Submission Guidelines

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

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

Research articles of 1000 words or more will be considered. Notation of sources must accompany each article. Submitters are urged to consult the Chicago Manual of Style or the most current edition of Kate Turabian’s A Manual for Writers of Term Papers, Theses, and Dissertations, for guidelines on proper formatting.

Submissions should be sent to: info@catholichistorywpa.org. To submit by mail, please send to Blanche McGuire, Catholic Historical Society of Western PA, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA 15205-4227. News items or other relevant articles of note of any size pertaining to Catholicism in Western Pennsylvania will also be considered.

Submissions are requested to pertain in some way to the broader theme of Catholicism in Western Pennsylvania. These items may also be sent to the above address.

Membership Information

Gathered Fragments is published once a year by the Catholic Historical Society of Western PA, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA. 15205-4227. Rates for subscriptions are currently: $30 for sustaining members, $20 for individual members, and $5 for religious/clergy members.

The Society welcomes donations to complete research, as well as to support publishing and preservation projects in local Church history. For further information, contact the Catholic Historical Society of Western Pennsylvania at the above address.

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Gathered Fragments

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Thomas E. White
History of the Diocesan Special Education Department

Written in 1983 by Sr. Helen T. Santay, CDP
Edited by Kathleen M. Washy

Sister Helen T. Santay, CDP (1918-2008) was associated with the Diocesan Special Education Program from its inception until its termination. For 20 years (1961-81), Sister Helen ministered at the Quigley Center in the West End, administering psychological testing to parochial school students. To express her appreciation of the program, Sr. Helen wrote this history in 1983.

BEGINNINGS OF SPECIAL EDUCATION DEPARTMENT

With the sanction of Bishop John F. Dearden, the Diocese of Pittsburgh’s Catholic Schools Office established the Department of Special Education in 1953. The need for a specific school program for slow learners and mentally retarded children had long been recognized. Monsignor Thomas J. Quigley, Superintendent of Diocesan Schools, initiated the program, appointing Fr. John B. McDowell, Assistant Superintendent of Diocesan Schools, as head of this new department. In May 1953, a testing center opened at Divine Providence Academy in East Liberty, with Sister Mary Bertran Oeler, CDP, a certified school psychologist, screening applicants there.

Concurrently, twenty teachers representing eight religious communities of women in the diocese were attending classes at St. Coletta’s School for Exceptional Children in Jefferson, Wisconsin; this was in direct response to the Bishop’s plea to have properly trained teachers. Subsequent summers found these same teachers, along with others, in pursuit of state certification/master’s degree in special education. Since the classes at St. Coletta School were extension courses of Cardinal Stritch College in Milwaukee, some of the teachers went on to Cardinal Stritch College, while others attended St. Louis University, Catholic University, Duquesne University, and Mount Mercy [Carlow] College.

SPECIAL EDUCATION CLASSES

While children were being screened and teachers were being trained, the Pittsburgh Diocese sought suitable facilities for the classes. Pastors throughout the diocese were asked if such space was available in their respective parish schools. Fortunately, the response was gratifying and by September 1953, six special day classes scattered throughout the diocese along with St. Anthony School for Exceptional Children were available.

Oakmont’s St. Anthony School, originally staffed by the Missionary Zelatrices of the Sacred Heart, was a weekday residential school for those children who were unable to commute. Generally, the children enrolled at St. Anthony functioned lower than the students enrolled in the special day classes. At St. Anthony School, most of the students had been diagnosed as mainly trainable although some were educable. Once enrolled, a student would continue in the program from age five to twenty-one, with residency discontinuing at age eighteen. The program provided training in self-help skills, social development, some academic learning, spiritual enrichment, and vocational training for the older students; however, the program did not provide for mainstreaming. St. Anthony School accepted any child living within the diocesan limits, regardless of creed, color, or race. Until 1974, the admission process for applicants was initiated through the Diocesan Child Center; after 1974, a social worker was added to the staff at St. Anthony’s to complete the admission process.

While St. Anthony was a school dedicated to special education, the other programs were located in regular diocesan schools. In September 1953, six special day classes began their programs: Epiphany (Pittsburgh), Sacred Heart (East End), St. Ann (Homestead), St. Paul Orphanage (Crafton), St. Peter (South Side), and St. Richard (Pittsburgh). In these classes, core subjects were taught in addition to religion, music, social studies, and arts and crafts. Also, the program provided development of perceptual skills and muscular coordination. Each student had an individualized schedule to meet specific needs, with mainstreaming available for any student that an individual student could cope with on the appropriate peer level. When students were mainstreamed, they were not obligated to take any written test in the class because of their low functioning level.

The Diocesan Special Education Program continued to grow, with classes opening at St. Anne (Castle Shannon) in 1954, Annunciation (Pittsburgh’s North Side) in 1955, St. Paul (Butler) in 1956, and St. Mary (McKeesport) in 1957. At St. Richard (Pittsburgh), the school staff discovered that most of the students enrolled throughout the school were slow; in 1956, the special class was discontinued and instead, the special education teacher was to help throughout the school instead of in a specific classroom. There were also changes at Annunciation. In 1959, the elementary school building did not meet
SPECIAL EDUCATION CLASSES (continued)
the required standards for a school facility; the high school program was discontinued and the elementary school relocated to the secondary school's building. The building did not provide adequate space to include the special class, thus resulting in the termination of the class. Another special class closure was at St. Paul Orphanage; when the orphanage closed in 1965, the special class ended.

