



# INDIVIDUAL PROPERTY HISTORIC NOMINATION FORM

**HRC Staff Use Only**

Date Received: .....

Parcel No.: .....

Ward: .....

Zoning Classification: .....

Bldg. Inspector: .....

Council District: .....

**Fee Schedule**

Please make check payable to *Treasurer, City of Pittsburgh*

Individual Landmark Nomination: \$100.00

District Nomination: \$250.00

**1. HISTORIC NAME OF PROPERTY:**  
St. George Roman Catholic Church; St. John  
Vianney Roman Catholic Church

**2. CURRENT NAME OF PROPERTY:**  
823 Climax Street

**3. LOCATION**

a. Street: 823 Climax Street (Lot/Block: 14-F-210; 14-F-210-0-1)

b. City, State, Zip Code: Pittsburgh, Pa 15210

c. Neighborhood: Allentown

**4. OWNERSHIP**

d. Owner(s): Roman Catholic Diocese of Pittsburgh

e. Street: 111 Blvd Of The Allies

f. City, State, Zip Code: Pittsburgh, PA 15222 Phone: (412) 456-3000

**5. CLASSIFICATION AND USE – Check all that apply**

<u>Type</u>	<u>Ownership</u>	<u>Current Use:</u>
<input checked="" type="checkbox"/> Structure	<input type="checkbox"/> Private – home	<u>Community Space. Deconsecrated by decree</u>
<input type="checkbox"/> District	<input checked="" type="checkbox"/> Private – other	<u>of Bishop David A. Zubik effective</u>
<input type="checkbox"/> Site	<input type="checkbox"/> Public – government	<u>11:59PM, April 3, 2016. Decree attached with</u>
<input type="checkbox"/> Object	<input type="checkbox"/> Public - other	<u>nomination.</u>
	<input type="checkbox"/> Place of religious worship	_____

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**6. NOMINATED BY:**

- a. Name:** Mark Wittman
- b. Street:** 105 Haberman Avenue
- c. City, State, Zip:** Pittsburgh, PA 15211
- d. Phone:** (     )     -     Email: \_\_\_\_\_

**7. DESCRIPTION**

Provide a narrative description of the structure, district, site, or object. If it has been altered over time, indicate the date(s) and nature of the alteration(s). (Attach additional pages as needed)

*If Known:*

- a. Year Built:** 1910-1912
- b. Architectural Style:** German Romanesque/Rundbogenstil
- c. Architect/Builder:** Herman J. lang (1884-1932)

Narrative: See Attached.

**8. HISTORY**

Provide a history of the structure, district, site, or object. Include a bibliography of sources consulted. (Attach additional pages as needed.) Include copies of relevant source materials with the nomination form (see Number 11).

Narrative: See Attached.

**9. SIGNIFICANCE**

The *Pittsburgh Code of Ordinances, Title 11, Historic Preservation, Chapter 1: Historic Structures, Districts, Sites and Objects* lists ten criteria, at least one of which must be met for Historic Designation. Describe how the structure, district, site, or object meets one or more of these criteria and complete a narrative discussing in detail each area of significance. (Attach additional pages as needed)

The structure, building, site, district, object is significant because of (check all that apply):

1.  Its location as a site of a significant historic or prehistoric event or activity;
2.  Its identification with a person or persons who significantly contributed to the cultural, historic, architectural, archaeological, or related aspects of the development of the City of Pittsburgh, State of Pennsylvania, Mid-Atlantic region, or the United States;
3.  Its exemplification of an architectural type, style or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;
4.  Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
5.  Its exemplification of important planning and urban design techniques distinguished by innovation, rarity, uniqueness, or overall quality of design or detail;

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6.  Its location as a site of an important archaeological resource;
  7.  Its association with important cultural or social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
  8.  Its exemplification of a pattern of neighborhood development or settlement significant to the cultural history or traditions of the City, whose components may lack individual distinction;
  9.  Its representation of a cultural, historic, architectural, archaeological, or related theme expressed through distinctive areas, properties, sites, structures, or objects that may or may not be contiguous; or
  10.  Its unique location and distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.

Narrative: See Attached.

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#### **10. INTEGRITY**

In addition, the ordinance specifies that “Any area, property, site, structure or object that meets any one or more of the criteria listed above shall also have sufficient integrity of location, design, materials, and workmanship to make it worthy of preservation or restoration”. (Attach additional pages as needed)

Narrative: \_\_\_\_\_

#### **11. NOTIFICATION/CONSENT OF PROPERTY OWNER(S)**

##### ***1.3(a)(2) Community information process.***

*Preceding submission of a nomination form for a District, the Historic Review Commission shall conduct at least one (1) public information meeting within or near the boundaries of the proposed district, which shall include at least one (1) member of the Department of City Planning and one (1) Commission member, to discuss the possible effects of designation. Notice shall be given to the owners of property in the proposed district in accordance with Section 1.3(b) below. The final public information meeting shall be held no more than six months before the nomination form is submitted.*

##### ***1.3(a)(1)(a) Subsection F.***

*In the case of a nomination as a Historic District, by community-based organizations or by any individual, but in either event the nomination shall be accompanied by a petition signed by the owners of record of twenty-five (25) percent of the properties within the boundaries of the proposed District.*

- Please attach documentation of your efforts to gain property owner’s consent.-

\*\* The nomination of any religious property shall be accompanied by a signed letter of consent from the property’s owner.

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12. PHOTO LOGS: *Please Attach*

13. BIBLIOGRAPHY: *Please Attach*

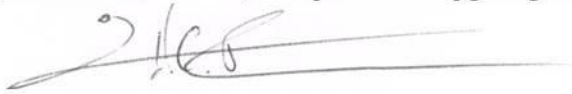
14. NOMINATION FORM PREPARED BY:

a. Name: Preservation Pittsburgh

b. Street: 1501 Reedsdale Street., Suite 5003

c. City, State, Zip: Pittsburgh, PA 15233

d. Phone: ( 412 ) 256-8755 Email: info@preservationpgh.org

e. Signature: 



## **HISTORIC NOMINATION – INSTRUCTIONS**

### **INSTRUCTIONS FOR FILLING OUT THE NOMINATION FORM**

1. Indicate the original name of the property if it is currently known by a different name; e.g. Union Station.
2. Indicate the current name of the property
3. Indicate the street address for the property. For districts, attach a separate sheet listing the street address of each property included in the nomination and a clear street map of the area showing the boundaries of the proposed district.
4. Indicate the owner of the property and his or her mailing address. For districts, attach a separate sheet listing the owner of each property and his or her mailing address.
5. Check the classification as indicated.
  - a. **“Historic Structure”** means anything constructed or erected, the use of which requires directly or indirectly, a permanent location on the land, including walks, fences, signs, steps and sidewalks at which events that made a significant contribution to national, state or local history occurred or which involved a close association with the lives of people of nations, state or local significance; or an outstanding example of a period, style, architectural movement, or method of construction; or one of the last surviving works of a pioneer architect, builder or designer; or one of the last survivors of a particular style or period of construction.
  - b. **“Historic District”** means a defined territorial division of land which shall include more than one (1) contiguous or related parcels of property, specifically identified by separate resolution, at which events occurred that made a significant contribution to national, state, or local history, or which contains more than one historic structure or historic landmarks, or which contains groups, rows or sets of structures or landmarks, or which contains an aggregate example of a period, style, architectural movements or method of construction, providing distinguishing characteristics of the architectural type or architectural period it represents.
  - c. **“Historic Site”** means the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure whether standing, ruined or vanished, where the location itself maintains historical or archaeological value regardless of the value of any existing structures.
  - d. **“Historic Object”** means a material thing of historic significance for functional, aesthetic cultural or scientific reasons that may be, by nature or design, moveable yet related to a specific setting or environment.
6. Indicate the person(s) responsible for the nomination. Please note: According to the Historic Preservation Ordinance:

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*“Nomination of an area, property, site, or object for consideration and designation as a Historic Structure, Historic District, Historic Site, or Historic Object may be submitted to the Historic Review Commission by any of the following:*

- a. The Mayor of the City of Pittsburgh
  - b. A Member of the Historic Review Commission
  - c. A Member of the City Planning Commission
  - d. A Member of the Pittsburgh City Council
  - e. The Owner of Record or any person residing in the City of Pittsburgh for at least one year (for the nomination of a Historic Structure, Site or Object)
  - f. A signed petition of 25% of the owners of record (for the nomination of a Historic District)
7. Write a physical description of the nominated property or district. Include the following information as applicable:
- architectural style(s)
  - arrangement of architectural elements
  - building materials
  - method(s) of construction
  - visual character
  - street pattern
  - density
  - type and arrangement of buildings
  - topography
  - history of the development of the area
8. Provide a narrative history of the structure, district, site, or object. Include the following information when available:
- History of the development of the area;
  - Circumstances which brought the structure, district, site, or object into being;
  - Biographical information on architects, builders, developers, artisans, planners, or others who created or contributed to the structure, district, site, or object;
  - Contextual background on building type(s) and/or style(s);
  - Importance of the structure, district, site, or object in the larger community over the course of its existence.
  - Include a bibliography of all sources consulted at the end. Where historical information is uncertain or disputed, reference sources in the text.
9. Listed below are the categories and criteria for historic designation as set forth in the Pittsburgh Historic Preservation Ordinance. Describe in detail how the structure, district, site, or object meets one or more of the criteria. According to that legislation in Section 1.4 of the Pittsburgh Historic Preservation Ordinance, *Criteria for Designation*, a building must meet at least one of the following criteria in order to be designated:
1. Its location as a site of a significant historic or prehistoric event or activity;
  2. Its identification with a person or persons who significantly contributed to the cultural, historic, architectural, archaeological, or related aspects of the development of the City of Pittsburgh, State of Pennsylvania, Mid-Atlantic region, or the United States;
  3. Its exemplification of an architectural type, style or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;
  4. Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;

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5. Its exemplification of important planning and urban design techniques distinguished by innovation, rarity, uniqueness, or overall quality of design or detail;
  6. Its location as a site of an important archaeological resource;
  7. Its association with important cultural or social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
  8. Its exemplification of a pattern of neighborhood development or settlement significant to the cultural history or traditions of the City, whose components may lack individual distinction;
  9. Its representation of a cultural, historic, architectural, archaeological, or related theme expressed through distinctive areas, properties, sites, structures, or objects that may or may not be contiguous; or
  10. Its unique location and distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.
- 10.** In addition, the ordinance specifies that “Any area, property, site, structure or object that meets any one or more of the criteria listed above shall also have sufficient integrity of location, design, materials, and workmanship to make it worthy of preservation or restoration.”
- 11.** The nomination must be accompanied by evidence that the nominator has made a good-faith effort to communicate his or her interest in the historic designation of this landmark or district to the owner(s) of these properties. Describe how this was done, and attach evidence that the owner(s) of the nominated landmark or of the properties within the nominated district have been informed of the nomination. This may include a copy of a notification letter with a mailing list, a letter confirming phone calls, or a petition signed by affected property owners.
- 12.** Clear photographs of the nominated buildings or districts should accompany the nomination form. The applicant shall include photographs of all elevations of an individual building and its setting, or the front elevation of each building in a district. In the case of closely spaced buildings or rowhouses, several buildings may be included in one photograph. Each photograph must be labeled with the street address of the building(s) and the month and year the photograph was taken.
- 13.** Copies of major supporting documents should accompany the nomination form. Such documents may include, but are not limited to:
- historic photographs;
  - historic and contemporary maps;
  - historic or contemporary texts describing the subject property or district;
  - historic or contemporary texts describing people, places, or events that comprise the historic context of the subject property or district.
  - Oversized materials (such as architectural drawings) and materials too fragile to copy may be accepted.

**PLEASE NOTE:** It is the responsibility of the nominator to provide the Historic Review Commission and its Staff with information sufficient to fairly evaluate the nomination. **Incomplete nomination forms will not be accepted. Fee must be included. Nominations must be submitted in both electronic and hard-copy format.**

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**CHECKLIST: *INSERT NAME OF PROPERTY HERE***

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- #1-6 Nomination Form:** Address, Ownership, Classification, Nominator Info.
  - #7: Description
  - #8: History
  - #9: Significance
- #10 Integrity**
- #11 Consent of Property Owners**
- #12 Photographs of Property:** numbered and labeled
- #13 List of Supporting Documents**
  
- Fee**
- Hard-Copy nomination**
- Electronic nomination (Word Format for text).**



**Individual Property Historic Nomination, Attachment to Form:** Former Saint George Church, 823 Climax Street, Pittsburgh, PA 15210 (Block/Lot: 14-F-210; 14-F-210-0-1)

### **Individual Property Historic Nomination Form**

Historic Name(s): St. George Roman Catholic Church; St. John Vianney Roman Catholic Church

Current Name: 823 Climax Street

Location: 823 Climax Street, Pittsburgh, PA 15210 (Block/Lot: 14-F-210; 14-F-210-0-1)

Neighborhood: Allentown

Ownership: Roman Catholic Diocese of Pittsburgh

Type: Structure

Historic Use: Place of religious worship

Current Use: Deconsecrated by Decree of Bishop David A. Zubik, effective 11:59PM, April 3, 2016.

### **Descriptive Narrative**

Year Built: 1910-1912

Architectural Style: German Romanesque/Rundbogenstil

Architect: Herman J. Lang (1884-1932)<sup>1</sup> of Edmund B. Lang & Brother, Architects

### **Physical Description**

*Preparer's Note:* Herein, 823 Climax Street will be referred to as "the building." The building is actually a complex consisting of two structures: a former church building and a former parochial school building. Aside from sharing the same parcel of land, these buildings have no visible physical connection. This nomination seeks the designation of the former church building.

The building at 823 Climax Street is sited at the base of a steep hill dividing the City of Pittsburgh neighborhoods of Allentown and Knoxville. Built on land that was once part of the estate of Joseph Allen—the namesake of Allentown—and later, the estate of Jacob Schaeffner, the building is visible from nearly any vantage point within the community. It is the most prominent, identifiable architectural landmark in Allentown.

The lot is rectangular, measuring approximately 323 feet along Proctor Way and Climax Street and 125 feet along Allen Street. The building faces liturgical east and is sited approximately 30 feet from Allen Street, creating an open square in an otherwise densely built urban neighborhood.

The building is of masonry construction: a blood-red brick laid in Flemish bond with the base, stringcourses, and ornamentation of a crisp, white limestone. Deeply raked mortar joints accentuate the building's complex brick pattern and enhance the dimensionality of the exterior. The building is cruciform with a traditional basilica plan, featuring a narthex, nave, side aisles, recessed clerestory, transept, and rounded apse.

### **Westwork (Primary Elevation)**

The Westwork, or primary elevation of the building, faces due west onto Allen Street. This orientation is known in religious architecture as liturgical east. Although Christian building tradition (and specifically Catholic building tradition) dictates that church buildings should face liturgical east, challenges of site and

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<sup>1</sup> Death Certificate for Herman J. Lang, 6 June 1932, File No. 55430, Commonwealth of Pennsylvania, Department of Health, Bureau of Vital Statistics

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topography often prevent it. With its hilly topography, this is especially true in Pittsburgh, making 823 Climax Street somewhat of an anomaly.

The Westwork is comprised of three major bays: two identical towers flanking the central gable of the nave. The Westwork can be read in five stages, beginning with the foundation and moving upward toward the spires.

### *Stage One*

The hallmark of Stage One is the central grouping of three ornate portals accessed by a processional stair. A modern accessible ramp has been added at the far left of the stair. Contained within each portal is a double door surmounted by a glass tympanum. Jamb columns and reveals with Byzantine capitals flank each set of doors. An inscribed stone lintel caps each door opening. From right to left, the inscriptions read: "M" (representing Mary, the Virgin Mother), an intertwined "IHS" (Christogram representing Christ), and "J" (representing St. Joseph). The archivolt radiating outward from the tympanum are detailed in rich, vegetative carvings. A single lantern is suspended from the center of the arch. Square pilasters support squat, rounded pilasters between each portal. Centered above each of the three portals is a single peak with a blind trefoil topped by a finial.

On either side of the portals are the tower bases. A projecting stone stringcourse runs the full perimeter of the building starting at the approximate height of the portals' lower column capitals. Directly above this sill, on either side of the portals are paired, limestone trimmed rounded-arch windows separated by paired, rounded pilasters with Byzantine capitals.

### *Stage Two*

Stage Two features the building's iconic rose window, replete with 8 petals arranged around a central oculus. The tracery is of white limestone. Each glass petal is separated by stylized pilasters. The central bay is recessed several feet from the flanking towers. Two stacked rounded-arch windows with limestone trim flank the rose window.

Stage Two terminates in inverted limestone crenellation. A string of limestone corbels runs the full width of the façade.

### *Stage Three*

Again, flanked by the two towers, the third stage features a central gable, topped by a limestone crucifix. This gable terminates the western end of the nave. Inverted limestone crenellation is also featured within the gable. A tripartite window, trimmed in limestone with rounded Byzantine pilasters is centered in the gable.

Three interlaced trefoil openings are centered on each tower. Directly above these openings is a corbelled limestone cornice. Three rounded-arch openings surmount this cornice, each opening separated by a rounded Byzantine pilaster. A string of inverted limestone crenellation is present above these openings.

