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Submission Guidelines

The Catholic Historical Society of Western Pennsylvania solicits and welcomes items for Gathered Fragments addressing the culture and history of Catholicism in Western Pennsylvania.

Gathered Fragments publishes articles and primary sources relating to the parochial, religious, diocesan, and laical history of the Catholic Church in Western Pennsylvania. We also solicit book and exhibit reviews, news, and other items relating to Catholic history in Western Pennsylvania. Genealogical items are accepted, providing they relate to the broader scope of the Society’s mission. Articles previously published elsewhere will be considered with appropriate permission from the original publication. Submissions should pertain in some way to the broader theme of Catholicism in Western Pennsylvania.

Research articles will be considered. Notation of sources must accompany each article. Submitters are urged to consult the Chicago Manual of Style or the most current edition of Kate Turabian’s A Manual for Writers of Term Papers, Theses, and Dissertations, for guidelines on proper formatting.

Submissions should be sent to: info@catholichistorywpa.org.
To submit by mail, please send to: Catholic Historical Society of Western Pennsylvania, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA 15205-4227.

The opinions expressed in Gathered Fragments represent the views only of the individual contributors. They do not necessarily reflect the views of the officers, the members of the board of directors, or The Catholic Historical Society of Western Pennsylvania. Advertising in Gathered Fragments does not necessarily imply endorsement.

Membership Information

Gathered Fragments is published once a year by The Catholic Historical Society of Western Pennsylvania, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA 15202-4227. Rates for subscriptions are currently: $100 for sustaining members, $35 for institutional members, $35 for individual members, and $15 for religious order men and religious order women.

The Society also welcomes donations to complete research, as well as to support publishing and preservation projects in local Church history.

Cover Photo

The cover photo is of the relief in the sanctuary of Sacred Heart Church in Shadyside. This relief was designed to depict all of the trades involved with the construction of the church. Architect Carlton Strong is depicted within this relief. Source: Kathleen Washy.

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Sketch of Sacred Heart Church Nave. Source: *A Sermon in Sculptured Stone and Jeweled Glass, Sacred Heart Church*, by Maria Thecla Hisrich and John M. Unger
(Pittsburgh: The Church, 1976)
Designing In God's Name: Architect Carlton Strong

Kathleen M. Washy

“The Church of God is likened to an ark or ship, because she saves us from the deluge. She is the Gate of heaven, because through her portal all who are redeemed must pass...” – Carlton Strong, 1914

Part 1: Biography

“Take a box of Mother Sills Sea-sick Remedy, which you can get in New York, in case you need it,” advised architect Carlton Strong in his 1925 article “Upon Going Abroad.” Having recently returned from a 10,000 mile tour of five European countries, he wrote this article in order to encourage “real students of Architecture” to visit Europe. Providing practical counsel to these “students”, Strong gave advice on everything from booking passage on a steamer to doing laundry while overseas. Brimming full of born enthusiasm from his recent travels abroad, he had to curtail his article as “the space at the disposal of the Editor limits [his] song.”

At the time, Strong was working on the design of Sacred Heart Church in Pittsburgh's Shadyside neighborhood. With the intent to study the “world's finest church edifices,” Strong had travelled to Europe the previous fall in the company of Father Thomas Coakley, Sacred Heart's pastor, stained glass designer, general contractor, George Sotter, Patrick F. Gallagher, and Michael F. McNulty – all five men were church committee member. Together, these five men were the public face of the planning for a new church but out of all of them, it was the architect, Carlton Strong, with the final vision as he reportedly had an entirely free hand in the design of the church. Considered a historic site today, Sacred Heart was the pinnacle of Strong's career, which was formed from a lifetime of liturgical, ecclesiastical, and architectural studies.

Foundations

On March 23, 1869, Thomas Willet Carlton Strong was born in Lockport, New York to portrait painter Howard Marshal Strong, age 38, and his wife, Julia Sillwell (Browne) Strong, age 33. Before the arrival of Carlton, the Strongs had moved between the states of New York and Ohio. During their years living in Ohio in the 1850s, the Strongs had a daughter, Stella and a son, Claude. By the 1860s, the Strongs were back in New York State, living in Lockport, which is located outside of Buffalo. At the time of Carlton Strong's birth, his sister was age 11 and his brother was 9, thus establishing Carlton as the youngest child to older parents and with a substantial age gap between him and his siblings. When Strong was two, the family moved from Lockport into the neighboring city of Buffalo; this would be the beginning of a pattern of continually moving for Strong for the duration of his childhood. By 1879, Strong had lost his father, his mother a widow, and over the next thirteen years, Julia moved her family from apartment to apartment within the city of Buffalo.

For his early years of education, Strong attended Buffalo Public Schools and at the end of his education, he went to Canada and briefly attended the high school at the College of Ottawa, which was run by Missionary Oblates of Mary Immaculate, a male Catholic religious order. Like other aspiring architects of the time, Strong became an apprentice in order to learn how to design buildings. Returning to Buffalo in 1886 at age 17, he found a position as an apprentice draftsman for English-born architect Richard A. Waite. In the early 1870s, Waite had set up his Buffalo office and he was well established by the time he took on Strong. In the year before he hired Strong, Waite was contracted to design the Ontario Legislative Building, a project of a certain magnitude, and the newly hired Strong prepared the framing plans for it.

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After serving two years as an apprentice, Strong decided to strike out on his own. On July 9, 1888, 19-year-old Strong opened his own architectural office in Buffalo. Not long after, he and artist Charles W. Bradley entered into what would be the short-lived collaboration Bradley & Strong, proprietors of The Art Alliance. Strong dreamed of growing the Alliance through the establishment of a “Co-Operative Allied Art Institute,” which would be “a home for every branch of art, comprising architecture, drawing, sculpture, painting, engraving, electrotyping, stereotyping, printing, and kindred crafts.” Further developing this idea, Strong had even determined a location and had drawn up a design “for a beautiful five-story fireproof stone building in a combination English and Italian style.” Within this structure, the ground floor would be art stores, the second through fourth floors working spaces for the arts, and the top floor would be an art gallery. By creating this space, Strong felt that it would help make Buffalo into an art center. The partnership with Bradley ended by 1891 and although this plan was never realized, Strong’s initiative and energy radiated from the idea.

In 1894, Strong accepted a job from developer Charles L. Sherrill to design a building that would put him on the map for apartment
designs. Working with consulting engineer Ernest L. Ransome from Chicago, Strong designed a luxury apartment building constructed out of reinforced concrete, which was novel technology for the time.\textsuperscript{17} Although the project was ultimately scaled back because of financial constraints, this building was considered to be innovative among his contemporaries. Strong became “known as a pioneer in the use of reinforced concrete,” bringing national attention to his architectural abilities.\textsuperscript{18} This building, initially known as the Alabama Apartments and later renamed the Graystone, opened in 1897; today, the Graystone is listed on the New York State Register of Historic Places.\textsuperscript{19}

The year 1894 was not only important to Strong’s professional life but also to his personal life. For years, he and his mother had continued to move from place to place, until finally in 1887, they settled into Hudson Street. For their first year on this street, the Strongs lived around the corner from Whitney Place, and the following year, they settled into a house a few blocks down.\textsuperscript{20} Living on Whitney Place was the Davis family, headed by Henry and Mary Davis. This family was rather large, consisting of ten children (six boys and four girls), which was quite a contrast to Strong’s family.\textsuperscript{21} The Davis’ seventh child and fourth daughter, Maude Alice Davis, was the one who garnered attention from Strong. On October 9, 1894, Maude and Strong were married.\textsuperscript{22} At the time of the marriage, the bride moved in with Strong and his mother, and the couple lived there for the next six years. While the married couple eventually moved out, Julia Strong remained living in the house until the time of her death in 1920.\textsuperscript{23}

With his national status as a “prominent architect,”\textsuperscript{24} Strong soon found his name on the front page of newspapers but unfortunately, this was not for architecture. A family scandal stemming from his mother’s house initially to a home in Jersey City, New Jersey.\textsuperscript{40} From 1891 to 1893, he studied architecture in England, returned to Toronto for a couple of years, and then partnered with Strong in Buffalo.\textsuperscript{33} The architectural firm of Strong and Wilby lasted for several years, with their most noted work being an apartment building for developer Samuel E. Laid.\textsuperscript{35} Recognized nationally, the Markeen Apartments was remarkable for the long-span tile floor construction and the rough texture face brick.\textsuperscript{36} In 1897, Wilby ended the partnership, relocating to New York City to work in the office of Turner and Kilian; Strong remained in Buffalo, working solo once again.\textsuperscript{37}

With a reputation firmly established in the design of apartment buildings, Strong was soon called upon to be the architect for two New York hotels. His work on these buildings was again innovative, introducing the concept of a top-floor dining room for one and of a dressing room off of the bedroom on the other.\textsuperscript{38} By 1900, after designing these two New York City buildings, Strong relocated his office to New York to undertake the planning of another larger building.\textsuperscript{39} At the age of 31, Strong and his wife, 33, moved out of his mother’s house initially to a home in Jersey City, New Jersey.\textsuperscript{40} Continuing to make a mark as an architect, Strong maintained his status by designing other original buildings, including one that introduced reinforced gypsum floor and roof construction and another with running ice water.\textsuperscript{41}

In 1902, Pittsburgh developers Robert Calvin Hall and Francis T. F. Lovejoy retained Strong to design an apartment building for Hugh O. Pentecost, an anarchist who had established a relationship with Claude. Before long, Strong’s name was being muddied in the newspapers, with Pentecost accusing Strong of “swindling” Claude out of money.\textsuperscript{26} With all of this attention, Strong’s mother sought to distance the family from the case, going so far as to deny that Claude was her son and to assert that “she had but one son Carlton.”\textsuperscript{29}

Although his mother dissociated herself from the case, Strong accepted his familial ties and addressed Pentecost’s accusations. Granting an interview to the \textit{Buffalo News} in August 1895, the young, ambitious architect exhibited the energy that characterized his life. Reportedly pacing “the floor with the four walls of a cozy [sic] little parlor” for four hours, he related his version of events, speaking “with great deliberation and earnestness… no fear or hesitation in his manner, but the precision with which every utterance was given was almost judicial in its thoughtfulness and attention to detail.”\textsuperscript{30} Having explored Pentecost’s history prior to the interview, he was able to discredit the anarchist lawyer by using Pentecost’s overt anarchist proclamations as reason enough to question his motives.\textsuperscript{31} In the end, his brother avoided capture and fled to Canada, while Allen was captured and sentenced to the Elmira reformatory.\textsuperscript{32} And the 26-year-old Strong had weathered a national scandal, while providing a small glimpse into his personality.

\textbf{Buffalo to New York City to Pittsburgh}

While 1895 may have been a difficult year for Strong in his personal life, he was proving himself in the architectural world. This was the year in which Canadian architect Ernest Wilby came to Buffalo specifically to partner with Strong. Born in 1869 and educated in England, Wilby moved to Toronto in 1887, where he worked as a draftsman for a couple of different architectural firms.\textsuperscript{32} From 1891 to 1893, he studied architecture in England, returned to Toronto for a couple of years, and then partnered with Strong in Buffalo.\textsuperscript{34} The architectural firm of Strong and Wilby lasted for several years, with their most noted work being an apartment building for developer Samuel E. Laid.\textsuperscript{35} Recognized nationally, the Markeen Apartments was remarkable for the long-span tile floor construction and the rough texture face brick.\textsuperscript{36} In 1897, Wilby ended the partnership, relocating to New York City to work in the office of Turner and Kilian; Strong remained in Buffalo, working solo once again.\textsuperscript{37}

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In 1902, Pittsburgh developers Robert Calvin Hall and Francis T. F. Lovejoy retained Strong to design an apartment building for...
their city. As the first large, luxury apartment building in Pittsburgh, the Bellefield Dwellings was designed with every apartment treated as a separate entity, each having three outside walls and an opening into a corridor. Strong explained that the structure was “a multiple dwelling house”, hence “the more descriptive word ‘Dwellings,’” and the design for each unit was to appeal to the “home instinct” of the “modern apartment dweller.”

What made these dwellings stand out was not only the self-contained apartments but that state-of-the-art amenities were standard, including dressing rooms, mechanical refrigeration, elevator, and modern heating system. Contemporaries recognized the Bellefield Dwellings as remarkable, with it being showcased in the 1904 Pittsburgh Architectural Club Exhibition. In the ensuing years, it would be highlighted as a significant building. In a 1914 biographical entry for developer Robert Hall, the building was referred to as “the finest apartment house in Pittsburgh.” And in a 1925 article in the local architectural journal, The Charrette, the Bellefield Dwellings was singled out as the building to represent Strong. Now a part of the Schenley Farms Historic District, this building still stands today, with the units subdivided into affordable senior citizen apartments.

Having secured the attention of the Pittsburgh business community, Strong was soon engaged by other Pittsburghers. In 1905, Pittsburgh caterer William Rittenhouse Kuhn approached him to design a hotel in East Liberty. Competing with the Schenley Hotel in Pittsburgh’s Oakland neighborhood, this new building, called the Rittenhouse Hotel, “introduced a new principle in dance floor construction” that “created much favorable comment,” including a presence in the Fourth Exhibition of the Pittsburgh Architectural Club. In its heyday, the Rittenhouse would prove to be a popular venue for fetes, such as banquets and wedding receptions. When the building was razed in 1955, the wrecking contractor classified the job as “one of the toughest it has ever tackled” as the building was “so solidly constructed.”

Through the development of Pittsburgh friendships and the exposure to Pittsburgh itself, Strong decided to make Pittsburgh his home.

Like many another, Carlton Strong is not a Pittsburgher by birth, but one from inclination and choice. The city’s many attractions, including those of climate and location, were observed by him for some years in the course of professional visits from New York prior to his removal to Pittsburgh….

In May 1906, he and Maude moved to Pittsburgh, settling into the Bellefield Dwellings, both as a residence and as an office. As he was still contracted for some projects in New York City, Strong retained his office there until he completed that work “some two of three years later,” while taking on further assignments in Pittsburgh, such buildings for companies like Jones & Laughlin (J & L) Steel Company and Liberty National Bank.

Even though he was primarily creating apartments and hotels, Strong was drawn to designs based on historical research, and in 1910, his plans for a city sepulcher were published in Municipal Journal and Engineer. After spending time learning about ancient burial practices, Strong proposed that a modern city should build a “monumental house for the dead, on noble lines and of enduring materials,” complete with chapels, retiring room, and commemorative works of art, all on a plot 200 square feet. Although above-ground expansive tombs historically were reserved for royalty, Strong felt that contemporary belief was “that every man is entitled to the best that can be devised.” While Strong showed a practical side of proposing a solution to land scarcity, he demonstrated his attention to history and to details, a theme that would gain prominence later in his life.

Embracing Catholicism

While residing in New Jersey in the early 1900s, Strong was not only a parishioner but was also a Senior Warden of Holy Cross Episcopal Church in Jersey City. Throughout his life, he placed great importance and study on his religion. Considered a part of Christian theology, the field of irenics centered on reconciling different denominations and sects; Strong was known for engaging in “irenical discussions relative to divisions in Christendom Re-union.” Over his course of studies on liturgy and dialogues on the faith, he was being drawn towards Catholicism. Strong would later write:

It was through the instrumentality of a High-church clergyman, of blessed memory, that [Strong] was eventually led to accept Christianity as reasonable and true, and by him, [I] was still later led to believe that the Protestant Episcopal Church had never been released from the obligation to teach traditional and Scriptural Christianity, that is to say, Catholicism.

With this frame of mind, he became an original member of the Anglo-Roman Union, a new organization that sought to promote a “corporate reunion of the Anglican Church with the Apostolic See.” In February 1908, the inaugural meeting was held in New York City and was presided over by Father Paul James Francis Wattson of the Society of the Atonement. This first meeting was attended by twenty-five members of the Episcopal Church, consisting of “clergy and laymen from New York, Jersey City, and Philadelphia.” For the next two years, Strong was an active member of this group, including serving a term as president with fellow prominent architect Ralph Adams Cram working alongside him as vice-president. Over the next couple of years, his views gravitated increasingly to Catholicism and he came “to regard Christianity and Catholicism as interchangeable terms.”

In 1910, Strong and his wife Maude made the decision to convert. They approached Father Martin Ryan, pastor of St. Brigid church in Pittsburgh’s Hill District and asked to receive instruction in order to enter the Catholic Church. “And what, after all, is the best reason for entering the Gate, and setting our feet on the path that lies beyond the road to Rome? My answer is, and only can be, that the best reason is because we have seriously come to the conviction that it is the right thing to do,” wrote Strong of his convictions. On December 15, 1910, Father Stephen Walsh baptized the 41-year-old Carlton Strong and his wife, Maude. For a female sponsor, the ceramic artist and Catholic convert Maria Longworth Storer served for
both Strongs. For male sponsors, Father Henry R. Sargent, another Catholic convert, was Strong’s, while Father George Zurcher, a Buffalo prohibitionist priest, was Maude’s. While these were the official sponsors, none were present at the baptism and the recorded proxies were J & I Steel Company structural engineer George Danforth, his wife Anne, and Father Ryan.64

Within a few months after his conversion, Strong reached out to other new converts by joining with individuals as Sargent, Storer, and Wattson, to work in the League of Welcome, a short-lived group to “welcome converts, to help them to feel at home as they take up their abode in the City of God.”65 With such deep conviction and openness to others, Strong willingly was used as an illustration for Catholic conversion. When a day of prayer for Catholic unity occurred in Pittsburgh during the 1912 Church Unity Octave, the Pittsburgh Catholic reached out to Strong for comment, quoting him as crediting the event “as though a more than ordinary human impulse inspired it.”66 In a 1913 Brooklyn Daily Eagle report on anticipated construction of Strong-designed buildings, the article qualified him as a “recent convert from Episcopalianism.”

In 1914, the book Beyond the Road to Rome was published in order to convince non-Catholics that converts were satisfied with their decisions and believed that “Divine Providence” had led them to conversion.68 As a contributor, Strong wrote a chapter on his research and his conversion; in this same book, his two baptismal sponsors, Sargent and Storer, also contributed chapters.69 That same year, the editor of the Southern Guardian held up Strong as a model: “Another distinguished architect, Mr. Carlton Strong, of Pittsburgh, who served as President of the [Anglo-Roman Union], has been a Catholic for some three years and Mr. Cram would do well to follow Mr. Strong’s example.”70

In 1923, Edward Mannix authored the book The American Convert Movement, in which he established categories for converts. In Strong’s case, Mannix placed him under the classification of “historical conversion,” which was made up of individuals who had made a decision after “advanced study and independent research, which fact account[ed] for the large number of comparatively mature professional and churchmen” converting from the Episcopal church.71 As evidence of his historical research, Strong had demonstrated this characteristic on the eve of his conversion when he penned a 1909 article “A Protestant Writer on the Reformation Period” that reviewed the break by Henry VIII from Rome.72 Thus, Mannix accurately had listed Strong under the appropriate category of “historical conversion.”

**Transitioning to Catholic Architecture and Other Professional Ventures**

Being a lifelong student of church history and liturgy, the convert Strong was well-positioned to enter into ecclesiastical architecture design.73 His first job came to him from Father Paul James Francis Wattson, whom he knew from the Anglo-Roman Union. In 1909, Wattson not only converted but he brought his Society of the Atonement into the Catholic Church as well. Soon after, he decided to construct a church at the Society’s monastery in Garrison, New York, with Monsignor John Cyril Haws designated as architect.

When Haws was called to England in 1912, Wattson asked Strong to step in and complete some final designs. For his first work for the Catholic Church, Strong modified a bell tower and designed an interior chapel roof and rood beam.74

Back in Pittsburgh, Strong entered into a market in which Catholic architecture had recently undergone a substantial transformation. Starting at the beginning of the century, the arrival of architect John T. Comès to Pittsburgh created a “voice shouting in the wilderness, summoning [the Diocese of Pittsburgh] to better … things.”75 Influenced by Comès, Strong was also well-acquainted with Cram from their time together in the Anglo-Roman Union. By the mid-1910s, Strong was able to combine his “hobby of ecclesiastical and liturgical subjects,” interest in historical research, and exposure to architects like Comès and Cram into his own style of ecclesiastical architecture.76 Catholic entities in the Pittsburgh area started contracting with Strong for jobs, including St. James in the West End, the Ursuline Academy in the East End, and Duquesne University in Uptown.

Out of these first contracts, perhaps the most publicized and yet most unrealized work was his plan for Duquesne University. Founded in 1878 as the Pittsburgh Catholic College of the Holy Ghost, the college was chartered as a university in 1911 to become Duquesne University. With this change, the university underwent a program expansion into areas of study such as law and journalism. To deal with this growth, the University contracted with Strong to develop plans for a “civic beautification to be wrought on Boyd’s Hill”, resulting in a master plan for the university.77 With an estimated cost of $1,000,000, money would prove to be too tight for the university and so the ultimate vision was never realized.78

As part of the publicity for this master plan, the assistant city editor of the newspaper Dispatch interviewed Strong, providing insight into how Strong defined his architecture. Reprinted in the May 1913 edition of the Holy Ghost College Bulletin, the article portrayed Strong’s approach as “Anglo-Norman,” drawing on the architecture that originated in Normandy and spread to England. This approach was considered to be “not only distinctly northern, but distinctly Christian” and would dominate his future style. Strong also planned
Having an ever-increasing workload, Strong relocated his office to the Union Bank Building in 1912. Around the same time, the Strongs took up residence in East Liberty, in a house just around the corner from George and Anna Danforth, the couple who had served as proxies at the Strongs' 1910 baptisms. Earlier in 1912, the Mellon Institute's Smoke Commission had contributed to Strong's tasks, with the assignment “to find a colorless material that will waterproof stone” and that would prevent potential smoke damage, a common problem in Pittsburgh. Benefiting from his ability with historical research, Strong reviewed the history of successes and failures of stone protection in other cities and recommended a protective film as a solution. Although he submitted his article, he felt that it was unpolished because he “suffered so much from interruption in the preparation of the article … consequently [the article was] delay[ed] beyond the time when [he] had hoped to have it finished.”

Strong's excuse for his delay on the article was valid as not only was he in the midst of moving his office and home but he also had many other projects underway. While his work on plans for Duquesne University gained him publicity, it was the design and construction of the chapel for the Ursuline Academy that brought him recognition within the Catholic community. Designed in Late Gothic Revival style, the chapel was dedicated in 1913, bringing attention to Strong as “a new figure...[who] appear[ed] on the scene:”

Its [Ursuline Chapel] designer had used such good taste and judgment that critics were made aware of the presence of another architectural genius. Not that Strong was new to the profession; he had already behind him twenty-five successful years of practice, and his reputation in secular building was established. But this example, to the best of our knowledge, was his first essay in ecclesiastical architecture.

Having such an impact with the Ursuline Chapel, Strong garnered further ecclesiastical commissions. Over the next few years, Strong proved his versatility with designs that included the Toner Institute in Carrick, St. Joseph School in New Kensington, St. Mary's Lyceum in Lawrenceville, and the Vincentian Sisters of Charity Motherhouse in McCandless Township. Although he had shifted to church-related architecture, he was still under contract for secular work, including a commission for the City of Pittsburgh public schools. In 1914, he completed designs for a school to be built in the Hill District neighborhood; dedicated in 1916, the William H. McKelvy Grade School, a two-story brick and stone structure, was a grander and larger version of the earlier constructed school that he had designed for St. Joseph in New Kensington.

For the last part of the decade, Strong worked steadily on projects, such as St. Francis Xavier Convent on the North Side, St. James School in the West End, St. Justin's School and Church on Mt. Washington, and St. Titus School and Church in Aliquippa. For both St. Justin and St. Titus, which were completed in 1918 and 1920 respectively, Strong created a combination school and church. With money exceptionally tight because of World War I, this concept of school and church together provided practical space for the parishes until they had the necessary resources for construction of a separate church.

While he was making inroads into ecclesiastical architecture, Strong also was an active participant in the local architectural community. In the same year that he converted to Catholicism, Strong became a member of the American Institute of Architects. By 1913, he was elected a Director and Treasurer of the Pittsburgh Chapter of the American Institute of Architects, in which position he served for a couple of years. Participating in the locally sponsored 1915 Schenley Park Entrance Competition, 46-year-old Strong paired up with 25-year-old architect Lemuel Cross Dillenback to collaborate on an entry. One of 45 submissions, their entry may not have placed but it was an opportunity for Strong to work locally with another architect in a spirit of competition. Based on his construction experiences, Strong was often cited in advertisements for endorsing products. In these ads, companies such as Marvelo Wall Paint, Straub Cinderblocks, Cabot's Quilt, and Penn-American Plate Glass Company used Strong's endorsements of their products as a marketing tool.

Closing out the decade, the very active Strong was on the verge of an exciting and landmark decade for his professional career.

1920s: Architect in Constant Motion

While construction in Pittsburgh had been slow at the end of the 1910s, “the following ten years witnessed an activity in building which was remarkable for the number and excellence of the buildings completed.” Throughout Western Pennsylvania, the 1920s were roaring with the erection of Catholic structures, including some for Catholic colleges. Although the work that he had done for Duquesne University in 1912 was never fully realized, Strong did garner further jobs of designing college buildings for Seton Hill College (Greensburg, Pennsylvania), Mount Mercy (Pittsburgh's Oakland neighborhood), and Saint Vincent College (Latrobe, Pennsylvania). For both Seton Hill and Mount Mercy, Strong developed a “master plan illustrating a complete complex of buildings or a megastructure to house a number of the institution's separate functions under a single roof,” calling to mind his earlier vision for Duquesne University.

Upon receiving a four-year college charter for Seton Hill in 1918, the Sisters of Charity witnessed rapid growth in the enrollment at this new college. Responding to this increase, over the next four years Seton Hill added three structures designed by Strong – two college dormitory buildings and a residence hall for the sisters. When Seton Hill moved its library to a new location in 1921, a Pittsburgh Catholic article referenced an overall scheme for the campus: “[the library] articulates with the comprehensive plan drawn by Carlton Strong…”

In 1927, Strong submitted to Seton Hill a plan for additions and extensions, including placing a Main Entrance Tower, an Auditorium, and a Guest House in front of the administration building, complete with connecting passageways. Most of these buildings were never erected, although Sullivan Hall, the Norman Chateau-like physical education building that Strong would create, is lightly...
Proposed plan for Seton Hill College Campus  
Source: Seton Hill University Archives

Canevin Hall  
Source: Seton Hill University Archives

Sacred Heart Hall/Vincentian  
Sisters of Charity Motherhouse (1915)  
Source: Sisters of Charity of Nazareth Archival Center

Sullivan Hall  
Source: Seton Hill University Archives

Sacred Heart (Jeannette)  
Source: Diocese of Greensburg Archives
IN GOD'S NAME

Aurelius Hall
Source: Archives of St. Vincent Archabbey

Immaculate Conception (Irwin)
Source: Diocese of Greensburg Archives

Chaplain's House,
Mount Gallitzin Academy (1924)
Source: Archives of the Sisters of St. Joseph of Baden

Saint Joseph's Chapel, Mount Gallitzin Academy (1924)
Source: Archives of the Sisters of St. Joseph of Baden
sketched in on this master plan. In order to complete this building for an October 25, 1929 alumnae dance and benefit, a night shift was added in September to speed up construction and the alumnae were “assured that the gymnasium section will be in perfect condition for a successful dance…” Strong. This may have been the first time that the erection of one of Strong’s projects was moved along quickly for the sake of a ball.98

After a fire destroyed Our Lady of Mercy Academy in 1923, the Sisters of Mercy turned to Strong for designs of a new Mount Mercy. In 1924, he presented the sisters with a “college group,” combining the present needs for the girls’ boarding school with future needs for a college. Although this group remained unbuilt, it did signal that Strong had worked with the sisters on an overall approach.100 While the first plan was defunct, his 1926 designs for a dormitory and a school building were constructed and provided a replacement for the girls boarding school that had been lost in the fire.101 With the buildings’ opening in September 1927, the sisters had a basis around which they would establish Mount Mercy College, which they founded in 1929. While Strong only oversaw these two structures, future buildings designed by his successor architectural firm reflected the evolution of the school, resulting in a complex different than originally envisioned.102

As Saint Vincent College and Seminary, run by the Benedictine Order, dated back to the 1800s, the campus already had a substantial base of campus buildings. While he put forth comprehensive plans to both Seton Hill and Mount Mercy, Strong’s major contribution to Saint Vincent was in the form of a specific building. By 1920, Saint Vincent Seminary was experiencing a housing shortage for the high enrollment of seminarians, but had limited funds to address the problem. In 1921, the Benedictines and the Pittsburgh diocese entered into an agreement regarding funding for a dormitory, in which the diocese provided $100,000 of the $125,000 cost and in turn, Saint Vincent did not charge tuition to Pittsburgh seminarians.103 Strong designed this new seven-story building to provide housing for the seminarians, which in turn, freed up existing space to allow for “the segregation of the high-school from the college.” While in the late 1920s Strong did submit ideas for a few other structures, Benedictine funds were tied up in the establishment of a Catholic university in China, with the following result: “Building Constructions at St. Vincent were doomed to a prolonged temporary death.”104

Among his other work in the 1920s, Strong drew up plans for parish schools, including places such as Holy Trinity School in McKeesport, St. Leonard School in Monessen, St. George School in Allentown, and St. Lawrence O’Toole School in Garfield. He also designed convents and motherhouse, for example, a convent for St. Leonard in Monessen and a motherhouse for the Lithuanian Sisters of St. Francis of the Providence of God in Whitehall. Rectories were another feature of his work, such as the chaplain’s home for the Sisters of St. Joseph of Baden and the rectory for St. Paul’s Cathedral, the latter of which was designed in a Tudor style and was listed as one of his most notable designs in the Pittsburgh Post-Gazette.105

During this period of extreme activity, there were a few buildings that veered from the norm. One of the more unique buildings designed by Strong was that of Guild Hall, which he designed for St. James Church in Sewickley in 1921. When the parishioners explained to him their plan of constructing the building themselves, Strong was reminded of medieval guilds and he used this imagery for his inspiration. Drawing upon his historical research, he designed a building reminiscent of a guildhall of the twelfth century.106 In contrast to this European medieval design, Strong created two Greek Catholic churches, St. Mary in McKees Rocks and Holy Ghost on the North Side, and both of these were Eastern Rite design.

For many of the Roman Catholic churches and chapels that Strong designed in the 1920s, the overarching theme for the interior was that of an inverted ship: St. Joseph’s Chapel at Mount Gallitzin Academy/Sisters of St. Joseph in Baden, St. Joseph Church in New Kensington, Our Mother of Sorrows Church in Johnstown, Immaculate Conception Church in Irwin, and Church of the Nativity of Our Lord on the North Side all have this scheme. Strong’s goal was to remind the churchgoer of both the ark of Noah and the barque of Peter. Harkening back to his 1914 writings on his conversion, Strong expressed this ship analogy: “The Church of God is likened to an ark or ship, because she saves us from the deluge.”107 Focused on the liturgical aspect in all of these church structures,
An overall review of his primary work in the 1920s defined Strong's design focus as "neo-Gothic in the Norman style." With a structure's purpose factoring heavily into his church schemes, Strong relied on his knowledge of liturgy, for which he was known to be an authority, especially with respect to history. In an article regarding Christian architecture that he penned for *The Presbyterian Banner*, Strong demonstrated his grasp of the history of the church. He wrote that the roots of Christian architecture date back to the "Old Law", i.e. Jewish temple: “The Temple, we are free to believe, perfectly housed what Almighty God purposed to be done within its precincts.” He established that the basic floor plan for a Gothic cathedral essentially followed that of the Temple and that the early Christian architects, who “derived their conception of Church and architecture from the Holy Scriptures, … consequently, went back to the norm of the Temple.”

When writing about these early architects, Strong contended that their forefathers were “the converted barbarians of the North, from whom most of us Americans are descended.” For his own personal life, Strong was drawn to his family heritage, consistently including it in biographical information. Within the same issue of *The Presbyterian Banner*, there was an article featuring a “personal interview” of Strong, in which the focus ended up being on Strong’s ancestry, noting that “all [of his ancestors] were of Norman-English stock.” In a 1926 article in *The Chariote*, Strong used his lineage as justification for his role as an authority on Christian architecture:

And as I happen to belong to the race that designed and built the majority of the most talked about churches from Scandinavia to Sicily during the eleventh to the sixteenth centuries, when the principles of Christian architecture were developed and worked out. In fact, this article was penned with his *nom de plume*, Thomas L'Estrange, which was a name that he had started using as early as 1911.

For the origins of this penname, Strong took his birth name Thomas and he turned to his lineage for an alias surname. One of the greatest legacies that Strong’s parents gave to him was that of his heritage. With both parents’ pedigree dating back to Colonial times, Strong emphasized that the “value of the progressive and pioneering spirit of the original Colonial stock, and its sense of duty” were exemplified in his career. With parents descended from “Norman-English families who settled respectively in New England in 1630 and in New Jersey about 1640,” he would cite Massachusetts Elder John Strong as the founder and an ancestry traced even further back to England. He derived his chosen pseudonym, L'Estrange, from Guy L'Estrange, a participant in William the Conqueror’s 1066 invasion of England, and the ancestor of John Strong. His pedigree meant so much to him that in 1922, he applied for and received membership in the Sons of the American Revolution.

By this time in his life, Strong’s character was well–formed. He was described as “big and robust, blunt and honest, neither asking quarter, nor giving it, he might rather have been an admiral in the navy, rather than the delicate and sensitive artist he was.” He had an “unassuming disposition,” yet uncompromising “when he felt that his views were based on sound fundamentals of his art.” Another description portrayed him as “a strong character and [who] devoted meticulous study to the smallest details,” bringing to mind his passion for historical research. With his roots as a draftsman, he was known for being a friend to that profession; he “took a personal interest in the ideals and aspirations of the men with whom he came in contact.” Attracted in “almost any phase of the ideals and elements of art,” Strong collected historical items of interest, such as an ivory carving and a medieval Norman spoon, often sources of inspiration for his craft.

While Strong was fortified with his ancestral roots, he did have the practical issue of a growing amount of work. With all of the building activities that were happening, he brought other architects into his practice and moved his office to the Keystone Building. The most noteworthy of the architects were Benedict J. Kaiser in 1922, whose focus was on engineering problems, and Allan Neal in 1923; Strong formally recognized both of them as associates by 1924, thus establishing Carlton Strong & Associates. At the same time, Alfred Reid, who was a “freshly graduated architect,” started working for Strong and would also continue on with Strong. Reid had been recommended by Father Thomas Coakley, pastor of Strong’s home.
parish of Sacred Heart in East Liberty, for whom Strong had taken on a whole new endeavor.\textsuperscript{126}

**Sacred Heart: Strong’s Heart and Soul**

In the early 1920s, Strong’s own parish of Sacred Heart had outgrown its facilities and there was a need to build a new church on a different site. While the parish owned land on North Highland Avenue for possible relocation, the results of a study raised concerns not only over the proximity of six Protestant Churches but also to “the speedy encroachment of the retail shopping” that would cause traffic problems.\textsuperscript{127} Based on this assessment, new property was found in the heart of Shadyside and the search was on for an architect.

The pastor, Coakley, was a key person to the selection of the architect. Born in the Hill District in 1880, Coakley attended St. Brigid’s School and then worked as a clerk for the railroad and other corporations. Earning his degree from Holy Ghost College (Duquesne University) in 1903, he went on to study at Rome’s North American College and the College of Propaganda. After a 1908 ordination in Rome, he returned to Pittsburgh, taking on the positions of secretary to the Bishop, an assistant at St. Paul’s Cathedral, and the first director of De Paul Institute in Brookline. Displaying his interest in architecture, Coakley authored the 1910 book *Description of the Epiphany Church, Pittsburgh, Pennsylvania*, and a review of Pittsburgh Architectural Club’s 1914 architectural exhibition in the *Pittsburgh Catholic*. In 1918, Coakley joined the US Army’s chaplain’s corps and was stationed in Germany during World War I. Upon his return to Pittsburgh in 1920, Coakley was appointed pastor of St. Patrick and in 1923, he was made the pastor of Sacred Heart.\textsuperscript{128}

With the intention of hiring an architect from the parish, Coakley and the Church Committee considered both Strong and Edward Weber, another eminent Catholic architect; in the end, Strong was picked.\textsuperscript{129} In order to be chosen, Strong had to meet the expectations of Coakley, who had high standards: an ecclesiastical architect should be a combination of civil architect, draftsman, descriptive writer, and director, who is knowledgeable in building materials, scientific structure, and sound theology and the architect must have “an appreciation of the unity of the purpose of the historic liturgy of the church.”\textsuperscript{130} As the administrator leading the behind the push for the new church, Coakley decided that Strong met that criteria and the Church Committee approved the choice.

The selection of Strong matched an architect with “a client committed to his ideal of creating a design to be executed in the most minute detail…”\textsuperscript{131} Reportedly given an entirely free hand to design the church, Strong poured himself into his work.\textsuperscript{132} Ground was broken on March 7, 1924, the cornerstone was laid on June 29, 1924, and by fall 1924, Strong was on his way to Europe on the first of three trips to study the “world’s finest church edifices.”\textsuperscript{133} On most of his trips, he traveled with Coakley and George Sotter, stained glass designer. On the first trip, in 1924, he concentrated on cathedrals, with a plan centered on studying 32 cathedrals in England.\textsuperscript{134} For his second trip, in January 1927, Strong and his companions not only studied architecture but also had an audience with Pope Pius XI, who donated a stone with the Papal Coat of Arms.\textsuperscript{135} On his third and final trip, in August 1929, Strong did a preliminary study for future buildings, as the plan for Sacred Heart was to be comprehensive, including other structures such as the school.\textsuperscript{136}

While the choice of Strong as architect was not questioned, the location for the new church definitely was challenged by members of the community. The sticking point for the new church was the proximity it would have to Calvary Episcopal Church, which had been designed by Cram in 1904. With the new church to be built across the street from Calvary, critics argued that the two were so close to each other that this would destroy the grandeur and beauty of both. Laying the blame on the “Building Committee,” one critic assumed that Strong had not been consulted and was very critical of the location:

> We can almost hear the raucous horse-laughs that will be loudly guffawed by visiting aesthetes for many a year to come, whose risibilities [sic] will be abnormally excited when they stand aamazed [sic] before this local xample [sic] of Scylla and Charybdis frowning upon each other’s ogives [sic] to no worthwhile purpose whatsoever. (quoted verbatim)\textsuperscript{137}

Both Coakley and Strong addressed the concerns, each in his own manner. Defending the choice, Coakley stressed that Strong was consulted for site selection, stating “not only was the site under the absolute control of the Architect, but the group plan of the various units was dictated by him….” The desire was to “augment, not to detract” from Calvary, by making deliberate decisions on everything from the type of stone to the style and orientation.\textsuperscript{138}

For his own response, Strong clarified that Coakley had taken a systematic approach to determine the geographic center for the parishioners, thus resulting in the selected site. He went on to state that he could not see any conflict and stressed the community aspect: “the persons who use them seem to be getting on together like good neighbors are supposed to do” and “men in each of these Churches helped to put the other up.”\textsuperscript{139,140} Reminiscent of 1908 Anglo-Roman Union’s goals, Strong may finally have succeeded in achieving a unity of the two faiths through neighborhood and community collaboration. Other architects rose to the occasion in defense of the building:

> The new Sacred Heart Church is erected immediately across the street from Calvary Episcopal Church and, in the opinion of architects competent to judge, these two church edifices for two of the outstanding creations of our time in Pittsburgh, each complementing the grandeur and beauty of the other.\textsuperscript{140}

The church was to be constructed in stages, with the commencement of each being entirely dependent on the money raised.

The style of the church was based on the ethnicity of the parish, “who are the descendants of the racial stocks that came out of the Northern countries, principally from Ireland and from England.”\textsuperscript{141} According to Coakley, the Gothic style of architecture was chosen to reflect the style that of the Northern countries, which fittingly described Strong’s approach.\textsuperscript{142}

For the types of stone used to construct the building, the outer wall was constructed of a local hard stone from Neshannock Falls...
near New Castle. Drawing on his 1912 research from the Smoke Commission, Strong ensured that this stone, which had “beautiful Autumn colors and texture,” would weather “better under the conditions peculiar to [Pittsburgh’s] industrial atmosphere than any other material we know.” Indiana limestone was used for trimming and details while Briar Hill Stone was used for interior columns and arches. Not only did these three types of stone combined “present an excellent and colorful appearance” but they also provided “very great economical advantages that were well recognized by builders.” With this explanation of the creation of the structure’s skeleton, the themes of quality, genuine materials, and overall economy were set for the entire project.

