Serving God's People: Yesterday, Today, and Tomorrow

Archdiocese of Louisville Bicentennial Curriculum Manual



Bicentennial Education Subcommittee

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Special thanks to Phyllis Tobe for her dedication to this project.

Overview

On April 8, 2008, we celebrate the Bicentennial of the Archdiocese of Louisville. The Archdiocese of Louisville was one of the earliest dioceses in the United States and the first diocese west of the Allegheny Mountains. Catholics began settling the region as early as 1775. At that time, there were two dioceses in existence – Baltimore and New Orleans. This area was part of the vast Diocese of Baltimore. In 1808, Pope Pius VII divided that single diocese into the additional dioceses of Baltimore, New York, Boston and Bardstown. In 1841, Pope Gregory XVII transferred the seat from Bardstown to Louisville. In 1937, the Diocese of Louisville was elevated to an Archdiocese by Pope Pius XI.

In preparation for this significant landmark, teachers and religious educators throughout the Archdiocese were invited to submit lessons and activities for *Serving God's People – Yesterday, Today and Tomorrow: Archdiocese of Louisville Bicentennial Curriculum Manual*. This manual will provide teachers and religious educators with the resources to immerse the students in the study of the Archdiocese from its earliest roots, through the 1800's and 1900's, and up to the present time. This study will span the 2007-2008 school year. In addition to the classroom involvement, students will be hearing about and participating in parish and archdiocesan festivities throughout the year. This study will give them the background information needed to make the experiences more meaningful.

Teachers from all disciplines, religious educators and catechetical leaders will be able to refer to the Matrix on the following pages to select lessons. The manual has been divided into five sections: Primary Lessons, Intermediate Lessons, Middle School Lessons, Special Area Lessons (Art, Music, Foreign Language, Physical Education, Technology, and Drama), and Whole School Lessons. These divisions are meant to merely serve as a guide. Lessons from any section can be modified to fit the developmental level and interests of the students as well as the desired focus of the teacher.

Appendix A and Appendix B are located in the back of the manual. Appendix A contains resource pieces such as an historical review and timeline of the Archdiocese of Louisville by Father Clyde Crews, maps of the state indicating the four dioceses and the counties of the Archdiocese, a template and information related to the Archdiocese of Louisville Coat of Arms, and a biography of each Bishop and Archbishop that appeared in The RECORD. Appendix B contains supporting pieces for specific lessons found in the manual.

The official Bicentennial Prayer can be found immediately following the Matrix. This prayer will be said throughout the 2007-2008 school year. In addition, schools and parish catechetical programs should help to make families aware of the programs and events that are planned to commemorate the Bicentennial throughout the year.

Thanks to all of those who submitted lessons for this manual. These lessons will be a valuable resource during the Bicentennial year and for years to come.

BICENTENNIAL MANUAL MATRIX

LESSON NAME	PAGE #	LANGUAGE ARTS	SOCIAL STUDIES	RELIGION	MATH	SCIENCE	SPECIAL AREAS: ART	FOREIGN LANGUAGE	MUSIC	PHYSICAL EDUCATION	TECHNOLOGY	DRAMA
Primary												
Bicentennial Read-a-thon	1	•		•								
The Archdiocese of Louisville is HOW Big?	1		•	•								
Who Was the President and Who Was the Pope?	2	•	•				•					
Coat of Arms	3		•				•					
School to School Information Exchange	3	•	•	•								
Church Names in the Archdiocese	4	•	•	•								
My Church Doesn't Look Like That!	4		•				•					
Archdiocese on Parade	5	•		•			•					
Our School History	5		•	•								
Freeze Frame	5			•								
Church Beginnings	6		•	•								
Building the Church: A Generational Project!	6	•	•	•								
Grandparent's Day	7		•	•			•					
Saints: Yesterday, Today and Tomorrow	7		•	•								
The Saints Go Marching In	8			•			•		•			
Salute to Catholic School Alumni	8	•	•				•					
Years of Celebrations	9	•	•	•								
One Moment of Time	9	•	•			•						
Building Peace by the River	10	•		•	•	•						
Experience Stories	10	•										
Eat It Up!	10	•	•			•						
Color and Shape Investigation	11				•	•						
Incredible Math	11				•							
Happy Anniversary	12		•		•	•			•			
Two Hundred	12	•	•		•							
Skip, Skip, Skip to 200!!	13				•							
How LONG is 200?	13				•							
Exploring 200	14				•							
Discovering 200	14				•							

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Intermediate												
A to Z: The First 200 Years	15	•	•								•	
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Historical Markers	16	•	•								•	
Bicentennial Jumble Trivia	17	•	•	•							•	
Coming to Kentucky	17		•	•								
Catholic Pioneers	18		•	•								
The Immigrants Emigrate	18	•	•	•								
Flowing Through Church History	19	•	•	•								
Bishop Flaget	19			•		•						
Twenty Questions of Catholic Heritage	19	•	•	•	•							
Biographies of Bishops and Archbishops	20		•	•							•	
Kentucky Catholics	20		•									
Catholic Encyclopedia Search	20		•									
Building Blocks of Our Faith	21	•	•	•	•		•					
Geography of Central Kentucky	21		•									
Seek and You Shall Find	22			•			•					
Behind the Scenes....	22			•								
Saints Alive!	23	•	•	•							•	
Which One Are You?	23		•	•								
It's Our Coat of Arms	24	•	•				•					
Create Your Own Coat of Arms	24	•	•				•					
A Personal or Virtual Tour of the Cathedral	25			•			•				•	
Cathedral of the Assumption	26	•	•	•		•						
Travel Journal	27	•	•									
Vatican II	27	•	•	•								
Fond Memories	27	•	•									
Ask Someone	28	•	•	•							•	
Celebrate Sunday in 200 Ways through 200 Years!	28		•	•								
200 Great Reasons	29	•		•								
Stewardship Study	29		•	•								
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							ART	FOREIGN LANGUAGE	MUSIC	PHYSICAL EDUCATION	TECHNOLOGY	DRAMA
Middle School												
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							ART	FOREIGN LANGUAGE	MUSIC	PHYSICAL EDUCATION	TECHNOLOGY	DRAMA
B-I-N-G-O	48		•	•								
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Bicentennial Prayer

God of love, source of life,
we praise and thank you
for the abundant blessings you have
bestowed upon your local Church.

As we celebrate the bicentennial
of the Archdiocese of Louisville,
we call to mind our humble beginnings
and remember in prayer and thanksgiving
those who planted the seeds of faith
and those who nurtured that faith through the years.

Led by the gifts of your Spirit,
and nourished by the Body and Blood
of your Son, Jesus Christ,
may we carry on the mission you entrusted to us,
a mission that welcomes and celebrates
our diversity and our unity.

Give us vision,
rooted in your Gospel of love, justice, and peace,
to continue to serve your people
yesterday, today, and tomorrow.

We make our prayer through Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

Amen.

April 8, 1808
Founding of the
Diocese of Bardstown

February 13, 1841
See city moved to Louisville

December 10, 1937
Elevation of the
Diocese of Louisville to the
Archdiocese of Louisville

April 8, 2008
Archdiocese of Louisville
celebrates 200 years



Primary

Bicentennial Read-a-thon

To commemorate the Bicentennial of the Archdiocese of Louisville, first and second graders might hold a Read-a-thon. On April 8th, the students will collectively read two hundred books as part of their celebration. They will choose books with Bible stories and stories of virtues, if possible.

Submitted by Holy Trinity School

The Archdiocese of Louisville is HOW Big?

Through this lesson, students will understand that the Archdiocese of Louisville is much bigger than just their city or their county, and actually includes a large portion of central Kentucky. They will identify and learn facts about the counties in the Archdiocese of Louisville.

Discuss with the students the history of the Archdiocese of Louisville, including when and where the first Catholics came to Kentucky. This information can be found in Appendix A.1 or by visiting www.archlou.org. Ask the children how big they think the Archdiocese of Louisville is. Show the copy of the counties in the Archdiocese, pointing out the county in which they live. Stress that their county is just one of the twenty-four counties in the Archdiocese. A map of Kentucky divided into counties can be found in Appendix A.3 or at www.clickandlearn.com by following the path, School Tools / Geography / Resources / USA State Maps / Kentucky / Blackline Map.

Older students can research the information about each of the counties in the Archdiocese of Louisville. Enlarge the copy of the counties on cardstock or other thick paper to make it studier. The teacher should cut out the outline of each county so that it can be put back together as a puzzle. Give each student or pair of students one county to research. The students will write a fact that they learn about their county on the back of the cutout. They will share the information with the class.

For the younger students, this can be done as a large group activity. Provide a large map with the counties marked so that students can use this as a guide. The children can then put all the pieces back together as a puzzle, learning the names of the counties and the facts as they do so.

This lesson can be used as a joint activity between the second or third grade classes and the Kindergarten or first grades. The older students can research the information and prepare the puzzle pieces. Then they can work with the younger students, sharing the information and helping them put the puzzle together.

Submitted by St. Andrew Academy

Who Was the President and Who Was the Pope?

Read a book about Thomas Jefferson. Explain that Thomas Jefferson was elected president in 1801. Discuss what life was like in 1801 based on the book and prior knowledge.

Explain that the first school in what is now the Archdiocese of Louisville was established about 200 years ago, which is when Thomas Jefferson was president of the U.S. Generate a discussion of what the school might have been like 200 years ago.

Have students recall that George W. Bush is now president. Compare and contrast what schools were like for the settlers in the early 1800's to schools they left behind in Maryland and schools of today. Remind students that even though the schools, people, and places have changed, the fact that our schools' primary focus is to teach about Jesus has not changed.

As an assessment, invite students to draw pictures of schools 200 years ago and now. Display these drawings as a collage or quilt.

As a follow up activity, use the same format to introduce the concept that the pope in 1808 was Pope Pius VII and that Pope Benedict XVI is the pope today.

NOTE: Rick Burke, Simon T. Ribke, and Mike Venezia each wrote a book called *Thomas Jefferson.* One or all of these could be used as a resource for the lesson.

Submitted by St. James School, Elizabethtown



Coat of Arms

A coat of arms of the Archdiocese of Louisville (see Appendix A.6) should be displayed in the classroom. The students should observe and identify the elements of the coat of arms. The symbolism of each component should be explained and discussed (see Appendix A.7). Given a blank outline, each student should select three symbols to represent themselves and their families on their own coat of arms. The students should be given the opportunity to share their coat of arms.

Submitted by St. James School, Louisville

School to School Information Exchange

So that students will become familiar with other parishes in the Archdiocese, teachers will prepare a template for students. The template will be a single sheet that has places for the students to write in the following information:

- Name of their parish
- Date the parish was founded
- An interesting fact about the parish
- Information about the patron of that parish

The template will also have spaces for two photos:

- A picture of the parish church
- A picture of the students in the class

- Students will send their own completed parish sheet and a blank template to a corresponding class in another school. Students will ask that class to complete the sheet and send it back. Each student will correspond with a class in a different school.

- As sheets from different schools/parishes are returned, they will be displayed along with a corresponding map showing the location of these parishes in the Archdiocese.

Submitted by St. Agnes School



Church Names in the Archdiocese

Using the Catholic Directories of the Archdiocese from the last several years, students will identify and list the names of the churches in the Archdiocese. Each student will then select a church name to research. For younger students, this might involve looking up the saint's name and finding out something about the saint. The students could then report on their saint to the class. They could dress up as the saint or use some other visual aid or symbol of the saint to enhance the report. The class could then discuss or hypothesize why the church may have been named for this particular saint. Older students could write or contact their chosen parish to try and discover how the particular name was chosen and do an oral or written report.

Submitted by Holy Family School

My Church Doesn't Look Like That!

Students will examine church architecture and tell how it differs by comparing and contrasting. They will also design a church of their own.

Students will examine photographs or drawings of local churches (both the interior and exterior) built at different times. A field trip to churches built at different time periods could be another option.

After either looking at the photographs/drawings or visiting the churches, students will discuss what each church looked like. They will compare and contrast in their journals how the churches looked.

Students will then design a church and make a drawing of the church (inside and outside). They will explain why they chose the features and style that they used.

Submitted by St. Andrew Academy



Archdiocese on Parade

Second grade students will look at all of the churches on the Archdiocese of Louisville website. Each student will choose a church and write a letter to that church. The class will brainstorm questions that they can include in their letter about the church history. After a mini-lesson on parts of a friendly letter, the class will compose a form letter that will be mailed or emailed to each church.

Once all of the churches have responded, students in grades K, 1, and 2 will be put into groups of three (one from each grade). The second graders will share the information they collected with their first grade partners who will use the information to create colorful banners to represent each church. (These might include the saint's name, the date the church was founded, symbols of the church, etc.) The kindergartners will work either at home or in school to dress up as the saint that the church was named after. The second graders will make a float (ex. a shoebox float) to represent what they have learned about the church. Once the students are finished with their projects, they will present a parade for the school.

Submitted by St. Michael School

Our School History

In this lesson, students will explore the history of their school and church by using photos, slides and any information put together to chronicle the history of the parish community. They will show and tell how their church came about and who taught in the school. They could even invite their parents or older parishioners to share their memories of what the school was like when they went to school there.

Submitted by St. Francis of Assisi School

Freeze Frame

Primary students should participate in a walking tour of their church. Each student should be provided with a list of symbols, sacramentals, and statues. A representative from the parish may be available to explain the history and significance of the church features. Students may illustrate the church features they observed within a graphic organizer church outline. Teachers may use step-by-step directions to help students draw their own simple church-shaped graphic organizer or they may provide students with a pre-made one. Students should draw one picture on the steeple, one on each window, one on the door...

Submitted by St. James School, Louisville

Church Beginnings

In this lesson, students will learn how their families helped the Catholic Church grow. They will interview their parents, grandparents, and great-grandparents.

The students should find out:

- How their traditions, values, and cultural backgrounds influenced the churches being built in their community.
- How their ancestors made a difference in their church communities.
- How religious practices/traditions have changed in their lifetimes.

The information gathered from their interviews should give them an idea of how the church has changed over the years. Information could be presented and/or assessed in such ways as an oral report, poster, or written report.

Submitted by St. Andrew Academy

Building the Church: A Generational Project!

The Archdiocese of Louisville is celebrating its Bicentennial—200 years as a diocese! The theme for the Bicentennial is "Serving God's People: Yesterday, Today, and Tomorrow". Two hundred years is a significant amount of time. Things were different back then. This lesson invites students to recognize what they have learned from being a part of the Archdiocese of Louisville. Many different generations have been a part of the Archdiocese of Louisville. This lesson attempts to take a look back in time and find out what kinds of things students learned then. Students will compare those teachings to the teachings of today. All of those teachings combined together make the Roman Catholic Church in the Archdiocese of Louisville what it is today and set the stage for what it will be in years to come.

Have students brainstorm and create questions to ask parents and grandparents about the Church of their youth and of today. They will interview parents and grandparents to find out what they have learned from the Church and what changes they have experienced in the Church. Students will then write about what they have learned about the Church. Compare and contrast the generations' experiences—use a Venn diagram as a visual representation.

As an extension, students might decorate tissue boxes to represent bricks. They will write experiences of Church on the bricks. Students will work together to build a church to show that the generations have combined together to make a Church rich in history and community.

Submitted by St. Leonard School

Grandparent's Day

Students will invite grandparents or an older relative to share stories and pictures as well as discuss how Church was different when they were growing up in the Catholic religion. Have items on display for students to view such as a holy water fountain, holy cards, chapel veils, scapulars, prayer books, missals, etc. Students will compile what was learned from the paddlewheel to design a classroom quilt to display in the school.

As possible extensions, students might go on a school field trip to visit the Cathedral and older churches in Louisville.

They might have an anniversary celebration with 200 balloons to commemorate the Bicentennial of the Archdiocese of Louisville.

Submitted by St. Martha School



Saints: Yesterday, Today and Tomorrow

Students will choose a saint who lived at the time of the early days of the Archdiocese and another saint from more recent times. They will learn about each saint through books, pictures and web information. This may include information about where and when the person lived, interesting facts about his/her life, why he/she was named a saint, and how the person served the Church and its people.

Each student will next name a modern day person who shows qualities of a saint. They will write about that person, explaining how that person is like a saint. They might include a photograph or draw a picture of the person.

Activities may include a timeline to show when in time the three people live/lived. They might locate their home countries on a map. They might also compare/contrast such elements as customs and culture during the lives of these people.

Submitted by St. Athanasius School

The Saints Go Marching In

Each primary homeroom teacher will select a saint with a parish or school named after him/her within the Archdiocese of Louisville. The teacher will prepare a short biography of the saint. An activity will be planned as part of the lesson. For example, students might make a bookmark, a holy card, cross, or storybook after learning about the saint.

At the end of each lesson/activity, the students will march to the beat of the music to rotate from classroom to classroom to learn about each saint. At the end of each day, the children will leave with the knowledge of saints and a collection of keepsakes to remember each saint.

Examples of possible saints to use:

St. Michael	St. Jude	St. Anthony
St. Patrick	St. Helen	St. Agnes
St. Therese	St. Rita	St. Margaret Mary
St. Gabriel	St. Francis of Assisi	St. Polycarp

Submitted by St. Nicholas Academy

Salute to Catholic School Alumni

Many schools pair a younger student with an older one. Students meet throughout the year to share activities. In this lesson, the younger students will work with their big buddies to complete a list of well known Catholics who attended Catholic schools in the Archdiocese of Louisville. The list might include local personalities, public figures, athletes, etc. The big buddies will take the younger students to the computer lab to research and write a report on the person of their choice. After the report is written, students will share their findings with one another. A book will then be compiled containing the reports given by the students. This collection of biographies could be left in the school library for other classes to read. If photos are available, the pictures could be hung in the hallways with a biography attached.

A culminating activity could be held in the spring. Students could construct and decorate a kite on which the name of one of the Catholic alumni is written. The kites could be flown at a gathering held outside the school on a "Salute to Catholic School Alumni" Bicentennial celebration day.

Submitted by St. Gabriel School

Years of Celebrations

Students will become aware that religious holidays have been celebrated for many years. They will identify and write about religious holidays celebrated by Americans throughout the years.

Discuss religious holidays and share favorite traditions. Read some background information to students about different religious holidays. Include information about the ways Catholics celebrated the holidays in the early 1800's, early 1900's, and today.

Put students into small groups and assign each group a holiday celebration to research. Give each group a book or informational piece that relates to their assigned holiday. They are to read the information as a group and write the main ideas as well as the most interesting and important facts about celebrations and traditions during the three time periods.

After groups are finished, they will come back together as a whole group. Let each group share their information with the class. Create a chart showing information learned from each group.

Give each student a piece of construction paper to make a card/invitation to a holiday celebration. Students can choose any of the holidays discussed in the lesson and any of the three time periods. The outside of the card should have a picture that represents the holiday. The inside should have a greeting and information about the holiday celebration that would persuade others to come.

Submitted by St. Gabriel School

One Moment of Time

After a discussion of time capsules, the students will determine what items might be included in a time capsule that would let future generations get a feel for who they are. They will discuss what might have been in a time capsule 100 or 200 years ago. Each primary grade class will decide to do a group or individual time capsule. Students will decide what items to include in the capsule.

The students will want to include a letter to themselves or others telling how old they are, what activities they enjoy, a drawing of their family now and what they think their family will look like in the future. Put in some photos, newspaper clippings or other small objects that will remind them of what life is like now. Tape it and label it with their name and the date. Save the time capsules so they can be opened in five years.

Submitted by St. Paul School

Building Peace by the River

In this lesson, students will identify and encourage acts of peace at home, at school, in the parish, and in the community.

Introduce the unit by making Peace Offering Cocoa (see Appendix B.1). Each child in the primary grades will fill baggies with a recipe card and ingredients until 200 bags are filled. They will distribute these in school, at home, and in their parish community. The second activity will be for the students to look for pictures of people showing peaceful actions. As a group, a collage of these pictures will be made into a Peaceful Flowing River.

Children will make 200 Spreading Peace Cards to be distributed to the homebound of all the parishes represented in the school. As a culminating activity, the school will have a Building Peace Liturgy to honor people in the community who exhibit being a PeaceBuilder. At the liturgy, the collage will be displayed and the community PeaceBuilders will be introduced.

Submitted by St. Stephen Martyr School

Experience Stories

Students may participate in the creation of language experience stories related to events of a parish community or the Archdiocese. These personal stories may be collected and preserved in the specific classrooms to be shared during independent and small group reading times. The personal story collection may also be rotated and shared with each family associated with the classroom.

Submitted by St. James School, Louisville

Eat It Up!

Students will research dining habits and food common to the area at the time of the beginning of the Archdiocese. They will work in groups to prepare and display reports. The group will then demonstrate and prepare recipes and food from this time period.

Submitted by St. James School, Louisville

Color and Shape Investigation

Students should identify and classify the colors and shapes within the parish church and school. Once the features are classified by either color or shape, they could be sorted by two attributes, showing all those that have the same color and shape (for instance, all those that are red **and** square). A Venn diagram could be created for this purpose.

Submitted by St. James School, Louisville

NOTE: For very young students, the concept of 200 is a difficult one to grasp. Before they begin to appreciate the significance of the Bicentennial, it will be helpful for them to understand 200. The following lessons are designed to explore 200.

Incredible Math

This is a great activity for students who understand the concept of adding and subtracting two and three digit numbers. Explain to the students that this is a very special year for Catholics in the area because we are celebrating the 200th anniversary of the Archdiocese of Louisville. Explain to the students that we will be making incredible equations and word problems with the number 200.

Begin the lesson by having the students brainstorm in their math journals. Give them five minutes to write down all the incredible equations they can think of that equal 200. Now ask the students to share their ideas and put all of the ideas up on the board. Make sure to get many ideas and talk about the variety of ways to get 200.

Now pick one of the equations and work together as a class to write a story problem that relates to the Church or Bible teachings they have learned. For example: Pick the equation 100+100=200. A story problem could be: 100 students attended Mass on Wednesday and 100 students attended Mass on Thursday. How many students attended Mass on Wednesday and Thursday? Another example: 65+135=200. One day James was fishing in the sea and he cast his net and caught 65 fish. John was also fishing that day and caught 135 fish. How many fish did James and John catch?

Now put the students in groups of two. Give each group a piece of construction paper to illustrate their word problem. When the class is finished, end the activity by having each group share their story problem that equals 200.

Submitted by St. Raphael School

Happy Anniversary

The students will bring in 200 cupcakes as a class. The class will group the cupcakes in groups of one, two, five, or ten, depending on the grade. Second grade could even put them in groups and multiply them. At the end, the class would have a 200th anniversary celebration. They will eat some of the cupcakes while listening to music from the Catholic Church 200 years ago. They could also discuss the way we make cupcakes today versus 200 years ago (example: the use of a stove, the ease and availability of ingredients in a store rather than the difficulty of acquiring them 200 years ago). The remaining cupcakes will be shared with others throughout the school.

Submitted by St. Aloysius School, Shepherdsville

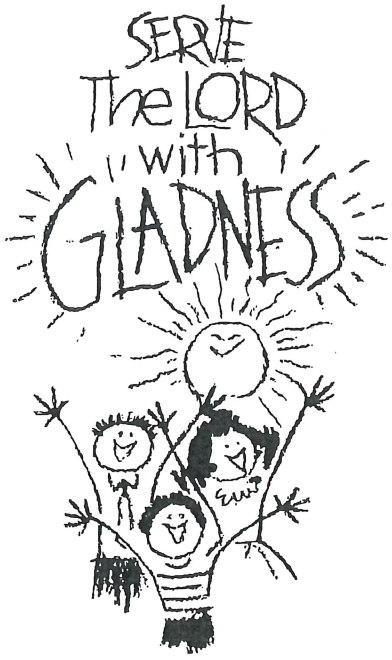
Two Hundred

The following lessons are designed to increase the understanding of 200.

- Read *If You Lived 100 Years Ago* by Anne McGovern. Talk about how different the world is today versus 100/200 years ago. Make a collage of things that we have today that we did not have 200 years ago.

- Bring in 200 items such as pennies or paper clips. Have a 200 chart where children count their 200 items.

Submitted by Holy Spirit School



Skip, Skip, Skip to 200!!

For this activity, the teacher divides the class into three groups.

Group 1 will be using ink pads and their thumbs to make pairs of thumbprints on butcher paper. As each child in the group makes their prints, the other group members skip count out loud by two. When the group reaches 200, the children will be challenged to figure out how many pairs of thumbprints it took to reach this number.

Group 2 will be using paint and their hands to make handprints on butcher paper. As each child in the group makes their print, the other group members skip count out loud by five. When the group reaches 200, the children will be challenged to figure out how many hands it took to reach this number.

Group 3 will be using markers to trace their bare feet on butcher paper. As each child in the group traces both of their feet, the other group members skip count out loud by ten. When the group reaches 200, the children will be challenged to figure out how many pairs of feet it took to reach this number.

When each group completes their task, students in each group will be asked to share their findings with the class.

Submitted by St. Raphael School

How LONG Is 200?

In this lesson, students will predict, measure, and estimate length. They will measure a variety of items with the quantity of 200 using inches (i.e. cotton balls, cotton swabs, paper clips, buttons, pretzel sticks, cookies, pennies, small candies, and/or any other item). When the lesson begins, the students will receive a worksheet (see Appendix B.2) with all of the items listed above in a chart form.

