

Saint Anthony in Willits

*Mission, Parish, and a Catholic Geography
of Northern Mendocino County*

Contents

1	A Parish Measured in Miles	1
2	Land, Town, and Catholic Geography	1
3	The Ukiah Mission, 1906–1923	2
4	A Church Before the Parish Date	3
5	The Resident Turn of 1923	4
6	The Irish Capuchin Network	4
7	Stations, Reservations, and the Limits of the Directory	5
8	A Small Hub at Mid-Century	6
9	A New Diocese in 1962	7
10	From Capuchin Parish to Covelo Mission	7
11	A Bilingual Community	8
12	Willits and Covelo at the Cutoff	9
13	More Than One Beginning	10
A	Scope, Method, and Historical Coordinates	10
B	Institutional Status and Building Ledger	14
C	Historical List of Pastors	16
D	Dated Timeline	20
E	References	23

1 A Parish Measured in Miles

Saint Anthony's history is easiest to misunderstand when it is reduced to one founding date. A Catholic directory first places Willits within the mission field of Saint Mary's in Ukiah by 1906. Another names the Willits mission for Saint Anthony by 1910. An archival photograph record establishes that a Saint Anthony church stood in town by April 1921. In 1923 Willits Catholics petitioned for a priest of their own, an Irish Capuchin was appointed, and Sunday Mass became regular. The next annual directory available to this study lists Saint Anthony separately with its own rector. Later directories repeatedly attach "(1923)" to the parish name.

Each date answers a different question. The earliest checked directory appearance marks organized mission service. The patronal name marks a more definite local identity. The photograph marks a building. The petition and appointment mark resident pastoral care. The separate listing marks institutional independence in the public directory. None of them, by itself, supplies the missing canonical erection decree.

Saint Anthony became a parish by contraction of distance. Willits first occupied the northern edge of a large Ukiah mission circuit. A church gave that intermittent ministry a local center; the 1923 appointment of a resident Irish Capuchin changed Willits from an outlying stop into a base. From that base clergy served another wide northern field, including Covelo and stations that Catholic directories classified by nearby reservations. In 1962 the parish passed into the new Diocese of Santa Rosa; when its listed staffing changed from Capuchin to diocesan clergy around 1968–69, it retained Covelo under the name Our Lady Queen of Peace. The present English- and Spanish-language parish is therefore neither a survival untouched since one foundation day nor a sequence of disconnected institutions. It is a century-long rebalancing of center and periphery, local worship and missionary distance.

The mileage matters. Ukiah lies south of Willits along the principal inland corridor. Covelo lies far to the northeast, beyond a direct urban-parish pattern. Earlier directories grouped still more places, rancherias, reservations, state institutions, and small settlements beneath one priest's entry. Their terse typography made a pastoral system legible to Catholic administrators, but it did not record the experience of people receiving, resisting, seeking, or sustaining ministry. The same list that proves geographical reach can hide how irregular the journey was and whose labor made a station possible.

This account therefore treats the directory as a map, not a complete parish memory. It reads that map beside Capuchin archive descriptions, official diocesan records, a tribal nation's own public history, civic records, a local newspaper, and the parish's current pages. The result is a history with strong institutional coordinates but conspicuous human absences. It can identify when Willits moved in the Catholic administrative landscape. It cannot recover every household, Indigenous encounter, sacramental journey, women's organization, building campaign, or pastoral decision from the surviving public record.

That boundary is part of the history. Saint Anthony endured not because the record is continuous, but because successive communities kept making a local Catholic center useful across discontinuities: mission to parish, Ukiah to Willits, archdiocese to diocese, Capuchin to diocesan clergy, unnamed outstation to Queen of Peace, and predominantly English public records to an explicitly bilingual present.

2 Land, Town, and Catholic Geography

The parish did not begin the history of its place. The Sherwood Valley Band of Pomo Indians describes its rancheria as lying within homelands its people have used and occupied since time immemorial, extending in broad terms from the Highway 101 corridor through redwood country toward the coast. That self-description supplies the proper starting point for a Willits institutional history: Indigenous presence is continuing sovereignty and community, not a vanished preface to settler settlement. The federal establishment of the Sherwood Valley Rancheria by Secretarial Order in 1909 belongs to a much later colonial legal history and does not mark the beginning of the people or their relation to the land.

The settler town grew in Little Lake Valley through ranching, tanbark, timber, trade, and transport. Willits incorporated in 1888. Railroad arrival early in the twentieth century and the later integration of the north coast rail line made the town an inland junction; highway traffic reinforced its role. Census figures capture change without explaining it: the incorporated place held 791 people in 1900 and 1,149 in 1910, while the wider Little Lake Township grew much more sharply. By 1920, near the end of the mission period, the city count stood at 1,468. These are civic

populations, not Catholic counts, but they show the scale within which a named mission and then a resident parish became viable.

Transport did not mechanically cause the mission. It changed the possibilities around it. A train could connect Willits to Ukiah and the wider region; roads still determined whether a priest could reach settlements away from the rail spine. Work in logging, ranching, commerce, and service drew people unevenly across a large county. A Catholic institution organized around that population had to solve two problems at once: create a dependable place of worship in town and carry ministry far beyond it.

At the beginning of the twentieth century Mendocino County belonged to the Archdiocese of San Francisco. Saint Mary's in Ukiah was the controlling inland parish in the checked directories. Its entry did not simply describe one church and one neighborhood. It gathered missions and stations spread across the county beneath the name of the priest responsible for them. Willits entered the written Catholic record inside that system.

This administrative view should not be confused with the whole religious landscape. Catholics could live in Willits before a directory editor printed the town. A priest could visit without creating a stable annual listing. Families could pray, travel south for sacraments, host Mass, or request service without leaving a public digital trace. Conversely, the appearance of "Willits" in a directory proves a recognized pastoral obligation but not the frequency of Mass, the number or identities of Catholics, the ownership of a building, or parish erection.

Witness: Sherwood Valley Band of Pomo Indians, "About Us"; City of Willits planning history; United States census tables; *Official Catholic Directory* entries for the Archdiocese of San Francisco.

What it establishes: The Willits mission arose in a continuing Indigenous homeland, a growing transport and resource town, and an archdiocesan system that assigned scattered northern places to a central priest.

Limit: Civic population is not parish demography. Public Catholic directories omit household experience, and their first printed mention is not proof of the first Catholic presence.

3 The Ukiah Mission, 1906–1923

The 1903 *Official Catholic Directory* presents William O'Grady at Ukiah, with Hopland as a mission and the state asylum as a station. On the original printed page checked for this study, Willits does not appear. The absence is bounded: it establishes only that this annual national directory did not list Willits under Ukiah in that entry. It cannot establish that no Catholic had been served there or that no short-lived arrangement existed.

By the 1906 directory, the entry had changed. F. B. Duffy at Ukiah was responsible for missions at Hopland and Willits. This is the earliest Willits listing located and visually verified in the directory sequence. It gives neither a patron nor a church, but it places the town inside a recognized circuit. In directory grammar, Willits was subordinate to the Ukiah entry rather than a parish with its own resident rector.

The mission acquired a name in the next checked phase. The 1910 directory calls the Willits destination "St. Anthony's." The 1911 Ukiah entry also maps an extensive field: Hopland, Talmage, the county farm, Lake Leonard, Laytonville, Round Valley, Covelo, and reservations appear in the same pastoral geography. The exact groupings shifted between editions. Their significance is structural. A single listed center was expected to maintain Catholic contact across distances that no modern neighborhood parish would treat as ordinary territory.

Travel made frequency a pastoral fact. A mission might possess a name, local organizers, and even a building while still receiving Mass according to a visiting priest's circuit. Weather, road conditions, rail schedules, competing stations, sickness, and funerals elsewhere could reshape that circuit. The directory does not reveal the calendar. The later 1923 petition for a resident priest, however, makes the limitation visible: Willits Catholics distinguished occasional or shared service from the Sunday regularity they sought.

Capuchin administration changed during the mission period. A regional Catholic history says English Capuchins had responsibility for Mendocino missions by 1907 and that Irish Capuchins assumed the county ministry in 1920 at Archbishop Edward Hanna's request. Irish Capuchin archival authority records corroborate the larger transition. Sebastian Brennan, for example, arrived in Mendocino County in 1903 but initially served elsewhere and did not move to Willits until 1928. His county arrival may help explain a later memory organized around 1903, but it must not be turned into a Willits foundation record.

The date problem has acquired a modern layer. A 2026 Diocese of Santa Rosa directory labels Saint Anthony

“Established 1903,” while the diocese’s current parish finder and its 2024 directory use 1923. Earlier annual directories repeatedly use 1923. The 1903 scan’s silence and the 1906 mission listing make “1903” impossible to use as an unqualified, fully verified parish-erection date. It may preserve a local tradition about first ministry, reflect a revised institutional convention, or rest on a record not publicly located. This account preserves it as a current diocesan claim but does not let it overwrite the controlled sequence.

Claim check: “Saint Anthony Parish was founded in 1903”

A current diocesan directory does publish that date, but no erection act or contemporary 1903 Willits entry was located. The original 1903 directory page checked here lists Ukiah without Willits; the 1906 edition lists Willits as a mission; the mission is named Saint Anthony by 1910; and the strongest resident-parish transition evidence dates to 1923. The safest conclusion is a layered origin, not a choice between two unsupported absolutes.

4 A Church Before the Parish Date

An Irish Capuchin Archives catalog record supplies a decisive correction to a simple 1923 building story. Item IE CA WA/4/3/17 is titled “St. Anthony’s Church, Willits, California” and dated 4 April 1921. The surviving catalog description establishes that a church exterior was photographed under that name two years before the later parish date. This study did not reproduce the photograph or inspect an archival print at full resolution, so it uses the item only for what the catalog securely supplies: subject, place, date, and existence of a photographed exterior.

That evidence makes the mission materially local. Willits Catholics did not wait for a resident pastor before possessing a named place that the archive recognized as a church. A building could stabilize identity even when the priest arrived from another town. It gave families a place to maintain, prepare, and open; it allowed an altar and sacred furnishings to remain local; and it converted a line in Ukiah’s circuit into a visible institution on a Willits street.

The construction history remains unresolved. The Capuchin authority record for Raphael Quinn, pastor at Ukiah from 1922, credits him with responsibility for building Saint Anthony’s parish church in Willits. That credit sits beside the 1921 image record. Both can be true if Quinn completed, enlarged, rebuilt, relocated, or substantially altered an earlier church. They could also reflect imprecise retrospective use of “built.” The accessible record does not identify a Willits architect, contractor, cornerstone, dedication, building permit, deed, or exact campaign. It therefore cannot support the familiar but unverified formula “the present church was built in 1923.”