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*Stage Four*

Stage Four showcases the two towers as they rise above the building. Present in each tower are grand, rounded-arch openings. Contained within these openings is a tympanum with three quatrefoils, the center quatrefoil being the largest of the three. This tympanum sits atop three arched openings separated by two Byzantine columns. Stage Four terminates with a gable, containing a limestone trimmed rounded-arched window. Simply carved water spouts project from each corner of the tower.

*Stage Five*

Stage Five is predominantly just the spire of each tower. Originally clad in terracotta tile, the spires are now clad in metal. Both spires terminate with original copper crucifixes.

Northern Elevation

As one of the most visible elevations, the building's northern elevation comprises much of the nave, the transept, and the apse. Abutting Proctor Way, this elevation is largely unadorned at street level. Two deeply recessed portals grant access to the building from Proctor Way; one into the nave, the other into the base of the north tower.

The tower door is framed by a substantial, though plainly carved limestone surround. The nave door is just west of the projecting transept, precisely on axis with Asteroid Way. It is flanked by squared Byzantine pilasters. A massive stone lintel tops the nave door.

A limestone base rises from the ground to the watertable. Five windows at ground level light the basement. Original plans indicate that there were more basement-level windows, but they appear to have been lost with the installation of the sidewalk. Above the watertable, brick is set in Flemish bond with three soldier courses dividing the wall visually.

A limestone stringcourse divides the lower, blind brick wall from an upper bank of six rounded-arch stained glass windows. Each window is recessed into the wall and trimmed in limestone. Above each window is a string of inverted crenellation. Above these windows, the building recedes out of view from ground level, forming the clerestory. The clerestory features three paired rounded-arch windows. Above each pair of windows is, again, inverted crenellation. Three dormer vents punctuate the roof, one centered above each window bay. The steeply pitched roof is clad in terracotta tile.

Toward the eastern end of the northern elevation, the transept projects approximately 15 feet from the nave of the building. Limestone quoins visually demarcate the transept at street level. Centered in the transept gable is another 8-petaled rose window. The window is framed by four limestone diamonds framed in brick. Below the rose window are two symmetrical groupings of three windows separated by rounded Byzantine pilasters. Above the rose window, a string of inverted crenellation and a limestone cornice mark the roofline. Centered in the gable are three rounded-arch openings separated by Byzantine pilasters. A stone crucifix surmounts the gable.

At the eastern most end of the northern elevation, the building transitions into the rounded apse. A single story ambulatory and what can be surmised is a small chapel project to the east. A tall chimney projects skyward where the apse and the transept meet. The chimney is accented with inverted crenellation.

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Eastern Elevation

The massive, rounded apse is the primary feature of the eastern elevation. Two large recessed, limestone trimmed, rounded-arch, stained glass windows light the apse. The single story ambulatory that began on the northern elevation projects from the base of the apse and is punctuated by individual, limestone trimmed stained glass windows. The roof above the apse is semi-conical and terminates at the ridgeline with a copper crucifix.

Southern Elevation

The southern elevation is nearly identical to the northern elevation with the exception of the projecting, first floor ambulatory, which wraps the building to the midpoint of the southern transept projection. The southern elevation also lacks a door at the base of the south tower.

**History**

Although the building must be the primary focus of any historic nomination effort, the building and its former congregation are not mutually exclusive.

The building at 823 Climax Street was originally constructed from 1910 to 1912 as St. George Roman Catholic Church. Formed in 1886, St. George Parish was established as an outgrowth of St. Michael Parish on the Southside, one of the oldest German Catholic parishes in Allegheny County.<sup>3</sup> A number of Catholic parishes grew from St. Michael, including St. Mary's Church in Chartier's Creek, St. Joseph's Church in Mt. Oliver, St. Martin's Church in the West End, and St. Wendelin's Church in Baldwin, among others.

Pittsburgh's Allentown neighborhood was chosen as the location for the new St. George Church. Named for Joseph Allen, an early English settler who purchased much of the land in 1827, Allentown was not subdivided and settled until after the Civil War. Benjamin McLain and his son-in-law, Thomas Maple, surveyed and laid-out the streets of both Allentown and the adjacent community of Beltzhoover.<sup>4</sup> The Borough of Allentown was officially incorporated in 1870 and was subsequently annexed by the City of Pittsburgh on April 2, 1872.<sup>5</sup> Allentown grew as a center of German-American immigrant life, becoming a prosperous enclave of artisans and business owners. In stark contrast to the dense, industrialized, and congested Southside communities of Birmingham, East Birmingham, and Ormsby, late 19<sup>th</sup> century Allentown was open and undeveloped; practically pastoral. That changed with the construction of Pittsburgh's first electric trolley line in 1888 and the Knoxville Incline in 1890, linking the area with Downtown and the Southside.

On January 18, 1886, St. George Parish purchased land at Climax Street and Asteroid Way from the estate of Jacob Schaeffner for the sum of \$7,000.00.<sup>6</sup> Whether by fate or careful planning, this plot was located at the very center of Allentown. On September 8, 1886, construction of St. George's first church began. Whereas there were no fewer than five other churches of varying denominations built in Allentown

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<sup>3</sup> A Short History of St. Michael's Parish, Southside Pittsburgh, PA: From the Founding of the Parish in 1848 to the Ceremonious Consecration of the Church in 1886. Baltimore: Kreuzer Brothers, 1886. P. 163

<sup>4</sup> Toker, Franklin. Pittsburgh: An Urban Portrait. The Pennsylvania State University Press, 1986 p.141

<sup>5</sup> City of Pittsburgh Website. City of Pittsburgh Council District 3. Accessed 27 March 2016  
<http://pittsburghpa.gov/district3/about>

<sup>6</sup> St. George Parish History, 1938

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at this time, none were as large or well sited as St. George. Only two of those other church buildings survive today.

From 1886 to 1910, the St. George congregation grew exponentially. To accommodate this growth, the Parish purchased more land, built a parochial school, established a convent, and constructed a rectory. But by 1910, the first church building of 1886 had been deemed insufficient. A new, larger church was needed.

Herman J. Lang, of the firm of Edmund B. Lang & Brother, was selected as the architect. As a German-born immigrant Catholic, Lang was able to deliver a design that both fit the needs of the congregation while architecturally expressing its cultural heritage. His design for a grand basilica towered over Allentown, not unlike the German cathedrals its congregants had known in Europe. Work commenced on the new building in autumn of 1910. The foundation was complete and the cornerstone was laid on March 12, 1911. The building was completed and formally dedicated on July 7, 1912.

The building has endured for 104 years, anchoring Allentown both visually and culturally. It is a testament to the community's past and an asset in its future development.

### **Significance**

***Criterion 3: Its exemplification of an architectural type, style or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;***

The building is an exceptionally fine example of German Romanesque architecture, an American derivative of the *Rundbogenstil*, or German round-arch style. Specifically, it is one of the largest, purest, and latest examples of the style executed in Pittsburgh by a German-born emigrant architect.

Spanning roughly from the late 1820s to the 1860s, the *Rundbogenstil* emerged in German-speaking countries, prior to unification, as a means of establishing a unified German style of building. This German style was eclectic in its origins. It sampled from Byzantine, Romanesque, and Italian Renaissance architecture. Often utilized in the design of sacred spaces, architects shaping the *Rundbogenstil* also looked to early Christian examples for inspiration.

Although the *Rundbogenstil* was largely influenced by academic debate and architectural theory, it was forged in practicality. The *Rundbogenstil* dictated that German architects should build in brick or local stone. It also dictated that German buildings should reflect their climate, with steeply pitched roofs to combat inclement weather. Of the style, Architectural Historian Kathleen Curran writes:

*...[T]he Rundbogenstil was perceived as possessing the characteristics necessary for the creation of a pan-German style... The 19<sup>th</sup> century Rundbogenstil represented an improvement or purification of forms gleaned from the historical Rundbogenstil, that is, round-arch architecture from the Early Christian to the Romanesque period...<sup>15</sup>*

By the late 19<sup>th</sup> century, the *Rundbogenstil* had become synonymous with high-German architectural design. The German emigrant architect may be credited with bringing this style to the United States. It "...flourished in America between 1865 and 1910. Greek Revival, Italianate,

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<sup>15</sup> Curran, Kathleen. "The German Rundbogenstil and Reflections on the American Round-Arched Style." *The Journal of the Society of Architectural Historians*, Vol. 47, No. 4 (December 1988), p. 365

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and other styles popular in America before 1865 were not well suited for German ethnic expression. There was nothing particularly German about a church designed to look like a Greek temple, or a church with details borrowed from an Italian villa."<sup>16</sup> The building at 823 Climax Street exemplifies this notion well. But in this instance, German influence did not end with the building. It extended to the masterful stained glass windows set within its walls.

*The windows were made by the firm of George Boos in Munich, and to Leo Thomas a nephew of Mr. Boos is due all credit for their beauty of color and design. Messrs. Boos and Thomas have been comparatively unknown in this country heretofore, but it is safe to say that work like that which we are considering will soon win for them an international reputation.*<sup>17</sup>

The location of each of these windows, along the nave, ensure that each would be visible to the public, particularly in the evening and serve as beacons, communicating the identity of the church. In concert, the message these windows communicated was clear, this building was a Roman Catholic Church dedicated to St. George. The location of these windows provides an indication of the intended audience, the congregants and the public who could visually access these windows from the nearby street. These windows, and the history they embody, also speak to the cultural heritage of the neighborhood and the aspirations of St. George's former congregants.

***Criterion 4: Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;***

The building at 823 Climax Street is among the best known existing works of German emigrant architect Herman J. Lang (1884-1932).

Herman J. Lang was born March 17, 1884 in the Hesse region of Germany. Very little is known about Lang's life, education, or training prior to his arrival in the United States. From a stylistic perspective, Lang was an historicist, sampling and experimenting with multiple architectural styles, elements, and forms. The caliber of his work demonstrates that he had architectural training or, at very least, an apprenticeship. His buildings exhibit a clear knowledge of architectural theory, a masterful understanding of composition and massing, and an overt consciousness with respect to the building and its context.

In 1901, Lang immigrated to the United States, joining his older brother Edmund B. Lang (1875-1955), who had emigrated from Germany in 1891. Shortly after arriving, Edmund secured work as an architectural draftsman.<sup>18</sup> Later, Herman joined Edmund in founding the architectural firm of Edmund B. Lang & Brother after becoming a naturalized citizen in 1906.<sup>19</sup>

In comparison to some late 19<sup>th</sup> and early 20<sup>th</sup> century Pittsburgh-based architects, the firm of Edmund B. Lang & Brother is little recognized today, but a host of early 20<sup>th</sup> century engineering, contracting, and architectural journals document the firm's many commissions; from commercial storefronts to well-appointed houses, from fraternal halls to social clubs. But the firm built its reputation in Pittsburgh as a leader in ecclesiastical architecture, specifically Catholic churches and parochial buildings.

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<sup>16</sup> Hampton, 54

<sup>17</sup> Comes, J., *Catholic Art and Architecture*. Pittsburgh, Pa. 1920.

<sup>18</sup> U.S. Census Bureau (1900), Pittsburgh, PA

<sup>19</sup> U.S. Census Bureau (1910), Pittsburgh, PA

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The firm of Edmund B. Lang & Brother endured until c.1910. After that, Herman and Edmund worked separately until Edmund departed Pittsburgh c.1918 for Los Angeles, California by way of Winthrop, Washington.<sup>20</sup> Although the firm's name appears on the architectural drawings for the building, 823 Climax Street is one of the first known commissions wherein the design is attributed solely to Herman J. Lang.

Lang continued his architectural practice, predominantly in Pittsburgh's Southside and Carrick neighborhoods, until his death on June 6, 1932. He was 48. It can be inferred from his interment in St. George (St. John Vianney) Cemetery, South Side that Herman was either a member of the St. George congregation or was afforded the honor for having designed the church.<sup>21</sup>

***Criterion 7: Its association with important cultural or social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States.***

The building at 823 Climax Street is a physical manifestation of the cultural and ethnic origin of its builders. Once among the largest ethnic groups to settle in Pittsburgh, more than 18% of present-day Pittsburghers identify as having German ancestry.<sup>22</sup> But unlike distinctly ethnic neighborhoods like the Italian Bloomfield or the Irish South Hills, present-day Pittsburgh lacks the clear, defined German neighborhoods and enclaves that it once had.

In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, German communities (like Allentown, Deutschtown, Troy Hill, even Bloomfield) were clearly identifiable. Upon arrival in the United States, German Catholic immigrants found themselves separated from mainstream, Protestant society. Language, culture, nativism, and anti-Catholic sentiment all worked to make assimilation difficult. As a result, German immigrants often "...huddled together in strong ethnic communities and neighborhoods where they could preserve their own customs and language."<sup>23</sup> Naturally, "...churches were often the major focal points of these communities..."<sup>24</sup>

Prior to the Civil War, many churches, including German Catholic churches, were designed by Protestant architects who failed to understand the specific needs of their patrons. Often, these buildings were less than ideal, but were accepted by German Catholic congregations in an attempt to adapt to their new country and culture.<sup>25</sup> However, by the late 19<sup>th</sup> century, many immigrant newcomers viewed the loss of their culture and heritage unfavorably. When it came to their community churches, they wanted German churches built by German architects.

Following the unification of Germany in 1871, an influx of immigrants, including architects, came to the United States to escape unrest and persecution. "German congregations patronized these architects because they felt more comfortable with designers who spoke their language and practiced their religion,

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<sup>20</sup> U.S. Census Bureau (1920), Pittsburgh, PA

<sup>21</sup> Death Certificate for Herman J. Lang, 6 June 1932, File No. 55430, Commonwealth of Pennsylvania, Department of Health, Bureau of Vital Statistics

<sup>22</sup> Levin, Steve. "Census 2000, Beyond the Numbers: German ancestry is tops in region." Pittsburgh Post-Gazette. 2 June 2002. <http://old.postgazette.com/census/20020602germans0602p4.asp> Accessed: 31 March 2016 [http](http://)

<sup>23</sup> Hampton III, Roy A. "German Gothic in the Midwest: The Parish Churches of Franz Georg Himpler and Adolphus Druiding." *U.S. Catholic Historian*. Catholic University of America Press. Vol. 15, No. 1, Winter, 1997. p 51.

<sup>24</sup> Hampton, 51

<sup>25</sup> Hampton, 52

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but also because German architects had a stronger sense of German style than Irish, English or American-born designers."<sup>26</sup> Among the German immigrant architects who settled in Pittsburgh were brothers Edmund B. and Herman J. Lang.

The building at 823 Climax Street is one of several church buildings (former and current) in Pittsburgh that tell the often untold and forgotten story of the German immigrant condition. Among those still standing are Sts. Peter and Paul, Larimer; St. Michael, Southside; St. Stanislaus Kostka, Strip District; and St. Basil, Carrick, but 823 Climax Street (former St. George) is easily one of the best and most well preserved examples in Pittsburgh today.

***Criterion 10: Its unique location or distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.***

There are exceedingly few buildings in Pittsburgh that can equal 823 Climax Street in presence and command of site. From nearly any vantage point within the community, the building, its twin spires, and its blood-red brick are prominently visible.

Sited at the base of a steep hill, the juxtaposition of this grand basilica against the backdrop of small, wooden vernacular houses is almost European, and yet distinctly Pittsburgh. For 104 years the building has anchored the community of Allentown. It embodies the history of its community and holds promise for its future. The building transcends the definition of landmark. The location and distinct physical appearance of 823 Climax Street absolutely represents an established and familiar feature of Pittsburgh's Allentown neighborhood. Without it, Allentown would suffer an immeasurable loss to its sense of place.

### **Integrity**

Over the course of its 104 years, the building has been well maintained with careful attention paid to its most important features. Although, from the interior, there is some evidence of deferred maintenance, the structure is sound. From the exterior, with the exception of painted limestone at street level and a new metal roof installed on the twin spires, the building looks much the same as the day it was dedicated.

All changes and alterations to the building have been performed in a highly sensitive fashion. The only visible modern changes to the building have been the addition of an ADA compliant ramp at the Allen Street entrance and at the southern parking lot entrance. None of these alterations, however, negatively affect the historic fabric of the building. The stained glass windows remain in excellent condition.

The building exhibits an exceedingly high level of integrity.

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<sup>26</sup> Hampton, 54



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### **Photo Log**

**Photo 1:** 823 Climax Street (then St. George Roman Catholic Church) and Parish House (now demolished), c. 1938.

**Photo 2:** 823 Climax Street in context, looking Southeast, March 2016.

**Photo 3:** Spires of 823 Climax Street, looking North toward Downtown Pittsburgh, March 2016.

**Photo 4:** 823 Climax Street, Northern Elevation Looking East on Proctor Way, March 2016.

**Photo 5:** 823 Climax Street, Southern Elevation Looking East, March 2016.

**Photo 6:** 823 Climax Street, Cornerstone, March 2016.

**Photo 7:** 823 Climax Street, Western Portals, March 2016.

**Photo 8:** 823 Climax Street, Detail and Ornamentation over Western Portals, March 2016.

**Photo 9:** 823 Climax Street, Rose Window, Northern Transept, March 2016.

**Photo 10:** 823 Climax Street, Proctor Way Entrance with Limestone Surround, March 2016.

**Photo 11:** 823 Climax Street, Stained Glass Window, "St. George". Source: Pittsburgh History & Landmarks Foundation, 2008.

