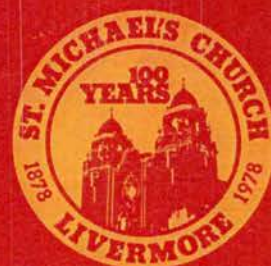


People Bricks & Timbers

THE
STORY
of
ST. MICHAEL'S
PARISH



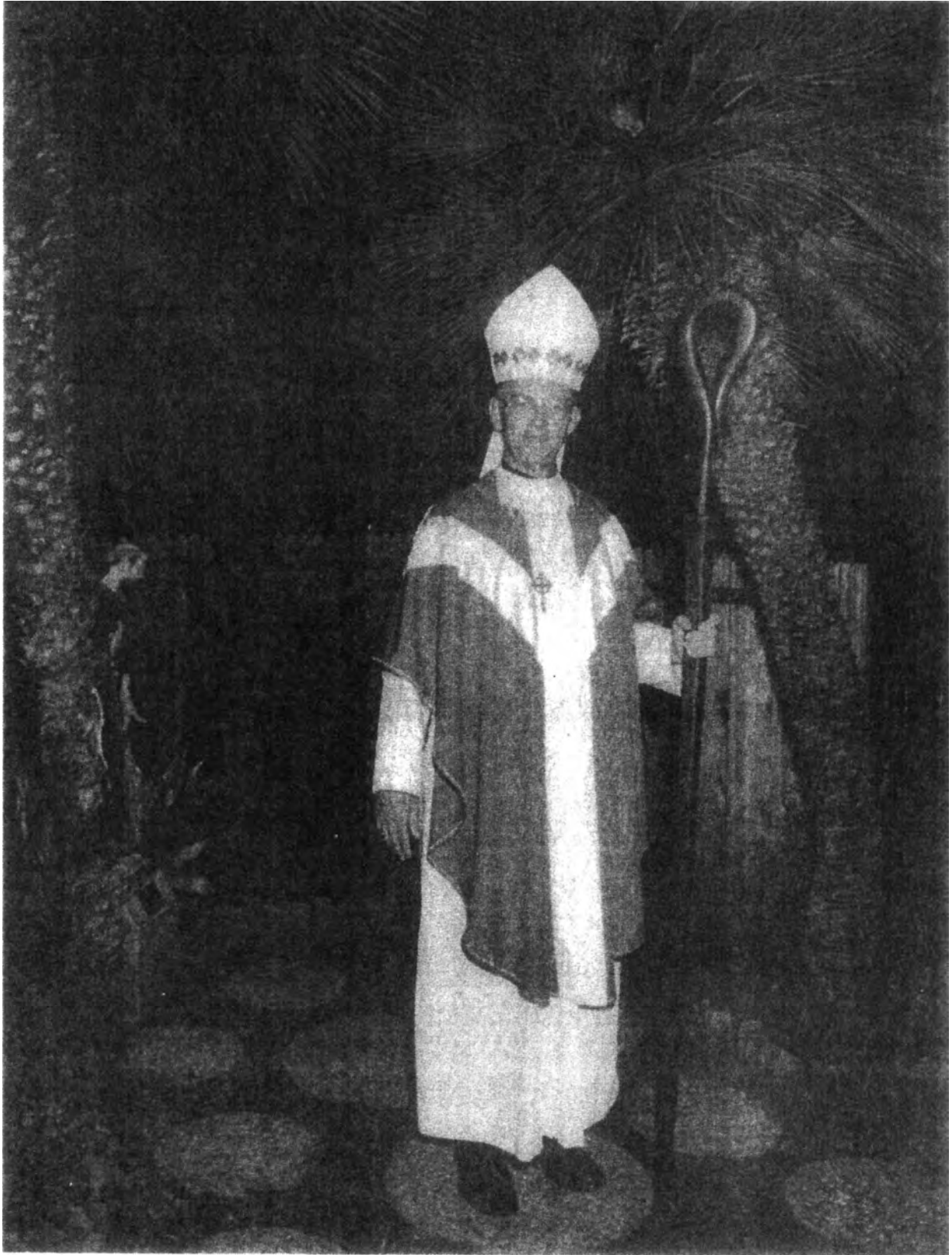
CENTENNIAL
ISSUE

PEOPLE, BRICKS, and TIMBERS

*The Story of St. Michael's Parish
Livermore, California*

1878 - 1978

Published on the occasion of its Centennial



Most Reverend John S. Cummins, Bishop of the Oakland Diocese.



DIOCESE OF OAKLAND

Dear Brothers and Sisters in Christ,

History can be very exciting, especially when you are living in an area that has been touched by the de Anza expedition, the beginnings of a new settlement, and the trek of the 49ers to the Mother Lode.

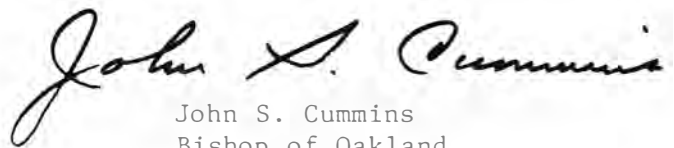
The Church was there to serve the people, first with missionaries and finally with a fulltime priest who generously gave of himself to serve the people. He didn't even have a house, I understand, but slept in the sacristy for several years.

St. Michael's and the Valley have grown together, first ministering to the Spanish, Irish, French and Portuguese who worked and farmed the land, and now to people of divergent backgrounds and talents who are building a different type of community.

Throughout the history of the church in the Valley, the priests have been deeply committed to their people and the parishioners have been responsive to the concerns of their church and community.

We are pleased to share in this Centennial celebration of St. Michael's and congratulate you on 100 years of faith and generosity.

Sincerely,



John S. Cummins
Bishop of Oakland

THE WHITE HOUSE
WASHINGTON

February 16, 1978

To the Congregation of St. Michael's Church

Congratulations on the anniversary of your congregation. It is a pleasure to send my very best wishes to all of you and to join in your prayers for continued spiritual strength for all Americans.

Sincerely,

A handwritten signature in black ink, reading "Jimmy Carter". The signature is written in a cursive style with a large, sweeping "J" and a long, horizontal stroke at the end.

Congregation of St. Michael's Church

Livermore, California 94550



State of California

GOVERNOR'S OFFICE
SACRAMENTO 95814

EDMUND G. BROWN JR.
GOVERNOR

916/445-4571

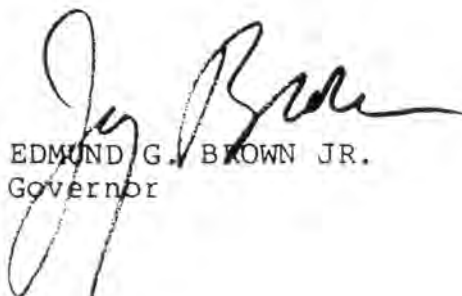
TO: THE MEMBERS OF ST. MICHAEL'S CHURCH

I am pleased to extend my congratulations as you celebrate the centennial anniversary of St. Michael's.

This occasion provides an opportunity for the congregation to reflect on the strength and unity which has been gained through the years. In bringing greater meaning to the lives of individuals, the special comfort which an active faith offers brings meaning to the life of the community as well.

I hope that you will find that the future of your church is one of service and fulfillment. Best wishes on this festive occasion.

Sincerely,

A handwritten signature in dark ink, appearing to read "Ed Brown", written over a light blue circular stamp.

EDMUND G. BROWN JR.
Governor

Board of Supervisors

County of Alameda

State of California

COMMEND ST. MICHAEL'S CHURCH

WHEREAS, St. Michael's Church was founded in the City of Livermore on August 24, 1878; and

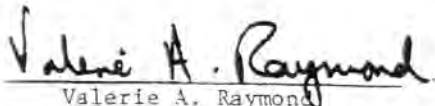
WHEREAS, for 100 years St. Michael's Church has been a source of help and inspiration for its members and friends; and

WHEREAS, St. Michael's Church has made lasting contributions to the well-being of the community at large through its many activities, school, and convent;

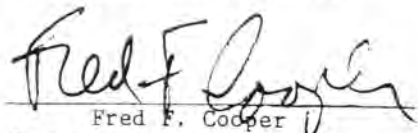
NOW THEREFORE BE IT RESOLVED, that the Board of Supervisors of Alameda County does hereby commend St. Michael's Church for its achievements of the past and wishes St. Michael's Church every success in the future.



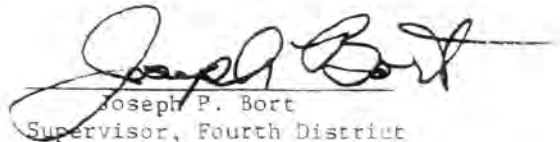
Charles Santana
Chairman, Second District



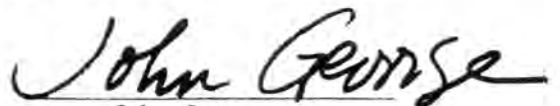
Valerie A. Raymond
Supervisor, First District



Fred F. Cooper
Supervisor, Third District



Joseph P. Bort
Supervisor, Fourth District



John George
Supervisor, Fifth District

PROCLAMATION

WHEREAS, St. Michael's Church was established as a mission church in September 1872, and

WHEREAS, said mission church was designated the Parish of St. Michael's on August 24, 1878, with Father Cassidy as the first Pastor, and


WHEREAS, the church built on First Street was destroyed by fire in the early 1900's, and


WHEREAS, a new church, built on the corner of Fourth Street and Maple Street, was completed in 1918, and has served as the parish church from that time until the present, and,

WHEREAS, the designation of St. Michael's as a Parish in 1878 and the continuing operation of the Parish since makes the year 1978 the Centennial Year for St. Michael's Parish;

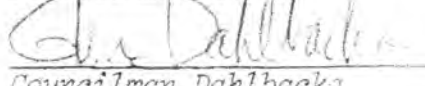
NOW THEREFORE, THE CITY COUNCIL OF THE CITY OF LIVERMORE does hereby congratulate the present Pastor, Monsignor Adams, the other priests of the Parish, and all the members of the Parish on this momentous occasion. We wish all many years of continued success in educating the members of St. Michael's Church in faith and society, and in creating a community of people who will serve their Parish and community as well in the future as they have in the past 100 YEARS.




Mayor Turner


Councilman Staley


Councilman Kamena


Councilman Dahlbacka

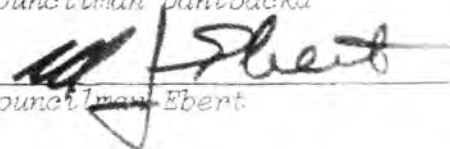

Councilman Ebert

TABLE OF CONTENTS

Prologue	1
Spanish Settle Upper California.	3
Spanish Missions	3
Archdiocese of San Francisco Started	5
The Early Valley	5
Robert Livermore	5
Early Settlements Begin	7
William Mendenhall	7
Alphonso Ladd	7
Our First Hundred Years	9
Our Parish Begins	11
The First Church	11
The Early Catholic Settlers	11
Father Cassidy, First Pastor	12
Early Livermore	12
Father Patrick Power Becomes Pastor	13
European Settlers Arrive	13
Larger Church Planned	14
Gothic Church Built	14
Church Dedication Ceremonies	16
Parish Continues Growth	17
Twenty-Five Years as Pastor	18
Father Power's Influence	18
Father Power's Hobbies	19
Father Power and Progress	19
More New Parishioners	19
Religious Education	21
Parish School	21
Father Power's Funeral	21
Father McKinnon Arrives	22
The Gothic Church Burns	22
Plans for New Church	24
World War I Affects Parish	24
Mission Style Church Completed	26
Dedication Ceremonies	27
Dedication Committees	28
Parishioners Help Start Rodeo	28
Father McKinnon's Compassion	29
Father McKinnon's Funeral	29
Father Looney's Pastorate Begins	29
Non-Public Schools Threatened	31
A Changing Town	31
Prominent Sports Figures	32
1940's Begin Quietly	33
Holy Ghost Festivals	33
World War II Changes Valley Life	35
Veterans Recall War Years	37
Parishioners Killed in War	38
Home Front Aids War Effort	39
Victory At Last	39
Father Looney's Death	40
Father O'Donnell Becomes Pastor	40
Father Egan is Assistant	40
Korean War Calls Parishioners	42

Coming of Labs	42
Father Hennessy Guides Parish	42
Labs Bring New Parishioners	44
Fall Festivals Ease Debt	46
Franciscans Help	46
School Enrollment Interviews	47
Father Clark, Assistant Pastor	47
Changes in the 1960's	48
Father Hennessy Dies	48
Monsignor Adams Becomes Pastor	48
Father Williams, Assistant Pastor	51
St. Charles Parish Formed	51
Vatican II Changes Parish Life	51
Church Music Reflects Vatican II	52
New Social Activities Begin	56
New Buildings Added to Parish	57
Youth Soccer Begins	57
Housing Boom Brings Parish Growth	57
The Military and Vietnam	58
Father Denis, Associate Pastor	58
Our Present Associate Pastors	59
The Centennial Year	59
Centennial Projects	61
Centennial Celebrations	62
Reflections on Our First Hundred Years	63
 The Parish Schools	 67
St. Michael's School	69
Plans for Parish School	69
Dedication and Opening	69
Early School Years	69
Time for Fun	72
Changes in the 1930's	72
Enrollment Growth and Construction	74
Vatican II Changes	75
New Student Activities	75
Awards	76
Dominican Influence	76
Confraternity of Christian Doctrine School of Religion	79
Early Instruction	79
C.C.D. Established	79
Additional Programs	81
Pius X Awards	81
 Early Parish Families	 83
Azevedo, John	85
Barthe, Peter and Flynn, Anne	86
Beraudiere, Francois and Livermore, Isabel	86
Bettencourt, Chris	86
Bobba, Filberto and Teresa	86
Bonne, Leon and Marie	86
Buckley, Christopher	86
Burch, Bernard and Annette	87
Callaghan, Henry Joseph and Rodgers, Sarah	87
Callaghan, John and Moy, Margaret	89
Callaghan, Michael G. and Gallagher, Mary	89
Capiotti, Carlo	90
Canziani, Martin and Guiseppina	90

Caratti, Aqualino Paul (Joe) and Gilardi, Josephine	90
Cardosa, George and McLaughlin, Jane	91
Cernusco, James and Gattorna, Augusta	91
Cigliuti, Ernest and Walker, Mary Jane	91
Clarous, Louis and Burguburu, Grace	91
Clelland, Charles and Rose	91
Concannon, James and Rowe, Ellen	93
Connolly, Charles and Lane, Josephine	93
Coughlan, Patrick	95
DePaoli, Guido and Helen	95
Dinehan, Mike	95
Dolan, Paul and Concannon, Veronica	95
Doolan, Michael and Ritchie, Margaret	95
Duarte, Manuel S. and Mary	95
Egan, John and Walsh, Ellen	96
Fallon, William J. and Coppinger, Annie	96
Favilla, Julius and Tomassetti, Eda	97
Ferrario, Steve and Perata, Mary	97
Flessatti, Alexander	97
Flynn, Owen and O'Leary, Catherine	97
Fracisco, Charles J. and Barthe, Margaret E.	97
Gandolfo, Luigi and Glugliotti, Guiditta	98
Gardella, Antonio and Basso, Marie	98
Gattorna, Giovanni and Schenone, Rosa	98
Genoni, John and Mary	98
George, Henry J.	98
Gomes, Frank	99
Grassi, Frank and Catanich, Katarina	99
Greeley, John Paul and Egan, Margaret	99
Henriques, Antonio and Isabelle	99
Holdener, Fred	99
Homen, Anton	100
Hosker, Ralph and Marciel, Ellen	100
Hunter, John and Pritchard, Peg	100
Ibarolle, Batiste	100
Kelly, Frank, John C., and Mary Ann	101
Kelly, James G. and Gallagher, Mary A.	101
Ladd, Alphonso S.	101
Larippa, Gil and Anna	102
Livermore, Robert, Jr., and Bernal, Teresa	102
Loughrey, Peter and Bridgette	103
McCollier, Mike and McMurray, Mary	103
McCormick, Frank	103
McGlinchey, John and Flynn, Elizabeth	103
Malloni, John and Dell-Era, Camilla	106
Medeiros, Manuel and Lewis, Philamena	106
Michelis, John and Scullion, Eileen	106
Mihoevich, Marin and Matulich, Jacqueline	107
Minoggio, Peter and Catherine	107
Moy	107
Mueller, Louis and Herold, Bertha	107
Mulqueeney, Michael	108
Murray, Peter and Donlon, Margaret	109
Nickerson, Nathaniel A. and Kiely, Elizabeth	109
O'Brien, John (Captain)	109
Oliveira, Antone	110
O'Shea, Jeremiah	110
Owens (Owensen), Charles and Callaghan, Margaret	110
Perata, Thomas and Ratto, Catherine	110

Pereira, Manuel and Marie	111
Peters, Antone and Baptista, Mary	111
Poco, John	111
Raboli, Charles and Peter	111
Raymond, Peter and Basso, Carmelita	111
Regan, William and Fitzpatrick, Mary	111
Rezendes, Charles and Gomes, Norma	112
Rochin, Antonio	112
Rodgers, Laughlin and Murray, Mary	112
Rosales, Pete and Patricia	113
Rose, Joe and Enos, Mary	113
Salvador, Joe	113
Santucci, Louis and Baer, Frances	113
Sarboraria, Louis and Amalia	114
Schenone, Angelo and Beraudiere, Frances	114
Scullion, John and Flynn, Mary	114
Serpa, Joseph	114
Silva, John and Mary	114
Silva, John V. and Oliveira, Anna	114
Silva, Manuel	115
Smith, Daniel A. and Twohey, Elizabeth	115
Tolle, Frank and Caratti, Giaconda	115
Twohey, Thomas Matthew and Wright, Mary	115
Valperga, John and Bobba, Laura	116
Viale, Louis and Rose	116
Victorine, John and Mayo, Mary	116
Volponi, Angelo and Segali, Maria	116
Vukota, John and Gardella, Marguerite Angela	116
Whalen, John and Anna	116
 Parish Lay Organizations	 119
Altar Society	121
Catholic Ladies Aid Society	121
El Grupo Guadalupano	122
I.D.E.S.	122
Knights of Columbus	123
Legion of Mary	124
Marriage Encounter	124
Parish Council	125
St. Michael's Christian Youth	125
St. Vincent de Paul Society	126
S.P.R.S.I.	126
Young Ladies' Institute	127
Young Men's Institute	129
 Appendix	 131
Pastors at St. Michael's Church	133
Assistant Pastors at St. Michael's Church	133
Those Who Served As Ordained Deacons	134
Principals of St. Michael's School	134
C.C.D. Teacher/Chairmen/Principals	135
Religious Entrants From St. Michael's Parish	135

FOREWORD

As St. Michael's Parish celebrates its Centennial, it is fitting that we remember the people and recount the events that have brought us to this point; and that we touch on the present to illuminate the changes and highlight the steadfastness of our Church.

We have divided the book into four main parts:

Our First Hundred Years
The Parish Schools
Early Parish Families
Parish Lay Organizations

In addition, a Prologue briefly outlines those events that led to settlement of the Livermore-Amador Valley, and an Appendix contains lists of St. Michael's pastors, assistant pastors, school principals, and religious entrants.

The material in this book is a selection from a wealth of information we gathered from many sources: the personal recall of many parishioners who granted us interviews, official church and diocesan records, old scrapbooks and newspapers, and historians. We recognize that documenting the complete history of St. Michael's Parish is impossible, but we have tried to present as accurate and as complete a history as possible. We apologize if in our endeavor we have erred in fact or neglected to cover appropriate people or events.

Historical Committee (alphabetical order)

Howard Alford	Photographer
Sister M. Joanna Browne, O.P.	Researcher
Sister M. Emmanuel Cardinale, O.P.	Researcher
Anita Cassell	Researcher, Writer
Barbara Di Grazia	Researcher, Writer
Mary Keller	Editor, Writer
Lauretta Kelly	Researcher
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Janet Newton	Advisor, Researcher, Writer
Paul Phelps	Co-Chairman, Researcher
Carl Schneider	Editor, Writer

Joe McManus, Typographer
Ed Watchempino. Cover Design
Spectrum West, Publisher

PROLOGUE

SPANISH SETTLE UPPER CALIFORNIA

Spanish galleons sailed along our coasts from 1513 when Balboa first sighted the blue Pacific Ocean and claimed all the shores washed by its waters for Spain. Juan Rodriguez Cabrillo came upon the harbor we know as San Diego in 1542, but then Spain seemingly forgot Alta (upper) California until 1768. When disturbed over information that the Russians planned to acquire Pacific North America, Spain's Colonial Office bestirred itself. Don Gaspar Portola with a few Spanish soldiers and Fray Junipero Serra with his Franciscan missionaries left New Spain (Mexico) and began exploration of the vast region known only as California—a name that came from an old tale about an island “at the right hand of the Indies, very close to the Terrestrial Paradise.”

By June of 1769 the expedition had planted the roots of civilization and Christianity in California on Presidio Hill in San Diego: Serra had founded the first in his chain of missions, San Diego de Alcalá. (The mission was moved to its present site in 1774, destroyed in an Indian uprising in 1775, and rebuilt in 1780.) Here began El Camino Real, the King's Highway, which eventually extended north to Sonoma, touching each of the other missions, a day's journey apart.

On a later expedition in 1770, Portola established a Provincial State in Monterey, and Serra built the first mission in Monterey, San Carlos Borromeo. In the ensuing years, other expeditions traveled farther north from Monterey. One led by Fray Juan Crespi and his scout, Sergeant Jose Francisco Ortega sighted “a vast and magnificent harbor such that [the ships] of all Europe could take shelter in it.” Its value in case of Russian aggression was evident. The harbor would be called San Francisco Bay. Here the Spanish established trading centers to export hides and tallow and import supplies. Thus began Spanish occupation of our Bay Area.

In 1772, an expedition led by Captain Frages and Fray Crespi passed through the San Ramon and Amador Valleys and entered Mission Pass, emerging where Fray Fermin de Lasuen on June 11, 1797, would found Mission

San Jose. As far as we know, this was the first Spanish expedition to pass through our area.

In 1776 Colonel Juan Batista de Anza, Fray Pedro Font, and Lieutenant Jose Joaquin Moraga detoured to the East Bay with the idea of exploring the great valleys and rivers that earlier expeditions had mentioned. Thwarted by marshes near Bethany, they headed into the hills east of us, skirting the Livermore Valley, tackling the rugged mountains east of Mt. Hamilton, descending into Gilroy Valley and thence to Monterey.

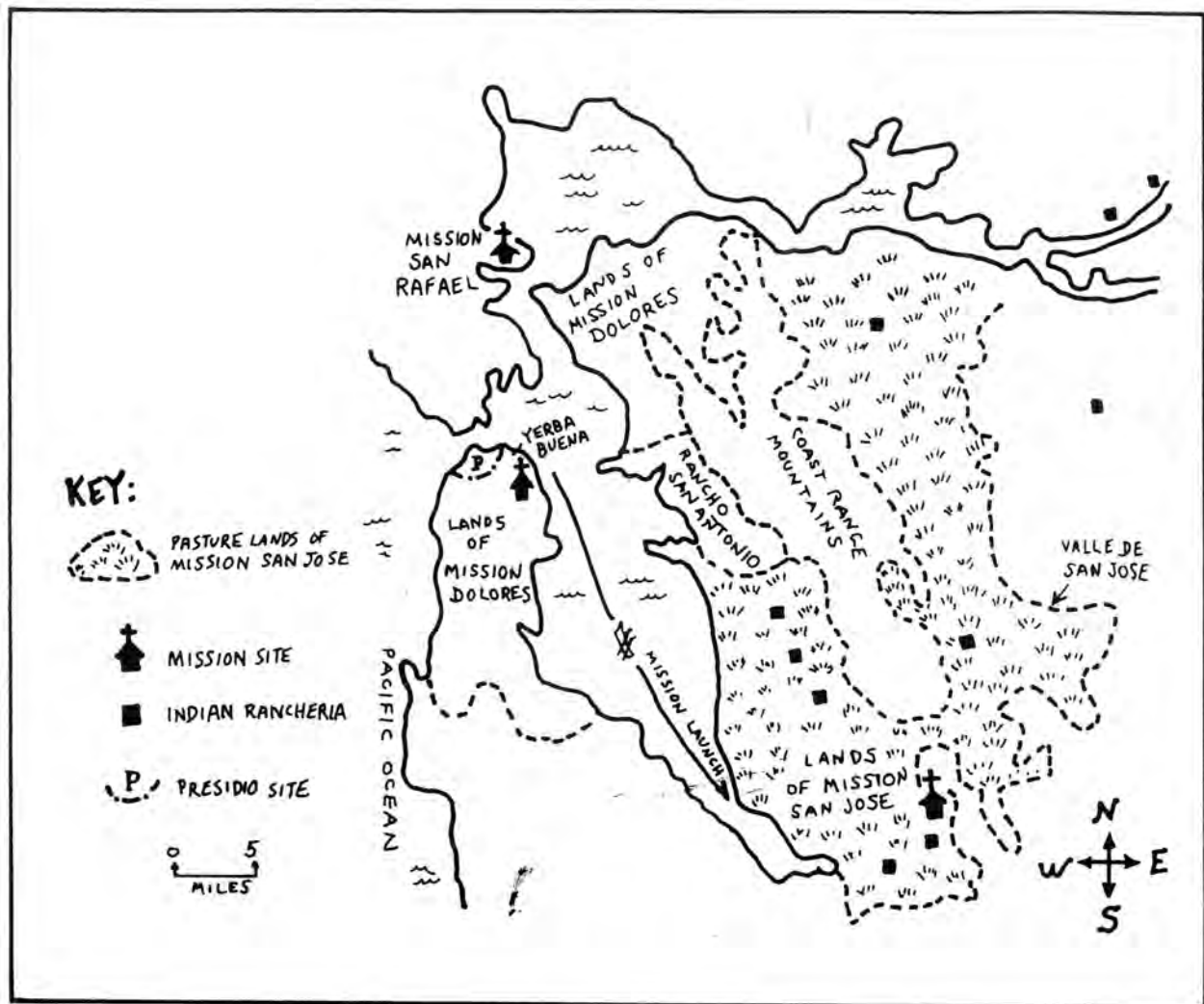
Two more short expeditions were made in 1776: one by Moraga to look over our great valley; the other with Captain Fernando Rivera to explore the rivers.

SPANISH MISSIONS

The population and the Catholic missions of California were under the sovereignty of Spain from 1769 until 1822. Neither the king nor the government maintained the missions; they were supported by the Pious Fund, made up of voluntary offerings by generous Spaniards. Because of their vow of poverty the padres could use their annual stipend of four hundred pesos a year for only the barest necessities for themselves; the balance went to clothe the Indians or to beautify their chapels.

For years the padres worked without remuneration to aid the Indians. Scientists point out that the shellmounds of the Costanoans show that civilization had not touched them for 4000 years. The Indians raised no crops; they lived on roots, acorns, and small game. In contrast, the mission Indians were taught to work up wool, tan hides, prepare tallow, cultivate wheat and hemp, raise oranges and other fruits, and make soap, iron and leather articles, oil, wine, and mission furniture. The churches the Indians built under the padres' supervision were fine architectural specimens.

According to Spanish regulations, all the Mission land belonged to the Indians; the padres were there to teach them to become peaceful and productive. It was the custom to turn the missions over to the secular clergy at the end of 10 years, or to “secularize” them.



Map shows uses of land in Bay Area circa, 1820's. (Courtesy of Alameda County School Department)

The Cortes of Spain ordered this to take effect in 1813, but no one got around to doing anything about it before the Mexican Government took control of California in 1822.

The missionaries had worked patiently for years to make the land productive. Learned men, they toiled in the fields with the Indians. Those who profited by their labors were the Indians under their care, the soldiers (whose pay was infrequent) and their families, the people at the presidio when times were lean, and the travelers who enjoyed their hospitality.

The Mexican Government coveted the missions. In August 1834, Mexican Governor Figueroa published the final decree of secularization. No secular clergy was available to esta-

blish parishes. So administrators were hired to run the secularized missions. Some administrators were honest; others enriched themselves and their friends. Many of the Indians left the missions. They were given some property and animals, but they were usually talked into selling either land or animals for a song. Soon, money and possessions gone, the Indians hired themselves out to the rancheros.

With no other clergy available, the padres were left in their sadly depleted missions to care for the religious needs of Indians or others. Mission San Jose became St. Joseph's Parish when the Archdiocese of San Francisco was formed. Some of Livermore's early settlers rest in its cemetery.

ARCHDIOCESE OF SAN FRANCISCO STARTED

In 1840 the Mexican Government handed over the dying church of California to its first bishop, Father Francisco Garcia Diego y Moreno, who took up residence in Santa Barbara as Bishop of Alta and Baja California.

On June 30, 1850, two years after the Treaty of Guadalupe Hidalgo ceded California to the United States, the Reverend Joseph Sadoc Alemany was consecrated Bishop of Monterey. When the Archdiocese of San Francisco was created in 1853, he became its first archbishop. His flock was small (about 40,000 persons) but his territory was vast. It stretched in one direction from Santa Cruz to the Oregon border. Eastward? Picture this: When Archbishop Riordan of Chicago was appointed coadjutor of the San Francisco Archdiocese, Archbishop Alemany traveled to Ogden, Utah, to greet his new assistant at the eastern entrance of the archdiocese. It had only 38 priests, it was isolated by mountains from the rest of the country, and it was as rugged as the clergy who served it.

THE EARLY VALLEY

Captain Moraga entered our valley in September 1776 by what is now known as Niles Canyon and left it by Altamont Pass, thus becoming the first white man to explore our valley. It was in a virgin state, carpeted with wildflowers, abounding in deer and wild geese. A few hundred Indians were its only human inhabitants.

Initially the Spanish preferred to settle on land near the bay and the trading ships to which they could easily transport their tallow and hides. Inland areas were not sought. So the Spanish virtually ignored the valley until 1826 when Jose Maria Amador, a Mexican soldier settled in the western end of the valley. Amador had pursued Indians across the valley in 1819. Its beauty haunted him until he returned and built an adobe house and a corral for 600 cattle and 80 horses. After leaving the army, he served as major-domo for Mission San Jose.

To encourage permanent settlement of California, the Mexican government began giving large land grants to citizens who applied for them. In 1834, Amador received the first

land grant in the valley. He called his grant Rancho San Ramon. In 1839, three other grants were made: Pachecho called his Rancho Santa Rita, the Bernal family called theirs Valle de San Jose, and Robert Livermore and Jose Noreiga called theirs Rancho Las Positas.

ROBERT LIVERMORE

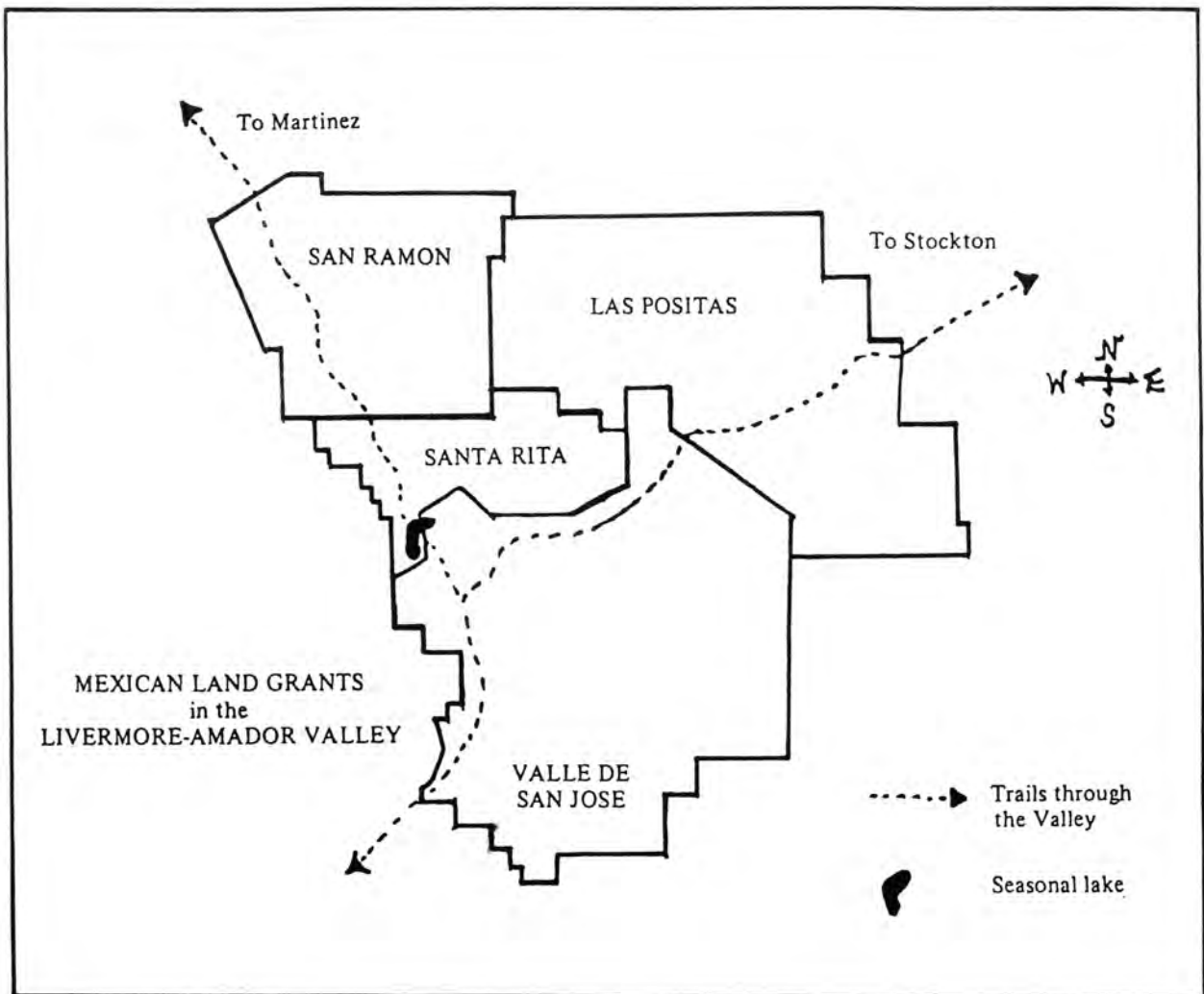
Robert Livermore, born in 1799, ran off to sea at the age of 16 in search of adventure. He found it fighting under Lord Cochrane at Callao, Peru, from 1820 to 1822. State Papers say that on May 11, 1829, he affirmed that he was English, 23 years old (he actually was 29), was major-domo for Senor Joaquin de la Torre, intended to remain in the country, contemplated marriage, deserted the ship "Colonel Young," and had been baptized at Santa Clara Mission as Juan Baptista Roberto on June 23, 1823.

With a friend, Jose Noriega, he settled in Sunol Valley about 1833-34, built an adobe house, and began raising stock. A year later, when the missions were secularized, Indians raided his ranch, stole his horses, and killed his cattle. Adventure he sought, adventure he found.

The rights to a ranch on Las Positas Creek were petitioned for in 1834 by Guillermo Gulnac. In 1837 he transferred his rights to Livermore and Noriega, who were granted "two square leagues" in 1839. During the previous year Livermore had married Josefa, daughter of Jose Higuera and widow of Fuentes Molina. Whenever the Indians went on a rampage, he hurried his family to the home of Don Jose Amador, the safest spot in the valley. Livermore became a Mexican citizen in 1844, a requirement for holding land.

Livermore's foresight prodded him, it has been said. He pioneered after the friars of Mission San Jose in planting pear and olive orchards, and vineyards. A neighborly man, he lived in the middle of nowhere; the annual roundups, when the settlers from 50 miles around gathered at Las Positas, were the years' highlights and forerunners of the later rodeos.

Gold! It changed Livermore's life as it changed his pastoral valley. In January, 1848, James W. Marshall hurried to Sutter's Fort with his handkerchief full of nuggets. The secret leaked out to the world. Men rushed to the diggings, some 80,000 before the year



Four Mexican land grants were made in the Livermore-Amador Valley during the 1830's. (Courtesy of Alameda School Department)

ended, and those coming by land had to pass through this corridor country. Men reined in their horses at Livermore's adobe to shout, "How far to the gold?" Livermore provided information, food, or shelter; his hospitality was legendary.

Many whose frenzy for gold had sustained them through undreamed of hardships now found that their digging raised nothing more than blisters. They were shrewd enough to see that with flour costing \$400 a barrel, sugar \$4 a pound, and boots or a blanket \$100 each, a fortune could more surely be made in trade or on the farm.

With more settlers unloading their prairie schooners or their saddlebags nearby, Livermore felt secure enough in 1851 to build a

frame house of two stories, bringing the lumber for it around the Horn at a cost of \$700. Here he sheltered his growing family: in addition to his stepdaughter, Casimira Molina, he had an adopted son, Joseph Altimirano, Robert Livermore, Jr., Teresa, Daniel, Josefa, Milagros, Antonio, Carlota, and Thomas.

Bandits prospered more during the Gold Rush than did many miners. Joaquin Murietta lightened the load of many a traveler through Altamont Pass, once he spotted them from his Brushy Peak lookout. A descendant of Robert Livermore recalled a night when Murietta, a few leaps ahead of the sheriff, jumped off his hard-ridden horse, and dashed into a ball during the social event of the season, hiding behind the voluminous skirts of an elderly woman.

The sheriff vainly sought him, while the band played on.

Fifty thousand head of cattle and horses roamed the hills in 1856, when Robert Livermore's son, Joseph, sowed 160 acres to wheat and revolutionized the valley industry. Land sold for \$2.50 an acre or was traded for horses or cattle. Part of the land on which the Veterans' Administration Hospital now stands was said to have been traded by Alexander Mesa to Robert Livermore for a horse and saddle.

Livermore refused to pay taxes of 25¢ an acre on land that was appraised at 50¢ to 75¢ an acre. He deeded the land on which Livermore now stands to his son Joseph's wife, Juana (Bernal) Livermore. (William Mendenhall later bought it.) He would point with pride to grainland and grazing land; then gesturing Southeast, he is said to have chuckled, "I got rid of every acre of that damn gravel."

Robert Livermore died February 14, 1858. Mission San Jose records read, "on fifteenth of February, 1858, I buried Don Roberto Livermore. Lorenzo deLeon, Pastor." Livermore's adventures were not quite over. An earthquake in 1868 destroyed the mission church under which he was buried, his coffin draped in the American and British flags. A new church was built but his remains were not disturbed. The Native Daughters erected a monument with a bronze plaque near his grave and that of his wife, Josefa, in 1935. Their little grandson, Robert, the child of Robert Jr. and Teresa (Bernal) Livermore lies in an adjoining grave. The Native Sons erected another monument on the State Highway near Livermore's Las Positas home that same year.

EARLY SETTLEMENTS BEGIN

By the late 1850's several small settlements had started in the valley. In 1853, Murray Township, the first political subdivision in the valley, was established. And in 1859, St. Raymond's, the first Catholic Church in our valley, was built on land donated by Jeremiah Fallon and Michael Murray in the area now known as Dublin.

In the eastern hills small settlements were started at Altamont and Midway where pioneer families established cattle, sheep, and horse ranches. In the mid 1860's Alphonso Ladd and

William Mendenhall began settlements in the area we now call Livermore.

WILLIAM MENDENHALL

William Mendenhall came to this area in 1862. He raised cattle and horses on large acreage in the hills, but lost \$40,000 worth of stock in a dry season. He later acquired a farm of 608 acres in which a large portion of Livermore now lies. He had the town surveyed and plotted. By dint of donating 20 acres of land to the Central Pacific (later the Southern Pacific), he persuaded them to place a railroad station there. September 10, 1869, when the first train passed through it was Jubilation Day! Now grain and cattle could quickly reach the market. The railroad doubled business and population. Groups gathered just to watch the train arrive, the day's peak of excitement. There was no town there yet—just a freight car for a railroad station.

How Robert Livermore would have relished it! His judgment had erred in just one thing— "that damn gravel" was named Livermore.

ALPHONSO LADD

Livermore was the second town to spring up here. The first was Laddsville, named for Alphonso S. Ladd who came to California from his birthplace in Maine in 1850. His devout wife, Sarah (Brophy or Brogan) came to New Orleans from Country Antrim, Ireland, survived a harrowing trip around the Horn, and married Alphonso in San Francisco. (The little leather trunk Sarah brought with her is a treasured keepsake of her great-granddaughter, Virginia Barber.)

In the 1850's the Ladds came across the bay to its eastern shore, then traveled by oxcart to Sunol. Sarah was apprehensive; they met only one person along the entire route. Ladd built a home in Sunol where he had as a neighbor Antonio Sunol (married to a Bernal) who was in possession of almost 52,000 acres of El Valle de San Jose.

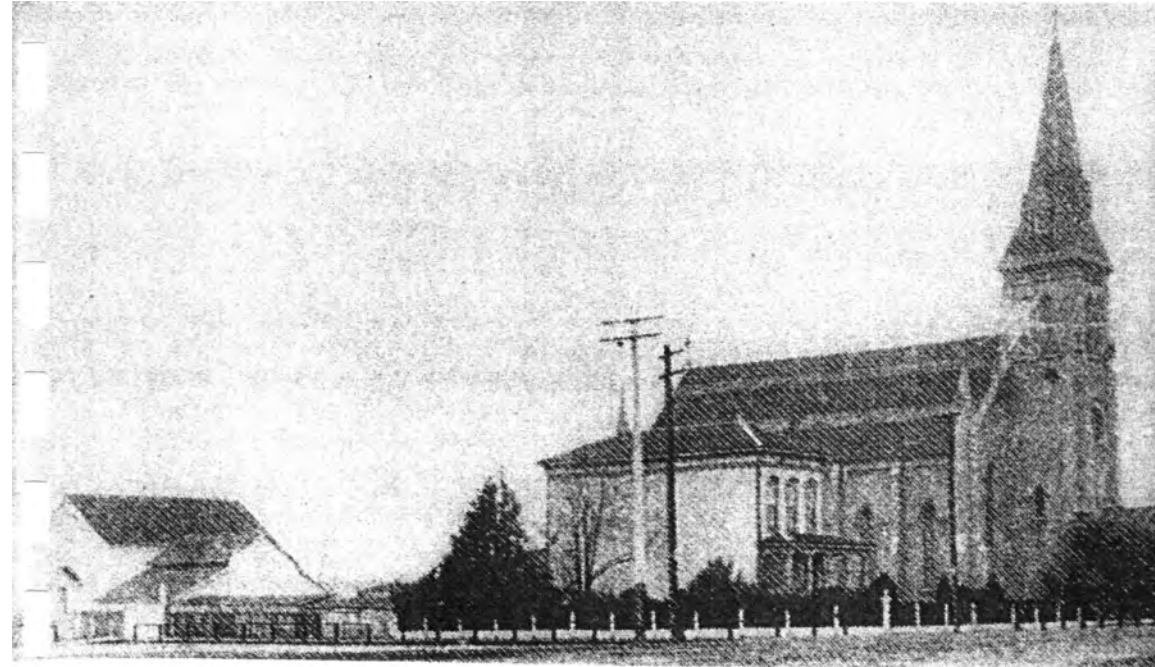
Ladd, his brother Aurelius T. Ladd—who later discovered manganese deposits in the vicinity of Mocho Creek, Captain Jack O'Brien—who found coal in Corral Hollow in 1860, and Edward Carroll—an 1851 settler, were all stockmen.

In the 1862 drought Alphonso Ladd lost 1500 cattle. He pre-empted 160 acres of government land in 1864. This property began in the eastern part of town, most of it north of the Southern Pacific tracks and running back toward where the Alphonso Ladd School (built in 1965) stands.

He built a house, the first building within the limits of the present City of Livermore, and then erected a two-story hotel, shrewdly placing it at the corner of Main St., (or First

St.) and Junction Avenue where the Stockton stagecoach stopped. When Ladd died on November 2, 1868, Laddsville had about 50 inhabitants. However, 84 people collected their mail at the postoffice, Laddsville was the shopping center of the county. It had a drugstore, a drygoods store, a blacksmith shop and a saloon.

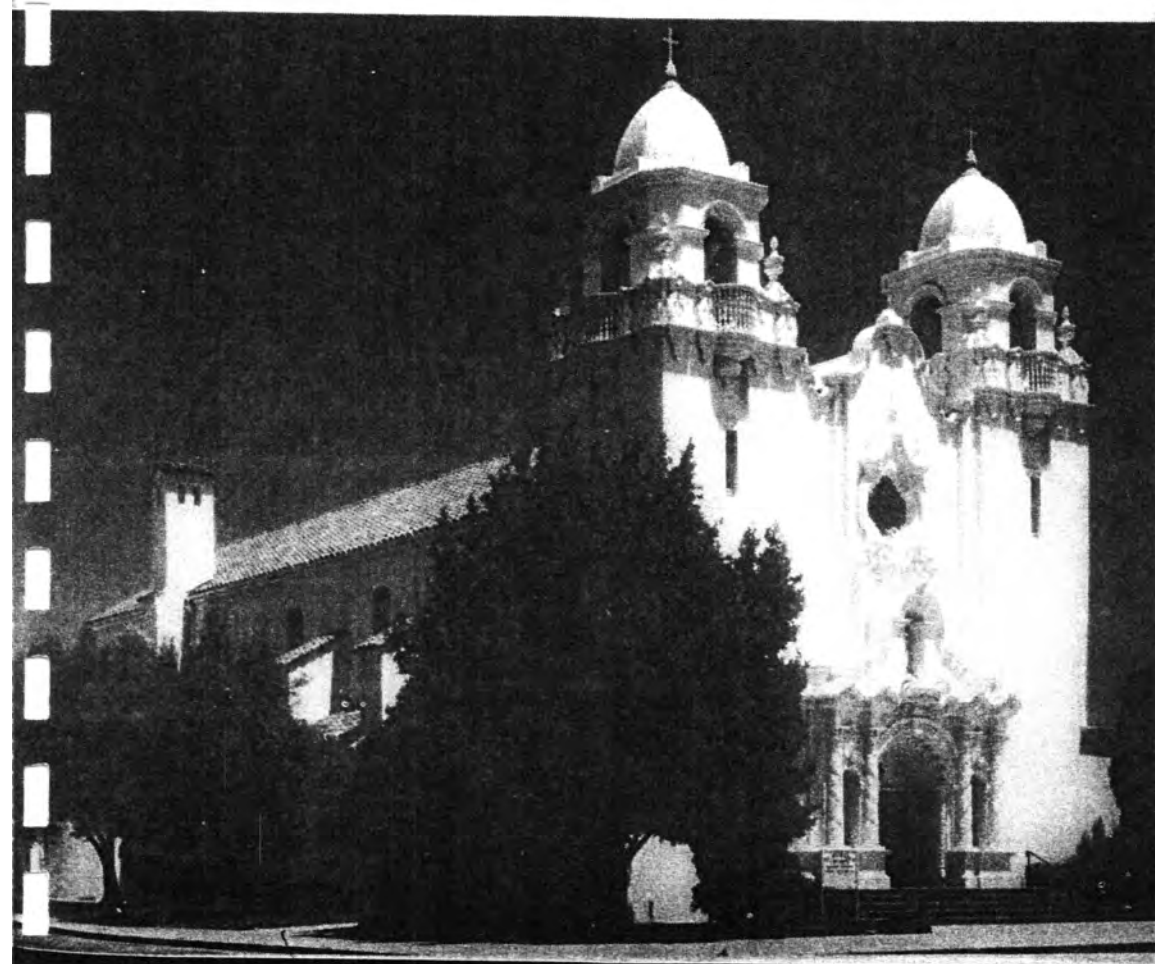
In November 1871 Laddsville's business section was reduced to ashes, and Livermore began to thrive.



The Church in which Catholic people worship represents the cornerstone of their faith. It is there that the ceremonies of life are performed: Children are baptized and confirmed in their faith; couples celebrate their marriages; families commit their deceased to God. The Church is where people formally worship, give thanks, and partake of God's blessings and gifts. All these are manifestations of their belief in God.

But a Church is more than a building in which to perform these rites. It is a community of people bound by a common belief in God. It is these people giving their talents, offering help and compassion, sharing with all their love of God. In the following pages we have tried to capture this experience at St. Michael's during its first 100 years.

OUR
FIRST
HUNDRED
YEARS



OUR FIRST HUNDRED YEARS

OUR PARISH BEGINS

Sunday, August 25, 1878, was another warm, dry day in the Livermore Valley. The hills were gold; the sky was probably cloudless and light blue; Mt. Diablo no doubt had the same purplish hue we see today. The ranchers and farmers were up early, as usual, but tending only to their most necessary chores before hitching the horses to the wagons to take their families into Livermore for Sunday services for the Catholics, Mass. The townspeople were also preparing to attend church. Sunday was the day to give thanks to the Lord, a day of rest and relaxation after a week of hard labor, and a day to visit with friends. All business was suspended and the churches became the centers of activity.

For the more than 200 Catholics of the valley this was a very special Sunday to celebrate. They were welcoming their first pastor, Father John F. Cassidy to St. Michael's. No longer would they have to travel long distances for Mass or wait for the irregular visits of a mission priest. From now on a priest would be in Livermore to administer the sacraments regularly and to offer pastoral guidance.

The entry in archdiocesan records that officially granted St. Michael's its parish status reads: "Cassidy, A.D. 1878. On the 24th day of August, Rev. J. F. Cassidy was constituted pastor of Livermore. J. Flood, Secretary." So it is that August 24, 1978, is recognized as our 100th anniversary as a parish.

