

# Commemorative Pages

to mark the

## 150 Year Jubilee

of the

Parish

Panatulnou (Neupanat)

1787 – 1937

Dedicated to the beloved senior pastor, his Excellency  
Diocesan Bishop Dr. Augustin Pacha, with humility and  
love, by his humblest servant.



Diözesanbischof Dr. Augustin Pacha

Diocesan Bishop Dr. Augustin Pacha

## Foreword

The year 1937 is a landmark in the history of the small Catholic congregation of Panatulnou (Neupanat), County of Arad. In this year, the parish celebrates its 150 years' existence. On the occasion of this jubilee, it is surely fitting to refer to the formation first of all, to include a short view into the past of this congregation in order to learn from it to form effective resolutions, to find the paths which will lead our young people and all the inhabitants of the community toward a happy future and to stride them resolutely.

A look back at the honorable role of our ancestors is all the more justified when the same will serve to show both the present as well as the future generations how our brave forefathers worked, struggled, quarreled and sacrificed in order both to bring about the material construction of the congregation but also to erect everlasting spiritual temples of God in the hearts and souls of the successors.

May this brief history of the small German Catholic congregation of Panatulnou (Neupanat) show the outstanding merits which our ancestors have earned because of the development of the community and the almost unprecedented upswing of the Catholic Church in the same. May these commemorative pages be a pleasant memory for the old people, many of whom as it were have partly experienced the same at first hand, but show the younger generation how their grandparents and parents were concerned about the preservation of our holy religion and of the German nationality, how they worked, exerted themselves and what great sacrifices they made in the way of money, work and time to erect and maintain church and school so that the precious inheritance which they brought along from the old homeland, the holy faith, remains preserved to their children.

Not for the great world therefore, but exclusively to the Neupanaters should these commemorative pages matter as a grateful reminder of the ancestors who already rest in the cemetery.

If the younger generation takes the work of the true Catholic German ancestors as an example and will cherish and propagate the precious heritage of those ancestors, then the purpose of this piece of work is fulfilled.

The following short history of our parish may be regarded as authentic in that it is based on "Historia domus,"<sup>1</sup> therefore on that parish history which was written by the former pastor Joachim Valentin Fliegszeder in the year 1835; furthermore on the so-called "Visitatio canonica"<sup>2</sup> from the year 1835 and on documents and records of the religious community discovered.

If, nevertheless, defects and deficiencies appear this can be attributed to the fact that in many instances the necessary documents were not available. With good intentions to draw a picture as faithful as possible of the beginning and growth of this community, the writer of these lines did not fail.

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<sup>1</sup> History of the house (of God)

<sup>2</sup> Canonical Visitation

## Genesis of the Community

The great German colonization begun by the Empress-Queen Maria Theresa in the Banat was continued with great circumspection by her son, Emperor Josef II, following his assumption of power in the year 1780. On orders of Emperor Josef II, 150 new dwelling houses were built by the high exchequer for agricultural colonists here in Neupanat in the year 1786-87 and handed over to the arriving immigrants from Austria, Germany and parts of Lorraine still in the same year. The community received the name Pusta<sup>3</sup> Panath.

The community of Panatulnou therefore came into being in the same manner as the remaining German communities of the Banat. The regions of the country reconquered from the Turks were placed under the imperial government and then it settled Germans here.

In the register books, the name of the local community was called "Neo Panat" from 1792 on. Since 1835, the name "Uj Panat" and "Uj-Panath" functions, which was changed in the year 1911 by the Hungarian Minister of the Interior at that time to "Ujpanad." Since the Romanian dominion, the community bears the name "Panatulnou."

The community lies beyond the Maros River,<sup>4</sup> on the highway leading from Arad to Şiria (Vilagos)<sup>5</sup> and lies 8 kilometers<sup>6</sup> away from Arad. The plat has 4,236 imperial yokes<sup>7</sup> and is distributed as 3,205 imperial yokes<sup>8</sup> of plow field, 160 yokes of compensation gardens, 160 yokes<sup>9</sup> of vineyards and 117 yokes<sup>10</sup> of pasture meadow.

Between the former count's estate and the border of Covăşinţ,<sup>11</sup> the small brook rising near Minis,<sup>12</sup> the so-called wet Wiesengraben<sup>13</sup> (Szàrangér), flows into the plat then moves behind the vineyards, later, farther in the plat and with a swing to the northeast, it takes its direction towards Zimandul-nou (Zimand-Ujfalú).<sup>14</sup>

The community offers a quite beautiful sight from afar. There are, after all, only straight streets here; the principal street which is a highway at the same time and the many side streets with well cared-for footpaths are mostly cultivated with mulberry trees, also to some extent with acacia trees. The count of dwelling houses according to house number is 308. In this count are included the 48 houses newly-built in the year 1923, which were erected on a piece of land with an area of 12 imperial yokes<sup>15</sup> expropriated from the pasture meadow. Until then, the number of houses was only 260.

The dwelling houses lie close to each other. Indeed, only the large house sites have an expanse of 600 square fathoms,<sup>16</sup> while those of the so-called small farmers only

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<sup>3</sup> Hungarian for plain or estate like a ranch in the US west

<sup>4</sup> The Maros River is properly the northern border of the Banat

<sup>5</sup> 10 miles NE of Neupanat

<sup>6</sup> 5 miles

<sup>7</sup> 6,057 acres

<sup>8</sup> 4,583 acres

<sup>9</sup> 229 acres

<sup>10</sup> 167 acres

<sup>11</sup> 7.5 miles E of Neupanat

<sup>12</sup> 8.7 miles SE of Neupanat

<sup>13</sup> Meadow ditch

<sup>14</sup> 6.8 miles NNW of Neupanat

<sup>15</sup> 17.2 acres

<sup>16</sup> 0.54 acre

have an area of 400 square fathoms.<sup>17</sup> Most dwellings are roofed with tile; however one can still catch sight of houses roofed with reed in places.

Scarcely is there a yard without any well. The drinking water is very good.

At the principal place of the community—in front of the church, rectory and school—a park was laid out on May 12, 1934, which is surrounded with a durable wire fence. To the right on the main street stands the parish hall, newly-build in the year 1875, opposite it in the park the public elementary school, afterwards the Roman Catholic parish church and then the Roman Catholic rectory.

### **Inhabitants**

The inhabitants of the community are German, Roman Catholic as regards their religion. The ancestors emigrated in the year 1786/87 from Austria, Germany and some parts of Lorraine; therefore, even today the Plennert family is still called “Lothringer.”<sup>18</sup> Close to 150 families had settled here. What hardships the ancestors had to endure on the weeks-long journey, with what untoward events they had to contend need not be told at great length. In most cases anyway, they came downstream on boats or rafts as far as Szegedin<sup>19</sup> or Pantschova<sup>20</sup> and were transported from there with farm carts or on foot, as each one was able, to their destination since up to that time there still was no railroad transport. After their arrival, the immigrants were accommodated in the previously completed houses and simultaneously the total tax exemption was granted to them for 10 years. At the same time, each family received a complete agricultural outfitting consisting of draft animals, cart, tools, implements and everything necessary thereto. In addition, the immigrants were offered a whole or half session.<sup>21</sup> However, they chose only a half session because aside from the cultivation of their own fields they also had to perform community works (Robot) dictated by the district authorities, especially assisting with the construction of new paths, with the cutting of ditches and with cultivation of public fields. This work was most rigorously required; nobody was permitted to avoid the same, and also because of that nobody was able to venture to undertake the cultivation of their own whole session.

However even though they received almost everything at the outset for nothing, our ancestors, in no case, lived in golden times! All the areas which they received had grown to a wild state. In their time, the Turks indeed not only devastated cities and villages but also left field and soil in a grown-wild state. Under such arduous conditions then, our ancestors went to work to make the agricultural field arable. This was heavy, almost inhuman labor, yet only simple, primitive work tools were at their disposal.

The soil received, which had remained uncultivated for the most part for centuries, therefore had to be laboriously conquered little by little; reed, brushwood and thorns had to be cut out, the standing water in the many pools and swamps be drained. Only thus was the soil able to be made arable after laborious work lasting for years.

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<sup>17</sup> 0.36 acre

<sup>18</sup> Person from Lorraine

<sup>19</sup> Szeged, Hungary; 72 miles NW of Neupanat

<sup>20</sup> Panceva, Serbia; 114 miles SSW of Neupanat

<sup>21</sup> A whole session was 37 acres of plow field and 17 acres of meadow

When many, which indeed may easily be imagined, also departed this world prematurely from the hard work, for all that most people struggled on, worked and sacrificed and contributed to the development of the community. They relied on God in good times as well as in the greatest fateful hours and took their refuge in the divine providence under all circumstances. The record from the year 1794 shows what they, 6 community officials, publicly vowed to the Lord God so that He would keep both epidemic and conflagration as well as diseases, too, far from the community. The text of the record is the following:

We the undersigned judge,<sup>22</sup> jurymen<sup>23</sup> and elders of the Chamber community Neu-Panath show herewith and engage that to extol the glory of God we vow and pledge to God under today's date, in addition to the feast and holy days chosen by the aforesaid community in the year 1786, to celebrate annually namely as follows: firstly, the feast of St Fabian and St. Sebastian<sup>24</sup> so that in mercy God would ordain to ward off the plague from us and protects us instead; secondly, the feast of St. Mark the Evangelist<sup>25</sup> so that God would bless and protect the fruit of the land for us and would want to drive any hail and storms from us; thirdly, the feast of St. Florian<sup>26</sup> so that God would mercifully protect us from conflagrations;<sup>27</sup> fourthly, the feast of St. Wendelin<sup>28</sup> so that we might be protected from foot and mouth disease. And also since St. Wendelin as a guardian of the locality also has been chosen as the patron saint of the church, thus shall these four days of repentance be celebrated with a High Mass on the days when they fall. Thus, if St. Wendelin's day falls on a Sunday then it is celebrated at the same time with the church consecration solemnity as patron saint of the church; however, if it falls on a weekday then the church consecration solemnity is postponed until the next Sunday in this octave. In addition to this, however, we also dedicate and vow to God a requiem for the dead souls in the community which shall be held annually on a Monday after the church consecration. All of this shall be categorically observed by us, silently and without performing the least work on these days; in default whereof, the one who will act to the contrary and shall work shall be under a church penalty. To which document and record, such have signed under vow with name signature in their own hands and want to and shall confirm with the customary community seal. Signed in Neu Panath the 23<sup>rd</sup> of October 1794. Martin Lyubicics mp.,<sup>29</sup> Local Chaplain in Neu Panath. Jacob Schäfer mp., judge; Lucas Gebharth, jurymen; Heinrich Sand, jurymen; Andreas Tropfenbaum, father of the church.<sup>30</sup>

Whereas the weather blow which happened for the 4<sup>th</sup> of May 1803 in fact is repeated almost yearly in this village, for that very reason so that through the

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<sup>22</sup> "Richer," judge, the title of the mayor

<sup>23</sup> "Geschworene," jurymen, the title of a member of the village council

<sup>24</sup> January 20 for both saints

<sup>25</sup> April 25

<sup>26</sup> May 4; patron saint of firemen

<sup>27</sup> The roofs were thatch at that time, and fires were a serious danger

<sup>28</sup> October 22

<sup>29</sup> "Manus proprius" means he signed with his own hand; without that indication, a person might have signed with a mark beside his name

<sup>30</sup> This was usually the oldest member of the parish

intercession of the saints Almighty God would want to turn away such and every misfortune from us in the future, therefore the entire community has engaged to observe a general holiday, and this shall be observed annually on the 1<sup>st</sup> of May, even if the weather will allow it differently on the day first mentioned even if without the usual service, also for the intention first named a public procession is held to the cross which is situated on the meadow field. In case, however, the procession cannot be held on account of impossibility, then the same is postponed from the 1<sup>st</sup> of May to that extent until the weather will allow it. Signed in Neu Panath on the 1<sup>st</sup> of May 1804. Josef Baumann mp., judge; Georg Wenzl, juryman; Franz Mandik, juryman; Peter Wolf mp., juryman.

At present, the number of souls is 1917, of which 1890 are Roman Catholic and 27 Greek Orthodox.