First, the students will predict which item they think will be the longest and which will be the shortest in length when 200 of the items are lined up for measuring. Then, as a class, they will count out and measure each row of 200 items one at a time and record the inch measurement on the student worksheet. Students will look to see how well they did with predicting (any surprises, etc.). After measuring the items in inches, students will use their prior knowledge of converting inches to feet and inches to yards to estimate and record **about** how many feet and yards were in each row of items measured (according to the inch measurement of each one). After the work is complete, the class could have a bicentennial celebration with the snacks from the measurement lesson.

Submitted by St. Raphael School

Exploring 200

This activity will explore the number 200. Students will learn to count by two, five, ten, fifty, and one hundred. Each child will color a predetermined number of fish that are numbered from 1 – 200. Place the fish in order from 1 – 200 on blue bulletin board paper. Have students take turns skip counting (counting by two) using their finger to point to every other fish. When counting by two – circle the numbers that are counted. When counting by five – put a square around the numbers that are counted. When counting by ten – put a triangle around the numbers that are counted. When counting by fifty – put an oval around the numbers that are counted. When counting by one hundred – put a diamond around the numbers that are counted.

Submitted by St. Raphael School

Discovering 200

During this lesson, students will explore 200. They will see how far they can go in 200 steps. They will count objects by ten to get to 200. They will make a 200 piece mix. They will predict what they can do in 200 seconds. (Activities similar to those you would do on the 100th day of school would be perfect for this exploration.)

Submitted by St. Francis of Assisi School



Intermediate

A to Z: The First 200 Years

Students will gain familiarity with some of the people, places, and events that have been significant in the history of the Archdiocese of Louisville.

- The teacher will provide the students with a variety of resources through which they will learn about the history of the Archdiocese. These resources may include speakers, books and articles, and multimedia.
- The class will then brainstorm words related to the Archdiocese that fit under every letter of the alphabet.
- Students will choose one word to represent each letter of the alphabet in a multimedia PowerPoint presentation titled "From A to Z: The First 200 Years of the Archdiocese of Louisville".
- Students will be assigned one letter and will prepare the slide for that word, using a combination of print, photo images, clip art, and original graphics.

Submitted by St. Agnes School

In the Beginning. . .

In the beginning, 1808, the first diocese in Kentucky was established in Bardstown, Kentucky. From that time until the present, 2008, people from many countries and many walks of life have come to Kentucky to live their faith and build their lives. While early Catholic pioneers in Kentucky were building their lives in a new land, people all over the world were doing likewise.

This lesson consists of a comparative timeline of the origins of the Catholic Church in Kentucky. Many pioneers of the Catholic faith, who settled in Kentucky, heralded from other parts of the world. Students will compare events in Kentucky with the concurrent events taking place in other countries. Examples of such events are found in the timeline located in Appendix B.3.

The timeline will be inter-curricular as students will be researching religious and secular historic events. The timeline will be created on the computer, using a spreadsheet program such as Microsoft Excel. The teacher may change various components to adapt this lesson to his/her teaching needs.

Lesson extensions could include field trips to the Kentucky "Holy Lands", the Cathedral of the Assumption, St. Joseph (Butchertown) and St. Martin of Tours (Louisville) churches. Possible topics of research could be biographical reports on prominent individuals of the period, establishment of religious communities, transportation, social life, education and scientific innovations.

Submitted by St. Martha School

Historical Markers

The students will use information gathered from historical markers to expand the basic knowledge of the development of the Catholic faith in Kentucky.

Begin the lesson by presenting Appendix A.1 or the New Advent article on the history of the Archdiocese of Louisville found at www.newadvent.org./cathen//09386a.htm.
Have students highlight important events throughout the article. This will give the students a basic understanding of the history of the Catholic faith developing in the state of Kentucky. Help students relate this to real life by confirming which places or events are familiar to the students.

Show photos of historical markers. This information can be found at http://kentucky.gov/kyhs/hmdb/MarkerSearch.aspx?mode=All. Then discuss the events represented on the makers, including:

- Benedict Joseph Flaget
- Saint Thomas Farm
- Saint Rose Priory
- Eminent Theologian
- Catholic Pioneers
- Diocese of Bardstown
- Saint Mary's College
- Gethsemani
- Pottinger's Station
- Spalding Hall
- Nazareth College
- Bethlehem Academy
- Father Herman Felhoelter
- Fancy Farm
- Thomas Merton
- Presentation Academy
- Bloody Monday
- Our Lady Church
- Cathedral of the Assumption
- Saint Joseph Infirmary

Students will create a timeline showing these key events. They will use collected data to create a computer generated slide show showing these key events.

Submitted by St. Gabriel School



Archdiocese of Louisville Bicentennial Jumble Trivia

This lesson is designed to introduce or review local historical facts about the Archdiocese of Louisville 200 years ago when it was in its infancy.

First, the teacher should ask if anyone knows what a jumble is (scrambled letters that can be rearranged to form a word). The teacher will gather the historical facts about the history of the Archdiocese of Louisville found in Appendix A.1 or on the Catholic Encyclopedia at http://www.newadvent.org/cathen//09386a.htm. After discussion of this historical information, the teacher will distribute the puzzle (see Appendix B.4) and students will work with a partner to solve it. Students can self-check with the answer key on the teacher's desk or posted on the board.

As an extension, students might each take a clue from the puzzle and research that person's or organization's contribution to local history, i.e., illustrated report, poster, PowerPoint presentation, etc.

Submitted by St. Raphael School

Coming to Kentucky

Students will learn the route the first Catholics took to reach Kentucky when they settled here in the late 1700's/early 1800's. Students will be divided into small groups and each group will receive a map showing what the United States looked like in this time period. The websites listed below may be used to print maps. Each group will be given one of the routes to plot on their map. Students may use their social studies book, Kentucky history books, or the internet to help them locate these places.

Catholics left Maryland and traveled along several routes. Description of the routes can be found by visiting http://freepages.genealogy.rootsweb.com/~slhessick/peakes04.htm.

Students will also use maps to mark places of interest in Catholic history. These places include Nelson County, the first Catholic Church (Holy Cross), and St. Thomas Seminary. Each group will share their map with the whole class. Students will discuss how the routes are different and why the settlers may have taken different routes. They will also compare these routes to those taken by other early explorers.

Websites for Maps:
http://www.earlyamerica.com/earlyamerica/maps/1800/

http://xroads.virginia.edu/~MAP/TERRITORY/1800map.html

Submitted by St. Raphael School

Catholic Pioneers

Although now called the "Archdiocese of Louisville", this archdiocese actually began just down the road as the Diocese of Bardstown, the first inland diocese in the United States. Dating back to the late 1700's, the history of the Archdiocese has many interesting people and places that helped make it what it is today. Students will use a variety of tools (primary and secondary sources, timelines, etc.) to explain significant events, people, and places in the history of the Archdiocese of Louisville.

Using a WebQuest, students will be able to identify the reason many Catholics left England and then Maryland, as well as how and where they settled, including the Kentucky "Holy Land". In addition, students will identify many key people and places that were part of our remarkable past. This "virtual tour" and research project will culminate with a tour of the roots of the Archdiocese of Louisville. The tour of Louisville churches might include Our Lady, Cathedral of the Assumption, St. Louis Bertrand, St. Anthony, and St. Boniface. Churches outside of Louisville might include St. Augustine, Holy Cross, the Basilica of St. Joseph Proto-Cathedral, and St. Thomas.

Submitted by St. Paul School

The Immigrants Emigrate

Students will identify and name the beginning churches of the Archdiocese of Louisville. Introduce the lesson to students. Explore the early history of the Church in the Archdiocese of Louisville. Use an interactive white board, audio visuals, pictures, historical resources and if possible guest speaker/s to enrich the lesson.

Have students write letters to individual parishes and include a survey to gather such information as establishment of the parish, the religious orders who have served in the parish, the various ethnic groups that have made up the parish throughout the years, and pictures of the church long ago and today. As responses arrive, have them locate individual parishes on a map and create a timeline showing establishment of the parishes.

Once all responses are in, divide all students into groups. Groups will present the information they gathered from the responses they received from the parishes.

As an alternate to requesting the information from the parishes, students might use *Faith and Mission: Parish Histories in Celebration of the 200th Anniversary of the Archdiocese of Louisville* which was compiled as part of the Bicentennial celebration. Copies should be on hand in each parish.

Submitted by John Paul II Academy

Flowing Through Church History:
A Timeline of Church and Secular Histories

Through this lesson, students will gain insights into how concurrent world events affected local Catholic history.

Students in each class will research Church and secular events of a given decade. This may be done individually or in small groups of three or four. Students will use a variety of resources such as websites, texts, encyclopedia, magazines, The Filson Club, church archives, etc. Periodically throughout the year, information will be placed on the timeline which will run the entire length of the school hallways. Each year on the timeline should be large enough to allow for students to display reports, pictures, drawings, graphs, etc.

Submitted by St. Aloysius Gonzaga Academy, Shepherdsville

Bishop Flaget

- Students will brainstorm and create a list of questions that they need to answer about Bishop Flaget.
- They will use the internet to research Bishop Flaget and look up the different religious communities that he helped to bring here.
- Students will then be assigned a particular portion of the information and will prepare a presentation to present to their peers on the different religious communities and on Bishop Flaget.
- Finally, students will indicate on a map where these religious communities are in the Archdiocese of Louisville, including on the map all of the different parishes that make up the Archdiocese. This map will be displayed in the hallways.

Submitted by Notre Dame Academy

Twenty Questions
of Catholic Heritage

This unit will show the students how the Archdiocese of Louisville has evolved and will continue to evolve over the coming years. Students will be expected to interview a family member or close friend that received a Catholic education. The interview will enable students to compare and contrast the Catholic education throughout the years. By using math skills such as graphing; social studies concepts of historical events and mapping; language arts skills of oral and written communication while integrating Catholic heritage, students will appreciate the Bicentennial of our Archdiocese of Louisville.

Submitted by St. Stephen Martyr School

Biographies of Bishops and Archbishops

Students will use Appendix A.5 or the library/media center of the school to research any bishop or archbishop who served the Archdiocese of Louisville.

They will share their information orally, with posters, or with PowerPoint demonstrations. An extension activity would be to compare and contrast two or more of the bishops/archbishops who lived decades apart. Students will determine which of these men they would like to meet and why.

Submitted by Notre Dame Academy

Kentucky Catholics

Students will work in small groups to research and report on well-known individuals in the Archdiocese of Louisville over the past 200 years. Each group will make a poster and present their findings to the class. Each student will have assigned duties within the group.

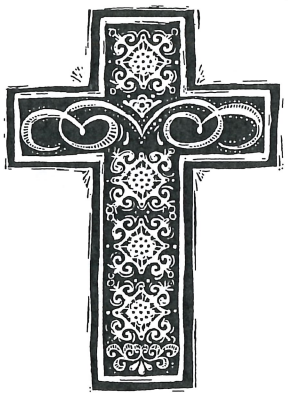
As a culminating activity, students will take a field trip to significant Catholic sites. The field trip will include a visit to the Nazareth Motherhouse, St. Joseph Proto-Cathedral, Gethsemani, the Cathedral of the Assumption, and the Archdiocese of Louisville History Center.

Submitted by Holy Family School

Catholic Encyclopedia Search

Students will read about the history of the Archdiocese in Appendix A.1 or the *Catholic Encyclopedia* at http://www.newadvent.org/cathen//09386a.htm to learn about those people who first came to Kentucky to start our religious community.

Submitted by Ascension School



Building Blocks of Our Faith

Students will explore the history and beginnings of the parishes in the area of the school or regional school.

- Construct a timeline of each parish's formation
- Investigate and graph:
  - Population
  - Economics
  - Ethnicity
  - Demographics
- Locate and interview the oldest known person from each parish
- Determine each parish's architectural distinctions
- Design a stained glass window depicting the history of each parish
- Investigate the physical and liturgical changes in each parish after Vatican II
- Compare parish populations before and after Vatican II
- Obtain photographs, old bulletins, directories, and sacramental and graduation pictures to create scrapbooks for each parish
- Conduct internet research on each parish's history

Submitted by St. Nicholas Academy

Geography of Central Kentucky

Students will compare maps of Central Kentucky in 1808, 1908, and 2008. They will create maps representing these time periods and mark new Catholic churches in Central Kentucky. For example, the Proto-Cathedral in Bardstown would be on all three maps, but Saint James of Elizabethtown would only be on the 2008 map. Students will be reminded to include churches that have moved or are no longer in existence.

Submitted by St. Andrew Academy



"Seek and You Shall Find" - Around the Sanctuary

To continue passing down to the next generation of Catholics the rich vocabulary of our Church, this lesson will specifically focus on exploring the inside details of the sanctuary and areas around the sanctuary.

Begin the lesson by gathering in the church and posing the question, "What do you notice?" This would also be an opportune time to invite the parish priest or a member of the Seniors Club to meet with the children and share his or her expertise about the artifacts throughout the church. Encourage the children to use a respectful manner to journey through the church with you so that they may get close to the various artifacts (e.g. tabernacle, monstrance, holy oils). Allow them time to ask questions that will generate discussion about the details of what they see. Students will then return to the classroom and create murals in cooperative groups. This can take many forms according to the needs of the students. Finally, students will present their murals to the class and hang them in the gathering space. A class game of Jeopardy using the vocabulary from the sanctuary exploration would be an engaging way to bring the lesson to a conclusion.

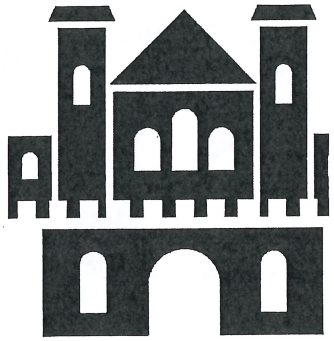
Submitted by Holy Trinity School

Behind the Scenes.....

Students will take a behind the scene tour of their church and of the sacristy. A member of the parish staff or parishioner will meet with the class in the sacristy. The tour guide will show the students what is in all of the drawers, cabinets and closets in the sacristy.

On another day or at another time, the tour guide will give a tour of the rest of the church. Students will learn the important features, including the inside of the tabernacle, stained glass windows, where the holy oils are stored, the special symbols throughout the church and any other places of interest or importance. This allows the students an up-close view and the opportunity to ask questions about their church.

Submitted by St. Francis of Assisi School



Saints Alive!

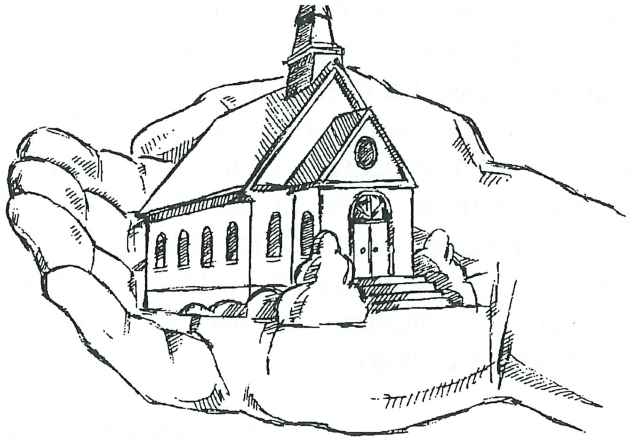
The focus of fourth and fifth grade students will be to learn about the patron saint or feast day that their school is named after. Students will use various resources to research their patron saint or feast day. With a partner, they will then interview an elder of the church who can share information about the church's history. First the students will create a list of questions to ask. If possible, they will collect old memorabilia and/or photos from the church. Students will compile the information to create a PowerPoint presentation. Each set of partners will create a page about their interview. The class will collectively contribute to a page about the patron saint or feast day. The students will then share their interview as the PowerPoint presentation is presented to the class. The adults who were interviewed could be invited to see the presentation. The students will also write thank you letters to the adults.

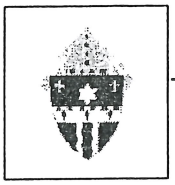
Submitted by St. Patrick School

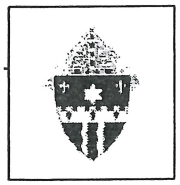
Which One Are You?

In the Archdiocese of Louisville, it is common for two churches to share the same name, but not be located in the same community. Students will identify two parishes with the same name. They will determine whether the two parishes are actually named after the same saint or two saints who share the same first name. Often the parish has a full name that would distinguish the two. Information can be found in the *2007 Catholic Directory for the Roman Catholic Archdiocese of Louisville*. Students will draw or take pictures of ways they are similar and different. They might create a Venn diagram or other graphic organizer to show these similarities and differences.

Submitted by St. Andrew Academy







It's Our Coat of Arms

In this lesson, students will learn about the history and meaning of the coat of arms for the Archdiocese of Louisville and create a "stained glass" picture of the coat of arms.

To prepare for this lesson, the teacher should enlarge both the coat of arms in Appendix A.6 and information material in Appendix A.7 to an 8 inch by 11 inch size. Begin the lesson by distributing the information handouts to the students and as a class read and discuss the information. Have students highlight the sections that refer to the colors needed for the background and the symbols of the coat of arms.

Distribute 8 inch by 10 inch coat of arms acetate sheets to the students. Have them use permanent ink markers to color the entire coat of arms according to the information handout.

Display the finished coats of arms on windows. Some of the information may be included on Kentucky history and/or religion tests.

Submitted by St. Leonard School

Create Your Own Coat of Arms

Begin by asking students where they have seen examples of coats of arms (for example: movies, books, museums, etc.). Lead discussion toward an understanding of why people have coats of arms and what the symbols on each shield mean. Use a search engine like Google images to find examples of coats of arms to show students. Discuss the symbols on a couple of examples that you find. Give students a handout with an explanation of symbols typically used. Then show students the Archdiocese's coat of arms (see Appendix A.6) and discuss with them the symbols used on its shield (see Appendix A.7). With students, brainstorm possible symbols for their own coat of arms. After discussion, have students use a blank shield to create their own coat of arms. Once finished, have student volunteers explain their choice of symbols on their crest. Display student work for all to see.

Submitted by Holy Trinity Parish School

A Personal or Virtual Tour of the Cathedral

The Cathedral of the Assumption is the mother church for the Archdiocese of Louisville. Since 1852, it has guided and been a symbol of Catholicism in the Louisville area. A tour of the Cathedral of the Assumption would help students understand the importance of this church and appreciate the history of the Cathedral itself. If a field trip to the Cathedral is not possible, a virtual field trip, utilizing the Cathedral's web site, is a way for students to learn more about the history and design of the Cathedral. Clicking on the bar labeled "Tour" on the website, www.cathedraloftheassumption.org, will give you a map of the Cathedral. When you click on the map numbers, you can view important objects in the Cathedral such as the archbishop's chair or cathedra, the Coronation Window, and the baptismal font. See Appendix B.5 for a Cathedral Survey guide that can be utilized while taking the virtual tour or an actual tour. In addition to learning about the specific parts of the Cathedral, students will also learn how these areas are used at Mass. On the website, students will also be able to research the history of the Cathedral, which is intertwined with the history of our Archdiocese. While taking a tour of the Cathedral, the following questions could assist students in research and with follow up discussions:

- What are the parts of the Cathedral that are used in Mass?
- Why is the Cathedral called Cathedral of the Assumption? How is the name depicted in the Cathedral?
- What is the cathedra? How do you know it belongs to our archbishop?
- What makes the Cathedral different from other churches in our archdiocese?

Submitted by St. Michael School



Cathedral of the Assumption

This lesson has been designed to help students learn and understand the history of the Cathedral of the Assumption, the number of restorations it has undergone, and how the Cathedral serves the community today, regardless of social status or religion.

This will help students understand how we can go forth to make the world a better place by helping those less fortunate.

In addition to the tour of the Cathedral, the goal of this particular visit is to make students aware of the hungry, and to point out that many in our own community struggle with the discomfort of hunger every day. Hunger includes people from all walks of life. It can affect children, teens, adults, and the elderly.

Students will tour the Cathedral in three parts:

- One group will visit the undercroft to make cards for the hungry who eat in the Sandefur Dining Room each day.
- One group will tour the kitchen to see how food is prepared, and the type of food that is needed in order to feed about 125 plus people each day. Students learn that the people who work in the kitchen are volunteers. The rewards that they receive are serving others as Jesus would have done. Prior to the trip, students might earn money to purchase something for the kitchen to make it easier and faster to prepare food.
- One group will tour the Cathedral and learn of its impressive history, as well as the meaning of the archbishop's chair, the stained glass, and the paintings.

Each of the three groups will tour each section of the Cathedral, learning the importance of reaching out to others, as well as the significance of the church.

Following the tours, the children would enjoy Mass in the Cathedral followed by lunch in the undercroft.

The activities found in Appendix B.6 give students a guide of the Cathedral and what each part represents. Tours are available with prior arrangement. It is an all-day trip for students, and one they can come away from with more awareness of the work we are to do in Jesus' name. This trip also provides a more community-based awareness that there are people in our own city who fight hunger.

Submitted by St. Patrick School

Travel Journal

Students could travel to other churches in Louisville or could even travel to Bardstown and visit Holy Cross, the first Catholic church established in our region. The opportunities to compare and contrast other churches to their own church could be recorded in a travel journal or even shared with the other members of their home parish.

Submitted by Holy Trinity School

Vatican II

Students will research information about Vatican II and discuss findings in large group. They will examine the effects of Vatican II on the Church. For research, students might use the website, http://ewtn.com/library/COUNCILS/V2ALL.HTM.

The students will interview an elderly family or parish member inquiring about their experiences and memories of the Catholic Church prior to Vatican II. A class discussion will be held to gather facts, rules, and experiences of today's Catholic Church.

As a class, a Venn diagram will be created to list and compare findings about the Church before and after Vatican II. For assessment, a journal entry will be completed summarizing information learned from the activity.

Submitted by St. Andrew Academy

Fond Memories

Students will interview parents, grandparents and/or great-grandparents to learn about what Catholic schools were like when they were growing up. They will compare and contrast that information with how Catholic schools are today.

The questions will be generated by the students after brainstorming the following possible categories:
Religion/Mass?
Favorite teacher/Why?
Class size?
Uniforms?
Discipline?
Extra-curricular activities?

Students will devise a Venn diagram to compare and contrast.

Submitted by St. Gabriel School

Ask Someone

Each student will interview three people older than fifty about what Church and school were like when they were in grade/high school. Prior to the interviews, the class will work together to generate a list of questions. When talking about Church, students might ask about songs, traditions, rules, frequency of attendance, prayers, etc. When talking about school, students might ask about uniforms, extra-curricular activities, subjects, recess, rules, etc.

Students may present the information using PowerPoint, letters, posters, or brochures. People who were interviewed might be invited to come and speak to the class.

Submitted by St. Athanasius School

Celebrate Sunday in 200 Ways through 200 Years!

Students will share ways in which their families celebrate Sunday (ex. attend Mass, family brunch, visit shut-ins). Then they will research how the early settlers celebrated Sunday 200 years ago. Students should also interview older adults to see how Sunday traditions have changed throughout the years (ex. Mass said in Latin, women wore veils, most stores were closed). Share ideas of the various ways to celebrate Sunday and write ideas on the board or overhead projector or interactive white board for students to refer to when completing activity.

For a bulletin board or hall display, assemble letters of the title of this lesson. Then distribute orange and yellow construction paper to students. Students will create a large Sun with an orange center. Write "Celebrate Sunday" in the center of the Sun. Then have each student make ten rays from the yellow construction paper. On each ray, have them write a way in which Catholics celebrate Sunday. The students may choose from the ideas displayed. Their responses should reflect ways to celebrate Sunday from the past and present. Twenty students will add ten responses to create a Sun, and you will have shown how to "Celebrate Sunday in 200 Ways through 200 Years"! Students may bring in photographs, newspaper clippings, internet images, or drawings to illustrate Sunday celebrations and add to the display.

Submitted by John Paul II Academy

200 Great Reasons

To help celebrate our 200 year history, classes will make a bulletin board listing "200 Great Things about the Archdiocese of Louisville". They will come up with some of the "things" themselves in class and then will interview others in the parish community to come up with other suggestions.

Students will also research all of the priests that have served in the parish through the years. They will write letters and make thank you cards for all the priests still living. Students might even write thank you notes to all the current priests in the Archdiocese.

Submitted by St. John the Apostle Parish

Stewardship Study

Students will research and compile a report comparing and contrasting opportunities for stewardship within a variety of parishes in the Archdiocese. The report could be compiled into an informative pamphlet for members of the Archdiocese. Students might compare these opportunities to ones that would have been available and necessary at various points in the history of the Archdiocese. They could work in groups to create informative pamphlets for the different periods.

Submitted by St. James School, Louisville

Interdisciplinary Lesson Plan Ideas

Arts – Students will study the architecture of churches in the Archdiocese of Louisville. They will make a stained glass window depicting a scene from the history of the Archdiocese.
Geography – Students will create a map to illustrate the trek of the original settlers of the Archdiocese of Louisville.
Social Studies – Students will identify key people in the history of the Archdiocese of Louisville and their contributions to society.

Submitted by St. Paul School

Methods of Measurement

Students should use a variety of materials to measure the various areas of their church, school, and parish community. Distances between parishes and the distance to the Cathedral of the Assumption could also be noted.

Submitted by St. James School, Louisville

Measuring 200

Students will begin the lesson by looking up bicentennial in the dictionary or on the interactive white board. They will share the definition and make connections to the Archdiocese of Louisville Bicentennial celebration.

Explain that this lesson will explore 200 in another way. Show/review the size of 1-10 centimeters on the interactive white board and a ruler.

As a class, choose two - three items. Predict on a chart if these items are longer or shorter than 200 centimeters. Test predictions.