THE FIRST CHURCH

The church building in which Father Cassidy said his first Mass as pastor of St. Michael's in August 1878, had been built and blessed in 1872. It is recorded in the archdiocesan records in Archbishop Alemany's handwriting as follows: "1872, Sep. 29. I bless the new church in the town of Livermoor (sic) under the title of St. Michael, the Archangel," (September 29 is the feastday of St. Michael.) However, the church was largely unused because there was no pastor. Instead from 1872 to 1877 the church was a mission under the care of Father Nugent of St. Leander's in San Leandro; then it was assigned to St. Joseph's in Mission San

Jose under Father Cassidy. The church was used only when these priests could arrange to visit Livermore.

The 25- by 50-foot frame church was built on a 200- by 400-foot piece of land donated by the Alphonso Ladd estate. (The church was located approximately where the Kinney's Shoe Store is now at 2558 First Street.)

THE EARLY CATHOLIC SETTLERS

The Catholic people who welcomed Father Cassidy in 1878 had begun settling in Livermore in the 1850's and 1860's. Many were Irish, seeking relief from the potato famine that was causing widespread economic disaster in Ireland. Some Italians and Portuguese came during that time. They all joined the few of Spanish heritage who were already here. Generally, the new settlers ranched and farmed on land in the surrounding hills. Some of these early families were the Fallons, McColliers (later known as Collier), Regans, Murrays, Scullions, Callaghans, Moys, Mulqueenys, Flynns, Doolans, Mays, Kielys, O'Briens, Nickersons, Bassos, Serpas, and Bettencourts.

These families lived a hard life, often working from sun up to sun down. They lived through droughts and storms, suffered crop failures, lost herds of stock. They endured it all. Their strength and their refuge was in each other and in their religion.

For these early settlers, attending Mass meant a long, tiring trip. Mary Serpa remembers her grandparents, the Bettencourts, recounting the difficulties of driving a spring wagon from their ranch north of the present Chabot College all the way to St. Joseph's in Mission San Jose. St. Raymond's had been built in Dublin and was closer but the marshes at Santa Rita often made passage impossible except by boat.

In the 1870's more Catholics came; the Murrays, Doughertys, Gallaghers, Greeleys, McKeanys, Twoheys, Connollys, Kellys, and Egans settled here then. Some came directly from Ireland; some from other parts of the United States. The 1870's also brought Catholics from continental Europe. Among them were Frank Grassi, Peter Raymond, and Antonio Gardella.

Those Catholics who erected the church in 1872 waited patiently until 1878 for the arrival of their first pastor. Together they started the building of the Livermore Catholic community and thus became the bricks and timbers on which our present parish is constructed. Most of the families still have descendants in Livermore. Many of their family histories are in the Early Church Families part of this book.

FATHER CASSIDY, FIRST PASTOR

John Francis Cassidy was born in Melbourne, Australia, on September 3, 1841, but came to this country with his parents when he was a child. He entered the North American College in Rome from the San Francisco Archdiocese in 1859, a member of the original class of twelve. Among his classmates were three who would attain the distinction of becoming archbishops: Michael Corrigan of New York; Robert Seton (grandson of Mother Seton, our first native-born saint, canonized in 1975 as St. Elizabeth Seton), and Patrick W. Riordan, who would become Father Cassidy's own ordinary as the second Archbishop of San Francisco

John Cassidy, ordained by Cardinal Patrizi in the Basilica of St. John Lateran in



Father John F. Cassidy, first pastor of St. Michael's Church, August 1878-February 1879. (Sketch by Ann Hurtman.)

Rome on June 10, 1865, returned to his home a Doctor of Divinity. Just 24 years old, five months a priest, he was named second pastor of St. Leander's Church in San Leandro. Another five months saw him serving in the same capacity in San Andreas in the Mother Lode country. In 1875 he was appointed pastor of St. Joseph's, Mission San Jose, from where he served our mission church until he came here as pastor, August 24, 1878.

Father Cassidy's stay here was brief. Because of a fire in the little church, early records are sparse. We do know that Father Cassidy, for lack of a rectory, slept in the sacristy of the small church. Also, there is an entry in a family Bible in the possession of Bernice Egan Rooney that Father Cassidy officiated at the marriage of her grandparents, Samuel Farrell and Bridget Egan, on Easter Sunday, April 21, 1878, at St. Michael's with Michael Collier and Anna Egan as attendants. Father Cassidy came from St. Joseph's for the occasion. (The great-great grandson of Samuel Farrell and Bridget Egan, Christopher Bordes, was baptised April 23, 1978.)

In February 1879 Father Cassidy was transferred from St. Michael's to the silver-mining area of Leadville, Colorado. When he left Livermore he was described as, "A young man, but universally esteemed." In 1891, plagued by illness, he went to Los Angeles, where he died May 21, 1892. A Solemn High Mass of Requiem was celebrated on Tuesday, May 24, at St. Joseph's in San Francisco, where he had once served. Burial was in Calvary Cemetery. His old classmate, Archbishop Patrick W. Riordan gave the blessing.

(We are indebted to the Rev. William N. Abeloe, pastor of St. Joseph's Church and historian for Mission San Jose, for the information about Father Cassidy, as well as for the early items in the archdiocesan archives concerning St. Michael's. Father Abeloe also authored the History of St. Leander's Church, San Leandro.)

EARLY LIVERMORE

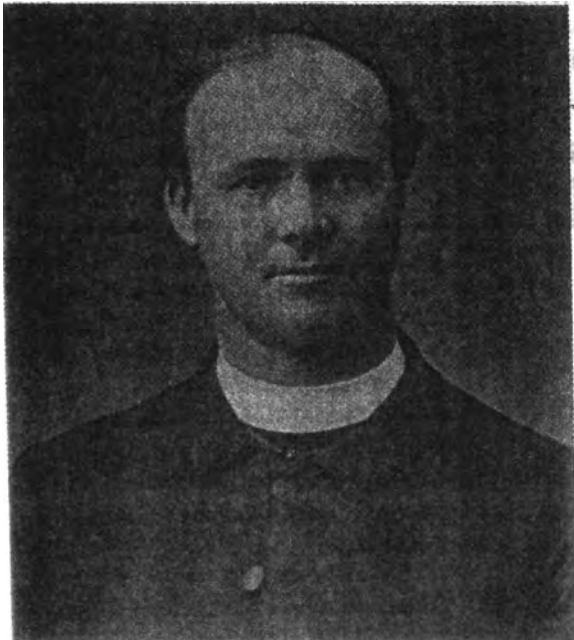
The town to which Father Cassidy came was a busy and growing place. After the Southern Pacific Railroad came through in 1869, buildings began to spring up around the railroad station (which at first was just a freight car). Ranching and farming remained

the principal livelihoods for most people but small businesses also started in town.

In 1874 a fire company, the Hook and Ladder #1, was formed with J. H. Mahoney as president. A firehouse was built on Second Street. Most of the water came from wells until John Aylward formed the Livermore Spring Water Company in 1875. In 1876 Thomas Hayes brought water from Las Positas Creek in two-mile long flumes. Workers on the flumes liked a stronger thirst-quencher and caused problems. A marshall was hired for \$50 a month and a wooden jail was built. Those who couldn't stagger to the jail were delivered there by wheelbarrow. In 1876 Livermore had sufficient population, around 800, to incorporate as a town. The town was a mile and a half square, with street widths wisely decreed at 80 feet. You could read all the local news in *The Enterprise*, published by W. B. Bartlett, the forerunner of *The Livermore Herald*.

FATHER PATRICK POWER BECOMES PASTOR

On March 4, 1879, Father Patrick Power was transferred to St. Michael's from a mining district in Northern California. Father Power was born near Waterford, Ireland. He was



Father Patrick Power, Pastor of St. Michael's, March 1879-February 1915.

educated in Paris during his youth and was graduated from Carlow College in Ireland. He came to San Francisco from his native country in 1872 and was briefly assigned to St. Patrick's Church on Mission Street before being assigned to the mining district.

The 6-foot tall Father Power was a man of action, possessed of both great physical strength and moral courage who was known never to have backed down from a challenge. In the nearly 36 years in which he served St. Michael's as pastor, Father Power did his best to make the entire community a more law-abiding, God-loving place in which to live. He did this by meeting both the material and spiritual needs of his people headon.

Father Power's new parishioners soon saw that hesitation was not in his vocabulary. By 1881, he had built a parish house so he would no longer have to impose on the kind hospitality of the Connolly family, who lived near the church. And for \$310 he had purchased from Mr. M. McCollier 10 acres out on East Avenue to establish a church cemetery.

EUROPEAN SETTLERS ARRIVE

Father Power saw many new Catholic families from Europe settle in the Livermore-Amador Valley in the 1880's. Some were sheepmen from Ireland like John McGlinchey whose first job here was tending sheep for the widow of John O'Brien. He later became one of the largest stockmen in the valley. Frank Kelly also came to California from Ireland and established a sheep ranch in the Mocho Creek area. When he was just 15, Michael Callaghan left Ireland and came to Livermore. His first job here was to herd sheep for Pat Connolly.

Others came and established farms. Joseph Rose from the Azores and Catherine and Thomas Perata from Genoa, Italy, had large grain growing spreads in the Vasco Road area.

Catholic families settled in the valley in the 1880's to plant the many vineyards that make the Livermore Valley world famous for its very fine wines. Among them were James and Ellen Concannon who came here with their children in 1883 at the suggestion of Archbishop Alemany. They planted grape vines and built a winery to supply Sacramental wine for the church. Their descendants today still consider production of altar wines to be a special vocation.

A few years later Charles and Peter Raboli, who had come from Italy, built a winery behind their saloon on First Street and planted vineyards on Mines Road and Vineyard Avenue.

And there were new Catholic people whose first employment here was in the vineyards. Peter and Catherine Minoggio and Antonio Gardella, all from Italy, are examples.

LARGER CHURCH PLANNED

Undoubtedly Father Power was pleased to see how rapidly his parish was growing. In 1882 he had the foresight to begin a building fund to erect a larger church. It took several years of adding to his initial \$1,672 deposit before construction could begin. Even in 1889 when the small church was damaged by fire, it had to be repaired rather than build a new one.

But neither Father Power nor his parishioners stood by idly awaiting the new church. In 1880, St. Michael's began sponsoring bazaars and fairs at the Farmer's Union, and the ladies of the parish also prepared and served dinners on Christensen's barn lot (site of the present convent). These, besides being great social events, were big fund raisers for the planned new church. The entire town enjoyed the fun and fellowship of these festivities.

Records of fair receipts show that in 1880 the church cleared \$1282; in 1882, \$2243; in 1888, \$2439; and in 1889, \$3000. There is an additional note that subscriptions in 1884 were \$2466 and in 1890 equalled \$1865.

Sociability increased in the 1880's and at the same time life became a little easier. With the installation of Livermore's first telephone exchange in 1884, townspeople needed only to turn the crank on their new wall phone and give the number to the operator in order to communicate with each other. In 1885 a gaslight company was incorporated, and by 1888 business patrons saw electric lights in stores as they walked along First Street on wooden walks covered by wooden canopies.

GOTHIC CHURCH BUILT

Finally, in 1890 Father Power had sufficient capital to begin the long awaited new church. The first church was moved back several hundred feet on the lot to permit construction of the building on the original site.

Construction began in July 1890, and the new church was dedicated on March 17, 1891. Built of Oregon pine on a brick foundation, it dwarfed the old church. The floor area, 56 x 108 feet, contained enough pews to seat 500 people. The roof rose to a peak of 70 feet, but the most prominent architectural feature of the Gothic style church was its bell tower reaching 148 feet in the air and topped by a gleaming gold cross. It could be seen from as far away as Mount Diablo. Inside the tower was a bell weighing 1875 pounds and having, as noted in a local newspaper, "a sweeter, deeper, purer tone than any that had heretofore floated its sound out over Livermore Valley."

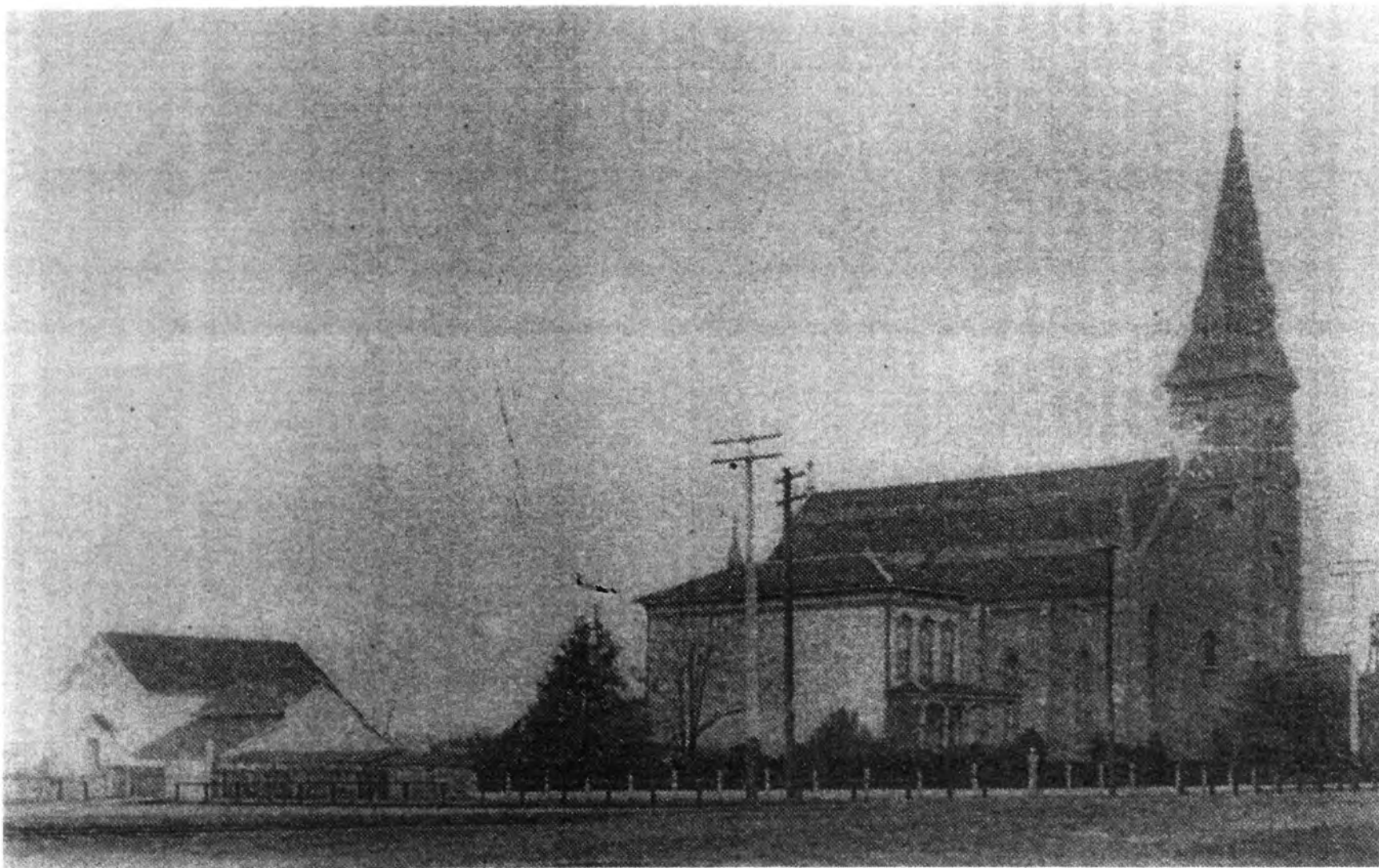
Even in those days when fine craftsmanship was more common, the church stood out. All the interior finish, except the altar, was of varnished redwood. The pews were of white cedar, with Spanish cedar caps, varnished and polished. The walls were plastered in a sand finish with a light shade of terra cotta on the side walls and delicate blue on the ceiling. Over the wainscoting and around the windows was stenciled ornamentation that heightened the color effects of the church. At the ceiling were molded ribs, corresponding to the trusses.

Suspended from the 52-foot high nave and further enhancing the beauty of the interior were two very large crystal chandeliers, each having 32 gas lights. Additional light was provided by 32 smaller gas lights along each side wall.

Six tall, narrow windows lined each side of the church. Four of the twelve were stained glass, the gifts of Mr. James Concannon, Mrs. M. Hupers, Mr. Peter McKeany, and Mrs. M. Mulqueeny.

The sanctuary, the focal point of the interior, contained the altar and choir area. The altar was intricately carved and painted bone white with gold ornamentation. Two fine altar cloths covered the altar. The bottom cloth was a 30-year-old, handmade gold lace cloth, the personal possession of Father Power. It was topped by a smaller linen lace cloth, handmade by ladies in the parish.

High above the altar at the back of the sanctuary was a 14-foot wide by 21-foot high allegorical painting of the Archangel Michael overthrowing Lucifer. The detailed painting emphasized Michael's great strength while his facial expression showed his pity for the fallen Lucifer. In contrast, Lucifer's face was



At the far left is the first Catholic Church, built in 1872. It served the parish until 1891 when the large new Gothic church at the right was completed. The first church was moved to the location shown in this picture (approximately where the City of Livermore Corporation Yard is now) to allow room for construction of the larger church.

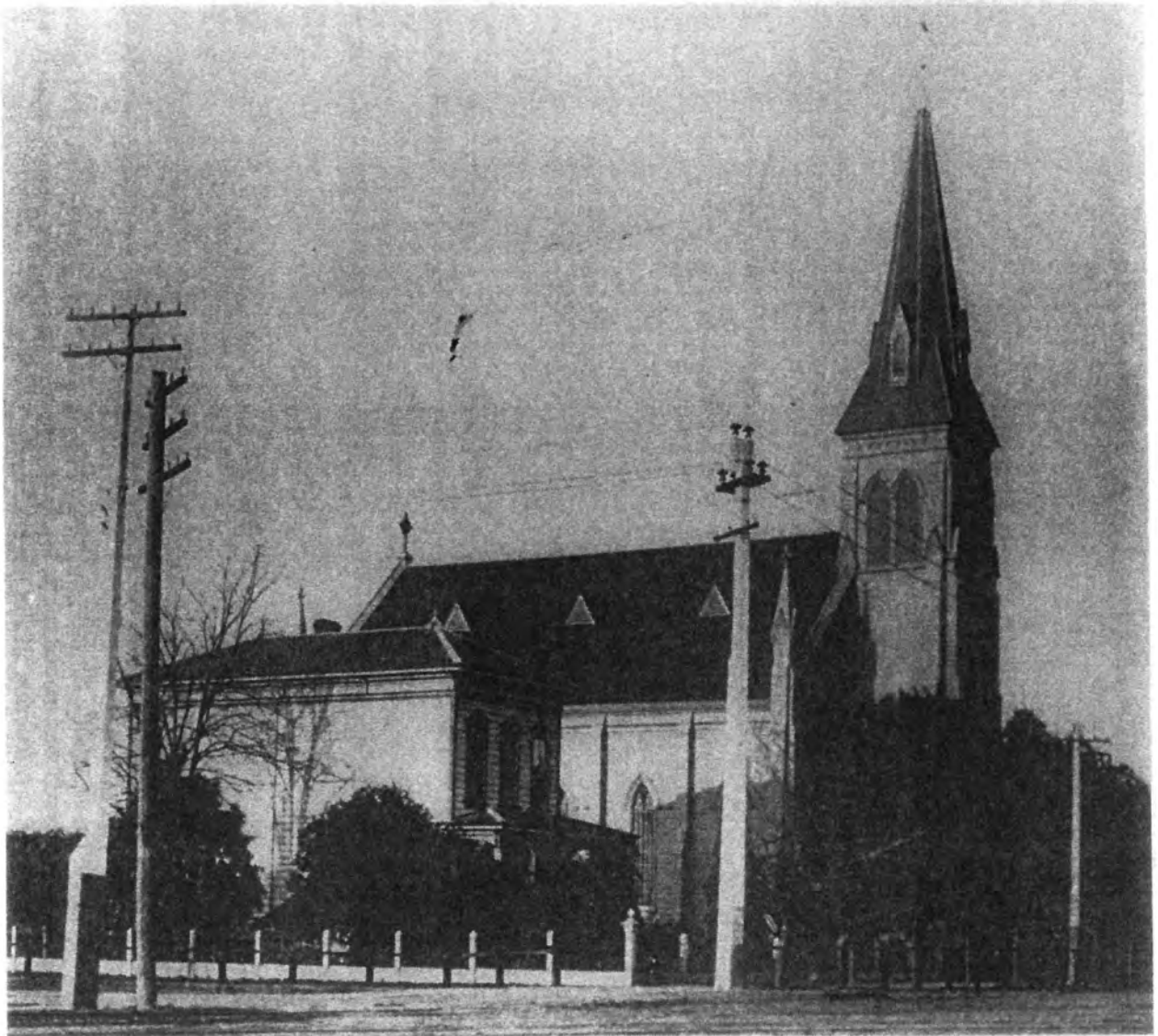
depicted as being full of fury, hate, and unfulfilled ambition. The idea for the painting was Father Power's, but when asked who the artist was Father Power would only answer, "a nameless waif."

The new church cost \$30,000 to build. Thomas J. Welsh of San Francisco was the architect; Thomas R. Bassett of Oakland the builder; Lawrence J. Dwyer of San Francisco the painter; McGovern and Cahill of Oakland the frescoers; Thomas K. Knox of Livermore the plasterer; George N. Raymond of Livermore the bricklayer; Horton and Kennedy of Livermore the lumber dealers; Neihaus Brothers

of Berkeley did all the millwork. Father Power stated his pleasure with their finished product: "They all did better than they agreed to do."

CHURCH DEDICATION CEREMONIES

Dedication of the new church was quite an event for people in the valley as well as those from far away. Additional cars were attached to the trains coming to Livermore that day. The members of the Young Men's Institute (Y.M.I.) acted as hosts and escorts for the many visitors. They met the train carrying the Hayward Y.M.I. and the two



The Gothic church completed in 1891 towered 148 feet and was the first sight of Livermore to greet the incoming traveler. To the left is the rectory completed in 1881.

groups, led by the Livermore Cornet Band, formed a procession and marched back to the church where hundreds of local people had begun gathering in the early morning to witness the cornerstone laying and the dedication ceremonies. Arriving at the church, the two Y.M.I. councils formed an honor guard, through which Archbishop Patrick W. Riordan and 16 visiting priests passed. The archbishop blessed the exterior of the church; then the procession re-entered the church and he blessed the interior, placing the church under the protection of the Archangel St. Michael. The anxiously waiting crowd was then allowed to enter; every seat and every inch of standing room was quickly taken. Many people who could not gain entry remained outside hoping to witness some of the services. Father Power then began celebration of a High Mass while Miss Margaret McKeany, the organist, directed the choir.

After the services the ladies of the parish served a dinner to all the out-of-town visitors in the old church, which had been converted into the church hall. The capacity of the hall was only 300, so to accommodate everyone, the ladies had to serve several shifts.

Father Power could not have helped being pleased at the reception given the church dedication.

PARISH CONTINUES GROWTH

In the 1890's more new Catholic families settled in the valley, swelling attendance at Mass. Among those who came were Antone and Marie Homen from the Azores. They settled in the city's northern addition where Antone practiced his trade as shoe cobbler. The Batiste Ibarolles came here from France. He worked in many of the valley vineyards. Another vineyard worker was Gil Larippa who with his wife, Anna, came here from the Basque region of Spain. As the seasons changed Gil also worked on the haypresses going from farm to farm to harvest the bounteous grain crops that covered much of the valley.

The continued growth of the parish seemed to signal the start of lay organizations, some of which are still active. The Young Men's Institute (Y.M.I.) had its beginnings before the new church was built. In 1896, the Young Ladies' Institute (Y.L.I.) was started. That same year the many Portuguese, who had

recently settled here, formed a local council of Irmandade do Divino Espirito Santo (I.D.E.S.), one of the oldest of their fraternal groups, and in 1902 another Portuguese organization, Sociedade Portuguesa Rainha Santa Isabel (S.P.R.S.I.), began. (A more complete history of these groups is in Part IV, Parish Lay Organizations.

Church social events continued in the 90's. The Catholic Ladies Fair at the Farmers' Union received over \$2000 worth of donations for their 1897 event. The following list of items tells us as much about the generosity of the parishioners as it does about the material values of the time:

- Team of horses from Miss M. Floyd and Mrs. M. Egan of Altamont
- \$20 gold piece from Mrs. P. Callaghan
- Organ from Mrs. P. Callaghan
- Sewing machine from Mrs. E. Kiely
- Bride doll from Mrs. C. A. Buckley
- Tea set from Mrs. James O'Brien
- Dinner set from Mrs. P. McKeany
- Durham heifer from Mrs. Mulqueeney
- Barrel of wine from Mrs. Concannon

In the early 1900's, there were all-day church picnics with games, contests, and lively conversations. They were held near the Arroyo del Valle south of town. Families assembled for the hayride, with Gus Hartman driving the header wagon. They brought lunches, and prepared homemade, handcranked ice cream right there at the site.

The annual pre-Lenten Ball at Sweeney's Opera House was a grand affair, affording those in attendance the opportunity to dress in their finest and dance to their favorite tunes.

For many, coming into town for Mass on Sunday was the start of an all-day social event. The John and Ellen Walsh Egan family were one of the many who regularly made the 12-mile trek from Altamont aboard their spring wagon for Mass on Sunday. Afterward they stayed on to visit friends, particularly the Sweeney and Alyward families. Other families would bring picnic lunches and after Mass would gather for a weekly reunion at a nearby home or the I.D.E.S. park. Some would even gather in the lumberyard near St. Michael's Church and picnic on the stacks of timbers and lumber.

Evidently not all looked forward to the long trip into town, regardless of the rewards. The John and Mary (Flynn) Scullion family, with 12 children, also lived out near Altamont. Once to prevent (they thought) the long jaunt to Mass on a cold Sunday morning, the children removed all the wheels on all the family's horse-drawn vehicles. Mother Scullion, ever the strict disciplinarian, was more than equal to this bit of foolishness. She had the children remove the barn door and hitch the horses to it to use as a sled. She then perched herself on a pillow and with her little "demons" all around her proceeded into town to Mass.

As the new century started, Livermore could boast of several positive changes. Those parishioners who lived in town had electricity in their homes, and Lizzie Street (South Livermore Avenue) now had cement sidewalks instead of wooden ones. In 1891, Union High School District Number One had been established with classes held in the grammar school building until a separate structure was built in 1893. The public library was expanding, and in 1901 the town assumed responsibility for its operation. Within the town a number of cultural and literary organizations were thriving. There were new employment opportunities as the Tesla Coal Mines began operation in 1896 and Mines Road was extended to the magnesite mines at Red Mountain in 1898.

TWENTY-FIVE YEARS AS PASTOR

In 1904 to celebrate Father Power's 25 years as pastor of St. Michael's, the Y.L.I. and Y.M.I. organized a testimonial banquet and a literary and musical program. They invited Catholic clergy from Alameda County, San Francisco, and outside points.

The morning of the celebration, a large congregation assembled at St. Michael's where Father Power celebrated a High Mass. The choir sang Mercandente's Mass in G with Miss Kate McKeany singing soprano. Reverend P. C. Yorke of St. Anthony's Church in Oakland preached the sermon.

After the service, 50 attended the testimonial banquet at St. Michael's Hall. Y.L.I. members served and John Vukota was the chef. At the literary and musical exercises that afternoon at the newly built Sweeney Opera House, Father Power occupied the place of honor on

the platform, though probably somewhat reluctantly. He was a very modest man. M. G. Callaghan, past president of the Y.M.I., was master of ceremonies. After the entertainment, Father Yorke made a few pleasing remarks before presenting Father Power with a burse from the parish in appreciation of his 25-year pastorate. Father Power responded by expressing thanks for the gift, the literary and musical program, and all the other expressions of good will. He traced the progress of the parish since he took charge and concluded by voicing hope that the prevailing good will would continue. The large audience showed their agreement with a "tumult of applause."

FATHER POWER'S INFLUENCE

By 1904 Father Power had quite a list of accomplishments. The physical beauty of the church and the financial well being of his parish were visible signs. But he felt that strengthening the moral character of his parishioners and, indeed, the entire community was his principal work. A newspaper of the time called him, "the greatest factor in the moral growth of Livermore." He was unrelenting in his attack on the town's centers of vice, and was said to have "punished recreant husbands and wayward sons of widows."

He never hesitated to use the pulpit to denounce any parishioners whose behavior had become notorious. And being late for Sunday Mass was sure to bring at least a private warning for showing such disrespect.

When a verbal reproof was inadequate, he would use physical persuasion. In his youth in Paris Father Power had taken boxing lessons to defend himself against unkind remarks about the Irish. He continued to keep himself in good physical condition all his life. A widow once asked Father Power's help in getting her two incorrigible sons to obey her and attend Mass. One Sunday afternoon he encountered the young men on their way to play baseball and took the opportunity to urge them to respect their mother. In reply, they made several insulting remarks to Father Power and finally one made a menacing gesture with a large stick. Father Power would endure no more. He wrested the stick from the boy's hand and gave the two of them the drubbing of a lifetime. We can imagine that they were at Mass next Sunday and were duly impressed

with the disciplinary prowess of the good Father.

It is apparent that Father Power did not sit at home and run his parish. He was out in the community keeping his eye on how things were going. The town had a hoodlum bell which at 8 p.m. in the winter and 8:30 p.m. in summer signalled the minors to be off the street. John Michelis, Livermore's recently retired police chief, recalls Father Power going around town, stick in hand, using a little gentle persuasion to urge the juveniles off the streets after the bell had been rung.

Father Power's strong convictions extended to the political arena. He fought for political honesty irrespective of party and bitterly opposed any candidate he considered bad. He thought nothing of opposing the entire town council (or trustees, as they were called then) by voice and in the newspaper on those occasions when their actions did not conform to his standards.

His outspokenness and forceful conduct endeared him to many, alienated him from few. He was respected by both Catholics and Protestants for his sincerity and justness and esteemed because of his work for the church and community.

FATHER POWER'S HOBBIES

His concern with righteousness extended to other facets of life. He refused to be personally involved with any activity he felt dishonest. He owned race horses and was a recognized authority on the pedigrees and performance records of trotters and pacers. During Pleasanton's racing meets, Father Power regularly took his stopwatch to the tryouts to clock his favorites. Yet because he considered the manner in which races were conducted to be dishonest, he would not race any of his fine purebred horses.

Father Power found other ways to enjoy his horses. One of his favorite pastimes was to "ride like a vaquero" over the valley's unfenced stubble fields. Also, he frequently challenged local ranchers and farmers to race. After such a race he would let two of the local boys walk the horses for an hour apiece, for which each received a dollar—a handsome sum in those days.

Father Power was quite an outdoorsman. He enjoyed hunting deer and pheasant. He

combined his love of animals and sport in his ownership of several purebred greyhounds, which he sometimes entered in dog trials. One of his hounds, Monarch, won many stake trials and was said never to have an equal on the West Coast.

FATHER POWER AND PROGRESS

Perhaps it was Father Power's love of such simple pleasures that caused him to cast a jaundiced eye on improvements that would eventually make Livermore a less bucolic town. However, he tolerated the improvements unless they infringed on his territory.

He and the railroads had more than one run in on this point. To get to the church cemetery on East Avenue from the church on First Street, it was necessary to cross the Southern Pacific tracks. The first time a Southern Pacific train interrupted a funeral procession crossing the tracks, Father Power was incensed. The next time an approaching train threatened to interrupt another funeral procession, Father Power went into action. He stood in the middle of the railroad tracks with his arms outstretched and stopped the train so the procession could proceed uninterrupted to the cemetery.

Father Power had already had a confrontation with the Western Pacific Railroad before their first train ever came through the valley in 1910. The Western Pacific wanted a strip of St. Michael's land on which to lay its track and brought a condemnation suit against the archdiocese to gain possession. When the work crews started construction on the land, Father Power literally stood his ground to protect the church's legal rights since the case was still pending before the court. Sheriff Barnet had to serve Father Power with a writ and then personally escort him from the right of way before work could continue. As the section gang tore down the fence marking the church property boundary and erected a new one closer to the church, we can be sure Father Power was there casting a cold eye on the proceedings.

MORE NEW PARISHIONERS

Livermore's population increased by nearly 500 between 1900 and 1910 when it reached 2,030. After the 1906 San Francisco



The only signs of activity on unpaved First Street when this picture was taken are the few horse buggies tied up at the lower right. Wooden awnings over store fronts at lower right were typical. The St. Michael's property is at the upper left just beyond the railroad tracks.

earthquake and fire, many fled the city permanently. (The earthquake was felt in the valley. Henry J. "Joe" Callaghan, Jr., remembers the water sloshing out of the swaying watertower behind their big house on East Avenue.) Because land was available and cheap, several families came to the Livermore Valley. Among the Catholics were: Grace Burguburu, who a year later married Louis Clarous; John Michelis' parents; the Pete Rosales family; and Angelo Volponi's widow, Maria, and children. Frank Gomes came here then, too, but from Half Moon Bay, which was experiencing a land boom as a result of the earthquake. Frank saw a good thing: he sold his ranch there for \$500 an acre and bought one here for \$56 an acre.

The second railroad probably influenced growth, too, as Livermore became more accessible. Population continued to grow rapidly in the 1910 decade. In 1914 Coast Manufacturing Supply Company built a plant to make fuses outside of town adjacent to the railroad. Joe Salvador was among the workers who moved here then and helped set up the plant. Also, "devil wagons" as Father Power called automobiles, were increasing in numbers. The new mobility made places less remote. In 1912, First Street was paved making auto driving easier.

RELIGIOUS EDUCATION

From the start of his pastorate here, Father Power was very concerned that the children of the parish be well schooled in their religion. With the help of the ladies of the parish, Father Power taught Sunday School classes between the 9 and 11 o'clock Masses. Though the children attended public school all week, on Saturday they spent a good portion of the day preparing for Father Power's Sunday classes. They knew he took no excuses for being ill prepared. A pupil of Father Power tells us that "while examining any class for First Communion, if one answered (by rote, from the Old Baltimore Catechism) correctly, Father Power's next question always was, 'Why so?'—to check if we understood it. That answer brought another 'Why so?' and on and on to know if we were really thinking. 'Why so?' we wondered."

As might be surmised, Father Power expected all children to be in attendance unless they were ill. Catherine "Sis" Koudelka

remembers Father Power's Sunday School classes and tells us that on particularly nice, sunny days some children would be tempted to keep on playing instead of getting to class on time. Father Power's remedy for that was to hop into his horse and buggy, come by the missing child's home, and crack his whip loud and clear. She adds, "It was a good reminder to my brothers not to play so long and get to class on time next week."

PARISH SCHOOL

For a long time Father Power had been concerned that there was no Catholic school for the children to attend. In 1910 he finally was able to start making arrangements for the construction of St. Michael's Academy. The school was completed in time for the 1913 school year. (The history of the school is covered in Part II, The Parish Schools.)

When Father Power turned his energies to building the parochial school he was in failing health, but he was able to see it operating for two years before he died. Of all his accomplishments, Father Power personally considered the school to be his greatest. As he lay dying of pneumonia in 1915, he asked to be lifted up so he could look in the direction of the school and said, "Thank God, I got that finished."

FATHER POWER'S FUNERAL

Father Power died February 11, 1915. His passing was deeply felt, not just in the community but throughout the archdiocese. Besides the Rt. Reverend Edward Hanna, 119 priests attended the funeral service and hundreds of people stood outside the church, which was filled to capacity. Schools, businesses, and even the saloons in Livermore closed during the time his funeral was being held.

In his eulogy, Father R.P. Lynch of San Francisco said of Father Power: "He was admired for his straightforwardness and manliness, his hatred of sham—and fearlessness in exposing it regardless of consequences. He was uncompromising when it was a question of duty. He was loved for his undiplomatic frankness."

The Livermore Herald reported that the ceremonies were, "... a greater demonstration by members of his parish and his friends than

was ever before accorded to a parish priest in the Diocese of California (sic).. the effect was heightened by the spontaneous outpouring of parishioners, of other members from abroad, and not a few representatives of other creeds who gathered to pay a tribute of respect to the man who was gone and who, if not a spiritual advisor, was a personal friend.

"When the head of the procession reached the cemetery a mile distant, the last carriage in the procession was crossing the railroad tracks in front of the church. The people of the parish witnessed the sepulture with eyes suf-fused with tears."

Those honored to serve as pallbearers were Henry Hartman, W. H. Manning, Con Nevin, Patrick Connolly, J. C. Kelly, D. J. Murphy, J. S. Concannon, and P. M. O'Donnell.

FATHER MCKINNON ARRIVES

Wooden awnings over the sidewalks came down in 1915, which gave everyone a better look at the tall, slim priest walking down First Street, Father Donald J. McKinnon, newly appointed pastor of St. Michael's. Bystanders were of the opinion that, compared to the stalwart Father Power, his successor was frail. There was nothing frail about his spirit; it sustained him, during his five-year pastorate, through fire, war, and pestilence.



Father Donald J. McKinnon, Pastor of St. Michael's, March 1915-August 1920.

Father McKinnon was originally from Prince Edward Island, to which he returned for his ordination in 1895. He was educated here in the U.S. where he attended Santa Clara University; St. Mary's Seminary, Baltimore, Md; and Catholic University, Washington, D.C. All his assignments as a priest were in the San Francisco Archdiocese. He came to Livermore after being pastor of St. Catherine's, Morgan Hill.

THE GOTHIC CHURCH BURNS

It is good that Father McKinnon had an uneventful first year because on August 4, 1916, a devastating fire turned the fine Gothic church built in 1890-91 into a pile of charred timber.

Maria (Vargas) Azevedo tells what happened.

"I remember the church fire. If I close my eyes, I can still see the waves of smoke, feel the summer heat, and smell the burning wood and grass. When the old church on First Street began to burn, and the fire bells started to ring, everyone within hearing and smelling distance came out of their homes to see what was happening. Volunteer firemen were running in from all directions. I lived at 280 North Livermore Avenue, and I was caring for a sick, 3-month old baby, my first child. It was a hot, humid day, and the baby was so uncomfortable I had removed most of her clothing. Holding her in my arms, I came across the field (now Chestnut and I Streets) and looked up to see clouds of smoke floating upward. There were fields of grass in the area where the present Junction Avenue School is, and everyone was running over to help the firemen.

"Having come to America only two years previously, I did not speak English very well, and it was a few minutes before I realized that all the soot and smoke was coming from the church where I had been married and where my baby had been baptized. I was a young woman, then, far away from home, and trying to understand a new world; the church was my link with my past. The church burned down. My baby died. I remember vividly the events of that time. It was a very bad time for me.

"A new church was built. I had other children. In June 1978, I was 86 years old.



People stood helpless as firemen tried to save St. Michael's Church when it caught fire in August 1916. In just a few minutes though the church roof was a mass of flames and the building could not be saved.

But I remember the church fire. If I close my eyes, I can still see the waves of smoke, feel the summer heat, and smell the burning wood and grass. I can still feel the loneliness of being in a new country, and I can still feel the pain of losing my first baby.”

The church fire was the most serious Livermore had experienced, destroying property worth about \$30,000. During the fire some high school students rushed in to salvage what they could. Mary “Meime” (Azevedo) Borges carried out one of the angels alongside the altar; and someone else saved the other. Father McKinnon removed the Blessed Sacrament.

The exact cause of the fire was never determined. Some say that the blaze broke out in a motor box in the planing mill of Horton and Kennedy. Burning shingles were carried by the wind toward St. Michael’s Church, and embers lodged in the church roof and the 148 foot high steeple beyond the reach of the fire hose. Fire fighters could not reach the roof to use buckets to extinguish the flames, because the hook-and-ladder truck did not have long enough ladders. In a few minutes the roof was a mass of flames, the burned out steeple collapsed into the body of the church, and the building could not be saved.

The rectory caught fire several times, but, by using the hand-engine, the firemen were able to pump enough pressure into their hoses to save the parish house. (In 1922, the rectory was sold to Owen Rogers, a parishioner. Much later, the rectory was demolished to make way for Kinney’s Shoe Store.) The fire then spread to the home of the Moys, which burned to the ground in a few minutes. Fire caught in dozens of other roofs in Laddsville, but the hundreds of volunteer fire fighters, hard at work with hose, buckets, and wet sacks, prevented any other buildings from burning.

Fritz Kelly and his father, John C., of Junction Avenue were not at the site at the time, but when they approached in their buggy, Fritz said, “The mill is gone!” to which his father replied, “The church is gone!”

PLANS FOR NEW CHURCH

Once again the first little church, built in 1872 and used as a parish hall since 1891, overflowed during Sunday Masses. The insurance on the burned church was only \$10,000. Father McKinnon, his assistant pastor, Father

McNamara, and a committee of parishioners and citizens set about quickly to arrange construction of a new church. They decided to rebuild on a new site at Fourth and Maple Streets, adjacent to the newly opened parish school, St. Michael’s Academy.

Accordingly, Father McKinnon bought land in the McLeod Tract from D. J. Murphy, M. G. Callaghan, A. L. Henry, and N. D. Dutcher for \$1,200. They in turn donated this amount to the church building fund. Three additional lots on the same block were purchased from Marie Garaventa for \$300. The generosity of Mr. Dutcher and Mr. Henry was appreciated the more because they were not members of the parish.

After C. E. McCrea, the architect, completed plans for the new church, Fidele Costa, a contractor with 20 years experience in building churches, was hired.

Three of our parishioners are remembered as having worked with Mr. Costa: Ernest Cigliuti, Carlo Campiotti, and John Valperga.

In 1913, when Ernest Cigliuti was 22, he came from Italy on the USS Chicago to join his brother, Peter, in Livermore. Ernest’s first job was to work as a plasterer on St. Michael’s Church.

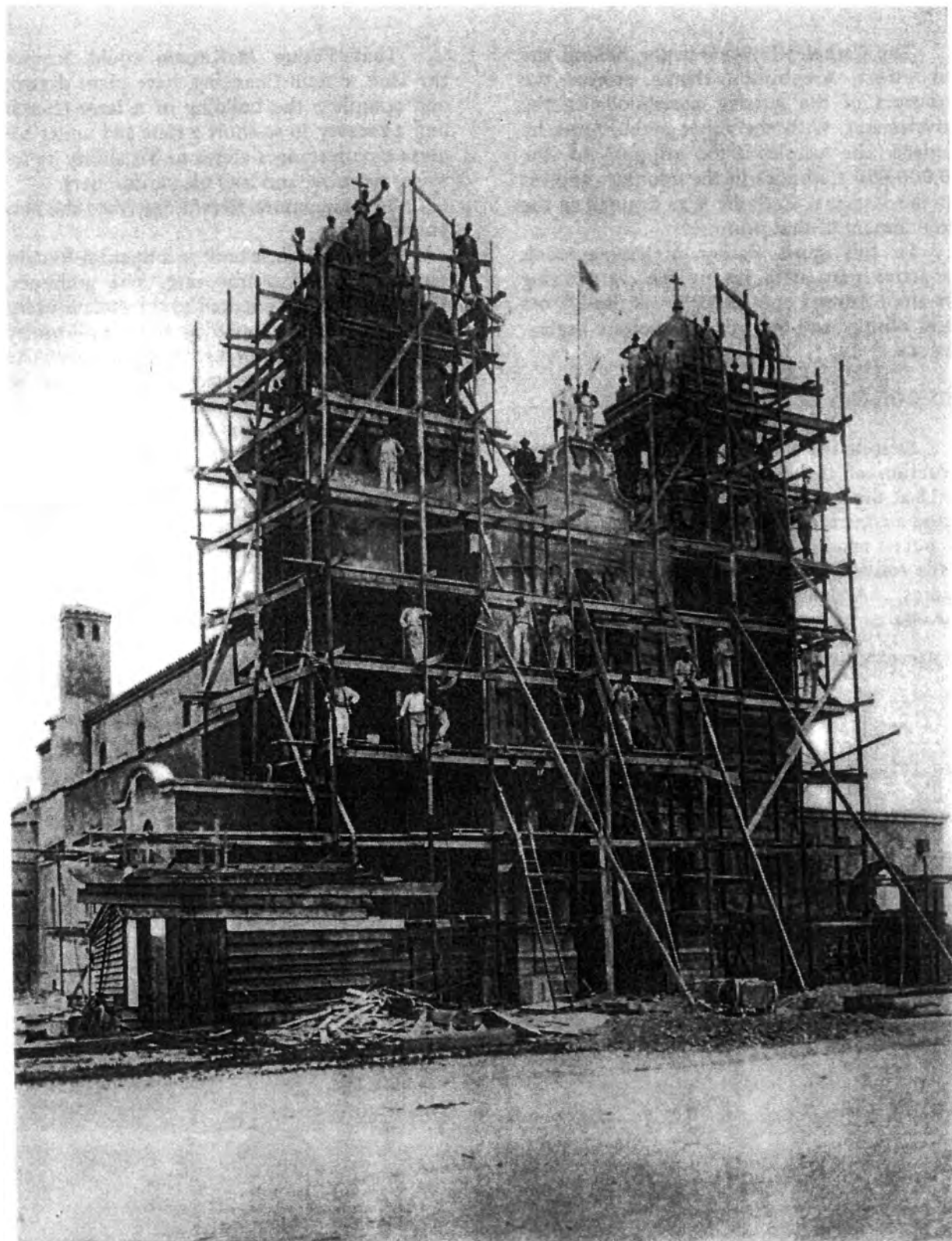
Another who helped build the church was Carlo Campiotti, who came with his friend, Ernest Cigliuti, from Genoa to New York in 1913. From there they rode the Southern Pacific to Livermore, where Ernest’s brother got them jobs. Carlo was 32 years old then. He did concrete work on the church. When he died in 1977, he was the last surviving builder of the church.

A third church builder was John Valperga, who came here in the early 1900’s. John was a cement and concrete contractor.

Other parishioners’ families were also involved with helping to see the church properly completed. T. M. Twohey, Jr. was the Building Inspector and Carl Clarke was the City Inspector.

WORLD WAR I AFFECTS PARISH

Hardly had the parishioners launched their fund drive than they read on April 6, 1917, that the United States had entered the war against Germany. This meant another call upon their resources of money, men, and faith.



Exterior construction of our present church, built in 1916-18, was nearly complete when workmen took time out to pose for this picture. Several are waving American flags, probably indicative of the patriotism prevalent during United States involvement in World War I.

The Catholic Church swung behind the war effort. Archbishop Hanna offered the resources of the nursing sisterhoods to the Government. With the other archbishops, he pledged the wholehearted support of the 20,000,000 Catholics in the country, and set up the National Catholic War Council as the embodiment of that promise.

In this spirit Father McKinnon took an active part, with his people, in working for the Liberty Loan Bond drives, Red Cross fund raising, and for soldiers' welfare organizations.

MISSION STYLE CHURCH COMPLETED

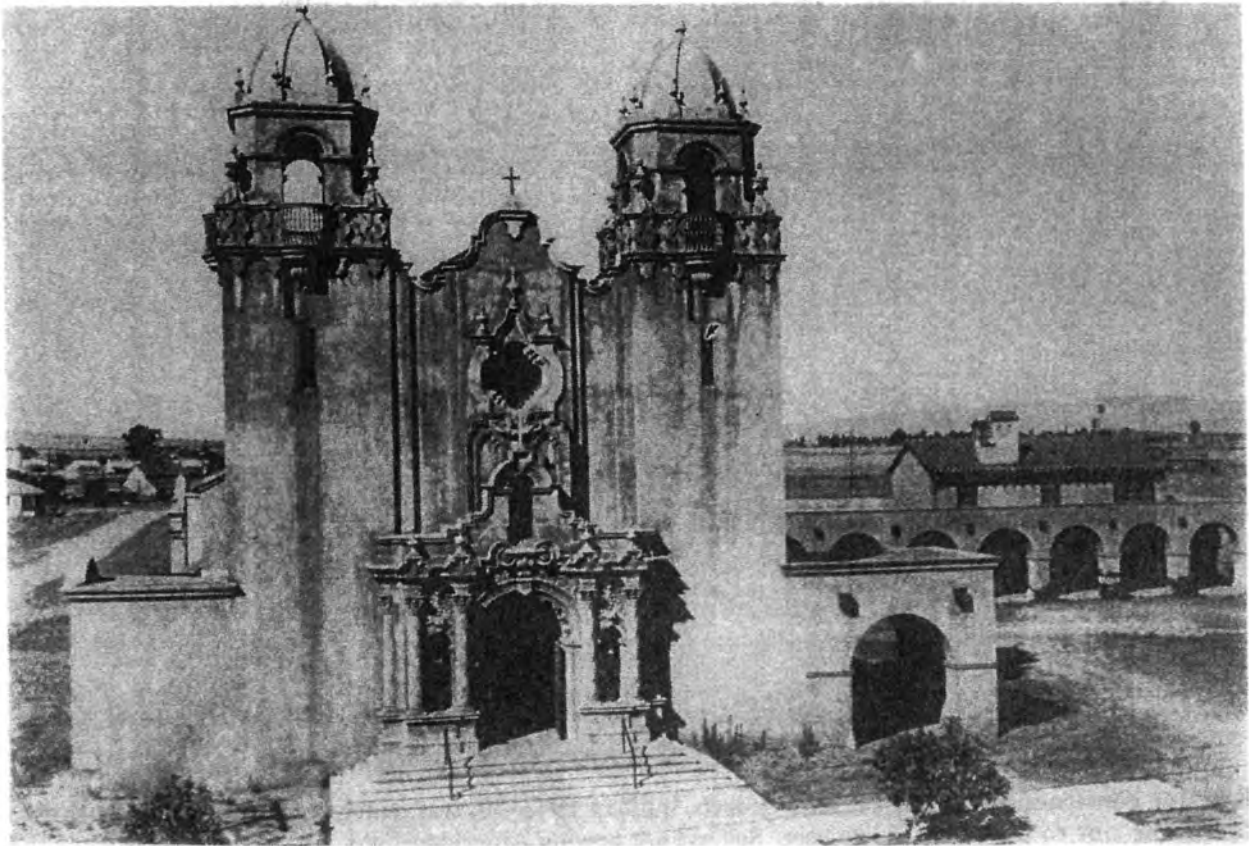
Despite the war's draw on resources, construction of the church continued. By June 1918 at the corner of Maple and Fourth Streets stood a concrete building, 130 feet by 52 feet, of purest mission type, "with twin towers and a tile roof which vividly recall the days of the padres. . . A handsome rectory is connected to the church by an arcaded passage."