All matters concerning the parish were always settled in perfect agreement with the community administration. Finally in the year 1901, the choice of an autonomous so-called “father of the church” appeared necessary, who from that time on was in charge of all matters of the parish himself. Then in the year 1935, the self-supporting parish was established for the deepening of Catholic self-assurance on the one hand and for the stimulation and development of parish life on the other hand. This took place on direct orders of the higher episcopal authorities, and still in the same year the church committee was created on the basis of binding ordinances instituted regarding this. Also when the church laws as well as the laws of the state grant to the bishop the right of administration of the ecclesiastical properties, the episcopal authorities therefore wanted in consideration of that the faithful of the diocese to have to carry at least a portion of the material burdens, especially since in the statute concerning the ratification of the concordat was stated: “The patronages and Patronat<sup>31</sup> obligations of every kind are and remain abolished in every case without compensation” (Article XV), in consideration of which the episcopal authorities wanted to stimulate the faithful toward collaboration on the development of parish life and to this end have drawn up uniform statutes which were also confirmed by the High Ministry for Instruction and Worship under number 14485/1934.X.5. These statutes were of course also recognized by the local parish on the 14<sup>th</sup> of April of the year 1935 and according to the same the church committee was appointed at the same time, which sent out from its midst the commission for the legal representation of the parish.

Thus for two years, this commission are the shock troops of the pastor, so to speak. As such, the committee is called on to take an interest in all the pastoral tasks and to collaborate with the pastor on the building of the parish.

The distinguished band of our church committee deserves grateful acknowledgement and special mention in the scope of these commemorative pages because the members of this church committee commission are those to whom is owed the preservation of the orderliness in the church and the determined guidance for the maintenance of the parish. A good number of the parish committee members already look back on a long series of years of faithful service.

Members of the present church committee commission in the jubilee year are the following gentlemen: Secular chairman is Andreas Klein; deputy-chairman Franz

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<sup>31</sup> People of rank, the Patronat, were expected to support the local parish and received privileges



Sallanz; trustee, Michael Hoffmann; treasurer, Johann Reif; secretary, Konrad Bretträger; testers, Josef Fritz and Peter Reingruber. Ordinary members, Jakob Klemenz, Josef Wolf, Johann Sand, Peter Schmalz, Johann Baumann, Sebastian Schmalz and Johann Wolf.

As in the past so then also today, the inhabitants are still true-believers. The best gauge for the religious spirit of the local faithful, for the strength of their faith and the religious life which is dominant in this community is the fact that the community Panatulnou (Neupanat) even if not so wealthy is blessed with vocations to priesthood and religious order anyway.

1) Anton Hoffmann (born March 4, 1885) prepared himself for the priesthood of the secular clergy,<sup>32</sup> who unfortunately was called away to eternity still as a cleric on February 10, 1906 in Temeswar. 2) Johann Wolf (born December 27, 1909) felt the same vocation in himself, who also was actually ordained as priest in his native church on March 26, 1933 and presently works as spiritual in the convent of Notre Dame of Temeswar-Josefstadt.<sup>33</sup> 3) His brother Franz Wolf (born September 4, 1915) still prepares himself for the priesthood, at the moment a student of theology of the 5<sup>th</sup> year's class in the diocesan seminary in Timișoara.

Georg Konrad (born September 7, 1900) felt himself called to the religious order, who also actually entered the Piarist Order<sup>34</sup> at Budapest on December 24, 1923 and had received ordination as a Piarist professor in that very place on July 14, 1925. Unfortunately, he went home too early after death took place in Veszprem<sup>35</sup> on November 28, 1928.

Entered into the feminine order of the School Sisters of Notre Dame are: a) Catharina Schlechter (born August 23, 1884) with the convent name Maria Arimathea, she died, though, in the convent at Periam (Perjamos)<sup>36</sup> on December 22, 1931. b) Justina Scherer (born July 1, 1897) with the convent name Marie Agreda presently works in Lipova.<sup>37</sup> c) Catharina Scherer (born November 9, 1898) with the convent name Marie Fides presently works in Timișoara. d) As a candidate and pupil of the 3<sup>rd</sup> class of the Roman Catholic Teacher Institute of Notre Dame, Anna Scherer (born July 18, 1912) felt a calling to the feminine Order of the School Sisters in addition, fell victim to a pernicious lung disease, though, and died here on November 29, 1932.

Another sign of the religiousness in this community shows in the church societies in addition. A good many societies developed which not only look after the special interests of their members but also in many instances can carry out valuable services to the whole community. Operating like that today are: 1. The Rosary Fellowship. To it belong pious persons who make it their business to practice the Living Rosary devotion diligently and also to win devoted admirers of Mary. Monthly, the members contribute their bit to pious objectives, particularly on behalf of Holy Masses. The director is the pastor of the day. The president is Widow Filipp Wespzecher, née Anna Schleich. In addition, there are 15 superiors, each with 15 members. 2. Heart of Jesus Fellowship.

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<sup>32</sup> A diocesan priest as opposed to a priest in a religious order like the Jesuits

<sup>33</sup> SW of the city, now part of it

<sup>34</sup> An order dedicated to teaching children

<sup>35</sup> Veszprem Hungary, 180 miles WNW of Neupanat

<sup>36</sup> 30 miles WSW of Neupanat

<sup>37</sup> 13 miles ESE of Neupanat

We are indebted to it for the most popular devotion by far in the community, namely the “Heart of Jesus” devotion. The fellowship has 284 members. The director of this pious society is the pastor. 3. Mission Society of the Pontifical Work for the Propagation of the Faith. The goal of this church society is: Through personal influence to fill others with love for the missions and through a monthly contribution of 2 Lei<sup>38</sup> to support the heathen mission work. Partly by means of the yearly contributions of the members of this society partly by means of the special yearly collection on Mission Sunday, the means are obtained which are for the benefit of the Catholic mission work of the whole world. The society presently counts 26 members. 4. Finally, there is the Work of the Little Theresa (of the child Jesus), with 149 members, which was called into existence as a fine outcome of the mission held in the year 1933.

No less, the missions which already were held here repeatedly show the splendid and exemplary religious lives: 1. in the year 1906 by the Redemptorist Fathers Andreas Koszler and Josef Rudisch; 2. in the year 1924 by the unforgettable Salvatorian Father Petrus Zimmermann and 3. in the year 1931 by the Redemptorist Fathers Aloysius Schwarz and Heinrich Schopf.

During the first-mentioned mission, 1100 Communion took place at the distribution; during the second, 2060 and during the third, 1900; surely a record which cannot be so easily surpassed by any other community.

Shored-up by these nice results, the local pastor himself held a small mission in the year 1933 on the 19<sup>th</sup>-23<sup>rd</sup> of March with cooperation of the Pastor Thomas Schuster from Livada (Fakert).<sup>39</sup> It was regarded as worthy preparation for ordination, incidental to which Johann Wolf, a local child, was supposed to be ordained priest in his native church. Despite the terrible weather and snowstorm which set in, the mission received a fine outcome with eager participation of the people and was crowned by nearly unbelievable results. His Excellency Diocesan Bishop Dr. Augustin Pacha personally held the solemn conclusion. Altogether, 1120 Communion were distributed in this time of grace, where the total number of inhabitants only amounts to 1890.

In the end, may the beautiful pilgrimage processions, which are undertaken annually to the pilgrimage place Maria Radna with large participation on the third day of prayer in the Ascension Day feast at which many, often very many, take part praying and singing, still stand in every memory.

The faithful church choir which proclaims the praise of Christ, our divine king, with singing Sundays and Holy days at the High Mass and at other services, and thereby contributes a lot to the enhancement and glorification of the service, definitely deserves special mention in these commemorative pages. This church choir deserves the fullest appreciation especially because its members put their valuable services at the disposal of the church without pay and solely for the glory of God.

Of course, proclaiming the praise of the highest Lord is not the sole object of the church choir. No! On the whole, the cultivation of German song lies close to the hearts of all the members. After all, our ancestors brought along German song to the new homeland as the lightest luggage. And to propagate and to disseminate this German song is the goal of the local church choir in addition. And rightly! Our marvelous German

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<sup>38</sup> About \$1.50 in 2005

<sup>39</sup> 3.7 miles WNW of Neupanat

song is part of the little good and pure, the few true ideals, which we rescued for ourselves from the chaos of the last quarter-century and which nobody can take from us!

And if we will preserve German song to the people, if we cherish and cultivate German male singing, in the awareness of its great moral and ethical strengths, then can we say with satisfaction that we have collaborated in the spiritual rebirth of our people.

A choral society was already founded imbued with this lofty goal many years ago.

For almost 10 years, it bears the name "Church Choir" and for 2 years is lead by the pastor himself. There is hardly a festivity in the community in which the church choir would not be involved. The conductor at present is the local pastor; president, Johann Wolf; secretary, Josef Schleich; treasurer, Josef Konrad.

This article with regard to the description of the inhabitants would not be whole and complete if mention was not also made of the local children who entered upon an academic career and thus as intellectuals of the community have attained honorable positions in civil life. From this community, came:

Nikolaus Baumann, Station Head, i.P. Szeged.

Peter Bretträger, Section Head in the Ministry of the Interior, died in Budapest.

Dr. Anton Engel, City Physicist, Budapest.

Dr. Emil Hoffmann, Law Courts Judge, Baja.<sup>40</sup>

Michael Hoffmann, Notary, Varadia de Mures.<sup>41</sup>

Johann Kampis, Senior Civil Servant, died in Budapest.

Jakob Konrad, Engineer, Budapest.

Peter Mandik, Doctor, Proprietor of a film theater in Budapest.

Jakob Scherer, University Student.

Josef Schill, Last Hungarian Vice-gespan<sup>42</sup> of Arad County, died in Budapest 7 May 1937.

Filipp Schill, Chief School Inspector of Middle Schools, Szeged.

Johann Schill, Director at the agricultural School of Agriculture, Mako.<sup>43</sup>

Franz Steger, Director of the Civil Girls' School, Budapest.

Josef Vidor, Music Inspector, Principal, Budapest.

Josef Wolf, Bank Director, Lugos.<sup>44</sup>

Jakob Zeller, Notary, i.P. in Timișoara.

## Church

Once, the departure from the homeland certainly might have been hard for the forefathers of our community but they were capable people who brought with them to the new homeland not only tough peasant industry but also piety and firm trust in God. In the old homeland, it was religious faith which did not let them lose heart in the midst of the many bloody battles and because of that they wanted to have the dear God also in their midst here where not fewer hard struggles awaited them. Of course in the year

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<sup>40</sup> Baja, Hungary, 124 miles W of Neupanat

<sup>41</sup> Varadia de Mures, Romania, 37 miles ESE of Neupanat

<sup>42</sup> An office similar to sheriff in Hungary

<sup>43</sup> Mako, Hungary, 51 miles W of Neupanat

<sup>44</sup> Lugoj, Romania, 40 miles SSE of Neupanat

1786/87, they still had no house of God in their colony even though a spiritual advisor was offered to them in the person of the Franciscan monk Fortunatus Friederich. There was at the time neither a rectory nor a church; the spiritual advisor resided in a farm house, while at first the church devotions were held in an old granary. Then when this collapsed, the service was held in different private houses, for the last time in house number 76 on the school street.

Thirty-two years, our ancestors lived without a church without, however, giving up the firm intention to erect a worthy place of residence for the Omnipotent in their midst. Their wish at last was fulfilled. In the year 1819, the cornerstone of the church, which is presently still standing, was laid by Count Ignatius Gyulai, Ban of Croatia, the former holder and proprietor of the Neupanath estate. The construction began, the house of God was brought under roof and the other works were taken on solely by the lord of the manor. So then, the church stood there bare and empty for 6 years!

The pastor at that time, Georg Quesar von Persanova, knight of the golden military cross, who died here of dropsy in the year 1825 on the 29<sup>th</sup> of January, bequeathed his entire fortune of 1011 Guilders Vienna currency<sup>45</sup> by will for the completion of the church which had been brought under roof. His successor, Joachim Valentin Fliegszeder, had to look no less with a melancholy heart at the bare walls of the church building, the use of which unfortunately still could not be taken. On top of that, the faithful also had to stand in rain and snow under God's open sky and thus hear Holy Mass which still was read in farm house 76. Then when during the service on a work day, a Jew passing by shouted, "Have you nothing to trade," just as the priest had said the Preface, then the pastor could no longer conceal his displeasure. After the service, he gave an animated address to those present and asked them to undertake serious steps in order for the completion of the church building to become please in the first rank and if this was futile, permission to ask for the interior and exterior final preparation of the house of God from the manor. The latter actually was also granted by the manor. Two Guilders<sup>46</sup> (which today is equal in value with 200 Lei) were contributed by every house; added with the testamentary fortune of the deceased pastor of 1011 Guilders, this sum was enough to finish the church and hand it over to its sacred function. On the 27<sup>th</sup> of November of the year 1825, on the first Advent Sunday, was the great day of rejoicing, at which the newly-built church received the church consecration. The district dean, Johann Nyéky, pastor from Pescka,<sup>47</sup> carried out the consecration ceremonies with the assistance of the Minorite<sup>48</sup> Fathers from Arad and several pastors, while Fr. Dominik Grau, Minorite Father from Arad, gave the festival sermon. It must be noted that in the parish history written by Pastor Joachim V. Fliegszeder, just as in the *Visitatio Canonica*, the consecration year is indicated as 1826. That this remark was made by mistake follows from the 2 following reasons: 1.) According to a notation of the baptismal book from the year 1825, Magdalena Klemens was baptized on the 28<sup>th</sup> of November. With the notation, the following Latin note is found in the last column: "Prima vice in nova ecclesia," that is in the German translation, "Zum erstenmale in der neuen Kirche."<sup>49</sup> 2.)

