



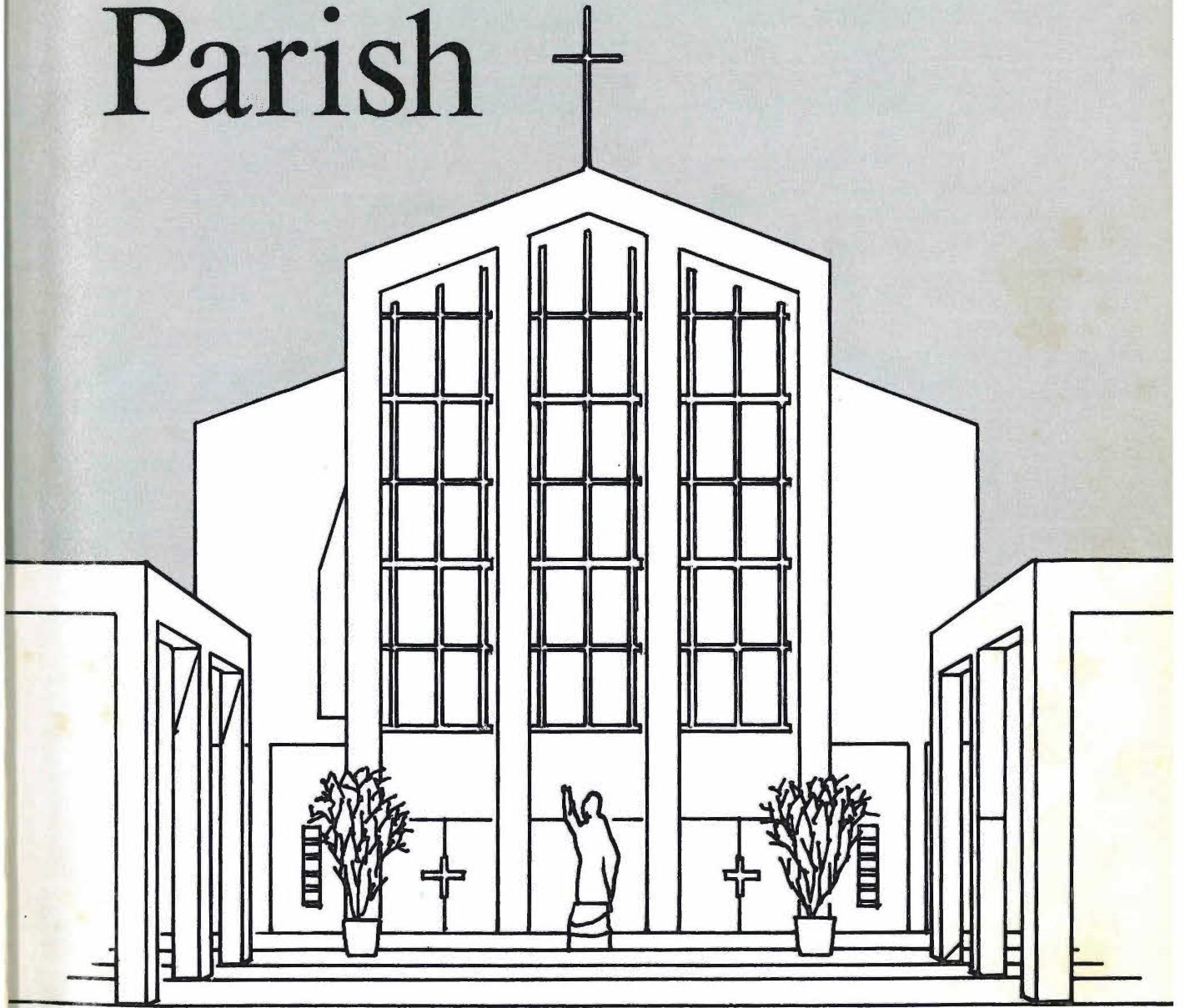
Saint Dominic Parish

1924 - 1974

St. Dominic Catholic Church
Adoration Chapel
775 Harrison Avenue
New Orleans, LA 70124

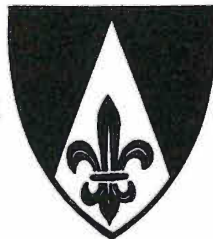
775 Harrison Avenue
New Orleans, LA 70124

Saint Dominic Parish



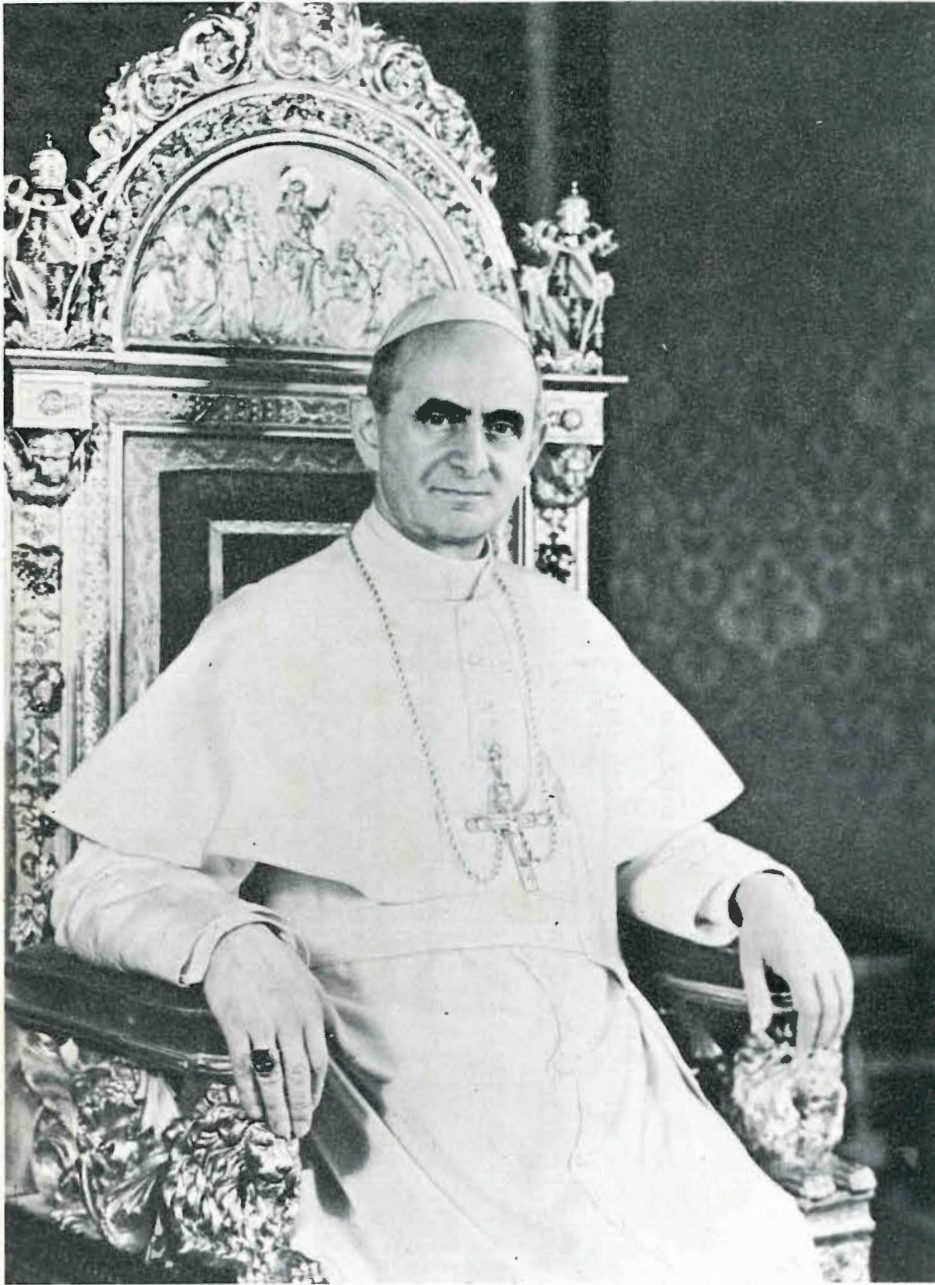
New Orleans, Louisiana

1924

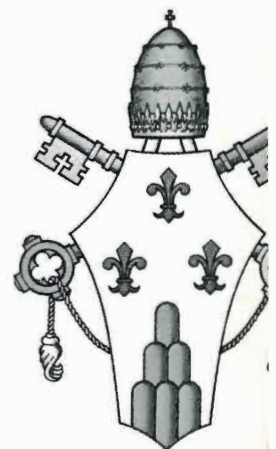


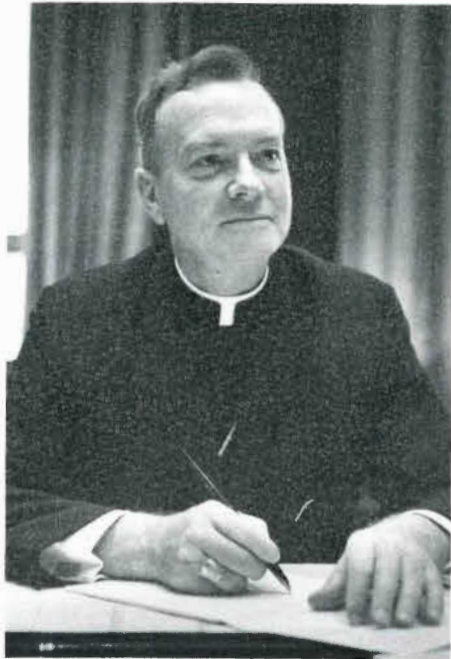
1974

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1975



His Holiness, Pope Paul VI





*Most Reverend Philip M. Hannan,
D.D., J.C.D., S.T.L.
Archbishop of New Orleans*



*Our Parish Staff at the time of our 50th Jubilee, from left to right:
Fr. Richard Murphy, Fr. Victor Brown, Fr. Edward Conley, Bro. Andrew
Winters, Fr. Reginald Masterson, Fr. Albert Glade, and Fr. Stephen Redmond*

DEDICATION:

*St. Dominic Parish –
a vibrant new Christian community of faith –
has risen where once there was wilderness.
This burgeoning of life, of grace, of growth
has been accomplished
by the favor of God,
under the patronage of Dominic,
and with the devotion and greatheartedness
of the people of the parish.*

*To the praise of God our Father,
to the honor of Dominic, our patron,
and in deep gratitude
to the people of this parish,
living and dead,
who have made it what it has been,
what it is,
and what it shall be,
this little book is humbly, happily dedicated.*



Life of St. Dominic

Who was the man Dominic de Guzman, whose name our parish bears? He was born in the north of Spain in 1172. The education and example that he received from his saintly mother, Blessed Jane d'Aza, contributed largely to his success in the kingdom of Our Lord.

He became a priest in the diocese of Osma, not far from his family home, and was appointed to the staff of the cathedral there. The bishop and his priests of the cathedral followed a community life; their activities included the celebration of the Mass, the sacraments, and the divine office together, and the study of sacred scripture and the science of theology. This life of prayer and study in common with his fellow priests suited the young Dominic well; he progressed rapidly in the religious atmosphere.

When Dominic was thirty-four years old the king of Castille, his homeland, sent the bishop of Osma to Denmark to negotiate a royal marriage for the young prince. The bishop chose Dominic to accompany him. As they travelled through southern France, they were confronted with the damage being done to the faith and morals of the people by the Albigensian heresy, a particularly virulent form of opposition to the Christian faith. Dominic's zeal for the gospel and his hunger for the salvation of men was immediately stirred by the religious chaos he observed. Their mission to Denmark accomplished, the two men returned southward. When they passed again through the country ravaged by heresy, Dominic asked permission of the bishop to remain there and work for the kingdom of Christ among those who had turned away from Him.

In 1206, Dominic laid the foundations of what would eventually become his religious family – the Dominicans. To provide for nine women whom he converted from heresy to our Catholic faith, he obtained a home for them in the village of Prouille, near Toulouse in southern France. Here they were to lead a life of prayer for the success of his work, and to welcome other women into their community who were of a like mind. Thus began, quietly and inauspiciously, the Dominican religious life that has given so many thousands of men and women to the service of God and man in the centuries since the barefoot Dominic walked the dusty roads of Europe.

Having established his first convent at Prouille,

Dominic gathered around himself a number of priests who were eager to devote themselves to the apostolate of itinerant preaching of the word of God. In 1216, when he had sixteen colleagues, he received papal approbation for the new Order of Preachers. Pope Honorius III foresaw great things for this small band: "Considering that the religious of your Order will be champions of the faith and a true light of the world, we confirm your Order."

Dominic lost no time in sending his preachers to various parts of Europe. To the objection that they were still so few, he replied: "We must sow the seed, not hoard it." When he died five years later, in 1221, there were sixty priories and the Order continued to grow.

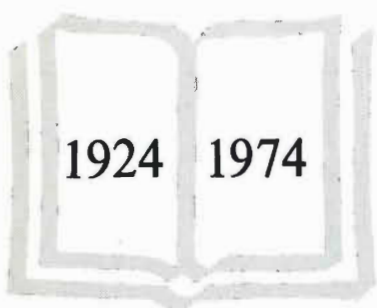
Of the man himself we know that he was devoted to the contemplative life of prayer, study, and recollection. His great contribution to the variety of the Church was to combine the liturgical and monastic life of the monasteries with the apostolic work of the preacher and teacher, thus producing a new kind of religious life within the Church.

He is described by those who knew him as a gentle, smiling man who was deeply concerned about the spiritual well-being of his fellow men. The fervor of his life of prayer struck all who knew him; he was firmly convinced that without the help of God gained through prayer, all the efforts of his religious family would come to nothing. "To contemplate, and to give to others the fruit of our contemplation" was the principle he chose for his new Order.

He travelled throughout Europe making new foundations and visiting those already established. During his travels he became a close personal friend of St. Francis of Assisi and of Cardinal Ugolino, who, as Pope Gregory IX, would one day canonize him, declaring, "I no more doubt the sanctity of Dominic than I do that of St. Peter and St. Paul."