While changes were being made at Annunciation, a transition was in process at St. Anne in Castle Shannon in 1959. Upon reviewing the facts of a crowded St. Bernard School, Monsignor Thomas J. Quigley, St. Bernard's newly appointed pastor, became aware that many of the students were from other parishes and determined that these students would not continue to attend St. Bernard. Many of these students were from St. Anne and with this shift, St. Anne anticipated that more than thirty would apply for admission. To provide the needed classroom space, the special class was moved out to St. Basil in Carrick. This change of location presented a transportation problem for some of the parents as it was not until 1973 that free cab service would be provided through the local public school district. Since several of the special class children were from the Mt. Lebanon area, Monsignor Quigley was determined to open a special class in his school. No room was available in the school building itself; however, the Knights of Columbus graciously offered space in their Dormont building. A new class was formed and operated there for three years, until space became available for the special class in the St. Bernard School building. St. Bernard's special class proved to be the last to open in the Diocese. By the early 1960s, providing space for the special class at St. Basil was becoming a problem. Fortunately, St. Anne School was again able to accommodate the special class and so the special class returned there in 1963.

CHANGES IN SPECIAL EDUCATION
In 1963, Congress passed Public Law 88-164, resulting in the establishment of the Division of Handicapped Children and Youth. The Division brought together under one unit all of the previous acts and units that were set up to serve handicapped children. In 1966, Public Law 89-750 Title VI was passed, helping to meet the needs of the handicapped and to provide funds for approved programs at the local school district level. In 1970, the Allegheny County Schools, later called Allegheny Intermediate Unit, established an Exceptional Children's Program and opened five special centers with two more under construction. These centers provided services in all categories of exceptionality in accord with the Public Law. In 1975, President Ford signed into law the "Education of All Handicapped Children Act" (P.L. 94-142), mandating a free appropriate education for all children with disabilities. Classes established through the Allegheny Intermediate Unit were located throughout the County. As these classes were mandated to provide for all children in need of special help, the Diocesan Special Education Program faced a diminishing number of applicants.

The new school term of 1970 was now under the leadership of Mr. John T. Cicco, the first lay Superintendent of Diocesan Schools in the United States. Mr. Cicco was sincerely interested in the Diocesan Special Education Program. Aware of declining enrollment, he also realized that the nongraded program being initiated in the diocesan elementary schools could add further to the drop in students. By 1971, the nongraded program was implemented in all the diocesan schools and was now called a Continuous Progress Program. Since this program was designed to meet the needs of each student, the child identified as a slow learner was given more individual help in the classroom. Hence, as expected, fewer students were being referred to the Child Center for placement in a special class. Eventually, only those students diagnosed as functioning within the range of mental retardation were being admitted into special education classes.

The diocesan manual of directives for the special classes stated: "When the enrollment of a special class decreases to fewer than ten students, with no one on the waiting list, serious consideration is to be given to termination of the class." Facing declining enrollment, the following classes terminated within a four year period: St. Anne (Castle Shannon) and St. Ann (Homestead) in 1972, Epiphany in 1973, and St. Bernard in 1974.

During the 1970s, the South Side consolidation caused the special class to relocate three times. The class was moved from St. Peter to St. Matthew in September 1970 and then moved to St. Josaphat in January 1971. With the termination of St. Bernard Special Class in June 1974, several of the remaining students transferred to St. Josaphat, resulting in the opening of an additional special class there. In September 1975, the two classes were again relocated, this time to St. Adalbert.

![Diocesan Special Education Classes Table]

<table>
<thead>
<tr>
<th>Diocesan Special Education Classes</th>
<th>Number of Students Enrolled From 1953-1983</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annunciation (1956-1959)</td>
<td>66</td>
</tr>
<tr>
<td>Butler Catholic (1956-1980)</td>
<td>339</td>
</tr>
<tr>
<td>Epiphany (1953-1973)</td>
<td>318</td>
</tr>
<tr>
<td>St. Mary (McKeesport) (1953-1983)</td>
<td>396</td>
</tr>
<tr>
<td>St. Ann (Homestead) (1953-1972)</td>
<td>311</td>
</tr>
<tr>
<td>St. Anne (Castle Shannon) (1954-1971)</td>
<td>323</td>
</tr>
<tr>
<td>St. Bernard (1959-1974)</td>
<td>260</td>
</tr>
<tr>
<td>St. Paul Orphanage (1953-1965)</td>
<td>188</td>
</tr>
<tr>
<td>St. Raphael/Sacred Heart (1953-1980)</td>
<td>465</td>
</tr>
<tr>
<td>St. Richard (1953-1956)</td>
<td>59</td>
</tr>
<tr>
<td>South Side Catholic (1953-1983)</td>
<td>624</td>
</tr>
<tr>
<td>Total Students Enrolled</td>
<td>3,340</td>
</tr>
</tbody>
</table>
History of the Diocesan Special Education Department

CHANGES IN SPECIAL EDUCATION (continued)

There were also changes to the special class at Sacred Heart. With space being an issue, the special class moved to St. Raphael in 1974. The new location of the special class was in an area where more special needs children had easier access to it. Space was available for an additional special class and within a year, two classes were in operation, with students grouped according to age. However, after three years of operation, declining enrollment forced the two classes to merge into one. Gradually, the enrollment fell below ten with no prospective students and the class was terminated in June 1980. During this same school term, the special class at St. Paul in Butler faced the same end – with only seven students and no new prospects, the class was officially closed in June 1980.

With only three special classes continuing in the fall 1980, Superintendent Cicco had become quite concerned about the future. Every possible opportunity was used to make the diocese aware of the existence of the special classes: letters to pastors, talks given to parish parent groups, and open invitations for visitors. The sudden death of Mr. John Cicco on April 18, 1981, was deeply felt by the diocesan schools and, in a unique way, by the Special Education Department. On May 4, 1981, Bishop Vincent M. Leonard promoted Fr. Hugh J. Lang, M.Ed., from Assistant Superintendent to Superintendent. Father Lang revealed a genuine interest in the continuance of the special education program.