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<sup>45</sup> About \$7500 in 2005

<sup>46</sup> About \$15 in 2005

<sup>47</sup> Pecica, Romania, 20 miles W of Neupanat

<sup>48</sup> Franciscans, in this diocese they were Observant Franciscans

<sup>49</sup> "For the first time in the new church"

On a small door of the parament<sup>50</sup> cabinet in the sacristy, one can read the following remark—written with lead pencil: “Die Kirche selbst ist am ersten Sonntage im Advent (27. November) 1828 eingeweiht worden, als Franz Fritz Richter war.”<sup>51</sup> Now since in the year 1825 the first Advent Sunday actually fell on the 27<sup>th</sup> of November and the church really was consecrated on the same day, the first baptism in the new church can correctly be carried out on the 28<sup>th</sup> of November 1825.

After bitter, almost futile efforts over 38 years, the ancestors finally succeeded in creating a house of God for the community. Only he who witnessed service held in private buildings or even in guest room can rightly understand how big the joy of the pastor at that time and of the whole community had to be when they could enter their consecrated house of God, the church finished by their own energies....

If the readiness of the faithful in those days to make sacrifices had not shown itself, the building would have stood there—who knows how long—empty and bare. But our fathers thus struggled, battled and sacrificed for the Catholic faith and left behind this house of God as a symbol of a self-sacrificing faith to us. This beautiful, this noble fact is a circumstance from which we can see what devotion to the church, what profound religion and fear of God, animated the hearts of the ancestors in our community.

And to the praise of the descendants let it be said that they with active vigilance and holy zeal kept and protected the precious blessing of the faith and that the devotion to the church—built by the ancestors—still has not become extinct. The thorough renovation, the exterior and interior embellishment, of the house of God after 100 years, which cost nearly 100,000 Lei<sup>52</sup> in the year 1925, speaks for that.

This renovation is shining proof how much love, how much enthusiasm, was once more built into this house of God after a hundred years. On church consecration day of the year 1925, the house of God was resplendent in the new festival raiment, to the legitimate joy and pride of the pastor and of all the community members. Rightly, the marble plaque fastened over the entrance door proclaims to posterity the fact: “Erneuert zur Herrlichkeit Gottes aus gültigen Spenden als Jubiläumsgeschenk 1825-1925,”<sup>53</sup> from then on.

Now the church stands there sound and can proclaim to the fifth generation the enthusiasm of those men who took the well-being of the church and of the faithful to heart. It stands there as a memorial to the strength of faith and of the readiness to make sacrifices of all the faithful.

The house of God itself is constructed on a foundation of rocks and fired-brick and provided with a steeple, to which one can climb from the choir. The church has a height of 12 meters<sup>54</sup> to the ridge of the roof; the steeple is another 16 meters<sup>55</sup> high from there. The length of the church is 30 meters,<sup>56</sup> the width 11 meters.<sup>57</sup> Up to the year 1925, it was re-roofed twice with shingles, first in the year 1862 and then in the year

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<sup>50</sup> Vestment

<sup>51</sup> “The church itself was consecrated on the first Sunday in Advent (27<sup>th</sup> November) 1828, when Franz Fritz was judge.”

<sup>52</sup> About \$370,000 in 2005

<sup>53</sup> “Renewed for the splendor of God from authentic donations as a jubilee gift 1825-1925.”

<sup>54</sup> 39.4 feet

<sup>55</sup> 52.5 feet

<sup>56</sup> 98.4 feet

<sup>57</sup> 36.1 feet

1892, always at the expense of the Patronat master. After 33 years, a thorough renovation on the roof of the church had to be carried out once again, in the course of which the whole roof was provided with a surface of artificial slate plates, the steeple was raised about 2 meters at the same time. This work was obliged to be carried out and hastened all the more since Mr. Georg Konrad, the first priest who called Neupanat his birthplace, wanted to hold his Primiz<sup>58</sup> at the church consecration festival of the year 1925. The costs of this large-scale restoration amounted to 150,800 Lei<sup>59</sup> and were covered from the Patronat fund. In the year 1930, the already-damaged slate roof of the steeple was replaced by galvanized sheet iron, at the same time the cross of the steeple visible in the distance was re-gilded and a lightning rod put up on the steeple. At the same time, in accordance with the desire of the father of the church, all doors on the church were set to open outwards, the church and sacristy socle furnished with cement mortar and finished with cement mortar spray. All this cost approximately 112,000 Lei<sup>60</sup> at the cost of the church fund.



The Parish Church of Panatulnou (Neupanat)

The church shows a Romanesque style. The main entrance to the church is on the south side. The sanctuary is arch vaulted. The main altar is of high value according to the opinion of an expert and is at present decorated with a picture of St. Ignatius Loyola, which was provided by the Mayer's art printing works from München in the year 1906.

The first picture which hung on the main altar the Patronat master Count Ignatius Gyulai himself sent here from Vienna and was painted by a Hungarian deaf-mute who studied in Rome after the image of the Patronat master. On the 18<sup>th</sup> of September of the

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<sup>58</sup> The first Mass a priest celebrates is called his "Primiz."

<sup>59</sup> About 558,000 in 2005

<sup>60</sup> About \$414,000 in 2005

year 1841, the Right Reverend Vicar General Ignatius Fabry from Timișoara sent a newly-painted picture of St. Ignatius Loyola which was solemnly consecrated on the following Sunday and put up on the main altar, while the old was removed—as not appropriate—and given back to the high manor. The picture from 1841, which can only be put in use again after expert cleaning, was replaced by the present one in the year 1906.

From the beginning, there were only 3 bells in the steeple; all three were cast in Temesvar, specifically the large at 343 Pfund<sup>61</sup> in the year 1808, the middle at 213 Pfund<sup>62</sup> in the year 1816 and the small at 64 Pfund<sup>63</sup> likewise in the year 1816. When in the year 1898, a fourth was also procured from Arad the faithful could not enjoy their sounds for long. In the year 1917 at the time of the World War on the 8<sup>th</sup> of January, 3 bells were requisitioned by the military for war purposes. On the day referred to: 1. The large bell (590 Pfund)<sup>64</sup> in the weight of 338 kilograms with the inscription, “Gegossen von E Egartner in Temesvar 1869”;<sup>65</sup> 2. The second (343 Pfund) in the weight of 194 kilograms with the inscription, “Goß mich Jakob Jungbauer in Temesvar anno 1808”<sup>66</sup> and 3. The small (64 Pfund) in the weight of 31 kilograms with the inscription, “Hönig F. Arad 1899” were dismantled and quite simply thrown down from the steeple. Only one bell was left behind (213 Pfund), the “Wendelin” bell which weighs 119 kilograms with the inscription, “Goß mich Joseph Egardner zu Temesvar 1816.”<sup>67</sup>

Therefore, for 6 years only this single bell rang until in the year 1923 a pious citizen of the community, Johann Reif with his wife Magdalena Hoday, had a new bell made in the weight of 193 kilograms for 30,800 Lei,<sup>68</sup> which was solemnly dedicated in honor of “St. John” and hoisted into the steeple on the church consecration day of the year 1923. It bears the inscription, “Gestiftet von Johann Reif und Gemahlin Magdalena Hoday—Gegossen von Anton Novotny’s Sohn durch Gußmeister Neduhall in Temesvar 1923.”<sup>69</sup> At the same time, the bell donated by school children weighing 43 kilograms<sup>70</sup> for 6,720 Lei<sup>71</sup> was dedicated in honor of “St. Joseph” and mounted. It bears the inscription, “Gestiftet von 40 Schulkindern und einigen edlen Spenden. Gegossen von Anton Novotny’s Sohn durch Gußmeister Neduhall in Temesvar 1923.”<sup>72</sup>

The two new bells along with the old “Wendelin” bell were mounted onto the newly-constructed iron bell-loft. This has a weight of 1012 kilograms<sup>73</sup> and was likewise

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<sup>61</sup> 428 pounds

<sup>62</sup> 262 pounds

<sup>63</sup> 68 pounds

<sup>64</sup> 745 pounds

<sup>65</sup> “Cast by E. Egartner in Temesvar 1869”

<sup>66</sup> “Jakob Jungbauer cast me in Temesvar in the year 1808”

<sup>67</sup> “Joseph Egardner cast me at Temesvar 1816”

<sup>68</sup> About \$114,000 in 2005

<sup>69</sup> “Donated by Johann Reif and wife Magdalena Hoday—Cast by Anton Novotny’s Son by casting master Neduhall in Temesvar 1923”

<sup>70</sup> 95 pounds

<sup>71</sup> About \$25,000 in 2005

<sup>72</sup> “Donated by 40 school children and some generous donations. Cast by Anton Novotny’s Son by casting master Neduhall in Temesvar in 1923”

<sup>73</sup> 2230 pounds

made by Novotny for 22,264 Lei,<sup>74</sup> which sum was sacrificed by the American tribe brothers.

The brothers abiding in America (in Chicago and Portland) were also informed about the solemn dedication of the 2 new bells and, encouraged by the beautiful example they also jointly decided to have the last big bell made for the homeland church. In fact, they collected 59,500 Lei<sup>75</sup> for that purpose and sent that sum hither for the acquisition of a big bell which was supposed to be dedicated in honor of “St. Anthony.” This really was cast in Gyorok<sup>76</sup> in the weight of 350 kilograms<sup>77</sup> and was solemnly dedicated and hoisted into the steeple at the church consecration festival (31<sup>st</sup> July) 1924. It bears the following inscription: “Verkünde Glaube, Hoffnung und Liebe—verkünde den Menschen den ewigen Frieden. Gestiftet von den Neupanaters aus Chicago und Portland. Gegossen von Biszak Josef, Gyorok 1924.”<sup>78</sup> At the time of the solemn dedication, everyone greeted with joy this work of true love of the homeland, through which our tribe brothers in the wide world have shown that to them our holy Catholic religion is a precious blessing which they inherited from their ancestors and want to cherish in the future. When they left the native place, there in the new world they certainly missed most bitterly the sound of the native bells, of those bells which so often called them to the house of God, which broadcast the last salutation to their father, to their mother over the grave. And the thought that these bells have also fallen victim to the horrible World War certainly gave them no rest when they were not able to give the big bell back to their native church.

The steeple clock was donated to the church in the year 1866 by Baron Sigismund Bohus representative at that time and was installed by a master locksmith from Pankota<sup>79</sup> for 400 Guilders.<sup>80</sup> In the course of time and by virtue of intervention of many unauthorized workmen who did not understand the subject it was entirely ruined so that it stopped working for some years and could not be made to work. Then in the year 1926, it was repaired by the watchmaker Stefan Weber from Neuarad<sup>81</sup> and is working again since then.

An organ was already installed in this church in the year 1835. The present one is a gift from the former pastor and papal chamberlain Johann Mußkálay who had it made in the organ factory of Mr. Leopold Wegenstein at Timișoara for 2000 Kronen.<sup>82</sup> In the year 1903 on the 25<sup>th</sup> of January, it was solemnly dedicated. It was appropriately built for the requirements of this church and is very well suited for the Catholic service. The organ was built as a pneumatic pipe system with 8 registers, one keyboard and one pedal. In it, there are 92 wooden pipes and 246 zinc pipes. In the year 1918 on the 27<sup>th</sup> of April, 27 of the principal pipes of the organ in the weight of 16 kilograms<sup>83</sup> were requisitioned

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<sup>74</sup> About \$82,400 in 2005

<sup>75</sup> About \$220,000 in 2005

<sup>76</sup> 35 miles SSW of Neupanat, 3 miles S of Temeswar

<sup>77</sup> 772 pounds

<sup>78</sup> “Proclaim faith, hope and love—proclaim eternal peace to the people. Donated by the Neupanaters from Chicago and Portland. Cast by Biszak Josef, Gyorok 1924”

<sup>79</sup> Pincota, 15 miles NNE of Neupanat

<sup>80</sup> About \$3000 in 2005

<sup>81</sup> New Arad south of the Marosch, now part of Arad

<sup>82</sup> About \$7400 in 2005

<sup>83</sup> 35.3 pounds



for war purposes; however, the same were acquired again in the year 1922 and put in again by the organ builder Leopold Wegenstein at the time when the entire organ was cleaned and retuned on the 6<sup>th</sup>-10<sup>th</sup> of February. Because of the tremendously heavy snowfall which continued 2 to 3 days, the 3 workers were able to be transported back to Arad only with arduous effort. Four horses were harnessed to a sled, the men provided with shovels and after heavy labor succeeded in breaking a path to Arad. After almost 4 hours of laborious effort, they arrived there.