**Photo 12:** 823 Climax Street, Stained Glass Window, "Tu Es Petrus". Source: Pittsburgh History & Landmarks Foundation, 2008.

**Photo 13:** 823 Climax Street, Architectural Rendering, Assorted Sections, 1910

**Photo 14:** 823 Climax Street, Architectural Rendering, Western and Eastern Elevations, 1910

**Photo 15:** 823 Climax Street, Architectural Rendering, Southern Elevation, 1910

**Photo 16:** Aerial view of site and surroundings. Source: Google Earth

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**List of Supporting Documents**

Bishop David Zubick. *Closing for Worship of Saint John Vianney Church Building, Pittsburgh, Pennsylvania and the Reduction of the Saint John Vianney Church Building to Profane but not Sordid Use.* 23 January 2016

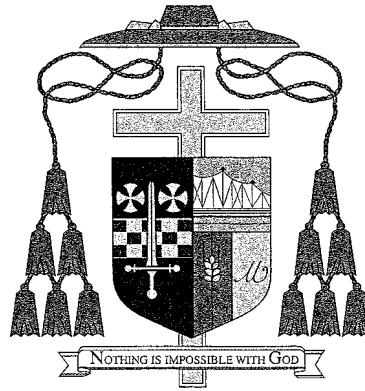
*A Short History of St. Michael's Parish, Southside Pittsburgh, PA: From the Founding of the Parish in 1848 to the Ceremonious Consecration of the Church in 1886.* Baltimore: Kreuzer Brothers, 1886. P. 163

St. George Parish History, 1938

**Nomination Form Prepared By**

Preservation Pittsburgh  
1501 Reedsdale St., Suite 5003  
Pittsburgh, PA 15233

DAVID ALLEN ZUBIK



By the Grace of God and the Authority of the Apostolic See

**BISHOP OF PITTSBURGH**

**DECREE**

CLOSING FOR WORSHIP OF SAINT JOHN VIANEY CHURCH BUILDING,  
PITTSBURGH, PENNSYLVANIA  
AND THE REDUCTION OF THE SAINT JOHN VIANNEY CHURCH  
BUILDING TO PROFANE BUT NOT SORDID USE.

Whereas, on January 23, 2016, a decree was issued for the total division of the parish of Saint John Vianney in the City of Pittsburgh, Pennsylvania, with the divided territory being added to Saint Basil Parish, Saint Mary of the Mount Parish and Prince of Peace Parish all within the City of Pittsburgh and becoming effective at 11:59PM on April 3, 2016.

Whereas, reasons necessitating the decree dividing the territory of Saint John Vianney parish were the grave financial situation of the parish including the debt owed by the parish, which was in excess of \$3,000,000.00, a continued loss of population in the area, ever declining Mass attendance and dwindling offertory collections, and an insufficient revenue stream needed for the routine pastoral, sacramental and spiritual needs of the parishioners, and aging buildings which need repairs in excess of \$1,000,000, which is beyond the financial means of the parish.

Whereas, following an extensive consultation of the parochial administrator with the faithful of the parish which included: (1) communication in the means of a letter of October 2014 to all parishioners about the dire financial state of the parish and in it seeking parishioner suggestions, insight or help, (2) consultation with parish pastoral and finance councils, (3) a meeting open to all parishioners with the Regional Vicar, Pastor and Secretary for Parish Life of the Diocese of Pittsburgh, which included a survey and sought possible objections or other suggestions in written form regarding the future of the parish and its church building, and (4) meetings of the Diocesan Bishop with those persons who had expressed opposition to the possible closing of the church building.

Whereas, on August 31, 2015, the Pastor of Saint John Vianney Parish, with the support of the majority of his Pastoral and Finance Councils, submitted a petition recommending the total division of the parish and relegation of Saint John Vianney Parish Church building to profane but not sordid use.

Whereas, the rationale for the closing of Saint John Vianney Parish Church building include the following: (1) the financial situation of Saint John Vianney Parish precludes the proper maintenance of the building, (2) the Saint John Vianney church building requires over \$1,000,000 of repair to keep it safe for normal operation, and (3) the status of parish finances are such that repair or maintenance are impossible due to over \$3,000,000 of debt owed by the parish.

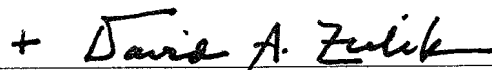
Whereas, the care of souls will be provided for through neighboring parishes and outreach provided for by Saint Basil, Saint Mary of the Mount and Prince of Peace Parishes each of which will receive territory from Saint John Vianney Parish. The sacramental and spiritual needs of the faithful will be provided for with the addition of the territory and the religious education of the young people already has been provided for by these neighboring parishes and will continue to serve the needs of the young faithful.

Therefore, having heard the Priest Council on September 17, 2015 and the Vicars General on the same day and having received a unanimous favorable recommendation from both and in accord with the provisions of canon 1222 §2 of the *Code of Canon Law*, I hereby close for worship Saint John Vianney church building and furthermore relegate Saint John Vianney church building to profane but not sordid use in accord with the norms of law.

In accordance with our diocesan norms, I also decree that the stained glass windows, sacred items, non-sacred artifacts and any work of some significance be removed to the extent possible for reuse at parishes that may be receiving territory from Saint John Vianney Parish or be transmitted to the Diocesan Archives for use by other ecclesiastical entities. This decree becomes effective at 11:59PM on April 3, 2016.

Finally, those who have the right, may appeal this decree in accordance with the prescriptions of the law.

Given at Pittsburgh this 23<sup>rd</sup> day of January in the Year of Our Lord 2016.

+ 

Most Reverend David A. Zubik  
Bishop of Pittsburgh



Rita F. Joyce, JCL  
Chancellor

# Kürze Geschichte

— b e r —

## St. Michaels-Gemeinde,

Südseite, Pittsburg, Pa.

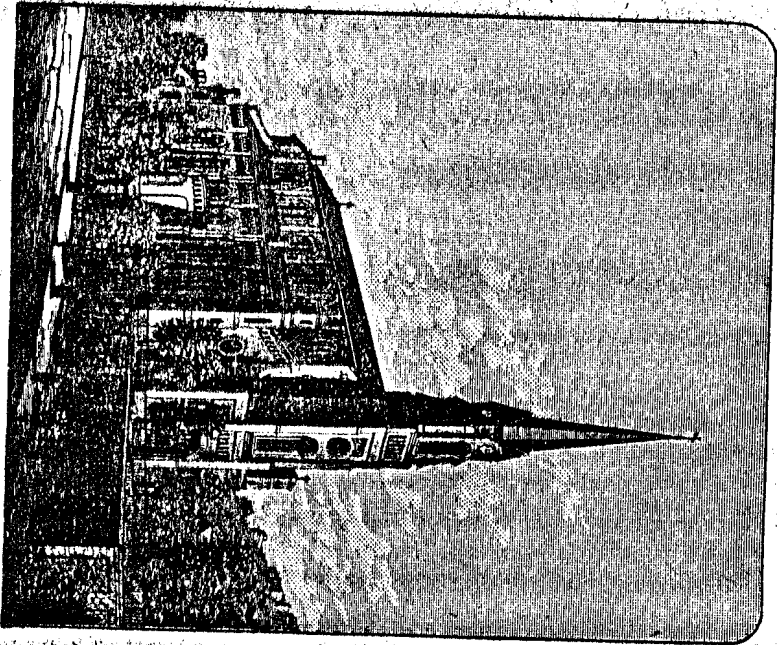
Zeit der Gründung der Gemeinde A. D. 1848 bis zur feier-  
lichen Consecration der Kirche A. D. 1886.

Von M. J. Mirt, C. P.

„Viele Töchter haben sich Reichthümer gesammelt; du aber hast  
sie alle verloren.“ (Sprüche XXXI, 29.)

Pittsburg:

Gedruckt bei der Firma: Gebrüder Freytag.  
1886.



St. Michael's Kirche.  
1891—1886.

zur Einweihung der neuen St. Peters-Kirche wurde die Wolfs-halle als Kirche und zugleich als Schullokal benützt. Den 19. November 1871 wurde daselbst der erste sonntägliche Gottesdienst gehalten und von dieser Zeit an Gottesdienst und Schule für die selbstständig gewordene Gemeinde regelmäßig fortgesetzt. Bald aber war die am 17. März 1872 eingeweihte Kirche zu klein und mußte zum Baue einer größeren Kirche geschritten werden. Schon am 15. November 1874 konnte die gegenwärtige große St. Peters-Kirche (160x70) eingeweiht und bezogen werden. Wenige Wochen nachher wurde die frühere Kirche in eine geräumige Halle umgewandelt. Einige Zeit nachher, nachdem auch das neue Pfarrhaus gebaut war, wurde noch ein Schwe-sternhaus errichtet nebst einem Anbau mit drei Schulzimmern für die höheren Klassen. Ein Grundstück von ungefähr 6 Acker, das vor etwa zwei Jahren angekauft wurde, ist im Laufe der Zeit vollständig für den St. Peters-Gottesacker hergerichtet worden. Die Gemeinde zählt gegenwärtig etwa 700 Familien mit ungefähr 500 Schulkindern und wird von zwei Priestern versehen.

Am 7. November 1871 wurde der Hochw. J. B. Duffner zum Pfarrer der St. Peters-Gemeinde ernannt. Er bekleidet noch heute dieselbe Stelle. Seinem priesterlichen Eifer und seiner Tüchtigkeit als Geschäftsmann verdankt die Gemeinde meistens die großartigen Fortschritte, welche sie gemacht hat, und den blühenden Zustand, in welchem sie sich jetzt befindet.

#### St. Wendelinus-Gemeinde, Baldwin Township.

Diese Gemeinde wurde nicht unmittelbar aus der St. Michaels-, sondern aus der St. Josephs-Gemeinde auf Mount Oliver gebildet. Wir erwähnen sie hier, damit unsere Leser wissen, wie viele Gemeinden es heute gibt innerhalb der ursprünglichen Grenzen der St. Michaels-Pfarrei. Die St. Wendelinus-Pfarrei wurde nicht gegründet, weil die St. Josephs-Pfarrei zu groß geworden war für die Kirche, sondern um

es den Katholiken, die in Baldwin Township wohnten, leichter zu machen, dem Gottesdienste beizuwohnen. Die beiden Kirchen sind kaum eine Meile weit von einander entfernt, aber zwischen den beiden liegt ein tiefes Thal und bei schlechtem Wetter, besonders im Winter, könnte man kaum von einer Kirche zur andern gelangen, ohne einen mehrere Meilen langen Umweg zu machen.

Wir bemerkten schon, daß man im Jahre 1866 eine Schule in dem Township gründete für die katholischen Kinder, welche in diesem Theile der St. Michaels-Gemeinde wohnten. Die Kirche wurde gebaut im Jahre 1875. Die Gemeinde zählt vielleicht 150 Familien. Es ist nur geringe Aussicht, daß sie je zu einer starken Gemeinde heranwachsen wird.

Endlich geht man jetzt, da wir dieses schreiben, mit der Gründung einer neuen Pfarrei um, und zwar soll dieselbe in Allentown, auf dem Berge südwestlich von der St. Michaels-Kirche und in einer Entfernung von kaum einer halben Meile von derselben errichtet werden. Der Bauplatz wurde vor einigen Monaten angekauft für die Summe von \$7000. Der Contract für den Bau der Kirche wurde vor einigen Tagen mit den Gebrüdern Benz abgeschlossen. Dieselbe soll \$21,400 kosten. Am 22. Juli dieses Jahres (1886) fing man mit der Arbeit an. Diese neue Pfarrei wird gegen 200 Familien von der St. Michaels-Pfarrei nehmen. Diese neue Pfarrei soll unter den Schutz des hl. Georg gestellt werden.

*translation found on  
page 133 about the  
founding of St. George*

## T e n t h   C h a p t e r

The dividing of St. Michael's Parish. The construction of St. Mary's Church, Chartier's Creek; St. Joseph's Church, Mt. Oliver; St. Martin's Church, Temperanceville; St. Peter's Church, Brownstown; St. Wendelin's Church, Baldwin Township. The Founding of a new Parish in Allentown. Conclusion.

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Before we close our History of St. Michael's Parish, we would like to give our readers a short description of the various parishes which were formed in the course of time, from St. Michael's Parish. A cursory glance at these parishes will show how rapidly the number of Catholics increased on the South Side.

The reader already knows that St. Michael's is the oldest German parish in Allegheny County, south of the Monongahela and Ohio Rivers. When the parish was established and the first church built in the year 1848, there had been neither a church nor a priest for the German Catholics living in this part of the County. And the position of the English-speaking Catholics was hardly more enviable. It is true, they did have, about three miles southwest of Pittsburgh in Broadhead, a church, or rather a chapel, as it was but 40 feet long and 20 feet wide. But this church had no resident priest; a clergyman came from Pittsburgh once a month to hold services. The little community remained in this condition till the year 1854 and then it was joined with St. James' Parish, then founded in Temperanceville. St. John's Parish for English Catholics in Birmingham is almost six years younger than St. Michael's, for it was founded in the summer of 1853. Accordingly it can be said that all the German Parishes which exist today south of the Rivers mentioned, grew out of St. Michael's Parish, and the territory now covered by these various parishes all belonged originally to St. Michael's Parish. Many German Catholics who had settled in this territory, in particular those who lived in Saw-Mill Run, Temperanceville and down the Ohio, remained members of St. Philomena's Parish in Pittsburgh, even after a church for Catholics had been opened in Birmingham. They had become attached to this venerable mother of all the German Parishes in Pittsburgh and Allegheny County, and did not care to withdraw themselves from the spiritual care of the Reverend Redemptorist Fathers, who had served the German Catholics of Pittsburgh

and the County so well for twelve years. Then the trip to St. Philomena's Church was less inconvenient than to St. Michael's Church in Birmingham. There was a regular ferry service between Temperanceville and Pittsburgh and the distance from the landing-place of the ferry in Pittsburgh to St. Philomena's was but half as far as the distance to Birmingham. For these reasons they preferred, even after the foundation of the first German Parish on the South Side, to remain members of old St. Philomena's. But still all the towns in Allegheny County south of the Monongehela and the Ohio belonged to the territory of St. Michael's Parish as soon as it was established; and the pastor of St. Michael's exercised in all things the rights of a regular pastor. We will now consider the various German Parishes that have arisen on this territory since the year 1848.

#### St. Mary's Church, Chartier's Creek.

On either side of the stream to which the town of Chartier's Creek owes its name, a little German colony settled in the years from 1840 to 1850. It consisted almost exclusively of farmers or rather gardeners, who brought their vegetables to the market in Pittsburgh once or twice a week. They were industrious and good people and almost all of them succeeded within a few years, in establishing for themselves comfortable homes and acquiring valuable property. When the Passionists took over the care of souls in St. Michael's Parish, there were among these German colonists on Chartier's Creek perhaps forty Catholic families. For the most of them, attendance at services on Sundays was not possible, either in Pittsburgh or in Birmingham, because both churches were too far away. They therefore decided to build themselves a church, in which a priest from St. Michael's or from the Passionist Monastery might hold services for them, as often as circumstances allowed. The Passionist Fathers were in favor of the plan of these good Catholics and Most Rev. Bishop O'Connor gave his permission. They soon began to build and the cornerstone of the new church was laid in the summer of 1855 by Rev. Fr. Luke. The church was constructed of brick and was soon finished. It is a dainty little building, about 40 feet long and 20 feet wide. For some years then a priest came from the Monastery - usually on horseback - on certain Sundays to Chartier's Creek and held services



for the people. On weekdays during this time, the church, or at least the front part of it, was used as a school, since from the very beginning, the people were concerned about the Christian education of the children. Things remained in this condition till 1857 or 1858. Then the Most Rev. Bishop appointed a priest for Chartier's Creek and an independent parish was then established there. That was the second German Parish south of the river. But this parish can hardly be considered a division of St. Michael's, for although the pastor of St. Michael's and the Monastery were commissioned by the Bishop to take care of Chartier's Creek, yet these people did not look upon themselves as members of St. Michael's Parish. As a matter of fact, before the church was built, they belonged to no special parish, because they lived too far from a church to attend any services. And so when they built their own church, they acquired a still further independence. They were really a second parish under the care of St. Michael's clergy, rather than a part of St. Michael's Parish.

#### St. Joseph's Parish, Mount Oliver.

About a mile from St. Michael's Church on the hill to the south and contiguous to the southern limits of the city of Pittsburgh, there lies a town that is marked on the map of Allegheny County with the name "Mount Oliver". But the South Siders often call it Brondersville, or Bronder's Village, and most often just plain Dutchtown. It was called Brondersville in honor of a certain Mr. Bronder, one of the most outstanding colonists to settle on that hill. This gentleman took active part in the establishment of St. Michael's Parish and was a member of the church council from its foundation to the year 1854. His descendants were many, and the Bronder family in its many branches is more numerously represented on the hill today, than the family of any other name. The name "Dutchtown" by which Mt. Oliver is generally known, it owes to the circumstance that its population consists almost exclusively of Germans. The town really is, in the full sense of the word, a German settlement, and by the same token it may truly be called a Catholic settlement. There are indeed a few Protestants there, but the overwhelming majority of the population has always been Catholic and this can be explained by the fact that almost all of them either came from Bavaria and the Rhineland or are descended of parents who originally came from these Provinces of Germany.

