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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 local 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 on 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.

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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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The Catholic Historical Society of Western Pennsylvania

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Part 1: Biography

“No, I don’t study the world’s finest churches edifices,” Strong had travelled to Europe the previous fall in the company of Father Thomas Coakley, George Sotter, Patrick F. Gallagher, and Michael F. McNulty – Sacred Heart’s pastor, stained glass designer, general contractor, and 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.

At the age of 38, and his wife, Julia Sills (Browne) Strong, age 33.

“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

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 draughtsman 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.

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. 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

Julia moved her family from apartment to apartment within the city of Buffalos.

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 churches edifices, Strong had travelled to Europe the previous fall in the company of Father Thomas Coakley, George Sotter, Patrick F. Gallagher, and Michael F. McNulty – Sacred Heart’s pastor, stained glass designer, general contractor, and 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.

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. 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
they paid good money.”25 In these early years, he was convicted of swindling people, “putting the people…up against fakes for which found his name on the front page of newspapers but unfortunately, he fled to Canada, reportedly taking with him $200,000.26 was once again arrested, this time for violating postal laws. Upon and changed his name to John C. Emery. While in Cincinnati, he...

With such a sensational story, newspapers nationally picked up on it, and almost judicial in its thoughtfulness and attention to detail.”30 Having exploited Pentecost's history prior to the interview, he was able to discredit the anarchist lawyer by using Pentecost's overt an-

Continuing to make a mark as an architect, Strong maintained his 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 and

Like many another, Carlton Strong is not a Pittsburgher by birth, but one from inclination and choice. The city's
ty for engaging in "irenic discussions relative to divisions in Christendom Re-union.” Over his courses of study in liturgy and dialogues on the faith, he was being drawn towards to 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 tradi-

In 1902, Pittsburgh career William Rittenhouse Kubin approached him to design a hotel in East Liberty. Competing with the Shenley 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 Clubs. In its day, 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."48 Through the development of Pittsburgh friendships and the exposure to Pittsburgh itself, Strong decided to make Pittsburgh his home.49

In 1905, Pittsburgh career William Rittenhouse Kubin approached him to design a hotel in East Liberty. Competing with the Shenley 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 Clubs. In its day, 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 tough-

In 1910, Strong and his wife Maude made the decision to convert. In February 1908, the inaugural meeting was held in New York City and was presided over by Father Paul James Francis Warson 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."47 For the next two years, Strong was an active member of this group, heading several meetings as president of fellow prominent architect Ralph Adams Cram working alongside him as vice-president.48 Over the next couple of years, his views gravitated increasingly to Catholicism and he came "to regard Christianity and Catholicism as interchangeable terms."49

In 1910, Strong and his wife Maude made the decision to convert. They approached Father Martin Ryan, pastor of St. Bridget 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 can only be, that the best reason for entering the Gate is because we come to the conviction that it is the right thing to do," wrote Strong of his convictions.42 On December 15, 1910, Father Stephen Walsh baptized the 41-year-old Carlton Strong and his wife, Maude.43 For a female sponsor, the cr-
both Strongs. For male sponsors, Father Henry R. Sargent, another Catholic convert, was Strong’s, while Father George Zurcher, a Buffalo prohibitionist priest, was Maasdorp’s. While these were their official sponsors, none were present at the baptism and the recorded proxies were J. L. Steel Company structural engineer George Danforth, his wife Anne, and Father Ryan.74

Within a few months after his conversion, Strong reached out to other new converts by joining with individuals as Sargent, Storer, and Wattson, to form a loosely knit group to “welcome converts, to help them to feel at home as they take up their abode in the City of God.”75 With such deep conviction and openness to others, Strong willingly was quoted 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, prompting him to credit the event as “though a more than ordinary human impulse inspired by a deep religious feeling.”76 In these acts, the July Eagle report on anticipated construction of Strong-designed buildings, the article qualified him as a “recent convert from Episcopalianism.”

In 1914, the book 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.77 As a contributor, Strong wrote a chapter on his research and his conversion; in this same book, the article portrayed Strong’s most publicized and unrealized project for Duquesne University in 1912 was never fully realized, Strong was on the verge of an exciting and landmark decade for his professional career.78

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 marked by the excellence of the buildings completed.79 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 was on the verge of an exciting and landmark decade for his professional career.

When Haws was called to England in 1912, Watson 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.78

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. Comis to Pittsburgh created a “voice shouting in the wilderness, summoning [the Diocese of Pittsburgh] to better … things.”78 Influenced by Comis, Strong was also well-acquainted with Cran 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 Comis and Cran into his own style of ecclesiastical architecture. 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. With such deep conviction and openness to others, Strong willingly was quoted 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, prompting him to credit the event as “though a more than ordinary human impulse inspired by a deep religious feeling.”76 In these acts, the July Eagle report on anticipated construction of Strong-designed buildings, the article qualified him as a “recent convert from Episcopalianism.”

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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

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

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

Designed in God's Name
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

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.105 While the first plan was defunct, his 1926 designs for a dormitory and a school building were constructed and provided a complex different than originally envisioned.102

Strong’s architectural firm reflected the evolution of the school, resulting in two structures, future buildings designed by his successor architects, which they founded in 1929. While Strong only oversaw these first plans was defunct, his 1926 designs for a college, which they believed would housing the high school, 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 church buildings in places such as Holy Trinity School in McKeesport, St. Leonard School in Montessen, St. George School in Allentown, and St. Lawrence O’Toole School in Garfield. He also designed convents and monastery buildings, for example, a convent for St. Leonard in Montessen 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 house 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.106

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 was designed for the St. James Church in Sewickley in 1921. When the parishioners explained to him their plans of constructing the building themselves, Strong was reminded of medi-

eval guilds and he used this imagery for his inspiration. Drawing upon his historical research, he designed a building reminiscent of a guildhall of the thirteenth century.107 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. Hartkens referred to his 1914 writings on his conver-

sions, Strong expressed this ship analogy: “The Church of God is likened to an ark or ship, because she saves us from the deluge.”108 Focused on the liturgical aspect of all of these church structures, Strong also ensured that all eyes were on the altar by virtue of the side aisles being narrowed.

An overall review of his primary work in the 1920s defined Strong’s design focus as “neo-Gothic in the Norman style.”109 With a struc-
ture’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.110 In an article regarding Christian architecture that he penned for The Priestlyman Ban-

ner, 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 Sepulchre, … consequently, went back to the norm of the ‘Temple.’”111

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.”112 For his own personal light, Strong was drawn to his family heritage, consequently including it in biographical information. Within the same issue of The Priestlyman 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.”113 In a 1926 article in The Church, 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….114

In fact, this article was penned with his mon of plate, Thomas L’Estrange, which was a name that he had started using as early as 1911.115

For the origins of this penname, Strong took his birth name Thomas and he turned to his lineage for an alias surname. Of one of the greatest legacies that Strong’s parents gave to him was that of his ancestry. With both parents’ pedigrees dating back to Colonial times, Strong emphasized that the “value of the progressive and pioneer-

ning spirit of the original Colonial stock, and its sense of duty” were exemplified in his career.116 With parents descended from “Norman-

ish-English families who settled respectively in New England in 1600 and in New Jersey about 1640,”117 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 inva-

sion of England, and the ancestor of John Strong.118 His pedigree meant so much to him that in 1922, he applied for and received membership in the Sons of the American Revolution.119

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.”120 He had an “unassuming disposition,” yet uncompromising “when he felt that his views were based on sound fundamentals of his art.”121 Another description portrayed him as “a strong character and [who] devoted methodical study to the smallest details,” bringing to mind his passion for historical research.122 With his roots as a draftsman, he was known for being a friend to that profession; he “took a per-

sonal interest in the ideals and aspirations of the men with whom he came in contact.”123 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.124

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.125 The most noteworthy of the architects was Benedict J. Kaiser in 1922, whose focus was on engineering problems, and Allan Neal in 1923; Strong was elected president of the AIA in 1924, establishing Carlton Strong & Associates.126 At the same time, Alfred Reid, who was a “fresher graduated architect,” started working with Strong and would also continue on with Strong. Reid had been recommended by Father Thomas Coakley, pastor of Strong’s home.
donated a stone with the Papal Coat of Arms. On his third and final trip, in January 1927, Strong and his companions not only studied architecture but also had an audience with Pope Pius XI, who was impressed with Strong's work and expressed his appreciation for the unity of the purpose of the historic liturgy.

The selection of Strong as architect was not questioned, but the location for the new church definitely was challenged by members of the community. The sticking point for the new church was the proximity to Calvary Episcopal Church, which was to be built across the street from Sacred Heart. 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:

"We can almost hear the raucous horse-laughs that will be loudly guffawed by visiting aesthete..." [sic] and "men in each of these Churches—place by place, city by city, whose responsibilities will be abnormally excited when they stand amazed [sic] before this local example [sic] of beauty."

For his own response, Strong clarified that Coakley had taken a systematic approach to determine the geographic center for the parish. He went on to state that "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 upon its feet..." 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.

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..." Laymen were consulted to "decide whether or not to augment" our time in Pittsburgh, by making deliberate decisions on everything from the type of stone to the style and orientation.

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.

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, with the style of the Northern countries, which fittingly 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.

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 Commision, Strong ensured that this stone, which had “beauti- ful Autumn color 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 trimitting and details while Brier 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 build- ers.” With this explanation of the creation of the structure’s skel- eton, 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 displace 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 community center for prayer. 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 line of architecture for Pittsburgh” but worked from the inside, outward.

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 its 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 Tablet was published for this event. In this new statue, which is the work of Mr. Franz Areza, under the direction of Mr. Carlton Strong, architect, a new concepion 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 Strong’s 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 forget- ting his heritage, Strong incorporated a stone relief of a warrior on horseback and warriors around, reminding one of his L’Estrange ancestors. 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 Artez, 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.”

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 Brackley, Strong departed from his usual style for a Roman Catholic Church, employing a
Romance-Byzantine style with an octagonal dome. In the 1930 dedication, Strong was a lead member of a design team that included P.F. Gallagher and his partner, Toner. Gallagher, a prolific architect, designed St. Michael Church in Shadyside, a church that was completed in 1929. The church was constructed in the Romanesque-Byzantine style and was dedicated in 1930. The church was a significant accomplishment for Strong, as it was his largest project to date. 

As early as 1915, Strong's designs for St. Basil School were recognized for their innovative use of materials and forms. The school's design features a central courtyard and a series of classrooms arranged around it. The building was a significant breakthrough in modern architectural design and was recognized for its innovative use of materials and forms. 