In pairs, students will:

- measure a string that is 200 centimeters long
- make a two column chart with five to ten items they predict will be close to 200 centimeters (items can be inside or outside of the classroom)
- use string to measure to check the predictions

As an assessment, students will work in pairs to mark on the chart which items were close to 200 centimeters and describe what these things had in common.

Submitted by Holy Spirit School



Middle School

Catholicism in Kentucky

Students will work in groups of four or five to research the early settlements of Catholics in Kentucky and present group projects on what they learned. They will gain an appreciation for the rich heritage of Catholicism in our area (Bullitt, Nelson, Marion, and Washington counties) and an understanding of the growth of the Church in Kentucky.

Four or five groups of students will choose and produce three of the five following components:

- Students will make a timeline mural of the important dates in Kentucky Church history.
- Students will create a mural or poster containing illustrations or pictures depicting the history of Catholicism in Kentucky.
- Students will present a skit/play on the early Church in Kentucky, realistically depicting the primary persons and places involved.
- Students will create and narrate a PowerPoint presentation on the history of the early Church in Kentucky.
- The group will together write a narrative report on the subject of the early Church in Kentucky.

For these projects, students will use a variety of resources: Appendix A.1, websites (ex. www.archlou.org), videos (ex. *The Kentucky Holy Land, The Cradle of Catholicism in Kentucky)*, print materials (texts, encyclopedia, magazines, etc), parish histories and publications (particularly *Faith and Mission: Parish Histories in the Celebration of the 200th Anniversary of the Archdiocese of Louisville*).

Submitted by St. Aloysius School, Shepherdsville

Historical Timeline

Use Time Liner or other software to create a timeline of important events and people that had an impact on the growth of the Catholic Church in Kentucky (see Appendix A.2).

The timeline should include:

- 2 events from the 1700's
- 2 events from the 1800's
- 2 events from the 1900's
- 2 events from the 2000's
- At least four pictures related to the events listed (one should be a map of Kentucky)
- Bishops and Archbishops of the Archdiocese of Louisville

In addition:

- Type a title for the timeline
- Change default font to a different style and color
- Change flags to assorted styles and colors
- Page setup should be "landscape"

Some events that can be included are:

- 1785 - Holy Cross Church, first Mass in Kentucky; first Catholic Church in Kentucky (Marion County)
- 1793 - Stephen Theodore Badin, called the Apostle of Kentucky, was the first priest ordained in the United States
- 1808 - Diocese of Bardstown, first inland diocese in America
- 1811 - Benedict Joseph Flaget, first Bishop of Bardstown and Louisville
- 1811 - St. Thomas, first seminary in Kentucky (Marion County)
- 1812 - Catherine Spalding founded the Sisters of Charity of Nazareth
- 1812 - Loretto Motherhouse, one of the first religious communities for women in America
- 1819 - St. Joseph Proto-Cathedral, first Catholic Cathedral west of the Allegheny Mountains; called the "Cathedral in the Wilderness" (Bardstown)
- 1822 - Angela Sansbury co-founded the Dominican Sisters (Springfield)
- 1841 - See of Bardstown is moved to Louisville
- 1850 - Gethsemani monastery is raised to the dignity of abbey
- 1854 - Xaverian Brothers arrived in Louisville
- 1937 - Louisville was elevated to an archdiocese

Bishops and Archbishops of the Archdiocese of Louisville

- Bishop Benedict Joseph Flaget, 1810 – 1850
- Bishop Martin John Spalding, 1850 – 1864
- Bishop Peter Joseph Lavialle, 1865 – 1867
- Bishop William George McCloskey, 1868 – 1909
- Bishop Denis O'Donaghue, 1910 – 1924
- Archbishop John A. Floersh, 1924 – 1967
- Archbishop Thomas J. McDonough, 1967 – 1982
- Archbishop Thomas C Kelly, 1982 – 2007
- Archbishop Joseph E. Kurtz, 2007 –

See Appendix A.5 for information about each of these. Other events or people may be included based on the research. Examples might be Bishop Charles Maloney, Thomas Merton, or Catherine Spalding.

Websites to use:
Catholic Encyclopedia - http://www.newadvent.org/cathen/09386a.htm;
Archdiocese of Louisville - www.archlou.org;
Abbot of Gethsemani - http://www.monks.org/hist_gethsemani.html

Submitted by St. Patrick School

Who's Who and What Do You Do?

Using a map of Kentucky (see Appendix A.3), students will identify the four dioceses of Kentucky, emphasizing their own Archdiocese of Louisville. The class will be divided into groups that will work on developing a timeline of the history of each diocese in Kentucky. This information can be found in Appendix A.2; by visiting the Archdiocese of Louisville website http://www.archlou.org/History; in *An American Holy Land: A History of the Archdiocese of Louisville* (Book) by Fr. Clyde F. Crews; and *The Catholic Encyclopedia*. Groups will then share the information with the class. The teacher will lead a class discussion identifying the current leaders of the Catholic Church and the Archdiocese of Louisville from the pope to the local parish priests and lay leaders. The roles and responsibilities of each leader will be outlined on the interactive white board.

It is important to relate as much of the information about the Archdiocese of Louisville and its leaders to the local level with which the students are most experienced and knowledgeable. Once the objectives of the lesson are accomplished, students will move to a discussion of how they and their parents act as leaders in their parish community.

Lastly, students will take a field trip of the Kentucky "Holy Land" (Holy Cross; Sisters of Charity Motherhouse in Nazareth, Kentucky; St. Joseph Proto-Cathedral in Bardstown; St. Thomas Parish outside of Bardstown; Calvary; and Gethsemani).

Submitted by John Paul II Academy



History of Catholic Evangelization of Kentucky

Students will learn the history of the Catholic evangelization of Kentucky (see Appendix A.1). They will create a timeline of the evangelization of the Diocese of Bardstown and other historical events of the time. Each event should include a related visual image and one to two sentences detailing the event.

Events to include:

- Establishment of the Diocese of Bardstown
- American Revolution
- Establishment of St. Joseph Proto-Cathedral
- Presidency of Thomas Jefferson
- Louisiana Purchase
- States' establishment
- War of 1812
- Pope Pius VII
- Napoleon Bonaparte monarchy
- Establishment of Diocese of Boston
- Establishment of Diocese of New York
- Establishment of Diocese of Philadelphia
- Establishment of Diocese of Baltimore
- Bishop Flaget named head of Diocese of Bardstown
- Bardstown Diocese transferred to Louisville
- Establishment of the Archdiocese of Louisville
- Establishment of the Cathedral of the Assumption

Submitted by Holy Spirit School

A Time to Remember: Looking Back Over the Years

The class will read and discuss "A Brief History of the Archdiocese of Louisville" from the website www.archlou.org, Appendix A.1 or Appendix A.2 and each student will make a timeline identifying major events and important Catholics over the past 200 years. They will take their timelines home and ask for their parents' input. Students will share their individual timelines and help make one large timeline to be hung in the hallway. Each student will be assigned a specific topic from the timeline to research. They will then make an illustrated poster of that event or person which will be hung in the appropriate place on the timeline.

Submitted by St. Michael School

What's It All About?

Students in the sixth, seventh, and eighth grades will research the Archdiocese of Louisville in three different ways.

The students in grade six will research the Archdiocese of Louisville from the 1940's until the present. The students will be allowed to pick a topic that would relate to the Archdiocese during that period.

The students in grade seven will research the role the Archdiocese of Louisville played in providing help during the 1937 flood. The students will use primary sources to help them with their research.

The students in grade eight will research the beginnings of the Archdiocese of Louisville (see Appendix A.1). They will examine the development of the Archdiocese of Louisville and the key people involved in that history.

Submitted by St. Andrew Academy

The First Diocese West of the Allegheny Mountains

To discover the roots of Catholicism in this part of America, students will take a field trip to the Kentucky "Holy Land". They will visit as many of the following as possible:

- St. Joseph Proto-Cathedral (Bardstown)
- Nazareth, Kentucky (Sisters of Charity)
- Springfield (Dominican Sisters)
- Marion County (Sisters of Loretto)
- Gethsemani (Monks)
- Holy Cross
- St. Thomas
- Calvary

Following the field trip, students will complete the following writing assignment. Imagine you were a tree sapling planted in the 1800's at one of these locations. Now you are a magnificent tree. What have you observed over the last 200 years?

Submitted by St. Bernard School

Archdiocese of Louisville Crossword Puzzle

This lesson is designed to introduce or review some local historical facts about the Archdiocese of Louisville 200 years ago when it was in its infancy.

The teacher will find the historical facts about the history of the Archdiocese of Louisville in Appendix A.1 or by visiting the online Catholic Encyclopedia at http://www.newadvent.org/cathen//09386a.htm. After discussion of this historical information, the teacher will distribute the puzzle (see Appendix B.7) and students will work with a partner to solve. The word box contains the answers to the clues.

As an extension, students might each take a clue from the puzzle and research that person's or organization's contribution to local history, i.e., illustrated report, poster, PowerPoint presentation, etc.

Submitted by St. Raphael School

The Life and Times of Benedict Joseph Flaget, the First Bishop of Bardstown

In this lesson, students will gain an understanding of the life of Benedict Joseph Flaget and how he helped shape Church history in North America in the early 1800's. They will construct a timeline based on events from Flaget's life and Church history. This will give them a visual representation of his life and contributions. Students can work independently or in small groups to collect the information and create a timeline.

The teacher will demonstrate a timeline using events from his/her own family history. The events and the dates will first be listed and then students will help put them in chronological order.

Next, students will create timelines of their own lives. Students can enter "timeline" at Edsitement.neh.gov to create and add events to a timeline. Have each student briefly share his/her timeline with the class. Point out the differences between the events that they chose to include. After students have created an individual timeline, the teacher can create a class timeline. The teacher could have students present facts in chronological order based on the oldest event on their timelines.

Prepare a blank timeline. Depending on the size, it may be necessary to take it into the hallway or gymnasium to roll it out. All events will be placed on this one timeline so that students can see how the events are related.

Once students have experienced the individual and class timelines, they will work independently or in small groups to construct a timeline based on events of Bishop Benedict Joseph Flaget's life and contributions to our Church history. They will gain an understanding of how he helped shape Church history in the 1800's. Information can be found in Appendix A.1 or by visiting http://www.newadvent.org/cathen/06093.htm.

Submitted by St. Raphael School

Bishop or Archbishop, Diocese or Archdiocese – What's the Difference?

What does it mean to be an archbishop? What is the difference between an archbishop and a bishop? Similarly, what is the difference between an archdiocese and a diocese?

Kentucky is divided into four regions known as dioceses (see Appendix A.3). The Archdiocese of Louisville encompasses the central part of the state stretching from the Ohio River to the Tennessee border. The three remaining dioceses in Kentucky are the Diocese of Covington in the northern part of the state, the Diocese of Owensboro in the western part of the state, and the Diocese of Lexington in the eastern part of the state.

The Archdiocese of Louisville is home to the Archbishop. He presides over the ecclesiastical province which includes all dioceses in Kentucky and Tennessee. The Archbishop has direct responsibilities for the Archdiocese of Louisville, one of the dioceses in the province. Bishops preside over each of the other dioceses. The bishops and archbishop are all appointed by the Pope.

Students will explain the distinction between a bishop and an archbishop, between a diocese and an archdiocese. They will use a graphic organizer to identify each diocese in Kentucky and the corresponding bishop or archbishop. They will also arrange a few significant facts (such as year of creation of the diocese, number of households, number of parishes and schools) around the name of the diocese or archdiocese.

Students may be divided into four groups. Each group will gather information about one of the dioceses or the archdiocese. They will share the information so that all students will have a completed graphic organizer.

Read All about It

Students will conduct research to create a newspaper that will present a sampling of the news of Louisville in 1808. The newspaper will include actual news events, entertainment, ads, etc. that would have been of interest in 1808. The religion section of the newspaper will present articles about the Catholic settlers and the birth of the future Archdiocese of Louisville as related in 1808.

As part of this project, students will visit the Archdiocese of Louisville History Center at the Cathedral of the Assumption.

Submitted by Holy Family School

Archdiocese of Louisville Web Exploration

Students will use the internet to locate and research Kentucky counties and parishes that are currently a part of the Archdiocese of Louisville, completing a map and Word document showing the results of this research. The purpose of the internet/map activity is meant to make students aware of just how far-reaching the Archdiocese of Louisville is. Many students in Jefferson County Catholic schools are only aware of the parishes that they see around town or that they play in sports. This activity allows students to gain a better perspective of the Archdiocese.

- Students will receive a blank map of Kentucky that is divided into counties. This type of map can be found in Appendix A.3 or by visiting www.clickandlearn.com and following the path School Tools/Geography Resources/USA State Maps/Kentucky/Blackline Map.
- They will also receive a list of counties that are currently a part of the Archdiocese of Louisville.
- Using the internet, students should first label and shade in each of the counties from the list on the blank map.
- Next, students should visit the website www.archlou.org or http://www.parishesonline.com. These websites list all parishes that are currently a part of the Archdiocese of Louisville. Using the list and information from the website, students should locate each *currently open parish* and identify the county in which it is located, recording this information on the back of the map.
- Finally, students should choose ten of these parishes and visit their homepage websites. They should explore these websites, finding one interesting fact about each parish. Students will be encouraged to look for things that seem different from their own parish. Students should record this information in a Word document. .

Counties of the Archdiocese of Louisville

Adair	Green	Marion	Russell
Barren	Hardin	Meade	Shelby
Bullitt	Hart	Metcalfe	Spencer
Casey	Henry	Monroe	Taylor
Clinton	Jefferson	Nelson	Trimble
Cumberland	LaRue	Oldham	Washington

Submitted by St. Raphael School

Mapping Catholicism

Students will explore the spread of Catholicism in Kentucky. On a map of Kentucky, they will highlight the spread of Catholicism with color coded (and labeled according to church) pins. Examples of time/color divisions:
Early Kentucky 1770-1810
Kentucky before the Civil War 1811-1860
Late 19th Century 1861-1900
20th Century 1901-2000
Present Day 2001-today

Submitted by St. Margaret Mary School

That Happened Here? The Bloody Monday Riots of 1855

Are you tired of hearing your students complaining, "Nothing famous ever happens here?" Often times the young think of important national events as happening elsewhere, but there was a time when Louisville had the dubious honor of being the focus of the nation's attention due to anti-Catholic rioting. My own students became interested in this topic while watching *Out of Ireland: The Story of Irish Immigration* around St. Patrick's Day. During the film there is a mention of the Riots in Louisville and Philadelphia. This brief mention interested my students so much we turned off the film and began to discuss the events that transpired on August 6, 1855.

First students seemed amused that people would fight over elections and religion, but as we discussed how Irish and German immigrants were looked at as less than desirable because of their Roman Catholicism, many students were not only interested in learning more about the Catholic history of Louisville, but they began to draw parallels with other "religious" wars being fought today. Their reaction convinced me to develop a unit on the "Catholicness" of Louisville, particularly the Bloody Monday Riots.

Submitted by St. Margaret Mary School

Bloody Monday

On August 6, 1855, riots broke out in Louisville when nativists, many of whom were members of the political party called the "Know-Nothings," attempted to prevent others from voting. The violence that broke out that day was primarily directed against German and Irish immigrants, some Protestant and many Catholic. At least twenty-two (some say between fifty and one-hundred) died, scores were injured, and the homes and businesses of immigrants were torched. Several churches were threatened, including St. Martin of Tours, St. Boniface, Immaculate Conception, St. John, and the Cathedral of the Assumption. See Appendix B.8 for details of this day and Appendix B.9 for the editorial that appeared in *The Record* on July 28, 2005 as a part of the commemoration of the 150th Anniversary of the event.

The primary activity in this lesson is plotting on a map the key events of the day. See Appendix B.8 for a map and a short description of each location. An ideal map would have these parameters, yet be more detailed. One way to get a more detailed view would be to visit www.mapquest.com and request a map of Louisville. Zoom to level 12 and use the compass rose to pan east, west, etc. to piece together the desired area. A map of Louisville may also be purchased.

Classes and/or families will be encouraged to take the tour, stopping to examine the various sites.

Submitted by St. Martha School

Catholics vs. the Know-Nothings

The years of rapid growth in the U.S. due to Irish and German immigration in the 1840's – 1860's are highlighted in most eighth grade American History texts. The study of the era presents an opportunity for our students to see how the discrimination faced by the immigrants was played out in Louisville. Using, for example, the August 8, 1855 story from the Louisville *Courier* about Bloody Monday shocks and amazes eighth graders who realize the price paid by their fore bearers. Fr. Clyde Crews' *An American Holy Land: A History of the Archdiocese of Louisville* is a great resource for teachers who can bring the era to life for students. A field trip to African-American parishes, especially St. Martin de Porres, can only enrich the study. This trip can certainly be combined with a field trip to the Archdiocese of Louisville History Center at the Cathedral of the Assumption.

Submitted by Ascension School

Coat of Arms

Students will explore the use of the coat of arms throughout history as an individual, family or even national symbol. They will determine if their own families have coats of arms. Many nationalities can trace the use of coats of arms back to the early days. Following this introductory lesson, students will examine the Coat of Arms for the Archdiocese of Louisville (see Appendix A.6). Each student will color the template appropriately. They will discuss the symbolism of the various elements (see Appendix A.7).

As an extension, each student will design a coat of arms for their own family. They will consider symbols that would be representative of the interests, traditions, and ancestry of the family. The coat of arms will be shared with the group along with an explanation of the reasons for designing it in that particular way.

Submitted by St. Martha Parish

Thomas Merton: Poetry of Kentucky

Students will work in small, heterogeneous groups to read, interpret and derive meaning from poems written by Thomas Merton through three poetic tools - Voice (speaker, tone), Imagery (appeal to the senses), and Figures of Speech (metaphor, simile, hyperbole, and personification). They will express their understanding through self-created pictures. The selection of poems will consist of ones written about places in Kentucky.

Following the group work, each student will have the opportunity to read Merton's poems aloud and share the group's interpretation.

For homework, students will create a picture that shows his/her interpretation of a chosen poem. These will be displayed around the room. Students and the teacher will use numbered paper to write the titles of the poems they believe match each picture. Poems will be from the work *In the Dark before Dawn: New Selected Poems of Thomas Merton,* Preface by Kathleen Norris, Edited by Lynn R. Szabo. Possible poems include: "Louisville Airport", "Cherokee Park", "Spring: Monastery Farm", "The Trappist Abbey", "The Blessed Virgin Compared to a Window", "Trappists Working", "The Trappist Cemetery: Gethsemani", or "Elegy for the Monastery Barn".

For background information, students might view the video, *Gethsemani,* by Paul M. Pearson. In addition, they might visit the following websites: http://www.monks.org/thomasmerton.html http://www.merton.ca/biography.html.

Submitted by St. Raphael School

Ministry of Service

The students will research several religious orders that are part of the Archdiocese of Louisville. They will discuss the important contributions that these people made in our past and how they continue to help us today. Information for this project can be found on the internet.

Next, each student will write a friendly letter to one of the religious orders. Contact information can be found in the *2007 Catholic Directory for the Roman Catholic Archdiocese of Louisville*. In this letter they will thank those men and women for dedicating their lives to God and others. The students will be encouraged to include information about themselves. The letters will be mailed to various religious orders.

Students will enjoy learning about how significant these different groups were, and are, to the Catholic Church and to Catholic education in Kentucky.

Submitted by St. Gabriel School

Then and Now

Through this cross-curricular unit, students will compare and contrast Kentucky in 1808 to Kentucky in 2008.

RELIGION – Students will compare and contrast the Catholic mass. They will also compare and contrast the Catechism to our present Religion text.

SOCIAL STUDIES – Students will compare boundaries for diocese, transportation, and family life style.

As an additional activity, given a map of the original Diocese of Baltimore, students will generate their own division of the diocese into the five new dioceses and cite their reasoning for the divisions.

SCIENCE – Students will investigate the differences in weather, animal life and scientific developments.

MATH – Students will compare and contrast the economics, population growth and square footage of the diocese.

LANGUAGE ARTS – Students will explore the instruction of grammar in 1808. They will also explore the works of several authors from the early 1800's.

COMPUTERS – Students will investigate several websites for information from the early 1800's. They will also use their computer skills to make graphs and write a news article about the formation of the Diocese of Bardstown.

As a summation of these lessons, students will construct a time capsule with information about the 1800's and 2000's. This will be opened in 2041, the Bicentennial of Louisville becoming the Archdiocese.

Submitted by St. Stephen Martyr School

Pipe Organ Tour

Several churches within the Archdiocese of Louisville have wonderful, artistic pipe organs. Many are still functional. These incredible machines are also works of art, custom made from authentic materials, and crafted by hand. Classes might visit these churches to learn about the history of the pipe organ, to examine the different parts, and to enjoy the beauty of the music itself. A call should be made to the parish Music Director to schedule a tour.

Some suggested locations (there are many other excellent examples):

- Phil Hines from Holy Spirit has a complete lesson to accompany the tour, including handouts.
- The Cathedral of the Assumption has the largest functioning pipe organ in the Archdiocese.
- The pipe organ at St. Patrick is located on the main floor for easy accessibility.
- The one at St. Francis of Assisi is a replica of one that might have been played by Bach and is also located on the main floor.
- The pipe organ at St. Paul has beautiful 19th century casework and is easily viewed.

On a timeline, students might plot the years in which the churches with pipe organs were built to determine the oldest and newest. They might look at the span of time during which most of those churches were built. With this information, they could create a graph showing decades, noticing those that witnessed considerable growth in the number of pipe organs in the Archdiocese of Louisville. They also might imagine they were a pipe organ and write about the changes they have witnessed in the liturgy since they were first built.

Submitted by Holy Spirit Parish



Trekking the Archdiocese

For the Bicentennial, eighth graders will take a field trip through the Archdiocese's "Holy Lands". First, they will take a guided tour of St. Joseph's Proto-Cathedral and museum in Bardstown. Then they will travel to St. Thomas Church, where they will hear about its history and see Bishop Flaget's restored log house and former St. Thomas seminary. They will then join the monks of Gethsemani in noon prayer after listening to a talk about the life of a monk given by the guest master at the abbey.

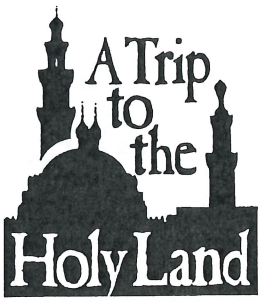
To celebrate the Bicentennial, seventh graders will tour various Catholic churches in Louisville. They will visit the very traditional St. Louis Bertrand Church, the very modern Church of the Epiphany, the African-American St. Augustine Church in Louisville's West End, along with other churches in the area. This tour will open their eyes to the diversity of the Catholic Church in Louisville.

Submitted by Holy Trinity School

Pilgrimage

- Students will gain knowledge of the religious communities that have been significant in the history of the Archdiocese of Louisville. In small groups, students will research and report on such religious communities that are based in the Archdiocese as: Trappists, Xaverian Brothers, Passionists, Franciscans, Carmelite Priests and Sisters, Dominican Priests and Sisters, Priests and Sisters of St. Benedict, Sisters of Charity of Nazareth, Ursuline Sisters of the Immaculate Conception, Sisters of Loretto, Sisters of Mercy. Information about these and other religious orders, including contact information, can be found in the *2007 Catholic Directory for the Roman Catholic Archdiocese of Louisville.* Students will learn about how their roots were planted in the Archdiocese, their mission, their motherhouse, their contributions.
- The teacher will introduce the students to the concept of pilgrimage.
- Students will plan a pilgrimage to visit sites connected with these religious communities. They will document the pilgrimage with both photo and print entries.

Submitted by St. Agnes School



Historical Catholic Sites

Students will make a pilgrimage to historical Catholic sites in the Archdiocese of Louisville to observe and reflect on the rich history of the Catholic Church in Louisville. Sites to visit would include The Cathedral of the Assumption and the Undercroft, the Archdiocese of Louisville History Center, Archives at St. Vincent DePaul, and St. Louis Bertrand Church.

Another trip would be planned to observe and reflect on the ministries of service in the Archdiocese of Louisville. Sites to visit would include St. Vincent de Paul, The Catholic Deaf Office, the Sisters of Charity of Nazareth, Ursuline Sisters, Sisters of Mercy, Carmelite Sisters and the Little Sisters of the Poor. Contact information can be found in the *2007 Catholic Directory for the Roman Catholic Archdiocese of Louisville.*

Submitted by St. Athanasius School

Historical Tour

Students will take a tour of four of the Kentucky "Holy Lands" sites. (See Appendix B.10). At the sites, they will copy five names from the church windows, do some sketching of five cemetery stones, and view a roadside plaque. They will also participate in several additional activities at St. Thomas. They will visit:

- Holy Cross Church – Pottinger's Creek settlement – 1785 – Basil Hayden
- St. Charles Church – Hardin's Creek settlement – 1786 – Fr. Nerinckx
- St. Thomas Church – Poplar Neck farm – 1787-88 – Edward Howard
  (at this stop, visitors will learn about the Flaget log house, the building of the church which is the oldest standing Catholic Church west of the Allegheny Mountains, orphanage, and the seminary)
- Nazareth – Sisters of Charity – 1812

Submitted by St. Joseph School



Memory Keeper

Students in language arts class will read the novel, *The Giver*. In this novel, the Giver is the keeper of memories for the futuristic community. The class will discuss the value of older community members sharing their memories with the youth. They will discover what can be learned from these oral histories and how society can benefit from them.

Students will then interview older Catholics who grew up in the Archdiocese of Louisville. They will prepare ten to fifteen questions to ask. Questions could request information about their parish churches and schools, the role of priests and sisters, and pre-Vatican II rules and regulations.