A second cataloged photograph, IE CA WA/4/3/18, is dated about 1924 and identifies the rectory next to the church, on the bell-tower side. This is evidence of a small parish campus forming around resident ministry. It is not proof of when the rectory was acquired, who paid for it, whether it was built for the parish, or whether the present rectory is the same structure.

The current parish’s public photograph shows a compact, wood-frame, front-gabled church with a pedimented front, a central entrance beneath a semicircular fanlight, round-arched openings, corner pilasters, and a small bell-tower form to one side. Those are observations about the published current image, not a style attribution. Without direct comparison to the controlled archival photographs and property records, visual resemblance cannot prove that all present fabric is the church photographed in 1921.

Claim check: “The church was built when the parish was founded in 1923”

The public evidence does not support that compression. A church was photographed by name in 1921. Raphael Quinn is later credited with building the parish church, but the record does not say whether his work was new construction, completion, enlargement, alteration, or replacement. The 1923 evidence concerns the request for and appointment of a resident priest; it is not a construction certificate.

The building’s uncertainty is historically useful. Mission, church, rectory, resident priest, and separately listed parish were related accomplishments, not one event. Local Catholics could create the physical conditions of parish life before the annual directory recognized a resident center. The institutional title followed a community already making itself durable.

5 The Resident Turn of 1923

At the start of 1923, the directory still placed Saint Anthony under Saint Mary's in Ukiah. Raphael Quinn was the listed Ukiah rector; Willits and Hopland remained missions, and the entry extended farther north through named stations and five "Indian Reservations." Public directory status had not yet caught up with the change Willits Catholics were about to seek.

A June 1923 letter cataloged in the Irish Capuchin Archives preserves the hinge. Joseph Fenelon described a deputation from Willits approaching Archbishop Hanna and Fenelon after the cornerstone blessing for the new Ukiah church. The Willits group again asked for a priest. Hanna appealed to Fenelon, and Ambrose Brunton was appointed. Fenelon explained the practical result: Willits and Hopland could thereafter have Mass every Sunday.

The letter matters because it records agency in both directions. The appointment was hierarchical and religious-order business, but local Catholics did not simply receive an administrative plan. They organized a deputation and renewed a request. Their desired outcome was not an abstract title; it was dependable Sunday worship. The transition from mission to parish-scale life was therefore a negotiation over presence and time.

The Capuchin authority record calls Brunton the first *Irish Capuchin* pastor of Saint Anthony's Parish. The adjective must remain. Visiting priests and a named mission preceded him, and no source located here proves that he was the first priest ever to serve in Willits. His distinction is that he embodied the new resident Irish Capuchin phase.

The 1924 *Official Catholic Directory* gives the first separate alphabetical Saint Anthony entry found in this study, naming Ambrose Brunton as rector. A 1925 printed entry spells the town "Willitts" and the surname "Brenton." The archive's authority record controls the priest's identity; the directory's spelling remains part of its own witness rather than being silently rewritten as though the printed page said something else. Later directories repeatedly add "(1923)" after Saint Anthony, turning the resident transition into the institution's conventional date.

These sources strongly support a parish-scale transition in 1923. They do not disclose a decree, juridic boundary, effective day, title to property, financial settlement with Ukiah, or precise canonical category. "Probable parish establishment" and "resident-pastor transition" are consequently stronger than a fabricated claim about the contents of an unseen act.

Act or record: Willits deputation and Capuchin appointment, June 1923; separate annual-directory listing by 1924.

Historical result: Ambrose Brunton became the first identified resident Irish Capuchin pastor, and regular Sunday Mass became possible at Willits and Hopland. Saint Anthony thereafter appears as its own center rather than an Ukiah mission.

Boundary: No canonical erection decree was located. The change in service, residence, and directory placement is secure; the precise juridic instrument and effective date remain unverified.

The decisive change was thus not that Catholic life suddenly began in 1923. It was that a town which had been the edge of someone else's circuit became the center of a new one.

6 The Irish Capuchin Network

The first resident phase belonged to a religious-order system wider than Willits. Irish Capuchins staffed multiple Mendocino County centers, exchanged assignments, traveled between communities, and reported to both their superiors and the archbishop. Their archive preserves that network more clearly than it preserves the daily life of any one congregation.

Ambrose Brunton's appointment in 1923 gave Saint Anthony its resident center. Raphael Quinn remained important from Ukiah: his authority record credits him with the Willits church project as well as the better-dated new Saint Mary's church. Finbarr O'Callaghan later served at Willits. Sebastian Brennan, whose Mendocino ministry had begun elsewhere in 1903, was posted to Willits in October 1928. A year-by-year directory search now permits an evidence-bounded clergy succession, while publication lag, temporary administration, and missing appointment decrees still prevent directory years from becoming exact canonical tenure dates. Clergy movement also reveals how the order treated county ministry as a shared field rather than a set of sealed parishes.

Photograph descriptions provide rare glimpses of the network occupying a place. A 1926 catalog item shows Archbishop Hanna and Capuchin friars at Saint Anthony. It establishes their presence together but not why they gathered. Nothing in the accessible description warrants calling the occasion a dedication, confirmation, visitation, or anniversary. The absence of an event label is a reason to preserve the image record, not to supply a picturesque scene from imagination.

The most tantalizing Willits records date to 1929. The archive's Willits subseries, IE CA WA/7/14, identifies a Golden Jubilee record for Brennan and a "Parish Status and Financial Statement" for Saint Anthony. Their existence proves that the parish was reporting institutional and financial condition during Brennan's Willits assignment. Their contents were not accessible to this study. No income, debt, membership, property, or building claim has been taken from the titles alone.

The Capuchin system gave a small town more than a succession of pastors. It linked Willits to Ukiah, the coast, San Francisco ecclesiastical government, the order's Irish province, and rural Catholic communities far beyond the town. It also created an archival bias. Personnel files, superior's correspondence, group photographs, and institutional reports survive because the order generated and preserved them. The cooking, cleaning, fundraising, transport, lodging, catechesis, music, and informal care supplied by laypeople—especially women whose names seldom enter directories—are less visible.

That imbalance prevents a clerical roster from becoming the history itself. Priests made sacramental travel possible and their assignments mark changes in governance. A parish survived between visits, appointments, and annual reports because local people maintained a place and expected ministry to return. The 1923 deputation is unusually valuable precisely because it lets those local demands break through an archive otherwise organized around clergy.

Witness: Irish Capuchin Archives authority records for Ambrose Brunton, Raphael Quinn, Sebastian Brennan, and other friars; photographic item descriptions; Willits subseries IE CA WA/7/14; annual Catholic directories.

What it establishes: The resident parish formed within a countywide Irish Capuchin personnel and mission network, with identifiable assignments, church responsibility, episcopal contact, and institutional reporting.

Limit: Archive descriptions are not the full documents. The directory-backed roster does not establish every exact appointment date, the purpose of the 1926 gathering, the contents of the 1929 reports, or lay experience.

7 Stations, Reservations, and the Limits of the Directory

When Willits became a center, it inherited the problem of distance. The checked 1935 directory places a station at Covelo beneath Saint Anthony and labels it by the adjacent "Indian Reservation." An unverified 1940 search-text lead reports Celestine Quinlan as pastor, Sylvan Murphy as administrator, and stations at the Covelo, Sherwood, and Laytonville reservations; the target image was not reliably located, so that result supplies no verified office. The checked 1941 edition lists Quinlan as pastor and again names Covelo, Sherwood, and Laytonville. The original-page witnesses show that Saint Anthony's administrative reach extended into several Native-community geographies; the 1940 lead merely suggests an intervening alignment.

They do not show what happened there. "Station" is a Catholic administrative classification, not the name of a Native polity or a record of consent, participation, attendance, sacramental reception, cultural negotiation, or resistance. "Indian Reservation" is the directory editor's broad period label. It can point researchers toward a location while flattening distinct communities, governments, histories, and relations to the Catholic Church.

The Sherwood Valley Band's own public history supplies one corrective. The Band identifies continuing Pomo homeland and describes the rancheria's 1909 federal establishment and its successor relation to the former Mendocino Indian Reservation. That account should control the identity and continuity of the community where it speaks. It does not, however, narrate Saint Anthony's ministry. Putting the tribal source beside the Catholic directory exposes an important asymmetry rather than closing it: one source describes homeland and government; the other describes where priests believed they had pastoral responsibility.

Covelo presents a related risk. It lies in Round Valley, home to the Round Valley Indian Tribes and to a history larger than the parish's mission entry. A Catholic station there can be dated from annual directories, but those lines cannot establish that the station served only Native people or represent how Native Catholics understood it. Nor should the current mission of Our Lady Queen of Peace be projected backward unchanged into every earlier use of "Covelo." The explicit Queen of Peace title first appears in the directory sequence located for 1969.

The correct historical question is not whether a list proves a successful mission. It is what kind of relationship the list claims, what evidence could test that claim, and whose voice is absent. Sacramental registers might reveal baptisms, marriages, sponsors, mobility, and the names by which people identified themselves, but registers require privacy-aware and community-sensitive use. Correspondence might reveal clerical aims, while tribal archives and oral histories might preserve reception or opposition. None was available here in a form that could responsibly complete the story.

Claim check: “Reservation stations document Catholic conversion of Native communities”

They document a Catholic pastoral geography, not its outcome. The directories name assignments and locations. They do not supply Native testimony, participation counts, sacramental registers, consent, or consequences. This account therefore reports the stations while refusing to turn administrative reach into a triumphal narrative.

The station record nevertheless changes the meaning of Saint Anthony. Willits was never only a church for an incorporated town. Its clergy operated at the meeting point of settler transport corridors, federal reservation and rancheria systems, Native homelands, rural settlements, and Catholic jurisdiction. Any deeper future parish history must be undertaken with the communities represented too thinly in the existing ecclesiastical archive.

8 A Small Hub at Mid-Century

The Depression-era parish is visible first through fragments. The 1929 financial-statement title suggests that money and institutional status were already being formally assessed as the national economy contracted. The document itself was not examined, so it cannot support a claim about debt or solvency. Civic population stood at 1,424 in 1930, slightly below the 1920 count. Yet Saint Anthony remained a base for a territory much larger than the city.

Checked directory snapshots make that continuity legible without supplying a continuous appointment ledger. Finbarr O’Callaghan appears in 1935 with Covelo attached. Celestine Quinlan is listed in 1941, together with the wider reservation-station field. Donatus Ahern appears in the checked 1944 entry. Isidore Kennedy appears in 1949, before his authority record’s precise 17 June 1954 pastor appointment, a conflict retained in the historical list rather than harmonized. Alban Cullen appears in 1960. Search-text alignments between those checked pages remain labeled finding leads; directory publication lag, temporary administration, and intra-order transfers make even the verified skeleton less exact than a series of appointment decrees.

