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Submission Guidelines

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

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

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: Catholic Historical Society of Western Pennsylvania, 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.

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

Membership Information

Gathered Fragments is published once a year by The Catholic Historical Society of Western Pennsylvania, Diocese of Pittsburgh, 2900 Noblestown Road, Pittsburgh, PA 15205-4227. Rates for subscriptions are currently: $30 for sustaining members, $20 for institutional members, $10 for individual members, and $5 for religious/clergy members.

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

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Since the foundation of the Pontifical North American College in Rome during the reign of Blessed Pius IX, men from the United States have had the great privilege of being prepared for the priesthood in the very shadow of Peter (sub umbra Petri). Studying for the priesthood in Rome is not just a question of geography. Rather, it speaks of the reality of a spiritual, theological, historical, cultural and ecclesiological centeredness that praying, studying, and living so close to the Vicar of Christ on earth provides. Bishop Waltersheid will offer a historical reflection on the vitality of the program of the American seminary in Rome, its far-reaching effects on the life of the Church in the United States, and its importance for the future.

Most Reverend William John Waltersheid, Biography

Most Reverend William John Waltersheid was born on November 18, 1956 in Ashland, Pennsylvania, the son of the late William F. and Margaret M. (Deane) Waltersheid. He was baptized in St. Joseph Church in Locust Gap where he spent his childhood and early adult years. An only child, he lived with his parents and maternal grandfather. He was educated in the Mount Carmel Area School System and was given religious instruction by the Sisters of St. Felix of Cantalice (Felician Sisters) of Holy Spirit School in Mount Carmel. After having graduated high school in 1974, he worked in the health care field. He was graduated from the Pottsville Hospital School of Nursing in 1983. Bishop Waltersheid was very active in his home parish of St. Joseph in Locust Gap and caught CCD in neighboring parishes as an adult.

In 1985 he was accepted as a candidate for the seminary formation program of the Diocese of Harrisburg. He studied at St. John Seminary College in Brighton, Massachusetts and received a Bachelor's Degree in Liberal Arts with a concentration in philosophy and classical languages. In 1988 Bishop Waltersheid was sent by the Most Reverend William H. Keeler to the Pontifical North American College in Rome for continued formation for the priesthood. He received a Bachelor's Degree in Theology in 1991 from the Pontifical Gregorian University and a Licentiate in Dogmatic Theology from that same university in 1993. He was ordained a deacon in Rome on April 30, 1992 by His Eminence Pio Cardinal Laghi and a priest in Harrisburg on July 11, 1992 by the Most Reverend Nicholas C. Dattilo. He remained in Rome for further studies until 1995 when he returned to the Diocese of Harrisburg and was assigned as parochial vicar at Prince of Peace Parish in Steelton. In 1999 Father Waltersheid returned to Rome and served on the faculty of the Pontifical North American College until 2003. He served for one year as Director of Apostolic Works and then for three years as Vice Rector of the seminary. In June of 2003 he was appointed Pastor of St. Patrick Parish in Carlisle. In June of 2006 he was appointed Diocesan Secretary for Clergy and Consecrated Life by the Most Reverend Kevin C. Rhoades. On February 25, 2011 it was announced that His Holiness Pope Benedict XVI appointed him Auxiliary Bishop of the Diocese of Pittsburgh and Titular Bishop of California. He was consecrated on April 25, 2011.
News from The Catholic Historical Society

Gary W. Roney, Director of the Department for Youth and Young Adult Ministry of the Diocese of Pittsburgh, joined the Society's Board of Directors on May 31, 2014.

Thomas E. White, Society Board Member and Archivist of Duquesne University, was recently selected by the American Association for State and Local History for a Leadership in History Award. He received an Award of Merit for his book, Witches of Pennsylvania: Occult History and Lore. He is the author of eight books about local history, legends, and myths.

Very Rev. Joseph M. Mele, Ph.D., former member of the Society's Board of Directors, assumed the position of Secretary of the Secretariat for Leadership Development and Director of post-ordination development on July 1, 2014. He had previously served as rector of St. Paul Seminary in Pittsburgh.

Rev. James W. Garvey, Member Emeritus of the Society's Board of Directors, has completed writing the history of St. Anne Parish in Castle Shannon, which will be published in connection with the parish's 125th anniversary.

Francesco C. Cesareo, Ph.D., former member of the Society's Board of Directors, was named Chairman of the National Review Board by the U.S. Conference of Catholic Bishops. He also serves as president of Assumption College in Worcester, MA.

Michael Conway, who has served as the Society's “Rome Correspondent” while a seminarian at the Pontifical North American College, was ordained a priest of the Diocese of Pittsburgh in St. Paul Cathedral on June 28. Ad multos annos! One of Father Conway’s articles appears in this issue.

