

THE FIVE FARINA BROTHERS: PRIESTS OF THE DIOCESE OF PITTSBURGH – PART II

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

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

The earlier article concluded with a discussion of Fr. Louis Farina's involvement with Fr. John Hugo in the retreats conducted at St. Anthony's Village in Oakmont, 1940-1942. St. Anthony's began as an orphanage primarily for orphaned Italian girls but under his direction, Fr. Farina attempted to expand and transform the program into Pittsburgh's version of Boys Town.¹

Fr. Louis Farina and his Relations with Bishop Boyle

Fr. Louis Farina also made St. Anthony's Village available for the Onesimus Lacouture-inspired silent retreats.² These retreats were attended by and greatly admired by Servant of God Dorothy Day, the co-founder of the Catholic Worker Movement. The retreats became controversial and Bishop Hugh C. Boyle (1893-1950) ended the retreats by the end of 1942 by reassigning Fr. Hugo from his chaplaincy at Mt. Mercy College to St. Mary's Church in Kittanning. The retreats were evidently causing much dissension within Pittsburgh's clergy and beyond as Fr. Hugo's anti-war pacifism and

“exaggerated supernaturalism” and rigorism were criticized by local and national clergy and theologians. The retreats were initially given to priests and many priests resisted the suggestion that they should not drink alcohol or use tobacco. But for those who made the retreat, the retreat could be life changing. One priest of the diocese said that in their seminary training prospective priests were taught to be good, but they were not taught to be holy.³ The retreat of Fr. Hugo challenged the retreatants to make a radical conversion to Christ.

Fr. Louis Farina, although no longer conducting “The Retreat” at St. Anthony's, continued to be involved in promoting the spirituality of the retreat.

The tension or contention that surrounded the retreat is evident in documents in Fr. Louis Farina's file at the Archives of the Diocese of Pittsburgh. One letter from Bishop Boyle refused Fr. Louis an *imprimatur*⁴ on a document presumably written for the St. Anthony Bulletin. The bulletin was produced by Fr. Farina as a vehicle for fund-raising for St. Anthony's and the bulletin also provided a means by which Fr. Farina could



(L to R) Frs. Wilbert, Joseph, Edward, and Albert Farina at Fr. Edward's 25th Anniversary of Ordination (1968)

Source: Archives of Good Samaritan Parish, Ambridge, PA

share news of activities at the orphanage. Fr. Farina also used the bulletin to instruct his readers in spiritual matters. The undated document has Fr. Farina asking Bishop Boyle for an *imprimatur* for a document titled *Slaves of Mary*. The document presented a program of devotion to the Immaculate Heart of Mary, which relied on a manual by then-Blessed Louis de Montfort.⁵ No reason is given for the refusal, but could be inferred due to some of the proposed language that Fr. Farina wished to use – such as comparing the program to a prison sentence using terminology such as “Voluntary Life Imprisonment” and “Lifelong Slavery of Love.”

Then there is a copy of another letter from Bishop Boyle dated June 24, 1947 where permission is granted to print a document submitted by Fr. Farina, with the admonition, “I think you had

better confine yourself to the work to which you have been appointed at Oakmont.”

On September 30, 1948, Fr. Louis Farina requested permission to distribute another St. Anthony bulletin. A copy of the bishop’s reply dated October 5, 1948 has the bishop stating, “I doubt the wisdom of having the Saint Anthony Guild bulletin appear in its present form. It seems to be a reproduction of the writings of Saint John of the Cross which demand a high degree of Spirituality for a proper interpretation. I ask, therefore, that you put an end to its publication.”⁶

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

Also, as Frs. Hugo and Farina no longer gave the silent retreat, their desire to promote the spirituality did not recede. In the early 1950’s both Hugo and Farina travelled to Rome to appeal their case to Alfredo Cardinal Ottaviani,⁷ but supposedly did not get past a secretary.⁸ It wasn’t until the arrival of Bishop John Wright in 1959, that Fr. Hugo was again permitted to conduct the retreats.