The repeated “(1923)” after the parish name is more stable. By the 1930s and through the mid-century editions checked here, the national directory treated 1923 as Saint Anthony’s conventional establishment date. That consistency is why the modern return to 1903 deserves notice rather than silent acceptance. Institutional memory had long attached its identity to the resident Capuchin turn.

The town grew after the Second World War. Census counts rose from 1,625 in 1940 to 2,091 in 1950 and 3,410 in 1960. Timber, transport, public services, and regional commerce formed the civic setting, but no annual Catholic census or sacramental series was located. Population growth cannot be converted into parish growth. It increased the number of possible constituencies while automobiles could also carry Catholics farther and change the practical meaning of parish territory.

The building record for these decades is especially thin. No controlled public evidence located here dates a major Willits church replacement, expansion, school, hall, or postwar remodeling. The archival photograph and Quinn attribution secure the early church story only in outline. Current appearance cannot fill the mid-century gap. County assessor records, building permits, fire-insurance maps, parish ledgers, newspapers, and Capuchin correspondence remain essential before a physical chronology can be claimed.

What the available record does establish is a durable scale of operation. Saint Anthony was large enough to remain an independently listed parish and small enough to be repeatedly staffed within the Capuchin county network. It functioned as a hub: local Sunday church, clerical residence, and departure point for remote stations. Its history at mid-century lies less in a single celebrated project than in the repeated work of keeping that system operating.

Act or record: Checked directory snapshots from 1935 through 1960; labeled intervening finding leads; federal census counts; Capuchin personnel descriptions.

Historical result: Saint Anthony remained a Capuchin-served parish conventionally dated to 1923, maintained

the Covelo and at times wider station field, and served a growing small city.

Boundary: The personnel skeleton is not an exact appointment ledger, membership series, sacramental history, financial audit, or building chronology.

9 A New Diocese in 1962

Saint Anthony's first four decades as a resident center unfolded under the Archdiocese of San Francisco. That changed when Pope John XXIII established the Diocese of Santa Rosa in California in January 1962 and the new diocese was formally created the following month. Mendocino County became part of a jurisdiction oriented toward the counties north of San Francisco rather than remaining within the metropolitan archdiocese.

The change was juridically large even if a parishioner experienced no instantaneous break on the first Sunday. The bishop, chancery, diocesan planning, clergy assignments, records administration, and institutional relationships now belonged to Santa Rosa. A parish that had once been a remote northern line in the San Francisco directory became part of the internal geography of a smaller north-coast diocese.

The 1963 *Official Catholic Directory* captures the new alignment. It places Willits under the Diocese of Santa Rosa, lists Saint Anthony with the familiar "(1923)," and names Celestine Quinlan, O.F.M.Cap. The same diocesan section identifies Irish Capuchin communities at Point Arena, Ukiah, and Willits. The new jurisdiction therefore initially incorporated the established Capuchin network rather than replacing it.

This transfer also separates Saint Anthony in Willits from an easy false lead. The diocesan history identifies Saint Anthony in the town of Mendocino as an older church associated with 1864. That is a different place and institution. Its dates, building history, fire, and records cannot be imported into Willits merely because both are in Mendocino County and share a patron.

No Santa Rosa decree altering Saint Anthony's boundaries, property, or status was located for 1962. The controlling claim is narrower: the diocesan jurisdiction changed, the existing parish and Capuchin house continued in the new directory, and the new diocese inherited responsibility for a parish whose practical geography still reached beyond Willits.

Witness: Diocese of Santa Rosa, "Past Bishops" and diocesan history; 1963 *Official Catholic Directory*, Santa Rosa diocesan section.

What it establishes: The Holy See created the new diocese in 1962, Mendocino County entered it, and Saint Anthony continued there as a Capuchin-served parish conventionally dated 1923.

Limit: The public diocesan summary and annual directory do not supply a parish-boundary decree, transfer inventory, or account of how local administration changed day by day.

10 From Capuchin Parish to Covelo Mission

The public evidence suggests a handoff around 1968–69 without establishing its formal terms. A regional Mendocino Catholic history dates Irish Capuchin county service through 1968. The 1968 national directory still lists Celestine Quinlan, O.F.M.Cap., at Saint Anthony. In 1969 the Willits entry instead names Michael A. Culligan, a diocesan priest. These successive snapshots establish a change in the listed Willits priest and are consistent with the regional account; they do not by themselves prove the juridic end of Capuchin administration. No provincial withdrawal act, diocesan appointment file, or parish handover inventory was located.

The change was not institutional extinction. It was another revision of the network. The 1969 directory also supplies the first explicit title located for the Covelo relationship: "Mission—Covelo, Queen of Peace." In 1970 it appears again beneath Saint Anthony, and the Willits listing supplies 61 West San Francisco Avenue, the address used by the parish today. A formerly generic or reservation-labeled station had acquired a stable Marian title in the public Catholic record.

That sequence joins continuity to discontinuity. Willits remained the center; Covelo remained connected; the religious-order personnel system ended; diocesan staffing replaced it; and the remote place was now represented as a named mission. It would be misleading to describe Queen of Peace as unchanged since the earliest directory references. The

location may carry a longer Catholic history, but the title, juridic status, building, and community require their own controlled evidence.

The handoff also changes the quality of the record. Checked directory transition pages yield a listed personnel skeleton through 1998, including Louis J. Nichols as administrator in 1995, while an official diocesan obituary dates the beginning of his administration to 1994. Intervening search text supplies only unverified alignment leads through 2000, and checked public sources leave 2001 through 17 March 2016 unresolved. The directory snapshots do not equal appointment decrees, and no comparable public building history, parish census, finance series, lay-organization chronology, or complete story of English- and Spanish-language ministry was located. The larger history may be present in diocesan directories, parish bulletins, sacramental registers, newspapers, or local memory not digitized for this study. A deep history must acknowledge that a richly cataloged religious-order era can appear more important simply because its archive is more visible.

Act or record: 1968 directory listing of Capuchin Celestine Quinlan; 1969 listing of diocesan priest Michael A. Culligan and Queen of Peace mission; 1970 repetition and street address.

Historical result: The listed priest changed from Capuchin to diocesan clergy while the directory retained and more clearly named Saint Anthony's Covelo mission relationship.

Boundary: The exact withdrawal, appointment, property, and mission-establishment instruments were not located; the directory sequence is consistent with a handoff but does not establish its formal terms.

The durable fact is not uninterrupted administrative form. It is repeated adaptation. Saint Anthony survived the loss of the personnel network that had defined it since 1923 because the parish and diocese could retain the local center and its northern responsibility under a different structure.

11 A Bilingual Community

The current parish presents a social form the early directories could not describe. Its public schedule provides Mass in English and Spanish; its sacramental pages distinguish English- and Spanish-language preparation; and its organizations include a parish council, religious education, and a Women's Guild. Language is not an ornamental translation layer. It structures when people gather, how children and adults prepare for sacraments, and how one parish makes worship accessible to more than one community.

The public record does not identify the year Spanish Mass began, the communities that requested it, or the successive priests and lay leaders who sustained it. Nor does an English/Spanish schedule authorize a demographic conclusion about every parishioner. It does establish that bilingual ministry is part of the parish's ordinary institutional life by the cutoff.

A 2024 *Willits Weekly* report supplies a dated community snapshot. At an Italian-themed fundraising dinner, about ninety diners gathered. Robin Carter, identified as vice president of the Women's Guild, estimated the parish at roughly 150 families. The estimate is useful as attributed local knowledge, not an audited census. The report also described Guild scholarships for graduating seniors active in the church, the parish's annual Our Lady of Guadalupe celebration, and efforts to renew common life after the COVID-19 pandemic interrupted the Fall Fiesta and other gatherings.

The event reveals how parish history is made outside official milestones. A meal brought together people who might ordinarily attend different weekend liturgies. Fundraising joined maintenance to fellowship. Scholarships connected parish service to young people's education. The Guadalupe celebration gave a Marian feast public communal form. The invitation extended beyond registered parishioners, locating Saint Anthony within the social life of Willits rather than treating it as a private club.

The newspaper also reported the pastor's wish to reconnect Saturday and Sunday groups after pandemic disruption. That aim gives the word "parish" practical content: multiple congregations become one institution only through repeated opportunities to meet, work, and remember together. The same problem had appeared in a different form in 1923, when the issue was whether distant mission worship could become every-Sunday presence. A century later, the challenge was how scheduled communities and a disrupted civic life could become shared life again.

This is continuity without sameness. The Irish Capuchin mission system, the mid-century parish, and the present bilingual community should not be collapsed into one unchanging ethnic or devotional identity. Yet each depended

upon local organizers transforming scarce clerical time, buildings, food, transport, teaching, and gifts into recurrent use.

Witness: Saint Anthony parish liturgy, sacraments, and organization pages; Mathew Caine, *Willits Weekly*, 14 November 2024.

What it establishes: At the cutoff Saint Anthony organizes English- and Spanish-language worship and formation, while a local report documents fundraising, scholarships, Guadalupe observance, post-pandemic reconnection, and an attributed family estimate.

Limit: Schedules and organizations are mutable. The article is a single event report; its family count is an estimate, not a register or demographic survey.

12 Willits and Covelo at the Cutoff

Through 21 July 2026, the parish identifies itself as Saint Anthony of Padua Catholic Church at 61 West San Francisco Avenue in Willits. A diocesan personnel notice appointed Father Arogyaiah “Aaron” Bandanadam, M.F., parochial administrator effective 18 March 2016; the 2024 diocesan directory retained that title, while the 2026 directory and parish homepage identify him as pastor. The homepage publishes English Mass on Saturday evening and Sunday morning and Spanish Mass later Sunday morning. The Diocese of Santa Rosa parish finder corroborates the address, priest, bilingual worship, and organizations. These are dated public snapshots, not permanent facts or a complete account of the unresolved preceding interval.

The parish also says that Our Lady Queen of Peace in Covelo is part of Saint Anthony. The diocesan finder provides a Covelo address and a bilingual but less frequent Mass pattern. The two current pages are not perfectly synchronized in every schedule detail, a normal warning that remote-mission times can change and should be confirmed locally. What matters historically is the formal public connection: Willits still serves as a center for Catholic worship beyond the town.

The Diocese of Santa Rosa places the parish in its Mendocino/Lake Deanery. Its calendar also listed Bishop Robert Vasa’s confirmation visit at Saint Anthony for 17 April 2026. The listing is evidence of a scheduled episcopal and sacramental occasion, not an attendance count or a substitute for a parish sacramental register.

The modern mission relationship resembles the earlier radius without being identical to it. The 1911 Ukiah circuit included Covelo before Willits had a resident pastor. In the 1930s and 1940s Covelo appeared among stations served from Willits, often through a reservation label. By 1969 the named Queen of Peace mission appeared. Today the parish presents that mission within an English/Spanish pastoral structure. Place persists while name, personnel, constituency, frequency, and administrative language change.