That Father McKinnon could acquire the land, obtain financing, have plans drawn, and complete the building of a large church and a rectory in so short a time and under adverse circumstances attest to his ability to inspire, organize, and lead his parishioners.

The *Livermore Herald* described the new church:

"The church is built in a Spanish Renaissance style of architecture. The architect, C. E. McCrea, has adhered to this style in every particular, so the building has a uniformity which adds immeasurably to its beauty. The facade is extremely ornate, reminding one of some old Mexican cathedral.

"The interior was worked out in such a way as to give an impression of richness and simplicity. The semicircular apse contains the altar. The ceiling of the nave is done in paneled woodwork of rich brown with plaster arches in a neutral tint supporting the roof at fifteen foot intervals. The clerestory is lighted at present by ten beautiful stained glass windows. These, with nine others which will be in place



This view of the church and rectory was taken a few years after completion in 1918. Fourth Street is little more than a path, and there are wide open fields behind the rectory.

shortly, are donations from parishioners. Seating capacity exclusive of choir is 516."

DEDICATION CEREMONIES

Happy with the completion of their new church, the parishioners staged a celebration to be remembered. It began on Saturday evening, June 8, with an open air concert by the St. Vincent's 40-piece Boys' Band of San Rafael, who would also play for the patriotic exercises on Sunday afternoon. We can guess that among their selections they included, "Over There" and "They Were All Out of Step but Jim."

With so many of their beaux in service, the young ladies of the town had been eagerly anticipating the Ball which the Livermore Council of Y.M.I. gave that same Saturday evening, and which attracted a large crowd. During the Grand March, Sheriff and Mrs. Burnet "led the dancers in many pretty and striking figures." One of the tunes the orchestra played would surely have been, "There's a Long, Long Trail A'Winding."

At 10:00 a.m. on Sunday, June 9, the St. Vincent's Boys' Band led a parade along the main streets to the church. Owing to war conditions, no railroad coaches could be secured for the hundred or more Catholic organizations from around the archdiocese that had planned to attend, but their representatives were present.

At 10:30 Archbishop Edward J. Hanna dedicated the imposing new edifice, the interior of which the congregation saw for the first time during the 11:00 o'clock Mass, Van Bree's First Mass, sung by a choir from San Francisco.

After the Gospel of the Mass, the Archbishop delivered an address that the *Livermore Herald* characterized as "intensely patriotic and in keeping with the marked loyalty which has characterized this distinguished prelate since the United States entered the war and throughout his career as a citizen and a clergyman." In it, "the Archbishop congratulated Father McKinnon and the parishioners on the realization of their ambitions, and in glowing words expressed his admiration of their zeal in erecting such a magnificent temple to the glory of God."

Many guests who had traveled some distance that morning, and town guests from other churches now welcomed "the abundance

of toothsome viands" served by the busy members of the Y.L.I. We hope they had a chance to rest after dinner for there was more celebration to come.

A new 100-foot flagpole had been erected on the church grounds. At 3:00 p.m. Archbishop Hanna blessed the new service flag with its 84 blue stars. "Thank God, no gold ones" was every mother's thought as she watched Jim Gallen raise the Stars and Stripes and the service flag to the mast as the band played "The Star Spangled Banner."

Jim Gallen was an Irish lad who had been staying with his cousin, John McGlinchey. Although Jim had not been in the United States long enough to become a citizen, he enlisted at the outbreak of the war. He happened to be home on leave before going overseas the weekend of the church dedication.

Former Superior Judge W. H. Donahue delivered a stirring, patriotic address. He first spoke of Father McKinnon and reminded his audience, "How glorious it is that in these trying times this Livermore parish is fortunate enough to have a pastor who works shoulder to shoulder with his fellow Americans, irrespective of religious belief, for the betterment and upbuilding of humankind."

He then went on to say, "It is fitting that we raise St. Michael's Service Flag with its 84 stars, on the same staff as the Stars and Stripes, knowing full well that every man of the 84 will press on to the goal. . . Our country in this terrible struggle calls for the united support of all her people, and every Catholic in the United States, if he is loyal to the teachings of the Catholic Church, must answer, 'I serve'. . . In what more fitting spot could we raise the flag than within the shadow of the cross, for the flag and the cross stand side by side for truth, virtue, honor, moral law and moral right between man and man, and between nations. In what more fitting place could be raised the Stars and Stripes than in Livermore, the first in Alameda County to go over the top of the Third Liberty Loan Drive, and first to hear the cry of pain and anguish from the battlefield and to go over the top in the Red Cross Drive? Your boys have gone forth. . . young American Catholics, taught from infancy in a Catholic Church, before a Catholic altar, that no greater glory can come to a man than to have it said of him that he was loyal to his God and to his

country, and served both courageously and faithfully."

At 4:00 p.m. the Archbishop confirmed a class of 107 children and adults. Mr. and Mrs. M. G. Callaghan acted as sponsors.

The beautiful, strongly constructed church has served our parish ever since.

DEDICATION COMMITTEES

The names of those who served on the various committees for the church dedication in 1918 show that many of the first families were still active, and many new names appeared: A. Aguerbere, J. Barry, P. Barthe, G. Basso, C. Buckley, P. Callaghan, J. J. Callaghan, Mrs. M. Callaghan, Ella and Veronica Concannon, Robert and Thomas Concannon, Florence, Genevieve and Gertrude Cardosa, Mr. and Mrs. C. Clarke, J. Connolly, Mrs. J. Collier, P. Croak, Kate Croak, B. Cunningham, Mrs. deMartini, Irene Denis, Mrs. Devaney, Etta Dodgers, Dr. P. Dolan, W. Doolan, E. Ellis, J. Egan, Nora Fallon, R. Fallon, Catherine Fennon, Mrs. R. Fennon, Mr. and Mrs. C. Ferrario, G. Fitzgerald, J. Fletcher, Mr. and Mrs. John Flynn, Catherine and Julia Flynn, Mr. and Mrs. J. Gallagher, L. Gandolfo, P. Goldsmith, J. Grana, Frank Grassi, B. Harron, Annie Hartman, Ella Hayes,

J. Henry, P. Higuera, J. Hock, H. Hupers, Lizzie Kearns, Joseph, Mary, J. J., and Thomas Kelly, Margaret and Mrs. J. Kiely, May Lemos, Mr. and Mrs. J. McGlinchey, Joseph McGlinchey, G. McKenzie, A. McLeod, Mr. and Mrs. W. H. Manning, Mr. and Mrs. J. Medina, Mrs. G. Meyers, J. Moy, Mrs. James Moy, Mrs. Kate Moy, Mr. and Mrs. L. Moy, Mrs. D. Murphy, Ella Murray, P. Murray, D. Nevin, . ickerson, O. Perry, E. Pronzini, W. Regan, Margaret Rodgers, Mr. and Mrs. J. Rose, Kate and John Ryan, Julie Sangmaster, V. Sangmaster, E. Schween, Mrs. L. Schween, F. Silva, H. Scullion, D.A. Smith, Hazel Smith, E. Sweeney, Kate Sweeney, M. Toomey, J. and T. M. Twohey, Margaret Twohey, L. Volponi, Dr. J. Warner, L. Weber, Mr. and Mrs. F. Young, and J. Young.

PARISHIONERS HELP START RODEO

Hardly had the ladies of the town finished chatting about all the events of the dedication weekend while they rolled bandages, or knitted sweaters, or packed boxes of goodies for the servicemen, than another exciting event occurred—the forerunner of many lively weekends up to the present time.

The Fourth of July had always been a



Participants in one of the early Livermore Rodeos are shown parading down First Street towards flagpole. Note number of cars parked along street. (Photo courtesy of Livermore Heritage Guild.)

festive and highly patriotic occasion in Livermore. This year (1918) the Stockmen's Protective Association came up with an idea to raise funds for the Red Cross: what was more appropriate than a rodeo? They formed the Stockmen's Rodeo Association with an Executive Committee headed by Joseph S. Concannon and members James Gallagher, John Flynn, A. W. Ebright, and Charles Graham. Financial backers were John McGlinchey, John Callaghan, and Peter Connolly.

Robert Concannon was Marshal on the opening day. Joe Concannon, Sr., was General Chairman with Joe Aurrecochea and G. F. Madsen as assistants. The parade on the Fourth of July had five blocks of dashing cowboys and cowgirls riding prancing horses up First Street. (Frank F. Higuera, who died in April 1978, was one of the parade participants that day as he was to be every year with the exception of two until 1976. A former vaudeville performer, Frank with his large white cowboy hat often led the parades, expertly twirling his baton.) That first organized rodeo was held on the Anderson ranch near old Highway 50. Through the years it became known as "the fastest rodeo in the world." Joe Serpa is president of the Rodeo Association.

FATHER MCKINNON'S COMPASSION

Spanish influenza, dubbed "the flu," ravaged the world in 1917-18 and did not bypass Livermore. From September to January schools were closed, and people were required to wear gauze masks covering the nose and mouth for five weeks. Father McKinnon's unselfish concern for all was evident then. Daily he visited every ill parishioner, and other sick townspeople, bringing food, medicine, and care to all. He managed even to drive to the ranches 15 miles out of town each day where perhaps an entire family might be laid low with the disease.

Some traced Father McKinnon's deteriorating health to his untiring efforts to help others during this time. He visited his parents on Prince Edward Island, hoping the trip might be of benefit. In December 1919 his condition worsened. In January 1920, he was operated on at Providence Hospital in Oakland and spent months convalescing. Back in his parish only 10 days, he was obliged to return to the hospital where he died on August 24.

FATHER MCKINNON'S FUNERAL

The *Livermore Herald* of August 28, 1920, carried his obituary:

"The entire community learned with deep regret and a feeling of personal loss that Reverend Donald J. McKinnon had passed from this earthly sphere to his heavenly reward. On Tuesday, August 24, his kindly soul took flight after a long battle with sickness, and the whole community mourns his loss. Regardless of station in life or of faith, all feel that a real friend and noble character has gone from their midst.

"Celebrants of the Solemn Requiem High Mass at 10:30 a.m. today will be Reverend Dr. F. X. Morrison, Reverend J. A. Lally, Deacon; Reverend Owen Lacey, Sub-Deacon; Reverend D. B. McKinnon, Master of Ceremonies. Most Reverend Archbishop Edward J. Hanna will preach the funeral sermon and officiate at the grave.

"The pallbearers, all former servicemen and members of the American Legion in uniform, will be Jean Volponi, J. S. Concannon, Paul E. Dolan, Peter M. Murray, Eugene McGlinchey, John M. Rodgers, Robert Moy, and C. F. Twohey."

Father McKinnon was only 45 when he died. He is buried in St. Michael's Cemetery. Father McKinnon is remembered not so much for the beautiful church he built but for his Christ-like kindness. Mention him now, 60 years later, and the first response is "Father McKinnon? A dear man. I remember when we had the flu. . ." "Well I remember how he drove out. . . a real prince." "Father McKinnon? We'd never have lived through the flu but for him, a kindly man—a man of God."

FATHER LOONEY'S PASTORATE BEGINS

Following Father McKinnon's early death the Reverend John Power was appointed administrator of the parish, serving until November, 1920 when Reverend Edward M. Looney of Merced was appointed pastor. Father Looney remained at St. Michael's for a quarter of a century.

Father Looney, born in County Cork, Ireland, came to the United States as a boy and was educated here. He was ordained in Minnesota, but had served for several years in the San Francisco Archdiocese.



Father Edward M. Looney, Pastor of St. Michael's, November 1920-January 1945, is shown with members of the 1923 graduating class of St. Michael's School, L-R: Lena O'Shea, Myrtle Seeband, Father Looney, Donald Murray, Bernadette Murray, Anna Murray.

The Young Ladies' Institute (Y.L.I.) and Young Men's Institute (Y.M.I.) welcomed him to Livemore with a public reception and entertainment at Foresters' Hall. The program opened with a dramatic recitation by young Leo Callaghan. Mrs. W. H. Manning, accompanied by Mrs. Twohey, rendered a solo in her usual finished style. Mrs. Owen Flynn had the audience almost in hysterics with her comic readings. Joe Aurrecochea delivered the welcome address. Supervisor D. J. Murphy then introduced Father Looney. "His straight-from-the-shoulder talk captivated all" as he assured his parishioners that with the help of God the parish work would be well done. After his remarks the Y.L.I. served refreshments, while the elders socialized and the junior members "indulged in a pleasant half hour 'tripping gaily on the light fantastic toe.'"

The festivities over, Father Looney faced the problem of paying off the debt the parish had incurred building the new church. The most popular and successful means of doing this was through the parish fairs which

were held at Sweeney's Opera House, and later at St. Michael's School. These affairs were almost pure profit, for the men of the parish built the booths and the women provided the food and fancy articles to stock them. Parish organizations such as Catholic Ladies Aid Society, I.D.E.S., S.P.R.S.I., Y.L.I. and Y.M.I. vied with each other for the best display.

Another fundraiser was the annual St. Patrick's Show. There was a movie, followed by a talent show by the St. Michael's children, and a raffle. Practically the whole town came. One of the former stars recalls "the year Gen Nevin, Matie Clark, and Veronica Dolan made us beautiful dresses of green and white crepe paper which we just hoped wouldn't tear while we stepped off a lively Irish Reel."

Father Looney worked hard to erase the debt and was grateful for the financial support from fairs and shows, but he expected his parishioners to be generous when the collection basket was passed, too. He finally put in an envelope system, and read the results of

collections from the pulpit to the discomfort and dismay of many.

He was, however, a man of contrasts. He understood that many of his parishioners did not have excess funds. He wanted all the children of the parish to be able to attend St. Michael's School, so he kept the tuition at \$1 a month. If even that sum was more than the parents could afford, well, they could always leave a few eggs or some vegetables at the rectory or convent.

One family with a number of children moved into town and attended church the following Sunday. Fr. Looney inquired who they were and where they lived, and shortly thereafter appeared at their door with a bag of steaks. He had a way of wheedling such things from the more prosperous members of his flock.

Mary (Perata) Ferrario knew of Father Looney's concern for those in need. Sometimes they were first generation immigrants who had not learned to express themselves in English. Since Mary spoke several languages, she helped him distribute food, clothing, or whatever was required.

Pupils who attended St. Michael's School in Father Looney's time recall that he looked stern, so they were somewhat in awe of him. When he handed out monthly report cards, the cards were accompanied by an icy stare for those whose marks had slipped from the previous month.

If Father Looney came into the school and spotted any children who had been exiled to the hall for misbehavior, he would give them a sharp calling down. Luckily for them, one of his trademarks was a big, black, strong-smelling cigar whose aroma preceded him, often giving them time to hide.

Bernadette (Murray) Ferrario recalls that Father Looney would sometimes give her a ride home in his Nash. The strong smell of tobacco was ever present in his car. "I can still remember how I wished I could open the window, but I was too shy. He was such a kind priest that I couldn't hurt his feelings."

When there was an emergency in the family of one of his parishioners, Father Looney was right on hand. One of them recalls the special part he had in the lives of their family. "He was always trying to convert Mother, but that was hard to do—she had a very definite mind of her own—but when she died unex-

pectedly at 50, he was so kind; he had the rosary, then at St. Michael's Cemetery, he held graveside services and was a real kind, understanding individual."

Father Looney was quick to visit his ill parishioners; he was well-liked by the veterans at the new Veterans' Hospital which was put up in the Livermore Hills in 1925. Despite his stern demeanor, he enjoyed a good laugh, and understood that the veterans needed something to brighten their days.

NON-PUBLIC SCHOOLS THREATENED

In April, 1923 an incident of import to the parochial schools and other private schools occurred when Assemblyman Pomeroy introduced four bills which would have forced all private schools to submit their courses of study to the State Department of Education and be subjected to frequent inspection. When he threatened that "if these bills as amended today are not passed. . . other measures, more drastic and based along the issues now existing in Oregon, will be put before the people of this state at the next election," whatever hopes he had of winning over the members of the committee vanished.

A year later the Oregon Act to close private elementary schools was held unlawful by the Federal Court Judges, who expressed the opinion that:

The fundamental theory of liberty upon which all government in this Union reposes excludes any general power of the state to standardize the children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.

268 U.S. 534

A CHANGING TOWN

The world changed swiftly in the 1920's. partly it was due to the aftermath of the war, to the 19th Amendment in 1920 which gave women the right to vote, still more to the 18th Amendment—Prohibition—in 1918, and to the automobile.

Not many people owned automobiles in 1920 when Father Looney came to Livermore, but that the auto was gaining ascendancy is seen in the road construction and improvement. For those who could afford a Ford, it was a lot easier to come in from their ranches to Mass. By 1922 the Carroll and Altamont overpasses had been built. In 1924 the square left and right turn at the end of First Street where it joined Pleasanton Road (now Stanley Blvd.) had been changed to an S-curve. South L Street and Cresta Blanca Road were paved in 1926 and the Cresta Blanca Bridge built. The railroad put wig-wags at crossings. An automobile fire engine had been purchased in 1925, but it was not until 1929 that the police got cars. They needed them to chase the bootleggers.

Livermore was ringed by special hospitals. In addition to the Veterans' Hospital, there was the Arroyo Hospital for tuberculosis patients, the Livermore Sanitarium for psychiatric work, and Del Valle Farm, a preventorium for children. Livermore had no hospital of its own.

Dr. Paul Dolan, a general practitioner and active member of our parish, married to Veronica Concannon, saw the need for a local hospital. In 1927 he and his backers built St. Paul's Hospital on South J and Eighth Streets. Dr. Dolan assisted at the entry into the world of a lot of Livermoreans. The hospital served the community for many years; even after Valley Memorial Hospital was built, it did duty as an annex. Today it is Bethany Home.

Some old time residents assert that Livermore has never known a depression, that some work project always kept the townsfolk employed. Not everyone agrees. However, the Market Crash in 1929 and the Depression which swept the country were felt less keenly here because of the Hetch Hetchy plan to bring water from the Sierra to the coastline. Locally many workers were employed, beginning in 1927, in constructing the tunnel through the hills from Tesla to San Jose. Many outsiders stayed on after the work was finished in 1934. Jackson and Perkins came to the valley in the early 1930's and hired more people. In 1932, it was necessary to put a one-hour parking limit on First Street, an indication that stores were well patronized and that the number of cars was increasing. The parish was growing

with the town, whose population was now 3,119.

There were other signs that Livermore was prospering. It became a city in 1930. A new high school was erected, and the old high school block was leased to the city as a public park and playgrounds. In 1931, the city established a Planning Commission and Zoning Board.

When John Michelis joined the Livermore Police Department in 1931, the police chief was George Doten, a member of the parish. John was the city's first motorcycle officer, but he had to buy his own motorcycle. John says, "Things were pretty rough then, the Hetch Hetchy crew, miners, bootleggers—that kind of thing. I remember all the transients coming through here during the Depression. They'd start out from Los Angeles or some other place looking for work, a family with a bunch of kids—hadn't eaten all day—get stuck here—no gas, or car broke down—no money. Mrs. Bostwich of Alameda County Welfare Department used to reimburse me. I'd take them to a restaurant for a meal, get them a hotel or motel room, get them tires or gas, and send them on to a county that had more money."

PROMINENT SPORTS FIGURES

Father Looney enjoyed watching the St. Michael's boys play baseball. The parish was especially sports-minded during the 1930's. Johnnie Schneider became the World's Champion Cowboy in 1931. Frances Santucci's brother, Max Baer, the "Livermore Larruper," captured the World's Heavyweight Boxing Championship in 1934. (The excitement was such that the town's name was almost changed to Baersville.) Max's first trainer was Charles Calderoni, a St. Michael's parishioner. In 1938 Nevin McCormick made All American in football.

The McGlinchey brothers were the backbone of a winning basketball team that started in 1920 and was still going strong in the 1930's. Jim, John, and Joe McGlinchey, Jack Vukota, and Joe Grana, all St. Michael's School graduates, coached by Johnnie Carmichael, were the original team, known as the Tribune East Bay team.

In 1921 they played the Los Angeles City team, twice national champions, before



The first Livermore Cowboys basketball team. Seated, L-R: Joe Grana, Newton Armstrong, John McGlinchey, Jack Vukota. Standing: Joe Aurrecochea, Jim McGlinchey, Larry Soares, Joe McGlinchey, and Sam McKelvey.

a crowd of 1,000 at the Sweeney Opera House and beat them 27-17. The local team then played Kansas City there for the championship but lost. The team continued to entertain large crowds locally though. By 1936 the team was called the Livermore Cowboys and was made up of all five McGlinchey brothers (Billy and Francis were then members) and their cousin George Sherman.

1940's BEGIN QUIETLY

The 1940's started quietly. The handsome new United States Post Office on South Livermore Avenue was dedicated on March 2, 1940, with Father Richard Barron, assistant pastor of St. Michael's, giving the invocation. W. J. McKinnon, brother of former pastor Father Donald McKinnon, was the Postmaster.

Dr. Paul Dolan was President of the Chamber of Commerce.

Father Fred Young, son of Mr. and Mrs. F. S. Young, was ordained in San Francisco and said his First Solemn Mass here on May 18, 1940.

Kaiser closed its place here and moved to Pleasanton. Coast Manufacturing Company suffered a slump and laid off workers. The population dropped from 3,119 in 1930 to 2,744.

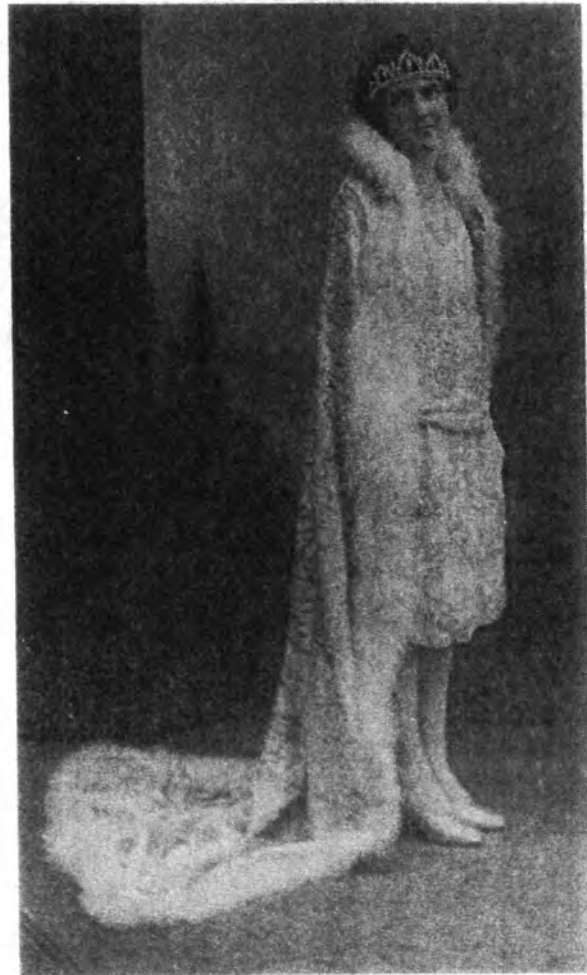
HOLY GHOST FESTIVALS

The traditional Portuguese celebration, the Holy Ghost Festival, was held in the sum-

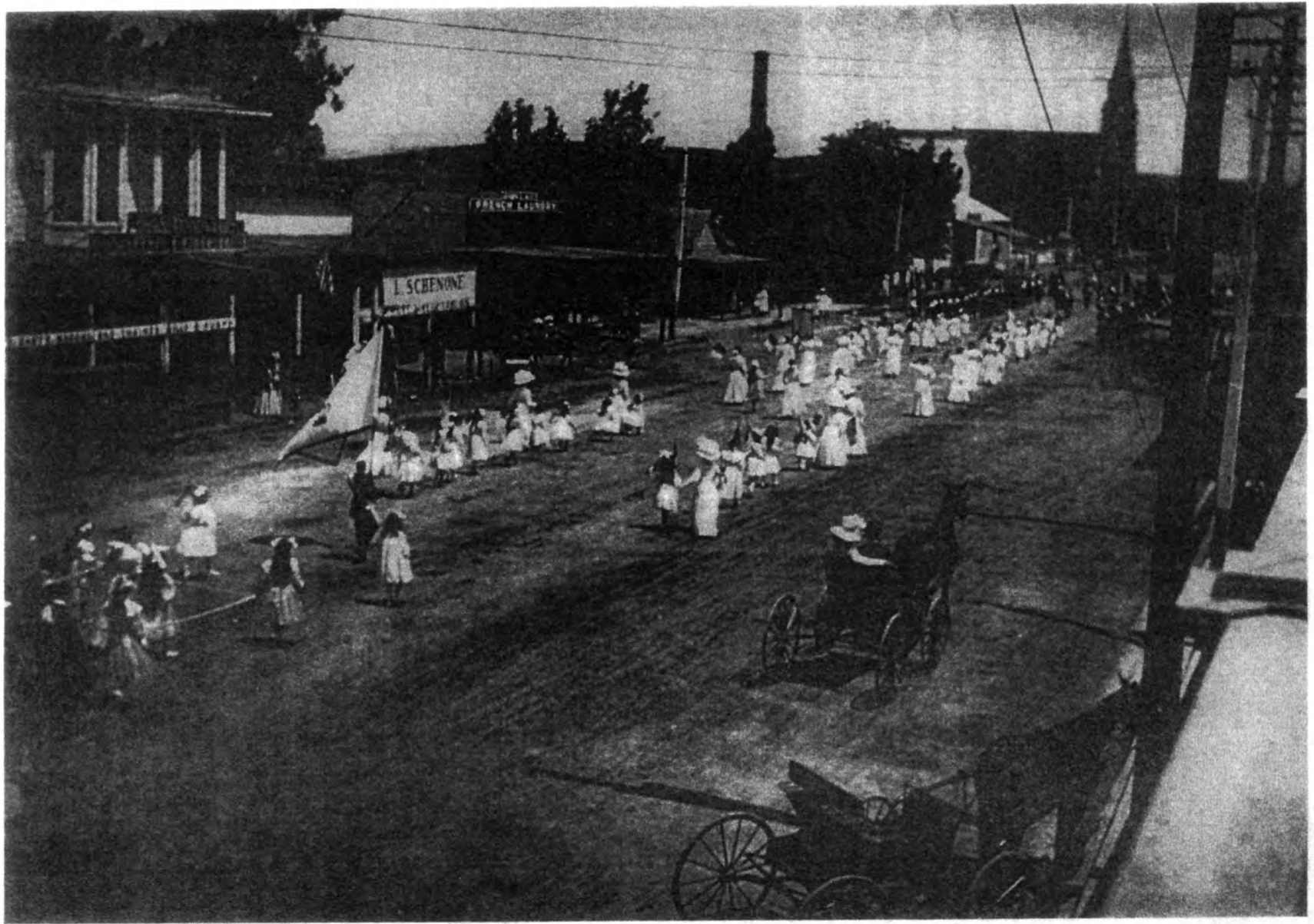
mer of 1940 as it had been every year since 1907. Unknowingly though, it was being celebrated for one of the last times. Madeline Henry tells of this colorful event, a religious and social affair attended by many.

"The Holy Ghost Celebration was sponsored by Irmandade do Divino Espirito Santo (I.D.E.S.). It was a grand affair. We had a Queen with her attendants. The beautiful crown, which is now in our St. Michael's Church in a lovely cabinet, thanks to the efforts of Mrs. Philamena Medeiros, Monsignor Adams, and the I.D.E.S., was carried by the Queen in the parade to the church for Mass on Sunday, usually Pentecost or Trinity Sunday. The crown was purchased in 1911; many of the local merchants donated towards the purchase.

"During the year the crown was kept at the home of our neighbor, Mrs. Louisa Ferrera, on Chestnut Street. I can still see the room in



Mary Silva, Queen of Holy Ghost, May 1927.



An early I.D.E.S. Holy Ghost parade shown proceeding up First Street towards St. Michael's Church.

which she kept it. It was like a little chapel with the white linens, candles, and flowers. My, how she did polish that crown! (Philamena Medieros had custody of the crown from 1946 to 1977).

"On Saturday night before the Sunday parade, the Livermore Band would escort the Queen with the crown and her attendants to the chapel at the Holy Ghost Grounds (as we called it in those days) on North Livermore Avenue. That property now belongs to the Fraternal Order of Eagles Aerie 609. The chapel is still there. There also was a double-decker bandstand—the band played on top, and the soda-water stand was on the bottom. The original hall is gone, but the Eagles Hall, remodeled of course, was the dance hall.

"After the crown was placed in the chapel, there would be fireworks. The fire engine had to be close by, because there were hay fields across the street. Then the dance—everyone came—the ladies in their beautiful gowns and the men in their suits. We would dance until we were ready to fall. If I remember correctly, the Jack Gardella Band was the first dance band to play, and then, in the later years, it was the Mabel Christensen Band. Mrs. Christensen was also our St. Michael's organist for many years.

"Sunday morning at 9:30, the parade to the church began. The queen would carry the crown, and her attendant would carry the scepter. Sometimes there were two attendants. The other would carry the base of the crown. There were four rod girls who would hold the four white rods together to make a square to enclose the queen and her attendants. The first queen was Gertrude Cardosa (later married John Hock).

"Then there were bands and drill teams from Livermore and the surrounding towns. In 1929-30, St. Michael's School had a girls' drill team. (I was in it.) We wore our school uniform, which was a pleated wool navy-blue skirt and the white, long-sleeved blouse with the sailor collar and cuffs. We marched in the Holy Ghost Parade, also in the Fourth of July Rodeo Parade and the Alameda County Fair Parade in Pleasanton. Mr. Fred Young Sr. was our instructor, and Madeline Bettencourt was our captain. What a year that was!

"There were all the beautiful flags and banners and the little children marching, all dressed in white; some were quite tired by

the time we got to church, to celebrate the impressive Mass at St. Michael's at 10:30. Sometimes we would have a Portuguese priest to celebrate Mass and also give the sermon in Portuguese. It was so beautiful; the older people would cry. It was a very religious celebration.

"After Mass we would march back to the Holy Ghost Grounds and all would be fed carne e sopas (meat and bread). The beef was donated by the ranchers from near and far. It was cooked in large stainless-steel pots (made by John E. Jensen, who just celebrated his 90th birthday). The meat would braise for hours in a flavorful sauce. Then it would be served over french bread with fresh mint.

"In the afternoon there would be dancing and visiting with friends. And, of course, the carnival was there also. The auction was so much fun. There was sweet bread and cattle and many other things, all donated by the people of this valley. It was all a wonderful time.

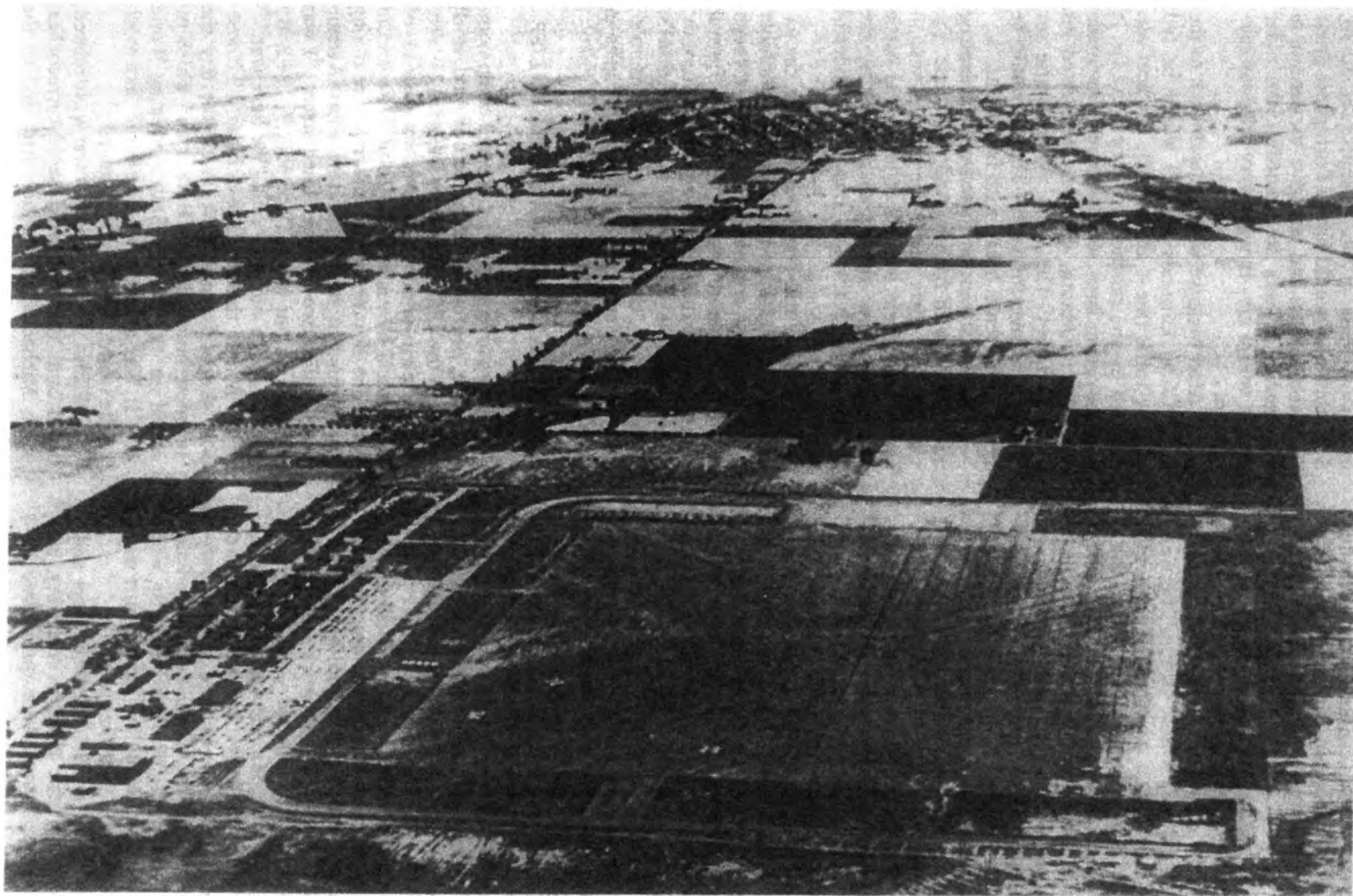
"When World War II came along, the parades had to be stopped, because of the number of troops and equipment traveling through town on the state highway. But the festival was still celebrated at the Holy Ghost Grounds, and Mass was celebrated at St. Michael's. After the war, the parades were not resumed, and the property was sold to the Eagles in 1947."

WORLD WAR II CHANGES VALLEY LIFE

The movement of troops and equipment, of course, profoundly affected our rural, small town. In the 1930's ranchers still used 21-team horse-drawn combine harvesters instead of mechanical harvesters, and John F. Regan can recall the beauty of the hills set afire during the burning of stubble, and how East Avenue was a quiet two-lane tree-lined street. "I was working on our ranch December 7, 1941. My mother came out and said, 'We have war.'"

"A date that will live in infamy," Roosevelt said of December 7, 1941, the day the Japanese bombed Pearl Harbor and which resulted in the United States entering World War II. The little city of Livermore, like much of the world, was forever changed.

Within six months after war was declared, word came that rancher Joseph Aurrecochea, a St. Michael's parishioner, had sold to the



The United States Government built the Naval Air Station (lower half of picture) on the rich grain land Joe Aurrecochea sold them at the beginning of World War II. The site at the corner of East Avenue and Greenville Road was several miles out of Livermore, which is at the top of picture. (Photo courtesy of Lawrence Livermore Laboratory.)

Government his rich grain land bordered by East Avenue and Greenville Road. The Government began building the Naval Air Training Station on that site. East Avenue soon became a bustling thoroughfare.

The war brought a new wave of residents to Livermore as the valley became the site of three major military operations: the Naval Air Station on East Avenue; the air base near Dublin, Camp Shoemaker (now Camp Parks); and Coast Manufacturing on First Street in Livermore. John Michelis, former Livermore Chief of Police, recalls that during World War II there were 9,000 servicemen in the valley.

Parishioners of St. Michael's had dealt with war before, but World War II had perhaps the greatest impact on the parish. Membership at St. Michael's soared to 1,584. But just as new people came because of the war, young men and women of the parish left their families to go and serve their country in the armed forces. Patriotism was at an all time high. Some of these would never return, having given their

lives. Others would return injured. All who returned would have indelible memories of the war.

VETERANS RECALL WAR YEARS

A vivid account of the war comes from Earl B. Duarte, who in October 1975 was chosen as the outstanding citizen in the Livermore Valley by the Livermore Aerie of Eagles No. 609. A lifetime member of St. Michael's, he is symbolic of the many from the parish who served in World War II. He was a pilot with an Eighth Air Force Squadron based in England. Describing his war experiences Earl said, "On a mission on December 31, 1942, our aircraft (a B-17 bomber) was damaged by fighter aircraft and my crew and I were forced to bail out over occupied France. Fortunately, after five days of seclusion, I made contact with the French underground. After about 30 days of confinement and medical treatment for severe frostbite, and 75 days recuperation,



Some of St. Michael's parishioners who are veterans met recently with Monsignor Robert J. Quinn, one of our present associate pastors and a former U.S. Navy chaplain. Shown clockwise from lower left: Thomas Raison, Richard Azevedo, Major Thomas Mills, Don Scullion, Charles Clelland, Tom Simonds, Monsignor Quinn, Edward McGurn, Thomas Wainwright, Robert Gordon, Paul Fachler, Mortimer O'Shea.

I was able to walk over the Pyrenees Mountains. Once in Spain, I was interned until arrangements were made to take me to Gibraltar for the flight to my base in England.

"I had some very interesting and hair-raising experiences with the underground and German patrols during the months I was in occupied territory. Needless to say, I have very fond recollections of the people in the underground who risked so much to enable me to return without being captured and taken prisoner.

"Upon returning from overseas, I married Ida Nunes, also a parishioner and completed my military service in the four-engine aircraft training command in Sebring, Florida. In 1945, I transferred to the reserves."

Manny Mello also has vivid memories of World War II. Manny and his wife, Maxine, have been parishioners of St. Michael's for 25 years. Manny was in China in December 1941, serving on a destroyer, the USS John Paul Jones. While Pearl Harbor was being attacked by Japanese bombers, Manny's ship was being attacked by the Japanese Navy. The Japanese took Manny prisoner of war.

One of our present associate pastors, Monsignor Robert J. Quinn, was a Navy chaplain during the war. He served on four aircraft carriers, seeing duty in China, the Philippines, Japan, Okinawa, Guam, Cuba, and Hawaii. Stateside he served in Virginia, Florida, and California. Father Quinn became the first Catholic Chaplain on active duty in the U.S. Navy to receive the honor of Right Reverend Monsignor. Investiture was on March 18, 1956, at the Pearl Harbor Naval Chapel in Hawaii. He retired from the Navy in July 1969.

Florence Cardosa, one of the children of George and Jane Cardosa—a pioneer Livermore family, was a First Lieutenant in the Army Nursing Corps. She remembers the war and recalls, too, that she first met Monsignor Quinn while they were both serving in the Pacific Theater of Operations.

"During World War II, working as a nurse at Ft. Miley, San Francisco, I saw the casualties coming in; so I went on a hospital ship to Guam. We went into Saipan during the bombing, and spent about eight months there, and in Tinian and Guam, mostly Guam. It was no dream island, bad climate, all kinds of bugs, coconuts falling on your head. The only good things were the papayas and bananas. Most of our



Monsignor Quinn and Florence Cardosa first met each other in the Pacific Theater of Operations while serving in World War II.

casualties were from Guadalcanal; the walking casualties had their feet all cut by coral and were badly infected. Their first question, once they were patched up was—'How soon can I go home?'

"During a recent sermon on Christian unity I thought: those boys in the Pacific knew all about unity. Before a flight every lad knelt down by his plane for a blessing from whatever chaplain was handy. A wounded man might be wearing a medal. 'Catholic?' we'd ask. 'No, my buddy gave me the medal.'

"The war ended while I was on Guam, so I came back to Letterman Hospital and then volunteered for the Rehabilitation Hospital in Beaumont, Texas, where they were doing plastic surgery. It was hard and tedious, but rewarding—the boys needed it so badly."

Major General Joseph T. Smith was Livermore's highest ranking officer in World War II. A native of Livermore and graduate of Livermore High School, he returned here following his retirement from the service in 1946. General Smith's service started in World War I and covered a period of just a few days less than 30 years. His parents were Daniel A. and Elizabeth (Twohey) Smith.

PARISHIONERS KILLED IN WAR

St. Michael's lost many parishioners in World War II. One was Second Lieutenant Thomas V. Kelly, Jr., member of another

pioneer Livermore family. At age 21, Thomas was killed in action over Wewak, New Guinea, on March 11, 1944. Lieutenant Kelly had enlisted in the Army Air Force in August 1942, shortly after graduation from Livermore High School. He was a third-generation parishioner of St. Michael's Church; his paternal grandfather, J. C. Kelly, was an early rancher in the area.

Franklyn Mueller, a classmate of Tom Kelly and also a pilot and parishioner of St. Michael's Church, was killed in action, too. His sister, Violet (Mueller) Owens recalls: "I remember when I took Tom Kelly, my brother Franklyn, a fellow by the name of Woodward and another young man—I can't remember his name—to Oakland so they could enlist. We left Livermore at 2:00 in the morning and when we got down there a line had already formed. Before the recruiting area was opened, the lines had circled the block. This was December 8, the day after Pearl Harbor. It took a few months for processing before they actually went into the service.

"When Franklyn was reported missing in 1944 in Germany—and then in 1945 when the Army of Occupation started going through all the camps—we were able to get information on his death. His dog tags were found in a common grave where he was buried with the others from his plane after it was shot down. Their bodies were brought back and buried in Missouri, the most central part of the U.S. that had a national cemetery, but our father had a memorial service for Franklyn at St. Michael's. The flag that had covered his casket was given to my dad, and he in turn presented it to St. Michael's and they flew it for a long time—I suppose until it became weather-beaten." Herold Mueller, one of Franklyn's brothers, said their father had made a barbecue pit at the rear of the Church in commemoration of Franklyn (it is no longer there).

Peter John Barthe, a graduate of St. Michael's School and Livermore High School, enlisted in the U.S. Marine Corps in March 1942. He was 30 years old at the time of his enlistment. He volunteered because he felt he wanted to do what he could to stop the Japanese. Corporal Peter Barthe was killed in the invasion of Guam on July 28, 1944, and was buried in the National Cemetery on the island of Guam. His tank had been blown up by a Japanese land mine.

HOME FRONT AIDS WAR EFFORT

It was not just those who joined the military who aided the war effort. Teenagers were released from the high school to help with harvesting. Men and women both pitched in to put over the War Bond and Red Cross drives. And everyone learned the meaning of austerity as meat, butter, canned goods, sugar, shoes, gasoline, and heating oil were rationed.

The older men and women took war jobs, became airplane spotters, block wardens, first aid and civil defense helpers. One block warden recalls that when the sirens sounded warning of a possible air raid Father Looney would go with him on his rounds to detect any glimmer of light that escaped from a doorway or window. He hesitated to tell the pastor, "Put out that cigar," though he felt if a plane did come over, the gleam of the cigar would make them target one.

The women made sweaters and Mass kits for chaplains and helped with Red Cross work, the bloodmobile, and arranged picnics for the servicemen stationed here. They also baked for the United Service Organization (USO) which had opened a hospitality house in the old post office building on "J" Street. Many from the Young Ladies' Institute also took turns helping at the USO.

VICTORY AT LAST

The long held hope for an end to the war was partially realized with VE-Day on May 8, 1945. Then on August 14, 1945, Japan surrendered after Hiroshima and Nagasaki were bombed.

After the war, some of the new people who had been stationed at the nearby military bases stayed on. One is Gene Morgan who was stationed at the Naval Air Station in 1945. Gene was born and raised in Cambria, Illinois. While in Livermore he met Isabel Bonne. When Gene's orders came to ship out, he and Isabel were married in the base chapel. When Gene returned to Livermore, he and Isabel were remarried in the Parish House.

Father Looney knew that Livermore would never again be the small town he had come to 25 years ago. Still he loved it and loved his people. When the Archbishop mentioned a transfer, Father Looney said, "I pray that God will take me before I ever see the day I have to

leave St. Michael's." Nevertheless, he was advised that he was appointed Pastor of Holy Cross Parish in San Francisco as of January 2, 1946.

FATHER LOONEY'S DEATH

On the morning after Christmas in 1945, driving through fog to visit an ill parishioner, Father Looney was forced off the road at Edson bridge, a mile west of Livermore, and struck a tree. He never had to leave Livermore; he died early the next morning and was buried in St. Michael's Cemetery.

The *Livermore Herald* read: "With Archbishop John J. Mitty, D.D. presiding, final respects of church and community were paid the late Reverend Edward M. Looney, Pastor of St. Michael's Church for 25 years, at a Solemn Mass of Requiem last Saturday morning. Business houses closed from 11-2, and the city flag was flown at half mast as one of the largest gatherings in the history of Livermore attended the Mass and interment.

"On the throne was Archbishop Mitty, presiding: Reverend John C. Mills, Assistant Priest, Reverend William Hennessy, First Assistant Deacon, Reverend Richard Ryan, Second Assistant Deacon, Right Reverend Harold E. Collins, Master of Ceremonies, and at the altar: Reverend Edward Motherway, Celebrant, Reverend Bernard Burke, Deacon, Reverend Thomas Phelan, Subdeacon, and Reverend Leo T. Maher, Master of Ceremonies. Preacher, Reverend Thomas Byrne. Father Looney is survived by a brother, Patrick Looney, and Sister Patrick Ruppert of the Presentation Order."

John Michelis, who had become Chief of Police in 1942, sums him up: "They say he was strict, but the people respected him. I remember when he was buried, I was directing traffic and I thought the line would never stop. He was very firm in his ways—but we loved him."

FATHER O'DONNELL BECOMES PASTOR

Father James J. O'Donnell succeeded Father Looney and was pastor of St. Michael's Church from January 1946 to January 1951. Father O'Donnell came here directly from service as an Army Chaplain. Father Patrick Egan served as his assistant. They were a great team.

Father O'Donnell is recalled as a fine priest with a pleasant, friendly way. He is credited with some major changes in the church and parish. He did away with pew rent and was the first to invite clergymen of other denominations to take part in Memorial Day services at St. Michael's Cemetery.

Father O'Donnell was an active participant in community activities. He served on the Advisory Board of Livermore Area Recreation District (now known as LARPD). And he didn't mind getting his hands dirty. It was during Father O'Donnell's tenure that the parish built the first two classrooms on the Fourth Street side of the school lot and built the Parish Hall at the corner of Third and Maple. Father O'Donnell was often seen out there pushing a wheelbarrow.

Some 700 parishioners, officials, and friends from Livermore bade farewell to him on January 16, 1951, as he departed to take up duties in a larger parish in San Carlos. Leo Callaghan, who was in charge of the farewell ceremonies, said, "Not only the parish, but the entire community feels a loss in the departure of Father O'Donnell."

Herold Mueller tells us: "I didn't go to St. Michael's School, but I was married in Church by Father O'Donnell in 1948 to Ruby Owen and both of our children, Kathryn and Franklyn, went to St. Michael's School.

"Father O'Donnell was a very wise priest. My wife, Ruby, was a Methodist and when we were married, Father told me that I had better respect her religion if I wanted her to respect mine—which she has. Our children were both baptized in the Church and raised as Catholics, for which I am grateful."

FATHER EGAN IS ASSISTANT

Father Egan, a native of Athlone, County Westmeath, Ireland, became assistant pastor in 1945. He unexpectedly died of a heart attack, stricken while saying Mass, in June 1951. Father Egan was very popular in the community as well as at St. Michael's. He took part in many public activities and was director of the Livermore Community Chest and served on the Advisory Board of LARD. He was so popular with the local people, Catholic or not, that when it was festival time Father Egan would just have to go to town and the



Father James J. O'Donnell, Pastor of S . Michael's from January 1946 to January 1951, is on the left. With him are Archbishop John Joseph Mitty and Father Leo Maher, the archbishop's secretary. Archbishop Mitty was at St. Michael' to dedicate the new classrooms and church hall completed in 1949.

merchants would ask him to take an extra item or two to be used as prizes.

But it was his interest in the children of St. Michael's School that endeared him to his parishioners. He would take every opportunity he could to go over to the school at recess so he could play with the children. When he died the whole community was shocked. He is buried in St. Michael's Cemetery.

KOREAN WAR CALLS PARISHIONERS

Only five years after the treaties ending World War II were signed, the country found itself fighting another war. The Korean War of 1950 to 1953 brought more new people to Livermore as nearby bases were reactivated. Again St. Michael's members were called to service. One of those is George Serpa, the only California survivor of bloody Pork Chop Hill. In addition to being a lifetime member of St. Michael's, George has been a member of the choir for 28 years. His war story is best told by excerpts from a newspaper article written in 1953.

"Pork Chop Hill in some ways was a useless battle. It came toward the end of the uneasy stalemate that preceded the Korean armistice. It came as the last of a series of bloody battles which saw the hill change hands several times.

"It was ordered at a very high level to provide U.N. negotiators proof to throw in Communist faces that American soldiers would fight—and if necessary die—for an idea, a principle.

"On 17 April 1953, die they did. One hundred ten men of King Company went up the hill. Fewer than 20 came down at the end of the 36-hour operation who were not casualties." George Serpa's war exploits have since been documented in a book called "Pork Chop Hill—the American Fighting Man in Action, Korea, Spring 1953." It is factual, detailed account of the fighting that took place. George was among those wounded in the battle and his body still carries fragments of shrapnel as a constant reminder.