Jack Denny, founding president of the St. Paul Seminary History Society in October 2010 and author of an article in the 2011 issue of Gathered Fragments, was ordained a Transitional Deacon of the Diocese of Pittsburgh in St. Paul Cathedral on June 14, 2014.

The February 9, 2014 issue of the Pittsburgh Post-Gazette devoted a long article to “The Man Who Saved the Block House” — Michael Kennedy, who successfully frustrated efforts by the Pennsylvania Railroad to move the historic Fort Pitt Block House to another part of the city of Pittsburgh in the early 1900s. Kennedy was then a Pennsylvania state representative who introduced the “Historic Sites Act” of 1907 that prohibited the use of eminent domain to confiscate or remove buildings from the colonial or Revolutionary War periods. Kennedy, an avid historian, was one of the founders of the Catholic Historical Society at the organizational meeting held at St. Vincent College in Latrobe on May 27, 1940. He was the organizer of the Society’s many field trips in the 1940s and 1950s — including a joint tour with the secular Historical Society of Western Pennsylvania to the Fort Pitt excavations at the “Point” on April 25, 1942. Kennedy was also a staff writer for the Pittsburgh Catholic newspaper. He died at age 89 on January 22, 1961.

Subsequent to publication of the 2013 Gathered Fragments article “John T. Comès, Catholic Architect,” three events occurred which emphasize the importance of Pittsburgh’s famed architect: 1. The former St. James School in Pittsburgh’s West End is to be repurposed as an arts center/headquarters for the Pittsburgh Musical Theater, preserving the exterior and much of the interior of the 29,000 square-foot building.
2. The Church of St. Fidelis in Victoria, Kansas — the “Cathedral of the Plains” designed by Comès — was named a minor basilica by the Vatican in March 2014. Formal dedication of the church as a minor basilica took place on June 7, making it the first in Kansas and the 78th in the United States. There are approximately 1,600 minor basilicas throughout the world.

3. The life of John T. Comès was noted with publication of Luxembourgers in America (Belgium, WI: Luxembourg American Cultural Society, 2013). On May 29, 2014, the mayor of Pittsburgh announced — in front of St. Stanislaus Kostka Church — that one-third of the Strip District in the City of Pittsburgh had been designated a National Historic District in the National Register of Historic Places. The area runs from 15th Street to 22nd Street and from just south of Railroad Street to Liberty Avenue — and includes St. Stanislaus Kostka Church and rectory, and St. Patrick Church with its integral rectory. The former independent parishes of St. Stanislaus Kostka (Polish), St. Patrick, and St. Elizabeth (Slovenian) merged in 1993 to form St. Patrick-St. Stanislaus Parish. Then-Cardinal Karol Wojtyla (now Pope St. John Paul II) visited St. Stanislaus Church on September 20, 1969.

In February 2014, the Mt. Lebanon Historic Preservation Board nominated a large portion of the Municipality of Mt. Lebanon (Allegheny County) as a National Historic District for inclusion in the National Register of Historic Places. Designation by the National Park Service was expected by Fall. The proposed district includes the historic St. Bernard of Clairvaux Church (“the Cathedral of the South Hills”) complex, which was designed by the architectural firm of Comès Perry and McMullen.

In March 2014, the Pennsylvania Historical and Museum Commission approved the placement of a state historical marker to commemorate St. Nicholas Church on Pittsburgh’s North Side. The marker will become part of a memorial plaza that will pay tribute to the Croatian community that developed along Route 28 starting in the 1890s. The ethnic national parish — the first in the Western Hemisphere — was created in 1894, and merged with its daughter parish of St. Nicholas in Millvale in 1994. The church, completed in 1901 with distinctive onion-shaped domes, was closed in 2004 and demolished in January 2013. The marker is to be erected this Fall.

The 163-year-old St. Severin log church in Drifing, Clearfield County (Diocese of Erie), which is listed on the National Register of Historic Places, was the subject of an article, “Old Log Church Stands Test of Time” in the June 2014 edition of Faith, a publication of the Erie Diocese, and accessible at http://www.eriecord.org/faith.asp.

Bishop Lawrence E. Brandt of the Diocese of Greensburg announced the establishment of a diocesan Heritage Center in a February 11, 2014 letter. The center was blessed on May 13 and has the mission to “collect, preserve and assemble the cultural and archival patrimony of the diocese.”
News from The Catholic Historical Society (continued)

Housed at the Bishop William G. Connare Center in Greensburg, the center includes additional space for the diocesan archives. A Diocesan Heritage Center Commission will function as an advisory board to the bishop. A 10-minute video of the Center is available at YouTube: https://www.youtube.com/watch?v=pUpWCQGjUNY.