The number of special classes remained at three when the new school year opened in September 1981. Two classes were still operating at St. Adalbert and one class was still open at St. Mary (McKeesport). By June 1982, St. Adalbert's two classes merged into one and by June 1983, the inevitable happened with the closing of the two remaining classes. Thus, the Diocesan Special Class Program came to a formal close. The program had served a real need at a time when no other program existed to do so.

DIOCESAN CHILD CENTER

The Diocesan Child Center, meanwhile, experienced a similar pattern of growth and decline as did the program for the Diocesan Special Education Classes. Starting out in 1953 as an evaluative center for screening and placing applicants in the special classes and at St. Anthony School, its services gradually became more comprehensive, evaluating children for varied reasons. The most common of these included: poor scholastic achievement; difficulty with school adjustment; deviant behavior at home and in school; emotional problems; sensory defects, particularly those involving vision and hearing; speech problems; and, evaluation for proper school placement – for both the very slow child and for the child manifesting gifted abilities.

To be able to provide these services, the Diocesan Schools Office opened a new Child Center in the lower floor of Epiphany School in May 1956. The staff included two psychologists, a speech therapist, a guidance counselor, a part-time pediatrician, and an advisory council of some twenty outstanding local physicians representing a wide range of medical specialists. This medical advisory board was used extensively by the Child Center Staff for consultation. Sister Mary Bertan, C.D.P. was appointed as director of the Child Center but still functioned in her position as one of the two psychologists.

Children between the ages of two and eighteen were referred to the school. Referrals were irrespective of color, race, or creed and were made not only through the schools but also by physicians, hospitals, social workers, pastors, and other agencies. Frequently, a request for a child's evaluation was made directly by the parents. The parents' written consent was always a prerequisite to have a child evaluated. The evaluation included the following:

1. A psychological test to determine the child's mental ability and behavioral characteristics
2. If the child was of school age, a battery of achievement tests to measure his/her classroom success
3. A social maturity test to arrive at an estimate of his/her development in self-help skills, general independence, and responsibility

While the child was being evaluated and observed, the parents completed forms concerning the child's past history of development. This information was needed for the parental interview, which followed the child's evaluation. During the interview, more information was gathered as to the family history, along with the child's peer relationship and past schooling. In light of this information, the results of the evaluation and observations made were then discussed and appropriate recommendations were decided.

In cases where a medical problem was suspected, such as inadequate vision or impaired hearing, a referral was made to the appropriate specialist. When ongoing counseling was indicated, the parents were advised of other agencies that could provide
this. In the instances where psychiatric help was indicated, specific recommendations were given. School problems often revealed a need for a special program which required a change of schools, special tutoring, or special kinds of classroom help.

When a child was evaluated at the Child Center, a minimal fee was charged for each three-hour session. The number of sessions depended on the age of the child and the nature of the problem. Since these fees barely covered the cost of testing materials, the Child Center depended on monetary gifts from friends and benefactors for its continuance; the Catholic Laymen's Educational Association was one such loyal sponsor. No grants, subsidies, state or federal funds were ever made available.

After several years of operation in the lower level of Epiphany School, more space was needed for the Child Center to function adequately. Monsignor John B. McDowell, who was now the Superintendent of the Diocesan Schools, purchased the former St. Martin's Rector with donated money. Following a complete renovation of the building, the Diocesan School Board named the new facility the Monsignor Quigley Memorial Center, in memory of Monsignor Quigley who died unexpectedly on December 26, 1960.

In September 1962, the Child Center moved to the first floor of the Quigley Memorial Center, sharing the facility with two other Diocesan departments. One month later, Sister Jeanette Casey, C.D.P. became the new director. On January 12, 1963, His Excellency, the Most Reverend John J. Wright, S.T.D., Bishop of Pittsburgh, formally dedicated the Monsignor Quigley Memorial Center.

The Diocesan Child Center was always an integral part of the Pittsburgh Diocese's Special Education Department with regard to the administration, guidance, and supervision of the Special Classes in the schools. Every child in the program, including those attending St. Anthony, was reevaluated at least every three years to assess progress. The Special Classes were guided by the Manual of Directives that was prepared by the Special Education Department. St. Anthony School has always had its own director and school principal, who together decided their own regulations and procedures.

During the early 1960s, the waiting list for a child's initial evaluation ranged from eight to twelve months. However, as already indicated, the Allegheny Intermediate Unit's Program for Exceptional Children greatly influenced the number of children now being referred. By 1970, the waiting list dwindled to three months and staff was gradually reduced. Some of the services were no longer being requested; the services that eventually became discontinued were physical examinations, speech therapy, ongoing counseling, and private tutoring during the summer months. Most parents now preferred to have their child seen by their own family pediatrician while others took their children to health clinics. Speech therapy was now available to the diocesan schools, provided by law through the public schools. Counseling was more readily available to parents through local agencies, as well as through the schools. Summer private tutoring was the one service that remained past 1970, continuing until August 1979. Parents were finding it more convenient to provide tutoring on their own.

In June 1980, Sister Jeanette Casey, C.D.P., resigned as director of the Child Center and the already small staff was reduced to two. Sister Helen Santay, C.D.P. was appointed the director in addition to her position as the Center's psychologist; the other staff member was the secretary. During the next three years, the "writing on the wall" became quite clear and the message was not alarming since the circumstances leading to its formulation were foreseen. Now that the diocesan schools were taking full advantage of the free services provided to them by public law through the public schools, the two remaining Special Classes ended in June 1983 and the Diocesan Child Center closed its doors at the same time.

In retrospect, the history of the Special Education Department of the Diocese of Pittsburgh proudly speaks for itself. During the thirty year period of its existence, some 20,000 children and young adults benefited from its services. More than 3,000 children were enrolled in the Special Classes.

In conclusion, it is only fitting to say that all those who had been involved in the program - at the Child Center or in the Special Classes - felt privileged and blessed to have been a part of it.