The establishment-date discrepancy remains on the surface of the current official record. The diocese’s parish finder and 2024 directory say 1923. Its 2026 directory says 1903. Neither page explains the revision. A parish history should not conceal the conflict for the sake of a clean centennial. It should allow the sources to identify different thresholds and invite the diocese or parish archive to produce the record behind the earlier date.

Act or record: Parish and Diocese of Santa Rosa public pages checked through 21 July 2026.

Historical result: Saint Anthony is an active English- and Spanish-language parish in Willits, led at the cutoff by Father Bandanadam, with Our Lady Queen of Peace in Covelo publicly identified as its mission.

Boundary: Staff, schedules, organizations, mission frequency, and official establishment labels can change. The pages do not supply an erection decree, current legal boundary, title record, membership census, or complete historical explanation. The confirmation calendar establishes a listing, not proof of attendance or completed administration.

The parish at the cutoff is thus best understood as a linked local institution rather than a single building. Its public life crosses languages and the distance between Willits and Covelo. That continuing radius is the clearest inheritance of the mission history, even though the communities and terms within it have changed.

13 More Than One Beginning

Saint Anthony began more than once because “beginning” names several kinds of permanence. By 1906 Willits was important enough to appear as an Ukiah mission. By 1910 the mission had Saint Anthony’s name. By 1921 it had a photographed church. In 1923 local Catholics secured a resident Irish Capuchin and regular Sunday Mass; by 1924 the directory listed their church separately. Later Catholic directories made 1923 the conventional parish date. A current diocesan publication adds 1903 without disclosing the act behind it. The evidence becomes coherent when these dates are treated as milestones rather than competitors.

The institution’s deeper continuity lies in its changing radius. Before 1923, Willits was a destination on Ukiah’s long northern circuit. After 1923, it became the point from which clergy reached other places. The annual directories attach Covelo, Sherwood, Laytonville, and reservation-labeled stations in different combinations. The Irish Capuchin network carried that system into the 1960s. The new Diocese of Santa Rosa inherited it in 1962. The directory record changes from a Capuchin priest in 1968 to diocesan clergy in 1969, while Covelo emerges as the named mission of Our Lady Queen of Peace. The exact handoff act remains missing; the connection survives in the parish’s current public identity.

That narrative is necessarily institutional. It can follow priests, directory headings, archive items, diocesan borders, and public schedules more easily than it can recover the people who cooked for a visiting friar, drove families to Mass, prepared a chapel, requested catechesis, raised construction money, translated a lesson, or decided whether Catholic ministry belonged in a Native community. The 1923 deputation and the 2024 Women’s Guild reporting offer two rare views of local agency. They suggest how much of the parish’s actual making lies outside official lists.

The gaps also establish the next archive. A definitive institutional study would examine the San Francisco and Santa Rosa parish files for an erection instrument; Capuchin correspondence and the 1929 status statement; deeds, assessor records, permits, and fire-insurance maps for the church and rectory; local newspapers around 1905–06, 1921–24, 1926, and 1968–70; sacramental and financial series under appropriate privacy controls; and parish bulletins and oral histories for the bilingual era. Any account of Native-community ministry must be designed with the affected tribal nations and must not treat sacramental registers or missionary correspondence as the only voices.

Saint Anthony’s history is therefore not incomplete because it refuses to select one attractive founding date. It is more exact because it distinguishes service, name, building, residence, directory independence, and canonical status. What endured was not one unchanged arrangement. It was the capacity of Catholics in and beyond Willits to keep turning a distant stop into a local center—and then to use that center to cross distance again.

A Scope, Method, and Historical Coordinates

A.1 Subject, place, period, and governing question

This account concerns Saint Anthony of Padua Catholic Church in Willits, California; the successive mission, resident-ministry, and parish arrangements represented by that name; the church and rectory documented in early photographs; and the present relationship with Our Lady Queen of Peace Mission in Covelo. The current public address is 61 West San Francisco Avenue, Willits, California 95490. The current ecclesiastical jurisdiction is the Diocese of Santa Rosa; before that diocese’s 1962 creation, Willits belonged to the Archdiocese of San Francisco. Official diocesan summaries distinguish establishment on 13 January from official creation on 21 February.

The account begins before the settler town because the parish’s geography lies within Native homelands and because later Catholic directories classified several northern Mendocino communities and reservations as stations. Its institutional core runs from the conflicting 1903 foundation tradition and the first checked Willits mission listing in 1906 through 21 July 2026. Ukiah, Hopland, Laytonville, Sherwood, and Covelo enter where they define the changing pastoral radius. Fort Bragg, Mendocino, Elk, Point Arena, and the wider Irish Capuchin mission supply necessary county context but do not receive complete parish histories of their own.

The governing question is not simply “When was Saint Anthony founded?” It is how a Catholic presence served at a distance from Ukiah became a church-bearing mission, acquired resident ministry in 1923, appeared as a separate directory entry by 1924, and continued as a parish that itself links Willits with Covelo. The answer requires several institutional thresholds rather than one undifferentiated anniversary date. It also requires separating what Catholic

administrators recorded about Native places from the histories and experiences of the Native nations themselves.

This is not a complete sacramental, architectural, financial, demographic, or biographical history of every priest. It includes an evidence-bounded historical succession while preserving unsupported tenure boundaries and documentary gaps. It does not reconstruct a canonical erection that no checked decree establishes; determine title to land or buildings; identify every rural Mass location; infer present canonical status from historical directory vocabulary; or treat a Catholic station listing as evidence of how an Indigenous community received Catholic ministry.

A.2 Terms and status boundaries

Term	Use in this account	Boundary
Native homeland	The living territorial histories identified by the Sherwood Valley Band of Pomo Indians and the Round Valley Indian Tribes, which predate Willits, the parish, and Catholic recordkeeping.	A municipal summary’s generic “Pomo” label does not replace tribal self-identification. Catholic directory categories do not narrate Native experience.
Mission	A place listed under another parish or rector, most importantly Willits under Ukiah in 1906 and 1923.	The word records an administrative and pastoral relationship in a particular directory year. It does not prove the first Mass, first Catholic household, ownership, or canonical erection.
Station	A locality grouped beneath a parish or mission for intermittent service, including reservation labels in the 1923 and 1941 directories.	Frequency, venue, congregation, and Native participation cannot be recovered merely from the label. Historical terminology is retained as source language, not endorsed as a complete description of a community.
Church / chapel	A worship building. A cataloged photograph dated 4 April 1921 identifies Saint Anthony’s Church at Willits.	The photograph proves that a named exterior existed by that date; it does not by itself establish construction date, dedication, architect, ownership, later alteration, or continuity with all fabric at the present address.
Parish, pastor, rector	The status and offices used by annual directories, Capuchin authority records, and current parish and diocesan pages.	These public records establish their own published usage. Without an erection decree or complete diocesan file, this account does not assign an unverified canonical date or legal effect.
Resident turn	The 1923 change evidenced by a Willits deputation’s request, Archbishop Edward J. Hanna’s appeal for a priest, and the appointment of Father Ambrose Brunton, O.F.M.Cap.	This is an editorial description of a well-attested pastoral change, not the title of a decree and not proof that every element of juridic parish erection occurred at once.
Established 1903 / 1923	The two dates printed in current diocesan sources: 1903 in the 2026 directory, but 1923 in the 2024 directory and the live Parish Finder at the cutoff.	Neither label is silently discarded. The checked historical sequence supports a mission-origin tradition and a distinct resident-parish threshold, but no source found ties a specified 1903 act to an extant decree.
Capuchin	Friars of the Capuchin branch of the Franciscan order. Historical directories use forms including O.M.Cap.; later records generally use O.F.M.Cap.	The English-to-Irish provincial transfer in 1920 is distinct from Father Sebastian Brennan’s arrival elsewhere in Mendocino County in 1903 and from resident ministry at Willits in 1923.

Term	Use in this account	Boundary
Our Lady Queen of Peace Mission	The present Covelo mission publicly linked to Saint Anthony by the parish website and diocesan directory.	The current relationship should not be projected unchanged into every older reference to Covelo or to unnamed reservation stations.

A.3 Evidence classes and method

Evidence layer	Representative witnesses	What it can and cannot establish
Contemporary ecclesiastical directories	Original page images or volume scans from selected editions between 1903 and 2000, with exact leaf locators recorded for principal transition witnesses	Control what a national directory printed in a given year: dependency, place name, patron, minister, office where printed, establishment date, and listed stations. Omission is bounded negative evidence, not proof that no Mass or Catholic presence existed. Directory labels may lag events or compress unlike acts.
Contemporary and near-contemporary Capuchin records	Joseph Fenelon’s June 1923 letter; photographs dated 1921 and circa 1924; the cataloged 1929 Willits subseries	Establish a request for resident ministry, an appointment, the existence of a named church and rectory, and the survival of specified records. Catalog descriptions do not disclose all contents, settle canonical status, or prove a complete building sequence.
Later Capuchin archival authority records	Biographical records for Fathers Sebastian Brennan, Raphael Quinn, Ambrose Brunton, Finbarr O’Callaghan, Alban Cullen, and Isidore Kennedy	Supply controlled identities, assignments, and institutional memory. They are later archival reconstructions and are checked against contemporary directories where possible.
Current diocesan and parish record	Diocese of Santa Rosa histories, directories, Parish Finder, and the Saint Anthony website	Controls current self-description, address, personnel, schedules, and the Covelo relationship at the cutoff. Current pages can change, and their conflicting establishment dates require historical testing.
Tribal record	Sherwood Valley Band of Pomo Indians and Round Valley Indian Tribes histories and current institutional pages	Controls tribal self-identification, homeland, sovereignty, and reservation history used for context. It does not by itself document Catholic ministry, and Catholic sources cannot substitute for tribal voices.
Civic, county, and local reporting	City of Willits and Mendocino County planning records; <i>Willits Weekly</i>	Supplies settlement, transport, and economic context and a dated view of parish associational life. Planning summaries and journalism are not canonical acts, parish censuses, or complete community histories.

Searchable OCR was used to locate and collate directory entries. Original page images were then checked at the page-specific loci named in the historical list, references, and source audit; intervening annual text is reported only as an unverified alignment lead and never used to verify a tenure or appointment date. Spelling and abbreviations in checked print witnesses were not silently modernized: for example, the 1925 directory prints “Willits” and “Ambrose Brenton,” while the Irish Capuchin authority record identifies Ambrose Brunton. The discrepancy is reported rather than assigned to OCR, because it appears on the page image itself.