Concerning the income of the church, up to the year 1918 it consisted like this only of offerings which flowed in the offertory bag and of the donations which were sacrificed on the part of good souls. In the year 1918, the present pastor of the parish succeeded in winning the so-called “Curia” field for the church, which consisted of 47 land-register yokes<sup>84</sup> and was awarded to the church from the property of the former Patronat master Count Edelsheim Gyulai Leopold. By virtue of the Land Expropriation Law, however, on the 7<sup>th</sup> of February 1923, 27 yokes and 1329 square fathoms<sup>85</sup> were expropriated and only 19 yokes<sup>86</sup> along with the house standing on it were left in possession of the church. The total rent of this field amounts to approximately 20,000 Lei<sup>87</sup> and belongs to the proper income of the church. Protecting this fund was not easy. But the pastor of the community spared neither effort nor sacrifice to accomplish all that, for which the entire community today is allowed with complete right to be proud. The created church fund—there would hardly be a second like it in another community—aims at nothing other than the construction of a new house of God which corresponds to the number and the religious zeal of the faithful; this is and also then remains the life dream of the present pastor. The model for the house of God to be constructed, the convent church in Timișoara-Josefstadt,<sup>88</sup> always hovers before his eyes. With this goal in his eye, he works untiringly and economizes in order to expedite the creation of the planned parish church.

## Parish

The so-called “Schematismus”<sup>89</sup> drawn up by the episcopal authorities remarked in the case of the community Panatunou that there already was a parish here in the year 1333. Also, the papal tithe registers from the 14<sup>th</sup> century allegedly are supposed to prove that the pastor of Neu Panath paid a few Groschen<sup>90</sup> tax to the Holy See. Of course, this could not happen without a priest really residing here, that is a parish existed. The history writer Alexander Märki himself observed in his work regarding the County of Arad that the community Panat is said to have existed already in the year 1315.

Solely under Turkish dominion which, as is well-known, lasted 164 years in the Banat region and only ended after the capture of Temesvar on the 1<sup>st</sup> of November 1716, under this one and a half centuries’ Ottoman rule, so many things were lost. Entire areas

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<sup>84</sup> 67.2 acres

<sup>85</sup> 39.8 acres

<sup>86</sup> 27.2 acres

<sup>87</sup> About \$74,000 in 2005

<sup>88</sup> Josefstadt was SW of Timișoara but now is part of the city

<sup>89</sup> Schematism, the disposition of constituents of the diocese

<sup>90</sup> 20 Groschen equaled 1 Guilder, so the pastor paid less than 1 Guilder as tax

were almost completely depopulated, many, many cities and villagers were devastated so that nothing else remained but a totally ravaged, ruined and impoverished province.

Like that then this community, this parish might also have been lost. Shortly after the capture of Temesvar, General Field Marshal Klaudius Florimund Count von Mercy was entrusted with the supreme command of the Banat which was brought under imperial rule. After Count Mercy had completely liberated this region, which the Ottomans had possessed since 1552, and protected it against possible new Ottoman invasions, he immediately began the reorganization of the reclaimed province. The main problem was the scattered colonization experiments especially promised success, above all the systematic colonization, reclamation and economic development of the almost completely depopulated and impoverished Banat province.

At the express desire of Mercy and of the imperial government, only “Germans of the Catholic faith from the Roman Empire of the German Nation”<sup>91</sup> were supposed to be settled on the chamber properties of the Banat. So then the first German Catholic colonists came to the Banat in the year 1722 from the west of the empire. Most were put in the southern Banat; at first barely eight German places had come into being in the northern Banat, among them Neu Arad, Lippa,<sup>92</sup> etc.

The first systematic colonization of the Banat, begun by Mercy and ended in the year 1730, was continued for a second and third time. The recruiting region was mainly Lorraine, the Palatinate, Baden and Hesse. However, the Rhine districts, Swabia and Franconia also took part in the population movement.

On orders of Emperor Josef II, 150 new dwelling houses were also built here by the high exchequer for agricultural colonists in the year 1786/87. All the houses were built in the same type and shape, partly of sun-dried bricks partly of fired bricks with the main entrances toward the north. At the same time, a large communal oven was also established here in which everyone could and was permitted to bake bread. The cellar in the interim rectory at that time was later vaulted from the bricks of this oven—so they are called in the history. Where that was nobody know today. When thus all the dwellings stood finished, one handed them over to the German Catholic colonists planned at that time, who came here from Austria, Germany and from parts of Lorraine. Consequently, the Neopanath parish was founded and the pastoral duties also began immediately. Although at first this parish was regarded as a branch of the Glogowatzer<sup>93</sup> parish for 10 years, it nevertheless got a spiritual advisor who kept independent register books and was in charge of it from the 17<sup>th</sup> of October 1787 on. The Franciscan monk Fr. Fortunatus Friedrich was appointed as the first spiritual advisor who functioned under the title “capellanus loci” (local chaplain) and was subordinate to the Glogowatzer pastor at that time, Friedrich Stocker, honorary canon, until the year 1792. Fr. Martin Lyubicics from the Order of the Minorites followed him likewise as local chaplain, who looked after the parish until the year 1798.

After his departure, the parish was taken over by Fr. Ernst Rausch, Minorite father, who was installed as the first independent administrator and worked as such here until his death which occurred on the 10<sup>th</sup> of May 1804. It is reported about him that he

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<sup>91</sup> Official name of the Holy Roman Empire

<sup>92</sup> Lipova, Romania; see note 37

<sup>93</sup> Vladimirescu, Romania, 4.6 miles SSW of Neupanat

understood farming very well and that under his leadership the cellar and larder in that interim parish building of which mention was already made.

He found his successor in Reverend Andreas Blovßky who was transferred here from Moritzfeld<sup>94</sup> as the administrator of the parish. He is supposed to have played the harp very beautifully.

After 6 years, he was replaced by Karl Pålma, former cathedral preacher, who therefore only conducted the pastoral duties 3 years as installed pastor until 1810. Then he was transferred by His Excellency Diocesan Bishop Ladislaus Kößeghy to a better station at Bruckenu<sup>95</sup> because one was not inclined to give him the salary fixed by Count Pejacevics in the year 1808. After him, the same senior pastor was not inclined to appoint a permanent pastor in the future in order on the one hand in such a way to force the manor to hand over the fixed salary on the other hand to hasten the construction of a house of God. After all, the granary in which the service was held was close to collapse! Consequently, this parish had no independent pastor in the beginning of the year 1814 but was pastored partly by the Glogowatzer pastor partly by Minorite fathers until autumn of the same year, which is obvious in the register books of that time.

Because no permanent pastor was given to the community for the reasons mentioned, the manor looked for a pastor for itself in the person of a retired military chaplain whom the senior pastor admitted to the service of the diocese—to avoid all the unpleasantness—and entrusted with the administration of the parish here. For that reason then, the former military chaplain at Rome and former pastor of Semlin,<sup>96</sup> Right Reverend Georg Qesar von Personova, knight of the golden military cross, worked here as the installed pastor from 1814-1825. He died of dropsy on the 29<sup>th</sup> of January 1825 in his 72<sup>nd</sup> year of life and was buried in the cemetery here. Under him, the church was brought under roof though not totally completed. Because of that, he bequeathed by will his entire fortune, which he acquired mostly in the Turkish war, to his parish church so that the same would be able to be completed and handed over to its sacred function. That he never drank wine or alcoholic beverages and only lived on milk and sweets is briefly emphasized from his life. He owned extremely beautiful silver plate and other objects from the Turkish war and a fine collection of various old coins.

His successor, Right Reverend Joachim Valentin Fliegßeder immediately took up the pastorate and worked here from January 1825 up to his death which had occurred on the 5<sup>th</sup> of July 1843. He came from Styria:<sup>97</sup> He was born in the year 1792 in Neuberg<sup>98</sup> which village is situated in the Märzthal close to Groß Mariazell. With his parents who had immigrated in the year 1799, he came to Dombo<sup>99</sup> in the Marmorosch County.<sup>100</sup> He began his studies in Szathmár,<sup>101</sup> continued them in Temesvar and was ordained a priest by His Excellency Kößeghy in the year 1821. As a 4-year priest, he came to this community as administrator, where he was installed as pastor soon after that. Under him,

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<sup>94</sup> Măureni, Romania, 53 miles S of Neupanat

<sup>95</sup> Pişchia, Romania, 20 miles SSW of Neupanat

<sup>96</sup> Zemun, Serbia, 111 miles SW of Neupanat

<sup>97</sup> Steiermark, a province in Austria

<sup>98</sup> 20 miles SSW of Graz, Austria

<sup>99</sup> Dubove, Ukraine, 182 miles NNE of Neupanat

<sup>100</sup> Maramaros County, formerly in NE Hungary, part now in Romania, part in Ukraine

<sup>101</sup> Now Satu Mare, Romania, 132 miles NNE of Neupanat

the church was completed and solemnly consecrated on the first Advent Sunday in the year 1825.

His successor was Right Reverend Josef Wendeschu who functioned as pastor from the 24<sup>th</sup> of July 1843 to 1859.

He was replaced by Right Reverend Johann von Mußkalay who worked here beneficially from 1859 to the end of 1899, therefore 40 years, and also celebrated his golden jubilee as a priest here. In the year 1892, he received the title of a papal privy chamberlain from Pope Leo XIII in recognition of his great, many-sided contributions. At the end of the year 1899, he retired and spent his remaining years until his death in Lipova-Lippa.

After him, the community was pastored by the chaplain here at that time, Augustin Witalski who worked her until the 1<sup>st</sup> of April 1900.

On this day, Dr. Josef Babinßky was installed as pastor and worked as such up to the 20<sup>th</sup> of July 1902 when he was transferred to Ernöhàza<sup>102</sup> at his own request.

He received a successor in the person of Right Reverend Matthias Michon who was in charge of the pastoral duties here until the 1<sup>st</sup> of November 1904.



Local Pastor Alexander Kummergruber

After his transfer to Simand,<sup>103</sup> Right Reverend Alexander Kummergruber took over the pastoral duties and works here to the present day. He was ordained a priest by His Excellency Alexander von Dessewffy on the 1<sup>st</sup> of February in the year 1898. His first position was in Pancota<sup>104</sup> where he worked almost 1 year as a chaplain. From

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<sup>102</sup> Banatski Despotovac, Serbia, 64 miles SW of Neupanat

<sup>103</sup> Şimand, Romania, 18 miles N of Neupanat

<sup>104</sup> Alternate spelling of Pankota

there, he went to Zădorlak<sup>105</sup> then to Guttenbrunn.<sup>106</sup> In the year 1901, he was transferred to Timișoara-Josefstadt where he worked until the 1<sup>st</sup> of November 1904 as chaplain. On the 1<sup>st</sup> of November 1904, he took up his new post as minister in Panatulnou and was installed as pastor by the senior pastor at that time in the year 1908.

The name of the current pastor is inseparably linked with the history of this parish, whose priestly concern also turns toward church singing and fellowship matters in addition to the religious pastoral duties. He works with true priestly zeal in the community for almost 33 years. During his activity of many years, many improvements and new acquisitions were carried out. Thus, the house of God received new bells in the year 1923; in the year 1925, the church was considerably beautified. Renovations at the rectory were repeatedly carried out. All this was only possible because the pastor, after many battles, after a lot of pleading and begging, succeeded in setting up the so-called Patronat fund, like which there is no second in the whole diocese. Although the 47 land register yokes secured for this purpose dwindled to 19 yokes by virtue of the law, they nevertheless constitute a considerable asset which is enough for the maintenance of the church and of the rectory without the parish having to be preoccupied in the least for this purpose.