England’s prominent newspaper, The Tablet, neatly summed up the relationship of Strong and Sacred Heart Church:

Nothing was too good for Sacred Heart: but he would not disfigure the offering by spending extravagantly one dollar or one cent of money which had largely come from the sacrifices of the poor and the humble. The Carlton Strong church at Pittsburgh is one of the finest in the U.S.A.; yet it has cost less than many an undistinguished building where the architect was not a Strong.

A Catholic church is, above and before all else, a temple for the Holy Sacrifice, a home for the Blessed Sacrament and a roof-tree where under Christian folk can gather to hear the Gospel, to receive the Sacraments, to praise their maker and to pray. Therefore Carlton Strong did not begin by designing an exterior, afterwards allotting its interior cubic capacity to this or that liturgical requirement. He did not set out from the starting point of “another fine bit of architecture for Pittsburgh” but worked from the inside, outwards.

For the nave, Strong utilized the ship theme that he had used in previous churches, bringing to mind “a ship’s hull turned upside down, with its keel not furrowing heavily in the earth like a ploughshare but driving free in the outside air and sunlight.” Keeping with this theme, the lamps in the nave resembled ship lanterns with the Fresnel lens that were used in lighthouses and in ships. When it was completed, the nave had the longest aisle in all of the churches in Pittsburgh and one of the largest stained glass windows in the world.

In 1926, the first Mass was celebrated at the new Sacred Heart, held at a temporary altar in the nave. The event was so important that a special edition of the Pittsburgh Catholic was published for this event. On the front page, the article “New Church Is A Triumph for Its Designer” lauded Strong’s efforts, giving him credit for the “massive simplicity and its masculine dignity make upon the beholder,” and emphasizing that Father Coakley “had absolutely nothing to do with it,” leaving the architect to his job. Devoting much uncompensated time and enormous amounts of energy to the project, Strong “loved every stone that has found its way into its fabric, he has personally selected most of them, and no detail has been too great for his whole-hearted and sympathetic attention.” The parish was extremely proud of how Strong kept costs tight while building such a tremendous structure.
With the nave essentially completed, work began on the sanctuary and in 1929, the parish no longer had to use a temporary altar as the sanctuary was finally revealed. Based on the overall design, the parishioners easily understood the focus of the church: “the people realize[d] what had long been preached to them, that the Church was to be an altar-centric one, with the Tabernacle the focus of the whole building.” Because it was a Gothic church, Coakley maintained that “everything in and about the structure should mean something,” which was a concept firmly believed by Strong as well, who designed the church from the inside out and ensured that everything had a purpose.

In addition to planning the church’s architecture, Strong created so many features for the church that his hand was on almost every aspect. From the ornamentations to the furnishings, Strong was connected to the designs: candelabra, altar curtains and the mechanism to change the curtains, statues, pulpit, organ, Stations of the Cross, donor tablet, a complete set of rose vestments, and a stone Christmas crib are just some examples of the depth of Strong’s involvement. A contest was even held for the saying to be carved on the pulpit, with Strong serving as judge. While he was not the artist for the Sacred Heart statue that stands over the exterior entrance, Strong did not refrain from some level of contribution:

In this new statue, which is the work of Mr. Franz Aretz, under the direction of Mr. Carlton Strong, architect, a new conception has been worked out in stone, that...is a masterpiece of dignity and reverence.... The statue is a departure in representation of the Sacred Heart of Jesus. No laws of anatomy or physiology have been violated in this depiction.

Strong was said to have “breathed his very soul” into Sacred Heart and the parishioners knew that the church was the “perfect instrument for lifting the mind and heart to God.” Exalted for its architecture, Strong’s contemporaries acknowledged its impact: “One of the outstanding Churches of Western Pennsylvania and...we can readily perceive it will be a shrine to which many will make pilgrimages to, architecturally as well as religiously.” Many books were written on the architecture, not only at the time but in years to come and in 1970, the Pittsburgh History & Landmarks Foundation designated the church as a historic landmark. Sacred Heart Church was the pinnacle to Strong’s architectural career.

Carlton Strong Enters the Gates of Heaven

By 1927, Strong was well into his work for Sacred Heart Church and the other commissions that were coming his way. Based on Coakley’s assessment of Strong, the architect was not extremely wealthy. “There is no question as to any financial advantage accruing to him [Strong]; in fact he was singularly careless about his own fees.” After living in the East Liberty neighborhood since 1913, the Strongs finally felt it was time to move. Purchasing a ten-room house in Shadyside for $20,000, Strong had plans for himself this time: “After extensive remodeling, the purchaser will occupy the building.” Altering his newly-acquired Bayard Street house, he created a Tudor style house with some French elements. Even in his home, he incorporated religious elements, such as stained glass windows and round clovers etched in the fireplace symbolizing the Trinity. Not forgetting his heritage, Strong incorporated a stone relief with warrior on horseback and warriors around, reminding one of his L’Estrange ancestor. By 1929, the Strongs had relocated to this more comfortable – and personalized – home in Shadyside.

By the end of the 1920s, Strong was attracting jobs that allowed him to demonstrate his creativity. For Coakley’s De Paul School Institute, he was commissioned to design a crucifix in 1928. Carved by Aretz, his design was a crucifix of a crowned Christ, “clothed in vestments of a medieval pattern,” resting on a “starry sphere representing the universe, flanked by adoring angels...set in a half sphere.” St. Justin School was the venue for a diploma design, which is another example of his expansion into other areas of creativity.

In his plans for St. Michael Church in Braddock, Strong departed from his usual style for a Roman Catholic Church, employing a...
Romanesque-Byzantine style with an octagonal dome. In the 1930 dedication souvenir program for St. Michael, Coakley authored the church’s architectural description, writing in a manner that put an emphasis on the architect. Explaining that the parishioners got more for their money than was thought possible, he stated that the building was “a flash of glory that is a vestige of the everlasting beauty of the Celestial City.” Praising not only the building but the selection of Strong as architect, Coakley asserted:

The achievement could only come about by choosing an architect who knew first of all what a Catholic Church is, and what it is intended to serve. Then, the architect must know a vast amount about the materials he chooses for his edifice so that stone and brick and lumber will be organized properly and used advantageously and with becoming dignity. Following the completion of St. Michael, work was being done on Strong’s designs for St. Basil School. On May 31, 1931, Strong, age 62, was admitted to Mercy Hospital with stomach issues, which could be summed up in one word: cancer. He underwent surgery on June 6 and died three weeks later on June 25. His funeral Mass was held at Sacred Heart on Monday, June 29, with Coakley as celebrant, and he was buried in Calvary Cemetery. Life was remembered, not only for his work but for his faith:

He was a Catholic, and an architect. In these two vocations he found the reason for his religions and artistic life. A convert, Mr. Strong had those virile characteristics which are associated with one born in the faith. Probably he had the soul which was naturally Catholic. In the Church he found the fullness of life, the complete satisfaction for his spiritual longings…. He may not have departed far from conventional Catholic architecture, but his work had a vitality that gave it a certain newness…. He was a Catholic, and an architect. In these two vocations he found the reason for his religious and artistic life…. He was one of a dangerously small number who had not only learned his art, but had for the background of it a profound knowledge of liturgy. His craft was sure and honest because he knew that Church to which God called him, its history, its art, its ceremonies, and its artistic life.

After his death, Maude, his wife of 37 years, continued her activities from 1912 until his death in 1931. As for his architectural firm, his associates Kaiser and Neal elevated Reid to a partner and in November 1931, they were able to announce the establishment of Kaiser, Neal, & Reid. Having attended Sacred Heart School in his youth and with a father who had served on the Church Committee, Reid had personal ties to Sacred Heart parish, which would help ease the transition. With this connection and Coakley’s confidence in Strong’s shaping of these architects, the firm continued on with the work on Sacred Heart Church, seeing it through to completion in 1954, as well as overseeing the design of the elementary school (1947), the high school (1950), and the rectory (1953).

As their early years were part of the Great Depression, Kaiser, Neal, & Reid was fortunate to have some work to carry them through, which included work for Mount Mercy College along with the work for Sacred Heart parish and wrapping up Strong’s plans for St. Basil School. With work so slow, the partners were at a loss of things to do and so spent “six months during 1933, 3,000 man hours, to build an exquisite model of Sacred Heart Church…showing the edifice in its then-intended completed form.” It would be a few years before the work picked up, with finally a breakthrough in 1937, when Pittsburgh’s Mercy Hospital contracted the firm to plan a building, a job which opened up the field of hospital architecture for the firm. Over the years, the firm transformed as personnel changed, becoming Alfred D. Reid Associates in 1953 and Reid & Stuhldreher in 1983. In 1998, Astorino acquired Reid & Stuhldreher, and in turn, Astorino & Associates was acquired in late 2014 by CannonDesign, a company from the Buffalo area.

When he initially opened his practice in Buffalo in 1888, Strong would not have predicted the path that his profession – and his faith – would take him over the next 43 years. As for his faith, he always sought unity among his fellow Christians:

“Whatever the present divided state amongst ‘those who profess and call themselves Christians’, there is joy among many of us discovering the things that we share in common and that, therefore, tends to promote that peace amongst men of good-will that Our Lord desires.”

And as for his profession, he would always throw his energy into whatever came his way – from apartments to churches. By the end of the twentieth century, Strong would be considered as one of the “three Pittsburgh architects who worked primarily for the Catholic Church [sic] who attained more than local distinction, bringing to its religious and institutional architecture a refinement ...,” with the other two being John T. Comés (1879-1922) and Edward Weber (1877-1968). With a lifelong focus on his spirituality and 20 years dedicated to designing worship spaces, Strong would not have needed a box of Mother Sills Sea-sick Remedy for his trip on the barque of Peter to the Gates of Heaven.

Part 2: Ecclesiastical Works of Carlton Strong
This is a listing of Carlton Strong’s ecclesiastical work completed from 1912 until his death in 1931. As early as 1915, Strong’s buildings were known for being “distinctly Christian in character” and “built up in a type of ecclesiastical brick work that has come to be characteristic of the work of Carlton Strong, the architect.” Based on available sources, the year for each building listed is derived from the dedication or completion date of the structure.
For most of his buildings, Strong relied on P.F. Gallagher and his company, Duquesne Construction, as his general contractor for construction. In the case of Strong's largest project, that of Sacred Heart Church in Shadyside, pastor Father Coakley selected Gallagher as the general contractor but opted for George Sotter to design the windows.

**St. Francis Chapel (1912)** – Graymoor, Garrison, New York. Initially designed by Monsignor John Cyril Haws, Strong was contracted to complete it. He designed the interior roof and the rood beam. He also modified the bell tower design to make it similar to that of the Basilica of St. Francis of Assisi. As Graymoor evolved into a pilgrimage site, in 1955, Rome granted a Plenary Indulgence to chapel visitors.

**St. James Church Alterations (1912), Rectory (1913) and School (1916)** – West End section of Pittsburgh. Prior to designing the rectory, Strong worked on alterations on St. James Church, which was his first Pittsburgh ecclesiastical commission. He was then retained to plan the rectory as the previous rectory had been torn down when the street was elevated. The rectory designed by Strong was Tudor Revival, featuring Tudor arches, small-paned windows, transoms and buttressed walls. Strong used red brick with limestone trim for the two-story school. After the school closed in 1991, the building served as a wedding reception hall from 1997 to 2013 and is currently the home to Pittsburgh's Musical Theater.

**Ursuline Academy Chapel of the Blessed Sacrament (1913)** – Bloomfield section of Pittsburgh. The chapel was designed in Late Gothic Revival style, featuring “a repetitive recessed stucco-arch theme on the exterior.” Strong designed or selected the windows and the interior furniture. The sisters closed the school in 1981 and transformed the building into the Ursuline Center, which provided social services for the community. In 1993, the sisters sold the building, which was renamed the banquet facility Victoria Hall. In 2003, Waldorf School of Pittsburgh took over the building, returning it to its educational roots. The entire complex was designated as a historic landmark by the City of Pittsburgh in 1982 and by Pittsburgh History & Landmarks Foundation in 1984. In 2013, the site was placed on the National Register of Historic Places.

**St. Mary's Lyceum (1913)** – Forty-sixth Street, Lawrenceville section of Pittsburgh. St. Mary parish constructed a community building to provide a place for the parish’s youth to spend “leisure time”. The building included a Lombardic Gothic auditorium, bowling alleys, gymnasium, and reading rooms. The building is currently part of Our Lady of the Angels parish.

**Toner Institute (1914) and Gymnasium (1914)** – Brookline section of Pittsburgh. One of Strong’s early works, the institute and gymnasium were heavily massed and buttressed, with a formal Tudoresque entranceway. The Toner Institute closed in 1977; today, Brookdale of Mount Lebanon, a senior assisted-living building, is on the site of the Toner Institute.

**St. Margaret (1914)** – Mahoningtown, Pa. (now part of New Castle). The cornerstone was laid on June 28, 1914 and dedicated on October 25, 1914. The small brick church cost about $12,000. The church was of a simple design, 35 x 95 feet, brick with a cemented basement. The parish originally planned to convert the new church into a hall or school building at a later time. In 1993, the parish was merged with four other parishes into St. Vincent de Paul parish. The building is currently used by the parish's Confraternity of Christian Doctrine program.

**Sacred Heart Hall/Vincentian Sisters of Charity Motherhouse (1915)** – McCandless Township, Pa. Built with red brick, this motherhouse provided space for approximately 50 sisters. The building originally included the novitiate and a chapel. When a new motherhouse was built in 1952, the original motherhouse became the home of Vincentian High School. Eventually, a high school building was constructed and the original motherhouse was torn down.

**St. Francis Xavier Convent (1917)** – North Side section of Pittsburgh. This 2 ½ story building was built with face brick and stone trim. The plan for the building was developed with input not only from the local and diocesan authorities but was “finally perfected..."
under the criticism of the order of Sisters whose members will occupy the building.  

• St. Titus - Combination School and Church (1920) and School Addition (1926) – Woodlawn, Pa. (now part of Aliquippa). When construction of St. Titus was first announced in 1918 construction journals, the job was considered to be a parochial school. In fact, the foundation was listed as being the only thing completed initially. The combination school/church was dedicated in June 1920 and by the mid-1920s, more space was needed for the school, which called for an addition, which was dedicated on September 5, 1926. The lower part of the school building served as a temporary church until 1956, when a new church was completed. While the school closed in 2009, the building continues to be used for catechetical classes.

• St. Justin - Combination School and Church (1918) and School Addition (1925) – Mt. Washington section of Pittsburgh. Constructed during the World War I years, St. Justin was built as a combination school and church, serving as a temporary church until funding was available for a separate church. In 1925, two stories were added to the building in order to expand the school and it became a high school, with the last class graduating in 1974. In 1988, the renovated building opened as housing for senior citizens, becoming the first school building in Pittsburgh to be converted for this purpose.

• Seton Hill College: Maura Connector (1919), Lowe Hall (1920), St. Joseph Hall (1923), Canevin Hall (1924), Sullivan Hall (1929) – Greensburg, Pa. The Maura Connector was built to connect Maura Hall, the Chapel Annex, and the Administration Building. With college enrollment continuing to increase by a reported 100% in two years, Lowe Hall was built as a dormitory for the students, five stories high and containing 72 rooms. St. Joseph Hall was a residence that was built for the Sisters of Charity. This building now contains faculty offices. Canevin Hall was another dormitory built for the ever increasing class size. The Activities Building, renamed Sullivan Hall in 1947, was completed in 1929. This building was modeled after Seton Castle in Scotland, and contains a gymnasium and swimming pool. Through the years it has also housed a bowling alley, student lounges, student club offices, weight rooms, laundry rooms, athletics offices, cafes and the campus bookstore. In 2002, Seton Hill was granted University status.

• St. Barnabas Rectory (1920) – Rankin section of Pittsburgh. Originally part of St. Michael the Archangel in Braddock, the parishioners in Rankin established a separate church in 1909. In 1918, the pastor acquired some additional property on Fourth Street and the following year, he applied to the Bishop to build a rectory, justifying the expense by citing increased rent, distant location, and unsuitability for his current residence. The cost for the new rectory was $15,000. Because of the migration of parishioners, the parish church moved from Rankin to Swissvale in 1951 and the rectory was “disposed of.”

• St. James Guild Hall (1921) – Sewickley, Pa. Built to be a community building, Guild Hall was constructed by volunteers in the congregation, who worked in the evenings for eight months. The building was a simple, medieval guild hall design, with no plaster on the walls and a roof of chestnut wood. Guild Hall was susceptible to fire. In 1932, a fire swept through and the parishioners reconditioned the building over the following year. Less than a year later, Guild Hall experienced a second fire. Again in 1942, another fire hit Guild Hall. In 1944, the main building burned to the ground, leaving only the kitchen area of the Hall, which was repurposed to provide additional classroom space for the school.

• Saint Vincent College and Seminary Dormitory/Aurelius Hall (1923) - Beatty, Pa. (now Latrobe, Pa.). In 1921, Archbishop Aurelius Stehle laid the cornerstone of this Gothic Revival style building, constructed of red brick and limestone trim. Originally containing 180 rooms for seminarians and six suites for officials, the building became a freshman dormitory for the college and given the name Aurelius Hall. In 2003, renovations were done on Aurelius Hall to transform it into the Alex G. McKenna School of Business.

Note: Also attributed to Strong was a small boathouse, which was constructed in 1920 and removed in the 1950s. There is no documentation to confirm this.

• Holy Trinity School (1923) – McKeesport, Pa. Built adjacent to the church, Holy Trinity School was a two-story brick school, which included an auditorium and a cafeteria. In 1970, Holy Trinity was consolidated with McKeesport Central Catholic elementary school and the Pittsburgh Diocese rented the building for the Mon-Yough Catholic Girls High School until 1972. The school building no longer exists.

• St. Mary Greek Catholic Parish Church (1923) – McKees Rocks, Pa. As one of the few buildings that he created in a non-Gothic style, Strong planned this church as a simplified Byzantine construction, brick with “tile back-up.” This was also one of the few churches with a different general contractor, in this case, Henry Busse. The church is now home to a Ukrainian Orthodox parish.

• Sacred Heart Classrooms (1923), Church Nave (1926) and Sanctuary (1929) – East End/Shadyside section of Pittsburgh. In 1923, the school was out of room for the high school students. In seven weeks over the summer, eight additional classrooms were erected, “of the portable type, of approved standard model,” as designed by Strong. Erected on property owned by the parish on North Highland Avenue, the emphasis of newspaper articles was on the property: “ample room, and light, and affording magnificent play ground facilities.” The rooms were temporary as a new set of parish buildings were already being planned. For the new church in Shadyside, Strong designed the Nave and Sanctuary; his successor firm handled the completion of the church and the adjoining buildings. See Part 1: Biography for further information on Sacred Heart Church.
• St. Joseph’s Chapel (1924) and Chaplain’s House (1924) – Mount Gallitzin Academy/Sisters of St. Joseph, Baden, Pa. Constructed of red brick with limestone trim, the chapel and chaplain’s house were designed in a Tudor Gothic style. Strong planned the chapel in a simple monastic approach, with the interior shaped like an inverted ship keel. The chapel included an auditorium for school use underneath it. With chaplains no longer being in residence on the grounds, the sisters integrated the chaplain’s house into St. Joseph Convent. The chapel is now known as the Sisters of St. Joseph Chapel.202

Note: When he designed the Chapel and Chaplain’s House, Strong also drew up plans for a community building but the Sisters of St. Joseph shelved that project for a later time. Thirty years later, the sisters resurrected and modified these plans, resulting in the erection of St. Joseph Convent in 1954. 203

• Immaculate Conception Church (1924) – Irwin, Pa. The Gothic style church is constructed with limestone on the exterior. The interior has red brick and is shaped like an inverted ship keel. The church was dedicated on September 21, 1924.204

• Sacred Heart Church (1924) – Jeannette, Pa. A Gothic Revival styled church situated above the town. “The belfry tower rises from the right transept of this Latin cross plan church with a two-story nave and one-story aisles with gothic triple windows between the buttressed aisle walls.” The interior is shaped like the inverted ship keel with dark oak beams. It was constructed of Beaver County sandstone.205

• Our Mother of Sorrows Church (1924) – Westmont section of Johnstown, Pa. The church was designed along Gothic lines of the thirteenth century and the interior is shaped like an inverted ship keel. Strong relied on natural materials – native sandstone, trimmed with Indiana sandstone, interior walls in red brick, Vermont slate for the floors, Welsh quarry tile for the sanctuary.206 A section of Westmont, inclusive of Our Mother of Sorrows, was placed on the National Register of Historic Places in 1995.

• Nativity of Our Lord Church and School (1925) – North Side section of Pittsburgh. The design of the chapel is an inverted ship keel, with a “dramatic interior-painted beamed roof.”207 The building was considered “unique in that it comprise[d] the major building of a parish group under a single roof, a very desirable accomplishment in the initial constructive work of a new parish.”208 The design of a combination church and school, with the school under the church, made efficient use of the property. In 1993, Incarnation of the Lord was formed from the parishes of Nativity and Annunciatic, with the school becoming Incarnation Academy. The Academy closed in 2006. Today, the school section of the building is used as a social hall and administrative offices.

• St. Leonard School (1925) and Convent (1925) – Monessen, Pa. Both buildings were constructed of tapestry brick and limestone trim. When the school first opened, it housed 330 students in six grades; the convent was built for sixteen sisters.209 The parish was closed in 1991 and subsequently, the buildings were sold. Orchard Christian Fellowship Church currently uses the school building for a monthly food bank and summer theater workshops. The convent is the home to Douglas Education Center and houses Tom Savini’s Special Make-up Effects Program.

• St. George School and Auditorium (1926) – Allentown section of Pittsburgh. At a cost of $225,000, St. George School and auditorium was constructed in a Norman Romanesque style, with red brick trimmed with Indiana limestone. Among other things, the building contained a billiard room, guild room, auditorium, and gymnasium. The work was completed in 1926 and became a community center for the parish.210 The school merged with St. Canice as Hilltop Catholic in 1969 and closed in 1989. The building was then used for catechesis and in 1995, a portion of the building was configured for a parish administrative center of St. John Vianney parish, which was the result of the merger of four parishes; the building ceased being used when the parish closed in 2016.

• St. Paul’s Cathedral Presbytery/Rectory (1926) – Oakland neighborhood of Pittsburgh. A priests’ residence was built at the corner of Fifth Avenue and Dithridge Street to replace their old house on North Craig Street. In the Pittsburgh Post-Gazette obituary for Strong, the presbytery of St. Paul was cited as “one of the best in ecclesiastical architecture.” This rectory was designed in a “sophisticatedly simplified Tudor manner.”211 The building houses parish clergy as well as specially assigned diocesan priests.

• Holy Cross School (1928) – Glassport, Pa. Holy Cross School was constructed of red brick and limestone trim. When it was new, the building was considered modern and had capacity for 500 children. Holy Cross School merged with St. Cecilia in 1972 to form Glassport Catholic School and in 1981, the school was housed entirely at St. Cecilia. Holy Cross is now part of Queen of the Rosary parish and the school building is used as a parish building and social hall.212

• Sisters of St. Francis of the Providence of God Motherhouse (1925) – Whitehall, Pa. The Lithuanian Sisters of St. Francis purchased 33 acres in 1923 and turned to Strong to design their two-story, Collegiate Gothic motherhouse, constructed with red brick and limestone trim. The building was dedicated on August 15, 1925.213 In 2015, the sisters sold the motherhouse to Penn Cove Group Capital of Mt. Lebanon.

• Mount Mercy Academy Dormitory (1927) and School Building (1927) – Oakland section of Pittsburgh. In 1923, a fire destroyed the building that was Mount Mercy Academy, which was an elementary and boarding school for girls. The replacement buildings were completed in 1927, with Edward A. Wehr as the general contractor. Designed in brick with stone trim, the school building included classrooms, a library, art studio, and both physics and chemistry laboratories while the dormitory included a large recreation room, study halls, and a roofed-over porch.214 Integrated into Mount Mercy College (Carlow University today) when it was established in 1929, these buildings were eventually renamed McAuley Hall (dormitory) and Tiernan Hall (school building).215 While currently serving as the administrative offices and housing for some of the
Sisters of Mercy in Pittsburgh, McAuley Hall also contains administrative offices for Pittsburgh Mercy Health System and McAuley Ministries. Tierman Hall is home to The Campus School of Carlow University and is a part of the Carlow University campus.

- **St. Lawrence O’Toole School Addition (1927) and Convent (1929)** – Garfield section of Pittsburgh. The red brick addition to the school was approximately 60x150 feet. Made from red brick and trimmed in limestone, the three-story convent was constructed to accommodate 24 sisters. The school was closed in 1980. In 1989, the old school building was opened as an apartment building for seniors. This was the result of a collaborative effort of the Bloomfield-Garfield Corporation, Saint Lawrence O’Toole Church, and Saint Margaret Hospital. As for the convent, after the old rectory was demolished in 1984, the convent building became the new rectory.

- **Holy Ghost Catholic Church of the Greek Rite (1928)** – Superior Avenue, North Side section of Pittsburgh. Originally located in the Woods Run section of the North Side, a 1925 fire provided the impetus for Holy Ghost parish to build a new church. On property that Holy Ghost Church had acquired in 1921, a red brick church trimmed with limestone, designed in a simplified Byzantine style, was erected in 1927 and dedicated in 1928.

- **St. Catherine of Sienna Convent Addition (1929)** – Beechview section of Pittsburgh. Prior to Strong’s contribution, St. Catherine of Sienna parish purchased a private home in 1918 to serve as a convent for the teaching sisters; the house was enlarged in 1919 and again, in 1921. When further construction was needed, Strong was brought in and he designed a large Tudoresque addition that included a chapel, which was completed in 1929. In 1966, a new convent was built and the old one was torn down.

- **St. Michael the Archangel (1930)** – Braddock, Pa. Strong designed St. Michael with an interior octagonal dome, using a Romanesque-Byzantine style. In 1985, the church merged with five other parishes to form Good Shepherd Parish and St. Michael is a worship site. In 1986, St. Michael Church was renovated and became Good Shepherd Church. Even with further mergers in subsequent years, the church building that was originally St. Michael continues to serve as the parish church.

- **St. Basil School (1931)** – Carrick section of Pittsburgh. The last building completed of Strong’s design. This modified Romanesque 24-classroom school was made from variegated hand-made red brick and Indiana limestone trim. The school was in use by September 1931 but was not blessed until January 1932. The school closed in 2003 and the building currently sits empty.

Endnotes:

7. Some background on the Stronges in the 1860s: According to the 1860 United States Federal Census, “M.H. Strong,” “artist-portrait-pain,” lived in a boarding house in Chicago, while Julia, Stella, and Claude resided with Eliza Browne in Lockport, NY. In the June 1863 US Civil War Draft Record for New York’s 29th District, Howard Strong, who was a “hatter” from Lockport, registered. In the 1866-1870 Lockport City Directories, Howard Strong is listed as a hatter, while in the 1871 Lockport City Directory, Howard’s occupation is changed to artist.
8. Starting with the 1879 Buffalo City Directory, Howard is no longer listed. In the 1880 US Federal Census, Julia Strong is considered a widow; however, a Howard Strong lives with a wife, Emily, and a 10-year-old daughter, Belle, in Milwaukee. Being as old as Strong’s father would have been, the Milwaukee Howard is coincidentally listed as an artist. This draws attention to an earlier US Federal Census for 1850, in which a “Marshall Howard Strong,” born 1831, is recorded as living in Milwaukee. Up until 1887, the Milwaukee City Directory contains an entry for Howard Strong, with an occupation of “painter”.
9. Buffalo City Directories between 1873 and 1886 list the eight different addresses for the Stronges: 120 Mariner (1873); 42 Chippewa (1874); 113 Ellicott (1876); 73 W. Eagle (1877); 231 Pearl (1878-1881); 219 Pearl (1882); 227 Pearl (1883-1885); 176 Niagara (1886).
10. At the time of Strong’s attendance, the name was College of Ottawa as the college did not receive pontifical university status until 1889. Strong’s name was not listed on the prospectus for the college between 1884 and 1886 and so the assumption is that he attended the high school. Lucie Desjardins, e-mail message to author, July 28, 2016. Records for the high school for those years are nonexistent. Daniel Hurtubise, e-mail message to author, August 22, 2016.
11. In the 1886 Buffalo City Directory, Carlton Strong is listed as draughtsman working at 13 German Insurance Bldg.
14. Reid and Stuhldreher, *7. Advertisements for The Art Alliance are throughout the 1889 Buffalo City Directory (examples are on pages 835, 899, 963, 1027): “The Art Alliance, Tucker Building, Court Street, Architects, Artists, Photo-Engravers.” In the 1889 Buffalo City Directory, Strong and his mother, along with Bradley, resided together at 323 Hudson and the business was listed as “Bradley & Strong (C.W. & C.) props. The Art Alliance, 12 Tucker bldg. 37 and 39 Court.” In the 1890 Buffalo City Directory, Bradley was no longer residing with the Stronges and The Art Alliance had achieved recognition as a business, with individual listings under artists, architects, and photo engraving.
In the 1891 Buffalo City Directory, there was no listing for either “Bradley & Strong” or “The Art Alliance.” For the 1892 Buffalo City Directory, Strong’s office address was recorded as 28 Fornes bldg., 19 Court.

Ransome had adapted reinforced concrete for American use at Stanford University several years previously. Reid and Stuhldreher, 7.


Addresses for Carlton and Julia Strong in the 1887 through 1900 Buffalo City Directories: 208 Hudson (1887), 323 Hudson (1888-1900). In the 1920 US Federal Census, Julia still resided at 323 Hudson.

Both of Maude’s parents were born in England. According to the extant U.S. Federal Censuses between 1870 and 1930, the Davis family lived at 262 Whitney Place, Buffalo. Over the course of the United States Federal Census records, six sons and four daughters are listed.


Julia Strong was widowed in 1874 and by 1880, Mary Davis was also widowed. (Henry Davis listed in the 1875 New York State Census but in the 1880 United States Federal Census, Mary listed as widowed.) In the 1920 US Federal Census, both women, ages 83 and 89 respectively, still resided in the same houses.

“Man Who Abducted Cottle,” Aurora Daily Express, July 3, 1895.

Ibid. The article also reports that Claude Strong’s “playmates at school being his first victims” and that the fakes sold by Claude were items such as electric belts and six bladed knives.


Carlton Strong’s Defense,” Buffalo Evening News, August 5, 1895, 1, 4. [Note: The article makes a reference to an earlier meeting of Strong with Claude in Toronto.]

Ibid. As part of his defense, Strong stated that Claude’s defects all started with scarlet fever at age 7. “New Rule”, Buffalo Courier, April 26, 1894, 1.

“A Daring Kidnapper Sentenced,” The Pokeepsie Evening Enterprise, January 9, 1896, 1. The article reports that Allen was an alias name for John W. McDonald.


75. The Editor, “Passing Remarks,” Pittsburgh Catholic, November 28, 1929, 3.


77. “College Pile Will Solve Civic Knot. Boyd’s Hill Beautified,” Holy Ghost College Bulletin, 20, no.8 (May 2013), 262-265. FlemingJobList, 281. “Chat,” Brooklyn Daily Eagle, optimistically reported that “It is expected that work will start this summer on the erection of a group of buildings for the accommodations of the many departments of the Duquesne University.”

78. Job List, CMUAA. In the 1920s, Strong submitted plans for other buildings, including a gymnasium, but these were not used. The gymnasium at Duquesne University was designed by DU alumni, A.F. Link. “A Trip through the New Buildings,” Duquesne Monthly, 31, no. 3 (December 1923).


80. Strong, Carlton. Letter to John O’Connor. December 1912. Box 1 Folder 10. MS AIS 83:7, Smoke Investigation Activities Collection, 1911-1958, Archives of Industrial Society, University of Pittsburgh. On the letter, Strong crossed off Bellefield Dwellings and penciled in Union Bank Building/306 Fourth Ave. For their home, listings were as follows: 1913 Pittsburgh City Directory, 620 N. St. Clair; 1914-1915 Pittsburgh City Directories, 616 N. St. Clair; 1916-1928 Pittsburgh City Directories, 518 N. Euclid Ave. The Danforths resided at 529 N. Euclid Ave. Of note, Sister Maria del Rey Danforth of the Maryknoll Religious Order was the daughter of the Danforths.


84. Catholic Pittsburgh’s One Hundred Years (Chicago, IL: Loyola Univ. Press, 1943), 193-194.


86. Catholic Pittsburgh, 194.


88. Strong elected Treasurer on November 5, 1912. Journal of the American Institute of Architects 1, no. 1 (January listed as elected Treasurer, Ohio Architect Engineer & Building 24, no. 6 (December 1914), 37; Strong as Director, Catalogue for Ninth Exhibition of the Pittsburgh Architectural Club, 1915.

89. At the time of the 1915 competition, Carnegie Institute graduate Dillenback would have been working with E.B. Lee and H. Hounbay, Architects. See “Members of the Faculty,” The Semi-centennial Alumni
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130 Zoe, 26. The stone was placed in the pier supporting the arch at the Sanctuary.


137 M.A.C., “The Choice of Site for Monumental Buildings,” The Charette 6, no. 9 (September 1926), 12. Also see M.A.C., “A Criticism,” The Charette 7 no 11 (November 1927), 13, for a criticism of the church’s interior.

138 Thomas Coakley, “A Communication,” The Charette 6, no. 10 (October 1926), 5.

139 Carlton Strong, “The Sacred Heart Church,” The Charette 6, no. 12 (December 1926), 14.

140 “Built with Iron City Sand and Gravel: Sacred Heart Church,” Pittsburgh Press, October 25, 1926, 26

141 Sacred Heart Church (Pittsburgh: The Church, 1925), 6. Notation in copy at the Carnegie Library indicates that Father Thomas Coakley was the author.

142 Ibid, 6.

143 Ibid, 4.

144 “A Church in Pittsburgh,” The Tablet, August 29, 1931, 7.

145 Ibid, 7.

146 Reid and Stuhldreher, 9-10.


148 Coakley, “Memoriam,” 1. Father Coakley stated that for Strong, economy was a passion and waste was a sin.

149 Zoe, 25. A temporary wall had separated the nave and the sanctuary until the sanctuary was complete. The wall of cinder block was removed to reveal the full length of the church.

150 “East End Church Seen as Concrete Example of Unity,” Pittsburgh Catholic, August 8, 1929, 1, 5.


152 “New Rose Colored Vestments Arrived,” Pittsburgh Catholic, December 5, 1929, 2. “New Altar Curtains Are Changed Daily,” Pittsburgh Catholic, December 4, 1930, 1. The mechanism to change the curtains instantly was designed by Strong; these curtains were changed daily 31 feet high. $10,000 Pulpit for New Church,” Pittsburgh Catholic, December 26, 1929, 3. “Silk Damask Altar Curtains Donated,” Pittsburgh Catholic, January 16, 1930, 5. “Imported Candelabra for East End Church,” Pittsburgh Catholic, May 15, 1930, 4. “Candelabra Received,” Pittsburgh Post-Gazette, May 9, 1930, 35. “New Organ for Sacred Heart Church,” June 25, 1931, 2. Largest Church Organ,” Valley Morning Star, July 12, 1931, 4. The organ was reported to be the largest church organ in the United States, having 77 stops, 5,000 pipes in six units, as designed by Strong. “New Christmas Crib,” Pittsburgh Post-Gazette, November 7, 1930, 5. The new Christmas crib, designed by Strong, was carved by Frank Aretz – “in cream tinted texas stone, and the figures will almost be life size,” showing “Madonna and child, with St. Joseph holding a lantern over the head of the infant.”


155 “A Church,” The Tablet, 7.


158 Books on Sacred Heart Church include: Sacred Heart Church (Pittsburgh: the Church, 1925); Guide Book: Sacred Heart Church, Shady Avenue & Walnut Street, Pittsburgh, Pa. (Pittsburgh: Sacred Heart Church, 1927); Something New in Symbolism: A Guide to the Middible Aisle ‘Path of Virtue” in the Sacred Heart Church (Pittsburgh: Sacred Heart Church, 1928); 23 Photographs of the Sacred Heart Church, Pittsburgh, Pa. (Pittsburgh: The Church, 1928); Explanation of the Sculpture in the Sacred Heart Church (Pittsburgh: Sacred Heart Church, 1929); Harry Lorin Binse, The Church of the Sacred Heart (Pittsburgh: The Church, 1932); Thomas Francis Coakley, Explanation of the Symbolism in the Sacred Heart Church (Pittsburgh: The Church, 1940); Sacred Heart Church, Pittsburgh, Pa. (Pittsburgh: Sacred Heart Church, 1945); Sacred Heart Church, The Dedication of the Transpet and Chapel of the Blessed Virgin, (Pittsburgh: The Church, 1954); Zoe, Sacred Heart; Maria Thecla Hisrich, A History of Sacred Heart Parish, 100 Years, (Pittsburgh: Pickwick-Morcraft, 1972); Maria Thecla Hisrich & John M. Unger, A Sermon in Sculptured Stone and Jeweled Glass, Sacred Heart Church (Pittsburgh: The Church, 1976); Sacred Heart Church, built 1924-1954, Historic Landmark (Pittsburgh: The Church, 1984).

159 Coakley, “Memoriam,” 1.

160 According to an entry for “House Sale,” Ella B. Kerr, through Leo J. Coyle & Broker, sold the house to Carlton Strong, Pittsburgh Post-Gazette, April 17, 1927, 44. The house was listed as 50x181 feet.

161 “Updated 1900s house part of Shadyside tour,” Pittsburgh Post Gazette, October 9, 2010.

162 1929-1949 Pittsburgh City Directories records 4731 Bayard as the Strong’s address. Job List, CMUAA: job 144-2 as work done on Bayard St. Res.; there is also another job listed for Strong, job 144-1, on Kentucky Ave. Res. but there is no record of Strong residing there.


164 Job List, CMUAA.


167 “Strong (The New World, Chicago),” July 30, 1931.

168 Maude Strong was active within the Catholic community, serving as a patroness for activities and a member for committees at places like Sacred Heart church, De Paul Institute, St. Joseph’s Hospital, and Pittsburgh Hospital. As early as 1918, she was listed for helping on the War Thrift Campaign, Pittsburgh Catholic, February 21, 1918, 9. For example, Pittsburgh Catholic, February 5, 1925, 1, she is listed as helping with the Sacred Heart Bazaar and serving on the refreshment committee at Holy Cross Sodaity center. According to her death certificate, Maude A. Strong died on August 10, 1949, after a long term illness from a hip fracture.

Reference to “Strong, Kaiser & Neal” is only in one reference, under the entry for Kaiser in Harper, 618. Elsewhere, the firm was either listed as Carlton Strong or Carlton Strong & Associates. “The Alummi,” The Notre Dame Alumnus, 10, no. 10 (October 1931), 26, 28. Kaiser, Neal and Reid announced “the formation of a firm for the purpose of carrying on Mr. Strong’s work…” Zoe, 24.

Reid & Stuhldreher, 10.

Reid & Stuhldreher, 15-18. Kaiser retired in 1952, then Neal left, and Edward K. Schade, who joined the firm in 1946, was made a partner. In 1958, Alfred D. Reid, Jr. joined the firm as a draftsman, becoming a partner in 1963. Michael Stuhldreher joined the firm in 1962. When Schade retired in 1983, the name was changed to Reid & Stuhldreher. For further history leading up to 1988, see Reid & Stuhldreher.


Kidney, 115.

Carlton Strong’s name has many variations in publications: Carleton Strong, Carlton G. Strong, Carlton T. Strong, Thos. Carlton Strong.


The Sisters of St. Joseph of Baden wrote their impressions of P.F. Gallagher: “…heartfelt expression of appreciation of the loyalty and skillfulness of its builder, Mr. P.F. Gallagher…. Mr. Gallagher’s devotion to his chosen field of work is evidenced on every hand throughout the length and breadth of the Diocese of Pittsburgh and… beyond its borders.” “A Word About the Builders,” in The New Saint Joseph’s Chapel, Mount Gallitzin Academy (Baden: Sisters of St. Joseph, 1924).