The analysis separates at least five possible milestones: an undocumented earliest Catholic presence; appearance as a mission under Ukiah; existence of a named church; appointment of a resident priest; and a separate town-and-rector directory entry. It then tests later institutional memory against those milestones. A photograph controls the minimum

existence date of a building, not its entire construction history. A personnel authority record controls an assignment, not every pastoral act. A current website controls current public arrangement only through the cutoff.

A.4 Foundation dates, building questions, and negative findings

The checked 1903 directory, printed page 172, lists Father William O’Grady at Ukiah, Hopland as a mission, and the state asylum as a station; it does not list Willits. The 1906 directory, printed page 182, places Willits among Ukiah’s missions. This is the earliest Willits entry verified in the annual directories searched for this study, not a claim that Catholic activity began in 1906. The 1910 edition supplies the first verified use of Saint Anthony’s name for the mission, and the 1911 entry displays the wider Ukiah circuit. A photograph cataloged as 4 April 1921 shows a building identified as Saint Anthony’s Church. In 1923 the directory still lists Saint Anthony’s, Willits, as an Ukiah mission, while Joseph Fenelon’s letter records a Willits deputation seeking a priest and the resulting appointment of Father Ambrose. The 1924 and 1925 directories give Willits its own entry and rector.

These witnesses explain why 1923 is historically strong as the resident-ministry or parish-transition date without making it the date of the first church. They do not explain the precise 1903 date introduced by the 2026 diocesan directory. It may encode a mission-origin tradition or another event absent from the checked public record, but that is an inference, not a recovered act. No founding minutes, mission register, archdiocesan appointment file, parish-erection decree, deed, or contemporary 1903 Willits notice was located.

The building record remains similarly layered. The 1921 exterior establishes a church before the resident turn. The Raphael Quinn authority record later credits him with responsibility for building Saint Anthony’s Parish Church during his Ukiah service beginning in 1922, and a circa-1924 photograph identifies a rectory next to the church on its bell-tower side. Those facts may reflect enlargement, replacement, completion, or retrospective credit for a campaign, but the checked record does not decide among them. No permit, contract, cornerstone account, dedication notice, parcel history, architectural survey, or documented chain from the photographed building to all present fabric was found.

The searched online record is strongest for the early and mid-twentieth century and current public life, but thinner after 2000. Successive 1968 and 1969 directory entries bound a transition from Capuchin Father Celestine Quinlan to diocesan Father Michael A. Culligan, and the latter entry names Queen of Peace at Covelo. Checked transition pages then provide a source-qualified succession skeleton through 1998, while intervening search text supplies labeled alignment leads through 2000; public sources checked here do not resolve 2001 through 17 March 2016. That evidence is neither the missing formal withdrawal nor a complete series of appointment acts. The corpus does not support exact tenure dates in every case, an exact juridic end to Capuchin responsibility, an uninterrupted Covelo service pattern, a parish census, or a comprehensive building-maintenance chronology. The 1929 parish-status and financial statement survives as a cataloged item, but its full contents were not used. Absence from this account means the evidence was not recovered, not that the event or activity did not occur.

A.5 Indigenous evidence asymmetry

The Sherwood Valley Band places its rancheria within homelands used and occupied since time immemorial and dates the rancheria’s establishment by Secretarial Order to 1909. The Round Valley Indian Tribes identify a sovereign confederation in Covelo with a history centered on Yuki homeland and forced relocation of several peoples. Those tribal accounts establish that the Catholic mission map was laid over living Native geographies rather than empty territory.

The Catholic record is much narrower. The 1923 directory groups “5 Indian Reservations” among places served from Ukiah, and the 1941 Willits entry lists Covelo, Sherwood, and Laytonville with the directory’s reservation terminology. These entries show how Catholic administrators represented the reach of ministry. They do not identify worship sites, ministers’ frequency of travel, parishioners, languages, consent, reception, sacramental participation, conflict, or Native interpretation. No tribal oral history, Native-authored parish account, station register, sacramental book, or reservation-agency file was located for this study. Accordingly, the narrative does not convert an administrative itinerary into a story of Indigenous response or Catholic success.

A.6 Rights, currentness, and review state

The publication consists of project-created synthesis and focused paraphrase. It reproduces no archival photograph, directory page, newspaper passage, map, plan, sacramental register, or other third-party image or extended text. Links to archival objects and scans identify evidence; they do not relicense it. An internal work-specific distribution review checked quotations, incorporated media, source-site restrictions, links, and fonts and found no copied passage or embedded third-party media requiring a separate permission basis. That review is not independent legal or rights advice.

Historical and mutable online records were checked through 21 July 2026. Staff, schedules, organizations, mission arrangements, directory language, and websites can change after that date. This is a source-audited independent study, not an official parish history, tribal history, architectural survey, title opinion, canonical decree, or pastoral directory. Independent historical, Mendocino-local, tribal-community, architectural, canon-law, and rights review remains outstanding.

B Institutional Status and Building Ledger

The ledger keeps pastoral status and physical evidence together because the familiar foundation dates cannot be understood from either alone. A date records the best-supported threshold or witness; it does not claim that every canonical, pastoral, or architectural change occurred at once.

Date	Status or physical evidence	Source and qualification
Before the settler town	The Willits and Sherwood Valley geography lies within Native homelands; Round Valley is Yuki homeland and the present home of a confederation of Native peoples.	Tribal self-descriptions control this historical coordinate. It is not a parish-status or construction date, but it prevents the Catholic institutional timeline from being mistaken for the beginning of the place's history.
1903	The checked <i>Official Catholic Directory</i> entry for Ukiah names Father William O'Grady, the Hopland mission, and the state-asylum station, but not Willits. Father Sebastian Brennan came to Mendocino County that September and initially served Fort Bragg and the area north.	Original directory page, printed p. 172, and Brennan authority record. The omission bounds what this directory reports; it does not disprove an unlisted visit, Mass, household, or local initiative. Brennan's county arrival is not a Willits assignment.
1906	Willits appears as one of two missions under Ukiah rector Father F. B. Duffy; Hopland is the other. No patron name, church description, local minister, or founding date is supplied.	Original directory page, printed p. 182. This is the earliest verified Willits listing in the directory sequence searched, not proof of the first Catholic activity.
1910–11	The 1910 directory supplies the first verified Saint Anthony name for the Willits mission. The 1911 entry again names Saint Anthony's and places it within an Ukiah circuit that includes Hopland and numerous stations.	Annual-directory entries; the 1911 circuit appears on printed p. 214. Patronal identity is established by 1910, but neither edition supplies a local rector, construction account, or erection decree.
4 April 1921	A cataloged photographic print identifies an exterior as Saint Anthony's Church, Willits.	Irish Capuchin Archives, IE CA WA/4/3/17. The dated object establishes a named church by this date. No image is reproduced, and the catalog record alone does not establish architect, construction start, dedication, address, ownership, or survival of present fabric.

Date	Status or physical evidence	Source and qualification
1922–25 attribution	Father Raphael Quinn served as pastor at Ukiah from 1922; his archival authority record credits him with responsibility for building Saint Anthony’s Parish Church at Willits.	Later Irish Capuchin authority record. Because a named church is already photographed in 1921, “building” cannot safely be reduced to first construction from bare ground; replacement, enlargement, completion, or retrospective project credit remain possible.
[June] 1923	A Willits deputation sought a priest during Archbishop Edward J. Hanna’s Ukiah visit. Father Joseph Fenelon reports that Hanna appealed to him and that he appointed Father Ambrose Brunton, enabling regular Sunday Mass at Willits. The year’s directory still prints Saint Anthony’s as an Ukiah mission.	Fenelon letter, IE CA WA/1/4/10, and 1923 directory, printed p. 201. Strong evidence for a resident pastoral turn; neither witness available here is an erection decree.
Circa 1924	A cataloged photograph identifies Saint Anthony’s Rectory next to the church on the bell-tower side.	Irish Capuchin Archives, IE CA WA/4/3/18. The annotation establishes a residence and spatial relationship, but supplies no street address, construction date, deed, plan, or proof of continuity with a present building.
1924–25	The 1924 directory gives a separate entry for Saint Anthony with Father Ambrose Brunton as rector. The 1925 edition repeats the entry, printing the forms “Willitts” and “Rev. Ambrose Brenton, O.M.Cap.” Ukiah no longer includes Willits among its missions.	1924 entry, printed p. 210, and 1925 original page, printed p. 214. The 1925 spellings appear in print; the Capuchin authority record controls Brunton’s identity. A separate listing is important institutional evidence but is not substituted for an unlocated canonical decree.
1928–29	Father Sebastian Brennan was posted to Willits in October 1928. A 1929 Willits subseries preserves two cataloged items: a golden-jubilee record concerning Brennan and a parish-status and financial statement for Saint Anthony’s Church.	Brennan authority record and Irish Capuchin Archives, IE CA WA/7/14. The item titles prove that such records survive; their unexamined contents are not used to supply finances, status terms, attendance, or building facts.
1941	Saint Anthony appears as “(1923)” with Father Celestine Quinlan, O.M.Cap., as pastor. Covelo, Sherwood, and Laytonville are listed as stations using the directory’s reservation labels.	Original directory page, printed p. 233. The entry controls the directory’s status, date, minister, and administrative geography, not the voices, participation, or experience of Native communities.
Circa 1943–47	Father Alban Cullen ministered at Saint Anthony’s.	Irish Capuchin authority record. The approximate assignment is not expanded into an undocumented roster or project history.
17 June 1954–1957	Father Isidore Kennedy was appointed pastor at Willits and later transferred to Saint Mary’s, Ukiah.	Irish Capuchin authority record. The precise appointment date is biographical evidence; no corresponding appointment decree was examined.
1960	The directory lists Saint Anthony “(1923),” Father Alban Cullen, O.F.M.Cap., and post-office box 267. It does not print attached stations beneath the Willits entry.	Original directory page, printed p. 253. Nonappearance of stations in this edition does not prove that all outreach or Covelo ministry had ceased.