On January 13, 2014, the Benedictine Sisters of Elk County — located in the city of St. Marys in the Diocese of Erie — unanimously agreed to dissolve. Saint Joseph Monastery, the oldest Benedictine convent in the New World, will close after its 17 remaining members (ages 59 to 91) relocate or transfer vows to other Benedictine communities. The monastery was established in 1852 when Mother Benedecta Riepp and two companions arrived from St. Walburga Abbey in Eichstatt, Bavaria, at the invitation of Abbot Boniface Wimmer of St. Vincent’s in Latrobe. Over fifty Benedictine monasteries in America and beyond trace their roots to the monastery in St. Marys. The city of St. Marys was established on the feast of the Immaculate Conception (Dec. 8), 1842 as Marientalde (Mary's city), a colonization project for German immigrants.

On November 23, 1913, the Sisters of the Holy Family of Nazareth conducted a tour of the Motherhouse located at 285 Bellevue Road in Ross Township (Allegheny County), prior to the sale of the property. The four-story red brick building that once served as the provincial house and a girl’s academy (which closed in 1970) will be converted to senior citizens’ housing. The Mt. Nazareth Learning Center (preschool) and the chapel will remain.


Mercyhurst University in Erie, the Benedictine Sisters of Erie, and Penn State University have collaborated in establishment of the Sister Joan D. Chittester Archive. A 1962 graduate of Mercyhurst, Chittester (former prioress of the Benedictines for 12 years and president of the Leadership Conference of Women Religious) has become an internationally known lecturer and writer. The archive will be physically housed at Penn State, the Benedictine Sisters will maintain a permanent archives room, and Mercyhurst will host public events and exhibitions documenting her career.

Mary M. Wohleber (1913-2014)

Mary M. Wohleber, a long time member of the Catholic Historical Society and one of the Board’s former Members (1995-1996), died on September 5 at age 98. A fourth-generation resident of the Troy Hill section of the city’s North Side, she was a community activist and historian who undertook the restoration of St. Anthony Chapel in Troy Hill in the 1970s when it was falling into disrepair. She led the successful effort to save the church, taking old slates from its roof, cleaning and painting and selling them for $5 each to raise money for the chapel’s restoration. She gave a tour of St. Anthony Chapel and a lecture on the church’s history for the Catholic Historical Society in March 1988. Mary was also a volunteer genealogical researcher at the Archives of the Diocese of Pittsburgh. She was the author of History of the City of Allegheny Fire Department 1828-1907 and was the subject of the book, The Women of Troy Hill: The Back-Fence Virtues of Faith and Friendship. Fittingly, Mary was buried from St. Anthony Chapel.

On June 19, 2014, Dennis Wodzinski, Society Board Member and Congregational Archivist for the Sisters of St. Francis of the Providence of God, led an evening tour at Twilight — The Hand of Fr. Joe.” The walking tour highlighted the life and ministry of the community’s longest tenured Motherhouse chaplain, Fr. Joseph Skripkus. In addition to his spiritual duties, “Fr. Joe” greatly improved the natural landscape of Mt. Providence by helping construct the Motherhouse pond and several of the campus structures, and planting over 14,000 trees and plants on the property. The tour, attended by approximately thirty guests, traversed some of the Motherhouse grounds and stopped at several notable stops significant in the life of Fr. Skripkus. The “History at Twilight” tour is an annual feature of the outreach program conducted by the Sisters of St. Francis of the Providence of God’s Archives Department.
Our Authors

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Catholic Historical Society of Western Pennsylvania

On May 27, 2015 the Catholic Historical Society of Western Pennsylvania will celebrate the 75th anniversary of our organizational meeting held at St. Vincent College, Latrobe, Pennsylvania on that date in 1940. We plan a year of joyful celebration that begins with an anniversary Mass at St. Paul Cathedral on May 17, 2015 and concludes with a Spring 2016 Mass at St. Vincent Archabbey in Latrobe. During this special year, we plan to publish the complete series of Gathered Fragments along with the history of the CHSWP. We are also arranging special lectures to be announced at a later date.
Rev. John J. Hugo & Suburban Parish Life In Cold War Pittsburgh
by Charles T. Strauss, Ph.D.