We do not know when the first settlers came to the hill, but it certainly was early in the fourties. There are persons still living on the hill who remember the time when they belonged to St. Philomena's Parish in Bayardstown and attended services there on Sundays. In those days an old-fashioned ferry-boat shuttled between 12th Street, South Side and Grant Street, Pittsburgh and took about 15 minutes to cross the river. But as the population of Mt. Oliver gradually increased, a Catholic school was opened there in 1852. There were then about 60 to 70 Catholic families, and in the next 15 years this number rose to at least 250. When therefore the necessity of dividing St. Michael's Parish arose in 1868, no time was wasted in deciding where the new parish should be established. After Birmingham, Mt. Oliver had a far larger Catholic population than any other township belonging to St. Michael's Parish. To the south of Mt. Oliver, in Spiketown and in the country, there also lived many Catholic families. It was therefore decided to build a church on Mt. Oliver and organize a new parish. The Provincial of the Passionists entrusted the entire undertaking to Rev. Fr. Luke, whose acquaintance we have already made at St. Michael's Parish.

On July 12th, 1868, the Rev. Father held a meeting of the hill-Catholics and explained to them in an enthusiastic speech the need of a new church. He then betook himself, with the people, to the spot where the church now stands. This is the highest spot in Mt. Oliver and in the surroundings of Pittsburgh. In the first year of the Civil War strong fortifications had been thrown up there, for it was feared that the opposing army might come over from Virginia and threaten Pittsburgh. Had the Confederates come and succeeded in taking the heights where St. Joseph's Church now stands, it would have been an easy matter for them to lay the city of Pittsburgh in ruins in a few hours.

It seems that even before the Civil War, a committee of men had purchased about 3 or 4 acres of land here in the hope of one day erecting on it a Catholic church. The people were satisfied with the location and indeed it would not have been possible to find a better one for the church. Moreover it had the advantage of being situated in the center of the Catholic population. So it was decided to begin building the church at once. Enthusiasm ran high and everyone wanted to help as much as possible. In a few weeks Rev. Fr. Luke collected \$13,000.

The contract was given to Mr. Landelin Benz and on October 4th, 1868 Most Rev, Bishop Domenek solemnly laid the cornerstone. On November 20th, 1870 the church was completed and solemnly dedicated by the same prelate. It is built of brick in cruciform, with a length of 155 feet and a width of 80 feet in the transept and 55 in the nave. The interior furnishings leave nothing to be desired and the entire structure, interior and exterior, makes a most pleasing impression on the beholder. It cost \$40,000. In consideration of how expensive building materials and work were at that time, it is not easy to understand how it could have been built for that small sum. The bricks for the church were baked right on the spot and the contractor said that had it not been for this fact, he would have lost money on the project. With the opening of the church, the founding of St. Joseph's Parish was an established fact. The reader may judge the strength of the new parish by the fact that during the first twelve months of it's existence there were 122 baptisms, 14 weddings and 42 funerals. This means that the parish numbered at least 400 families.

From the very outset, the people showed edifying generosity. Accordingly, the council could make it's payments promptly, whenever they became due. When the church was finished it was not indeed without debt, but the debts were not so large as to give cause for uneasiness. On the contrary, they were not afraid to make new debts.

\$4000 was paid out for an organ and \$2500 for the bells. Then a large piece of land next to the church was purchased for \$5000, and on it Fr. Luke erected, a few years later a school that cost about \$16,000. It is a large and roomy structure of brick and surely large enough for all future time.

Fr. Luke administered the parish from it's beginning up to the year 1882. The self-sacrifice with which he labored for the welfare of the parish during this time is self-evident from what he accomplished. The parish consists almost entirely of people who earn their daily bread in the coal mines. By their tireless industriousness and economy, many of them have advanced so far that they have their own modest home with garden and orchard; but there are very few in the parish who could be looked upon as rich. And yet, during his administration, Fr. Luke gave out more than \$75,000 for the parish.

We do not know exactly how much debt the parish had when Fr. Luke left it, but we believe it was not more than \$6000. A stranger who might visit the church, might well be surprised to notice that a parish with such a splendid church and such a fine school, should have no dwelling for its pastor. And the parish is not to blame for this. We have known the people on the hill for more than thirty years and we know them to be a faithful, good and deeply religious people. Towards their priests they have always shown great respect and devotion, and they certainly would not permit their spiritual guide to suffer a lack of what is necessary for a priest. The reason why their pastor has no dwelling is because he didn't want one. Fr. Luke was more concerned about the welfare of the people than about his own comfort. There are two small rooms above the sacristy and there he placed a bed, a small table and a few chairs, and his residence was fitted out according to his wishes. Here he lived for twelve years, all alone, without any servants. He had no cook and he needed none, because he had no kitchen. He usually took his meals with a family that lived near the church, and during this time his ordinary expenses amounted to 50 cents a day. No priest who ever works in this parish, will ever be able to deserve its gratitude to the extent that Fr. Luke has. He and he alone built the parish, as it stands today. It is still under the care of the Passionist Fathers.

#### St. Martin's Church, Temperanceville.

This church stands about a half-mile south of the Ohio River, in that part of the city of Pittsburgh, that was known as Temperanceville before the South Side was joined with the city. The cornerstone of the church was laid on August 15th 1869 by Most Rev. Bishop Domenek and on May 1st, 1870 it was solemnly dedicated by Vicar-General Hikey in the absence of the bishop. It is a frame church, 85 feet long and 40 wide. The parish numbers at least 200 families and seems to have prospects of becoming in time strong and flourishing. Some of its members formerly belonged to St. Mary's Parish, Chartier's Creek, and others belonged to St. Philomena's in Pittsburgh. The majority of them belonged formerly to St. Michael's Parish, especially those who lived on the south bank of the river, between Temperanceville and the bridge connecting Smithfield Street with the South Side.

St. Peter's Church, Brownstown.

The two last-mentioned divisions of St. Michael's Parish considerably reduced its original territory. To the west, West Pittsburgh, Temperanceville and Saw Mill Run were cut off from the parish, and since the opening of St. Martin's Church, its west boundary was the suspension bridge at Smithfield Street. In a straight line to the south of St. Michael's Church, the parish extended only to the southern limits of the city. But to the east, the parish still had a very considerable extent. Some families belonging to the parish lived from 8 to 10 miles east of the church. St. Martin's Church was opened, as we have mentioned, on May 1st, 1870, and St. Joseph's Church on November 20th of the same year. Another year had scarcely past when the subject of dividing it again and starting another parish was brought up.

There could be no doubt at all about where the new parish church should be erected. The present 24th Ward, known as Brownstown before its incorporation with the city, was the center of a large and constantly increasing population. Brownstown has many iron and glass factories. In one single mill, the American Iron Works, 2500 workmen are employed and it is the second largest iron works in the world.

The following report has come to us concerning the origin of St. Peter's Parish;

"St. Peter's Church was founded on February 21st 1871, in as much as on that day there was purchased a certain lot destined for this purpose. A contract for the proposed church was signed with Mr. L. Benz on August 29th 1871, and the cornerstone was laid by Most Rev. Bishop Domenek on October 8th of the same year. The church was dedicated by the same bishop on March 17th, 1872. Since 1871, St. Peter's Parish has been independent of the former parish church, St. Michael's in Birmingham, since from that year the parish had its own services and its own school. Previous to the dedication of the new St. Peter's Church, Wolf's Hall was used both as church and as school. The first Sunday service was held there on November 19th 1871 and from then on, services and school were held regularly for the independent parish. But the church that was dedicated on March 17th 1872 soon became too small and steps were taken for the construction of a larger church.

On November 15th, 1874 the present large St. Peter's Church (160 by 70 feet) was dedicated and put into use, and a few weeks later the former church was transformed into a large hall. Somewhat later, after the new rectory was built, a convent was also erected with a wing containing three classrooms for the higher grades. A piece of ground, about six acres in size, which was bought about two years ago, has been fitted out gradually as a cemetery for St. Peter's Parish. At present the parish consists of about 700 families with about 500 school children and is taken care of by two priests.

Rev. J.B. Duffner was appointed pastor of St. Peter's Parish on November 7th, 1871, and he still holds that office. To his priestly zeal and business efficiency the parish owes the splendid progress it has made and the flourishing condition in which it is today".

#### St. Wendelin's Parish, Baldwin Township.

This Parish was formed, not directly from St. Michael's, but from St. Joseph's on Mt. Oliver. We mention it here, so that our readers might know how many parishes there are today within the original boundaries of St. Michael's Parish. St. Wendelin's was founded, not because St. Joseph's parish had become too large for the church, but to make it easier for the Catholics living in Baldwin Township to attend services. These two churches are hardly a mile apart, but between them there lies a deep valley and when the weather is bad, especially in winter, one cannot go from one church to the other without making a roundabout trip of several miles.

We have mentioned before, that a school had been established in the township in the year 1866, for those Catholic children who lived in this part of St. Michael's Parish. The church was built in 1875. The parish numbers about 150 families. There is but little prospect that it will ever develop into a strong parish.

Finally, as we are writing these lines, a new parish is about to be established in Allentown, on the hill to the southwest of St. Michael's Church and less than a half mile distant from it. The ground was purchased a few

months ago for the sum of \$7000. A few days ago the contract for the construction of the church was signed with the Benz Brothers. The church is to cost \$21,400. On July 22nd of this year (1886) the work was started. This new parish will take about 200 families away from St. Michael's Parish, and it is to be placed under the patronage of St. George.

After the organization of the new parish, St. Michael's will still have about 1200 families. It is hardly to be expected that the membership will decrease with time. But neither is it to be expected that it continue to grow in the future as it has in the past. The district which it covers at present is too small and too thickly populated for that. Undoubtedly the population of the South Side will increase with the years, but the increase will fall rather to those parishes that have been formed from St. Michael's, rather than to the parent church. At any rate, St. Michael's parish has prospects of remaining in the future what it has been in the past - the strongest Catholic parish in the South Side, as it is the oldest. May God grant also that by the Christian lives of it's parishoners, it may serve the other parishes as a model.

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*"I have loved, O Lord, the beauty of Thy House, and the place where Thy Glory dwelleth". Ps. 25-8.*

## The New Marble Altar

In the New Law, the Altar of our Churches is the Tabernacle of the Most High. It is the very heart of our religion, the Jacob's ladder of the New Testament by which men ascend to their God and to their eternal destiny. No gift of gold or self can adequately express the debt of man to God.

Inspired by the privilege of making an offering for the new altar, members of St. George parish eagerly accepted the suggestion that funds be solicited for the purchase and erection of a new marble altar that would be a fitting expression of their gratitude to Almighty God for the benefits bestowed upon them during the past fifty years, as well as to be a lasting testimonial to the untiring, fatherly, and kindly solicitude that their pastor, the Reverend Father Stephen J. Schramm, has always displayed in the spiritual and temporal welfare of the members of his parish. The contributors can justly be proud of this filial tribute of their devotion to their God and of this expression of good will to the saintly priest who has been their spiritual guide for half a century.

The magnificence, beauty and calm devotional atmosphere created in the sanctuary by this splendid gift, lift the heart and soul of the worshipper, as in the quietude of the Church, he offers his adoration and prayers to his Creator, the Giver of all good gifts.

The new altar, a gem of the Romanesque style, rises three steps above the floor of the sanctuary. Similar to the Roman Basilicas, a Ciborium covers the Altar.

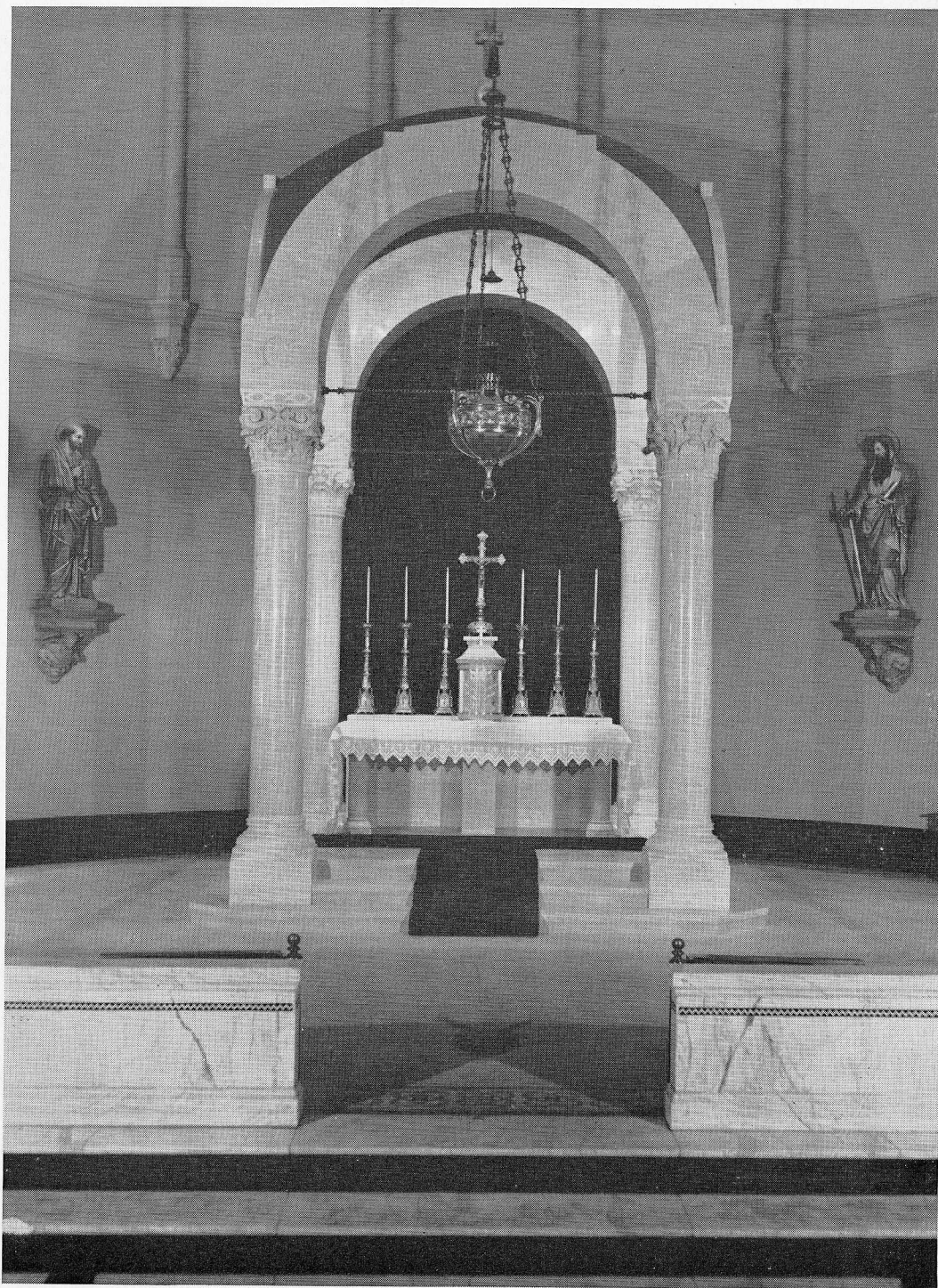
The Mensa, or table of the altar, is constructed from a single piece of marble, eight feet, four inches long; three feet, four inches deep, and is six inches in length. In the rear there is placed a single gradine, raised two inches above the Mensa.

Impressive and massive are the four marble columns that bear the burden of supporting the Ciborium that covers the Altar. The entire structure terminates in a gilded cross that rises majestically twenty-five feet above the floor of the sanctuary. The rich taupe dossal found at the back, gives a setting that is consonant with the richness of the pictured altar.

The Mensa, and its supports, are constructed of Chiampo Perla; the gradine, columns and support, are fashioned of Rosa Tavernelle, and the steps and predella display the beauty of Sante Croce marble.

The Tabernacle has been cast of bronze; appropriate symbols adorn the doors and the entire interior and exterior glisten with the finest Roman gold.





THE NEW MARBLE ALTAR



SAINT GEORGE CHURCH

# SAINT GEORGE PARISH

## *History*

Early in the year of 1886, the residents of the growing communities of Allentown, Knoxville, Beltzhoover, Montooth, Mount Washington, West Liberty, and the surrounding territory were granted permission to organize the German Roman Catholic Church and School by The Most Reverend Richard Phelan, Bishop of Pittsburgh.

A committee with C. F. Spinneweber as secretary, guided and counseled by Reverend John B. Duffner, Pastor of Saint Peter's Church, Pittsburgh, Pennsylvania, was appointed by the Bishop. Immediately this active little band began to procure subscriptions and members for the newly organized parish. The original list contained one hundred twelve names with a financial record of \$1,148.00 which was either pledged or paid. Mr. Charles Fischer, having donated the largest sum of money, was given the privilege of naming the new parish and his choice was Saint George.