Strong's dedication to designing worship spaces, particularly churches, was a significant part of his work. He was a Catholic, and an architect. In these two vocations he 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—men of good-will that Our Lord desires.”

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For most of his buildings, Strong relied on P.F. Gallagher and his company, Dauprè Construction, as his general contractor for construction. For the majority of Strong’s churches, Henry Hunt Stained Glass Studios designed the stained glass. In the case of Strong’s largest project, that of Sacred Heart Church in Shadyside, past worship Strong selected Gallagher as the general contractor but opted for George Sorre to design the windows.

For his architectural endeavors, Strong was recognized by the local and diocesan authorities but was “finally perfected 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 Lycceum (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 “free time”. The building included a Lombaric Gothic auditorium, bowling alley, gymnasia, 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 heated and heated, with a formal Tuscanesque entranceway. The Toner Institute closed in 1977, today, Brookside of Mount Lebanon, a senior assisted-living building, is on the site of the Toner Institute.

- **St. Joseph School (1914), Rectory (1917), and Church (1924)** – New Kensington, Pa. The school was constructed as a two-story brick building with eight rooms and an auditorium. The red brick rectory, designed with some Tudor elements, was built in 1917. The church was designed in the English Gothic style, red brick trimmed with limestone, and a baptistery.

- **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 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 owned by the parish’s Confraternity of Christian Doctrine program.

- **Sacred Heart (1915)** – Brookline, Pa. The church was designed by Strong in 1915 for the parish of Sacred Heart. The church was constructed in the English Gothic style, red brick trimmed with limestone, and a baptistery.

- **St. Francis Xavier Convent (1917)** – Lone Star section of Pittsburgh. The convent was designed by Strong in 1917 and was constructed as a two-story brick building with eight rooms and an auditorium. The red brick rectory, designed with some Tudor elements, was built in 1917. The church was designed in the English Gothic style, red brick trimmed with limestone, and a baptistery.

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under the criticism of the order of Sisters whose members will occupy the building...”

In 1918, the pastor acquired some additional property on Fourth Street. In 1923, the school was out of room for the high school students. In 1923, the church was dedicated on August 21, 1924. 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 to become a high school, with the last class graduating in 1974. In 1986, the renovated building opened to house senior citizens, becoming the first school building in Pittsburgh to be converted for this purpose.

**Seton Hall College: Maura Connecter (1919), Lowe Hall (1920), St. Joseph Hall (1923), Canewin 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 was a residence that was built for the Sisters of Charity. This building now contains faculty offices. Canewin 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. Throughout 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 Hall was granted University status.

**St. Barnabas Rectory (1920) – Rankin section of Pittsburgh.** Originally known as St. Barnabas Rectory, 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; just enough land to house a rectory and a parochial school. This rectory was formally 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. 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. James Guild Hall (1921) – Swissville, 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, single-story, red brick hall, a 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 was completely burned to the ground 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) – Brandy, Pa. (now Lambol, Pa.). In 1921, Archibout 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 named Aurelius Hall. In 2003, renovations on Aurelius Hall to transform it into the Alex G. McKenna School of Business.

**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 combined with McKeeport 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 up-back.” This was also one of the few churches with a different general contractor, in this case, Henny Buss. The church is now home to a Ukrainian Orthodox parish.

**Sacred Heart Classrooms (1925), 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 models,” 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.** The building ceased being used when the parish closed in 2016. Joining buildings was completed in 1947. With the completion of the Camellia connector, the buildings were 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 priest’s 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.” The building houses parish clergy as well as specially assigned diocesan priests.

**Holy Cross School (1926) – 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.

**Sisters of St. Francis of the Providence of God Motherhouse (1927) – Whitehall, Pa.** The Lithuanian Sisters of St. Francis purchased 5 acres in 1925 and submitted plans to Strong to design their two-story, Collegiate Gothic motherhouse, constructed with red brick and limestone trim. The building was dedicated on August 15, 1928, as a school for the Lithuanian parishes 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, planned to accommodate interior pews and a choir. The building was considered “unique in that it could be used by a major parish group under a single roof, a very desirable accomplishment in the initial constructive work of a new parish.” The design of a combination church and school for the Sisters of Providence was completed in 1923, a fire swept through the church under the made, efficient use of the property. In 1993, the Parish, made from the parishes of Nativity and Annunciation, 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. 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 two-story gymnasium, auditorium, combination classroom and laboratory. The work was completed in 1926 and became a community center for the parish. The school merged with St. Canice as Hilltop Catholic in 1969 and closed in 1989. The building was used for a few years by the Dream Theater and the church was closed. In 2003, renovations were done for the floors, Welsh quarry tile for the sanctuary. A section of Westminster, inclusive of Our Mother of Sorrows, was placed on the National Register of Historic Places in 1995.

**Mount Mercy Academy Dormitory (1927) and School Building (1928) – Oakland, Pa.** 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 small gymnasium. The school was used by Mount Mercy College (Carlow University today) when it was established in 1928, these buildings were eventually renamed McAuley Hall (dormitory) and Tiernan Hall (school building). While currently serving as the administrative offices and housing for some of the
• **St. Lawrence O’Toole School Addition (1927) and Convert (1929)** – Garfield section of Pittsburgh. The red brick addition to the school was approximately 60’x150 feet. Made from red brick and trimmed in limestone, the three-story convent was constructed to accommodate 24 sisters.212 The school was closed in 1980. In 1989, the old school was acquired as an apartment building for senior citizens. This was the result of a collaborative effort of the Bloomingfield-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.213

• **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 1928.214

• **St. Catherine of Siena Convert Addition (1929)** – Beechview section of Pittsburgh.215 Prior to Strong’s contribution, St. Catharine of Siena parish had formed a school 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 Tudor Revival addition that included a chapel, which was completed in 1929.216 In 1966, a new convent was built and the old one was torn down.

• **St. Michael the Archangel (1930) – Bubbalo, PA, Strong** designed St. Michael with an interior octagonal dome, using a Romanesque-Byzantine style.217 In 1985, the church merged with five other parishes to form Good Shepherd Parish and St. Michael. The church 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 (1933)** – Carrick section of Pittsburgh. The last building completed of Strong’s design. This modern Romanesque 24-classroom elementary school was designed in grand red brick and Indiana limestone trim. The school was in use by September 1931 but was not blessed until January 1932.218 The school was closed in 2003 and the building currently sits empty.


• **Mary Zoe**, History of Sacred Heart Parish, Pittsburgh, 1872-1944. 23

• **Thomas Cole, “Carlton Strong – In Memoriam,” Pittsburgh Catholic, July 2, 1931, 1.**


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• **Mary Zoe**, History of Sacred Heart Parish, Pittsburgh, 1872-1944. 23

• **Carlton Strong**, “Upon Going Abroad,” Clark University Historical Society, 1903, 1.
144
138
135
[36x472]144
[36x618]138
[36x717]135
[44x42]The Tablet
[44x307]Catholic Educational
[46x606]1926), 5.
[46x68],
[46x68]Catholic
[46x642]Charette
[46x78]“New Conception of Sacred Heart to Be Unveiled June 26”, May 29, 1930, 2.
[46x94], May 29, 1930, 5. The new Christmas crib, designed by Strong, was carved by
[46x150]Valley Morning Star
[46x200], May 9, 1930, 35. “New Organ for Sacred Heart Church,”
[46x211]Pittsburgh Catholic
[46x241]December 4, 1930, 1. The mechanism to change the curtains instantly
[46x281]“New Rose Colored V estments Arrived,”
[46x333]East End Church Seen as Concrete Example of Unity ,
[46x359]Zoe, 25. A temporary wall had separated the nave and the sanctuary
[46x369]until the sanctuary was complete. The wall of cinder block was removed
[46x437]Reid and Stuhldreher,
[46x564]Built with Iron City Sand and Gravel: Sacred Heart Church,
[46x589]Sacred Heart Church,
[46x599]Explanation of the Symbol-
[46x579]Church (Pittsburgh: The Church, 1929);
[46x589]Sacred Heart Church, 1927);
[46x704]United States of America, 1926-1955
[46x704](Collegeville, MN: Liturgical Press,
[46x785], 185
[468x224]Souvenir Program of the Dedication of the Saint Michael Church,
[468x487]A Sermon in Sculptured Stone and Jeweled Glass, Sacred Heart
[468x42](August 1948), 7.
[468x533]Sisters of St. Joseph of Bethel wrote their impressions of P.F. Gal-
[468x667]The Charette
[468x704]Zoe, 25. A temporary wall had separated the nave and the sanctuary
[468x717]170
[468x109], February 21, 1918, 9. For ex-
[468x150]Paul's Cathedral Presbytery Chapel, and St. Michael Church (Brad-
[468x180]line Sisters of Louisville – Ursuline Academy – Pittsburgh, accessed
[468x250]http://www.atonementfriars.org/who_we_are/
[468x309]Scene of Fire Today,”
[468x345]Heart Church in Shadyside, purportedly a side commission given to the
[468x42], December 28, 1915, 1, 6,
[468x516]American Contractor
[468x542], December 8, 1921, 5. “Sewickley Guild Hall Swept by $12,000 Fire,”
[468x592]Daniel Heisey,
[468x612]In 1958, Alfred D. Reid, Jr. joined the firm as a draftsman, becoming
[468x648]Reid & Stuhldreher
[468x724](continued)
[468x754]2726
According to Fodiak, Bede Hall and a boathouse were attributed to Strong. In 1936, Selle named Strong as architect for the dormitory that was constructed as a gymnasium in 1934, 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 1926 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.

“The Diamond” is a formal publication commemorating the 75th anniversary celebration, 1963-1939; August 27 to September 4, 1939. 40.


Harpoy, 470.

St. Catherine of Siena Church, Beechview, Pittsburgh, PA April 30, 1943, 20.


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Mother of Sorrows Church Dedicated,” Pittsburgh Catholic, September 13, 1923, 5. Hieisch, 100 Years, 22. “East End Church,” Pittsburgh Catholic, August 8, 1929, 1, 4.


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

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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 other members. On the whole, the trip was very delightful. We had him about 1:00 A.M. The call was fruitful of results.

Sotter, of course, got acquainted 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 us we arrived was the Nantucket Lightship, towards midnight Oct. 4th, 215 miles from New York. We came in sight of Falmouth 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 junting car and a spittingless car. Coakley preferred the latter in spite of its fresh coat of red paint. The red paint, the driver said, was merely some “Irish day”. Hotel crowded on account of two hours leaving the morning for America. Coakley, Sotter and McNulty got beds. The balance of us were given coins in the Billiard Room, but after looking the place over we decided to stay on our own 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.