In April 1969, Pope Paul VI announced that he was appointing Bishop John J. Wright to the position of Prefect of the Congregation for the Clergy. The pope had recently named Bishop Wright a Cardinal and he was now sending him from Pittsburgh, where Wright had served for ten years, to become the highest-ranking American in the Roman Curia. In his final correspondence as Bishop of Pittsburgh, Wright conveyed his thanks and admiration to Fr. John J. Hugo, a diocesan priest whose friendship, counsel, and leadership on several fronts, the newly named Cardinal had counted on for many years:

Suffice it to say that I have, since first I came to Pittsburgh, rejoiced that I had the tested priestliness and scholarship of John Hugo behind me in the work of this beloved diocese. You have never ceased to be an inspiration to me. Perhaps this is the time to confide in you that I ordered for mailing to every priest of the diocese copies of your book on St. Augustine. I like to think that I thus provide an outward symbol of inward admiration for your work and dependence upon you. God keep you! ¹

Despite receiving this high praise, Fr. Hugo was no stranger to trials or tribulations. His theological and spiritual writing, and particularly the spiritual retreat for priests and laity that he directed in Pittsburgh and for Catholic Worker communities around the country beginning in the late 1930s, had earned Hugo a reputation for "spiritual rigorism" or "rigid perfectionism" in some circles. Pittsburgh bishops Hugh Boyle and John Dearden, Wright's immediate predecessors, did not permit Fr. Hugo to write on theological or spiritual matters or direct retreats while they led the diocese.²

Bishop Wright changed all of this for Hugo when he arrived in Pittsburgh from Worcester, Massachusetts, in 1959. Fr. Hugo had known great success as a suburban pastor at St. Germaine Parish in Bethel Park, where he cultivated a community spirit and an innovative liturgy that became famous around the diocese in the late 1950s and early 1960s. Wright lauded Hugo's liturgical innovations at St. Germaine's and he asked Hugo to help him to revive the diocese's street preaching operation in the Hill District, a ministry that Hugo had embraced first as a young priest. Bishop Wright named Hugo to the Diocesan Liturgy Commission and later as Director of the Diocesan Theological Commission. Wright encouraged Hugo to write, and specifically to focus on St. Augustine and the subject of sexual ethics around the time that Pope Paul VI released his encyclical letter, Humanae Vitae, which prohibited artificial birth control. Wright helped to fund the book's publishing and, as his April 1969 letter suggests, he sent a copy to every priest in the diocese.³

The relationship between Fr. John J. Hugo and Bishop John J. Wright in Pittsburgh provides some helpful insights into the diverse ways that Catholic Americans (or should it be American Catholics?) lived their faith and their citizenship from the 1940s through the 1980s.⁴ The life of Fr. Hugo, who combined deep faith, a powerful vision of Christian witness, and pastoral skills, offers a rich study of the joys, hopes, and struggles of Catholic life in the United States during the second half of the twentieth century. This story may also offer some guidance for Catholics in the twenty-first century. What follows is a brief biographical sketch of Fr. John J. Hugo and a few insights from his work as pastor of St. Germaine Parish and friendship with Bishop Wright.

John Hugo was born in McKeesport on April 20, 1911, the oldest of four children. He attended St. Vincent Preparatory School in Latrobe in 1924 and continued on at St. Vincent's for college and seminary. Hugo was ordained by Bishop Hugh Boyle (1873-1950) in 1936. With a Masters degree in philosophy, Hugo was assigned to teach at Seton Hill College in Greensburg after ordination and then as chaplain at Mount Mercy College (now Carlow University). In September 1938, Hugo attended a retreat at St. Mary's Seminary in Baltimore, having missed his diocese's annual retreat for priests. A French-Canadian Jesuit named Onesimus Lacouture, S.J. (1881-1951), led the retreat. Hugo returned the following September for another retreat led by Fr. Lacouture and evidently experienced a spiritual awakening of sorts:

For me, while I had delighted in the study of philosophy, moving into theology proved to be disappointing. Cut and dried, a bare bones of theses and truths, with the great thinkers of Christianity called upon only occasionally to provide brief supporting statements, it was uninspiring, and I tried vainly to take any real or absorbing interest in it. ... Dogmatic theology was reduced to a cold intellectual system, and moral theology was a science of minimums. I am not here blaming my teachers; they were merely following a system handed down to them. We were encouraged by spiritual directors to read devotional books, but these were regarded for the most part as quite extrinsic to theology. I never heard Saint Francis de Sales or Saint John of the Cross or Saint Teresa of Avila, all Doctors of the Church, quoted...⁵

¹ I wish to thank the following individuals for their assistance in my research on Fr. John J. Hugo and Bishop John Wright: Mary Beth Green, Fr. John Baver, Helen Demay, Robert Hirsch, and Urban and Eileen Karl of St. Germaine Parish; Fr. James Garvey who wrote a history of St. Anne's Parish; Fr. Joseph Scheib of the Pittsburgh Diocesan Tribunal; theologian Dr. Germain Grisez; historians Dr. Timothy Kelly, Dr. Kenneth Heineman, and Dr. Steve Rosswurm; the Sisters of the Holy Family of Nazareth; archivists at the Diocese of Pittsburgh Archives, St. Vincent College and Seminary Archives, the Monsignor Charles Owen Rice Papers at the University of Pittsburgh Archives, the John J. Wright Papers at Duquesne University Archives, and the Westinghouse Archives at the Heinz History Center.


seriously in a seminary course; the great Fathers were but dim and distant memories, to be revived only by private study... Only after making Father Lacouture's retreat did I become, not merely interested, but excited, as one should be about theology.\(^5\)

By the summer after that first year at Mount Mercy, Hugo and his friend Fr. Louis Farina, another Pittsburgh priest who had made the same retreats, were leading their own Lacouture-inspired retreat at St. Anthony's Orphanage in Oakmont, Pennsylvania.