Students will then make a page for a scrapbook with the name and age of the person they interviewed, their parish, and three of the favorite memories that were shared with them. Memories must be written in the student's own words. Pictures or illustrations may be included to jazz up the scrapbook page.

Each student in the class will share their information as they add their page to the ORAL HISTORY SCRAPBOOK.

Submitted by St. Margaret Mary School

Appealing to the "Masses"

The Second Vatican Council created many changes in the Church. Pope John XXIII (who called the council in 1962) was asked why a council was needed, and he responded by opening a window and declaring, "I want to throw open the windows of the Church so that we can see out and people can see in." The world was changing rapidly, and the Church needed to be modernized so that more people could understand and take part in Church rites and celebrations.

Since Vatican II took place only twenty-five years ago, there are many people from whom students could gain a firsthand knowledge of the differences between the celebration of the Mass before and after the council. This lesson provides the students with an opportunity to interview relatives and friends who remember the way the Mass used to be celebrated. With the information gained from the interview, students can then compare and contrast the Mass before and after Vatican II.

- Brainstorm and create questions about the pre-Vatican II Mass to ask a person familiar with the liturgy during the 1950's.
- Interview the subject, either taking detailed notes or recording answers.

- Create a Venn diagram comparing and contrasting the student's present day experience of the Mass with the experiences of the Mass prior to Vatican II as related by the person interviewed.
- Write a compare/contrast essay on pre- and post-Vatican II liturgies.

As possible extensions, students might:

- Include questions for the subject that would gauge their opinions and reactions to the changes. Also, the students might include their own opinions of the changes.
- Research general reactions and problems encountered when the changes were implemented.
- Create a typed document of the questions and answers from the interview.
- Illustrate a cover or create posters showing the differences.

Submitted by St. Leonard School

Walking Tour

Students will take a walking tour of the churches of the Archdiocese and other significant Catholic points of interest. The city of Louisville will be divided into the neighborhoods such as Phoenix Hill, Germantown, St. Matthews, South End, Fern Creek, etc. Students will take pictures of the churches in their area, collect a brief history of the church/area, and create a PowerPoint walking tour.

Submitted by St. Margaret Mary School

Scrapbooking

Middle school classes will write to peers in all the parishes of the Archdiocese asking for historical information about that parish. They will collect and edit the information to make a "History of Parishes in the Archdiocese of Louisville Scrapbook". Not only will the youth be researching their own parish history, they will also have other youth in the Archdiocese researching their parish history. The middle school students will then visit other classes to share the scrapbook and the experience of creating it.

Submitted by St. John the Apostle Church

B-I-N-G-O

Create a Bingo game for the Archdiocese of Louisville. Write the names of current parishes in the Archdiocese in the boxes. On the cards that will be drawn, include the name of a parish and one significant or interesting fact about the parish or the church itself. Students will not need to know the facts, but will enjoy hearing them read as part of the game.

For parishes with similar or duplicate names, be sure to distinguish between them by including the complete name, the location or some other tip.

Growth in the Archdiocese

Students will name the parishes and/or schools that were created during the tenure of each bishop/archbishop during the history of the Archdiocese of Louisville. They will create a chart or graph to represent this information. They will look for trends and periods of rapid growth.

Submitted by Notre Dame Academy

Experiencing Diversity

Since its inception, the Archdiocese of Louisville has been made up of Catholics from different countries and backgrounds. The parish and even liturgy have reflected the culture of the parishioners.

Today the Archdiocese of Louisville still welcomes and assists newcomers to the nation. These people often arrive speaking only the language of their native country. In an effort to help them with the adjustment, some parishes offer liturgies in languages other than English. In addition, there are liturgies said within the Archdiocese in which the language is English, but the celebration itself reflects the diversity of the parishioners or the diverse geographical locations of the parishes themselves. The atmosphere and traditions vary from parish to parish. Some parishes even have a youth liturgy weekly or periodically.

Students preparing to be confirmed will be encouraged to attend liturgies around the Archdiocese, including those that are conducted in different languages or reflect the multi-cultural heritages of the participants. They will then compare and contrast the experiences.

My Parish

Students will conduct research into the history of their particular church. Research may be gathered by investigating the website (if the parish has one) or writing a letter to the parish office asking for information or an interview.

Students will make a timeline and will include pictures of the exterior/interior of the church. If the church has more than one building, students will include pictures of the others, if possible. Also, the timeline will include significant Louisville, Kentucky, United States, and world events.

Submitted by St. Margaret Mary School

History Pamphlet

Students will create a pamphlet or brochure outlining the history of their individual parish community. Students should conduct research to access historical records and photographs.

Submitted by St. James School, Louisville

Composition Creation

Students should compose a poem or song about their individual parish community or the Archdiocese. The poem or song might include such information as year established, location, number of parishioners, religious orders involved throughout the years, etc.

Submitted by St. James School, Louisville

Catholic Schools

Students will research the openings and closings of various Catholic schools in the Archdiocese of Louisville. The students will identify the dates and locations of the schools. They will determine the reasons the schools were built at particular times and in particular areas/towns. They will also attempt to determine the reasons some of the schools closed or merged. They will examine the economic and demographic trends that contributed to the decisions. The students will be placed in groups with designated years to research. There will be a timeline display of the students' work.

Submitted by St. Nicholas Academy

Special Areas

"Art-chitecture"

Students, working in groups of four or five, will visit several Catholic churches in the Louisville area with distinctly different architectural styles. Each group will photograph one architectural element from various angles. Students will put those views all together using hard copies or digital images. They will form contemporary pictorial art work / montages. During this process, they will learn architectural styles, construction design, and art history.

Submitted by St. Gabriel School

The Colors of Catholicism

Students will demonstrate historical perspective of the Archdiocese of Louisville by illustrating/narrating an event occurring during its existence in one of the following areas: visuals arts, literature, music, athletic events, or technological advances.

Students will create a stained glass window reflecting their perspective. They will need black construction paper, wax paper, crayon shavings, an iron, and colored pencils.

The student chooses one of the areas (visual arts, music, physical activity, humanities/literature, etc.) and creates their window panel highlighting a significant event occurring in the Archdiocese during its 200 year history. Students choose imagery to include and make a rough draft drawing of the window panel. The students then convert the drawing to the stained glass window format by drawing thick black lines defining the panes. They will also write a portfolio piece explaining why they chose the particular colors, designs, and symbols to use in their window.

The students should be able to demonstrate their perspective of the historical event in the Archdiocese through art and by creating a portfolio piece. The art is evaluated on the ability to convey the message. The portfolio piece should explain the student's art and tie its imagery to the understanding of a significant event.

Submitted by St. Nicholas Academy

Oh Holy Art!!!

Research the artists, origin and inspiration of various artworks within the Cathedral of the Assumption (including wall art, paintings, Stations of the Cross and stained glass windows). After learning about a chosen artwork, create a reproduction utilizing mixed media (ex. tissue paper, paints, pastels, etc.). Have each student or group do a presentation on the researched information and describe the techniques used to create the original artwork and their own reproduction. The students can do research in the library, on the computer or better yet, take a field trip and explore the beauty of the Cathedral first hand! To help inspire the students creativity, play Gregorian Chants or Bach Cantatas while they are creating their artworks. Information can be found by visiting www.cathedraloftheassumption.org.

Submitted by St. Michael School

Yarn Coil Baskets

Much of early folk art was made out of necessity. Pottery, weavings, and baskets started out as useful items and became more decorative as the different families put their own unique touches on their items. One of the most necessary items that pioneer women made and used was the basket. Coils were made out of natural items such as bulrushes and twigs. Yarn and cloth were later added for color and pattern, and to make the basket soft and pliable.

Coil baskets today are made with a coiling core, which can be purchased at art supply stores. A ½ inch core is a good size to start with. The coiling core is wrapped with a colored yarn. The best yarn to use is a nubby yarn, sometimes called a bulky yarn. A smooth yarn is not recommended for this project because all of the knots will end up showing.

When beginning, start with a 10 foot length of coiling core. Wrap the end tightly with colored yarn, and wrap about 6 inches up the length. Coil this 6 inch length tightly upon itself, looping yarn around this tightly coiled center until it stays firm. Continue wrapping the colored yarn around the coiling core, stopping every 5 or 6 inches to attach it to the loop next to it. If the coils are not attached tightly to each other every 5 or 6 inches, the basket will be flimsy. When there are enough coils to form the "bottom" of the basket, coil all the next coils slightly on top of each other to form the "sides" of the basket. The basket can vary in shape, depending on how the coils are stacked. The coils can also be made in a flattened design (not coiled slightly on top of each other) to form a trivet. NOTE: Trivets were a popular item 200 years ago, probably made from using pieces of flattened baskets!

Baskets can vary in color and shape and each basket can have multiple colors, just by tying on new colors of yarn every foot or so. These baskets can be used for decoration or students can take a tip from the pioneer days and put them to good use as a container!

Submitted by St. Margaret Mary School

Wearable Wardrobe Exploration

Students should assemble and sew clothing of specific time periods throughout the history of a parish community. Students could also create examples of clothing that would have been worn by the adults and children of 1808. The wardrobe ensembles could be modeled at parish events throughout the anniversary year.

Submitted by St. James School, Louisville

Model Monuments

Students are to use a variety of materials to create a model of their parish church or school.

Submitted by St. James School, Louisville

America's "MOVEMENT": Square Dance Having a "Blast from the Past"

Square dance was a popular part of socializing in the early 1800's. Life was often difficult and settlers had little time for entertainment. Yet, they were able to gather occasionally for some fun and merriment.

Students will learn about the role square dancing played and then will learn basic square dance. It is best to set up circle sets with two head couples and two side couples, girls stand to the right of the boy partner. All face the center of their "squared" set.

Teach each basic call first: partner, corner, honor, swing, promenade, do-si-do, opposite lady, right-hand lady, allemande left/right, star right/left, grand right/left.

There is a huge selection of basic square dance music for teaching. Teachers should choose the songs that are appropriate for the grade level, writing down the order of the calls. Walk the students through the dance with verbal

commands, and then put the music on with the caller. There is less confusion if the students know what call is coming next. They begin to see the sequence and how the dance just repeats itself.

Square dance is orderly, easy to teach and a lively way to involve students.

Submitted by St. Margaret Mary School

A Fifth on the 200th

Students will learn about one of Ludwig Von Beethoven's most famous works, "Symphony No. 5 in C Minor" (Op. 67) which is celebrating the bicentennial of its premiere (December 22, 1808). They will connect this with the celebration of the Bicentennial of the Archdiocese of Louisville. They will consider when and how the early Catholics in the area might have heard this work.

Give a brief history of the piece to include that it was written between 1804 and 1808; that it is one of the most popular and well-known compositions in all of European classical music; that it consists of four movements – Sonata Allegro, Andante, Scherzo and Finale; that it debuted in Vienna's Theater an der Wien in 1808.

Play the first movement – ask how many students recognize it. Tell the students that the symphony, especially the four-note opening (short-short-short-long motif), has become very well-known worldwide – elements of this symphony have resurfaced many times in pop culture, including a disco version by Walter Murphy, "A Fifth of Beethoven", that was a huge hit in 1976.

Play the disco version of the song – talk about the similarities and the differences between the disco version and the original piece. What made it sound "modern?" Talk about the influence that time has on music and how music is ever changing, but still goes back in time for its influences. Bring up some other popular songs that use classical or other musical influences. Gwen Stefani's "If I Were a Rich Girl" has elements of "If I Were a Rich Man" from the musical *Fiddler on the Roof* which was written in the mid-sixties. "Coming 2 America" by Ludacris has parts of Mozart's *Requiem* (3rd Movement) and Antonin Dvorak's *Symphony No. 9* (The New World Symphony). "Graduation (Friends Forever)" by Vitamin C is based on Johann Pachelbel's *Canon in D.*

Use whatever pitched instruments are available in the classroom and have all the students play that opening motif together. If no instruments are available, have them sing the opening.

Submitted by St. Patrick School

Holy Hymns

Students should conduct research in order to identify the hymns and songs that were sung during the time period of the parish and archdiocesan construction. Students should create a taping of the songs and hymns that were popular throughout the years since the Archdiocese of Louisville was formed.

Submitted by St. James School, Louisville

Sewing Our Past

This art activity is connected to social studies because 1808 is around the time the Lewis and Clark Expedition came through the Louisville area, the first church was built, and Native Americans were in the area.

Students will cut large paper dolls (19x13) from brown grocery bags, sew, and then stuff them with newspaper. They will also add yarn hair, beaded necklaces, and clothes made from material. They will glue yarn loops on the back and use as door decorations.

Submitted by St. Bernard School

The Luminous Mysteries of the Rosary: The Gospel Stories of the Rosary in One Act
A play for 8-10 year olds by Kathy McCarthy

This lesson plan includes the disciplines of music, art, drama, physical education, Spanish and computer technology.

In 1808, the early Catholic settlers gathered in homes for prayer and worship. One way they would have prayed before a priest was appointed for the area would have been to say the rosary together. They would have anxiously awaited the arrival of the priest to perform such sacraments as Baptisms, First Communions, Marriages, etc. In 1808, children would have been twelve or thirteen before receiving their First Communion.

Today's students in the Archdiocese of Louisville prepare for their First Communion in the second grade. This year they will add to their understanding of this sacrament by working on a play that presents the Five Mysteries of Light, which were proposed by Pope John Paul II in 2002. The play, called The Luminous Mysteries of the Rosary: The Gospel Stories of the Rosary in One Act, was written by Kathy McCarthy. To further prepare for their First Communion and for this play, they will do research via the internet in their computer class

about the rosary. They will use elements of drama, performance, and production to prepare for this play. They will incorporate their visual art education and skills by studying images of these mysteries. Then they will create props, scenery, and publicity materials such as posters and invitations to tell other students and adults about the play. They will sing a song, "Jesus, You Are Bread for Us", at the end of the play as part of the Fifth Mystery. They will learn a liturgical or wedding dance to precede the play or to be used during the Second Mystery of Light scene. They will say the Lord's Prayer in Spanish as a part of the play.

The play mentioned above has complete instructions and guidelines for props, costumes, settings, and casting. This play can be presented in Reader's Theatre style (all students read from their scripts), or it can be rehearsed and fully memorized. Depending on your school's church, this could be presented as a school assembly in the church or in another performance space.

The Five Mysteries of Light are:

1. The Baptism of Jesus in the Jordan
2. The Wedding Feast of Cana
3. Jesus Tells of the Kingdom of God
4. The Transfiguration – Jesus Shows His Glory
5. Jesus Gives Us the Eucharist

Copies of the play, The Luminous Mysteries of the Rosary: The Gospel Stories of the Rosary in One Act, written by Kathy McCarthy, may be purchased from Hierogamous House Publishing by e-mailing luminous-mysteries@yahoo.com.

Submitted by St. Raphael School



Whole School

A Year of Celebrations

One way to embrace the Bicentennial of the Archdiocese of Louisville is by integrating it into a "Families" School Program. Students are arranged into "families" with one student per grade, grades one through eight, being placed into a small group. Each month the "families" get together. Teachers plan activities which promote fun, fellowship, community, and stewardship.

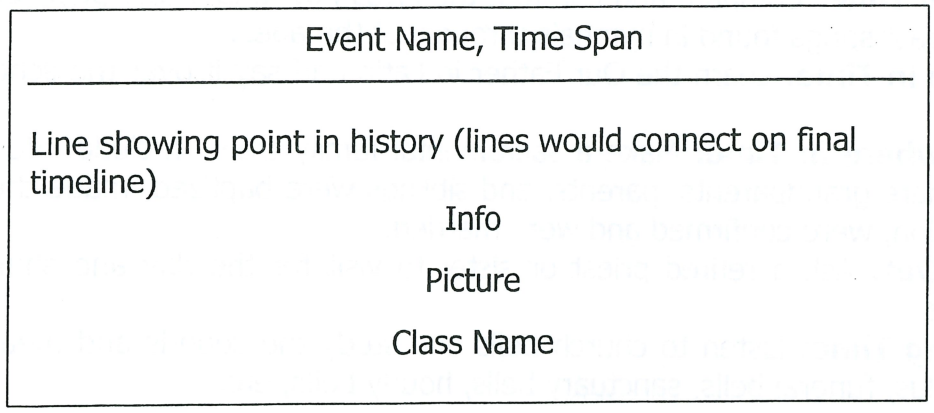
For the Bicentennial year, all "family" activities will have the common thread of the Bicentennial. Start at 200 years ago and present information about the Archdiocese at that point and then play a game, complete a craft, etc. from that era. Each month, jump ahead twenty-five years and follow the same routine. It would be fun to pick an era, at some point, and allow the students to come to school dressed appropriately for that time period. It will be exciting to research the progression of the Archdiocese and present it monthly in fun, creative, and meaningful ways to all students.

Submitted by Our Lady of Lourdes School

A Walk through Time

Students in grades K-8 will work together to create a timeline of the history of the Archdiocese. Each class will take an event in the Archdiocese's history and will research that event. Then they will put the information onto a colorful poster. The students of each class will illustrate the event to go with the poster. The end product from each class will be connected into one timeline of the Archdiocese's history. The model of the poster will be provided to the class so that all pieces will fit together, with no gaps or overlaps. The timeline will be displayed on the back wall of the church.

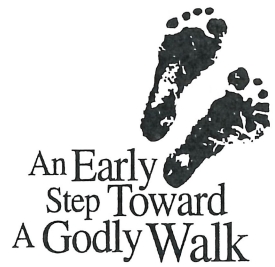
A sample is provided below.



Submitted by St. Patrick School

Taking Steps to Serve God's People

The entire school will be involved in a lesson connected to the theme of the Bicentennial, "Serving God's People – Yesterday, Today, and Tomorrow". Each student will trace their bare foot on colored paper. On the foot, the student will write a way he/she follows in the footsteps of those Catholics who came before us to serve God's people. Students may focus on ways they serve the family, the school, the parish or the community. Students may be allowed to choose, classes may be given a particular focus, or one focus may be determined for the whole school. Two hundred footprints will be combined to form a path down the hall.



Take A Little Time – "Timely" Ideas for the Bicentennial

- **One Moment in Time:** Conduct research about ancient time capsules to find out what life was like in the past. Then make a time capsule. Include items that relate to the parish, church, and/or school at this point in time.
- **Windows of Time:** Create stained glass windows that depict the historical events important to Catholics in the Archdiocese of Louisville. Determine what the windows represent in the Church. Attempt to learn about the history of the windows in the parish church.
- **A Corner of Time:** Find out what is in the parish church's cornerstone, whose relic is in the altar stone and why those were included.
- **Time Is of the Essence:** Dissect the mission statement of the parish, school and Archdiocese and conduct a debate about whether each follows that mission statement or not.
- **Back in Time:** Compare and contrast the Mass now and in the past. Compare and contrast songs found in hymnals throughout the ages.
- **Frozen in Time:** Learn the Our Father in Latin and say it over the school's PA system.
- **Somewhere in Time:** Make a sacramental family tree. Include information about where grandparents, parents, and siblings were baptized, made their First Communion, were confirmed and were married.
- **Time Out:** Ask a retired priest or sister to visit for the day and share their memories.
- **Marking Time:** Listen to church bells and study the sounds and meaning of the Angelus, funeral bells, sanctuary bells, hourly bells, etc.

Submitted by St. Paul School

The Who's Who of the Archdiocese

Students will be assigned a notable person from the Archdiocese of Louisville history. The names can be found in Appendix A.1 or on the website www.archlou.org/History. Students will be assigned to work in a two to four person group. Each group will receive poster board and other materials needed to complete the project. Each group must find and write on the poster the following information: the person's name, birthplace and date, title, and importance. Students will cut out pictures of the person to add to the poster.

Groups will share their posters with the class and listen to others as they present their reports.

Submitted by St. Andrew Academy

And the Award Goes To...

Ask the students to nominate people from the school or parish who demonstrate "Christlike" attitudes and actions. The nomination should include a short essay explaining why the person deserves a special award. A committee of school staff could review nominations and choose the award recipient. Give the award a catchy title and invite the person(s) to an assembly held in their honor. Challenge the students to be more "Christlike" in their words and actions.

Submitted by St. Andrew Academy

How Do You Share Your Faith?

Invite students to bring photographs to school showing their faith in action. These could be photos taken at sacramental celebrations, service project documentation, and everyday actions that demonstrate outward signs of our faith. Below each photo, have students create a caption that describes how this represents their faith in action. Have students research significant Catholics from past and present to determine how they lived out their faith. If possible, the photos could be attached to a wall that is visible to visitors as they enter the school.

Students might also create a scrapbook or photo album. Each class could add descriptions, samples, photos of the Bicentennial activities that have taken place. This could be displayed all year or at a special event for the school (Catholic Schools Week, Open House/Registration, and Parent/Grandparent Lunches).

Submitted by St. Andrew Academy

Past – Present – Future

As an exploration of the past, students will make a timeline of our Archdiocese's development.

As they learn about the present, they will put together a time capsule with items that represent all that is going on in the Church today.

As they consider the future, students will use creative writing to explain how to take our faith into space; how to promote and encourage vocations so that we do not become a missionary country for other countries where vocations are strong; or what the Catholic Church will be like in years to come.

Put a large map of Kentucky in a prominent place and use dots or pushpins to mark where all the parishes in our Archdiocese are located so the students can see how large and widespread the Archdiocese of Louisville is. Students might communicate with and share ideas with students outside their sports circle. There may be schools/parishes the students have never heard of and did not know existed unless they played them in a sport or academic competition.

Submitted by St. Athanasius School

You're Invited!

Designate a day that is special to your school (feast day or other day) to hold a prayer service, Mass, or "party" to celebrate the Bicentennial. Invite parents, community leaders, or representatives from the Archdiocese to come and speak about their faith experiences.

The focus could be their experiences in Catholic schools and what that meant to them growing up, how their faith changed/moved them in some way, why Catholic education is important to them, or how the Archdiocese of Louisville has helped to form the community in which they live.

Extend the invitation to "more mature" members of the parish or school community to speak about changes in the Church over the years or how their efforts contributed to the school.

Submitted by St. Andrew Academy

Digital History

Students might work with parents, and members of the church and school communities to develop a CD. Students would interview selected people, including recent and past graduates, asking them questions about the church and school. They would include this on the CD. In addition, they could include pictures of the school from the past and present. They might investigate the pictures, looking for ways the church or school were the same long ago and ways they were different.

Submitted by St. James School, Louisville

Journal

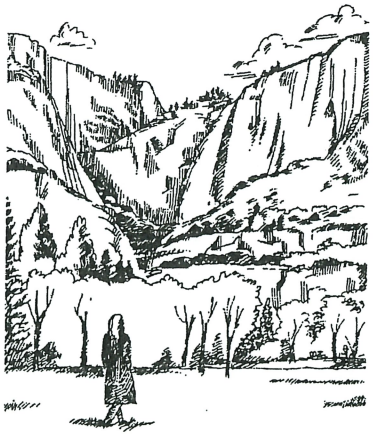
Students are to keep a journal outlining their observation and participation of the Archdiocesan celebrations during the anniversary year. The journal should provide factual evidence of the Archdiocesan activities as well as reflective evidence associated with the writer.

Submitted by St. James School, Louisville

Nailing Our Foundation

Begin the lesson by placing a large paper cross on the wall of the cafeteria or other gathering area. Explain that the cross represents the foundation of our Catholic traditions in the Archdiocese of Louisville. These traditions began in 1808 with the earliest Catholic settlers in Kentucky. Give each student in the school a cut-out nail. On each nail, the students will write one way they carry out the traditions of faith that were handed down to us by our Catholic ancestors. They might include a sentence or two describing their faith or what the term "faith" means to them. All the nails will be put on the cross and students could read them while at lunch.

Submitted by St. James School , Elizabethtown



Appendix A.1

The Archdiocese of Louisville: A Short Historical Review

by Father Clyde F. Crews

Introduction: The Catholic Church Moves West

In the late fifteenth century, Western Europe was showing new signs of life. The dazzling technology of printing had made its debut. Michelangelo, Leonardo, and Raphael were in their youth. And restless explorers were turning their eyes westward with a yearning to explore beyond the known boundaries. It would be Columbus who most dramatically took ship and landed in a place he thought to be Asia. Before long, though, it became clear that new continents lay over the vast ocean, and many of the major European powers were drawn by the allure of that which lay beyond.

By the sixteenth century, even as Reformation convulsed much of Christianity in the heart of the old continent, not only explorers, but missionaries wended their way to the new continents in the Western Hemisphere. The Spanish were the first of this group to arrive in the land that is now the United States. St. Augustine was established in 1565, named for the feast day of the great African saint whose feast day was being observed on the day they came to port.

Eventually the Spanish, often accompanied by Franciscan Friars, made their way further west to areas we know today as Texas, the Southwest, and California. In the eighteenth century, the chain of 21 missions up the Pacific coast would be established. They would leave behind them not only heritage and properties, but a series of religious names that still dot the American landscape in places like San Francisco, Los Angeles and San Diego.

In the seventeenth century, the French, often with Jesuits along, made their way to Canada, and into the Great Lakes region, and down the Mississippi. Here too place names commemorate those historic times: Sault St. Marie, St. Louis, and New Orleans. But the French would have a second wave of influence in the late eighteenth century that would have a deep influence on Kentucky Catholicism. For it would be exiles from the French Revolution near the end of that century who would provide clerical leadership on the frontier.