Henry Hunt designed windows for the Ursuline Academy Chapel, St. Joseph’s Chapel (Mt. Gallitzin Academy/Sisters of St. Joseph), Sacred Heart Church (Jeannette), St. Joseph Church (New Kensington), St. Paul’s Cathedral Presbytery Chapel, and St. Michael Church (Braddock). Henry Hunt also designed the lancet window for Our Mother of Perpetual Help Church in Shadyside, purportedly a side commission given to the studio by Sotter.


Fodiak, 12.


“Building and Construction News,” American Contractor 39 (August 17, 1918), 39. The job was listed as “Parochial school – (auditorium section only to be built at present 1 sty & part bas) 2 sty & bas. (Fdn. only will be completed at this time.)” As for the school addition, while there is no available documentation to confirm Strong designed it, more than likely the parish used the design that is included on Job List, CMUAA.

The language for the building oscillated between church, school, and church & school: (1) “the erection of a one-story brick church building in Boggs avenue” as noted in “Parish Notes,” Pittsburgh Catholic, May 23, 1918, 9. (2) “A new school on Boggs Avenue,” as noted in “Among the Heating and Plumbing Contractors,” Domestic Engineering 83, no. 6 (May 11, 1918), 233. (3) “Church & School… Boggs av.,” “Building and Construction News,” American Contractor 39 (May 25, 1918), 50. The result was a combination church and school. As for the school addition, this is a second instance that while there is no available documentation to confirm Strong designed it, more than likely the parish used the design that is included on Job List, CMUAA.


“$800,000 Addition Planned for Seton Hill College,” Pittsburgh Catholic, March 27, 1919, 5.


Joyce Gannon, “Colleges revamp business programs to woo students seeking real-world experience, understanding,” Pittsburgh Post-Gazette,
According to Fodiak, Bede Hall and a boathouse were attributed to Strong. In 1936, Selle named Strong as architect for the dormitory that would become known as Aurelius Hall but did not list him as architect for any other structures. In the case of Bede Hall, it was constructed as a gymnasium in 1894, therefore Strong did not design it. In 1933, according to Selle, there was an addition to Bede Hall to house the Benedictine Nuns but the building is not attributed to any specific architect. Although a St. Vincent convent building 1928 plan is listed on Job List, CMUAA, there are also many proposed Saint Vincent structures that were unbuilt. Without any documentation to indicate otherwise, the annex was not designed by Strong. With respect to the 1920 boathouse, the only documentation is an undated listing on Job List, thus not clear whether Strong designed this small recreational building.


Letter, Mother Mary Grace Gilboy to Bishop John Dearden, Record Group 602: Buildings, Sisters of St. Joseph of Baden Archives.

The Diamond; Official Publication Commemorating Irwin’s 75th Anniversary Celebration, 1864-1939, August 27 to September 4, 1939, 40.


"Mother of Sorrows Church Dedicated," Pittsburgh Catholic, September 18, 1924, 1. Historic American Buildings Survey, Our Mother of Sorrows Roman Catholic Church, Westmont Neighborhood, report no. HABS No. PA-5727, Department of the Interior, National Park Service. "Bishop McCort to Officiate," Pittsburgh Catholic, September 11, 1924, 8. Father Coakley delivered the sermon at the dedication for the church on September 15, 1924, about a month before his first trip to Europe for Sacred Heart.


"Dedicate New N.S. Church Next Sunday," Pittsburgh Catholic, April 15, 1926, 1.


Harper, 470.

St. Catherine of Siena Church, Beechview, Pittsburgh, PA April 30, 1963, 20.

Preservation North: Sketches of Perry North 2, no. 4 (July – Aug 1982); Kidney, 287.

A PILGRIMAGE TO EUROPE

MEMBERS OF PARTY:
Rev. Thos. F. Coakley, Pastor, Sacred Heart Church, Pittsburgh.
Carlton Strong, Architect, Pittsburgh.
M. F. McNulty, Plastering Contractors, Pittsburgh.
P. F. Gallagher, Building Contractor, Pittsburgh.
Rev. Stephan A. Ward, pastor, Mother of Sorrows Church, Johnstown Pa.

- Pittsburgh members left Pittsburgh on Thursday P.M., Oct. 2, 1924, accompanied by Mr. John F. Casey.
- Party assembled at the Hotel Pennsylvania, N.Y. on Friday, Oct. 3rd.
- Had passports vized at the Consulate of the Irish Free State.
- Saturday, Oct. 4th, boarded the Cunard Steamer, Laconia, at noon. Mr. & Mrs. John F. Casey, Mr. Frank Keelan and the father, brother and three sisters of Father Ward were on hand to see the party off. About 1000 people saw boat off.
  - Boat moved out at 12:05 P.M. and was swung into position, by a half-dozen tugs, ready to start down the bay.
  - For a half hour the people on the dock and the passengers on the boat were waving farewells to each other. A very affecting scene to one first experiencing it.
  - We were quartered as follows: Coakley, Sotter, Cabin #39; Ward, Strong, Cabin #41; Sullivan, Gallagher, Cabin #43; McNulty, Cabin #?.
  - Accommodations were the equivalent of the Pennsylvania Hotel, more compact of course.
  - We found the Barber Shop on our Corridor, and the Smoke Room one deck above. All the conveniences of former times.
  - We remained at the rail whilst passing out, observing the receding city, the bay full of shipping, the Statue of Liberty, Ellis Island, the Brooklyn Shore and the Narrows.

One hour out we were beyond the jurisdiction of Uncle Sam, and we immediately made the acquaintance of the Smoke Room steward, a very genial and hospitable chap. This was easily the most popular room on the ship. Here we had smoking, conversation, card games, lunches, wine tasting, betting on the run of the ship, etc.

The day’s routine was ordinarily, breakfast from 7:00 on; deck promenade, deck lunch, 11:00; promenade, deck games, reading room, smoke room, lunch 1:00 on; more promenade or amusements; dress for dinner at 7:00; entertainment in Lounge or Smoke Room till 11:00 P.M.

We made our dinner a little more interesting by having the different members act as host on several evenings. Whilst the boat provided the dinner as varied as desired, it was the host who provided the cocktails, wines, cordials etc., not otherwise forthcoming.

- October, 6th, P. F. Gallagher, Host.
- October, 7th, T. F. Coakley, Host.
- October, 8th, M. F. McNulty, Host.

1 Original document is part of the P.F. Gallagher/Duquesne Construction Company Papers, Carnegie Mellon University Architecture Archives.
• **October, 9th.** Dinner given to Carlton Strong by the party in celebration of the 30th Anniversary of his wedding.
  Dr. Coakley had prepared for the occasion an Ecclesiastical and Architectural bill of fare and also the Latin inscription [appearing at right].

• **Oct. 11th.** Sullivan, Sotter and Ward gave dinner Father Coakley and other members. On the whole, the trip was very delightful. We had very calm weather and water. One day only it was a little rough. We had a “Wall Sea”, where the side of the wave some 20 ft. high had the aspect of a vertical wall. During that night some of the passengers were rolled from their beds. We had some fog when near the banks.

We met a number of pleasant people aboard. A large party of R. R. Traffic men, some of whom knew Dr. Coakley and his brother in Cleveland. Two young Southerners, Farnsworth and Snowden, delightful types of Southern Culture. Jerwood, a very entertaining British business man, and a party of Britishers (four or five) whose names are not recalled. Our party was large enough to be self-entertaining and it was so. Sotter, of course, got acquainted with everybody on the ship.

McNulty, one night, was of a very retiring disposition, so much so that Dr. Sullivan accompanied by his Acolytes, made a sick call upon him about 1:00 A.M. The call was fruitful of results.

The last of America we had seen was Nantucket Lightship, towards midnight Oct. 4th, 215 miles from New York. We came in sight of Fastnet Light late in the evening of the 11th. These were the different points jutting out into the sea. The darkness hid all but the grayish banks. At 3:00 A.M. on the 12th we move into the beautiful outer harbor of Cobh. We transferred to a tender and were given a very hearty sendoff by the whole ship. 2728 Miles.

• **Oct. 12th.** Went through the Cobh Custom House where they collected on McNulty and Gallagher smokes. Coakley walked to Hotel. Balance of party used a jaunting car and a springless car. Sullivan preferred the latter in spite of its fresh coat of red paint. The red paint, the driver said, was merely some “Irish dew”. Hotel crowded on account of two boats leaving the morning for America. Coakley, Sotter and McNulty got beds. The balance of us were given cots in the Billiard Room, but after looking the place over we decided to stay on our feet. We did so with the aid of some refreshments. It was then after 4:00 o’clock.

The State Hotel. (Rates 4 s. 6 d.)

At 6 o’clock we went to Mass at the Queenstown Cathedral. This is a very sturdy and costly building set on the hillside overlooking the bay. Much of its cost was collected in America. Denneby’s cousin, Fr. Denneby, was very active in the raising of the funds.

We left Queenstown [Cobh] at 11:00 A.M. on train 12 miles to Cork along the river Lee. McNulty left his satchel at Cobh and had to motor back for it. Ward left his on the train and it went on to Dublin. He got it back a few days later.

Stopped at the Hotel Metropoli, Cork. (Rates 5 s. – No bath). Raining all day. Wandered the streets of Cork for some hours. Trip to Blarney Castle in the afternoon. Very interesting but none of us tried to do it.

• **Monday, Oct. 13th.** Left Cork at 8:30 by auto (2) for Killarney – 69 miles. McNulty and Ward went off to their folks to meet us in Dublin. The morning foggy, but by noon beautifully clear and sun shining. Scenery on trip wonderful. Kerry mountains and furze covered valleys most attractive. Some mountains, 3000’ high. Road generally followed valleys. Roads very good macadam. On the way stopped at Macroom, a typical Irish town. “Twas pig market day and we saw the whole variety of the pig family of all ages. And the vehicles transporting them a delight. The typical Irish cart, donkey and driver. The drivers in all varieties of costume, plug hats, frock coats, coachmans’ whip etc.

Arrived at Killarney about noon, stopped at the International Hotel (Rates 4 sh. No bath) and did the lakes in the afternoon. Saw the Cathedral, Ross Castle. The town very old and very interesting. Muckross Abbey (1340), the Meeting of the Waters, Colleen Bawn’s Rock, monkey tail trees.

• **Tuesday Oct. 14th.** Left Killarney at 8:30 by auto (2) for Killarney – 69 miles. McNulty and Ward went off to their folks to meet us in Dublin. The morning foggy, but by noon beautifully clear and sun shining. Scenery on trip wonderful. Kerry mountains and furze covered valleys most attractive. Some mountains, 3000’ high. Road generally followed valleys. Roads very good macadam. On the way stopped at Macroom, a typical Irish town. “Twas pig market day and we saw the whole variety of the pig family of all ages. And the vehicles transporting them a delight. The typical Irish cart, donkey and driver. The drivers in all varieties of costume, plug hats, frock coats, coachmans’ whip etc.

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• **Wednesday Oct. 15th.** Ran around Dublin, O’Connell St., Sackville St., the Four Courts, Cathedral, O’Connell’s Tomb (Round Tower), Michael Collins’ grave, the Cathedral, the Dail. Session on the Boundary Commission. Cosgrave, Higgins, Mulcahey speeches. Left Kings-

**Thursday Oct. 16th.** – Queen Hotel (Rates 7-6). Chester Cathedral, quaint town, city wall. Coakley, Sotter and McNulty left for Liverpool at 1:00 P.M. Strong, Sullivan, Gallagher leaving on 5:00 o’clock train. Met Ward on train. Under the Mersey to Liverpool, about 7:00 P.M. Whole party reunited at the Adelphi. A-1 hotel. (Rates 2-5 for three persons). Highest class.

Chester to Holyhead, across Wales 75 miles.

**Friday, Oct 17th.** – Liverpool Cathedral in the morning. 2:30 P.M. train for Lincoln (5:45) through Manchester and Sheffield – 120 miles. Weather hitherto, except rain at Cork, has been very fine and sunny. Today or in this eastern side of England is very dull and raw. At the Great Northern Hotel we can only get warm in the Lounge. Coakley rounded the Cathedral in the dusk.

**Sat. Oct. 18th.** – The Lincoln Cathedral. Round-Robin to Bishop Boyle, in re St. Hugh. Left at 11:00 A.M. for York. Changing cars at Retford, arriving at York 2:00 P.M. The York Minster, the five sisters are being renovated. The town and City wall. Rubber tired buses run with a trolley. Exceptionally clean town. Left York 6:20, arriving at Durham at 8:00 o’clock. – Rain all night.

**Sunday, Oct. 19th.** – Clear and sunny. Hotel, called Royal County Hotel very fine. Not modern, 300 years old. Mass at St. Godric Church, some of party heard it at Saint Cuthberts. Viewed the Cathedral. Venerable Bede and St. Cuthbert buried in this Cathedral. Knocker on north door recalling the question of “Sanctuary”. On one of the towers or sanctuary walls is carved a cow recalling the legend of the dun cow leading the monks from Lindisfarne to Durham. Note – knob in center of doors to private rooms.

Most autos smaller than fords. Only 8 to 9 horsepower, presumably on account of tax. No power but good speed. Some of us made a side trip to a small town called Pittington. The church there was very old, a portion built in the seventh century, remnants of Saxons times. Even the Roman occupation has some remains. Note the leper holes for observation of the “Mass”.

From here to Derby. Trains run as high as 80 miles per hour. Very comfortable in first class. The class rates are about $10.00 for third, $15.00 for second and $22.50 for first. Each class about 50% above the one below. The difference is an upholstered seat, a less upholstered one and a bare wood slat seat.

Dr. Sullivan said the cow on the Durham Cathedral was the prototype of the “Durham Bull”.

From Durham about 7:00 P.M. we entrained for Derby, arriving there about 1:00 A.M. Monday Oct. 20th.

**Monday Oct. 20th.** – Visited St. Mary’s Church, Derby, one of Pugin’s works. Then 25 miles by auto to Lichfield. Looked over the Cathedral, very fine. Lead roof being recast. This town the birthplace of Sam Johnson. Sat in his chair at the Three Crowns Inn. The whole party did likewise, including Coakley, Strong and McNulty. Very slow in getting checks cashed. Caused party to lose about one hour. This of course annoyed us sensitive members of the party.

Left Lichfield near noon and stopped at Tamway for lunch, the only sample of real beef meal in England. Arrived at Peterborough R.R. Hotel, some 90 miles away shortly after dusk. On the way we passed through several very wonderful towns. One particularly, called Weldon, was as fine as any we had seen.

**Tuesday Oct. 21st.** – Observed Peterborough Cathedral. Scheduled to leave at 10:00 A.M. but owing to McNulty falling down on the job of getting the chauffeurs there we did not leave until 11:00 o’clock. At 10:30 Ward thought he should have a shave. He got the shave and escaped a call down. At 11:00 o’clock we boarded autos for Ely. Arrived at Ely and had lunch in two sections. Saw the Ely Cathedral, about all there was in the town and then started in autos for the town of Cambridge. University Arms Hotel. Arrived there about 4:00 P.M. Raining all day. In the evening Gallagher threw a special dinner at the University Arms in honor of the 23rd anniversary of his marriage. Coakley distinguished himself here by his Latinity – viz: – [appearing at right].

**Wednesday Oct. 22nd.** – Visited all the Cambridge College buildings including Kings Chapel. The chapel visit in spite of the embargo on account of repairs. Left Cambridge at 11:00 A.M. arriving at Oxford 3:00 P.M.
• Thursday Oct. 23rd. – Made the round of the Oxford buildings. Big Tom, the spot of martyrdom of Ridley, Latimer and?

Left Oxford at 11:00 A.M. by auto. Stopped at Blenheim Castle owned by the Duke of Marlboro, Chipping Norton – Broadway (lunch), and Chipping Campden. All very wonderful English villages. Many of the finest examples of English type. Then on to Stratford on Avon. The home of Shakespeare, Anne Hathaway and John Harvard, the founder of our own Harvard University. From Stratford on to Worcester. Saw the Cathedral here, and then on to Gloucester, seeing Tewkesbury Abbey in the moonlight on the way. We are traveling in a Napier car, very comfortably. The ride very fine, no traffic except bicycles which are very numerous.

Arrived at Gloucester 6:30 P.M. at the Bell Hotel – 300 years old. Sotter got the King’s Room, a very wonderful one at that.


• Saturday Oct. 25th. – Salisbury Cathedral and the Old Sarum. By auto we went towards Winchester seeing Romsey Abbey on the way.

At Winchester we had lunch at the “God Begot House” whose mistress tried to trim Strong, who looked easy to her as to most of the party. Saw the Cathedral and then entrained for London, arriving there in London's most typical fog. With care we found our way across the Waterloo Bridge and secured most luxurious quarters in the Savoy.

We stay in London from Saturday until Wednesday night, seeing many points of interest, including a trip to the Wembley Exposition. The Lucullus dining room there presents a very fine table as Strong can attest. We spent four days seeing London.

• On Wednesday morning Oct. 29th we went to Canterbury, one of the most interesting towns of England.

Sotter stayed here to study the glass. Ward remained in London and we five took the boat at Harwich for the Hook of Holland. Sailed at 10:00 P.M. and arrived at 6:00 A.M. Trip very rough and uncomfortable. Boat crowded. Train from the Hook through Schiedam, The Hague, Haarlem to Amsterdam. Typical Holland, canal boats, windmills, quaint buildings and people.

• Thursday Oct. 30th. – In Amsterdam for three hours. Auto trip with a Cook’s Guide. The picture gallery and other points of interest. Fine ham at the R.R. Station and good beer at a “silver” bar.

Took train at 1:49 for Antwerp. Rotterdam, Rosendall and the Rhine on the way. Saw our first sidewalk cafes here. All crowded in the early evening.

• Friday Oct. 31st. – Out at 6:00 A.M. A mania for cleanliness. Scrubbing sidewalks on hands and knees throughout city. Odd little shrine to Blessed Mother. Visit to Cathedral. Rembrandt’s “Descent from the Cross” under cover. Wonderful wood carving. Full size figures at the confessionals, pulpit etc. Picture of the Christ face.

The R.R. porters at Antwerp are very agreeable and not afraid of effort. One of them placed our grips over his back and trudged several blocks to the hotel. Our rates at the Hotel covered everything but soap. The floor maid was very much concerned about her few cents for this item.

Left Antwerp at noon for Brussels, arriving there about 3:00 o’clock. Quartered at the Palace Hotel, equally as good as the Savoy at London, but costing less than one half as much. (Savoy—$9.50, Palace 3.85). In an auto we had a birds eye view of Brussels that afternoon.

• Saturday Nov. 1st. – Toussaint. After Mass by auto to Waterloo and Louvain. This latter almost a new town to replace the German destruction. Coakley called at the American College. He also sent a card to Peter Guilday. Saw auto collision on way back to Brussels. Plus de vitesse was my way of checking the driver’s speed.

• Sunday Nov. 2nd. – Mass. Party then took train to Ghent and Bruges, famous old Flemish towns. Coakley sick. Brussels to Ghent by
train. Ghent to Bruges by auto. Dinner at Bruges in a typical inn. Family parties playing native games. Train back to Brussels, arriving 8:00 P.M.

- **Monday Nov. 3rd.** – *En avant,* says Coakley. Up at 6:30 train at 8:30. Customs at Roubaix, France. No cost or trouble owing to Coakley’s diplomacy. First stop at Lille, 11:30 lunch, tour of town and train at 1:40 to Amiens. Through the battlefields to Amiens at 3:40. The Cathedral. Dinner in the town. The American soldier guide – the French boy, at the station, with the Irish brogue. Sullivan will remember him.


- **Tuesday Nov. 4th.** – Found Sotter at this hotel. Remember, we left him in Canterbury. Coakley and Sotter got an early start, saw the town and left for Beauvais. The slow members Strong, Sullivan, McNulty and Gallagher took three days to see the town, and absorbing a little comfort. The barber was very amusing. The “Butter Tower” made quite a hit with Strong. Visit to the Church on the Mount.

- **Thursday Nov. 6th.** – Left Rouen by auto for Beauvais. The Cathedral here is merely the Apse, Choir and Transept. Ceiling height 165 ft., the highest in the world. Had lunch at a very typical French hotel, and then the train for Paris. Found Coakley and Sotter at the Continental and Ward at the R. R. Hotel – St. Lazare.

- **Friday the 7th and Saturday the 8th,** we did the various parts of Paris.

- **Sunday the 9th,** Mass at Notre Dame. Dinner with Therese Molyneux and Mary E. Keally. Visit to Cecile, a former student of Seton Hill.

- **Monday, Nov. 10th.** – A trip to Chartres. Most wonderful glass. Saw St. Cyr and Versailles on the way. Also de Maintenou’s place. Dinner at Priunieres by McNulty.

- **Nov. 11th.** – Armistice Day. Trip to Soissons, Fismes and Rheims. Saw monument to 4th Division, in which Coakley served, at Fismes. Saw General Pau at Rheims and again on train back to Paris.

- **Wed. Nov. 12th.** – Coakley and McNulty left at 8:00 A.M. for Lisieux. Strong and Gallagher at 3:00 P.M. Sotter stayed in Paris for the boat train on Saturday. Ward and Sullivan started for southern France and Italy.

Arrived at Lisieux at 7:00 P.M. Stopped at an old hotel conducted by some of Strong’s relatives.

- **Thursday Nov. 13th.** – Visited Carmelite Chapel made famous by St. Therese. Old houses, the river laundry, etc. Left by auto at 11 o’clock, no about 11:10 for Caen. Very fine country trip. *The Otr Har Scare.* Caen at Hotel D’Angleterre about 3:00 P.M.


- **Saturday Nov. 15th.** – Left Caen by auto 9:15. Bayeux – Cathedral – Tapestry – table d’hote dinner. Train at 1:00 for Cherbourg.

Bayeux to Cherbourg chiefly swampy land, Cherbourg about 3:00 P.M. Customs, passport etc. very trying. Boat train in about 5:00 P.M. Boarded packet about 6:00 P.M. About 7:00 P.M. we started out for Berengaria which was about 10 miles out from the dock. Berengaria started on our homeward trip at 10:00 P.M. Intervening time taken up in the loading of mail etc.


- **Arrived at the Narrows at 6:20 P.M. Friday Nov. 21st.** Held there on account of fog etc. till 5:00 P.M. *Nov. 22nd,* when we were taken off by a ferry boat. Dinner on Father Coakley at the Pennsylvania. – HOME –
Roselia Foundling Asylum and Maternity Hospital of the City of Pittsburgh was incorporated on April 9, 1892 – about ten months after it had begun its work. Roselia closed in 1971. The first published article about this charity appeared in the August 6, 1891 edition of *The Pittsburgh Catholic.* At that time the “asylum for foundlings” had no name.

This author examines the history of Roselia with an interest in understanding the functioning of a complex system that came into existence, developed in various ways, continuing for eighty years before it ceased. Roselia has left a legacy almost as complex as its living reality. What Roselia can tell us about a charity as a complex social system may be among its most valuable heirlooms. The author is interested in Roselia because it is typical of many other charitable enterprises both past and present. This interest in Roselia is not concerned to add to the praise that has rightfully accrued to the Sisters of Charity of Seton Hill and all of those who made Roselia what it was. Neither is this interest concerned to evaluate the claims that might be made about the high quality of the services of Roselia. Roselia was neither the first nor last charity to be established in the diocese of Pittsburgh.

However untypical the high quality of its work, Roselia displays many patterns typical of charities past and present. A charitable project involves the participation of many persons. Whether the charitable project is an emergency response to a temporary need or an institutional response to an endemic problem, many people are involved. Some are involved willingly; some are not so willing. Some are recognized for their efforts; some are unknown even in their own time. Recognition may mean praise or it may mean condemnation. High ideals motivate some people; others are motivated by self-aggrandizement or the advance of their own group at the expense of others. Robert H. Bremner quotes the Reverend William Greenleaf Eliot of St. Louis: “the great cause of social reform goes on, if at all, in spite of its advocates.” The complex reality of charity can scandalize. But those who prefer history to allegory can find in the history of charitable works a complexity both contradictory and complimentary that defies simple explanation.

If the point is accepted that any charitable work is a complex reality, the next task is to become acquainted with the elements that make this reality complex.

**The Beneficiary**

We can begin with the “defined beneficiary” or the “cause.” Although the word “charity” evokes warm feelings in many hearts, the inquiring mind wants to know “who is it for?” Defining a beneficiary is not always easy. Success in meeting the needs of the beneficiary may put a charity essentially “out of business.”

Sometimes a charity adopts a new mission; the new mission is accepted and the transformed charity goes on. An example is the March of Dimes which marched from polio to birth defects. However, charities are reluctant to redefine their beneficiaries and when they do so it is often done in subtle ways; sometimes those who do the redefining do not even realize how they have changed the mission. Those who were beneficiaries and are no longer defined as beneficiaries may look for new patrons when they become aware that their needs no longer command attention.

When we examine the history of Roselia it is important to remember that few of our sources were written with history in mind. Nearly everything that is published about a charity is written with an eye on how it will affect donations. This is not to say that the records cannot be trusted; however, it is a warning that the source must be considered. What is written may well be true but it is seldom the whole truth. The first article published about the foundling asylum gives a definition of the proposed beneficiaries: “Only infants under two years of age will be taken charge of.” Sister Electa Boyle says in her history of the Sisters of Charity that on the first day “a mother came seeking shelter for herself and her child.” Whether the mother was given shelter, we are not told; but the point is that from the beginning there was some pressure to broaden the definition of beneficiary.
The twenty-fifth anniversary book claimed that Roselia was the “only asylum here where children are accepted at birth and kept until they are five years of age.” The same booklet gave the primary purpose of Roselia as the prevention of infanticide and the secondary purpose as providing “professional attention and tender scientific care for married women…” then said that the mission of Roselia was “not two-fold but manifold.” Roselia had already broadened its mission to include services that could be related to the foundling. However, adoption services, which became very significant in the later years of Roselia Foundling Asylum, are not mentioned in an article published in 1939. Three programs are listed: (1) a private maternity hospital “entirely separate from the other divisions,” (2) “nurseries providing care for dependent, neglected illegitimate foundling babies,” and (3) “a department devoted to the unmarried mother.”

In 1919, the policy of Roselia “was to aid the mother in securing a position where she might keep the child. If this was impossible an effort was made to have the child adopted or boarded by a relative or friend.” It was also the policy of the institution that “unless the mother took the child with her,” she “could not leave the institution until the baby was at least three months old.” The detention of mothers for three months along with the elimination of wet nurses was credited with a great reduction in the infant mortality rate. At the turn of the century, infant mortality was at 11% in the general populace but rates of 30% or more in institutions including Roselia was not considered unusual. An article in the Pittsburgh Post-Gazette reveals how beneficiaries once defined and redefined can be redefined again. A woman is quoted as saying the “hardest part is giving up the baby.” She indicates that by her choice she saw the baby only once. At this time, Roselia no longer was involved in child placement or adoption.

An article in the Pittsburgh Catholic indicated that the director saw an advantage in child placement being done by other agencies. Roselia “can concentrate its efforts on the mother.” By the time Roselia Foundling Asylum and Maternity Hospital closed its doors, it was no longer a hospital and its primary beneficiary was no longer the foundling. Throughout the history of Roselia there was an evolution in its understanding of who was to benefit by its services. Although there may have been potential conflicts, the public saw a charity which emphasized its continuity with a tradition of service.

Donors
Another element constitutive of a charity is the donor. In a sense, the donor is the otherwise mythical customer who is always right. Donors may function as a group or as individuals but without donors a charity ceases to exist. On the surface it would seem that in these first two elements we have said all there is to be said about charity. Charity names needs and finds givers willing to meet those needs. However, even this simple description reveals charity as a systemic reality in which the elements mutually define each other in dynamic tension.

It is notable that the first articles about the foundling asylum do not mention the Donnelly family, either Roselia or Charles. However, the twenty-fifth anniversary booklet gives Roselia Donnelly the primary credit for the establishment of the asylum. It was she who came to the diocese of Pittsburgh, which appealed to Mother Regina [Ann Regina Ennis] of the Sisters of Charity to undertake the proposed work. Boyle gives a pre-history of Roselia that goes back to an incident in 1884. According to the story given there, it was the death of a foundling that the Sisters of Charity did not keep that determined for Mother Aloysia the need for a foundling asylum. Further, it was certain Sisters of Charity who interested Roselia Donnelly in the idea of a foundling asylum. The twenty-fifth anniversary book states that it was the donors who proposed an auction sale by which the choice of a name for the institution would fall to the highest bidder. By contrast, Boyle writing thirty years later, implies that it was the sisters who arranged the naming by auction. Although no charity would be possible without donors, the differences in the way the donors are portrayed indicates a degree of dissonance about the role of donors in the history of Roselia.

The Variety Club has come to be closely associated with Roselia in the memory of Pittsburghers. However, it should be pointed out that the Variety Club only came into existence in 1927, thirty-six years after Roselia had begun. The first president of the Variety Club was John H. Harris. The Harris family had long been associated with Roselia. Mr. John H. Harris, the father of John H., had been a member of the board of trustees at least by 1916 and continuing to his death in 1926. Frank J. Harris seems to have taken his brother's place not only as a State Senator but also as a member of Roselia’s board of trustees. Sister Mary Denis Harris, R.S.M., a daughter of Frank J. Harris, told this writer that when the Harris family lived on Cliff Street near Roselia a strong relationship was formed and continued after the family moved to Crafton. Mrs. John P. Harris (Eleanor Mae) had already been an avid donor to Roselia when a baby girl was found in a theater on Christmas Eve 1928. The theater was the Sheridan in the East Liberty section of Pittsburgh. Mr. John H. Harris was the owner of the theater and on the advice of his mother the baby was placed at Roselia. The Variety Club adopted the baby, Catherine Variety Sheridan, and from that time began to support Roselia. However, for a number of years, the financial support of the Club was limited and their primary contribution was good publicity.
After World War II, members of the Variety Club in Pittsburgh became more ambitious for Roselia. (The Variety Club had already become an international club with many “tents” by that time). The advent of television provided an opportunity; and, the Variety Club organized telethons to finance the construction of a new building. In November 1955 the cornerstone was laid. On January 14 and 15 of 1956, another telethon was staged by the Catherine Variety Fund. Although the Variety Club contributed greatly to the new building, their contributions fell short of the amount needed for construction, $500,000. The Philip Murray Memorial Foundation contributed $150,000. The new building was named the Philip Murray Building. Philip Murray had been president of both the CIO and the United Steelworkers of America. The newspaper accounts state that Bishop John F. Dearden allocated $200,000 from the Diocesan Development Fund for the building. Francis A. Devlin [d. April 15, 1995], who was a member of the Advisory Board for Roselia, told this writer that the diocese had not planned on contributing to the construction of a new building for Roselia but the failure of the Variety Club to raise the full amount was a potential embarrassment the bishop could not let happen.

Professional Services
Needs are not simple and those who meet those needs have needs of their own. A third element in any charity consists of the service professionals. This is a category that includes but is not limited to the usual traditional professions. The distinctive criterion is the commitment to a life of service. Service professionals all have needs, their own and those of their families. Among their needs, not the least, is the need for secure employment. The service professionals have a personal interest in continuing to find persons in need as well as givers able to support both the needy and the professionals. Service professionals also have professional needs. These vary from profession to profession. But all professions seek to some degree to be self-regulating. All professions need to establish some sphere of authority especially in defining their membership. The authority of a profession defines standards of correct behavior. Professional standards provide goals to be attained by candidates for the profession. The same standards can be used to judge questionable behavior of member professionals.

Tensions between communities of religious women engaged in the work of child care and social workers are well documented, but perhaps, they have been forgotten.
Management also ensures a unified effect in the work of a charity by motivating the service professionals and administrative support to keep the defined beneficiary at the center of the work. By engaging the personal commitment of the persons who work in the charitable project, management combats self-interest, personal rivalries, turf battles, etc., which threaten to displace the “cause.”

Leadership speaks on behalf of the beneficiaries and also on behalf of the persons who meet their needs through professional or administrative services. Leadership speaks to society at large, to donors and to potential donors. In speaking to society at large, leadership engages the cooperation or at least the noninterference of government and other powers in society. The functioning of leadership is necessary if donors are to continue to give. Where leadership does not function well, donors may find other ways to express their generosity. Effective leadership assures service professionals that their efforts are valued. In the absence of effective leadership service professionals may seek employment with other agencies or go into private practice. Lack of effective leadership may result in management and administrative elements working at cross purposes in an attempt to compensate for lack of leadership. Since the compensation does not replace the missing element, working harder often means less rather than greater effectiveness.

Although the history of Roselia could not have continued for as long as it did without successful administration, management and leadership, that does not mean that it was ever easy. A fundamental conflict to be managed was the question of whether Roselia was primarily a health care institution as implied by the title “Maternity Hospital” or a child caring institution as implied by the title “Foundling Asylum.” Boyle indicates an essential difficulty in the management of Roselia was the tension between secrecy and publicity. Roselia was committed to guarding the privacy of the persons who benefited. At the same time Roselia needed publicity in order to raise funds.

**Ownership**

Effective leadership gives to everyone who participates in the charitable enterprise a “sense of ownership.” “Stakeholders” is a term used to evoke this kind of ownership. Participation is a kind of ownership but it must be distinguished from legal ownership. In some ways a charity can never be possessed. The legal owner of a charity is never allowed to use the assets of a charity in a way that contradicts the mission of the charity. In a sense, the beneficiary of a charity is the owner, in the way that stockholders are the owners of a corporation. The legal owner cannot have absolute disposition of the assets of the charity without reference to its defined beneficiaries and the intentions of the donors.

The specific obligations of ownership are determined in many respects by the legal basis of a charity. Charities may be personal or corporate. They may be private or public. They may be church-related, or not church-related. Charities can be incorporated through the courts, chartered by the legislature, or commissioned by an executive branch of government. They may be independent or related in a complementary or subsidiary manner with one or more charities. Charitable institutions often endure long after their founders.

The legal and social context may change in ways the founders could never have foreseen. When the legal basis on which the charity is established changes, ownership is affected. But whatever the changes that may take place, the owner of a charity is the one ultimately responsible for the actions of the charity as an entity. When things go wrong, it is the owner who takes the blame.

Most of what can be said about the ownership of Roselia and much more that will not be repeated here is dependent on the research of Reverend James W. Garvey, M.Div., former Director of Saint Joseph House of Hospitality. Garvey carefully detailed the real estate transactions of Roselia in a manuscript history. According to Boyle citing the Council Book of the Sisters of Charity, it was on June 23, 1891 that Father Stephen Wall [d. 1894], Vicar General of the Diocese of Pittsburgh, committed the diocese to be responsible for finding a place for the proposed Asylum and paying rent for a year “on condition that the Sisters should assume full responsibility thereafter.”

This condition was never fulfilled. In the following year, Roselia Foundling Asylum and Maternity Hospital was incorporated as a nonsectarian institution with a lay Board of Trustees. It was this Board of Trustees which exercised the functions of ownership. The Board held title to the buildings and property.

One of the advantages the Board possessed was wealth, but even more important was their political influence. By the following year they had succeeded in gaining a state appropriation for Roselia.

The state was appealed to for an annual appropriation and in 1893 the institution was given five thousand dollars. Roselia, it will be noted, was incorporated as a Foundling Asylum and Maternity Hospital but it received state aid on a hospital basis and was subject to the supervision of the Bureau of Assistance, which section of the state government inspects hospitals. Thus, from the beginning, emphasis was laid on the medical functions of the institution.

In the early 1920s the appropriation averaged fifteen thousand dollars. The rapid growth of Roselia in its early years was due to the increasing annual appropriation which allowed the funds of donors to be used for capital improvements. The state appropriation continued unchallenged for nearly thirty years. At that time the state auditor informed the board that the grant to Roselia had been challenged on the basis that Roselia was not in fact non-sectarian. William Brennen [Chairman of the Democratic County Committee 1901-1919], president of the board, was able to meet this challenge and maintain funding for some time. But it seems that shortly after his death on April 15, 1924, Roselia’s defense collapsed. Boyle attributes the challenge to Roselia’s appropriation to anti-Catholic sentiment. But whatever the motives, the decision in the end was not based on prejudice. The facts in evidence were that the Sisters of Charity and not the Board of Trustees controlled Roselia. With the decision that Roselia was a sectarian institution, the legal basis of Roselia was changed.

Although this seemed to be a disaster at the time, in many ways the best years for Roselia lay ahead. In 1930 Roselia was admitted to the Community Fund, a precursor of the United Way. At the same time the sisters and many volunteers increased their fund raising.
efforts. In 1952 the Board of Trustees reconstituted itself. From that point all of the members of the board would be Sisters of Charity. However, the Sisters of Charity did not own the property of Roselia directly until Roselia closed. At that time, Roselia Foundling Asylum and Maternity Hospital sold the property to the Sisters of Charity of Seton Hill in Greensburg, Pennsylvania for one dollar. Boyle, writing in 1946, stated that the sisters were “liable for the payment of all debts contracted in the maintenance of the institution, yet they never owned the buildings in which it is housed.” However, this was not strictly true. The sisters could have walked away from Roselia at any time; that they chose not to do so is to their credit, but it was within their power. The fact that Roselia was operated without reference to financial limitations imposed by the Board of Trustees is evidence that the board was ineffective in functioning as owner. It is not surprising that the sisters should have compensated for what they perceived as a lack of support.

Authority

New charities more than well-established charities are required to prove themselves. But all charities must continue to show that they are needed. Philosophy, ethics, religion, science or any combination of these make the case for the new charity. New needs or a new answer to an age old problem can be presented as evidence in favor of a new enterprise while tried and true solutions can bolster the claims of a well-established charity. The question the charity answers is one of authority. The public demands that the charity show on what authority it makes its claim for support. Answering this question reveals a personal authority, or author. When the charity is new, the author may also be known as founder. The founder may work within the framework of historic traditions. Old but ever present needs call forth a new commitment. In making this commitment the founder claims to follow worthy and inspiring precedents. Since the donors may know the precedents already, the founder’s invocation of the revered past may allow the founder to gain the support of donors more readily.

The question of authority is related to the elements of leadership and ownership. All three elements can claim control of a charity. The author claims control based on the articulation of the insight defining the mission of the charity. Leadership claims control based on the ongoing task of unifying donors, defined needs and service professionals for effective service. Ownership makes its claim to control based on the risks it has undertaken in accepting ultimate responsibility.

From the first article about the asylum in *The Pittsburgh Catholic* the charity is presented as a work of the Sisters of Charity, “true to their gentle mission, and following in the footsteps of their illustrious founder, St. Vincent De Paul.” The authority for Roselia was grounded from its beginning in religious tradition. Authority is first of all a matter of persuasion. The sisters found responses to their persuasion in Roselia Donnelly, the diocese of Pittsburgh’s vicar general, a long series of donors, professionals, and the general public. In doing the work, the sisters elicited far more cooperation than conflict; but they made use of both. Although Boyle’s tracing of the history of Roselia back to Paris in 1638 may seem a bit fanciful, it is the stuff of which authority is made. In a number of critical moments already mentioned, the authority of the sisters was tested.

For every institution that has closed its doors, there remains the question of whether the decision to close was the right one. For Roselia there was no easy answer at the time. The closing was blamed at the time on changed social mores which made unmarried pregnancy less of a social stigma. However, social stigma was only one of the injuries dealt with by Roselia right up to the time it closed. In the end, the decision to close seems to have hinged on the physical legacy, that is, a hospital building far too large for the kind and number of services demanded. However, a decreased demand is not the same as no demand. Albert Phaneuf, executive director of Catholic Services of Allegheny County, stated that “Only the facility – the physical plant – is closing at Roselia.” The services continued at Roselia Manor (1971-1985) which became Roselia Center (1985-2012). Catholic Social Services of Allegheny County became Catholic Charities of the Diocese of Pittsburgh, which continues the mission with “Roselia Program and Support Services.”
The long rich history of Roselia Foundling Asylum and Maternity Hospital provides many concrete examples of the functioning of the elements in a “typical” charity. Conflicts and tensions can only co-exist where there is an underlying unity stronger than any conflict. Harmony and dissonance can exist together where there is a unifying theme. It can only be helpful to understand the patterns in relationships which make charity possible.