During the pastorate of the current pastor, 3 missions already took place, namely: 1. from the 28<sup>th</sup> of January to the 6<sup>th</sup> of February 1906; 2. from the 28<sup>th</sup> of December 1924 to the 6<sup>th</sup> of January 1925; and 3. from the 11<sup>th</sup> to the 18<sup>th</sup> of January 1931. Shored up by the fine results, the pastor held a mission himself in the year 1933 from the 19<sup>th</sup> to the 23<sup>rd</sup> of March, which was crowned with almost unbelievable results.

In the first days of the parish, there was no rectory. As already observed the pastor lived—even as the church was situated as yet—in several private houses, among others, in the farmhouse number 113 as well.

The present rectory was built in the year 1846 by Count Franz Gyulai as the Patronat master. The building was erected mostly from fired bricks and the roof tiled. After construction, it had 3 rooms, a kitchen and a larder. In the year 1886, a further room was added by Pastor Johann Mußkáláy, which through the years was used as a chaplain room but at present serves for office purposes. Renovations were quite frequently carried out on the building. Last, the office and 1 room are provided with tiled stoves.<sup>107</sup>

The parish building is recorded as property of the parish on the land register page number 73 and according to the land register has an area of 591 square fathoms.<sup>108</sup> Of this, 307 square fathoms<sup>109</sup> are house and yard area; the rest constitutes the garden. Towards the street—inside the park—stands a wooden fence and a small yard door constitutes the entrance to the parish yard while a big gate leads into the household yard from the side street.

The salary of the pastor was not always the same. Ever since the parish came into existence, the pastor is endowed with one session which was cut out of the chamber land

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<sup>105</sup> Zadareni, Romania, 11 miles WSW of Neupanat

<sup>106</sup> Zăbrani, Romania, 10 miles SE of Neupanat

<sup>107</sup> There is no central heating; the stoves serve the purpose of the potbellied stoves in the US but are made of masonry and covered with tiles.

<sup>108</sup> 0.53 acres

<sup>109</sup> 0.27 acres

in 4 fields in the year 1792 by engineer Josef Hardin in the presence of the pastor at that time Ernst Rausch as well as of the local authorities: Heinrich Sand, judge; Benjamin Rosner, notary; Georg Wenzel, treasurer; Peter Gruber and Josef Mittermüller, jurymen. On the land register page number 73, it is entered under the title “Roman Catholic Parish” and according to the land register has 28 land register yokes and 1488 square fathoms.<sup>110</sup>

A salary equal to the chamber land parishes was accepted in the year 1808 on the part of the Patronat manor by the lord of the manor at that time Count Pejacsevics, which however was refused by Count Ignatius Gyulai who bought back the entire property in the year 1813. Because the lord of the manor turned down the demands of the pastor referring to this and only guaranteed to him 160 Guilders Vienna currency in cash which was equal to 64 Guilders coin in value, His Excellency Ladislaus Köbégly, diocesan bishop, transferred the pastor at that time because of the refused salary at the end of 1813 and was not once inclined to give the community a permanent pastor until the pay of the pastor will not be controlled. For all of that, the old retired military chaplain stood financially—as this was already mentioned—and took over the administration of the parish because the community guaranteed to him 32 Guilders in cash, 300 rations of hay and 2 buckets of wine from which the pastor was obliged to let the church have the necessaries for the service. Pastor Georg Quesar von Persanova, of course, could even live on this small salary because he had a sizable personal fortune at his disposal. However, his successor Joachim Valentin Fliegßeder felt only too well that this—accepted by his predecessor—endowment was not adequate; because of that, he also became melancholy and died a premature, unexpected death. Then when the second successor, Right Reverend Josef Wendeschu, complained that this salary was not adequate in order to live in accordance with the station, the community took pity and guaranteed an appropriate salary to the pastor for the future in a contract on the 7<sup>th</sup> of August 1843. This contract was approved by the diocesan bishop at that time, His Excellency Josef Lonovics, on the 3<sup>rd</sup> of March of the year 1844; it is still in force today as well. In the year 1906 and later in the year 1926, the livelihood taxes stipulated in the first point were indeed converted to a redemption fee by the pastor and parish; however, the remaining points of the contract remain untouched as the honorable episcopal authorities emphasized this on the 17<sup>th</sup> of April 1906.

The oldest seal of the pastor’s office comes from the year 1794 and can be seen pressed in sealing wax on that document according to which the local authorities were praised on the part of the community. This seal shows two hands placed crosswise, a cross rises from their middle, “I” can be seen on its left side and “L” on its right side. In the year 1832, this seal was altered and shows the figure of a priest (plausibly St. Ignatius Loyola) and “Sig(illum) Parochiae Neo Panat”<sup>111</sup> can be read on the border. The present office seal simply bears the inscription “Romania, 1787. Panatulnou (Ujpanad) Jud(e)t Arad. Parochia Rom(an) Cath(olic).”<sup>112</sup>

Register books were properly kept since 1787.

The first baptism is from the year 1787 on the 17<sup>th</sup> of October: Marianna, daughter of Johann Fesser and wife Margaretha; baptized by Fr. Fortunatus Friederich, local curate; Karl Clemens and wife Margaretha, godparents.

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<sup>110</sup> 41.4 acres

<sup>111</sup> “Seal of the parish Neupanat”

<sup>112</sup> “Romania, 1787. Panatulnou (Ujpanad) Arad District. Roman Catholic Parish”

The first marriage is from the year 1787 on the 23<sup>rd</sup> of October: Jakob Hoff, widower from the empire, and Catharina Wild, widow from Szegedin. Married by Fr. Fortunatus Friederich, local curate, in the presence of the witnesses Johann Kayser and Paul Rupert.

The first funeral is from the year 1787 on the 18<sup>th</sup> of October: by Fr. Fortunatus Friederich. Name of the deceased: Johann Heini, 20 years old, resides here.

So far, the register books of those baptized, of those buried and of those married are 7 volumes each. The register book of those confirmed numbers 2 volumes.

Canonica Visitatio can be found in one volume and is written in beautiful, legible script in Latin. “Visitatio Canonica” is that called Pro Protocol,<sup>113</sup> which was taken down during the official examination of the parish (canonical visit) by His Excellency Diocesan Bishop Dr. Josef Lonovics on the 13<sup>th</sup> of May of the year 1835 in the presence of Canon Ignatius Fábry (Canonicus a latere),<sup>114</sup> of Grand Provider Johann Janko, of County Judge Karl Bosnyàky, of Jurist Elexander Kornely and of the local judge and jurymen.

“Historia Domus,” i.e. history of the parish, was written in the year 1835 in the month of April by Pastor Joachim Valentin Fliegßeder in Latin, i.e. was begun and continued since that time. Up to the year 1835, no documents were available from which one would have been able to learn something reliable regarding the founding. Because of that, he questioned people mentioned—as he admits himself—the oldest of the community and drew the material for the description of the founding of this parish from their statements.

Foundation documents and all the remaining documents are deposited in the archives of the parish office.

### **Patronat**

In the good old days, rich and famous families, mostly magnates, considered it one of their most sacred obligations to build churches on their property, to provide for their maintenance and to contribute to the support of the pastor. Indisputably, some privileges were also connected with these obligations, which one called Patronat privileges. It also happened that way here when in the year 1800 Count Ignatius Gyulai, Ban<sup>115</sup> of Croatia, acquired the chamber fields still remaining by purchase. On the 11<sup>th</sup> of June 1801, he took possession of them. From this time on, he took over the Patronat of the parish. At that time, there was still no talk of building a church since he intended to sell the entire property after 7 years, which also really happened though with the right to repurchase! Count Pejacsevics, who took over the property, guaranteed to the pastor at the moment an endowment, as was customary in the remaining chamber parishes. In the year 1809, Pejacsevics leased the entire property to a certain Nicolits from Timișoara. But when after 4 years the Metropolit<sup>116</sup> Stratimirovits from Carlovitz<sup>117</sup> wanted to

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<sup>113</sup> On behalf of protocol

<sup>114</sup> Canon lawyer at the side

<sup>115</sup> Governor or in the case of Croatia viceroy of the Hungarian King

<sup>116</sup> Archbishop, probably an Orthodox archbishop; the purchase would not sit well with a Catholic

<sup>117</sup> Sremski Karlovci, Serbia, 37 miles NW of Belgrade

purchase the property, Count Ignatius Gyulai asserted his right and bought back the entire property again. He also maintained it afterwards up to the year 1832 at which time he died of cholera, after he had previously—as commander-in-chief—become a holder of the golden fleece. His son Count Franz Gyulai inherited the property, who exercised the Patronat privilege for a long time until he presented the property to Baron Leopold Edelsheim, who consequently acquired all the Patronat privileges. In the year 1904, Count Leopold Edelsheim Gyulai was the lord of the manor who presented the current minister for the pastor of Neupanat in this year, who then still in the same year was appointed as pastor of the community by His Excellency Diocesan Bishop Alexander von Dessewffy on the suggestion of the lord of the manor.

In addition in the year 1917, it became public that the lord of the manor intended to sell the local property, the so-called count's puşta. Because of that, test bids took place repeatedly but the banker Alexander Goldschmidt, who lived in Arad, offered a sum of 2 million 900 thousand Kronen,<sup>118</sup> therefore much more than the local inhabitants. However, the sale was not approved by the high ministry; on the contrary, the Altruisten Bank in Budapest was entrusted to parcel out the entire property of 1099 land register yokes<sup>119</sup> to the local inhabitants. In addition, this happened at the end of October of the year 1918 and with that the Patronat came to an end.

Now when the Romanian dominion had begun and the law about land ownership reform was created in the year 1921 and consequently produced the possibility of the expropriation of so many properties, the battle began for the property purchased in a lawful way.

The outcome was that the entire ownership of the former estate of Count Leopold Edelsheim Gyulai was expropriated and by virtue of voluntary consent of the property owners—so it is called in a ministerial communication—was resold to the owners with the removal of 282 yokes.<sup>120</sup> This resale, in pursuance of which there are considerable postponements regarding the properties, is just now in progress.

## School

Although this community unfortunately has no denominational school, there was nevertheless one like that from the beginning. The Catholic school was built close to the church in the year 1820. According to the report of the "Visitatio Canonica," there was only 1 reading room at first, but in the year 1835 it was not able to hold all those required to attend school. At first, there was only one teacher dwelling near the school, with 2 rooms, 1 larder and stable.

Regarding the endowment of the first teacher, we find the following note in the "Visitatio Canonica": "The choirmaster/teacher—who is the bell-ringer at the same time—holds a half session in 4 fields; from the community, he receives 60 Imperial Guilders,<sup>121</sup> 6 cords of wood for personal use, 5 cords for school heating and 24 Viertel

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<sup>118</sup> About \$21,500,000 in 2005

<sup>119</sup> 1572 acres

<sup>120</sup> 403 acres

<sup>121</sup> About \$145 in 2005; 24.5 Guilders = 8.25 ounces of silver in 1837



of crops;<sup>122</sup> at the same time he also has meadow pasture privilege. Since the teacher had to perform choirmaster service at the same time, surplice payments were also established for him.”

The first choirmaster/teacher was Vencel Cserni, who worked here from 1823-1858 (died 9<sup>th</sup> of January 1858). He was married and the father of 9 children. After his death, 2 teachers were employed. Anton Kampis, who was choirmaster at the same time, was appointed as headmaster. He worked until the 6<sup>th</sup> of April 1879, until the highest teacher and master called him away to eternity.

The subordinate teacher was Johann Cserni, the son of the first teacher, who occupied himself with all the other things only not with teaching, though. When in the year 1863 on the 10<sup>th</sup> of May His Excellency the diocesan bishop visited the school at the same time at the time of the confirmation but did not find the teacher in his class, he suspended him immediately and dismissed him. Filipp Schill came in his place, who became headmaster and choirmaster at the same time after the demise of the headmaster in the year 1879. He worked here until the Catholic school was nationalized (1898). The subordinate teacher was Franz Takàcsy, later Franz Kempfer who then even worked as a teacher in the government school until he went into retirement in the year 1910.

The Catholic school existed in this community until 1872. In this year on the 1<sup>st</sup> of September, the community representation declared the Catholic school to be a community school without consulting the church authorities and, what is more, at a time when the local pastor was staying at the spa. The land register book transfer only took place in the year 1882, according to which the community was put down as the owner of the Catholic school. This land register book alteration was obviously a legal offense since the same was carried out without the consent of the bishop's palace. Now after nothing had taken place for the restoration of the violated land register book title, the community representation decided to hand over the so-called community school of Panatulnou to the government on the 20<sup>th</sup> of January and on the 13<sup>th</sup> of June of the year 1898.