Date	Status or physical evidence	Source and qualification
13 January / 21 February 1962; 1963	Official diocesan summaries distinguish establishment of the Diocese of Santa Rosa on 13 January from official creation on 21 February, from territory of the Archdiocese of San Francisco and Diocese of Sacramento. The 1963 directory places Willits in the new diocese, again as Saint Anthony “(1923),” with Father Celestine Quinlan, O.F.M.Cap.; its religious-order list includes Saint Anthony among Irish Capuchin houses.	Diocese of Santa Rosa official history and 1963 directory, printed p. 712. Jurisdictional transfer is established; no parish-specific property or personnel transition is inferred.
1968–70	The 1968 directory lists Capuchin Father Celestine Quinlan. The 1969 entry lists diocesan Father Michael A. Culligan and names “Covelo, Queen of Peace” as Saint Anthony’s mission; the 1970 entry repeats the relationship and prints 61 West San Francisco Avenue.	Successive directory snapshots. They bound a personnel and public-directory transition and the named Covelo relationship; they do not prove the effective date or terms of a formal Capuchin withdrawal, diocesan appointment, mission erection, or property handoff.
1974–98 checked snapshots; finding leads through 2000	Checked directory pages yield a source-qualified personnel skeleton from Father Van Sile through Fathers Lamoureux, Hanratty, Walsh, Sumpter, Nichols, and Logan after Father Culligan.	Publication-year witnesses, not a complete appointment-decree succession. Other annual search text is unverified alignment; the 1976–77 entries survive only as damaged fragments and priest-index corroboration, 1994 contains a reported overlap, and the 1997 entry was unusable. The same corpus does not yield a building campaign sequence, continuous station itinerary, or parcel history.
2024 / 2026	The 2024 diocesan directory and live Parish Finder say “Established 1923.” The 2026 directory says “Established 1903.” Both identify the current Willits address and connect the parish with Our Lady Queen of Peace Mission in Covelo.	Current official diocesan witnesses. The revised date is preserved as a conflict, not treated as self-authenticating proof of a specified 1903 act.
21 July 2026	Saint Anthony publicly presents English and Spanish Sunday worship in Willits; its website and diocesan records describe Our Lady Queen of Peace in Covelo as part of or attached to Saint Anthony.	Parish website, liturgy page, diocesan Parish Finder, and directories. Current use and linkage are established only at the cutoff; no uninterrupted identity of schedule, constituency, station category, or building fabric is presumed.

C Historical List of Pastors

This is an evidence-bounded succession, not a claim that annual-directory publication years equal exact canonical appointment dates. The table distinguishes checked original-page witnesses and archival or official records from searchable-text collation. Searchable text is a finding aid, not original-image verification; it is reported only as an alignment lead. Directory lag, temporary administration, and unexamined, unavailable, or illegible years remain explicit. Historical role terms reproduce the source; priests merely described as ministering at Saint Anthony are not silently promoted to pastor.

Before resident ministry began in 1923, Saint Anthony was a mission of Saint Mary in Ukiah. The directories therefore name the Ukiah clergy under whom the mission appeared, not pastors of a Willits parish: F. B. Duffy in 1906; Edward

Fesenmeyer, O.M.Cap., in 1910–11 (with other clergy named in the Ukiah entry); and Raphael Quinn, O.M.Cap., in 1923. They supply the mission’s administrative setting and are kept distinct from the resident succession below. The exact loci are the Ukiah entries in **OCD 1906**, printed p. 182, scan n311; **OCD 1910**, printed p. 206; **OCD 1911**, printed p. 214; and **OCD 1923**, printed p. 201, scan n280.

In the table, **OCD** means the Willits parish entry in the named annual *Official Catholic Directory*. **ICA** means the linked Irish Capuchin Archives authority record for the named friar; archival file numbers are printed where a file rather than an authority record controls. **NCC 2016**, **SR 2024**, and **SR 2026** mean the April 2016 diocesan appointment notice, p. 2, and the Willits entries on pp. 55 and 54 of the two Diocese of Santa Rosa directories. The references give the direct link for every key and annual series.

Period or witness	Name or status	Office / affiliation	Evidence and qualification
Appointed June 1923; checked directory witnesses 1924–25	Rev. Ambrose Brunton, O.F.M.Cap.	First Irish Capuchin pastor; directory rector	Fenelon letter, IE CA WA/1/4/10; Brunton ICA; OCD 1924, printed p. 210; and OCD 1925, printed p. 214, scan n369. Search text aligns his listing through 1928, when the archive records his successor’s posting; the 1925 edition prints “Bren-ton.”
Posted Oct. 1928; directory search-text alignment 1929–34	Rev. Sebastian Brennan, O.F.M.Cap.	Capuchin priest posted to Willits; search text prints rector	Brennan ICA gives the posting. OCD 1929–34 search text aligns the Willits listing but was not admitted as original-page verification. His 1903 arrival elsewhere in the county was not a Willits pastorate.
Checked directory witness 1935; archive reports a 1936 return to Ireland	Rev. Finbarr O’Callaghan, O.F.M.Cap.	Directory rector; archive-described pastor	O’Callaghan ICA; OCD 1935, Willits entry, printed p. 171, scan n230. Search text for the 1936 entry was not reliably recovered; the archive record, not OCR, supports the return to Ireland and does not move his Willits service back to his 1924 United States arrival.
Listed 1937	Rev. Urban Riordan, O.M.Cap.	Directory rector	OCD 1937, Willits entry, printed p. 184, scan n243. Exact appointment dates were not recovered.
Checked directory witnesses 1938 and 1941; search-text alignment through 1943	Rev. Celestine Quinlan, O.M./O.F.M.Cap.	Directory rector / pastor	OCD 1938, printed p. 218, scan n269, and OCD 1941, printed p. 233, scan n320, are original-page witnesses. Search text aligns Quinlan in the intervening sequence and names Sylvan Murphy administrator in 1940, but those uninspected images support no verified office or exact duration here.
Checked directory witness 1944; search-text alignment through 1948	Rev. Donatus Ahern, O.F.M.Cap.	Directory pastor	OCD 1944, Willits entry, printed p. 265, scan n360, is the original-page witness; search text aligns his name through 1948. Cullen ICA says Cullen ministered at Willits circa 1943–47, but does not displace the checked directory pastor.

Period or witness	Name or status	Office / affiliation	Evidence and qualification
Checked directory witness 1949; appointed pastor 17 June 1954; search-text alignment 1951–56	Rev. Isidore Kennedy, O.F.M.Cap.	Priest named in entry; pastor from archival appointment date	Kennedy ICA gives the exact appointment; OCD 1949, Willits entry, printed p. 201, scan n342, is the checked earlier witness. Search text aligns his name in 1951–56; those leads are not converted into an earlier pastorate. The 1950 edition was unavailable.
Listed 1957	Rev. Celestine Quinlan, O.F.M.Cap.	Priest named in parish entry	OCD 1957, Willits entry, printed p. 242, scan n405. A single annual witness; no unsupported canonical title or exact handoff date is supplied.
Checked directory witnesses 1958 and 1960; search-text alignment 1961–62	Rev. Alban Cullen, O.F.M.Cap.	Priest named in parish entry	Cullen ICA; OCD 1958, printed p. 246, scan n411, and OCD 1960, printed p. 253, scan n396, are the checked witnesses. Search text aligns 1961–62. The 1959 edition was unavailable; his earlier ministry is not converted into an earlier pastorate.
Checked directory witnesses 1963 and 1968	Rev. Celestine Quinlan, O.F.M.Cap.	Priest named in parish entry	OCD 1963, printed p. 712, scan n845, and OCD 1968, printed p. 783, scan n898. Search text aligns the intervening editions, but no continuous appointment record or withdrawal act was located.
Checked directory witnesses 1969 and 1970; search-text alignment 1971–73	Rev. Michael A. Culligan	Diocesan priest named in parish entry	OCD 1969, Willits entry, printed p. 793, scan n898, and OCD 1970, printed p. 801, scan n892, are original-page witnesses. The first marks the personnel shift and names Queen of Peace; the second repeats the mission and adds the present street address. Later search text is only alignment, and no handoff day is fixed.
Checked directory witness 1974; later search-text and fragment alignment through 1979	Rev. Norman Van Sile	Priest named in parish entry	OCD 1974, Willits entry, printed p. 814, scan n897, is the original-page witness. Search text aligns 1975 and 1978–79; damaged 1976–77 fragments and priest indexes corroborate his name but none of those later years is represented as a checked parish image.
Checked directory witness 1980; search-text alignment 1981	Rev. Roger A. Lamoureux	Priest named in parish entry	OCD 1980, Willits entry, printed p. 880, scan n947, is the original-page witness; search text aligns 1981. Exact appointment and departure dates were not recovered.

Period or witness	Name or status	Office / affiliation	Evidence and qualification
Checked directory witness 1982; search-text alignment 1983	Rev. Brendan G. Hanratty	Priest named in parish entry	OCD 1982, Willits entry, printed p. 886, scan n979, is the original-page witness; search text aligns 1983. Exact appointment and departure dates were not recovered.
Checked directory witness 1984; search-text alignment through 1992	Rev. Msgr. James E. Walsh	Priest named in parish entry	OCD 1984, Willits entry, printed p. 811, scan n870, is the original-page witness; search text aligns his name through 1992. The checked edition prints “Rev. Msgr. James Walsh”; later search text adds the middle initial.
Checked directory witness 1993; search-text alignment and transition lead in 1994	Rev. Gary Sumpter	Administrator; directory code “(SPK)”	OCD 1993, Willits entry, printed p. 971, scan n1112, is the original-page office witness; 1994 search text aligns it. The abbreviation was not expanded without a checked key. That lead overlaps the official memorial’s report that Nichols began serving in 1994; no handoff day is inferred.
Began in 1994; checked directory witness 1995; search-text alignment 1996	Rev. Louis J. Nichols	Administrator; directory code “(SY)”	Diocese of Santa Rosa, “In Memoriam: Father Louis J. Nichols”; OCD 1995, Willits entry, printed p. 1027, scan n1190, is the original-page office witness; search text aligns 1996. The abbreviation was not expanded without a checked key. The 1994 overlap remains explicit; no exact beginning day or end date was recovered.
1997	Unresolved interval	—	OCD 1997 search: the Willits text was not usable, so no predecessor or successor boundary is inferred.
Checked directory witness 1998; search-text alignment 1999–2000	Rev. Gary W. Logan	Administrator	OCD 1998, Willits entry, printed p. 1137, scan n1292, is the original-page office witness; search text aligns 1999–2000. The evidence does not establish whether he began during the unresolved 1997 interval.
2001–17 Mar. 2016	Documentary gap	—	OCD post-2000 access check and diocesan/parish public-record searches did not yield a reliable succession. The gap is not evidence that the parish lacked ministry.
Effective 18 Mar. 2016; current at cut-off	Rev. Arogyaiah (Aaron) Bandanadam, M.F.	Parochial administrator, later pastor	NCC 2016, p. 2, gives the effective appointment; SR 2024, p. 55, says parochial administrator; SR 2026, p. 54, and the parish home page identify him as pastor.

The roster is fullest for years covered by the national directory and thinnest after 2000. It does not erase four important

limits: the Kennedy appointment record conflicts with his earlier directory appearance; Cullen’s documented ministry in the 1940s does not make him the checked directory pastor; the 1940 Murphy-administrator result remains an unverified search-text lead; and the public record searched here leaves 2001 through 17 March 2016 unresolved.

D Dated Timeline

The final column identifies the surviving witness and the limit on what it establishes. “Mission,” “station,” “rector,” and “pastor” reproduce or summarize dated institutional usage; they are not retroactive canonical judgments.