Fr. Louis Farina’s Pastoral Ministry Begins

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

The Farina Brothers and Regina Coeli

During the first half of the 1940’s, the other Farina brothers became associated with Regina Coeli on Pittsburgh’s North Side, as Fr. Albert Farina was the pastor of Regina Coeli from 1939 through 1951. In 1940, Regina Coeli began a mission church – Mary Immaculate, at the corner of Suismon and Middle Streets – that was formerly the Tenth United Presbyterian Church.⁹ The church was renovated under the direction of the pastor, Fr. Albert Farina. Regina Coeli had already established another mission, Our Lady of Perpetual Help, in 1937. But in January of 1940, the Parish purchased another Presbyterian Church on McClure Avenue. This would be the site of Our Lady of Perpetual Help, which was renovated and dedicated on July 4, 1940.¹⁰ Regina Coeli then built a new church. Construction of the church’s superstructure was started in 1947 and dedicated in 1949.¹¹

During one segment of this period, four Farina brothers – Fr. Albert, Fr. Joseph, Fr. Wilbert and Fr. Edward – lived at or served at Regina Coeli or its mission churches, Our Lady of Perpetual Help or Mary Immaculate. One former parishioner of Our Lady of Perpetual Help maintained that Fr. Edward, although officially an assistant at Regina Coeli, was practically the pastor of Our Lady of Perpetual Help.¹² Regina Coeli during this time period had sometimes jokingly been referred to as “Farina Coeli.”



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.¹³

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.¹⁴ In 1973, Fr. Edward was named “Humanitarian of the Year” by Ambridge’s Chamber of Commerce for his involvement in community affairs.¹⁵

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.”¹⁶

Nor was Fr. Joseph Farina reticent about becoming involved in local school board politics. The Sharpsburg school board wanted to purchase a YMCA building as part of a school consolidation program. Fr. Joseph Farina strongly opposed this move and from the pulpit on a Sunday morning urged parishioners to oppose the move. Fr. Farina said the move was perfectly foolish as the school board did not need a fourth building. A \$5 head tax would be part of the next year’s school budget that would help finance the project. This article also said Fr. Farina’s church was in the news in 1947 and

1948 “as sponsor of king-size bingo games six city blocks long.”¹⁷ Almost a month later another *Pittsburgh Post-Gazette* article reported on a 3 ½ hour school board meeting that was “almost riotous.” The board rescinded the proposed per capita tax and would put the YMCA building proposal on a referendum. Most of those opposed to the project were from Fr. Farina’s parish. Fr. Farina did not speak at the meeting but, when asked, Fr. Farina reported that he had made an offer of \$30,000 for the building for a school for his own parish, but that now he did not want it.¹⁸

Post War Baby Boom and Bishop Dearden

The 1950s and 1960s witnessed the rising Catholic birth rate that was part of the post-World War II baby boom. With the death of Bishop Hugh C. Boyle in 1950, Bishop John F. Dearden (1907-1988) became the seventh bishop of Pittsburgh. Bishop Dearden was known as a builder of churches and schools. Serving Pittsburgh from 1950 to 1959, Bishop Dearden dealt with the increase in population by building twenty-eight churches, fifty-three schools and eighty school additions. He also built the diocesan building in downtown Pittsburgh. A “Dearden Special” was the term applied to a newly formed parish. The pastor would first build a school and a church hall that would serve as the school’s gym. The gym would serve as a liturgical space until the parish could retire some of its debt before building a proper worship site.¹⁹

With the arrival of Bishop Dearden and the demographic changes in the diocese at the time, pastoral changes in Pittsburgh were inevitable. *The Pittsburgh Catholic* of March 8, 1951 announced that both Frs. Albert Farina and Louis Farina were named pastors, Albert that of Immaculate Conception in Bloomfield and Louis as pastor of St. Philip Neri in Donora.²⁰ In two years’ time, Fr. Albert renovated and enlarged Immaculate Conception’s school and convent.²¹

The Farinas: Builders of Churches

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

A rising population was the situation in which Fr. Louis Farina found himself as the pastor of St. Philip Neri in Donora in the early 1950s. Fr. Louis Farina had plans to build a church first and school later and had an architect’s drawing prepared. But Bishop Dearden prevailed and the school and gymnasium were built first.²²

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.²³ But shortly after the new church was built, Fr. Louis suffered a stroke at the age of 53. The new church was dedicated March 27, 1960 and he was forced to resign for health reasons on May 31, 1960. He never recovered fully and was never able to resume his pastoral ministry.

He died on March 27, 1981.

The same year, 1959, that St. Philip Neri was begun, Fr. Albert Farina began to build a new church for Immaculate Conception Parish in the Bloomfield neighborhood of Pittsburgh. This church



Adam and Eve window at Immaculate Conception Church in Pittsburgh, built by Fr. Albert Farina

Source: Paul Dvorchak

was dedicated on October 1, 1961. Built in a modern architectural style, the architect was Belli and Belli of Chicago.