Dominic died in 1221 at the age of forty-nine and was buried in Bologna. Within five years he had been raised to the altars of the Church. Seven hundred and three years after his death, a parish was established in his honor, in a land he knew nothing about. Across the centuries and the seas we salute him; we proudly claim him as our patron, and we invoke his intercession before God for this parish which bears his name and where his sons and daughters carry on his work.□





ST. DOMINIC PARISH

From Mud to Marvels

PRE-PARISH LAKEVIEW CATHOLIC HISTORY

In a certain sense, it all began in 1900 when Archbishop P. L. Chapelle of New Orleans went to the Philippine Islands on business of the Holy See. While there, he came to know a number of the Spanish Dominican Fathers in their missions and schools, and was so impressed by Father Thomas Lorente, O.P., that he asked him to return with him to New Orleans as his secretary. This bond of friendship between the Archbishop and the Dominicans led to their taking over the administration of the St. Anthony of Padua Chapel, on North Rampart Street (now Our Lady of Guadalupe Church) for the spiritual care of the Italians of the city.

It was from that site that Father Lorente undertook the care of those Catholics who had settled near Lake Pontchartrain, north of the city as it then existed. On May 12, 1912, he celebrated the first Mass in what is now the Lakeview area in Mannessier's Pavilion, a large, two-story dance hall located in the section today known as West End.

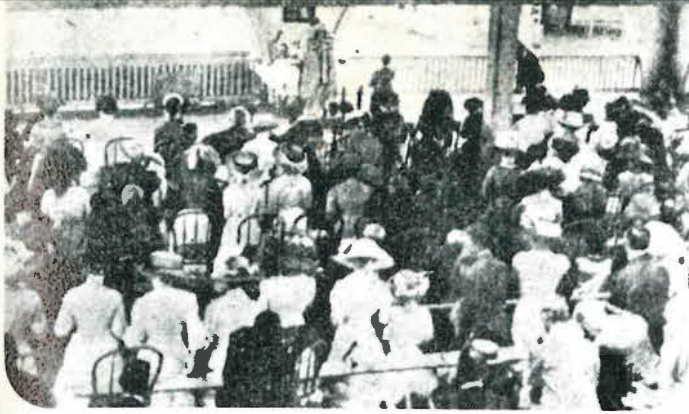
On October 21, 1912, the first formal place of Catholic worship was dedicated in Lakeview. It was a small wooden chapel at 209 Chapelle Street, and it bore the name "Ave Maria." Father Lorente continued to be in charge of the religious activities of the area.

In 1913, a second chapel was built at 575 Polk Avenue. Two years later, in 1915, both chapels were destroyed — one by fire, the other by storm. In that same year, St. Anthony of Padua Parish moved from North Rampart Street to its present location on Canal Street, and Father Lorente died. Father B. A. Enis, O.P., took over Father Lorente's work and Mass was celebrated in the home of Philip J. Derbes, 6327 West End Boulevard, and in the Lakeview Public School.

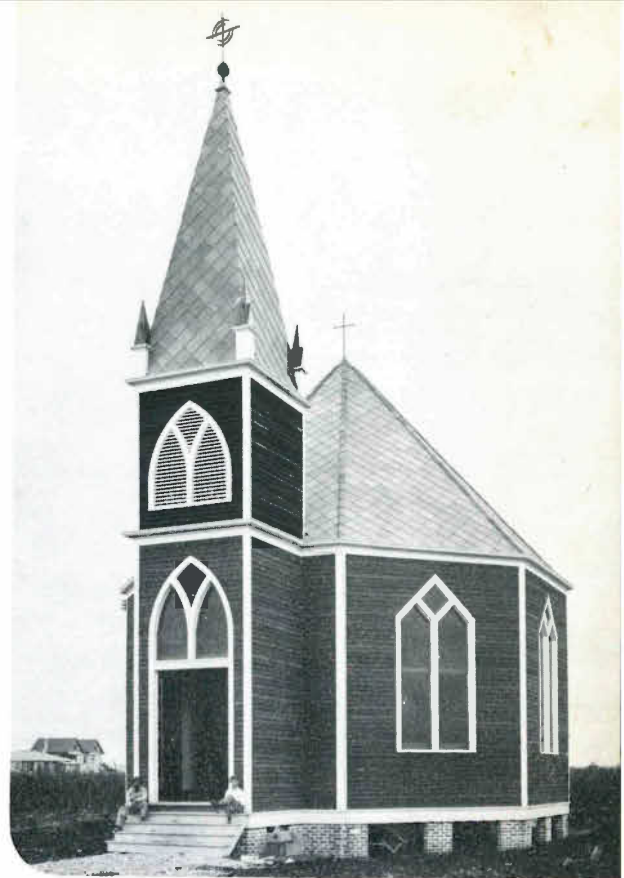
In 1917, a new chapel was dedicated; it was located on the north side of Harrison Avenue at Milne Boulevard. In 1921, Father Paul Perretta, O.P., assumed the spiritual care of the Lakeview Catholics. At the time of his coming, there were eighty-two families in the area.

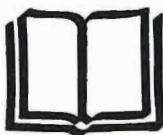
A new brick two-story building was erected on the southeast corner of Harrison Avenue and Catina Street in 1923. The lower floor housed the church; the upper story was divided into classrooms. A rectory stood beside it, to the east. The chapel built in 1917 was moved across Harrison Avenue and located behind the new church. It came to be known as the "little gray hall" and served as a center for a variety of religious and social functions.

It was under these circumstances that the Lakeview Mission of St. Anthony of Padua Parish was elevated to the status of an independent parish in 1924, under the name and patronage of St. Dominic. □



Above: Father Lorente celebrates Mass for first time in Lakeview, May 12, 1912. By October 12th that year the congregation had moved from Mannessier's Pavilion to its first church home, the Ave Maria Chapel at 209 Chapelle Street (right). A second chapel and school erected in 1913 on Polk Avenue (artist's sketch) was destroyed in 1915. Aerial view of parish plant in 1939 shows brick, church-school building dedicated in 1923; the rectory, at its side and set back from the street; and the "gray hall," used as a chapel from 1917 until 1923, was moved to this site at Harrison Avenue and Catina Street





WHAT'S BEEN HAPPENING IN THE PARISH AND THE WORLD DURING THESE 50 YEARS?

1924 — ST. DOMINIC PARISH was established by Archbishop John Shaw on May 31, with Father Paul L. Perretta, O.P., as first pastor. World War I had been over less than six years. Pope Pius XI was the reigning pontiff. Calvin Coolidge was president; Henry Fuqua was governor of Louisiana; Andrew J. McShane, the mayor of New Orleans.

In September, St. Dominic Parochial School began operation staffed by the Sisters of Mt. Carmel. Classes were held on the second floor of the church building and in the basement of the rectory. There were 133 students in the entire school.

That year, J. Edgar Hoover was named head of the FBI, George Gershwin published his "Rhapsody in Blue," the Ford automobile (without self-starter) cost \$290, and Notre Dame won all nine of its varsity football games under the coaching of Knute Rockne.

During the seven months of parish existence that year, St. Dominic records show twenty-six baptisms, six weddings, and three funerals.

1925 — The brand new parish in Lakeview grew steadily, as the forty-nine baptisms and sixteen weddings attest. The Charleston became the dance rage of the country and F. Scott Fitzgerald wrote "The Great Gatsby." Prohibition (and therefore bootlegging) were flourishing: Federal Agents seized 173,000 illegal stills. Raccoon coats, Clara Bow, Rin-Tin-Tin, and Burma-Shave signs were popular. "Moonlight and Roses" was one of the hit songs.

1926 — O. H. Simpson became governor of the state; Arthur J. O'Keefe, mayor of the city. The nineteen-year-old Gertrude Ederle swam the English Channel. The Charleston was giving way to the Black Bottom, and the nation was singing "In a Little Spanish Town" and "The Birth of the Blues."

1927 — While the young parish continued to grow, Lindbergh thrilled the world by his solo flight to Paris. Al Jolson ushered in the talkies with "The Jazz Singer," and Babe Ruth hit sixty home runs that season. On Good Friday, it rained for hours and Lakeview flooded.

1928 — Herbert Hoover defeated Al Smith in the presidential campaign. Huey Long became governor of Louisiana. A popular new radio program called "Amos & Andy" began broadcasting, and Walt Disney gave the world Mickey Mouse.

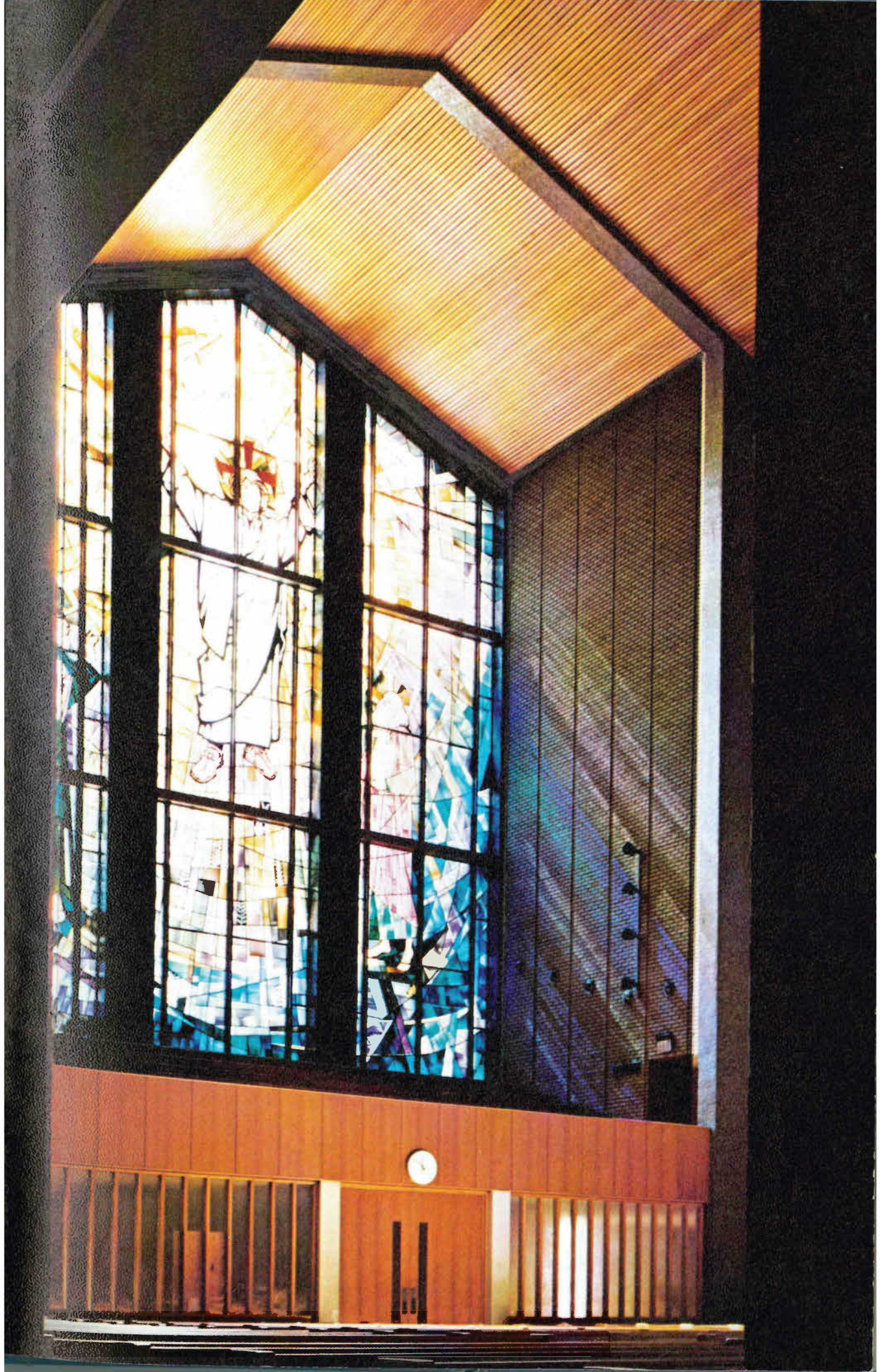
1929 — The nation sang "Happy Days Are Here Again," until October 29th, the day the stock market crashed. The country began its grim descent into depression. Hoagy Carmichael published his now-famous "Stardust," and Hemingway wrote "A Farewell to Arms."

1930 — T. Semmes Walmsley became mayor of New Orleans. Banks closed all over America; unemployment soared. Miniature golf, Jean Harlow, and Greta Garbo were popular in the depression-ridden nation.

1931 — Huey Long resigned as governor to run for the United States Senate; he was succeeded by Alvin A. King. Boris Karloff and Bela Lugosi became horror stars as Frankenstein's monster and Dracula. Japan attached Manchuria and King Alfonso XIII of Spain abdicated.

1932 — Franklin D. Roosevelt was elected to the presidency; O. K. Allen became governor of Louisiana. The drought-stricken plains states became "the dust bowl." There were thirteen million unemployed; the kidnapping of the Lindbergh baby shocked the nation. Amelia Earhart became the first woman to fly solo across the Pacific. On the radio, "One Man's Family" began its twenty-seven-year career in which the American radio audience came to know the Barbour family as though they were neighbors.

1933 — Prohibition ended. President Roosevelt declared a nationwide bank holiday and promised a "New Deal." The CCC was organized to provide jobs for unemployed men and boys. To alleviate the financial crisis, the Economic Rehabilitation Act (ERA) was passed. The Lone Ranger galloped into radio history, and the nation sang "Smoke Gets in Your Eyes" from Jerome Kern's "Roberta."





Father Paul Perretta and Sister M. Benigna, O. Carm., with seventh and eighth grade youngsters of St. Dominic School in 1928. Seated: Ernest Hardenstein, Imeld Iserloh, Albert Weining. 1st Row: Catherine Enright, Catherine Quaid, Rosemary Namias, Noel Derbes, Muriel Smith, Margaret Vieages, Evelyn Namias. 2nd Row: Alvin Tonry, _____ Kraemer, James Schmidt, Fritz Derbes, _____, Joseph Breitling. 3rd Row: Evelyn Koehler, Elizabeth Monaghan, Larry Gilbert, Helen Hardenstein, Ruby Allain. Father Perretta, and Sister M. Benigna



Third graders (1938-1939) with Father Vitie (left) and Father Walsh. Taken in the front yard of the rectory at Harrison Avenue and Catina Street

Father Hall breaking ground for the new school. Spring, 1948



1934 — Unemployment dropped for the first time since the crash of '29. The world's attention focused upon the newborn Dionne quintuplets in Canada, while the nickelodeons of the country played "The Isle of Capri" and "You and the Night and the Music." In November, Archbishop Shaw died here in New Orleans.