The most wonderful towns. One particularly, called Weldon, the church there was very old, a portion built in the seventh century, remnants of Saxon times.

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

Left Lichfield near noon and stopped at Tamway for lunch. 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 roast meat in England. Arrived at Peterborough R.R. Hotel, some 90 miles away shortly after one. 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 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. Rainning all day.

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 – vir – [appearing at sight].

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 Raljley, 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.

Friday Oct. 24th – Saw the Gloucester Cathedral. Largest window in the world, cloister fan ceilings most wonderful. On to Bristol – St. Mary Redcliffe. Then to Bath for lunch at the Pump House. On to Downside Abbey where Fr. Coakley and Ward bought some vestments. Then on to Wells Cathedral. From there by auto to Shpton-Mallet where we were entomized for Salisbury. Arrived at Salisbury late at night at a typical English Hotel. Ward and McNulty left us here for London. On seeing London, can attest. We spent four days to the Wembley Exposition. We stay in London from Saturday party. Saw the Cathedral and then entrained for London, arriving there in London’s most typical fog. With care we found our way across 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 her tip. (Savoy – 9.50, Palace 3.85). In an auto we had a birds eye view of Brussels that afternoon. Thursday Oct. 30th – 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 that. Good quarters, fine people.

Friday the 7th and Saturday the 8th – we did the various parts of Paris. Saturday the 9th, Mass at Notre Dame. Dinner with Therese Molynaux and Mary E. Kealy. Visit to Cezelle, 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 Prunieres 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 Pua 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 10:00 A.M. for Lisieux. 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.


Saturday Nov. 15th – Left Caen by auto 9:15. Bayeux – Cathedral – Tapestry – table of Stone dinner. Train 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. 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. Berengaria a large edition of the Laconia. Trip home very enjoyable. Met Monsignor 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 Gudaly. Saw auto collision on way back to Brussels. Plus de st oats was my way of checking the driver’s speed.


Tuesday Nov. 4th – Found Sotter at this hotel. Remember, we left him in Canter- bury. 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 Ape, 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 – Toussaint. After Mass by auto to Waterloo and Louvain. This latter almost a new town to replace the German destruction. April 7, 1930 – Toussaint. After Mass by auto to Waterloo and Louvain. This latter almost a new town to replace the German destruction. April 7, 1930 – Toussaint.
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 1917.1 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. Vasella was neither the first nor last charity to be established in the diocese of Pittsburgh. However atypical 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 right. 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 reforms goes on, if at all, in spite of its advocates.”2 The complex reality of charity can scandalize. But those who prefer history to allegory can find in the history of charitable work 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 giving up the baby.”14 She indicates that by her choice she saw the chance for a fresh start and that the adoption was 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.

We can begin with the “defined beneficiary” or the “cause.”

An article in the Pittsburgh Sun-Gazette reveals how beneficiaries once defined and redefined can be redeemed again. A woman is quoted as saying the “hardest part is giving up the baby.”15 She indicates that by her choice she saw the baby only once. At this time, Roselia no longer involved in child placement or adoptions.

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That the Variety Club saw the admission of a charity’s beneficiaries being done by other agencies. Roselia “can concentrate its efforts on the mother.”16 By the time Roselia Foundling Asylum and Maternity Hospital closed its doors, it was no longer the beneficiary. Roselia was no longer the foundling. Throughout the history of Roselia there was an evolution in its understanding of who 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 character 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 [Antonia 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 Aloisia the need for a foundling asylum. Further, it was certain Sisters 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 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 years after Roselia had begun.17 The first president of the Variety Club was John H. Harris. The Harris family had long been associated with Roselia. Mr. John P. Harris,18 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 always 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 day this baby girl was found at Roselia, the Variety Club adopted the baby, Catherine Variety Sheridan,19 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.

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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 doing this, 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, lead-

ership engages the cooperation or at least the non-interference of government and other powers in society. The functioning of leadership is necessary if donors are to continue to give. When lead-

ership 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 workers 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 pur-

poses 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 challenge to be managed was the question of whether the Bishop was truly in control of the institution as implied by the title “Maternity Hospital” or a child caring institution as implied by the title “Founding 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 retain donors.

Ownership

Effective leadership gives to everyone who participates in the charity the sense of ownership: “Roseldahood.”63 It 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. Thus, the 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 in a church, by the courts, chartered by the legislature, or commissioned by an execu-

tive 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.

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 appealing to 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 Asylums, which is the state department that deals with 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 unchanged for nearly thirty years. At that time the state auditor informed the board that the grant to Roselia had been challenged because Roselia was not in fact non-sectarian. William J. Donnelly, President of the Democratic County Council 1901-1919, president of the board, was able to meet this chal-

lenge and maintain funding for some time. But it seems that shortly after his death in 1919 this challenge was dropped. This alleviates 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 evidence26 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 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 it was within their power. The fact that Roselia was operated within financial limitations imposed by the Board of Trustees is evidence that the board was ineffective in functioning as owners. 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. Philanthropy, ethics, religion 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 claim 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, it may need to define itself 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 precepts. Since the donors may know the predecessors 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 deriving 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.

No charity can exist without a pattern of cooperation. But the existence of patterns of cooperation does not exclude conflict. In this context, conflict is not seen as the absence of cooperation. The absence of cooperation in any system as complex as a charity would not result in conflict except as a transition to the nonexistence of the charity. Conflict can be seen as a potential transition to a new pattern of cooperation.

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 cases, documents 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 unmar- ried maternal sex a matter of 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 of services demanded—also mentioned, the authority of the sisters was tested.

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 Rosella Center (the name, as of 1985).
5. Sister Mary Electa Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania (Greensburg, PA: Sisters of Charity, 1946). 137.


7. Ibid.

8. Ibid, 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, 1968), 20, 24. See also op. cit., 139.

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 2, 1940s]. Records of the National Catholic War Coun cil at The American Catholic History Research Center and University Archives of the Catholic University of America, Washington, D.C. Note: when searching the website, the term “Roselia” rather than “Rosella” is found in the index; this must have been a typo or scanning error.


15. Ibid, 57-58. The listing of Roselia in the Official Catholic Directory (P.J. Kennedy & Sons) was duplicative.

16. Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania, op. cit., 139.


18. 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 1838. Boyle, Mother Seton’s Sisters of Charity in Western Pennsylvania, op. cit., 139.


24. “As to the history of the Variety Club, see (1) ‘Variety, the Children’s Charity’ at the website http://www.renepenybaker.org/Kids/variety.html (continues)
The Bishops of Pittsburgh

and St. Paul Seminary

Rev. Frank D. Almade

Bishop John J. Wright (early 1960s)

Source: Archives of Diocese of Pittsburgh

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 seminary on the grounds of the St. Paul Orphanage, in the Crafton-Aspinwall, Bishop Leonard named then-Father Donald Wuerl as rector in 1981. Father Wuerl had recently returned from Rome, having served Cardinal Wright as secretary until his death.

Pope Paul VI appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector. Bishop Wright appointed Father Donald Kraus as the first rector.

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 1930s, 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 Lavatorium, 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 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. Bishop Wright also appointed Father George Saladza as vice-rector. He was a scholar of Sacred Scripture, with a prestigious SSL degree from the Pontifical Biblical Institute in Rome. Father (later auxiliary bishop) William Winter was the first spiritual director.

Bishop Wright began to implement his vision by sending several priests to graduate schools, so that they could return with appropriate 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.
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

#### Bishops of Pittsburgh since the Establishment of St. Paul Seminary

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tbody>
<tr>
<td>John J. Wright</td>
<td>1959 – 1969</td>
</tr>
<tr>
<td>Vincent M. Leonard</td>
<td>1969 – 1983</td>
</tr>
<tr>
<td>Donald W. Wuerl</td>
<td>1988 – 2006</td>
</tr>
<tr>
<td>David A. Zubik</td>
<td>2007 – to date</td>
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#### Rectors of St. Paul Seminary

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Donald W. Kraus</td>
<td>President July 7, 1985 – February 1, 1980</td>
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<tr>
<td></td>
<td>Rector February 1, 1980 – June 29, 1981</td>
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<tr>
<td>Donald W. Wuerl</td>
<td>June 30, 1981 – May 18, 1985</td>
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<tr>
<td>Theodore A. Rutkowski</td>
<td>May 19, 1985 – June 1, 1986</td>
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<td>William M. Ogrodowski</td>
<td>February 24, 1986 – June 1, 1990</td>
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<tr>
<td>Charles S. Bober</td>
<td>June 1, 1990 – July 5, 1993</td>
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<tr>
<td>Edward J. Burns</td>
<td>July 1, 1996 – October 27, 1997</td>
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<td>David J. Bonmar</td>
<td>October 27, 1997 – July 8, 2002</td>
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<td>James A. Wehner</td>
<td>July 8, 2002 – August 18, 2008</td>
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<td>Edward J. Burns</td>
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<tr>
<td>Dennis P. Yurochko</td>
<td>March 4, 2009 – May 8, 2011</td>
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<tr>
<td>Joseph M. Mele</td>
<td>May 9, 2011 – July 1, 2014</td>
</tr>
<tr>
<td>Brian J. Welding</td>
<td>July 1, 2014 – to date</td>
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#### Vice Rectors of St. Paul Seminary

<table>
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<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>
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<td>William M. Ogrodowski</td>
<td>November 8, 1982 – February 24, 1986</td>
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<tr>
<td>Robert P. Connolly</td>
<td>July 15, 1996 – August 17, 1998</td>
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<td>Kevin J. Dominik</td>
<td>August 17, 1998 – July 2, 2001</td>
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<td>James A. Wehner</td>
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<td>Joseph M. Mele</td>
<td>August 19, 2009 – May 9, 2011</td>
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<tr>
<td>Terrence P. O’Connor</td>
<td>May 9, 2011 – June 11, 2012</td>
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<tr>
<td>Donald P. Breier</td>
<td>July 9, 2012 – July 1, 2013</td>
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<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
- **Nicholas S. Vaskov**  