The nationalization really happened as well in the year 1899 and accordingly the right of use regarding the school was secured in favor of the government in the land register book on the 28<sup>th</sup> of July 1899. Therefore since this time, the government school operated here in the building of the Roman Catholic school. The present pastor raised a complaint against the injustice of this nationalization with a court in the year 1907. And indeed still in the same year, the “Community School” note in the land register book formerly written in an unjust way was erased and “the Catholic school” recognized as the owner of the school on the part of the royal panel.<sup>123</sup>

However, this decision of the royal panel had no practical result so to speak; after all, the school building was also ceded to the government for use in the future on the part of the episcopal authorities and consequently the government used the building of the Catholic school here with full right.

The list of government teachers cannot be given here since one like that does not exist. At any rate, it can be observed that at the time of the change of dominion the principal of the school was Johann Fàbrik but the following were teachers: Michael Làng, Friederika Kilchön, Helene Reck and Adelhaid Hans. After none of them was inclined to

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<sup>122</sup> Viertel was a measure of land; he received the crops from 8.6 acres. Farmers didn't have much cash.

<sup>123</sup> Legal cases were decided by a panel of judges instead of a jury

swear the required government oath, all 4 teachers moved to Hungary. In their place, Franz Löffler was appointed as principal; Karl Bernatz, Josef Unterreiner, Anna Chencinski and Arnold Chencinski became teachers.

The present principal of the government school is Anton Steger. Barbara Wirth, Mrs. Anton Steger, Katharina Schäfer, Aurel Subescu and Petru Halmagean are teachers.

As far as the choirmaster service is concerned, this was combined with the teacher position in the beginning. The headmaster was the choirmaster at the same time. For that reason, the salary was always established for the choirmaster/teacher then as well. When the nationalization was carried out, the community took no care at all to cover the choirmaster position in the scope of the teacher appointment. Consequently, it is a really difficult task to find an appropriated choirmaster although 8 yokes<sup>124</sup> of agricultural field are guaranteed to him on the part of the parish and established surplice payments on the part of the episcopal authorities.

Up to now, the choirmaster of our parish were: 1. Vencel Csernyi 1823-1858; 2. Anton Kampis 1858-1879; 3. Filipp Schill 1879-1898; 4. Jakob Molnár 1898-1903; 5. Franz Kempfer 1903-1910; 6. Michael Lang 1912-1920; 7. Peter Jung 1921-1923; 8. Josef Unterreiner 1923-1927; 9. Anton Zuber 1927-1929; 10. Jakob Kirch 1929-1934; 11. Since 1935, Johann Wolf, farmer, performs the choirmaster service, who can play the organ entirely correctly with the help of a transpose apparatus from Germany.

In the first days of the parish, there was no bell-ringer (sexton). This duty was combined with the choirmaster position as it even says in the “Visitatio Canonica” in the year 1835: “In this parish, the choirmaster/teacher performs the work of the bell-ringer for a wage set for this service.” When at last one recognized the untenability of this situation, one took on a bell-ringer, to whom 20 Viertel<sup>125</sup> of wheat and ½ cord of firewood were promised and the use of the hand garden which was always allotted for this purpose. The bell-ringers in this parish were: a) Benedikt Harbecke (died 2<sup>nd</sup> of January 1871); b) Johann Gantner (died 16<sup>th</sup> of April 1873); c) Anton Putschler 1873-1897; d) Leonhardt Freisinger 1897-1901. Because nobody came forward for this service for the stated payment, one fixed 288 Kronen<sup>126</sup> as a replacement sum instead of the wheat and a 128 Kronen<sup>127</sup> salary. Then in exchange for this payment, the bell-ringer job was looked after by: e) Sebastian Schmalz 1901-1918; and f) Bernhard Rippel 1919 to 1922. Because this pay also appeared to be insufficient, the church committee voted him an annual salary of 1000 Lei,<sup>128</sup> 1 cord of wood, the use of one yoke<sup>129</sup> in the clover garden and of the hand garden which hitherto he also used. For this payment, Peter Völker performs the bell-ringer service since the 17<sup>th</sup> of January 1923 to this day.

The father of the church position was always a position of honor and was never paid anything for this service, nor today either. The first father of the church was Andreas Tropfenbaum; Jakob Zahn (died 22<sup>nd</sup> of July 1864) followed him; after his death, Josef Schleich took over the position, who was in charge of it until his death (20<sup>th</sup> of July 1903). His successor was Franz Leptich from 1905-1907. At present, Michael

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<sup>124</sup> 11.4 acres

<sup>125</sup> The wheat harvested on 7.2 acres

<sup>126</sup> About \$1070 in 2005

<sup>127</sup> About \$475 in 2005

<sup>128</sup> About \$740 in 2005

<sup>129</sup> 1.43 acres

Hoffmann is the father of the church of this parish and so far held this position of honor since 1908.

### **Principal Events**

In order to turn out at least somewhat fair within the assigned narrow scope of this description, those senior pastors must be remembered first of all under this heading who in the course of time of one and a half centuries performed any canonical visitation or confirmation here and therefore honored the community with their important visit.

The first confirmation took place in the year 1803 on the 6<sup>th</sup> of September, for which His Excellency Ladislaus Köbегhy, Bishop of Csanad, arrived here for the first time and conferred the sacrament of confirmation on 451 children.

In the year 1813, all the candidates for confirmation had to set off to Glogowatz to be confirmed there.

There was confirmation in the year 1835 for the second time. In this year, His Excellency Diocesan Bishop Dr. Josef Lonovics appeared here on the 13<sup>th</sup> of May, who the second time confirmed 653 persons here and at the same time carried out the examination (inspection) of the parish, in consequence of which the so-called “*Canonica Visitatio*” was written.

In the year 1842 on the 18<sup>th</sup> of May, the same senior pastor confirmed 361 candidates for confirmation from Neu Panath in Arad; the list of whom was inserted in the register book here.

In the year 1853,<sup>130</sup> His Excellency Dr. Alexander Csajàghy came here and conferred confirmation on 590 children on the 28<sup>th</sup> of August.

On the 10<sup>th</sup> of May, His Excellency Alexander Bonnaz, Bishop of Csanad, had arrived here and confirmed 442 persons.

On the 20<sup>th</sup> of May 1875, His Grace Josef Nemeth, Suffragan Bishop, conferred confirmation on 510 children.

On the 10<sup>th</sup> of September 1883, the very same confirmed 365 persons here.

His Excellency Diocesan Bishop Alexander Dessewffy de Csernek et Tarkö held the 7<sup>th</sup> confirmation here on the 22<sup>nd</sup> of September 1893. On this occasion, 530 persons were confirmed.

In the year 1908 on the 19<sup>th</sup> of September, His Excellency Dr. Johann Csernoch, bishop of the diocese, confirmed 667 children in this community.

In the year 1919, His Excellency Diocesan Bishop Dr. Julius Glattfelder called on this community to administer confirmation to the 461 persons intended for it.

The tenth confirmation took place in the year 1926 on the 23<sup>rd</sup> of September when His Grace Apostolic Administrator Augustin Pacha appeared here to administer the sacrament of confirmation to 283 persons.

The last confirmation here was on the 27<sup>th</sup> of March 1933, which His Excellency Diocesan Bishop Dr. Augustin Pacha performed. On this occasion, he confirmed 263 children after he ordained Johann Wolf, the son of our community, a priest the previous day in his native church, of which ordination mention is made below.

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<sup>130</sup> The text says 1813, but Csajàghy was bishop of this diocese 1851-1860

As far as the remaining events of the community are concerned, many years in the course of one and a half centuries left behind a bitter aftertaste in spite of their departing. This community was repeatedly afflicted by great conflagrations. In the height of summer in the year 1861, a big fire broke out in house 174, a blaze which spread quickly and set on fire and reduced to ashes all the standing houses down to number 163, with the exception of house number 167 which had stood in the middle of the row but miraculously remained undamaged.

In the year 1867 on the 27<sup>th</sup> of August, a terrible fire likewise broke out in house number 252 standing on the main street. The fire was fanned by a fierce wind and spread with terrific speed on the southwest direction. All the houses of the street, down to number 247 and up to number 260 at the end, fell victim to the flames, with the exception of houses number 251 and 255. The inhabitants of this quarter fled in all haste and were happy to escape with their bare life.

The year 1927 was not less a year of misfortune for the community. It was just the feast of the Visitation of Mary; it was on the 2<sup>nd</sup> of July. The people were all mostly in the field where they were reaping. Then at half past five in the afternoon, a terrible thunderstorm sprang up. The thunderclouds appeared dark black and from the roaring of the wind one could hear that the thunderstorm was approaching with enormous speed. One could hardly escape; the storm was already there and lasted roughly 10 minutes. This short time was enough for the strongest trees to be uprooted, the roofs to be carried away for the largest part and the fences to be thrown around like straw. A crack and clank was audible and then many chimneys were destroyed. Then, hailstones which reached the size of a nut followed after that, whereupon a terrible downpour followed then. After a good half hour, the rain eased off and when one dared to look outside one saw horses running through the lanes and streets with mangled wagons; one heard only screams, wailing and lamentation everywhere. Those working in the field were hardly able to hide since the storm threw the crossed-up sheaves<sup>131</sup> far apart. The crop still standing<sup>132</sup> was completely beaten into the ground so that nothing more had stood and the harvest was ended on 3 fields, while the “meadow” suffered hardly any damage.

Many—almost all—of the houses were severely weakened as a result of the terrible storm; no less the parish church, whose artificial slate plate were flung as far as the next street.

The damage was incomprehensible; at least, no human life had fallen victim to the unforgettable thunderstorm.

The priest and the faithful surely took the hard stroke of fate with pain and sorrow but also with courage. Even though now and then with complaints, nevertheless on the whole everyone got ready for the great work of restoration in calm and silence. That all the faithful took a large share in this heavy work is self-evident. There was nobody who let himself be outdone by another with regard to helpfulness and inclination to sacrifice.

There are not only sad but also joyful days to enter in the history of this parish. If for 6 years one always had to listen to only one bell, one can imagine what joy prevailed when at the kermis festival of the year 1923 the 2 newly-procured bells were solemnly dedicated and put in the steeple. For this bell dedication festival, great preparations were

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<sup>131</sup> The sheaves were stacked in the shape of a cross

<sup>132</sup> The crop not cut down, not harvested, yet

made and the Roman Catholic church committee was active in the work to make the festival grander.

At the kermis festival of the following year (1924), the big bell which the American tribe brothers from Chicago and Portland intended for their native church was dedicated. The appearance of the Catholic singing choir from Reșița<sup>133</sup> gave a quite special honor and distinction to the festival. The “Eisenquartett”<sup>134</sup> had already appeared on the evening before to acquit the mass “De St. Therese von Theodor de La Hache”<sup>135</sup> during the Pontifical Mass on the other day. After the High Mass, first the bell, this beautiful act of love for the homeland, was solemnly dedicated by Right Reverend Abbot and Archdeacon Josef Olajos and then hoisted into the steeple. At noon when it rang out for the first time, it certainly carried in all directions of the world through the breezes the wish of the donors, which reads cast into the bell: “Proclaim faith, hope and love—Proclaim eternal peace to the people.”

The 31<sup>st</sup> of July of the year 1925 was an additional gala day of the community. On this day, the Piarist professor Georg Konrad, who was born here, completed his studies in Budapest and was ordained a priest on the 14<sup>th</sup> of July in that very place, held his Primiz. The newly-decorated and splendidly-painted church was too small this time to hold the faithful who came in crowds and all wanted to be witnesses of a joy which was experienced again not only by a family but by the whole community. This celebration developed into a real great day of the community as well as a red-letter day of the local pastor who saw one of his priestly endeavors crowned in the extraordinary ceremony.

In the year 1933, the community prepared for a celebration just as beautiful as rare, incidental to which Johann Wolf, a son of the community, was supposed to be ordained a priest in his native church. As a worthy preparation for the ordination, the pastor held a mission from the 19<sup>th</sup>-25<sup>th</sup> of March, with the collaboration of the pastor from Livada. Despite the dreadful weather and the indescribable snowstorm, the mission went fine and was crowned by almost unbelievable success. But the ordination could not take place on the arranged day, i.e. on the 25<sup>th</sup> of March, since His Excellency, who wanted to travel here by auto on the 24<sup>th</sup> of March, got into storm and wind between Vinga<sup>136</sup> and Segenthau,<sup>137</sup> could not continue on the road of thawed snow, indeed even had to go on a forced march back to Vinga. Not until the morning of the 26<sup>th</sup>, it was a Sunday, did he succeed in reaching as far as Arad by train, and here from there. Therefore, the drum had to sound<sup>138</sup> to notify the faithful of the ordination. Since indeed everybody waited for days already for the sacred act with curiosity, the faithful soon came from all sides in an extremely large number to the church, where His Excellency Diocesan Bishop Dr. Augustin Pacha then carried out the ordination in the presence of the local pastor, of the theology professor Dr. Josef Korner, of the religion professor Peter Kühn and of the episcopal secretary Michael Willjung. At the same time, the senior pastor gave a sermon as well.