1935 — Father Lope Perez, O.P., joined Father Perretta here in our parish. In May, the city welcomed its new archbishop, Joseph Francis Rummel. Huey Long was assassinated in Baton Rouge, and Roosevelt's "New Deal" established Social Security and the WPA. The nation was listening to a new comedian on the radio by the name of Bob Hope, and when Major Bowes' amateurs didn't do so well on the air, they "got the gong."

1936 — Roosevelt was reelected. Civil War broke out in Spain, and Fathers Perretta and Perez wondered about their embattled homeland. Richard Leche became governor of the state, and Robert Maestri, mayor of the city. England had three kings: George V, who died; Edward VIII, who abdicated to marry "the woman I love"; and George VI. Margaret Mitchell's "Gone with the Wind" became the most popular novel in many a day. In Europe, they were worrying about the German chancellor, Adolf Hitler.

1937 — Benny Goodman was the bandleader of the year; Amelia Earhart disappeared in the Pacific; war broke out between Japan and China. Disney delighted the country with his full-length "Snow White and the Seven Dwarfs," and Jack Benny and Fred Allen carried on a radio feud that tickled their listeners.

1938 — A turning point in St. Dominic Parish history. The Spanish fathers were recalled to their own province and the American Dominicans took over St. Anthony and St. Dominic parishes here. Father J. B. Walsh replaced Father Perretta, who had been in Lakeview for seventeen years. Assisting Father Walsh were Fathers A. B. Sauro and E. A. Vitie. Mother Seraphine, who had been principal of our school since its beginning, was succeeded by Mother Gabriel. Hitler's Nazis invaded Austria. Joe Louis knocked out Max Schmeling, and the musical rage was Boogie-Woogie.

1939 — Father Walsh was elected prior of the Dominican Priory in Louisville, and was succeeded here by Father Dominic Barthelemy. *(continued)*



*The "new" church — Christmas, 1944.
(Now the school gym.)*



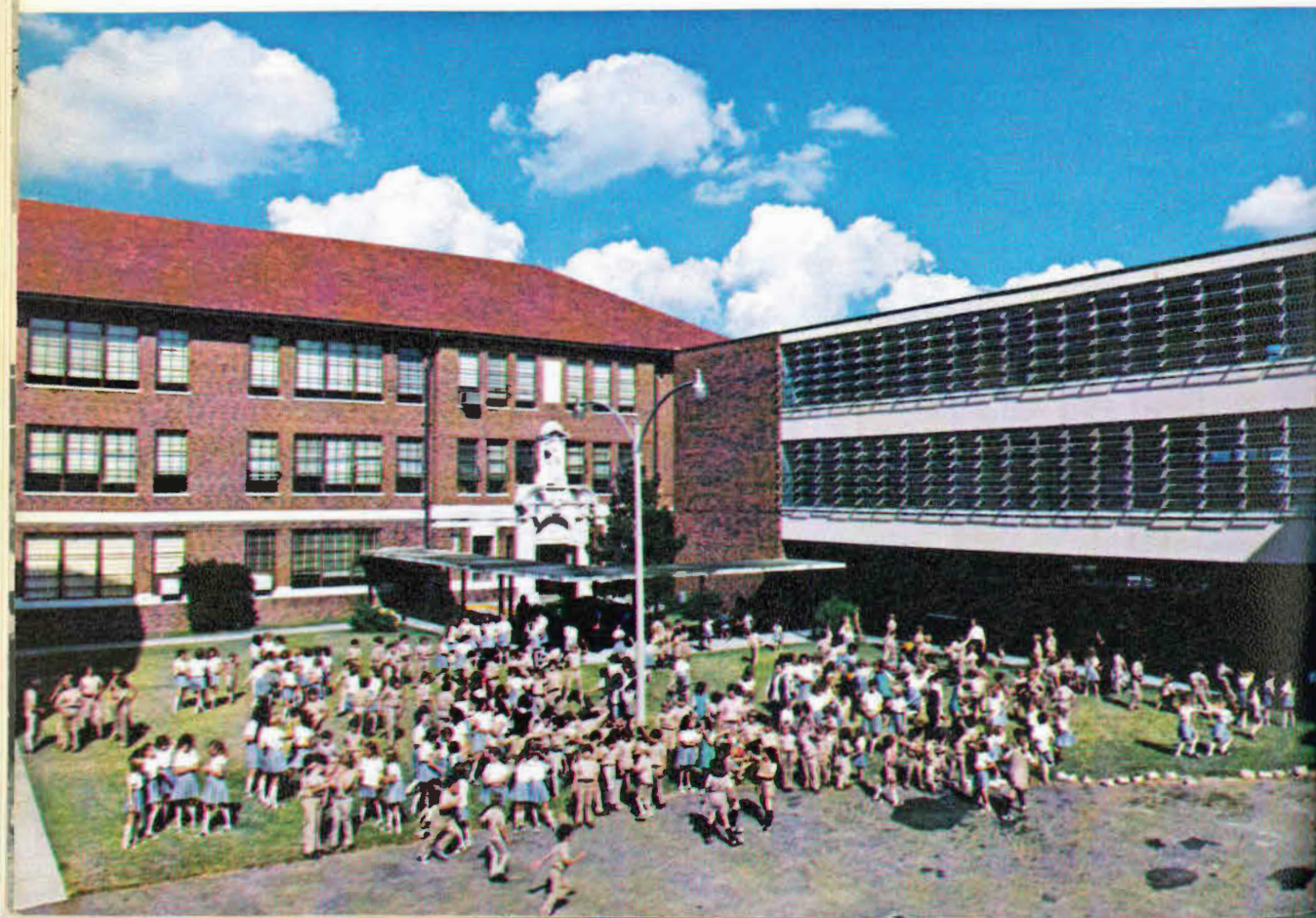
The last wedding in the church on Harrison Avenue and Catina Street was that of Audrey Kuttruff and Paul Maestri; August, 1945

The "dean" of our ushers, Mr. Sal Bertucci, with Father Perretta, about 1938.





Outward symbols of an inward grace — Magnificent church and school buildings are tangible expressions of the faith and sacrifice of the people of St. Dominic Parish and the zealous dedication of their priestly servants







Children wave goodbye to cottage at 6201 Catina Street, February 14, 1950, just before march to new school which was dedicated by Archbishop J. F. Rummel on March 5, 1950. Pictured with him are Fathers C. C. Johnson, and Barthelmy

1939 — (continued) — Pope Pius XI died and was succeeded by Eugenio Cardinal Pacelli as Pius XII. Germany invaded Poland and war again engulfed Europe. The Louisiana scandals were in full swing; Leche resigned as governor to be temporarily succeeded by Earl Long. Two very successful movies of that year were "Gone with the Wind" and "The Wizard of Oz."

1940 — The Nazis invaded Holland, Belgium, and France; Congress enacted a draft law and the nation prepared for war. Sam Jones became governor. Winston Churchill became Prime Minister of England, and the German bombardment of Britain began.

1941 — Fathers Sauro and Vitie were replaced in the parish by Fathers J. J. Madrick and W. J. Bresnahan. In June, the Nazis invaded Russia. On December 7th, Pearl Harbor was attacked. Within the week, we were at war with Japan, Germany, and Italy.

1942 — Our parish outgrew the church, and Mass began to be celebrated in the Lakeview Theater as well as in the church itself. "I shall return" promised Douglas MacArthur as he left the Philippines. War morale soared when Doolittle bombed Tokyo. That was the year of "White Christmas" and Frank Sinatra and "Praise the Lord and Pass the Ammunition."

1943 — Father Stephen Redmond replaced Father Bresnahan on the parish staff. The Russians threw the Nazis back from Stalingrad, turning the tide of battle in the east. On the home front, there were ration tickets, zoot suits,

the jitterbug, and "Oh! What a Beautiful Morning" from the new hit musical, "Oklahoma!"

1944 — Father Harry Hall joined the parish staff, replacing Father Madrick. A new brick church (the present gymnasium) was built and became the sole place of worship for our growing parish. Jimmie Davis became governor of the state. On June 6th, the eyes of the world were upon the Normandy beaches as one million allied troops began the invasion of Europe. Roosevelt defeated Thomas Dewey for his fourth term as president.

1945 — Father Hall succeeded Father Barthelmy as pastor of our parish. Roosevelt died in April, to be succeeded by Harry Truman. In May, Germany surrendered. In August, after the atomic bombings of Hiroshima and Nagasaki, Japan gave up, bringing World War II to an end. Father Charles Malatesta joined the parish staff to replace Father Barthelmy. Mother Teresita became principal of our school.

1946 — DeLesseps Morrison became mayor of the city. Churchill spoke of the "Iron Curtain" between eastern and western Europe. Something called television had been perfected, and seven thousand sets were sold that year. America's colleges were bursting with returning GI's, eager for an education.

1947 — The Marshall Plan for the rehabilitation of Europe went into effect. In September, a hurricane did some damage to New Orleans. Those were the days of "classical" radio: Fibber McGee & Molly, Your Hit Parade, Eddie Cantor, Edgar Bergen, Mr. District Attorney, Baby Snooks, and the scary Inner Sanctum.



A Mothers' Club function at Lenfant's Restaurant, about 1952. Father Cuddy is seen here with the officers, (l. to r.): Katherine Harris, Camille Strasser, Alice Templet, Dolores Shull, Dorothy Develle

1948 — Earl Long became governor; Harry Truman was elected for a full term. The Berlin airlift started, and lasted nearly a year. Thomas Merton was one of the most popular writers in the country. Gandhi was assassinated; Israel became an independent state. Bernard Baruch coined the phrase "Cold War."

1949 — Fathers R. J. Dolehide and Louis Hinnebusch joined the parish staff. Sixty thousand TV sets a week were sold that year. The Nationalist Chinese were driven off the mainland to Formosa. Cardinal Mindszenty was sentenced by the Communists to life in prison. The music from "South Pacific" swept the nation. Sister Marie de Lourdes became principal of our school.



1950 — Fathers Redmond and Dolehide were replaced on the parish staff by Fathers Charles Hayes and Gregory Going. The new school building was completed, and the schoolchildren marched down Harrison Avenue from Catina Street to Memphis Street in an historical procession. War broke out between North and South Korea, and our country was again involved in military combat.

1951 — Father E. M. Cuddy succeeded Father Hall as pastor. After his removal from command in Korea, General MacArthur made his "Old soldiers never die . . ." speech before Congress. A popular movie that year was "A Streetcar Named Desire," set in New Orleans.

1952 — On the death of King George VI, his daughter succeeded him as Queen Elizabeth II. Robert Kennon became governor. A young man named T. J. Puderer became sacristan of our parish.



Milestones in parish history — Father McMullen meets with men of parish to plan fundraising campaign for new church, June, 1955; Archbishop Rummel blesses primary school building in 1956



*"For those who love God all things work
together unto good . . ."*

Romans 8:28

1953 — Father Going was replaced in the parish by Father A. M. Kavanaugh. Eisenhower became president. The territory north of Robert E. Lee Boulevard was assigned to the newly-established parish of St. Pius X. The Korean War ended at Panmunjom. The hit musical that year was "Kismet," based on the music of Borodin.

1954 — Father B. J. McMullen succeeded Father Cuddy as pastor. Racial segregation in the public schools was ruled unconstitutional by the Supreme Court. In this country, McCarthyism was the big news; in Asia, it was Dienbienphu. Hollywood produced "Three Coins in the Fountain." Mother Gabriel was back as principal.

1955 — Fathers Jerome Becker, Lawrence Kearney, and Ferrer Pieper joined the parish staff to replace Fathers Kavanaugh, Hinnebusch, and Hayes. Fund-raising and building planning were underway. The Salk anti-polio vaccine became available for the first time.

1956 — Father M. J. Scannell replaced Father Pieper on the staff. The Sisters' convent and the school building housing the primary grades were completed and went into service. Earl Long became governor again. The music from "My Fair Lady" swept the country. Grace Kelly of Philadelphia and Hollywood became Princess Grace of Monaco. A new popular music called rock made the scene. Two young men named Brown and Mangiaracina left New Orleans to begin their studies for the Dominican priesthood. Mother Loretta became principal of our school.

1957 — Father Lawrence Mueller replaced Father Kearney on the parish staff. That was the year of Hurricane Audrey, the Asian flu, Sputnik,

the integration trouble in Little Rock, and the "beat generation" with flowers, sandals, and marijuana.

1958 — Pope Pius XII died and Giuseppe Cardinal Roncalli of Venice was elected as John XXIII. Father Joachim Miller joined the parish staff. Hula hoops were the rage; Algeria fought for its independence from France; DeGaulle was summoned to steady French politics.

1959 — Father John Rock replaced Father Becker on the staff. Fidel Castro led Cuba into Communism. Pope John announced his intention to convoke an Ecumenical Council. Alaska and Hawaii became states, increasing the stars in our flag to fifty.

1960 — Father Edward Hughes succeeded Father McMullen as pastor. Mother Mary Thomas became school principal. Blood-bath in the newly-independent Belgian Congo. Presidential nominees John Kennedy and Richard Nixon debated on TV during their campaign.

1961 — Our present church and rectory were completed and went into operation. Father Mueller was replaced by Father Kenneth Hodgson on the staff. John F. Kennedy became president. Victor Schiro became mayor of the city. The Berlin Wall went up, the Bay of Pigs invasion failed, and Dag Hammarskjold died in a plane crash. Brother Paschal Hunt joined the parish staff.

1962 — Pope John's Vatican Council II began. Father Hodgson left the staff, and Fathers Paul MacLeay, Antoninus Kilroy, and T. C. McAndrew arrived. It was the year of the Cuban missile crisis, thalidomide, James Meredith as the first black at "Ole Miss," and Marilyn Monroe's suicide.



Interior of the "new" church (our present gym), decorated for wedding of Janice Collins and Jerry Romig on November 11, 1952; Father Charles Hayes officiating

1963 — Pope John died, having endeared himself to the world, and Giovanni Batista Cardinal Montini was elected to succeed him as Paul VI. Buddhists burned themselves to death in Vietnam; the Beatles burst into the world of popular music. In November, President Kennedy was assassinated, to be succeeded by his vice-president, Lyndon B. Johnson. Father Rock left the parish staff, and Mother Mary James became school principal.

1964 — Fathers Wilfred Leuer, A. C. Carosella, and Victor Wroblewski joined the staff; Father MacLeay was transferred. Archbishop Rummel died, and Archbishop Cody who had been administering the Archdiocese for several years, became the Ordinary. John McKeithen succeeded Jimmie Davis as governor. President Johnson ran against Barry Goldwater and defeated him. Khrushchev was ousted by Kremlin politics. Popular movies that year were "Mary Poppins," "Becket," and "My Fair Lady."