Another parishioner, First Lieutenant William H. Armstrong was recalled during the Korean War. He trained triple-rated pilots in radar at Sacramento and was an airplane commander for B-25's and B-50's. During World War II he had served three-and-a-half years as

an airplane pilot flying B-17's over Germany and occupied Europe before returning to his native Livermore where he had attended St. Michael's School.

Tom Simonds, a relatively new parishioner to St. Michael's and a teacher at Valley High School in Dublin, served during the Korean War. He was drafted at 24 years of age, and spent two years in Asia (1953-1955), 17 months of that time in Kobe, Japan. There was a Catholic Church across the street from the camp at Kobe. Tom joined the choir there, and met a Japanese girl, Uke (which in English means Mary) Momose. Tom says the choir was made up of Japanese girls and American GI's. Tom established a warm friendship with Uke and her family. "They called me Toro Chan (which means tiger) because I always wore an orange and black jacket. They treated me like a son." Tom says he still corresponds with the family. Uke, a graduate of Sacred Heart Academy in Kobe, has since married and has a family.

COMING OF LABS

In March 1950, San Francisco newspapers carried a story that signaled another change in the Livermore Valley: The Atomic Energy Commission (later known as the Energy Research and Development Agency and now the Department of Energy) was to construct a \$30 million atom-smashing laboratory at the abandoned Naval Air Station, that would employ 1000 people. The laboratory was first known as California Research and Development (CR&D); in 1952, the University of California established the Lawrence Radiation Laboratory (LRL)—now known as the Lawrence Livermore Laboratory—at the same site. The two labs coexisted until June 30, 1954, when LRL took over that work formerly performed by CR&D. In 1956, Bell Telephone, also under contract with the Atomic Energy Commission, established Sandia Laboratories, Livermore. In the 1950's the population of Livermore grew from 4,000 to 16,000 and by 1955, St. Michael's had more than 3,500 parishioners.

FATHER HENNESSY GUIDES PARISH

The task of guiding St. Michael's through this rapid growth fell to Father William F. Hennessy. He was installed as St. Michael's



Father William F. Hennessy, Pastor of St. Michael's, January 1951-November 1963.

pastor on January 25, 1951, succeeding Father O'Donnell. Father Hennessy was born in Listerhane, County Tipperary, Ireland, in 1896. He studied for the priesthood at St. Patrick's College, Thurles, from 1916 until 1919 when he and his brother Lawrence came to the U.S. He continued his studies at St. Patrick's Seminary, Menlo Park, California. However, shortly after he and Lawrence arrived, they became ill with tuberculosis. The Archbishop of San Francisco arranged for them to recuperate at the home of personal friends of his who had a ranch near Oakdale. They had lost their children from tuberculosis and found comfort in giving a home to the two Hennessy brothers until they became well. The two became like the children they had lost, and when the couple died, they left the ranch to the Hennessys. The two priests continued using the ranch to help other Irish relatives by leasing the land and using the revenue to pay for their relatives' college educations. Father Hennessy was ordained in 1924 by Bishop P. J. Keane at St. Mary's Cathedral, San Francisco. He was pastor of St. Michael's until his death in November 1963.

Father Hennessy is remembered as a real taskmaster who ran a tight ship and did not give an inch on Church rules. A boy who helped out around the church grounds came down one Sunday to turn on the sprinklers, but Father Hennessy said "no." Later, the boy's mother asked Father why, since the task didn't seem to her like servile work. Father said, "If I make a point of it now, he'll remember. Then he'll make sure his wife and children don't work on Sunday."

He was always impeccably dressed, and kept reminding his parishioners to guard their health and to keep things clean. He was considered rather stern by many and not much given to smiling. But people who knew him well remember his wit and good sense of humor. At a fashion show given by the Mothers' Club, he sat in the front row with the Sisters. At the conclusion of the show, one of the models came out dressed in a jumpsuit, she bowed to the audience, then turned and bowed toward the cast; on the back of her suit large letters spelled out "The End." Much to everyone's amusement, Father Hennessy burst into laughter.

Father Hennessy retained at least a touch of the old country in his speech. Kirsten (Larsen) Amaru, a former parishioner, worked part time one summer as the St. Michael's Rectory receptionist and recalls this anecdote: "The cook became ill and a substitute cook could not be found immediately, so Father Hennessy did his own cooking, sometimes asking the office personnel to turn off the stew or make some toast. However, one day I was thrown into an absolute panic when Father had to leave on an emergency and as he walked out he said, 'Kirsten, be a good girl and cook some spuds for me; I'll be back in an hour to fix my dinner.' I looked through the pantry; nothing marked 'spuds.' I became desperate and looked everywhere—no 'spuds.' Finally, as a last resort, I called my mother and said, 'Mama, what are spuds?' She just about collapsed with laughter as she informed me that 'spuds' was the word the Irish used for potatoes. When Father came back, the 'spuds' were on."

The high school students and youth of St. Michael's Parish found Father Hennessy a kind, considerate person who was very interested in everything they did. He would often invite the students and friends to go up to Oakley to spend the day, have a picnic, and

browse around near the plots where some old timers had been buried.

In 1958, he added six new classrooms to the school, behind the Parish Hall on the Third Street side, and also made plans to build a new convent.

LABS BRING NEW PARISHIONERS

The influx of people permanently changed the valley landscape as fertile vineyards and farmlands were sold to developers to build homes for these new people. Just as the physical appearance of the town suddenly changed, so, too, did the makeup of the population. Scientists, engineers and technicians came to Livermore from colleges, universities, and trade schools all over the country and paid \$15,000 to \$17,000 for homes built on new streets with names like Yale, Harvard, Colgate, and Princeton.

Many became St. Michael's parishioners. They looked to their new parish for help in easing their transition to a new town. But they were also ready to contribute their time and talents to help the parish.

On the following pages, a few of the early Lab "settlers" recall their experiences.

Joe Ammendolia accepted a job with CR&D in 1951 after completing almost 10 years in the U.S. Navy. He was not a stranger

to the area. He enlisted in the Navy in 1942; was trained as an electronics technician, and shipped out on a destroyer from San Francisco. During the periods when his ship was in port he met, courted, and married his wife, Marian.

They came to Livermore from Illinois, Joe's last Navy assignment, and bought a house on Rincon Avenue. One of their first acts was to enroll their schoolage children in St. Michael's School. All six of their children were graduated from St. Michael's.

Joe relates: "It didn't take us long to get acquainted with the community because I started right off playing fast pitch softball at the Recreation Center with a number of the fellows who were raised around here and worked at the Lab. We'd all stop off after the game at Granucci's for a beer.

"Later, about the time Roger Bannister ran the four-minute mile, Al Caffodio and some merchants got this idea to organize relay teams. They wanted to see if a mile could be run in four minutes by using relay teams. All the schools in the area participated. St. Michael's was the only school without an athletic coach, so Ray Zimmer, Marty Edwards, Don Gerigk, and I trained their relay team. The sisters let us train at noon. I don't recall if any team ever broke the four-minute mile, but we surely did get some great teams. We won a couple of races, but more important, every kid



In 1952 the Lawrence Radiation Laboratory began operating in buildings at the abandoned Naval Air Station on East Avenue. Shown in the center is the old infirmary, which became LRL's first administration building. (Photo courtesy of Lawrence Livermore Laboratory.)

who ran won something. A locally produced film called 'Everybody Wins' featured our relay teams.

"I remember the priests. We had just moved into our home on Rincon and I was working in the garage on my hands and knees, trying to fix a gate. I saw a pair of black shoes, looked up, and there was Father Hennessy looking over one of his new parishioners. Another time, I heard a knock on the door at 6:00 a.m. Saturday morning. There was Reverend Mr. Mangini, a deacon at St. Michael's. He said, 'Your boy Phil invited me to come in and have Captain Crunch with him.' Phil got up, I went back to bed, and they ate Captain Crunch for breakfast."

Another early Lab recruit was Ray Zimmer. He and Irma joined St. Michael's Church in 1952. When Ray and Irma were debating whether or not to move to Livermore from San Lorenzo, one event tipped the scale in favor of Livermore: a turkey dinner they enjoyed at St. Michael's. Since then, their three boys, Martin, John, and Tom, have served as altar and traffic boys, and their daughter, Mary is now a student at St. Michael's. Ray remembers when the roof at the Education Center leaked and they carried 250 gallons of tar to the roof to "plug 'em up."

George and Hayde Michael came to Livermore in 1953, about three months after George began work at the Radiation Laboratory. George gives his impressions of the town then and tells the importance of the parish in their lives.

"In Livermore, young families today have a hard time finding a place to live that they can afford. It was generally the same situation in 1953. Even before we moved in we went by the rectory at St. Michael's to meet Father Hennessy and Father McKenna. They weren't able to help us find housing but we were quite charmed by the beauty of the church and school and the anticipation of being part of a small town parish.

"In order to properly savor the ambience of St. Michael's in the early '50's, it will be helpful to mention a few things about Livermore. Generally, we found the residents to be not so much unfriendly as aloof. Newcomers were sort of resented and for many good reasons. By coming here, people were straining the limited resources of the area. The consequent congestion and increase in the costs were

drains on those who were here already. The things that were attractive about the area were being destroyed by the very people who came seeking them. In general, newcomers weren't financially able to own land. Absentee landlords put up a lot of substandard housing, so the old things were being ruined and some people didn't like it.

"However, we are now an established part of the community. We have raised our family here—eight children. In March 1956 we lost a set of twin boys at birth. It was very traumatic for us. Father Simpson, assistant pastor at the time, visited us in the hospital, and Father Hennessy called on us at our home. Hayde has been very involved in church activities, i.e., the Mothers' Club, and in those projects relating to building the new classrooms, the new convent, and remodeling of the church."

When George and Virginia Bing arrived in Livermore on July 27, 1954, from Cleveland Ohio, the population was around 8,500. Virginia recalls how important St. Michael's was to their becoming at home in a new place.

"We joined St. Michael's right away and Mark Allan, age 7, started in the first grade. I joined the Ladies' Aid and St. Michael's Mothers' Club. Everyone was so warm and friendly. The church was our first social contact. Margaret and Manus Brosnan, who at that time were cook and custodian of the parish and church, were our first friends and "stand-in" godparents for our "unexpected" twin boys, David Ross and Robert John, who were born October 20, 1954. They also took care of Mark and James Michael, 2½, while I was in St. Paul's. Christopher Andrew was also born at St. Paul's, April 15, 1959. Victoria Wissler and her son, Bill, are his godparents. All of our children attended St. Michael's at one time or another; Mark and the twins served as altar boys; they all attended C.C.D. classes and Bob got a plaque for never missing a class. There were some interruptions however, because George was sent on special assignment to NATO in Belgium for a few years."

The Di Grazia's are another Lab family whose involvement in parish life helped them to feel at home. Herb Di Grazia, a chemist, started working at Lawrence Berkeley Laboratory in 1951. In 1955, Herb transferred to Livermore and he and Barbara moved to a small duplex on East First Street. The duplex was one of three known as Sunny Acres. A

year later the Di Grazia's bought their home on Scott Street. Both he and Barbara were natives of San Francisco, and the transition to a small town was hard for them. However, it wasn't long before Herb was serving as treasurer of the Men's Organization, forerunner of the Parish Council. Then the late Tom Giblin, who was the Head Lector at the time, asked Herb to help. Herb has been a lector ever since and is now chairman of the Parish Liturgical Commission. Barbara has been active in the Mother's Club, is a member of the Altar Society, and works in the creativity program at St. Michael's School. Their two daughters, Karen and Donna, attended St. Michael's School, the high school C.C.D. and have been active in many parish activities. They are both members of St. Michael's folk choir.

FALL FESTIVALS EASE DEBT

Even before the Labs opened, the parish physical plant was at its limits: The school was overcrowded; there was no meeting room for the large parish organizations. The parish wanted to build new facilities to provide more room, but how to finance the expansion?

The parish decided to start an annual Fall Festival because it seemed to offer the best means of spreading the tremendous cost of building construction over the greatest number of people. The Festival was held in the Fall because schools were back in session, vacationers had returned, and the weather was still good.

From 1947 until 1960 when the envelope system was inaugurated for regular parish support, St. Michael's was financed largely by the



Discussing plans for one of the Fall Festivals are Father Daniel O'Brien, Bill Armstrong, Father William Hennessy, and Frank Roberts.

Festivals. They were held at St. Michael's School grounds.

William (Bill) J. Armstrong, now deceased, was chairman of all the Festivals and a prime force behind them. He spoke of their success: "Once the idea got started, it really snowballed. Everyone wanted to help and, of course, the first Festival was such a success that others in the neighboring areas wanted Livermore's formula for such a marvelous response.

"Each year the Festival became more successful, reflecting the work of all the people who cooperated fully with one another."

Both the parish and town enthusiastically supported the Festivals by donating time and materials, and by attending. Those who came to the Festival shared in the fun of playing games, winning prizes, and eating the delicious homemade treats provided by the women of the parish.

John Michelis recalls the time Pete Connolly donated a pig to St. Michael's Festival raffle. "We all bought tickets—they used to have big crowds—and who do you think won the pig? Me! I didn't want the damn thing! I told Pete, 'You fellows can have it!'

"Pete Connolly got hold of me the next day and asked: Don't you want the pig?' 'No, I don't want the pig!' 'I'll give you \$35 for it!,' said Pete. 'I'll take the \$35, but I don't want the pig!'

"I don't know what Pete did with the pig."

Festival time was signaled by Bill Armstrong driving the "Festival Train" into town from his place out in the Altamont. People along the way ran out to greet Bill, and he always had a trainload of children by the time he arrived at the school grounds. At the Festival, the train was always the most popular attraction for the children, as it chugged around the grounds delighting its young passengers.

Over the years the Fall Festivals raised sufficient funds to build the church hall at Maple and Third Streets, to add eight classrooms, and to remodel the original school building.

FRANCISCANS HELP

As St. Michael's parish grew in the late 50's and early 60's, Father Hennessy arranged for Franciscan priests to help the parish on weekends. The Franciscan who made the most



Father Bruno Hicks, Franciscan missionary, with jeep that some St. Michael's parishioners "bought" for him by collecting Blue Chip stamps.

lasting impression was Father Bruno Hicks from Stockton, who would make the trip to Livermore on Saturdays and return on Sunday evenings. At first he traveled by bus, but it was not long before parishioners, captivated by his personal charm, were driving him back and forth. While he was here he encouraged people to become involved in the Third Order of St. Francis. Jack Wilson tells us Father Bruno's "courses in spiritual growth and Christian living were among the best attended ever at St. Michael's. Through him many parishioners come to understand the needs of the spiritually poor nations of the world."

Father Bruno so endeared himself to these people that when the time came for him to accept a missionary assignment in the Philippines, they helped collect over 1200 Blue Chip stamp books to pay for a much needed jeep to help Father Bruno in his work.

SCHOOL ENROLLMENT INTERVIEWS

For Ed Lafranchi, an electronics engineer, who was single when he came to work at the Lab in December 1953, involvement in parish

life did not really begin until the early 1960's. By then he had married Ann Rogers and the first of their three sons was school age. At that time Father Hennessy interviewed parents to determine if their children would attend St. Michael's School. Ed remembers the trauma of that interview.

"We wanted to enter Bruce, our first child, in St. Michael's School, and hoped Mark and Paul could attend in due course. It was rather suspenseful waiting for that interview because if your first child didn't get into St. Michael's, then the rest of them didn't either. It was Father Hennessy's policy that the families should all go to the same school.

"I didn't know Father Hennessy very well in those days. He had a reputation of being a stern taskmaster, and the stories going around about the grilling the parents got were unsettling. As it turned out, the stories were exaggerated. I found him to be a kind and gentle man. He asked a few questions and the interview was quickly over. Our son was admitted.

"Involvement of the parents in St. Michael's School was almost a requirement for entrance into the school for the children, and that's where we began our first real parish life. Both Ann and I got involved with the school, particularly Ann through St. Michael's Mothers' Club. You were expected to attend the meetings; prizes were given to the class with the most mothers there. It was an active organization, very dedicated to the improvement of the school. It continues to be so even though it has changed its name."

FATHER CLARK, ASSISTANT PASTOR

Father James Clark was an assistant pastor at St. Michael's during part of this time (1959-1963). He is described by Marie Schweichert. "He was proud of his Jewish mother and cared for his elderly father in every spare moment he could find away from his priestly duties (and the golf course!).

"He was a dedicated Legion of Mary Chaplain. The children loved him. He hid a deep spirituality behind a somewhat brash front. His cassock cuff was his instant filing cabinet (many dinner engagements got lost there, but never a visit to someone in need.)

"His charity was known only to the recipients, who may or may not have chosen to tell of it. He never did. The knowledge of

human frailty kept him ever on his guard to pray always and to remain faithful to his priesthood.”

Father Clark left St. Michael's to become pastor at Corpus Christi Church, Fremont.

CHANGES IN THE 1960's

Under Father Hennessy's guidance the parish successfully weathered the growing pains of the 1950's. The 1960's brought far reaching changes of a different sort.

On January 13, 1962, the Holy See established the Diocese of Oakland, an area of 1,467 square miles comprising the counties of Alameda and Contra Costa that formerly had been part of the Archdiocese of San Francisco. The Most Reverent Floyd Lawrence Begin, Auxiliary Bishop of Cleveland, Ohio, was appointed the first Bishop of Oakland on February 21 and officially installed on April 28. St. Michael's was part of this newly formed Diocese.

FATHER HENNESSY DIES

In the fall of 1963, Father Hennessy became ill. Some parishioners cite the tremendous work burden he had, but he was not one to complain or to relent. He called a cab to take him to the hospital, never even telling his assistant of his plight. He died November 30, 1963, at the age of 67 after serving 12 years as pastor of St. Michael's. His brother, Father Lawrence Hennessy, celebrated the requiem Mass. Our former pastor is buried in St. Joseph's Cemetery, Eugene, California, near the ranch he and his brother inherited in Stanislaus County.

MONSIGNOR ADAMS BECOMES PASTOR

Our present pastor, Father Robert G. Adams, succeeded Father Hennessy and was installed on January 12, 1964. Born October 4, 1919, in San Rafael, California, he studied for the priesthood at St. Joseph's College and St. Patrick's Seminary. In 1945 he was ordained in St. Mary's Cathedral, San Francisco, by Archbishop John J. Mitty.

He served as associate pastor at St. Agnes, San Francisco; St. Anthony, Manteca; and St. Theresa and St. Cyril in Oakland. He was chaplain for Providence Hospital, Oakland, for

many years; instructor at Providence College of Nursing; and a member of the faculty of the College of the Holy Names, Oakland. He is a state licensed marriage, family, and child counselor. He now serves on occasion as chaplain at the Veterans' Administration Hospital in Livermore and has been a member of the Diocesan Board of Education.

He is generous with his time to all his parishioners and deeply interested in administering to the spiritual needs of everyone in his parish. He has a good sense of humor and likes to kid people in a good-natured way. He greets people at the door of the church with a firm handshake.

Father gives responsibility to the laity, and consults with them on important decisions. He is all for harmony; he is willing to make changes. If a policy does not work, he will change it to improve it. He keeps the whole machinery going.

Father Adams always has time for the children and especially has a soft spot for the younger ones. He's a strong backer of St. Michael's School and the C.C.D. program.

Besides his interest in St. Michael's Parish, Father Adams is most enthusiastic about sports and manages to find some time for two of his favorites, hiking and golfing. Father likes to stay in good physical condition. His idea of a good vacation is a trip to the deep woods in the Sierra for long, daily walks. He is also an avid reader.

He likes being the parish handyman and tries to save money for the parish; when needed he is right there. He is not hesitant about rolling up his sleeves to do repair work around church property; he finds it relaxing. Likewise, he is genuinely appreciative of parishioners' voluntary help.

Jimmie Tejada recalls a funny incident that involved Father Adams. "Father really disliked the olive trees and wanted to cut them all down because the olives would drop and people would track them into the church on the new carpet. One day I was coming home from work and Father Adams was out on Fourth Street sawing off all the limbs on the olive trees. I stopped my truck with a screech and yelled, 'What the heck are you doing? You want the parishioners of St. Michael's to tar and feather you and run you out of town?' Father just laughed and said he had to do something about those darn olives. So I



Monsignor Robert G. Adams, Pastor of St. Michael's, January 1964 to present.

immediately set to work getting someone to spray the trees so they wouldn't shed olives. The olive trees did grow back where Father had cut them, and it is now our standing joke. Never give Father Adams pruning shears or a saw, or he'll cut down everything in sight."

Another of his parishioners has written the following profile of Father Adams, a most accurate description.

THE BOSS

*Here's a salute to our beloved Pastor
Who's more and more just like his Master
His first name's Bob
And his full time job
Is to help us dodge the great disaster.*

*What kind of man is he this one we love?
What makes him stand out far above?
Is he a saint
Without a taint?
Or an iron hand in a velvet glove?*

*He lives to preach, to teach and sanctify
That we our lives may dignify
How he succeeds
In filling our needs
Is that which we hereby testify.*

*This is a man of perpetual motion
Continuously moving, like every ocean;
He's here, he's there,
He's everywhere
Serving his flock with full devotion.*

*He now fixes plumbing, he now teaches class;
Now absolves sinners; now replaces glass;
Now he's at a meeting
Or in front of church greeting
Before he so reverently celebrates Mass.*

*Always he's there to answer the phones -
Always he's there to listen to moans -
Now he's advising
Or perhaps surmising
How to pay off diocesan loans.*

*Now he's at graveside to pray for the dead,
Or at the altar a couple to wed.
He's now telling servers
To be more than observers
And reminding the ushers to pick up the "bread."*

*This is a priest who knows how to preach.
He never harangues nor tries to beseech.
He simply imparts,
Tugs at our hearts
Never does his message fall out of our reach.*

*Quick of mind and balanced in thought
No matter the cause, he's never distraught.
He just does his bit
With that sly nimble wit
And never his humor goes for naught.*

*This is a man of boundless love
Even when he veers to give you a shove.
He means no harm
When he squeezes your arm
It's simply the iron in his velvet glove.*

*His only fault is a penchant for golf
Which he likes to play on his one day off.
He's no Arnold Palmer
But he plays a lot calmer
Than his partners who should have laid off.*

*So this is a man, we can truly say,
Who has put on Christ in every way.
He has given to us
Without a fuss
His very life to lead the way.*

*It's Monsignor Adams that we truly revere,
And if we claim there's no earthly peer
It's simply because
He's not who he was
He's the reflection of Him who once was here.*

On Sunday, September 28, 1975, at Saint Francis de Sales Cathedral, Oakland, Father Adams was installed by Bishop Begin as an Honorary Prelate with the title of Reverend Monsignor. The following Sunday a Mass and reception were held here in the parish and hundreds of people joined together to celebrate this joyous event. When Father heard the news of his appointment he was pleased because of the honor it gave his parish; however, Monsignor Adams still prefers to be known as "Father."

Many parishioners feel that of all the priests they have known, Father Adams is the most charitable pastor they can remember; no matter what criticism is leveled at him or at the Church and no matter what remarks are made in his presence, he never judges anyone. He is a remarkable example of a priestly person, who tries to apply the life of Christ to his everyday life.

FATHER WILLIAMS, ASSISTANT PASTOR

From the summer of 1964 to November 1968, Father Adams had as his assistant pastor Father John Williams. Ed Lafranchi tells us, "Father Williams was probably one of the most practical priests St. Michael's ever had. He was ordained after he had 'kicked around life' for awhile. He had been an auto mechanic. Father Williams found it easy to mix with the people and laugh and have a good time. He understood them very, very well." Ed adds, "He was probably not as outwardly 'holy' as some of the other priests, but in his own way he was a really, truly marvelous person."

Joe Ammendolia remembers how much Father Williams enjoyed playing golf and tells this humorous incident: "One day the two of them were going for a round of nine out at Springtown. Joe says, 'We were at the fourth hole and Father's ball was already on the green, but mine was not. We used to bet 25 cents on each hole and Father probably thought he had a sure thing on this one. It was my turn and with great luck I chipped from off the green right into the cup! Father dropped his putter, put his hands together and looking up to Heaven said in all seriousness, 'You're on his side.'"

When it was necessary to call a "spade a spade," he did so, and everyone respected and accepted him for it. If faced with controversy, Father Williams was able to get at the heart of the matter, come to a decision easily but firmly, and get on with business. Many people remember Father Williams' practical leadership of the C.C.D. program as one of his most significant contributions.

Father Williams left Livermore in 1968 to become Pastor at Mission San Jose where he began to renovate the Mission as a Bicentennial project. He died in 1977.

ST. CHARLES PARISH FORMED

Father Adams had many tasks facing him when he assumed his duties here. In the summer of 1964, by direction of the Diocese, St. Michael's helped to start a second parish in Livermore, St. Charles Borromeo. The second parish had become a necessity because it was "standing room only" at St. Michael's. There just weren't enough time, facilities, or priests to take care of a parish that had grown to

8,000 people. The parishioners of St. Michael's made a contribution to help get the new parish started. Geographical boundaries were drawn to delineate the two parishes. St. Charles parish began with about 400 families and had its first Masses in the multipurpose room of Granada High School on Sunday, August 16, 1964.

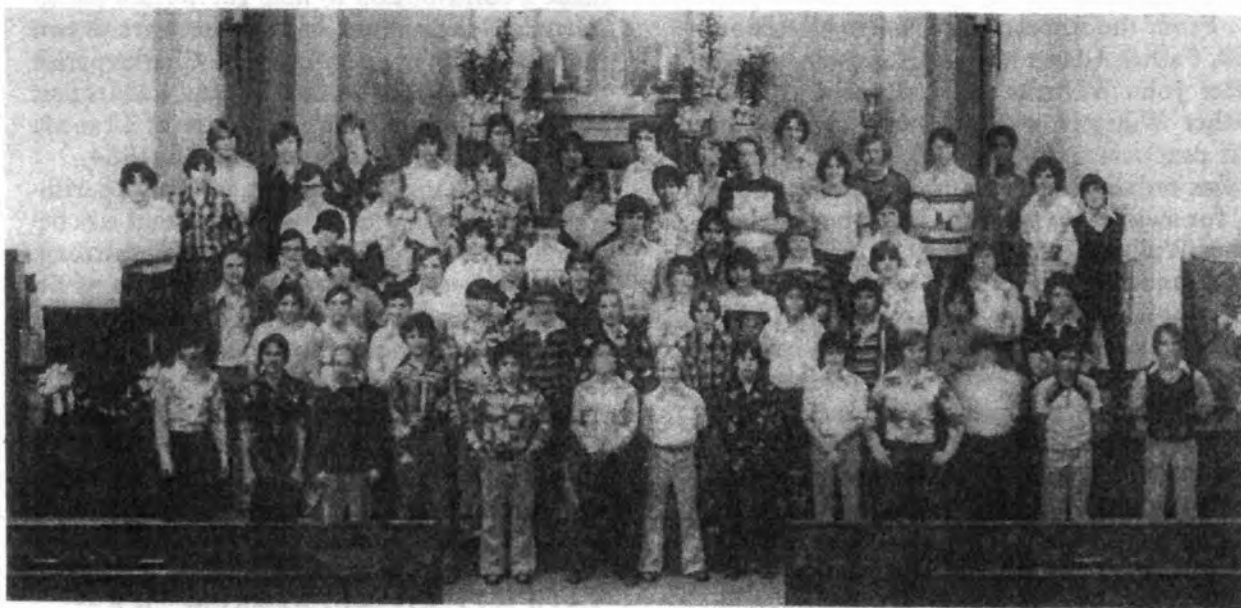
With so many former St. Michael's parishioners at St. Charles, it is natural that ties between the two parishes have remained strong. In this our centennial year the people of St. Charles have presented us with \$1,000. In 1976, as part of the Nation's bicentennial celebration, the two parishes participated in the reenactment of the deAnza expedition's visit to the Livermore Valley in 1776. Father Dollard of St. Charles blessed a plaque at the Corral Hollow campsite; Father Adams blessed another plaque at the Livermore Library grounds.

VATICAN II CHANGES PARISH LIFE

Probably the biggest changes in the modern Catholic Church occurred in the early 1960's when the Second Vatican Council under Pope John XXIII and Pope Paul VI examined and updated the life and practices of the Church. The goal of the Council's actions was the spiritual renewal of all church members. The changes were just beginning to be implemented at the parish level when Father Adams became pastor. So it was he and his assistant pastors who had the task of introducing and interpreting these changes.

Father Adams had served many years as a priest before Vatican II, and some of the mandated changes were as difficult for him to apply as they were for some of his congregation to accept. But he knew that when the Pope said to "open a window" he had to accept new ideas.

He was one of the first pastors in the Diocese to start a Parish Council and Parochial School Board. Both were already operating efficiently long before the diocese required all parishes to have such an organizational structure. Because active lay involvement in the running of the parish was a totally new concept, establishing a workable structure took some experimenting and patience. Ed Lafranchi says: "I can remember those first councils where every organization had a representative; all the organizations were very parochial, or inward-looking. I'm sure Father



The 80 altar boys of St. Michael's are further evidence of extensive lay involvement at St. Michael's.

spent many sleepless nights wondering when this set of troops was going to get their act together, to become unified and to move forward.

"We went through the appointment process and the very democratic process of formal nominations, of voting, and meeting on a periodic basis with financial reports and programs. Many of the meetings were not well attended, which must have disappointed Father, because he viewed those meetings as a way that the people of the parish could get to know one another better. The evolution of the Council into Commissions, where the Commissioners as well as the Council officers are appointed and serve at Father's pleasure, seems to work very well. Father places great trust in these people. They all seem to rise to the occasion and do a creditable job, and I think it is to Father Adams' credit that the laity are as involved in this parish as they really are."

The changes in the liturgy were probably the most visible sign of the new spirit engendered by Vatican II. The priest no longer said Mass in Latin with his back to the congregation; he said it in the vernacular, facing the congregation. The people responded aloud to prayers that only the altar boys had formerly answered. Lay lectors began to read Biblical passages from the pulpit. Lay ministers were selected to assist the priest in distribution of Holy Communion. Petitions recited aloud and aligned to

particular needs of the parish were a new way of praying in church. Along with the liturgy changes, priests began to emphasize the need for parishioners to develop more of a social conscience, to practice the Christian ethic in their everyday lives and relations.

CHURCH MUSIC REFLECTS VATICAN II

Other changes brought about by Vatican II have been reflected in the music of the church. Seeing the need for a music director to coordinate the church music program, Father Adams appointed Pat Mueller to the new position in 1964. So Pat is the one who has been most intimately involved with those changes. Pat can also contrast the changes since she was not new to the St. Michael's music program when she assumed her extensive duties. In 1962, Father Hennessy had asked her to become choir director when Mrs. Annette Burch, wife of Livermore's Mayor, retired. Mrs. Burch had been the first choir director and recommended that Pat succeed her.

Pat first became interested in church music when Mabel (Sachau) Christensen convinced her to join the choir in the early 50's, shortly after Pat had married Erwin Mueller. (Pat came to Livermore in the 1930's with her parents. She was not raised in the church; she chose Catholicism as a young adult because of its "quiet dignity.")

When Pat joined the choir, Mabel was the organist and choir director all rolled into one. Pat has a special place in her heart for Mabel because Mabel encouraged her to pursue church music. The two used to spend hours talking music at the Golden Rule Creamery, at Second and South I Streets.

Mabel was from a pioneer Livermore family. She had married out of the Church, but her respect for Father Hennessy brought her back. Father Hennessy had a great deal of admiration for her husband, Ed Christensen, who drove Mabel to the church every time she was needed. Father Hennessy, who never forgot Ed's cooperation, presided at the funeral services for Ed.

When Mabel first became the organist, Father gave her \$50 a month. But when he had Mabel "hooked" through her love of music and the Church, he gave her instead of

the \$50 a month, a key to the organ; he made her the "queen bee," the keeper of the key.

In those days, Pat recalls: "The choir was up in the choir loft. We had big cards for the Unison Mass. Father Hennessy had us sing it every Sunday. He was a very saintly, very devout man."

Some choir members can vividly recall Mabel rolling her eyes as Father Hennessy sang the first note of each Mass song. She knew that it would be difficult for the choir to come in "on key" after that, for, as it was said, "Father Hennessy couldn't carry a tune in a bucket."

In the 1960's, Mabel participated less as choir organist but she remained a faithful supporter of the choir right up until her death.

Pat continues: "After Vatican II, we started saying the Mass in English and didn't regularly sing the entire Mass anymore. From then on we sang hymns—entrance, offertory,



Father Joseph Taranto is shown with Mike Wilcox and Mr . Patricia Mueller. Father Taranto helped prepare new hymnals containing songs for folk Masses.

communion, and recessional. The choir no longer sang alone in the loft; we sang downstairs with the congregation. This was a difficult transition for both the choir and the congregation. The parishioners were shy about singing at first. And the choir had to learn new hymns and adapt to new conditions."

About this time Pat began helping the Sisters at the school with their music program, and she played for the school Mass once a month. Folk masses began to be popular. The Sisters were young and eager to try new things. Pat, who had played the guitar as a child, took her guitar out from long-term storage in a pillow slip and started practicing. It was a new kind of music.

The new music required a new type of choir. Sister Patricia Bruno, head of the music program in the school, helped Pat with the choir. Pat had to recruit and teach musicians. She put ads for volunteers in the local papers and the church bulletin. A young man from the Presbyterian Church came and helped. They practiced every week.

One problem was having a different lector at every Mass. That meant different voices and different tempos. Andrea Fontaine responded

to an ad in the bulletin, and Pat appointed her the first song leader.

The new music also meant new hymnals had to be provided. Father Joseph Taranto, assistant pastor at St. Michael's from May 1967 to October 1970, was also young and very anxious to implement Vatican II changes, particularly those that would promote greater lay participation in the Mass. He saw the Masses with folk music as a way of encouraging such participation and enthusiastically did most of the preparation of the new hymnal. Things began to jell. The new folk Masses were first tried at the 9:30 a.m. Mass. Although some people were initially opposed to folk Masses, eventually these Masses were a success.

Pat recalls: "At first we had to beg people to help us, both as song leaders and as musicians. Now they have to wait their turn to become a part of the group. Through the years Father Adams has been responsive to the needs of the parish and completely supportive where the music was concerned."

Pete Kachel, a member of the parish, and devotee of the Folk group, had so much faith in the ability of the group that he prodded Pat into making a record. He even offered to subsidize it, which of course was not necessary.



Saint Michael's Folk Group. L-R (Front row): Anita Gandolfo, Mike Judd, Pat Mueller, George Silva, Tony Ramos, Don Ermak; (Second row): Jessica Silva, Karen Di Grazia, Judy Humphrey, Donna Di Grazia, Rene Bothwell; (Back row): Jennifer Mueller, George Kramer, Dave Gilmer, John Humphrey, John Volponi (not pictured Audrey Irwin).

Assisted by the Liturgical Chairman, Herb Di Grazia, Pete made all the arrangements with the recording studio and the first recording of the group, "Sounds of St. Michael," was released in December 1976. It met with immediate success. In Pat's own words, "It's a simple record with no fancy orchestrations, but it's authentic, it's us. God showered his blessings on this parish when he gave us the beautiful talents of the many young people who give so unselfishly of themselves week after week."

To commemorate the Centennial, a new record is being made. Ed Watchempino, who did the cover for the first album, will also do the layout for this one. (Ed has been designated Centennial artist by St. Michael's Parish Council. He has designed the Centennial seal, the new church flag for the Centennial, and the cover for this history of St. Michael's Parish.)

Pat Mueller, like Annette Burch, Mabel Christensen, Gertrude Foxworthy, and Josephine Young, and all the other musicians before them, continues the musical tradition

of St. Michael's. She carries the wisdom of her predecessors and the new ideas of her contemporaries into the parish's next century.

Loree Cornwell reminisces about Gertrude Foxworthy. "During the early 1940's, the St. Michael's Choir was similar to our local fire department—all volunteers, except our organist, manager, friend, and director, Mrs. Bill Foxworthy. 'Gertie' as she was lovingly called, never missed a performance despite her hectic life as the mother of six children. I always felt a special tribute should be paid to Gertie's family for their untiring faith and devotion to St. Michael's Choir."

"The 10:30 Mass on Sunday was our time to sing to the Lord. Some Sundays we had many singers, and other Sundays maybe only one or two would show up. Gertie played for all the Masses, funerals, weddings, and holy days. The organ was manually pumped and it took strength as well as musical talent to play it."

"There were many ladies in the choir over a period of 10 years, but I don't recall any male



St. Michael's Choir spends many hours rehearsing to sing Christmas and Easter liturgical celebrations. Membership is open to all who are interested and usually averages 40. The group pictured are some of the current members.

members, perhaps others can. I do remember Matie Clark, Estelle Volponi, and Elizabeth Roberts. They were our stars."

Loree Cornwell also recounts in her vignette the need for a new organ. When Father Taranto requested donations for a new organ in the Sunday bulletin, his request was quickly fulfilled by Miss Rose Connolly. She donated a new organ in memory of her parents, Patrick and Margaret Connolly and family. Rose died shortly thereafter, but lived long enough to hear the dedication recital played by Father John H. Olivier, a Sulpician Priest who came to St. Michael's especially for the occasion.

NEW SOCIAL ACTIVITIES BEGIN

Shortly after Father Adams came, some new parish activities began. A social in the form of a parish picnic was organized. The first picnic was at Mission San Jose in honor of Father Adams' first year in the parish. After that it moved to the Alameda County Fairgrounds where it has been ever since. All parish organizations participate in the picnic. The Y.M.I. normally manages a hamburger booth; bingo is sponsored by the ushers; the taco and burrito booth has been run by the Guadalupe Society, and the Girl Scouts and Altar Boys share the ice cream booth. It stands to reason that the St. Michael's Christian Youth would operate the dunk booth—Father Denis was the very first dunkee. It would not take much imagination to guess that the Sons of Italy are behind the pizza booth. Our egg-toss man throughout the years has been Bob Kaifer, and the fish pond is run by the Y.L.I. The Parent-Teacher



The Parish Picnic has been held annually since 1964.

Group organizes the cake walk. Marty and Ursula Edwards take care of the door prizes. Tom Silvey usually is master of ceremonies. Overall direction during recent picnics has been provided by Jay Jost and Moe Roberts.

Tom Silvey talks about other social events that have taken place over the last two decades. In particular he recalls how St. Michael's Players got started. "They were brought about because Vi Silva and Joan Turpin were looking for someone to put on a Christmas show at the Parish Organization meeting. They asked me if I could do something for them, and I accepted the chairmanship. To get some professional help, I called on a friend, Bill Hayden, who was with Cask and Mask, a little theater group in the Valley. We put on our first show in 1967, around the Christmas season. That first show was remarkable! It was called 'Miss UnAmerican Girl Contest.' Bill Hayden was the director, and the only female in the play was Virginia Gregory who took the part of Bert Parks. Miss Minnesota was Jerry Fahnhorst; Miss California was Howard Bettencourt, and Miss Pennsylvania was Ed Lafranchi. I was Miss Idaho. Francisco (Nio) Aleman played Miss Hawaii; Carl Schweickert, Miss Rhode Island; Ken Hansen, Miss Alaska; and Al Garcia, Miss Oklahoma. The music man, who did a terrific job bringing the whole thing together, was Dick Rufer. We presented a show that pretty well mimicked the Miss America Pageant. We had the talent show, the swim suit contest, the formals, and the questions and answers. It was a fun evening, there was continuous applause and hooting and hollering. Howard Webb did a terrific job as Miss UnAmerica for 1966.

"The next year Bill Hayden and I put on what we called the Dr. Faker Medicine Show. We had a medicine wagon constructed by Tony Kliss and Jim Fallon, and Ray Fagundes helped with the stage lighting. Barbara DePaoli, Barbara Di Grazia, Joan Turpin, Geraldine Goots, Emily Fagundes, and Vi Silva did a Can-Can that can only be described as 'professional.' Keith Fraser was the 'Can-Do' Magician with Madeleine Silvey as his assistant, 'Can't Do.' Bob Kaifer was our Great White Swami. He did a very amusing mind reading act, with Pat Pereira as his medium out in the audience. Jay Jost, Bonnie Avila, Nio and Sophia Aleman put on a Mama and Papa mimic to the music of the Mamas and Papas. Jerry Fahnhorst and Ken Hansen did an

animal and trainer act with Ken in a bear costume.”

Parish spirit was beginning to form just as Father Adams had hoped it would.

NEW BUILDINGS ADDED TO PARISH

In 1966, the parish added two classrooms to the school complex, built a new convent, and remodeled the original school building to serve as the Parish Education Center.

In 1968, the church was remodeled at a cost of \$265,000 plus \$10,000 for furnishings. It is impossible to put a value on the labor and materials that were donated by the parishioners. During the remodeling, Masses were held in the school yard under a cover of tents and parachutes. The old pews from the church were placed in the school yard. The altar was portable and placed in front of the seventh grade classroom. The wind billowed the ‘chutes during Mass so that one minute it was like a cathedral and the next the ‘chutes were down on the heads of the people, but the parishioners loved the outdoor Masses.

The old pews were donated to a parish in Angels Camp. Manny Mello, a member of the Knights of Columbus, recalls loading the pews into a van to take them up to Angels Camp. He started at 5:00 a.m. in order to get back in time to go to a dance the Knights were having in the evening of the same day.

The debts incurred in this remodeling and the building of the new convent in 1966 were in excess of \$400,000, but by December 1977 this debt was paid.

YOUTH SOCCER BEGINS

Athletic activities flourished as a number of people started soccer teams for the youth of the parish. In the spring of 1969, the Youth Coordinator for St. Michael's, John Martin, received a letter about a youth soccer program from the Pleasanton Recreation Department. John contacted Al Pane, who had played soccer in the San Francisco City League. Along with Ken Gels and Steve Heffernan, they attended a C.Y.S.A. coaches' clinic and decided to start a soccer program in Livermore.

St. Michael's Parish Council provided financial support and facilities for meetings and in so doing was a major factor in soccer becoming so popular in this valley. During the

first season, fall 1969, St. Michael's Soccer Club fielded three teams in a very successful effort. The number of teams continued to grow in succeeding years. The next spring, with the help of Marty Edwards, Leo Meisner, Ken Mitchell, Ilidio Pereira, and others, 16 teams were playing soccer. In the fall of 1972 the growth leveled out at about 30 teams and continued at about that level until 1975. At that time there were five major soccer clubs in Livermore and it was decided to unify these clubs. In March 1975, St. Michael's Soccer Club turned over its assets to the newly formed Livermore Soccer Club.

HOUSING BOOM BRINGS PARISH GROWTH

The late 1960's and early 1970's were years of rapid population growth in Livermore as builders erected new houses in every corner of the city. Unlike those who came in the 1950's, many of these people did not work at one of the Labs. Instead they commuted to jobs outside the valley or found employment within the valley.

Ilidio Pereira is one of these. His story is all the more interesting because he had only recently come to the United States before settling in Livermore. He tells us, “I came from Portugal in 1969, and since November of that year have been living with my family in Livermore and have been a member of St. Michael's.

“I love this country and became a citizen of the United States of America in January 1976. The reason for coming to America was because I married my beautiful wife, Cedalia, who was an American. We have two beautiful children, Michael, 7 years old, now in St. Michael's School, and Daniel, 4 years old.

“I am very thankful to God for the concerned and helpful people I have met in this parish, and I intend to stay here for many years.”

The present head of our Parish Council, Randall Schlientz, is also a relative newcomer. Randy with his wife, Brenda, and their three sons, David, Ian, and Mark, came here in 1968 when Randy joined a Livermore architectural firm. Randy says, “When we first came here in 1968 we attended both St. Charles and St. Michael's. Then Margaret Lanfri, a district chairman, came and brought us information about St. Michael's and asked if there was something we would like to do. They were

looking for C.C.D. teachers, so I volunteered to teach seventh grade during 1970-71. At the same time I began attending the Parish Council meetings occasionally. We attended a parish dinner held in the hall, after Al Lewis phoned and invited us. That was the beginning of my involvement with the Council.

"I became chairman for District 9 and began to assist Al on the Parish Council. In 1976 I succeeded Ed Lafranchi as head of the Council. It is hard to say 'no' to Father Adams. I started to learn the frustrations of being a pastor."

THE MILITARY AND VIETNAM

St. Michael's also continues to welcome new servicemen into its community. Bruce Green, Captain in the Air Force, is one of the 21 military research associates attached to LLL. He and his wife, Marcelina, recently deceased, and their three children, John, Jimmy, and Janet, came to Livermore from Albuquerque in 1977, for a two-year assignment.

Other St. Michael's parishioners in the military include Major Tom Mills, USA; Lieutenant Commander Robert H. Gordon, USN; and Lieutenant Colonel John Munson, USAF. All are here on assignment with the Livermore branch of the Defense Nuclear Agency.

Tom and Bob both saw duty in Vietnam, and Tom recalls a Christmas Eve midnight Mass celebrated by Cardinal Spellman at CamRanh Bay in 1966. Cardinal Spellman was very crippled with arthritis and dependent on aides to help him everywhere he went. But in spite of his affliction and trying conditions he "literally psyched everyone out. He was magnificently inspirational, and it is an experience I will remember forever. His basic message was that all war is useless; however, there are times wars must be fought and the Vietnam war was just such a war."

Tom said they drove about 50 miles from their base camp to hear the Cardinal. They were loaded with all of the paraphernalia of war—the rifles, the grenades, the handguns; there were 5,000 people at the Mass. It was Cardinal Spellman's last overseas visit.

Michael Gutierrez, one of Leo and Fela's 14 children, was with the 9th Infantry Division in Vietnam for 18 months. Three weeks after arriving in Vietnam he was wounded when

a rocket launcher hit a tree above him and sprayed him with shrapnel, some of which went through his cheek. The injury was not serious, though, so he was back with his outfit in the field in five days. Later he and a couple of his buddies were caught in an ambush in a boat. He and a second soldier jumped overboard; the third was wounded and couldn't swim, so the other two swam, pulling the boat along with them until they got their buddy and themselves to safety. For this they were awarded the Distinguished Service Cross.

FATHER DENIS, ASSOCIATE PASTOR

Father Denis Araujo, Ph.D., served as associate pastor at St. Michael's from 1974 to 1977, when Bishop Begin appointed him pastor of St. John the Baptist Church in El Cerrito. Father Denis was very outgoing; everyone liked him. His trademark was a big, friendly smile and "have a happy day." From the pulpit he delivered very articulate sermons.

He was born in India, one of nine children, and educated there. He was ordained in Cochin, India, in 1944, did some further university work, and then taught at his hometown high school for six years. In 1956, he came to the United States on a scholarship from the University of San Francisco and



Father Denis Araujo, associate pastor from 1974 to 1977.

received an M.A. degree from the University of San Francisco, and a Ph.D. from the University of California in 1961. He returned to India where he was deeply involved in education. In 1969 he came back to the United States and Bishop Begin appointed him associate pastor of St. Agnes' in Concord, then St. Michael's in Livermore. Father Denis also served as resident priest at St. Cecilia's in San Francisco, and Our Lady of Lourdes and St. Cyril in Oakland.

OUR PRESENT ASSOCIATE PASTORS

Monsignor Robert J. Quinn is one of our present associate pastors as well as chaplain at the Livermore Veterans' Administration Hospital. He retired from the U.S. Navy in July 1969 after serving 25 years as a chaplain. He came to St. Michael's June 2, 1972, from Holy Spirit, Fremont.

Because of his military experience, Father Quinn has seen more than his share of the sick, the handicapped, and the horrors of war. For this reason, he has a fantastic recognition and appreciation of life itself. He is an outspoken critic of any form of medical practice against the aged, the mentally ill, the unborn, the sick. He especially enjoys ministering to those who are confined. He never stops; every free moment is spent visiting those who are in the rest homes, or hospitals, or prisons. He often says Mass in private homes for those who cannot attend Mass in church.

He does not worry about politics and what side is the popular side. With him, the right side is the only side and he often exhorts the congregation from the pulpit to take personal responsibility for the social injustices in the world. He is always urging people to get involved and to show their concern for the defenseless. He is an outstanding example of a priestly and compassionate person.

Monsignor Quinn has his light-hearted moments too, and will spend hours talking about his family whom he dearly loves. Monsignor Quinn was born in Streater, Illinois, in 1908. His parents, James and Bridget Quinn, raised eight boys and three girls. Young Robert learned farm work at an early age. He loved hunting, baseball, and basketball, but being a farm boy in those years left little spare time. (Today, Father also has little spare time, but he does manage to get in an occasional game of golf.)

Following graduation from high school in Bancroft, Iowa, he attended the University of Iowa and Creighton University in Omaha, Nebraska. He started seminary studies at St. Paul, Minnesota, and was ordained in 1934 at the Cathedral of the Epiphany, Sioux City, Iowa. Father Quinn spent his first years as a priest doing parish work at the Cathedral and teaching in Carroll, Iowa.

Our other associate pastor, Father Edward Bratton, a Maryknoll Missionary priest, came to our parish in June 1977. Father was born and raised in Philadelphia, attending Northeast Catholic High School, from which (he tells us) he graduated with a considerable lack of distinction. He was ordained in 1947 and was assigned to Africa, where he worked for 14 years. Then he was transferred to Hawaii where he remained for 12 years. In 1973 he joined the Diocese of Oakland and served at St. Joseph's and St. Leander's before coming to St. Michael's.

Father Bratton is cut from the same cloth as Fathers Power, Looney, and Hennessy. When people come in late for Mass, especially during his homily, Father Bratton does not ignore the commotion nor does he allow the latecomers to become "invisible." One evening at the last Mass on Sunday, there were more late arrivals than usual. Father interrupted his talk, looked at those milling about for seats, and caustically remarked, "I certainly wish you people who are late would make a greater effort to come to Mass on time, especially when you come to the last Mass!" He minces no words in his sermons and his homilies are straight from the shoulder in plain English. Everyone understands exactly what he is saying.