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

Belli and Belli

The churches and the school built by the Farina brothers all used the same architectural firm, Belli and Belli of Chicago.²⁴ All the churches with the exception of St. Philip Neri were built in a modern architectural style. It is tempting to attribute the modernistic church style to a progressive inclination of the Farina brothers, especially since *Sacrosanctum Concilium* – the Second Vatican Council’s Constitution on the Sacred liturgy and architecture – was promulgated in December 1963. The inspiration for the modern style most likely came from the architect and his inspiration was not due to spiritual influences but Edo Belli’s own attraction to modernism.²⁵ But the Farina brothers were open to the suggestion of church buildings being built in the modern style. They may have been aware that the modern style of Catholic Church architecture was also influenced by the liturgical reform movement and Pope Pius XII’s encyclical, *Mediator Dei* of 1947.²⁶

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.²⁷ A similar problem

developed with the skylights of Madonna del Castello Church in Swissvale. The church was completed in 1966. The interior of the church is striking. The interior ceiling is constructed of layered wood and the shape is that of upswept hands at prayer. The one story tall stained glass window of the Risen Christ looms over the altar and showers the interior with multiple colors at different times of the day. But the skylights leaked. Correspondence exists between Fr. Wilbert Farina and Belli and Belli of Chicago that tried to remedy the problem.²⁸

It is rumored that lawsuits were filed and counter-filed. During a recent thunderstorm (summer 2016), the skylights continued to leak. Immaculate Conception Church, now part of St. Maria Goretti parish in the Bloomfield neighborhood of Pittsburgh, has two one-story-tall stained glass windows – one of Adam and Eve, the other of Christ the King. As in Madonna del Castello, the design and colors are very vivid. It has been reported that these stained glass windows also experienced some structural issues.²⁹



**Madonna del Castello Church in Swissvale,
Built by Fr. Wilbert Farina**

Source: Paul Dvorchak

Other Aspects of the Farina Brothers' Ministry

Because the Farina brothers were unique in that they were five blood brothers with a similar Italian immigrant history, it is tempting to label or stereotype their management style, spirituality, or even their ecclesiastical ideology. In some areas of their ministry, they appear “old school” – that of a strict pastor who would not suffer fools gladly. In other areas they can be seen as liberal in their support of the reforms of the Second Vatican Council. Of course they were individually different and they all had to adapt to a changing society, culture, and church. But different aspects of their ministry are fascinating to observe.

Despite the earlier mentioned bingo games conducted by Fr. Joseph Farina in Sharpsburg, there is some evidence that the Farinas were opposed to raising money through gambling. Fr. Edward Farina as pastor of Christ the King in Ambridge was not opposed to raising money by way of a festival, but he only approved a festival centered on selling food and not gambling.³⁰ Fr. Louis Farina also was very opposed to raising money through gambling.³¹ This reluctance to use gambling to raise funds may help explain why Fr. Wilbert Farina did not want a kitchen at Madonna del Castello in Swissvale. He wanted to raise the money for the new Swissvale church solely through parish donations. Fr. Wilbert used teams of parishioners to solicit funds rather than special events, even though denying an Italian parish a kitchen seemed to be counterintuitive.³²

International Aspects of the Farina Brothers

One other aspect of their collective personality was their sense of the international scope of the Catholic Church. Possibly because

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

In 1948, Fr. Wilbert Farina along with his mother had an audience with Pope Pius XII. Fr. Wilbert mentioned that when Pope Pius learned he was one among five brother priests, the Pope spent a full five minutes conversing with Fr. Wilbert's mother.³³

The Farina brothers had a cousin who was an archbishop in Italy.³⁴ Fr. Edward travelled to Rome to attend the elevation of his cousin, Luigi Bellotti, to archbishop.³⁵ While there, he attended two sessions of the Second Vatican Council and had an audience with Pope Paul VI.³⁶ Frs. Joseph and Wilbert Farina, along with Fr. E. Charles Patterson and Fr. Joseph Janok, attended an international Eucharistic Congress in Rio de Janeiro in July of 1955.³⁷

Another example of the Farinas' connection to the hierarchy is that Fr. Albert Farina befriended an Italian cardinal, Giuseppe Cardinal Ferretto.³⁸ The cardinal planned to attend the dedication of the newly built Immaculate Conception Church in Bloomfield, but had to cancel at the last minute.³⁹

Also, Fr. Louis requested permission from Bishop Dearden to visit shrines and holy places throughout Europe on the occasion of the twenty-fifth anniversary of the former's ordination.⁴⁰ The permission for the two-month trip was granted. Father's desire for European travel is an indication of the Farina brothers' sense of the international scope of the Catholic Church.