At a meeting of the subscribed members, a church committee was elected. Those chosen were Valentine J. Cartus, President; Conrad F. Spinneweber, Secretary; Peter Wilhelm, Charles Fischer, August Lang, Lambert Schuckert, Edward Rueckert, Raban Och, and Philip Wingertsahn.

With this small beginning, land was purchased on January 18, 1886, from the Jacob Schaeffner Estate for \$7000.00. The committee made arrangements for the construction of a combination church and school building on this ground-plot.

The corner-stone of the first building was laid on September 8, 1886, by The Most Reverend Richard Phelan, Bishop of Pittsburgh, assisted by Reverend F. J. Kaib, the first Pastor, and Reverend J. Bauer. At the solemn service the priests present were Reverend J. Suehr, Reverend George Basil, C.P., Reverend Francis Fisher, Reverend Gregory, O.M.Cap. and Reverend Charles, O.M.Cap. During the solemn ceremonies, the first in the history of the parish, the Most Reverend Richard Phelan addressed the assembled audience of two thousand in English and Reverend J. Suehr in German.

In October 1886, Father F. J. Kaib, the first resident Pastor appointed by the Bishop, resided in a small frame house on Proctor Way.

During this time all financial transactions and records were intrusted to the Church Committee. The records of Baptisms, Marriages, Confirmations, First Communions, and deaths were accurately kept by the Pastor. In these books it is interesting to note that the first child baptized in the new parish was Ethel Marie Wilhelm. This favored child was baptized in her father's home because the little, red brick church was not yet completed. On November 25, 1886, Father Kaib performed the first marriage ceremony of the parish between Charles Lundell and Lia Young, and on the same day the first funeral Mass was said for the departed soul of Gebhard Mayer whose body was laid to rest on November 25, 1886.

Meanwhile the building had progressed so rapidly that on Christmas Day, December 25, 1886, Father Kaib celebrated Holy Mass for the first time in the basement of the new building which had been temporarily arranged for a church until the super-structure would be completed.

Shortly after the celebration of Holy Mass for the first time in the new structure, another dream of these sturdy, pioneer, staunch Catholic families was about to be realized. The basement was converted into six rooms: two of which were reserved for Divine Worship, and four were used for school purposes. On January 17, 1887, a request was presented to the Mother Superior of the Sisters of Saint Francis whose Motherhouse at that time was located on Pius Street, South Side of Pittsburgh, to open Saint George School. Three Sisters, who journeyed daily from the Motherhouse were appointed to teach in the three class rooms with the first opening enrollment of one hundred fifty-two pupils; meanwhile within a period of six weeks, the enrollment increased to one hundred ninety-two necessitating the opening of a fourth class room.

For centuries Holy Mother Church has summoned her faithful children to Divine Worship through the chiming of bells. In Baltimore, Maryland, three large bells were cast for the new church. The largest bell weighing 2667 pounds was donated by the parish branch of The Catholic Knights of Saint George. It was to be one of the largest, if not the largest in the city of Pittsburgh. The second bell weighing 1450 pounds was donated by Mr. Hogenmiller, and the third bell 700 pounds in weight was a gift of the Pastor, Father Kaib. On Sunday April 17, 1887, the ceremony of the blessing of the bells took place. Father Suehr delivered a masterful sermon after which the Pastor, Father Kaib, blessed the bells and named them in their respective order. The largest was named "The Saint George", the second "The Saint Alphonsus", and the smallest "The Sacred Heart".

The classes in the newly established school were progressing very rapidly; as a result a First Holy Communion Class was formed. On Sunday July 3, 1887, Father Kaib gave Holy Communion to a class of forty-nine children, the first group in the new parish.

It was on April 4, 1888—the day on which the parishioners were notified by The Most Reverend Bishop that their Pastor, Father Kaib was being transferred to the pastorate of Saint Mary's Church, McKeesport, Pennsylvania. Father Kaib was replaced by a most worthy successor, Reverend Stephen J. Schramm who at that time had been the Pastor of Saint Agnes' Church, Thompson Run. Father Schramm arriving at his new charge took up his residence on Allen Avenue, directly opposite the site of the present church. Furthermore on Sunday, April 8, 1888, he officiated for the first time as Pastor of Saint George Congregation. As a good shepherd of his little flock, he showed himself to be a sympathetic leader, a man of sound judgment, and a very zealous priest. In his first sermon to his people, this Christlike priest reminded them that he had been given charge of the parish and that all records and business transactions would be taken care of by himself. Moreover the Church Committee would assume their respective duties as counselors. The records in the annals of the parish give testimony to the fact that they had been conscientiously and accurately kept.

One of Father Schramm's first endeavors was the preparation of a class for the sacrament of Confirmation which was administered to one hundred six children by the Most Reverend Richard Phelan on October 28, 1888.

For the betterment of the parish, religious societies were organized; Men's Conference, Christian Mothers' Confraternity (for the married women only), and the Blessed Virgin Sodality (for the unmarried women). However, the first society or organization in the parish was the Catholic Knights of Saint George, a benevolent society, whose charter was issued on April 12, 1887.

At this time the parish was now fairly well organized. Religious and social activities were moving along in the ordinary routine of the parish, thereby, increasing the spirit of faith and love for God and man among its members. Events well worth remembering were recorded very carefully by the Pastor.

Early in the year of 1890, Reverend Simon Spinneweber, a newly ordained priest, was the first son of the parish to celebrate his First Solemn High Mass in Saint George Church.

The Sisters inconvenienced by the daily long walks from the Motherhouse were greatly relieved when a small frame house was purchased on Proctor Way. On September 4, 1891, the Sisters with grateful hearts took possession of their little convent home; and consequently, it was an additional building to the new plant.

The ladies of the parish knowing that the men had an organization for the protection of their families in case of death, likewise, felt the need of financial support for their loved ones in time of distress; consequently, they applied for a charter to organize a branch of the Ladies Catholic Benevolent Association, and it was granted to them on August 12, 1891.

On Sunday, September 18, 1891, the members of the parish had the happy privilege of attending the First Solemn High Mass of the second young Levite, Reverend Joseph Waner.

With the new plan of lots being laid out in the hilltop districts, new homes were built and new names appeared on the parish list. The growth of the parish became so rapid that it was necessary to build more class rooms to accommodate the children who wished to receive a Catholic education; as a result, a new school building was erected in 1893, and four more class rooms were adequately arranged.

Sunday, March 25, 1894, records the fact that on this day Reverend Jacob Sass read his First Solemn High Mass in Saint George Church; and practically, a year later on Sunday, May 19, 1895, a like celebration of the First Solemn High Mass of Reverend Alphonse Yochum.

To complete the parish plans, a large tract of land on Brownsville Road was purchased in May 1896, as the resting place for the deceased members of the parish. Before the close of that year, Saint George Cemetery had been opened for burials.

The rapidly growing parish soon found the duties of its Pastor likewise growing more arduous; so, in 1896, Father Schramm applied for an assistant. While awaiting his arrival, he was assisted on Saturdays and Sundays by the Benedictine Fathers from Saint Vincents Archabbey, Latrobe, Pennsylvania. With an assistant priest in the parish, the old rectory was too small to accommodate them, for this reason, the present rectory on the corner of Allen Avenue and Climax Street was built and occupied in 1896. Finally, in August of that same year, the Reverend G. Bock was sent as an assistant to Father Schramm.

It was also during the year 1896 that the Saint George Literary and Dramatic Society was organized by the men of the parish and they utilized the basement rooms of the new school building for their various activities.

For a few years the parish again settled down to the ordinary regular routine of activities, and it was not until 1899 that an event of outstanding importance appeared. Mr. Richard Hamilton, a former organist of Saint George Church, guided and influenced by the Pastor's advice decided to study for the priesthood. After several years of preparation for his holy vocation, Father Hamilton read his First Solemn High Mass in Saint George Church on Sunday, June 4, 1899.

With continued increase in the number of families in the parish, it was again deemed necessary to build an annex of six rooms to the school building. While this work of construction was in progress, Father Schramm received a notice that the Reverend Charles Stepling was to succeed his first assistant, the Reverend G. Bock. The latter was to assume to the duties and responsibilities of a pastor. This change took place in the year 1901. In the same year, four more rooms were put into service in the new annex, and the other two were given to The Literary and Dramatic Society for reading and recreation rooms. A two year Commercial High School was opened and it occupied part of the annex.

After a brief span of a year and a half, in July 1902, Reverend Charles Stepling was appointed a pastor. His successor as the new assistant of Saint George Church was Reverend Magnus Schaebler.

The parish growing in age as well as in strength, now participates in the celebration of the First Solemn High Mass of Reverend Alphonse Mayer, the first real boy of the parish to reach this goal on Sunday, June 14, 1903.

By mutual consent and with the permission of The Most Reverend Bishop of Pittsburgh, Reverend Magnus Schaebler and Reverend Leo L. Meyer exchanged places. The latter became the new assistant of Saint George Church.

The grade and commercial high schools were expanding so rapidly, that in 1906, the Saint George Literary and Dramatic Society was forced to seek quarters elsewhere so that four more rooms could be added to the school.

With the additional number of four more Sisters, the little frame house on Proctor Way could not house all the nuns; therefore, two frame houses were purchased on Climax Street. They were joined together to accommodate the accession of the Sisters. This convent was ready for use in September 1906.

The year of 1907, began with the organization of a committee under the leadership of Father Meyer to make arrangements for the celebration

of Father Schramm's Twenty-fifth Anniversary in the Holy Priesthood. It was decided that the festivities should extend over a period of two days, beginning on Monday, May 6. This memorable event was to open with a Solemn High Mass at 10:00 A.M. on the anniversary day of his ordination. In the afternoon the school children were to render an entertaining program suitable for the occasion, and on Tuesday, May 7, a public reception was to be held.

The committee as well as the parishioners saw the fulfillment of their desires to honor one who had given unselfishly and untiringly nineteen out of the twenty-five years in faithful service as Pastor of Saint George Church. The program was carried out with great success for:—on Monday, May 6, 1907, at 10:00 A.M. the Reverend Jubilarian officiated at a Solemn High Mass assisted by Reverend John Bullion as Deacon, and Reverend John Otten, C.S.Sp. as Sub-deacon, together with Reverend Charles Stepling and Reverend Alphonse Meyer as Masters of Ceremonies. On this solemn occasion, Right Reverend Monsignor Herman J. Goebel delivered an eloquent sermon.

After the Mass a dinner was served to a large number of the clergy who came to honor Father Schramm by their presence at his Jubilee Mass.

In the afternoon at 4 o'clock, the children of Saint George School, directed by the good Sisters of Saint Francis, expressed their good wishes by presenting a very entertaining program. As the facilities of the school were insufficient to accommodate the large attendance, the children paid tribute to their devoted Father and Pastor in the Turner Hall on Allen Avenue.

Likewise, on the evening of May 7, the same hall was used for a public reception given in his honor at which members of the parish, civic leaders, and business men assembled at 8:00 P.M. to pay their respects to a leader worthy of this honor.

After these events, the Pastor took the first vacation of his career by going abroad. Father Meyer attended the needs of the parish during Father Schramm's short visit to the European countries.

The following year, in June 1908 to be exact, saw the departure of Reverend Leo Meyer. He was appointed a pastor by Bishop Canevin and Reverend Aloysius Weisenberger was sent to succeed Father Meyer as assistant.

The outstanding event of the year 1909 was the discontinuance of the Men's Conference. Its purpose was to take a deep interest in the spiritual welfare of the members. At the express wish of Our Holy Father, The



Pope, a branch of The Holy Name Society was established whereby the men could share in the many spiritual blessings and graces of Holy Mother, The Church.

The Spiritual guidance and example of the Pastor again manifested itself, for, the second boy of the parish reached the goal of his ambition, the Holy Priesthood. On July 3, 1910, Reverend Leo J. Sehringer read his First Solemn High Mass in Saint George Church.

During the past years, we have seen the continuous expansion of the school, as a result of the constant increase of new parishioners; so that in 1910, the first church could no longer accommodate its devout worshippers. Land was purchased adjoining the Rectory, and plans were drawn up for a new church which was to be a credit to both the Pastor and the congregation.

Excavation for a large church was begun in 1910; and the corner stone of this magnificent edifice was laid March 12, 1911, by the Right Reverend Monsignor J. Suehr assisted by Father Schramm and Father Weisenberger. Monsignor Suehr preached the English sermon and Reverend Charles Stepling delivered the German sermon. For a year and a half the workmen labored in the erection of this massive structure; and on its completion, the bells were transferred from the old church to the majestic tower in the new church. The artistic stained glass windows added more beauty to this sacred temple of God. Finally an imposing pipe organ and new pews were installed; and this most beautiful church in the Diocese of Pittsburgh was ready to be dedicated. On account of the huge undertaking, the altars in the old church were to be placed only temporarily into the new church.

On Sunday, July 7, 1912, The Most Reverend Regis Canevin, Bishop of Pittsburgh, dedicated the new church and read a Pontifical Solemn High Mass. He was assisted by Monsignor H. J. Goebel as archpriest, Reverend Joseph Bauer and Reverend A. Toner as Deacons of Honor, Reverend Charles Hipp as Deacon, Reverend A. Meyer as Sub-deacon, Reverend Charles Stepling and Reverend Aloysius Weisenberger were assigned as Masters of Ceremonies. The Most Reverend Bishop delivered the English sermon and Monsignor H. J. Goebel preached in German. In the afternoon Solemn Vespers were sung with Reverend Leo Sehringer as celebrant assisted by Reverend S. Spinneweber as Deacon, Reverend Leo Meyer as Sub-deacon, and Reverend Aloysius Weisenberger as Master of Ceremonies.

The parish grew so large that even with the new church four Masses on Sundays were insufficient to accommodate the faithful, so Father Schramm applied for a second assistant. On August 14, 1912, Reverend Andrew J. Schaub was appointed as the second assistant to Saint George Church.

For only a short space of time, did the parish seem to follow the ordinary routine of activities. Father Schramm, realizing the pressing need for a larger convent with the constant increase in the number of Sisters, decided to purchase property to the right of the old convent on Climax Street. In 1914, ground was broken for the erection of a spacious, comfortable, and up-to-date convent. Many convents in the Pittsburgh Diocese have been planned and modelled according to Saint George Convent.

The convent is a three-story brick building with a finished basement. The parlors, library, community room, refectory, and sun parlor occupy the first floor. The entire second floor to the front is the beautiful chapel and the rest is given to cells, lavatory and linen room. The third floor is built exclusively for cells and on the fourth floor is a finished attic. On November 4, 1915, the Sisters moved into this new convent. The old convent was sold and moved across the street to make room for a lawn and outdoor walks for the Nuns. The basement housed the heating system, a modern laundry, fruit cellar, and storage rooms.

After these accomplishments, it was thought that the parish was a well organized plant with sufficient buildings to accommodate all its interests of parish life for all times, so the parish returned to its regular activities and tried to raise funds to clear off all the debts contracted during its stages of development.

For a number of years the only extraordinary events of importance were the celebrations of the First Solemn High Masses of a number of boys from the parish who had reached the goal of their ambition, namely, the Catholic Priesthood. The fervor of a parish is sometimes judged by the number of vocations. Saint George Parish has a record of the following boys who read their First Solemn High Mass at various times in their own parish church:

June 15, 1916, Reverend Cuthbert Gallick, O.S.B.  
June 17, 1917, Reverend Rupert Trageser  
November 3, 1918, Reverend John Diegelman  
May 29, 1921, Reverend Joseph Mueller  
May 28, 1922, Reverend Alvin Forney

The next event of importance was the establishment of a branch of the Catholic Women's Union, the Ladies Auxiliary of the Catholic Central Verein, in April, 1921. The purpose of the organization was to carry out not only parochial activities but also national activities in the cause of Catholic action. It was highly recommended and urged by Our Holy Father The Pope, who realized that in these modern times the cause and example of Christ was being set aside for the pagan customs and practices.

News reached the parish in July 1934, that a new assistant, Reverend Cornelius Becker, was to replace Reverend Aloysius Weisenberger. The latter was made a Pastor through an appointment of the Most Reverend Bishop.

With the building projects in the past and the erection of the new convent in 1926, the Pastor as well as the congregation were again confronted with a very serious problem. The enrollment in the school was so high that the number of classrooms was insufficient to seat the number of children. The first red brick building which served a twofold purpose was demolished; and a massive, modern, school building was to be erected in its place.

In 1926 Very Reverend Monsignor P. C. Danner, V.G. was delegated by The Most Reverend Hugh C. Boyle to lay the corner stone of the new edifice. He was assisted by Reverend A. J. Mayer as Deacon and Reverend John Diegelman as Sub-deacon, together with Reverend A. J. Schaub and Reverend Cornelius Becker as Masters of Ceremonies. On this occasion Reverend Sigmund Cratz, O.M.Cap. preached the sermon. This magnificent structure was to contain eight large class rooms, an auditorium, guild room, dining room, kitchen, a large recreation center with its bowling alleys, pool and billiard tables.