References
1. Brochures regarding the Diocesan Child Center
2. Diocesan Child Center Files for opening & closing dates of Diocesan Special Classes
4. Nongraded Schools - Diocese of Pittsburgh, by St. Irene Mannella, OSF
7. Special Education in Transition by the American Association of School Administrators

<table>
<thead>
<tr>
<th>Diocesan Child Center</th>
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</thead>
<tbody>
<tr>
<td>Number of pupils served 1953-1983</td>
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<tr>
<td>Psychological Evaluations:</td>
</tr>
<tr>
<td>Speech Therapy:</td>
</tr>
<tr>
<td>Counseling:</td>
</tr>
<tr>
<td>Private Tutoring:</td>
</tr>
<tr>
<td>Total Service:</td>
</tr>
</tbody>
</table>
History of the Diocesan Special Education Department

Monsignor Quigley, Sr. Angelica, Sr. Celine, Sr. Candida, 1956
Courtesy of Archives and Records Center, Diocese of Pittsburgh

### NAMES OF TEACHERS WHO TAUGHT THE SPECIAL CLASSES

| Felician Sisters:                        | Sr. Mary William Dugan, Sr. Mary Justice Przybocki |
| Sisters of Charity:                     | Sr. Rose Francis, Sr. Julia Ann Hertozog,           |
|                                         | Sr. Marie Sullivan                                   |
| Sisters of Divine Providence:           | Sr. Amata Lally, Sr. Therese Ruggire,               |
|                                         | Sr. Helen Santay, Sr. Michele Sieber                 |
| Sisters of St. Francis (Mt. Alvernia):  | Sr. Laurita, Sr. Thomasita, Sr. Nora Connelly,      |
|                                         | Sr. Conchetta LoPresit, Sr. Irene Mannella           |
| Sisters of St. Joseph:                  | Sr. Concetta, Sr. Jeannette, Sr. Jean Michael,      |
|                                         | Sr. Devota Dietz                                     |
| Sisters of Mercy (Pittsburgh):          | Sr. Georgiana, Sr. Madeleine                         |
| Sisters of Mercy (Dallas, Pa):          | Sr. Edward Marie, Sr. Marie Jose,                    |
|                                         | Sr. Mercedes Maria, Sr. Ruth Ann, Sr. Thomasina,    |
|                                         | Sr. Helen Marie Dummm                                 |
| Vincentian Sisters of Charity:         | Sr. Donata; Sr. Theophane                             |
| Lay Teachers:                          | 1. Miss Christine K. Kennedy                          |
|                                         | 2. Mrs. Rose Palaschak                                |
CHS Lecture Scheduled for November 4th:

Rev. Peter P. Murphy to Discuss
“Bishop Michael O’Connor—from Ireland to Pittsburgh”

Rev. Peter P. Murphy, pastor of St. Alphonsus in Wexford, will speak to the Catholic Historical Society on Sunday, November 4th, at 2 PM in O’Conner Hall at St. Paul Seminary in Crafton. Father Murphy will speak about the efforts of Pittsburgh’s first Bishop, Irish native Michael O’Connor, to recruit new priests and sisters to Pittsburgh and to overcome anti-Catholic prejudice. All are invited to attend.

About Father Peter P. Murphy

Father Peter P. Murphy was ordained a priest by Cardinal (then Bishop) John J. Wright in 1968. He has been pastor of St. Alphonsus in Wexford for the past 14 years.

Father Murphy’s interest in Bishop Michael O’Connor began in 1978, when Fr. Murphy was assigned to St. Joseph Parish in Verona with Father Henry A. Szarnicki. Father Szarnicki had researched his doctoral thesis on the first bishop of Pittsburgh at the suggestion of Bishop Wright and presented Father Murphy with his published book based on his thesis.

The son of Irish-born parents (Peter Murphy from Inniskeen, County Monaghan, and Theresa Conroy, from Clifden, County Galway), Father Murphy became more interested in Bishop O’Connor’s Irish roots in County Cork as the years went on and as he, himself, became more familiar with traveling in Ireland.

In 1993, inspired by the talk of Bishop John B. McDowell on the Sesquicentennial Mass for the diocese, Father Murphy went to Cobh, County Cork, to find the home and the childhood history of Bishop O’Connor. Father Murphy also traced the bishop’s steps when Bishop O’Connor returned to Ireland’s Maynooth Seminary to recruit eight soon to be ordained seminarians for Pittsburgh service and to Carlow where he invited seven Mercy Sisters to return with him to Pittsburgh.

This adventure of “following Bishop O’Connor” not only proved to be a great success for Father Murphy but also interested historians and local people in Cork, the Mercy Sisters at Carlow, and the seminary directors at Maynooth.

Father Murphy has continued to research the Ireland landscape for ancestral homes. Three years ago in Stranocum, County Monaghan, he found the remnants of the home of Annie Keelan, the mother of Bishop Hugh Boyle (Pittsburgh’s bishop from 1921-1950). This past summer, he explored the Island of Anamore off County Donegal where he found distant relatives of Bishop Boyle and located the homesteads of his father and grandfather.

Father Murphy likes to think of himself as an ambassador to Ireland on behalf of the fruits of the Catholic faith that have come to Pittsburgh from Ireland.
Digitizing the Pittsburgh Catholic
by Thomas E. White

In recent years, the Gumberg Library at Duquesne University has been working to preserve the Catholic heritage of western Pennsylvania by digitizing the Pittsburgh Catholic, America's oldest continually published Catholic newspaper in print since March 16, 1844. Almost as old as the Diocese itself, the paper documents the growth of Catholicism in the region and the challenges Catholics faced. It also provides the Catholic perspective on important social and political issues across the years.