The Farina Brothers and the Second Vatican Council

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

Gazette declared that Swissvale’s Madonna del Castello church was built according to “new requirements set forth by the Second Vatican Council.”⁴¹

Fr. Edward Farina’s Ministry

Fr. Edward Farina seemed to embody both an old school pastoral discipline with innovative ideas inspired by Vatican II. Fr. Farina was very serious about the religious education of Catholic children. Early in his career as pastor of Christ the King Parish in Ambridge, he published in the Sunday bulletin the names of children who skipped religious education classes.⁴² Based on hearsay evidence, the Superintendent of Catholic Schools mentioned in a letter to the editor of the *Pittsburgh Catholic* that Fr. Edward once threatened excommunication to parents who did not send their children to Catholic school.⁴³ The letter of Superintendent John T. Cicco was an angry response to a letter from Fr. Edward Farina, in which Fr. Edward said a threatened strike by Catholic school teachers might not be a terrible occurrence as the threatened strike might benefit parish Confraternity of Christian Doctrine (CCD) programs.⁴⁴

Fr. Edward Farina believed intensely in CCD. He believed that religious education should not be restricted to the children of the parish, but that Christian education should include all members of the parish and be a source of community building and evangelization. With the help of four Sisters of St. Joseph – Sr. Frances Rooney, Sr. Jean Holler, Sr. Michele Prah, and Sr. Ann Prince – Christ the King was able to implement a parish-wide religious education program. Fr. Farina also sent the CCD coordinator, Frances Lesnick, to San Raphael College in San Raphael, California, to take courses on organizing parish-wide CCD programs.⁴⁵

Father Edward Farina also embraced other ideas and practices inspired by the Second Vatican Council. Christ the King in Ambridge was one of the first parishes to implement the Saturday evening Vigil Mass.⁴⁶ Under Fr. Edward, Christ the King was the second parish in the diocese to use lay Eucharistic Ministers.⁴⁷

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.”⁴⁸ Since the beginning of the Fund, 27 program managers have taken advantage of the Fund, and eleven of them have pursued graduate studies. These program managers lead several thousand volunteer catechists across the diocese. The current *Church Alive Campaign* of the Diocese of Pittsburgh will contribute \$4 million into the Fund to endow an annual income stream of \$200,000 to continue the support of professional development of catechetical program managers.

Fr. Edward Farina’s Later Years

Even in retirement, Fr. Edward Farina combined an evangelical zeal

with a modern or innovative practice. As the chaplain for the Little Sisters of the Poor nursing home where he resided, he organized a Centering Prayer group. Fr. Farina had been practicing Centering Prayer for ten years before organizing the prayer group. Fr. Farina attended the silent retreats of Fr. John Hugo 30 times and in the early 1980s, Fr. Hugo started to integrate Centering Prayer into the retreats. Fr. Edward then began his interest in and practice of Centering Prayer.⁴⁹

The current Bishop of Pittsburgh, Most Rev. David A. Zubik, considered Fr. Edward R. Farina to be his mentor. Bishop Zubik’s coat of arms contains a shock of wheat, which symbolizes the Eucharist, and it is not a coincidence that *farina* means “wheat” in Italian. In an article titled “The 28-Block Walk,” Bishop Zubik tells of Fr. Edward’s last days as he lay dying on his sick bed and wanted to meditate on a Crucifix next to his bed. It is a moving tribute to his mentor, friend and model priest.⁵⁰

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

Endnotes:

¹ “St. Anthony’s Village Run on Ten Commandments,” *Pittsburgh Post-Gazette* (November 22, 1938), 3.

² Onesimus Lacouture, S.J. (1881-1951) was a Canadian Jesuit who started the eight-day, silent Ignatian retreat that “focused on the theme of radical conversion, repentance, and the following of Jesus Christ.” David Scott and Mike Aquilina (eds.), *Weapons of the Spirit: Selected Writings of Father John Hugo* (Huntington IN: Our Sunday Visitor Publishing Division, 1997), 14.

³ Interview of author with Rev. Frank G. Erdeljac (October 6, 2016).