While the erection of the building was in progress, the children's studies did not suffer any change. So as not to retard the pupil's progress in education, the lower grades were scheduled for half day sessions. At the completion of the new building, classes resumed their regular schedule.

It was the large recreation room that attracted the men of the parish. Saint George Literary and Dramatic Society by mutual consent of its members was reorganized into what is known as the Saint George Lyceum. This organization is for both young and old members of the congregation.

On Sunday, June 10, 1926, Reverend Callistus Rectenwald, O.M.Cap. sang his First Solemn High Mass. Three years later on May 25, 1929; relatives, friends, and parishioners assisted at the First Solemn High Mass of Reverend Charles Frederick Lang, C.P. Soon after these events another change took place in the history of Saint George Parish. Reverend Andrew J. Schaub received an appointment as Pastor by the Most Reverend Bishop, therefore, after a vacancy of a few months Reverend William J. Donnerbauer was sent to succeed him in August, 1929.

For the first time in the history of the parish, two young men reached the coveted goal of the priesthood in the same year. On Sunday, September 8, 1929, Reverend Bernard Appel, C.S.Sp. sang his First Solemn High Mass.

The Commercial High School consisting of a two year course was discontinued this year in order to meet the demands of modern education. In September 1929, a four year academic high school was opened particularly for the students of Saint George School.

The following year 1930, a portable building consisting of two class rooms was built on lots opposite the new school on Climax Street. These two rooms were adequately equipped to meet the demands in the grade school.

In April 1930 the changes among the assistants in the Diocese of Pittsburgh ordered by The Most Reverend Bishop brought about the assigning of Reverend Cornelius Becker to Saint Peter and Paul's Church as assistant and his being replaced by Reverend F. C. Streiff as assistant at Saint George Church.

Another memorable event of this year was the First Solemn High Mass sung by the newly ordained priest, Reverend Andrew J. Schneider, on June 22, 1930.

The year 1931 was destined to mark the celebration of another First Solemn High Mass of the young Levite, Reverend Martin Menner, O.S.B. This event took place on Sunday, June 14.

As the year was drawing to a close, a committee decided to prepare for an outstanding event in 1932. It was to be the occasion of Father Schramm's Golden Jubilee, the culmination of 50 years of faithful service in the Holy Priesthood. The committee suggested that two days be set aside to commemorate this extraordinary event. However, since the day of his anniversary was to fall on a Saturday, it was planned to have the children's reception on Friday afternoon followed by a Solemn High Mass on Saturday morning, and the principal festivities on Sunday, May 7.

Elaborate preparations were made and all the details were carefully arranged for a unique celebration on May 5th, 6th, and 7th of the year 1932.

On Friday afternoon, May 5, 1932, the school children, directed by the good Sisters, presented a very entertaining program in honor of the Golden Jubilee of their beloved Pastor. The following day May 6, 1932, the children assisted at a Solemn High Mass at which they all received Holy Communion for the intention of the Golden Jubilarian.

On Sunday, May 7, 1932, the Very Reverend Jubilarian assisted by Reverend Joseph Bauer as Arch-priest, Reverend Aloysius Weisenberger as Deacon, Reverend Otto Wendell, O.S.B. as Sub-deacon, and Reverend Andrew Schneider as Master of Ceremonies, celebrated a Solemn High

Mass coram Episcopo to commemorate his fiftieth anniversary of his ordination to the Holy Priesthood. Chaplains to the Most Reverend Hugh C. Boyle were Reverend Julius Utecht and Reverend Leopold, O.S.B. The Right Reverend Bishop together with two Monsignors and fifty priests honored the occasion by their presence in the sanctuary. Very Reverend Sigmund Cratz, O.M.Cap. preached an eloquent sermon on the Holy Priesthood and he extolled the Very Reverend Jubilarian's fulfillment of this ideal.

After Holy Mass, dinner was served in the dining room of the new school for the Reverend Clergy. The Most Reverend Bishop used this opportunity to congratulate Father Schramm and to praise his work as a priest and leader.

To express their appreciation for the apostolic labor of fifty years in their midst, the Saint George Church Choir and the members of the parish rendered a very impressive entertainment. Mr. Charles Lang, Secretary of the Church Committee, acted as representative of the congregation in congratulating Father Schramm and presented him with a substantial purse.

Yes, Father Schramm's fifty years of unselfish service and high ideals are harvesting the rich fruits of the many religious vocations of his spiritual children in the parish. For on June 12, 1932, Reverend Urban Bronder, S.V.D. sang his First Solemn High Mass; and two weeks later, Sunday, June 26, 1932 Reverend Francis Rieke had the same privilege of offering with great solemnity the Holy Sacrifice of the Mass.

In 1933, Dr. J. G. Pentz visited and examined our high school. Through him its academic course received the state recognition, and finally, it was accredited by the Department of Public Education in Harrisburg, Pennsylvania. The first graduating class from Saint George Academic High School received their diplomas in June 1933. Two months later, in September 1933, these same graduates had the honor of organizing the Saint George High School Alumni Association.

As we are about to close the history of the parish, there still remains in its annals two outstanding events; namely, the celebration of the First Solemn High Mass on Sunday, June 23, 1935 by the Reverend Joseph Battung, and in like manner, the celebration of the First Solemn High Mass on New Year's Day, January 1, 1936, by Reverend Jerome Jacobs, S.S.

## SAINT GEORGE SCHOOL TEACHERS

1887

SISTER M. CLARISSA POPP  
SISTER M. LOUIS KOLLING

SISTER MARY ANN BAUMAN—died  
February 8, 1890

1937 - 1938

*Principal*, SISTER M. DESALES

### GRADE

1. SISTER M. ETHELDREDA
2. SISTER M. EDWINA
2. SISTER M. MARCELLUS
3. MISS HILDA MILLER
3. SISTER M. ANGELINE
4. SISTER M. CHARLENE
4. SISTER JEAN MARY
5. SISTER M. AVILA
5. SISTER M. ANDREA
6. SISTER M. RICARDA
6. SISTER M. JULIANA
7. SISTER MARIE ANTOINETTE
7. SISTER M. DORIS
8. SISTER M. LOIS
8. SISTER M. CARMELA

### ACADEMIC HIGH SCHOOL

SISTER M. HELEN  
SISTER GERTRUDE MARY  
SISTER M. ANTOINETTE  
SISTER M. VIOLA  
SISTER M. AQUINA

1938 - 1939

*Principal*, SISTER M. DESALES

### GRADE

1. SISTER M. ETHELDREDA
2. SISTER M. CECILIA
2. MISS HELEN PUCHTLER
3. MISS HILDA MILLER
3. SISTER M. ANGELINE
4. SISTER M. CHARLENE
4. SISTER M. CAROLYN
5. SISTER M. WILHELMINA
5. SISTER M. KENNETH
6. SISTER M. DENIS
6. SISTER M. ELISE
7. SISTER MARIE ANTOINETTE
7. SISTER M. CHARLOTTE
8. SISTER M. LOIS
8. SISTER M. CARMELA

### ACADEMIC HIGH SCHOOL

SISTER M. LEONARD  
SISTER M. ESTHER  
SISTER MARY MARGARET  
SISTER M. GERMAINE  
SISTER M. VIRGINIA  
SISTER M. AQUINA

**THOSE WHO ENTERED  
A RELIGIOUS LIFE  
FROM SAINT GEORGE  
PARISH**

**SISTERS OF SAINT FRANCIS  
MOUNT ALVERNIA, MILLVALE, PA.**

Sister M. Florentine Kraus  
Sister M. Loretta Zehringer  
Sister M. Hilda Fickley  
Sister M. Stephana Burke  
Sister M. Anita Froehlich  
Sister M. Lucina Appel  
Sister M. Louise May  
Sister M. Victorine Jacob  
Sister Jean Frances Henry  
Sister Francis Marie Lang  
Sister M. Aquina Wacker  
Sister M. Evarista Sandige  
Sister M. Agnetta Ganther  
Sister M. Clarine Schleicher  
Sister M. Cordia Brayer  
Sister Mary Jane Einloth  
Sister M. Annunciata Thoma  
Sister M. Immacula Mansmann  
Sister M. Marguerite Kummer  
Sister M. Jean Voelker  
Sister M. Francesca Kaiser  
Sister M. DeChantal Staud  
Sister M. Vera Kraus  
Sister M. Julene Ganther  
Sister M. Evelyn Fitz  
Sister M. Adela Meiser  
Sister M. Eunice Herbst  
Sister M. Florine Sieber  
Sister M. Wilhelmina Fallert  
Sister M. Cora Staud  
Sister M. Bernard Appel  
Sister M. Rosemond Kraus  
Sister M. Andrew Augustine  
Sister Lawrence Mary Wilson  
Sister M. George Manius  
Sister M. Clarice Pahler  
Sister Dorothy Ann Geyer  
Sister M. William Darney  
Sister M. Margaretta Fischer  
Sister M. Maurice Beyer  
Sister M. Electa Sinz  
Sister M. Felicia Hochendoner  
Sister M. Anne Jena

**DECEASED SISTERS**

Sister M. Bertram Wenger, O.S.F.  
Sister M. Claudia Hanlon, O.S.F.  
Sister M. Aquina Satter, O.S.F.  
Sister M. Flora Jacob, O.S.F.  
Sister M. Beatrice Weet, O.M.

THOSE WHO ENTERED  
A RELIGIOUS LIFE  
FROM SAINT GEORGE  
PARISH

SISTERS OF DIVINE PROVIDENCE  
PROVIDENCE HEIGHTS, ALLISON PARK, PA.

Sister M. Huberta Mahr  
Sister Mary Rose Mahr  
Sister M. Jean Frances Henkel

SISTERS OF MERCY  
MOUNT MERCY, PITTSBURGH, PA.

Sister M. Salome Aul  
Sister M. Gilbert Aul  
Sister M. Gualberta Aul

SISTERS OF CHARITY  
SETON HILL, PA.

Sister M. Cecelia Clare Ott  
Sister M. Anita Kundt

PASSIONIST SISTERS  
CARRICK, PA.

Sister M. Antoinette Herscoe

SISTERS OF VISITATION  
PARKERSBURG, WEST VIRGINIA

Sister M. Elizabeth Beiter

SISTERS OF MERCY  
CRESSON, PA.

Sister M. Germaine Galas

SISTERS OF SAINT JOSEPH  
BADEN, PA.

Sister M. Ann William Donalies

SISTERS OF GOOD SHEPHERD  
TROY HILL, PA.

Sr. M. Theresa of the Infant Jesus Knoll

SISTERS OF SAINT FRANCIS  
GLEN RIDDLE, PA.

Sister M. Cassiana Wacker

SISTERS OF SAINT FRANCIS  
PEORIA, ILLINOIS

Sister M. Bede Hogg

SISTERS OF MERCY  
TITUSVILLE, PA.

Sister M. Hildegard Weet

BROTHERS OF MARY

Brother Henry Gensler  
Brother Gilbert Foster  
Brother Aloysius Hochendoner  
Brother Maurice Beyer

POSTULANTS

Bernard Foster  
Albert Ringloff  
Hochendoner, John, Jr.



## MEN FROM SAINT GEORGE WHO ANSWERED THE CALL OF THEIR COUNTRY IN THE WORLD WAR

### SOLDIERS IN THE ARMY

Almeyer, George	Halter, John	Merkel, Lawrence	Schulte, Joseph
†Amedick, Frank	Harsch, Albert	Munch, Albert	Schultz, Bernard
Amedick, John	Heilmeier, Albert	Niederberger, Anthony	Schwartzel, Joseph
Barbas, William	Heilmeier, William	Nilles, Henry	Schwartzel, Matthew
Becker, Edward	Helbling, Charles	Odermatt, John	Sieger, Sylvester
Beimel, Henry	Helbling, Leonard	Pauley, Clement	Simmons, Joseph
Beimel, Joseph	Henkel, Sylvester	Pemptzner, John	Snelsire, Howard
Birkel, Fred	Hensler, Charles	Pifer, George	†Snelsire, Joseph
Boeggeman, John	Hepp, Frank	Pinchok, Elmer	Snelsire, Paul
Boassart, Victor	Hentz, Edward	Pinchok, Joseph	Sommers, Frederick
Born, Michael	Herbst, Raymond	Pitteroff, Andrew	Sossong, Frederick
Brennan, John	Hinsch, Peter	Pitteroff, George	Staley, Clement
Bright, Andrew	Hinsch, Peter	Rausch, Blase	Steigner, Philip
Bright, Leo	Hoffman, John	Rebmann, Andrew	Stein, Paul
Burdelski, Frank	*Hohman, Albert	Rebmann, Conrad	Stock, Joseph
Carson, Robert	Ho'zer, Clarence	Rebmann, Henry	Stoney, Edmund
Claeren, Eugene	Jacob, Joseph	Reck, Bernard, Jr.	Templon, Basil
Dapper, Joseph	Karlin, George	Reck, Paul	Theiler, John
Dinkel, Lawrence	†Killen, John	Rectenwald, Dr. Edward	Tischler, Anton
Dolan, Joseph	Knoll, Raymond	Rectenwald, Joseph	Tischler, George
Egner, Joseph	Knoll, Sylvester	Rieb'le, Andrew	Trageser, Alphonse
Einloth, Paul	Kopiniak, Michael	Rieble, Frank	Trageser, Edward
Emge, Frank	Kripp, Valentine	Rodgers, Clair	Trageser, Frank
Engel, John, Jr.	Kummer, Charles	Rodgers, Leo	Trost, Christ
Erny, William	Kummer, Norman	†Rodgers, Norman	Trost, Peter
Eulner, Charles	Kundt, Rudolph	Rosenberger, Raymond	Trost, Robert
Fabian, John	Kuss, Edward	Schaefer, Frank	Tschippert, Carl
Farkas, Joseph	Kuss, Frank	Schafer, John	Weet, Leander
Fedor, Cornelius	Land, Paul	Scherrer, Joseph	Weiman, Albert
Fedor, Frank	Lang, William	*Schlachter, Henry	Welker, Henry
Fierst, Raymond	Letzkus, Aloysius	Schlachter, Joseph	NAVY
Fillinger, Edward	Letzkus, Lawrence	Schleicher, Edward	Augustine, Paul
Fischer, George	Link, Charles	*Schmidt, Alphonse	Claeren, Jerome
Fischer, William	Link, Edward	Schmidt, Victor	Dittmer, Albert
Fitz, Andrew	Lippert, Joseph, Jr.	Schmoker, Richard	Englert, George
Fleckenstein, Vincent	Litz, George	Schneider, Herman	Glass, Frank
Frankovitch, Michael	Lober, William	Schneider, Joseph	Hogenmiller, Raymond
Freund, Elmer	Lobert, Francis	Schneider, Frank	Jacob, Frederick
*Freund, Joseph	Luffey, George	Schneider, Charles	Preisinger, Joseph
Gallas, Oscar	Luffey, Jacob	Schneider, Elmer	Rodgers, Bertram
Glotzbach, Arthur	Mahr, Lawrence	Schneider, Raymond	Rodgers, Linus
Greenewald, Arthur	Mary, Earl	Schuckert, Leo	Rodgers, Raymond
Grehofsky, Edward	Mary, Norman	Schuck, Stephen	Scharding, James
Grehofsky, Louis	McGrath, Francis	Schulte, John	Schilken, Howard

\*—Represents killed in action.

†—Represents died of disease.

As the final Chapter of fifty-two years of existence of Saint George Parish and of the fifty long years of service of its Venerable Pastor, Very Reverend Stephen Joseph Schramm, it was thought fitting to celebrate the occasion on April 8, 1938, the day on which Father Schramm assumed his duties as Pastor.

A committee was formed and subscriptions were taken up among the parishioners to erect the main altar of marble as a perpetual memorial to our beloved Pastor. The funds were readily obtained, and the order for the altar was promptly placed. However, on account of the conditions in Europe, the altar did not arrive in this country until November, 1938, and the plans that were arranged necessarily had to be postponed. This disappointment seemed providential as the First Holy Mass was said in the old church on Christmas Day; and now, the new plan for the celebration was to be the consecration of the new altar on December 21, 1938. Right Reverend Archabbot Alfred Koch, O.S.B., assisted by Reverend Otto Wendel, O.S.B., Reverend Francis Streiff, Reverend William J. Donnerbauer, Reverend Joseph Battung, and Reverend Francis Rieke, officiated at the solemn consecration.

On Christmas Day, the Reverend Stephen Joseph Schramm, assisted by Reverend William Donnerbauer, Reverend Camillus Schmidt, O.M.Cap., and Reverend Francis C. Streiff, celebrated the First Solemn High Mass publicly at midnight on the New Altar.

The following day, December 26, 1938, at 8 o'clock, a High Mass for the children of Saint George's School was celebrated by the Reverend Stephen Joseph Schramm. Furthermore, the dedication of the Altar in honor of Father Schramm took place on December 26, 1938, at a Solemn Pontifical High Mass. Right Reverend Archabbot Koch, O.S.B., of Saint Vincent Archabbey, was celebrant of the Pontifical High Mass; the other offices being filled as follows: Reverend Cuthbert Gallick, O.S.B., archpriest; Reverend Richard Hamilton and Reverend Alvin Forney, deacons of honor; Reverend Charles Lang, C.P., deacon; Reverend Bernard Appel, C.S.Sp., subdeacon; and Reverend Otto Wendel, O.S.B. and Reverend Andrew Schneider, Masters of Ceremonies. The sermon was preached by Reverend Sigmund Cratz, O.M.Cap.