Until now, researchers and interested individuals could only access the paper by tediously searching through microfilm or hard copies. The Gumberg Library simplified access to the paper by putting it online and making it keyword searchable. Anyone with an Internet connection can now access the newspaper anywhere and anytime.
The digitization pilot project began in 2008 with issues dating from 1844 to 1864. Archival copies of microfilmed editions were scanned, uploaded and made available on the library website. The Gumberg then received a $20,000 Library Services and Technology Act grant to digitize additional years of the Pittsburgh Catholic. The grant made it possible to digitize the issues from February 27, 1864 through December 2, 1923. A third batch, which will cover 1924 up to 1950, is in the final stages of processing and will soon be added to the site.

The online version of the Pittsburgh Catholic can be accessed at http://digital.library.duq.edu/cdm-pc/

Thomas E. White is archivist for Duquesne University and board member of the Catholic Historical Society of Western Pennsylvania.

Digitizing the Pittsburgh Catholic

Since the Pittsburgh Catholic is nearly as old as the Diocese of Pittsburgh, it is a valuable resource for studying the administrative growth of the Church in the region. Examples of articles that document this growth include:

- An article from May 1, 1855 that describes the building of the Cathedral of St. Peter's Church in Pittsburgh.
- Another article from April 14, 1849 that describes the building of the cathedral in the Western District.
- The newspaper serves as an important record of the growth of Catholicism in Western Pennsylvania and America as a whole.

Library Standards

Dublin Core and LCSH

Title: Pittsburgh Catholic
Creator: P. F. Behary, Pittsburgh, PA
Date: 1855-1868
Identifier: 1855-1868
Source: From microfilms of 1849-1868
Language: English
Rights: All rights reserved.

Summary: Includes information about the Pittsburgh Inside Center, an ancient cemetery from 1853, 1860s, an information center in Pittsburgh, and a mansion by T. Behary.

Technical Details

Server and File Format Information

- Digitization Partner – Backstage Library Works
- Digitization Platform – CONTENTdm
- Server Details – Windows 2008 Server VMware
- Duquesne University Data Center
- File Format – PDF Compound Object

Prepared By:

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- Tom White, MA whitet@duq.edu
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This project is made possible by a grant from the U.S. Institute of Museum and Library Services and the Pennsylvania Department of Education and the Commonwealth of Pennsylvania, Tom Carter.
Monsignor Francis A. Glenn Lecture
Interfaith Relations: We've Come a Long Way
by Blanche McGuire

"Interfaith relations have come a long way," speaker Rabbi Alvin Berkun told attendees at the annual Monsignor Francis A. Glenn lecture sponsored by the Catholic Historical Society on November 6, 2011 at St. Paul Seminary.

Rabbi Berkun, rabbi emeritus of Pittsburgh’s Tree of Life Congregation, set the stage by explaining how Vatican II started Catholics and Jews on the road toward greater understanding and friendship. *Nostra Aetate*, the Vatican’s 1965 document on non-Christian religions, recognized Jews as the “elder brothers” of Christianity and firmly rejected deicide, the centuries old belief that Jews in perpetuity are to be held responsible for the death of Jesus.

“For 2000 years, the relationship between Christians and Jews was pretty miserable” Rabbi Berkun told the crowd. One example, he said, was his father’s experience as a boy in Russia. Rabbi Berkun’s father was told to avoid walking in front of churches because Jewish boys were kidnapped by the Russian Orthodox Church, forced to serve in the Russian army for 25 years, and required to accept the Orthodox tradition.

One generation later, Rabbi Berkun now walks into churches on a regular basis and works hard to promote Catholic-Jewish dialogue. He has participated in meetings with the Vatican and the Patriarch of the Eastern Orthodox Church. In Pittsburgh, he worked in close partnership with Bishop (now Cardinal) Donald Wuerl to create key interfaith programs that have flourished for more than a decade.

One such program is C-JEEP, an educational enrichment program designed to help young people understand each other’s religion. C-JEEP is a teacher exchange initiative in which Jewish rabbis and educators teach Catholic students about Jews and Judaism and Catholic educators teach about their faith in Jewish schools, congregations and youth groups. For 10 years, Rabbi Berkun has taught students at Central Catholic High School about the Jewish roots of Christianity. “As the only city that has implemented C-JEEP in all 12 Catholic diocesan high schools, Pittsburgh has history happening right in front of our eyes” he said.

Other local programs are the Rabbi-Priest Dialogue in which rabbis and priests from the Diocese of Pittsburgh study Biblical text together on an ongoing basis and the Pursuer of Peace Pilgrimage in which a group of Catholics and Jews together visited the Holy Land and Rome.

Rabbi Berkun’s talk was made all the more engaging with the many stories he told. One such story involved a prominent rabbi who was baffled when his mother sent him a chemistry set. When asked for an explanation, she reminded him that he had wanted a chemistry set as a child and was told he could have one when the Pope visited a synagogue. Years later, the unthinkable happened when the Pope did just that.

Rabbi Berkun’s lecture concluded with a question and answer session.

Blanche McGuire is the Interim President, Catholic Historical Society of Western Pennsylvania.
Spotlight on Archives

Archives of the Sisters of St. Joseph of Baden

by Kathleen M. Washy

In 1869, three Sisters of St. Joseph arrived in Ebensburg, Pa. from Flushing, NY on a mission to establish a branch of the Sisters of St. Joseph. The sisters' intent was to establish a boys' seminary and within a few days, they had opened the Mount Gallitzin Seminary for Boys. After three decades of growth, the sisters moved their motherhouse from Ebensburg to Baden, Pa. dedicating their new building on January 1, 1902. When they moved to this new location, they brought with them daybooks dating back to 1869. These financial books itemized every transaction that occurred in a day, including everything from a shoe repair for a Sister to the purchasing of notebooks for the students in the school. The sisters continued to maintain these daybooks until the early 1920s, resulting in 18 volumes of detailed recordkeeping.