In July 1941, Dorothy Day, who according to one historian is "the most important, interesting, and influential figure in the history of American Catholicism" attended her first Hugo-retreat.\(^6\) Dorothy loved the retreats and wanted volunteers in her Catholic Worker houses of hospitality and farms to attend them. "I am completely sold on this retreat business," Dorothy explained. "I think it will cure all ills, settle all problems, bind up all wounds, strengthen us, enlighten us, and in other words make us happy."\(^7\) Dorothy would rely on Fr. Hugo for spiritual direction and practical advice throughout her long life.

Not everyone, then or now, was happy about Hugo's influence on Dorothy Day, the Catholic Worker, or seminarians and young priests who attended the retreats in Pittsburgh. To "live the retreat," according to one Catholic Worker, meant that one had to "give up every natural affection and delight and pleasure as something alien and hostile to the love of God. One was to seek the will of God in all that one did, loved, and thought."\(^8\) The same Catholic Worker remembered Hugo's time at Mount Mercy: "The girls as far as I could learn, did not like the idea of being told that it was wrong to use lipstick, to go dancing and to go to the movies."\(^9\) Hugo's retreat caused "controversy" in colleges, seminaries, and monasteries, as well as within leading Catholic theological journals, which motivated Bishop Boyle to forbid it in 1942.\(^10\) Hugo would not direct another retreat for almost seventeen years. This may also explain why Hugo was transferred several times as a young priest when he had a string of curate and parochial vicar jobs: St. Mary's, Kittanning; St. Alphonsus, McDonald; All Souls, Mason town; St. Paul's, Butler; Corpus Christi, East Liberty.

The timeline now turns to a happier period of Hugo's life - his American Catholicism attended her first Hugo-retreat.\(^6\) Dorothy loved words make us happy."\(^7\) Dorothy would rely on Fr. Hugo for spiritual direction and practical advice throughout her long life.

In 1959, Dearden moved on to Detroit and Bishop John J. Wright was named the eighth bishop of Pittsburgh.\(^14\) On June 15, 1959, Bishop John J. Wright consecrated the new St. Germaine Parish, his first church structure as bishop, a job he began three months earlier. The dynamic parish community that emerged under the pastoral care of Fr. John Hugo was perfectly in line with Wright's convictions for lay participation and liturgical innovation.\(^15\) According to a parish history, Wright "had special plans for St. Germaine." The bishop envisioned the parish leading the Pittsburgh Diocese into "the new wave of liturgical reform of the future."\(^16\)

Hugo prepared his congregation for active participation in the consecration Mass on that June evening with the help of a professionally trained musical director from Duquesne University. Parishioners sang the Gregorian Chant Mass XVI and the entire liturgy was printed, in English, in the consecration program. St. Germaine was the first parish in Pittsburgh to have a fully participatory liturgy, four years before Vatican II and eleven years before liturgical reforms were made mandatory. It was one of the first choirs in the diocese to include women singers and the first parish in the diocese to have Mass with the priest facing the people in the latter part of 1959.\(^17\)

Fr. Hugo chose Psalm 126 — "Until the Lord Build, they labor in Vain that Build it" — as the St. Germaine parish motto, which was taken seriously by parishioners who in addition to participating fully in the Mass, physically constructed the building. Shortly after

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\(^{10}\) Id. 209.

\(^{11}\) Id. 211.

\(^{12}\) St. Germaine Parish: People Involved, 25th Parish Anniversary Book (June 13, 1982).

\(^{13}\) Id.; *The Catholic Market* (September-October 1985); Interview of the author with Mike Aquilina (May 2013).

\(^{14}\) There is not yet a scholarly biography of John J. Wright. However, there are several collected volumes of his writings. For an excellent account of Wright's tenure in Worcester, Massachusetts, see David J. O'Brien, "When It All Came Together: Bishop John J. Wright and the Diocese of Worcester, 1950-1959," *Catholic Historical Review* 85, 2 (1999).


\(^{16}\) St. Germaine Parish: People Involved, 25th Parish Anniversary Book.