Suggested Readings:


Endnotes:
1 This article will not deal with Roselia’s successors, Roselia Manor (which opened in 1971 on Clyde Street in the Oakland section of Pittsburgh) and Roselia Center (the name, as of 1985).
2 See “Foundling’s Home Opened: Sisters of Charity Establish the Home for Foundlings in Oakland,” The Pittsburgh Catholic (August 6, 1891), 5.
4 “Foundling’s Home Opened: Sisters of Charity Establish the Home for Foundlings in Oakland,” loc. cit.
5 Sister Mary Electa Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania (Greensburg, PA: Sisters of Charity, 1946), 137.
6 “The Babe on the Doorstep – Being a Brief Recital of a Quarter Century of Roselia 1891 – 1916.” Silver anniversary booklet from the Archives of the Sisters of Charity of Seton Hill.
7 Ibid.
8 Sister Mary Clarence, “Roselia Home, Hospital Has Three-Fold Program,” The Register (October 22, 1939).
10 See Sister Miriam Teresa Hart, A History of Roselia Foundling Asylum and Maternity Hospital Based on an Analysis of the Social Records at Ten Year Intervals (M.S.S.W. Thesis, Catholic University of America, 1936), 20, 22.
11 Sister Helen based this summary on the Roselia section of Pittsburgh Social Studies: National Catholic War Council, Pittsburgh Social Studies 1919, [Box 32, Folders 1-4], Records of the National Catholic War Council at The American Catholic History Research Center and University Archives, The Catholic University of America, Washington, D.C. Note: when searching the website, the term “Rosella” rather than “Roselia” is found in the index; this must have been a typo or scanning error. See: http://archives.lib.cua.edu/findingaid/NCWarCouncil.cfm.
12 Hart, A History of Roselia Foundling Asylum and Maternity Hospital Based on an Analysis of the Social Records at Ten Year Intervals, op. cit., 33.
13 Ibid.
16 As to the history of the Variety Club, see (1) “Variety, the Children’s Charity” at the website https://en.wikipedia.org/wiki/Variety_the_Children%27s_Charity and (2) the group’s website at http://www.varietypittsburgh.org.
17 The story of John P. Harris and other members of the Harris family is told in Lynne Conner, Pittsburgh in Stages: Two Hundred Years of Theater (Pittsburgh: University of Pittsburgh Press, 2007).
18 The story of baby Catherine appears at the website of Variety: http://www.varietypittsburgh.org/History.
19 Philip Murray (1886-1952) was born in Scotland, immigrated to the United States in 1902, and settled in Pittsburgh where he became a steelworker and an American labor leader. He served as the first president of the Steel Workers Organizing Committee, first president of the United Steelworkers of America (USWA) 1942-1952, and the longest-serving president of the Congress of Industrial Organizations (CIO) 1940-1952. He is buried in St. Anne Cemetery in Castle Shannon (Allegheny County), Pennsylvania, and is memorialized in the great bell tower of St. Anne’s Church.
20 “Million Dollar Hospital Highlights 65 Years,” Pittsburgh Catholic (September 13, 1956), 3.
22 The “Roselia Center” manuscript is located in the “Rev. James Garvey Collection 1989-1996” at the Senator John Heinz History Center, Pittsburgh, PA. The manuscript was revised in February 1992.
23 Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania, loc. cit.
24 Hart, A History of Roselia Foundling Asylum and Maternity Hospital Based on an Analysis of the Social Records at Ten Year Intervals, op. cit., 7.
25 Ibid., 58.
26 Ibid., 57-58. The listing of Roselia in the Official Catholic Directory (P.J. Kenedy & Sons) was decisive.
27 Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania, op. cit., 139.
29 Boyle began the story of Roselia by recounting the fact that St. Vincent de Paul entrusted the care of abandoned infants in Paris to the Sisters of Charity in 1638. Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania, op. cit., 136.
30 “Foundling Hospital is Victim of Change,” Pittsburgh Post-Gazette (September 25, 1971).
31 “Roselia closes, but services will go on,” Pittsburgh Catholic (October 1, 1971), 1-2.
Bishop Wright had a vision.

Pope John XXIII appointed Bishop John Wright, ordinary of Worcester, the eighth bishop of Pittsburgh on January 23, 1959. He was already known as an intellectual among the U.S. Catholic bishops. His appointment to the large diocese of Pittsburgh (more than 950,000 souls) was a sign of the pope’s affirmation of his apostolic ability.

The 1950s were a time of great increase in the number of Catholic parishes, schools and institutions in our country. Upon his arrival in Western Pennsylvania Bishop Wright pursued many initiatives in his new diocese. His grandest was a vision of establishing in his diocese twelve years of Catholic seminary education for future priests.

Pittsburgh’s first bishop, Michael O’Connor, had begun a tiny seminary following his arrival in the city in late 1843. It continued, on and off, until 1876. After this, the Diocese of Pittsburgh mainly relied on St. Vincent Seminary in Latrobe for the education of its seminarians.

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Bishop Wright began to implement his vision by sending several priests to graduate schools, so that they could return with appropriate doctoral degrees and teach in Pittsburgh’s yet-to-be-established seminary. Second, he approached the Maryland Province of the Society of Jesus (Jesuits) to come to Pittsburgh and start a high school seminary – the Bishop’s Latin School, which opened in 1961. The third part of his vision was to open a free-standing college seminary on the grounds of the St. Paul Orphanage, in the Crafton neighborhood of the city of Pittsburgh. After a century of ministry to orphans, the Sisters of Mercy had closed the institution in January of 1965. The diocese saw that the buildings and grounds could easily be converted into dormitories, classrooms, refectory, kitchen and athletic facilities for seminarians.

However, by 1965 Bishop Wright saw the national trends of declining enrollment in college seminaries. Was starting a new college feasible, or even prudent at this time? He also knew the Roman tradition of “colleges,” that is, residences for seminarians and aspirants of religious orders while they attended a university on the other side of a city. He himself had lived at the North American College in the 1930’s, while pursuing theological studies at the Gregorian University in Rome.

A decision was made. Bishop Wright would open St. Paul Seminary – but not as a free-standing college. The men would live and study at 2900 Noblestown Road, but daily ride buses to attend classes at nearby Duquesne University. The seminary faculty would provide spiritual direction and formation for the seminarians. The horarium, or daily schedule of Mass and prayer, would guide the men into the discipline of priestly spirituality. Thus was the beginning of St. Paul Seminary in September 1965. Twenty-nine students were in the first class. This was one of the first American seminaries where the students took their university coursework mingling with the rest of the co-educational student body.

Bishop Wright appointed Father Donald Kraus as the first rector. Msgr. Kraus, a veteran of World War II, held doctorates in philosophy and theology, and was 38 years old at his appointment. Wright also appointed Father George Saladna as vice-rector. He was a

Less than two years later, the second rector of St. Paul Seminary returned home to become the eleventh bishop of Pittsburgh when Bishop Bevilacqua was appointed archbishop of Philadelphia. For the next 18 years, St. Paul Seminary would be the second home for Bishop Wuerl. He expanded the facilities of the St. Paul plant with a television studio, and oversaw renovations to Phelan Hall, as the Marriage Tribunal offices were moved from the downtown diocesan building to more spacious offices. Bishop Wuerl increased the opportunities for clergy continuing education with annual spring and fall clergy conferences, lectures and a spring clergy picnic to honor priest-jubilarians. He expanded the mission of St. Paul Seminary beyond forming college age men, with a two-year pre-theology program for those who already were college graduates. One of the rectors he appointed, then-Father Edward Burns, would later be named Bishop of Juneau.

Pope Benedict XVI appointed Wuerl as the archbishop of Washington, D.C., in May of 2005, and later named him a Cardinal. Sixteen months later, the first graduate of St. Paul Seminary was named as the twelfth bishop of Pittsburgh by Pope Benedict. Bishop David Zubik entered St. Paul’s in the fall of 1967 for four years of study along the way to his priestly ordination in 1975, the third class to be ordained from the college residence. He was named auxiliary bishop of Pittsburgh in 1997, and Bishop of Green Bay in 2003. Upon his return to Pittsburgh, Bishop Zubik chose to make the seminary his permanent residence. A suitable episcopal apartment in Domenec Hall (the administration building) was constructed.

David Zubik (future Bishop of Pittsburgh) and Daniel DiNardo (future Cardinal Archbishop of Galveston-Houston) appear in this group of Seminarians at St. Paul Seminary.

Source: Archives of Diocese of Pittsburgh
He led efforts to redo O’Connor Hall, renovating the auditorium and naming it for the longest-serving auxiliary bishop of Pittsburgh, John B. McDowell, and creating a new gathering space where the swimming pool had been located. This was named the Cardinals Great Hall, in honor of seven princes of the church with ties to Pittsburgh. One of the seven, Cardinal Daniel DiNardo, Archbishop of Galveston-Houston, lived at St. Paul Seminary for the first two years of his college formation.

St. Paul Seminary has seen the number of its residential seminarians decrease over its 50 years. The bishops of Pittsburgh have expanded its services, to include vocation recruitment efforts, a pre-theology program, leadership development training, clergy and ministerial formation, various diocesan offices, and now a first-class gathering space for the faithful of the entire diocese in the Cardinals Great Hall. As it passes its 50th anniversary, St. Paul Seminary will continue to serve the bishops, and the faithful, of the Diocese of Pittsburgh for many years to come.

**Officials of St. Paul Seminary, Pittsburgh**

<table>
<thead>
<tr>
<th>BISHOPS OF PITTSBURGH SINCE THE ESTABLISHMENT OF ST. PAUL SEMINARY</th>
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<tbody>
<tr>
<td>John J. Wright</td>
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<tr>
<td>Vincent M. Leonard</td>
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<td>Donald W. Wuerl</td>
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<td>David A. Zubik</td>
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<tr>
<th>RECTORS OF ST. PAUL SEMINARY</th>
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<tbody>
<tr>
<td>Donald W. Kraus</td>
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<td>Donald W. Wuerl</td>
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<td>Theodore A. Rutkowski</td>
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<td>William M. Ogrodowski</td>
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<td>Edward J. Burns</td>
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<td>David J. Bonnar</td>
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<td>James A. Wehner</td>
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<td>Edward J. Burns</td>
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<td>Dennis P. Yurochko</td>
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<tr>
<td>Joseph M. Mele</td>
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<td>Brian J. Welding</td>
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## VICE RECTORS OF ST. PAUL SEMINARY

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>George E. Saladna</td>
<td>August 22, 1966 – August 17, 1978</td>
</tr>
<tr>
<td>Donald W. Wuerl</td>
<td>February 1, 1980 – June 29, 1981</td>
</tr>
<tr>
<td>William M. Ogrodowski</td>
<td>November 8, 1982 – February 24, 1986</td>
</tr>
<tr>
<td>Robert P. Connolly</td>
<td>July 15, 1996 – August 17, 1998</td>
</tr>
<tr>
<td>Kevin J. Dominik</td>
<td>August 17, 1998 – July 2, 2001</td>
</tr>
<tr>
<td>James A. Wehner</td>
<td>July 2, 2001 – July 8, 2002</td>
</tr>
<tr>
<td>Joseph M. Mele</td>
<td>August 19, 2009 – May 9, 2011</td>
</tr>
<tr>
<td>Terrence P. O’Connor</td>
<td>May 9, 2011 – June 11, 2012</td>
</tr>
<tr>
<td>Donald P. Breier</td>
<td>July 9, 2012 – July 1, 2013</td>
</tr>
<tr>
<td>Nicholas S. Vaskov</td>
<td>July 28, 2014 – August 29, 2014</td>
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### FACULTY OF ST. PAUL SEMINARY

#### Directors of Pastoral Formation

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<tr>
<th>Name</th>
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#### Directors of Spiritual Formation

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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Charles S. Bober</td>
<td>June 21, 1989 — June 1, 1990</td>
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<tr>
<td>Kevin J. Dominik</td>
<td>August 17, 1998 — July 2, 2001</td>
</tr>
<tr>
<td>Edward J. Burns</td>
<td>July 5, 1993 — July 1, 1996</td>
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<td>James A. Wehner</td>
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<td>Brian J. Welding</td>
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<tr>
<td>Joseph M. Mele</td>
<td>February 4, 2008 — May 9, 2011</td>
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<tr>
<td>Terrence P. O’Connor</td>
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<td>Donald P. Breier</td>
<td>July 9, 2012 — July 1, 2013</td>
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#### Spiritual Directors

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<tr>
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<tr>
<td>Walter A. Mahler</td>
<td>June 2, 1971 — August 8, 1976</td>
</tr>
<tr>
<td>Richard M. Lelonis</td>
<td>August 9, 1976 — September 1, 1977</td>
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<tr>
<td>Frederick L. Cain</td>
<td>September 1, 1977 — June 21, 1989</td>
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<tr>
<td>Timothy F. Whalen</td>
<td>1980 — unknown</td>
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<tr>
<td>Brian J. Welding</td>
<td>July 8, 2002 — September 5, 2006</td>
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<tr>
<td>Benedetto P. Vaghetto</td>
<td>August 2, 2010 — June 3, 2013</td>
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<tr>
<td>Brian W. Noel</td>
<td>July 13, 2015 — to date</td>
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#### Spiritual Director – College Department

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<th>Name</th>
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## FACULTY OF ST. PAUL SEMINARY (cont.)

### Assistant Spiritual Director
- **John W. Wellinger**
  - September 1977 — May 1979

### Associate Spiritual Director
- **Thomas W. Kunz**
  - February 1, 2013 — June 3, 2013

### Auxiliary Spiritual Director
- **Robert J. Cedolia**
  - 1988 — unknown

### Adjunct Spiritual Directors
- **Joseph J. Kleppner**
  - 1983 — 1986

### Visiting Spiritual Director
- **James W. Dolan**
  - September 1979 — June 1981

### Dean of Studies
- **Regis M. Farmer**
  - August 18, 1978 — November 15, 1979
- **Edward L. Yuhas**
  - July 8, 2002 — February 4, 2008

### Adjunct Faculty
- **Joseph J. Kleppner**
  - 1983 — 1990

## RECTORS OF ST. PAUL SEMINARY IN THE HIERARCHY

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Episcopal Ordination</th>
<th>Episcopal Appointments</th>
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Cardinal (2010 – to date) |
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<th>Name</th>
<th>Date of Episcopal Ordination</th>
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<td>Bishop of Pittsburgh (2007 – to date)</td>
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<td>Archbishop of Galveston-Houston (2006 – to date)</td>
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<td>Coadjutor Archbishop of Newark (2013 – 2016)</td>
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<td>Archbishop of St. Paul and Minneapolis (2016 – to date)</td>
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Note: The varied titles reflect the use of different models at times. A Director of Spiritual Formation traditionally organizes the spiritual programs (retreats, days of recollection, etc.) for seminarians while a Spiritual Director deals with seminarians’ spiritual life in the internal forum. At times, a faculty member might hold both positions concurrently, while at other times, two priests might hold those positions separately. Also, priests from parishes served as adjunct spiritual directors and those names are not included herein. This note explains apparent gaps in dates.

The above-listed information regarding personnel who have served at St. Paul Seminary has been provided through the diligent research of Debra M. Kubiak and Lori A. Rectenwald of the Diocese of Pittsburgh.
Alexander J. Schrenk was ordained a transitional deacon for the Diocese of Pittsburgh by Seán Cardinal O’Malley, archbishop of Boston, in St. Peter's Basilica in Rome on September 29, 2016. On the following day, Alek served and preached at a private Mass for family (including both grandfathers, aged 90 and 87) and friends.

Alek is currently engaged in theological studies at the Pontifical North American College in Rome, and is in a licentiate program for Patristic Theology at the Augustinian Institute of the Pontifical Lateran University. He holds B.A. (Classical Languages and Philosophy, 2011) and M.A. degrees (Philosophy, 2013), both from Duquesne University, and an S.T.B. (2015) from the Pontifical Gregorian University in Rome.

The new deacon spent this past summer stationed in Butler, near Cardinal O’Malley’s alma mater, St. Fidelis Seminary.

Alek is the “Rome Correspondent” for the Catholic Historical Society of Western Pennsylvania and we extend congratulations to him on this important step toward his priestly ordination in June 2017. One of his reports from Rome is included in this issue of Gathered Fragments.
Ubi episcopus, ibi ecclesia. “Wherever the bishop is, there is the Church.” These words of Saint Ignatius of Antioch in his Letter to the Smyrnaeans are intended to make a theological point about the hierarchical unity of the Church. A practical corollary of that spiritual reality, however, is that no one has as broad and deep an experience of a particular local Church – from the administrative and pastoral, fiscal and spiritual – than its bishop.

For that reason, when Father Joseph Mele, Father Michael Conway, John Bates, and I met last summer to discuss plans to put together a first-ever, fiftieth-anniversary history of St. Paul Seminary in Crafton, we knew that we needed to have the input of the one man who, better than anyone currently living, has the broadest experience of the institution. That man is His Eminence, Donald Cardinal Wuerl. He was a seminarian for the diocese when the seminary was founded by then Bishop John Wright in 1965, he served as its vice-rector and then rector from 1980 until 1985, and he oversaw its administration as bishop of the diocese from 1988 until 2006. Because I study at the Pontifical North American College in Rome, I was given the task of interviewing His Eminence. As a cardinal and a member of the Congregation for the Doctrine of the Faith and the Congregation for Bishops, he is often in Rome.

Upon making the appropriate inquiries, I received the reply that His Eminence was happy to carve out an hour from his busy schedule to speak to me on May 17. We would meet in the parlor of the suite that bears his name at the North American College. There, our conversation lasted longer than an hour. While I have had the privilege of speaking with Cardinal Wuerl at (admittedly, much less) length in the past, I could not help but be impressed and humbled at his willingness to spend such a substantial length of time with me. His attention and alacrity during the interview testified as much to his personal graciousness as to his keen interest in seminary formation as a bishop, and to St. Paul Seminary in particular.

The purpose of this piece, then, is to present some of the many fascinating and helpful insights that Cardinal Wuerl imparted to me during that afternoon conversation in Rome. His recollections of St. Paul’s Seminary were at once illuminating and humorous, thoroughly imbued with an obvious pride and affection for the seminary and its faculty and students. Eventually these recollections will be shaped into a chapter of the forthcoming history of the seminary.

The first question that I asked His Eminence concerned the origins of St. Paul Seminary. At present, it is unique among seminaries in the United States, because it is the only diocesan minor seminary that serves only a single diocese. Since Cardinal Wuerl served many years as personal secretary to Cardinal Wright, I thought that he would have some special insight into Cardinal Wright’s original vision for the seminary.

First, however, Cardinal Wuerl gave me some insight into his relationship with Cardinal Wright. “Remember,” he told me, “this was the time of the conclusion of the Second Vatican Council.” It was obvious that Bishop Wright seized on the talents of the young Donald Wuerl early on, even before his ordination: “He assigned me as a student here. And then, when he would come for the Council, I would be his gofer: go for this, go for that.
I really enjoyed it, because it gave me a little bit of an insight into what was going on in this whole council process.” Of course, Cardinal Wuerl’s back-of-the-scenes insights into the unfolding of Vatican II could easily serve as an interview topic in and of themselves, but we soon returned to the topic at hand.

He continued on to say that one of Bishop Wright’s greatest desires was to found a seminary of Pittsburgh’s own. That had long been a wish of the diocese’s pastors. The first bishop, Michael O’Connor, made the establishment of a seminary one of his top priorities. He created St. Michael’s Seminary as one of the first acts of his episcopate, but for reasons relating to the failed creation of a separate Diocese of Allegheny, it closed in 1876. Philosophical and theological training for Pittsburgh seminarians was handled for the most part after that at St. Vincent’s Seminary in Latrobe, although in the 1950s and 60s, with a swelling number of seminarians, other institutions were utilized as well. Cardinal Wuerl himself, for example, studied at St. Gregory’s Seminary in Cincinnati before being selected for the prestigious Basselin Scholarship program at Catholic University’s Theological College in Washington, D.C., followed by theological studies in Rome.

Bishop Wright’s vision was not merely limited to the foundation of a minor seminary, however. Although they never came to fruition, there were plans for a theological institute as well. Before speaking with Cardinal Wuerl, I knew that such a project had been considered, but I was unaware of just how developed these plans had been.

In fact, the diocese already owned the land where the theologate was intended to be: the prospective property was a large parcel of land in Sewickley. What’s more, he told me that “when I was here as an undergraduate student, […] we had loads of men at the Casa, studying, getting degrees. Ed Bryce was getting a degree, Don Kraus was getting a degree, we had at least in Europe — in Germany, France, and Rome — men getting their degrees in theology, scripture; George Saladna was in the École Biblique. The vision was not just a vision: it was a plan, that there was going to be a theologate, and the faculty was being prepared.”

It was no secret, then, that St. Paul’s was only part of what was to be a much larger project. According to Cardinal Wuerl, the structure of St. Paul’s was modeled on that of the North American College — that is, the seminary as a primarily residential facility, or, in Church parlance, a house of formation. In such an arrangement, seminarians live, work, and pray at the seminary, but the academic courses are hosted at an external institution. In Rome, that is usually the Gregorian University; in Pittsburgh, it was to be Duquesne University.

The founding of a theologate, however, implies a much greater degree of preparation. For one, it sounds as if it would have been a new construction from the ground up. St. Paul’s, in contrast, simply moved into the old buildings and grounds of St. Paul’s Orphanage in Pittsburgh’s East Carnegie neighborhood, which had been abandoned upon the advent of Social Security and Child Welfare programs. Moreover, while a house of formation requires only a few priest faculty members to serve as rector, vice-rector, and spiritual directors, a full-blown theologate would require a stable faculty of highly educated professors in addition to a separate administrative and formational faculty, all of them priests. It is little surprise, then, that when the social-cultural upheaval of the latter part of the 1960s began to permeate the Church, the first sacrifice made would have been the laborious task of founding the theologate. In Cardinal Wuerl’s words, “in the wake of the Council, […] this was also the cultural and sexual revolution, and things began to go in a different direction, and the numbers [of seminarians] dropped precipitously. So the plans to go ahead with the theologate stopped. We owned the property up until much, much later.”

What became of the faculty of the theologate, then? Many of the men mentioned by Cardinal Wuerl are still serving in the diocese. Father Edward Bryce, for example, is currently pastor of St. Bede in Point Breeze. He studied sacramental theology at the Gregorian University and upon his return to Pittsburgh, taught as a theology professor at Duquesne University from 1965 to 1971. He later went on to become the founder of the diocesan Justice and Peace Office, leading among other things, pro-life activities for the diocese. In a phone conversation with Father Bryce, he informed me that Bishop
Wright’s intentions for him and his fellow student priests were very clear – while it never reached the point of a public announcement, they knew that they were being trained as professors for a future theologate.

The two other men, Father Donald Kraus and Father George Saladna, did end up being involved in seminary formation for the diocese. Father – later Monsignor – Kraus had already earned a doctorate in philosophy from St. Louis University, and, as Cardinal Wuerl accurately recalled, obtained a doctorate in theology from the Angelicum in Rome. Father Saladna studied at the Biblicum (that is, the Pontifical Biblical Institute) in Rome, with a year at the École Biblique in Jerusalem as well. They, respectively, would go on to become the first rector and vice-rector of St. Paul Seminary. Monsignor Kraus served in that position longer than any other rector, from its founding in 1965 until Father Wuerl himself took over the reins between 1980 and 1981.

Although there is more to say about the foundation of St. Paul’s, my interview with the Cardinal shifted eventually to his own recollections as seminary rector. To begin, I asked whether it was difficult to step into the shoes of Monsignor Kraus, who had been rector so long that the seminary had become, inevitably, identified with him. In response, Cardinal Wuerl had only positive things to say about Monsignor Kraus’s tenure: that he “had done what he needed to do, to stabilize the place, to get it going.” Building on that solid foundation, when Cardinal Wuerl was appointed rector of the seminary he was not aiming to take the institution in a different direction than Monsignor Kraus had worked for, but simply a broader one.

After all, although he may have studied in Rome during the Council, Monsignor Kraus was still a product of his earlier generation of priests. “He saw the seminary as a place for other activities to go on,” according to Cardinal Wuerl. That attitude was, in fact, well suited to running a large institution, one where the energies of a varied and numerous student population would have to be focused. And a large institution St. Paul’s was at its founding. Its two dormitories, then housed in both Boyle and Domenec Halls, were full, and until the societal and cultural upheaval of the 1970s, it counted a total enrollment of more than a hundred. By the time Cardinal Wuerl was made rector in 1981, the total seminary enrollment was closer to thirty men.

Cardinal Wuerl’s tenure as rector, therefore, was marked by a great expansion of the role of the seminary in the diocese. “I wanted the seminary to be, with all that potential there, to be the center of the diocese: the non-administrative center, the educational, intellectual center.” Many of the programs that continue to mark the experience of Pittsburgh seminarians today were initiated by Cardinal Wuerl.

The first of these was a continuing education program for the diocese’s priests. After the many ecclesial changes of the 1970s – many of them more a product of speculation than actual Church mandate – there was a need for keeping the knowledge of priests current with what the Cardinal himself called “good, solid stuff.” In conjunction with the founding of a continuing education program, there was also the beginning of a tighter partnership with Duquesne University. For the first time, Cardinal Wuerl arranged to have our diocesan priests, such as the future Daniel Cardinal DiNardo, teaching courses that were cross-listed between the seminary and university catalogs. These courses were wide-ranging: there was “an introduction to Scripture; we had a metaphysics and Christian philosophy; we had a course in priesthood; a course in liturgy; and some of [these courses] were taught on campus, and some of them were taught at St. Paul’s.”

This supplemental education was a great benefit for Pittsburgh seminarians. “They used to say here [in Rome],” Cardinal Wuerl recalled, “they probably still do – that the Pittsburgh men who came to North American for theology were the best prepared. Because they had all these courses.” Those additional courses were not only of benefit to the seminarians. Cardinal Wuerl recalled that in one of the courses, “one of the guys in class – who was not one of ours, he was a lay student – was just overwhelmed by the idea that Jesus came back from the dead.” Although he was a student at a Catholic university, he had evidently never been exposed to the idea, or, at least, not so clearly or effectively as he was in the seminary course.

Cardinal Wuerl’s rectorship also saw the beginning of the apostolic works program, now an indispensable element of priestly formation that coordinates with local charitable institutions to allow seminarians to develop their pastoral skills in concrete pastoral situations. The initial and longtime coordinator of that project at St. Paul’s was Sister Judith Worden, a Sister of Mercy who had been serving as vice-principal of Canevin High School when Cardinal Wuerl took her on. Having a woman – even a religious sister – serve on a seminary faculty in the early 1980s was, Cardinal Wuerl admits, a “breakthrough” for the time, but it opened the door for Pittsburgh
Fiftieth Anniversary Year of St. Paul Seminary (continued)

seminarians to deal first-hand with the work of the Sisters of Mercy in the diocese.

Many of the programs and initiatives started by Cardinal Wuerl as rector of St. Paul’s would strike most seminarians today as entirely commonplace. That is not a coincidence, nor is it a matter of Cardinal Wuerl being ahead of his time. Much more than that, it is because, in what may be some of the most historically interesting memories that Cardinal Wuerl shared, the formation program at St. Paul Seminary ended up setting the tone for seminaries across the country.

The history of how that happened has a direct relationship to Cardinal Wuerl’s own story. In 1980, Pope Saint John Paul II asked for an apostolic visitation to all the seminaries of the United States. That process set into motion a major reworking of seminary formation all over the world, which had been operating under less than clear guidelines since the Second Vatican Council. Cardinal Wuerl, serving at that time as rector of St. Paul’s, was also appointed to be secretary to the apostolic visitor, Bishop John Marshall. As such, the whole visitation was, without exaggeration, “run out of one room” on the second floor of Domenech Hall at St. Paul Seminary.

The visitation process took more than six years to complete, with more than twenty teams visiting upwards of 220 institutions across the United States. The work of that visitation culminated in the 1990 Synod of Bishops on Priestly Formation. Cardinal Wuerl, by that time Bishop of Pittsburgh, served as one of the members. To conclude the synod, Pope John Paul II promulgated his Apostolic Exhortation Pastores dabo vobis, a document that still defines the Church’s vision for priestly formation. It also led to the revision of the Program of Priestly Formation, a document that lays out in practical terms the procedure of formation of Catholic priests. That revision was done largely in line with the recommendations of the apostolic visitation – that is, recommendations drafted in the upper room of a building at St. Paul Seminary and first put into practice here, in Pittsburgh. If there is any indication of the pride that Cardinal Wuerl takes in what he was able to contribute to the Church while serving as rector of St. Paul’s, it might be in the form of a physical object: the pectoral cross that Pope John Paul II gave to all the bishop-participants of the synod as a memento. “The cross from that synod,” Cardinal Wuerl shared with me, “is the one that I wear when I’m at home.”

Cardinal Wuerl also shared much more with me about the history of the seminary, from the many remarkable priests who worked and resided there during his tenure and contributed to the formation of the diocese’s future clergy, to his recollections of the seminary’s role in the filming of his catechetical television series, The Teaching of Christ. Those stories, however, will have to wait for the publication of the seminary’s history to be shared.

As I began by stating, Cardinal Wuerl’s personal involvement with St. Paul Seminary over so many years and in such a diversity of roles means that his perspective on the institution’s history is extraordinarily valuable. The only other figure in its history whose service spanned a comparably broad period of time was its long-serving first rector, Monsignor Kraus. (All subsequent rectors have held terms of about five or six years on average.) Sadly, however, Monsignor Kraus is not with us any longer, and so Cardinal Wuerl represents the greatest currently accessible treasury of memory about the institution. As the diocese celebrates this fiftieth anniversary year of priestly formation at St. Paul’s, I am profoundly grateful to His Eminence for allowing me to access a portion of that treasury, which is of such great value to the Church of Pittsburgh and, indeed, the Church universal.

Endnotes:

1. What was formerly a terrace on the fifth floor of the College was enclosed in the 1970s and transformed into suites for visiting prelates. Each bears the name of its benefactor, and Pittsburgh can pride itself on providing two of the apartments. The Cardinal Wright Suite, where Bishop Zubik usually stays when he is in Rome, is located in the College’s new tower annex and houses many personal artifacts from the late Cardinal. The Cardinal Wuerl Suite has taken its former place along the fifth floor corridor.

2. Seminary academic training consists of two distinct stages. The first stage, philosophical studies, takes place at a minor seminary and is handled over a collegiate track of four years (for men without a prior university degree), or a two-year pre-theology program (for men who already have a four-year degree). Major seminaries, also called theologates, handle the second stage, theological education. St. Paul Seminary, as a minor seminary, therefore handles only philosophical training, and is unique in that it educates only its own seminarians. In contrast, most minor seminaries (such as St. Mark Seminary in Erie), educate seminarians from outside dioceses as well.

3. “The Casa” is the original seat of the North American College. Located near the Trevi Fountain, it was formerly a Dominican and Visitation Sisters convent before being established as a national college for American seminarians by Pope Pius IX in 1859. When the new (and much larger) campus was dedicated on the Janiculum Hill near the Vatican in 1953, the original campus was renamed the Casa Santa Maria (translated, Saint Mary’s House), and serves as a residence for priests pursuing graduate studies at various universities in Rome.

4. The degree to which these plans progressed and when exactly the diocese permanently moved on from the idea of founding a theologate is material for future research, but a May 12, 2012 Pittsburgh Post-Gazette article indicates that the diocese still owned the property at that time. “The 45-acre property in Sewickley Hills Borough is on Magee Road and priced at $750,000. Interstate 79 runs parallel to the land, which is adjacent to four private homes on Parkview Lane.” The parcel was sold to the Allegheny Land Trust for a nominal $10 on January 9, 2015.

5. Monsignor Donald W. Kraus (1927–2009) was ordained a priest in 1954. Aside from his more than fifteen years of service to St. Paul Seminary, he also served as pastor of St. Scholastica Parish in Aspinwall for thirteen years, from 1981 to 1994. Father George E. Saladna (1933–2011) was ordained in 1958, and after twelve years as vice-rector at St. Paul’s, went on to serve as pastor of St. Gabriel the Archangel in the North Side for 15 years, followed by 18 years as pastor of St. Alphonsus in Springdale. He also served as director of the Diocesan Program for the Permanent Diaconate and oversaw the ordination of the first permanent deacons in 1974.
Some buildings intended for utility may also be true works of art while others are not. Some structures are erected as memorials; others become memorials by fate or fortune, like Ford’s Theatre in Washington DC, the site of Abraham Lincoln’s assassination. Some buildings, like Ford’s Theatre, are a portal to a specific event in history, like a snapshot – while others, like museums, preserve an ongoing story. Pittsburgh’s Ukrainian Catholic Church of St. John the Baptist, with its several domes, has become an iconic part of the Pittsburgh skyline, emblazoned on tee-shirts and pictured on postcards, usually with the other more modern skyscrapers of the city as a background, but conveys a history more than a millennium old.

Oleg Sets the Stage
The turbulent, complex and fluid alignments of the various city-states emerging in the region we call Ukraine and Russia today, and the lack of clear historical records as well as conflicting reports, make it more difficult to sketch their development than to undo a Gordian knot. This much is clear; a man known as Rurik the Red, possibly a Scandinavian who died in 879, had been “invited” by the people of Novgorod to “bring law and order” to that city, first mentioned in 859 and situated a little more than a hundred miles south by southeast from modern day St. Petersburg in northwestern Russia. He had a relative named Oleg, possibly his brother-in-law, who led a military expedition south to a very ancient city called Kyiv on the banks of the Dnipro River. It is said that this city had been founded by three brothers: Kyi (for whom the city was named), Schek and Khorev, along with their sister, Lebed, possibly as early as the fifth century. It was ideally situated for a trading post between the Scandinavian lands to the north and Byzantium to the south. It would become the hub of the Rus’ state when Oleg, on taking the city around 882, declared it the “mother of Rus’ cities” and installed himself as prince.
Enter Olga

But the story really begins with a Varangian ferryman’s daughter named Olga. She was born about a hundred miles west of Novgorod at Pskov around 890. It is said that Oleg introduced her to one of Rurik’s sons, Ihor. The two married and probably lived in Novgorod until moving later to Kyiv. The monk Nestor’s *Primary Chronicle*, also known as *The Tale of Bygone Years*, says Oleg died in 912 and was succeeded at Kyiv by Ihor, but the story line is hotly disputed. Ihor and Olga had a son named Svyatoslav who was three years old when on a tax gathering junket in 945 his father was assassinated by the Drevlians, another of the tribes in that area of Eastern Europe drained by the Dnipro River. This event made Olga regent of Svyatoslav’s domains until about 960, and she quickly showed her keen intellect and shrewd instincts. One example is that she changed the manner in which taxes were collected. No longer would the ruler ride out to his subjects to gather them, but the subjects would bring them to the ruler. She also resisted any attempt to have her marry again so that she could forestall any ambitious man from laying claim to the principality that she desperately wanted to bequeath to her son.

Born a pagan, Olga had become a Christian sometime in the middle of the tenth century – the date is disputed – in a grand ceremony in Constantinople recorded in the Byzantine Emperor Constantine VII’s *Book of Ceremonies*. She promoted Christianity in the realm, asking for missionaries from both the Byzantine Emperor and the Holy Roman Emperor Otto I in the West. Prior to this event two brothers from Thessalonica, Cyril (c. 826-869, a monk) and Methodius (c. 815-885, later a bishop) had been dispatched from Constantinople in 862 by Emperor Michael III in response to Rostislav of Great Moravia’s request for evangelizers. Almost immediately the brothers began translating the Bible into the language now known as Old Church Slavonic and using that language in the Eucharistic Liturgy. So Christianity was already on the move north from Constantinople. Olga did receive a missionary bishop from Emperor Otto I in the person of Adalbert, the future archbishop of Magdeburg; but his mission did not succeed. The use of a language the locals understood probably gave the decided edge to the Byzantines. By this time the people in the orbit of Kyiv were being called the Rus’ by the Byzantines and Ruthenians by the Latins.

At the end of the regency, Olga remained at Kyiv with Svyatoslav’s two sons, Yaropolk and Vladimir, while Svyatoslav spent most of his time on the battlefield, acquiring the title Svyatoslav the Conqueror. She tried to persuade him to embrace Christianity, but he resisted on the grounds that “my soldiers would laugh at me.” But what she could not get from her son she would get in her grandson. Olga died at Kyiv, on July 11, 969, and – as the first ruler of the Rus’ to embrace Christianity, among other things – was immediately considered a saint. She would be formally canonized in 1547 and given the title *Equal of the Apostles*.

Upon his mother’s death, Svyatoslav moved his capital from Kyiv to Pereyaslavets, a trade city at the mouth of the Danube, leaving his son Yaropolk as prince of Kyiv and his illegitimate son, Vladimir, as prince of Novgorod. Svyatoslav would die just three years later in 972, and fratricidal wars would break out in 976. Eventually Vladimir would consolidate political power in his hands and take the throne of Kyiv. He would begin his own illustrious era.

**Vladimir**

Vladimir was a pagan, through and through, at least for the time being. He brought more of the various Slavic tribes under his hegemony and greatly expanded the domains of his father. He seemed to have inherited his grandmother’s intellect and instincts. At first he tried to “modernize” the native pagan religion but realized that effort was a lost cause. In 987, after consulting his court, he sent emissaries to study the main religions of the known world, including Western (Latin) and Eastern (Byzantine) Christianity, as well as Judaism and Islam. Vladimir decided to embrace Christianity from Byzantium and was subsequently baptized the following year in Chersonoe (a/k/a Korsun) in Crimea, a city he had occupied. One may question the purity of his motives. He had struck a deal with the Byzantine Emperor to provide him with troops – the beginnings of the emperor’s fearsome Varangian Guard, his personal bodyguards – in return for the hand of Princess Anna, sister of the emperor. This action would require him to become a Christian, and he did. And to judge from the changes in his policies and life style, he seems to have been sincere.

Soon after his own baptism and even in the face of very strong opposition, Vladimir invited everyone in Kyiv to be baptized on August 1st with this notice, proclaiming that “those who do not come to the river tomorrow, whether poor or rich, of low birth or high, will be my enemy.” Slowly the opposition gave way, no doubt with the aid of Vladimir’s many programs. Not only did he build churches, but he promoted literacy and jurisprudence, moderating some of the harsher provisions of the old tribal laws, even abolishing corporal and capital punishment. His grandsons would compile the first written legal code, usually called the Rus’ *Justice*, and his granddaughters married into European royalty: Elizabeth to Harold II of Norway, Anna to Henry I of France, and Anastasia to Andrew I of Hungary. In this period the foundations of a Ukrainian Church were laid, where the religious patrimony of Byzantium was tempered with native culture and custom.

**Rise of Muscovy**

The Mongol incursions, beginning around 1225, would put an end to the golden age of Kyivan Rus’ and paved the way for the rise of Muscovy, at that time a small trading outpost on the north-east periphery of the Kyivan lands. Muscovy’s remote, forested location offered some security from Mongol attack and occupation; and a number of rivers provided access to the Baltic and Black Seas and to the Caucasus region. The turning of the tides of fortune for these two cities would have an effect continuing to our own day. Little by little, the Grand Duchy of Muscovy extended its sway over territory once considered part of Kyivan Rus’ to increase the population and wealth under its rule. As the population shifted, so did the ecclesiastical center of the Rus’, from Kyiv first to the city of Vladimir.
on-Klyazma in 1299 and then to Moscow in 1322. Near the end of
the 15th century, Grand Prince Ivan III, the Great, having tripled
the territory under his rule, having beaten back the Mongol Tartars,
and having married the Byzantine Princess Zoe Palaeologue after the
death of his first wife in 1467, felt confident enough to proclaim
himself tsar (the Slavic form of Caesar) of all the Rus’. In 1589 the
Metropolitan of Moscow would obtain from the Ecumenical Pa-
triarch of Constantinople the title and powers of a patriarch. Here
Moscow would surpass Kyiv in ecclesiastical hegemony in concert
with its growth as a world power.

This realignment put the western part of the Rus’ lands farther away
from the new seat of power and brought in the use of the term
“ukraine” to describe certain areas of the more remote Rus’ lands.
Although the word appeared for the first time near the end of the
12th century, it simply denoted a fortified border land on the edges
of the various principalities, equal to the English term “the march-
es,” or the current use of the expression “the sticks” to describe
very rural areas. The term was applied to different areas of the Rus’
lands, with the same elasticity as the word “country” can mean either
rural areas or nation.