1965 — Archbishop Cody was transferred to Chicago, and Archbishop Philip M. Hannan arrived in New Orleans. Vatican Council II ended after giving the Church new directions for the years ahead. American troops entered combat in Vietnam. Winston Churchill died. The lights went out in New York one night. On October 4th, Pope Paul came to New York City to plead for peace before the United Nations. Father Sebastian Angers joined the staff, as did Brother Andrew Winters.

1966 — Father James Erwin succeeded Father Hughes as pastor. Father Leuer was replaced by Father Richard Patrick; Father Hall returned to the staff. Draft cards were being burned all over America, college campuses were in turmoil, and black power was an important part of the national scene.

1967 — Father Redmond returned to the staff, joined by Father Philip Lamberty. Fathers Angers, Kilroy, and McAndrew were transferred. Father George Celestin, the first Dominican priest from our parish, was ordained on May 30th. Israel defeated its enemies in the Six-Day-War. San Francisco's Haight-Ashbury became the center of the hippie world.

1968 — Father E. J. O'Connor came to the staff; Fathers Carosella and Wroblewski left. Martin Luther King, Jr., and Robert Kennedy were

assassinated. The U.S.S. Pueblo was captured by North Korea. Sister Jonathan became school principal.

1969 — Father Cayet Mangiaracina joined the parish staff. Richard Nixon was inaugurated in January. In July, man walked upon the moon: "One small step for man, one giant leap for mankind." Names such as My Lai, Woodstock, and Chappaquiddick, made the headlines. The Jumbojet 747 made its debut.

1970 — The Vietnam War widened to Cambodia; the shootings at Kent State took place. The Nigeria/Biafra war came to an end. Moon Landrieu became mayor of New Orleans.

1971 — Father Victor Brown succeeded Father Erwin as pastor. Father Hall retired from the staff. The dollar was devalued; war protesters were everywhere; Henry Kissinger emerged as a force in United States diplomacy. Sister Mary became principal of our school.

1972 — Edwin Edwards became governor of Louisiana. In June there was a break-in at a building in Washington called Watergate. In November, Nixon was reelected by a landslide vote. Mark Spitz swam to victory at Munich, while Arab terrorists there murdered Israelis. At home, the country laughed at Archie and Edith Bunker and worried about drugs.

1973 — Fathers Patrick and Mangiaracina were replaced on the staff by Fathers Albert Glade and Edward Conley. The United States withdrew from combat in southeast Asia and brought its POW's home. Watergate escalated; Spiro Agnew resigned as vice-president; Arabs and Israelis battled again. The talk about impeachment grew.

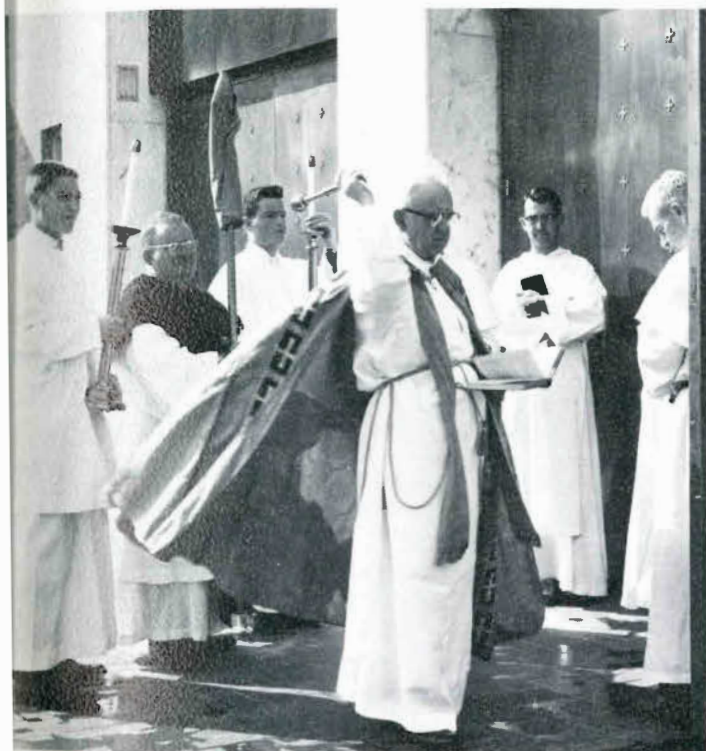
1974 — ST. DOMINIC PARISH observed its 50th birthday on May 31st. The final stained-glass windows were installed, completing the church building.

As we began the observance of our Jubilee Year, Mr. and Mrs. Anthony Tassin of our parish designed and executed two banners for use in our sanctuary. The wording on these banners is appropriate here, as we bring our sketch of parish history during these fifty years to a close. The one banner reads: "For all that has been, Thanks! 1924-1974" — And the other: "For all that shall be, Yes! 1974- ."

Going-away party for Father B. J. McMullen, 1960.
 Note leis — gift to pastor was trip to Hawaii.
 Front Row: Puddin' Gabler, Rita Ebbermann,
 Alma Ducote, Lydia Gough, Marian Drake.
 Standing: Joseph Caballero, William Housey, Harold
 Varenholt, Al DeFuentes, Father McMullen, Will
 Babin, Jack Legett, Walter Maestri, Clarence Cohen



First piling being driven for the new church,
 June 3, 1959. In background is the primary
 school building, completed in 1956



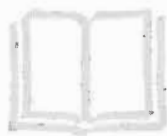
Fathers Hughes, Mueller, and
 McMullen, at the blessing of
 present church, Holy Week, 1961

A Rosary Sunday procession at Harrison
 Avenue and Vicksburg Street, 1965



Father James Erwin
 Pastor, 1966-1971





OUR PARISH ORGANIZATIONS

The **St. Vincent de Paul Society** was organized in the parish by Father Perretta in 1927, with George Koehler as its first president. Gustave Foley, August McDonald, and Frank Celestin have also served as presidents of the society.

The **Holy Name Society** was canonically established in our parish in 1929, when Father Perretta was pastor. The founding president was Robley Gelpi. His successors have been:

Ernest Schneider	Sidney J. Folse, Jr.
A. G. Cambias	Julius St. Amant
Thomas Bourgeois	Clifton Meaux
G. F. Foley, Sr.	Clarence Cohen
John Weinnig, Sr.	Justin Stamm
John E. Sheehan	Louis Babin
William Murphy	R. V. Jacob
Richard Tonry	Gus Dufilho
A. J. Nicaud	Daniel Barrett, Jr.
E. R. Tschirn	Stanley Dinkel
Harold F. Smith	Stanley Rowland
William Hoerner	Clark Lozes
Paul Mule	Joseph DeLerno
James E. Brown	John J. Colomb
Harold Varenholt	Beverly Farrens
Edward D. Conway	Leo Champagne
	Emile Dreuil, Jr.

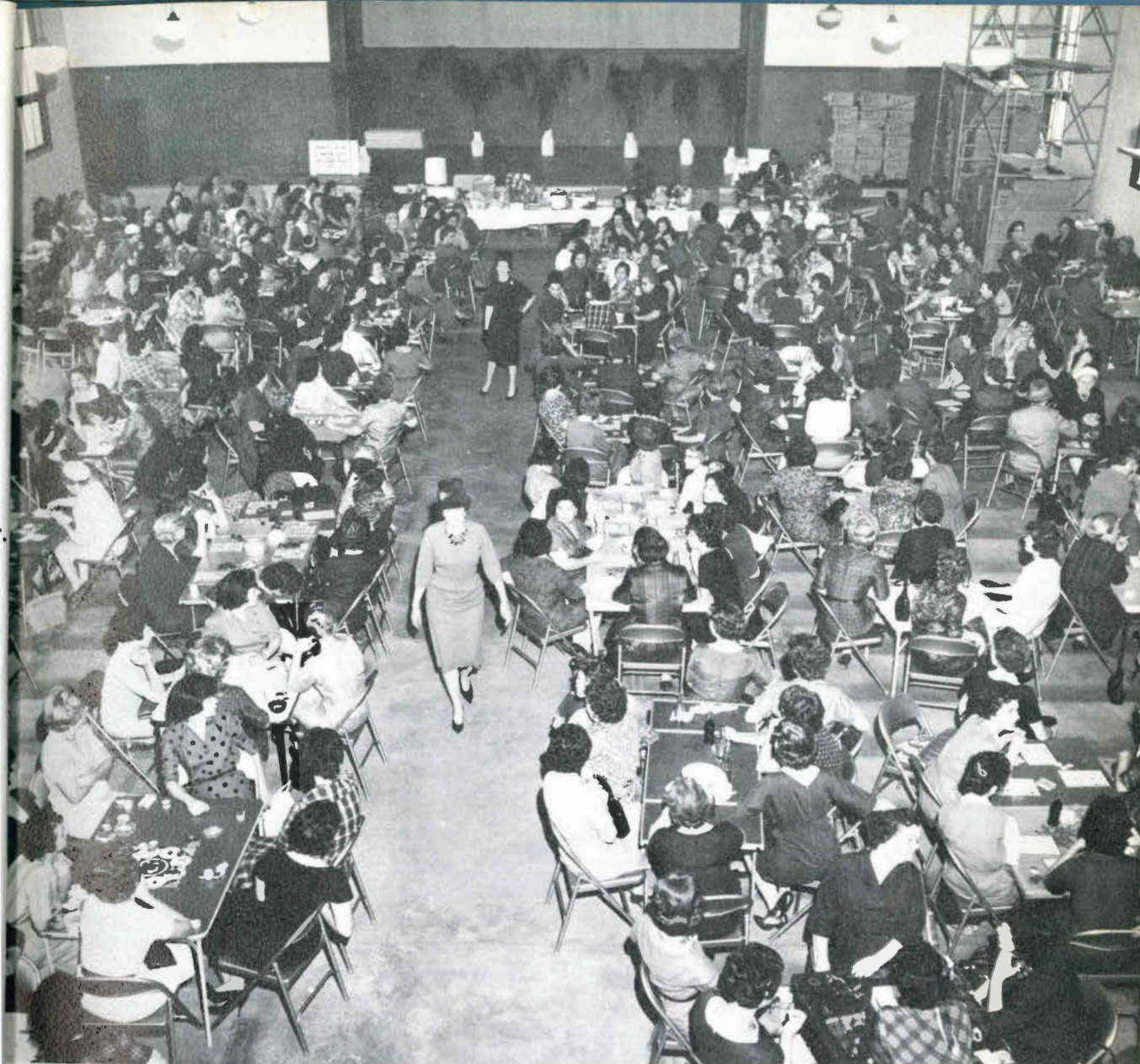
The **Ushers** have performed their duties throughout the history of the parish. Mr. Sal Bertucci, who is now in his forty-second year as an usher, tells us that in the early days the men of the St. Vincent de Paul Society doubled as ushers; some years later, the ushers became an independent group. In recent years, some of its presidents have been Jerome Reso, Sr., Charles Fisher, and Werlein Olivie

The **Mothers' Club** was founded in 1938, when Father Barthelémy was pastor and Mother M. Gabriel was principal of our parochial school. The ladies who have served as president (some of them for more than one year) are these, in chronological order:

Margaret Celli	Marilyn Cosgrove
Lennie Kenny	Yvette Barron
Billie Cerniglia	Dot Meyers
Myrle Abel	Anna Taormina
Middie Reitmeyer	Hilda Richardson
Grace Schneider	JoAnn Bourgeois
Marion Kiehm	Gayle Voiron
Alice Templet	Marilyn Fitzpatrick
Katherine Harris	Phyllis Retif
Ruth Yenni	JoAnn Arata
Margie Grevemberg	Claire Landry
Pat Gill	Cissy King
Rosalie Gonczi	Betty Chandler
	Carolyn Irwin

First Mothers' Club Silver Tea; in the gray hall, 1948





With the new church completed, the Mothers' Club takes over former church for a bridge party and fashion show, Fall, 1961

Bells for the new church, given by the Mothers' Club, bear the Christian names of Mary, Dominic, and Jude. In background is the Lakeview Theater, where Mass was celebrated from 1942 until 1944





A Mothers' Club Officers' installation, about 1964. Left to right are Ann Clarke, Irene Franzella, Marie Beder, Janice Romig, Puddin' Gabler, Father Reginald Hughes, Mother M. Thomas (Rose Aimee), Father Edward Hughes, Anna Taormina, Verne DiCristina, and Beverly (Barefoot Bev) Hoffman

The **Rosary Altar Society** was founded in the 1938-1939 season by Fathers Walsh and Barthelemy. It has grown from its charter membership of eight ladies to its present roster of three hundred fifty-three. The founding president was Stella Murphy. Her successors have been:

Jane McCandless	Lydia Gough
Lennie Kenny	Louise DeGruy
Ruth Burke	Kitty McKay
Eunice Yuest	Yvette Barron
Myrle Abel	Beverly Hoffman
Dot Haber	Mary Margaret Parker
Marguerite O'Brien	Mary Alice Isenberg
Gladys Lee	Ella Foley
Mildred Walker	Lillian Gaudet

Grace Finley

The **Catholic Youth Organization** was first organized in New Orleans in 1938; the parishes followed suit, and St. Dominic CYO got started in 1940, under the direction of Father Sauro. Since his time, the priest-moderators of our parish CYO have been Fathers Malatesta, Verschure, Dolehide, Going, Kavanaugh, Becker, Miller, Leuer, and Patrick.

Among the laymen who have devoted untold time and effort to the success of our CYO have been these parishioners: Al DeFuentes, Tom Bourgeois, Vaughan Abel, Preston Perry, Sheldon Ryan, Edward Duncan, Ernest Schneider, Jerry Romig, and Hans "Dutch" Nielson. At the present time, Frank Giorlando, Billy Steen, Gary McClure, and Bill Angle are carrying on the CYO leadership that has brought such distinction to our parish.

Our parish CYO prides itself on having won more city and state championships in various athletic events and cultural competitions than any other parish in the archdiocese.

The boys and girls who have been members of St. Dominic CYO have moved on to prominent and responsible positions in the community, and are a credit to themselves and the parish.