#### Directors of Spiritual Formation
- **Charles S. Bober**  
  June 21, 1989 — June 1, 1990
- **Robert P. Connolly**  
  July 15, 1996 — August 17, 1998
- **Kevin J. Dominik**  
  August 17, 1998 — July 2, 2001
- **Edward J. Burns**  
  July 5, 1993 — July 1, 1996
- **James A. Wehner**  
  July 2, 2001 — July 8, 2002
- **Brian J. Welding**  
  July 8, 2002 — September 8, 2006
- **Joseph M. Mele**  
  February 4, 2008 — May 9, 2011
- **Terence P. O’Connor**  
  May 9, 2011 — June 11, 2012
- **Donald P. Breier**  
  July 9, 2012 — July 1, 2013
- **Howard P. Bleichner**  

#### Spiritual Directors
- **Walter A. Mahler**  
  June 2, 1971 — August 8, 1976
- **Richard M. Lelonis**  
  August 9, 1976 — September 1, 1977
- **Frederick L. Cain**  
  September 1, 1977 — June 21, 1989
- **Timothy P. Whalen**  
  1980 — unknown
- **Brian J. Welding**  
  July 8, 2002 — September 5, 2006
- **Benedetto P. Vaghetto**  
  August 2, 2010 — June 3, 2013
- **Thomas W. Kunz**  
  June 3, 2013 — July 13, 2015
- **Brian W. Noel**  
  July 13, 2015 — to date

#### Spiritual Director – College Department
- **William J. Winter**  
  January 26, 1966 — January 14, 1973

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

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

#### Dean of Studies
- **Joseph J. Kleppner**  
  1983 — 1990

#### Adjunct Faculty
- **James W. Dolan**  
  September 1979 — June 1981

### RECTORS OF ST. PAUL SEMINARY IN THE HIERARCHY

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Episcopal Ordination</th>
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<td>Cardinal (2010 – to date)</td>
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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: A Conversation with Donald Cardinal Wuerl in the Fiftieth Anniversary Year of St. Paul Seminary, Pittsburgh

Alexander J. Schrenk

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 Mefe, Father Michael Conway, John Bures, 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 1995, 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. 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. 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. 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.

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 after-noon 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; however, the reasons relating to the failed creation of a separate Diocese of Allentown, 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 Carleton 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 unsure of just how developed these plans had been.

In fact, the diocese already owned the land where the theologate was being prepared. “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. 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.”

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, making a house of formation requires only a few priest faculty members to serve as rector, vice-rector, and spiritual director, 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.”

I recently read a fantastic, albeit profoundly disturbing, book on the diocese. It was a combination of history and biography, and it was published by the diocese. It was a combination of history and biography, and it was published by the diocese.
My 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 different direction than 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 seminary and not 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 need to be focused. But a large institution St. Paul’s was at its founding. Its two dormitories, then housed in both Boyle and Domence 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 make 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 ecclesiastical 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 a process of apostolic visitation, 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 DeNardo, teaching courses that were cross-listed between the seminary and university catalogs. “Theology was in the center; there was an introduction to Scripture; we had a metaphysics and Christian philosophy; we had 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 saw the Church as a part of the Church in [Rome],” Cardinal Wuerl recalled, “they probably still do – that the Pittsburgh men who came to North American 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 today’s 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 Woodren, a Sister of Mercy who had been serving as vice-principal of Canons’ High School when Cardinal Wuerl took her on. Having a woman – even a religious sister – serve on the seminary faculty in the early 1980s was, Cardinal Wuerl admits, a “breakthrough” for the time, but it opened the door for Pittsburgh 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 seminaries 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 is because, in what may be some of the most historically interesting memories that Cardinal Wuerl shared, the formation program at St. Paul’s Seminary ended up setting the tone for seminaries across the country.

The history of how that happened is a direct relationship to Cardi- nal 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 formation all over the world, which had been operating under less than clear guidance. Father Wuerl was serving at that time as rector of St. Paul’s, was also appointed to be secretary to the apostolic visitator, Bishop John Marshall. As such, the whole visitation was, without exaggeration, “run out of one room” on the second floor of Domence 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 dicati, 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 in Pittsburgh. If there is any indication of the fact 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 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 cleric; 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 currently accessible greatest currently accessible memory of the institution’s future clergy, to his recollections of the seminary’s history to be shared.

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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 the two of the apartments. The Cardinal Wright Suite, where Bishop Zubik usually stays when he is in the city, is located in the College’s new tower above the 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 Casita” is the original seat of the North American College. Located near the Tevere Fountain, it was formerly a Dominican and Visitati- on’s 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 theological is material subject to research, but an April 2012 Pittsburgh Post Gazette article indicates that the diocese still owned the property at that time. “The 45-acre property in Rickwood Hills Borough is on Mapage 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 18, 2013.

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, Monsignor Kraus was also the vicar general of the Archdiocese of Pittsburgh for 15 years, followed by 18 years as pastor of St. Gabriel the Archangel in the North Side for 15 years, followed by 18 years as pastor of St. Augustine Parish in Aspinwall for fifteen years, from 1981 to 1994. Father George E. Saladra (1953–2011) was ordained in 1958, and after twelve years as vicar 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. Augustine Parish. Monsignor Kraus was also the former director of the Diocesan Program for the Permanent Diaconate and oversaw the ordination of the first permanent deacons in 1974.
Enter Olga

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 Olg’s introduced her to one of Rúk’s sons, Ior. 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 Olga died in 912 and was succeeded at Kyiv by Boris, but the story line is hotly disputed. Ior and Olga had a son named Sviatoslav who was three years old when on a tax gathering janket in 945 his father was assassinated by the Drevlians, another of the tribes in that area of Eastern Europe deemed by the Dniepr River. This event made Olga regent of Sviatoslav’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 bequest 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; and the Latin language was now being used. Vladimir decided to embrace Christianity from Byzantium and was subsequently baptized the following year in Chernihov (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 uncertain outcomes 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 tribal laws, eventually providing a written law code. He also introduced the feudal system, of which the local nobles and bishops were the first to learn and use. He may have questioned the purity of his motives. He had struck a deal with the Byzantine Emperor to provide him with troops – the uncertain outcomes 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.

History In Stone (continued)

The deposed rulers of Kyiv, Askold and Dir, two brothers reputed to be descendants of Kyi, were executed after Oleg’s victory. Askold was a Christian, as were many of his soldiers. A church was later built over his grave, a demonstration that Christianity had already made significant inroads into Kyi.

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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 factors 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 ecclesi-
Kievian Rus’
Source: Msgr. George Appleyard
Kievian Rus’ 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 Tatars, and having married the Byzantine Princess Zoe Paleologu 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 1389 the Metropolitan of Moscow would obtain from the Ecumenical Patriarch 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 into 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 “ukraine” to describe certain areas of the more remote Rus’ lands.

In 1589 the tsar himself, death of his first wife in 1467, felt confident enough to proclaim the territory under his rule, having beaten back the Mongol Tartars, or the opposite end of the Rus’ lands known to many Americans as Galicia, Galicia rural areas or nation. lands, with the same elasticity as the word “country” can mean either regions or area.

Galicia
At this point the story line must shift from Moscow to the 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 which 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 Mordechai, amalgamated into one principality the city states of Volyn (actually Vladimir-in-Volhynia) and Halych to their new principality became increasingly prominent as many emigrants resented there after fleeing scheming 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. In the 19th century 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 designate the borderslands between Poland and the Tatars 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 leaders there saw it more as a family squabble that needed to be settled. However, the Crusader sack of Constantinople in 1204 – seen as an unbridled outrage of “Christ in America” to many in the Orthodox world – galvanized the Church in Rus’ and raised the emotional temperature terror. 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 aims.

Another attempt was the Council of Basle-Ferrara-Florence, beginning 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. It was to be a largely fruitless effort on the part of Isidore, who became bishop of Halych in 1438, which had been a monastery and later hegumen (abbey) 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 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, 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 1941. But this 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, 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 up 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 the 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 Sembrovich, at that time Apostolic Administrator of Lviv and soon to become its archbishop and 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 16, 1884, and began organizing the Ruthenian Church (as it was then called for the time being) in the Polish-Lithuanian Commonwealth.

It was a 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. Maurate 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 Sembrovich and said he would proceed to exercise his ministry if the prelate did not rescind his appointment. With no answer from Fr. Volansky, Fr. Volansky rented Kenn 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 1890. 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 Sembrovich, 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 Pennsylvania. With the completion of St. Mary’s Church in Kingston (Luzerne County, Pennsylvania), Fr. Volansky was stationed there. Unfortunately he died in November of 1887, and Fr. Volansky was alone again. Rev. Constantine Andrukhovych took over the work in April of 1888 as a third church in Freeland (Luzerne County, Pennsyl- vania) was completed. During his stay, Fr. Volansky founded a
number of agencies for the benefit of the immigrants, including the development of lay committees holding communion in that Church. In March of that year, the first priest from Transcarpathia arrived in America. All these irritants had exacerbated the situation; but the situation was not yet so bad that the Hungarians among the Ruthenians, to the point that – increasingly more concerned with Hungarian political interests than their own – the bishop managed to carry on with his episcopal duties – navigating those conveyed to Cardinal Gibbons by Cardinal Ledochowski. It codified and greatly enforced previous instructions listing their grievances against Ortynsky and asked for a bishop to be named. 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 immaterial process of Byzantine priests’ tonsuring was recalled in the document, and the number of priests 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 Ruthenian Catholics and further undermined their confidence in the Church, if not the Catholic 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 from Transcarpathia arrived in America. All these irritants had exacerbated the situation; but the situation was not yet so bad that the Hungarians among the Ruthenians, to the point that – increasingly more concerned with Hungarian political interests than their own – the bishop managed to carry on with his episcopal duties – navigating those conveyed to Cardinal Gibbons by Cardinal Ledochowski. It codified and greatly enforced previous instructions listing their grievances against Ortynsky and asked for a bishop to be named. 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 immaterial process of Byzantine priests’ tonsuring was recalled in the document, and the number of priests 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 Ruthenian Catholics and further undermined their confidence in the Church, if not the Catholic Church, as a result.