THE CENTENNIAL YEAR

Our Centennial Year has been blessed with several notable events. The two-year drought ended with a storm that brought about a candlelight Mass—with A Capella music—because the power went out.

Congratulations were extended to Jackie Guillory, St. Michael's School third-grader who in January 1978, won poster honors for our parochial school. The contest, judged by Scholastic Magazine, took entries from 13,000 students nationwide, and St. Michael's was the only California School picked as a winner. U.S. Commissioner of Education, Ernest Boyer,

personally congratulated Jackie for her energy poster.

In February 1978, Sister Francis Raphael Hogan and her twin, Sister Ursula Hogan, celebrated their 50th anniversary in the Dominican Order. The twins attended St. Michael's Academy from the first through the eighth grades, graduating in 1924. They attended high school at Immaculate Conception in San Francisco and then entered the Dominican Community of San Rafael.

In their 50 years as Sisters, they have never taught in the same school, at the same time, but have followed each other to various

locations. Although they are not identical twins, they look enough alike to be confused and from time to time they found it easier to say that one was the other.

In 1970, Sister Francis Raphael returned to Livermore to teach fourth graders and to visit shut-ins. A motherly, understanding, compassionate woman, she is a favorite with children. In fact, according to Sister Emmanuel, school principal, Sister Francis is the person to whom former students return to discuss things.

When Sister Francis returned to St. Michael's she found many changes in the parish.



Sister Francis, and her twin sister, Sister Ursula, celebrated their 50th anniversary in the Dominican Order this year. (Photo courtesy of the Oakland Tribune.)

But as for the school, all of the basic purposes remained. Just as when she was a student-boarder, Sister Francis found dedicated teachers in the school striving to teach academics and to give a child a solid religious education.

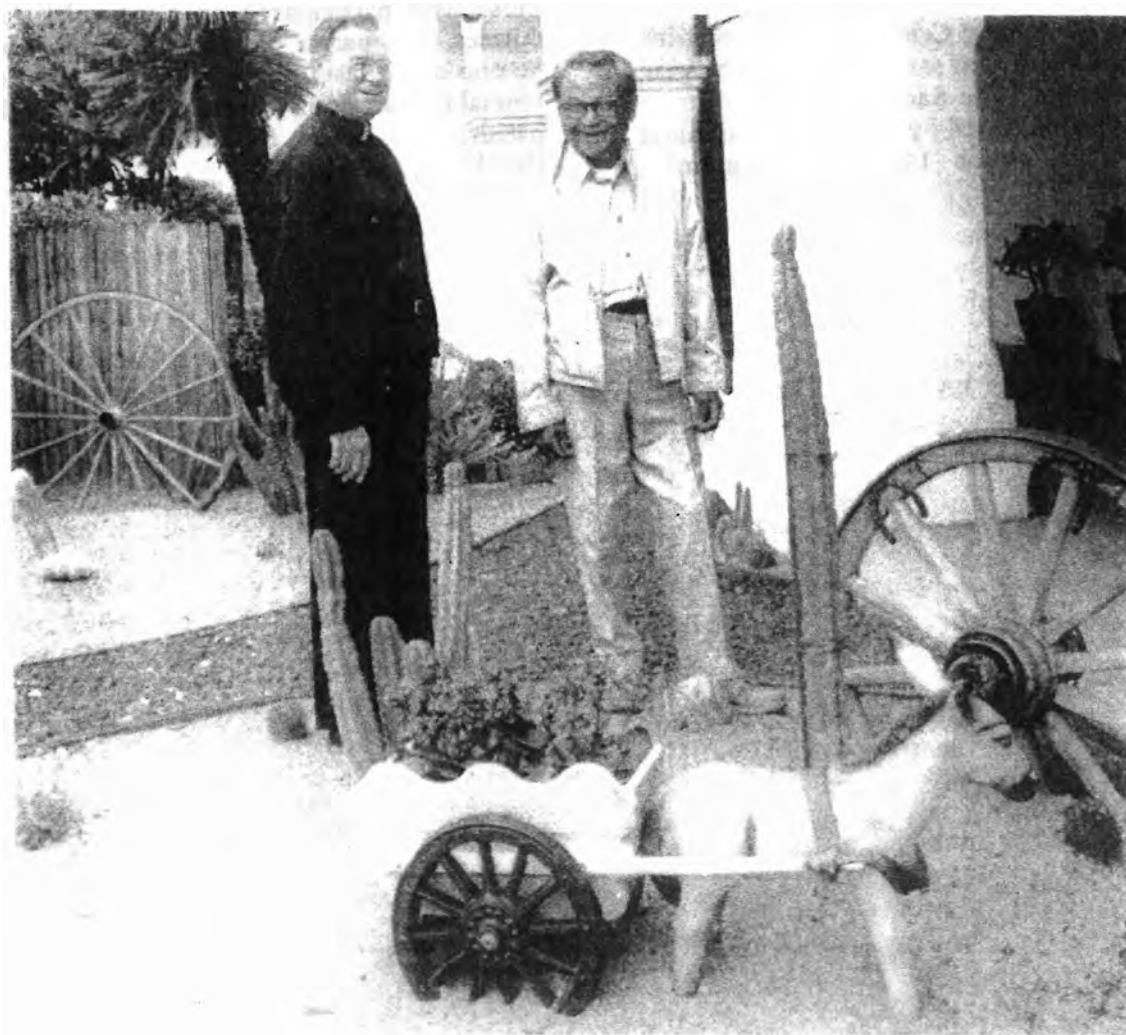
Over the years, the biggest change she has noted in children is their shortened attention span. "They look at you as if you are a television set," she mused, and added, "they expect a floor show every 20 minutes. But I give the same discipline I always have, with no commercial breaks."

On Sunday April 16, 1978, St. Michael's parish honored Sister Francis Raphael and Sister Ursula at a special Mass. A reception was held in the parish hall immediately following. A new stained glass window bearing

the Dominican Shield was installed in the church commemorating their 50 years of devoted service. The parish also presented the convent with a new set of Mass vestments.

CENTENNIAL PROJECTS

As the major commemorative project, St. Michael's Cemetery on East Avenue will receive extensive beautification treatment, including a new fence and gate constructed of masonry and wrought iron, the planting of parallel rows of Italian cypress beside the central access road, and the renewal of the frontage sidewalk. Another project to be completed before September 24, 1978, is the inside and outside beautification of the church. A



Father Edward Bratton, associate pastor, talks with Jimmie Tejada in the cactus garden Mr. Tejada designed for St. Michael's Centennial.

Centennial flag and banner were delivered in April, each using the official Centennial seal, especially designed for the Centennial Celebration. A St. Michael's Centennial Fund was established so that parishioners could make memorial donations for projects and for the acquisition of sacred vessels for the church and chapel. In the garden courtyard, outdoor stations of the cross were erected, a Cactus Garden was planted, a Grotto of Our Lady of Guadalupe was constructed, and a new sign was installed at the front of the church. A time capsule, containing appropriate memorabilia, is to be buried near the outdoor stations. This book was written as a special Centennial project.

CENTENNIAL CELEBRATIONS

The Centennial Celebration opened with a liturgical event that set the tone for the year of celebrations. The Sacrament of Confirmation was administered by Bishop John Stephen Cummins on March 14. (Bishop Cummins

succeeded Bishop Floyd Begin, who died in April 1977. Bishop Cummins' sister, Mrs. Mary C. McCarthy, is one of St. Michael's parishioners.) On September 24, 1978, the Bishop is to return for the official Centennial Celebration and preside at the Centennial Mass. George Kramer, Jr., a very talented music student and parishioner, has written the Mass St. Michael's Choir will sing that day. Titled, "Celebration Mass," it is George's first major composition.

In between these two liturgical events, dances for adults and youth and a talent show were held, proclamations were read, a Centennial record was cut, a pilgrimage to Mission San Jose was made, and an essay contest for St. Michael's School children was held. On August 24, 1978, our official birthday, a special liturgy and party are planned for all those who participated on Centennial committees. The parish picnic in September will be one of the last Centennial events. The Centennial Celebrations will close officially with a parish open house for the community on October 1, 1978.

REFLECTIONS ON OUR FIRST HUNDRED YEARS

by Monsignor Robert G. Adams, Pastor

A hundred years later St. Michael's parish is far different in structure and practices than the parish of 1878.

The differences cannot be explained merely on the basis of numbers of families—over 2500 families presently, compared to less than a hundred in 1878. Rather, we of this era are quite direct recipients of the results of the now famous Council of the Catholic Church, Vatican Council II, called by the late Pope John XXIII and concluded under our present Holy Father, Pope Paul VI. The Council opened officially October 11, 1962, and ended officially December 8, 1965. A relatively short period, but the effects of the Council have been far reaching, down into the very depths of parish life.

We have witnessed and experienced many changes in our Liturgy and Mass. Active participation by the people (laity) has come to stay, even though there have been mistakes and experimentation. The Bible is more and more becoming the Book by which Catholics live. Ecumenism has become something official, and our relations with Protestants, Jews, and all other people of good will have changed for the better.

One very important innovation in recent years is the establishment of parish councils, with laity of the parish working together with the priests and the religious in the administration of a parish. As the Decree of the Apostolate of the Laity states: "The laity should accustom themselves to working in the parish in union with their priests, bringing to the Church Community their own and the world's problems as well as questions concerning human salvation, all of which they should examine and resolve by deliberating in common. As far as possible the laity ought to provide helpful collaboration for every apostolic and missionary undertaking sponsored by their local parish."

Lay leadership is also being seen in the formation of school boards within the parishes themselves. Women, too, are being offered more leadership and responsibility. Education at all levels is more evident today from the Confraternity of Catholic Doctrine (C.C.D.)

Schools for public school children to adult classes in religious education.

In many ways, therefore, the Clergy have had to re-assess their work and methods. For the sake of their "survival" they have had to become more open to the ideas and demands of others, have had to make changes in their style of life and administration, and have had to see laity assuming some of their "ancient" tasks. Today the Parish is talked about in terms of "community," "ministry," "service," and "family."

And in recent years, we have seen so many movements in the Church, such as Marriage Encounter programs, various prayer groups, Bible study groups, and the charismatics. However many examples we might state, the point is this: the structure of today's parish is so different from the idea of a parish 100 years ago.

If this is so obvious, why do we even bother to mention it? Change is nothing new. The reason for mentioning it is that although the structure may change, the spiritual foundation of a parish must always be the people, the bricks and timbers, who make up the core groups of the parish. That feature has not changed, and that is a feature on which the future of the parish depends.

One hundred years ago our parish began officially and started to grow because of the faith and hope and charity of a relatively few number. On their faith was built a parish. It would not have been if there had not been this faith.

Down through the years success in the parish must be attributed to the great faith and loyalty of just such core groups.

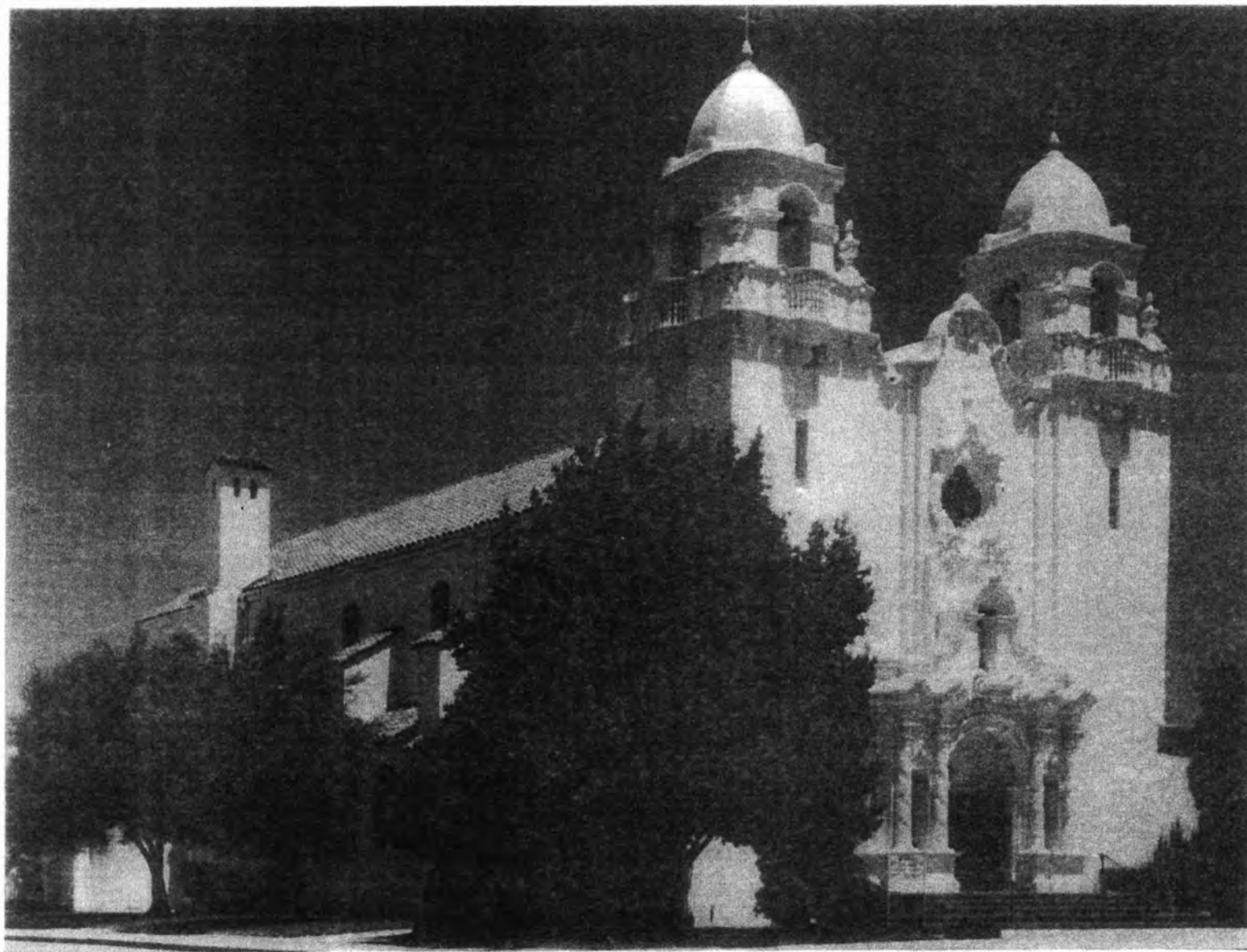
And today, in the midst of so many changes, in the midst of some uncertainty about the future of parish direction, in the midst of clergy shortage, and the great need for laity involvement, it will again be the faith, hope, and charity in the core groups within a parish that will spell success and survival and perseverance.

What God began 100 years ago, He will continue, for "Unless the Lord builds the house, they labor in vain who build."

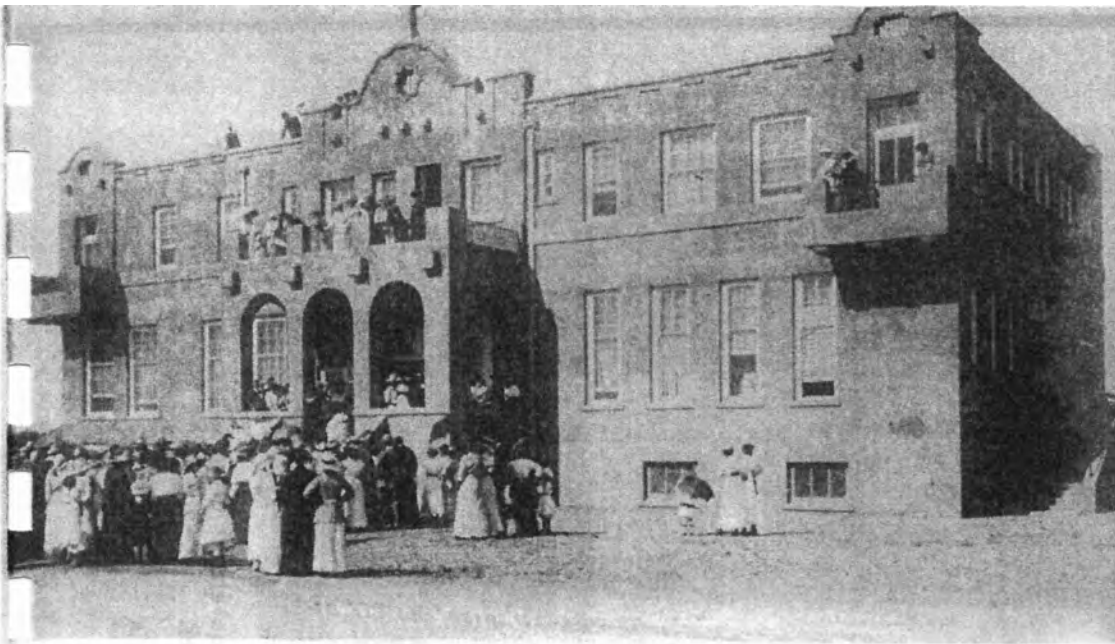
Maybe this, too, is another way of saying that today's parish must not forget its spiritual roots and must keep spiritual renewal as a continuing priority. Thus, today's parish is

just as missionary as it was 100 years ago.

Then, a small structure on a strong spiritual foundation! Today, a large structure. . .but may its spiritual foundation become even stronger.



St. Michael's Catholic Church, built in 1918, as it looks in the Centennial year of our parish, 1978.



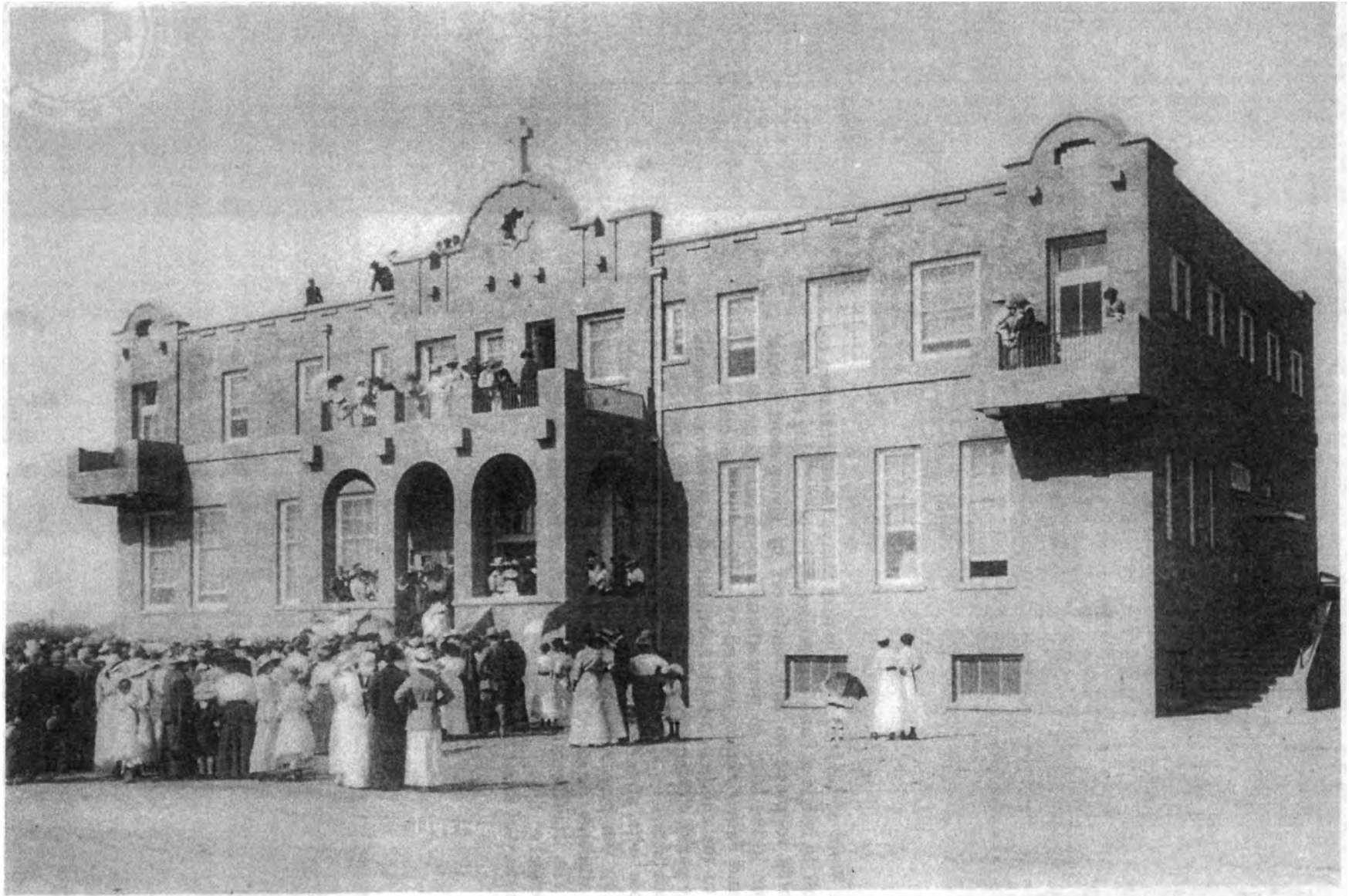
The Word of God is passed in many ways from generation to generation. In religious families, parents begin the teaching at home. The Church supplements and reinforces by giving more formal instruction in the faith. In the earliest days of our parish, Father Cassidy and Father Power, assisted by willing parishioners, taught religion to the children. In 1913, St. Michael's Academy opened and many parish children were then instructed in their faith by the Dominican Sisters.

Those who attended public school continued to be taught religion by the priests, sisters, and lay volunteers. The number of such students increased so that in 1962 a formal school of religion, The Confraternity of Christian Doctrine, was established at St. Michael's.

The story of these two church schools follows.

THE PARISH SCHOOLS





St. Michael's Academy, September 21, 1913, the day of its dedication. This building housed the school classrooms as well as living quarters for the Dominican Sisters. In 1966, the building was remodeled to serve as the Parish Education Center.

ST MICHAEL'S SCHOOL

PLANS FOR PARISH SCHOOL

In 1910, parishioners looked forward to construction of a parish elementary school. At Father Power's invitation, the Dominican Sisters of San Rafael agreed to staff the school. They visited Livermore and selected a portion of the McLeod tract between Third and Fourth Streets as the location they preferred for the school and convent.

In April 1910, Father Power put a deposit on that portion of the McLeod tract owned by David McDonald. Shortly after that, he engaged as architect Thomas J. Walsh of the Walsh and Carey firm to draw up plans for a school and a convent. Father Power requested the facade be in the mission style to signify strength and durability yet provide a simple and artistic effect.

During October 1911, Father Power began a subscription drive to raise funds for construction of the new buildings.

In 1912, on the first Sunday of Lent, Father Power called a meeting to discuss the school. He told the people, "All my work and yours will be in vain unless a Catholic school is established to take care of the rising generation and to train them to follow in the steps of their forefathers and to carry out the glorious traditions of those saints who gave their lives to establish the Catholic Church in California." Parishioners raised \$20,000 to pay for the land and the school. The remaining \$10,000 was lent by a "good friend." Only after Father Power's death was the "good friend" identified as Father Power himself, when the note, marked "paid in full," was given to his executor with instructions to cancel.

DEDICATION AND OPENING

By September 1913, St. Michael's Academy, as the school was then called, was complete. On September 21, the building was dedicated before a large crowd that included many out of town delegations, including two train carloads from Oakland.

The completion of the school gladdened all. The school was certainly an affirmation of Father Power's great love for children and the answer to his strong desire to see children

trained properly. One of his eulogizers said, "I doubt if in his last conscious hours he pinned his hopes of salvation with more confidence to any other act of his life than he did to the last and crowning work (St. Michael's Academy) of his pastorship in Livermore."

A parishioner who must have taken a personal satisfaction in the school's completion was Clara Doolan (later married James Moy). She was then vice-principal of Livermore Elementary School, now Fifth Street School. As a lay educator, she saw the need for a parochial school when she realized the great number of Catholic children attending the public school. She worked hard to help establish St. Michael's School.

EARLY SCHOOL YEARS

The first classes were held on Monday, September 22, 1913, the day after the dedication. Thirty pupils in grades 1 through 7 were enrolled to be taught religion, academic subjects, and music by Sister M. Laurentia, O.P., Principal; Sister Ambrose Garvin O.P.; Sister Dominica Hartnett, O.P.; and Sister Bertrand O'Connor, O.P.

The new building contained four academic classrooms (two grades per room) and special music rooms plus living quarters for the sisters, and enough extra rooms to permit boarding of a few girl students from 1914 to 1920. In those first years of the school, many lived in outlying areas on ranches. Roads were not yet paved and many still depended on horses for transportation; so the boarding provided a real convenience for these people. Sister Francis Raphael Hogan, O.P., presently living at St. Michael's Convent, remembers when she and her twin sister, Sister Ursula Hogan, O.P., went to St. Michael's. They boarded during the week for all eight years. Having lost their parents at an early age, the twins were raised by the John Scullion family, who had a ranch in the Altamont area, too far to transport the children every day.

The first graduating class, which numbered 11, was in 1915. A hand printed program for a ceremony on May 27 tells of piano and violin performances, dramatic readings, songs, the reading of the Class's Last Will and Testa-



Dedication ceremonies for St. Michael's Academy. Father Patrick Power, wearing his biretta, stands to the left rear of the altar boy holding the cross. Father Power considered establishment of the school to be his greatest accomplishment.



Sister M. Xavier Ribzinski, O.P., Principal, with the Class of 1915, St. Michael's Academy first graduating class. L-R, front row: Marie Twohey, Beatrice Langlois, Frances Thompson, Ruth Heine, Leta Moy, Ivy Mehrstens. Back row: Cyril Twohey, Joseph Kelly, James McGlinchey, Sister Xavier, John McGlinchey, Peter Owens.

ment, and the Class Prophecy. A commercially printed Commencement program for Tuesday, June 8, 1915, tells of an extended program of instrumental, choral, and dramatic performances (21 in all), which preceded the Salutatorian's and Valedictorian's addresses, and the conferring of graduation honors.

The 1916 Commencement entertainment was highlighted by an operetta, "Jolly Picnic Party," with a cast of 18 and a full chorus of children, plus five instrumental music selections, and (possibly) a Colonial minuet and oral presentations.

In 1918, graduation exercises were at Sweeney Opera House. We think nine were graduated. Awards included premiums for Christian Doctrine, General Excellence, and Sewing. That year, a picnic at Arroyo Mocho del Valle near Cresta Blanca Winery saw intramural athletic teams and competitions.

Until the late 20's, students who attended

music classes at St. Michael's gave special music recitals in addition to the graduation programs. The Dominican Sisters of San Rafael enjoyed a rich European cultural heritage, and training in classical music had always been an integral part of their education. The result was that many sisters were very accomplished musicians in their own right. Sister Bertrand, the first music teacher at St. Michael's, set up a music department that quickly grew in the four years she was at the school. From the programs for these recitals, it appears that violin and piano were the instruments that received principal emphasis. One satisfied listener said of St. Michael's, "The musical education given the pupils cannot be surpassed in any other school in the state."

Because St. Michael's was a parochial school not subject to state education requirements, the early graduating classes had to go to Livermore High School to take County

Board Examinations to determine their eligibility to enter Livermore Union High School. Marie Barthe, an early student at St. Michael's and later a Livermore High School teacher, recalls that Sister M. Alexius, O.P., her teacher, demanded that each student study and prepare hard for the test. The students were "shaking in their shoes" when they went to the high school for the test. However, each class did so well on the test that after 1921 St. Michael's students no longer had to take the County Board Examinations.

By 1921, the school enrollment had increased to 162, probably reflecting the excellent reputation the school had acquired. That year, eight girls were graduated. Exercises were in the temporary auditorium at St. Michael's Academy, which was decorated with smilax and poppies. There was a musical program, a tour of the school, and special exhibits of art, needlework, and sewing. The exhibits must have been quite impressive. One visitor paraphrased Oliver Goldsmith's *Deserted Village* to describe her reaction, "and still they gazed, and still the wonder grew, that such small heads could carry all they knew."

- In the middle 1920's when Sister M. Teresa Winsor, O.P., was principal, uniforms became required dress at the school. The girls wore navy-blue pleated skirts with white middie blouses. The boys wore dark pants and a white shirt. The uniform requirement prevails today, although the style has changed to reflect the times.

TIME FOR FUN

St. Michael's students worked hard during the school day, but the Dominican Sisters also saw that the students had fun. In 1926, Sister Teresa organized a carnival on the grounds behind the school to raise funds to buy six pieces of playground equipment. The carnival was a huge success. Part of the equipment still remains in the school yard today.

Cecilia Larsen attended St. Michael's in the late 20's and early 30's and she recalls the fun had at the talent show held annually on St. Patrick's Day.

"When we were in the lower grades at St. Michael School, the show was held in the old Sweeney Opera House. That stood, I think, on the corner of First and McLeod Streets. (Years later the Viale Brothers had their gro-

cery and meat market there.) The proceeds from the talent show benefited the school. All the stores in town cooperated, and we had all sorts of door prizes. It was a parish fun event and always well attended. Almost everyone in the parish participated in one way or another: sold tickets, collected door prizes, helped with costumes, or performed.

"Many parishioners participated in the program, but I remember the star of each show was Elizabeth M. Roberts, who always sang the climactic, 'Oh, Where Do Ya Work-a John?' She would make up verses about all the parishioners and civic leaders that made everyone laugh; she had a unique manner of advertising the places that donated prizes. For example, she'd sing,

*'Oh, where do ya work-a John?
For Livermore's Con-can-non!
And, what do ya do-a John?
I crush, I crush, I crush!
And what do ya crush-a John,
At Livermore's Con-can-non?
The grape, the grape, the grape
At Livermore's Con-can-non!'*

She'd wear a different costume every year and no one ever recognized her until she began to sing.

"The parochial children also participated in the show. I remember one year, after the show had been moved to the State Theatre on First Street (now the Independent Newspaper Building), we did a song and dance routine to the tune of "Jaunting Down to Kerry in an Irish Jaunting Cart." Sister Monica, who was the music teacher, drummed that song and dance into us so well that I still remember the tune and most of the words and steps!

"Going down to Sweeney's was a lot of fun. I look back on my childhood days at St. Michael School and find that with all the hardships of the depression, we had a childhood of fun and music and laughter; a great portion of that was due to the dedicated sisters of St. Dominic."

CHANGES IN THE 1930's

School enrollment climbed in the 20's, reaching 181 in 1929, with the arrival of families of workers constructing the Hetch Hetchy water tunnels between the Tesla area and Mis-



St. Michael's School Drum and Bugle Corps marched in many parades in the 1930's. L-R: Joe Smith; Joe Concannon (back to camera), deceased; Anthony Roth; Paul Dolan, deceased; Robert Gallagher, deceased; Jim Twohey; Leo Gallagher; Tony Peters; Dick Sherman; Ernie Bonne.

sion San Jose. Then in 1933, as the pipeline neared completion, enrollment dropped to 153.

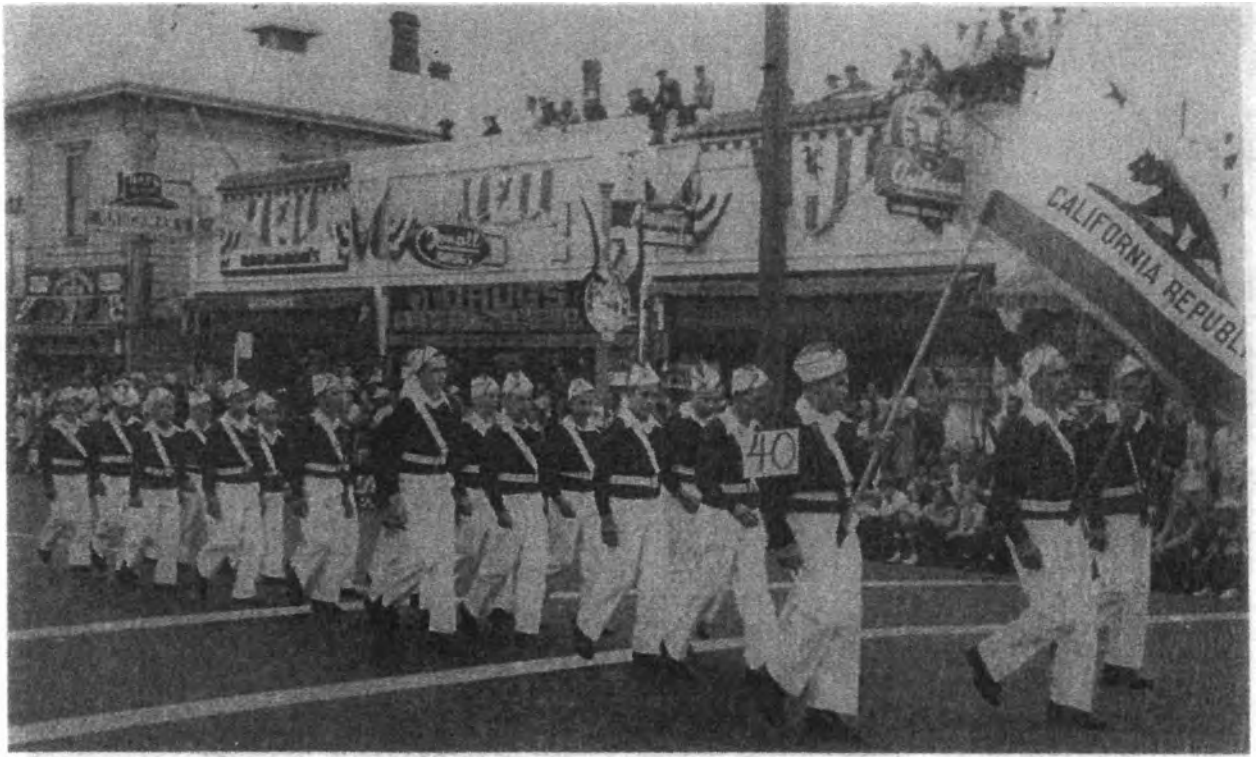
In the early 30's a few student organizations began. A drum and bugle corps started when Joseph S. Concannon, Sr., donated three drums and four bugles and hired Louis Sachau, former master of the Livermore Band, as instructor. The corps along with a St. Michael's girls' drill team marched in many parades including the Rodeo and I.D.E.S. parades.

Another organization, established about the same time, still exists today: The St. Michael's Traffic Patrol. As now, the students were charged with seeing that the St. Michael's students were directed safely across the streets adjacent to the school. But there is one change: During the 1977-78 school year, girls became members of this previously all boys organization.

Charles E. Clelland, recently retired Livermore Fire Marshall, recalls his schooldays at



1936 St. Michael's School graduates. L-R, front row: Margarite (Bonne) Field, Joseph Poco, Philip Twohey (deceased), Pauline Scullion Jensen (deceased), Robert Williams. Second row: Fred Holdener, Mary Jane (Evin) Moore, Barbara (Gandolfo) Birssengir, Richard Azevedo. Third row: Valarie (Cruz) Grantham, John Regan, James Dolan, Bernice (Uliana) Mingoia.



St. Michael's Traffic Patrol marched in the Livermore parade to celebrate California's 100 years of statehood in 1950.

St. Michael's in the 30's. "St. Michael's was a wonderful school; what good times we had there! Fr. Maisano, now there was a great priest; everybody loved him. He'd come over to the school to play the candy game with us. Get a ring of kids around him and say, 'I'm thinking of a number. Whoever guesses it gets the candy in my hand.' Whatever number you guessed was always the right one. Leo Croce's father had a winery on land north of the present intersection of Third and School Streets. When grape season came, we'd sneak away from school. Sr. Borgia always caught us and we got the ruler. Just the same, she was a wonderful person. We kids did all the janitor work in the building. St. Michael's would accept the unruly kids from the public schools and settle them right down. What fun we had! Time went so fast."

Until the 30's there was not much parental involvement at the school. But about 1934, a group of interested women started a St. Michael's Mothers' Club (the precursor of today's Parent-Teacher Group) to raise funds for school projects. Genevieve Nevin was the first president of the Mothers' Club. In the 50's, this same organization started the school li-

brary and resource center. They collected the books, stocked the shelves, and then volunteered their time to keep the facilities open for student use during the day.

One of the most dedicated of the original group that started the Mothers' Club is Mrs. Elizabeth Roberts, who herself has no children. In 1972, in recognition of her 38 years of service to the school, the PTG named the Resource Center in honor of her. For many years she and her husband have run the Mothers' Club monthly card parties at the church hall to raise money for the school. Mrs. Roberts was president of the group in 1939, and then served as treasurer from 1948 until she resigned in 1964.

ENROLLMENT GROWTH AND CONSTRUCTION

In the late 40's, the school enrollment climbed to 216. In 1949, the church completed a new parish hall and two classrooms, the first phase of a planned expansion of physical facilities to accommodate the rising school enrollment. In 1958, six additional classrooms were built and the original St. Michael's Academy

building was then used as living quarters for the sisters, school offices, and school library.

The late 50's saw a tremendous surge in Livermore's population as the Lawrence Radiation Laboratory expanded its employment rolls to many hundreds. The school population reflected this, increasing to 400.

Seeing the need to expand the school's physical plant to accommodate the large student body, Father Adams, the pastor, embarked on a large scale building program. In 1966, two additional classrooms were completed at the present school site. Also a large, new convent costing \$170,000 was built across the street from the original St. Michael's Academy building. It has 14 combination sleep/study rooms, a large kitchen, library, recreation room, chapel, dining room, cook's quarters, and three conference parlors. The former convent was then remodeled to serve as the Parish Education Center.

Another phase of the building program included construction of six classrooms on church land behind St. Michael's Cemetery on East Avenue. It was envisioned that these classrooms would become an intermediate school for grades 6 through 8. With this plan in mind and 10 classrooms already built, the school began accepting enough students to make up two classes at each grade level. However, in 1967, with enrollment at 460 the plans had to be dropped because of prohibitive building costs. Likewise, it became necessary to phase out the two classes per grade and revert to one per grade. Enrollment dropped accordingly. In 1975, according to diocesan directive, all classes were limited to 40 students, causing a reduction in enrollment to the current 320.

With the increased number desiring entrance to St. Michael's and the inability to expand the physical plant, it became necessary in the late 60's to establish entrance priorities, which are still in effect today. Members of St. Michael's parish have first priority, followed by members of St. Charles, the other Catholic parish in Livermore, and then children from the other valley Catholic parishes are admitted. Only after all Catholic children have been accommodated is consideration given to non-Catholic students. Until the town's population surge, the school had always been able to admit any student.

VATICAN II CHANGES

When Father Adams came to the parish in 1964, he sought a fuller involvement of parents in school activities and changed the Mothers' Club to a Parent-Teacher Group (PTG), actively enlisting the participation of both fathers and mothers. One of the PTG's first projects was to help with a curriculum enrichment program, which still exists today. Parents set up, teach, and help with a variety of classes in all grades. The program includes music, art, drama, motor development, physical education, and handcrafts. The PTG also sponsors fundraising activities to buy additional supplies and equipment for the school, provides a hot lunch for the students once a week, relieves the teachers from yard duty, and in general assists in any way possible at the school.

Vatican II, held in 1960-1965, brought still other changes to the school. It encouraged greater lay involvement in all aspects of the church, from liturgy to parish policy. To encourage lay participation in the running of the school, Father Adams established a School Board. The 1977-78 board is composed of two St. Michael's parishioners without children in the school, four St. Michael's parishioners with children in the school, and one school parent from a parish other than St. Michael's. The board meets monthly to discuss and advise the pastor and principal on school policy.

Vatican II also brought changes in the way religion was taught in the school. An experiential approach replaced the didactic method. The students learned about their religion more through active participation and less by passive memorization. One example of this new approach is the monthly student Mass. Each of the eight grades is responsible once during the school year for preparing and conducting the Mass liturgy. This Mass replaces the former tradition of having the school children attend Mass on every first Friday of the school year.

NEW STUDENT ACTIVITIES

The late 60's also saw new academic and extracurricular activities introduced to the students.

Since 1965 the children of Saint Michael's School have put on a Christmas program depicting the birth of Christ. It is done as a mime with a narrator. Sister Judith, principal at the time, initiated this Dominican Order tradition at Saint Michael's. It has been performed every other Christmas season since then. The "Mimes" is a family activity, designed to make people more aware of what Christmas really is all about. The fathers help with the lighting, the mothers make the costumes, and the children's choir sings in the background. It is described by Fela Gutierrez "as a beautiful, moving experience," one that benefits the whole parish.

In 1967, the first Science Fair, which is now an annual event, was started. School groups also put on plays to which the public was invited. To give the students greater participation in the selection of school activities, a student council was formed.

AWARDS

From the first graduation exercise, awards for excellence have been given to graduating students. Today three awards are presented. The longest standing, the Concannon Award, is a cash award now given for citizen-

ship. However in 1927, when Mr. and Mrs. Joseph Concannon, Sr., established the award, it was a specially made diamond and gold pin, called the Christian Doctrine Pin, given to the most outstanding student in religion. In 1931 the Young Ladies' Institute began giving a cash award to the eighth grade girl with the highest scholastic average in the class. In 1955 the Young Men's Institute established a similar award for an eighth grade boy.

DOMINICAN INFLUENCE

The one unchanging element in the school's 65-year history has been the untiring, guiding spirit of the Dominican Sisters of San Rafael. Their community had its origin in 1851 when Sister Marie Goemaere, later to be called Mother Mary of the Cross, established a convent and school (Santa Catalina) in Monterey to teach young Spanish children. She voluntarily came to the United States from the Dominican Convent of the Cross in Paris to answer Bishop Alemany's request for help in the work of Catholic education in the Far West. Surely as she endured the hardships of long travel and the unsettled conditions of early California, she was following the words our Lord spoke to St. Catherine, a great



The Christmas Mimes, a Dominican tradition, are performed by St. Michael's students every other year.

Dominican saint: "Give yourself no repose; offer life anew. It is for this I have chosen you."

From Monterey, the sisters moved to Benicia and then, in 1887, to San Rafael. Their reputation for scholarship and culture attracted many girls who had been called to the vocation of the sisterhood. As the community grew, the sisters were able to answer requests to establish Catholic schools in other areas, even though they frequently had to beg for the necessities to run their school and convent.

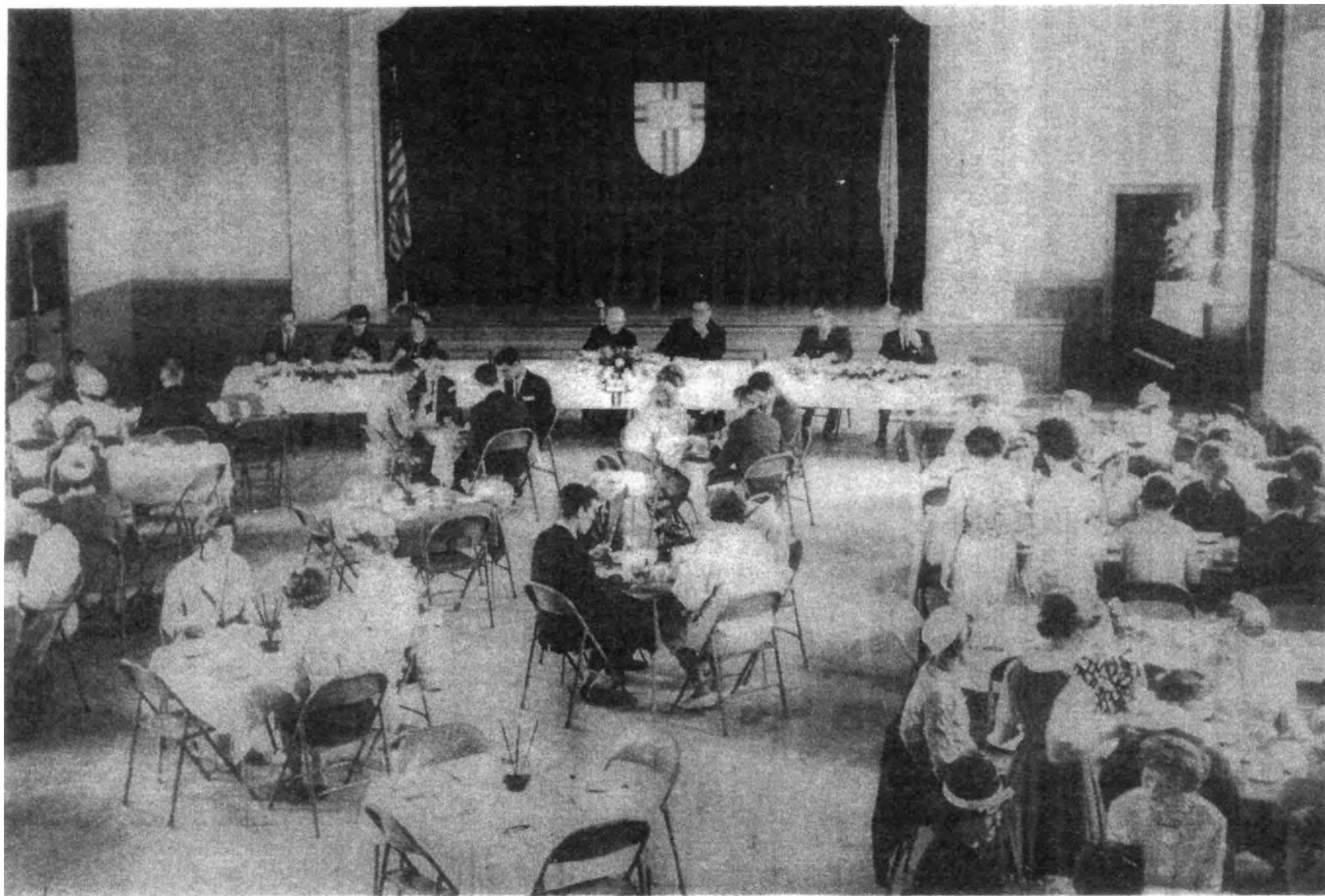
Sister Teresa, who was principal at St. Michael's during the 20's, remembers, though, that in Livermore the sisters' needs were always voluntarily and generously met by the parishioners and local merchants, and that the priests always saw that the sisters had what they needed to run the school.

The motto of the Dominican Order,

"Contemplari et aliis contemplata tradere," translates roughly as, "to contemplate and bring to others the fruits of contemplation." This is the spirit that has prevailed through all the changes at St. Michael's School, and has fostered its reputation for excellence in education.

In 1956, St. Michael's hired the first lay teacher to assist in the instruction of St. Michael's students. Today there are eight full or parttime lay teachers working side by side with the sisters to continue the work of training the children in the truths of their faith and in the basic academic skills.

St. Michael's reputation for academic excellence has continued to the present day due to the efforts of the pastors, parishioners, school parents, and a dedicated staff of past and present, who have generously given of themselves.



C.C.D. breakfast, May 25, 1963, honoring first graduates of St. Michael's High School of Religion. Seated left to right at head table: Michael Agar, Mrs. V. Agar, Mrs. Joseph Concannon, Jr., Father William Hennessy, Father Richard Hecht, Leo Gutierrez, and Ed Lafranchi.

CONFRATERNITY OF CHRISTIAN DOCTRINE SCHOOL OF RELIGION

EARLY INSTRUCTION

The Confraternity of Christian Doctrine (C.C.D.) was formally established in the parish in 1962. Prior to that time, classes in religion for children not attending St. Michael's School had been offered by different people. At one point, the Dominican Sisters together with lay people taught classes on Saturdays.

In 1952, with the arrival of the Holy Family Sisters from Mission San Jose whose mission was to teach religion to children from the public schools, classes were offered at times when children could be released from their public school classrooms. When this proved to be unsatisfactory because of time limitations and lack of cooperation from the public schools, classes were given after school hours using the parish hall and St. Michael's School classrooms.

Women from the parish as well as the parish priests helped the Holy Family Sisters with these classes. In addition, a yearly summer school was offered for elementary age children.

Classes for high school students at this time were on a hit or miss basis. Father James Clark taught a class during the high school lunch hour but attendance was low.

With the continued influx of new families into the parish, it soon became apparent that more classes were needed, more teachers must be trained and classes for high school students must be started.

C.C.D. ESTABLISHED

A number of families in the parish were involved in the Christian Family Movement under the direction of Father Bruno Hicks, a Franciscan priest from Stockton who came to Livermore each weekend to assist the parish priests. These people as well as the women who had been helping the Holy Family Sisters decided it was time to organize and establish a complete 12-year school of religion for public school students in the parish.

The question of how Father Hennessy would feel about such a plan was debated. Some people feared he was committed to

Catholic education in Catholic schools. These fears were laid to rest when Leo Gutierrez and Joe McManus spoke with him. His immediate reply was, "I've been waiting a long time for someone to bring up this idea. Let's get started!"

Father Hennessy's first action was to appoint an executive board of lay people to work under his direction. Members of this first board were: Mrs. Joseph Concannon, Jr., president; Mrs. Robert Carrell, vice-president; Mrs. Arthur Henry, secretary; Mrs. Robert Haera, treasurer; Mrs. Albert Garcia, elementary teachers' chairman; Mrs. Leslie Kruger, elementary fishers' chairman; Mrs. Charles Evans, elementary helpers' chairman; Leo Gutierrez, high school teachers' chairman; Mrs. Martin Edwards, high school fishers' chairman; Mrs. Paul Bicknell, high school helpers' chairman; Albert Garcia and Richard Trimble, parent educators' chairmen; and James Sully and Robert Carrell, discussion club chairmen.

Meeting regularly throughout the spring and summer, these people planned for the opening of a 12-year school of religion in the fall of 1962. Beginning with first grade and continuing through the senior year of high school, all public school students in the parish were to be offered the chance to learn more about the Catholic religion and to be prepared to receive the Sacraments of Penance, Holy Eucharist, and Confirmation.