The **Men's Club** was organized by Father Barthelemy in 1944 as "The Youth Progress Organization of St. Dominic Parish" in response to the Youth Progress Program initiated by Archbishop Rummel. Its first president was Walter Kirsch and the spiritual director was Father Harry Hall. In 1952 the name was changed to "The Dads' Club," and in 1965 it was again changed to "The Men's Club." Those who succeeded Mr. Kirsch as president have been Joe Ranna, Robley Gelpi, Bob Winn, Tom Bourgeois, Earl Schneider, Al DeFuentes, George Sanderson, Al McGinty, Roy Desonnier, James Witcher, Louis Philips, Jerry Romig, Pat Farrelly, Joe Berrigan, Jr., Joe Nesser, Edgar Landry, Floyd Oriol, and Fred Lozes.

The **Girl Scouts**, in their present organizational structure, date back to 1948 in our parish. At present, there are two Brownie Troops, six Junior Girl Scout Troops, and three Cadette Girl Scout Troops. Through the years, great numbers of the women of our parish have served as leaders. At the present time, the girl scouting activities are coordinated by the Service Unit Team composed of Cynthia Schulin, Joyce Dunn, and Madeleine Farnet.



*"Friars of the Eucharist"
Officers, 1959-1960*



CYO Softball City and State Champions, 1948





St. Dominic Parish has the distinction of being the only organization in the state of Louisiana which sponsors the four units of Boy Scouting: **Cub Scout Pack 23** was founded in 1951 with William Hoerner as its first Cubmaster. His successors in that position have been Albert Harris, Sr., James Lazare, Allen Babin, Sidney Gaudet, Claytus Plaisance, Sr., and Clyde Vaughan. **Boy Scout Troop 23** was founded in 1950 under the direction of Wally Schwab as scoutmaster. Subsequent scoutmasters have been John Weeks, Nicholas Schreiber, and Joseph Hogan, Jr. **Explorer Post 23** was organized in 1956; its first Advisor was Robert Wynn, Sr. He was succeeded by Dr. Lee desBordes and Dr. John Lally, Francis Trudeau, Stanley Dinkel, Jerry Romig, Richard Lauterbach, and Maurice Galatas. **Sea Explorer Ship 23** was started in 1963. Its two Skippers have been W. H. Harrison, Jr., and Lawrence W. Taggart, Jr.

The **Fatima Rosary Group** was organized by Mr. Clifton Meaux in 1951. Mr. Gustave Dufilho has also served as head of the group.

The **St. Dominic Council of the Knights of Columbus** was chartered on October 25, 1953. The initiative for its formation had been taken by Oswald Villarrubia. Its charter membership numbered ninety-three; presently there are nearly three hundred members. The Grand Knights, in chronological order, have been:

Kermit LaGrange
Oswald Villarrubia

Joseph Berrigan, Jr.
James Witcher

James Skelly
Werlein Olivier
John Legett
John Malain
Harold Varenholt, Sr.
Walter Maestri, Jr.
Jules Cambre
Carroll Van Geffen

John Sehart, Jr.
Mettery Sherry, Jr.
Joseph Nesser
Allen Boudreaux
Sidney Gaudet, Jr.
Patrick Farrelly, Jr.
James Poche, Jr.
A. J. Occhipinti

The spiritual directors of the council have been Fathers E. M. Cuddy, B. J. McMullen, and J. G. Masterson. In 1971, the council erected its new home at 6254 Vicksburg Street.

The **Confraternity of Christian Doctrine**, for the religious instruction of children attending public schools, was established in the parish by Father Lawrence Mueller about the year 1958. Before that time, the work of catechizing the public school children had been done by the Sisters of Mt. Carmel, assisted for a time by the Eucharistic Missionary Sisters of St. Dominic. The principals of the CCD Saturday School of Religion have been Gladys Junker, Marian Legett, Mary Ellen Lamkin, Lois Wendel, and Marilyn MacDonald.

Choirs and Organists: The history of church music in our parish is rich and varied. Mrs. George Delery played piano and organ from the very beginnings of church life in Lakeview (1912) until 1955. She also served as choir director of the adult choirs during many of those years. She was assisted in this work by Fathers Charles Malatesta, Mark Verschure, and Charles Hayes. The Sisters of Mt. Carmel were in charge of the children's choirs.



*Opposite: St. Dominic Little Singers in the 1944 church (present gym); picture taken in 1949.
Above: Anne Lacassagne Ganuchau with a group of the Little Singers practicing in the present church*

In 1955, Father McMullen organized a boys' choir which was sponsored by the Dads' Club and directed by Mrs. Ralph Lacassagne, now Mrs. William Ganuchau. The "Little Singers" had a distinguished history of public appearances at both religious and secular events, and of recordings and awards. However, the pressure of contemporary school scheduling made it impossible for them to practice during school hours and eventually caused the disbanding of the boys' choir in 1973.

In 1959, Mr. Ralph Lacassagne organized and began to direct a men's choir. The men sang with the boys' choir at liturgical services. When Mr. Lacassagne died in 1966, Mr. John Drake assumed the direction of the men's choir and continued in that position until 1973 when Father Albert Glade took over the direction of the group.

Upon the demise of the boys' choir, ladies of the parish were invited to join the choir which has now become a mixed adult singing group.

Since Mrs. Delery's retirement as parish organist in 1955, our principal organist has been Anne (Mrs. William J.) Ganuchau. Assisting her through the years have been Marian Hebert, Owen LeBlanc, Frank Whittaker, Vickie Westbrook, Mickey Wellman, Veronica Kampen, Marie McNamara, Norbert Breaud, Joseph LeDew, Richard Villarrubia, Rose Meyer, Frank Biondo, and Malcolm MacHauer. Marcus St. Julien, who had distinguished himself first as a boy singer and more recently as a very promising young organist, is presently assistant organist in the parish.

As a result of the emphasis given to congregational singing by Vatican Council II, efforts in this direction began in 1964. Father Joachim Miller began encouraging the entire congregation to sing at Mass. He and Father Antoninus Kilroy served as hymn leaders, as did the men of the choir. More recently, Mr. Arthur Schoenberger and Father Glade have acted in that capacity.

The **Legion of Mary** has two praesidia in the parish. The first one, entitled Mary, Queen of Apostles, began in May, 1961, under the spiritual direction of Father John Rock, with Mrs. Robert Indest, Jr., as its first president. She was followed by Miss JoAnn Crutti, Mrs. Edgar Saux, and Mrs. Arthur Keenan.

The second praesidium, entitled Mary Help of All Mankind, was started in 1970 by Mrs. Edgar Saux, under the spiritual direction of Father Joseph Hoppe, O.P. Its two presidents have been Mrs. Vincent Imbornone and Mr. George Lee.

The **Third Order Secular of St. Dominic** was organized in our parish on the feast of St. Dominic, August 4, 1961, by Father Hughes. Its priors and prioresses have been: Elmore Allain, Paul Mule, Marguerite Foley, Eugenia Kelly, Adele Poursine, George Muller, and Victoria Blandino.

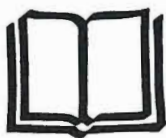
The **Parish Council** was organized in 1968, when Father James Erwin was pastor. The original steering committee was composed of Mary Margaret Parker, Joyce Dunn, Emmett Fitzpatrick, Gerald Siefkin, and Joseph Berrigan, Jr., with Mr. Berrigan acting as chairman.

Since the council's establishment, its presidents have been Messrs. Joseph Berrigan, Jr., Joseph Hogan, Jr., Louis Capagnano, and Lee Miller.

The **Contemporaries**, our young players and singers who provide music at the 11:00 o'clock Mass on Sunday, were organized by Fathers Lamberty and Mangiaracina in 1968. They have appeared on television several times, and have issued an album of their own compositions.

The **St. Dominic School Board** was instituted by Father Erwin in 1969. The presidents have been Wilfred Babin and Lee Miller.

The **Senior Citizens** group which meets regularly in the parish was organized in 1971 by the Christian Family Movement group, with Lee and Judy Miller as chaircouple. Its presidents have been Clarence Cohen and Blanche Callahan. □



OUR CHURCH BUILDING and ITS FURNISHINGS

St. Dominic Church is located on Harrison Avenue at the corner of Vicksburg Street in Lakeview, a residential section in the northern part of the city of New Orleans, near Lake Pontchartrain.

As one approaches the main entrance, he is welcomed by a spacious atrium or outer court, enclosed by the double colonnade faced in white marble to match the facade of the church itself.

In the center of the atrium stands a bronze statue of St. Dominic upon a pedestal of white marble. The saint is depicted in the act of preaching, the apostolate to which he dedicated his life. Into the sides of the pedestal are sculpted the shield of the Dominican Order which was used for many years, and a dog bearing a torch in its mouth. The symbolism of this device will be explained later.

The statue of St. Dominic is the artistic work of Father Angelo Zarlenga, O.P., a Dominican priest who is a native of Italy but who has lived in Chicago for a number of years and maintains an art studio there. We are indebted to Father Zarlenga for much of the religious art in our church.

The doors of the main entrance open into the vestibule; at the west side there is the baptistry which is separated from the vestibule by a bronze grille matching the one behind the sanctuary. Inside the baptistry there is a handsome font of black Belgian marble sculpted with words and designs appropriate to the Sacrament of Baptism. The font is surmounted by a small bronze statue of St. John the Baptist.

On the west wall is a set of mosaics depicting the baptism of Jesus by St. John the

Baptist, the Holy Spirit descending in the form of a dove. All of the art objects in the baptistry are the work of Father Angelo Zarlenga, O.P.

Elsewhere in the vestibule there is a bronze statue of St. Anthony of Padua, the Portuguese Franciscan saint of the 13th Century, holding the Infant Jesus in his arms.

The Nave — As you pass from the vestibule into the nave, you find yourself in a very large, spacious, and unobstructed area fittingly designed for the worship of God. The vast expanse of windows admits a great deal of light, beautifully colored by the stained glass. The overall impression is one of clarity, brightness, openness, and the joy of being in God's house.

In order to appreciate the many works of religious art in the church, we must consider them one by one:

The nave windows were designed and produced by artists of the Botz & Miesen Studios in Cologne, Germany. They are basically abstract, suggesting the variety, the color, and the multifaceted beauty of God's creation. It is said that one of the designing artists came to Louisiana and wished to incorporate into his work some of the typical elements of our local scene. One can recognize the shapes of banana and eucalyptus leaves in the windows, and the frequent use of light gray in vertical patterns suggests our Spanish moss. The brilliance of the reds, yellows, greens, and blues is very skillfully interplayed in the windows and produces joyous splashes of color throughout the church.



Within each of the nave windows there is a medallion containing a symbol closely related to the Dominican Order. Beginning on the left as one faces the main altar and reading from front to back, the symbols and their meanings are as follows: ♦ *The trumpet* – a symbol of St. Vincent Ferrar, a Spanish Dominican of the 15th Century whose eloquent calls to penance in view of the demands of divine justice earned for him the sobriquet of “The Angel of the Judgment”; the trumpet is a scriptural figure of the call of all mankind to judgment. ♦ *The torch* – an ancient legend tells us that when St. Dominic’s mother was expecting his birth, she had a dream in which she saw herself giving birth to a black-and-white dog that ran about with a flaming torch in its mouth, setting fire to the whole world. This image of the torch as a symbol of the work of St. Dominic and his followers has been a frequent and popular one in religious art. ♦ *The hatchet* – symbolic of St. Peter of Verona, a Dominican martyr of the 14th Century, who was killed by enemies of the Church. His death was accomplished with a hatchet and a dagger. ♦ *The crown of thorns* – a symbol of St. Catherine of Siena, the

(continued)

The east transept window (behind and above the altar of Our Lady) was, like its opposite companion window, designed by a German artist, Franz Pauli, and executed in Europe. It is dedicated to the titles of Our Blessed Mother as given in the Litany of Loretto. The symbols, reading from top to bottom and beginning on the left as you face the window, are: Vessel of Honor, Seat of Wisdom, Mirror of Justice; center: Queen of Peace, Morning Star, Mystical Rose, Comforter of the Afflicted (the letter “M” beneath the Cross), Virgin Most Pure; right: Tower of David, House of Gold, Gate of Heaven.

The west transept window (behind and above the altar of Blessed John of Vercelli) is dedicated to the sufferings, death, and resurrection of Our Lord Jesus Christ. The symbols, reading from top to bottom and beginning on your left as you face the window, are: one of the wounds of Jesus; the lance with which His side and heart were pierced; the pliers used to remove the nails; the dice thrown by the executioners for the robe of Jesus, the seamless robe itself. Center: the fiery tongues descending from heaven at Pentecost; the blazing sun, symbolizing the glory of Jesus’ resurrection; a green shoot arising from the open, empty tomb, symbolizing the new life of the Risen Savior; the sealing stone of the tomb pushed off to the side; the Cross with drops of the blood of Jesus falling from it. Right: another of Jesus’ wounds; the shroud in which the body of Jesus was buried; the nails, and the hammer of the crucifixion.

The south window is the only one in the church depicting human figures. It presents the

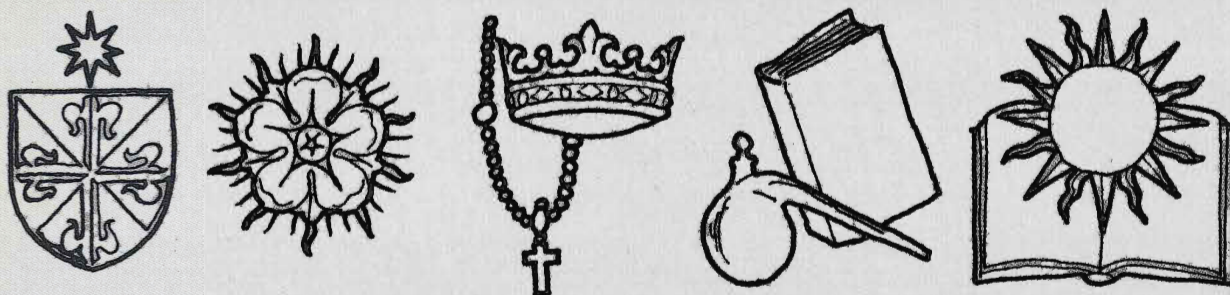
Transfiguration of Jesus as He appeared to three of His Apostles, in glory between Moses and Elijah, two of the principal figures of the Old Testament and the representatives of the Law and the Prophets. The human figures were designed by Mr. John Chase, a prominent artist and author of New Orleans; the window was executed in Holland. The choice of the Transfiguration as a subject for this important window is appropriate for our church because St. Dominic died on the feast of the Transfiguration, August 6, 1221.

The Ceramics – On the side walls of the nave, in niches designed for them, are a number of ceramics in high relief. They are also the work of Father Angelo Zarlenga, O.P. Ceramics are very rarely as large as these figures, which were exhibited publicly in Italy before being shipped to New Orleans. The clay used in their production was obtained from pits near Florence in Tuscany.