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<sup>133</sup> Reșița, Romania, 65 miles SSE of Neupanat

<sup>134</sup> “Iron Quartet”

<sup>135</sup> “Of St. Theresa” by Theodor de La Hache

<sup>136</sup> Vinga, Romania, 18 miles SW of Neupanat

<sup>137</sup> Șagu, Romania, 12 miles SW of Neupanat

<sup>138</sup> A drum was beaten at the intersection of streets to draw attention to important events

The Way of the Cross was in the afternoon with an opportunity for Confession and at 7 o'clock in the evening Pastor Alexander Kummergruber held the conclusion of the three-day period. His Excellency confirmed 263 children the next day with the assistance of several clergymen from the neighboring communities and in the afternoon left the community, which could not thank the senior pastor enough that he had given them any opportunity for such an unforgettable ceremony.

On the 2<sup>nd</sup> of April of the same year, the newly-ordained priest Johann Wolf held his Primiz then, in the course of which Theology Professor Dr. Johann Farago acted as official orator and the local pastor as Manuductor.<sup>139</sup> The Abbot Canon Josef Olagos from Timișoara was also present at the beautiful ceremony. Before the Primiz, an unbelievable crowd of faithful appeared in a solemn procession in the parental home in order to be witnesses of the leave-taking of the new priest from his parents. After the first Holy Mass, the Primiziant<sup>140</sup> gave the customary blessing which continued up to the midday hour.

In addition, the 22<sup>nd</sup> of April 1934 was a big day of rejoicing for the community; after all, the deserving pastor of the community was able to celebrate his 60<sup>th</sup> birthday on this day. The community did not leave things take care of themselves to honor the most worthy pastor in an appropriate manner on this occasion, thankful for the untiring, successful work of 30 years. It was not only a festival for the 60-year-old priest, not only a festival for the 8 men of the same age of the community; no, it was a festival for everyone, poor and rich, great and ordinary, distinguished and humble; it was a family festival in the true sense of the word, where all the members of the parish, of one mind about their spiritual father and leader, assembled to offer their admiration and respect to him, to give their thanks to him for his long, long-standing, self-sacrificing work.

Already on the evening before, all 8 men of the same age (recruits) went to Holy Confession together with their wives. On Sunday, the contemporaries of the pastor, in particular Jakob Klemens, Georg Schmidt, Jakob Schwager, Josef Wolf, Peter Plennert, Franz Mittermüller, Peter Janson and Karl Wachter, together with their wives, went with musical accompaniment in front of the rectory, from where they collected the pastor, their contemporary, for the Mass. In the early Mass, these 60-year-olds ministered to the 60-year-old minister. They also went together with their wives to the Lord's Supper. Afterwards, the pastor gave a moving speech which touched many deeply. The beautiful thought of a colleague of the 60-year-olds made a deep impression on the inhabitants of the community. After the High Mass, not only the recruits (60-year-olds) but representatives of all the community organizations, community administration, church committee, principal of the school and of the funeral society had appeared in the rectory to give an expression of their devotion and esteem.

Also, the beautiful choral festival which the Obermaroschgruppe<sup>141</sup> of the Banater Deutschen Sängerbund<sup>142</sup> under the direction of the group chairman Wendel Vormittag from Glogowatz held here on Pentecost Monday in the year 1935 cannot remain unmentioned. The festival, at which the choral societies of Glogowatz, St. Ana,<sup>143</sup>

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<sup>139</sup> Leader by hand

<sup>140</sup> The celebrant of the Primiz

<sup>141</sup> Upper Marosch Group

<sup>142</sup> Banater German Choral Society

<sup>143</sup> Sîntana, Romania, 10.6 miles N of Neupanat

Livada, Sanlean<sup>144</sup> and Panatulnou and a delegation from Sanmartin<sup>145</sup> took part, proceeded in a most festive mood.

At 9 o'clock AM, a solemn service took place under the open sky then the general meeting was held in the course of which Johann Weber gave the formal address. The festival singing began at 3 o'clock PM, at which every society brought two choirs to the performance. After the festival concert, the societies, accompanied by the entire community, proceeded to the cemetery where an impressive ancestor ceremony was held, the center of which was the deeply-touching speech of the pastor. Returned to the festival ground, the festival was brought to a close, which will be a lasting memory for all the participants.

Finally in the framework of this short history, that emigration cannot remain still unmentioned which starting from the year 1905 drew many of our compatriots to the New World as if the history of our ancestors from the year 1787 had repeated itself. The size of this emigration was quite large and only the restriction of immigrants to the United States, which took place after years, was able to dampen the desire to emigrate at home. From the year 1905, those disillusioned here sought success for their work and even if no longer any rise for themselves surely at least for their children. Every path for that in this homeland seemed cut off for them and every prospect shrunken. They wanted out of the endless unrest and hoped for a chance in foreign parts. They were not simply the unemployed who complained and hoped that way. Good, industrious farmers and artisans also were among those who held onto the rest of their wealth saved from an unexpected collapse and now wanted to save what could be saved. It was certainly regrettable to have to see them move who especially could have been used for the construction of the homeland first. But who wanted to hold it against the farmers in particular if they, on account of daily torture, were on the lookout for another homeland where they could at least work in peace even though with hard work? And so they, one family after another, moved first to the United States then to Canada, Argentina, Paraguay and so forth. In addition, our emigrated tribe brothers abroad have caused us no damage and competition. They settled down like here and in addition are now among our truest national brothers in the world whether they are in Chicago or Portland or Canada or Argentina. They are still in constant correspondence not only with their relatives but also with the good old pastor and so it was possible that, informed of many a want, of many a need of the old homeland, they especially rushed to help the native church through their heartfelt offerings which they sent here for the acquisition of the big bell and of the iron bell-loft. In this way, they have proven that our holy Catholic religion is a precious blessing to them which they inherited from our ancestors and intend to cherish in the future.

## **World War**

On the 26<sup>th</sup> of July 1914, on the feast of St. Mother Anna,<sup>146</sup> on a Sunday, the order for partial mobilization appeared, which total mobilization soon followed. One

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<sup>144</sup> Sînleani, Romania, 3.8 miles W of Neupanat

<sup>145</sup> Sînmartin, Romania, 16.8 miles NNW of Neupanat

<sup>146</sup> St. Anne, the mother of Mary

hardly wanted to believe the first news and considered the outbreak of war to be impossible. Yet one soon sorted things out. For many it meant: Report for duty!

Indescribable conditions followed everywhere. The time for leave-taking and for departure, oh how heavily it had fallen. Dear hands stretched out for the farewell: hands of a loving wife, of a worried father, of a little old mother, hands of dear siblings and children. How many hearts bled at that time, how many eyes wept at that time! But the heroic sons marching off gave comfort and shouted enthusiastically to those weeping: "Soon, yes soon, we will see each other again." But it took a long time when all is said and done. Reporting for duty did not come to an end! Day after day, there were still those who had to go forth onto the field of honor until hardly any 18-year-old youths were at home. And when their turn also came, there was the village as if deserted. Only old men, women and children still remained there. Difficult days came afterwards; hot battles and privations, need and grief and worries at home as well as abroad in the trenches.

Then suddenly, the black day came on which a well-aimed enemy bullet hit the beloved husband, the brave son-in-law, so unlucky that he was left dead on the bloody field.

The first short message came to the homeland: "Killed in action on the field of honor. Franz Plennert, army reservist with service division number 7 (bridge building platoon 115) military post 91, died on the 26<sup>th</sup> of September 1914 in the royal and imperial field hospital 1/7 in Nagybecznye (Zemplen County)." The father-in-law himself had to hear this sad news like that in Timișoara. And then the additional bad news came uninterrupted. For perpetual memory, the names of the heroes from Panatuhnou killed in action in the World War shall follow in the appendix. (See appendix.)

Misery and need became greater and greater, the situation worse and worse and more alarming. The houses of God filled more and more often, the devotions were redoubled, the prayers became more and more heartfelt, everybody pleaded with God so that He would take pity on the people and would send peace to the nations the sooner.

Meanwhile, more and more demand was put on those left at home and when that was not enough either, there was requisitioning. What that meant, only those who lived through it understand. Not only foodstuffs were requisitioned. In the year 1917 on the 8<sup>th</sup> of January, Franz Kovacs, reserve engineer, appeared here with 12 soldiers and quite simply notified the local pastor that the bells were requisitioned. Without more ado, one went into the steeple and after an hour's work one threw 3 bells out of the window in front of the church. On top of everything, the community had to carry these off to the Glogowatz station<sup>147</sup> on the next day.

Still in the same year on the 25<sup>th</sup> of November, a corporal by the name of Eiser wanted to requisition the last bell but the local pastor resisted at that time, blocked off the door leading to the steeple and warned the corporal mentioned that he would report him to his authorities if he dares to break the door open and requisition the bell to which he can have no right. After a rather intense argument, he moved away and did not come again. A year after that, Ferdinand Gonda, organ builder, requisitioned 27 of the principal pipes of the organ, the transportation of which he was in charge of himself.

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<sup>147</sup> There was a railroad station in Glogowatz



Now, the year 1918 had advanced. Every human being felt that it cannot last much longer. And really! The Bulgarians abandoned the war;<sup>148</sup> soon came the collapse which put a quick end to the war.

In the year 1919 in the month of May, a unit of the royal Romanian army marched into Arad and the County of Arad was definitively annexed to Greater Romania by the entry of the royal Romanian army.

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<sup>148</sup> 26 September 1918

## **Closing Words**

In short, this would be what I wanted to write down in these commemorative pages about the origin, the development and about the special events of this community for the 150<sup>th</sup> new year of its existence.

One who followed the development of the community briefly sketched in these commemorative pages with a scrutinizing eye will spontaneously have a twofold conviction forced on him:

1. That this community over a period of 150 years has withstood the vicissitudes of time victoriously so far;

2. That only the devoted collaboration of the faithful with their pastor, only a firm religious fidelity and magnanimous willingness to make sacrifices have helped this parish in working its way up to a fine, awe-inspiring community.

In view of this conviction, it is indeed fitting and just<sup>149</sup> that all the children of the parish assemble on this jubilee, that they jointly praise God the Almighty, sincerely thank Him and the heavenly mother of God and St. Ignatius Loyola for the refuge and blessings which they have bestowed on us in the past one and a half centuries. It is fitting and just at the same time humbly to entreat the Lord God that He might continue to protect and preserve the community Panatulnou with His blessing.

At the same time however, may the spirit of unanimous collaboration, the firm belief in God and the magnanimous readiness to make sacrifices which filled our ancestors continue in the community and pass to those who will come after us. Indeed, may this spirit continue through the years which God will grant to us and to our descendants on earth until all of us one day happily find each other again in the heavenly fatherland. With this sincere wish, I call to all the living children of the parish a heartfelt, “God bless you,” but for the deceased children of the parish I intend to pray in loving memory, “Lord, give them eternal peace and may eternal light shine on them.”

Panatulnou (Neupanat), the 20<sup>th</sup> of October 1937

**Alexander Kummergruber**  
Pastor

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<sup>149</sup> Fr. Kummergruber is echoing the first words of the Preface in the Mass

## Appendix

List of name of the heroes from Panatulnou (Neupanat) killed in action in the World War.