⁴ An *imprimatur* is a license provided by a Roman Catholic episcopal authority or censor to print or publish a document.

⁵ Louis-Marie Grignon de Montfort (1673–1716) was a French Roman Catholic priest and preacher. He is considered to be one of the early writers in the field of Mariology. He was canonized in 1947.

⁶ Rev. Louis Farina file, Archives of the Diocese of Pittsburgh (hereinafter cited as ADP).

⁷ Alfredo Cardinal Ottaviani (1890-1979) served as Pro-Secretary (1953-1959) and Secretary (1953-1966) of the Congregation of the Holy Office, and as Pro-Prefect (1966-1968) of the renamed Congregation of the Doctrine of the Faith.

⁸ John J. Hugo, *Your Ways are Not My Ways: The Radical Christianity of the Gospel*, Vol. 1 (Pittsburgh: Encounter with Silence, 1986), 179.

⁹ “See “Mary Immaculate Church” appearing at the website: <http://www.stpeterparish.org/Parish-History>.

¹⁰ See “Our Lady of Perpetual Help, North Side” appearing at the website:

- <http://diopitt.org/parishes/our-lady-perpetual-help-north-side>.
- ¹¹ See “Regina Coeli, North Side” appearing at the website: <http://diopitt.org/parishes/regina-coeli-north-side>.
- ¹² Interview of author with Nicholas Parrendo (July 1, 2015).
- ¹³ See “Madonna of Jerusalem” appearing at the website: <http://www.saintjuandiegopgh.org/madonna-of-jerusalem-church.html>.
- ¹⁴ “Clergymen Join in Welfare Move,” *The Pittsburgh Catholic* (October 19, 1933), 1.
- ¹⁵ “Fr. Farina is Ambridge ‘humanitarian,’” *Pittsburgh Catholic* (March 16, 1973), 9.
- ¹⁶ “Sharpsburg Man Arrested In Store Raid,” *Pittsburgh Post-Gazette* (October 12, 1949), 3.
- ¹⁷ “Sharpsburg in Battle Over School,” *Pittsburgh Post-Gazette* (February 19, 1951), 21.
- ¹⁸ “School Board Rescinds ‘Head Tax’ at Sharpsburg,” *Pittsburgh Post-Gazette* (March 15, 1951), 15.
- ¹⁹ Charles T. Strauss, “Rev. John J. Hugo & Suburban Parish Life In Cold War Pittsburgh,” *Gathered Fragments*, Vol. XXIV (Fall 2014), 8. Strauss’s sources were *The Catholic Market* (September-October 1965) and an interview with Mike Aquilina (May 2013).
- ²⁰ “Priests Assigned,” *The Pittsburgh Catholic* (March 8, 1951), 1.
- ²¹ “Dedicate Enlarged School, Convent of Immaculate Conception,” *The Pittsburgh Catholic* (October 8, 1953), 7.
- ²² Interview of author with Arthur Fronzaglio (August 26, 2016). Mr. Fronzaglio is the Director of Music Ministries of Our Lady of the Valley Church in Donora, a parish formed by the merger of St. Philip Neri and other Donora parishes in 1992. The church that Fr. Farina wanted to build would instead be constructed as St. Joseph Church in Clairton, now named St. Clare of Assisi Church. Mr. Fronzaglio’s grandfather, Joseph Triglia, was the architect for St. Joseph Church.
- ²³ Ibid.
- ²⁴ The principals in the architectural firm were two brothers, Edo J. Belli (1918-2003) and Anthony J. Belli (1924-2007), who organized their firm in 1941. Edo’s sons later joined them, and the firm was renamed Belli & Belli. The family-operated firm specialized in Catholic ecclesiastical architecture. See “Edo Belli” appearing at the website: www.wikipedia.org, and “Edo J. Belli” appearing at the website of the Art Institute of Chicago: www.artic.edu.
- ²⁵ In an oral history project of the Art Institute of Chicago, Edo Belli stated that the Archbishop of Chicago, Samuel Stritch, supported Belli’s innovative engineering and modernist style. But Belli’s inspiration was Eero Saarinen, a Finnish American architect whose style was termed “neo-futuristic.” See the websites: (1) <http://digital-libraries.saic.edu/cdm/compoundobject/collection/caohp/id/451/rec/1>, 23, and (2) https://en.wikipedia.org/wiki/Eero_Saarinen.