After the Pontifical High Mass, dinner was served to a large number of the Clergy and Sisters in the dining room of the school to climax the fifty years of the history of Saint George Parish.

FINIS

# Golden Jubilee Program



## CONSECRATION OF THE NEW MARBLE HIGH ALTAR

*Wednesday, December 21st, 1938*

CONSECRATOR . . . . . *Right Reverend Archabbot Alfred Koch, O.S.B.*

Assistants . . . . . { *Rev. Otto Wendel, O.S.B.*  
*Rev. Francis Streiff*  
*Rev. Wm. J. Donnerbauer*  
*Rev. Joseph Battung*  
*Rev. Francis Rieke*

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## FIRST SOLEMN HIGH MASS CELEBRATED AT THE NEW MARBLE ALTAR

*Midnight, Christmas night*

CELEBRANT . . . . . *Rev. Stephen J. Schramm*

DEACON . . . . . *Rev. Camillus Schmidt, O.M.Cap.*

SUBDEACON . . . . . *Rev. Wm. Donnerbauer*

MASTER OF CEREMONIES . . . . . *Rev. Francis C. Streiff*

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## SOLEMN PONTIFICAL JUBILEE HIGH MASS

*Monday, December 26th, 1938*

TEN O'CLOCK

CELEBRANT . . . . . *Rt. Rev. Archabbot Alfred Koch, O.S.B.*

ARCH-PRIEST . . . . . *Rev. Cuthbert Gallick, O.S.B.*

DEACONS OF HONOR . . . . . { *Rev. Richard Hamilton*  
*Rev. Alvin Forney*

DEACON . . . . . *Rev. Charles Lang, C.P.*

SUB-DEACON . . . . . *Rev. Bernard Appel, C.S.Sp.*

MASTER OF CEREMONIES . . . . . { *Rev. Otto Wendel, O.S.B.*  
*Rev. Andrew Schneider*

SERMON BY THE REV. SIGMUND CRATZ, O.M.Cap.



**Photo 1:** 823 Climax Street (then St. George Roman Catholic Church) and Parish House (now demolished), c. 1938.



**Photo 2:** 823 Climax Street in context, looking Southeast, March 2016



**Photo 3:** Spires of 823 Climax Street, looking North toward Downtown Pittsburgh, March 2016.



**Photo 4:** 823 Climax Street, Northern Elevation Looking East on Proctor Way, March 2016.



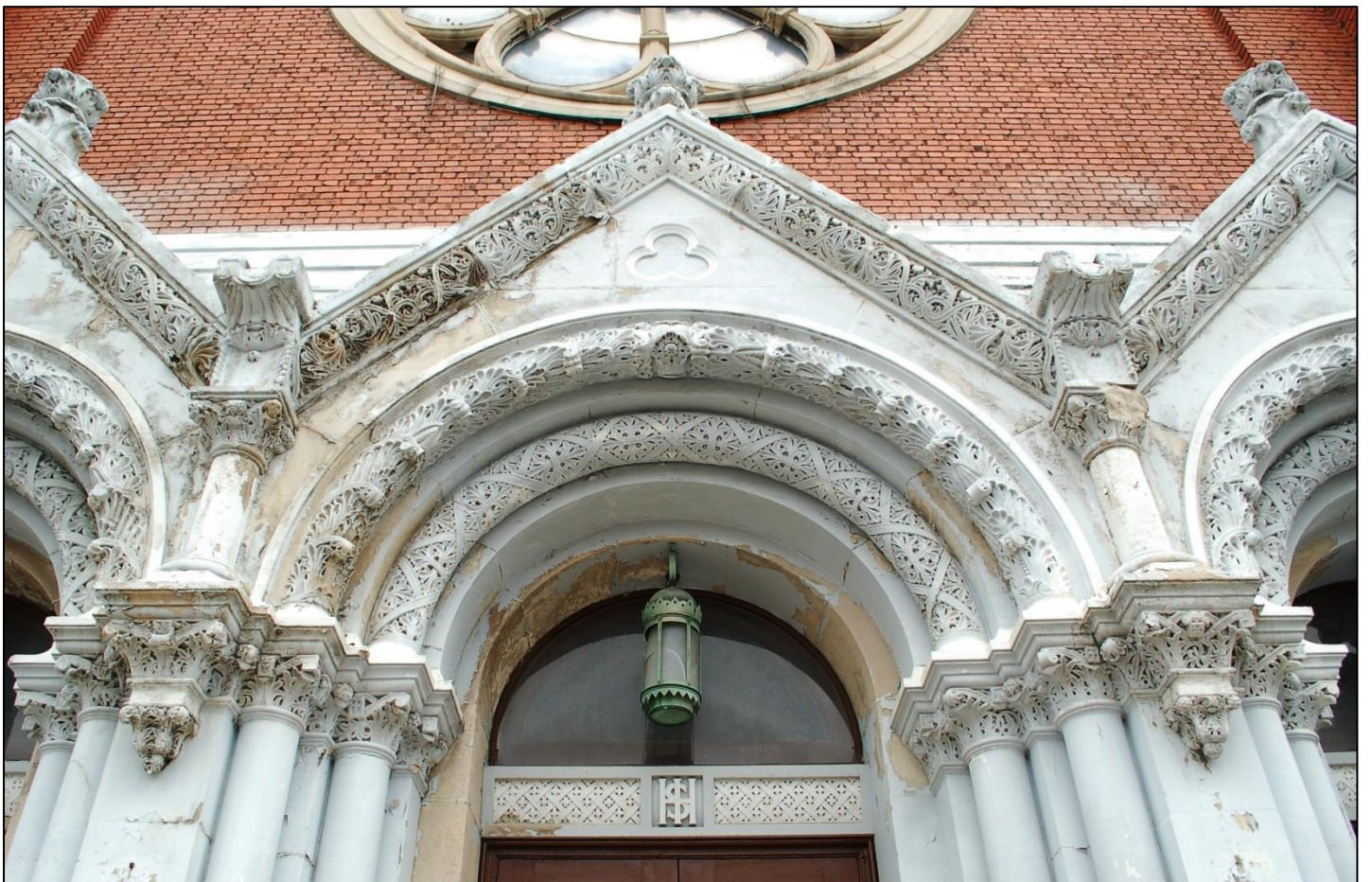
**Photo 5:** 823 Climax Street, Southern Elevation Looking East, March 2016.



**Photo 6:** 823 Climax Street, Cornerstone, March 2016.



**Photo 7:** 823 Climax Street, Western Portals, March 2016

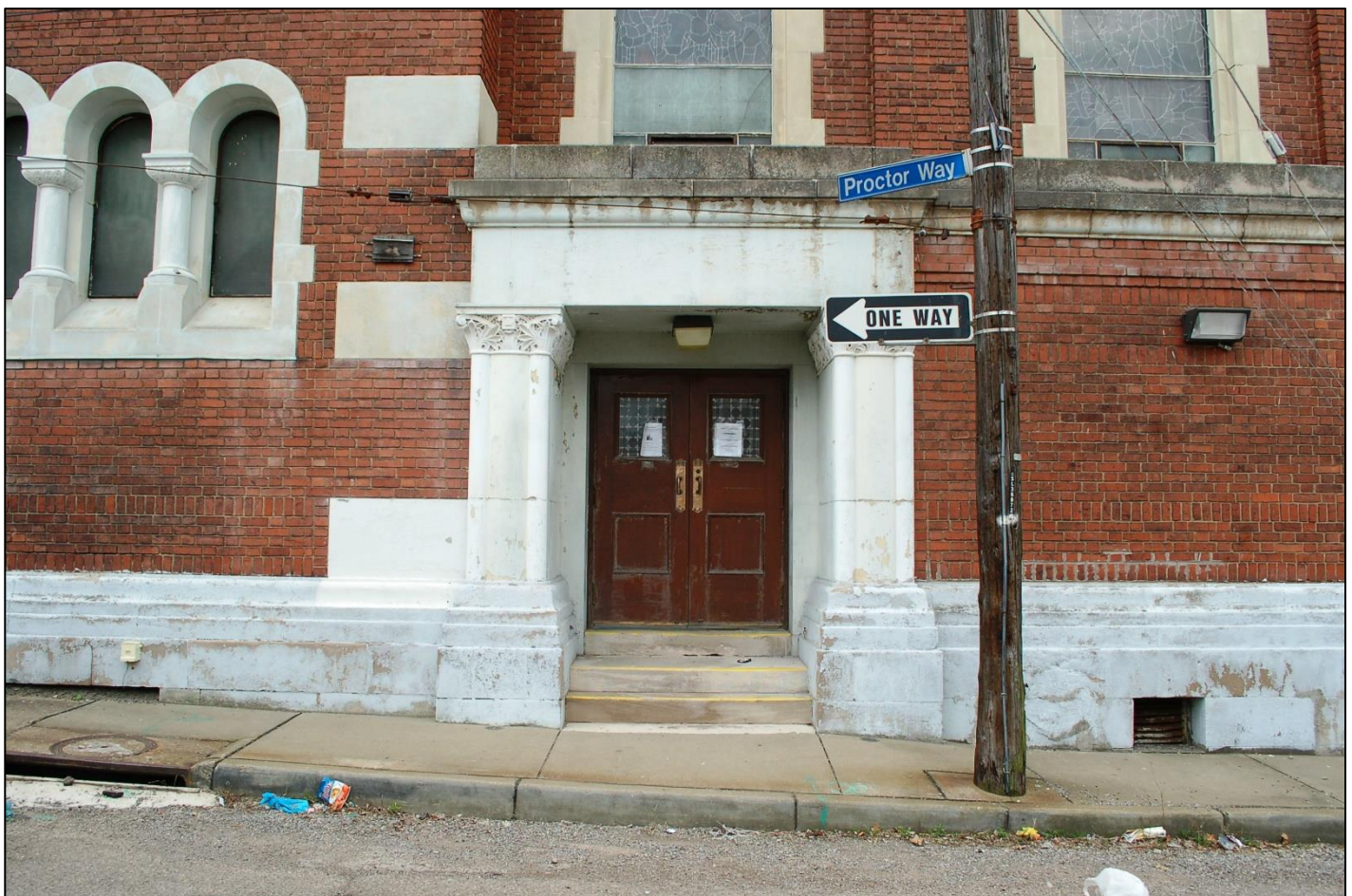


**Photo 8:** 823 Climax Street, Detail and Ornamentation over Western Portals, March 2016.

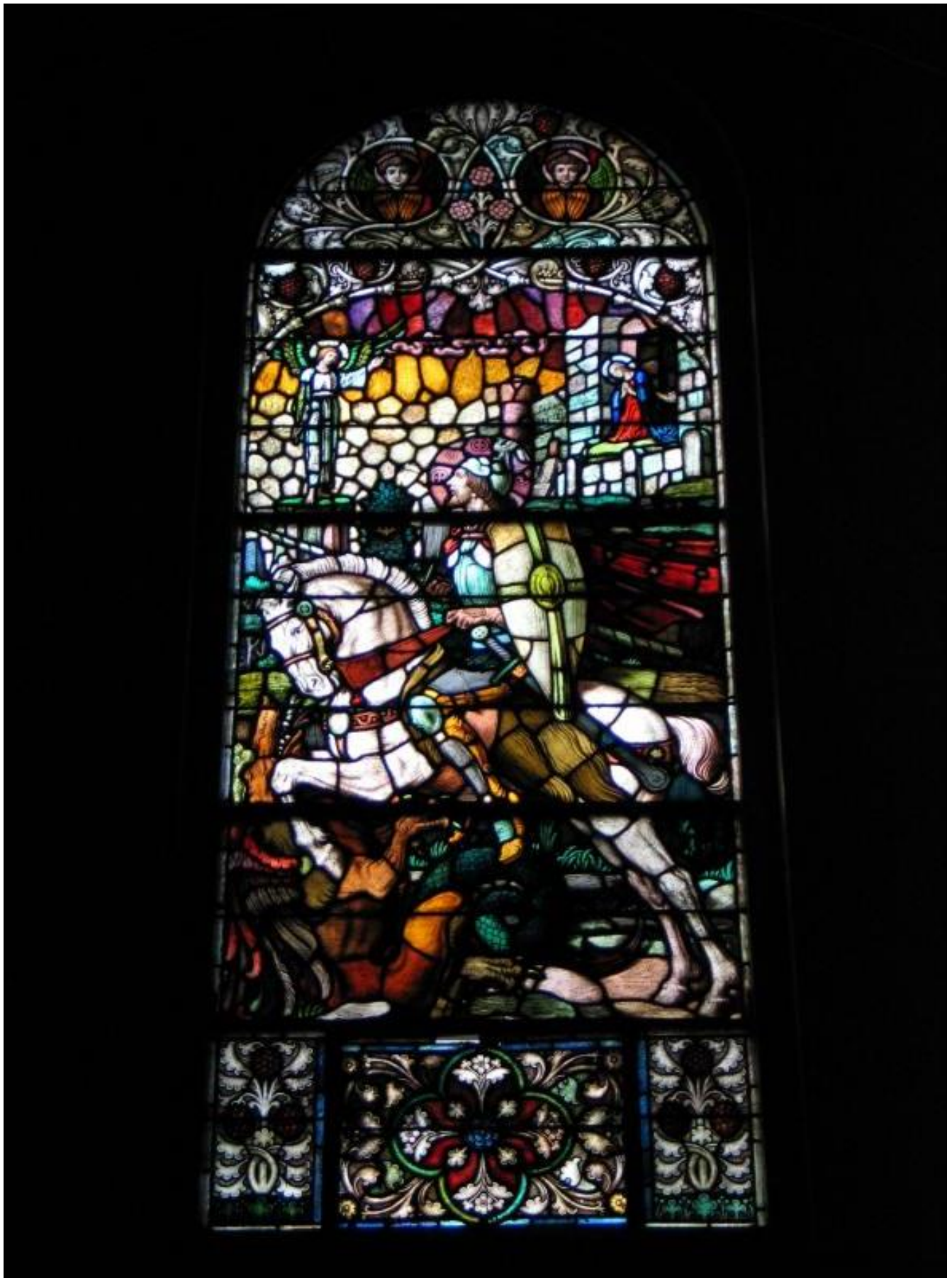




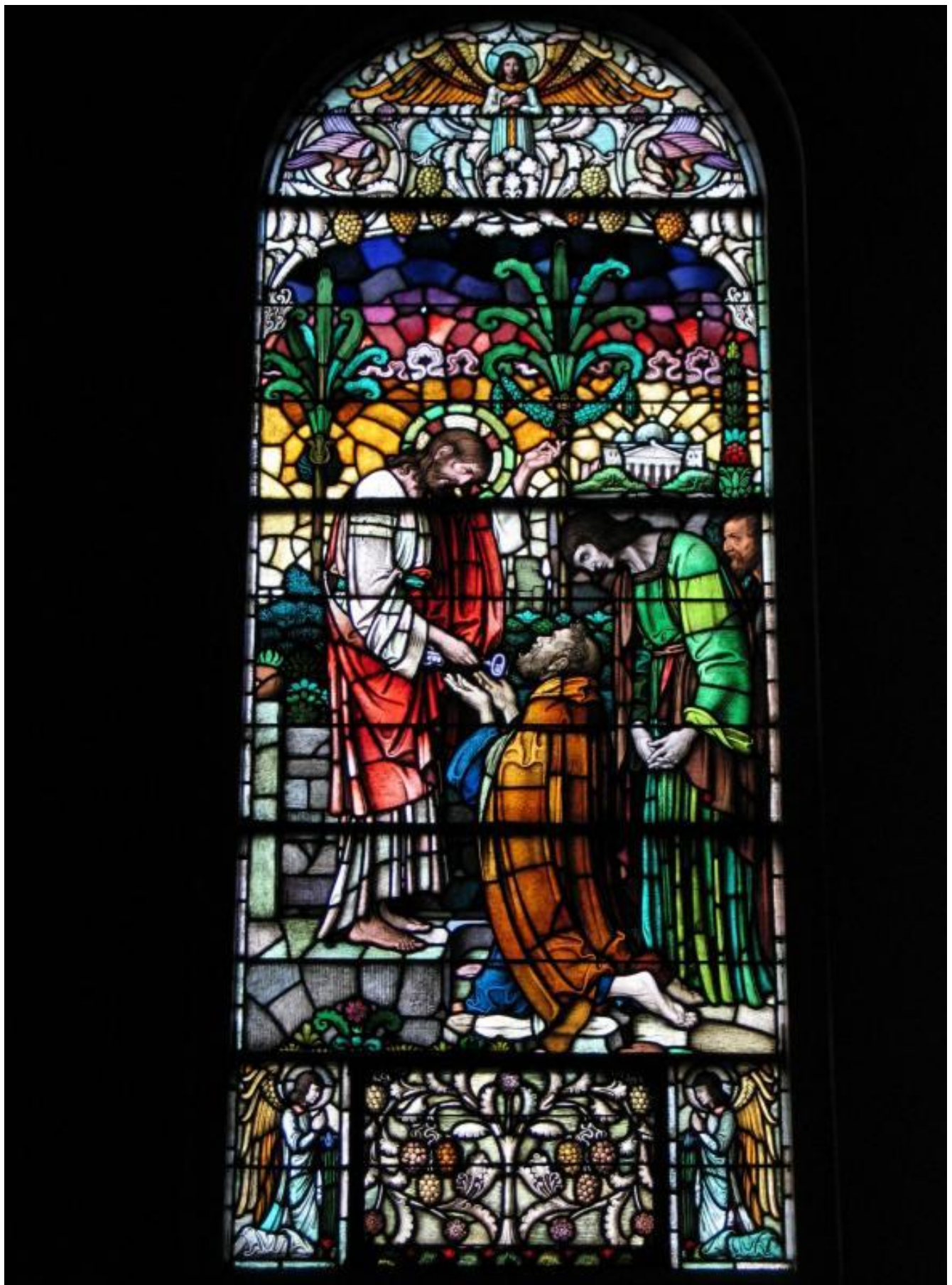
**Photo 9:** 823 Climax Street, Rose Window, Northern Transept, March 2016.