\(^{17}\) Id.; *St. Germaine Consecration Program*. 
the first Mass back in 1957, fifty new parishioners took up hooks and axes and helped clear the way for a topological survey of the property. Eventually, one parishioner’s business did the contracting, another the wiring. “It was an adventure . . . a happy time,” Hugo explained, “we were a young parish . . . not older people . . . our needs were very great . . . and all we had were woods.”

Parishioners were keenly aware of Hugo’s abhorrence of luxury and many of the routine activities — such as church bingo fundraisers and Christmas trees (he preferred a Jesse Tree) — of many suburban Catholic parishes. Having prohibited church fundraising, Hugo encouraged tithing. He gave one hundred medals of St. Germaine of Pibrac to parishioners who had perfect Mass attendance records during the rough winter months of the parish’s first year. Hugo emphasized the Eucharist as the center of the parish and encouraged parishioners to organize “agape meals” in their homes, which he would attend. Parishioners called him Noah. Many seemed to be devoted to a pastor who, as one parishioner remembered, “treated them like adults.”

Wright was attracted to Hugo’s intellect and spiritual conviction and the bishop permitted Hugo to start giving the retreat again. In the Summers of 1964, 1965, and 1966, Hugo gave the annual Catholic Worker Retreat at Tivoli Farm in New York. In 1967, Wright ultimately assented to a request by Hugo to leave St. Germaine’s to focus more on writing. When Hugo’s replacement arrived in the parish office, he found a brief note from Father Hugo. It read: “I leave you my treasure — the community spirit I tried to develop.” Hugo had two more brief parish assignments, first at St. John’s in Coylesville where he finished his book on Augustine and then at St. Anne’s Parish in Castle Shannon.

In 1976, Dorothy Day made her final retreat with Fr. Hugo. She described it as leaving her “refreshed and strengthened.” In 1981, Hugo delivered the homily at a Memorial Mass for Dorothy Day at the cemetery of the Holy Family Sisters. Hugo emphasized the Eucharist as the center of the parish and encouraged parishioners to organize “agape meals” in their homes, which he would attend. Parishioners called him Noah. Many seemed to be devoted to a pastor who, as one parishioner remembered, “treated them like adults.”

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Hugo died in a car accident on October 1, 1985. His funeral was held at Assumption Church in Bellevue and he was buried at the cemetery of the Holy Family Sisters.

In the late 1950s and 1960s, John J. Hugo and John J. Wright were developing a “theology of the laity” or a “theology of culture and work” for Pittsburgh Catholics who were living in new suburban parishes like St. Germaine’s and working in new professional jobs. Pittsburgh’s Catholics were constructing new kinds of parishes beyond “the Old Neighborhood” of the city and Catholic professionals — working for corporations headquartered in Pittsburgh such as U.S. Steel, ALCOA, and Westinghouse — were struggling to bring their Catholic faith to bear on their high-tech careers. Quite a few of Fr. Hugo’s St. Germaine parishioners worked at Bettis Atomic Power Laboratory (an operation of Westinghouse, the U.S. Department of Energy, and the U.S. Navy), which was just over seven miles from St. Germaine’s.

Bishop Wright, along with Fr. Theodore Hesburgh, president of the University of Notre Dame, Thomas E. Murray, Jr., a wealthy Catholic on the Atomic Energy Commission, and Jacques Maritain, a French Catholic philosopher, all expressed their belief in the compatibility of experimentation with atomic power, along with space exploration, and Catholic teaching. Fr. Hugo seemed to have little to say about these scientific vocations specifically — although further research is required — but it is fair to speculate that he may have shared Wright’s belief in a Catholic “theology for the laity” that would have embraced a sacramental vision of American culture, social relations, and technology. The Catholic Church, according to Wright, needed human flourishing in politics, in the arts, and in science.

Hugo, spurred on by Bishop Wright, labored to combat the “watering down of Catholic identity” that he believed marked Catholic life after World War II — when Catholics submitted themselves only to “minimal middle-class standards of behavior.” The editors of a collected volume of Hugo’s writings have suggested that Hugo described this “bland creed ‘pious naturalism’ or, more severely, ‘paganism,’ a betrayal of Christ and His savior message.” However, it seems that Hugo did this through passionate, careful retreat direction as well as emphatic parish preaching and pastoral care. He translated the principles and spiritual practices of a “radical” retreat, with its “universal call to holiness,” to his suburban parishioners. He wanted them to flourish — and to become saints.

The Jesuit sociologist John Thomas worried in the 1950s that American suburbanization might shatter the “time- and space-ignoring solidarity” of the Catholic milieu. Hugo and Wright did not share this fear even as they worried about the “watering down of Catholic identity.” They were not interested in preserving the Catholic milieu; rather, they were attempting to craft a modern, practical theology for Catholics living in new places, working in new careers, and practicing their faith with revived intensity.
The Archives Department at Mount Providence
by Dennis Wodzinski

On a windswept hill in the South Hills of Pittsburgh, nearly ninety years ago, the newly formed Lithuanian Sisters of St. Francis (the modern-day Sisters of St. Francis of the Providence of God) laid the first physical foundations on the property that would come to be known simply as Mount Providence.