English settlement began in earnest with settlements of Anglicans at Jamestown (1607) and Puritans at Plymouth (1620). And in 1634, two ships, The Ark and The Dove, would arrive in Maryland, establishing the primal Catholic settlements in the British colonies. Here they set up a new colony with a granting of religious toleration notable for its time. But eventually, after a revolt later in the

seventeenth century, the Catholics themselves were returned to penal status, and many of the old civil and religious restrictions they had known in their homeland reappeared in the new world. Still, attended by some stalwart Jesuit priests, they continued on, attaining religious freedom only when the new American nation had been established after the completion of the Revolution that severed the thirteen colonies from Britain and George III.

The exploration of the interior lands west of the Allegheny Mountains in the 1770's coincided with this revolutionary era. And it would be to the land that Alistair Cooke termed "the first American West," Kentucky, that many of the Maryland Catholic settlers turned their eyes and hopes by the middle of the 1780's. And so the westward movement of Catholic believers that had begun three centuries before would continue, but this time not across the vast waters, but across the formidable mountains. The Maryland Catholics - seeking better land and prospects rather than religious liberty as had their ancestors - were poised to make their first settlements in the rich farming areas that today are known as The Kentucky Catholic Holy Land.

Pioneer Times: 1775-1811

The first individual Catholic settlers began to enter Kentucky in the area of Fort Harrod in 1775. Among this early group were to be found George Hart and Jane Coomes, arguably the first physician and the first school teacher, respectively, in the state. But the first significant groups of people of the ancient faith were to arrive in 1785. These Maryland Catholics settled along the creek-ways near the village of Bardstown, beginning with Pottinger's Creek in the year 1785. Soon, with other arrivals from the East, they had populated a string of settlements, initially known only by the name of the nearest waterway. More traditional religious names would not be used for about twenty years. Some of these earliest places where the Catholics would gather together in private cabins were:

Pottinger's Creek
Hardin's Creek
Cartwright's Creek
Rolling Fork
Cox's Creek
Holy Cross (1785)
St. Charles (1786)
St. Ann/St. Rose (1787)
Holy Mary (1788)
St. Michael's/Fairfield (1792)

These first Kentucky congregations were being formed in the years that the United States had just won its freedom from Great Britain and was governed under the Articles of Confederation. In the epochal year of 1789, the Constitution would go into effect, George Washington became president, and Baltimore was established as the seat of jurisdiction for all Catholics in America. John Carroll was named the first Bishop of Baltimore in that same year, and the Kentucky frontier was, of course, part of his diocese that covered the vast new nation.

Bishop Carroll had few priests - only about 25 - to serve throughout the country, and very few indeed to send to the frontier. For this reason, Kentucky Catholicism would be distinctive in that the earliest groupings of settlers or nascent congregations were formed by devout laity who carefully said their prayers, observed holy days as best they could, and continued to petition for priests. A few priests such as Charles Whelan, had come to Kentucky and ministered briefly, but the first to arrive who would stay permanently was an exile from the French Revolution, the first priest to be ordained in the United States, Stephen Badin. He was only 26 years of age at the time of his arrival in Kentucky in 1793, the year after Kentucky had entered the Union as the fifteenth state.

Badin was a man much respected by his flock, but often considered overly strict by many. Briefly he would be aided by other priests who arrived, but these were not to prove long-term companions, as they either moved elsewhere or died on the frontier. Badin attended the small congregations of Kentucky from his residential base called St. Stephen's or "Priestland" on land that is now the Motherhouse of the Sisters of Loretto in Marion County. His was a daunting ministry. He traveled the circuit of his primitive parishes on horseback, spending most of his time in catechizing children, hearing confessions, offering Mass, and officiating at weddings, baptisms, and funerals. In addition there were frequent "sick calls" when family members would call their priest to stand beside their dying relatives and offer the consolation of the sacraments. Often this meant that Father Badin had to travel great distances at night and in all sorts of weather conditions.

The year 1805 was to be something of a landmark for the lonely Mr. Badin (the title Father was not in regular usage at that time in this region.) There arrived that year Charles Nerinckx, a priest from Belgium who also had escaped the excesses of the French Revolution including many years in hiding. Nerinckx was a large man, strong and sturdy, who often would take part in the actual laborious construction of the earliest church buildings in the area. He and Badin divided the congregations among themselves, and thus the new arrival came to share in Badin's strenuous clerical labors. He would remain in the state until 1824 when, in the face of many quarrels, he moved westward, only to die later that same year.

It was in the autumn of 1805 that Trappist monks would arrive and attempt their first American foundation, but they too would move west to the Mississippi Valley in 1809. But there was a lasting development as well in 1805. The Dominican Fathers arrived, being successful in making their first U.S. foundation in the United States in the area around Springfield. There they would serve in parish work, establish a priory at St. Rose, and open a school named in honor of Saint Thomas Aquinas. The lasting historical claim-to-fame of that institution was that it numbered among its early pupils the young Jefferson Davis who would eventually be the President of the Confederate States of America.

There were lay leaders as well in the frontier period. These included John Lancaster who would eventually serve as a state senator, and Grace Newton Simpson, whom the nineteenth century historian Benedict Webb would call "one of the most extraordinary women of her day in America." Zechariah Riney of the Cartwright's Creek settlement has traditionally been thought to have been Abraham Lincoln's teacher.

But all was not smoothness between the clerics and their congregations. Several quarrels would break out (especially in the congregation in Scott County) over a

variety of issues including clerical salaries, differences in moral strictness (e.g. the holding of dances was an issue), land title disputes, and the extent of lay involvement in congregational decisions. Appeals had to be sent to Bishop Carroll in faraway Baltimore. Such was the case in other areas of the young nation as well. This would provide at least part of the rationale for the formation of additional American dioceses with bishops closer to each region. Accordingly, in 1808, Pope Pius VII, recently released from his imprisonment by Napoleon, sub-divided the vast Baltimore diocese into additional sees at Boston, New York, Philadelphia - and Bardstown.

The Bardstown Era and Flaget 1811 -1850

In the history of Catholic America, the diocese of Bardstown - whose two hundredth anniversary we now celebrate - holds a place of unique significance. This was America's first inland diocese. It original area, before being subdivided into over two score of other dioceses, was vast. The first Bishop of Bardstown's initial jurisdiction extended from the Great Lakes to the Deep South, and from the Allegheny Mountains to the Mississippi River. Here would be founded some of America's oldest Catholic parishes, sisterhoods, monasteries, academies and colleges, as well as a cathedral, seminary and newspaper. From this place leaders would be formed who would help to shape Catholicism in the Midwest and the Upper South. Even today, the "Holy Land of Kentucky" offers a stunning number of major religious institutions within a very confined geographical compass.

The first Bishop named to head the Bardstown diocese, the "first Bishop of the West," was to be the Sulpician Benedict Joseph Flaget, yet another Frenchman exiled by the French Revolution. (See special section.) Even though he was appointed in 1808, the 45-year-old cleric sought to decline the honor, and then found himself short on travel funds. It would not be until June of 1811 that he arrived-with some amount of ceremony-in Bardstown. With him in his entourage was Father John Baptist David who was to serve the Church in Kentucky until his demise in 1841. David was primarily an educator, and it was he who would head the first Catholic seminary in the West, St. Thomas. Actually, the nucleus of the seminary had begun as the group floated down the Ohio River to Louisville, where they arrived on June 4, 1811, David's 50th birthday. The scholarly cleric had begun both lessons and devotional exercises for his first seminarians as they floated downstream.

Bishop Flaget first lived with Father Badin at St. Stephen's, but in 1812 moved to land given by Thomas Howard south of Bardstown, on land that is now that of St. Thomas Parish. There, at St. Thomas Farm the newly arrived clerics would move into a modified log house that had first been built in 1795 (See special section.) Here the seminarians lived, worked, studied, and prayed. In 1816, they helped to build the church that still stands proudly to this day. It was closely modeled in appearance to the Paca Street Chapel in Baltimore that they had known so well before their excursion to the West. It was on these grounds as well that David, along with Catherine Spalding and other pioneer Kentucky women, formed the Sisters of Charity of Nazareth. Ten years later, the Sisters would move their headquarters to a farm north of Bardstown that remains to this day the SCN Motherhouse.

Earlier that spring of 1812, Father Nerinckx would join with Mary Rhodes and other young women to form the Sisters of Loretto at the Foot of the Cross, which

thus became the earliest sisterhood in the West, just slightly older than the Sisters of Charity. In 1822, a third pioneer religious community of women, Dominican Sisters, would be formed near Springfield under the leadership of Father Samuel Wilson, O.P. and Angela Sansbury. These religious communities set about the remarkable work of education and caring for the sick and poor. Within a generation, over 200 women would have committed themselves to the vowed life of religious service. All three of these communities would eventually share their lives and ministries not only in Kentucky, but throughout the United States and internationally as well.

The establishment of religious community had been one of Bishop Flaget's earliest priorities when he arrived, along with the ongoing development of the seminary. Yet another was the construction of a fitting cathedral at Bardstown. After selecting John Rogers as architect, Flaget watched his "cathedral in the wilderness," rise just a few blocks from the public square. The imposing structure was solemnly dedicated August 8, 1819. Just one week later, it would be used for another most solemn service: the consecration of John B. David as Bishop, to serve as an assistant to Flaget.

In that same year of 1819, Bishop Flaget moved his residence from St. Thomas to the rectory beside his new cathedral in Bardstown. Within a year, St. Joseph's College, (See special section) would begin a long educational tradition on the grounds as well, having been founded by diocesan priest, George Elder. In 1821, St. Mary's College was established near Lebanon under the leadership of another of Flaget's priests, William Byrne. Both of these schools would become well-known and draw students especially from throughout the South. Both would graduate men who would serve in position of high political stature. Each at various times, also, would be staffed by Jesuit Fathers. In the wider region, new dioceses were being carved out of the jurisdiction that was once Flaget's: Cincinnati in 1821, Vincennes (later Indianapolis) in 1834, Nashville in 1837, and Covington in 1853. And in this antebellum period, many Catholics from the Kentucky Holy Land also migrated to western Kentucky, forming parishes that would eventually become part of the Diocese of Owensboro.

In one area, though, progress was not in evidence. Slavery remained a tragic fact of life in Kentucky. Enslaved African-Americans, many of them Catholics "belonging" to Catholic families, could not look to their church for the support of an abolitionist agenda. Indeed, church leaders and the religious communities themselves possessed slaves. The position of me leadership was that the worst conditions of slavery should be mitigated—that slaves had a right to marriage, the integrity of their families, and religious education.
By 1836, when Bishop Flaget observed the twenty-fifth anniversary of his arrival in Bardstown, he could catalog impressive numbers of growth. The number of Catholics had doubled from 16,000 to 35,000; the number of priests had risen

from 6 to 36. A Catholic newspaper had begun publication; the seminary and colleges drew students from a wide geographical area. Additionally, Flaget himself had come to be regarded as one of the most venerable bishops in America, and had been involved in many critical decisions about the formation of dioceses and the men who would lead them.

But as impressive as were the parishes, religious communities, and other institutions within and around Bardstown, other forces were at work that would profoundly affect the Kentucky Catholic Church. Immigrants were beginning to flood into America, especially those from Ireland and Germany. Cities were growing extremely rapidly, especially along major river ways in that steamboat era. Manufacturing and commerce were beginning to rise alongside agriculture as primal economic forces. The city of Louisville, nestled along the Ohio River, forty miles to the north of Bardstown, was witnessing epochal growth. By the 1840's, it had become by far the largest Kentucky municipality with a population of some forty thousand. It boasted three major daily newspapers and within that decade alone received as visitors such notable personages as Abraham Lincoln, Charles Dickens, and Walt Whitman. It was not a shock to most Kentucky Catholics in 1841, then, to see Pope Gregory XVI transfer the seat of the diocese from Bardstown to Louisville.

When Bishop Flaget moved to the city on the Ohio, he found three parishes flourishing. As a mark of the cosmopolitan nature of the city, the members of these parishes were primarily English-speaking (St. Louis), German-speaking (St. Boniface) and French-speaking (Our Lady's.) St. Louis had formed as a parish about 1805, getting its first building in 1811 near Tenth and Main Streets. The first resident pastor was the youthful Father Philip Hosten who died from cholera, contacted while ministering to the sick. He left behind him a few clothes and forty cents as his "estate." St. Louis Church had moved "uptown" to Fifth Street (where the Cathedral of the Assumption now stands) in 1830 and it was to this location that Flaget moved for his residence, with the church becoming the diocesan cathedral. One of the great leaders of the parish was Mother Catherine Spalding who would be instrumental in establishing for the city an academy (Presentation), an orphanage (St. Vincent) and an infirmary (St. Joseph).

In 1842 the Good Shepherd Sisters arrived from France (traveling in secular clothing because of growing anti-Catholic feeling in the nation) and establishing a tradition of social service that continues into our own time. The Xaverian Brothers made their first American foundation in the city in 1854 and soon began a school that would become known as St. Xavier's. In December, 1848, forty Trappist monks from France arrived in December, 1848, at the city's wharf on their way to establish the Abbey of Gethsemani. They quickly made their way to the bishop's residence to pay their respects to the venerable Flaget.

Amazing progress had been made in urban life in Louisville and in the Catholic life of the city as well. But as the mid-century arrived, Catholics were about to experience the death of their beloved bishop, and they would begin to experience a period of strife and troubles. With the death of the aged Benedict Joseph Flaget on February 11, 1850, an era had ended not only in Kentucky Catholicism, but in some sense in the Church in America as well, as it found itself in a more complex, divided, and increasingly urban nation.

Troubled Times: 1850 – 1875

The new Bishop of Louisville was a son of Kentucky. It was a remarkable fact that within one ecclesial generation, what had been a distant missionary territory could now bring forth from its own progeny an outstanding church leader. Martin John Spalding came of an old highly respected Maryland-Kentucky family. Roman-educated, he came to be acclaimed as a major writer, as well as a superb preacher and administrator. He would need his administrative as well as his diplomatic skills most certainly in the mid-century milieu that now emerged. When Spalding became bishop, eight Catholic churches stood on the Louisville urban landscape, four of them made up of largely German-speaking congregations. This was a mark of a shift away from what had been a diocese of faithful who were mostly from British-stock. The arrival of both the Germans and Irish in the 1840's brought diversity and new strengths.

But the era of the 1850's also witnessed a great deal of anti-immigrant, anti Catholic feeling on the American scene that had been building for over a decade. Boston and Philadelphia had already been the site of violence enacted against Catholic persons and properties. On August 6, 1855, Louisville would suffer what came to be known as the Bloody Monday Riots. That was an election day in the Bluegrass Sate, and the Know-Nothing Party had already attained great political strength with its siren call to those who distrusted both newcomers to America, and those of Roman Catholic faith. When attempts were made to keep the naturalized citizens from voting, violence reached new heights, with over 20 persons killed in city streets before the terrible event was concluded. There were fears that some of the large new churches-in particular the Cathedral of the Assumption that had opened in 1852 and St. Martin's in 1855-would be assaulted. In fact, the Mayor of Louisville had even inspected the Cathedral to insure that no munitions were stored in the building. Bishop Spalding pleaded for calm, and he was joined in that call by several Protestant ministers of Louisville as well.

The city and nation were undergoing terrible turmoil themselves in this era. Rioting had broken out in Louisville in 1853 after an unpopular verdict in a court case, and in 1857, vigilantes broke into the city jail and took out three slaves who were hung on the Court House lawn. After they died, their bodies were put to the torch. In some ways, this evidence of terrible unrest foreshadowed the disruption and disunion that was to strike America with the onset of the Civil War in 1861.

Catholic facilities were severely disrupted during the war. St. Joseph's College was closed for the duration and its Bardstown building used as a hospital for both Union and Confederate forces. At one point while Bishop Spalding was

downstate trying to get back to Louisville, the only transportation he could find was in a railway compartment carrying the bodies of fallen troops. On one Sunday after Mass, the pastor at Our Lady parish had to reprimand his organist for weaving "Dixie" into the recessional from the church. Kentucky Catholics served in both the Union and Confederate armies. In fact, during 1862 the Cathedral hosted a massive memorial service to pray for the dead of both sides-clearly a sign that Louisville was a border city.

In the midst of such chaos, Bishop Spalding confided to his journal his fears that he might meet death during an invasion of the city. That, of course, was not to be. Pope Pius IX appointed the pacific Kentuckian to the post of Archbishop of Baltimore, then the primal position in American Catholicism. One of the high achievements of Bishop Spalding had been his role in inviting a group of Ursuline Sisters to come from Germany and settle in Louisville in 1858, constituting the fourth "motherhouse" of the young diocese. Spalding's successor was yet another cleric of French extraction. The somewhat frail Peter Joseph Lavialle assumed the Bishop's seat in 1865, only to die in 1867. He is now buried in the undercroft Bishop's Chapel of the Louisville Cathedral, next to Bishop Flaget.

The fourth Bishop of Louisville, William George McCloskey, almost from his arrival in the city in 1869, would prove to be the most controversial of all Louisville bishops. The Brooklyn-born cleric was by all accounts a man of moral uprightness and piety who would serve the Kentucky church for nearly forty-one years. He would have many accomplishments to his credit, especially his overseeing of the creation of scores of new parishes and the construction of new churches throughout the diocese.

Diplomacy, however, was not the bishop's strongest asset. By the early 1870's, he was embroiled in a series of struggles with many of the clergy and religious communities of the diocese. A frequent complaint of the clergy was that he would arbitrarily transfer them suddenly from one post to another. In 1875, he even got up in the Cathedral pulpit one Sunday and criticized some of the priests who countered with printed pamphlets and appeals to Rome. With some of the religious communities, the complaint was frequently that the bishop interfered in their internal operations. In 1904 he placed the Sisters of Loretto under an interdict (denial of the offering of the Eucharist at the Motherhouse) over a dispute about insurance. His later years were somewhat—but not always—more pacific ones. When he died at Preston Park Seminary (which he had established in 1871 on the grounds where Bellarmine University now stands), tributes to him from the clergy were reverent, if a bit more candid than might have otherwise been the case. At the time of his death, he was the oldest Catholic bishop in America and had come to be called "the Nestor of the American Hierarchy."

Kentucky Catholicism in the Gilded Age: 1875-1900

The late nineteenth century is variously called by historians the Victorian or the Gilded Age. By the 1890's, the old Kentucky diocese of that era could boast of statistics that would have startled Bishop Flaget and his colleagues. There were by the 1890's, 110,000 Catholics in the diocese, served by 130 priests, counting diocesan and religious clerics together. There were 133 churches, of which 28 were in the city of Louisville. All told, about 1,400 sisters were rendering service in education, social and health care. One college (St. Mary), one seminary (Preston Park), and 23 academies dotted the landscape. Some 10,000 students were in Catholic schools, and three orphanages were thriving.

In this era, it was the custom for pastors to have a very long term-sometimes a professional lifetime-at a single parish. Father Charles Raffo, for example, was pastor of St. Charles Borromeo Church in Louisville for over fifty years, and it was common to hear the parish referred to among people as "Father Raffo's Church." Father Raffo, born of an Italian family, was noted throughout the diocese as a gifted orator and confessor. It is said that over 400 people a week would come to his confessional-many from distant areas. Another priest of the era who would begin a long tenancy in these years was Michael Bouehet, the Louisville Cathedral pastor who was also a linguist and inventor. He patented an early version of an adding machine in 1882. He also was known for his friendship with leaders of other Christian traditions and of Judaism. When he was found dead, kneeling in prayer on Easter Sunday, 1903, it was front-page news for the entire city.

In central and western Kentucky, such clerics as Edwin Drury and Elijah Durbin became well-known for both their pastoral skills and their powers of evangelization. One of the most prominent Catholics in all America was the Kentucky-born Bishop John Lancaster Spalding. Raised in Lebanon in Marion County, he began professional life as a priest of the Louisville diocese, and moved on to help found the Catholic University of America in Washington, D.C. He became a major national writer of essays and educational theory and has been called "the Catholic Emerson." He also became an advocate of women's rights and an opponent of American ventures in imperialism at the end of the nineteenth century.

Among the laity of this period, Benedict Webb was especially revered. He served several terms in the Kentucky Senate and was author in 1885 of one of the major source books on the history of regional Catholicism, *A Centenary of Catholicity in Kentucky.* Charles O'Malley, after attending Cecilian College, a Catholic institution near Elizabethtown, became an editor of the Cincinnati Catholic newspaper and wrote books of poetry and biography. Yet another

author was Elvira Sydnor Miller Slaughter. And Daniel Rudd, a Bardstown-born African-American, rose to national prominence both for editing the black Catholic weekly *The American Catholic Tribune* as well as for organizing national Black Catholic conferences. Bardstown's Ben Johnson, a former member of the U.S. Congress and Speaker of the Kentucky House of Representatives, remained a major political force in Kentucky throughout much of his long lifetime .And in the Gilded Age, significant local lay groups were formed, such as the Hibernians, the Knights of Columbus and the Knights of St. John.

Parish missions were an intense form of religious growth and devotion in these years. A typical mission at St. Brigid's Church in Louisville in 1891 stretched over four days. The church was filled to overflowing when the first service began at 5:00 AM. Special sermons were presented separately for groups of men, women, and children. And in the public forum, Kentucky Catholics were enamored of producing major civic parades. In October, 1892, a massive parade in Louisville streets celebrated the 400th anniversary of Columbus' arrival in America. The lay-edited (and non-official) *Catholic Advocate* became a forceful editorial voice, attacking such writers as Ralph Waldo Emerson and Henry Ward Beecher, and railing at socialism and the women's suffrage movement. It managed to be a major supporter of the labor movement, though, in an age when Pope Leo XIII was seen to be on the side of labor in his landmark 1891 encyclical *Rerum Novarum.*

The Cathedral of the Assumption proved itself to be a major downtown urban resource. It hosted major choirs and a library, garden parties and oratorical recitations, provided free education and social care for people in poverty, and even offered "magic lantern" travelogues for the edification of the community. Drama and debating societies were established. And a parish group of some eighteen lay women based at the Cathedral formed the Elizabethan Charity Committee for the purpose of "succoring the sick and dying" and for bringing "aid, comfort and joy." All of this activity came against a national backdrop of the "Progressive Era" when America was especially alert and alive to the reform of society and the relief of individuals as social tasks of the highest priority.

From New Century to New Frontier: 1900-1960

The twilight years of the life of Louisville's Bishop McCloskey coincided with the opening years of the twentieth century. It was an era of growth and optimism, a time of the advent of many new technological wonders such as aero planes and motorcars. In the Diocese of Louisville, a solid culture of Catholic parishes and institutions stood on the Kentucky landscape, most of them still vital down into our own time. Although anti-Catholicism could still surface (as in the formation of the APA— American Protective Association), Catholics had come to be largely accepted in the civic life of the community, although top civil offices —such as the governorship of Kentucky and the mayor's office of Louisville—were still seen as out of political reach for members of the ancient faith.

The controversy surrounding the presidential election of 1928 and the defeat of Catholic Al Smith served to underline this fact. Even so, lay Kentucky Catholics such as James and John Whallen, Ben Johnson, Billy Klair, and Mickey Brennan often were seen as immensely powerful political figures, the "powers behind the throne." Catholics, who in the Bloody Monday era a half-century before had come to keep a low profile in the public arena, now were eager literally to go on parade. When the National Federation of Catholic Societies held their national convention in Louisville in 1912, a Federation Parade through the streets of Louisville was lengthy, massive, and well-received.

Louisville welcomed a new bishop, its fifth, Denis O'Donaghue, in 1910. An able man, O'Donaghue would become incapacitated by 1924, and be replaced by Rome's appointment of John Alexander Floersh in that same year. Bishop O'Donaghue was called upon to shepherd the Kentucky flock during some very difficult days. America's entry into the First World War in 1917 meant a call to military service for thousands of Kentucky Catholics as well as for diocesan priests who served as military chaplains such as Jeremiah Patrick O'Mahoney and Patrick Monaghan.

When the devastating influenza struck the nation, starting with the military camps in 1918, thousands more would die on the home front. Public health officials closed down all the churches for nearly a month in that autumn. Volunteer sisters from the Kentucky Motherhouses served in large numbers as nurses in the crisis, even in the following year when the infection struck in the Eastern Kentucky Mountains, an area with very few Catholics indeed. One Loretto sister, Jean Connor, succumbed to the disease during her work at Louisville's massive Camp Taylor, and her funeral at the Camp was carried out with full national honors. The armistice was signed in November of 1918, and the Catholic newspaper *The Record* that month would editorially capture both the euphoria and fear of the age: "Since the days of the Deluge, the days of Josue

and the days of Calvary, the world has lived no such days as it has lived this week. The whole civilized world is in a delirium of joy" (November 14, 1918). Two weeks later, it added: "Grave problems confront the world. The whole social fabric is undergoing change. We are not today what we were yesterday, and whether for the better or worse. God knows, not we." (November 28, 1918).

The new bishop who would face these new unsettling times was the Nashville native, John A. Floersh, known for his piety, caution, and planning abilities. In 1924, he would begin an episcopate that was to endure for over forty years, and help to shape the diocese profoundly throughout the middle years of the twentieth century. In 1937, when Pope Pius XI elevated the Louisville diocese to the status of an Archdiocese (with the new diocese of Owensboro becoming a suffragan see, as were and the older dioceses at Covington and Nashville), Floersh would also have the distinction of becoming Louisville's first archbishop. Early in his administration, Floersh had set about bringing greater organization and professionalism to such works of the church as charities and the school system. When the new bishop gave his report on the diocese to Rome in 1929, it noted 125,000 under his pastoral care.