**Photo 10:** 823 Climax Street, Proctor Way Entrance with Limestone Surround, March 2016



**Photo 11:** 823 Climax Street, Stained Glass Window, "St. George". Source: Pittsburgh History & Landmarks Foundation, 2008



**Photo 12:** 823 Climax Street, Stained Glass Window, "Tu Es Petrus". Source: Pittsburgh History & Landmarks Foundation, 2008

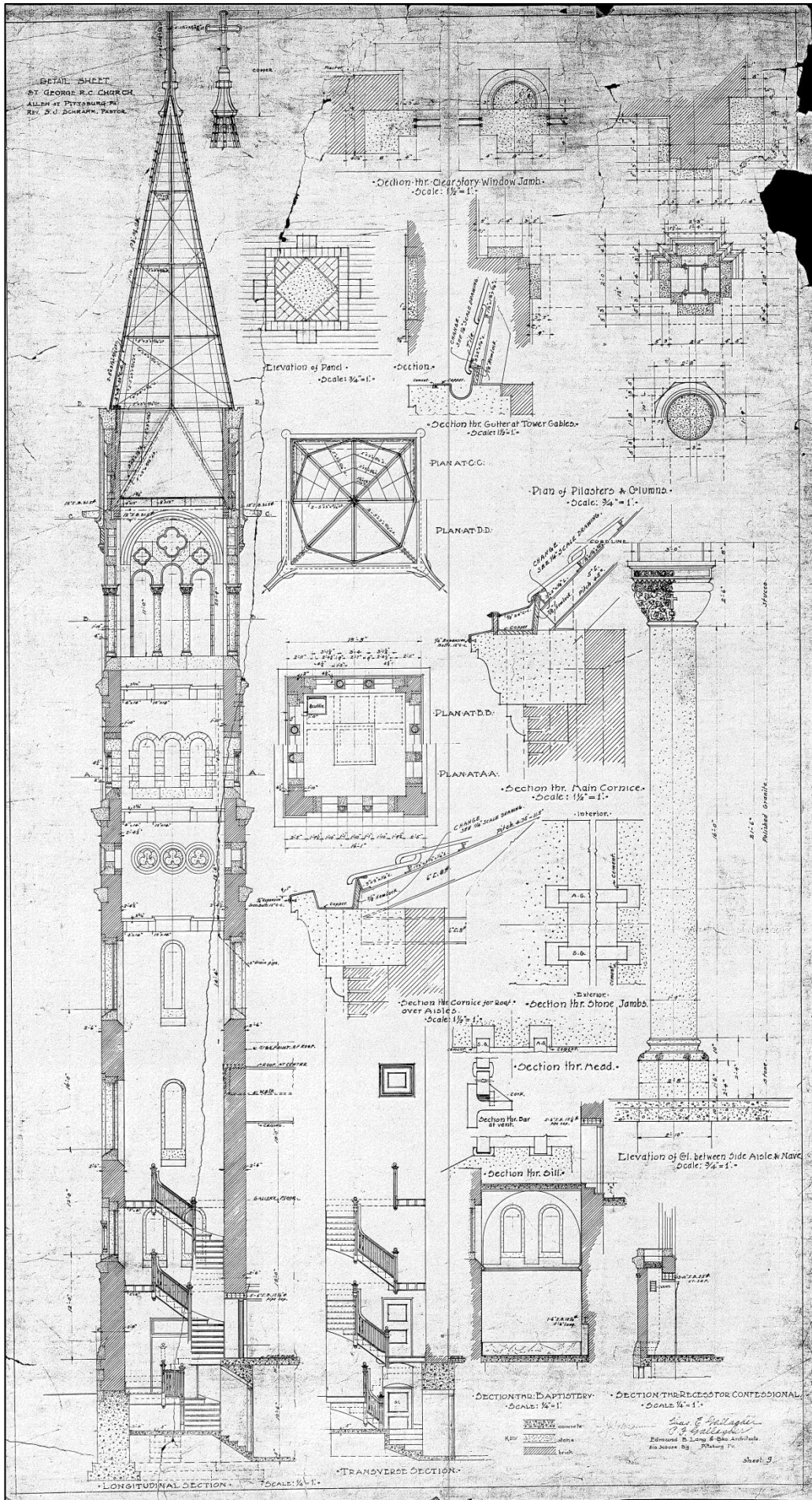


Photo 13: 823 Climax Street, Architectural Rendering, Assorted Sections, 1910

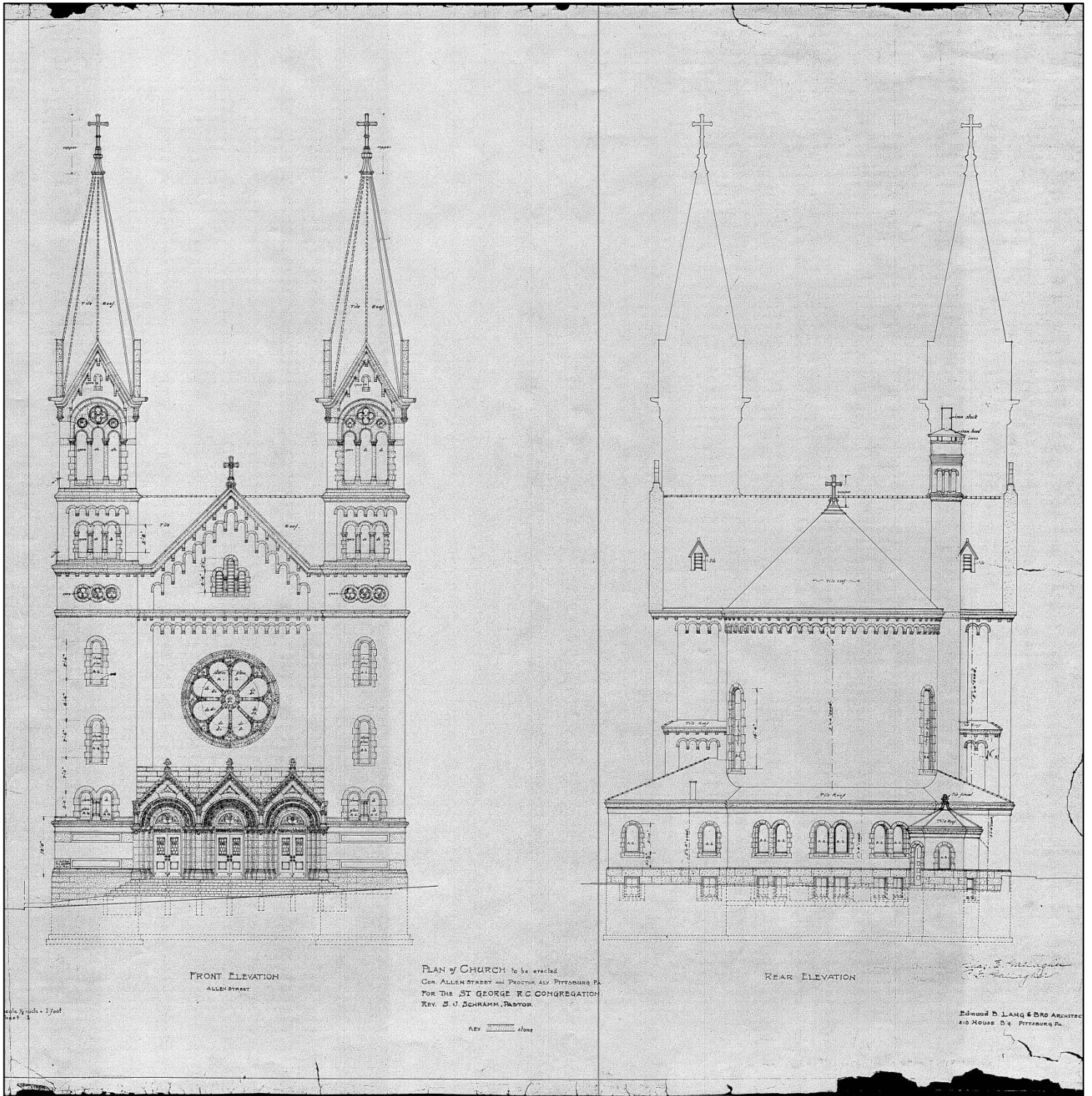


Photo 14: 823 Climax Street, Architectural Rendering, Western and Eastern Elevations, 1910

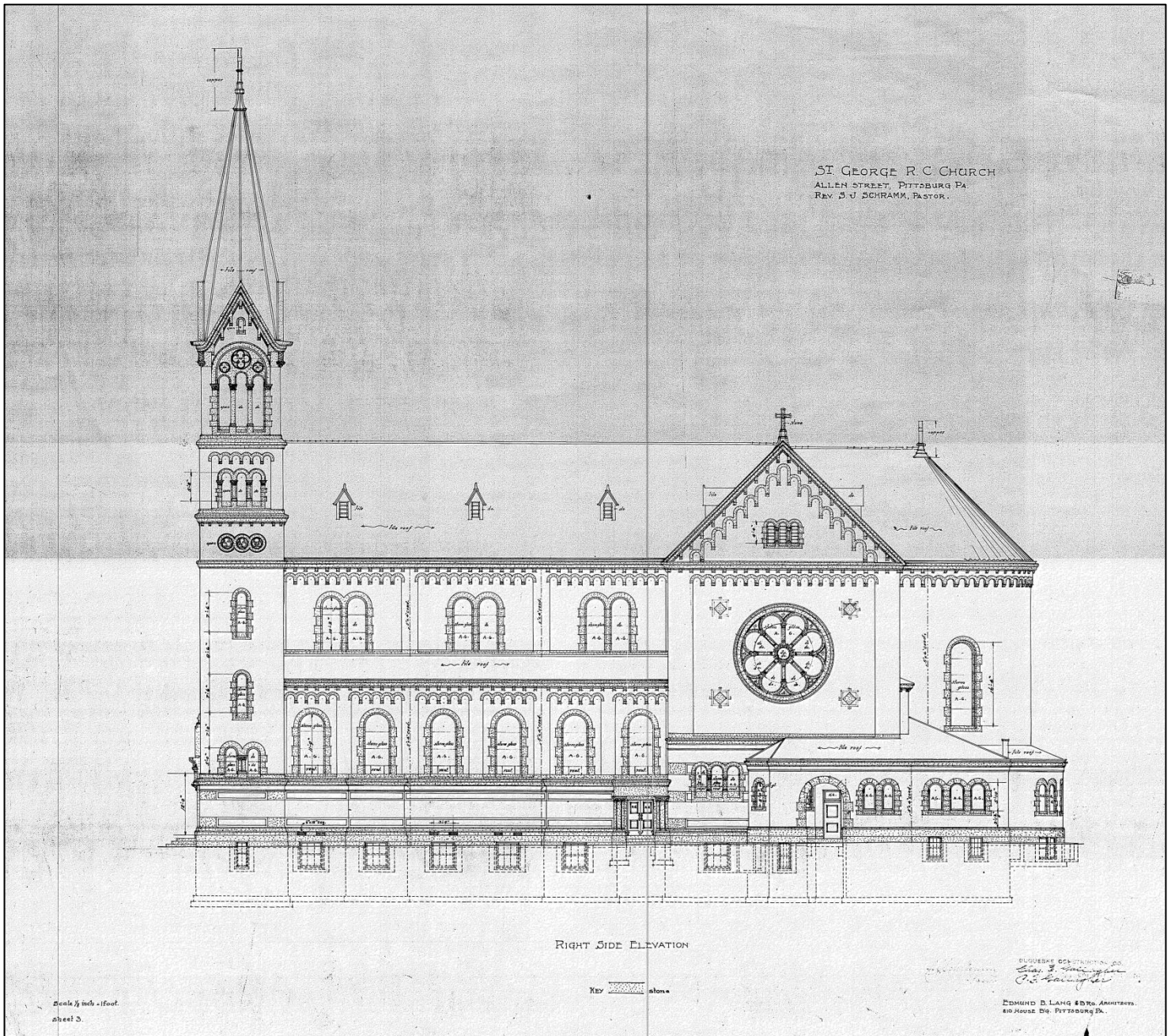


Photo 15: 823 Climax Street, Architectural Rendering, Southern Elevation, 1910

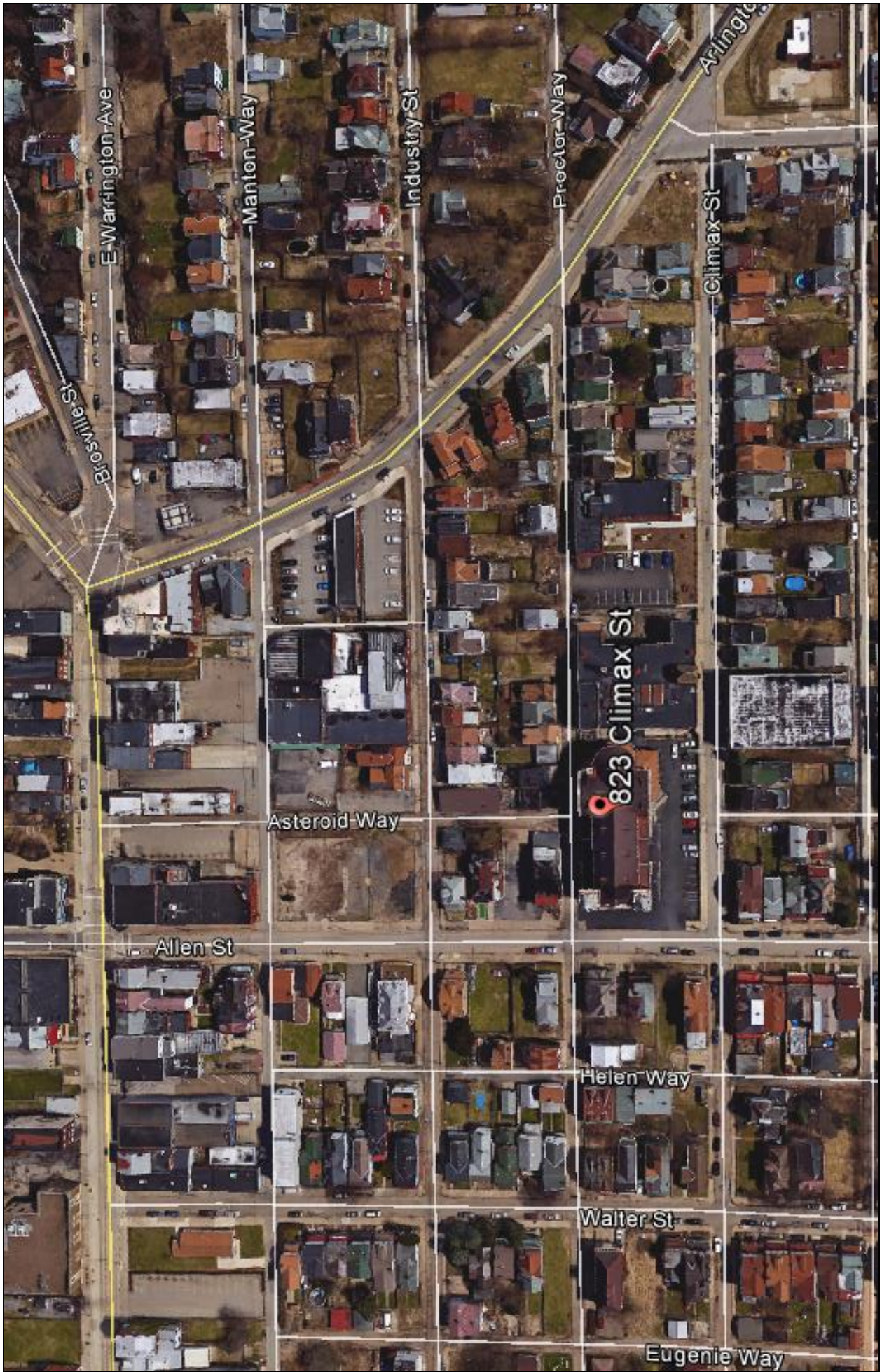


Photo 16: Aerial view of site and surroundings. Source: Google Earth