On the west side of the church, from front to back, the ceramics are these:

The Sacred Heart of Jesus, attended by two angels in adoration.

St. Joseph, holding a hammer which indicates his profession of carpentry, and a blossoming staff. The latter recalls the legend that when a number of suitors were being considered as prospective husbands for the young Mary of Nazareth, God’s choice of Joseph was manifested by the miraculous blossoming of his staff. He is shown attended by two of the faithful in prayer.



Dominican tertiary of the 14th Century, who received the supernatural gift of the stigmata, i.e., the sensation in her own body of the sufferings of Jesus during his passion. ♦ *The Dominican escutcheon* – symbolizing the entire religious family of our father, St. Dominic. ♦ *The roses* – symbolizing St. Rose of Lima, the Dominican tertiary and mystic of 15th Century Peru, who became the first native of the Americas to be canonized. ♦ *The crown and Rosary* – symbolic of Our Lady, Queen of the Most Holy Rosary, the title under which the Dominican Order has particularly honored the Mother of God.

On the right side of the nave, beginning nearest the main altar, we find these symbols: ♦ *The book and beaker* – symbols of St. Albert the Great, a German Dominican scholar and bishop of the 13th Century, who has been declared a Doctor of the Church and the patron of those pursuing the natural sciences. ♦ *The sun and book* – symbolic of the

St. Jude Thaddeus, a relative of Jesus and one of the twelve Apostles. He holds in his hands a book containing his epistle which forms a part of the New Testament of the Bible, and a club indicating his martyrdom. He is attended by a Dominican and a young mother and child in prayer.

Ss. Albert the Great and Thomas Aquinas. This famous pair is shown together. The teacher stands with his marks of episcopacy: miter, crozier, and ring (he was for a time Bishop of Regensburg in Germany). His distinguished pupil sits, holding in one hand a volume of his monumental *Summa Theologica*, and in the other a quill poised to write according to the inspiration of the Holy Spirit, symbolized by a dove whispering into his ear. Under his feet, conquered by his doctrine, lie books representing heresy and error.

St. Martin de Porres, a Dominican laybrother of 16th Century Lima. He is shown dispensing food to the poor and the sick; an apothecary jar indicates his mastery of the medical and pharmaceutical sciences of his time, and two mice at his feet recall his universal kindness, even to animals.

The last alcove on the west side of the nave enshrines a magnificent crucifix in bronze, which is also the work of Father Zarlenga. The figure of Christ is seven feet tall.

On the east side of the church, from front to back, the ceramics are these:

St. Vincent Ferrar, whose characterization as "The Angel of the Judgment" is explained in connection with the nave windows.

St. Catherine of Siena, whose participation in the sufferings of Jesus are indicated by the

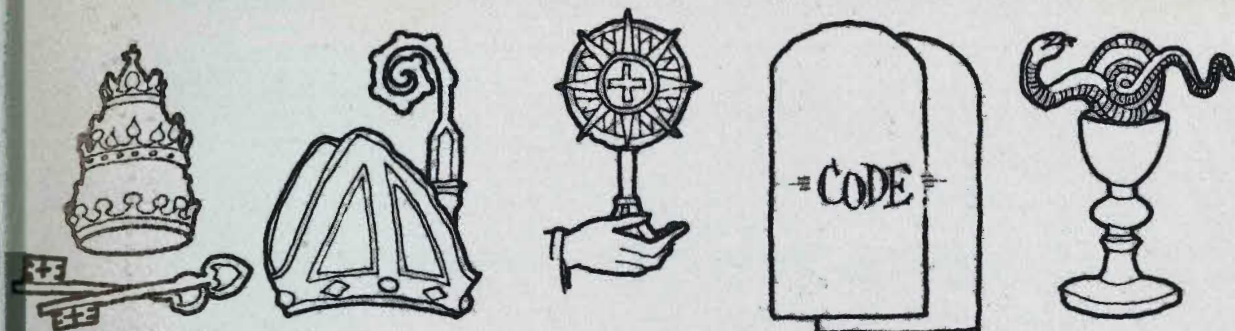
wounds in her hands, feet, and side; she chooses to wear a crown of thorns rather than the one of jewels which lies at her feet. In her hands she holds the collection of her letters by which she urged the Pope and cardinals to reform the Church, a lily symbolizing purity, and a cross representing her faith.

Pope St. Pius V, the 16th Century Dominican pontiff who labored for the renewal and reform of the Church in his century.

Blessed Imelda Lambertini, a little girl of Bologna, Italy, who lived in a Dominican convent in preparation for becoming a nun. She longed to receive Holy Communion, but at the age of nine was judged to be too young. As she prayed in the chapel, a Sacred Host was seen suspended in the air before her face, surrounded by a bright light. The chaplain was called, gave the Host to the child who received it with great happiness, and while making her thanksgiving after this, her first and last Communion on earth, she died. She is the patroness of those making their first Communion.

St. Peter of Verona, whose martyrdom is represented by the knives and the palm of victory. His foot crushes the serpent of error; his extended index finger recalls that as he lay dying, he dipped his finger into his blood and began to write on the ground the words of the Creed: "I believe..."

St. Margaret, Princess of Hungary. She prevailed upon her father, the 13th Century King Bela, to allow her to found a monastery of Dominican nuns. On an island in the Danube, still called Margaret Island, she established Dominican contemplative life and there achieved



Dominican St. Thomas Aquinas, the greatest of theologians, whose teachings have illuminated the world as the sun gives light and warmth to the earth. ❖ *The tiara and keys* – symbols of the Dominican Pope St. Pius V, one of the great reformers of the Church in the 16th Century. ❖ *The miter and crozier* – symbols of the Dominican St. Antoninus, Archbishop of Florence in the 15th Century. ❖ *The Sacred Host in the monstrance* – symbols of St. John of Cologne, Dominican priest who was martyred by the reformers in Holland for his championing of the doctrine of the Holy Eucharist. ❖ *The tablets of the law and the word "Code"* – symbols of St. Raymond of Pennafort, a famous compiler of church law and the third Master General of the Dominican Order. ❖ *The goblet and serpent* – symbols of St. Louis Bertrand, a Spanish Dominican who labored in the mission fields of South America. According to a legend enemies tried to poison him, but a serpent crawled from the cup causing him to drop it – thus saving his life. □

great sanctity. The crown indicates her royal blood; the lily, her virginity.

The Large Mosaic – On the north wall of the church, behind the main altar, is a large image of St. Dominic in glory, executed by Father Zarlenga in mosaic. It is composed of many thousands of small pieces of colored glass, cemented into place. Two angels hover over the figure of the saint, holding crowns; over his head is a flame indicating the presence of the Holy Spirit. At the top of the mosaic is a great star with eight points, reminiscent of the legend that St. Dominic's godmother saw a star appearing over his head at the time of his baptism. Whenever Fra Angelico, the Dominican priest-artist of 15th Century Florence, painted St. Dominic, he included an eight-pointed star in his design. It has become traditional in the sacred art of the Order.

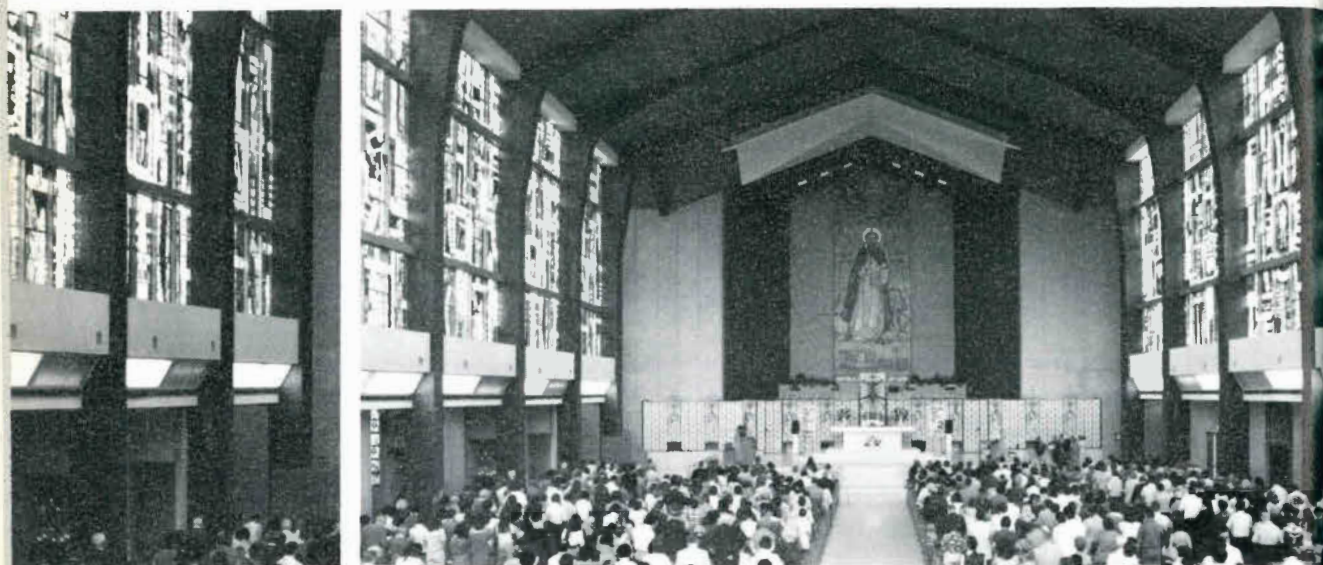
In his hand, St. Dominic holds the Constitutions of the Order of Preachers which he composed. At the sides of the figure appear the prophetic words "Light of the World" and "Doctor of the Truth" spoken by Pope Honorius III about the new Order when he authorized its establishment. St. Dominic is shown attended by a Dominican and two laypersons in prayer.

Below his feet, indicating his heavenly protection and patronage over them, are seen this church and its priory. The caption at the bottom of the mosaic reads: "Pray for us O Blessed Father Saint Dominic."

The Main Altar – Perhaps the finest piece of art work in the church is the pedestal of the main altar, carved from a solid block of Carrara marble which was quarried in Italy from the same deposits of marble used by Michelangelo for his masterpieces. It is elliptical and supports an altar table of the same shape. The entire circumference of the pedestal has been carved to represent members of the Dominican Order and other saints paying homage to Jesus and Mary, the King and Queen of Heaven. On the face of the pedestal visible to the congregation, left to right, are the figures of St. Peter of Verona, St. Albert the Great, St. Thomas Aquinas, St. Dominic, St. Peter, Christ the King, St. Paul, St. Pius V, St. Catherine of Siena, St. Vincent Ferrar, and St. Louis Bertrand. On the opposite side, left to right, are St. Margaret of Hungary, St. Martin de Porres, St. Agnes of Montepulciano, St. Hyacinth, St. Mary Magdalene, Fra Angelico, Our Lady as Queen of Heaven, St. Raymond of Pennafort, St. Catherine of Alexandria, St. Antoninus, St. Rose of Lima, St. John of Cologne, and Blessed Imelda. At the two ends of the pedestal stand two angels representing prayer and penance.

The serene, elegant, and graceful presentation of these figures offering their adoration and reverent love to their divine King and His Mother in glory is an artistic conception of very great beauty, and serves as a fitting support for the sacrificial table upon which the Eucharist is offered daily.

The altar is the work of Father Zarlenga and was executed in Italy. Within the altar table are relics of saints, including one of St. Dominic.



In the pile driven directly below the center of the main altar is also a reliquary containing a first class relic of St. Dominic.

The Grille — A bronze grille forms the background of our sanctuary. It is the work of Father Zarlenga, produced in Italy. It is composed alternately of panels containing an abstract, leafy design, and those containing the figure of a Dominican friar. These figures do not represent any particular saints; they are identical except for the religious symbols held in their left hands. The symbols, reading from left to right are these: chalice (charity), torch (wisdom), anchor (hope), cross (faith), book (study), crown (the reward of God's servants), wheat (the Eucharist), whip (penance), lily (purity), and a flaming heart (love). Each of the figures holds in its right hand the Rosary to emphasize the Dominican Order's traditional promotion of this devotion to the Mother of God.

Immediately behind and above the tabernacle, the grille forms the outline of a shield. Above the tabernacle is another fine bronze crucifix, again the work of Father Zarlenga.

Side Altars — In the east transept, to your right as you face the main altar, is the altar dedicated to Our Lady, Queen of the Most Holy Rosary. The statue was carved by an Italian artist, Mr. Orlando Orlandini. On the wall just south of Our Lady's altar there is a mosaic of Our Lady of Perpetual Help, executed by the art studios of Vatican City and blessed by Pope Paul VI. It was a gift to the

people of our parish from Mr. Gaetano DeMajo, a Knight of St. Gregory and a longtime and very devoted parishioner of St. Dominic.

In the west transept is an altar dedicated to Blessed John of Vercelli, the sixth Master General of the Dominican Order and the founder of the Holy Name Society. The statue is also the work of Mr. Orlandini. It depicts Blessed John holding a walking-stick since he travelled extensively in his work and used a staff for assistance. Below the statue there is a display case housing two reliquaries. One contains a particle of the True Cross; the other contains a portion of Blessed John's walking-stick.

Stations of the Cross — The fourteen stations of the cross, mounted on the pillars of the church, were designed by Miss Lidia Canestraro and Father Zarlenga. They were modeled in clay by Miss Canestraro, and then cast in bronze in Rome.