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St. John the Baptist Church was too small and had to be enlarged. Mission, became a crisis of such proportions that it resulted in a from Galicia, stoked again by the tsarist-backed Russian Orthodox

ing animosity between the members from Transcarpathia and those 1895, the year a new brick church in the Ukrainian Baroque style re- brose Polansky then became pastor of the parish. He served until theburgh’s South Side, the site of the present church. The Rev. Am- acting as a trustee of the parish, purchased an existing wooden church were being completed at that time, Fr. Obushkewich, still visiting priest, coming for major feast days, baptisms, and weddings. 

visiting priest, coming for major feast days, baptisms, and weddings. In 1896, Rev. Gabriel Wysłocki 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. Ostachowski, still acting as a trustee of the parish, purchased an existing wooden frame hall on the corner of Carson and S Seventh Streets on Pitts- burg’s South Side, the site of the present church. The Rev. Am- brose Polansky then became pastor of the parish. He served until 1885, the year a new brick church in the Ukrainian Baroque style re- placed the old frame structure. He was succeeded by Rev. Nestor (or Nicholas) Stefaniw, one of the “American Cirlce,” who served for sixteen years. It was during Fr. Stefanowich’s term that the grow- ing 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 from Galicia, stoked again by the tsarist-backed Russian Orthodox

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St. John the Baptist Ukrainian Catholic Church

The Church Complex on Pittsburgh’s South Side

Source: ©Michael Herlihy, photographer

Suggested Readings:


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


... Metropolitan Andrei Sheptytsky and the Establishment of the Ukrainian Catholic Church in the United States (Toronto: Basilian Press, 2015).


Endnotes:


2 The Dnipro (also known as the Dniester) 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 Dobromyr, taking the name Andrew and was ordained a priest in 1892. Appointed Ukrainian Greek Catholic bishop of Stanytsia-Luhenska in 1889, he became archbishop of Lwów in 1901. His visitation of the United States took place in 1910. He was im- pressed by the Russians during World War I, and died during World War II. In 1958, the cause for his canonization as a saint was begun. Pope Francis approved his life of heroic virtue on July 16, 2015, thus proclaiming him to be Venerable.


7 Bohdan P. Procko, Ukrainians in America (Lanham, MD: University Press of America, 1982), 12.

8 Alexei Georgievich Toth (1863-1906) was subsequently canonized by the Orthodox Church in America, the American successor to the Russian Orthodox Church, as St. Alexius of Wilkes-Barre in 1994.

9 Procko, Ukrainians Catholics in America, op. cit., 17.

10 Scolar Stephan Ortyhny, O.S.B.M. (1886-1916) was a native of Galicia. Having taken vows as a Basilian monk, he was ordained a priest in 1919. Appointed titular bishop of Daula and bishop of Greek Catholics in America in 1907, he was ordained bishop by Archbishop Andrew Sheptytsky in Lwów.


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.


14 The church was added to the National Register of Historic Places on October 25, 1974 as No. 74001747. In 1968, the building was des- ignated a Historic Landmark by the Pittsburgh History & Landmarks Foundation.
Large numbers of Byzantine Catholics, formerly known as “Greek Catholics,” began arriving in Western Pennsylvania from the Austro-Hungarian Dual Monarchy in Central Europe in 1889. 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 Galician 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 conjunction 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 *hronarchia* of the Greek Orthodox Ecumenical Patriarchate of Constantinople, who also consecrated Father Orestes Chornyk 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 in Parma, Ohio under Bishop Emil Mihalik, while Bishop Stephen Koscielko became the archbishop-metropolitan of a new ecclesiastical province. In 1982, Bishop Thomas Dolan 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 archeparchy to married priests. As a judicatory head, he participates in the work of Chlustin Associates, the main ecumenical organization in southwestern Pennsylvania. Our archeparchy is represented also on the financial (Msp. Russell Duker, S.E.O.D.), theological (Father Ivan Mina, Ph.D.), and social concerns (Father Robert Otera, J.D.) committees of that organization.
I hoisted the portable typewriter up onto the bed, knelt beside it and Maryknoll whether you like it or not. God hasn’t said anything audible 5:30 am. I went into the bathroom and talked to the pasty face that I ended St. John’s Gospel, closed the book and looked at my watch. at Genesis and leaped slowly through the Old Testament and up into Will and strength to do it.’ They had left me out. In revenge I started ‘For success in business.…’ Nothing at all ‘For light to know God’s I reached into the table drawer and took out the Gideon Bible. took a good book along as well. Tonight I had nothing…in despair I took my typewriter and got away from the family chatter. I usually my bedroom and go down to the Webster Hall Hotel for the night. came to visit us from McKeesport, PA.… But I preferred to give her would have been simple to accommodate my sister who occasionally I was so proud of her otherwise; she read widely, talked well and 62

The Pittsburgh Press.

Maryknoll Sister Maria del Rey Danforth was best known as a journalist and storyteller. In creating this piece, we, the Maryknoll Mission Archives, play the role of journalist, presenting the facts of this extraordinary woman’s life. For the storytelling we turn to our collaborator, Sr. Maria del Rey herself, whose own spirited voice cannot be matched.

Pittsburgh and the Maryknoll Decision

‘Certainly Maryknoll got no price 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, engfeied 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 Shalerley 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 Sr. John’s Ghost, 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, ‘smelling to write a letter to beg admittance to Maryknoll.’

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

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 in 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. He 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.’

January 1928 – At Carnegie Institute of Technology I had been weighed and found wanting. The notice in my hand read, in effect, ‘The faculty has decided that you will not be permitted to graduate in the School of Music.’

Well, I could hardly blame them. The two and a half years past, I had revolved in the arts – piano, organ, singing, interpretative dancing, drama. Very little hard practice but a lot of talk, talk, talk. The solid teaching at Stenton 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 possessor, I carried a case, swaggered around in riding boots and pontificated on Eugene O’Neill, Theodore Dreiser, Carl Sandberg and The American Memory as H. L. Mencken edited it. Three things were wanting to me – to Greenwicht Village, an artist’s art 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 assort- ment of conferees 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 mental more than once. A young lad from War- ren, 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 declared calmly, ‘no one will speak in those terms of the Blessed Sacrament.’ I was morti- fied 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 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 – enrolled in the University of Pittsburgh. At ‘Pitt’ I took four courses and had to swim valiantly to keep my head above water. One was jour- nalism then taught by Mr. William Maulsky. He had a tolerant view of life, mildly amused by my shenanigans, a great one for drawing out the students so that we haunted his office just for the chance to expound our ideas to his inscrutable smile.

Mr. Maulsky, after a semester of me, recommended me for a summer job on The Pittsburgh Post-Gazette. I was to substitute for each woman on the stuff during her vacation. It would have been a marvelous chance to do all sorts of jobs. But when I reported to the Woman’s Editor, she told me that the – Managing Editor … had hired a girl for that job without her knowing it. But she told me of Jack Phillips, then in Pittsburgh ready to start his shopping columns.

I walked out of the Post-Gazette building, across the street to where Jack Phillips was interviewing girls who had answered his newspaper ad, and within five minutes had the satisfaction of telling everybody in the waiting room that the position had been filled.

So! I was hired!

He and I went out selling the idea, first to small newspapers and then to advertisers. We called it ‘Shopping with Mary Jane Selwyn.…’ I worked diligently. At first we had only one newspaper – out in Wilkinsburg. Then we had another, the East Liberty Tribune. A third, fourth, fifth, sixth came along. I was doing a column every day in different sections of the city. For a year and a half the shopping columns appeared in six weekly neighborhood newspapers throughout Pittsburgh.

A Missioner’s Call – Sr. Maria del Rey Danforth, M.M.

Jennifer Halloran, Stephanie Conning, Jessica Di Silvestro

The Pittsburgh Press.

Just the Facts: Sr. Maria del Rey was born Ethel Marie Danforth in Pittsburgh, Pennsylvania, on March 25, 1908. She was the daughter of George and Anna Danforth, one of their four children. A graduate of Sacred Heart Parish Grammar School in Pittsburgh and Seton Hall Academy in Greensburg, she attended the Carnegie Institute of Technology and later transferred to the University of Pittsburgh where she earned a Bachelor of Arts in Music and Journalism. She worked as a reporter for The Pittsburgh Press. After entering the Maryknoll Sisters of St. Dominic on June 5, 1933, she took the religious name Sr. Maria del Rey, worked in Haiti and the Philippines where she survived internment in the Los Banos camp during World War II, set up the Congrega- tion’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.

Before Entering Maryknoll (undated)

Source: Maryknoll Mission Archives

A Missioner’s Call – Sr. Maria del Rey Danforth, M.M.
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 write 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.

Then the Chancellor’s address. “You have sent me spending my last cent for food, clothing and medicines. No 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.

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 be my home for the rest of my life.

I smiled in grim satisfaction. They didn’t know what they were getting either.
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 Horizon (1951) and In and Out the Andes (1955) speak to these qualities of her writing.

Heart – Rosina, Tanzania
“A great 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 road than you could ever imagine the umbrella tree is for the sun-shotten traveler. To me, 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 hedge 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 sitting 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 missionary 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 rope with rear-wheel bicycle for thrills. … With all the brush courtesies of comparative youth, I insisted that I could easily go around the Kaying missions by bicylce. I was not slow in boasting that, 10 years ago, we had an ear block could teach me when it came to tandem bike techniques. ‘I’m as fit today as I was then!’ And just to prove it, I took out a bicycle and started around the narrow-counnt wheels around the cemetery. It went pretty well. My eye inflated enormously. A few wild gestures of the front wheel, a sudden stop in a tumble 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. ‘Pride goeth before the fall,’ I said, ‘bragging is bad for the old brain, isn’t it?’ ‘It’s a wonder the old brain still totters under the shock.’”

Wonder – Guayaramerin, Bolivia
“The candle has paled in the dawn by the whitewashed mud brick church to kneel in Earth Who comes to Guayaramerin just as readily as He comes to St. Peter’s in Rome. [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 my sake, but for Your sake.’”

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 Banos 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 gang runs for roll-call as I usually did, I went quietly to the road and took my place a half-minute early. I turned in the East to see the canteen… Then nine beautiful planes flew across the country and – marvellous sight! – tiny gyros drooped like pellets through the kettle blossomed into parachutes… ‘Paratroopers!’ everyone shouted and I ran to the barracks… I hadn’t reached the outhouse when I heard Gentle-footed and I ducked under the bed – pushing Sr. Mauro Shaun over a lift and making room for Sr. de Chantal to escape alongside. Several times we peeped over the window sill. Bullet flotilla past the window like rain, ready. 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! ‘Weren’t my mother proud when I told her 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. I couldn’t find anything to pack, so 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 tittered under the shock.”

Liberation from the Los Banos 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 Cabrel 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 remain-
The question of “Why Maryknoll?” still lingers.

As the story of this Maryknoll Sister, missioner, world traveler, world-widely writer, and Pittsburgh native draws to a close, Sister Maria del Rey Danforth, M.M., sets forth her experiences of her life: 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 fishermen’s nest on Mindanao, put me into another job. With help from old friends and new, he was operated on and eventually walked to school.