Today, these 18 volumes are preserved in the archives of the Sisters of St. Joseph of Baden, providing researchers with a glimpse into the past lives of the sisters. According to Sr. Sally Witt, CSJ, congregational archivist, these and other early archival records are not only a wealth of information but also a way to experience the past, or as she phrases it: "Seeing someone's handwriting is a way of being in touch with them." The archives collection consists of records from 1869 to present and continues to grow, with new records being generated by today's sisters. The community's leadership is extremely supportive of the archives, ensuring that the sisters' current contributions to the community are well represented.

With its wealth of material, the archives is a valuable resource from which information is drawn to answer a variety of requests. Sr. Sally receives questions from many different inquirers, including genealogists, individuals doing research for parish anniversaries, the Sisters of St. Joseph administrators, and school alumni planning reunions. She delves into the archives in search of answers for each request and has a sense of fulfillment upon discovery of the requested information.

The Sisters of St. Joseph of Baden Archives not only provides insight into the sisters' lives, but also is a snapshot of the surrounding community in which they have been and continue to be active. From their home base in Baden, the sisters have reached out to the community with their ministries in health care, social service, education, and spiritual care. Over time, the sisters adjusted their services to meet the changing needs of the community, such as the shift that they have made in health care. In 1904, they opened St. Joseph Hospital on Carson Street in Pittsburgh's South Side, supplying health care to the South Side residents, particularly to the mill workers. With the changes in the city's needs, St. Joseph Hospital was consolidated into South Hills Health System in 1977. Since then, the sisters responded to more recent community needs by establishing a skilled nursing facility, the Villa St. Joseph in Baden. The archives documents these activities of the Sisters of St. Joseph.
Additionally, the archives serves as a resource for various projects, including ones that support the sisters’ commitment to education. A current project is the revival of educational material developed by Sr. Jean Ortenzo, CSJ, in 1984 through her company Crosspoint. She created an audio-visual educational piece on the Stations of the Cross, using photographic images taken at St. Anthony Chapel on Troy Hill. These images and accompanying curriculum material were placed in the congregational archives and now have a contemporary use. The current plan is to transfer the audio-visual material to DVD in order to make it accessible to today’s educators.

Other invaluable records within the archives document the sisters’ outreach in their missionary work to China between 1926 and 1948. While in China, the sisters ministered to the people of the Hunan Province by serving in both an orphanage and a hospital. While there, they also attracted a new member to their order, Sr. Theresa Joseph Lung. Entering the congregation in 1933, Sr. Theresa served her entire ministry in Hunan, where she remained when the sisters left in 1948. When she died in 1994, she died as a Sister of St. Joseph. The dedication of the sisters to their mission throughout the world is evident throughout these records.

The archives of this religious community set on the Ohio River is just one of the many different types of archives within the Diocese of Pittsburgh, all of which detail the rich history of the Catholic Church in Western Pennsylvania.

For more information on the Sisters of St. Joseph of Baden Archives, contact St. Sally Witt at: 724-869-6523 or archivescsj@stjoseph-baden.org.

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Sr. Jean Ortenzo started Crosspoint Communications in the 1980s. Photographed with an award for a video that she produced titled "The Family Caring." Courtesy of The Sisters of St. Joseph of Boston Archives

r. Mary Agnes Sigrist and music pupil, 1970

courtesy of The Sisters of St. Joseph of Boston Archives

This beautifully written and illustrated book chronicles the exodus of Vietnamese refugees to the United States following the fall of Saigon and their relocation to Pittsburgh from the refugee camp at Indiantown Gap in 1975. Pittsburghers, themselves the descendants of immigrants, showed deep sympathy to the latest immigrants, the majority of whom were professionals in the “old country.” With text in both English and Vietnamese, the work details the lives of individuals, families and the collective Vietnamese Catholic community as it moved through a series of churches until presently located at the former St. Boniface Church on Pittsburgh’s North Side. This immigrant community has already produced its first priest son, who was ordained in 1993. The deep faith of the members of this community resonates from the pages of this chronicle.


This book recounts the history of the Pontifical Institute of the Religious Teachers Filippini, who arrived in the USA in 1910 at the command of Pope Pius X to minister to the large number of Italian immigrants, who lacked priests and sisters conversant in their native language. While education was the initial focus of the sisters’ efforts, they tended the sick and dying in the Spanish influenza outbreak of 1917-1918. The order’s history is one of rapid expansion and ultimate contraction in the years subsequent to Vatican II. In the period of expansion, this order staffed schools and religious education centers in the Diocese of Pittsburgh. Sisters who entered the order from Pittsburgh are identified. The author is a member of the order and best known for her several books defending Pope Pius XII against charges of silence during the Holocaust. This work, commemorating the order’s American centennial, is attractively illustrated.


The National Catholic Education Association (NCEA) has written the history of its efforts over many decades to professionalize Catholic elementary and secondary education in the United States. The Diocese of Pittsburgh has played a prominent educational role at the national level over the years – as evidenced by the series of English texts prepared by the late Msgr. Paul E. Campbell of St. Lawrence O’Toole Church, and the series of history textbooks authored by the late Auxiliary Bishop John B. McDowell. This work focuses on the leadership role of the Department of Superintendents, one of several constituent bodies within NCEA. The creation of this Department was the brainchild of Msgr. Campbell in 1935. The present author spent ten years researching this volume, which traces the history of Catholic school superintendency in the United States from 1936 to 1971. Prominent in that history is Msgr. Thomas J. Quigley (a native of the former Annunciation Parish on Pittsburgh’s North Side, superintendent of Pittsburgh diocesan schools 1939-1955, and pastor of St. Bernard Parish in Mt. Lebanon until his tragic death in 1960), who served as NCEA Department president from 1953 to 1955. The role of then-Msgr. John B. McDowell (successor to Msgr. Quigley as diocesan superintendent of schools) on the Department’s executive board 1959-1963, and his later role as a bishop in developing policy to address the challenges confronting Catholic schools in the societal and church upheavals of the 1960s, is duly noted. Our local Mike Aquilina, long-time CHS board member, contributed to this work.