Galicia
At this point the story line must shift from Moscow to the op-
opposite end of the Rus’ lands known to many Americans as Galicia,
or Halychyna in Ukrainian. In his day Vladimir the Great laid claim
to this region in what is today the Ivano-Frankivsk area in western
Ukraine. Halychyna had become a semi-independent kingdom in the
12th century when one of Vladimir’s descendants, Prince Roman
Mstyslavich, amalgamated into one principality the two small city
states of Volyn (actually Vladimir-in-Volhynia) and Halych to its
west. This new principality became increasingly prominent as many
emigrants resettled there after fleeing declining Kyiv. Halychyna
passed back and forth to and from Poland in the 11th century and
became part of Hungary at the end of the 12th. Casimir III of
Poland annexed it in the middle of the 14th century, and the territory
eventually became part of the Austro-Hungarian Empire. By 1596
the southwest part of the old Kyivan state came under the rule of
the Polish crown where “Ukraine” was then used in a more specific
way to describe the borderlands between Poland and the Tartars in
the south. And so what is now called the Ukrainian Church found
itself living in the Polish-Lithuanian Commonwealth.

Merge two churches and get three . . .

Even amateur church historians are aware of an affair called the
Great Eastern Schism in which the Church of Rome and the
Church of Constantinople broke communion with each other in
1054. The immediate impact on the Church in Rus’ was rather
minimal. There is documentary evidence that the ecclesiastical lead-
ers there saw it more as a family squabble that needed to be settled.
However, the Crusader sack of Constantinople in 1204 – seen as an
unbearable outrage of “Christians” brutalizing Christians – gal-
vanized the Church in Rus’ and raised the emotional temperature
terribly. Nonetheless, attempts were made at reconciliation, such as
the Second Council of Lyon that began in 1272. On appearances,
it seemed to be a success, but in reality it failed to achieve its goal.
Another attempt was the Council of Basle-Ferrara-Florence, begin-
nning in 1431. An important representative of the Eastern Church at
that council was Isidore, born in southern Greece around 1385, who
became a monk and later hegumen (abbot) of the Monastery of St.
Demetrius in Constantinople. He knew Latin well and was a good
speaker; he had a good reputation as a theologian and seems to
have had a heart-felt desire for reunion with the West. In 1437, the
Byzantine Emperor, John VIII Palaeologus, had Isidore appointed
Metropolitan of “Kiev, Moscow and all Rus’,” hoping that he would
draw the Grand Duchy of Moscow into an alliance with the Church
of Rome, at least for saving the Byzantine Empire and the Church
of Constantinople from the rising threat of the Ottoman Turks.
Grand Prince Basil II of Moscow received him with hostility but
did underwrite his return to the Council, after which Pope Eugene
IV made him a cardinal. In due time Basil II had a synod of six
bishops depose Isidore and imprison him. After two years Isidore
escaped and returned to Rome where he was appointed papal legate
to Constantinople.

Since the Ukrainian Church in Western Ukraine lived within the
Polish-Lithuanian Commonwealth, it saw certain social and politi-
cal advantages in re-establishing communion with the Church of
Rome. The hierarchs of the Kyivan Church gathered in synod in
the city of Brest and composed thirty-three articles of Union,
which were accepted by the pope; and a reunion was proclaimed at
Rome in June of 1595. This Union begins what we call today the
Ukrainian Catholic Church. The various eparchies (i.e., dioceses) signed on individually, with Lviv not officially embracing the Union until 1700. At first this Union was fairly successful due to support by the king of Poland and the grand duke of Lithuania, but within several decades – like the Union of Lyon – it lost much of its initial support outside the Polish-Lithuanian Commonwealth, due mostly to the ineffectual and often heavy-handed way in which its implementation was attempted. At the end of the 18th century, with the partition of Poland, all of Ukraine, except Galicia, was annexed to Russia. Within decades all the eparchies (dioceses) would revert to Orthodoxy as Tsar Nicholas I abolished the Union in all areas under Russian rule in 1839. The eparchy of Kholm (now in eastern Poland and called Chełm) would remain in the Union until 1875 when it would be forced into Orthodoxy.

The emergence of the Cossacks, perhaps best described as semi-nomadic mercenary tribes on the very rural frontiers through the 14th and 15th centuries, also deepened the division of Ukraine into Catholic as opposed to Orthodox since these Cossacks were militantly opposed to the Union of Brest, militantly being the operative word. Things were very different in Austrian Galicia, however. The Greek Catholic Church, as it came to be called there, underwent a great renewal. Under Austrian auspices the clergy received a better education, and in general the moral tone and practice improved. This revitalized Church eventually became part of a great Ukrainian national awakening in the 19th century. In the Second Polish Republic, between the World Wars of the 20th century, the Church contributed to the growing Ukrainian culture and nationalism. But it would pay the price. The Church flourished under the energetic leadership of Metropolitan Andrew Sheptytsky, metropolitan of Lviv from 1900 to 1944. The situation changed dramatically, however, at the beginning of World War II, when most of Galicia was annexed by the Soviet Union, which acted decisively to liquidate the Greek Catholic Church. In April of 1945 all its bishops were arrested and sentenced to long terms of forced labor. In March 1946, in Lviv, a sham synod was held which officially dissolved the Union and integrated the Ukrainian Catholic Church into the Russian Orthodox Church. After the new trials and tribulations of its catacomb existence, though, it would come back above ground officially on December 1, 1989, when its communities were given the right to register with the Soviet government as the Ukrainian Greek Catholic Church.

**Coming to America**

In the meantime, in the last quarter of the 19th century, large numbers of Ukrainians from the southern slopes of the Carpathian Mountains as well as from Galicia, north of the mountains, began to migrate to the United States and Canada, many recruited by agents of the American anthracite coal industry for the hard labor that mining required. They tended to settle in Pennsylvania, and from there moved into neighboring states, also taking jobs in the lumber industry, the steel mills and other factories. These people tended to be peasants and, for the most part, were not accompanied by clergy or professionals who might have been very helpful to them. For their spiritual needs they usually attended the local Latin Catholic Church of a similar ethnic group, such as the Poles or the Slovaks.

**Father Volansky**

In 1882 the sixty or so Ukrainian families in Shenandoah (Schuylkill County, Pennsylvania) sent a petition to Bishop Sylvester Sembratovych, at that time Apostolic Administrator of Lviv and soon to become its archbishop and a cardinal, requesting him to send them a priest. The prelate replied by appointing the Rev. John Volansky, a Ukrainian priest of that archdiocese, as their missionary pastor. Fr. Volansky arrived in Shenandoah on December 10, 1884, and began organizing the Ruthenian Church (as it was then called) in America. He was described in a newspaper article three years later as “barely more than 30 years of age, tall and slim, though compactly built and fairly good looking.” He was faced with unexpected obstacles. Attempting to pay a courtesy call on the Roman Catholic archbishop of Philadelphia, Patrick J. Ryan, he was met by the vicar general, Fr. Maurice A. Walsh, who refused to accept his credentials and promptly told him that he was forbidden to function as a priest. The fact that Fr. Volansky was a married man most likely precipitated this reaction. Fr. Volansky notified (by now) Metropolitan Sembratowych and said he would proceed to exercise his ministry if the prelate did not rescind his appointment. With no answer from Lviv, Fr. Volansky rented Kern Hall on Main Street in Shenandoah and conducted the first service, Vespers, on December 18 of that year. The erection of a proper church was initiated and, despite construction problems, was dedicated to St. Michael the Archangel on November 21, 1886. Eventually the congregation had to build a bigger church, dedicated in 1909, that burned to the ground in 1980. It was replaced with the new structure that stands today.

Fr. Volansky cast a wide pastoral net and soon realized he would need help. He petitioned Metropolitan Sembratovych, who sent Fr. Zenon Liakhovych in March of 1887. Leaving him to tend the flock in Shenandoah, Fr. Volansky began an extended tour of the immigrant communities, visiting as far away as Colorado and several times in Pittsburgh, Pennsylvania. With the completion of St. Mary’s Church in Kingston (Luzerne County, Pennsylvania), Fr. Liakhovych was stationed there. Unfortunately he died in November of 1887, and Fr. Volansky was alone again. Rev. Constantine Andrukhovych came in 1888 as a third church in Freeland (Luzerne County, Pennsylvania) was completed. During his stay, Fr. Volansky founded a
number of agencies for the benefit of the immigrants, including the first Ukrainian newspaper, America, still published today. By 1889 there were two more churches in the anthracite region: Olyphant (Lackawanna, Pennsylvania) and Shamokin (Northumberland County, Pennsylvania), with additional ones in Jersey City (New Jersey) and Minneapolis (Minnesota). In that same year (1889) Fr. Volansky was recalled to Galicia, most likely due to misunderstandings with the Latin hierarchy. This time it was more than the fact that he was married. In the coal strikes of 1887 and 1888, Fr. Volansky was the only local Catholic priest to support the miners.

Growing and Dividing
From 1889 more priests had begun to come to America, but chiefly from the southern side of the Carpathians. Nevertheless, as the communities grew in number, they outpaced the number of clergy coming. And trouble was brewing. The slight variations in language, custom and ritual between the people from south of the Carpathians and those from north of them, plus various movements of nationalism in the homelands echoing here, became a terrible irritant – to the point that those from Galicia began to establish their own parishes. Their aims were abetted by the arrival of seven young celibate priests from Galicia between 1895 and 1898. These priests, while seminarians in Lviv, were imbued with the spirit of the Ukrainian national revival and had formed themselves into the “American Circle” with the intention to do missionary work in America. One of these priests was Rev. Nestor Stefanovich who, after a few months in Buffalo, moved to Pittsburgh and would become the pastor of the parish there in 1895. These missionaries were clearly of the same caliber as Fr. Volansky. For instance, Fr. Tymkevich, who settled in Yonkers, New York, erected a model apartment building to house thirty-nine families. In 1904 he began an orphanage for Ukrainian boys with the hope that the superior education they could receive there would prepare them to provide good leadership for their community later.

Relationship with the Latin Hierarchy
But relations with the Latin hierarchy and clergy remained a paramount problem; e.g., the lack of any official, and thus mutually recognizable, status – and the absence of any normal ecclesiastical organization. Many priests coming from the homelands came with authorizations from their own local bishops there and so felt no particular need to cooperate with any of their colleagues here, and sometimes they practiced their ministry across Latin jurisdictional boundaries. The Latin hierarchy, acutely aware of the confusion that was ensuing – even aside from the fact that so many of these priests were married – began petitioning Rome to require celibacy in America and to subject these priests to their jurisdiction. The Vatican, in the person of Cardinal Miecislaus Ledochowski, responded in 1892 to James Cardinal Gibbons of Baltimore, conveying the instructions previously given to the Ruthenian bishops in Austria-Hungary in 1890, requiring: (1) priests coming to serve in the United States be celibate, (2) priests who were married had to return to the homeland, and (3) priests had to report to the Latin bishop of the place in which they intended to settle and to receive jurisdiction from him. This more informal instruction would be given much greater weight when Pope Pius X issued an Apostolic Letter, Ea Semper, on June 14, 1907. The document attempted to provide a charter for the Ruthenian Church in America, and appointed a bishop who would have at least limited authority. It codified and greatly enforced previous instructions regarding the Ruthenian Church in America, including those conveyed to Cardinal Gibbons by Cardinal Ledochowski fifteen years earlier. The immemorial practice of Byzantine priests’ confirming the individuals they baptized at the same ceremony was suspended, and much more. Many saw this as a betrayal of the Union of 1595 by Rome and it intensified the dissatisfaction of many Ukrainian Catholics and further undermined their confidence in the Latin Church, if not the Catholic Church, and many would convert to the Orthodox Church as a result.

The Russian Orthodox Mission
All these events occurred while the Russian Orthodox Mission, in 1891, was at work trying to induce the immigrants to return to communion in that Church. In March of that year, the first priest to convert to the Orthodox Church was the Rev. Alexis Toth in Minneapolis, Minnesota. He was followed by Rev. Gregory Hrushka of Jersey City, New Jersey. As one century was coming to a close and another opening, the Ruthenians (both Galician and Transcarpathian) were battling the propaganda of the Russian Orthodox Mission subsidized by the tsarist government. By 1901 the Mission had succeeded in converting thirteen congregations with a total number of almost seven thousand people, about a third being from Galicia and the remainder from Transcarpathia. The number of Russian Orthodox Churches switched to the Orthodox Church, mostly because of difficulties with the local Latin bishop or with their own authorities, would eventually almost double the constituency of the Orthodox body before 1913; and the exodus would continue. The Very Rev. Alexander Dzubay, who would serve as vicar general with the appointment of the first Ruthenian bishop, would convert to the Russian Orthodox Church in 1916 and be ordained bishop of and for that Church’s Pittsburgh diocese. All this internal instability also provided fertile ground for various Protestant groups to gain converts – including a startling entity: Sacred Heart of Jesus Ukrainian Presbyterian Church in Newark, New Jersey!

Apostolic Visitor: Fr. Hodobay
There was a considerable consensus that a bishop, or at least something akin to a vicar apostolic, was needed to bring order to the situation, not only among the Ruthenian clergy and people but also between them and the Latin hierarchy and pastors. In 1902 the Rt. Rev. Andrew Hodobay, a canon of the Diocese of Presov in Hungary (at that time, but now in Slovakia), arrived in the United States as Apostolic Visitor to Ruthenian Catholics. The obstacles he faced were many. The Ukrainian clergy were strongly opposed to him because he had the full support of the Hungarian government. The Hungarian government was wary, even at a distance, of the growing Ukrainian nationalism. Cooperation between Ruthenian clergy and Latin Catholic bishops proved to be an insurmountable challenge for a number of reasons, even beyond the chaotic conditions among the Ruthenians, including the development of lay committees holding title to church property. The visitor called for a convocation of priests on May 21, 1902, in Brooklyn, New York, to begin to draft statutes for the Ruthenian Church in America. The convocation was
less than successful. The Ukrainian priests had not been invited, and only thirty-two of the others attended. The relationship between the visitor and the priests from Hungary began to cool and then become hostile. Some of the clergy began to see the visitor as increasingly more concerned with Hungarian political interests than the organization of the Church, possibly because at the May meeting he himself was quoted as saying that he was “the official representative of the Hungarian government.” Fr. Hodobay was recalled in 1907.

First Bishop: Soter Stephen Ortynsky
The candidate the pope chose to be the first bishop for the Ruthenians in the United States was a Basilian monk from Galicia with a doctorate in theology – Soter Stephen Ortynsky. The new prelate arrived in the United States in August of 1907. He had been ordained a bishop earlier, on May 12, for the titular see of Diania, and for his mission in America he was under the direct purview of the apostolic delegate in Washington (Archbishop Diomede Falconio). He was to be an auxiliary bishop to any Latin bishop in whose territory he would have to work. The fact that Ortynsky’s residence was in Philadelphia, the distance from Washington would actually intensify the problems he would face. Almost immediately upon his arrival, the new bishop called for two convocations at St. George’s Church in New York City, one for priests on October 15-16 and another for lay delegates from the parishes on the following two days. Both convocations drew a respectable attendance, and each group endorsed specific and favorable action on each item on the agenda. The lay delegates also voted a cathedraticum (a tax from the parishes for the livelihood of the bishop).

But the fact that Ortynsky was a Ukrainian from Galicia more than irritated the Hungarians among the Ruthenians, to the point that – when Metropolitan Andrew Sheptytsky came to America in 1910 – a delegation of priests from Transcarpathia presented him with a petition listing their grievances against Ortynsky and asked for a bishop of their own. All these irritants had exacerbated the situation; but the bishop managed to carry on with his episcopal duties – navigating through the Latin hierarchy since he had no jurisdiction of his own. He established an orphanage in 1911 and brought some of the Sisters of Saint Basil the Great to staff it. He also opened a church supply store and a printery, and he laid plans for a seminary in Washington, D.C., affiliated with the Catholic University of America. With the subsequent outbreak of World War I, he organized help for victims of the conflict overseas.

On May 28, 1913, the Vatican conferred full ordinary jurisdiction on Bishop Ortynsky, making the Ruthenian Church in the United States completely independent of the Latin hierarchy. At the time, the exarchate, as the entity was called, had 152 churches, 43 missions, and 154 priests serving approximately 500,000 souls. Within a year some of the most egregious restrictions were suspended by the papal decree Cum Episcopo – only to be imposed again sixteen years later in 1929 with the decree Cum Data Fuerint. But all of this took its toll on the man, and he died unexpectedly after an eight-day bout with pneumonia on March 24, 1916. These reversals of policy on the part of the Vatican led to violent reactions and a second wave of Catholic Ruthenians’ converting to Orthodoxy, especially after Cum Data Fuerint. In July 1935, 37 parishes opposed to the re-imposition of the restrictions organized a congress to determine the future of their churches in the United States. This first Diocesan Council-Sobor met in Pittsburgh, Pennsylvania, on November 23, 1937, with Father Orestes P. Chornock as moderator. The participants abrogated their communion with Rome and joined the Orthodox Church, initiating the American Carpatho-Russian Orthodox Diocese under the jurisdiction of the Ecumenical Patriarchate of Constantinople.

Interregnum and Division
Upon the death of Bishop Ortynsky, the then-apostolic delegate, Archbishop Giovanni Bonzano, proposed that the consultors of the exarchate choose two candidates for the position of administrator sede vacante, one for the clergy and laity from Galicia, and the other for the Transcarpathian Ruthenians and Hungarians. On April 11, the apostolic delegate conveyed the news that the Holy See had appointed the Very Rev. Peter Poniatishin as administrator for the Galicians and Rev. Gabriel Martyak for the Hungarians. In situations where both groups were represented, the two administrators were to decide together on appointing pastors, etc., but there was to be a single exarchate. The administrators were told to remain in their respective parishes since the interregnum was expected to be short. It would last for eight years, and the division made permanent in the creation of two distinct ecclesial communities: the (now) Byzantine Archeparchy of Pittsburgh and the (now) Ukrainian Archeparchy of Philadelphia. St. John the Baptist Church is part of the Ukrainian Catholic Eparchy of St. Josaphat, which in turn is part of the Ukrainian Catholic Archeparchy of Philadelphia. The Vatican appointed Rev. Basil Takach of Uzhhorod for the Rusyns, Slovaks, and Hungarians who had been under the temporary care of the Very Rev. Gabriel Martyak; and the seat of this new exarchate was to be Homestead (Allegheny County), Pennsylvania. Fr. Constantine Bohachevsky, serving at that time as the vicar general of the Peremyshl Diocese in Galicia, would succeed to Philadelphia for the Ukrainians in 1924.

Pittsburgh
The first Ukrainian of record in Pittsburgh was Andrew Andrzejczyn, who arrived in 1880. By 1890 there were twenty-five Ukrainian families in or near the city, and Fr. Theophane Obushkевич, pastor of Transfiguration parish in Shenandoah (Schuykill County, Pennsylvania), had been serving the congregation as a
visiting priest, coming for major feast days, baptisms, and weddings. In 1890, Rev. Gabriel Wyslocki became the first official pastor, but remained with the congregation only a few months. As plans for a church were being completed at that time, Fr. Obushkewich, still acting as a trustee of the parish, purchased an existing wooden frame hall on the corner of Carson and S. Seventh Streets on Pittsburgh’s South Side, the site of the present church. The Rev. Ambrose Polansky then became pastor of the parish. He served until 1895, the year a new brick church in the Ukrainian Baroque style replaced the old frame structure. He was succeeded by Rev. Nestor (or Nicholas) Stefanovich, one of the “American Circle,” who served for sixteen years. It was during Fr. Stefanovich’s term that the growing animosity between the members from Transcarpathia and those from Galicia, stoked again by the tsarist-backed Russian Orthodox Mission, became a crisis of such proportions that it resulted in a court case in 1901, after which the Transcarpathian members of the parish left it to establish a nearby parish of their own, which endures to this day.13

The Ukrainian community continued to grow as thousands of new immigrants flocked to Pittsburgh to work in the steel mills. The aftermath of World War I would have repercussions here in the United States, even for the Ukrainian Catholic Church. The first great immigration of Ukrainians to the United States was motivated by a desire for a better life. The immigration that was instigated by the situation in Europe after World War I was driven by politics. The dispositions of the two groups were very different and led to some internal conflict.

St. John the Baptist Ukrainian Catholic Church
By the second decade of the 20th century, the building that housed St. John the Baptist Church was too small and had to be enlarged. The addition, more than twice the size of the original part, is the structure most people see today. A careful look at the northern elevation of the building (along E. Carson Street) shows the seam where the first structure adjoins the new addition, which would boast five of the eight “onion” domes atop the building today, indicative of Eastern Slav church architecture.

A series of short-term pastors followed. By 1931 the ecclesiastical situation had stabilized due to Vatican action, and Bishop Constantine Bohachevsky appointed the Rev. Michael Kinley as pastor. Fr. Kinley would hold the post until he retired in 1955. He was a shrewd, ingenious businessman while a self-sacrificing model of love and devotion, guiding the parish through the frightening days of the Great Depression and keeping it financially viable, even serving as its janitor. In 1933 he established a parochial school at the church to be staffed by the Sisters of Saint Basil the Great. A few pastors served the parish after that until the longest administration in its history began on September 1, 1966, with the appointment of Msgr. Michael Poloway, now retired. It was during his tenure that the U.S. Department of the Interior listed St. John the Baptist Ukrainian Catholic Church on the National Register of Historic Places.14 In 1990 the parish observed its centennial.

Centuries of history, with all its currents and eddies, have coalesced in the brick structure on the corner of E. Carson and South Seventh Streets. The effects of developments in Eastern Europe, more than a millennium ago and half a world away, have found concrete expression in a building that has come to represent the contributions of countless people, in their faith and hope, their dreams and labor, and especially in the descendants they left behind. It still houses their heirs!

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The Church Complex on Pittsburgh’s South Side
Source: ©Michael Haritan, photographer
Suggested Readings:


Wasyl Halich, “Ukrainians in Western Pennsylvania,” *Western Pennsylvania History* [Historical Society of Western Pennsylvania] Vol. 18, No. 2 (June 1935), 139-146.


________, *Ukrainian Catholics in America: A History* (Lanham, MD: University Press of America, 1982).


Endnotes:

2 The Dnipro (also known as the Dnieper) is the fourth longest river in Europe, rising near Smolensk and flowing through Russia, Belarus and Ukraine to the Black Sea.


4 Cyril and his brother, Methodius, devised an alphabet (the Glagolitic) to translate the Christian Scriptures and liturgical texts into the Slavic language with which they became acquainted, and now known as Old Church Slavonic, for the use of the natives primarily in Great Moravia from which it spread. It can still be heard, at least in part, in some churches in Western Pennsylvania.

5 Andrew Alexander Sheptytsky, O.S.B.M. (1865-1944) was a native of Galicia. He entered a Basilian monastery in Dobromyl, taking the name Andrew and was ordained a priest in 1892. Appointed Ukrainian Greek Catholic bishop of Stanyslaviv in 1899, he became archbishop of Lviv in 1901. His visitation of the United States took place in 1910. He was imprisoned by the Russians during World War I, and died during World War II. In 1958, the cause for his canonization as a saint was taken up. Pope Francis approved his life of heroic virtue on July 16, 2015, thus proclaiming him to be Venerable.


8 Alexis Georgievich Toth (1853-1909) was subsequently canonized by the Orthodox Church in America, the American successor to the Russian Orthodox Church, as St. Alexis of Wilkes-Barre in 1994.


10 Soter Stephen Ortynsky, O.S.B.M. (1866-1916) was a native of Galicia. Having taken vows as a Basilian monk, he was ordained a priest in 1891. Appointed titular bishop of *Daulia* and bishop of Greek Catholics in America in 1907, he was ordained bishop by Archbishop Andrew Sheptytsky in Lviv.


12 In the Eastern Catholic Churches, an exarchate would be the equivalent of a vicariate apostolic in the Latin rite; a bishop would be appointed over a group of the faithful not yet large enough or organized enough to be constituted an eparchy (diocese). An archeparchy would be the equivalent of an archdiocese.

13 See “St. John the Baptist Ukrainian Catholic Church” in Eleanor Patroos, Emily Stecko, Vera Krokono, Stephen Zinski, and George Appleyard, *Ukrainian Catholic Church 988-1988: Millenium of Christianity Directory, St. Josaphat Diocese of Parma, Ohio* (Gettysburg, PA: Herff Jones Co., 1988), 87. The Ruthenian immigrants organized a separate parish in 1900 under the name “Second St. John the Baptist Greek Catholic Church.” In 1901, the membership purchased St. Casimir (Lithuanian) Church at 613 E. Carson Street. In 1958, the congregation relocated its church to 1720 Jane Street.

14 The church was added to the National Register of Historic Places on October 29, 1974 as No. 74001747. In 1968, the building was designated a Historic Landmark by the Pittsburgh History & Landmarks Foundation.
Carpatho-Rusyn lands in Europe prior to World War I
Source: Carpatho-Rusyn Society

Original St. John the Baptist Byzantine Catholic Cathedral, Munhall
Source: Metropolitan Archeparchy of Pittsburgh

Ecclesiastical Map of Byzantine Catholic Church in the U.S.A.
Source: Metropolitan Archeparchy of Pittsburgh

Metropolitan Archbishop Stephen J. Kocisko
Source: Metropolitan Archeparchy of Pittsburgh
Large numbers of Byzantine Catholics, formerly known as “Greek Catholics,” began arriving in Western Pennsylvania from the Austro-Hungarian Dual Monarchy in Central Europe already in the early 1880’s. They came in response to invitations of recruiters from American mining companies. Initially, they sought to earn some money in order to return to their homeland, where they hoped to buy land. Anxiety over unsettled conditions in Europe and, increasingly, the “smell of powder” of the approaching world war caused many to change their minds and to bring their families or fiancées to America. Soon, they were organizing parishes and appealing to their bishops in Europe to send clergy. The oldest parish of the Byzantine Catholic Metropolitan Archdiocese of Pittsburgh is St. Stephen in Leisenring, near Connellsville, founded in 1892.

Although some of the newcomers preferred to identify themselves simply as “Greek Catholic,” the people we are considering called themselves by the collective name Uhranka Rus (Hungarian Russians). Some preferred Karpatytska Rus (Carpathian Russians). The ancient distributive form of the collective name Rus is Rusin, from which is derived the term “Ruthenian” (in Medieval Latin Ruthenus, meaning Russian). The Vatican and Vienna preferred the designation “Ruthenian” while Budapest used Magyar Orvos, meaning Hungarian Russian.

In 1898, the Ruthenian Greek Catholics of Hungary numbered over half-a-million. Divided by dialect and customs and by the Hungarian county boundaries, which tended to run from north to south, the Ruthenians were united by their Greek Catholic Church, the Church Slavonic liturgical language, the Cyrillic alphabet and the Julian calendar. Attempts were made to develop a literature in a Ruthenian re-creation of the Russian language, but these were increasingly blocked by the forced Magyarization policies of the Hungarian government. Also, the Austro-Hungarian authorities strongly discouraged contacts between the Hungarian Ruthenians and their cousins in the neighboring Austrian crown lands of Galicia and Bukovina and, of course, with those in the Russian Empire.

In the United States, the Ruthenian Greek Catholics immediately ran into problems with the Roman Catholic hierarchy, who were shocked by their different rite and their married clergy. The “Ruthenian problem” was a topic of heated discussions at the annual meetings of the American bishops in the late nineteenth and early twentieth centuries. Rome responded to the concerns of the American Church in 1907 with the letter Ea Semper, decreeing that only celibate priests could serve in parishes in the United States. This proved completely impractical because of the dearth of celibate Greek Catholic clergy willing to come to the New World. Spurned by Archbishop John Ireland of Minneapolis, Father Alexis Toth turned in 1891 to the Russian Orthodox bishop in San Francisco, who received him and his flock into communion. Eventually, Father St. Alexis Toth would bring over twenty thousand Ruthenians into the Russian Church. Their descendants today form part of the Orthodox Church in America (OCA).

Alarmed by these defections, Rome sent Canon Andrew Hodobay in 1902 as apostolic visitor. Withdrawn soon, he was replaced by Bishop Soter Ortensky in 1907. After the bishop’s death in 1916, Rome divided the Hungarian Ruthenian parishes from the Galician Ruthenian parishes, placing them under separate administrators. In 1924, Rome sent two Greek Catholic bishops to the United States: Bishop Basil Takach for the Hungarian Ruthenians and Bishop Constantine Bohachevsky for the Galician Ruthenians (today, Ukrainian Catholics). Bishop Basil established his headquarters in Pittsburgh, while Bishop Constantine chose Philadelphia for his residence.

The bishops brought with them secret instructions from Rome to eliminate the uncanonical curator (trustee) system in the parishes within the space of ten years. On top of this, in 1929 Rome issued the decree Cum data fuerit, mandating that henceforth candidates for the priesthood born in North America must be ordained as celibates. Accepted grudgingly in Philadelphia, the conjuncture of these two requirements gave rise to an independence movement in the more volatile Pittsburgh Exarchate. Some forty thousand souls joined the American Carpatho-Russian Orthodox Greek Catholic Church, erected under the homophorion of the Greek Orthodox Ecumenical Patriarch of Constantinople, who also consecrated Father Orestes Chornyak as first bishop. This jurisdiction established its cathedral and seminary in Johnstown, Pennsylvania, and remains under Constantinople.

The period following the Second World War was a time of rapid growth and expansion for the Byzantine Catholic Church of Pittsburgh. To train young men for the priesthood, Saints Cyril and Methodius Seminary was founded in 1950. A diocesan newspaper, the Byzantine Catholic World, was launched. Following the Second Vatican Council, English became the main liturgical language. New churches were built, including in the South and West, and many of them were appointed with Byzantine iconography.

In 1963, the Exarchate of Pittsburgh was divided into two eparchies: Pittsburgh and Passaic, New Jersey. A third eparchy was added in 1969 at Parma, Ohio under Bishop Emil Mihalik, while Bishop Stephen Kocisko became the archbishop-metropolitan of a new ecclesiastical province. In 1982, Bishop Thomas Dolinay organized a fourth eparchy at Van Nuys, California, and in 1991, he succeeded Archbishop Stephen Kocisko as the second archbishop-metropolitan of Pittsburgh.

Our present Archbishop-Metropolitan William Skurla took part in the Roman synods on the family. In accordance with recent Vatican directives to the Eastern Catholic Churches, he has opened our seminary to married candidates. As a judiciary head, he participates in the work of Christian Associates, the major ecumenical organization in southwestern Pennsylvania. Our archeparchy is represented also on the financial (Msgr. Russell Duker, S.E.O.D.), theological (Father Ivan Mina, Ph.D.), and social concerns (Father Robert Ora-vetz, E.D.) committees of that organization.
Pittsburgh and the Maryknoll Decision

“Certainly Maryknoll got no prize when it got me. I was no social butterfly, no towering genius, neither rich, beautiful, holy nor easy to live with. I had been requested to leave college, fired from my job and thrown from my horse. It was all great fun.

But I had … a dogged determination at long last to do God’s Will for me.

The time it rose up, engulfed me, drove me to the typewriter, happened in a room at Webster Hall Hotel in Pittsburgh.

1932 was a black Depression Year but my father had a very good job with the Jones and Laughlin Steel Corporation. We lived in a large apartment building in the Shenley district. With five large rooms, it would have been simple to accommodate my sister who occasionally came to visit us from McKeesport, PA.… But I preferred to give her my bedroom and go down to the Webster Hall Hotel for the night. I took my typewriter and got away from the family chatter. I usually took a good book along as well. Tonight I had nothing…in despair I reached into the table drawer and took out the Gideon Bible.

A glance at the index – ‘For one in doubt;’ ‘For comfort in desolation;’ ‘For success in business…’ Nothing at all ‘For light to know God’s Will and strength to do it.’ They had left me out. In revenge I started at Genesis and leaped slowly through the Old Testament and up into the New. It took me all night.

I ended St. John’s Gospel, closed the book and looked at my watch. 5:30 am. I went into the bathroom and talked to the pasty face that looked back over the sink. ‘Well, my girl,’ I told it, ‘you are going into Maryknoll whether you like it or not. God hasn’t said anything audible tonight, but He wants you to go. Go you shall.’

I hoisted the portable typewriter up onto the bed, knelt beside it and started a letter. ‘This is perfect,’ I smiled wryly, ‘kneeling to write a letter to beg admittance to Maryknoll.’

It was the smartest thing I have ever done in my whole life.

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In an Ossining taxi cab, my father, my mother and I lay prone on the rear seat. Ossining’s hills are such that going up to Maryknoll is a ride in a contour chair, well tilted back.

Papa was strangely silent; Mother said not a word. They expected some sort of heart rendering ceremony at the convent door I think. Bolts clanging open, stern looks, a snip at my hair, a last despairing glance…. They half knew it wouldn’t be so.

Both Father and Mother were happy enough at my choice, made at the tender age of 25. One night, soon after the bomb had exploded at our dinner table, Mother said to Papa, ‘What do you think of Ethel’s idea?’ ‘Always knew she’d do something worthwhile with her life!’ he growled. Up to that point he had had his doubts.

The taxi turned off the road, ran up the incline that thrust us back against the cushions, and stopped in front of a yellow brick building with … twisted columns supporting the porch railing. My father took the suitcase and started up the steps. The driver helped my mother out. I hesitated a second, remembering something. Then I fished around in my purse. The pack of cigarettes I had half-finished on the train! I pressed them tight into the back of the seat hoping they would be out of sight. But they weren’t. The cabbie looked into the rear seat, easily extracted the cigarettes and stuffed them into his shirt pocket. ‘Thanks!’ he said with a knowing wink. ‘I get a lot of these on Maryknoll trips.’

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January 1928 – At Carnegie Institute of Technology I had been weighed and found wanting. The notice in my hand said, in effect, ‘The faculty has decided that you will not be permitted to graduate in..."
internment in the Los Banos camp during World War II, set up the Congregation's Publicity/Communication Department, wrote extensively about the Sisters' mission work, earned a Master of Science Degree in Journalism from Columbia University's Graduate School of Journalism, and returned to the Philippines where she was co-founder of Our Lady of Victory Training Center for the physically disabled. On August 5, 2000 she died peacefully at the Sisters Center in Maryknoll, New York.

Well, I could hardly blame them. The two and a half years past, I had reveled in the arts – piano, organ, singing, interpretative dancing, drama. Very little hard practice but a lot of talk, talk, talk. The solid teaching at Seton Hill and my family background carried me through the general cultural subjects although I opened not a book to study.

I spent all day and nearly all night in the School of Fine Arts building, taking extra courses in organ, dancing and drama.

A born poseur, I carried a cane, swaggered around in riding boots and pontificated on Eugene O’Neil, Theodore Dreiser, Carl Sandberg and The American Mercury as H. L. Mencken edited it. Three things were wanting to me – Greenwich Village, an artist’s attic and starvation.

I often wonder what my parents thought of all this. Our apartment was close to campus and everybody drifted in. When my odd assortment of confreres sat around our parlor and pulled to pieces tradition, authority, government and Scriptures, meanwhile eating us out of house and home and smoking the place blue, my parents would look in once or twice and retire to more congenial atmosphere elsewhere. But they showed their metal more than once. A young lad from Warren, PA, remarked that he could not see how ‘a dinky piece of white bread’ could become the Body and Soul, Blood and Divinity of Christ as Catholics believed. The words were hardly out of his mouth when my mother appeared on the scene. ‘In this house,’ she said calmly, ‘no one will speak in those terms of the Blessed Sacrament.’ I was mortified that she should be so intransigent, so bourgeois on this point. I was so proud of her otherwise; she read widely, talked well and studied French at the University of Pittsburgh.

So the typed notice I held in my hand that day in January, 1928, saying that Carnegie Tech felt it could get along without me on the student roster thrust me out of a padded cell into the ‘world of bread and cheese,’ as we called it with loathing.

January 1930 – After I left Carnegie Tech, I did what many did –
Pittsburgh and the Maryknoll Decision (cont)

Then, on a January evening in 1930, I announced that I would no longer be Mary Jane Selwyn’s alter ego. She could take herself around to neighborhood stores and write in glowing terms what she saw. As for me, Papa had ordered me back to college. I was to start the second semester and see if I could wring a degree out of Pitt. I went around on my last shopping expedition and said good-bye to all these good substantial people.

The thought of Maryknoll came back again and again. It never stayed long and now I began to think myself too settled in commercial life to ever be a postulant. I had seen them at Seton Hill.... Not for me. I now had a ‘career.’

June 1931 – ‘Ethel Danforth,’ read the stentorian voice. I rose from my seat in the orchestra of Syria Mosque and became one of several thousand young Bachelors of Arts filing up on stage to get my degree from the Chancellor of the University.

Thus ended another 18 months of school; I was 23 … thrust out into a world of Prohibition and Depression. But already I was fairly sure of a job.

I struck out for Pittsburgh’s dailies, The Press, a Scripps Howard paper; the Post-Gazette of the Paul Block chain and the Sun Telegraph, a Hearst sheet.

The first break came with a story on Joshua Barney. He was an admiral in the War of 1918 … and was buried in Pittsburgh. I looked up Joshua’s grave on the Northside and wrote several thousand words on him. Then I took the story down to The Pittsburgh Press and convinced the editor of the Sunday Magazine section that this was just what he was looking for. He paid me nothing. Remember, Depression?

The story that put me on the payroll was the Washington County Fair. Horses, chickens, blueberry pies, crocheted bedspreads, cows – all of them ornamented with red ribbons and prizes – in a setting of cotton candy, Crackerjack, balloons and lost children. I telephoned in a humdinger of a story and it came out on Page One with a grand by-line.

The story that put me off the payroll was an unemployment demonstration. All afternoon we reporters had compared notes on speakers and estimated the crowd that swelled all over the front of Soldiers’ Memorial Hall. I got back to the office and sat down wearied. A small paper I was shown read ‘Fire the last person you hired. Everyone will take a 10% cut in salary as well.’ ‘You’re it,’ I was told.

It was Spring 1932.

Out of school, off The Press, I found myself at home most of the day. I knew by then that it was Maryknoll for me.

Days fell into a sort of easy routine. Mass at 9:00 am in the Cathedral, only a block away. After Mass I had breakfast … reading the morning newspaper over my coffee. It was a quiet time. I had fixed up a corner of the sun parlor with typewriter and desk. Here I pounded out short stories which I was sure would sell – well, next time if not now. I made sporadic attempts to get another newspaper job too. Once I wrote a letter to every magazine editor in the country, extolling myself as ‘young enough to learn and experienced enough to be of immediate value.’ A number of replies came, but all amounted to the same answer, ‘So sorry!’

Every Sunday, I went out to mining towns teaching religion to the children. This is called Confraternity of Christian Doctrine work.
Even at Carnegie Tech and Pitt, I had done this work. Now a lady of leisure, I took up the work again. Twenty or so of us met at the Wood Street station around noon on Sundays. We rode southwest through the dreary smoke-blurred towns out to where mine tipples replaced trees. Teams of two or three dropped off the train as we came to our places for class. My classroom was the kitchen of a wretched hut; my hostess, a woman at the end of her rope. Yet she always had the place fairly clean, the ‘seats’ set in place – meaning a wooden bench and several wooden cartons. We kept our voices low so as not to disturb Pa asleep – sometimes very audibly – in the only other room. Most often we accumulated the class as we went along the road through the settlement, for they ran out of other shacks as they saw us coming. Such poverty I have seen equaled but never surpassed in all the years since in Asia, Africa and Latin America.

I marvel now that I did nothing positive to relieve it. This should have sent me spending my last cent for food, clothing and medicines. This should have brought me to the mine-owner’s house to demand decent housing for his workers. Why I did not offer to help those tired women as they wrestled with wood stoves, broken chairs and newspaper-stuffed holes in their shacks? When the temptation comes to wax indignant over similar situations in Latin America, I think of those miners in western Pennsylvania and my own casual acceptance of their condition.

This has always been a real problem for me – to translate emotion into effective action. The following spring, 1933, I came to New York again with my father. My purpose was to visit Maryknoll. ‘Look the place over and see if you want to change your mind,’ as my father put it. I had already applied and been accepted.

We stayed at the Vanderbilt [Hotel]…. At dinner one evening we were seated in the grandiose dining room at a window facing Park Avenue where the homeless men wandered up and down right below those windows. I was miserable. Should I rush out with my dinner and hand it to one of them? Should I ask Papa for the money he would spend on my dinner and give that to a beggar? Saints have done so. But in me, the impulse was drowned in the comforting reflection if nobody spent money on expensive dinners, then kitchen workers, waiters and other hotel employees would be thrown out of work. Which is better – to give a dole to the unemployed or to furnish honest work to people who need it? Which is true charity? Another question intrudes: Which is easier on me? This is the question that should be thrown out of the discussion. Sometimes one positively craves discomfort; it would be a physical satisfaction to feel some of the poverty, some real sting.