Some other victims of polio, tuberculoidis, congenital defects and broken bones not healed rightly came hobbled 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, sawing machines. Now they make toys, furniture, picture frames, candlesticks, mural brush and even orthopedic shoes. The sunshine of accomplishment brightens each day.

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For this work she was awarded the Elizabeth Seton Medal by the Maryknoll Sisters, Foundress of the Maryknoll Sisters, Sr. Maria del Rey Danforth, M.M., October 28, 1932 (172/2), Personnel Files, Maryknoll Sisters Archives, Maryknoll Mission Archives, Maryknoll, NY.

Sister 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:

Sr. Maria del Rey Danforth, M.M., “Sixteen Hours Immersed in the Shark-Infested Waters of the Pacific” (61/13), Creative Works Collection, Maryknoll Sisters Archives, Maryknoll Mission Archives, Maryknoll, NY.


Sr. Maria del Rey Danforth, M.M., “If I were to describe the Maryknoll Sisters” (New York: Charles Scribner’s Sons, 1962), 59-60.

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 Danforth, M.M., 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 del 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.”

1. “What then”?

2. “Isn’t it wonderful to work in a place where people are dying of hunger and want. Every Friday, we carry 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.”

3. “I rented a jeep, filled it full of crippled children and took them to Davao Doctors Hospital in Davao City every Friday.”

4. “It all led to what I thought would be retirement. Foolish idea!”

5. “A crippled boy, huddled in a fishermen’s nest on Mindanao, put me into another job. With help from old friends and new, I was operated on and eventually walked to school.”

6. “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?”

7. “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, sawing machines. Now they make toys, furniture, picture frames, candlesticks, mural brush and even orthopedic shoes. The sunshine of accomplishment brightens each day.”

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9. “A crippled boy, huddled in a fishermen’s nest on Mindanao, put me into another job. With help from old friends and new, I was operated on and eventually walked to school.”

10. “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?”

Endnotes:


7. Sr. Maria del Rey Danforth, M.M., “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.”

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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 scratching emanates 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, heart-felt thanks and occasional tears. It is on occasions such as this when the Maryknoll Mission Archives 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 America (commonly known as the Maryknoll Fathers and Brothers, founded in 1911), the Maryknoll Sisters of St. Dominica (founded in 1912) and the Maryknoll Mission Association of the Faithful (commonly known as the Maryknoll Lay Missioners, founded in 1975). The Maryknoll Mission Archives, founded in 1994, 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.”

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 missions’ 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 ‘Tis Faith ‘Ajo 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 missionaries Maryknoll sent to “fields afar” visually come to life in films by the History Channel (Return at Dawn: The Los Banõs Raid, Fishbowl Soup Productions (Trailblazers in Habity) 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 partnerships 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 missionaries 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 an environment to ensure their longevity even in the face of technological change.
The Oratory, Oakland
Source: Pittsburgh Oratory

REMINSENCES: THE ORATORY OF ST. PHILIP NERI IN PITTSBURGH 1961-2016
Emily Teodorski and Rev. Drew Morgan, C.O.

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 missioners from the Fellowship of Catholic University Students (FOCUS). At the Pittsburgh Oratory, as in all Oratories throughout the world, a life is fostered that is patterned after that of the founder, Saint Philip Neri. St. Philip lived in a tumultuous time in the city of Rome. When he set about his work, founding a community was not his intention, St. Philip always considered the Blessed Virgin Mary to be the true founder of the Oratory. 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, pulsating heart. A “delayed vocation” by the standards of his day, St. Philip was ordained to the priesthood in 1554 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 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 Catholi-
cism and a profound intellectual and spiritual guide. Named for Newman, the ministry centers at non-Catholic colleges and universi-
ties are called Newman Centers. Ignatius Cardinal Loscope, after
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 movement was to grow across the country. In Catholic universities and
colleges, the campus ministry was provided by their own founding
religious orders. After World War II, the C.S. I. Bill was bringing a lot
of Catholics into the higher educational system, at Catholic universi-
ties 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 1938 and
was founded there by Bishop Emmet Michael Walsh to help
with missions. Frs. Greene and Ryan met with Bishop Wright at a
pulap 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, and thus he named them Oratorians. 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 procurator. 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 about his intentions and of their decision to go to
Pittsburgh to found a new Oratory. The pro-
vost 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 ear-
y years of the Pittsburgh Oratory, Father Walsh went several times
in 1961 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 Oratory where Newman came to
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
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Bishop Wright requested the assistance of Mrs. Howard Hanna in
First House and Early Years

For his blessing upon himself and the new community.

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 estab-
lished. 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 Pitts-
burgh, 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 con-
nection with that Oratory.

During this time, Fr. Walsh and a few other scholars prompted
that they discern to do so. As an example, when Fr. Ryan and Fr. Greene
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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 Cara 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 1986. 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 publish a peer-reviewed journal. The
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 Archive). The intention of the Newman digitization initiative was to make the Newman archive database available to the public.

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 unattainable 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 of the West in Ohio, respectively. Both were ordinated to the priesthood in 2006. Paul Werley is 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 Saint 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 novitiate 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 day 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 Oratorians 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: Scholastic Theology of 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 parochial 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 to be a center of attraction 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 Dvorochak

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 (1914-1993), and Charles (1921-1985) served at Regina Coeli, Madonna of Jerusalem, Madonna of the Cross, and St. Anthony’s Village, among other places. The Five Farina Brothers, as they were called, were not shy about being involved in community affairs. Fr. Louis Farina, in particular, was known for his work in the community.

During one segment of this period, four Farina brothers – Fr. Albert, Fr. Joseph, Fr. Wilbert and Fr. Edward – lived at or near the Pulaski Club, which was renovated under the direction of the pastor, Fr. Albert Farina.

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 a printing of a document presumably written for the St. Anthony Bulletin. The bulletin was produced by Fr. Farina as a vehicle for fund-raising. The bishop’s action was not welcomed by Fr. Farina, who continued to be involved in promoting the spirituality of the retreat.

After his direction, Fr. Farina attempted to expand and transform the program into Pittsburgh’s version of Boys Town.2

Fr. Louis Farina and his Relations with Bishop Boyle
Fr. Louis Farina also made St. Anthony’s Village available for the Oneimus Lacustrae-inspired silent retreats.3 These retreats were attended by and greatly admired by Servant of God Dorothy Day, the co-founder of the Catholic Worker Movement. The retreats attended by and greatly admired by Servant of God Dorothy Day, Fr. Louis Farina also made St. Anthony’s Village available for the 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, 1940-1942.4 St. Anthony’s began as an orphanage primarily for orphaned Italian girls but under his direction, Fr. Hugo attempted to expand and transform the program into a monastery for Boys Town.5

Fr. Louis Farina and His Relations with Bishop Boyle
Fr. Louis Farina also made St. Anthony’s Village available for the Oneimus Lacustrae-inspired silent retreats.6 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 (1903-1950) 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.7 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 a printing of a document titled the Slaves of Mary.8 The document has Fr. Farina asking Bishop Boyle for an imprimatur on a document that was previously written for the St. Anthony Bulletin. The bishop refused to print the document because he believed it was too controversial. The bishop’s action was not welcomed by Fr. Farina, who continued to be involved in promoting the spirituality of the retreat.

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.”9

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 school board’s solution to the problem. A 1950’s value of the dollar was about 8 cents. Fr. Joseph 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 school board’s solution to the problem. A 1950’s value of the dollar was about 8 cents.

Fr. Edward Farina with Blessed Pope Paul VI in Rome (December 1963)
Source: Archives of Good Samaritan Parish, Ambridge, PA

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.10

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.11 In 1973, Fr. Edward was named “Humanitarian of the Year” by Ambridge’s Chamber of Commerce for his involvement in community affairs.12

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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 noisy.” 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 (1907-1960) 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 appointed 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 Farina Building 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 begun, Fr. Louis suffered a stroke at the age of 53. The new 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 1963, 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 Edol 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 Dioce of 1948.

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 prevailed and the school and gymnasium were built first.

One of the aspects of the Farina Brothers’ Ministry
Because the Farina brothers were unique in that they were five blood brothers with a similar background, they 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 was also 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 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.

Another example of the Farinas’ connection to the hierarchy is that Fr. Albert Farina befriended an Italian cardinal, Giuseppe Cardinal Ferrari. 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 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.

The Farina brothers had a cousin who was an archbishop in Italy. Fr. Edward travelled to Rome to attend the elevations 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.

The Farina Brothers and the Second Vatican Council
Because the Second Vatican Council loosed 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 the Second Vatican Council. Even through the Sacrosanctum Concilium overturned. 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.

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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, discipline with innovative ideas inspired by Vatican II. Fr. Edward Farina’s Ministry parish Confraternity of Christian Doctrine (CCD) programs.

Edward said a threatened strike by Catholic school teachers might be a terrible occurrence 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 religious education should not be restricted to the children of the parish.

Edward Farina also embraced other ideas and practices inspired by the Second Vatican Council. Christ the King in the early 1980s, Fr. Hugo started to integrate Centering Prayer into lives served through daily ministerial duties comprise the foundation of a parish priest's life.

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 means newspaper articles or individual anecdotes meaning a lot untold. One parish priest's life consists of much more than can be related in newspaper articles or anecdotes.

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 Center-Altus Chapel 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 catechist 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. Bishop Zubka’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 Zubka details Fr. Edward’s last days as he lays on his sick bed and CID to meditate on a Crucifix next to his bed. It is a moving tribute to his mentor, friend and model priest.

Endnotes:


Oraison 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, The Jesuits and Mike Aquilina (eds.), Devotions. See interview with Father John Hugo (Huntington IN: Our Sunday Visitor Publishing Divi-

Interview of author with Rev. Frank G. Erdelaj (October 6, 2016).

An imprimatur is a license provided by a Roman Catholic episcopal authority or censor to print or publish a document.

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.

Rev. Louis Farina File, Archives of the Diocese of Pittsburgh (hereinafter cited as ADF).


“See ‘Many Immaculate Church’ appearing at the website: http://www. stpeterparish.org/Parish-History.


“Sharpsburg Man Arrested In Store Raid,” Pittsburgh Post-Gazette (October 12, 1949), 1.


“School Board Rescinds ‘Head Tax’ at Sharpsburg,” Pittsburgh Post-Gazette (March 15, 1951), 15.

Charles T. Shaus, “Rev. John J. Hugo & Secretary Parish Life In Cold War Pittsburgh,” Gathered Fragments, Vol. XXVII (Fall 2014), 6. Shaus’s sources were The Catholic Market (September-October 1965) and an interview with Mike Aquilina (February 2015).