Today it is on this property in Whitehall Borough, now covered in trees and lush vegetation, that the Sisters of St. Francis of the Providence of God’s Motherhouse still stands and holds within it the community’s Archives Department. The department exists as a physical testimony to the community’s past endeavors and the Sisters who devoted their lives to the simple life of Franciscan vowed religious women.

As stated in the department’s mission statement, the purpose of the archives is to “collect, preserve, and make available for research those documents related to the community’s history, its members, and its ministries.”

Roughly sixty years ago, it was Mother M. Aloya Siryga, one of the pioneer sisters of the community, who understood the importance of maintaining the young community’s history and important documents. While she served as a general councilor and secretary (1950-56), Mother Aloysia began organizing all of the early foundation documents of the community in leather-bound binders. Her work was continued and expanded by Sr. M. Leona Backauskas during her twelve years as general secretary (1956-68). After her twelve year term as a general superior, Mother M. Loyola Sebelskas continued this work while she served as the general secretary 1968-1980. It was under Mother Loyola’s influence that the Archives Department began to take the form that we see today.

In the late 1970s, the Leadership Conference of Women Religious (LCWR) began a series of annual workshops to train archivists for individual congregations. Mother Loyola attended these sessions held at the Bergamo Center of the University of Dayton, Ohio, for two consecutive summers. It was she who appraised, classified, and — assisted by Sr. M. Georgene Utar — filed these records documenting the community’s history in 12" x 16" storage boxes and prepared not only an inventory of their contents but also an alphabetic guide to facilitate retrieval of information. In Fall 1990, Sr. Mary Jaskel succeeded Mother Loyola upon the latter’s retirement at age 84. Under Sr. Mary’s tenure, the archives collection improved in organization and size. With her background in teaching high school English and prior experience as an archivist for the Archdiocese of Hartford, Sr. Mary was able to obtain a grant from the Pennsylvania History and Museum Commission for improvement of the archives’ collection and storage arrangement. Her efforts in the department were aided by several volunteers, most prominently Sr. M. Beatrice Siratavic and Sr. Marianne Walters, both of whom served into early 2012.

As the community began to grow older and archival records and artifacts began to accumulate even faster, the Sisters of St. Francis of the Providence of God began to look for professional, outside help in the archives department. Thus, Emily White Oxenreiter, a graduate of Duquesne University’s Graduate School, was hired in 2003 as the community’s first full-time, lay archivist. Under Mrs. Oxenreiter’s guidance, the community’s files were arranged to reflect current archival standards and several attempts were made to make the archives more present and visible in the everyday life of the community. In 2008, after Mrs. Oxenreiter was hired as archivist for the Diocese of Wheeling-Charleston (West Virginia), the community hired the current archivist, Dennis Wodzinski, to resume the work of the department. Currently Mr. Wodzinski is assisted by Sr. M. Edward Urban in the daily operations of the department.

At its bare bones, the Archives Department exists primarily to chronicle the past history of the community and to highlight the Sisters who have filled its ranks in the fields of education, health care, and pastoral ministry. Additionally, as the community has a deep connection to its Lithuanian origins, the Archives Department also maintains several cultural artifacts of the Lithuanian people, most prominently from the first half of the twentieth-century.

Generally speaking, the archives repositories of the Sisters of St. Francis of the Providence of God preserve numerous community reports, correspondence of the Sisters with local and regional leaders, and specific files on each of the Sisters, among many other types of records and artifact collections. One notable item from the collection includes the Duke Gediminas Medal which was given to Mother M. Aloysia Siryga by the Lithuanian government for her work with the immigrant Lithuanian community in the United States. Several artifacts and items pertaining to the now-closed St. Francis Academy, which once operated on the Motherhouse’s grounds, are also housed in the Archives Department.

In addition to maintaining the files and records of the community, the department also oversees the convent’s Heritage Room which is found on the first floor of the original Motherhouse building. By visiting the Heritage Room, visitors can gain a sense of the community’s history by looking at the photographs, artifacts, and informative panels that are on display. Amongst the items visible in this room are a papal zucchetto of Pope Pius XII and several early images of the Mount Providence property which was formerly a farm.

In order to promote the unique history of the Sisters of St. Francis of the Providence of God, the department has recently begun hosting its “History at Twilight” walking tour series. These tours, which generally take place in late Spring, have led friends, neighbors and newcomers alike on informative tours of the community’s properties and various structures. Additionally, in order to promote the community’s Lithuanian identity, the department has recently promoted an All Souls Day luminaria program in nearby St. Casimir Cemetery.