This tightly-written volume recounts the life story of a woman born in Pittsburgh in 1910 and raised in her early years in Old Economy, near Ambridge in Beaver County: Vera Duss. Her paternal grandparents were the last members of the Harmony Society, an extraordinary experiment in communal living. Taken to France, Vera was baptized a Catholic in 1915. She later became a medical doctor in Paris, but left that profession to become a Benedictine contemplative at the famous Jouarre Abbey. Deeply affected by the liberating efforts of American soldiers during World War II, she felt an interior call to return to the United States to found the first community of contemplative Benedictine nuns in this country. The 400-acre Abbey of Regina Laudis in Connecticut served as the inspiration for Hollywood’s early 1950s movie with Loretta Young and Celeste Holm called Come to the Stable – a fictionalized version of how Mother Benedict and Mother Mary Aline settled in Bethlehem, Connecticut after leaving their French abbey. This volume recounts the many challenges that Mother Benedict encountered before and after her American foundation – along with the support of several prominent church officials, including the future Pope Paul VI. Mother Benedict died in 2005, just six weeks short of her 95th birthday. The work concludes with the author’s recollection of Mother Benedict’s insightful reflections on religious vocations and consecrated virginity. This volume, complete with attractive photographs, clearly lays the groundwork for future consideration of Mother Benedict Duss for sainthood.

James W. Garvey, “St. Raphael Church 1911-2011: Celebrating 100 Years of Love Rooted in Love” (Pittsburgh: St. Raphael Church, 2011), table of contents, illus., appendices, footnotes, 73 pp.

The Diocese of Pittsburgh’s most prolific priest-author has issued another of his well-written parish histories – this time, that of St. Raphael Parish in the Morningside section of the city of Pittsburgh. Morningside developed as a result of the construction of a trolley line to serve the area; in 1911, the parish was formed as an “Irish” one with territory taken from Sacred Heart, St. Lawrence O’Toole and St. Kieran parishes. The parish operated both an elementary school (still open) and a girls’ high school (now closed), both staffed by the Sisters of St. Joseph of Baden, PA. With a $400,00 bequest, the parish constructed a magnificent new church, with attached baptistry, in 1959. A new high school building opened in 1966. Over time, the population of the parish became predominantly Italian. This history provides a complete list of the priests and sisters who served the parish, identification of parish vocations, and pertinent lists of parishioners. The extensive photographs are accompanied by detailed footnotes that serve as an excellent bibliographic resource.


What does a history of a religious order of women headquartered in the Diocese of Scranton in northeastern Pennsylvania have to do with the Diocese of Pittsburgh in southwestern Pennsylvania? Plenty, if you are cognizant of the fact that a number of religious orders have staffed schools in dioceses other than where its motherhouse is located. Such is the case of the Immaculate Heart Sisters, who responded to pastors’ calls from the Diocese of Pittsburgh – leading to their staffing schools at St. Mary of the Mount elementary and high schools, St. Justin in Mt. Washington (1925), Holy Angels in Hays (1938), St. Francis in Munhall (1938), and St. John the Baptist in Unity Township (1959). The writer provides a candid presentation of congregation-pastor interactions (both positive and negative) affecting the schools – and the ultimate withdrawal from their many schools due to the reduced number of sisters in the 1960s and later. Bishop Jerome Hannan of Scranton, a native of Pittsburgh, plays a not minor role in the order’s history, as recounted in this work.

This hefty volume represents 14 years of research and travel in 31 counties in western Pennsylvania. This scholarly architectural history of necessity is selective, yet exhaustive in its scope. The work contains 800 entries, many accompanied by a photograph. Part of a state-by-state assessment called “Buildings of the United States,” the book was commissioned by the Society of Architectural Historians. The volume focuses on the cultural, economic and geographical characteristics reflected in the selected buildings. Of particular interest to Catholic readers are almost four dozen entries pertaining to historic Catholic structures ranging from St. Paul Cathedral in Oakland, to the onion-domed St. John the Baptist Ukrainian Catholic Church on the South Side, to the former St. John the Baptist Byzantine Catholic Cathedral in Munhall. Also included are present and former churches – along with cathedrals, monasteries, priories, friaries, chapels, convents, retreat centers, shrines, basilicas, colleges and universities, seminaries, and an archabbevy (all within the dioceses of Pittsburgh, Erie, Greensburg, and Altoona-Johnstown). This herculean work may serve, in part, as an architectural history of major Catholic structures in western Pennsylvania for which no comprehensive Catholic narrative or pictorial history yet exists.


This long-awaited volume represents ten years of research by the successor to the architectural firm founded in 1889 by Ralph Adams Cram (1863-1942) – regarded by many as the premier Anglo-Catholic architect in the United States in the late nineteenth and early twentieth centuries. Cram’s life has been told in other biographical works. This volume is essentially the presentation in pictorial form, with accompanying architectural commentary, of the principal works of Cram. Cram’s religious architecture dominated his work and ensured that his reputation will endure as long as his cathedrals and churches stand. While best known for his contributions to the Cathedral of St. John the Divine in New York City (1925-1931), Cram’s three principal projects in the City of Pittsburgh are no less famous: East Liberty Presbyterian Church, Calvary Episcopal Church in Shadyside (opposite Sacred Heart Church), and Holy Rosary Church in Homewood. Stunningly, the author of this work omits any mention of Holy Rosary Church – constructed between 1927 and 1929, with its magnificent Spanish Gothic stonework, flying buttress, and rich metal interior screening – in what purports to be a complete list of Cram’s projects. Likewise, the volume fails to include any photographs of that church, which was just recently closed to public services in light of the financial condition of the successor St. Charles Lwanga Parish. The pictures selected illustrate the magnificence of Cram’s work for the ages.