Archbishop Floersh was ably aided in his labors by a cadre of deeply dedicated priests, religious sisters and brothers, and a particularly competent laity. His clerics included the acclaimed orator George Schuhmann; the scholar, educator, and civic leader Felix Newton Pitt: and community organizer John Knue, who proved his comprehensive care for the total community first in rural areas, and later in suburban Louisville. The sisters continued their selfless service in scores of schools as well as other institutions such as hospitals and orphanages. Louisville alone had three large Catholic hospitals in the post-World War era. Additionally, Catholic colleges were opened in the city by the Sisters of Charity of Nazareth and the Ursuline Sisters. In 1930, the cloistered Carmelite Sisters opened a monastery in Louisville, bringing to the diocese an ancient and revered prayer community. Other religious communities of women with large numbers teaching in the Catholic schools of the diocese were the Sisters of Mercy and the Ursuline Sisters of Maple Mount.

Lay leaders of the era included the nationally known industrialist Patrick Henry Callahan who brought the teaching of papal encyclicals to bear on both labor-management and racial issues; Maggie Judge, a hearing-impaired woman who was a leader in the organization of Catholic women; and J. Dan Talbott, a political and parish leader in Nelson County. Also active in the area were lay-lead organizations such as the Holy Name Society, Holy Name Band and Choral Club, the Queen's Daughters, the Catholic Theatre Guild, the Te Deum International, and the Cana Conference movement. The laity also were evident in the annual Corpus Christi procession held at Churchill Downs after 1942, involving as many as 70,000 faithful.

Archbishop Floersh would be called upon to lead the people in difficult, wrenching times. The Depression put an immense strain on the resources of Catholic Charities, while the 1937 Flood struck the city of Louisville with particular devastation. A striking news photo of that year shows Sisters of Charity floating down Louisville's Fourth Street in an evacuation boat. The Second World War brought more casualties and losses among the faithful, and the death in the line of service to military chaplain, Father Clarence Hagan.
The years immediately following World War II would be a time of immense "brick and mortar" growth for the Archdiocese. In the post-war generation, nearly thirty new parishes would be formed in the suburban arc around the city of Louisville. A new diocesan college, Bellarmine, would open in 1950 .In 1952, Catholics were constitutive members as the nationally pace-setting "Moral Side of the News," an interfaith panel, began its weekly broadcasts. Several new high schools would come into existence in these years (See special section), along with such institutions as Boy's Haven and Our Lady of Peace Hospital in the see city.

The diocese also received several important visitors, including such noted figures as Dorothy Day, Bishop Fulton Sheen, and a young U.S. Senator named John F. Kennedy. One of the most eminent Catholics of the age called the diocese his home in these years: Thomas Merton, a monk of the Abbey of Gethsemani. Merton had entered the Kentucky Cistercians in 1941. His best-selling autobiography *The Seven Storey Mountain* was published in 1948, and he soon became noted for his immense range of publications on topics ranging from civil rights, social justice, and nuclear danger to Catholic spirituality, Protestant thought, and Oriental philosophy. His voice was one of those of Catholics in America in the second half of the twentieth century who would seek to engage the historic Catholic traditions with a church, nation, and world in the process of increasing complexity and change.

A Conciliar and Post-Conciliar Church: 1960 -1985

The election of John F. Kennedy as the nation's first catholic president in 1960 served to remove something of an invisible political barrier limiting the role of Catholics in high civic offices. President Kennedy would visit Louisville on October 15, 1962, and attend Mass at St. Mary Magdalen Church. (The celebrant of the liturgy was Bishop Charles Maloney, a Louisville native who had been named the first auxiliary bishop of the diocese in 1955.) In 1968 Marlow Cook was elected to the U.S. Senate, and the next year, Frank Burke was chosen Louisville's first mayor of Catholic faith in the twentieth century. In 1970, Romano Mazzoli was elected as U.S. Congressman from the Louisville area, a post in which he would serve for fourteen terms. By 1984, in a state with a Catholic population around 10%, some 25% of the Kentucky House of Representatives and 34% of the Kentucky Senate were members of the Catholic faith.

The epochal Second Vatican Council (1962-65) was attended by several Kentuckians, including Archbishop John Floersh, Bishop Charles Maloney (who made a significant statement to the Council on religious freedom), Father Alfred Horrigan, Father Barnabas Ahem, C.P-, and Sister Mary Luke Tobin of the Sisters of Loretto, the only official female representative from the United States. Also in attendance was Dr. James L. Garrett of the Southern Baptist Theological Seminary. In remarks made at Bellarmine College in 1964, Sister Mary Luke reflected in short compass many of the themes of the Council She noted, in part: "The Church is walking on holy land, through land not yet consecrated. It is the task of the Church to help construct the world, to supply it with the inspiration and spirit of the Gospels. Not only must she speak to the world, she must also listen to it." (AHL 314).

In very rapid fashion, the impact of the Vatican Council would be felt in the old Kentucky church. Perhaps most dramatically, from October 22, 1967, onward, Catholics in the Kentucky parishes were attending Masses offered in English. As if to emphasize the transition of eras, Archbishop Floersh died on June 11, 1968. He had resigned his post the previous year after 41 years at the helm. His successor was Thomas J. McDonough, a Philadelphia-born cleric who liked to designate himself "a Vatican II bishop." Archbishop McDonough, who served until his resignation in 1981, was called upon to shepherd Kentucky Catholicism through its most intensive period of activity and change since the days of Flaget's arrival in 1811. When McDonough made his first official report on the Archdiocese to the Holy See, he lauded the Kentucky church's efforts to respond to the tasks of the Council. In particular, he noted "the involvement of the laity and a deep concern for the dignity of the individual."

A catalog of only some of the new offices, commissions, and structures that emerged in the wake of the Council relates, almost by the titles alone, new emphases at work:
Liturgical Commission (1964); Commission on Ecumenical Affairs (1966); Office of Radio and Television (1967); Senate of Priests (1967); Kentucky Catholic Conference (1967); Family Relations Center (1968); Office of the Diaconate (1968); Archdiocesan Development Fund (1968); Senate of Religious (1968); Office of Black Catholics (1972); Due Process Board (1972); Peace and Justice Commission^ 973); Apostolate to Divorced Catholics (1977); and the Archdiocesan Planning Office (1978). Perhaps the most dramatic manifestation of new structures at the local level was the formation of parish councils and the Archdiocesan Pastoral Council. By 1972, 64 out of 80 Catholic congregations in the Louisville area had parish councils in place. And on the national scene, priests of the Archdiocese served as presidents or directors of organizations concerned with religious education, continuing education of the clergy, family life and church personnel.

The ecumenical tenor of the times was dramatically represented in November, 1976, when evangelist Billy Graham spoke to a vast assembly in Freedom Hall, with Archbishop McDonough offering the invocation. In addition to many parish-level informal ecumenical gatherings, several official bi-lateral study groups of scholars were locally formed for official dialogue between Catholicism and various Protestant traditions Prayer and social service covenants were entered into between certain Catholic parishes and their neighboring Protestant congregations, such as that between the Cathedral of the Assumption and Christ Church Cathedral (Episcopal) in downtown Louisville.

An Ecumenical Center with significant Catholic presence was opened at the University of Louisville in 1974, and during the 1970's, community ministries organizations were being formed in city neighborhoods. The Kentuckiana Interfaith Community was formed in 1979, and was significant not only for having Catholics, Protestants, and Orthodox as members, but members of the Jewish community as well. In rural areas, too, the ecumenical spirit was alive. The Louisville Archdiocese Mission Project (LAMP) had been formed to further the work of Catholic missions among the unchurched, especially in the southern counties of the Archdiocese. In these churches in particular, creative priests such as Father George Bowling brought Catholic witness to the region while fostering ecumenical understanding and solidarity in community betterment projects.

The period from the 1960's forward have been noted by historians, of course, as a time of many significant national controversies. The Supreme Court decision Roe v. Wade in January, 1973, brought forward major Catholic voices in protest against abortion. A Respect for Life Sunday had been observed in the Archdiocese as early as 1972. Margie Montgomery early emerged as a leader in

the Right to Life movement, and Archbishop McDonough in 1974 issued a call for a constitutional amendment to oppose abortion. In the Civil Rights struggles of the 1960s', Catholics played a major role. Msgr. Alfred Horrigan, founding President of Bellarmine College, for example, chaired the Louisville Human Relations Commission during the days when legislation was being enacted by the city officially to end segregation. During the home front debates about the Vietnam War, Catholic voices were heard pro and con. By July of 1971, the Catholic *Record* said editorially that the war was "at best an ambiguous undertaking."

Within the church itself, it was also a time of controversy. The papal encyclical *Humanae Vitae* on birth control touched off lively debates. A *Courier-Journal* headline (August 2, 1968) announced "Area Catholics Sharply Divided on Birth Control." In the midst of a great deal of public discussion, Bishop Maloney observed: "This is no time to hurl invectives or to try to judge anyone." (AHL 336) On the question of the role of women in the Church, Archbishop McDonough set up a blue-ribbon panel in 1976 that released a document titled *Toward Mutuality: The Evolving Role of Women in the Archdiocese of Louisville.* It noted that women made up 29 out of 32 professional directors of religious education in the Archdiocese and 40% of all members on parish councils.

In the midst of the many conflicts of the era, there were those who judged that the church was changing too much and too rapidly. Catholics United for the Faith was one group formed to advance that position. And it was also a time in which several landmarks on the Kentucky Catholic landscape faced closure. These included Nazareth Academy (1966); St. Joseph Preparatory (1968); Ursuline Academy (1972) Loretto Academy (1973); St. Mary's College (1976); and the Corpus Christi Procession at Churchill Downs (1976). There were also departures of religious from their communities. In the twenty years from 1965 to 1985, it is estimated that about 800 left the communities of sisters represented by the four major motherhouses in the Archdiocese. In the same period, some 84 priests left their public ministry.

During the post-conciliar period, Archbishop McDonough struggled to preserve a unity of faith among the diversity of voices within the local church. His pastoral letters often reflected his call to the basics of Christian life. In Lent of 1969, he wrote:

> It is becoming more and more obvious that the Church and the world can not and will not be permitted to observe the passion and suffering of the Lord as though they were disinterested bystanders. The passion and suffering of Jesus are impressed heavily on our world and our Church...Our Christian concern has not been fulfilled until we have expressed in adequate word and deed our willingness to study society's problems and to address ourselves to creative solutions. *(Record,* February 13, 1969).

And at Christmas that same year, he wrote:

> In this warlike atmosphere, a Man once walked who begged others to listen that they might have life. He electrified his listeners with a doctrine of love to transform fear, suspicion and greed, to reveal the meaning and value of human life. His Church is called today to stand among men with His consuming passion for the poor, the exploited, the war-torn; to teach that it is the peacemakers whom will be called the children of God.... *(Record,* December 25, 1969.)

In February, 1982, by appointment of Pope John Paul II, Thomas Cajetan Kelly, O.P., was installed as the eight bishop (and third archbishop) of Louisville. This Dominican cleric had served as General Secretary of the National Conference of Catholic Bishops and Secretary of the United Sates Catholic Conference before coming to Louisville. At the time of his arrival in his see city, he found some 200,000 Catholics in the Archdiocese. They worshipped in 130 parishes and 32 missions. They were served by 130 diocesan and 98 religious priests, 65 permanent deacons, 125 religious brothers and 1,400 religious sisters. These sisters represented not only the four large motherhouses of the Archdiocese—Loretto, Charity, Dominican, and Ursuline—but about 20 other religious communities as well.

One of the first tasks of the new archbishop was to work collaboratively to produce a mission statement for the Archdiocese. Adopted in 1983, it said, in part:

> We firmly believe that, as part of the universal Church, we are sent by the Lord Jesus and by the Holy Spirit:
> + To proclaim the good news of salvation
> + To celebrate the saving acts of God in liturgy, especially the Eucharist
> + To serve human needs as Jesus did. *(Record,* February 24, 1983).

In a striking way, these three key mandates echo the first priorities of Bishop Flaget when he arrived on the Kentucky frontier and set about establishing schools (proclamation); a cathedral (worship); and religious communities (service.) And so the first generation of Kentucky Catholics of the Second Vatican Council era—for all the energy and agitation that it had witnessed—also found deep levels of continuity with its earliest leaders and history.

NOTATION: Much of the material for this narrative from 1775-1985 is drawn from my work titled *An American Holy Land,* published in 1987 by Michael Glazier Press, Wilmington, Delaware. Direct quotations from that text have been noted with the abbreviation AHL. That work also contains an extensive bibliography of

texts written on Kentucky Catholic history up to the time of publication. This present narrative, of course, has to be selective; it is only a sampling. In its necessary brevity, no doubt, it omits more than it includes. It is hoped that at least a representative—though not comprehensive—picture of a diverse, complex history has emerged in this telling.

Additional resources can be found in *The Faithful Image: Glimpses of the Two Hundred Year History of Kentucky Catholics in the Archdiocese of Louisville,* published in 1986 by Pinaire Lithographing Corporation, Louisville, Kentucky.

Appendix A.2

EARLY HISTORY--TIMELINE

1775--The first Roman Catholics enter Kentucky at Fort Harrod.

1778--Louisville is founded by Gen. George Rogers Clark.

1785--Holy Cross Church is founded in Holy Cross, Kentucky.

1787--Fr. Charles Maurice Whelan becomes the first missionary sent to Kentucky.

1793--Fr. Stephen Theodore Badin, first priest ordained in the United States, arrives in the territory.

1800--Louisville's population is 800 persons.

1805--Fr. Charles Nerinckx arrives in Kentucky.

1806--The Dominicans, under Fr. Edward Fenwick, OP, settle outside Springfield, Kentucky.

1806--The first Catholic congregation is established by Fr. Badin in Louisville.

THE DIOCESE OF BARDSTOWN

1808--Bardstown becomes an episcopal seat and Benedict J. Flaget, a Sulpician, is appointed its first Bishop.

1811--Bishop Flaget arrives in Bardstown.

1811--Fr. John B. David, a Sulpician, who arrived with Bishop Flaget, erects a log seminary outside Bardstown and names it St. Thomas Seminary after the donor of the land, Thomas Howard.

1811--Guy Chabrat, a product of St. Thomas Seminary, becomes the first priest ordained west of the Alleghenies.

1812--The Sisters of Loretto at the Foot of the Cross, the first distinctly American Sisterhood, are co-founded by Fr. Charles Nerinckx and Mother Mary Rhodes, S. L., and other Kentucky women.

1812--The Sisters of Charity of Nazareth are co-founded by Fr. John B. David and Mother Catherine Spalding, S.C.N.

1819--The Cathedral of St. Joseph in Bardstown is completed and consecrated.

1819--Bethlehem Academy is created by the Sisters of Charity of Nazareth and will become Bethlehem High School in Bardstown.

1821--St. Mary's College is established outside Lebanon, Kentucky, by Fr. William Byrne.

1822--The Sisters of Saint Dominic are founded by Rev. Samuel T. Wilson, O.P., and Mother Angela Sansbury, O.P., is elected the first Prioress as well as being the Foundress of the Dominican Sisters in the United States.

1831--Presentation Academy, Louisville's oldest continuous school, is established by Mother Catherine Spalding of the Sisters of Charity of Nazareth.

1832--St. Vincent's Orphan Asylum for girls, the oldest of the charitable houses of Louisville, is opened and operated by the Sisters of Charity of Nazareth.

1834—*The Minerva* is founded and edited by the faculty of St. Joseph College at Bardstown.

1836—*The Catholic Advocate* of Bardstown succeeds *The Minerva* and becomes the first Catholic weekly in Kentucky.

1837--Diocese of Nashville (including all of the state of Tennessee) is established.

DIOCESE OF LOUISVILLE

1841--See of Bardstown is removed to Louisville.

1842--A colony of Sisters of the Good Shepherd arrive in Louisville.

1848--Trappist monks from Mellerary, France arrive in Kentucky under their superior Fr. Maria Eutropius, OCSO, and settle on a farm named Gethsemani in Nelson County.

1849--St. Aloysius College is opened on Fourth Street in Louisville by Jesuit Fathers.

1849--The cornerstone is laid for the Cathedral of the Assumption in the presence of Bishops Flaget and Coadjutor Bishop Martin John Spalding.

1850--Louisville's population reaches 50,000 persons.

1850--Gethsemani monastery is raised to the dignity of abbey and Fr. Eutropius becomes the first abbot to be elected on the continent of North America.

1850--Bishop Flaget dies and Rt. Rev. Martin John Spalding becomes the second bishop of the Louisville diocese.

1852--The new Cathedral of the Assumption is completed.

1853--The Diocese of Covington, Kentucky, is formed.

1854--Xaverian Brothers from Belgium arrive in Louisville to establish St. Patrick's School (forerunner of St. Xavier High School).

1855--Bloody Monday: Anti-Catholic riots in Louisville endanger the Cathedral of the Assumption and result in over 20 deaths.

1858--Ursuline Sisters arrive in Louisville and establish their first school and convent, Ursuline Academy, and are led by Mother Salesia Reitmeier, O.S.U.

1861--The American Civil War breaks out with the firing upon Fort Sumter in Charleston Harbor by Confederate forces.

1864--Bishop Martin John Spalding is transferred to Baltimore, Maryland, as the new archbishop.

1865--Rt. Rev. Peter Joseph Lavialle is installed as Louisville's third bishop.

1865-- The American Civil War ends.

1868--Rt. Rev. William George McCloskey becomes the fourth bishop of Louisville.

1868--The diocese has 80 priests, 80,000 Catholics, and 64 churches.

1869--Sisters of Mercy are introduced into the diocese.

1869--Bishop McCloskey attends the First Vatican Council at the Vatican in Rome.

1869--Seven Little Sisters of the Poor under Mother Conception arrive in Louisville.

1871--The theological seminary of the diocese moves from Nelson County to Louisville and is named Preston Park Seminary (on the current location of Bellarmine University).

1874--Sts. Mary and Elizabeth Hospital is built through the charity of W. S. Caldwell and is operated by the Sisters of Charity of Nazareth.

1875--First Kentucky Derby is run with Aristides the winner.

1877--Sacred Heart Academy is founded by the Ursuline Sisters of Louisville.

1879—*The Record* succeeds *The Catholic Advocate* and publishes it first edition "for the benefit of Orphans and Seminary." The first editor is Monsignor Michael Bouchet, Vicar General of the diocese as well as rector of the Cathedral of the Assumption.

1880--The Passionist Fathers establish their house of studies, the Sacred Heart Retreat Center, on Newburg Road, in Louisville.

1885--Mercy Academy is founded by the Sisters of Mercy in Louisville.

1900--Louisville's official population reaches 204,000 persons.

1909--Bishop McCloskey dies after a reign of forty-one years.

1909--The diocese has 200 priests, 135,421 Catholics, and 165 churches.

1910--Rt. Rev. Denis O'Donaghue becomes the fifth bishop of Louisville.

1920--The Sisters of Charity of Nazareth establish Nazareth College (later known as Spalding University) in Louisville.

1924--The Most Rev. John A. Floersh, coadjutor, succeeds as the sixth bishop of Louisville.

1926--The Most Rev. Theodore Reverman, former pastor of St. Francis of Assisi Church, Louisville, and a Louisville native, becomes the Bishop of Superior, Wisconsin.

1931--Saint Catharine College is founded by the Dominican Sisters of Springfield.

ARCHDIOCESE OF LOUISVILLE

1937--Louisville becomes an archdiocese with Metropolitan status over the dioceses of Nashville, Tennessee; Covington, Kentucky; and Owensboro, Kentucky, with Bishop Floersh becoming the first archbishop of Louisville.

1938--The Most Rev. Francis R. Cotton, a native of Bardstown, is consecrated the first bishop of Owensboro.

1941--United States enters World War II with the attack on Pearl Harbor.

1942--Flaget High School opens and is staffed by Xaverian Brothers and archdiocesan priests.

1949--Thomas (Fr. Louis, OCSO) Merton, a monk at Gethsemani Abbey, becomes nationally known with his autobiographical work, *The Seven Storey Mountain.*

1950--Bellarmine College, an archdiocesan institution, receives its first students.

1951--Our Lady of Peace Hospital opens.

1952--St. Thomas Seminary opens in Louisville (closes in 1970).

1953--Trinity High School, an archdiocesan high school, opens in Louisville.

1955--The Most Rev. Charles G. Maloney, a Louisville native, is elevated to the episcopacy and appointed auxiliary to the Archbishop of Louisville.

1955--Assumption High School is founded by the Sisters of Mercy in Louisville.

1956--DeSales High School, operated by Carmelite Fathers and Brothers, opens in Louisville.

1962--Second Vatican Council begins with Archbishop Floersh, Bishop Maloney, and Msgr. Alfred Horrigan, Fr. Carroll Stuhlmueller, C.P. and Fr. Barnabas Ahern, C.P. from Bellarmine College, along with Sister of Loretto Mary Luke Tobin (one of two official women auditors) in attendance.

1962--President John F. Kennedy attends Mass at Saint Mary Magdalene Church in Louisville on October 14th, only days before the event known as "The Cuban Missile Crisis".

1963--John F. Kennedy, the first Catholic to be elected President of the United States, is assassinated in Dallas, Texas.

1967--The Most Rev. Thomas J. McDonough is installed as the seventh bishop and the second archbishop of Louisville.

1968--Thomas Merton dies. Martin Luther King, Jr. and Robert F. Kennedy are assassinated.

1975--Cathedral of the Assumption is rededicated with Apostolic Delegate Archbishop Jean Jadot in attendance.

1977--Cathedral of the Assumption is named to the National Register of Historic Places and designated a Landmark of Louisville.

1982--The Most Rev. Thomas C. Kelly, OP, is installed as the eighth bishop of Louisville and the third archbishop.

1982--Over 200,000 Catholics in 130 parishes and 32 missions, 263 archdiocesan priests and 98 religious order priests, four motherhouses and 25 congregations are represented in the archdiocese.

1983--Archbishop Kelly promulgates the Mission Statement of the Archdiocese with three priorities of worship, education and community service.

1984--Holy Cross High School is founded with the combination of Angela Merici and Bishop David High Schools in Louisville.

1985--The Cathedral Heritage Foundation is established with Archbishop Kelly as chairman and Rev. Ron Knott and Christy Brown as early leaders.

1986--The Renew Program comes to the archdiocese from which the Strategic Plan for the Archdiocese of Louisville evolves.

1986--Fr. Vernon Robertson, priest of the archdiocese, opens a house to serve the needs of those suffering from AIDS.

1987--The old Angela Merici High School is purchased by the archdiocese from the Ursuline Sisters, renovated, and becomes the Flaget Center of Spirituality and Formation and Retreat Center.

1988--The Diocese of Lexington, Kentucky, formed from forty-three counties from the diocese of Covington and seven counties from the archdiocese of Louisville, is founded and Bishop J. Kendrick Williams, a Nelson County native, becomes its first bishop.

1989--Faith Channel airs for the first time.

1994--The Louisville Cathedral of the Assumption is rededicated and the Cathedral Heritage Foundation is credited for its part in accomplishing this restoration.

1994--His Holiness the Dalai Lama of Tibet visits the Cathedral of the Assumption.

1995--Bishop Maloney, on his 40th episcopal anniversary, is named the first Titular Bishop of Bardstown, Kentucky. When Bishop Maloney was buried from the Cathedral eleven years later, he was the senior in ordination of all bishops in the United States (51 years a bishop).

2000--A new millennium begins with an archdiocesan Mass held in Freedom Hall in Louisville. The population of metropolitan Louisville stands around to one million people.

Appendix A.3

Reprinted from 2007 Catholic Directory for the Roman Catholic Archdiocese of Louisville

Appendix A.4


TRIMBLE
HENRY
OLDHAM
JEFFERSON
SHELBY
SPENCER
BULLITT
MEADE
NELSON
WASHINGTON
HARDIN
LARUE
MARION
TAYLOR
CASEY
HART
GREEN
ADAIR
RUSSELL
BARREN
METCALFE
CUMBERLAND
CLINTON
MONROE

Appendix A.5

Bishops of the Archdiocese of Louisville

Archbishop Joseph E. Kurtz will be the ninth Ordinary and fourth archbishop of the 199-year-old Archdiocese of Louisville when he is installed as archbishop Aug. 15.

The diocese was established in Bardstown, Ky., April 8, 1808, and was transferred to Louisville Feb. 13, 1841. The Louisville archdiocese was created Dec. 10, 1937.

Following is a chronology of the Ordinaries of the Archdiocese of Louisville:

1. Bishop Benedict Joseph Flaget — 1810-1850. A native of France, he was consecrated bishop of Bardstown Nov. 4, 1810. He died in Louisville Feb. 11, 1850, and was buried in the Cathedral of the Assumption crypt.

2. Bishop Martin John Spalding — 1850-1864. Born near Rolling Fork, Ky., in 1810, he was consecrated coadjutor bishop of Louisville Sept. 10, 1850. He was transferred to the post of Archbishop of Baltimore in 1864. He died and was buried in Baltimore in 1872.

3. Bishop Peter Joseph Lavialle — 1865-1867. A native of France, he was consecrated bishop of Louisville Sept. 24, 1865. He died May 11, 1867, and was buried in the Cathedral crypt.

4. Bishop William George McCloskey — 1868-1909. Born in Brooklyn, N.Y., in 1823, he was consecrated bishop of Louisville May 24, 1868. He died in Louisville Sept. 17, 1909, and was buried at Nazareth.

5. Bishop Denis O'Donaghue — 1910-1924. A native of Indiana, he was consecrated auxiliary bishop of Indianapolis in 1900 and was named bishop of Louisville Feb. 7, 1910. He resigned in 1924. He died Nov. 7, 1925, and was buried in St. Louis Cemetery in Louisville.