Spring 1933 passed quickly.

June 1933 – For eight years, I had watched a deadline come closer. Now it was right here. I walked up the steps of Maryknoll following my parents. A brand new life was waiting for me inside the door. I knew, and yet I did not know, what it would be like. I was to walk up to a mountainside, say the password and enter the cave that would open. Like Alice in Wonderland jumping down the rabbit hole. Like Daredevil Dick leaping off the Brooklyn Bridge. Like Captain Morgan walking the plank.

It was certainly a plunge into the Unknown.

I smiled in grim satisfaction.

They didn’t know what they were getting either.”

1 Sr. Maria del Rey Portrait (undated)

Source: Maryknoll Mission Archives
Maryknoll Sister
This unknown quantity revealed itself over the next 67 years as Sr. Maria del Rey helped the Sisters fulfill their vision of making God’s love visible in the world through her words and work.

Words – Sr. Maria del Rey used her journalism training in the Congregation’s Publicity/Communications Department for 20 years from the late 1940s through the 1960s writing extensively about the Sisters’ mission work for a variety of press outlets and in her own ten books. Based on her travels during which she witnessed first-hand Maryknoll Sisters living and working in Africa, Asia and Latin America, her writing captures the reader’s attention with its clear, direct voice that is full of heart and a healthy dose of humor. The aim of her words was always to communicate the wonder of God’s presence in the world. These three passages from her books *Safari By Jet* (1962), *Pacific Hopscotch* (1951) and *In and Out the Andes* (1955) speak to these qualities of her writing.

Heart – Rosana, Tanzania

“I spent the day watching Sister Paul Christopher at work in the clinic. She holds forth under a spreading umbrella tree. Her small white clinic is as much a haven on the long dusty life-road these people tread, as the umbrella tree is for the sun-smitten traveler. To us, it is incomprehensible that people will walk ten miles when they are ill…. A steady stream of patients arrives each morning…. any and all diseases come to the umbrella tree. There were more than fifty patients sitting along the hedges or spread out on the grass the day I was there…. These people are so patient,’ Sister Paul Christopher said as she examined a woman stretched on the table. ‘This woman has walked nine miles, starting out before dawn, to get here. She has waited several hours under the tree. What’s wrong? I think malaria is at the bottom of her trouble.’ ‘She seems very young,’ I said. ‘Maybe 16 or 17. The serious business of life starts very early out here.’”

Humor – Kaying, China

“A missioner travels by any means he can get, so long as it gets him where he must go. This dictum has earned me many a narrow squeak, but perhaps no means of travel can equal with rear-wheel bicycle for thrills…. With all the brash courage of comparative youth, I insisted that I could easily go around the Kaying missions by bicycle. I was not slow in boasting that, 30 years ago, no kid on our block could touch me when it came to handlebar technique…. I’m as fit today as I was then!” And just to prove it I took out a bicycle and started around the narrow cement walks around the convent. It went pretty well. My ego inflated enormously. A few wild gyrations of the front wheel, a sudden stop in a bramble bush, to be sure – but on the whole the old prowess was coming back.

‘Ah, pride. You know what it cometh before? Bishop Ford and Sister Rita Marie emerged from the convent and stood on the front steps finishing a discussion of mission work…. Full speed ahead, I pedaled – easy, graceful command of the wheel, perfect poise on the seat, no worries at all. Then my good angel put a stone on the walk, to puncture that pride. It worked. I tumbled, a heap of humility, at the Bishop’s feet. No bones broken, not even a bad bruise. Nothing more was said, but we arranged to borrow the station wagon from the good Maryknoll Fathers…. From that time on, I rode bicycles only on the back seat.”

Wonder – Guayaramerin, Bolivia

“The candle has paled in the dawn by the time the Sisters have recited office and made a meditation. They then gather their missals, straighten their beds and go off to church…. ‘They’ go across the grassy school yard to the whitewashed mud brick church to kneel in adoration before the Lord of Heaven and Earth Who comes to Guayaramerin just as readily as He comes to St. Peter’s in Rome. There are quite a few faithful ones there each morning kneeling on the red brick floor. It’s wonderful to be one with them. Here alone, in all the world, is a man really and truly a man. Stripped of accidentals like money and position and education, he stands forth as a single unit of humanity… bringing his individual soul before God and saying, ‘Here is the soul you created and put inside of me. I bring it to You every day, just for a little look-see from You, so that I may hand it back to you someday, not For there is no life without God, and God is the only True Life.”

Sr. Maria del Rey visiting Tanzania (ca. 1961)
Source: Maryknoll Mission Archives
Work — Sr. Maria del Rey’s first mission assignment in 1936 was teaching secondary school in Hawaii. After two years there, her skills were put to good use in the Philippines. During World War II, she and a group of Maryknoll Sisters were interned in the Los Banòs camp for three years. They were among the two thousand internees rescued by American forces on February 23, 1945. In her colorful account of that day’s events she recalls:

“Instead of waiting until the gong rang for roll-call as I usually did, I went slowly to the road and took my place a half-minute early, I turned to the East to see the sunrise…. Then nine beautiful planes flew across the sunrise and — marvelous sight! — tiny specks dropped like pellets; then the pellets bloomed into parachutes….

‘Paratroopers!’ everyone shouted and I ran to the barracks…. I hadn’t reached the cubicle when Hell began popping and I ducked under the beds – pushing Sr. Maura Shaun over a bit and making room for Sr. de Chantal to squeeze alongside.

Several times we peeked over the window sill. Bullets flew past the window like rain, really. In the middle of it, the swinging doors on the front of the barracks swung open and there was a huge American. And the expression on this face as he saw the place full of nuns! ‘Won’t my mother be proud when I tell her that I rescued the Sisters!’ he said. ‘Welcome’ we shouted.

A man went through the barracks then, shouting that we were to pack only what we could carry and go to the baseball field immediately. I looked up then and, looking straight through Barracks 19, saw amphibian tractors pouring down the wide space between 18 and 19. Imagine! In the space of a ½ hour – paratroopers, bullets, guerillas, Americans, and now amphibian tractors that looked like tanks! No wonder the old brain still totters under the shock.”

Liberation from the Los Banòs camp closed the first chapter of her mission work in the Philippines. After more than two decades traveling the world and writing about the Sisters work, Sr. Maria del Rey returned to the Philippines in 1971 and resumed her teaching ministry.

Trouble would find her again in 1973, when she and eleven other Maryknoll Sisters spent sixteen hours immersed in the shark-infested waters of the Pacific. The group was on its way to a two day renewal on Cateel when their boat capsized. They sang, prayed and constantly reminded each other not to sleep as they held onto the outriggers and sat on top of the vessel. Upon seeing the shore, two of the men working on the boat left the group and swam out to seek help. Unaware of their fate, the Sisters and the three remaining crewmen clung to the boat through a storm that brought them further out to sea. As the sun rose the next morning, they grabbed clothes to shield their faces and continued to support one another as the day grew longer. “And then the angels came. A tugboat came along the shore flying a white flag.” The crew had spotted the Sisters’ white flag, otherwise known as Sr. Patricia Marie’s veil, which they had hoisted up the previous day in the hope of being seen by a passing boat. One of the men who had swum to shore for help was onboard and helped bring them all to safety.
Sr. Maria del Rey ended her teaching career in 1976 and began writing a history of Maryknoll in the Philippines. When it was finished, she retired and embarked upon one of the most fulfilling mission experiences of her life:

“It all led to what I thought would be retirement. Foolish idea! A crippled boy, huddled in a fisherman’s net on Mindanao, put me into another job. With help from old friends and new, [he] was operated on and eventually walked to school.

Soon other victims of polio, tuberculosis, congenital defects and broken bones not healed rightly came bobbling or crawling or were carried up to our door. So I hired a Jeep, filled it full of crippled children and took them to Davao Doctors Hospital in Davao City every Friday.

Getting polio victims on their feet was going well when another problem arose — what then? How could they go to school, learn a trade, earn a living, do the chores in their own homes? How could they be integrated into normal living?

In 1981, Sister Cecilia Wood and I began our Lady of Victory Training Center for young people who have lost limbs or are paralyzed. They learned to operate power tools — jigsaws, lathes, sewing machines. Now they make toys, furniture, picture frames, candlesticks, surgical braces and even orthopedic shoes. The sunshine of accomplishment brightens each day.

Since that ‘retirement,’ this aging Maryknoll Sister has shepherded more than 400 crippled children back to a new life. It’s a new life for the parents also and that is a large part of the joy.”

For this work she was awarded the Elizabeth Seton Medal by Seton Hill College in 1986.

The Final Word
As the story of this Maryknoll Sister, missioner, world traveler, author, journalist and Pittsburgh native draws to a close, the question of “Why Maryknoll?” still lingers.

In an October 28, 1932 letter to Mother Mary Joseph Rogers, Foundress of the Maryknoll Sisters, Sr. Maria del Rey answers, “as much as I love journalism, I feel that the only pursuit worth spending a life for is enlarging the kingdom of Christ.” Her many accomplishments demonstrate how she manifested this pursuit in word and deed.

It is a daunting task to succinctly summarize the essence of this extraordinary woman. Luckily, Sr. Maria del Rey did so beautifully in 1980 when she wrote, “I’m a dear old lady with snappy black eyes and grey hair.… I’m short tempered but apologize quickly.… I speak my mind (what mind I have left) with no punches pulled.… For my entire life, I’ve been taking things as they come to me. I leave it totally up to God. He is running the whole works.”

Endnotes:
1 Sr. Maria del Rey Danforth, M.M., Autobiography (61/12), Creative Works Collection, Maryknoll Sisters Archives, Maryknoll Mission Archives, Maryknoll, NY.
4 Sr. Maria del Rey Danforth, M.M., In and Out the Andes (New York: Charles Scribner’s Sons, 1954), 82-83.
5 Sr. Maria del Rey Danforth, M.M. to Dovie, Ruth, Marian, and Jeanne, February 24, 1945 (4/3), War Narratives Collection, Maryknoll Sisters Archives, Maryknoll Mission Archives, Maryknoll, NY
8 Sr. Maria del Rey Danforth, M.M. to Mother Mary Joseph Rogers, M.M., October 28, 1932 (172/2), Personnel Files, Maryknoll Sisters Archives, Maryknoll Mission Archives, Maryknoll, NY.
• Pacific Hopscotch: A Sprightly Account of the Maryknoll Sisters in the Pacific (New York: Charles Scribner’s Sons, 1951)
• Nun in Red China (New York: McGraw Hill, 1953) [written under the pseudonym of Sister Mary Victoria]
• In and Out the Andes: Mission Trails from Yucatan to Chile (New York: Charles Scribner’s Sons, 1955)
• Bernie Becomes a Nun (New York: Farrar Strauss & Cudahy, 1956)
• Her Name is Mercy (New York: Charles Scribner’s Sons, 1957)
• Dust on My Toes: Stories of People Near and Far (New York: Charles Scribner’s Sons, 1959)
• Safari by Jet through Africa and Asia (New York: Charles Scribner’s Sons, 1962)
• No Two Alike: Those Maryknoll Sisters! (New York: Dodd, Mead & Co., 1965)
• Maryknoll in the Philippines (Ossining, NY: Maryknoll, 1980)

Sister Maria del Rey also authored the Foreword for Convent Life: Roman Catholic Religious Orders for Women in North America (New York: Dial Press, 1964). In addition, Sr. Maria del Rey wrote for magazines and newspapers, produced TV shows on NBC, produced plays for Blackfriars Theatre in New York City, and worked on Jane Wyman’s Fireside Theatre in Hollywood.

Information courtesy of Ellen Pierce, Archivist of the Maryknoll Mission Archives.
On a pleasant spring day in the Maryknoll Mission Archives’ research room a group of Maryknoll Sisters sit around the worktables chatting amiably among themselves and with the four archivists who are leading their archives orientation tour. The group grows quiet and still as the sound of record needle scratches emanate from a boom-box. Heads bow, eyes close and a contemplative atmosphere fills the room as Mother Mary Joseph Rogers, Foundress of the Maryknoll Sisters, begins to speak. The sound of her voice recalls her physical presence for the Sisters who knew her. For those who became Sisters after her death in 1955, this four-minute recording is a precious opportunity to hear her wisdom. As she finishes speaking, the emotional impact is visible in the smiles, heartfelt thanks and occasional tears. It is on occasions such as this when the Maryknoll Mission Archivists are most poignantly aware that the paper, audiovisual and photographic materials and objects we carefully catalog, box, protect, preserve and provide access to are not just mere things. They tell the story of Maryknoll, bearing witness to the impact American Catholic mission has had on Maryknollers themselves and the world at large.

Maryknoll has three expressions: the Catholic Foreign Mission Society of America1 (commonly known as the Maryknoll Fathers and Brothers, founded in 1911), the Maryknoll Sisters of St. Dominic2 (founded in 1912) and the Maryknoll Mission Association of the Faithful3 (commonly known as the Maryknoll Lay Missioners, founded in 1994). The Maryknoll Mission Archives,4 founded in 1990, is the official repository for all corporate records and manuscripts produced by these three organizations and their members. The Archives traces its deepest roots through the Congregation’s line. The Sisters had foresight enough to understand that their history would be important and took actions to preserve it starting in 1912. Maryknoll’s history, according to Mother Mary Joseph, is the organization’s “sweetest and dearest treasure because it is peculiarly our own.”5

Formal recognition of the need for institutional archives would come many decades later. In 1966, the Society’s leadership body established the position of Society Archivist and in February 1967 appointed Father William Coleman, M.M. to the job. Four years later, in 1971, the Maryknoll Sisters leadership charged Mother Mary Colman Coleman, M.M., with organizing the Sisters’ records for research. After maintaining their histories separately for more than seventy-five years, the Society’s and Congregation’s leadership teams made the decision in the spring of 1989 to consolidate their respective archives into one office. Their vision for this collaborative effort was to have a single office dedicated to facilitating and coordinating access to both collections by researchers and making preservation of the materials more efficient and effective. Although jointly administered by the three organizations, the physical and intellectual integrity and separation of the collections is maintained.

By the end of 1991, the Society’s and the Congregation’s materials resided side by side in the newly created archives space located in the Society’s Center building. The Maryknoll Lay Missioners joined the office in 2001. The Archives is also home to the records of the Religious Task Force on Central America and Mexico, the United States Catholic China Bureau6 (USCCB) and the United States Catholic Mission Association7 (USCMA), organizations that were founded in part by Maryknollers.

Leadership’s vision of one home for the entire Maryknoll story has proven to be an inspired one, greatly benefiting the parent organizations and external researchers who make use of its resources for a wide variety of projects including books, dissertations, films, genealogies, exhibits, promotional materials and presentations. The documents, films, audio, images and objects preserved in the Archives have taken on many new lives since their creation in the administrative offices at Maryknoll, New York, and the mission fields. For example, from the opening of its first mission in China in 1918 until the early 1970s, Maryknollers wrote diaries recording their experiences which were sent home to New York. At the time of their creation, these diaries served as reports of missionaries’ activities for leadership, sources of inspiration for missionaries-in-training who heard them read at dinner and mission education articles for Catholic America published in the The Field Ajar, Maryknoll’s magazine. Today, these same diaries have been used by communities in Africa, Asia and Latin America to aid in recreating their histories lost in times of war, academics seeking to understand at a micro-level the conditions in the areas Maryknoll served, families of Maryknollers looking to walk in their relations’ footsteps and the Archives itself in blog posts sharing the words of yesterday that are still so very relevant today. Even more heavily used are the Archives’ image and audiovisual collections. The written record of such diverse topics such as the liberation of those interned (including Maryknoll Priests and Sisters) in the Los Banõs camp in the Philippines during World War II, the
mission work of Maryknoll Sisters with disenfranchised communities around the globe, and the story of the first one hundred missioners Maryknoll sent to “fields afar” visually come to life in films by the History Channel (Rescue at Dawn: The Los Banos Raids), Fishtail Soup Productions (Trailblazers in Habits) and the Maryknoll Mission Archives (The First Hundred). Many academics and filmmakers also access a selection of more than eight thousand images, approximately eight percent of the Archives image collection, through the International Mission Photography Archive website hosted by the University of Southern California Libraries.

As an overseas mission organization, Maryknoll’s history is inextricably entwined with that of the communities it serves in Africa, Asia and Latin America. Of equal importance is how it has served American communities and been supported by American people and institutions. This fall, one of these domestic Maryknoll stories will be told as part of the Smithsonian’s National Postal Museum web exhibit, “America’s Mailing Industry,” exploring the partnership between the U.S. Postal Service and private sector enterprises. As one of the participating organizations, the Archives has an opportunity to share and pay tribute to Maryknoll’s more than a century long relationship with the Postal Service. Postal workers with mailbags full of mission education materials, donations, and letters home from missioners have literally carried the message of Maryknoll throughout the United States.

As the Archives shepherds Maryknoll’s history through time, the formats in which it has been recorded have changed dramatically presenting great opportunities and challenges for access and preservation. Hand- or type-written onion-skin pages have largely given way to word-processed documents created in a number of file formats. 16 mm film and reel-to-reel audiotape have been replaced as recording mediums with flash drives, SD cards and cloud storage. The rise of the digital world has provided the Archives with faster, more efficient ways of sharing Maryknoll’s story. Digital surrogates of objects, images, films, audio and documents, created through scanning and digital photography and recording, can easily travel to all parts of the world via email and through the Archives’ website vastly increasing the number of people we can help. The precarious position in which we stand, though, is how to manage, preserve and provide access to both the content of already obsolete formats and that of the dynamic world of digital records. Creating and maintaining a stable environment for objects in the physical world with appropriate enclosures and temperature and humidity controls is easier to achieve than providing the same for their electronic counterparts in the digital realm. The Maryknoll Mission Archives is working towards creating such an environment to ensure their longevity even in the face of technological change.
One of the most frequently asked questions by visitors to our office is, “what is a typical day like?” This query always elicits smiles and the response, “atypical is our typical.” Our days don’t have a regular rhythm. Any given week may include, among other tasks, a combination of arranging and describing a collection of materials, answering reference requests, writing content for the Archives’ website, strategizing about digital records preservation, preparing an exhibit, hosting visitors, working one-on-one with researchers and providing resources for Maryknoll’s missionaries overseas and its mission education projects at home. Each staff member contributes in all these areas, juggling and reprioritizing each project in relation to the others. The thread that unites it all is the staff’s dedication to helping the Society, Congregation and Lay Missioners integrate their history into all aspects of their work today. Always mindful that the treasures in our care are significant pieces of Maryknoll’s story and world history imbued with spiritual significance, we strive to promote Maryknoll’s history as a rich, relevant resource to be drawn upon for the work of mission today and tomorrow.

On October 30, 2011, Society co-founder Bishop James A. Walsh’s chalice (cataloged as Archives artifact MFB.155) left the Maryknoll Mission Archives and was transported to St. Patrick’s Cathedral in New York City where it was part of the Society’s Centennial celebration Mass. It was given to Bishop Walsh in 1933 when he was ordained Titular Bishop of Siene. It has been raised during the Liturgy of the Eucharist for many Society celebrations including ordinations and Foundation Days over the more than eighty years since Bishop Walsh first held it. This chalice and the many other paper-based documents, images, films, tapes and artifacts under the Archives’ care are testaments to Maryknoll’s past and guideposts for its future. As a member of the Maryknoll Mission Archives’ staff, it is a privilege to be among the cadre of caretakers ensuring that the spirit of Maryknoll endures.

Endnotes:
In Raleigh Addington’s book *The Idea of the Oratory*, written a few years after the founding of the Oratory in Pittsburgh, he mentions that a Catholic newspaper stated that John Henry Newman’s dream for Oxford was realized in Pittsburgh. The dream and unique idea of Newman, accomplished through the efforts of the eighth bishop of Pittsburgh, then-Bishop John Wright, was for a community of Oratorian priests to serve local college campuses. The Pittsburgh Oratory was the first community of Oratorians invited into a Diocese to serve as campus ministers to secular universities, a unique aspect that Addington called an “interesting experiment”!

Now a little over fifty years since its founding, there are six Oratorian priests, a transitional deacon and two novices in formation. The priests serve the local campuses and those who find a spiritual home at the Oratory. The campus ministry work is aided by the efforts of two teams of missionaries from the Fellowship of Catholic University Students (FOCUS).

Throughout his youth in Florence, Philip sought to eschew his father’s and uncle’s intention for him to enter into the family business. Under divine guidance he fled to Rome. There he lived a simple life and went about his work among the locals. At night, he was drawn to the quiet of deep prayer and meditation within the catacombs of St. Sebastian. During the day, he engaged in holy conversation on the streets with his fellow Roman citizens. At the age of 29, he had a mystical experience of the Holy Spirit descending as a burning ball of fire, entering his heart and remaining deeply lodged there for the rest of his life. After his death, it was found that his heart was physically enlarged to such a degree that his ribs were cracked, providing room for his miraculous, palpitating heart.

A “delayed vocation” by the standards of his day, St. Philip was ordained to the priesthood in 1551 at the age of 36, under obedience to his spiritual director. St. Philip was especially zealous for the sacrament of penance. His first group of penitents gave themselves up entirely to him, thus planting the first seeds of the future Oratory. St. Philip remains quite popular today in Rome. Along with St. Peter, he is acknowledged as the Apostle of Rome. He also has received the title of the Apostle of Christian Joy. Not only did Philip live a joyful life but he sought to encourage that charism in all of his disciples. Hence, the rationale behind his motto from Philippians 4:4, “Rejoice in the Lord, always. Again, I say rejoice.”

In that spirit, Bishop Wright sought to found an Oratory in Pittsburgh. His deep devotion for Philip Neri and intimate knowledge of the life and writings of Blessed John Henry Newman, were the basis of this decision. Cardinal Newman (1801-1890) was an Anglican convert to Catholicism.
cism and a profound intellectual and spiritual guide. Named for Newman, the ministry centers at non-Catholic colleges and universities are called Newman Centers or Newman Clubs. Throughout his life, Newman was involved in education. His writings, especially *The Idea of a University*, were influential in Bishop Wright’s decision to found an Oratory in Pittsburgh to do campus ministry at the University of Pittsburgh and Carnegie Mellon University. Together with Fr. John Walsh, a priest of the Archdiocese of Chicago, Bishop Wright initiated the foundation of this Oratory in 1961. At the time of its founding, the Newman movement on secular college campuses was also growing across the country. In Catholic universities and colleges, the campus ministry was provided by their own founding religious orders. After World War II, the G.I. Bill was bringing a lot of Catholics into the higher educational system, at Catholic universities and colleges, but even more so to secular universities.

In forming this new Oratory community, Bishop Wright also made contact with two priests — Father John Greene and Father John Ryan — from the Oratory in Rock Hill, South Carolina. The Oratory in Rock Hill was the first to be established in the United States in 1935 and was founded there by Bishop Emmet Michael Walsh to help with missions. Frs. Greene and Ryan met with Bishop Wright at a pub in Oxford, England and they were asked to come to Pittsburgh to join Father Walsh in the founding of a new Oratory.

When St. Philip Neri founded the Oratory, he desired that the men in community be bound by fraternal charity and common purpose rather than by the traditional religious vows of poverty, chastity and obedience, such as the Franciscans or Dominicans. When a man enters the Oratory, he does so with the intention of remaining there for his entire life. As secular priests, Oratorians promise obedience to the community and its elected provost. While there is intent to remain in one house for life, Oratorians are free to leave if they discern to do so. As an example, when Fr. Ryan and Fr. Greene returned from England, they went to the provost of the Rock Hill Oratory, told him of their conversation with Bishop Wright and of their decision to go to Pittsburgh to found a new Oratory. The provost in turn said he would propose the idea to the community, but the two had already made up their minds and left the next day.

Only recently did the current members of the Oratory in Pittsburgh learn of the early connection with the Rock Hill Oratory. In the early years of the Pittsburgh Oratory, Father Walsh went several times to visit Newman’s Oratory in Birmingham, England. Since then, the Pittsburgh Oratory has always had strong ties with Birmingham. In fact, Fr. Walsh was at the Birmingham Oratory when news came that the Oratory could be founded in Pittsburgh. Standing in the refectory at the time he learned that the new community would be founded, he immediately knelt down and asked one of the priests for his blessing upon himself and the new community.

**First House and Early Years**

Bishop Wright requested the assistance of Mrs. Howard Hanna in obtaining a suitable location for priests who would be serving as campus ministers to the colleges. A house originally designed for the president of Carnegie Mellon University by Henry Hornbostel, a local architect with a national repertoire of buildings, served as the first home of the Oratorians in Pittsburgh. In 1961, the young community moved into the house at 4040 Bigelow Boulevard, which was a large enough home that it could house many priests living there and was close in proximity to the universities. It was, however, somewhat psychologically removed from the two campuses and was inadequate in terms of office and meeting space as well as worship space. Heinz Memorial Chapel on the campus of the University of Pittsburgh and a small chapel in the basement of Tech House, campus housing designated for Catholic students at CMU, served as the places for worship. Bishop Wright also offered the Oratorians the use of Synod Hall next to St. Paul Cathedral. Situated between the two campuses, the original plan, although never realized, was to have a telephone installed on the outside door of Synod Hall so that any time a student wanted to speak with an Oratorian chaplain, they could pick up the phone and a priest would walk down to meet them.

As a proposed Oratory community is being formed, the same men have to live in community for multiple years with some stability. The Holy See ultimately governs when and how a house is established. Therefore, in the early years of formation, a house remains closely tied with the Bishop who invites the community into his Diocese. Shortly following the establishment of the house in Pittsburgh, the Second Vatican Council began in Rome causing a lot of turmoil and transition. This affected the stability of the young community. The two priests who came from Rock Hill, South Carolina, left the community and the priesthood, thus ending the line of connection with that Oratory.

During this time, Fr. Walsh and a few other scholarly priests known to Wright were living together in the Bigelow house. Unfortunately, there was a large turnover of individuals. It was not until 1968 that the young community had stabilized. The Holy See then favorably granted Pittsburgh permission to be included as an autonomous pontifical house of the Congregation of the Oratory of St. Philip Neri. Prior to this, Fr. Walsh was the de facto leader and, though not elected, was appointed by Bishop Wright. At that time, Pittsburgh was one of only 37 or 38 Oratories in the world and the second one established in the United States. Another house was also founded from the Rock Hill Oratory in a very small village of Arizona named Yarnell and eventually the priests who were associated there founded the house in Monterey, California. Subsequently, another house was founded in Pharr, Texas.

Bishop Wright continued to meet with individuals who were interested in the community or who were interested in providing support. A significant figure in Catholic intellectual circles in the United States, William Clancy, was in communication with Bishop Wright about the Oratory. Clancy, who was not a priest at the time, was the editor of *Commonweal* magazine and the religion editor for *Newsweek*, both nationally notable positions. Bishop Wright asked Clancy to come to Pittsburgh to join the Oratory and when he agreed, he was sent to the Birmingham Oratory to complete a novitiate and to study some theology at Oxford prior to being ordained. As editor of national publications, Clancy was familiar with contemporary Catholic thought and already possessed a deep knowledge of topics...
ranging from scripture and patristics to medieval theology and reformation history. Cardinal Wright ordained Father William Clancy in 1964 at Heinz Chapel on the University of Pittsburgh campus.

Once an Oratory is established as a pontifical house and internal governance is no longer under the auspices of the Diocesan Bishop, leaders can be elected within the community. At the first election, Father Clancy was voted to become Provost and would remain so until his death in 1982. When the Holy See granted permission for the Pittsburgh Oratory to be a pontifical house, Bishop Wright also founded a University parish that had no boundaries, the first ever in the Universal Church. The parish encompassed those who were interested in the Oratory, campus ministry, education and the Catholic sense of intellectual life. Initially, Bishop Wright asked about ten to twelve families to help found the new parish, known as the University Oratory of the Holy Spirit Parish. This emphasized both Cardinal Newman’s and St. Philip’s connection to the spirituality of the Holy Spirit. Many of the families involved in the early days of the parish were also instrumental in future growth, from fundraising for the new building to the founding and building of the National Institute for Newman Studies.

Rednal Retreat House in Ligonier
In early 1967, Fr. Walsh also began to look for a place outside of the city where the priests could occasionally spend a day of recreation and recollection. It would also be an excellent place to take the university students for weekend retreats. The Church has always enjoyed the exercise of retreats. This provides quiet time for reflecting upon and sharing experiences of Catholicism. A farm in Ligonier, Pennsylvania, was found to be a suitable place to realize Fr. Walsh’s dream. Situated on 87.6 acres, it had a farmhouse and a barn, both of which were decently sized, but not overly large. The property was large enough that a group of students could enjoy retreats without disruption to any of the neighbors.

After finding this suitable property, Fr. Walsh had lunch with three kindly disposed women and proposed that the farm in Ligonier would be great for the students as well as for the Fathers and asked for their support. Since he had previously asked them for financial assistance, they offered to provide half of the purchase price of the farm which could be leveraged to garner a mortgage for the remaining costs. However, their offer came with one condition – that Fr. Walsh never ask them for money again! He readily accepted! Out of devotion to Newman, Fr. Walsh named the new property Rednal, the very name of Newman’s own retreat house at the Birmingham Oratory. The black hills area outside Birmingham where the house is located is known as Redden Hall. Hearing the words “Redden Hall” pronounced with the accent of the locals transformed it into “Rednal.” Their Rednal was similarly a place for the Fathers to recreate and recollect. It is also the site of the community’s burial ground. In fact, there is a saying amongst the members, “if a father doesn’t go to Rednal during his life, he won’t spend his rest there for eternity.” The idea being, priests need time away from the community and ministry to be better priests and perfected Oratorians. Newman was laid to rest there on August 11, 1890 and remained there until his body was moved and enshrined at an altar in the Birmingham Oratory.

In the early years following the purchase of the farm in Ligonier, students would aid the Fathers with some renovations and work on the property. It remained a fairly primitive farmhouse with small, chopped up rooms and just one small room designated as a chapel. Only 8-10 students, with a chaplain, could be there at a time. While it was expected to only take ten years to pay off the mortgage, there was an unanticipated balloon payment that left a portion unpaid and required refinancing. Maintaining Rednal in those early years took a lot of energy and work on the part of the students and the Oratorians. Once the mortgage was paid off in the mid-1980’s, resources could then be put toward much needed repairs. Since the property had been unmanaged, heavy brush infested most of the once open fields. The priests and students spent years reclaiming the property. One student even spent several of his summers with a tractor and brush hog beating back the invasive multifloral rose! About two-thirds of the original fields from the time it was a dairy farm have been re-opened. Over the years, with successive renovations and additions, Rednal can now provide comfortable space for thirty-six retreatants. Presently, work has commenced upon a road to the top of the mountain and plans are in place for an outdoor Stations of the Cross. The Stations will be in memory of David S. Abernethy, Sr., the father of Fr. David Abernethy, C.O., who passed away in early 2016. Future plans may include an apiary for the bees under Fr. Joshua Kibler’s watchful care. The fields may be planted with clover and wildflowers to enhance Rednal’s visual aesthetic and supply the needs of the bees.

Growing Community and New Home
Not long after the founding of the Oratory, the community experienced difficulties. Fr. Walsh moved to Carnegie Mellon where he continued a ministry to students. Ultimately, he did decide to leave the Oratory and Pittsburgh in the early 1970’s. Several other priests came to assist Fr. Clancy with the work of campus ministry. Br. Tim Philips, a member of the Marianist community, worked part-time as a campus minister. In 1976, Sr. Berenadette Young from the Sisters of Divine Providence, came on staff as a full-time campus minister.
Donnelly Chapel of St. Philip Neri at Christmas
Source: Pittsburgh Oratory
Sr. Bernadette had a Ph.D. in education and served the university communities beautifully for decades. The community was also lovingly served by Mrs. Nancy Cira as secretary, and the cook and house mother was the beloved Sophie Kavnanek. Throughout these years, many Oratorians faithfully served the campus ministry including, Fr. Chris Kennedy, Fr. Eugene Green, Fr. Dennis Bradley, Fr. Nicholas Diprospero, Fr. Bryan Summers and Fr. Robert English. After Fr. Clancy’s death in 1982, Fr. Bryan Summers was elected the second provost of the community and served for twenty-one years.

In 1978, a Pitt freshman, Drew Morgan, encountered the campus ministry of the Oratorians when he first arrived in Pittsburgh. At the time there were three Oratorians in residence, Fr. Clancy, Fr. Summers and Fr. English. Fr. Summers was an Anglican convert from Toronto who encountered the Oratory early in his conversion. Fr. English was a graduate student at Pitt who, through the ministry, encountered the community and became one of its priests. Fr. Drew came to live at the Oratory in February of 1979. He continued with seminary and theological studies at the University of St. Michael’s College at the University of Toronto, returning to be ordained a priest in May of 1985. Shortly thereafter, another Pitt student and a convert to Catholicism, David Abernethy, moved in to the house to discern a call to the priesthood and the Oratorian way of life. Following completion of his undergraduate degree and seminary studies at St. Vincent seminary in Latrobe, he was ordained to the priesthood in January of 1994.

As the ministry grew and developed and the number of students attending the programs increased, it became apparent that the house at 4040 Bigelow would not be able to sustain both the campus ministry and the growing Oratorian community. Providentially, an empty lot on Bayard Street became available. The generosity of benefactors allowed the Oratorians to purchase the property and to begin plans for a new building. A conceptual design was created that allowed for a suitable worship space, sufficient living quarters and ample facilities for student activities.

An Oratory building committee undertook both design for the new building and necessary funding. These efforts were aided particularly through the work of Tom Donnelly, Ruth (Donnelly) Egler and Catharine Ryan. For the Donnelly family, providing the funds for the chapel was particularly poignant. Ruth and Tom’s brother, William R. Donnelly, was tragically killed in a car accident on the corner of this lot at the young age of 18. The family requested that the chapel be dedicated in his memory. While he lost his life prior to starting college, the chapel bearing his name is the very place where many students come to worship, experience deepening conversion and grow in their relationship with God.

A local architect and friend of the Oratory, David Vater, designed the Oratory building. Opened in November of 1994, the Tudor-style building appears as though it has been here for much longer. The upper floors are cloistered residential space for the priests. The lower floor is dedicated space for student activities with a large conference room, library and game room. The main floor includes a reception area, offices for the priests and staff and the William R. Donnelly Chapel of St. Philip Neri.

**Founding of the National Institute for Newman Studies**

Blessed John Henry Newman is regarded as one of the great minds of the Church and was a prolific writer in the fields of theology, philosophy and education. His scholarly works are a significant force shaping the religious thought of his time and now into the 21st century. He is known as the “Invisible Father” of the Second Vatican Council because his writings and ideas energized much of the deliberation and its outcome.

Fr. Drew completed and defended his doctoral dissertation on Newman’s writings on conscience in 1997. He was subsequently introduced to a scholarly community called the Venerable John Henry Newman Association. The Newman Association holds a yearly conference for presentations of papers related to Newman from piety and devotions to academic studies of his writings. Fr. Vincent Giese from the Archdiocese of Chicago was a founding member of that Association. He was known to have an extensive collection of Newman’s works. He made these available for scholars as well as those who wanted to study various aspects of Newman’s life and writings. When Fr. Giese passed away in 2000, he left a bequest of his library of about 600 books to the Newman Association.

The idea of making this collection available in a research library developed in the minds of Fr. Drew and Catharine Ryan, a great friend of The Oratory. The library would have a strong digital component, a Newman scholarship program and would publish a peer-reviewed journal. The scholarship program would provide generous grants for scholars to stay at the Institute for study. The peer-reviewed journal would...
include articles written by the scholars and also from the annual conference of the Newman Association. The first home of the library was a small office space in The Bristol apartment building directly behind the Oratory. Temporary occupancy of the space was made possible through a generous donation of Newman-devotees and long-time friends of The Oratory, Henry and Mary Louise Gailliot. Fr. Giese’s books now had a new home.

In an effort to make the works of Newman more widely available, the work of digitizing his writings for a searchable database began immediately. This work was undertaken by Monty and his brother Art Crivella, owner of Crivella/West (creators of the Newman Knowledge Kiosk). In cooperation with The Birmingham Oratory, the digitization of Newman’s handwritten archive has been completed with 238,000 images. Both the digital archive and the digital library of Newman works constitute the largest collection of his works in the world, equaled only by his own library and archive in Birmingham, England.

The Newman Library was housed at The Bristol for five years when two lots became available near the Oratory on N. Dithridge Street. Through generous donations, the Gailliot Center for Newman Studies, which houses the National Institute for Newman Studies, was opened in 2007. The building is home to the library collection featuring both primary and secondary Newman-related works, administrative offices and four residential suites for visiting scholars. From this facility is published the Newman Studies Journal.

Nearing Capacity

The current residence on Bayard Street, four times larger than the original house on Bigelow Boulevard, was built to house a maximum of ten Oratorians. When the building opened in 1994, there were five full members of the community. Reaching the capacity of the new building (that is, doubling the size of the community) seemed like an unimaginable dream. However, the Bayard house presently has only one vacant room. In 1997, Michael Darcy, a graduate of SUNY-Binghamton, visited the Oratory and subsequently became a member. After seminary studies at St. Vincent Seminary in Latrobe, he was ordained to the priesthood in 2002. Joshua Kibler and Stephen Lowery both studied at Mount Saint Mary’s Seminary before coming to the Oratory in 2005 and 2006, respectively. Both were ordained to the priesthood in 2009. Paul Werley, a graduate of the University of Pittsburgh and a Marine veteran of the Iraq war, entered the community in 2008. Peter Gruber, also a graduate of the University of Pittsburgh, became a member of The Oratory in 2010. In May of 2016, on the vigil of the feast of St. Philip Neri, Bishop Zubik ordained Fr. Paul Werley to the priesthood and Deacon Peter Gruber to the transitional diaconate. Deacon Peter will be ordained to the priesthood in May of 2017. Two additional men began their novitiates in 2016, Br. Reed Frey in January and Br. Thomas Skamai in May.
Campus Ministry and Secular Oratory

Today, the Oratorian priests are active with a bustling schedule of Masses, confessions, Bible studies, counseling and spiritual direction. Each year is punctuated with retreats, service projects, pilgrimages, dinners and dances. Two teams of missionaries from the Fellowship of Catholic University Students assist in the work of campus ministry. As recent college graduates, missionaries commit themselves to serving on college campuses, mentoring students and helping them to live out the universal call to holiness. Through the FOCUS teams, and the students they mentor, seventy-five Bible studies occur weekly on the local campuses.

Our beloved founder, St. Philip Neri, desired that all Oratories undertake their ministerial work within what is known as the “Secular Oratory.” Membership in this association allows the laity to enter deeply into the spiritual and liturgical life of the Oratory. Originally, the Oratory was not a religious house or community of priests, but a group of laymen gathered for prayer, spiritual reading, conversation, recreation and the care of those in need. The Oratory was not particularly dramatic or demanding. St. Philip desired simply to bring his friends to Christ. As friends, collectively drawn by the holiness of St. Philip, Secular Oratorians learned how to make progress in knowing and loving the Lord.

At the Pittsburgh Oratory, there are both monthly and weekly gatherings for the Secular Oratory. On Wednesday mornings, a Bible study reviews the upcoming Sunday readings. This has proven to be valuable preparation for participation in the Sunday liturgies. On Wednesday evenings, a group meets to examine Ancient Christian Writers. Through the years, the group has read, prayed and reflected on the writings of great spiritual masters, including St. John Cassian and St. John Climacus. Other Secular Oratory programs meet monthly. Schola Christi, or The School of Christ, gathers to study and reflect on different aspects of the Christian life. The Daughters of St. Philip Neri are dedicated to the spiritual motherhood of priests. Devotionally, the Secular Oratory worships in the Donnelly Chapel for the First Friday Vigils. Additionally, in the penitential spirit of St. Philip, the Oratorian priests make themselves available on a daily basis to celebrate the Sacrament of Reconciliation. Confessions, as well as spiritual counsel, are also offered with appointments by each of the Oratorian priests.

The work of campus ministry, the life of the Oratorians and the spirituality of the Secular Oratory is fortified and enhanced by Perpetual Eucharistic Adoration. While adoration of Jesus in the Blessed Sacrament has long been a part of the life at the Oratory, in 2008, Bishop Zubik granted permission to increase to a schedule of perpetual adoration. Except for scheduled Masses and a brief time for cleaning the chapel, the Blessed Sacrament is exposed for Adoration at all times. Adorers commit to being present for one hour on the same day each week, thus allowing this devotion to be made available to the public.