Under the direction of the fisher chairmen, a family survey was made that summer. Dividing Livermore into 12 sections, parishioners went from door to door finding out the names and ages of all Catholic children living in the city. With this information, letters were sent to each family explaining what classes would be held, where they would meet, and how to register for them.

Lay people were trained to teach the classes. More than 100 men and women met once a week for a 20-hour course in Catholic Doctrine taught by Father Bruno. An additional 20-hour course in teaching methods for high school teachers was given by Christian Brother Alfred from St. Mary's College; Sister Elizabeth, a Holy Family nun, taught the methods class for elementary school teachers.

Folding partitions were built to arrange temporary classrooms in the parish hall and the entry way of the hall became a C.C.D. office with records and a telephone kept in the closet and workers managing the office details behind a temporary desk built for the purpose.

With the opening of school in the fall of 1962, there was a total enrollment of 773: 560 elementary students and 213 high school students.

Members of the first board appointed by Father Hennessy served until the spring of 1965 when Father Adams had become pastor and in that time a number of programs were started. These included a yearly Day of Recollection for high school students; an annual open house to demonstrate the children's work for elementary school families; a parents' night for high school parents; and graduation ceremonies for both high school and elementary school students.

In addition, the Father Patrick Power Council of the Knights of Columbus in the parish gave an annual award of \$100 to the outstanding high school senior. The first recipient of this award was Beverly Watt.

From these beginnings, the C.C.D. School of Religion has grown and changed over the years always involving a variety of lay people who have contributed their time and their talents and who have learned more about their religious beliefs in the process of teaching them.

Over the years there have been dissensions and crises, joys and successes—the normal happenings of a diverse group of people trying to concentrate their efforts on the teaching of religion.

Fond memories include the picnics for elementary school children and their families at the Pleasanton Fairgrounds; petite Sister Annette's sparkling brown eyes and gentle comments; the wonderment in the roundeyed children's faces as they listened to Father Hennessy describe how, "They biled St. John in oil in a barrel just like the ones you see in the fillin stations;" the questioning of a second-grader about, "How come Jesus doesn't have to wear shoes?" as he looked at a poster of a barefoot Christ used to illustrate a lesson; and the combined anger and amusement of a high school teacher coming out of class to find his car on the lawn in front of the parish hall, dragged there from its parking place on the

street by his high school C.C.D. students who couldn't bear the thought that religion class should be all work and no play.

With the completion of the new convent for the Dominican Sisters in 1966, the old convent was renovated and became the Parish Education Center. The C.C.D. office was moved to the Center and in 1968, Elaine Rogers was hired as a part-time secretary to manage this office and to help the teachers with the numerous problems of class arrangements, class records, tuition payments, extra-curricular programs.

The Holy Family Sisters who had been with the C.C.D. program since its beginnings finished their active participation in May of 1967 when the program became completely lay-directed under the supervision of Father John Williams.

Holy Family Sisters who served as principals during this time included: Mother Maureen, Sister Charles, Sister Claudia, Sister Patrice, Sister Vivian, Sister Annette, Sister Helen and Sister Bernadette.



Mrs. Theresa Heffernan showing some elementary school C.C.D. students materials at a book fair.

ADDITIONAL PROGRAMS

In the fall of 1970, a preschool program was started under the direction of Joan Speaker meeting each Sunday morning during the 9:30 a.m. Mass. At the other end of the spectrum, there have been classes offered for adults by the priests of the parish and by lay men and women. Certainly, the current Bible Study group which meets in members' homes each week is the result of Rose Lafferty's and Joanne Angvick's desire to help lay people become more familiar with the Bible, God's Word to His people.

Today the C.C.D. is firmly established in the parish. In the 1977-78 school year there were 684 elementary school students, 251 high school students and 65 parishioners helping with the programs.

Currently, elementary school classes meet Monday through Thursday. Each class meets once a week from 3:30 to 4:30 p.m. using the classrooms of St. Michael's School and rooms

in the Education Center.

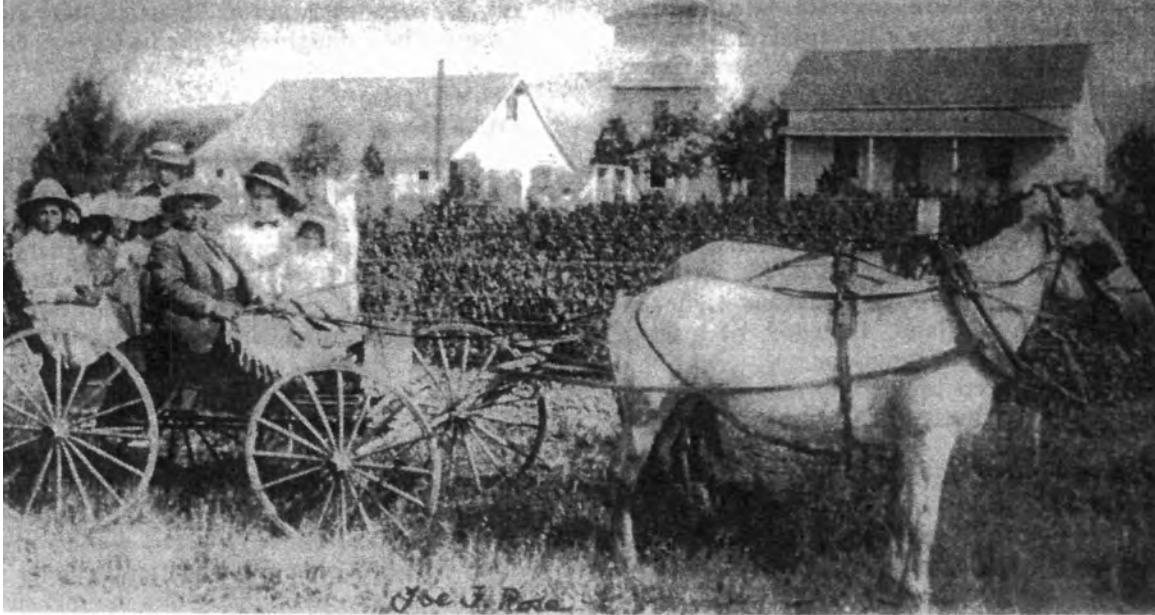
Junior high meets Tuesday evenings from 7:30 to 8:30 p.m., high school classes meet each Monday night from 7:30 to 8:30 p.m., and preschool classes meet each Sunday morning from 9:30 to 10:30 a.m.

PIUS X AWARDS

Many lay people have given their time and talent to the C.C.D. program. Ten-year service awards, the Pius X Awards, presented by the Bishop of the Oakland Diocese have been given to: Clara Allen, Joanne Angvick, Judy Carlson, Theo Carrell, Mary Jane Daniel, Mary Duggar, Shirley Garcia, Claire Gibson, Silvia Griggs, Theresa Heffernan, Margaret Johnson, Rose Lafferty, Mary LeBlanc, Angela McCarthy, Mary Mitchell, Mary Moore, David Rezendes, Rosemary Ruffner, Mary Spragge, Kathy Teetsel, Leo Von Gottfried, Bertha Wehnert, and Mary Wilson.



One of the two groups of First Communicants from the 1977-78 C.C.D. School of Religion.



The story of our parish is in part the story of parish families. In the following pages we present the histories of some of the families who started the parish and of some who came during the first 60 years. Not all families are represented because information was not available.

The families are arranged alphabetically by the father's last name. The mother's maiden name, when known, is given on the second line. Within the text we have tried to cross-reference the many interrelationships that exist because of marriages between early parish families.

EARLY PARISH FAMILIES



EARLY PARISH FAMILIES

AZEVEDO, John

Joao Ignacio de Azevedo was born on the isle of St. George in the Azores. Between 1880 and 1890, he came to the United States, alone, as a boy of nine, to make his "fortune." The little boy lived with aunts in New Bedford and went to school to learn English and mathematics. When he was 16, he crossed the plains with a group coming to California. He brought with him very little money and just the clothes on his back. In his heart were the hopes and dreams of Portuguese navigators, love of family and education, and dedication to his Catholic faith.

In Colusa, California, he immediately took out his naturalization papers; his name was changed to John Ignatius Azevedo. After saving some money, he moved to San Francisco where he went into business as a grocer.

John went back to the old country to get his bride, Maria. When they returned to the United States with their baby, the San Francisco fire had devastated all he had. On the advice of Mr. Ferreira, whom John had befriended, John came to Livermore and purchased property across the street from Ferreira's Blacksmith Shop, on the corner of Chestnut Street and North Livermore Avenue. Here he established his Prince Bismarck Saloon. John and Maria had three children, two of whom are living: Mary "Meime" and Amelia. Amelia and her husband, Manuel Duarte still live in Livermore. After Maria died, John married Maria Gloria Vargas.

Mary Gloria was born in the Azores, on the island of Fayal. Like John she had come to the United States alone to New Bedford where she remained until a group of friends crossed the plains and brought her to California.

Mary could not speak English and was terribly homesick. The Matthias couple with whom she lived in Mountain View quickly set about becoming matchmakers. In her heart Mary had brought many of the same qualities John cherished: love of family and education, and dedication to her Catholic faith. She was also a singer and professional musician. The first gift John bought her was a big upright piano, which is still in her home. The first wedding present she got was her United States

citizenship (through John's). They were both fiercely proud of their citizenship. Neither one ever missed voting in an election and Mary still casts her vote.

Both Mary and John loved to talk and laugh, and their home was full of music, friends, and relatives (many of whom had their transportation to the United States financed by John). The couple had six children, four of whom lived: Cecilia, Mary, Margaret, and Richard. They were all born in the family home at 280 North Livermore Avenue. The midwife was Mequelina Moura, a neighbor.

Before the depression, when John had changed business from the saloon to the grocery business, he kept the flagpole. On every national holiday, sick or well, he would take the giant ladder from the basement and climb on top of the building to raise the flag. Years later, when the family property was removed to make room for the underpass, Mary (who lives in Stockton) saved the old flagpole and made a marker with her house number on it.

Shortly after the Depression, John died after a lengthy illness. John Azevedo had tremendous respect for people. Every time a funeral procession passed the store, he would close the doors to business so that there would be no traffic. He would stand silently behind the closed door, remove his cap, and say a prayer.

Mary was left to raise the four young children. She, Cecilia, and Richard are still in St. Michael's Parish. All of the Azevedo children and some of the grandchildren attended St. Michael's School. Cecilia was graduated cum laude from the Dominican College of San Rafael and did graduate work at the University of California Berkeley. Richard served as an Air Force interpreter during his military service, attended Georgetown University, and was graduated from the University of San Francisco. He did graduate work at the Institute of Foreign Trade in Arizona. Margaret attended the Lone Mountain College for Women in San Francisco. Meime, Ameila, and Mary were all graduated from the Franklin School of Nursing in San Francisco.

Meime received honors at her graduation, and Amelia was the youngest nurse to have been graduated from Franklin at that time.

Mary Azevedo lives on College Avenue. She now has seven grandchildren and seven great-grandchildren.

BARTHE, Peter
FLYNN, Anne

Peter Barthe emigrated from southern France to California in 1886. He was 17 when he reached San Francisco and he had just \$50 in his pocket. He came to this valley to join an elder brother. When he came to Livermore in the early 1900's he engaged in farming in the Midway area.

Here he met Anne Flynn, who lived on a neighboring ranch with her father, Owen Flynn and family. (See Flynn, Owen and O'Leary, Catherine.) Peter and Anne were married on September 14, 1905, by Father Patrick Power. Their five children, Grace, Marie, Margaret, Peter, and Eugene, were all graduates of St. Michael's School. Marie and Margaret are still active members of St. Michael's Parish.

Peter owned several ranches and operated them successfully before he bought the pretty Fassett house at the southwest corner of Sixth and South M in Livermore.

Anne died in 1917, and Peter raised the children alone until 1922, when he married Alice Manning.

Daughter Margaret married Charles Francisco at St. Michael's in 1929. (See Francisco, Charles and Barthe, Margaret.)

BERAUDIERE, Francois
LIVERMORE, Isabel

Francois Beraudiere came to California in 1882 from Lyons, France.

In San Francisco, in 1885, he and Isabel Livermore were married in old St. Mary's Church. Isabel was the daughter of Robert Livermore, Jr., and Teresa Bernal Livermore. (See Livermore, Robert, Jr., and Bernal, Teresa.) She was born in 1862. Francois was a confectioner and operated his own shop. About 1900, the couple returned to Isabel's childhood home on Los Positas Rancho where he engaged in farming.

Their children were Frances, Camille, Adele, and Louise. Frances was born in 1888, at the Los Positas Rancho. In 1909, she married Angelo Schenone at old St. Michael's. (See Schenone, Angelo and Beraudiere, Frances.)

BETTENCOURT, Chris

Chris Bettencourt's maternal grandpar-

ents, the Manuel Lawrence family came here in the early 1880's and were among the first settlers in the Tassajara area, where they engaged in farming and cattle raising. Their daughter Louisa married Joseph Bettencourt in 1888, and the newlyweds also settled on a farm in Tassajara. They were parents to 11 children, most of whom still live in the area. Madeline Peters (See Peters, Antone and Baptista, Mary) and Chris Bettencourt were married at St. Michael's Church in 1935. They first made their home in Tassajara but later moved to Livermore when Chris engaged in farming and cattle raising. He also worked for the R. A. Hansen Company for many years. He is now retired but still carries on limited cattle raising on Fallon Road just outside of Livermore.

BOBBA, Filberto and Teresa

Filberto and Teresa Bobba came to Livermore in 1937 from Italy. They lived at Third and P Streets. Bert worked in the brickyard and mines.

BONNE, Leon and Marie

Leon and Marie Bonne were both born in the southern part of France. They moved to Livermore with their children, Leontine and Ernest, in 1919. Mr. Bonne established a French Laundry on Second Street in the little red brick building which is now occupied by Travel Universal. Several years later they built a new laundry on part of the property now occupied by the Crocker National Bank. Their son, Ernest, was married in 1943 to Adelaide Bairos of Pleasanton. Their daughter, Marguerite, married, and has three children. Emile Bonne, a second son, lives in Sacramento. Leontine married Bruno Canziani.

Leon Bonne died in 1927 and Marie married John F. Caratti. They have a son, John F. Caratti, MD, who is married, and has two children.

BUCKLEY, Christopher

"Blind Boss Buckley," as he was called in San Francisco, was an influential political boss whose summer home was on the Arroyo Road in Livermore. When he built his attractive home here, Mr. Buckley had already established a vineyard and winery on his property. The dwellings were put in the middle of the vineyards.

Mr. Buckley's son, Christopher Buckley, Jr., went to school in Livermore. The family played an important part in the social life of the town.

One of the lovely stained glass windows in St. Michael's Church was a gift of Mrs. Buckley. Mrs. Buckley wore Queen Mary type hats and guided her husband to their pew in the old St. Michael's Church, second on left.

BURCH, Bernard and Annette

Dr. Bernard Burch came to Livermore from Texas. He practiced psychiatry at the Livermore Sanitarium for over 30 years, and served as Mayor of Livermore from 1956 to 1958. His wife, Annette, a very accomplished musician, was very active in St. Michael's music programs. Bernard and Annette built one of the most beautiful homes in Livermore, at the corner of College and K Streets.

CALLAGHAN, Henry Joseph RODGERS, Sarah

In the late 1860's and early 1870's six Callaghan brothers came to America from Ireland, either from County Tyrone or close to it. They were the sons of Donald and Mary (McHugh) Callaghan. Two of them came via Australia and New Zealand; all tarried in the East but arrived in California by the late 1870's. They were in order of age:

1. James, who married Mary Gallagher and had two children.
2. John, who married Margaret Moy and had seven children (see Callaghan, John and Moy, Margaret).
3. Patrick, who married Mary McBride and had four children.
4. Henry, who married Sarah Rodgers and had five children, and about whom this story is written.
5. William, who married Bridget McCaffrey and had two children.
6. Michael - unmarried.

The mother of the six boys, Mary (McHugh) Callaghan, at the age of 88 left her only daughter, Mary (Callaghan) Boyle, in Ireland and came to Livermore to live. The brothers built a cottage for their mother at the southwest corner of Second and M Streets, where she lived all alone in a very independent fashion until she was 104.

Henry and Sarah had five children: Edward, who married Julia Flynn (see Flynn, Owen and O'Leary, Catherine.); Maude, who married Mr. Collins; Sadie, who became Dominican Sister M. Zita; Florence, who married James Deck; and Joe (or Henry, Jr.) who married Emma Barham.

The six brothers all either owned sheep or herded sheep, and were considered successful, Henry included. His son, "Joe" said Henry bought 1400 sheep for 50¢ each and sold the lambs for \$1.50.

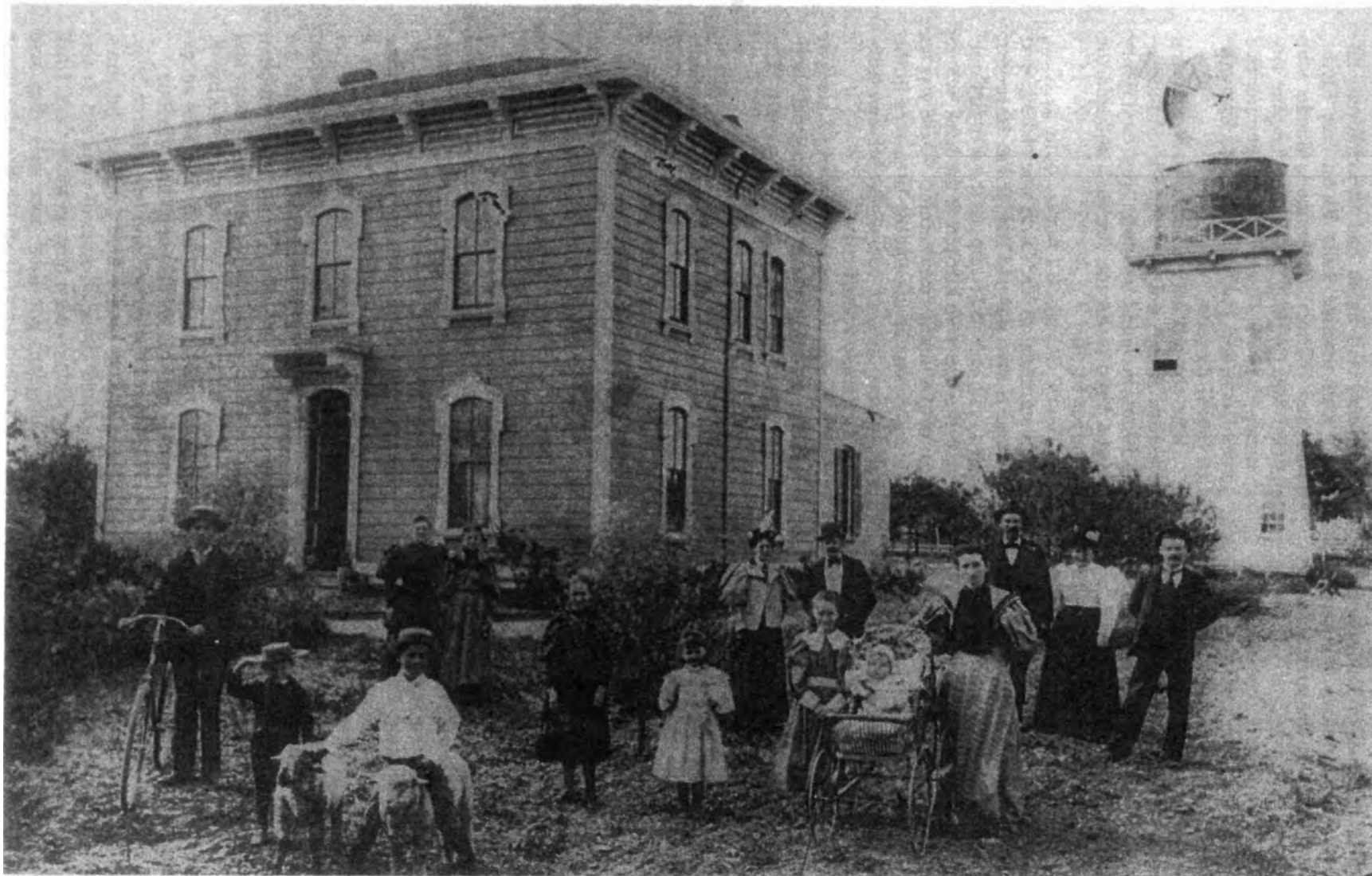
Henry Callaghan's house, built in 1880, is still standing on the south side of East Avenue and is now painted red. It has 10 rooms, with a stair case of 18 steps to the second floor. There is a concrete kitchen at the back, where most of the family life centered. There was no heating except in the marble fireplaces in the main rooms, but, of course, the kitchen stove kept the family rooms cozy.

The house was on the edge of 28 acres of vineyard, now the site of the Vineyard shopping center and housing development. The sheep ranch was in Corral Hollow.

Tragedy came to the Callaghan family in 1888, when Henry died following an accident. He was returning from his sheep ranch in Corral Hollow one Sunday morning, driving a young, high-spirited colt, when one of the lines broke. Henry was thrown from the cart—he was horribly injured but managed to drive home alone. He died shortly after when Henry Joseph "Joe" was 1-year old. Sarah was left to raise five children.

Sarah Rodgers (also known as McCrory) Callaghan came to the United States from County Tyrone, Ireland, when she was 18. She went to Philadelphia first and later came to San Francisco where she worked for a doctor and met Henry. On the death of her husband she first hired men to work the sheep but ultimately sold them and leased out the hill land. She struggled to raise her children and took in, in addition, several orphans and uncared for children. At times there was barely enough food to go around. She was an extremely capable woman and very religious.

Sarah kept herself and her children busy. They worked in the fields, milked the cows, and planted those 28 acres of vineyard. It was not difficult to keep busy in those days. Until the Callaghans got their own well, they had to carry their water from the Brennan house



The Henry Callaghans and friends about 1890. Their home, on East Avenue, restored and painted red, is now a familiar Livermore landmark. Mrs. Callaghan and daughter Sadie are in the back. Henry J. Jr. is in the foreground, with little cousin Frank on his right. The other Callaghans, from left to right are Edward (with bicycle), Maude (with little cousin Winnie) and Florence. In the baby carriage is cousin Monica. At far right is James Callaghan. (Photo courtesy Livermore Heritage Guild.)

across the street. And much work had to be done around the home: sewing, cooking, soap-making, and food preserving were all done at home in those days.

The children would take the milk from their cows and go into town to sell it to other householders. At one place on their route they had to go past a hedge where the hoboes camped. The children were terrified and got past it as quickly as they could.

In those days, even children who lived some distance from town walked to school. From the Callaghan house you could look up East Avenue (then called Big Field Road) and see children walking to school all the way from where the Laboratory is now. If a rancher should happen to come along driving a wagon, all the children would climb on and get a ride.

Florence Callaghan, the fourth of Henry and Sarah's five children, married James Deck. They had two sons, Arthur and Richard. Just before Grandma Sarah died, the Decks returned to live in the Callaghan home on East Avenue. Sarah was burned to death when an explosion in the stove caused a fire. Arthur Deck married Alberta Viada and they moved to Fresno; Richard married Geraldine Mulqueeney, and they live in Livermore.

Henry J., Jr., "Joe" the youngest of the five children, after being a grocery market operator on First Street, became a banker. In due course he was made manager of the American Trust Company in Livermore (Subsequent mergers resulted in the institution becoming a branch of the Wells Fargo Bank.). He was very active in the drive to raise money for Valley Memorial Hospital. In 1971, Henry J., Jr., received the Eagles Outstanding Citizen Award. He also had a great interest in history. Joe married Emma Barham. Their son, Paul, is a professor at the University of Guam. After Joe's death Emma moved from Livermore.

CALLAGHAN, John MOY, Margaret

John Callaghan was the second son of Donald and Mary McHugh Callaghan. He was born in County Donegal, Ireland, in 1837, and was graduated from Lough-Asch School of Civil Engineering in 1856. At that time he was offered a position under the British Government in India, but because mutiny was in progress there, his parents opposed his going. He declined, therefore, and taught school and

engaged in merchandising instead. In 1860, after the death of his father, John went to Australia and New Zealand, where he engaged in mining.

In 1868 he came to California with his brother Patrick. They mined manganese in Corral Hollow for A. S. Ladd for two years. Then they obtained a quarter section of land near Livermore and started grain farming. At that time the balance of the family came to Livermore. The farming branched into sheep raising, which also meant more land acquisition.

John Callaghan married Margaret Moy on Thanksgiving Day in 1876. They had five children: John J., who became Livermore's first City Attorney; Edward F., who married Ellen Brennan; Margaret, who married Charles Owens (see Owens, Charles and Callaghan, Margaret); Susan, who married Emmet Moran; and Henry John, a U.S. Navy career man.

John and Margaret with their children lived on the northwest side of town, in a huge two-story house in the area near where the Bowling Alley now stands.

John's love of spirited horses led to his death when of them became frightened and excited and the wagon upturned. He was 68 years old at the time.

CALLAGHAN, Michael G. GALLAGHER, Mary

Michael G. Callaghan was one of four sons (Michael G., Patrick, Bernard, and Daniel) of Patrick and Margaret Callaghan and a cousin of the six Callaghan sons and one daughter of Donald and Mary McHugh Callaghan (see Callaghan, Henry Joseph and Rodgers, Sarah, and Callaghan, John and Moy, Margaret). Michael G. came to this Valley in 1882, from Donegal, Ireland, when he was 15 years old. He herded sheep for Pat Connolly. In 1895, he married Mary Gallagher, whose parents, Patrick and Elizabeth, had come to the Valley in 1871. (Mary was one of 17 children.) Michael became a buyer of hay and a crop insurance man. He was interested in politics. He was a Democrat and the Postmaster in Livermore when Woodrow Wilson was President. Later he became a land appraiser working for the Western Pacific Railroad and for the City of San Francisco.

Michael and Mary had four sons: Philip, Richard, Leo, and Francis Lincoln. (At one time the boys walked with their father from

Hetch Hetchy Dam and Moccasin Creek to San Francisco.)

Philip married Helen Weise; they had one son, Philip Patrick, Jr., who is a Jesuit Priest at the University of San Francisco.

Richard M. Callaghan, the second son of Michael and Mary Gallagher Callaghan, attended Livermore Grammar School, St. Michael's Academy, Livermore High School, the University of Santa Clara, and Santa Clara Law School. He was the Livermore City Attorney for many years. He married Martha Agnew of Alameda and they had three children: Richard, II, James, and Martha. After Martha's death, Richard married Frieda Wentz Tubbs. Richard received the Eagles Outstanding Citizen Award in 1950.

Richard's children all married. Richard, II, wed Wilma McElveen. They have three children, Richard, III, married to Cindy McCullough; Nancy, and Laura (Mrs. David Salata.)

Richard's other son, James, married Phyllis Fitz (now deceased). They had six children: Joan, Karen, Catherine, Barbara, Michael, and Steven. After Phyllis's death James married Corinne McClure.

Richard's daughter, Martha, married Newton Jackson. They have two children, David and Debbie.

Leo, the third son of Michael G. and Mary, married Frances Polomoni. Frances' parents were Angelo Polomoni, who came from Italy in 1882, and Catherine Perata. (See Perata, Thomas and Ratto, Catherine.) The Polomonis were farmers in the Vasco area. Leo and Frances were married in St. Michael's Church. He had attended St. Michael's Academy (when they had a barn for the student's horses), and Livermore High (when there were 400 students); later he attended Santa Clara University, Stanford University, and the College for Funeral Directors. Leo was recognized for his many civic contributions in 1964 when he received the Eagles Outstanding Citizen Award. They have one daughter, Lee Ann, who married James David Boynton, they have two children Bryan Mathew and Christina Marie.

Francis Lincoln, the fourth son of Michael G. and Mary, married Myrtle Groth. They had two children, Robert, who married Barbara Olsen (they have a son, Jayme), and Mary Lou, who is Mrs. Calvin Faulk, the mother of four boys, David, Scott, Todd, and Jeffery.

Richard and Frieda, Leo and Frances, and Myrtle Groth Callaghan are living in Livermore, along with a number of their children and grandchildren, accounting for four generations of St. Michael's parishioners.

CAMPIOTTI, Carlo

Carlo Campiotti came from Italy in 1913. His daughter, Elena Volponi, and sons, John and Theodore, are parishioners. At the time of Carlo's death in 1977 he left to mourn his passing seven grandchildren, 16 great grandchildren and two great-great grandchildren.

Carlo was a concrete worker, the last surviving builder of St. Michael's Church. He also made the cross on Father McKinnon's grave and performed major repairs on the church and rectory after they were damaged by leaks from heavy rains in 1925-26. He refused money for his work because his children were attending St. Michael's School, tuition free.

CANZIANI, Martin and Guiseppina

Martin and Guiseppina Canziani moved to Livermore with their son, Bruno, in 1918 during the flu epidemic.

Mr. Canziani was caretaker of the vineyard at Ravenswood, the Christopher Buckley home. Later he had his own vineyard on East Avenue which is now part of the Jensen tract homes. Bruno married Leontine Bonne (See Bonne, Leon and Marie.) in 1938, and is employed at Wentz Brothers Winery—his 45th year with the company. They have a son Leon, a graduate of St. Michael's.

CARATTI, Aqualino Paul (Joe)

GILARDI, Josephine

Aqualino Paul Caratti is better known in Livermore as Joe Caratti. He was born in Switzerland in 1887, and immigrated to San Francisco in 1906. San Francisco was trying to rebuild itself after the disastrous fire of that year, and Joe's experience in France working for a stone mason helped him to find work. He had spent his last \$100 getting to the city.

He came to Livermore in 1914 to open a bakery on the main street with his brother John (Jack). He served three donuts and coffee for 10 cents. He was so poor, he once told us, that he only had one light bulb and if he wanted to go from the front of his store to the back, he had to take the light bulb with him.

He continued to operate businesses in Livermore until World War I. Then he and his brothers were drafted; he had to close up shop and go off to war. But when he came back he began again, and operated restaurants and built a group of cabins for workers on local construction projects. This later became known as the community of Joesville. It was where North L Street joined the Lincoln Highway, now Portola Avenue.

In 1921, Joe sent for his mother, Abigaile, and sister, Gioconda from Switzerland. He sent also to Switzerland for Josephine Gilardi and married her in 1922. Gioconda (Josie) married Frank Tolle.

Joe always enjoyed stone masonry, and all his spare time was spent gathering and putting together pretty rocks. "The Rock House" on Portola Avenue is his work.

CARDOSA, George
McLAUGHLIN, Jane

George Cardosa emigrated from the Azore Islands. He married Jane McLaughlin, who had come to San Francisco from Poughkeepsie, New York, when the Army transferred her father.

The Cardosas moved from San Francisco to the Danville-Alamo area and then to a house in Livermore on what is now Ladd Avenue.

They had 10 children, only four living to adulthood. Mary Elizabeth (Mame) married James Gallagher. Geneviene married James Nevin and had three children: Philip, Shirley (Nevin) Devany, and Mary Jane (Nevin) Moore. Gertrude married John Hock and had two daughters, Dorothy the present Livermore City Clerk, and Mary E. (Hock) Banke. Florence, an Army nurse during World War II, has never married.

CERNUSCO, James
GATTORNA, Augusta

James T. Cernusco and his sister Marie came to Livermore in the mid 20's and boarded with Florence Deck at the Callaghan house on East Avenue. James started working in a bakery shop at the age of 18 and later became a partner in the bakery with Angelo Bottiani. Soon James and Marie's parents, Costanzo and Anna, moved to Livermore from Petaluma with a younger sister Teresa. With hard work and devotion from each member of the family, the bakery became a successful operation. Bread

and pastries were delivered to the stores by foot; the baked goods were carried in large baskets. During World War II, when the Navy had its operations where Lawrence Livermore Laboratory now stands, the bakery supplied the Navy Base with baked goods.

James married Augusta Gattorna (See Gattorna, Giovanni and Schenone, Rosa.); their children are James and Eleanor. Marie married Mario Ielmin; they have one son, Angelo. Teresa married Louis Polomoni.

CIGLIUTI, Ernest
WALKER, Mary Jane

At the age of 22, Ernest Cigliuti came from Italy in 1913 on the S.S. Chicago to join his brother, Peter, in Livermore. He bought a lot and house on First Street in Laddsville, which became his home for the rest of his life. Ernest married Mary Jane Walker. They had one child, Emil, born in 1927.

Ernest's first job in Livermore was to work as plasterer on St. Michael's Church. He worked for a time in the copper mines in Plumas County. In the ensuing years, Ernest worked for William Wilson & Sons' California Transfer Company, local wineries, Hetch-Hetchy, Livermore Naval Air Station, and Camp Parks. Together with Barney Dalmozzo he owned a furniture store in the building now occupied by Schlageter's. Ernest also did cement and brick work for many years.

CLAROUS, Louis
BURGUBURU, Grace

Grace Burguburu came to Livermore in 1906 after the earthquake in San Francisco. She met Louis Clarous and they were married in 1907. Both Grace and Louis had been born in France, Grace in the Basque region of that country. Louis and Grace had two daughters, Marie and Claire, who were baptized by Father Power in the old St. Michael's Church on First Street. Both of the girls attended St. Michael's School.

CLELLAND, Charles and Rose

Charles and Rose Clelland came to Livermore about 1924. Charles worked for Kaiser Gravel and Rose was employed at the Veterans' Administration Hospital. They had four children: Genevieve, Maxine, Charles, and Daniel, all of whom graduated from St. Michael's school.



Ernest Cigliuti is second from right in this picture taken at the Livermore Branch of Canton Barrel, Inc., in 1939 or 1940. The factory was on the present site of Granada Bowl on Railroad Avenue.

Their son, Charles E., is the retired Livermore Fire Marshall.

CONCANNON, James
ROWE, Ellen

Archbishop Alemany and his close friend, James Concannon, were having a conversation one spring day in 1883. Each had a problem: James wanted to settle his young, growing family out of San Francisco; the Archbishop needed more readily available sacramental wine for the expanding Church. The Archbishop recalled that Pedro Font noted when he traveled through the east end of Livermore valley that its gravelly soil was like that of the famous wine-producing Graves District of Bordeaux. The two problems were solved. James moved to Livermore, planted a vineyard, and founded a family tradition that has extended through three generations.

James Concannon was born in the Aran Islands, County Galway, Ireland, in 1847, immigrated to Boston when he was 18, and moved later to Augusta, Maine, where he married Ellen Rowe from County Kilkenny, Ireland. Following the birth of a daughter Mary they moved to San Francisco and settled in the Mission District. Three children were born there: Margaret (Mrs. Thomas Noone), James, and John. Six more children were born in Livermore: Joseph, Ellen, Sarah, Robert, Thomas, and Veronica (Mrs. Paul Dolan) (See Dolan, Paul and Concannon, Veronica.).

James Concannon also introduced viticulture into Mexico. He alternated between his Livermore home and his hacienda in Sonora.

The oldest daughter of James and Ellen, Mary Concannon, left a teaching position in Berkeley to join the Red Cross, eventually becoming Assistant National Director for the Junior Red Cross.

After James Concannon's death in 1911, his son Joseph S. Concannon assumed control of the winery except for a period in 1916-18 when he served as an officer in the cavalry helping Pershing track down Pancho Villa. His brother Thomas was the winemaker, while another brother, Robert, was the distributor. Both Thomas and Robert died in 1945. During Prohibition the Concannons were fortunate because they produced sacramental wine.

Joseph S. Concannon married Nina Ferrario who came here from Milan, Italy,

when she was 21. The youngest of 12 children, she came to the United States to visit her brother Carlo Ferrario who had a winery in Livermore. She wanted to learn English so she enrolled in the eighth grade at St. Michael's School. During this time she met one of the town's most eligible bachelors and they were married in 1925. Joe and Nina had six children, Marie (Mrs. Robert White), Joseph, James, Patricia, Nina (Mrs. Jack Radisch), and Patrick. Three of them are still living.

Joe and Jim returned to Livermore after college and military service, entered the family wine business, and became active members of St. Michael's Parish.

Joe married Peggy Ganahl of Anaheim and they had six children: Stephen (who died at 8 months), Elizabeth, Tom, Leslie, Joe, and Margaret. Joe was a member of the original St. Michael's School Board. He also served on the Diocesan School Board and the Diocesan Catholic Charities Board. When he died in May 1978 at the age of 50, city flags flew at half staff in recognition of his dedicated civic service. Bishop John S. Cummins and a number of priests and religious attended the funeral mass.

Jim married Helen Ziolkowsky of Minnesota. They have four children: John, Mary, Anna Marie, and Paul. Jim has been a member of St. Michael's Parish Council for many years, and Helen is co-president of the Altar Society.

All the Concannon children have attended St. Michael's School.

The Concannon family has made altar wine since the founding of the winery. These wines have been shipped to all parts of the world and every Pope since repeal of Prohibition has received a shipment of Concannon wine at the Vatican. For years the Concannons also gave the two casks of wine that were used in the consecration ceremonies of a new bishop. Other faiths also use Concannon altar wines, particularly the Lutherans and the Episcopalians.

CONNOLLY, Charles
LANE, Josephine

Charles and Josephine (Lane) Connolly came to the valley in 1872. Their son Edward married Mary Ellis and they settled in Carnegie where Edward worked in the brickyard. At times they and their nine children went by horse and wagon to Mass in Tracy. Locally,



The James Concannon family posed for this picture in 1897. L-R: May, Robert, Ella, Ellen (mother), Joe, Veronica, James, James (father), Thomas (resting on father's knee), John, Sarah (Sadie), and Margaret.

daughter Catherine married Emmet O'shea, son John S. married Mary Kelly, and son Andrew married Rose Davina.

COUGHLAN, Patrick

Patrick and Rose Coughlan were born in Ireland. In the 1880's Patrick was the watchman (the local police patrol). Their son George married Ethel Babbit. George was the rural mail carrier. He was also the squirrel exterminator and he owned and operated the "Bricks Place," a board and lodging house on First Street.

George and Ethel had three daughters: Mildred (Mrs. Frank) Medeiros, who lives on North Livermore Avenue; Leona Santana; and Irene King.

DePAOLI, Guido and Helen

Guido and Helen DePaoli owned a ranch east of Livermore. Guido came to the valley in 1923. They had five children, Edward, Dorothy, Bernice, Barbara, and Jo-Ann.

DINEHAN, Mike

Mike and Mary Dinehan lived at the western end of First Street. Mike was the gravedigger for the local cemeteries before mechanized methods. He also had horses for hire. Their property abutted the Winegar swimming pool (public) and the baseball park for public games. The property also served as a preseason training camp for the Oakland Oaks baseball team.

DOLAN, Paul

CONCANNON, Veronica

Paul Dolan came to Livermore in 1916. He was born in Los Angeles and was a graduate of the Oakland College of Surgeons. He married Veronica Concannon in 1918. (See Concannon, James and Rowe, Ellen.) Some remember that he courted Veronica with a very fancy horse and buggy.

He built St. Paul's Hospital in 1927 and was the family doctor of a generation of St. Michael's families until he retired in 1951. He was very community spirited, a member of a number of service organizations and trustee of Livermore High School for many years. In 1950, he received the Eagles Outstanding Citizen Award. He gave medical assistance as a county doctor to people in need. He could get gruff, but he had a heart of gold.

Paul and Veronica had two sons, Paul (deceased) and James. James married Jean Addleman and they have five children, Ruth Ann, Jim, Michael, Patrick, and Timmy. The four older children all graduated from St. Michael's. Timmy was a student in St. Michael's when they moved to Montana a few years ago.

DOOLAN, Michael

RITCHIE, Margaret

The Michael Doolan family came to the Livermore Valley from St. John's, New Brunswick, Canada, in the late 1860's. In 1974 Gertrude (Collier) Roland, a granddaughter, gave us this reminiscence of the Doolan family.

Michael Doolan married Margaret Ritchie in Canada in the 1800's. Margaret's father, a wealthy blacksmith shop owner in St. John's, New Brunswick, Canada, had sent her to live with her two great-aunts who had a private school in Boston. (Margaret's mother, a French lady, had died and Mr. Ritchie was concerned that his second wife was overworking Margaret.)

In Canada, the Doolan's had five children: Jim, Theresa, Margaret, Molly, and Katie, a deaf mute. In early 1868, Michael alone came around the Horn to California and homesteaded land in the Livermore Valley. Margaret, pregnant with Elizabeth Veronica, and the children followed by ship later in 1868 with as many of their belongings as possible. Elizabeth was born near Dublin, California, on September 29, 1868. Later the Doolan family moved to their ranch in Doolan Canyon, and the following children were born: George, William, and Clara.

James married Nanie Dolan; Theresa married William Collier; Mary married Will Martin, who managed a lumber yard in Livermore; Elizabeth married Thomas M. Twohey, Jr. (See Twohey, Thomas and Wright, Mary.); George married Florence Larue; William married Bertha Schultz; and Clara married James P. Moy, the son of Peter Moy and Alice Connolly (See Moy.).

DUARTE, Manuel S. and Mary

Manuel S. and Mary Duarte came to Livermore in 1891 from the lovely island of Fayal, in the Azores. They opened a small grocery store on First Street in the Mally's Grill area. Manuel and Mary also purchased 160 acres out in the Mocho district, which

they farmed. (This land is now owned by the Antonini family.)

In 1916 they sold the farm and purchased land on Oak Street and North Livermore Avenue. Here they erected a building divided into a home, which faced Oak Street, and a grocery store, which faced North Livermore Avenue. The three children, Joseph, Manuel E., and Thomas, were raised on this property and were all a part of St. Michael's Parish. The Duarte couple encouraged the boys to go to school and each one was graduated from college. Manuel E., who married his childhood sweetheart, Amelia Azevedo (See Azevedo, John.) was the only one to come back and settle in Livermore. When Manuel, Sr., died in 1922, Mary, his wife went to Modesto where she still lives an active life at 94.

Manuel E., studied pharmacology in college. His first job in Livermore was with McKown and Mess druggists and then with Beazell's Drug Store, both on First Street. He became a partner in Beazell's and after Mr. Beazell's death took over the business and expanded it. Often in times of illness, Manuel would go down to the drug store at night to fill a prescription or help a doctor. He was very instrumental in helping young druggists get started in their careers. Because of his outstanding professionalism and community service, Manuel was named Lion of the Year by the Livermore Lion's Club in 1974.

Manuel E. Duarte is a person who never forgot the people who helped him. As a child, he worked as an errand boy; as a businessman, he was one of the first to give part-time jobs to high school students. He has worked behind-the-scenes to help the needy who could not pay for medicine and to act as an interpreter for many who could not speak English. Whenever parish organizations had benefits, Manuel always gave a prize or made a donation. He and Amelia have been foster parents to needy children and continue to support projects for the blind and to encourage young people in their education.

EGAN, John
WALSH, Ellen

In the fall of 1878, John and Ellen Walsh Egan and their two young children, Catherine and John, arrived in Livermore after crossing the country from Massachusetts. They were both born in Ireland, but had met and married

in Massachusetts. The family spent their first winter on a ranch near the present Veterans Administration Hospital. The following spring they bought a ranch in Altamont, where another daughter and two sons were born. Tragedy struck the family in 1889 when John, Sr., was killed in a haywagon accident. Ellen reared her children alone stressing the importance of religion in one's life, especially Mass attendance and catechetical studies. Both daughters and one son moved to Oakland where job opportunities were better. John and his brother James stayed on the land to farm.

About the same time John and Ellen met in Massachusetts, a young girl Bridget Egan arrived in Livermore from Ireland. Here she joined her brother, Michael, and sisters, Margaret (Egan) Greeley (See Greeley, John Paul and Egan, Margaret.) and Anna (Egan) Smith. She worked as a servant for several families before meeting a fellow Irishman named Samuel Farrell. They were married Easter Sunday, April 21, 1878, by Father Cassidy at St. Michael's Church. Years later this same parish would see the couple's children, grandchildren, great grandchildren, and great-great grandchildren receive the sacraments and continue with the young couple's greatest devotion, the love of God. Bridget and Samuel had two daughters, Mary and Katherine. Mary (Farrell) Carrol was killed in the tragic San Francisco earthquake and fire, April 18, 1906.

Katherine fell in love with the young Altamont farmer John Egan. The two were married on August 16, 1911, at St. Michael's Church by Father Patrick Power. Their attendants were James Egan and Kathryn Greeley, daughter of John Paul and Margaret Greeley. John and Katherine lived in Altamont with their three daughters and son farming and raising cattle. After John died in 1938, Katherine moved to Livermore. Here, she fulfilled her great desire to grow flowers to place on the altar of St. Michael's. Until her death in 1945, many of her blooms graced the altar.

Today three of her children still live in Livermore. They are Mary (Egan) Bordes, Bernice (Egan) Rooney, and Jean Egan. Their children attended St. Michael's School and Jean's daughter, Marilyn, is now a teacher there.

FALLON, William J.
COPPINGER, Annie

William J. and Annie (Coppinger) Fallon

settled in the Livermore-Amador Valley in 1857. The family farm was on Fallon Road north of Highway 50 (now U.S. 580), west of Doolan Road. William was 29; Annie was 20. They both came from Ireland. They had 11 children: Mary, James, Nora, Theresa, Kate, Bill, Rob, John, Dan, Thomas, and William. Annie and her daughters made vestments and altar cloths for St. Michael's.

Locally, Mary married Mike Murray; James married Mary Twohey, daughter of Joseph and Mary Callaghan Twohey. (See Twohey, Thomas Matthew and Wright, Mary.) James and Mary had three sons, Jim, Frank, and George, who are all St. Michael's parishioners.

FAVILLA, Julius
TOMASSETTI, Eda

Julius and Eda Favilla came to Livermore from Sacramento in the late 1930's. Julius was employed by the Pacific Gas & Electric Company for 45 years. He died in 1965.

Julius and Eda had two children, Juleda and Julius H. Juleda married Henry L. Betten-court; they have one son. Julius is not married; he still resides with his mother at seventh and J Streets; he works as a pharmacist in Fremont.

FERRARIO, Steve
PERATA, Mary

Steve and Mary Ferrario were married in 1906 in old St. Michael's Church on First Street. Steve was born in Milan, Italy, and came to the United States in 1901. Mary was the daughter of the Peratas (See Perata, Thomas and Catherine.). Since she could speak several foreign languages, she helped Father Looney work with the needy with clothing and food distribution.

Mary and Steve had two children, Louis and Norma. Louis married Bernadette Murray and had five children. All attended St. Michael's School. Norma married Robert Pritchard, whose grandparents were the Colliers and Burns. "Bob" helped build the First Aid Room at the school, and also helped coach baseball. Norma was an officer in junior Y.L.I. and president of the Mothers' Club. Their daughter, Marilyn, married Keith Fraser. They have 3 children, Julie, Stephen, and Jennifer. Julie is a St. Michael's School graduate.

FLESSATTI, Alexander

Alexander and Beatrice Flessatti came

to the Portola Avenue area in 1930 and were ranchers. Their son Paul attended St. Michael's School as did Rosemarie Schenone, whom he later married. Rosemarie is John and Lena (Gattorna) Schenone's daughter (See Gattorna, Giovanni and Schenone, Rosa.).

FLYNN, Owen
O'LEARY, Catherine

Owen Flynn was born in King's County, Ireland. He belonged to a landed Irish family but his girlfriend, Catherine O'Leary did not. His family decided to break up the friendship by sending Owen to an exclusive boarding school. While he was away Catherine decided to immigrate to America. Owen followed her to New York where they were married. They crossed the Isthmus of Panama to California in the 1860's.

Owen first worked at putting in the California Street cable car line in San Francisco, but the severe earthquake of 1868 frightened Catherine so much that they left San Francisco and moved to Corral Hollow. Owen bought land near Altamont. The present Flynn Road was named for him.

The Flynn children were: Elizabeth, who became Mrs. John McGlinchey (See McGlinchey, John and Flynn, Elizabeth.); Catherine, Mrs. Dan Moy (See Moy.); Annie, Mrs. Peter Barthe (See Barthe, Peter and Flynn, Annie.); Julia, Mrs. Edward Callaghan (See Callaghan, Henry and Rodgers, Sarah.); Mary, Mrs. James Coogan; Dora, Mrs. Charles Sherman; Owen, who married Kate Moy; (See Moy.) and John, who married Mary Coogan.

FRACISCO, Charles J.
BARTHE, Margaret E.

Charles J. Fracisco, the son of John and Celeste Fracisco of Pleasanton, married Margaret E. Barthe, the daughter of Peter Barthe and Anne Flynn Barthe (See Barthe, Peter and Flynn, Anne.), at St. Michael's Church on August 31, 1929. Margaret E. Barthe had been baptized at St. Michael's Church in 1909.

Mr. and Mrs. Fracisco have five children: Dr. Barbara Mertes (Dean of Chabot College Valley Campus), C. Patrick Fracisco, Mrs. Jeanne Packard, Mrs. Martha Kopp, and Thomas P. Fracisco. All the children received the sacraments at St. Michael's Church, graduated from St. Michael's School, and were

members of St. Michael's Church until they moved from Livermore.

The Fracisco family members have always been active in St. Michael's Parish. The Fraternal Order of Eagles selected Charles Fracisco for their Outstanding Citizen Award in 1973.

GANDOLFO, Luigi
GLUGLIOTTI, Guiditta

The Gandolfo family originated in Spain but migrated to Italy at the time of the invasion of the Moors. Luigi Gandolfo came to California from Genoa, Italy, in 1864. Several years later he married Guiditta Glugliotti and settled in San Francisco, where they had 10 children.

The Gandolfos moved to Livermore in 1905 and bought the Ramke ranch on the northwest edge of town. They all attended St. Michael's Church. They and their children, Irene, Louis, and Richard, worked on the ranch where they produced grain, cattle, fowl, wine grapes, and wine. In later years they also had a trucking business, and they bought and sold hay and grain.