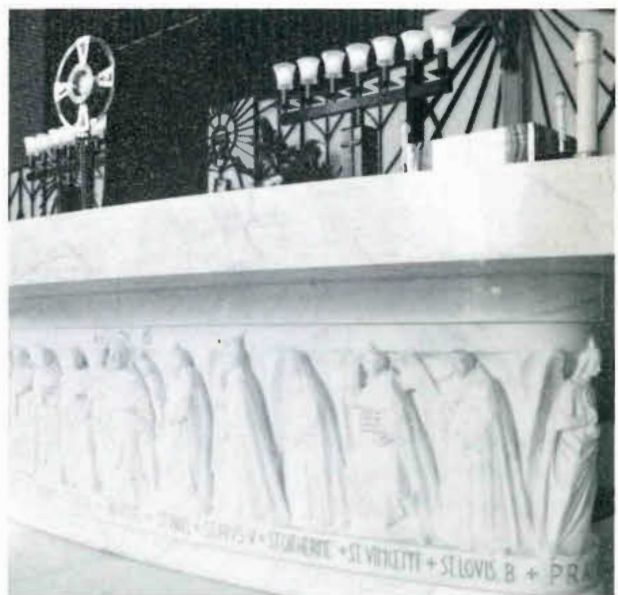
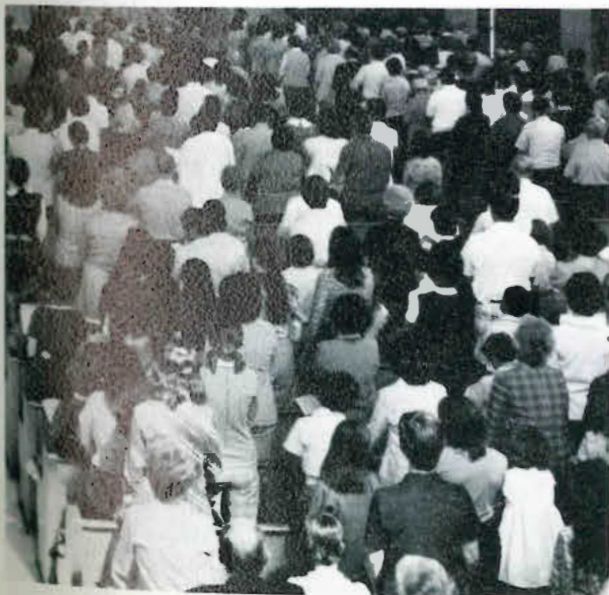
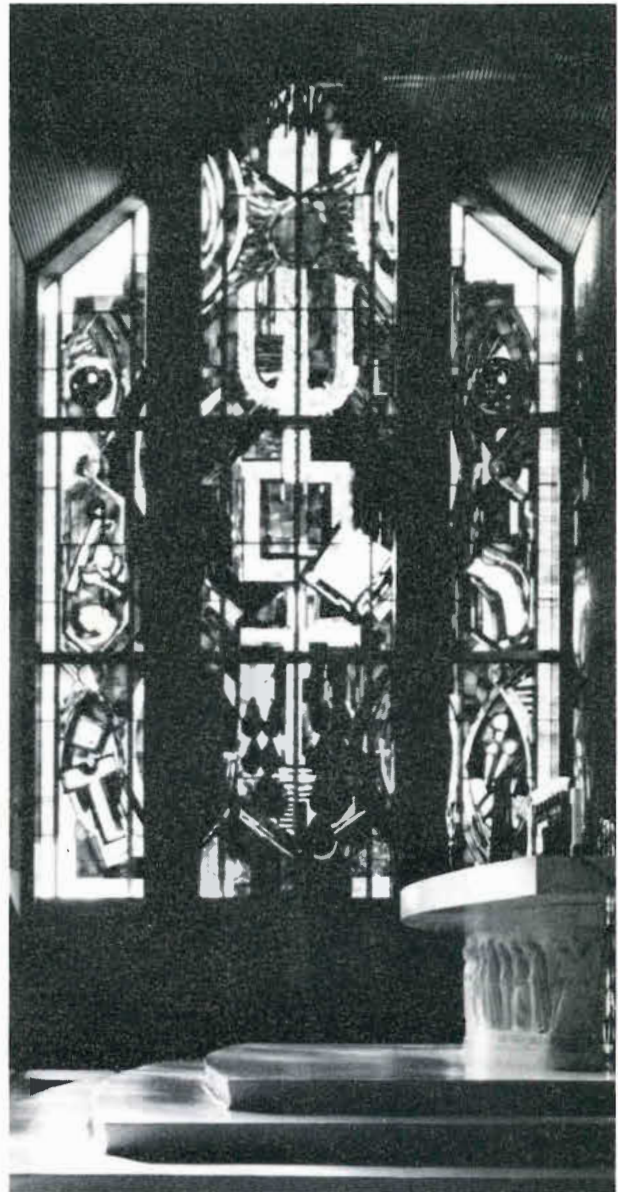
The Organ — Behind the sanctuary is the Wicks pipe organ, an excellent instrument possessing forty ranks, three manuals, and 2433 pipes which range in size from those no bigger than a pencil to a wooden pipe which measures fourteen inches square and twenty feet high.

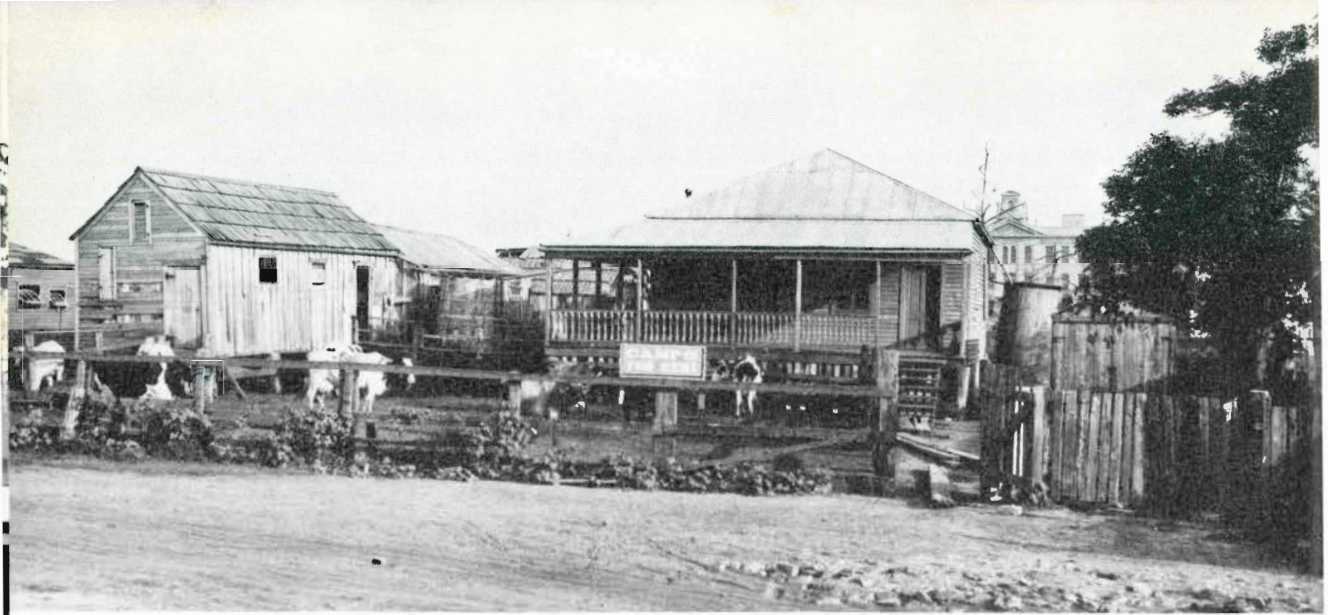
The architect of the church was Mr. Irving Kohler of New Orleans. □



*"I have built a house to
His Name, that He might
dwell there forever."*

II Par. 6:2





Mt. Carmel Academy (in background) overlooks "Camps for rent" in this 1926 photo

REMEMBER WHEN . . .

. . . our parish began, back in 1924? Remember what Lakeview looked like in those days? The canals, the truck farms, the dairies, the junkyard along Harrison Avenue, the wide open spaces, the mud?

Remember the New Basin Canal and the schooners that plied its waters? Remember the loads of watermelons piled high on some of those schooners — and what used to happen to some of those melons?

Remember the old Turtleback Road that ran along the Orleans Avenue canal? And all the cows and goats from the farms and the dairies — Souquet's, Dedebant's, Mitchell's, MacDonald's, and the others?

Remember Mr. Reynolds, the grocer who made daily trips out this way with his horse and wagon to deliver yesterday's orders and take orders for tomorrow?

Remember the Good Friday of 1927 when it rained for hours and all of Lakeview was under water?

Remember the Half-Way House on City Park Avenue, and the black bridge nearby?

Remember the excursion boats *Camellia* and *Susquehanna* that crossed the lake from this area to the north shore? And the amusement park at West End and later at Spanish Fort? And the *Over the Rhine* near Bayou St. John?

Remember all the fishing camps just north of Adams Avenue? And how the Sisters at Mt. Carmel kept cows and pigs and chickens on their property?

Remember how everybody used to nail old license plates to the inside walls of the garage? And when you went grocery shopping, you often got a little extra "for lagniappe?"

Remember the street vendors: the ice wagons, the grocery trucks, the clothes-pole men, the chimney sweeps, the waffle man with his trumpet, the Roman candy man in his wagon, the women with the baskets of figs on their heads, the snow-ball man who created such tasty, cooling treats for 2¢?

Remember the fairs here in the parish, and the Mardi Gras Balls, and the womanless weddings, and the circuses, when the rear end of the elephant didn't always know what the front end was doing?

Remember the West End fountain, and the three streetcar lines on Canal Street, and the man who played the organ in Kress, next to Maison Blanche?

Remember those summers before air-conditioning? How the funeral homes gave cardboard hand-fans for use in the churches? And men wore white linen suits and straw "skimmers"?

Remember the Eucharistic Congress in October of '38? And the letters that Archbishop Rummel used to write? And Monsignor Sheen on the radio?

Remember the soap operas — *Life Can Be Beautiful*, *Our Gal Sunday*, *Stella Dallas*, *Road of Life*, *Young*

Below: West End amusement center in early 1900's; at right is Mannessier's Pavilion, site of our first Mass. (Courtesy of Mr. G. R. Duplantis) In photo at right is the black bridge over the New Basin Canal (where Southern Railway tracks now cross Pontchartrain Boulevard, near Lakelawn Cemetery)



Center left: Agricultural belles of Lakeview when our parish was very young. Above: A busy Sunday afternoon along Adams Avenue (now Robert E. Lee Boulevard) in May, 1925. Left: St. Dominic's float in the NOR parade, Carnival, 1935. Among the boys pulling the float are Jules Cambre and David MacHauer



One of the famous womanless weddings, about 1939. Recognize any of these gorgeous creatures? The bride and groom are Martin Burke and Guy Deans, respectively. At right is Richard Celestin as king of St. Dominic Mardi Gras, 1947. He was ordained a Dominican priest in 1967.



Dr. Malone? Remember when, "It's high noon in New York and time for Kate Smith"? And how everybody waited for Fibber McGee to open his closet door?

Remember the war years — where you were on that memorable Sunday afternoon, December 7, 1941? Remember the rationing, the draft, the practice black-outs, the shortages of sugar, gas, nylons, chocolate, and lots of other things? Remember how we used to talk about things lasting "for the duration"?

Remember Father "Zeb" Angers and his "to-be-continued" sermons? And speaking of sermons, remember the unique preaching of Father Leo Shea?

Remember the fluted caps that the Sisters of Mt. Carmel used to wear? (It is said that on the day they changed their headgear, they all wanted fried chicken and corn-on-the-cob for dinner — two things they had not been able to manage with the older habit!) And the famous big cornettes worn by the Daughters of Charity that made people call them "God's geese"?

All of this . . . and much more . . . is history now. As we look back upon it, we see it without its pressing difficulties and problems, and it mellows into "the good old days." Some day, our present will also be past, and will become "the good old days." That's part of the magic of the human memory and the human sense of humor.

As we look back, we can discern the thread of God's holy will and the continuous stream of His

blessings coming to us day by day, year by year. We praise and thank Him for what has been. And we trust in His infinite love for us today, and for all our tomorrows.

Remoulade:

Thrill of West End Trolley is Cherished

(The following is an excerpt of Mr. Howard Jacobs' column entitled "Remoulade" which appeared in the Times-Picayune on May 7, 1973. The author of the piece is Mr. Vincent D. Spear. This is reprinted with the gracious permission of Mr. Jacobs.)

"... To really appreciate the streetcar of those days gone by, one had to be a boy 10 or 12 years of age and gifted with that certain sense of interest and wonderment peculiar only to boys of that age. Only a boy could ride to the end of the car line and anticipate all those intricacies of streetcar operation that adults never notice. When would the conductor begin walking down the aisle to reverse seat directions for the return trip? At night, when would the motorman pull the curtain around to shade the inside light? How close to the end of the line before the conductor came to sit in the passenger section?

"Who else but a boy of that age could understand the special thrill of standing beside the motorman on a summer night with the side front window down, and the streetcar careening and swaying down the track into the darkness? Just to be standing there, with the wind taking your breath away so that frequently you just had to open your mouth to gulp in the sweet summer air . . .

"But of all the boys who ever rode a streetcar, particularly blessed were those who rode the old West End line, for that had to be the fastest, wildest, greatest streetcar ride ever. From the river to the foot of Canal Street (by the cemeteries) it was like any other, but when the turn was made by the 10th Precinct police

station to begin the route alongside the New Basin Canal, everything changed. At that time the canal was still in service, with no automobile bridge across it and hence no streets across the car tracks from Metairie Road to beyond Robert E. Lee Boulevard.

"This meant a clear straight run of almost three miles with no automobile traffic to consider. Boarding platforms along the canal were small unenclosed sheds perched over the water and spaced about a quarter-mile apart — Mound, Homedale, Florida, Brooks, Polk, Ringold, Harrison, Lane, Filmore, Mouton, Robert E. Lee.

"On a week night after 9 o'clock there was seldom any need to stop at more than three or four of these, and the motorman took full advantage to get to the end of the line as soon as possible, for by so doing he increased his break time.

"To a boy standing up front on one of those night journeys, with the drawn curtains around himself and the motorman giving a sense of isolation from the rest of the passengers, and with the roaring wind and the swaying car and the pounding noise providing a further feeling of unreality, it was only the two of them, alone on an infinite trip into the great black void ahead. And it was dark along that stretch of track, with the moon's reflection on the water and the streetcar's gobbling headlight furnishing what little illumination there was.

"Conversation between the two travelers was practically non-existent. For one thing, there was an inhibitive feeling on the boy's part that this was the type of adventure where talk was inappropriate, and for another the wind in his face made speech difficult. Primarily, though, the vocal silence was due to the clamor of metal wheels on metal track, which at that speed drowned out all other sounds.

"After a three-mile ride on that portion of the West End line, the clackety-clack rhythm could be heard and felt by a departing passenger for a full 15 minutes after alighting. Not imagined or recalled — but heard and felt.

"To heighten the noise level, the motorman rarely seemed to lift his foot from the warning bell, except for the express purpose of banging it down again. To the uninitiated and unknowing adults, this was a senseless din, but the euphoric boy in front could have explained that this was the motorman's method to alert dozing passengers to a forthcoming platform. A missed departure point in the inky blackness along the canal was a minor tragedy for the unfortunate passenger.