1. Anton Anzenberger, Private (2 Honved Regiment), died on the 10<sup>th</sup> of June 1915 in Russian captivity in Skotovo near Vladivostok – 31 years old.
2. Georg Baumann, Private (33 Infantry Regiment), died on the 29<sup>th</sup> of January 1918 in the hospital at Miskolc, on the Russian front – 23 years old.
3. Franz Bretträger, Private (33 I. Rgt.), died near St. Mihalo on the 3<sup>rd</sup> of January 1916, on the Italian front – 22 years old.
4. Franz Ernst, Private (2 H. Rgt.), killed in action on the 13<sup>th</sup> of September 1915 near Nowie Stanislau, on the Russian front – 20 years old.
5. Johann Ernst, Private (2 H. Rgt.), died on the 4<sup>th</sup> of January 1916 in Russian captivity near Taschkent – 23 years old.
6. Peter Faber, Private (33 I. Rgt.), killed in action on the 15<sup>th</sup> of June 1915 near Warsaw on the Russian front – 22 years old.
7. Adam Freer, Private (2 H. Rgt.), killed in action on the 13<sup>th</sup> of March 1916 near Asinara (Reparto Fornelli) on the Serbian front – 36 years old.
8. Johann Freisinger, Private (2 H. Rgt.), died on the 31<sup>st</sup> of August 1918 in Wiener-Neustadt – 38 years old.
9. Martin Heinrich, Private (33 I. Rgt.), killed in action on the Serbian front – 28 years old.
10. Josef Hoffmann, Private (33 I. Rgt.), killed in action on the 26<sup>th</sup> of December 1914 near Ungvar on the Russian front – 26 years old.
11. Johann Hoker, Private (2 H. Rgt.), wounded on the 15<sup>th</sup> of December 1914 near Krozno by machine gun, on the Russian front, died in the hospital at Miskolc, buried here – 32 years old.
12. Peter Huszar, Private (2 H. Rgt.), killed in action on the 3<sup>rd</sup> of November 1916 at the Azuga Mountains on the Romanian front – 42 years old.
13. Josef Janzon, Private (2 H. Rgt.), killed in action in the vicinity of Przemysl on the Russian front in the year 1915 – 30 years old.
14. Heinrich Kern, Service Unit Private, died on the 22<sup>nd</sup> of May 1917 in the hospital near St. Daniel (Meeresstrand) on the Italian front – 44 years old.
15. Johann Kern, Private (33 I. Rgt.), died on the 9<sup>th</sup> of May 1916 in Russian captivity, during the transportation to Siberia – 22 years old.
16. Josef Kern, Private (2 H. Rgt.), killed in action on the 16<sup>th</sup> of June 1916 near Milz (Bukowina) on the Russian front – 21 years old.
17. Paul Klein, Private (2 H. Rgt.), killed in action on the 19<sup>th</sup> of May 1915 in Galacia, hit by a shell on the Russian front – 21 years old.
18. Franz Klemenz, Private First Class (Field Artillery Rgt. 1/K), killed in action on the 4<sup>th</sup> of June 1918 near St. Stino on the Italian front – 19 years old.
19. Johann Kock, Sergeant Major (33 I. Rgt.), killed in action on the 13<sup>th</sup> of December 1916 near Görz on the Italian front – 32 years old.
20. Franz Konrad, Engineer Private (Rgt. Szeged), killed in action in the fall of the year 1917 in Albania on the Serbian front – 30 years old.

21. Georg Kovàts, Private (28 Rifle Battalion), missing on the Russian front – 22 years old.
22. Jakob Lammersfeld, Private (2 H. Rgt.), died in February 1916 in Russian captivity, after his feet were frozen off – 24 years old.
23. Anton Leis, Private (33 I. Rgt.), killed in action on the Serbian front in October 1914 – 22 years old.
24. Josef Lenhardt, Private (33 I. Rgt.), killed in action in September 1915 in the Bukowina on the Russian front – 20 years old.
25. Anton Leptich, Service Unit Private, died at home on the 7<sup>th</sup> of October 1918 as a result of illness contracted on the Russian front – 50 years old.
26. Jakob Leptich, Private (33 I. Rgt.), killed in action on the 15<sup>th</sup> of December 1914 in Galicia on the Russian front – 35 years old.
27. Peter Leptich, Private (28 Rifle Battalion), killed in action on the 25<sup>th</sup> of June 1918, hit in the heart by a shell on the Russian front – 22 years old.
28. Andreas Lump, Private (33 I. Rgt.), died in the parents' house on the 15<sup>th</sup> of December 1919 of bone tuberculosis as a result of a wound – 23 years old.
29. Franz Lump, Private (2 H. Rgt.), killed in action on the 1<sup>st</sup> of January 1916 in Galicia near Karanrsa on the Russian front – 32 years old.
30. Franz Mandik, Reservist Private (33 I. Rgt.), died on the 11<sup>th</sup> of February 1915 of Typhus in the Arad hospital – 40 years old.
31. Franz Meisel, Private (2 H. Rgt.), died in Przemsyl on the Russian front in the year 1915 – 27 years old.
32. Martin Mittermüller, Private (33 I. Rgt.), killed in action on the 6<sup>th</sup> of September 1915 in Galicia on the Russian front – 25 years old.
33. Franz Nachtbar, Private (Stationary Artillery Rgt. 5), died on the 8<sup>th</sup> of June 1915 near Meljine (Cattaro) on the Serbian front – 37 years old.
34. Josef Neusatz, Private (33 I. Rgt.), on the Italian front, died in the homeland on the 28<sup>th</sup> of July 1919 – 21 years old.
35. Adam Plei, Private (33 I. Rgt.), killed in action on the 29<sup>th</sup> of July 1916 in the Bukovina near Havasmezö (Kreta Berk) on the Russian front – 20 years old.
36. Franz Plennert, Private (3 Hussar Rgt.), died on the 25<sup>th</sup> of September 1914 in Nagyberezsnye (hospital) on the Russian front – 24 years old.
37. Franz Plennert, Private (33 I. Rgt.), missing from the 16<sup>th</sup> of August 1916 near Doberdo on the Italian front – 21 years old.
38. Josef Raaber, Private (Horse Artillery Rgt. 7), died in the fall 1914 near Szecsmezö on the Russian front – 32 years old.
39. Andreas Reif, Private (2 H. Rgt.), killed in action in August 1916 in Galicia on the Russian front – 22 years old.
40. Josef Reingruber, Private (2 H. Rgt.), killed in action on the 1<sup>st</sup> of March 1915 as a result of a bullet wound in the belly near Lupkow Cubenska on the Russian front – 29 years old.
41. Venzel Reingruber, Private (2 H. Rgt.), missing since the 25<sup>th</sup> of September 1915. On authority of a report from Galicia, he was killed in action near Brody on the Russian front – 37 years old.

42. Venzel Reingruber, Private First Class (Field Cannon Rgt. 21), died at home on the 1<sup>st</sup> of October 1917 of an illness contracted at the Russian theater of operations – 27 years old.
43. Johann Render, Private (2 H. Rgt.), killed in action on the 13<sup>th</sup> of April 1915 near Przemyśl on the Russian front – 32 years old.
44. Nikolaus Repp, Private (2 H. Rgt.), on the authority of a letter from Asinara, he died on the 26<sup>th</sup> of February 1916 in Asinara (Reparto Fornelli) on the Serbian front – 37 years old.
45. Martin Rieger, Private (2 H. Rgt.), died on the 16<sup>th</sup> of June 1916 near Milz (Bukowina) on the Russian front – 21 years old.
46. Peter Schan, Private (Horse Artillery Rgt. 7), killed in action in the year 1914 near Buczaca (Galicia) on the Russian front – 23 years old.
47. Johann Schmalz, Private (2 H. Rgt.), killed in action on the 24<sup>th</sup> of September 1915 in Galicia on the Russian front – 31 years old.
48. Martin Schmalz, Sergeant (33 I. Rgt.), killed in action on the 29<sup>th</sup> of August 1917, Russian captivity – 31 years old.
49. Sebastian Schnepf, Private (2 H. Rgt.), died at home on the 3<sup>rd</sup> of March 1916 as a result of a wound on the Russian front – 28 years old.
50. Jakob Seiler, Corporal (33 I. Rgt.), died on the 7<sup>th</sup> of June 1916 in Kawaja (near Durazzo) Albania on the Serbian front – 40 years old; he is buried here.
51. Franz Thomann, Private (2 H. Rgt.), killed in action on the 23<sup>rd</sup> of December 1914 near Przemyśl on the Russian front – 30 years old.
52. Josef Tropfenbaum, Private First Class (Stationary Artillery Rgt. 5), died at home on the 13<sup>th</sup> of January 1918 as a result of an illness contracted on the Serbian front – 28 years old.
53. Jakob Weber, Private (2 H. Rgt.), died on the 31<sup>st</sup> of March 1915 in Russian captivity near Antipicha – 33 years old.
54. Kilian Wehrstein, Private (2 H. Rgt.), missing on the Russian front since 1914 – 22 years old.
55. Franz Wolf, Private (33 I. Rgt.), died on the 10<sup>th</sup> of May 1915 in Russian captivity – 31 years old.
56. Jakob Wolf, Sergeant First Class (Hussar Rgt. 3), killed in action exactly at the collapse on the Italian front; last letter on the 28<sup>th</sup> of October 1918 – 31 years old.
57. Michael Wolf, Private (Hussar Rgt. 3), killed in action in October 1915 in Galicia on the Russian front – 23 years old.
58. Andreas Zollner, Private (33 I. Rgt.), died in the hospital in Bruck in the end on the 21<sup>st</sup> of April 1915, as a result of a bullet wound to the chest in the Carpathians on the Russian front – 21 years old.
59. Anton Zahn, Private First Class (33 I. Rgt.), killed in action on the 8<sup>th</sup> of June 1915 near Ostrozet (Galicia) on the Russian front – 31 years old.

**Note:** Honved was the Hungarian National Guard

## Translator's Appendix

Bell Donated by the Neupanaters in Chicago and Portland



“The beautiful work of love of the homeland  
Neu-Panat, the 31<sup>st</sup> of July 1924  
Donated by the brothers from Chicago and Portland.”

## Places Mentioned

Arad 6170/77181	Arad, Romania (Germans/Total Population)	5 mi W Neupanat
Baja	Baja, Hungary	124 mi W Neupanat
Baumgarten/Fakert 792/971	Livada, Romania	3.7 mi WNW Neupanat
Bruckenaus 1118/1331	Pișchia, Romania	20 mi SSW Neupanat
Carlovitz	Sremski Karlovci, Serbia	37 mi NW Belgrade
Dombo	Dubove, Ukraine	182 mi NNE Neupanat
Ernöháza	Banatski Despotova, Serbia	64 mi SW Neupanat
Glogowatz 3882/4463	Vladimirsecu, Romania	4.6 mi SSW Neupanat
Guttenbrunn 2482/2797	Zăbrani, Romania	10 mi SE Neupanat
Gyorok 177/1995	Timișoara, Romania	35 mi SSW Neupanat
Hellburg/Vilagos 1073/6042	Șiria, Romania	5 mi NE Neupanat
Kovaszincz	Covăsiuț, Romania	7.5 mi E Neupanat
Lippa 1922/6000	Lipova, Romania	13 mi ESE Neupanat
Lugosch/Lugos 6152/23593	Lugoj, Romania	40 mi SSE Neupanat
Mako	Mako, Hungary	51 mi W Neupanat
Menes/Minis	Minis, Romania	8.7 mi SE Neupanat
Moritzfeld 2015/2202	Măureni, Romania	53 mi S Neupanat
Neu Arad 5110/6064	Arad, Romania	5 mi W Neupanat
Neuberg	Neuberg, Austria	20 mi SSW Graz, Austria
Neupanat/Ujpanat 1872/1919	Horia, Romania	5 mi E Arad
Neusimand	Zimandul-nou, Romania	6.8 mi NNW Neupanat
Pankota 1177/5235	Pîncota, Romania	15 mi NNE Neupanat
Pantschova	Panceva, Serbia	114 mi SSW Neupanat
Perjamosch 4047/5147	Periam, Romania	30 mi WSW Neupanat
Petschka/Pescka 66/8625	Pecica, Romania	20 mi W Neupanat
Reschitz 10637/19868	Reșița, Romania	65 mi SSE Neupanat
Sanktanna/St. Ana 4922/5582	Sîntana, Romania	10.6 mi N Neupanat
Sanktmartin/Sanmartin 2814/2965	Sînmartin, Romania	16.8 mi NNW Neupanat

Sanlean 571/1401	Sînleani, Romania	3.8 mi W Neupanat
Schimand/Simand 539/2785	Simand, Romania	18 mi N Neupanat
Segenthau 1600/1694	Şagu, Romania	12 mi SW Neupanat
Semlin	Zemun, Serbia	111 mi SW Neupanat
Szathmar	Satu Mare, Romania	132 mi NNE Neupanat
Szegedin	Szeged, Hungary	72 mi NW Neupanat
Temesvar	Timișoara, Romania	31 mi SSW Neupanat
Temesvar-Josefstadt	Timișoara, Romania	31 mi SSW Neupanat
Veszprem	Veszprem, Hungary	180 mi WNW Neupanat
Waradia	Varadia de Mures, Romania	37 mi ESE Neupanat
Winga 392/4764	Vinga, Romania	18 mi SW Neupanat
Zadorlak	Zadareni, Romania	11 mi W Neupanat

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