GARDELLA, Antonio
BASSO, Marie

Antonio Gardella was born in Italy. As a young man he had gone to Germany and Ethiopia (then Abyssinia) as a laborer. He spoke the German language fluently. He married Marie Basso in Italy in 1879. A short while later he immigrated to the U.S. and to the Livermore Valley.

When Antonio had sufficient funds, he sent for his wife, who arrived in 1880. It took 60 days for the journey from Genoa. Their first child had been born in Italy, and they were to have seven more.

Antonio's parents followed him to America. His mother had been a domestic in Italy, and his father had been in the Italian Army for five years. In America, Grandpa and Grandma Gardella labored on farms and helped to build the Western Pacific Railroad in the valley.

Antonio worked for the Wentes, the Con-cannons, and other pioneers. He and his family lived on the May ranch east of Livermore until 1900 when they moved to the Livermore Ranch (Las Positas). They farmed there until 1908, when they built a fine two-story home at the northeast corner of Junction Avenue and

East First Street. (The house was later moved a short distance to the west and still stands.) The house was built by F. Costa who later built our present St. Michael's Church.

The Gardellas also bought property where the Foresters' Hall is now (Second and South J Streets), and the property where Gardella's liquor store is (Second and South L Streets). This was once a saloon operated by S. Ferrario.

GATTORNA, Giovanni
SCHENONE, Rosa

As World War I was spreading over Europe, Giovanni Gattorna and his wife Rosa (Schenone) Gattorna made the decision to leave Genoa, Italy, and come to the United States to raise their young family in greater safety. In 1916, with their four young daughters, they came directly to Livermore where Rosa's father, Guiseppe, had been living. Their daughters were Lena, Augusta, Marie, and Antoinette. A fifth daughter Josephine was born here. The girls all attended St. Michael's School.

They lived on Las Positas Road where they raised vegetables. The family had a partnership in a vegetable garden and also in a grocery store, L. Schenone and Co., which was located on East First Street. The same building now houses the City Hall Annex.

Lena married John Schenone; Augusta married James Cernusco (See Cernusco, James and Gattorna, Augusta.); Marie married Andy Corsiglia; Antoinette married Albert Morris; and Josephine married Tom Bailey.

GENONI, John and Mary

John and Mary Genoni came here from the South San Francisco in 1924. Their children were Joe, Frank, and Madeline. They bought 17 acres of land on Arroyo Road and Lomitas Avenue, over the hill from the Redemptorist Fathers. Mary worked at Bonne's French Laundry. John was a vineyardist and worked as a laborer at odd jobs during the off season.

GEORGE, Henry J.

Henry J. George's grandparents settled on Beck Road (now North Livermore Avenue) in the 1890's. Their ranch was five miles from the church. His parents were Manuel George and Mary (Enos) George. Henry married Helen Enos from Modesto, whose grandfather,

Anton Enos, was a farmer in Tassajara in the 1890's.

GOMES, Frank

Frank Gomes came to the Bay Area from Portugal in the late 1800's. After living near San Pablo for a short time, he moved to Half Moon Bay. Half Moon Bay had a land boom when people moved out of San Francisco after the 1906 earthquake. Frank sold his ranch for the high price of \$500 an acre, moved to Livermore and bought 842 acres of the Alviso Ranch for \$56 an acre. (The Alviso Ranch was on both sides of what is now North Livermore Avenue and had been part of Rancho Las Positas. Valentine Alviso married one of Robert Livermore's daughters, and the ranch was her portion of the estate.)

Frank Gomes's son, Frank J., married Mary Edwards, and his brother Manuel married Clara Santos. His daughter, Amelia, married Antone Dutra, another Half Moon Bay rancher who had moved to Livermore in 1906. For awhile the Dutra's had a 460-acre farm west of Vasco Road. Amelia and Antone's children walked across the fields to May School. Ed Dutra is one of their children.

GRASSI, Frank

CATANICH, Katarina

Frank Grassi came to this country from Yugoslavia. He married Katarina Catanich in San Jose and later settled in Livermore. He owned and operated the Morning Star Hotel at the southwest corner of First and L Streets, which became the Valley Hotel at the same site. His home was at Fourth and H Streets.

In the days of Father Power and later of Father McKinnon, Frank Grassi was known as "a pillar of the church." He attended all the Masses and lit the candles. His pew was the third on the left and was the only one with a cushion of red velvet. When the boys attended religious instructions, there was much squabbling over who got to sit on the cushion.

Frank helped to build the new church and he was always ready to help the Sisters with repairs to the convent.

Having no children of their own, Frank and Katarina brought Frank's 11-year old grandnephew, Marin Mihoevich from Yugoslavia to the U.S. Marin later married Jacqueline Matulich. (See Mihoevich, Marin and Matulich, Jacqueline.)

GREELEY, John Paul

EGAN, Margaret

John Paul Greeley and Margaret Egan were married in New Jersey in 1866. John was born in New Jersey and Margaret was born in County Mayo, Ireland.

They came to California about 1870 and settled in Altamont, where they obtained a Spanish grant of land from Captain Cook. President Hayes' signature is on the deed.

They had 10 children, the last of whom the father never set eyes on because he died in a railroad accident about three weeks before she was born. John followed railroading and ranching as means of livelihood.

The last child, Kathryn (Greeley) Scullion, is the mother of Eileen (Scullion) Michelis and Donald James Scullion (See Scullion, John.).

Another daughter, Rose (Greeley) Young, had a daughter, Alice, who married Harry Laughlin (of a longtime Livermore family). Eileen and Alice are still members of St. Michael's.

HENRIQUES, Antonio and Isabelle

Antonio and Isabelle Henriques came to Livermore in 1934 from Modesto, where they had been in the dairy farm business. Antonio immigrated to America from the Azores in the early 1900's. Isabelle was born in Moraga, California. They had three children, Joseph, Louise, and Mary.

Antonio was ill when he came to Livermore, so Isabelle did odd jobs until 1941, when she went to work at the Livermore Sanitarium and the Veterans' Administration Hospital.

Joseph, Louise, and Mary attended local schools. Joseph served in the Navy during World War II, and has two sons, Michael and Timothy. Michael now lives at Lake Tahoe and Timothy has taken his first vows as a Christian Brother at St. Mary's College. Mary attended college in San Jose and Berkeley and now teaches in Livermore. Louise lives in Southern California.

HOLDENER, Fred

Fred Holdener, Sr., moved to Livermore from Tracy in 1931, a widower with three young children: Fred, Jr., Carl, and Marie. He purchased and operated Valley Dairy, now known as Holdener Dairy, on Pleasanton Road (now called Stanley Boulevard). All three children went to St. Michael's in the original building. Son Fred, Jr., recalls that it had four

classrooms, two grades to a room. The Sisters lived upstairs. He remembers Sister Borges and Sister Ambrose were teachers.

Fred, Jr., married Elsie Ott from Manteca and all their children also attended St. Michael's School. When St. Charles, the second Catholic parish in Livermore, was established, the Holdeners by means of location became St. Charles parishioners. However, the family maintained their close ties to St. Michael's. Their daughters, Janet and Karen, chose to be married at St. Michael's in June 1977 because of their deep felt attachment to the parish and to Monsignor Adams.

HOMEN, Anton

Anton Homen and Marie Angels were married in St. Michael's Church in 1896. Anton had settled in Livermore's Northern Addition in the 1890's. He was a shoemaker. Their daughter Marie married Antonio Mello who was in shoe repair and sales on K Street from 1906.

HOSKER, Ralph MARCIEL, Ellen

Ellen Marciel married Ralph Hosker. Ellen is the daughter of Domingos and Rose Davina Marciel. Ellen's grandparents came from Portugal in the 1890's.

Ralph Hosker is the son of Jim and Elizabeth Kearns Hosker and the grandson of Michael and Agnes Kearns.

HUNTER, John PRITCHARD, Peg

Peg Pritchard married John Hunter, who worked for the Southern Pacific Railroad. Peg's mother was Anne (Burns) Pritchard, whose parents were Margaret (Collier) and Michael Burns. (See McCollier, Mike and McMurray, Mary.) The Burns family came from Ireland in 1864.

IBAROLLE, Batiste

Batiste Ibarolle, came to Livermore in the 1890's and he worked at the Duval Place,



A double wedding at St. Michael's in June 1977 joined Richard Inks and Janet Holdener, and Hans Zumbach and Karen Holdener. The Holdener family now belongs to St. Charles, but they were long associated with St. Michael's and the sisters chose to be married there. Father Adams and Father Peter Wildhaber, a personal friend of the Holdener family, presided at the rites.

the Belview vineyard, and a winery south of the Arroyo del Valle near the Vallecitos Road. In 1908, he moved to Olivina Avenue. His daughter Anna married Alfred Arnauden. Batiste had a son, Ernest, who married Marie Etchegaray. Marie came from France by way of Fresno and San Francisco.

KELLY, Frank, John C., and Mary Ann

Frank Kelly, his brother John C., and his sister Mary Ann were born in Donegal, Ireland. They came to California in the 1880's because they had heard that they could find gold in the streets.

Frank came first. He acquired a sheep ranch on the Mocho Creek that his daughter's family (the Devaneys) still owns. Frank married Annie Callaghan. Their children were John M. and May who married a Devaney.

John came next and he rented a sheep ranch in Midway and then bought a ranch in Corral Hollow (about 1900), where the Lawrence Livermore Laboratory now has its Test Site 300.

Mary Ann came later and she married Frank Floyd. They were farmers in Altamont for many years. One of their sons, Tom, married Leta Moy daughter of John and Mary (McCabe) Moy. (See Moy.)

John C, who always gave his birthday as February 32nd, married Margaret Gallen in 1888. Margaret, the niece of Mrs. Tom Lawler, came here from Ireland as a young girl. They lived in Laddsville opposite where the Junction Avenue school is now. John kept adding to the house all the time to make room for his nine sons and two daughters. The house was directly behind St. Michael's on East First Street. When Father Power needed an altar boy in a hurry, he would go to the back of the Church and put his fingers in his mouth and whistle. One of the Kelly boys would then come running to the Church.

Before he settled in Livermore, John C. Kelly herded sheep near Coalinga for \$20 to \$25 a month. He saw oil running over the ground and killing the birds but didn't realize then what it would be worth. But in 1907 a hundred pound lamb sold for \$2.75.

One of his nine sons, John J., was the husband of our own Lauretta (Twohey) Kelly. Another of his sons is Francis B. "Fritz"

Kelly, a former Livermore policeman, who married Anna Zales.

Mary married John S. Connolly, William married Marcella Schween who died, then Lucie Leslie. Thomas V. married Theresa Rose, Reg. W. married Clarice Davis, Charles died in Seminary, Joseph married Loretta Schween, S. Larry married Kay Walsh, Clarence married Lil Marciel, and Carmel married James Minehane.

KELLY, James G.

GALLAGHER, Mary A.

James G. and Mary (Gallagher) Kelly were both born in County Donegal, Ireland, but they met and were married in Brooklyn, New York. In 1877, Jim came to this valley and engaged in the sheep business. He went back to Brooklyn for a visit in 1883, when he met and married Mary A. Gallagher. He brought her back to Livermore and in due course settled their family in a large house at Eighth and K Streets.

It was a hospitable family. They had a tame Brownie cow in the field behind the house. The neighborhood children used to milk the cow every night, two at a time on each side.

Their eldest daughter, Rose, married James Twohey, son of Thomas Matthew and Mary Wright Twohey. (See Twohey, Thomas Matthew and Wright, Mary.) Another daughter, Mary, was the office nurse for Dr. Paul Dolan. She died when she was quite young. A third daughter, Susan (Susie) taught school, first at Tesla (now a ghost town) and later at Highland and May Elementary Schools. She was often referred to as Livermore's "Poet Laureate." One of her best loved poems is, "Good Morning Miss Smith."

After she retired she often substituted at St. Michael's School. She died at 75 when her home burned in 1963.

Mary and Susie did not marry.

LADD, Alphonso S.

Alphonso S. Ladd was born in Maine in 1827. He was one of five brothers who came to San Francisco in 1850. In 1851 he moved to Sunol where he lived until 1865 when he preempted 160 acres of land near or on Rancho Las Positas. (This was before the boundaries were settled.) He built a house and a hotel about where the Junction Avenue School is now and other settlers built houses and

businesses nearby. The settlement became known as Laddsville.

Alphonso Ladd married Sarah Brogan of Ireland and they had four children. They were Ellen (Nellie), who married one of the Foscalini brothers, Etta or Henrietta who married Oscar Cozd (whose father was a famous long-distance runner), Joseph T. who was accidentally shot on a hunting trip in the Livermore hills in 1877 when he was 18, and Alice who married John O'Leary.

Alphonso's brother Aurellius T. Ladd was the man who discovered and developed the Ladd manganese mines near the Mocho Creek. He is the one John Callaghan worked for when he first came to Livermore.

There was a big fire in Laddsville in 1871 but the Ladd Hotel did not burn until 1876. Alphonso Ladd died on November 2, 1868. His widow managed the hotel until the fire destroyed it. It was at five in the morning of August 1. The two-story building was part

wood and part adobe and contained 19 rooms and a bar.

The land for the first Catholic Church in Livermore was given by the Ladd estate. It was in Laddsville.

LARIPPA, Gil and Anna

Gil and Anna Larippa came from Spain in the 1890's. At first they lived out on Vallecitos Road seven miles from town. They walked to town, as did many of their neighbors, and to church on Sundays. Mr. Larippa worked in the valley's vineyards and on the haypresses, according to season. Later the family built a house on Rincon Avenue in town, where Marguerite (Larippa) Baxter still lives.

LIVERMORE, Jr., Robert

BERNAL, Teresa

Robert Livermore, Jr., was the son of Robert Livermore, Sr., after whom the city



On May 12, 1935, Las Positas Parlor No. 96, Native Sons of the Golden West, dedicated a stone marker at the site of Robert Livermore's original home at Rancho Las Positas. Seated beneath the plaque are L-R: Charles Livermore, Katherine (Livermore) Schenone, Victoria (Livermore) Demartini, and Nicholas Livermore, all children of Robert Livermore, Jr.

was named. Robert, Sr., was one of the first white settlers in the valley. His Rancho Las Positas was made up of 11 leagues. Robert, Jr.'s mother was Josefa (Higuera) Livermore, from Los Tularcitos Rancho, an early Spanish land grant south of Mission San Jose.

Teresa Bernal was the daughter of Juan Pablo Bernal, a grantee of Rancho El Valle de San Jose (Pleasanton and Sunol) and Rafaela (Feliz) Bernal. She was baptized Maria Teresa de Los Angeles in October 1842 at Mission Santa Clara de Asis by Maria Vasques del Mercado, Fray Francisco.

Robert Livermore, Jr., and Teresa Bernal were married at San Jose de Guadalupe Mission in 1861. They made their home on Las Positas Rancho, two miles north of the city. He was a rancher and lived on Las Positas until the time of his death in 1886. Teresa died in 1902. They are buried in St. Michael's Cemetery.

A stained glass window was placed in St. Michael's Church in their memory.

They had seven children: Isabel, Victoria, Robert, Charles, Katherine, Nicholas, and Delfina.

LOUGHREY, Peter and Bridgette

Peter and Bridgette Loughrey came from Ireland. Peter was a sheepherder. The Loughreys lived on First Street opposite the old church. Later they built a new home on the corner of Sixth and Lizzie Streets (South Livermore Avenue). Their daughter, Sadie, married John Hachmann.

Sadie and John had four sons: Francis Hachmann married Mary Oliverri from Texas and they had one son; Cosmos died at a very early age; Lawrence married Mary Cappot from Half Moon Bay and they had a son and a daughter; the youngest son, Irvin (Mike), married Margaret Rochin (See Rochin, Antonio.), who is a member of one of the first Spanish families that settled the Livermore Valley. Mike and Margaret have two daughters, Joyce and Carol. Joyce married Raul Garcia; they have a daughter. Carol married Gilbert Oliver; they have a son.

McCOLLIER, Mike

McMURRAY, Mary

Mike McCollier married Mary McMurray whose family came around the Horn from Ireland to San Francisco in 1849. The McCollier's,

who later dropped "Mc" from their name, were the first to settle in Collier Canyon. On their ranch, the Colliers grew wheat, barley, and hay, and raised cows, sheep, and pigs. They paid \$1 an acre for the land. They must have been a large family; granddaughter Anne (Burns) Pritchard could claim 33 first cousins.

McCORMICK, Frank

Frank McCormick came from San Francisco in 1870 and farmed in the Midway area. Of his children, son Frank married Agnes Nevin and they had three children: Leota (McCormick) O'Neil; Jack McCormick, and Nevin McCormick. William, another son, married Mollie Fitzgerald.

Mary, one of Frank's daughters, married Thomas Henry. Mary worked for Dr. J. K. Warner. Mary and Thomas' son, William Thomas, married Madeline Bento. Annie, another of Frank's daughters, married Frank Fennon, who was a butcher.

McGLINCHEY, John

FLYNN, Elizabeth

John McGlinchey was born in Donegal, Ireland, in 1861. He immigrated to Livermore in 1882 by way of a 14-day train trip from Quebec, Canada. He came to join Peter Moy, a man he had known in Ireland. Moy was a successful sheep rancher in the area east of Livermore.

John McGlinchey found work tending sheep for the widow of John O'Brien. In later years he became one of the most extensive cattle and sheep raisers in this area. His work in this field led to two of the activities for which he was well known: fire fighting and the Livermore Rodeo.

John was one of the founders of the Stockmen's Protective Association, formed after a range fire burned nearly a million acres. The organization worked to prevent fires and to fight them. John was elected president and he held that office until his death in 1947. During his lifetime he also served in the California Cattlemen's Association, as State Deputy Fish Commissioner, and as Alameda County Fire Warden (1906-1937).

John McGlinchey was first a Catholic. He was a member of the Young Men's Institute from the 1890's and was actively involved in the Knights of Columbus even before the local Council was founded. He was the basket passer

at church who held the collection plate firmly under your nose until you contributed something more tangible than a weak smile.

On April 28, 1892, John McGlinchey and Elizabeth Flynn were married in a Nuptial Mass at St. Michael's Church, Livermore, California. Father Patrick Power officiated.

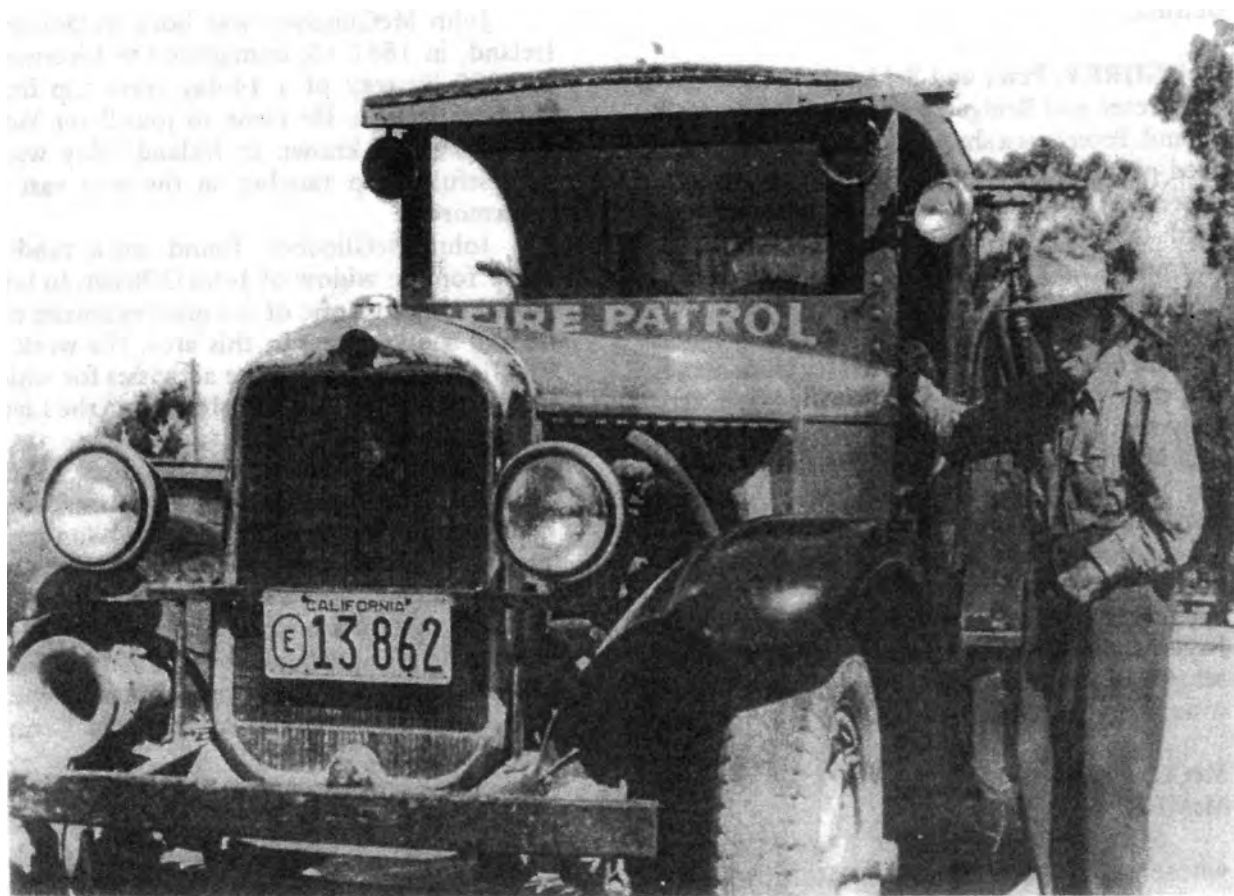
John and Elizabeth had nine children: Eugene, Mary, Catherine, John, James, Joseph, William, Francis, and Carmel. The McGlinchey sons were most famous for the part they played in the basketball team, the Livermore Cowboys. James McGlinchey and four brothers were the scourge of the local basketball scene when they played together as a team. They were the local basketball champions, and one year had vied for the national championship in Kansas City. In 1918, during the awful influenza epidemic, when all schools were closed, and there was no income for the Convent, the Livermore Cowboys Basketball Team, under the management of Joe Aurreocheo, made a

substantial contribution to St. Michael's Convent.

Eugene McGlinchey was a flight instructor in the Army Air Force (AAF) during World War I. The AAF was an exclusive organization at that time; of the relatively few men who flew in those years, two came from Livermore—Eugene and Kenneth Henry.

Son James succeeded his father as County Fire Warden through competitive examination at the time of John's retirement in 1937. James served in that capacity until his retirement in 1965. In 1966, James received the Eagles Outstanding Citizen Award. In 1950, the Alameda County Firehouse on College Avenue was dedicated to the memory of John McGlinchey.

Five of the McGlinchey boys married: Eugene to Frances Dobratz; John to Ruth Bernal; James to Catherine Flett; William to Rose Raboli, and Francis to Leona Johnson. (In 1977 Francis and Leona chose the Parish Hall for the site of their 40th wedding



John McGlinchey was Alameda County Fire Warden from 1906 to 1937.

anniversary celebration, and Leona and her daughter, Kathryn Laughlin, teach C.C.D. classes at St. Michael's. Grandson Steve will be confirmed at St. Michael's.)

The three McGlinchey girls, Mary, Carmel, and Kathryn, became school teachers. (Kathryn's grade school teachers influenced her to change the spelling of her name from Catherine to Kathryn.) Carmel subsequently married John Fannuchi.

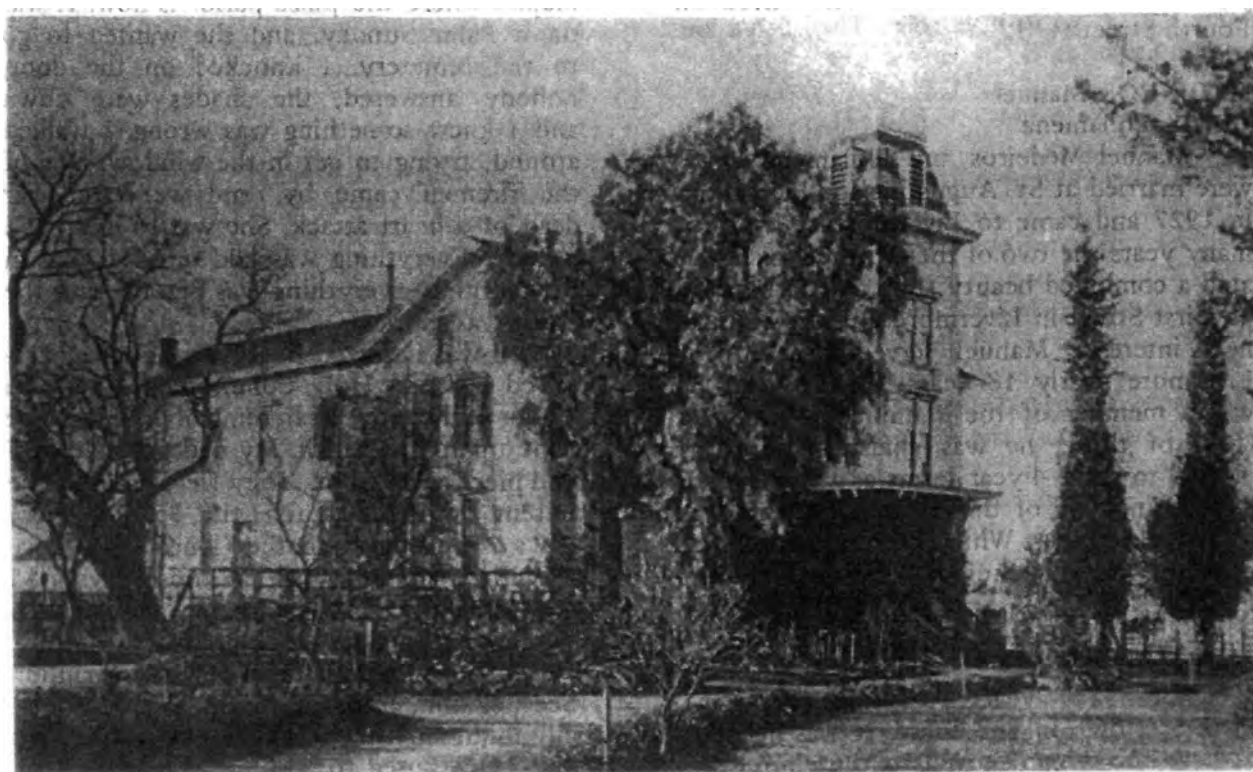
Wife Elizabeth (Flynn) McGlinchey was the "kindly matriarch" whose life was filled with service to her family and to the church. She was a member of the Young Ladies' Institute and the Catholic Ladies Aid Society. To quote the book, *Celebrities at Your Doorstep*: "Most people knew John McGlinchey for his leadership activities, and the McGlinchey sons as the nucleus of the nationally famous basketball team, 'The Livermore Cowboys.' But Elizabeth McGlinchey had a role of her own—mother to nine living children, five orphaned nieces and nephews, and at least a half-dozen other children of no relationship.

"This was her credo: If someone was hungry you fed him. If he was tired you gave him a bed. And if he needed a home you invited him to move in. Mrs. McGlinchey had two interests, her church, and people. They provided her with a rich and full life."

The McGlinchey family moved around from houses in town to ranches in the country, but finally settled in the big building that had been the Livermore Collegiate Institute on College Avenue. Two beloved aunts came to help "Aunt Lizzie."

The Livermore Collegiate Institute, from which College Avenue received its name, was built by the Reverend W. B. Kingsbury in 1870, and for a few years it housed the Presbyterian Church. However, it was considered too far out of town for churchgoers, so in 1875, Professor J. D. Smith took it over and operated it as an institute of higher learning for almost 20 years, when it became the first unit of the Livermore Sanitarium.

In 1906, John McGlinchey purchased the College as a home for his family. It was a big



The McGlinchey home on College Avenue had been the Livermore Collegiate Institute and the Livermore Sanitarium. So it had plenty of room for the nine McGlinchey children, other children the family cared for, and the neighborhood children who would stay overnight.

house—28 rooms, 15 bedrooms, on six acres of land. It was a fabulous playground, with room for baseball, football, basketball, volleyball, horseshoes, kite flying, etc., not only for the family but for all the neighborhood children who were always welcome.

In 1931, the house was badly damaged by fire. Enough lumber was salvaged to build the frame of the present McGlinchey home. The St. Michael's Mothers' Club for years held their annual evening fund raiser on the lawns of the new home.

John McGlinchey died in 1947 at the age of 86; Elizabeth died at age 96 in 1965. But family involvement in St. Michael's parish life continues as it did in 1892 when John and Elizabeth were married. From that day forward there has been a succession of Baptisms, First Communions, Confirmations, weddings, and—inevitably—funerals involving four generations of the McGlinchey family.

MALLONI, John
DELL-ERA, Camilla

John and Camilla (Dell-Era) Malloni left San Francisco in 1934 to come to Livermore. John was a winery worker. They lived on Fourth Street at "I."

MEDEIROS, Manuel
LEWIS, Philamena

Manuel Medeiros and Philamena Lewis were married at St. Augustine's in Pleasanton in 1927 and came to Livermore to live. For many years the two of them owned and operated a combined beauty shop and barbershop on First Street in Livermore. Besides his business interests, Manuel served the city of Livermore nearly 18 years: for six years he was a member of the Planning Commission (four of those, he was chairman); he was elected to three 4-year terms as a councilman and during one of those terms he served as Mayor (1961-63). While he served as a city official, Manuel fought hard to prevent Fourth Street from becoming a thoroughfare so St. Michael's School children would not be endangered.

For many years Philamena kept the I.D.E.S. crown in her home. It was her idea to have the crown moved to the church for safekeeping.

In recognition of Philamena's many contributions to the community the Fraternal

Order of Eagles named her to receive the Outstanding Citizen Award in 1974.

MICHELIS, John
SCULLION, Eileen

John Michelis was born in San Francisco in 1907. The following is his story.

"My parents came over here in 1900 from Italy. They landed in San Francisco and started up a dry goods and grocery store at Powell and Green Streets. In 1906 the earthquake wiped them out, they lost everything.

"Someone wanted to sell a ranch in Livermore—my folks got it cheap. After they got everything built (my brother and I were about 10 and 11, and attending the old Green School) one of the kids said, 'Your house is on fire!' We lost everything we had, with no insurance. From then on my father insured everything, and nothing disastrous ever happened again.

"They had a lot of courage to pick up and start all over again in a strange country.

"My dad passed away in 1960, and my mother in 1962. They are buried in St. Michael's Cemetery. I found my mother dead. She lived on the corner of second and Maple, where the pizza parlor is now. It was on a Palm Sunday, and she wanted to go to the cemetery. I knocked on the door, nobody answered, the shades were down and I knew something was wrong. I walked around, trying to get in the window. One of the firemen came by, and we found her dead of a heart attack. She was so clean and orderly. Everything was laid out for Mass in the morning—everything was perfect, and the house was spotless.

"I was baptized in San Francisco and received my first Holy Communion here from Father McKinnon. I can remember because he came up to the ranch. My dad gave me a \$5 gold piece to give him. They were building the present Catholic Church; the \$5 gold piece was a contribution to the Church. He drove up with Mike Callaghan. In those days a \$5 gold piece was a lot of money. The Church was completed in 1918.

"When I first met my wife, Eileen Scullion (See Scullion, John and Flynn, Mary.), I was only about 15. We were married at St. Michael's in 1933. We used to go up to Brushy Peak all the time for picnics. Brushy Peak is about seven miles out of Livermore. Years ago it was all covered with trees, but they are dying. It was

a mass of trees, with great big rocks and caves where Joaquin Murietta used to roam.

"Father Looney officiated at our marriage. He was very firm in his ways, but we just loved him. I went to the hospital the day he got killed. He was going out on a call down on Highway 50—a sick call—he went off the road and hit a pole. He had one of the largest funerals this town ever had. They say he was severe; he had his own way, but the people respected him. I was directing traffic when he was buried. I thought the line would never stop.

"I became Police Chief in 1942. I was Chief of Police for 30½ years. I worked under 47 councilmen and 17 mayors. Some were lulus—I kid you not."

Eileen says: "He was the cowboy on the motorcycle—with chaps and everything. He was always referred to as the motorcycle cowboy."

John and Eileen have a son, Jay, a graduate of St. Michael's.

MIHOEVICH, Marin

MATULICH, Jacqueline

Marin Mihoevich was brought to the United States by his grand-uncle, Frank Grassi (See Grassi, Frank and Catanich, Katarina.), at the age of 11. He was a graduate of St. Michael's School.

In 1931, he married Jacqueline Matulich in Sacred Heart Church in Hollister, the same church in which Jacqueline's mother, Maria, had married John Matulich in a double wedding with her cousin in 1900. John had come to the United States from Yugoslavia in 1908.

Marin and Jacqueline had two children, Marguerite and John, both graduates of St. Michael's School, and both married in St. Michael's Church. Marguerite married Louis Wright; they have one daughter. John married Carolyn Wattenburger, whose father was Livermore High School Principal for many years. They have two sons. John and Carolyn reside in Livermore, and John is employed at the Lawrence Livermore Laboratory.

MINOGGIO, Peter and Catherine

Peter (Protrasio) and Catherine Minoggio came to Livermore from Italy in the 1880's. Peter planted and cultivated grapevines in Livermore's famous vineyards. He was also a winemaker. The Minoggios lived on West Second Street and they had eight children, all

baptized at St. Michael's. Two of their daughters, Angie Marsh and Filomena Wright, still live in Livermore. A third daughter, Adeline Micheli, a longtime resident of Livermore, died in 1977.

MOY

Four Moy brothers came to Livermore from an area near the River Moy in Donegal, Ireland, in the early 1860's. They were Peter, Dan, Laughlin, and John. They were later joined by their sisters, Bridget and Margaret.

Peter was a sheepman, and he married Alice Connolly of Livermore. They had a son, James, who married Clara Doolan, a school teacher. (See Doolan, Michael and Ritchie, Margaret.) James went into business with his father.

Dan was a farmer in Altamont; he married Catherine Flynn. (See Flynn, Owen and O'Leary, Catherine.) Their children were Catherine (Katie), Rose, Cyril, and Francis, Gladys, and Eugene. Cyril married Katherine Taylor. They had two children, both of whom attended St. Michael's School. The daughter, Katherine, is now deceased. The son, Cyril, married Barbara Dolstra. Cyril and Barbara live on the Moy ranch on Tesla Road. Their son is a student at St. Michael's School.

Laughlin had a butcher shop on East First Street, near McLeod; he married Kate Rowe, a sister of Mrs. James Concannon. They had three children: Robert, a graduate of St. Mary's College and a well known sportsman; James, who became a pharmacist; and Margaret.

John married Maryann McCabe. Their children were James, Lawrence, Katherine, Ella, Dan, Joseph, and Leta. James married Annie Block; their children were Esther, Myrtle, Julia and James. Esther married LeRoy Allen, and they had one son, Merton who married Lenora Blatchford; they, in turn have five daughters, Myrna, Barbara, Lisa, Tracy and Kimberly.

Margaret married John Callaghan (See Callaghan, John and Moy, Margaret).

Bridget married Patrick Gallagher.

MUELLER, Louis

HEROLD, Bertha

The ill health of two of their sons brought Louis and Bertha (Herold) Mueller and their nine children from Milwaukee, Wisconsin, to Livermore in the late 1920's. Their children



Bertha and Louis Mueller brought their nine children from Milwaukee, Wisconsin, to Livermore in 1929 in this precursor of a modern camper. Front, L-R: Louis, Jr., Franklyn (deceased), Norman, Roland, Maybelle, Erwin, Herold, Violet, and Louis, Sr. Rear: Laura and Bertha.

were Louis, Jr., Laura, Violet, Herold, Maybelle, Roland, Franklyn, Erwin, and Norman. Roland died of tetanus at 10 years of age; Franklyn, a pilot, was killed in World War II. The others all married and live in Livermore.

The first to marry was Violet, who married Carmelus Owens May 3, 1932. Carmelus' family are longtime Livermoreans. (They have two children, Richard and Margaret. See Owens, Charles and Callaghan, Margaret.).

Next to marry was Laura. She married William Rehder of Livermore June 29, 1932. They have five children, William, Jr., John, Thomas, Annabeth, and Robert, whom they lost as an infant.

Louis, Jr., married Rose Bajt of Montana on April 8, 1939. They had four children, Rosemarie, Joanne, who died as an infant, Erwin, and Michael.

In the same month on April 16, Maybelle married Ernest Fagundes, whose mother was born in Livermore. She was of the Davina family, longtime residents of the valley. Of

this union, two children were born, Maybelle and Robert.

In 1947, on May 10, Norman married Carol Garner of Turlock. The Garners are California pioneers. They have two children, Sheila and Kenneth.

Later that same year Herold took as his bride, Ruby Owen of East Troy, Wisconsin. They settled in Livermore and raised two children, Kathryn and Franklyn.

The last to marry was Erwin, who married Patricia Cleek of Livermore. Their children are George and Jennifer. Pat is music director for St. Michael's Church.

MULQUEENEY, Michael

Michael Mulqueeneey came to California from Ireland and settled in Midway, east of Livermore, in 1868. He was a sheep rancher. His son, Michael, Jr., was born in Midway and married Gladys Windler of Tracy. Gladys and Michael, Jr., had seven children. Leona died at an early age. The other six children all married.

Elwyn married Maxine Fitzgerald and is still a rancher on the original holdings. Elwyn and Maxine had three children; Virginia, who married Larry Strieff; JoAnn, who married Michael McCabe; and David, who married Chris Hackett of Topeka, Kansas. Two of David and Chris' three children are students at St. Michael's School.

Gladys and Michael's other children are Lois, who married George Walker; Evelyn, who married Lowell Griffith; Orville, who married Frances Bradley; Dolores, who married Vern Castro, was widowed, and is now married to Roy Cornwell; and Geraldine, who married Richard M. Deck, whose parents were James and Florence (Callaghan) Deck. (See Callaghan, Henry Joseph and Rodgers, Sarah.)

MURRAY, Peter

DONLON, Margaret

Peter Murray and Margaret (Donlon) Murray were born in Ireland, both in 1834 (he in County Roscommon). They met in California and were married in San Francisco at St. Patrick's in 1860. They lived in Dublin for a short time and then moved to Livermore, where they farmed and raised sheep north of the present city. Here they had 10 children, two of whom died very young. Three never married: John H., James R., and Ella Rose, who gave us this information.

Three of the sons who married lived in Livermore. Peter J. married Theresa Dolan of San Francisco. He was a butcher in Livermore and kept St. Michael's rectory stocked with good meat. They had six children, Peter M., who married Ida Oeschger from Ferndale; Catherine (Murray) Koudelka, Raymond, William, Paul and Bernadette (Murray) Ferrario (See Ferrario, Steve and Perata, Mary.).

Michael R. married Mary Fallon (See Fallon, William J. and Coppinger, Annie.). They had eight children: Ramona, William P., John F., Robert A., Margaret (died in childhood), Joseph M., Helen (Murray) Saia, and Rose (Murray) Gregoratos.

Daniel J. married Catherine Donlon. Six children were born of that marriage. James V., Daniel J., Anna (Murray) Armstead, Mary (Murray) McFarland, Imelda (Murray) Gunn, and Adrian L., who became a priest and is now pastor of St. David's in San Pablo.

Two other children married but moved from Livermore. William F. married Lilly

Emart, daughter Margaret married Joseph Lindner.

NICKERSON, Nathaniel A.

KIELY, Elizabeth

Nathaniel A. Nickerson and Elizabeth Kiely, both of Altamont, were married in San Francisco. Nathaniel, known as Andrew, crossed the plains in a covered wagon at the age of 6 with his parents, brothers, and sisters. They came from Iowa. It was a treacherous journey, especially with the Indians.

Elizabeth was the daughter of Edward and Mary (Gallagher) Kiely of Ireland and Australia who came to Altamont, where Elizabeth was born. Her father was a mason and did work in St. Michael's cemetery when Father Patrick Power was pastor of St. Michael's Church. The sandstone coping around the various early graves came from his quarry on the Kiely Ranch in Altamont.

Nathaniel and Elizabeth Nickerson were the parents of Henrietta McKenna, Mary McKenna, Andrew George, Clarence, and Francis, Irene Armstrong, Gertrude Elliott, Florence Norton, Helen Vigh, Bernice Craven, Ruth Gallagher, Lucille O'Loughlin, and Lillian Thompson. They were all born on the Nickerson ranch in Altamont and were baptized at St. Michael's Church in Livermore. Their father was not a Catholic at first, but in his late life became a convert. He was always very good about taking his family to Mass and catechism in a buggy or spring wagon drawn by horses—before the automobiles came into existence. The horses were very shy and afraid of the automobiles that were traveling on the dirt roads. The driver had to get out to quiet the horses and keep them from tipping over the buggy or spring wagon. Too, the automobile drivers were very courteous. They would stop their automobiles to give assistance when needed.

Mary Kiely and Elizabeth Nickerson took part in "Fairs" of Old St. Michael's Church.

O'BRIEN, John (Captain)

John O'Brien and his wife Margaret came to California in the 1850's. Captain O'Brien became a sheep rancher in Corral Hollow where in 1856 he found an outcropping of coal on his property. An unverified story says he gave the information to a Livermore tavern owner who gave him a dollar a day for the rest of his life in exchange for the information.

Halley's history of Alameda County published in 1876 says, "1861- an act incorporating Corral Hollow RR Co., James S. Kohn, John O'Brien and their associates granted a franchise to construct and maintain a railroad from Corral Hollow to a point on the San Joaquin River to commence within two years." We have no further information on this.

Later Captain O'Brien bought two houses on "K" Street in Livermore. He rented one of them to James G. Kelly and his large family. Susie Kelly was born in this house and the O'Briens lived next door in the little house. The O'Briens had no children. Susie remembered her parents taking care of Mrs. O'Brien after she was widowed just because she was a neighbor and needed help. They helped the widow with the sheep business and did her banking for her.

OLIVEIRA, Antone

Antone Joseph Oliveira came to this country from his native San Jorge in the Azore Islands of Portugal in 1869. He was 20 years old, a sailor aboard a merchant-marine vessel traveling the waters between Portugal and the United States for two years. He settled in Half Moon Bay where he met his future wife, Mariann Hendriques, who had arrived two years previously from San Jorge Isle to reside with a brother John who sponsored her to the United States. They married in Half Moon Bay in 1873. Eight children were born of this marriage, two in Half Moon Bay. They moved to San Jose where Manuel, John, and Isabell were born. Daughters Mary and twins Philomena and Anna were born in Tassajara. The family moved to the Quickley Ranch in Livermore in 1903 and then purchased property on May School Road when the twins were 3 years old. All were St. Michael's parishioners. The May School Road property still bears the Oliveira name as grandsons Joseph and Ernie (sons of Joseph, Sr., and Frances Bettencourt) reside there. The home built by their grandfather was remodeled by their dad, Joseph Oliveira.

O'SHEA, Jeremiah

Jeremiah and Margaret O'Shea came to Livermore in 1919. They lived in Laddsville directly behind the original St. Michael's Church. Jeremiah was a railroad man, who had worked in several towns in northern California. A prime reason for settling here was to

send their three children to a Catholic school. Their son is Mortimer (Mickey) O'Shea. He recalls enrolling in St. Michael's when he was in the sixth grade. He also remembers the Hogan twins (Sister Francis and Sister Ursula) from his days at St. Michael's School.

OWENS (OWNESEN) , Charles CALLAGHAN, Margaret

Charles' father, Orman, modified his Norwegian name to Owens from Owenssen. Charles' mother, Rosa (Rodgers) Owens, was one of the stockholders of the Carquinez Bridge, and was a cousin of Sarah Rodgers who married Henry Callaghan (See Callaghan, Henry and Rodgers, Sarah.).

In 1907 Charles Owens came to Livermore from San Pablo when he married Margaret Callaghan, the daughter of John Callaghan and Margaret Moy (See Callaghan, John and Moy, Margaret.). Charles was one of the original stockmen that began the Livermore Rodeo to raise money for the Red Cross. He belonged to the 143rd Field Artillery National Guard as well as Company I. The Charles Owens home is at the corner of Fourth St. and South Livermore Avenue, and is now known as Den Daas. Charles and Margaret had four sons, Carmelus, Russell, Norman, and Leo. Russell, Norman, and Leo left the Livermore area; Leo died just recently of leukemia.

Carmelus has lived in Livermore all of his life and, following the tradition of his ancestors, has been a member of St. Michael's. He was married to Violet Mueller in 1932 (See Mueller, Louis and Herold, Bertha.). Carmelus and Violet have two children, Richard, who married Sharon Powell; and Margaret who married Robert Jackson. Richard and Sharon have four children: Richard, Jr., Robert, Caroline, and Christopher. Margaret and Robert have two children, James and Margaret Jane.

Carmelus and Violet live in a Livermore Heritage Home on the corner of Seventh and K Streets, that had been moved to its present location from Midway by Laughlin Moy, a brother of Carmelus' grandmother, Margaret (Moy) Callaghan. (One of life's strange happenings.)

PERATA, Thomas RATTO, Catherine

Catherine and Thomas Perata came from Genoa, Italy, in 1885 and settled on a farm on

Vasco Road about 10 miles from Livermore. They raised their six children: John, Mary (Perata) Ferrario, Catherine (Perata) Polomoni, Margaret (Perata) Volponi, Victoria (Perata) Tobia, and Peter. In 1911 they moved to town and built their home at Fourth and N Streets. All belonged to St. Michael's Parish and are now buried in St. Michael's Cemetery. In 1906, while still on Vasco Road, Mary married Steve Ferrario in old St. Michael's Church on First Street. (See Ferrario, Steve and Perata, Mary.)

PEREIRA, Manuel and Marie

Vivian Medeiros grandparents, Manuel and Maria Pereira, were ranchers in the Tassajara area in the 1880's. Her parents were Anton Leonardo and Marian Pereira, also ranchers, who lived 12 miles from church by cart. Her adopted parents were Ida Pereira and Tony Roderick, Mocho area ranchers. Tony was an expert watchmaker. Vivian's husband, George Medeiros, came from Fremont.

**PETERS, Antone
BAPTISTA, Mary**

Antone Peters migrated to the United States from the Azore Islands in the early 1900's. He settled in the Livermore Valley and worked in the local wineries. He married Mary Baptista in 1911. Mary had also come from the Azores. In California she worked as a seamstress. They had five children, Emily (Peters) Gomes, William, Madeline (Peters) Bettencourt, Helen (Peters) Besant, and Anthony. Antone Peters died in 1927 leaving a wife with five young children.

POCO, John

In 1894, John Poco, a widower, came to Livermore with his son, Martin, from Los Angeles. They lived with relatives, the Augerebere family, who raised Martin. Martin's son, Joseph Poco, is a dentist, and grandson James is also a dentist.

RABOLI, Charles and Peter

Charles and Peter Raboli came to the United States from the Province of Lombardy, Italy, in the early years of 1880 and 1884. They first settled in the Pleasanton area working at the Remillard Brick Yard for a few years. In time they came to Livermore where they owned a saloon on First and K Streets. The building still stands. Charles Raboli returned

to Italy to bring back Maria, the wife of Peter Raboli, and their daughter, Frances. He also brought with him Adelaide Garatti, who was to become his bride. Charles and Adelaide were married at St. Peter and Paul's Church in San Francisco. About this time, Charles and Pete Raboli went into the wine business. The winery was located in a large shed in the rear of their property. Once or twice a week, Pete Raboli would journey by wagon to deliver wines to the miners at the Tesla Mines. In 1910 the brothers built a red brick building and expanded their wine business. The building, remodeled, is rented by Knodt's Flower Shoppe. In 1919, the brothers purchased a vineyard and farm on the Mines Road. This is still maintained by their two sons, Lionel and Julios Raboli.

They had a vineyard in Pleasanton that provided grapes for their winery, and they purchased grapes from Cresta Blanca and the Buckley estate as well as others in the valley.

Charles Raboli was a volunteer fireman for Livermore. He was in charge of the hose cart. He died in 1936. Peter and his wife Maria celebrated their 50th wedding anniversary in January 1944, with a party in their beautiful Italian style home on Second Street.

Charles and Adelaide had four children: Joseph, Virginia, Rose (Raboli) McGlinchey (See McGlinchey, John and Flynn, Elizabeth.), and Julios. Pete and Maria had six children: Frances (Raboli) Cole, Marie B. Alvares (Raboli) Foster, Constant, Lionel, and Yolanda.

**RAYMOND, Peter
BASSO, Carmelita**

Peter Raymond came to California from the Pyrenees, France, in 1875 when he was 6 years old. Carmelita Basso was born on her parents' ranch on Dagnino Road, north of Livermore. In due course Peter and Carmelita were married. They had six children: Edith Rasmussen, Margaret Brown, Rosaline Ratti, Elsie Madsen, Eva Frick and Irene Lefever.

Carmelita Basso's parents, Stephen and Seraphine Gardella Basso, came to California from Italy in 1850. They had five girls and two boys.

**REGAN, William
FITZPATRICK, Mary**

William Regan, an Irishman from Canada, married Mary Fitzpatrick, also from Canada.

They came to the Livermore-Amador Valley in 1887. He farmed in the Patterson Pass area. They had four children: Marcella, John E., William, and Maude. Marcella died as a young woman.

John E. married Asta Fredericksen, the daughter of Cris Fredericksen, a local rancher from Denmark. They had seven children: Mary married Joseph Just; Gladys married George Lydiksen; John F. married Ruth Reedy; Ramona married Keith Andersen; Joseph married Shirley Gildersleeve; Peggy married Archie Cassingham; Dotty married Robert Freeman.

William married Helen Taylor. Their children are Patricia, William, Jr., and Geraldine.

Maude married Anthony O'Donnell. Our records are incomplete as to the number of children they had, but we do know that a son is Father William O'Donnell, and a daughter Mary is a Holy Name Sister.