The Pittsburgh Oratory will soon celebrate the 50th anniversary of its foundation as a pontifical house of the Confederation of Oratories throughout the world (1968-2018). With joy, the members hope to advance the dream of its many founders, to serve the local universities and all those attracted by the charism of St. Philip Neri and Blessed Newman.

Seton Hill College in Greensburg, Pennsylvania, awarded its famed alumna, Sr. Maria del Rey Danforth, M.M., its Elizabeth Seton Medal in 1986 in recognition of her work. The citation read in part:

Early in the 1930’s the Maryknoll Sisters received a gifted Pittsburgh journalist. Some fifty years later, years of tireless work, reams of writing, and travels uncountable, Sister Maria del Rey, is still working, writing, and traveling…. So, with Elizabeth Seton – urged too by the charity of Christ – we can best “look up to the blue skies,” as she put it, “and the Lord of all of us will tell this great lady our reverence and our thankfulness.”
The Five Farina Brothers: Priests of the Diocese of Pittsburgh – Part II

Paul Dvorchak

The Roman Catholic Diocese of Pittsburgh has been uniquely blessed to have five members of one family serve as diocesan priests throughout the major part of the twentieth century. Fathers Albert (1904-1969), Louis (1907-1981), Joseph (1911-1979), Edward (1918-1997), and Wilbert (1919-1982) Farina served the church in their capacity as parish priests and witnessed the many changes that occurred in both the church as an institution and society at large.

An article in the Fall 2015 Gathered Fragments, The Five Farina Brothers: Priests of the Diocese of Pittsburgh 1928-1994, described the early years of the Farina brothers. This article detailed their background and their ministry in roughly the first half of the last century. Also, in the previous article, a chart depicted each brother's ministerial assignments and dates. The present article will cover the latter half of the previous century, especially the brothers' building exploits and other aspects of their lives and ministry.

The earlier article concluded with a discussion of Fr. Louis Farina's involvement with Fr. John Hugo in the retreats conducted at St. Anthony's Village in Oakmont, 1940-1942. St. Anthony's began as an orphanage primarily for orphaned Italian girls but under his direction, Fr. Farina attempted to expand and transform the program into Pittsburgh's version of Boys Town.

Fr. Louis Farina and his Relations with Bishop Boyle

Fr. Louis Farina also made St. Anthony's Village available for the Onesimus Lacouture-inspired silent retreats. These retreats were attended by and greatly admired by Servant of God Dorothy Day, the co-founder of the Catholic Worker Movement. The retreats became controversial and Bishop Hugh C. Boyle (1893-1950) ended the retreats by the end of 1942 by reassigning Fr. Hugo from his chaplaincy at Mt. Mercy College to St. Mary's Church in Kittanning. The retreats were evidently causing much dissension within Pittsburgh's clergy and beyond as Fr. Hugo's anti-war pacifism and “exaggerated supernaturalism” and rigorism were criticized by local and national clergy and theologians. The retreats were initially given to priests and many priests resisted the suggestion that they should not drink alcohol or use tobacco. But for those who made the retreat, the retreat could be life changing. One priest of the diocese said that in their seminary training prospective priests were taught to be good, but they were not taught to be holy. The retreat of Fr. Hugo challenged the retreatants to make a radical conversion to Christ.

Fr. Louis Farina, although no longer conducting “The Retreat” at St. Anthony's, continued to be involved in promoting the spirituality of the retreat. The tension or contention that surrounded the retreat is evident in documents in Fr. Louis Farina's file at the Archives of the Diocese of Pittsburgh. One letter from Bishop Boyle refused Fr. Louis an imprimatur on a document presumably written for the St. Anthony Bulletin. The bulletin was produced by Fr. Farina as a vehicle for fund-raising for St. Anthony's and the bulletin also provided a means by which Fr. Farina could share news of activities at the orphanage. Fr. Farina also used the bulletin to instruct his readers in spiritual matters. The undated document has Fr. Farina asking Bishop Boyle for an imprimatur for a document titled Slaves of Mary. The document presented a program of devotion to the Immaculate Heart of Mary, which relied on a manual by then-Blessed Louis de Monfort. No reason is given for the refusal, but could be inferred due to some of the proposed language that Fr. Farina wished to use – such as comparing the program to a prison sentence using terminology such as “Voluntary Life Imprisonment” and “Lifelong Slavery of Love.”

Then there is a copy of another letter from Bishop Boyle dated June 24, 1947 where permission is granted to print a document submitted by Fr. Farina, with the admonition, “I think you had..."
better confine yourself to the work to which you have been appointed at Oakmont.’”

On September 30, 1948, Fr. Louis Farina requested permission to distribute another St. Anthony bulletin. A copy of the bishop’s reply dated October 5, 1948 has the bishop stating, “I doubt the wisdom of having the Saint Anthony Guild bulletin appear in its present form. It seems to be a reproduction of the writings of Saint John of the Cross which demand a high degree of Spirituality for a proper interpretation. I ask, therefore, that you put an end to its publication.”

Even though Fr. Louis Farina was no longer involved in presenting the silent retreats with Fr. Hugo, it is evident that he was still imbued with the fervent spirit of the retreats.

Also, as Frs. Hugo and Farina no longer gave the silent retreat, their desire to promote the spirituality did not recede. In the early 1950s both Hugo and Farina travelled to Rome to appeal their case to Alfredo Cardinal Ottaviani, but supposedly did not get past a secretary. It wasn’t until the arrival of Bishop John Wright in 1959, that Fr. Hugo was again permitted to conduct the retreats.

Fr. Louis Farina’s Pastoral Ministry Begins
During this same period of time, Fr. Louis Farina was moving away from involvement at St. Anthony’s and toward more pastoral ministry. In October of 1946, St. Januarius in Renton became a mission assignment of Fr. Louis Farina while he was still the Superintendent of St. Anthony’s Village. Fr. Louis then was appointed pastor of St. Philip Neri parish in Donora in 1951, thus ending his appointment at St. Anthony’s. There is no documented evidence that this new assignment was or was not welcomed by Fr. Farina.

The Farina Brothers and Regina Coeli
During the first half of the 1940’s, the other Farina brothers became associated with Regina Coeli on Pittsburgh’s North Side, as Fr. Albert Farina was the pastor of Regina Coeli from 1939 through 1951. In 1940, Regina Coeli began a mission church – Mary Immaculate, at the corner of Susimon and Middle Streets – that was formerly the Tenth United Presbyterian Church. The church was renovated under the direction of the pastor, Fr. Albert Farina. Regina Coeli had already established another mission, Our Lady of Perpetual Help, in 1937. But in January of 1940, the Parish purchased another Presbyterian Church on McClure Avenue. This would be the site of Our Lady of Perpetual Help, which was renovated and dedicated on July 4, 1940. Regina Coeli then built a new church. Construction of the church’s superstructure was started in 1947 and dedicated in 1949.

During one segment of this period, four Farina brothers – Fr. Albert, Fr. Joseph, Fr. Wilbert and Fr. Edward – lived at or served at Regina Coeli or its mission churches, Our Lady of Perpetual Help or Mary Immaculate. One former parishioner of Our Lady of Perpetual Help maintained that Fr. Edward, although officially an assistant at Regina Coeli, was practically the pastor of Our Lady of Perpetual Help. Regina Coeli during this time period had sometimes jokingly been referred to as “Farina Coeli.”

After his assignment as a parochial vicar at Regina Coeli, Fr. Joseph Farina (1911-1979) was appointed pastor of Madonna of Jerusalem Church in Sharpsburg on December 6, 1945. The very next year, under his direction, the church was extensively renovated.

Fr. Joseph Farina and Community Affairs
The Farina brothers were not shy about being involved in community affairs. Fr. Louis as early as 1933 was involved in an ecumenical plan to provide relief for the poor on the North Side. In 1973, Fr. Edward was named “Humanitarian of the Year” by Ambridge’s Chamber of Commerce for his involvement in community affairs.

A 1949 article from the Pittsburgh Post-Gazette reported that a Sharpsburg store owner was arrested for gambling in the store’s back room. Sharpsburg Councilman O. B. Bruno said Joseph Frank Panza was arrested for maintaining gambling devices. Councilman Bruno said that Fr. Joseph Farina had complained in a church bulletin that children were permitted to gamble in a store near the church. After the raid, the article said the gambling device was a “race track’ board on which eight toy horses race toward a finish line.”

Nor was Fr. Joseph Farina reticent about becoming involved in local school board politics. The Sharpsburg school board wanted to purchase a YMCA building as part of a school consolidation program. Fr. Joseph Farina strongly opposed this move and from the pulpit on a Sunday morning urged parishioners to oppose the move. Fr. Farina said the move was perfectly foolish as the school board did not need a fourth building. A $5 head tax would be part of the next year’s school budget that would help finance the project. This article also said Fr. Farina’s church was in the news in 1947 and
1948 “as sponsor of king-size bingo games six city blocks long.” Almost a month later another Pittsburgh Post-Gazette article reported on a 3 ½ hour school board meeting that was “almost riotous.” The board rescinded the proposed per capita tax and would put the YMCA building proposal on a referendum. Most of those opposed to the project were from Fr. Farina’s parish. Fr. Farina did not speak at the meeting but, when asked, Fr. Farina reported that he had made an offer of $30,000 for the building for a school for his own parish, but that now he did not want it.

Post War Baby Boom and Bishop Dearden
The 1950s and 1960s witnessed the rising Catholic birth rate that was part of the post-World War II baby boom. With the death of Bishop Hugh C. Boyle in 1950, Bishop John F. Dearden (1907-1988) became the seventh bishop of Pittsburgh. Bishop Dearden was known as a builder of churches and schools. Serving Pittsburgh from 1950 to 1959, Bishop Dearden dealt with the increase in population by building twenty-eight churches, fifty-three schools and eighty school additions. He also built the diocesan building in downtown Pittsburgh. A “Dearden Special” was the term applied to a newly formed parish. The pastor would first build a school and a church hall that would serve as the school’s gym. The gym would serve as a liturgical space until the parish could retire some of its debt before building a proper worship site.

With the arrival of Bishop Dearden and the demographic changes in the diocese at the time, pastoral changes in Pittsburgh were inevitable. The Pittsburgh Catholic of March 8, 1951 announced that both Frs. Albert Farina and Louis Farina were named pastors, Albert that of Immaculate Conception in Bloomfield and Louis as pastor of St. Philip Neri in Donora. In two years’ time, Fr. Albert renovated and enlarged Immaculate Conception’s school and convent.

The Farinas: Builders of Churches
The fact that the Farina brothers were builders of churches and schools may have been part of their Italian heritage, but their proclivity for renovating and/or building new ecclesiastical facilities may have been just what the Catholic church of Pittsburgh needed at that period of time as the general population and that of the diocese of Pittsburgh were greatly expanding.

A rising population was the situation in which Fr. Louis Farina found himself as the pastor of St. Philip Neri in Donora in the early 1950s. Fr. Louis Farina had plans to build a church first and school later and had an architect’s drawing prepared. But Bishop Dearden prevailed and the school and gymnasium were built first.

On April 19, 1959, ground was broken for a new combination church and school building at St. Philip Neri in Donora. The cornerstone was dedicated on March 27, 1960. Fr. Louis Farina used teams of parishioners to canvass the parish to raise funds and he himself participated in the door-to-door solicitation. But shortly after the new church was built, Fr. Louis suffered a stroke at the age of 53. The new church was dedicated March 27, 1960 and he was forced to resign for health reasons on May 31, 1960. He never recovered fully and was never able to resume his pastoral ministry.

He died on March 27, 1981.

The same year, 1959, that St. Philip Neri was begun, Fr. Albert Farina began to build a new church for Immaculate Conception Parish in the Bloomfield neighborhood of Pittsburgh. This church was dedicated on October 1, 1961. Built in a modern architectural style, the architect was Belli and Belli of Chicago.

The 1960s was the decade in which the Farina brothers left their legacy as builders. Fr. Edward Farina built a new catechetical center for Christ the King in Ambridge in 1964. Fr. Wilbert, appointed pastor of Madonna del Castello in Swissvale Pennsylvania in 1961, finished that parish’s new church in 1966. Fr. Joseph Farina became pastor of Mother of Sorrows in McKees Rocks in 1958 and finished that parish’s new church in May 1967.

Belli and Belli
The churches and the school built by the Farina brothers all used the same architectural firm, Belli and Belli of Chicago. All the churches with the exception of St. Philip Neri were built in a modern architectural style. It is tempting to attribute the modernistic church style to a progressive inclination of the Farina brothers, especially since Sacrosanctum Concilium – the Second Vatican Council’s Constitution on the Sacred Liturgy and Architecture – was promulgated in December 1963. The inspiration for the modern style most likely came from the architect and his inspiration was not due to spiritual influences but Edo Belli’s own attraction to modernism. But the Farina brothers were open to the suggestion of church buildings being built in the modern style. They may have been aware that the modern style of Catholic Church architecture was also influenced by the liturgical reform movement and Pope Pius XII’s encyclical, Mediator Dei of 1947.

The use of the modern architectural style and building techniques did have its negative aspects. Even though the new church of St. Philip Neri was a Dearden Special, the new church had skylights that not only leaked water but also tar from the roof. A similar problem...
developed with the skylights of Madonna del Castello Church in Swissvale. The church was completed in 1966. The interior of the church is striking. The interior ceiling is constructed of layered wood and the shape is that of upswept hands at prayer. The one story tall stained glass window of the Risen Christ looms over the altar and showers the interior with multiple colors at different times of the day. But the skylights leaked. Correspondence exists between Fr. Wilbert Farina and Belli and Belli of Chicago that tried to remedy the problem. They all had to adapt to a changing society, culture, and church. But they were unique in that they were five blood brothers with a similar Italian immigrant history, it is tempting to label or stereotype their management style, spirituality, or even their ecclesiastical ideology. In some areas of their ministry, they appear “old school” – that of a strict pastor who would not suffer fools gladly. In other areas they can be seen as liberal in their support of the reforms of the Second Vatican Council. Of course they were individually different and they all had to adapt to a changing society, culture, and church. But different aspects of their ministry are fascinating to observe.

Despite the earlier mentioned bingo games conducted by Fr. Joseph Farina in Sharpsburg, there is some evidence that the Farinas were opposed to raising money through gambling. Fr. Edward Farina as pastor of Christ the King in Ambridge was not opposed to raising money by way of a festival, but he only approved a festival centered on selling food and not gambling. Fr. Louis Farina also was very opposed to raising money through gambling. This reluctance to use gambling to raise funds may help explain why Fr. Wilbert Farina did not want a kitchen at Madonna del Castello in Swissvale. He wanted to raise the money for the new Swissvale church solely through parish donations. Fr. Wilbert used teams of parishioners to solicit funds rather than special events, even though denying an Italian parish a kitchen seemed to be counterintuitive.

The Farina brothers were the children of immigrants, foreign travel seemed to be easily undertaken by the brothers. Also, they had both family and friendly connections with members of the Italian hierarchy. It was mentioned above that Fr. Louis Farina and Fr. John Hugo travelled to Rome in their attempt to have the prohibition on their involvement with the silent retreats overturned.

In 1948, Fr. Wilbert Farina along with his mother had an audience with Pope Pius XII. Fr. Wilbert mentioned that when Pope Pius learned he was one among five brother priests, the Pope spent a full five minutes conversing with Fr. Wilbert’s mother.

The Farina brothers had a cousin who was an archbishop in Italy. Fr. Edward travelled to Rome to attend the elevation of his cousin, Luigi Bellotti, to archbishop. While there, he attended two sessions of the Second Vatican Council and had an audience with Pope Paul VI. Frs. Joseph and Wilbert Farina, along with Fr. E. Charles Patterson and Fr. Joseph Janok, attended an international Eucharistic Congress in Rio de Janeiro in July of 1955.

Another example of the Farinas’ connection to the hierarchy is that Fr. Albert Farina befriended an Italian cardinal, Giuseppe Cardinal Ferretto. The cardinal planned to attend the dedication of the newly built Immaculate Conception Church in Bloomfield, but had to cancel at the last minute.

Also, Fr. Louis requested permission from Bishop Dearden to visit shrines and holy places throughout Europe on the occasion of the twenty-fifth anniversary of the former’s ordination. The permission for the two-month trip was granted. Father’s desire for European travel is an indication of the Farina brothers’ sense of the international scope of the Catholic Church.

The Farina Brothers and the Second Vatican Council

Because the Second Vatican Council looms so large in the history of the Roman Catholic Church in the twentieth century, it is difficult to try to determine whether the Farina brothers either embraced or resisted the changes that occurred in the Church during the latter half of the century. But the evidence does support their eager acceptance of the reforms of Vatican II. Even though the Lacouture retreats conducted by Frs. Hugo and Farina were controversial and deemed divisive, one of the distinguishing elements of the retreat was that holiness was the purview of all the faithful and not just for those ordained or religiously professed. Even though the modern architecture of the Farina brothers’ churches was not initially inspired by the liturgical reform movement prior to the Ecumenical Council, an article in the Pittsburgh Post-

International Aspects of the Farina Brothers

One other aspect of their collective personality was their sense of the international scope of the Catholic Church. Possibly because
Fr. Edward Farina's Ministry

Fr. Edward Farina seemed to embody both an old school pastoral discipline with innovative ideas inspired by Vatican II. Fr. Farina was very serious about the religious education of Catholic children. Early in his career as pastor of Christ the King Parish in Ambridge, he published in the Sunday bulletin the names of children who skipped religious education classes. Based on hearsay evidence, the Superintendent of Catholic Schools mentioned in a letter to the editor of the Pittsburgh Catholic that Fr. Edward once threatened excommunication to parents who did not send their children to Catholic school. The letter of Superintendent John T. Cicco was an angry response to a letter from Fr. Edward Farina, in which Fr. Edward said a threatened strike by Catholic school teachers might not be a terrible occurrence as the threatened strike might benefit parish Confraternity of Christian Doctrine (CCD) programs.

Fr. Edward Farina believed intensely in CCD. He believed that religious education should not be restricted to the children of the parish, but that Christian education should include all members of the parish and be a source of community building and evangelization. With the help of four Sisters of St. Joseph – Sr. Frances Rooney, Sr. Jean Holler, Sr. Michele Prah, and Sr. Ann Prince – Christ the King was able to implement a parish-wide religious education program. Fr. Farina also sent the CCD coordinator, Frances Lesnick, to San Raphael College in San Raphael, California, to take courses on organizing parish-wide CCD programs.

Father Edward Farina also embraced other ideas and practices inspired by the Second Vatican Council. Christ the King in Ambridge was one of the first parishes to implement the Saturday evening Vigil Mass. Under Fr. Edward, Christ the King was the second parish in the diocese to use lay Eucharistic Ministers.

Fr. Edward Farina and the Fathers Farina Fund

As Fr. Edward Farina was the sole surviving brother of the family of priests, he was aware of their unique status in the history of the diocese. In 1984, Fr. Edward began the Fathers Farina Fund as a memorial to his four brothers. The fund provides financial assistance so religious education program managers may “earn undergraduate and graduate degrees or an undergraduate theology certificate to teach the faith to children who do not attend Catholic schools.” Since the beginning of the Fund, 27 program managers have taken advantage of the Fund, and eleven of them have pursued graduate studies. These program managers lead several thousand volunteer catechists across the diocese. The current Church Alive Campaign of the Diocese of Pittsburgh will contribute $4 million into the Fund to endow an annual income stream of $200,000 to continue the support of professional development of catechetical program managers.

Fr. Edward Farina's Later Years

Even in retirement, Fr. Edward Farina combined an evangelical zeal with a modern or innovative practice. As the chaplain for the Little Sisters of the Poor nursing home where he resided, he organized a Centering Prayer group. Fr. Farina had been practicing Centering Prayer for ten years before organizing the prayer group. Fr. Farina attended the silent retreats of Fr. John Hugo 30 times and in the early 1980s, Fr. Hugo started to integrate Centering Prayer into the retreats. Fr. Edward then began his interest in and practice of Centering Prayer.

The current Bishop of Pittsburgh, Most Rev. David A. Zubik, considered Fr. Edward R. Farina to be his mentor. Bishop Zubik's coat of arms contains a shock of wheat, which symbolizes the Eucharist, and it is not a coincidence that farina means “wheat” in Italian. In an article titled “The 28-Block Walk,” Bishop Zubik tells of Fr. Edward's last days as he lay dying on his sick bed and wanted to meditate on a Crucifix next to his bed. It is a moving tribute to his mentor, friend and model priest.

Constructing a narrative of the lives of five brothers who were priests of the Diocese of Pittsburgh during the greater part of the last century presents many different challenges. Relying mostly on newspaper articles or individual anecdotes necessarily means leaving a lot untold. One parish priest's life consists of much more than can be related in newspaper articles or anecdotes. The thousands of lives served through daily ministerial duties comprise the foundation of a parish priest's life. The uniqueness of the brothers Farina, the immigrant family's Italian heritage, their coming of age just prior to the cataclysms of the Great Depression and the Second World War, their experience of the expansion of the American Church after the War and great changes in the Church after the Second Vatican Council – all make for fascinating study and reflection.

Endnotes:

2 Onesimus Lacouture, S.J. (1881-1951) was a Canadian Jesuit who started the eight-day, silent Ignatian retreat that “focused on the theme of radical conversion, repentance, and the following of Jesus Christ.” David Scott and Mike Aquilina (eds.), Weapons of the Spirit: Selected Writings of Father John Hugo (Huntington IN: Our Sunday Visitor Publishing Division, 1997), 14.
3 Interview of author with Rev. Frank G. Erdeljac (October 6, 2016).
4 An imprimatur is a license provided by a Roman Catholic episcopal authority or censor to print or publish a document.
5 Louis-Marie Grignion de Montfort (1673–1716) was a French Roman Catholic priest and preacher. He is considered to be one of the early writers in the field of Mariology. He was canonized in 1947.
6 Rev. Louis Farina file, Archives of the Diocese of Pittsburgh (hereinafter cited as ADP).
9 “See “Mary Immaculate Church” appearing at the website: http://www.stpeterparish.org/Parish-History.
10 See “Our Lady of Perpetual Help, North Side” appearing at the website:
Franzaglio interview.  

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18 Interview of author with Nicholas Parrendo (July 1, 2015).


22 “Sharpsburg Man Arrested In Store Raid,” Pittsburgh Post-Gazette (October 12, 1949), 3.


26 “Priests Assigned,” The Pittsburgh Catholic (March 8, 1951), 1.

27 “Dedicate Enlarged School, Convent of immaculate Conception,” The Pittsburgh Catholic (October 8, 1953), 7.

28 Interview of author with Arthur Fronzaglio (August 26, 2016). Mr. Fronzaglio is the Director of Music Ministries of Our Lady of the Valley Church in Donora, a parish formed by the merger of St. Philip Neri and other Donora parishes in 1992. The church that Fr. Farina wanted to build would instead be constructed as St. Joseph Church in Clairton, now named St. Clare of Assisi Church. Mr. Fronzaglio’s grandfather, Joseph Triglia, was the architect for St. Joseph Church.

29 Ibid.

30 The principals in the architectural firm were two brothers, Edo J. Belli (1918-2003) and Anthony J. Belli (1924-2007), who organized their firm in 1941. Edo’s sons later joined them, and the firm was renamed Belli & Belli. The family-operated firm specialized in Catholic ecclesiastical architecture. See “Edo Belli” appearing at the website: www.wikipedia.org, and “Edo J. Belli” appearing at the website of the Art Institute of Chicago: www.artic.edu.

31 In an oral history project of the Art Institute of Chicago, Edo Belli stated that the Archbishop of Chicago, Samuel Stritch, supported Belli’s innovative engineering and modernist style. But Belli’s inspiration was Eero Saarinen, a Finnish American architect whose style was termed “neo-futuristic.” See the websites: (1) http://digital-libraries.saic.edu/cdm/compoundobject/collection/caohp/id/451/rec/1, and (2) https://en.wikipedia.org/wiki/Eero_Saarinen.


33 Franzaglio interview.


36 See paragraph nos. 193, 194, and 195.
The recent canonization of Mother Teresa of Kolkata in Rome on September 4, 2016, brought back memories of her two visits to Pittsburgh – in October 1972 and June 1979. The story of her visits to the Steel City can be told in the context of her life and its international impact. Who was this woman that captivated the world for decades and made a deep personal impression on the many people of Pittsburgh with whom she came in contact during her time here?

**Early Years**

Mother Teresa was born Anjezë [Agnes] Gonxhe (meaning “rosebud” or “little flower” in Albanian) Bojaxhiu on August 26, 1910 into a Kosovar Albanian family living in Skopje, then a part of the vast Ottoman Empire. Kosovo was a province in the Empire. Settlers from neighboring Albania moved eastward into Kosovo between the mid-18th and mid-19th centuries. By the early 20th century, Albanians in Kosovo constituted more than 90% of the population, which was overwhelmingly Muslim. The Balkans were politically unstable, experiencing a series of wars and boundary changes. Young Agnes was successively a subject of the Ottoman Empire (1910-1912), Serbia (1912-1915), Bulgaria (1915-1918), and the Kingdom of Serbs, Croats, and Slovenes/Yugoslavia (as of 1918).

The family was devoutly Catholic. The infant, the youngest daughter in the family, was baptized the day after her birth – an event that she later considered to be her “true birthday.” When Anjezë was only eight years old, her father died in 1919. As a result, she became extraordinarily close to her mother – a pious and compassionate woman who instilled in her daughter a deep commitment to charity. The young girl attended a convent-run primary school and a state-run secondary school.

As a child, Anjezë was fascinated by stories of the lives of missionaries and their service in India. Her interest in India had been stimulated by Father Jambrekovic, S.J., pastor of her parish church of the Sacred Heart in Skopje. A number of Yugoslavian Jesuits, as part of the widespread wave of enthusiasm for the missions in the 1920s, left in 1920 for India to undertake missionary work in the archdiocese of Calcutta in the province of Bengal. They wrote home about their work among the poor and the sick. The Yugoslav priests in Bengal also wrote with fervor of the work of the Loreto Sisters – the Irish branch of the Institute of the Blessed Virgin Mary – in Bengal. The missionaries’ letters, their occasional return visits to Skopje, and Father Jambrekovic’s enthusiastic support for their work gave a focus to young Anjezë’s developing vocation to the religious life. *Katoličke Misije (Catholic Missions)*, a Zagreb periodical that regularly reported Catholic missionary work undertaken by Croatian and Slovene missionaries in India, contributed to the shaping of her vocation. In particular, she was attracted to the work of the Loreto Sisters.

By age 12, Anjezë believed that she should commit herself to a religious life. She often went on pilgrimage to the Shrine of the Black Madonna of Vitina-Letnice. That madonna is a blackened wooden statue more than 400 years old. The feast of the Black Madonna takes place yearly on the feast of the Assumption (August 15) when thousands of Catholics, Orthodox, and Muslims come on pilgrimage from all parts of the Balkans. It was on the feast of the Assumption in 1928 that Anjezë resolved to become a religious sister.

Thus, Anjezë left home in September 1928 at age 18 to join the Sisters of Loreto at Loreto Abbey in Rathfarnham (a suburb of Dublin, Ireland) in order to learn English and to become a missionary. That order had an extensive system of schools in India that educated the very poor. She set off on a long train journey across Europe to Paris where, with the assistance of an interpreter from the Yugoslav Embassy, she was interviewed by the superior of the Loreto House in Paris. On the strength of that meeting, the young girl was recommended to the Mother General of the order in Ireland.
### The Loreto Sisters

The Loreto Sisters was the popular name for the Institute of the Blessed Virgin Mary, which had been established in France in 1609 by an English woman, Venerable Mary Ward (1585-1645). In the early 19th century, Coadjutor Archbishop Daniel Murray of Dublin sought to rebuild the Irish Church after centuries of persecution. He encouraged young Frances Ball to join the Institute in England and to then return to Ireland as Mother Teresa Ball to provide education for young women. He purchased Rathfarnham Hall on the outskirts of Dublin, where the first three sisters settled in 1822. Because there were only three sisters, Mother Teresa Ball suggested that they call the house “Loreto” after the village in Italy to which the Nazareth house of the Holy Family was said to have been miraculously transported. As a result of that decision on their first day in Ireland, the name “Loreto” came to be applied to all future convents founded from Rathfarnham – and the sisters became known as the “Loreto Sisters” despite the fact that their official name remained the Institute of the Blessed Virgin Mary.

In the 19th century the order spread from Ireland to other parts of the world, including India, where the Loreto Sisters arrived in Calcutta in 1841. They established an orphanage in the Entally district of Calcutta in 1843 and a convent school at Darjeeling; both institutions would become part of the story of young Anjiezë. English was the language employed by the Sisters of Loreto in Ireland and in teaching school children in India, who spoke Bengali and Hindi. Anjiezë quickly realized that she would have to become multi-lingual in order to be effective in her intended educational ministry. She spent only six weeks at Rathfarnham, during which time she concentrated primarily on learning English. Happily, she had inherited her father’s gift for languages.

On December 1, 1928, Anjiezë set sail for India – arriving in Calcutta on January 6, 1929. She was promptly sent to begin her novitiate in Darjeeling – a town in northeastern India, lying 7,000 feet up in the foothills of the Himalayan Mountains, near the borders of Bhutan and Nepal, approximately 625 kilometres or 388 miles north of Calcutta.

When she took her first vows as a Sister of Loreto on May 24, 1931, she chose to be named after Thérèse of Lisieux, patron saint of missionaries – but because another sister in the convent already bore that name, Agnes opted for the Spanish spelling, Teresa. St. Teresa’s School in Darjeeling was her first teaching assignment. The sisters had established the school in 1846, during the British Raj. It had both residential and day schools, organized into two divisions: junior school (kindergarten to Class V) and senior school (Class VI to Class XII). The school’s alumni would later include such luminaries as: Vivian Leigh (Oscar-winning film actress), King Birendra of Nepal, Leila Seth (first female Chief Justice of an Indian state), as well as Indian nationalists, princesses, and Bollywood actresses.

Sister Teresa also worked for a brief period helping the nursing staff in a small medical station, which exposed her directly to the suffering poor of India. She was then assigned to teach at Entally (one of the sisters’ six schools in Calcutta), which was dedicated to educating girls from the poorest Bengali families. Sister lacked the formal qualifications to teach but, in those days, little store was set by formal qualifications.

Sister Teresa learned to speak Bengali and Hindi fluently as she taught history and geography, and sought to alleviate the students’ poverty through education. She took her solemn vows to a life of poverty, chastity, and obedience on May 24, 1937, and followed the Loreto custom of taking the title “Mother” – and thereafter was known as Mother Teresa.

While teaching, Mother Teresa visited the poor in the bazaars (slums) of Calcutta every Sunday. She continued to serve at Loreto Entally (which moved to Loreto Convent Road during World War II) and was appointed headmistress in 1944. While happy in her teaching assignment, Teresa was disturbed by the poverty in Calcutta. The Bengal famine of 1943 and the outbreak of Hindu-Muslim violence in 1946 (the Great Calcutta Killings) further shocked her. In the face of the poverty, hunger, and despair that she had seen – albeit only in a limited way – Mother Teresa began to feel that something more was being asked of her.

### The Call to Establish a New Order

In September 1946, Teresa travelled by train from Calcutta to the Loreto convent in Darjeeling for her annual retreat. On September 10, she received a second call that would forever change her life. She later described this as “the call within the call” – to leave convent school teaching and instead work in the slums of Calcutta to help the city’s poorest and sickest inhabitants – all while living among them. She heard Christ say,

> I want Indian Missionaries of Charity—who would be My fire of love amongst the very poor—the sick—the dying—the little street children. ... You are I know the most incapable person, weak & sinful, but just because you are that I want to use you, for My glory! Wilt thou refuse?

Having taken a vow of obedience, Mother Teresa could not leave the convent for this role unless she received permission. After almost a year and a half of lobbying, on April 12, 1948, Rome granted her an indulg of exlautration to leave Loreto to pursue her new calling – under obedience to Calcutta Archbishop Ferdinand Périer, S.J.

In August 1948, her true mission began. Surrendering her Loreto habit for a simple white cotton sari decorated with a blue border (the color of the Blessed Virgin Mary) and a small cross at the shoulder, Teresa began her missionary work with the poor. She adopted Indian citizenship, spent a few months receiving basic medical training at Holy Family Hospital in Patna, and then ventured out into the slums. By 1949, she was joined by several young women – laying the foundation of a new religious community to help “the poorest among the poor.”

On October 7, 1950, she received Vatican permission to start a diocesan congregation that would become the Missionaries of Charity. The initial congregation of 13 was comprised mostly of former teachers or pupils. In 1952, Mother Teresa opened her first Home for the Dying in Calcutta. Hospices, orphanages, and leper houses...
soon followed. She would become affectionately known as “the saint of the gutter” for her unconditional love for the poor, abandoned, and marginalized.

Pope Paul VI’s bestowal of a Decree of Praise on the Missionaries of Charity in February 1965 prompted Mother Teresa to expand internationally. As she said:

By blood I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus.

In 1971, she travelled to New York to open a soup kitchen. She would later care for AIDS patients in the same city. Thus, the first convent of the Missionaries of Charity in the United States was opened in New York City.

Decline and Death
Deteriorating health characterized the final years of Mother Teresa’s life, as she suffered from heart, lung, and kidney problems. Pope John Paul II accepted the resignation of Mother Teresa as Superior General of the Missionaries of Charity in April 1990, for reasons of health. She was 80. The sisters’ Chapter General later that year promptly re-elected her, and she continued to guide the order. Declining health led her to step down as Superior General in March 1997. The untimely death of Princess Diana brought Mother Teresa before the television cameras for the last time, as she spoke lovingly of the princess’s love for the poor. On the eve of Princess Diana’s funeral, Mother Teresa died in Calcutta on September 5, 1997 at age 87. Mother Teresa’s body was reposed in St. Thomas Church in Calcutta. The government of India afforded her the pomp and circumstance of a state funeral in gratitude for her services to the poor of all religions in India.

Eight days after her death, Mother Teresa’s body was born through the streets of Calcutta on the same gun carriage that had carried the bodies of Mahatma Gandhi and Jawaharal Nehru, as tens of thousands of people lined the route to catch a final glimpse of Mother Teresa. A state Funeral Mass was held in Netaji Indoor Stadium, attended by numerous world dignitaries.

Afterward, in a private ceremony, as soldiers outside fired a last salute, Mother Teresa was buried in a plain stone above-ground tomb on the ground floor of the Motherhouse of the Missionaries of Charity, close to the people she had served. Her tomb became a place of pilgrimage and quiet meditation, despite the persistent noise of passing Kolkata traffic. The tomb is truly a reflection of a place of pilgrimage and quiet meditation, despite the persistent noise of passing Kolkata traffic. The tomb on the ground floor of the Motherhouse of the Missionaries of Charity is her final resting place.

At the time of her death, the Missionaries of Charity had over 4,000 sisters, an associated brotherhood of 300 members, and operated 610 missions in 123 countries, including the United States, on all seven continents. In addition, there were thousands of lay volunteers.

Death did not end her work. She has remained in the public spotlight ever since. Her unwavering commitment to the poorest of the poor made her one of the greatest humanitarians of the 20th century. Despite having developed a highly effective missionary organization, she held a naively simple conception of her own achievements with respect to the global scale of her charitable activities and the millions of lives she touched.

Recognition in Her Lifetime
Mother received a number of Indian awards. Her fame outside of India to a great degree stemmed from the 1969 documentary, Something Beautiful for God, filmed by Malcolm Muggeridge, and his 1971 book by the same title. He later converted to Catholicism. In that same year, Pope Paul VI awarded her the first Pope John XXIII Peace Prize. She later received the Pacem in Terris Award in 1976. Mother Teresa also received the Albert Schweitzer International Prize (1975), the Presidential Medal of Freedom (1985), the Congressional Gold Medal (1994), and honorary American citizenship (1996). She was even awarded the Soviet Union’s Gold Medal of the Soviet Peace Committee. She received 124 awards in all.

The high point of Mother Teresa’s earthly awards was her receipt of the Nobel Peace Prize on December 10, 1979 in Oslo, Norway. The Peace Prize is awarded to the person who in the preceding year “shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses.” Mother Teresa was recognized for her work in “bringing help to suffering humanity.”

The First Visit to Pittsburgh – 1972
The National Catholic Stewardship Council scheduled its ninth annual meeting to be held on October 17-19, 1972 at the Pittsburgh Hilton Hotel in downtown Pittsburgh. Mother Teresa was invited to be the keynote speaker. She was to speak on Tuesday evening at 8 PM on the topic “Human Misery vs. Stewardship.” The Council is an organization of diocesan personnel involved in fundraising or “stewardship” of funds, time, and talent. Matt Mahon, director of fund raising for the Pittsburgh diocese, served as national vice chairman of the organization at that time. More than 100 delegates representing 29 archdioceses and dioceses were to attend the 3-day conference.

As Mother Teresa’s address would take place mid-evening, plans were made for her to stay overnight in Pittsburgh. She politely declined the offer to stay at Rosalia Manor in Oakland and requested instead to reside at the cloistered Passionist Monastery of Our Lady of Sorrows at 2715 Churchview Avenue in the Carrick section of Pittsburgh. She arrived at the Passionist nuns’ convent in the afternoon and granted a rare interview to Pittsburgh Catholic reporter...
Patricia Bartos, who reported the interview in the next issue of the diocesan newspaper:

Mother Teresa slipped into Pittsburgh without the fanfare others sought for her. …

In the convent’s tiny parlor, she answered several questions about her work — though she normally avoids interviews.

In greeting, she bowed low over folded hands and smiled, shaking hands. The generous, ever-present smile, the calm deep-set eyes, gave an indication of the comfort she instilled in the many thousands of poor dying to whom she has ministered.

Speaking quietly with a crisp accent, she told of the work her order, the Missionaries of Charity, undertook …

Speaking of the work, which began when Mother Teresa 25 years ago left the order of Sisters of Loreto and set out alone to help the poor in Calcutta and now embraces homes in eight countries, she stated, “the poor are the poor all over the world.”

“We feed the hungry Christ, we clothe the naked Christ, we give homes to the homeless Christ – this is the whole work of every one of us,” she said.

References and praise to God are laced with frequency and ease through her conversation “We depend solely on Divine Providence,” she continued.

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Speaking of the rapid increase in the size of the Missionary of Charity community (presently more than 700 Sisters) while other orders are losing members, she said “plenty of girls want to give their whole lives to Christ. They want a life of poverty to contact with the poor.” She listed the four qualities sought in young girls wishing to join the Missionaries: health of mind, health of body, “plenty of common sense” and most important, a cheerful disposition.

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Mother Teresa’s traveling companion [was] Miss Eileen Egan of the Catholic Relief Services and an official of the International Co-Workers of Mother Teresa.

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The co-workers, who raise funds to support Mother Teresa’s work, now number 500 and their newsletter reaches 2,000 persons.

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As Miss Egan told of the help coming from across the country, the dinner tray arrived. Quietly, Mother Teresa rose, arranged an end-table into a make-shift dinner table, lifted two chairs into place and began setting the table for their brief meal before leaving for her talk.17

Pittsburgh Bishop Vincent M. Leonard welcomed the conference attendees with an address on Tuesday night at the hotel. Mother Teresa followed the bishop. Her talk was open to the public without charge, but a free will offering was taken up to be used for her charities.18

The Pittsburgh Hilton Hotel ballroom was jammed to capacity for Mother Teresa’s address, as more than 600 people joined the 100+ conference delegates. Given the cool fall weather, Mother Teresa’s stooped shoulders were covered by a tattered gray woolen sweater over her sari. She seemed out of place in the grandeur of a ballroom — and completely amazed at the large assemblage of priests, sisters, and laypeople as she remarked “I didn’t know what I was coming in for” as she looked out over the crowd. New York Auxiliary Bishop Edward E. Swanson (Episcopal Moderator of the organization and Executive Director of Catholic Relief Services) introduced Mother Teresa and spoke of her as “something beautiful from God.”

The 62-year-old nun then spoke in a gentle voice, without notes, of her belief that the most wretched of the world are “Christ in disguise.” She continued, “We have been entrusted with the love of the poor.” Despite her small stature, her humility filled the room. Not a sound was heard as she delivered her message of love.