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

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

Interview of author with Andrew Franzaglio (August 26, 2016), 26. Franzaglio is the Director of Music Ministries of Our Lady of the Valley Church in Donora, a parish formed by the merger of St. Philip Ner and other parishes in 1992. The church that Fr. Farina wanted to build would instead be constructed as St. Joseph Church in Clarion, new named St. Clare of Assisi Church. Fr. Hugo’s grandfather, Joseph Tigges, was the architect for St. Joseph Church.


Five Farina Brothers Serve the Diocese for 104 Years,” Pittsburgh Catholic (April 4, 1957), 1.


Giuseppe Cardinal Ferretto (1899-1973) was appointed Secretary of the College of Cardinals in 1959 and created cardinal in 1961. He attended the Second Vatican Council from 1962 to 1965.


“Fr. Louis Farina letter to Bishop Dearden (December 7, 1953). Fr. Louis Farina file, ADF. Fr. Farina’s letter also noted that his itinerary included a possible stop at “the Carmel at Nairobi to visit the four Pitts- berg girls station there.”


“Weekley Bulletin of the King Parish (October 30, 1960), AASSP.


Interview of author with Jim and Maria Notarianni (August 17, 2016). Jim and Maria are volunteers who have organized the Archdiocese of Good Samaritan Parish, Ambridge, PA (herselfchair as AASSP).

Franzaglio interview.

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Franzaglio interview.


“Madonna del Castello parish, Swissvale, PA (July 26, 2015).

Franzaglio interview.

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 her 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 Anjézié [Agnes] Gonxhe (meaning “rosebud” or “little flower” in Albanian) in Skopje, then a part of the vast Ottoman Empire. Kosovo constituted more than 90% of the population, which was made up of Croats, and Slovenes/Yugoslavia (as of 1918).2

As a child, Anjézié was fascinated by stories of the lives of missionaries. The young girl attended a convent-run primary school and a state-run school in Paris where, with the assistance of an interpreter from the Yugoslav (meaning “rosebud” or “little flower” in 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 age 12, Anjézié believed that she should commit herself to a religious vocation.

By age 12, Anjézié believed that she should commit herself to a religious vocation. She often went on pilgrimage to the Shrine of the Black Madonna of Vittima-Lenica. 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 Anjézié resolved to become a religious sister.

Anjézié left home in September 1928 at age 18 to join the Sisters of Loreto at the 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 Ireland 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 (1585-1642). 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 return to Ireland as Mother Teresa Ball to provide education for young women.3 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 Anjézié. English was the language employed by the Sisters of Loreto in Ireland and in teaching school children in India, who spoke Bengali and Hindi. Anjézié quickly realized that she would have to become multilingual 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, Anjézié 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 on the Himalayan Mountains, near the borders of Bhutan and Nepal, approximately 625 kilometers 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 schoolers, organized into two divisions: junior school (kindergarten to Class V) and senior school (Class VI to Class XII). The school’s alumnae would later include such luminaries as Vivian Leigh (Oscar-winning film actress), King Birendra of Nepal, Leela Seth (first female Chief Justice of an Indian state), as well as Indian nationalist, 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 biochemistry, etc. Grief, Settlers from neighboring Albania moved eastward into Kosovo between the mid-18th and mid-19th centuries. 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), Serb and later 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 1948 (the Great Calcutta Killing) 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 Calcuta 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 the know the most incapable person, weak & sinful, but just because you are that I want to use to you, for My glory! Will 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 exemption to leave Loreto pursue her new call – under obedience to Calcutta Archbishop Ferdinand Pieni, SJ.

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 Pama, 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 gutters” for her unconditional love for the poor, abandoned, and marginalized.

Pope Paul VI’s beatification of a Decree of Praise on the Missionaries of Charity in February 1963 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 a Sister, 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 conviction of the Missionaries of Charity 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’ General Chapter 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 adorned her with 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 Jawaharlal 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 bestowed 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 despite the persistent noise of passing Kolkata traffic.

In recognition of her Lifetime Achievement, she received a number of Indian awards. Her fame outside of India to a great degree stems from the 1996 documentary, Something Beautiful for God, filmed by Malcolm Muggeridge, and his 1971 book by the same title. She later converted to Catholicism. In that same year, Pope Paul VI awarded her the first Pope John XXIII Peace Prize. She later received the Peace in America 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 honor- ary 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 labors was her receipt of the Nobel Peace Prize on December 10, 1979 in Oslo, Norway.11 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.”12 Mother Teresa was recognized for her work in “bringing help to suffering humanity.”

The First Visit to Pittsburgh – 1972

The National Catholic Stewardship Council13 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.”14 The Council is an organization of diocesan personnel involved in fundraising or “stew- ardship.” Mother Teresa, a former nun, was asked to address 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 Rosalea 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.15 She arrived at the Passionist monastery’s 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, shak- ing hands. The generous, ever-present smile, the calm deep-set eyes, gave an indication of the comfort she instilled in the 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, undertakes. 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.

Speaking of the rapid increase in the size of the Missionary of Charity’s 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 with contact with the poor.” She listed the four qual- ities 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.

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.

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

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.

Pittsburgh Bishop Vincent M. Leonard welcomed the conference at- tendees 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.

The Pittsburgh Hilton Hotel ballroom was jammed to capacity for the Pittsburgh Stewardship Council’s annual meeting, which was attributed to the fact that she “will arrive shortly before her Tuesday night talk and leave immediately following her Wednesday talk.” 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 underlined 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.”

Mother Teresa’s all-too-brief time in Pittsburgh must be viewed against the backdrop of her visit to the United States in October 1979. “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.

Mother Teresa of Kolkata (continued)
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 Card-inal 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."

The Pittsburgh Catholic presented the spiritual dimension of her visit to the Steel City. The newspaper’s coverage of her days in Pittsburgh ap- peared 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. Here was not the traditional type, dominated by television news crews that set up elaborate equipment and brazenly 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. Her humility and simplicity showed through, particularly in her response to a reporter who sought to put her work into his perspective. She asked with a smile, “What is this energy situa-tion” would have on her work and her ability to provide food for the poor. “I don’t know about such great things,” she responded, “I just know God provides.” 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 Polycarpus Rameas of Oakmont smiledly reminded Mother of her philosophy of dealing with each and every person on a one-to-one, face-to-face basis. She explained that she, too, had hoped that, “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.”

She spoke of the poverty and hunger in India, but insisted that “poverty and poor” is not the same thing. Much great poverty of mothers, afraid of their unborn, who opted for abor-tion. 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.”

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 now were sharing the help 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 name to number of people in the audience, Mother Teresa responded by noting, Divine Providence doesn’t make mistakes. The mistake is, we are not sharing. If 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.”

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. 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 handkerchiefs people were not sharing.

She seemed the most unlikely of autograph givers. Holding the pen carefully to write her “M” on each card, she seemed almost shy, and resigned to all the attention.

The Millvale Franciscan noted: “Mother Teresa was still on stage, many sisters took the opportunity to gather around her, constantly 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.”

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 gas-o-line crisis, triggered by the Iranian Revolution. 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 Harvey was worried about having enough gas to get her to the cathedral in Oakland. But he kept reminding himself that, “Mother Teresa in this situation would say, ‘things will work out.’” What hap-pened next is the stuff of legend:

Enroute to the Cathedral, he spotted an empty service station, blocked pumps, and a lone attendant. He pulled in, introduced Mother Teresa, and explained his predicament. Within min-utes, his tank was full and they were enroute to the cathedral. “It never would have happened if Mother Teresa hadn’t been in the car,” he said.

That day, she attended a noon Mass at St. Paul Cathedral. More than 2,500 people jammed the church; it was truly standing room only. Mass was offered by Pittsburgh Bishop Vincent M. Leonard, Grossman, and the assistant bishop William G. Connoly, and Pittsburgh Auxiliary Bishop John B. McDowell. Recognition of the value of her words, Bishop Leonard assured those present that “Any sacrifice you have made to be present for Mother Teresa’s talk will be worthwhile.”

Mother Teresa spoke following the Mass. She urged the cathedral congre-gation:

Let’s make one resolution – to find the poor, to find them everywhere to love them.

What you are doing, I can’t do. What I am doing, you can’t. But together we are doing something beautiful for God.”

Mother challenged her audience: “You are saying, with such hunger in India and Africa what is Mother Teresa doing here in the United States, we don’t need her. But I see here a great hunger, to be recognized, to be wanted, among what you call the shut-ins, the poor, the unborn child. All are hungry for love and no one wants them.”

As was the case with her address at Pitt, Mother Teresa’s quiet speech was not drowned out by the din of people smartphoneing as she told of the need for the poor to be loved and re-spected. Yet she held her audiences in such complete interest that her control seemed complete. How did she achieve that result? (S)She uses the same stories, phrases, voice, in ordinary conversa-tion and the secret of her “control” is the sincerity and commit-ment to her message.

Her talk, which began and ended with standing ovations – which she acknowledged with bows over folded hands – opened with a presenta-tion 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 Tere-sa’s two talks, she also displayed a gentle humor that captivated Pitts-burghers. Her unheralded wit matched the depth of her faith. When a reporter asked what is America, he 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 promoted the vehicle off the car and used the proceeds to establish her “Town of Peace.”

Famously known for disliking having her picture taken, she com-mented resignedly in the midst of a hurried series of posed pictures with local people: “We’ll, we’re all going to get her face.” And she repeated an oft-repeated 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.”

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

Recognition after Her Death

In 2010, to celebrate the centennial of Mother Teresa’s birth, the Indian government issues a special 2-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 OF KOLKATA (continued)
Honor of St. Teresa of Calcutta

Unmasking injustices 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 on divorce and remarriage. Others criticized her acceptance of do-

Kolodiejchuk, C.M.) published a book of her letters, "Teresa of Calcutta.”

Shortly after she died in 1997, Pope John Paul II waived the canoni-

Vatican Stamp issued in Honor of St. Teresa of Calcutta
Source: Vatican City Philatelic Office

The Cathedral of Blessed Mother Teresa was begun in 2007 and completed in 2012, the hundredth anniversary of the missionary’s birth. It is one of the tallest buildings in the city of Pristina, which is the capital of the Republic of Kosovo. Kosovo’s Catholic number only 66,000 to a Muslim population of over 2 million. The entire country comprises the Apostolic Administration of Prizren (formerly part of the diocese of Skopje in Macedon) and Smederevo, the largest city located in Pristina.


