to provide strength, faith and comfort and are given to those who are undergoing a difficult time. Come and find out that wrapping someone in a shawl made of your loving thoughts and prayers is not only a gift for the one receiving the shawl, but for you as well.

Pastoral Council

The St. Peter's Pastoral Council is a combination of both representatives of various parish committees/ministries and members appointed to serve a term on the Council. The Council meets monthly to advise the Pastor in such matters as are enumerated in the Pastoral Council Constitution. Of special note, the Council must discuss and approve the annual parish budget and advise the Pastor on any significant fiscal matters which may arise during the year. A wide range of experience of the council members is needed to support and plan for parish functions and projects. The Council encourages and promotes volunteering for the many ministries at St. Peter's as we continuously grow in faith and in our parish.

Parish Nurse

The Parish Nurse ministry is run by a professionally trained nurse, serving in a volunteer capacity. The mission of the Parish Nurse is to be a resource to the parish through her bulletin notes and home visits to those who are experiencing health issues. The Parish Nurse fields questions from parishioners about resources in Frederick and nationally; has coordinated educational programs, and flu shot clinics, and is part of a county interdisciplinary group called the Frederick Faith Community Partnership which disperses information on the needs in the community and how faith communities can help.

Pastoral Care (Communion Visits)

St. Peter's Pastoral Care Team's primary mission is to ensure that the elderly and infirmed members of our parish family who are homebound or hospitalized receive the Eucharist on a regular basis as well as spiritual and emotional pastoral care. The importance of visiting those within our faith community who are advanced in age became significantly more apparent during the recent pandemic. So many of our parish family were forced to isolate themselves at the onset of the COVID-19 outbreak due to the greater health risk the virus posed to them. But a greater risk which was perhaps unanticipated was the risk to their mental, emotional, and spiritual well-being. Even those who had the benefit of having family members nearby to check in on them still found themselves with large periods of time each day when they were alone. Therefore, it became apparent that reaching out to those who are forced to shelter in place must be given priority. It is imperative that these most vulnerable members of our parish families and our community feel that they are loved, missed, and not forgotten. The Pastoral Care team consists of our Pastor, Deacons, and several Lay Extraordinary Ministers of Holy Communion who visit our homebound parishioners regularly or those recovering from hospitalization or illness until they are able to return to Mass.

Perpetual Eucharistic Adoration

Perpetual Eucharistic Adoration is our effort to return Love to Jesus, ever present to us in this great sacrament of His Love. His promise to always be with us, His plea "Could you not spend one hour with Me?" are recognized in our Adoration Chapel. It is open 24 hours a day, 365 days a year, closing only during regular Mass times and inclement weather. Adorers reserve a specific hour, but during daylight hours, visitors are welcome. Here in His Humble Presence, we grow in the knowledge of His Love for us and those we love, for those who are hurting, and for our world so in need of this knowledge. Here, at His Heart, in prayerful silence and gratitude, we return His Love, trusting in His care for everything and every need.

APPENDICES

Respect Life Committee (formerly Right to Life Committee)

The mission of the Respect Life Committee is to promote the sanctity of life from conception to natural death in our parish and the greater community. We participate in 40 Days for Life, the National March for Life, the Maryland March for Life, the Life Chain, National Day of Remembrance for the Unborn and Spiritual Adoption as well as support local pregnancy centers through material donations.

Sacristan

Sacristans are charged with the care of the sacristy, the church, and their contents. They are also responsible for the timely preparation, smooth implementation, and post-liturgy cleaning and restoration of the church and sacristy to an orderly pre-liturgy condition. This includes several duties for opening and closing the church building for Mass, such as preparing the environment including the altar, pulpit, and sanctuary in general for all liturgies; laying out linens, altar bread and sacramental wine, special seating, offertory tables and linens, and worship aides; purifying all liturgical vessels.

Thrift Shop

The mission of St Peters Thrift Shop is to provide the community with gently worn items at a very low cost. These items are largely donated by parishioners with the proceeds benefiting those most in need in and around Fredrick County.

TMIY

TMIY - That Man is You! honestly addresses the pressures and temptations that men face in our modern culture, especially those relating to their roles as husbands and fathers. The program harmonizes current social and medical science with the teachings of the Church and the wisdom of the saints to develop the vision of man fully alive! The ministry meets weekly for a video presentation and small group discussions on matters of family and faith.

Ushers

The Usher Ministry is dedicated to helping usher God's people into church as well as maintain an atmosphere of reverence and order before, during, and after the Mass with a "ready to serve" attitude. The ministry offers fellowship with other sisters and brothers in Christ and an opportunity to serve God in His House. Duties of the Ushers include greeting worshippers, making every attempt to help them feel welcome and at ease, distributing materials related to the service such as bulletins and handouts, receiving tithes and offerings, maintaining alertness for any emergency that may arise, directing individuals during and after the Mass, cleaning up the pews after Mass, and counting the members at each Mass for review by Father and the Liturgical Committee. Christ calls every member of the church into ministry. The church is a "kingdom of priests" (1 Peter 2:9). As ushers, we are ministers of hospitality and caring in the church.

Youth Ministry

Our youth ministry aims to accompany our youth on their walk into deeper relationship with Jesus as His disciples, drawing them into all aspects of parish life, thereby inflaming our community to greater holiness. We encourage them to form intimate and profound relationships with Jesus through building a faith-filled community that draws in our youth and their families.

Pastoral Council Committees

Maintenance

The maintenance committee is a group of volunteers tasked to assist the Maintenance Supervisor as needed with minor projects in the maintenance and improvement of the buildings and campus of St Peter the Apostle.

Planning

The Planning Committee shall be responsible for assessing accurately the current and future needs of the parish. It shall make responsible decisions about the best use of available yet limited resources, including management of the Capital Reserve Program under the guidance of the Finance Committee. The Committee shall ensure the ongoing presence and growth of stable and vital communities of faith. The committee shall also establish goals and procedures for the needs of the parish and find ways to make these work.

Social Concerns

The Social Concerns ministry integrates all aspects of the parish's outreach to those in need, incorporating both material and spiritual needs. The Committee coordinates parish social concern outreach efforts such as the coat campaign, bags for the homeless, Christmas giving tree, outreach to Rescue Mission, and Easter Elderly giving tree. Makes recommendations to the Pastor on disbursement of thrift shop funds. Communicates social concern efforts, events, and information to the parish.

Vocations

The Vocations Committee encourages prayer for vocations in the adoration chapel, maintains a wall of pictures of our seminarians/religious for Children's Ministry, provides Christmas care packages for seminarians/religious/missionaries of our parish, and plans and assists with vocation receptions for parish seminarians/religious.

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