"And now the clanging of the bell and the screaming of the wheels are gone, and other small boys play touch football on what was once the New Basin Canal. But driving down West End Boulevard on a silent summer night, the street signs at Polk and Harrison and Filmore and the rest are enough to conjure up the sounds and sights and feelings of unenclosed sheds perched over the water and a small boy's face framed in the window of an onrushing trolley."



PARISH FACTS:

During the first fifty years of our parish history, there were 6024 baptisms, 2257 weddings, and 2574 funerals.

Forty-eight Dominican priests and two brothers have been assigned to St. Dominic Parish at one time or other during these fifty years. A number of other priests of the Dominican Order have spent some time in the parish.

One hundred and forty-seven Sisters of Mt. Carmel have taught in St. Dominic School.

Our school opened its doors in September, 1924, with 133 students. The largest student enrollment was in the year 1953-54, when there were 1465 students. Presently there are 679 students.

St. Dominic School has graduated a total of 2915 students.

At the end of the calendar year 1973, our parish census listed 7547 parishioners.

The Principals of our school have been:

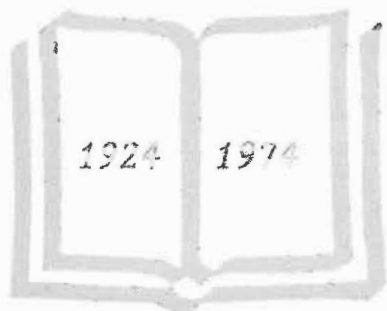
Mother Seraphine	1924-1938
Mother Gabriel	1938-1945
Mother Teresita	1945-1947
Mother Josepha Maria	1947-1949
Mother Marie de Lourdes	1949-1952
Mother Gabriel	1952-1956
Mother Loretta	1956-1960
Mother Mary Thomas (Rose Aimee)	1960-1963
Mother Mary James	1963-1968
Sister Jonathan	1968-1971
Sister Mary	1971-present

A number of the young men and women of our parish have become priests, brothers, and Sisters. Unfortunately it is impossible to keep up-to-date records on them, however among their numbers are:

Sister M. Ursula Murphy, O. Carm.
 Sister M. Catherine Murphy, O. Carm.
 Sister M. Gwen Monaghan, O. Carm.
 Sister M. Gwen Grillot, O. Carm.
 Sister M. Angele Sadlier, O. Carm.
 Sister M. Bartholomew DeRouen, O. Carm.
 Sister M. Loyola Louapre, D.C. St. V. de P.

Father Charles Kenny
 Father Emile Lafranz
 Father Crosby Kern
 Father John MacCandless
 Father Terry Cambias, M.M.
 Father Richard Celestin, O.P.
 Father Albert Louapre, S.J.
 Brother Joseph Autin
 Mr. Owen Le Blanc, S.J.

OUR 50th JUBILEE . . . AND BEYOND . . .



On May 31, 1974, St. Dominic Parish began the second half-century of its existence. Pope Paul VI was the Supreme Pontiff; Archbishop Philip M. Hannan was the Ordinary of the Archdiocese of New Orleans. The Dominican clergy staffing the parish were Fathers Victor Brown, pastor, Edward Conley, Albert Glade, Philip Lamberty, who was ending his term of service here and Reginald Masterson who was replacing him, Stephen Redmond, and Brother Andrew Winters. Sister Mary Martin, O.Carm., was principal of our school.

Richard Nixon was President of the United States, but deeply embroiled in bitter controversy that brought about his resignation just a few months later. Edwin Edwards was governor of Louisiana and Moon Landrieu was mayor of the city.

As this little book goes to press, we Americans are just a year away from our national bicentennial. The mood of the nation is a sober and cautious one. We have lived and struggled through the long, exhausting Vietnam war that deeply divided our people and caused widespread demoralization.

The affair that has come to be called "Watergate" has been traumatic, and is by no



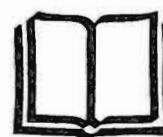
means finished yet. Economically we are in a time of serious inflation. There is talk of recession, even of depression. The "energy crisis" is affecting the whole world. We have seen the devaluation of the dollar and the subsequent monetary instability. The media keep us acutely, painfully aware of the problems that face us: crime, drug abuse, educational inadequacies, racial inequities, the plight of those in the ghetto, population explosion, the need for prison reform, and many more. Terms like amnesty, busing, ecology, law and order are fraught with emotion and reveal unresolved questions in our way of life.

The Church is experiencing the stress and strain of existing in a tumultuous century of exploding technology, widespread wars and violence, and social problems. We Catholics are only nine years away from the end of the Second Ecumenical Council of the Vatican. The gentle Pope John spoke of letting in some fresh air by opening the windows of the Church onto the modern world. He did indeed open the windows, "and suddenly there came a sound from heaven, as a violent wind blowing." Our house, the Church, is still reverberating from the gusts of that wind. But just as we recognize those words as having been used to describe the first Pentecost, we

cannot fail to recognize the outpouring of the Spirit again in these, our own times.

The changes in our religious life and thinking brought about by the Council and its aftermath, either directly or otherwise, have placed additional stresses upon us, even as they have begun the rich harvest promised by Vatican II that will continue to bear fruit for many years to come. We have seen the "violent wind" sweep away much that was familiar, reassuring, comfortable. We have not yet had time to see what God will provide to take the place of the old. But provide He will, for He is our Father and we are His Children, His People, His Church.

Because of our faith in Him, because of the promises made to us by Jesus Christ, our Lord, we face the future with confidence, with serenity, with joy. We do not know its details, but we do know that it will come to us from the bountiful hands of our God. And therefore we can say with our brother in St. Dominic, Father Henri Lacordaire, O.P.: "Of tomorrow I know only this: that Divine Providence will rise ahead of the sun." □



A SPECIAL NOTE

The history of our parish is one of beautiful generosity on the part of many, many people. It is always dangerous to single out individuals who have been especially zealous in their work for a parish, for inevitably some will be omitted. However, a book like this would be remiss if it did not acknowledge the extremely generous devotion of time and effort to the interests of the parish on the part of laymen such as Ernest Schneider, Joe Bindewald, Vaughan Abel, Bill Decker, Joseph Duplantis, and Edgar Landry — among those who have wielded the hammer and saw, the crowbar and the screwdriver to contribute to the growth of the young parish.

Along with pile-drivers and brick-layers, sewing machines have their role in parish building — and none more than the machine of Myrle Abel — who through the years has produced more vestments for priests and acolytes, and repaired more buttonless shirts or torn trousers or socks with holes for the Dominican community than she can remember, or than she can be adequately thanked for.

Our very colorful usher, Mr. Sal Bertucci — on the job for forty-two years — a history to be proud of!

Then we have had some long-timers among our parish employees: Mrs. Marianne Landry — executive secretary to the principals of our school for twenty-six years; Mr. Walter Wasmuth — in the maintenance department of the school for twenty-two years; Mrs. Lorraine Aime — taught in our school for twenty-two years . . . And among our present employees, Mr. Al DeFuentes and Mr. Mr. T. J. Puderer, maintenance supervisor of the school and sacristan of the church, respectively, have both been in the service of the parish for twenty-two years.



In Prayerful Memory

Christian Gambel
by The Dominican Fathers

Misses Bessie and Eileen McCurdy
by Eileen Cousins and Margaret Brady

Mrs. Amy Hoffman
by Mrs. Joseph Cerise

Sam Manfre — by Wife

Mr. and Mrs. Joseph Lota
by Angeline Lota Werner

Mr. and Mrs. Charles Rung
by Adrienne Rung

Joseph H. Guenther
by Mrs. Mildred Schneider

Mathias Humbrecht
by Children

James Coyle
by Stepchildren

Michael C. Dargonne
by Hedwig, Albert, Gordian and Jerome Dargonne

Mr. and Mrs. Alphonse Vulliet
by Daughter



Gerard A. Schulin, Jr.
by Parents, Brother and Sister

John Sabo — by Wife

Mrs. Frank L. Gumpert, Sr.
Miss Eloise Gumpert

Dr. Michael C. D'Argonne
by Mrs. M. C. D'Argonne

Mr. and Mrs. Michael J. Cousins
by Eileen Cousins and Margaret Brady





In Prayerful Memory

Kenneth J. Brady
by Mrs. Margaret C. Brady

Carl J. Callihan, Jr. — by Wife

The Ruckert Family — Mary Hogan
by Margaret and Kathleen Ruckert

Albert G. Werner
by Angeline Lota Werner

John C. Schneider — by Wife

Mr. and Mrs. Frank Fazzio
by Mrs. O. Georgy

Mary Humbrecht Coyle
by Children

Anna Feltz
by Nieces and Nephew

Joseph J. Bindewald
by The Bindewald Family

Mr. and Mrs. E. M. Snyder, Sr.
by Miss Isabel Snyder



Joseph Peter Imbraguglio
by Mr. and Mrs. Joseph Imbraguglio —
Mrs. Jo Ann Gannuch

L. Roy Martin — Arestide Joseph Martin —
Mrs. Anna Mathilda Martin
by Mr. and Mrs. Julius C. St. Amant

Ernest P. Doclar, Sr.
by Wife

Mrs. Julius H. Buwe — Julius H. Buwe —
Ruth Buwe Shipman
by Julius N. Buwe

Captain Baltassar Drufner
by Wife





In Prayerful Memory



Wilfred James Gomila, Sr.

by Mrs. Wilfred James Gomila, Sr.

Warren G. and Annie B. Taggart — by Children

George W. Charlton, Jr.

by Mrs. George W. Charlton, Jr.

Jerome J. Reso, Sr.

by Mrs. Olga A. Reso

Albert G. Rowan

by Mrs. Albert Rowan and Children

Timothy R. Clifford

by Mrs. Timothy R. Clifford

Donald Burlage Ruiz

by Mrs. Edith M. Steele Ruiz

Augustus H. Jelks, Sr. — by Wife

Mrs. Marie Layus — by The Family

Mary Hazel K. Jackson

by Mrs. L. J. Siemssen

Emile P. Hernandez, Sr. — Marion L. Hernandez —

Collum J. deGruy

by Louise deGruy and Family

Mrs. Renee Rufin Pitcher

by Pam, Mother and Daddy

J. Vaughan Abel

by The Family

Ben Louviere, Sr.



by Catherine Louviere


Charles H. Exsterstein — Clara M. Munster

by Mrs. Ella M. Exsterstein


Clark R. Cosse, Jr.

by The Family





In Prayerful Memory



George Biri Taggart
by Mrs. George Biri Taggart

Vincent A. Tumminello
by Mrs. Vincent A. Tumminello

Mr. and Mrs. Frank E. Dickson
by Mr. and Mrs. Thomas A. Bourgeois

William H. Bourne — by Wife and Children

Peter S. Jackson
by Mrs. L. J. Siemssen

Mr. and Mrs. George F. Koehler
by The Roy Grob Family

Sidney G. Roussel
by Mrs. Sidney G. Roussel

Eudora J. Thibodeaux
by Mrs. Sidney G. Roussel

William E. Fitzpatrick, Sr.
by The Family

Elizabeth McDonald deBarra
by Daughter

Mrs. Lucille Marie Eble Champagne
by Leo P. Champagne, Sr.



Mr. and Mrs. Charles E. Peres, Sr.
by The Peres Family

Ada Naquin Crochet — Hattie Crochet Giroir —
Philip Joseph Crochet, Sr.
by Rita Crochet

Fred L. Lozes, Sr. — Fred L. "Ric" Lozes, III
by Del and Fred Lozes, Jr.

Mr. and Mrs. Paul Adoue — by Daughter

Hypolite A. Guinle — by Wife





In Prayerful Memory

Trenton A. Rieth
by Sister

August R. McDonald — by Wife

Mr. and Mrs. Carl F. Stolz
by Cousins

Mrs. Irene Barbalich
by Husband

Mrs. Louise McCaffery
by Daughter

Mrs. Frank James Kinberger
by Mrs. William Decker, Jr.

Ilton J. Bellanger
by Mrs. Charles Bellanger

Mr. and Mrs. Felix Meaux
by Mr. and Mrs. Cliff Meaux

James K. McNamara — by Wife

Mrs. Alma Danner
by Mr. and Mrs. Lester A. Ducote

Henry LaBonne
by Wife and Son



H. Harold Baumgartner, Sr. — by Wife

The Ganucheau Family
by Mr. and Mrs. Edmond J. Ganucheau

Mr. and Mrs. T. C. Puderer
by T. J. Puderer

Maurice P. Gaudet, Jr. — Harold Joseph Gaudet —
Jean Marie Gaudet
by Mrs. Maurice P. Gaudet, Jr.

Mr. and Mrs. Nicholas J. Campo
by Mrs. Hypolite A. Guinle





In Prayerful Memory

Mr. and Mrs. Anthony Rieth — by Daughter

August C. Egdorf — by Wife

The Duthu Family — by Daughter

Charles A. Bellanger — by Wife

Gerald Scholl Schober — by Wife

Mr. and Mrs. Conrad Lindner, Mr. and Mrs. Hugh J. Kelly —
by Mr. and Mrs. Martin H. Fitzmorris

Raymond A. Richards
by Mrs. Mamie M. Richards

John W. MacCandless — by Mrs. John W. MacCandless

Gray Furlong MacCandless — Charles McCloskey, Jr.
by Dorothy McCloskey

M. Vincent Murray — by Wife

Ralph M. Lacassagne — Lucie H. Ganuchau
by Mr. and Mrs. William Ganuchau, Jr.

Mr. and Mrs. Edward H. Gabler — Mr. and Mrs. James W. Turner
by Mrs. Inez T. Gabler



August C. Egdorf — by Wife

Mr. and Mrs. Laurence D. Babin, Sr. — by The Family

Ilton J. Bellanger
by Mrs. Ilton J. Bellanger

Charles E. Cassagne, Jr.
by Dr. Ann Cassagne Anderson

Noel Ray Kuttruff — Mary Kuttruff — Paul Maestri, Jr. — Thomas Patrick
Burke — Francis Michael Burke — Santa Palermo Burke — Fred Schreiner —
Nonie Burke Schreiner — Martin Patrick Burke — Mary Finnerty Burke —
Emmett Joseph Burke — Arthur Patrick Burke — Joseph M. Vieages, Jr. —
Margaret Burke Vieages — Joseph M. Vieages, Sr.
by Mrs. Manthey Kuttruff



St. Dominic Catholic Church
Adoration Chapel
775 Harrison Avenue
New Orleans, LA 70124