Date	Event or development	Witness and boundary
Since time immemorial	The Sherwood Valley Band locates its rancheria within aboriginal homelands used and occupied since time immemorial; Round Valley is identified as the heart of Yuki territory.	Tribal self-descriptions. These are prior historical coordinates, not prologue to settlement or parish history.
1853 / 1856	The Sherwood Valley Band identifies itself as successor in interest to the Mendocino Indian Reservation established by an 1853 act; the Round Valley Indian Tribes date the beginning of the Round Valley Reservation system to the Nome Cult Farm in 1856 and recount forced relocation.	Official tribal histories. They control the context needed to interpret later Catholic “reservation” labels; this study does not independently reconstruct federal Indian policy.
1850s–88	Settler ranching, industry, and a town economy develop in Little Lake Valley; Willits incorporates in 1888.	City and county planning histories. Their broad historical summaries do not replace tribal accounts or a specialized local history.
Early 1900s	Railroad and timber activity accelerate Willits’s growth and regional connections.	Mendocino County and City of Willits planning records. The temporal proximity to Catholic mission listing does not prove that transport growth caused the mission.
1903	The annual Catholic directory does not list Willits beneath Ukiah. Father Sebastian Brennan arrives in Mendocino County but initially serves Fort Bragg and points north.	1903 original directory page and Brennan authority record. Neither supports the claim that Brennan founded or took charge of Willits that year.
1906	Willits is printed as a mission of Ukiah, with Hopland; Father F. B. Duffy is the Ukiah rector.	1906 directory, printed p. 182. Earliest verified directory appearance, not an asserted first Mass.
1909	Sherwood Valley Rancheria is established by Secretarial Order.	Sherwood Valley Band history. A tribal institutional date, not a Catholic station date.
1910–11	The mission is named Saint Anthony’s by the 1910 directory; the 1911 edition again uses the patronal name and maps a broad Ukiah circuit extending through inland settlements and reservations.	1910 Willits entry and 1911 directory, printed p. 214. Patronal continuity is secure; local residence and building are not yet established by these entries.

Date	Event or development	Witness and boundary
1920	Irish Capuchins accept the Mendocino mission previously served by English Capuchins.	1920 transfer memorandum and later Capuchin archival descriptions. County transfer is distinct from establishment of resident ministry at Willits.
4 April 1921	A photographic print records the exterior of a building identified as Saint Anthony's Church, Willits.	Irish Capuchin Archives, IE CA WA/4/3/17. Secure terminus by which the named church existed; construction and dedication dates remain unknown.
1922	Father Raphael Quinn becomes pastor at Ukiah and is later credited with responsibility for building Saint Anthony's Parish Church in Willits.	Quinn authority record. The credit must be read with the 1921 photograph and cannot alone establish first construction.
1923 directory year	Saint Anthony's, Willits, remains listed as a mission of Saint Mary's, Ukiah. Covelo, Guideville, Lake Leonard, Laytonville, and five "Indian Reservations" appear among Ukiah's stations.	1923 directory, printed p. 201. Administrative map only; frequency and local reception are unknown.
[June] 1923	A Willits deputation renews its request for a priest during Archbishop Hanna's Ukiah visit; Hanna appeals to Father Joseph Fenelon, who appoints Father Ambrose Brunton. Fenelon expects Willits and Hopland to receive Sunday Mass.	Fenelon letter, IE CA WA/1/4/10. Contemporary appointment evidence, but not a parish-erection decree.
Circa 1924	A photograph records a Saint Anthony rectory adjacent to the church. Father Finbarr O'Callaghan transfers to the United States mission, but the checked evidence does not yet place him at Willits.	Irish Capuchin photo catalog, IE CA WA/4/3/18, and O'Callaghan authority record. His later Willits pastorate is supported separately by the checked 1935 directory and his archival 1936 return.
1924–25	Willits receives a separate directory entry for Saint Anthony with Father Ambrose Brunton as rector; the next edition repeats it, printing the surname "Bren-ton."	1924 directory, printed p. 210, and 1925 directory, printed p. 214. Separate listing is not equated automatically with a recovered canonical act.
October 1928	Father Sebastian Brennan is posted to Willits.	Brennan authority record. His 1903 Mendocino arrival and his 1928 Willits assignment are deliberately separated.
1929	A Willits archival subseries records Brennan's golden jubilee and a parish-status and financial statement for Saint Anthony's.	Irish Capuchin Archives, IE CA WA/7/14. Catalog-level witness; contents were not mined for unverified details.
1935 checked directory year; 1936 archival endpoint	Father Finbarr O'Callaghan is listed as rector at Willits in the checked 1935 entry; his authority record says he served there as pastor and returned to Ireland in 1936.	1935 directory, printed p. 171, and O'Callaghan authority record. The record does not move his Willits service back to his 1924 United States arrival; unreliable 1936 search recovery supplies no directory claim.

Date	Event or development	Witness and boundary
1941	Saint Anthony “(1923)” is listed with Father Celestine Quinlan as pastor and Covelo, Sherwood, and Laytonville as stations bearing reservation descriptors.	1941 directory, printed p. 233. Evidence of Catholic administrative reach, not of Indigenous response.
Circa 1943–47	Father Alban Cullen ministers at Saint Anthony’s.	Cullen authority record. Approximate biographical range.
17 June 1954–1957	Father Isidore Kennedy serves as pastor at Willits, then transfers to Ukiah.	Kennedy authority record. Its exact appointment date conflicts with his earlier directory appearances and is preserved beside, not substituted for, the annual sequence.
1960	Saint Anthony “(1923)” is listed under the Archdiocese of San Francisco with Father Alban Cullen and post-office box 267.	1960 directory, printed p. 253. A dated personnel and establishment-label snapshot.
13 January / 21 February 1962	Pope John XXIII establishes the Diocese of Santa Rosa in January; the diocese is officially created in February from portions of the Archdiocese of San Francisco and Diocese of Sacramento, bringing Mendocino County into the new jurisdiction.	Diocese of Santa Rosa “Past Bishops,” history, and description pages. Jurisdictional event; no uninspected papal act or Willits-specific property act is inferred.
1963	The first checked post-erection directory places Saint Anthony “(1923)” in the Diocese of Santa Rosa with Father Celestine Quinlan; the Irish Capuchin listing includes Willits.	1963 directory, printed p. 712. Continuity across diocesan transfer, not proof that every administrative arrangement remained unchanged.
1968–69	The 1968 directory still lists Capuchin Father Celestine Quinlan. The 1969 entry names diocesan Father Michael A. Culligan and, for the first time located in this study, “Covelo, Queen of Peace” as Saint Anthony’s mission.	Successive directory snapshots. Consistent with a staffing handoff, but not proof of its formal act, exact effective date, terms, or property consequences.
1970	The directory repeats Father Culligan and Queen of Peace and supplies 61 West San Francisco Avenue as the Willits residence.	Directory entry. First located publication of the present street address, not proof of when the parcel or building was acquired.
1974–98 checked directory snapshots	Checked transition pages identify Fathers Van Sile, Lamoureux, Hanratty, Walsh, Sumpster, Nichols, and Logan at particular publication years after Father Culligan.	Directory images from 1974, 1980, 1982, 1984, 1993, 1995, and 1998. Intervening search text is only unverified alignment; the 1997 entry was unusable, and publication-year appearances and printed offices are not converted into exact appointment dates.
2001–17 March 2016	No complete public succession was recovered for the interval before Father Aaron Bandanadam’s documented appointment as parochial administrator, effective 18 March 2016.	Recorded archive gap and April 2016 diocesan personnel notice. The gap is not evidence of vacancy, and the later public record still does not supply a continuous building history or Covelo itinerary.

Date	Event or development	Witness and boundary
2024	The diocesan directory prints “Established 1923” and identifies Our Lady Queen of Peace Mission in Covelo. In November, a local report describes a Women’s Guild fundraising dinner for ninety diners, annual scholarships, the Our Lady of Guadalupe festival, and efforts to reconnect parish groups after pandemic disruption; a guild officer estimates roughly 150 families.	2024 diocesan directory, p. 55, and Mathew Caine in <i>Willits Weekly</i> , 14 November, pp. 3–4. The family number is an attributed estimate, not a parish census.
2026	The diocesan directory changes the printed establishment label to “1903” while continuing to identify the Covelo mission. The live Parish Finder still says “Established 1923.”	Two current official diocesan witnesses. The contradiction remains unresolved because no 1903 act or erection decree was located.
21 July 2026	Historical and mutable-status cutoff. The parish publicly schedules English and Spanish Sunday Masses in Willits and identifies Our Lady Queen of Peace in Covelo as part of Saint Anthony.	Parish and diocesan web pages. Current snapshot only; independent specialist review remains outstanding.

E References

All online records below were checked 21 July 2026. Source descriptions identify the role for which each item was used. Links to scans, cataloged photographs, and archival objects do not imply permission to redistribute them.

E.1 Contemporary Catholic directories

- M. H. Wiltzius Company. *The Official Catholic Directory for the Year of Our Lord 1903*, printed p. 172. Original page image used for the Ukiah, Hopland, and state-asylum entry and the bounded absence of Willits.
- M. H. Wiltzius Company. *The Official Catholic Directory for the Year of Our Lord 1906*, printed p. 182. Original page image used for Willits’s first verified appearance as a mission under Ukiah.
- M. H. Wiltzius Company. *The Official Catholic Directory for the Year of Our Lord 1910*, Willits entry in the Archdiocese of San Francisco section. Used for the first verified directory occurrence of the Saint Anthony patronal name; and *The Official Catholic Directory for the Year of Our Lord 1911*, printed p. 214, used for the named mission and broader Ukiah circuit.
- P. J. Kenedy & Sons. *The Official Catholic Directory for the Year of Our Lord 1923*, printed p. 201. Original page image used for Saint Anthony’s as an Ukiah mission and for the county stations, including Covelo and the five-reservation category.
- P. J. Kenedy & Sons. *The Official Catholic Directory for the Year of Our Lord 1924*, printed p. 210. Used for the first separate Willits entry located in this study and its rector.
- P. J. Kenedy & Sons. *The Official Catholic Directory for the Year of Our Lord 1925*, printed p. 214. Original page image used for the separate “Willits” entry and the printed form “Ambrose Brenton.”
- P. J. Kenedy & Sons. Annual *Official Catholic Directory* Willits search text, 1926–34; representative item records: 1929 and 1934. Used only as finding aids for reported Brunton and Brennan alignments; the checked 1924–25 images and Brennan’s archival posting control the verified claims, and no search-text lead establishes an appointment date or tenure.
- P. J. Kenedy & Sons. Annual *Official Catholic Directory* Willits entries, 1935–48; checked page-specific loci: 1935, printed p. 171; 1937, p. 184; 1938, p. 218; and 1944, p. 265. These images establish O’Callaghan–Riordan–Quinlan–Ahern change points. The 1940 and 1945 item records and other annual search text were locating aids only; the reported Murphy administration and intervening alignments remain unverified leads.