- ²⁶ See Denis McNamara, “The Spirit of Mediator Dei,” appearing at the website of the Institute for Sacred Architecture: http://www.sacredarchitecture.org/articles/the_spirit_of_mediator_dei. *Mediator Dei* was a papal encyclical issued by Pope Pius XII in 1947 that encouraged active participation in the Divine Liturgy. It permitted modern art, music and architecture in churches. The English text of the encyclical appears at the website: http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html. See paragraph nos. 193, 194, and 195.
- ²⁷ Franzaglio interview.
- ²⁸ File at Madonna del Castello parish, Swissvale, PA. The file contains correspondence from Fr. Wilbert Farina, Belli and Belli architects, contractors, and lawyers from September 1967 through June 1968. A 1981 newspaper article noted the continuing problem affecting the church’s marble altar and the heads of the members of the congregation: “Churchgoers at Last Find Sanctuary from Leaky Roof,” *The Pittsburgh Press* (April 23, 1981), E-3.
- ²⁹ Franzaglio interview.
- ³⁰ Interview of author with Jim and Maria Notarianni (August 17, 2016). Jim and Maria are volunteers who have organized the Archives of Good Samaritan Parish, Ambridge, PA (hereinafter cited as AGSP).
- ³¹ Franzaglio interview.
- ³² “New Building Drive Starts in Swissvale,” *Pittsburgh Post-Gazette* (February 22, 1964), 8. Interview of author with Rev. Michael John Lynam, pastor of Madonna del Castello parish, Swissvale, PA (July 26, 2015).
- ³³ “Five Farina Brothers Serve the Diocese for 104 Years,” *Pittsburgh Catholic* (April 4, 1957), 1, 3.
- ³⁴ “Ambridge Jubilee,” *Pittsburgh Catholic* (April 30, 1976), 8.
- ³⁵ Archbishop Luigi Bellotti (1914-1995) served as Papal Nuncio to countries in Africa, South America, and Scandinavia. He also attended Sessions Three and Four of the Second Vatican Council.
- ³⁶ *Beaver County Times* (October 22, 1964), 12.
- ³⁷ “Four Priests On Way to Rio” *Pittsburgh Post-Gazette* (July 14, 1955), 7. “The ‘Christ of Corcovado’ Watches Over Rio de Janeiro,” *Pittsburgh Catholic* (July 21, 1955), 2.
- ³⁸ 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.
- ³⁹ “Bloomfield Dedication Is Set for Tomorrow” *Pittsburgh Post-Gazette* (September 30, 1961), 4.
- ⁴⁰ Fr. Louis Farina letter to Bishop Dearden (December 7, 1955). Fr. Louis Farina file, ADP. Fr. Farina’s request letter also noted that his itinerary included a possible stop at “the Carmel at Nairobi to visit the four Pittsburgh girls stationed there.”
- ⁴¹ “New Building Drive Starts in Swissvale,” *Pittsburgh Post-Gazette*, loc. cit
- ⁴² Weekly Bulletin of Christ the King Parish (October 30, 1960), AGSP.
- ⁴³ John T. Cicco, “The Forum,” *Pittsburgh Catholic* (July 12, 1974), 5.
- ⁴⁴ Fr. Edward R. Farina, “The Forum,” *Pittsburgh Catholic* (July 5, 1974), 5.
- ⁴⁵ Patricia Bartos, “Ambridge parish’s CCD program includes nearly everyone,” *Pittsburgh Catholic* (August 25, 1972), 7, 9.
- ⁴⁶ Interview of author with Jim and Maria Notarianni (August 17, 2016). Interview of author with Most Reverend David A. Zubik (September 14, 2016).
- ⁴⁷ “Eucharistic minister ‘forgets’ tenth anniversary of service,” *Pittsburgh Catholic* (October 17, 1980), 6.
- ⁴⁸ See the description of the Fathers Farina Fund appearing at the website: <http://churchalivepgh.org/blog/parish-religious-education/>. See also “Fathers Farina Scholarships,” *Pittsburgh Catholic* (August 10, 1984), 11; “Scholarship fund honors priest-brothers,” *Pittsburgh Catholic* (April 26, 1991), 11.
- ⁴⁹ “Centering prayer tradition re-emerging,” *Pittsburgh Catholic* (March 5, 1993), 7.
- ⁵⁰ Most Rev. David A. Zubik, “The 28-block walk” (July 27, 2012), appearing at the website of the Diocese of Pittsburgh: <http://diopitt.org/bridging-gap/28-block-walk>