REZENDES, Charles GOMES, Norma

Charles Rezendes was born in Tall River, Massachusetts, and came to California when he was 6 years old. He lived in Tracy, graduated from Tracy High School, and then came to Livermore in 1939 because he was interested in boxing. Manuel Madeiros became his manager and he lived with Philamena and Manuel for a time. He worked at Cresta Blanca Winery and in 1942 married Norma, daughter of Manuel and Clara Gomes. Charles enlisted in the Navy and was stationed at Livermore Naval Air Station for 14 months before shipping out to the Hawaiian Islands. On discharge he came back to Livermore and went back to work for Cresta Blanca. He has been there for 38 years. He is still involved in boxing and teaches youngsters to box with the Livermore Boxing Club.

Charles and Norma have a son David, who has been the principal of St. Michael's C.C.D. High School of Religion.

ROCHIN, Antonio

Antonio Rochin was born in California in 1836. His wife's name was Jane. They had two daughters, and a son, Joseph A. Antonio was a farmer and woodchopper in San Jose in the 1850's. There was a grade in Hawes Valley near Alum Rock named for him as he brought wood for sale in San Jose up and down a steep grade.

Joseph A. married Liverta Ramo in 1890 at St. Michael's Church. They had 10 children, Tony, Andrew, Nick, Michael, Lupe, Frank, Manuel, Jenny, Carmel, and Lucille. Joseph A., like his father, was a woodcutter, but in the Livermore area. He owned a ranch in Corral Hollow and a couple of acres across Lizzie Street from the old rodeo grounds, where he accommodated rodeo performers. In those days performers came a week early for the big rodeo.

Liverta (Ramo) Rochin was born in Pleasanton in 1870. Her mother, Carmelita Ramo, was born in Mexico and came here by wagon train as a young girl, by way of Arizona. They had trouble with the Indians, and Carmelita had a nick in her ear to prove it.

Maria Rochin was born May 3, 1858 in Santa Clara. She came to Cresta Blanca when she was five months old. Her maiden name was Maria De Las Angeles Higuera. She married Michael Rochin and bore him a son, Emil, and a daughter, Cora. She was grandmother of Conception (Alvardo) Rochin, Lupe Robles, and Lou Limas. Her father's sister married Robert Livermore and was also related to the Bernal family of Pleasanton. She was active in church activities and made altar cloths by hand, lace, embroidery and other hand work. She passed away January 2, 1938, an ardent Guadalupe patroness.

Eva (Rosales) Rochin was a granddaughter of Carolina Higuera, an Indian who came by covered wagon from Sonora, California. Eva's parents were Pete and Patricia (Higuera) Rosales (See Rosales, Pete and Patricia.). They came to Livermore in 1906 after the San Francisco earthquake and fire. Pete was a sheepman. Eva married Frank Rochin.

RODGERS, Laughlin MURRAY, Mary

Laughlin and Mary (Murray) Rodgers were born in Ireland; Laughlin in 1859 and Mary in 1860. Mary Murray came to San Francisco in 1873, and Laughlin in the late 1870's. They were married about 1890 and moved into the family home at 772 McLeod Street where Leone Lanfri, their grandchild, still lives.

Laughlin and Mary had five children. The first one, Anney, died when she was two. The second, a son John Michael, remained single. He served in World War I and was wounded.

After many months in a European hospital, he returned home and then worked on the Hetch Hetchy project. He was one of those buried in a cave in, but they were rescued. The third child, Emily, married a San Franciscan, John McCook. They had one child, Bernice. The fourth child was Henrietta, who married Manuel Pereira of Tassajara. They had one child, Glenn, who served in World War II and married Patricia Murray. They had three sons, Thomas, Gerry, and John. The fifth child was Margaret Rodgers Lanfri Banner. She married Leon Lanfri of Niles. They had a daughter Leone. Her father died in 1925 and her mother married Albert Banner.

ROSALES, Pete and Patricia

Pete and Patricia Rosales came to Livermore in 1906 after the San Francisco earthquake and fire. Patricia's mother was Carolina Higuera, whose ancestors came to California from New Spain (now Mexico) with the earliest Spanish settlers in this area. Pete Rosales was a sheepman. Their daughter Eva married Frank Rochin. (See Rochin, Antonio.)

ROSE, Joe

ENOS, Mary

Joseph Rose came to the United States from Fayal, Azores, in 1884. He married Mary Enos who also had come from Portugal. They farmed in the area of the Vasco Road until 1904, when they bought 220 acres on the Beck Road (now North Livermore Avenue). Their daughter, Theresa, married Thomas Vincent Kelly, one of John C. Kelly's nine sons (See Kelly, Frank, John C., and Mary Ann.).

SALVADOR, Joe

Joe and Julia Salvador came to Livermore from Oakland in 1914. As an experienced worker, Joe helped set up and operate the Fuse Works (Coast Manufacturing). Their daughter is Anne White.

SANTUCCI, Louis

BAER, Frances

Louis and Frances (Baer) Santucci had a pig farm on Lomitas. Frances' parents, the Baer's, were ranchers at Twin Oaks Farm; they



Joseph and Mary Rose, with children Theresa, Lillian, Mabel, Olive, Albert, and Joseph, Jr.

had come from Hayward in 1928. Max and Buddy Baer were her brothers.

SARBORARIA, Louis and Amalia

Louis Sarboraria came from Piedmont in northern Italy to San Jose in 1922 and worked at a bakery in Mountain View. He returned to Italy to marry Amalia Scaglia in 1930 and bring her back to this country. They moved to Livermore in 1934 and bought a bakery on First Street. When they sold the bakery in 1946, Louis became the city gardener. Their son, John, attended St. Michael's School. He is now a pharmacist in Livermore, married to Barbara Owens. Two of their three sons are old enough to attend St. Michael's School.

**SCHENONE, Angelo
BERAUDIERE, Frances**

Angelo Schenone came here from Italy as a child in 1895. He married Frances Beraudiere, daughter of Francois and Isabel (Livermore) Beraudiere (See Beraudiere, Francois and Livermore, Isabel.) in old St. Michael's Church in 1909. Until he retired, Angelo was a grocer and rancher. Now widowed, Frances still lives at her birthplace, Las Positas Rancho, where she and Angelo also raised their family.

They had three daughters: Antoinette, who married Thomas Egan; Eleanor, who married G. R. Auguston; Juanita, who married Herbert Vidalin. They also raised an orphaned nephew, Joseph, who married Alberta Chambers. Joseph was the Livermore Municipal Judge until he recently retired.

**SCULLION, John
FLYNN, Mary**

John Scullion came to San Francisco from Killarney, Ireland, about 1867. He settled in Altamont where he had squatters rights on three sections of land. In 1869 he married Mary Flynn in San Francisco.

He had bred horses in Ireland and continued this business in Altamont, where he raised some of the best horses in the valley. His ranch was about 12 miles north of town. His wife, Mary Flynn, was from Ohio. They had 12 children but Mary, poor soul, was left to raise this brood alone. Her first and last children died very young.

James Scullion, one of the sons, married Kathryn Greeley (See Greeley, John Paul and Egan, Margaret.), another oldtime family. They

had several children. Donald James, one of the offspring, married Madeline Genoni (another oldtime family) and had two children, James and Ann, who are fourth generation St. Michael's attendees. Another member of the family, Eileen Scullion, married John R. Michelis (See Michelis, John and Scullion, Eileen.).

John and Mary Scullion also raised Catherine and Agnes Hogan, who were orphaned twins. Their mother died while they were very young. The twins were boarders at St. Michael's Academy, graduated, and later entered the community of the Dominican Sisters of San Rafael, taking the names of Sister Ursula and Sister Francis Raphael.

SERPA, Joseph

Joseph Serpa, Sr., gave up being the captain of a whaler to settle in the Vasco area of Morgan Territory in the 1860's. Joseph, Jr., was born there in 1886. He married Mary Bettencourt after his first wife died. Mary was the daughter of Frank and Frances Bettencourt, who settled in Collier Canyon in 1892. Joe and Mary's son George was a wounded survivor of Pork Chop Hill in the Korean War.

SILVA, John and Mary

John and Mary Silva had a ranch on the Vasco Road in 1883. Their son, J.J., changed his last name to Silver and married Mary Agnes Casey. Their daughter is Cecilia (Silver) Buck.

**SILVA, John V.
OLIVEIRA, Anna**

John V. Silva was born on the island of St. George in the Portuguese Azores. When he came to California, his family settled in Los Banos, where he managed a creamery for Western Meat Company. He and his brother, Tony, married twin sisters from Livermore. John married Anna Oliveira, and Tony married her sister, Philomena. (See Oliveira, Antone.)

At the time John moved to Livermore, Archie Young managed a creamery on Sixth and Maple Streets. John bought out Young and continued to manage the creamery for Western Meat.

When the church garden needed replanting, Father Looney wanted landscaping that would be easy to maintain and inexpensive to water. He had noticed the beautiful flowers and shrubs in the Silva gardens so he asked John to landscape the church garden. John

did the gardening and also performed handyman duties for the parish for nine years.

Anna Silva stills lives in Livermore in the family home on Maple Street.

SILVA, Manuel

Manuel and Mary Silva, who came to Livermore in the early 1900's, were both born on St. George Isle in the Azores. They lived at the corner of North Livermore Avenue and Chestnut Street. Mary and Manuel had five children: Amelia, who married Anthony Gomes; Rose who married William Bush; Manuel who married Evelyn Newby; Tony, who married Frances Hansen; and Mary, who married Andrew Amaral. Mary is active in parish organizations and in St. Michael's activities.

All the Silva children and grandchildren attended St. Michael's School. The son Manuel was called Mannie to differentiate him from his father; Mannie distinguished himself in military service. Amelia and Rose both went into business in Livermore. Tony moved to the Byron area. Mary was manager of the Concannon Winery office for many years. As a farmer, Mr. Silva, worked for many old time farmers; for a time he also worked at Coast Manufacturing.

Manuel and Mary both loved the land and they used their property to supply the family with as much as possible. They had a vineyard next to the house and in the backyard was a fruit and vegetable garden. Mr. Silva made his own wine and had his own cows to supply milk and butter. The house was large, with a huge kitchen and back porch; outside the back door, Mr. Silva had constructed a heavy wooden bench, which ran the whole length of one side. In the summer when it was hot, the grownups would sit on the huge bench and tell stories of the old country while the kids would run and play. It was a loving and happy home.

SMITH, Daniel A.

TWOHEY, Elizabeth

Daniel A. Smith was born in Honolulu, Hawaii, and came to Livermore as a young man. He married Elizabeth Twohey (See Twohey, Thomas Matthew and Wright, Mary.) and they had four children, Joseph (became a general in the U.S. Army during World War II), Daniel, Edna, and Norman. In 1900, he was appointed Marshall of Livermore, and served Livermore

for 30 years as law officer, town clerk, and Chief of Police. After his retirement he continued to help out the town in many ways. He was an authority on the history of the valley.

D. A. Smith had splendid abilities as a police officer. Quoting an obituary, "Not a fraction of what he did in straightening out family troubles, in extending a guiding hand to boys who needed just this help, and other similar deeds will ever be known to any except those he befriended—and often they did not think at the time that he was their friend or acting for their interests, but realized later that his judgement was best."

TOLLE, Frank

CARATTI, Giaconda

Frank Tolle and Gioconda Caratti were married in 1921. They built their home on Linden Street. Frank was a cowboy and then a shoe repairer. His shoe store was on First Street. Giaconda was Joe and Jack Caratti's sister. (See Caratti, Aqualino Paul.)

TWOHEY, Thomas Matthew

WRIGHT, Mary

Thomas Matthew Twohey was born in County Limerick, Ireland. In 1847, when he was 16, he immigrated to Terre Haute, Indiana. From there he went to Idaho, and then to Washington. In 1851 he went to Laporte, Plumas County, California, where he worked as a miner in the gold camps of the Sierra Nevada until 1867. In that year he married Mary Wright of Marysville. (Mary's brothers were Wilbur and Orville Wright.) They moved to San Francisco, where they had a wood and coal business. About 1871 they came to the Livermore Valley and Thomas took up farming.

Thomas and Mary had 10 children: Joseph, Thomas, Jr., James G., Cornelius F., John W., Michael, Edward, Elizabeth, Mary, and Margaret.

Joseph married Mary Callaghan, who had been brought up by Frank and Annie Callaghan Kelly. Joseph and Mary's daughter Mary married James Fallon, son of William and Annie Coppinger Fallon.

Thomas Jr. married Elizabeth Doolan. (See Doolan, Michael and Ritchie, Margaret.) He was a contractor and was the volunteer general handyman for the parish during the pastorships of Father Looney and Father Hennessy. Tom Jr., and Elizabeth took care

of the altar at St. Michael's, and cleaned and sewed the altar boys' surplices and cassocks for 28 years. In their memory their daughter Marie and her husband, A. E. Mahoney, donated a two-piece predieu to St. Michael's for the altar. The predieu was later placed in the chapel in the Education Center.

James D. married Rose Ann Kelly, daughter of James G. and Mary Kelly (See Kelly, James and Gallagher, Mary.), in 1908. James farmed for many years in the Patterson Pass area and was a trustee of Greenville School District. Rose was an office nurse for Dr. J. K. Warner. She also worked as a parttime bookkeeper for McKown and Mess, local pharmacists. Rose and James had four children: Margaret M., who married William Lanfri; Rose Regina, who married J. Kenneth Forth; James R., and Philip D.

Cornelius F. Twohey, the youngest son of Thomas, Sr., and Mary, married Mary Newton. Cornelius worked as an engineer at the Arroyo Sanitorium.

John W. married Kate Sweeney. They farmed the upper Twohey ranch in the Patterson Pass area.

Elizabeth married Daniel Smith. (See Smith, Daniel and Twohey, Elizabeth.) Mary married Henry Seband, they had two children, Myrtle and Walter. Margaret married Patrick Croak; they had two children, Francis and Claire. Michael and Edward died early in life.

VALPERGA, John

BOBBA, Laura

John Valperga came to the valley in the early 1900's. He was a cement and concrete contractor and helped build our present St. Michael's Church. John married Laura Bobba several years after he came to the valley. Their son, Mario, attended St. Michael's School and later married Dorothy Wasson.

VIALE, Louis and Rose

Louis and Rose Fossio Viale came here from Montechiaro, Italy, in 1911. They had three sons, Joseph, Frank, and Attilio (Butch). They owned and operated the Livermore Hotel at South Livermore Avenue and First Street. They also went into the cattle business and then opened a meat market at First and McLeod Streets. This was expanded into a meat and grocery store that lasted until 1962. Frank Viale married Adelia Pizziol.

VICTORINE, John

MAYO, Mary

John Victorine came to the Livermore Valley from Portugal in 1897. He married Mary Mayo, who was born here in 1878. The Victorines farmed in the Vasco Road area. Elaine Rogers is their granddaughter.

VOLPONI, Angelo

SEGALI, Maria

Angelo Volponi came to Livermore from Italy. He worked as a gardener on a vegetable farm. Later he sent to Italy for his wife, Maria Segali. They were married in Livermore, and their first son, Eugene, was born here. They then moved to San Francisco and Louis, Elizabeth, and Edward were born there. Angelo worked as a driver in San Francisco. The horses got frightened, he was thrown, and he died from the accident.

After the 1906 San Francisco earthquake and fire, the family lost everything, so Maria brought the children to Livermore where they had relatives, the Luigi Volponi family. Luigi took the family in until they were able to make it on their own. The daughter, Elizabeth, married Frank B. Roberts, who had come to this area in 1933 to work for the California Rock and Gravel Company. Frank Roberts served two terms on the Livermore City Council. Elizabeth has contributed countless hours of her time to the church and community. She received the Eagles Outstanding Citizen Award in 1968.

VUKOTA, John

GARDELLA, Marguerite Angela

John Vukota was born in Ragusa, Austria, in 1864. He came to Livermore in 1884 and married Marguerite Angela Gardella. She was born in Genoa, Italy, in 1879 and came here in 1881. She lived on Las Positas Road, three miles from church. John had a restaurant business.

WHALEN, John and Anna

At the onset of the Great Depression, Anna and John Whalen left their home in Mason City, Iowa, in June 1929 to make their fortune in California. This was on the advice of Anna's family. They settled in Livermore with their six daughters: Agnes (Whalen) Depatta; Kathryn (Whalen) Sorensen; Mary (Whalen) Noyes, now deceased; Ann (Whalen) Adams;

Margaret (Whalen) Sorensen; Joan (Whalen) Ibarolle; and their son Joseph, since deceased. The family lived near Church Street, right behind St. Michael's Church. All the child-

ren attended St. Michael's School and Livermore High School, and Anna Whalen is still active in parish activities and senior citizen events.



The lay organizations of the parish have always provided help to the priests and parishioners. Some organizations are strictly spiritual. Others provide financial aid to those in need. Some maintain and beautify the church plant. All organizations provide the reward of Christian fellowship. The stories of some of our many organizations are presented in alphabetical order on the following pages.

PARISH LAY ORGANIZATIONS



PARISH LAY ORGANIZATIONS

ALTAR SOCIETY

Under Father Adams' guidance a formal Altar Society was formed in 1964. But care of the altar has been the special work of willing women ever since the first church was built in 1872. We know that Marie (Higuera) Rochin as far back as the 1860's made beautiful lace and did embroidery work for altar cloths. In the 1880's parishioners grew all the floral decorations for the church in their "storybook" gardens. Annie (Coppinger) Fallon and her two daughters made vestments and altar cloths in the 1890's. Mary Twohey cleaned and sewed altar boys' surplices and cassocks for 28 years, beginning in the 1900's. Later Mrs. Adelaide Raboli and her daughters, Virginia and Rose, Jackie Mihoevich, and Vivian Medeiros cleaned the altar and arranged the flowers, which were grown at the county fire station. These women and many others worked individually without a formal organization. Soon after Father Adams' arrival in 1964 he invited all women interested in caring for the altar to a meeting. Eufelia (Fela) Gutierrez recounts what resulted from that meeting.

"About 18 women responded to this invitation. I was appointed chairman. The Altar Society grew to 40 members. Seven groups of four women each were formed to clean the sanctuary once a week. The other women were on other assignments such as the sewing committee, altar linens, small linens, altar boy surplices and cassocks, vestments, and flowers.

"We first made complete inventories of the Sacristy and workrooms. As St. Michael's purchased new vestments, several of the old ones were donated to small, needy parishes. New cabinets were also purchased.

"To get further participation and help with the expenses, we made up a yearly calendar so that people could sign up for weekly donations of flowers. It was almost filled. The flower committee contacts people about continuing their donations.

"The sewing committee met weekly to sew vestments. Many of today's vestments were made by individuals as gifts to the priests or the Church.

"Mildred Judd was Chairman from 1968

to 1970, and Veronica Dougherty from 1970 to 1975. During Veronica's tenure, a banner committee made nine sets of banners. Now we have about 15 sets, and as the need arises, more will be made."

Presently chairing the Altar Society are Barbara DePaoli and Helen Concannon.

The Altar Society sponsors an annual day of recollection, open to all ladies of the parish at San Damiano Retreat House. Father Adams schedules a special day of renewal and reflection in appreciation of the time given by so many of the ladies of the parish.

CATHOLIC LADIES AID SOCIETY

The Catholic Ladies Aid Society (C.L.A.S.) was founded in Oakland in June 1887 by Mrs. M. J. Lohse with two aims: the spiritual and physical relief of suffering humanity, irrespective of creed or nationality; and the cultivation of friendship and sociability among Catholic women.

Livermore Branch #65 was organized May 30, 1930. Of the 43 members who signed the charter, five are still living: Cecilia Buck, Theresa Kelly, Genevieve Nevin, Virginia Raboli, and Elizabeth Roberts.

Before the days of public welfare aid and the Emergency Fund, they were kept busy. They met weekly at each other's homes to make over garments for the needy, and carried on various fund raising projects, such as card parties, bake sales, a needlework and grocery booth at the church bazaars, and their annual rummage sale, where eager patrons rattled the doors to be the first inside. Irene Armstrong and her husband, Bill, carried on these sales until a few years ago when no one any longer wanted "second-hands!"

Their quiet work includes helping out with clothing or furniture when someone is wiped out by fire and sending in meals when there has been a death in the family and no help is available. They cut, sew and embroider the bibs used at baptisms and given to the infant's family for remembrance. They also send a monthly check to the Garnet Austin Sheltered Workshop, which helps train handicapped people, and they help Birthright and the Emergency Fund Center.

The recipients of their relief work are known only to the Relief Chairman, Mary Boehm, who is on call to supply groceries, medicine, layettes, shoes, and clothing. So far Mary and her good husband, Otto, who does all the lugging around of cartons, and the driving, have not experienced the crisis met by Martha Fish, a former Relief Chairman now living in Oregon, whose doorbell rang one Christmas Day just as she was about to serve dinner to all the branches of the family. Confronting her was a man with 10 children who had just arrived in town, hungry, penniless, to find all agencies closed where he might find help. Someone sent him to Martha. She exhausted what supplies remained after the Christmas baskets had gone out, raided her own shelves, removed a generous portion of the turkey from the table, and made sure that family had a bountiful Christmas dinner.

In addition C.L.A.S. has two monthly Masses said, one for its living and deceased members, and one for the deceased priests of the parish.

EL GRUPO GUADALUPANO THE GUADALUPE GROUP

The origin of the Guadalupe Group goes back to 1963 when Mr. Manuel Gomez Sosa and a group of friends decided they would like to display in the church a large portrait or statue of Our Lady of Guadalupe, the patron Saint of the Americas. On his next trip to Mexico, Mr. Sosa brought back a portrait of Our Lady. Father Hennessy and Father Clark accepted the portrait and had it placed in the small hall.

After Father Adams became pastor, the Mexican-American community began plans to form a group dedicated to Our Lady of Guadalupe. Negotiations with Father and the Parish Council began and with their advice and financial help El Grupo Guadalupano was born.

Through the years the group has sponsored several fund raising activities to finance the celebration of Our Lady of Guadalupe Day, December 12.

The highlight of the celebration is a Mass said in Spanish. Traditionally the Mass is preceded by Las Mananitas at 6 a.m. in the church. A platform with the statue of Our Lady of Guadalupe decorated in fresh and handmade flowers is placed at the foot of the altar along

with a banner and the flags of Mexico and the United States. Mrs. Socorro Herrera made and donated the banner. (The Herreras also purchased the beautiful statue used in the celebration when they visited relatives in Mexico several years ago.) In the afternoon just before the Mass, a procession forms at the parish hall to march to the church. The banner and flags are carried at the head of the procession. Four young ladies follow, carrying the platform with the Statue of Our Lady. Behind them are guirists and the general public marching in song. After Mass the procession returns to the hall where usually a reception and program are held to conclude the celebration.

El Grupo Guadalupano, being a parish organization, takes an active part in parish activities. At the Parish Picnic the Mexican booth has become very popular with the sales of tacos and burritos. The group also made a donation towards the purchase of the mosaic portrait of the Blessed Virgin, which hangs in the vestibule of the church.

I.D.E.S.

I.D.E.S. means Irmandade do Divino Espirito Santo, or the Brotherhood of the Divine Holy Spirit. The Livermore I.D.E.S.



I.D.E.S. Queen Alice Avilla and Vivian Medeiros in the early 20's.

Council, Don Carlos No. 6, was organized in April 12, 1896, five years after the first American council was chartered in San Jose.

I.D.E.S. is a Portuguese fraternal group organized to honor the Holy Spirit. Its origin goes back to the late 13th century and the saintly Queen Elizabeth, wife of King Diniz of Portugal. Her piety and acts of charity placed her high in the affection of her people. On Pentecost Sunday in 1296, the queen established the "Holy Ghost Fiesta" as a day of jubilation and feasting for the poor.

In the 15th century, these customs were taken to the Azores where independent brotherhoods sprang up to continue the devotion and acts of mercy. Their symbol, a white dove on a crown with a scepter also topped by a dove, is the pentecostal symbol of the Holy Spirit.

From 1907 until World War II began, the local I.D.E.S. Council annually held a 2-day Holy Ghost Festival with a parade, bazaar, dinner, and dancing in addition to the religious ceremonies. The festivities were curtailed by the war and were not fully resumed afterwards. Now only the religious part of the feast is observed. (Madeline Henry recalls these festivals, which attracted the whole town, in Part 1 of this book.)

The I.D.E.S. Council No. 6 still meets

regularly at the Eagles Hall. Besides being a fraternal organization, it is now also an insurance group. Women and children can also become members.

KNIGHTS OF COLUMBUS

Father Patrick Power Council 4588, Knights of Columbus, will be celebrating their 20th anniversary as St. Michael's Parish celebrates its centennial year. It was chartered in 1958 by a small group of parishioners led by Tony Nirschil (Charter Grand Knight), Tom Giblin, Bill Kelly, Manny Mello, and Marty Edwards.

From this small group of charter members, the Knights of Columbus has grown to 86 members representing both St. Michael's and St. Charles Borromeo parishes in Livermore.

The Knights of Columbus is a society of Catholic laymen who work together as brothers and offer individual and collective service to their church, community, and country. Using the Catholic principles of charity and fraternity as a guide, the Knights' goal is to provide strong, positive Catholic actions for God, country, and family; and to provide examples of service, aid, and encouragement for Catholic youth.

Within the Livermore community, the activities of the Council have been designed to



Knights of Columbus members helping St. Michael's Catholic Youth members put away chairs after social in parish hall. L-R: Monsignor Quinn, Bob Gordon, Tom Mills, Ed McGurn, Amy Happe, Tom Shaw, Bill Pasch.

fit the community needs. These activities can be grouped into four areas: church, community, youth, and council.

Church activities of the council involve monthly family Masses at both local churches, annual memorial services for deceased members, and retreats. The Council assists the VA Hospital's Catholic chaplain and prepares palms for distribution on Palm Sunday. They sponsor clergy appreciation nights to promote greater involvement of the laity with local religious leaders, and to provide discussion periods on topics of interest and concern.

The Council works hard in community activities that encourage moral values and respect for the right to be born. Each Christmas since 1967 the Council has sponsored the preparation and distribution of Christmas baskets to needy Livermore families.

Youth activities of the Council include support of the C.C.D. programs, assisting St. Michael's Christian Youth in their fund raising activities, and involvement in youth softball and soccer. Members were very instrumental in preparing and constructing several soccer fields in the Livermore area. The most recent youth project has been the Knights of Columbus Youth Basketball Free Throw Contest; seven Livermore boys and girls participated in the Northern California Regional Championships in February 1978.

Council activities are probably most visible to the community. They have been as diverse as dinner dances to raise funds for various charities, an annual pancake breakfast on Mother's Day in support of Birthright, operation of a refreshment booth at St. Michael's Parish Picnic, and fraternal programs such as an annual family picnic and dinners for members and their families.

LEGION OF MARY

The Legion of Mary is an association of Catholics, who with the sanction of the Church and under the powerful leadership of Mary, have formed themselves into a legion of service for the Church.

It is the only lay organization in the Catholic Church that makes home visitation of a strictly spiritual nature.

The Legion of Mary, founded in Dublin, Ireland, in 1921, is worldwide and the members, through the intercession of Our Blessed

Mother, have been instrumental in bringing many fallen away Catholics back to the Church as well as many non-Catholics into the Church.

The power of the Legion of Mary is apparent in countries like Communist China where it is the last vestige of Catholicism.

Locally, Irwin Judd founded a presidium of the Legion of Mary at St. Michael's in 1956. It later became inactive and was reformed in 1974. In 1976 members of the Legion of Mary were instrumental in arranging an outdoor rally at the rodeo grounds in honor of Our Blessed Mother. People from all over the Bay Area were in attendance.

MARRIAGE ENCOUNTER

Marriage Encounter is a worldwide Christian movement of married couples that began in Spain in the 1950's. For Catholics its goal is the renewal of the Sacrament of Matrimony in and for the Church. Each couple brings different personal experiences to the movement and derives different benefits from it. In the most general terms the movement heightens a couple's awareness of how they are fulfilling God's plan through their chosen vocation of marriage. Couples begin participation in the movement by attending a weekend conducted by previously encountered couples and, usually, a priest. The weekend is structured so that each couple in attendance can focus privately on their marriage.

Marriage Encounter, reached St. Michael's Parish in December 1972 when Russ and Dona Edmundson made their weekend.

Since then the movement has grown to include hundreds of Livermore couples who have experienced the weekend. These include not only our own St. Michael's couples, but also many from our neighboring St. Charles Parish and a large number from the other faiths in Livermore.

Coordinators during these years have been Russ and Dona Edmundson, Mike and Marilyn Grady, Paul and Therese Carey, Bill and Joe Cantril, Manuel and Becky Moncada, Norm and Betty Klino, Rich and Peggy McVay, Jim and Laura Griffen, Jim and Rosemary Happe, and Bill and Cathy Murray.

The impact of Marriage Encounter in St. Michael's has been far reaching. Although the Marriage Encounter Weekend is designed to enhance good marriages, the after effects

have been tremendous. To some it has meant a return to God, to others it's meant a new awareness and enthusiasm for Christian love in the parish community. To everyone that has made a Marriage Encounter Weekend, it has truly been a unique gift from God. It has enabled them to joyously live their marriage as a sacrament.

PARISH COUNCIL

In January 1972, Bishop Floyd Begin asked each pastor to set up a council in his parish to assist the pastor. The council was not to assume any part of the pastor's authority, but was rather to provide another link between the pastor and his people, one that he could draw on for help, support, and information in his work for the welfare of the parish.

For St. Michael's, this idea was not new. We had already had such a council since 1966. Its structure has changed several times, but the functions remain substantially the same: it is a forum through which the Parish Commissions coordinate their activities.

The commission leaders report their activities at the monthly Parish Council meetings. The Commissions are as follows: Finance, Maintenance, Youth, Social Activities, Community Concerns, Education, Liturgical, Dis-

trict, and Public Information. Each commission, in turn, is composed of representatives from various parish groups. This structure is in large part the result of Father Adams' efforts to get people involved in parish activities. Before he came to St. Michael's the only active parochial organization was the Mothers' Club of the parish school. Father Adams established a Men's Organization and a Women's Organization, (forerunners of the Parish Organization) to serve both school and non-school parishioners and to focus on social and spiritual growth.

ST. MICHAEL'S CHRISTIAN YOUTH

St. Michael's Christian Youth (S.M.C.Y.) was formed in 1968 by the principal of the high school C.C.D. (Dave Rezendes) to encourage parish youth to apply Christian principles to everyday life. The interests of the youth and the support of the parish organizations have kept the S.M.C.Y. working for the interest of the parish through a set of guidelines that allows it to control its own activities under the protective wing of the C.C.D.

S.M.C.Y. is made up of commissions. The Liturgical Commission has responsibility for the monthly youth Masses and preparation of the symbolic altar banners used on Youth Sunday. Special Masses are held at Thanksgiving,



Members of S.M.C.Y. serve coffee and donuts to parishioners at socials following Sunday Masses. Shown helping are L-R: Tom Happe, Bill Pasch, Cristy Shaw, and Debbie Alviso.

Christmas, and at the annual installation of officers.

The Council Activities Commission plans recreational activities for S.M.C.Y. members. Activities include the annual Marriott's Great America trip during the summer.

The Youth Activities Commission plans activities to foster camaraderie among all youth of the parish. One activity is the 'beginning-of-the-year' party, where all of the members gather for singing, dancing, swimming, and a cookout. There is always a Christmas party, and there are roller skating and ice skating outings.

The C.C.D. Affairs Commission is the liaison between the S.M.C.Y. and the high schools in the area. This commission also serves as adviser to the other commissions.

The Fund Raising Commission raises money for the S.M.C.Y. through such activities as car washes, bake sales, pancake breakfasts, lawn mowing, and plant care. The biggest fund raiser is the Christmas card and candle sale during the holiday season.

The S.M.C.Y. is also a philanthropic organization. Members of the Benefits Commission visit rest homes and collect canned goods for the needy. These members also go carolling with Santa's Secret Service at Christmas time.

The members of S.M.C.Y. recall some of the fun things and the near "disasters" that have happened to them over the years. Participants will recall the incidents with nostalgia and a chuckle for years to come.

There was the time Mary Lewis got pushed into the pool with her dress on. Tony Ratcliffe remembers the Sunday Social when Bill Pasch threw a chocolate milk carton at the basketball standard in an effort to release a piece of material that had been caught. The carton broke, and the chocolate milk spilled all over the floor. After mopping up the milk, Bill and his friends used the mop to dislodge the material and, wouldn't you know, the mop got caught! When everything had been cleaned up after the social, the crew got involved in a wild ping-pong game across the gym floor and totally destroyed the ping-pong balls. It was just one of those Sundays!

S.M.C.Y. members remember Judy Humphrey taking naps in the kitchen like a sleeping beauty on the counter, and Mark Edwards eating ten donuts in two hours. Then there was the time the handle broke off the coffee

pot, spilling coffee and grounds all over the floor just as people began to arrive for the social. Jim Pasch shivers when he recalls the two snowballs someone stuffed down his back at an ice skating party.

ST. VINCENT de PAUL SOCIETY

St. Michael's St. Vincent de Paul Society, one of 44 Councils in the Oakland Diocese, started in October 1957. The society is a group of 10 men and women who work in teams to answer emergency calls to help people in need regardless of religious affiliation.

The group derives their support from St. Michael's parishioners and other charitable individuals and organizations. They receive funds from church collections on the fifth Sunday. When a particular need for clothing, furniture, or lodging arises, the group may also solicit for these specific items through the church bulletin.

When a call for help comes, it is frequently for food. A few years ago they began a "Silent Partner Food Plan" to enable them to supply staples to families in need on a regular basis, and to build up a small stockpile of non-perishable foods.

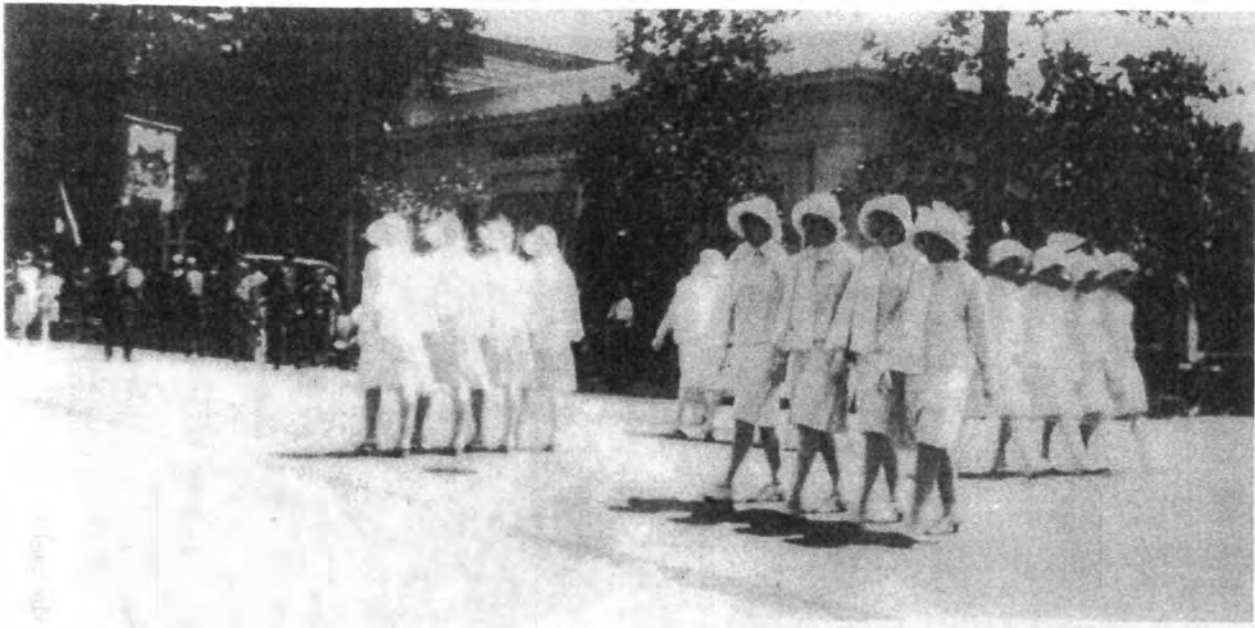
Now, Jerry Stratman of the Society tells us, "thanks to the good people of St. Michael's, we have a budget that can handle our ever increasing needs. Monsignor Adams once referred to the Society as 'ten good people'; I would only add 'and one good parish!'"

S.P.R.S.I.

The Dona Inez Council No. 49 of Sociedade Portuguesa Rainha Santa Isabel (Portuguese Society Queen Saint Isabel), known as the S.P.R.S.I., was founded February 18, 1902, by a group including Manuel J. Soares and his two daughters, Mary and Clara.

The S.P.R.S.I. itself had been organized in Oakland on March 15, 1898, as an Altar Society of St. Joseph's Church by a group of 30 Catholic women. The group honors Queen Saint Isabel because she was kind to the poor in defiance of King Henry.

The S.P.R.S.I. helped the I.D.E.S. with the Holy Ghost Festival, and the two groups worked together in many other projects in the early years. In the 20's and 30's the S.P.R.S.I. had a sharp drill team



The S.P.R.S.I. had a sharp drill team of young women, who marched in many parades.

of young women, who marched in many parades.

In that time, the S.P.R.S.I. had a booth at St. Michael's Bazaars held in the Sweeney Opera House. At the Fall Festivals in the 50's, they had a booth at which they sold religious articles and plants.

The S.P.R.S.I. is open to all nationalities. Mrs. Adelaide Raboli was secretary from 1932 to 1953. She was Italian, but could talk, read, and write Portuguese and kept all the minutes in Portuguese. When she retired as secretary, the local council honored her with a special reception. The pianist for the group, Mrs. Josephine Young, was Irish, but sang the hymns in Portuguese.

Like many organizations, just a few keep things going. The meetings are once a month and include a party. In 1977, S.P.R.S.I. had a special celebration to mark its 75th year. There was a special Mass and a talk by Father Adams.

YOUNG LADIES' INSTITUTE

The Young Ladies' Institute (Y.L.I.) No. 44 is one of the real old-time organizations in our parish. In February 1896, 15 enthusiastic young women established St. Michael's Y.L.I. They spent the first 20 years getting firmly organized and helping with activities in the parish. They met twice a month in the old

St. Michael's Hall. In 1916, when the large church was being built, the old hall had to be used again as a church, and the Y.L.I. moved to a new meeting place and into more challenging years of parish service.

From 1916 to 1949, Y.L.I. held its meetings at the Foresters' Hall. These were turbulent years—hard and full for the young institute. The group stayed together through the flu epidemic, the great depression, and World Wars I and II. Y.L.I. was very active during the wars, in hospital projects, bond sales, and many other phases of the civilian war effort. In 1920, Y.L.I. funds had been drained because of the flu epidemic, and the group had much difficulty in finding funds for hospital benefits.

The Flag Team was organized in 1928. In 1931, the group started a Past Presidents Club and the annual scholarship award for the girl being graduated from St. Michael's School with the highest scholastic standing. In 1949, Y.L.I. began publishing their bulletin, the "Insti-tooter," and began presenting 50- and 25-year membership pins. At that time, 50-year pins went to Mary Murphy, Mary E. Concannon, Amelia Hartmann, and Mary F. Coogan.

Over the years, Y.L.I. members have given time, effort, talent, and enthusiasm to Fall Festivals picnics, bazaars, socials, altar work, church music, St. Michael's School activities.



In 1946, the Y.L.I. had a banquet to celebrate their 50 years of being an organization at St. Michael's.

and C.C.D. projects. Fostering religious vocations is a special work of the Y.L.I. It has sponsored several seminary students, sending them monthly contributions and ordination gifts. It also contributes to other good causes, such as the Golden Jubilee Burse. Fundraising projects support the Y.L.I.'s charitable activities and "run the gamut," including even prize winning floats.

Several chapter members have served the California Y.L.I. as grand officers. For parish ladies younger than 16, there is the Junior Y.L.I.

YOUNG MEN'S INSTITUTE

The Young Men's Institute (Y.M.I.) was founded in San Francisco on March 4, 1883, as a society for mutual aid, benevolence, and the moral, social, and intellectual betterment of Catholic laymen. The Institute considers it an obligation for the layman to develop material sentiments of devotion to the Catholic Church and loyalty to our country.

On July 24, 1887, Alameda Council No. 47 of the Y.M.I. was started at St. Michael's. The council met twice a month on Sunday afternoons in the parish hall to maintain and furnish the parish property. In those earlier years, the Council also occasionally assisted the parish financially by paying property taxes and light and water bills.

On June 11, 1904, the meeting dates were moved to second and fourth Saturday evenings at the parish hall. At this time other organiza-

tions had started in Livermore, and the Council granted them permission to use the hall with the consent of Father Power.

The Council survived early adversity, losing all its records in the 1906 San Francisco earthquake and seeing the church it had worked so hard to furnish and maintain burn in 1916. The Council helped arrange for the new church built as a result of the fire.

In the mid-20's the Alameda Council disbanded, but on June 14, 1931, a new Y.M.I., Livermore Council No. 75, was organized at St. Michael's. The new council continued to work for the betterment of the parish. It also participated in many parades and helped with parish bazaars. During World War II, council activities were suspended. In 1946 the Council again became active, sponsoring Boy Scout Troop 3 and helping with the Fall Festival. In 1955 the Council began presenting a cash award to the eighth grade boy at St. Michael's School with the highest scholastic average.

In the 1950's the council also aided the St. Michael's School Mothers' Club with their projects.

The Council has continued its tradition of helping to furnish church property. In May 1957, it donated one of the marble holy water fonts that grace each main entrance. Lately, it has donated Bingo game equipment to St. Michael's P.T.G. As part of the centennial celebration the Y.M.I. is contributing the major portion of funds needed for the outdoor Stations of the Cross.

APPENDIX



PASTORS AT ST. MICHAEL'S CHURCH

Reverend John Cassidy	August 1878 - February 1879
Reverend Patrick Power	March 1879 - February 1915
Reverend Donald McKinnon	Spring 1915 - August 1920
Reverend Edward Looney	November 1920 - December 1945
Reverend James O'Donnell	January 1946 - January 1951
Reverend William Hennessy	January 1951 - November 1963
Reverend Msgr. Robert Adams	January 1964 - Present

ASSISTANT PASTORS AT ST. MICHAEL'S CHURCH

Reverend Edward S. McNamara	July 5, 1917 - Fall, 1918
Reverend P. J. Mulligan	December 7, 1918 - July 1, 1920
Reverend Patrick Bresnan	July 1, 1920 - April, 1922
Reverend John C. Mills	April 17, 1922 - June 1, 1926
Reverend Patrick Morris	June 1, 1926 - July 9, 1929
Reverend Nazareno Maisano	July 9, 1929 - November 17, 1933
Reverend Edward Cushman	November 17, 1933 - September 18, 1934
Reverend Lester Ehrmann	September 18, 1934 - 1935
Reverend John B. Dermody	1935 - 1937
Reverend Mark Lacey	1937 - 1938
Reverend Richard Barron	1938 - 1942
Reverend Thomas Phelan	1942
Reverend John A. Lynch	1942 - 1944
Reverend Vincent Hope, U.S.N.R.	1943
Reverend James McGrath, U.S.N.R.	1943
Reverend Cornelius Greaney	1946
Reverend Patrick J. Egan	1946 - 1951
Reverend Eugene Boyle	1951 - 1953
Reverend Hugh McKenna	1953 - 1955
Reverend Daniel O'Brien	1955 - 1956
Reverend Charles Simpson	1956 - 1956
Reverend Peter J. Guisto	1956 - 1957
Reverend James K. Cloherty	1957 - 1959
Reverend James A. Clark	1959 - 1963
Reverend Richard Hecht	1963
Reverend Paul Engberg	1963-1964
Reverend Leo Kristanc	January 1964 - Summer, 1964
Reverend John Williams	Summer, 1964 - November 1968
Reverend Simon Bettencourt	December 16, 1964 - April, 1965
Reverend Thomas O'Farrell	May 25, 1965 - Summer
Reverend Nathaniel May	Summer, 1965
Reverend Thomas O'Farrell	September 1965 - January 1966
Reverend Msgr. Luso de Cunha Sornas	January 28, 1966 - April 15, 1966
Reverend Joseph De Gabriele	April 15, 1966 - January 1967
Reverend Sylvester Posluszny	January 14, 1967 - April 30, 1967
Reverend Joseph Pirc	May 1, 1967 - June 12, 1967
Reverend Lawrence Greene	July 7, 1967 - May 18, 1968
Reverend Joseph Taranto	May 16, 1967 - October 1970

ASSISTANT PASTORS AT ST. MICHAEL'S CHURCH (continued)

Reverend Pierre Beliveau	November 1968 - December 16, 1968
Reverend Arthur Devine	February 11, 1969 - May 1971
Reverend John Morgan	October 1970 - April 9, 1972
Reverend Daniel Coughlin, C.S.C.	April 8, 1972 - June 1972
Reverend Daniel McLeod	June 5, 1972 - March 1973
Reverend Msgr. Robert J. Quinn	July 1, 1972 - Present
Reverend F. Josef Recker	April 2, 1973 - September 30, 1973
Reverend Denis Araujo	May 17, 1974 - May 15, 1977
Reverend Edward Bratton, M.M.	May 15, 1977 - Present

THOSE WHO SERVED AS ORDAINED DEACONS

Richard Mangini	Summer, 1965
Paul Feyen	Summer, 1966
Thomas Pult	Summer, 1967
Christopher Lahnston	August - November 1968
James Erickson	Summer, 1969

PRINCIPALS OF ST. MICHAEL'S SCHOOL

Sister M. Laurentia Curtis, O.P.	1913 - 1914
Sister M. Xavier Ribzinski, O.P. (living)	1914 - 1920
Sister M. Monica Dutra, O.P.	1920 - 1926
Sister M. Teresa Winsor, O.P. (living)	1926 - 1929
Sister M. Monica Dutra, O.P.	1929 - 1932
Sister M. Dorothea Molloy, O.P.	1932 - January 1935
Sister M. Amata Koch, O.P.	January 1935 - June 1935
Sister M. Fidelis McGrory, O.P.	1935 - 1938
Sister M. Matthew McMannus, O.P.	1938 - December 1939
Sister M. Basil Flannigan, O.P.	December 1939 - 1941
Sister M. Raphael Hooley, O.P.	1941 - 1943
Sister M. Stella Reilly, O.P. (living)	1943 - 1945
Sister M. Alice Hart, O.P. (living)	1945 - 1951
Sister M. Eleanor Beardsley, O.P. (living)	1951 - 1953
Sister M. Agnes McLean, O.P. (living)	1953 - 1959
Sister M. Laura Bray, O.P. (living)	1959 - 1965
Sister M. Judith Vaughan, O.P. (living)	1965 - 1966
Sister M. Bartholomew Herlihy, O.P. (living)	1966 - 1973
Sister M. Emmanuel Cardinale, O.P.	1973 - present

C.C.D. TEACHER CHAIRMEN/PRINCIPALS

ELEMENTARY SCHOOL

Shirley Garcia	1962 - 1964
Lynn Bieber	1964 - 1965
Bess Jost	1965 - 1967
Pat Wilson	1967 - 1968
Theresa Heffernan	1968 - 1969
Joanne Angvick	1968 - 1969
Theresa Heffernan	1969 - 1972
Joyce Dolan, Grades 1 - 4	1972 - 1973
Joanne Angvick, Grades 5 - 8	1972 - 1973
Joyce Dolan, Grades 1 - 4	1973 - 1975
Rosemary Ruffner, Grades 5 - 8	1973 - 1975
Joyce Dolan, Grades 1 - 6	1975 - 1977
Shirley Garcia, Grades 7 - 8	1975 - 1977
Sister Margaret, Grades 1 - 6	1977 - Present
Shirley Garcia, Grades 7 - 8	1977 - Present

HIGH SCHOOL

Leo Gutierrez	1962 - 1964
Ed Lafranchi	1964 - 1965
Tom Giblin	1965 - 1966
Jim Grady	1966 - 1967
Jack Wilson	1967 - 1968
Dave Rezendes	1968 - 1975
Rose Lafferty	1975 - 1977
Rosemary Ruffner	1977 - Present

RELIGIOUS ENTRANTS FROM ST. MICHAEL'S PARISH

Father Adrian Murray	Son of Daniel and Catherine (Donlon) Murray
Father William O'Donnell	Son of Anthony and Maude (Regan) O'Donnell
Father Philip Patrick Callaghan, Jr.	Son of Philip and Helen (Weise) Callaghan
Father Robert Cunningham	Son of George and Eva (Taylor) Cunningham
Father Fred Young	Son of Fred and Josephine Young
Father Jerry Brady	Son of Gerard and Livia Brady
Brother John Connolly (Maryknoll Brothers)	Pat Connolly family
Charles B. Kelly (died of pneumonia before ordination)	Son of John C. and Margaret (Gallen) Kelly
Sister Zita (Dominican), Sadie Callaghan	Daughter of Henry J. and Sara (Rogers) Callaghan
Sister Margaret Patricia	Pat Connolly family
Sister Ursula (Dominican), Agnes Hogan	Daughter of Edward and Frances Hogan
Sister Francis Raphael (Dominican), Catherine Hogan	Daughter of Edward and Frances Hogan
Sister Mercedes (Carmelite), Frances Degnan	Daughter of Dr. John P. and Mrs. Degnan
Sister Anthony (Holy Names), Betty O'Donnell	Daughter of Anthony and Maude (Regan) O'Donnell
Sister Antoninus (Dominican), Anna Tucci	Daughter of Raffaele and Antoinette Tucci
Sister Marcella (Dominican), Mary Silvas	Daughter of Jesus and Maria Antonia Silvas
Sister Marian Timothy (Holy Names), Betty Beaudet	Daughter of Dr. E. A. and Mrs. Beaudet