Everyone loves to go to the movies, including Catholics. This volume, financed by the Cushwa Center for the Study of American Catholicism at Notre Dame University, includes 14 separate chapters on the place of religion in American film. The authors address the impact of such movies as Angels with Dirty Faces (1938), The Song of Bernadette (1943), America’s favorite priest in Going My Way (1944), The Godfather (1972), The Exorcist (1973), cops and priests in True Confessions (1981), Dogma (1999) and The Passion of the Christ (2004). Of particular interest to Pittsburgh readers are the respective chapters authored by University of Pittsburgh history professor Paula Kane (“Jews and Catholics Converge: The Song of Bernadette (1943)”) and Amy Frykholm ("Catholicism Wow!: Dogma (1999)"). The latter critiques the controversial story that was filmed in Pittsburgh, much of it at the now-closed SS. Peter and Paul (German) Catholic Church in the Larimer section of East Liberty. Hollywood actors Matt Damon and Ben Affleck starred in the film — controversial not just for its title and its thematic material, but for its embedded criticism of institutional religion. The movie concluded with a bloody scene outside a cardinal’s church (SS. Peter and Paul), releate with bodies dropped from the top of the Gothic cathedral-size church. Pictures of both SS. Peter and Paul Church, and St. Paul Cathedral, accompany the text of this article. Collectively, the articles recount how movies were an extension of the life of the streets and shrines of the American church, as well as how the movies contributed to the formation of American Catholicism. While the several authors bring Catholic history to light, they also engage a broader cultural field with insightful comments.

This is an easy-to-read history of Sacred Heart Parish in Emsworth (in northwestern Allegheny County), which serves the neighborhoods of Ben Avon, Ben Avon Heights, Killbuck, Ohio Township, and Emsworth. The parish’s current 1955 church replaced the original 1892 structure; the parish priests, school principals and buildings are treated. The parish has been served by both religious order and diocesan priests in its long history.


This attractively presented diocesan history, in the standard French publisher format, traces the history of the diocese in south central Pennsylvania that was formed in 1868 from territory taken from the Archdiocese of Philadelphia. While the majority of Harrisburg’s bishops have come from Philadelphia, the diocese’s connection to Pittsburgh was established during the administration of Pittsburgh Bishop Hugh C. Boyle, when a number of “excess” Pittsburgh priests were loaned to the Harrisburg diocese for a number of years. In 1990, Pittsburgh’s vicar general – Rev. Nicholas C. Dattilo, a native of New Castle (Lawrence County) -- became the eighth bishop of Harrisburg. This diocesan history book, in part, traces the impact of Bishop Dattilo upon Harrisburg during his 14-year tenure: lay ministry, reorganization of the diocesan administrative structure, initiation of parish mergers following the Pittsburgh model, construction initiatives, and enactment of policies for the protection of minors including the mandate of zero-tolerance of abuse. In addition, he served as president of the Pennsylvania Catholic Conference and as a member of seminary visitation and evaluation committees. Bishop Dattilo’s administration was cut short by his untimely death just three days before his 72nd birthday in 2004. He is buried at Saint Lucy’s Cemetery in his native New Castle.


Sister Mary Lou Kownacki — a Benedictine in Erie, Pennsylvania — is the former executive director of the Alliance for International Monasticism USA. Long involved in peace and justice issues, she was honored by Pax Christi USA as their Pope Paul VI Teacher of Peace. She has served in Erie’s inner city amidst poor families trying to survive and keep hope alive despite drugs, violence, and despair. This work is a series of poetic meditations, reflecting the author’s mystical side as an “urban monk” -- using the prose of hard facts to take the reader into a poetry of the soul. She writes about days when “spiritual security, not fear, was a neighborhood’s gift to children. It is one way of trying to stretch my monk’s robe until it embraces the suffering world.”


In February 1967, a small group of faculty and students at Duquesne University experienced a “baptism in the spirit” at a spiritual retreat. That experience spread to other American college campuses. This book examines the history of the American Catholic charismatic renewal from roots in the Cursillo movement, the Duquesne “spirit” event, and subsequent developments through the end of the past century. The influence of Vatican II, changes within the movement, and its relationship to the Church and the Protestant Pentecostal movement are treated. The book is an excellent introduction to the nature of Charismatic spirituality, for the uninitiated.
REGINA KELLY (1920–2011)
When history is written about the faithful in the Diocese of Pittsburgh, most definitely at the top of the chart is Regina Kelly. Regina, a member of The Catholic Historical Society of Western Pennsylvania, was deeply committed to evangelizing Catholicism. She profoundly professed her unflattering faith in her own life and in her community. As a member of the Board of Directors of the Catholic Historical Society from 1992-1997, she is remembered as a vibrant Board member striving to profess the faith in all of the Society’s work; whether that work was selecting speakers, developing the newsletter, or working diligently behind the scenes in “making the Society work”. She is deeply missed by all who knew her and by all who worked beside her in professing the Catholic faith.

FATHER EDWARD McSWEENEY (1926–2011)
When historians, especially those historians writing Catholic history, were doing research on Catholic history in Western Pennsylvania, the contact person was Father Edward McSweeney; Diocese of Pittsburgh’s Archivist. Father McSweeney served the Diocese for 60 years and was well respected by all, priest or laity. Father McSweeney was a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania from 1984–1992. As a member, he helped the Society to develop archival procedures and precedents in maintaining the Society’s fledgling records. Now the Society maintains and houses its own archival sources. Father McSweeney will be greatly missed by those seeking to “find” the correct sources of Catholic history in Western Pennsylvania.