Following her talk, a collection was taken which netted $3,550. In addition, the Stewardship Conference voted to donate $1,500 to her works. Prior to her talk, the religious sisters of the diocese had presented Mother Teresa with a check for $3,399.97, which represented proceeds from a day of fast and prayer held earlier in the year during which money normally spent on meals was set aside as an offering to the famed missionary. In addition, many donations were brought or sent to the Diocesan Mission Office amounting to several thousand dollars, to be turned over to the Missionaries of Charity.19

The Second Visit to Pittsburgh – 1979

Just four months before the announcement of her selection for the Nobel Peace Prize, Mother Teresa visited Pittsburgh for two days in the summer of 1979 – Tuesday, June 26 and Wednesday June 27. The visit represented the collaboration of both the University of Pittsburgh School of Social Work and the Mission Office (headed by Fr. John Harvey) of the diocese of Pittsburgh.

The first indication of the impending visit was a front-page black-bordered announcement in the Pittsburgh Catholic on June 1, “Mother Teresa to visit.”20 One week later, a second announcement — accompanied by a large picture of Mother Teresa — appeared on page one of the diocesan newspaper.21 The paper’s third front-page announcement, on June 15, reflected the growing public interest and provided specific details about her arrival and departure. The article opened with the statement: “Mother Teresa’s scheduled appearances in Pittsburgh June 26 and 27 have spawned a number of appeals for her to make additional speaking stops for groups here.” Her inability to add to the two originally scheduled stops at Pitt and the cathedral was attributed to the fact that she “will arrive shortly before her Tuesday night talk and leave immediately following her Wednesday program.”22 No tickets were needed for either event but a free will offering for her work would be accepted at both. The Pittsburgh Catholic’s final notice before the visit carried the understated title “Mother Teresa Interest Grows” — but candidly admitted that “The missionary Sister’s appearance … continues to create excitement both within the area and in surrounding dioceses.”23

Mother’s all-too-brief time in Pittsburgh must be viewed against the backdrop of her visit to the United States that month. She had come to attend the profession of one of her sisters at the first American convent of the Missionaries of Charity in Harlem in New
York City, and to open the second and third American convents of her order in Detroit and in St. Louis – at the request of John Cardinal Dearden of Detroit (former bishop of Pittsburgh) and John Cardinal Carberry of St. Louis.

She began each of her public appearances in Pittsburgh with a prayer, recited in her thickly accented voice,

“Help us to help those in poverty and hunger, our brothers and sisters, yours and mine, that by understanding and love we may give them peace and joy.”24

The Pittsburgh Catholic presented the spiritual dimension of her visit to the Steel City. The newspaper’s coverage of her days in Pittsburgh appeared in print two days after her departure, with the banner headline “Mother Teresa’s message: ‘Unloved, unwanted our greatest poverty’.”

On Tuesday, she first held a press conference. Hers was not the traditional type, dominated by television news crews that set up elaborate equipment and brusquely turn off their lights and pull the plugs when they’ve decided they’ve heard and seen enough. Asked to introduce herself by describing her work, Mother Teresa grasped a microphone awkwardly and quietly began to tell her story. Her explanation lasted for 15 minutes, yet not one reporter interrupted with a question. No one pulled a plug. The reporters were listening intently.25 Her humility and simplicity showed through, particularly in her response to a reporter who sought to put her work into his perspective. He asked what effect the world-wide energy situation would have on her work and her ability to provide food for the poor. “I don’t know about such great things,” she responded, acknowledging her lack of formal economic and political training. “I just know God provides.”27

On Tuesday, she delivered a talk at 7:30 PM in the David Lawrence Hall at the University of Pittsburgh to an overflow crowd of over 1,000 – students bearing armloads of books, faculty, families with young children, priests, teenagers in jeans, sisters, Indian couples, university officials, Pittsburgh Mayor Richard Caliguiri, and the general public. Students from every school at the university were in attendance. A Millvale Franciscan sister who was pursuing a Master’s degree in social work at the university recorded what happened:

Mother was introduced by Chancellor William J. Posvar amid thunderous applause. As this tiny woman of only four feet and one inch, dressed in her familiar blue-banded white sari, stepped to the microphone, a general laughter erupted from the audience when the microphone was adjusted for a six-foot tall speaker. As she was certainly dwarfed, she glanced upward and waited patiently while it was lowered to her size. This small act endeared her to the audience.28

Mother joined in the quiet laughter at the sight of her physical insignificance. At age 69, she showed the effects of a lifetime of unending work and hope. Her face was deeply lined, her folded hands were gnarled, and her spare frame was slightly hunched within her blue-trimmed white sari. Yet her manner, her smile, and her eyes excited people.

She was greeted by two extended standing ovations before she uttered a single word. She spoke of what those present could do for the poor. She said in a gentle voice:

God does not need big things, he needs small things, but done with great love. The work our Sisters are doing is nothing special, nothing special, but we do it with love.29

She spoke of the poverty and hunger in India, but insisted that “spiritual poverty is a much greater pain.” She scored the terrible poverty of mothers, afraid of their unborn, who opted for abortion. A family and a nation that permit this evidence great spiritual poverty. In India, she fought abortion through adoption.

She spoke directly to students planning on going into social work:

“The poor are great people. Treat them with great dignity, with respect, as a child of God. The greatest injustice is to treat them so poorly.”30

Mother Teresa was particularly impressive as she effortlessly fielded questions at the end of her talk. To a woman who inquired whether her efforts really helped to stamp out poverty and hunger, Mother Teresa responded that her sisters had created an awareness and concern for the poor – and more were now sharing the work to help the poor. One man cynically challenged Mother by asking whether the presence of millions of starving people in effect denied the God she believed in. While Diana Saunders of the Catholic Deaf Center signed her words for a number of deaf persons in the audience, Mother Teresa responded by noting,

Divine Providence doesn’t make mistakes. The mistake is, we are not sharing. We have allowed them to go hungry. We don’t know who is hungry. We are too busy with other things. Sharing is Divine Providence. It is a question of knowing the poor. If we know them we will love them, respect them. If we love them, we will not pass them by.31

She explained that her sisters fed 7,000 each morning in Calcutta alone – with no income, no salaries, with trust only in God – and they never had to turn away anyone for lack of food, housing, or medication.

During the question and answer session, young Greek Orthodox Father Polycarpos Rameas of Oakmont smilingly reminded Mother of her philosophy of dealing with each and every person on a one-to-one basis. “Do you really believe that,” he asked, noting that if she did, she would agree to autograph his copy of the book, Something Beautiful for God. She laughingly agreed, whereupon he vaulted onto the stage and, after she signed her name, graciously kissed her hand.32 That moment was preserved for posterity in a picture that subsequently appeared in the Pittsburgh Catholic.

As the question-and-answer session drew to an end, people moved forward to grasp her hand, get a snapshot of her, or used the small prayer cards with her picture and her favorite prayer from Cardinal Newman (that had been distributed) to obtain her autograph. People swamped the stage. A reporter noted:
She seemed the most unlikely of autograph givers. Holding the pen carefully to write her “M. Teresa” on each card, she seemed almost shy, and resigned to all the attention.35

The Millvale Franciscan noted:

While Mother was still on stage, many sisters took the opportunity to gather there, crowding around her, chatting, laughing, and shaking her hand. … Quickly I moved up behind her and fervently placed a kiss on her cheek. She did not move away, but she remained in her usual calmness. For me it was an exhilarating moment! I knew that I had truly kissed a saint!34

On Tuesday night, she stayed at Our Lady of Sorrows Monastery, residence of the Passionist Nuns, where she had resided during her previous visit seven years earlier. Father John Harvey, director of the Pittsburgh Diocesan Mission Office, was responsible for driving her to the monastery Tuesday evening and picking her up on Wednesday morning for the trip to the cathedral. Older readers will recall that Pittsburgh and the nation were at that time in the midst of a gasoline crisis, triggered by the Iranian Revolution.35 Father Harvey was caught in the gasoline crisis. With the needle on his car dashboard indicating less than empty, he nonetheless drove Mother Teresa safely to the monastery Tuesday night.

Although unsuccessful at finding an open gas station late Tuesday night or early Wednesday morning, he returned to the monastery on Wednesday morning. Sitting in the vestibule while waiting for her, Father Henry was worried about having enough gas to get her to the cathedral. Older readers will recall that Pittsburgh and the nation were at that time in the midst of a gasoline crisis, triggered by the Iranian Revolution.35 Father Harvey was caught in the gasoline crisis. With the needle on his car dashboard indicating less than empty, he nonetheless drove Mother Teresa safely to the monastery Tuesday night.

As was the case with her address at Pitt, Mother Teresa’s quiet speaking voice was not dramatic. It was clear and soft, smoothly flowing as she told of the need for the poor to be loved and respected. Yet she held her audiences in such complete interest that her control seemed complete. How did she achieve that result? “[S]he uses the same stories, phrases, voice, in ordinary conversation and the secret of her “control” is the sincerity and commitment to her message.”40

Her talk, which began and ended with standing ovations – which she acknowledged with bows over folded hands – concluded with a presentation of red roses by children representing People Concerned for the Unborn Child, in recognition of her efforts to promote the sanctity of life.

In addition to the deep spiritual message conveyed in Mother Teresa’s two talks, she also displayed a gentle humor that captivated Pittsburghers. Her unheralded wit matched the depth of her faith. When a reporter asked how it all began, she responded with a mischievous grin and her punch line: “It all started with Lincoln Continental.” She was referring to Pope Paul VI’s donation to Mother Teresa of the limousine he had been using during his 1964 visit to India. She promptly raffled off the car and used the proceeds to establish her “Town of Peace.”

Famously known for disliking having her picture taken, she commented resignedly in the midst of a hurried series of posed pictures with local people: “Well, we’re all going to get to heaven.” And she repeated an often-told joke about herself: “They say ‘Mother Teresa preaches Natural Family Planning but she does not practice it. Each day she has more and more children.’” And in trying to illustrate to a questioner the value of “small deeds done with great love,” she responded: “We give the hungry man a fish. Once he has eaten, we pass him on the road to somebody else to give him the rod to catch his own fish.”41

Mother Teresa’s second visit to Pittsburgh was a whirlwind 26 hours.42

Recognition after Her Death

In 2010, to celebrate the centennial of Mother Teresa’s birth, the Indian government issues a special 5-rupee coin – representing the insignificant sum of money with which she began her missionary work in 1950. Mother Teresa Women’s University was established in India. Indian Railways operates the “Mother Express” in her honor. “Mother Teresa Day” (October 19) is a public holiday in Albania. The Catholic cathedral in Pristina (Republic of Kosovo) is dedicated in her honor – Blessed Mother Teresa Cathedral, soon to be known as Mother St. Teresa Cathedral.43 In 2013, the United Nations designated the anniversary of her death as the International Day of Charity.
Honor of St. Teresa of Calcutta

Mother Teresa's Critics

Unmasking such charges appears in the recent book by former Pittsburgher Bill unjustices that kept so many people so poor. The best refutation of favored by God. Still others criticized her for not condemning social that perpetuated widespread poverty – in effect arguing that she her own ends, and justified preservation of beliefs and institutions (Practice). He asserted that Mother Teresa glorified poverty for her own ends, and justified preservation of beliefs and institutions that perpetuated widespread poverty – in effect arguing that she urged the poor to accept their fate while the rich were portrayed as favored by God. Still others criticized her for not condemning social injustices that kept so many people so poor. The best refutation of such charges appears in the recent book by former Pittsburgher Bill Donohue (president of the Catholic League), entitled Unmasking Mother Teresa’s Critics.

The most scathing criticism of Mother Teresa surfaced in Christopher Hitchens’ 1994 documentary about her, entitled Hell’s Angel, and a tie-in book (The Missionary Position: Mother Teresa in Theory and Practice). He asserted that Mother Teresa glorified poverty for her own ends, and justified preservation of beliefs and institutions that perpetuated widespread poverty – in effect arguing that she urged the poor to accept their fate while the rich were portrayed as favored by God. Still others criticized her for not condemning social injustices that kept so many people so poor. The best refutation of such charges appears in the recent book by former Pittsburgher Bill Donohue (president of the Catholic League), entitled Unmasking Mother Teresa’s Critics.

The Canonization Process

Shortly after she died in 1997, Pope John Paul II waived the canonical five-year waiting period and allowed the opening of the canonization process. On December 20, 2002, a decree approved Mother Teresa’s heroic virtues and the miracle attributed to her intercession. On October 19, 2003, Pope John Paul II beatified her as “Mother Teresa of Calcutta.”

After that ceremony, her postulator (Missionary of Charity Fr. Brian Kolodiejchuk, C.M.) published a book of her letters, Mother Teresa: Come Be My Light. The letters illustrated how, for decades, she experienced what is described as a “dark night of the soul” in Christian spirituality. She thought that God had abandoned her. While some people were shocked, others saw the letters as proof of her steadfast faith in God, which was not based on feelings or signs that he was with her. The book would prove to be a landmark – some think that Come Be My Light will eventually rank with St. Augustine’s Confessions and Thomas Merton’s The Seven Storey Mountain as an autobiography of spiritual ascent.

In December 2013, Pope Francis recognized a second miracle credited to Mother Teresa’s intercession, which set the stage for her canonization. On March 15, 2016, the Holy See announced that Mother Teresa would be canonized on September 4. Pope Francis had met the future saint more than two decades earlier when he was Archbishop Jorge Mario Bergoglio of Buenos Aires, Argentina. He is known to admire her ministry as well as her fearlessness in speaking out on behalf of society’s outcasts. “I would have been afraid to have had her as my superior, since she was so tough,” he once joked.

That date of canonization marked the eve of the 19th anniversary of her death and took place near the end of the Extraordinary Jubilee Year of Mercy – the pilgrimage of people like Mother Teresa who are engaged in works of mercy!

Suggested Readings:

While dozens of biographies of Mother Teresa have been published and the 2016 canonization will trigger issuance of additional works, the authorized study by Kathryn Spink is deemed by many to be the definitive work: Mother Teresa: An Authorized Biography, rev. ed. (New York: HarperCollins, 2011). See also: David Scott, The Love that Made Mother Teresa (Bedford, NH: Sophia Institute Press, 2016).

Endnotes:

1. Kolkata has always been the name of the city, which is the capital of the state of West Bengal in northeastern India. But the British anglicized the official name to Calcutta, which remained until 2001 when it was changed to Kolkata to match Bengali pronunciation. References to the city in this article will reflect the British name used until 2001, with the Bengali term used thereafter.

2. Political instability, wars, and boundary changes in that area have continued into the present. Skopje is now the capital of the Republic of Macedonia. The province of Kosovo declared its independence from Serbia in 2008, but Serbia continues to claim the land as part of its sovereign territory.

3. Vitina-Letnice was then a sleepy little hamlet in Yugoslavia, populated by ethnic Croatian Catholics – who later fled during the fratricidal wars that accompanied the breakup of Yugoslavia in the 1990s. Today the area lies in the southeastern section of the Republic of Kosovo.

4. The life of Mother Teresa Ball is told in the work by Desmond Forristal, First Loreto Sister: Mother Teresa Ball 1794-1861 (Dublin: Dominican Publications, 1994).

5. The history of the Loreto Sisters in Ireland is detailed at the order’s website: www.loreto.ie.

6. The history of the Loreto Sisters in India is presented at the website of the order’s India Province: www.loreto.in.


10. Adjacent to the tomb is a museum containing a small exhibition opened in 2005, entitled “Mother Teresa’s Life, Spirit and Message.” The exhibition contains many of her handwritten letters, spiritual exhortations, and her few personal belongings – sari, sandals, and crucifix. The sisters distribute Mother Teresa’s Novena prayer cards, medals, and printed materials at the tomb and the museum – free of cost! Additional information is available at the Motherhouse’s website: www.motherteresa.org.


12. The recipient is selected annually by the Norwegian Nobel Committee, a
The National Council for Diocesan Support Programs was formed in 1962 under the direction of Joseph Cardinal Ritter of St. Louis to address the need for a Catholic theology of resource development and promote sharing of information about financial problems facing the Church. In 1968 the organization was renamed the National Catholic Stewardship Council. In 1999, the name was again changed to International Catholic Stewardship Council. The council began holding annual conferences in cities around the country in 1965.

“Mother Teresa to Give Keynote Speech Here,” Pittsburgh Catholic (October 6, 1972), 1. See also “Catholic Stewardship Talks Slated,” The Pittsburgh Press (October 14, 1972), 12.

Five nunns from Tarquinia, Italy, established the first American community of Passionist nuns (a contemplative cloistered community of religious women) in Pittsburgh on July 5, 1910. The order’s centennial history in Pittsburgh is by Eileen Gimper, The First Foundation of Passionist Nuns in the United States—Pittsburgh, Pennsylvania 1910–2010 (Pittsburgh: Passionist Sisters, 2010). See also the order’s website at www.passionistnunsphg.org

Patricia Bartos, “Mother Teresa Tells of her Work in India,” Pittsburgh Catholic (October 20, 1972), 1, 8. The Co-Workers of Mother Teresa was established in the 1950s to unite laywomen and men across the globe in supporting and expanding the Missionaries’ mission of aiding the sick and poor. Pope Paul VI approved the Constitution of the International Association in 1969. The American branch of the Co-Workers was established in 1971, of which Eileen Egan was one of the co-founders. The work of the Co-Workers grew to include not just fundraising, but local prayer groups, newsletters, and active ministry to the poor and sick. Finally, in 1994, Mother Teresa surprised her Co-Workers with a sudden call for dissolution of the international organization and its national affiliates. She was concerned that the Co-Workers were becoming too institutionalized and encouraged her helpers to return to their grassroots origins. So, in 1994, the American Co-Workers, alongside its sister organizations across the globe, formally disbanded. The American organization’s records are archived at the Catholic University of America.

“Mother Teresa to Give Keynote Speech Here,” loc. cit.


“Mother Teresa to Visit,” Pittsburgh Catholic (June 1, 1979), 1. Secular newspapers waited until shortly before the visit to announce Mother Teresa’s impending arrival. See, e.g., “Missionary of Love,” The Pittsburgh Press (June 23, 1979), A-4.

“Speaking in Pittsburgh,” Pittsburgh Catholic (June 8, 1979), 1.

“Mother Teresa Schedule Given,” Pittsburgh Catholic (June 15, 1979), 1.

“Mother Teresa Interest Grows,” Pittsburgh Catholic (June 22, 1979), 3.

Patricia Bartos, “Mother’s Teresa’s Message: ‘Unloved, unwanted our greatest poverty,’” Pittsburgh Catholic (June 29, 1979), 1.

Patricia Bartos, “I just know God provides,” Pittsburgh Catholic (June 7, 1979), 3.

This was a reference to the energy crisis of 1979 that occurred in the wake of the Iranian Revolution: the global oil supply decreased, prices skyrocketed, and long lines appeared at American gasoline stations. See “1979 energy crisis” at www.wikipedia.org.

Bartos, “I just know God provides,” loc. cit.

Sister Kevin Brand, “Kiss for a Saint” in In Our Own Voices: Memoirs of the Sisters of St. Francis of the Neumann Communities – Millvale, Pennsylvania (Pittsburgh: Sisters of St. Francis of the Neumann Communities, 2009), 36.

Bartos, “Mother’s Teresa’s Message,” loc. cit.

Ibid., 2.

Ibid.
Frank D. Almade is a priest of the diocese of Pittsburgh. He studied at the diocesan St. Paul Seminary 1971-1974, and was ordained a priest in 1978. He holds a B.A. in Classics from Duquesne University, a S.T.B. and a S.T.M. from St. Mary’s Seminary and University in Baltimore, and a Ph.D. from Duquesne University. Father Almade is an adjunct professor at SS. Cyril and Methodius Seminary in Pittsburgh, a faculty member of the diocesan catechetical and deacon formation programs, and a former adjunct professor at Duquesne University. The former Vicar for Clergy and Secretary for Ministerial Leadership is a published author (*Just Wages for Church Employees*) and contributor of articles to *America*, liturgical publications, and the diocesan newspaper. Father Almade is pastor of the four parishes in New Castle (Mary Mother of Hope, St. Joseph the Worker, St. Vincent de Paul, and St. Vitus), while maintaining a blog at www.giftsreceivedgiftsgiven.blogspot.com.

George Appleyard is a priest of the Eparchy of St. Josaphat in Parma (Ohio), which serves Ukrainian Catholics in a swath running from Lake Erie to Key West. He studied basic theology with the Holy Ghost Fathers and with private tutors, and was ordained to the priesthood in 1968 at Holy Protection Monastery in New Canaan, CT, by the late Archbishop Stephen J. Kocisko, Metropolitan of the Byzantine Catholic Archeparchy of Pittsburgh. He served as superior of the experimental Monastery of Our Savior from 1970 to 1980, during which he became increasingly active in preaching retreats and lecturing on the Byzantine tradition. He has been a guest speaker at several institutes of higher learning, including Fordham and Yale. While on sabbatical in Pittsburgh, he became involved with parish ministry and, as he tells it, “never went home again.” He joined the newly created Ukrainian Catholic Eparchy of St. Josaphat in 1984, where he continued his parochial ministry as well as his education and retreat ministry. He served as ecumenical officer, director of the deacon training program, child protection officer, a consultant, a member of several commissions, and is still serving as vicar general of the eparchy and vicar for religious. He has published two books and many articles explaining the Byzantine spiritual legacy. In 2013, he was made an archimandrite (mitred abbot). A member of the Order of St. Lazarus, he currently serves as prelate for its American priory. Now retired from regular parochial ministry, he makes his home in a *retiro* in Clintonville, PA.

John C. Bates, Esq. is a graduate of Duquesne University (B.A., M.A., and J.D.). He is the retired Chief Counsel of the Pittsburgh Office of the U.S. Department of Housing and Urban Development, Secretary of The Catholic Historical Society of Western Pennsylvania, and a former president of the organization. He also serves on the Board of Directors of Christian Housing, Inc. and other non-profit corporations.

Jessica Di Silvestro has been an Archivist at the Maryknoll Mission Archives since 2014. She received her Master of Library and Information Science degree with concentrations in Archives Management and Rare Books and Special Collections from Long Island University in 2012. Additionally, she received her B.A. in History from Mount Saint Mary College.

Paul J. Dvorchak is a graduate of the University of Pittsburgh, with a M.A.T. from that university and a M.A. from Duquesne University. He served as Assistant Director of St. Joseph House of Hospitality in Pittsburgh 1987-2001 and as Director 2001-2012, retiring in 2012. He is a published author.

Jennifer Halloran is Photo Archivist for the Maryknoll Mission Archives, a position she has held since 2008. She is a Certified Archivist with seventeen years experience in the archives field who has a Master of Library and Information Science with a concentration in archives management from Simmons College. Prior to her current position she worked at the IBM Corporate Archives and for History Associates, Inc.
Rev. Ivan Mina is a priest of the Byzantine Catholic Metropolitan Archdiocese of Pittsburgh. He is pastor at Ascension Church in Clairton and dean of the Clairton Deanery. He is a member of Christian Associates and of The Catholic Historical Society of Western Pennsylvania. He was born in France of a Ruthenian Greek Catholic father and a Czech Roman Catholic mother. After earning a Ph.D. in Slavic languages and literature at the University of California at Berkeley, Father Ivan pursued theological and historical studies at the Pontifical Gregorian University and the Oriental Institute in Rome. He taught at the Center for Russian Studies at Meudon, France, the University of Kentucky at Lexington, and SS. Cyril and Methodius Seminary in Pittsburgh. He has published articles on Russian literature, Russian spiritual history, and Ruthenian Church history.

Fr. Drew Morgan, C.O., has resided at the Oratory for 37 years and currently serves as the Provost of the Pittsburgh Oratory. He was ordained to the priesthood in 1985. He received his Ph.D. in Roman Catholic Theology at Duquesne University in 1997. He is the co-founder of the National Institute for Newman Studies (NINS). In addition to teaching courses on the Catholic Faith and Culture and Origins of the Catholic Faith at the Oratory, he has also taught courses on Blessed John Henry Newman, the Doctors of the Church and the Sacraments at St. Vincent Seminary.

Ellen Pierce is Director of the Maryknoll Mission Archives and began her career there in 1991. During her years in the archives field she also held the position of Assistant Archivist at the IBM Corporate Archives. She is a Certified Archivist who has presented several week-long workshops for Religious Archivists through the Catholic Library Association. She holds a Master of Science in Library Science in 1997 with Certification in Archives Management from Long Island University.

Rev. Joseph C. Scheib is a native of Pittsburgh and was ordained a priest of the Diocese of Pittsburgh in 1976. He earned a Master of Divinity from St. Meinrad Seminary and School of Theology (1976), a M.A. in Theology from Duquesne University (1986), and a J.C.L. from the Catholic University of America (2003). Fr. Scheib was a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania, serving at different times as Secretary and Treasurer. He was a member of the Roselia Centenary Committee organized by Catholic Charities of the Diocese of Pittsburgh.

Alexander J. Schrenk is a transitional deacon studying for the priesthood for the Diocese of Pittsburgh. He was ordained a deacon by Seán Cardinal O’Malley in St. Peter’s Basilica in Rome on September 29, 2016. He is currently engaged in theological studies at the Pontifical North American College in Rome, and is in a licentiate program for Patristic Theology at the Augustinian Institute of the Pontifical Lateran University. He holds B.A. (Classical Languages and Philosophy, 2011) and M.A. degrees (Philosophy, 2013), both from Duquesne University, and an S.T.B. (2015) from the Pontifical Gregorian University in Rome. He is looking forward to priestly ordination in June 2017.

Emily Teodorski is Communications Manager at the Pittsburgh Oratory. She is a graduate of the University of Pittsburgh, with a Bachelor’s in 2003 and Master’s in 2009. As an undergraduate, she attended RCIA at the Oratory and was received into the Catholic Church in 2000. Her years of involvement as a student in the campus ministry of the Oratorians included serving as the President of the Pitt Newman Club during her senior year. She has served on the Eucharistic Adoration Committee for a total of four years and currently serves as the lead coordinator.

Kathleen Washy is Archivist for the Sisters of St. Joseph of Baden, a position that she has held since 2013. Prior to that, she served as Archivist for Mercy Hospital/UPMC Mercy for more than twenty years. Since 1991, she has been a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania, holding many offices, including her current role as Treasurer. She also has served as Consulting Archivist for Mercy Behavioral Health. She holds a B.A. in History & Anthropology from Gannon University, a M.A. in History from the University of Toronto, and a M.A. in History & Archival Administration, with a Certificate in Museum Studies, from Case Western Reserve University.
NEWS FROM THE CATHOLIC HISTORICAL SOCIETY

PERSONS

On November 23, 2015, Society Board Member Dennis Wodzinski assumed the position of Archivist of the Diocese of Greensburg and Director of the Diocesan Heritage Center. He had formerly served as archivist of the Sisters of St. Francis of the Providence of God in Whitehall (Allegheny County). The diocese of Greensburg includes many historic Catholic sites. Congratulations, Dennis!

On March 13, 2016, Society Treasurer Kathleen Washy, Archivist of the Sisters of St. Joseph of Baden conducted the Second Motherhouse Tour – devoted to the history, architecture, and use of the chapel that was designed by Catholic architect Carlton Strong (1862-1931). A video of the tour may be found at www.youtube.com under the title “Stroll Through Time: Explore the Sisters of St. Joseph Chapel.”

The January 2016 issue of The Recorder, published by the New Jersey Catholic Historical Commission, featured an article by Society Secretary John C. Bates, entitled “New Jersey and Western Pennsylvania Catholic Historical Societies.” An electronic version of the issue may be viewed at the Commission’s website: blogs.shu.edu. Another article by Mr. Bates is scheduled to appear in the next issue of The Recorder.

PASSINGS


Sister Rosaire Kopczenksi, O.S.F. of the Sisters of St. Francis (Millvale) died on December 14, 2015. She obtained a master of Fine Arts from Catholic University of America. The campus of Mount Alvernia in Millvale is adorned with her art. Her international reputation stemmed from her casting of the bronze image of Mother Marianne Cope (1838-1918), the Franciscan sister who ministered to lepers on the island of Molokai in Hawaii for 35 years (continuing the work of St. Damien de Veuster) and was canonized a saint in 2012. The statue, unveiled in Kewalo Basin Park in 2010, depicts the saint striding forward, veil swept by the wind, and a foot taller than her 5-foot height.

Michael Timothy Loya, age 69, fell asleep in the Lord on April 25, 2016. The McKeesport native was the youngest of the 17 children of Rev. Stephen Loya. He attended SS. Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh and obtained a B.S. from Duquesne University. He pursued a vocation as an iconographer of the Eastern Church. Internationally known, his works were the subject of publication including Kay Zekany’s Windows into Heaven at St. Mary Byzantine Catholic Church (2015).

Sister Ann Frances Pulling, R.S.M. (formerly known as Sister Mary Lucina), a member of the Mid-Atlantic Community of the Sisters of Mercy of the Americas, died in Dallas, Pennsylvania on May 14, 2016 at age 85. She entered the Sisters of Mercy in Dallas in 1948. She taught in elementary schools and was on the faculty of Mount Aloysius College in Cresson. She was the author of 12 books published by Arcadia. These books contained the local history of the towns where she taught. She also authored the history of the Sisters of Mercy of Loretto-Cresson.

Rev. Robert J. Levis, Ph.D., of the diocese of Erie, died on May 26, 2016 at age 94. He had served as a priest for 67 years. Long a member of the faculty of Gannon University in Erie, he is best known for his appearances on the Eternal Word Television Network (EWTN) series “Web of Faith.” Among historians, he is remembered for chairing the writing of the history of Gannon University.

Rev. Henry A. Szarnicki, author of the biography of Pittsburgh’s first bishop, died on July 13, 2016, at age 88. He held a Licentiate in Sacred Theology, and had obtained his Ph.D. in history from Catholic University of America in 1971. His doctoral dissertation was “The Episcopate of Michael O’Connor, First Bishop of Pittsburgh, 1843-1860” which was subsequently published in 1975 as Michael O’Connor, First Catholic Bishop of Pittsburgh … 1843-1860.

UPDATES TO PREVIOUS GATHERED FRAGMENTS

The Spring 2016 issue of the American Catholic Studies Newsletter, published by the Cushwa Center for the Study of American Catholicism at Notre Dame University listed no less than eight articles from the Fall 2015 issue of the Society’s journal, Gathered Fragments, among the select number of “Recent Journal Articles of Interest.” Congratulations to all of our writers for achieving such national and international recognition!

Further research has identified three other bishops who are part of the history of the Catholic Church in Western Pennsylvania. This brings to 149 the number of prelates who are natives of, educated in, or served in Western Pennsylvania. A list and the biographies of 143 appeared in the 2014 Gathered Fragments (with Supplement); three prelates were added in the 2015 Gathered Fragments. Three additional prelates are added with this issue of Gathered Fragments.
<table>
<thead>
<tr>
<th>John Michael Botean</th>
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<tbody>
<tr>
<td><strong>Born:</strong> July 9, 1955 in Canton, Ohio (Diocese of Youngstown)</td>
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<tr>
<td>Educated at St. Fidelis Seminary, Herman, Butler County, PA: 1974-1977</td>
</tr>
<tr>
<td>Ordained a priest of the Eparchy of St. George the Martyr, Canton, OH (Romanian): May 18, 1986 by Bishop Vasile Louis Puscas in St. George Romanian Catholic Cathedral, Canton, OH</td>
</tr>
<tr>
<td>Appointed Apostolic Administrator of the Eparchy of St. George the Martyr, Canton, OH (Romanian): 1993-1996</td>
</tr>
<tr>
<td>Appointed bishop of the Eparchy of St. George the Martyr, Canton, OH (Romanian): March 29, 1996</td>
</tr>
<tr>
<td>Ordained bishop and installed: August 24, 1996 by Archbishop Lucian Muresan of Fagaras si Alba Julia (Romanian) in St. George Romanian Catholic Cathedral, Canton, OH</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Joseph John Gerry, O.S.B.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Born:</strong> September 12, 1928 in Millinocket, Maine (Diocese of Portland)</td>
</tr>
<tr>
<td>Entered the Benedictine Novitiate at St. Vincent Archabbey, Latrobe, Westmoreland County, PA: 1947</td>
</tr>
<tr>
<td>Professed vows as a Member of the Order of St. Benedict (O.S.B.) at St. Anselm Abbey, NH: July 2, 1948</td>
</tr>
<tr>
<td>Ordained a priest of the Order of St. Benedict: June 12, 1954 by Bishop Matthew F. Brady in St. Joseph Cathedral, Manchester, NH</td>
</tr>
<tr>
<td>Elected Abbot of St. Anselm Abbey: January 6, 1972</td>
</tr>
<tr>
<td>Appointed Auxiliary Bishop of Manchester/Titular Bishop of Praecausa: February 4, 1986</td>
</tr>
<tr>
<td>Ordained bishop: April 21, 1986 by Bishop Odore J. Gendron in St. Joseph Cathedral, Manchester, NH</td>
</tr>
<tr>
<td>Appointed Bishop of Portland: December 21, 1988</td>
</tr>
<tr>
<td>Installed: February 21, 1989 by Bernard Cardinal Law in the Cathedral of the Immaculate Conception, Portland</td>
</tr>
<tr>
<td>Retired as Bishop of Portland: February 10, 2004</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Joseph (Giuseppe) Rosati, C.M.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Born:</strong> January 12, 1789 in Sora, Campania, Kingdom of Naples (Archdiocese of Naples)</td>
</tr>
<tr>
<td>Joined the Congregation of the Mission (Vincentians): June 23, 1807</td>
</tr>
<tr>
<td>Professed as a member of the Congregation of the Mission (C.M.): April 1, 1808</td>
</tr>
<tr>
<td>Ordained a priest of the Congregation of the Mission (Vincentians): February 10, 1811 by Bishop Giovanni Menochio, O.S.A, in Rome</td>
</tr>
<tr>
<td>Immigrated to the United States: 1816</td>
</tr>
<tr>
<td>Labored in Pittsburgh while awaiting transport to Bardstown, KY: September-October 1816</td>
</tr>
<tr>
<td>Appointed Titular Bishop of Tanagra and Vicar Apostolic of Mississippi and Alabama: August 13, 1822 (to which was added the Two Florida on January 21, 1823)</td>
</tr>
<tr>
<td>Refused the Vicariate: May 6, 1823</td>
</tr>
<tr>
<td>Appointed Coadjutor Bishop of Louisiana and the Two Floridas, c.j.s.: July 14, 1823</td>
</tr>
<tr>
<td>Ordained bishop: March 25, 1824 by Bishop Louis DuBourg, S.S., in the Church of the Ascension, Donaldsonville, Louisiana</td>
</tr>
<tr>
<td>Appointed Apostolic Administrator of St. Louis and New Orleans: July 18, 1826</td>
</tr>
<tr>
<td>Appointed first Bishop of St. Louis: March 20, 1827</td>
</tr>
<tr>
<td>Resigned as Apostolic Administrator of New Orleans: August 4, 1829</td>
</tr>
<tr>
<td>Appointed an Assistant at the Pontifical Throne: 1840</td>
</tr>
<tr>
<td>Appointed Apostolic Delegate to Haiti: April 30, 1841</td>
</tr>
<tr>
<td>Appointed again as Apostolic Delegate to Haiti: 1843</td>
</tr>
<tr>
<td>Died: September 25, 1843 in Rome</td>
</tr>
<tr>
<td>Buried: Old St. Louis Cathedral, St. Louis, MO</td>
</tr>
</tbody>
</table>

The 2014 Gathered Fragments also listed four “others” to complete the list of bishops: two were bishops (one was buried in Pittsburgh, and the second died in Pittsburgh) and two were priests (one resigned his episcopal appointment, and the other exercised episcopal functions without ordination as a bishop). For completeness of record, three additional “others” are herewith added to complete the list of those whom Rome appointed bishops but were not ordained to the episcopate – for a new total of seven “others.” Of these, two were appointed as coadjutor bishop of Pittsburgh, while the third was a Western Pennsylvania priest (who became a Pittsburgh diocesan priest upon formation of the diocese in 1843) appointed to a see in Mississippi.
**John Baptist Byrne**  
Born: 1821 in Maryland  
Resident of LaSalle County, IL  
Educated at Mount St. Mary’s Prep School (1833-1835) & College (1835-1839 – A.B.), Emmitsburg, MD  
Returned to and practiced law in Illinois  
Received into the Catholic Church  
Educated at Mount St. Mary’s Seminary, Emmitsburg, MD: 1845-1849  
Ordained a priest of Baltimore: June 1849 by Archbishop Samuel Eccleston of Baltimore  
Professor at Mount St. Mary’s Seminary, Emmitsburg, MD: 1849-1851  
Served as pastor of St. Matthew Church in Washington, D.C.: 1856-1857  
Appointed: Coadjutor Bishop of Pittsburgh: May 9, 1857  
Arrived in Pittsburgh: late August 1857  
Introduced to congregation of St. Paul Cathedral, Pittsburgh: October 11, 1857 and episcopal ordination announced for October 25, 1857, but twice postponed due to the opposition of Archbishop Francis Kenrick of Philadelphia  
Declined episcopal ordination in letter to Pope Pius IX: November 21, 1857  
Bishop Michael O’Connor returned the bull of appointment to Rome: December 6, 1857  
Professor at Mount St. Mary Seminary, Emmitsburg, MD: 1857-1861  
Professor at St. Charles Borromeo Major Seminary in Philadelphia, PA & Minor Seminary in Glen Riddle, PA: 1861-1864  
Received last rites: December 6, 1864  
Died: December 11, 1864 at St. Charles Borromeo Preparatory Seminary, Glen Riddle, Delaware County, PA  
Buried: Cathedral Cemetery, Philadelphia, PA

**Edward Purcell**  
Born: March 31, 1808 in Mallow, County Cork, Ireland (Diocese of Cloyne)  
Immigrated to the United States  
Educated: Mount St. Mary’s College, Emmitsburg, MD  
Studied law under future U.S. President James Buchanan and was admitted to the Bar of Pennsylvania in Lancaster, PA: early 1830s  
Seminary training: 1834-1840  
Ordained a priest of Cincinnati by Bishop John Purcell in old St. Peter Cathedral, Cincinnati: March 10, 1838  
Served as Vicar General of Archdiocese of Cincinnati  
Appointed Coadjutor Bishop of Pittsburgh: September 1, 1858  
Arrived in Pittsburgh, but declined episcopal ordination and returned to Cincinnati: November 11, 1858  
Pope Pius IX ordered Purcell not to be proposed again as an episcopal candidate: December 24, 1858  
Died: January 21, 1881 at Ursuline Convent, Saint Martin, Brown County, OH  
Buried: Ursuline Convent Cemetery, Saint Martin, Brown County, OH  
[Younger brother of Archbishop John B. Purcell (1800-1883) of Cincinnati (1833-1883)]

**Thomas Heyden**  
Born: December 21, 1798 in County Carlow, Ireland (Diocese of Kildare and Leighlin)  
Immigrated to the United States and settled in Bedford, Bedford County, PA  
Ordained a priest of Philadelphia by Bishop Henry Conwell in the Cathedral of St. John the Evangelist: May 21, 1821  
Appointed pastor of St. Paul Parish, Pittsburgh: April 1, 1837  
Appointed first Bishop of Natchez, Mississippi: July 28, 1837  
Declined the letter of episcopal appointment: 1837  
Incardinated into the Diocese of Pittsburgh upon its formation: August 11, 1843  
Served as pastor of St. Thomas the Apostle Parish, Bedford, PA: 1837-1870  
Died: August 25, 1870 in Bedford, PA  
Buried: Old St. Thomas the Apostle Parish cemetery, Bedford, Bedford County, PA
The following information will update the 2014 *Gathered Fragments* article as to these prelates:

<table>
<thead>
<tr>
<th>Name</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gerald Nicholas Dino</td>
<td>Retired as Bishop of Holy Protection of Mary of Phoenix (Ruthenian): May 7, 2016</td>
</tr>
<tr>
<td>John Michael Kudrick</td>
<td>Resigned as Bishop of Parma (Ruthenian): May 7, 2016</td>
</tr>
</tbody>
</table>

Coat of Arms of Byzantine Catholic Metropolitan Archeparchy of Pittsburgh
Source: Ecclesiastical Heraldry

Coat of Arms of Ukrainian Archeparchy of Philadelphia
Source: Ukrainian Archeparchy of Philadelphia
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Richard Infante is a Catholic priest of the Diocese of Pittsburgh. He holds four master's degrees, including a Master of Fine Arts in fiction writing from the University of Pittsburgh. His work has appeared in journals such as Dappled Things, The Catholic Faith, and Pennsylvania Illustrated. He has been active in the promotion of the arts in the Pittsburgh region.