6. Archbishop John A. Floersh — 1924-1967. Born in Nashville, Tenn., he was consecrated coadjutor bishop with the right of succession to Bishop O'Donaghue April 8, 1923. He became bishop of Louisville July 26, 1924, and was elevated to archbishop Dec. 10, 1937. He resigned March 1, 1967. He died in Louisville June 11, 1968, and was buried in Calvary Cemetery.

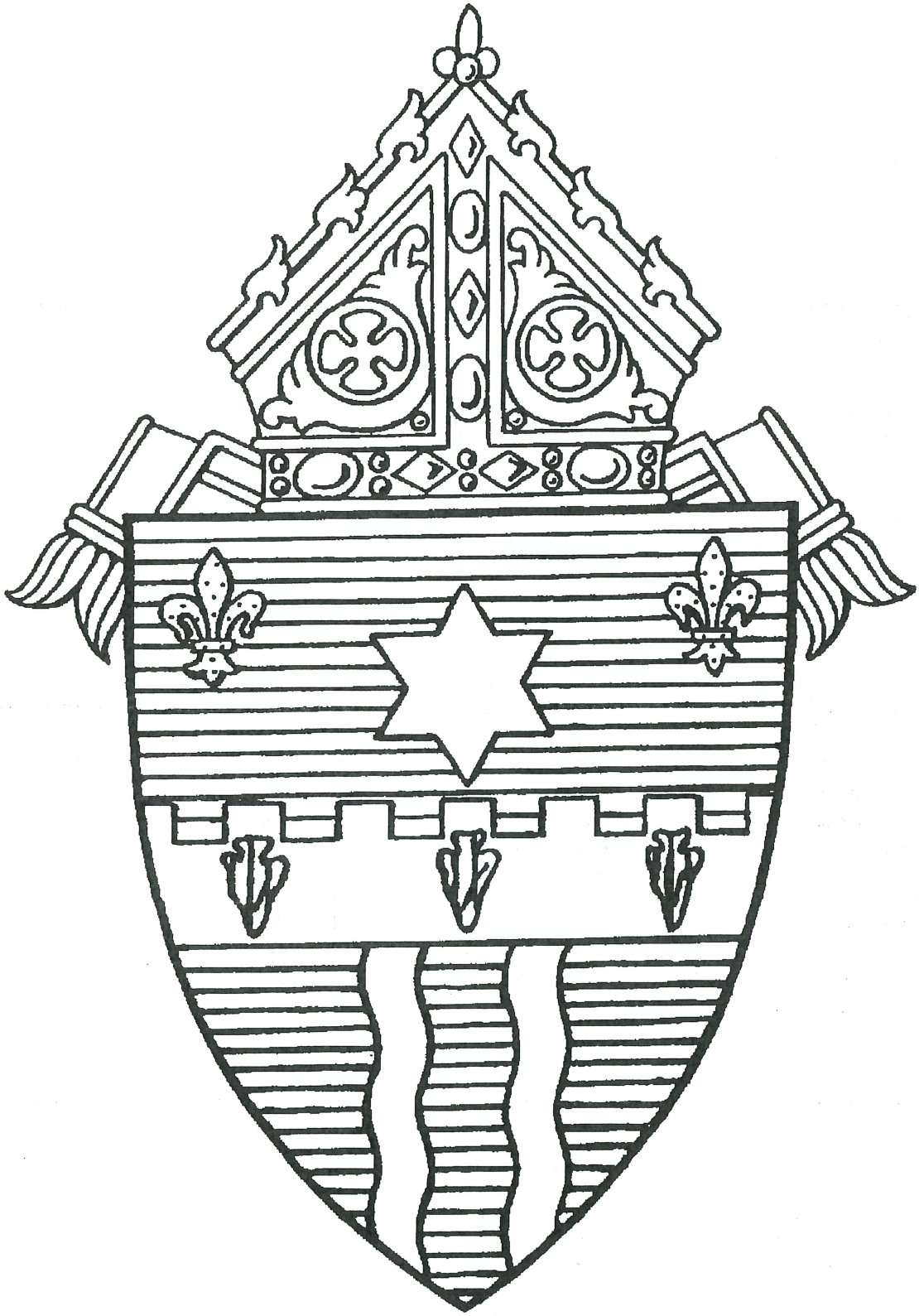
7. Archbishop Thomas J. McDonough — 1967-1982. Born in Philadelphia in 1911, he was consecrated auxiliary bishop of St. Augustine, Fla., in 1947, was named auxiliary bishop of Savannah, Ga., in 1957 and was appointed bishop of Savannah in 1960. He was named Archbishop of Louisville March 1, 1967, and was installed May 2, 1967. He resigned Sept. 29, 1981, and served as apostolic administrator of the archdiocese from Sept. 29, 1981, to Feb. 18, 1982. He died Aug. 4, 1998, in Darby, Pa., and was buried in Calvary Cemetery in Louisville.

8. Archbishop Thomas C. Kelly — 1982-2007. Born in Rochester, N.Y., July 14, 1931, he was ordained auxiliary bishop of Washington, D.C., Aug. 15, 1977. He was named archbishop of Louisville Dec. 29, 1981, and was installed Feb. 18, 1982. His resignation was accepted by Pope Benedict XVI June 12, 2007, and he will serve as administrator of the archdiocese until Archbishop Joseph E. Kurtz is installed Aug. 15.

9. Archbishop Joseph E. Kurtz — 2007. Born in Mahanoy City, Pa., Aug. 18, 1946, he was named bishop of the Diocese of Knoxville, Tenn., Oct. 26, 1999, by Pope John Paul II and was ordained bishop and installed as bishop of Knoxville Dec. 8, 1999. He was appointed by Pope Benedict XVI as archbishop of Louisville June 12, 2007, and he will be installed as archbishop Aug. 15, 2007.

Reprinted by permission from The RECORD.

Appendix A.6



Appendix A.7

The Coat of Arms - Archdiocese of Louisville

The archdiocesan coat of arms is on the field of blue, for the bluegrass region of Kentucky in which the Archdiocese is located. It is divided by an embattled fess (horizontal crenellated band in the center), a symbol of a fortification in heraldry. The embattled fess signifies the fort, now known as Corn Island, which General George Rogers Clark built in 1778 in the midst of the falls of the present city of Louisville. The fess also commemorates the fact that General Zachary Taylor, the twelfth President of the United States, is buried in the Archdiocese of Louisville, and that Camp Zachary Taylor, where 75,000 men trained for World War I (1914-1918), is within its confines.

The fleur-de-lis located in the upper partition of the coat of arms recalls the Virginia legislation that incorporated the settlement under the name of Louisville in recognition of the assistance given by Louis XVI of France to the Colonies in the Revolutionary War. The predominant colors of the shield are those of France: blue and gold. Most important, the fleur-de-lis honors French missionaries and bishops who came to Kentucky, especially Bishop Flaget, the first Bishop of Bardstown.

The Indian arrowheads on the embattled fess represent the French and Indian War, which plagued the area of Louisville and eventually entitled John Connolly, who had served in the war, to 2,000 acres of land in 1773. This land became the site of the city of Louisville.

The central charge of the upper partition is a star of six points, and is full of significance. It is the symbol of Our Lady of the Assumption, the titular of the cathedral, and the star of David in the Hebrew Scriptures, which is the star of Bethlehem in Christian Scriptures.

The base of the shield is given to heraldic symbols for the falls, or rapids, which attracted the early settlers to the city, and which prompted General Clark to build the fort in their protecting waters. Wavy silver lines on a blue field suggest water in heraldry and, if the lines are vertical instead of horizontal, a waterfall.

The external ornaments are composed of the pontifical hat, with its ten tassels on each side, disposed in four rows, and the precious mitre, the archepiscopal cross with double traverse and the crozier, all in gold. These are the presently accepted heraldic trappings of a prelate of the rank of Archbishop. Before 1870, the pontifical hat was worn at solemn cavalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry

Appendix B.1

Peace-Offering Cocoa

Supplies: tablespoon, chocolate drink mix, hot tap water, powdered milk, insulated drinking cup, plastic spoon, chocolate kiss or heart, hot tap water, cinnamon

What to do: Measure 2 tablespoons of powdered milk and 1 tablespoon of chocolate drink mix into a hot-drink cup. Add hot tap water to fill the cup ¾ full and stir the hot cocoa well. Unwrap the chocolate heart or kiss, drop it into the cup, add a pinch of cinnamon and stir.

Submitted by St. Stephen Martyr School



Appendix B.2

How LONG Is 200?

From the items listed below, which one do you think will be the longest in inches when measured in a row of 200?

Which one will be the shortest?

Item	Inches	About how many feet?	About how many yards?
cotton swabs			
cotton balls			
paper clips			
buttons			
pretzels/ pretzel sticks			
cookies			
small candies			
pennies			

Submitted by St. Raphael School

IN THE BEGINNING. . .				
Location/ Institution	**1808 to 1850**	**1850 to 1900**	**1900 to 1950**	**1950 to 2008**
Kentucky	Bishop Benedict Joseph Flaget (1763-1850) First bishop of Bardstown & Louisville	1841: Diocese moved to Louisville 1853: St. Martin of Tours and St. Patrick Church 1855: Bloody Monday Riots 1890: Louisville tornado kills 75	1937: Louisville became an archdiocese 1937: Louisville Flood	1950: Fr. James C. Maloney opened Boys' Haven 1950: Archbishop Floersh opened Bellarmine College
United States	1812: War of 1812	1861-65: US Civil War	1904: St. Louis World's Fair 1906: San Francisco earthquake 1918: US enters WWI 1937: US enters WWII	
England		1872: England's HMS Challenger began a survey of the world's oceans		1973: UK becomes member of European community
France			1942-44: All of France occupied by Germany WWII	1994: Tunnel completed linking France to the UK by rail
Italy		1871: Rome became capital of Italy	1940: Italy entered WWII	1980: Earthquake in Italy kills 4500
Ireland	1845-48: Irish potato famine			1990: Ireland's first woman president – Mary Robinson
Germany		1885: Karl Benz invents automobile	1933: Adolph Hitler began Nazi dictatorship	1989: Fall of the Berlin Wall
Catholic Church		1869-70: Vatican I 1884: Third Plenary Council of Baltimore	1928: Al Smith first Catholic to campaign for US President	1962-65: Vatican II
Pope	1800: Pius VII	1878: Leo XIII	1903: Pius X 1939: Pius XII	1978: John Paul II 2005: Benedict XVI

Appendix B.3

Appendix B.4

Archdiocese of Louisville Bicentennial Jumble Trivia

Jumbles	Clues
ciDosee fo siLoveluil	Originally called Diocese of Bardstown (founded 1808)
ililWam Csomoe	First Catholic to settle in Kentucky (1775)
ahFert hlaneW	First missionary sent from Ireland (1787)
arteFh aTehry	First American-born priest assigned to Kentucky
etdBeinc atgleF	First Bishop of Diocese of Bardstown (1808)
tS. oceniBfa	First church built for German Catholics (1837)
iluLovseil	Had a population of 21,200 in 1841, when diocese moved here
LalaleS	First white man and Catholic explorer to visit Ohio River area
gniViria	Their legislature established Louisville in 1780
ssMa	First one held in Louisville by three French priests (1792)
eimaGesthn	Belonged to Loretto Sisters before Trappist Monks settled there (1848)
anFrcisanc rrsoeBth	Opened Louisville's first free school in 1847
hosBip pdiagSln	Elevated to Archdiocese of Baltimore and appointed his brother as diocese administrator (1864)
eilavaLl	President of St. Mary's College (1856); later became Bishop of Louisville (1865)
Docnniniam dreOr	Their first U.S. location was Springfield, Kentucky (1808)
oaTyd	Diocese of Louisville serves 200,000 Roman Catholics in central Kentucky
Blieniantecn	A period of 200 years

Archdiocese of Louisville Bicentennial Jumble Trivia
Answer Key

Answer	Clue
Diocese of Louisville	Originally called Diocese of Bardstown (founded 1808)
William Coomes	First Catholic to settle in Kentucky (1775)
Father Whelan	First missionary sent from Ireland (1787)
Father Thayer	First American-born priest assigned to Kentucky
Benedict Flaget	First Bishop of Diocese of Bardstown (1808)
St. Boniface	First church built for German Catholics (1837)
Louisville	Had a population of 21,200 in 1841, when diocese moved here
LaSalle	First white man and Catholic explorer to visit Ohio River area
Virginia	Their legislature established Louisville in 1780
Mass	First one held in Louisville by three French priests (1792)
Gethsemani	Belonged to Loretto Sisters before Trappist Monks settled there (1848)
Franciscan Brothers	Opened Louisville's first free school in 1847
Bishop Spalding	Elevated to Archdiocese of Baltimore and appointed his brother as diocese administrator (1864)
Lavialle	President of St. Mary's College (1856); later became Bishop of Louisville (1865)
Dominican Order	Their first U.S. location was Springfield, Kentucky (1808)
Today	Diocese of Louisville serves 200,000 Roman Catholics in central Kentucky
Bicentennial	A period of 200 years

Submitted by St. Raphael School

Appendix B.5

Cathedral of the Assumption Exploration Questions

Name:_____ Date:_____

1. Name five things you observed about the Cathedral.

2. How is the Cathedral different from all of the other Catholic churches in Louisville?

3. What is important or unique about the chair in the front of the Cathedral?

4. Describe the walls of the Cathedral and explain how they were created.

5. Describe the baptismal font.

6. Describe at least one painting you saw in the Cathedral.

Submitted by St. Michael School

Appendix B.6

Cathedral of the Assumption History

The Cathedral of the Assumption was completed in 1852. It is the third oldest Cathedral in the country in continuous use. It is also the fourth oldest building in downtown Louisville. When the Cathedral was completed, its spire, at 287', was the tallest in North America.

Bishop Martin John Spalding began a subscription drive in 1849 to pay the cost of the Cathedral. Approximately $70,000 was raised (equal to about $22 million today) from all segments of the community, and many gifts – paintings, candlesticks, the bell in the tower – were donated by royalty, government and religious leaders from around the world. Bishop Flaget died in 1850 soon after the cornerstone was laid.

1. In what year was the Cathedral completed? _____
2. Do your math and find out how old the Cathedral is. _____
3. How tall is the spire of the Cathedral? _____
4. How much money was raised for the building of the Cathedral? _____
5. Why do you think people donated money and gifts to the Cathedral project? _____
6. Imagine that you are Bishop Martin John Spalding. Write a letter requesting money or a donation. You can write a general letter or address it to a particular person of the day.

The Cathedral Today

The Cathedral has undergone a number of restorations over its lifetime. In 1994, the Cathedral reopened following its latest restoration which reflects how it looked when it was first opened in 1852.

Today, the Cathedral stands as an integral part of the downtown community. It is the seat of the Archdiocese and the Archbishop of Louisville. It is a thriving parish of 1,600 families from 75 zip codes in Kentucky and Southern Indiana. It has many social and spiritual programs, including feeding of the hungry, a practice that began when the Cathedral first opened its doors in 1852. The Cathedral has provided solace for worshippers and visitors for over 150 years.

1. When was the last restoration of the Cathedral? _____
2. How many families are in the parish? _____
3. Why do families from all over the Archdiocese of Louisville choose to belong to the Cathedral of the Assumption parish? _____
4. Why did the Cathedral start feeding the hungry? _____

Sandefur Dining Hall

It is estimated that there are more than 1,500 people each day in Louisville who walk the street or live in homeless shelters. The mission of the free lunch program at the Cathedral is to help those in need from all faiths with food and other basic needs, including the right to a life with dignity.

The present program offers a luncheon meal daily to about 125 individuals and families in need. Over 100 volunteers per week help to prepare these meals. The dining hall serves over 36,000 meals a year.

1. How might you help the individuals and families in need?

   _____

   _____

   _____

2. Prepare a menu for a well-balanced lunch. Keep in mind that food must be prepared for over 100 people and the budget is limited.

   _____

   _____

   _____

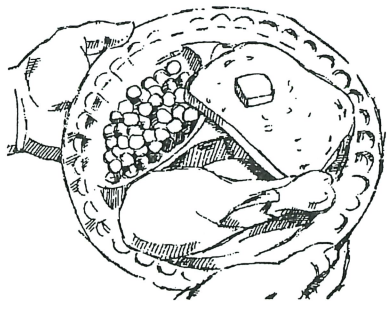
To create a word search puzzle, go to the following website:
http://www.superkids.com/aweb/tools/words/search/

Include the following hidden words:
Cathedral, assumption, Louisville, undercroft, homeless, faith, Catholic, archbishop, parish, Spalding, restoration, Kentucky, hungry, spire, families

My Field Trip to the Cathedral

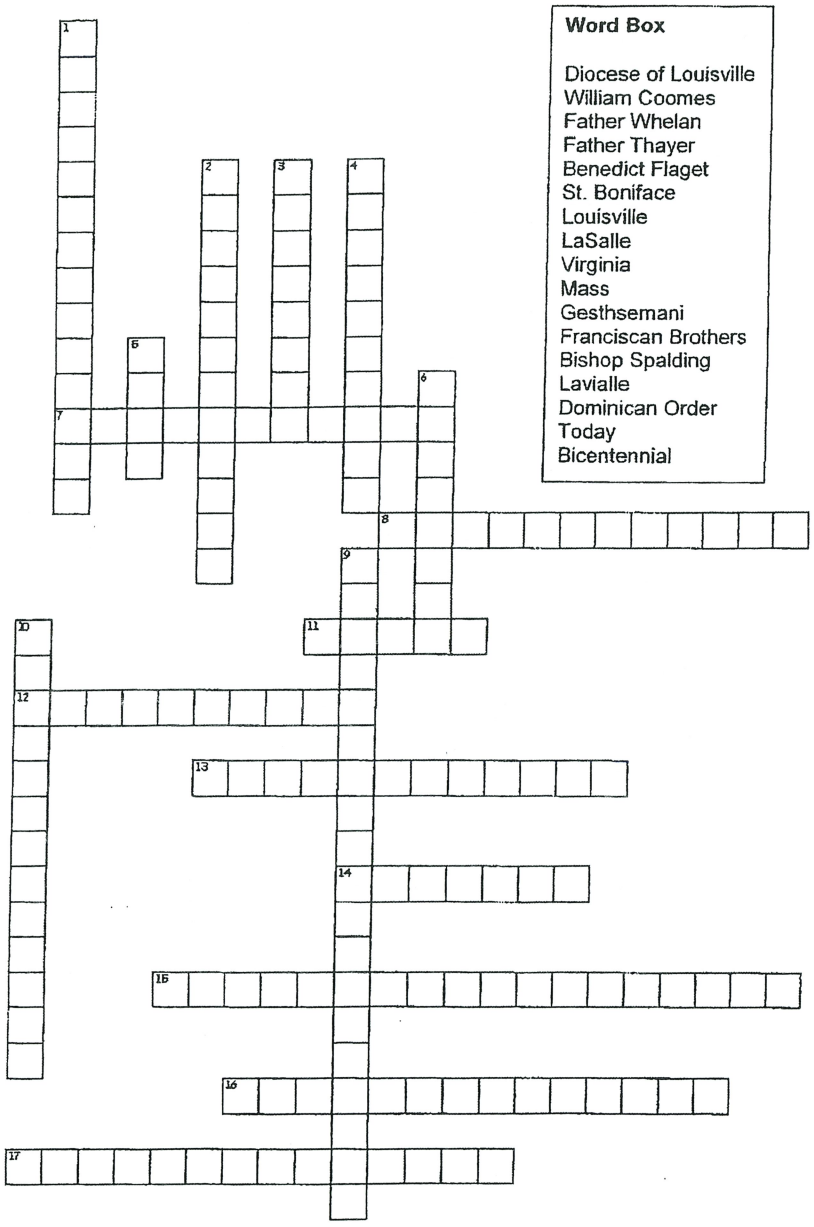
As a follow-up to the field trip, students will write about the experience in their journals and illustrate it. They might explain if they think the Cathedral of the Assumption is an important place and why they feel that way.

Submitted by St. Patrick School



Appendix B.7

200 Years - Archdiocese of Louisville



200 Years Crossword

Across

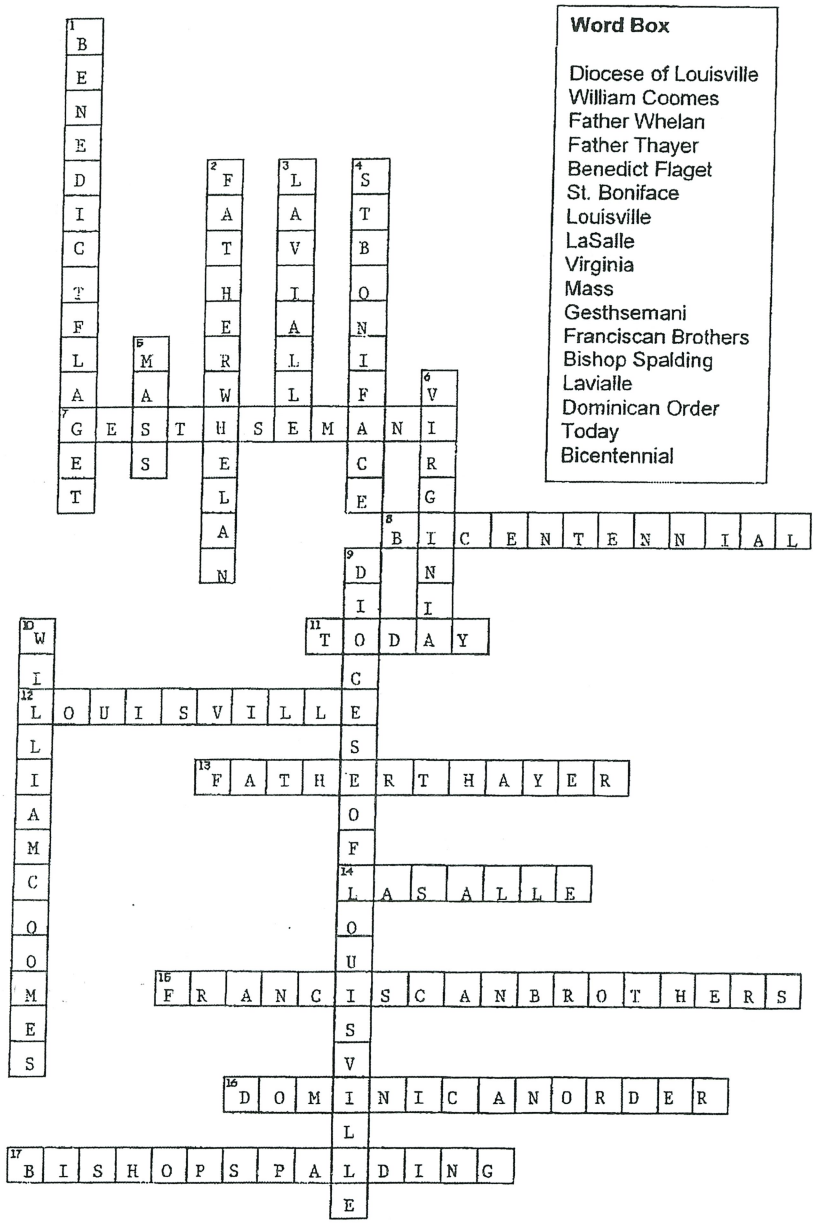
7. Belonged to Loretto Sisters before Trappist Monks settled there (1848)
8. A period of 200 years, we are celebrating this in 2008
11. Diocese of Louisville serves 200,000 Roman Catholics in central Kentucky
12. Population was 21,200 in 1841 when Diocese moved here
13. First American-born priest assigned to Kentucky
14. First white man and Catholic explorer to visit Ohio River area
15. Opened Louisville's first free school in 1847
16. Their first U.S. location was Springfield, Kentucky (1808)
17. Elevated to Archbishop of Baltimore and appointed his brother as diocese administrator

Down

1. First Bishop of Diocese of Bardstown (1808)
2. First missionary sent to Kentucky from Ireland (1787)
3. President of St. Mary's College (1856); later became Bishop of Louisville (1865)
4. First church built for German Catholics (1837)
5. First one held in Louisville by three French priests in 1792
6. Their legislature established City of Louisville in 1780
9. Originally called Diocese of Bardstown (1808)
10. First Catholic to settle in Kentucky (1775)

200 Years - Archdiocese of Louisville

ANSWER SHEET



Appendix B.8

BLOODY MONDAY SITES

Directions: Each of these sites has been assigned a letter. Take the information you learn from reading about the site and plot where the site is located on the map of Louisville. On a separate sheet of paper, make a key to tell what letter each site is matched with.

A. One of Louisville's first breweries (where beer is made), **Armbruster's Brewery** was attacked during the afternoon of Bloody Monday. Rumor had it that employees of the brewery on Baxter Avenue between Liberty and Clay Streets had fired from the windows at a crowd of "Americans" chasing a German. The rioters, it is said, beat the employees and burned the building after drinking the brewery's product.

B. The seat of the Catholic Archdiocese of Louisville, the **Cathedral of the Assumption,** was constructed between 1849 and 1852. The first bishop, Benedict Joseph Flaget, is interred in the undercroft of the altar of the Cathedral. On Bloody Monday, the newly constructed Cathedral on Fifth Street, between Walnut (Muhammad Ali Blvd.) and Green (Liberty) Streets, was the target of rioters who suspected that arms were being stored in the church. Bishop Martin Spalding entrusted the keys to the cathedral to Know-Nothing Mayor John Barbee, who allowed the church to be inspected peacefully.