William A. “Bill” Donohue (Sr. 1947) is a native of Manhattan, in 1977, he joined the faculty of La Roche College in Pittsburgh, before returning to his native New York City. He holds a doctorate in Sociology from N.Y.U. In 1995, Father Donohue became director of the Catholic League for Religious and Civil Rights, and under his direction the League has become much more prominent and vocal. The League is now the nation’s largest Catholic civil rights organization. Founded in 1973 by the late Rev. Virgil C. Blum, S.J., it dedicates itself to defending (and reclaiming for Catholics) public policies that can life without delusion or discrimination. The organization maintains a website at www.catholicleague.org. Donohue’s latest book is Unmasking Mother Teresa’s Critics (Matthew 10: 14-15), The Catholic League, 2010.


Greg Topo, “Popes Francis: Mother Teresa to Become a Saint on Sept. 4,” USA Today (March 15, 2016), appearing at the website: www.usatoday.com

The brevity of time between Mother Teresa’s death and canonization stands in stark contrast to Beda (c. 735) – the English monk and historian called “the father of English history” – who waited the longest for canon- ization. He was canonized in 896, only 1,164 years after his death.

Pope Francis announced the Jubilee on March 13, 2015. The Holy Year was to begin on December 8, 2015 (feast of the Immaculate Conception of [The Face of Mercy] – it was to begin on December 8, 2015 (feast of the Immaculate Conception of Mary) at the Cathedral of Buenos Aires, of the Roman Pontiff (Christ the King). The former date marked the 50th anniversary of the conclusion of the Second Vatican Council (Decree 8), December 8, 1965. It is the 27th Holy Year in history, and the 39th of a Roman Pontiff (Christ the King).

Adherents distributed Mother Teresa’s Novena prayer cards, medals, and printed ma-
terials at the tomb and the museum – free of cost! Additional information is available at the Mother Teresa Information Center (260 Davis St., Kolkata, West Bengal, India). Reference: “1979 energy crisis” at www.passionisnumismatics.com. The recipient is selected annually by the Norwegian Nobel Committee, a five-person committee appointed by the Norwegian Parliament.

- Except from the Wil of Alfred Nobel, appearing at the website of the Nobel Foundation: www.nobelprize.org.
- “Barto’s, “Just know God provides,”” loc. cit.

The gas crisis dominated national and local news. For example, those local articles filed the first two pages of Pittsburgh’s major newspaper just three days before Mother Teresa’s visit: (1) “Thursday Gas Shutoffs ‘Bill On’,” (2) “Getting to Work in a Gas Crisis Big Worry Here,” (3) “Gas Supply Shorter and So Are Temperatures,” (4) “Gas in July Expected to be Scarce in Most of Gas-wary Cities,” (5) “Closing Thursday,” The Pittsburgh Press (June 26, 1979), 1.

On the day of Moth- ter’s arrival in Pittsburgh, the city’s largest newspaper trumpeted a bolded all-caps headline: “MOTHER TERA’S VISIT DOMINATES NATIONAL NEWS.” The Pittsburgh Press (June 26, 1979), A-1.

Barto’s, “Just know God provides,”” loc. cit.

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

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Barto’s, “Mother Teresa’s Message,” op. cit., 2.


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Political instability, wars, and boundary changes in that area have been used thereafter.

The work of the Co-Workers grew to include not just fundraising, but local prayer groups, newsletters, and active prayer to the sick and poor. Finally, in 1994, Mother Teresa was named her Co-Workers with a su-

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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 Child Labor) 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.giftsredeemedgiftsgiven.blogspot.com.

George Appleyard is a priest of the Eparchy of St. Joseph in Parma (Ohio), which serves Ukrainian Catholic faithful in North America. He received his master's degree in Byzantine and Russian Church history. In 2013, he was ordained to the priesthood in Pittsburgh, a faculty member at the Center for Russian Studies at the University of Pittsburgh, and was ordained a deacon by Seán Cardinal O'Malley in St. Peter's Basilica in Rome. He holds a J.C.L. from the Catholic University of America (2003). Fr. Appleyard has been working there since 2011 and became a certified archivist in 2013. He received his Master of Library and Information Science with a specialization in Archiving from the University of Pittsburgh in 2010 and a B.S in Music Technology from the University of North Carolina – Asheville in 2007.

Jessica Di Silvestro has been an Archivist at the Maryknoll Mission Archives since 2014. After receiving 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 St. Mary's 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's 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 Ortelian Institute in Rome. He taught at the Center for Russian Studies at Muenster, 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 Scriptures 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 the Diocese of Pittsburgh and a graduate of the Diocese of Pittsburgh in 1976. He earned a Master of Divinity from St. Meinrad Seminary and School of Theology, a M.A. in Theology from Duquesne University (1986), and a J.G.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 Board of Directors 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 Pastoral Theology at the Augustinian Institute of the Pontifical Lateran University. He holds B.A. (Classical Languages and Philosophy, 2011) and M.A. degrees (Philosophy, 2015) 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 Pin 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.
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 Whitinghall (Allegheny County). The diocese of Greensburg includes many historic Catholic sites. Congratulations, Dennis!

On March 13, 2016, Society Treasurer Kathleen Washich, 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 Anton Stong (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 Pennsylvania Catholic Historical Societies.” An electronic version of the article 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

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.A. from Duquesne University. He pursued a vocation as an iconographer of the Eastern Catholic 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 Luciana), 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 Aloysian 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 Loreto-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, Erie, he is best known for his appearances on the Eternal Word Television Network (EWTN) series “Web of Faith.” Among his works of note, he is remembered for having written the history of Gannon University.

Rev. Henry A. Szarsnicky, 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 being included among the select number.

John Michael Boteman
Born: July 9, 1855 in Canton, Ohio (Diocese of Youngstown)
Educated at St. Fidelis Seminary, Herman, Butler County, PA: 1974-1977
Ordained a priest of the Eparchy of St. George the Martyr, Canton, OH (Romanian): May 18, 1986
Bishop Vasilie Louis Puscas in St. George Romanian Catholic Cathedral, Canton, OH
Appointed Apostolic Administrator of the Eparchy of St. George the Martyr, Canton, OH (Romanian): 1993-1996
Appointed bishop of the Eparchy of St. George the Martyr, Canton, OH (Romanian): March 29, 1996
Ordained bishop and installed: August 24, 1996 by Archbishop Lucian Muresan of Fagaras si Alba Iulia (Romanian) in St. George Roman Catholic Cathedral, Canton, OH

Joseph John Gerry, O.S.B.
Born: September 12, 1828 in Millinocket, Maine (Diocese of Portland)
Entered the Benedictine Novitiate at St. Vincent Archabbey, Latrobe, Westmoreland County, PA: 1947
Professed vows as a Member of the Order of St. Benedict (O.S.B.) at St. Anselm Abbey, NH: July 2, 1948
Ordained a priest of the Order of St. Benedict: June 12, 1954 by Bishop Matthew F. Brady in St. Joseph Cathedral, Manchester, NH
Erected Abbot of St. Anselm Abbey: January 6, 1972
Appointed Auxiliary Bishop of Manchester/Titular Bishop of Praecauza: February 4, 1986
Ordained bishop: April 21, 1986 by Bishop Odore J. Grendon in St. Joseph Cathedral, Manchester, NH
Installed: February 21, 1989 by Bernard Cardinal Law in the Cathedral of the Immaculate Conception, Portland
Retired as Bishop of Portland: February 10, 2004

Joseph (Giuseppe) Rosati, C.M.
Born: January 12, 1789 in Sora, Campania, Kingdom of Naples (Archiepiscopal of Naples)
Joined the Congregation of the Mission (Vincentians): June 23, 1807
Professed as a member of the Congregation of the Mission (C.M.): April 1, 1808
Ordained a priest of the Congregation of the Mission (Vincentians): February 10, 1811 by Bishop Giovanni Menichio, O.S.A. in Rome
Immersed to the United States: 1816
Labored in Pittsburgh while awaiting transport to Bardstown, KY: September-October 1816
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)
Refused the Vicariate: May 6, 1823
Appointed Coadjutor Bishop of Louisiana and the Two Floridas, c.i.s.: July 14, 1823
Ordained bishop: March 25, 1824 by Bishop Louis DuBourg, S.S., in the Church of the Ascension, Donaldsville, Louisiana
Appointed Apostolic Administrator of St. Louis and New Orleans: July 18, 1826
Appointed first Bishop of St. Louis: March 20, 1827
Resigned as Apostolic Administrator of New Orleans: August 4, 1829
Appointed first Bishop of the Diocese of St. Francis de Sales (Nevada): April 1830
Appointed Apostolic Delegate to Haiti: March 30, 1841
Appointed again as Apostolic Delegate to Haiti: 1843
Died: September 25, 1843 in Rome
Buried: Old St. Louis Catholic Cathedral, St. Louis, MO

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.

The 2015 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.
Giuseppe Antonio (Joseph Anthony) De Andrea
Ordained priest in: Turino, Italy
Entered diocese of Greensburg: 1958, incardinated in 1965
Named canon of St. Peter’s Basilica, Rome: 1999
Died: June 29, 2016 at Gemelli Hospital in Rome, Italy
Buried: Family vault, Cemetery of Alvarolo Canavesen [a municipality in the Metropolitan City of Turin], Province of Turin, Piedmont Region, Italy [next to his brother, Arbp. Giovanni De Andrea (1926-2012)]

Gerald Nicholas Dino
Retired as Bishop of Holy Protection of Mary of Phoenix (Ruthenian): May 7, 2016

Bernard Anthony Hebda
Appointed Archbishop of St. Paul and Minneapolis: March 24, 2016
Installed as Archbishop of St. Paul and Minneapolis: May 13, 2016 by Archbishop Carlo Maria Viganò in the Cathedral Basilica of St. Paul, St. Paul, MN.

John Michael Kudrick
Resigned as Bishop of Parma (Ruthenian): May 7, 2016

Richard Stephen Seminack
Born: March 3, 1942
Died: August 16, 2016 at Alden Poplar Creek Rehabilitation Center, Hoffman Estates, IL
Buried: St. Mary’s Cemetery, Elkins Park, Montgomery County, PA

William Charles Skurla
Appointed Apostolic Administrator of Parma (Ruthenian): May 7, 2016

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
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

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
Ordained into the Diocese of Pittsburgh upon its formation: August 11, 1843
Served as pastor of St. Thomas the Apostle Parish, Bedford, Bedford County, PA
Died: August 25, 1870 in Bedford, PA
Buried: Old St. Thomas the Apostle Parish cemetery, Bedford, Bedford County, PA
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