- P. J. Kenedy & Sons. *The Official Catholic Directory for the Year of Our Lord 1941*, printed p. 233. Original page image used for the 1923 parenthetical date, Father Celestine Quinlan, and the Covelo, Sherwood, and Laytonville station list.
- P. J. Kenedy & Sons. *Official Catholic Directory* checked Willits entries at 1949, printed p. 201; 1957, p. 242; 1958, p. 246; and 1960, p. 253. Used for the verified Kennedy–Quinlan–Cullen change points. The 1951–56 and 1961–62 search-text alignments are unverified finding aids; the 1950 and 1959 editions were unavailable, and Kennedy’s checked directory presence before his archival appointment date is disclosed.
- P. J. Kenedy & Sons. *Official Catholic Directory* Willits entries, 1963, printed p. 712, and 1968, printed p. 783, scan n898. Original endpoint images were checked for Quinlan’s listing within the Diocese of Santa Rosa and the last verified Capuchin year; intervening search text was collated only as an unverified finding aid.
- P. J. Kenedy & Sons. *The Official Catholic Directory for the Year of Our Lord 1968*, Willits entry; *The Official Catholic Directory for the Year of Our Lord 1969*, Willits entry; and *The Official Catholic Directory for the Year of Our Lord 1970*, Willits entry, printed p. 801. Original pages were checked for the three successive snapshots. Used to bound the change from Capuchin Father Celestine Quinlan to diocesan Father Michael A. Culligan, the first located “Queen of Peace” mission label, and publication of the present street address. The sequence does not itself establish a formal handoff act.
- P. J. Kenedy & Sons. *Official Catholic Directory* checked Willits transition entries: 1974, printed p. 814; 1980, p. 880; 1982, p. 886; 1984, p. 811; 1993, p. 971; 1995, p. 1027; and 1998, p. 1137. Used for verified publication-year appearances and administrator labels in the Van Sile–Lamoureux–Hanratty–Walsh–Sumpter–Nichols–Logan skeleton. Other 1971–2000 search text is an unverified alignment aid; the 1997 entry was unusable, and no interval is bridged silently.

OCR derivatives from these volumes were locating and collation aids. Original page images were checked only at the loci identified in the source audit; intervening annual text is reported only as unverified alignment and does not verify a tenure or appointment date. Directory spelling and abbreviations are treated as printed evidence where the image was checked, not silently corrected OCR.

E.2 Irish Capuchin archival record

- Irish Capuchin Archives. “Mendocino County, California,” within the Irish Capuchin Archives fonds. Used for the 1920 transfer from English to Irish Capuchin administration and the geographic shape of the county mission. The fonds-level retrospective is not a parish-erection act.
- Irish Capuchin Archives. “Memorandum of agreement with English Capuchin Province,” IE CA WA/1/11/1, 1920, cataloged in the Irish Capuchin archival catalogue. Used as evidence that a formal provincial transfer record survives; no clause is extended into a Willits-specific canonical conclusion.
- Father Joseph Fenelon, O.F.M.Cap. Letter to Father Peter Bowe, O.F.M.Cap., [June 1923], IE CA WA/1/4/10. Catalog transcription used for the Willits deputation, Archbishop Hanna’s request, Father Ambrose’s appointment, and planned Sunday Mass. The letter is appointment evidence, not an erection decree.
- Irish Capuchin Archives. “St. Anthony’s Church, Willits, California,” IE CA WA/4/3/17, 4 April 1921; and “St. Anthony’s Rectory, Willits, California,” IE CA WA/4/3/18, circa 1924. Catalog records used for the existence and relative placement of the named buildings. A separate 1926 catalog item, IE CA WA/4/6/17, places Archbishop Hanna and Capuchin friars at Saint Anthony; its description does not identify the occasion. No photograph is reproduced and no unrecorded architectural or event conclusion is drawn.
- Irish Capuchin Archives. “Willits, Mendocino County, California,” IE CA WA/7/14. Subseries dated 1929, comprising two items identified as a golden-jubilee record for Father Sebastian Brennan and a parish-status and financial statement for Saint Anthony’s Church. Used at catalog level only.
- Irish Capuchin Archives. “Brennan, Sebastian, 1861–1937, Capuchin priest.” Used to distinguish his September 1903 arrival in Mendocino County, initial Fort Bragg responsibility, the 1920 provincial transition, and his October 1928 posting to Willits.
- Irish Capuchin Archives. “Quinn, Raphael, 1888–1940, Capuchin priest.” Used for his 1922 Ukiah appointment and the archival attribution of responsibility for building Saint Anthony’s Parish Church; that retrospective credit is qualified by the 1921 photograph.

- Irish Capuchin Archives. “Brunton, Ambrose, 1894–1974, Capuchin priest.” Used for his controlled identity and the description of him as the first Irish Capuchin pastor at Willits in 1923; “first Irish Capuchin” is not enlarged into an unsupported claim about all earlier ministry.
- Irish Capuchin Archives. “O’Callaghan, Finbarr, 1879–1963, Capuchin priest.” Used for his Willits pastoral assignment after transfer to the United States mission in 1924; the record does not supply a complete local succession.
- Irish Capuchin Archives. “Cullen, Alban, 1898–1970, Capuchin priest”; and “Kennedy, Isidore, 1897–1973, Capuchin priest.” Used for Cullen’s circa-1943–47 ministry and Kennedy’s 17 June 1954–1957 pastorate. Later directory evidence separately places Cullen at Willits in 1960.

E.3 Diocese, parish, and current arrangement

- Diocese of Santa Rosa. “Past Bishops”; “Our History”; and “Description and Statistics.” Used for the official account’s distinction between establishment on 13 January 1962 and official creation on 21 February, the diocese’s territorial sources, and Mendocino County’s present jurisdiction. The summaries are not represented as an independent inspection of the papal act, and their reference to the earlier Saint Anthony in Mendocino town is not confused with Saint Anthony in Willits.
- Diocese of Santa Rosa. *2024 Directory*, p. 55. Used for Saint Anthony’s “Established 1923” label, current address, personnel snapshot, and Our Lady Queen of Peace Mission.
- Diocese of Santa Rosa. *Diocese of Santa Rosa Directory 2026*, p. 54. Used for the changed “Established 1903” label, current address, and continuing Covelo mission entry. The date is reported as a current official claim, not independent proof of a specified 1903 event.
- Diocese of Santa Rosa. “Parish Finder,” entries for Saint Anthony of Padua Church, Willits, and Our Lady Queen of Peace Mission, Covelo. Used for the live “Established 1923” label, address, staff, English and Spanish worship, organizations, and mission relationship; mutable after the cutoff.
- Diocese of Santa Rosa. “In Memoriam: Father Louis J. Nichols.” Used only for the statement that Father Nichols began serving as Saint Anthony’s administrator in 1994; not used as a complete pastor succession. The diocesan calendar item “Bishop Vasa’s Confirmation Visits” was used for the 17 April 2026 Saint Anthony listing, not as proof of attendance or completed administration.
- Diocese of Santa Rosa. *North Coast Catholic*, April 2016, p. 2, official personnel notice appointing Father Aaron Bandanadam, M.F., parochial administrator effective 18 March 2016. The preserved issue is accessed through a third-party mirror and is used narrowly for the printed notice; the 2024 and 2026 official directories independently confirm his continuing leadership and changing published office label.
- Saint Anthony of Padua Catholic Church. Parish home page; “Liturgy”; “Parish Organizations”; and “Sacraments.” Used for current self-description, Father Arogyaiah (Aaron) Bandanadam, English and Spanish Masses and formation, organizations, the published exterior image, and the statement that Our Lady Queen of Peace in Covelo is part of Saint Anthony. Schedules and personnel are cutoff snapshots.
- Coast Catholic. “Parish History: Blessed Sacrament, Elk.” Regional institutional history used for the English-to-Irish Capuchin county transition and the reported 1968 end of Irish Capuchin service on the Mendocino coast. The regional statement is not a Willits withdrawal act; it is used only beside the 1968–69 Willits directory sequence.

E.4 Tribal, civic, and regional context

- Sherwood Valley Band of Pomo Indians. “SVBPI History.” Tribal source used for homeland, stewardship, the 1909 Secretarial Order establishing Sherwood Valley Rancheria, and successor relationship to the Mendocino Indian Reservation. It controls these points over generic civic shorthand.
- Round Valley Indian Tribes. “About Us.” Tribal source used for Yuki homeland, the forced-relocation context of Round Valley, the confederated peoples, and the 1936 Covelo Indian Community. It does not establish the content or reception of Catholic ministry.
- City of Willits. *Urban Forest Management Plan*. Adopted 9 November 2022, historical and environmental context, pp. 12–13. Used cautiously for Little Lake Valley, settler-era development, 1888 incorporation, and transport-driven growth; its generic Native terminology is supplemented and controlled by tribal sources.

- Mendocino County. Mendocino County regional planning document, Willits community profile, p. 19. Used for the early-twentieth-century railroad and timber economy and Willits’s north-central county position; not used as a parish history.
- United States Census Bureau. Historical decennial census volumes and comparative tables for California incorporated places and minor civil divisions: 1910 report; 1920 report; 1950 report; and 1970 report. Used only for the selected historical Willits and Little Lake Township population snapshots stated in the narrative; civic counts are not parish membership.

E.5 Dated local reporting

- Mathew Caine. “Saint Anthony of Padua Catholic Church holds fundraising dinner with delicious Italian food and silent auction,” *Willits Weekly*, 14 November 2024, 3–4. Used for a dated account of the Women’s Guild, annual scholarships, Our Lady of Guadalupe festival, pandemic interruption, attempts to reconnect weekend congregations, and a guild officer’s estimate of about 150 families. Event attendance and the family estimate are not treated as audited membership totals.

E.6 Known records and reviews still needed

No founding or mission minutes, 1903 Willits notice, parish-erection decree, full sacramental register, complete appointment-decree series, property deed, parcel history, building permit, construction contract, cornerstone or dedication account, architectural survey, Capuchin departure record, comprehensive Covelo itinerary, or parish census was located. The historical list is the most complete public succession recovered, but exact tenure boundaries and the 2001–17 March 2016 interval remain unresolved. The full 1929 parish-status and financial statement, local newspaper files across the twentieth century, Archdiocese of San Francisco records, Diocese of Santa Rosa parish files, and parish archives remain priority targets. Tribal oral histories and tribal archival records would be essential to any responsible history of Native experience; Catholic station lists cannot supply them. Independent historical, local, tribal-community, architectural, canonical, and rights review remains outstanding.

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