C. **St. Boniface Church** was the second Catholic church in Louisville. It was founded in 1836 to minister to Louisville's growing German immigrant population. Franciscan fathers staffed the parish from 1849-2001. St. Boniface School was the first German Catholic school in the city. The present church building on Liberty Street at Jackson Street was erected 1899-1900.

D. During the Bloody Monday riots, the **City Jail** functioned as a morgue as well as a makeshift hospital for victims. In 1855, the City Jail was located where the City Hall Annex is today, on Sixth Street between Jefferson Street and Congress Alley. Targets of the Know-Nothings were detained there "for their own safety".

E. The pastor of **Immaculate Conception Church (St. Mary's),** Rev. Karl Boeswald, was called to attend to an injured parishioner on the evening of Bloody Monday and was felled by a hail of stones. He died of his injuries in November, 1855, and is buried in St. John's Cemetery. The church was at Eighth and Cedar Streets. Founded in 1845 as Louisville's second German Catholic church, St. Mary's school building at 428 South Eighth Street was later the site of Catholic Colored High School, Louisville's only Catholic high school for African-American students.

F. Construction of the **Jefferson County Courthouse** (designed by Gideon Shryock) began in 1836, but because of financial difficulties it was not completed until 1860. At the time of the Bloody Monday riots, the building had been roofed and at least the first floor was operational. A polling place was located in the building on Jefferson Street between Fifth and Sixth Streets, and witnesses reported numerous beatings of German and Irish on the Courthouse lawn that day. The Know-Nothings, who ran both the city and state governments, controlled the August 6, 1855 election from this courthouse.

G. St. John's Catholic Church, founded in 1855, was located in the Uptown area (but was not a German speaking parish). Michael J. Hargedon had emigrated from Ireland to Louisville. During the riots, he was attacked where he worked at Cooper and Hull Streets and killed a man in self-defense. Hargedon fled the Irish Hill neighborhood and hid in the basement of St. John's at the location of Walnut Street (Muhammad Ali Blvd.) at Clay until it was safe for him to return home.

H. St. John's United Church of Christ, formerly **St. John's Evangelical Church,** was founded in 1843 as Louisville's second German Protestant church. The present church, built in 1866-67, replaced the original church building located on Hancock Street between Market and Jefferson Streets. Although the number of German Catholics in 1855 was substantial, there was an equally large number of German Protestants. The more than ten German Catholic and Protestant congregations at this time helps emphasize how large Louisville's German population was. Having such a large "foreign" group in Louisville fed the xenophobia of the American Party. In the Bloody Monday riots, it is likely that all Germans, not just Catholics, were targets of the Know-Nothings.

I. Louisville's first Catholic church, **St. Louis Church,** was founded in 1811 and built on Tenth Street between Main Street and the Ohio River. A new St. Louis Church was built at the site of the present cathedral in 1830. When the seat of the Bardstown diocese was moved to Louisville in 1841, St. Louis Church became its cathedral. The Cathedral of the Assumption, opened in 1852, replaced the second St. Louis Church.

J. Louisville's fourth Catholic church, **St. Martin of Tours,** was founded in 1853 to minister to the overflow from nearby St. Boniface. During the afternoon of Bloody Monday, a large mob of Know-Nothing rioters descended on the locked church at the corner of Shelby and Gray Streets. The Catholics were accused of hiding arms and explosives there. A cannon was rolled to the street in front of the church and rioters threatened to blow the doors down. Know-Nothing Mayor John Barbee stood in front of the door and saved the church from destruction.

K. The first Irish church in Louisville, **St. Patrick's Church,** opened in 1854 with about 3,000 families. The first pastor, Rev. Thomas Joyce, was hanged but cut down during the Bloody Monday riots. Father Joyce, who later died of causes not related to Bloody Monday, is buried in St. John's Cemetery near the grave site of Father Karl Boeswald, who was killed during the riots. St. Patrick's Church was searched for arms but was not otherwise damaged. Xaverian Brothers, who first came to Louisville in 1854 to serve at St. Patrick's School, lived on an upper floor of the original church building on Market Street at Thirteenth Street. During the dead of night, they went to St. John's Cemetery to bury the sacred vessels and vestments. The original church building of St. Patrick's Church was demolished in 2004.

L. A statue of **George Prentice** is found at the York Street entrance of the Louisville Free Public Library. Prentice was the Publisher/Editor of *The Louisville Journal,* a predecessor of today's newspaper, *The Courier-Journal.* After the death of Henry Clay in 1852 and the subsequent collapse of the Whig Party, Prentice found himself without a political cause. Somehow, he became attracted to and deeply involved in the extremely nationalist and nativist rhetoric of the American Party, the Know-Nothings. While Prentice was not solely responsible for the Bloody Monday riots, his inflammatory editorials in *The Journal* stirred anti-immigrant and anti-Catholic fervor leading to the riots of August 6, 1855. Prentice later publicly regretted his role in the riots. The controversial statue located between Third and Fourth Streets on York Street was sculpted by Alex Baily. It was once owned by *The Courier-Journal,* but was given to the Louisville Free Public Library in 1914.

M. Quinn's Row, a block of houses and apartments (ten or eleven structures), occupied by Irish immigrants, was named for Francis Quinn, who came to Louisville from Ireland with his brother, John in the 1830's. John was later ordained as a Catholic priest and served at St. Louis Church on Fifth Street until his death in 1852. (Father Quinn is buried in the Cathedral of the Assumption undercroft not far from Bishop Flaget.) On Bloody Monday, between 7:00 p.m. and 1:00 a.m., rioters attacked and destroyed Quinn's Row, located on Main Street between Tenth and Eleventh Streets. The doors of the buildings were barricaded and the buildings set on fire. Those who sought to escape by jumping out of the structures or running from the buildings were shot. Francis Quinn, himself, was stabbed and shot and his body thrown back into the fire. A historical marker commemorating Bloody Monday may be found at the site of Quinn's Row.

N. The **Uptown** area (now called Phoenix Hill) was where many Germans lived. The intersection of Shelby and Green (now Liberty) Streets was the heart of Uptown. This is where the riots began "in earnest." Intimidation, threats and assaults had been directed against the Germans and Irish at various places in the city during the morning hours. In the late morning, somewhere on this block, gunshots were fired. Know-Nothing rioters moved throughout German neighborhoods ransacking shops, setting fires and beating residents.

O. The eastern third of **Western Cemetery,** dedicated for Catholic burials, is most likely where many of those who died in the Bloody Monday riots were buried. Records are inconclusive. The cemetery may be found on Jefferson Street between Fifteenth and Eighteenth Streets. It was established in 1830 as Lower Jefferson ("Pioneer") Cemetery.

P. Woodland Garden opened in the late 1820's. German immigrants who moved into the Uptown area in the 1830's were the primary patrons of the establishment at Market Street between Wenzel and Johnson Streets. They drank and smoked, ate sausage, cheese and pretzels, sang, danced, and listened to music. This kind of behavior, especially on a Sunday afternoon, became a target in the 1850's for the American Party (Know-Nothings) because they thought these "foreigners" were defiling the Sabbath.

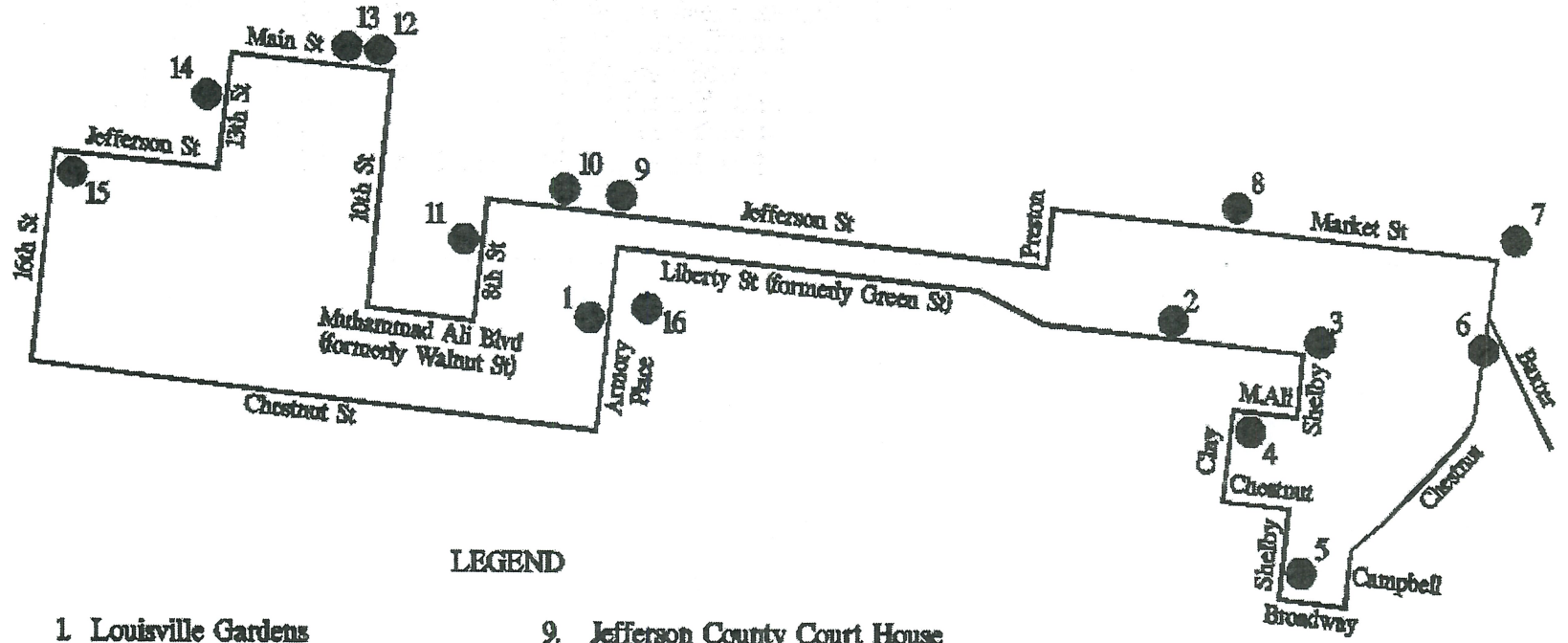
Other Sites of Interest:

St. John's Cemetery (Duncan Street between Twenty-Sixth and Twenty-Eighth Streets). St. John's Cemetery was established in 1849 as St. Mary's Cemetery by Rev. Karl Boeswald, the pastor of Immaculate Conception Church (St. Mary's). It was here that the Xaverian Brothers buried the sacred vessels and vestments. It served as the burial ground for many German and Irish Catholic immigrants who settled in Louisville's Portland neighborhood. The most famous persons buried in St. John's Cemetery are Father Boeswald and Father Joyce. Those graves are marked with the original burial stones.

Cedar Grove Academy (Cedar Grove Court at Rudd Avenue).
Cedar Grove Academy, originally named St. Benedict's Academy, was founded in 1842 by the Sisters of Loretto as a "school for young ladies." On Bloody Monday, rioters gathered outside the school in the belief that Catholic men had taken refuge inside. As the Sisters retreated to the upper floors, a priest suddenly appeared at the front door and convinced the mob that no men were hidden in the building. Local lore has it that the mysterious priest actually was an apparition of St. Benedict.

"Commemorative Booket",
150th Anniversary of Bloody Monday,
August 6, 2005

BLOODY MONDAY
HISTORIC SITES TOUR



LEGEND

1. Louisville Gardens
2. St. Boniface Church
3. Shelby and Liberty Streets
4. St. John's Catholic Church
5. St. Martin of Tours Church
6. Armbruster's Brewery
7. Woodland Garden
8. St. John's United Church of Christ
9. Jefferson County Court House
10. City Jail
11. Immaculate Conception Church
12. St. Louis Church
13. Quinn's Row
14. St. Patrick's Church
15. Western Cemetery
16. Cathedral of the Assumption

Appendix B.9

Lessons of "Blood Monday" Editorial
July 28, 2005

Historians are constantly calling our attention to past events — both the good and the bad, our successes as well as failures— so we can learn about how we should or should not act today and in the future.

One such unfortunate event was the "Bloody Monday" riot that took place in Louisville 150 years ago. The violence that occurred on that election day, Aug.6, 1855, was directed against German and Irish immigrants and was coupled with strong anti-Catholic undercurrents. When the day was over, 22 people were known to have died, many were injured and homes and businesses of immigrants were torched.

The 150th anniversary of Bloody Monday will be observed in Louisville Aug. 6 with a number of events, including a book fair and panel discussion on "The Legacy of Bloody Monday" at Louisville Gardens; bus tours of historic sites in the city; and a Mass at the Cathedral of the Assumption.

Why so much attention to a long-ago event that was a dark chapter in Louisville's history?

"There are a lot of people who've lived here all their lives and who don't know a thing about that day," Vicky Ullrich, co-chair of the commemoration, said in a recent story in *The Record*. "It's too important to ignore. We need to remind people of this event; we need to make sure nothing like this ever happens again." The violence that day was led by some nativists called the "Know-Nothings" — members of a political party who opposed the influx of immigrants (mainly Germans and Irish) who settled in Louisville during the era. Most of these immigrants were Catholics, and so the anti-immigrant movement was closely tied to being anti-Catholic.

Bloody Monday was ranked by Catholic historians as one of the three major outbreaks during the period of violence directed against Catholics (the other two were the burning of a Boston convent in 1834 and the Philadelphia Riots of 1844), Father Clyde Crews noted in *An American Holy Land*, a history of the Archdiocese of Louisville published in 1987.

Father Crews recounted some of the expressions of anti-Catholicism prior to Bloody Monday and events that paved the way for the day of violence. For example, two years before Bloody Monday, the papal delegate, Archbishop

Gaetano Bedini, was burned in effigy near St. Boniface Church during a visit to Louisville. The anti-immigrant, anti-Catholic sentiment grew in the summer of 1855. The school board dismissed all Catholic teachers in public schools, Father Crews recalled. And in July disturbances broke out in an Irish ward in West Louisville, and a priest had to admit a group to St. Patrick Church to show that munitions were not being stored there.

George Prentice, editor of the *Louisville Journal*, contributed to the bigotry with inflammatory editorials. He referred to Pope Pius IX as "an inflated Italian despot who keeps people busy kissing his toes all day." Prentice also warned readers that an election loss by the Know-Nothings would cause Rome "to howl with shouts of triumph ... of the Hierarchy over the Republic." Catholics "weathered the storm" of Bloody Monday, Father Crews noted in his book, and Louisville also recovered. He observed: "The city, armed and religiously divided, could have become the Belfast of America had clearer heads and calmer hearts not prevailed." Writing 125 years after the 1855 riot, he added: "Louisville, the city of Bloody Monday, was widely acknowledged as the center of ecumenical research and interfaith cooperation. Despite periodic antagonisms in the intervening years, nothing would ever again approach in ferocity the epoch of 'civil feuds and bloody strife.' " That same level of inter-religious cooperation and respect for religious diversity exists today, making Bloody Monday an anomaly in Louisville's history. But it's still important, as Vicky Ullrich said, to call people's attention to that day so that something like it will not occur again. There have been in recent years some expressions of anti-immigrant sentiment, along with some inflammatory rhetoric directed to people of other cultures and nationalities. These attitudes can lead to acts of violence if "clearer heads and calmer hearts" do not prevail and alert us to the dangers of bigotry in any form. Bloody Monday was one day in history, but its groundwork was laid over a period of time. This is the enduring lesson of that event for us today.

By JOSEPH DUERR
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Appendix B.10

Catholic Settlements in Kentucky

I. THE MARYLAND CATHOLICS

II. CATHOLIC SETTLEMENTS IN KENTUCKY

III. FOUR NEW DIOCESES

IV. BENEDICT JOSEPH FLAGET

V. THE HOWARD FARM

VI. ST. THOMAS CHURCH and THE BRICK SEMINARY

VII. SISTERS OF CHARITY OF NAZARETH

VIII. ST. THOMAS ORPHANAGE

IX. THE BISHOP FLAGET LOG HOUSE RESTORATION COMMITTEE

I. THE MARYLAND CATHOLICS

Catholics left from the Isle of Wight on the south shore of England on November 22, 1634 to come to the New World. They sailed aboard two ships named the Ark and the Dove. They had great hopes for settling in the Maryland Colony established by Lord Baltimore because it promised religious tolerance. Various religious groups had endured much animosity in England, brought on by differences in religious thinking, and the hopes of many rested on a new start in the then New World. (Jamestown had been founded only twenty-seven years earlier.)

At first, all went well in the new colony. Land was cleared, farms were laid out, and the excitement generated by a new start in life made the prospect for success good. But with time, the settlers began to experience the same problems that they had felt in England. Puritans and Catholics could not get along. Finally, in 1706 with the Puritans in charge in the colony, laws were enacted that forbade Catholics to worship in St. Mary's Church and soon Catholics could not hold public office.

Three reasons then would cause Catholics in the late 1700's to begin planning a migration over the mountains into new lands, seeking new opportunities. The first would be the growing Puritan influence in Maryland that restricted Catholics. Secondly, taxation on the colonies was a necessary result of the Revolutionary War. Soldiers had to be paid and a new government set up. These taxes were viewed as too oppressive by the people of Maryland. The third reason for migration would be the problem with growing tobacco. Using the same land year after year for the same crop meant the soil was depleted of nutrients and would each year become less productive. New land was needed if successful crops were to be grown.

Word reached the colony from scouting explorations such as Daniel Boone's in 1769 that land over the mountains was ripe for new settlement. People in Maryland began forming "leagues" and promised each other in binding agreements that they would leave together for "Ken-tuck". Four of these Catholic leagues left Maryland in the late 1780's under various leaders and made their journey to Kentucky where land was new and the religious freedom once promised would be realized.

II. CATHOLIC SETTLEMENTS IN KENTUCKY

The first Catholic group to Kentucky was led by Basil Hayden who came in 1785. They came to Pottinger's Creek and named their settlement Holy Cross. This land was at the foot of a tall knob that later became known as Rohan's Knob, named after an early priest in the area who was later buried at St. Thomas. Other groups followed, and in 1787 Edward Howard came to settle on land in the bend of the Beech Fork River. He named his farm Poplar Neck from the vast stands of poplar trees in the area. Very little is known of Edward Howard, but his son, Thomas, took over the farm, adding land and wealth to the plantation. It is believed that Thomas built the log house adjacent to the present St. Thomas Church around 1792-95. The church station that developed there was named in honor of his patron saint, Thomas. The diocese will forever be indebted to Thomas Howard and his wife, Ann Gough Howard, for giving their land to the first bishop of Bardstown in an 1810 will. It is this land that formed the nucleus of the diocese that we today call Louisville.

III. FOUR NEW DIOCESES

As the Catholic population increased and when Kentucky entered the Union as the fifteenth state, a request was made to Bishop John Carroll, first U.S. bishop, for a separate diocese in Kentucky and the Northwest Territory. In 1808, four new dioceses were created in the United States: Boston, New York, Philadelphia, and Bardstown. It was due largely to the migration of Maryland Catholics that Bardstown was chosen to be one of the new dioceses. Benedict Joseph Flaget, a French priest, who had left France in 1792 and served in several capacities, was chosen to be the new bishop of this frontier diocese.

IV. BISHOP BENEDICT JOSEPH FLAGET

Flaget's early experiences in America must have been frightening. Smallpox in Vincennes, the language barrier of English speaking people, the vast wilderness with difficult travel conditions - all so different from his French culture. His initial resistance to being named bishop may be viewed either as humility or perhaps outright fear of the wilderness and the language, but on November 4, 1810 the Right Reverend Flaget was consecrated for the See of Bardstown by Bishop John Carroll of Baltimore.

After a forty day retreat to fortify himself for the new work, Flaget delayed his journey to Kentucky still further in an effort to gather much needed liturgical vestments and artifacts as well as money needed to supply his trip to the new diocese. Finally, during the second week of May, 1811, Flaget, Fr. John Baptist David, who would be rector of the seminary, and three seminarians left Baltimore for Pittsburgh and the journey down the Ohio River. Arriving at Pittsburgh, they gathered supplies for the journey, most notably a flatboat, and on May 22, 1811 the river journey to Kentucky began.

Of their trip down the Ohio River, Bishop Flaget says: "The boat, on which we descended the Ohio, became the cradle of the seminary and of the Church in Kentucky."

Arriving in Louisville thirteen days later, they stayed a short time, then began the overland journey to Bardstown which probably followed roughly the same route as #31E today from Louisville through Bardstown and further south to Rohan's Knob. Flaget stayed for some six months with his fellow Frenchman, Father Stephen Badin (the first priest ordained in America 1793 by John Carroll and subsequently sent to the Kentucky missions) in a cabin at the foot of Rohan's Knob while preparations were made for his residence at the Howard Farm. Father David and the seminarians went ahead to prepare the log house for the future first seminary in the west.

V. THE HOWARD FARM

The Poplar Neck farm was a thriving plantation as evidenced by Thomas Howard's will of 1810. Because Thomas and Ann Howard had no descendants, Mr. Howard's will stated that the property would belong to his widow, Ann Howard, as long as she did not remarry. It would then go to the bishop of the diocese. Mrs. Howard remained on the plantation until she died and deeded the land to Bishop Flaget and the Church. The Howard log house would become the first home of the Bardstown seminarians. It was to a room on its second floor that Benedict Joseph Flaget would move in 1812.

From here, he would go by horseback to his vast diocese, traveling to Fort Detroit, west to the edges of present day Iowa, and south into Tennessee. His stays at St. Thomas were punctuated by these long travels to the distant reaches of his diocese. A description of the log house is found in a letter written by Father David to his French friend in Maryland, Fr. Simon Brute, and kept by Brute. This letter is preserved in the archives of Notre Dame University.

VI. ST. THOMAS CHURCH and the BRICK SEMINARY

Once housed in the expanded log buildings around the Howard family home, plans began for building a brick church and seminary. By September, 1816, the church was finished and the brick seminary was well under way. Bricks were formed and fired on the property by seminarians and slaves. A steady supply of timber was close at hand in the woodlands cleared for farming. With the seminary buildings in brick, classrooms and enlarged sleeping space was available and the seminary envisioned by Benedict Joseph Flaget and John Baptist David became a reality. Catholics from the nearby area no doubt looked with pride upon their own seminary and bishop's residence. It was not until 1869 that this rural seminary gave way to more urban settings and the doors were closed at St. Thomas Seminary.

VII. SISTERS OF CHARITY OF NAZARETH

The need for education in the frontier settlements must have been felt by both Church and family members as the numbers of settlers in Kentucky increased. The ministry of educating the young has always been a part of the Church's vision when new missions were opened in any land. The word went out that perhaps a religious community of women could be started whose main purpose would be to educate the young girls of the area. The first two to respond to this plea would be Teresa Carrico from Washington County and Elizabeth Wells, a sister of two military officers serving their country. On December 1, 1812, these first two Sisters of Charity were received by Bishop Flaget as the seed of a new religious community founded to nurture the pioneer Church in Kentucky. Then

on January 21, 1813, they were joined by Miss Catherine Spalding, a nineteen year old descendant of the Spaldings of Maryland. She would in time become their visionary leader and Mother-foundress of the congregation later to be called the Sisters of Charity of Nazareth. On the grounds of St. Thomas, in 1814, they opened a school for young girls in the area. The names of these school girls are kept in the archives at Nazareth today. In 1818, a brick building was completed by the seminarians, slaves, and perhaps workers in the area to further extend their educational efforts for young women on the frontier. In 1819, they opened the first of their missions away from St. Thomas at Bethlehem Academy in Bardstown. Perhaps due to a realization that they could not own the land for the school at St. Thomas or due to the proximity of the school to the seminary, the Sisters moved to the present site of Nazareth in 1822 and extended their educational ministry there.

In 2006, a bronze plaque was placed at the site of the foundation stones for the 1818 brick school at St. Thomas. This plaque rests on a large stone beside the farmhouse at the bend of the lane and before the cemetery.

VIII. ST. THOMAS ORPHANAGE

It may well have happened that the 1818 brick school abandoned by the Sisters departure to Nazareth could have become an informal home for the scattered orphans in the area or the building could have continued as a school. Cholera and accidents would have been companions at various times in the 1800's, creating orphans. By 1850, the diocese asked that a home for the orphans be built. An existing work order for that date indicates a section was either added to the old seminary building or an existing part of the building refitted for the orphans' use. From 1850 to 1860, the Sisters of Charity cared for the orphans at St. Thomas. In 1860, the Brothers of the Sacred Heart took over. In 1872, the Sisters took over again. In 1880, the buildings were judged unsafe at the seminary and the orphans placed back in the 1818 school, and in 1889, the orphanage burned and the orphans were moved to Spalding Hall in Bardstown.



IX. RESTORATION OF THE FLAGET LOG HOUSE

The present log house at St. Thomas was used by many groups after it was no longer needed for the seminary. It was at one time used as the home of the parish priest, at another time as a school, still later as the extended home of the Sisters who taught in the school, and several times as a family home. As late as the 1970's, it was a storage "shed" for tools and later held memorabilia associated with its history. Its condition and history as the home of Bishop Flaget brought together a group who, under the direction of Father Steve Pohl, St. Thomas pastor and historian, formed a committee in an effort to save it. On August 10, 1999, the first meeting of the Bishop Flaget Log House Restoration Committee met to plan the future of the log house.

On September 10, 2006, the restored home of Benedict Joseph Flaget was formally dedicated as a tribute to the history of the Diocese of Bardstown, now the Archdiocese of Louisville. Its presence is a sign of the roots and faith of the Church in Kentucky and a tribute to Benedict Joseph Flaget's contributions to the Diocese of Bardstown (Louisville).

Submitted by St. Joseph School, Bardstown