The Sisters of St. Francis of the Providence of God’s Archives Department is open from 9:00 A.M. to 5:00 P.M., Monday through Friday. If you are interested in the community’s history, or simply taking a look at the collection and buildings, please do not hesitate to contact us at (412) 885-7231 or archives@osfprov.org. If interested, tours can be arranged for individual, school, and church groups.
The Archives Department at Mount Providence (continued)

All of these photographs are courtesy of the Sisters of St. Francis of the Providence of God Archives.
A Saint for Pennsylvania: 
Loretto Couple Promotes Sainthood for Prince-Priest Gallitzin, 
Apostle of the Alleghenies 
by Blanche McGuire

In April 2014, Pope Francis said: Priestly joy is deeply bound up with God's holy and faithful 
people, for it is an eminently missionary joy. Our anointing is 
meant for anointing God's holy and faithful people: for baptizing 
and confirming them, healing and sanctifying them, blessing, 
comforting and evangelizing them. And ... this joy is one which 
only springs up when the shepherd is in the midst of his flock. 
(Homily given by Pope Francis at his Holy Chrism Mass in St. 
Peter's Basilica on Holy Thursday, April 17, 2014)

No words better describe Prince Demetrius Augustine Gallitzin (1770-
1840), the Russian prince who gave up a life of privilege to labor for 
forty years among pioneer settlers in Cambria County, Pennsylvania. 
The son of a Russian Prince and German Countess, Gallitzin discovered 
his vocation when he traveled to Baltimore on an educational tour in 
1792. Ordained by Bishop Carroll in 1795, Prince Gallitzin became 
the first priest to receive all of his Orders for priesthood in the United 
States. That same year he first came to a remote Cambria County* 
settlement on a sick call. Warmly welcomed by the settlers, Gallitzin 
was told that the settlement's founder, Captain Michael McGuire, a 
Revolutionary War veteran, had set aside land for a Catholic Church. 
The settlers asked Gallitzin to take possession of this land and become 
their priest. Four years later, when Bishop John Carroll gave Gallitzin 
permission to return to McGuire's Settlement, the parish Gallitzin 
founded became the first English-speaking Catholic church between 
Lancaster, Pennsylvania and St. Louis, Missouri.**

From 1799 until his death in 1840, Prince Gallitzin lived and worked 
in Cambria County among his beloved and sometimes troublesome 
mountaineers. He founded the town of Loretto (now home to St. 
Francis University, the Franciscans Friars of the Third Order Regular, 
a Carmelite Monastery and the Basilica of St. Michael the Archangel), 
and spent all that he had to help new settlers acquire land in his 
Catholic community. He established missions in outlying settlements 
such as Johnstown, Ebensburg, Bedford and Somerset, started a school, 
cared for orphans, and wrote pamphlets defending the Faith against 
attacks by non-Catholics. Most importantly, he administered the 
sacraments to three generations of pioneer families, laying a foundation 
of Faith that still endures among many of their descendants.

Two such descendants of Prince Gallitzin's early parishioners, Betty 
Seymour and her husband, Frank, have led the Cause for Gallitzin's 
canonization. Long time residents of Loretto, Betty is a retired 
- a statement that no impediments exist for the Gallitzin Cause. The 
Bishop Joseph Adamec received the task force's recommendation in 
2004, the Seymours were part of a local grass roots task force 
established by Bishop Joseph Adamec of the Altoona-Johnstown 
Diocese to determine if a Cause for the canonization of Prince Gallitzin 
should be initiated. Because no living witnesses could testify about 
Gallitzin's fame of sanctity, the diocese had to pursue a 'historic Cause' 
and prove that Gallitzin had a long and widespread reputation for 
holiness.

The day before the task force first met, atheists demonstrated at St. 
Michael's Church in Loretto and harassed churchgoers. A church 
official quipped that Gallitzin's Cause must be just since the Devil chose 
that week to make mischief!

The task force carefully examined Prince Gallitzin's writings to assess his 
adherence to Catholic doctrine. They also investigated popular interest 
in Gallitzin since his death in 1840. Evidence collected included the 
many books written about Gallitzin and pilgrimages to Loretto where 
thousands of visitors have toured Gallitzin's tomb and signed registers at 
the Chapel House, once Gallitzin's home and now a museum. Cambria 
County also boasts a town, a forest and a state park named for Gallitzin.

After assessing the evidence, the task force initiated a Cause for 
canonization. They considered it appropriate that such Cause originate 
from the Diocese of Altoona-Johnstown where Prince Gallitzin spent 
much of his life.

Bishop Joseph Adamec received the task force's recommendation in 
January 2005. In March he sent it to Rome requesting a "Nihil Obstat" 
- a statement that no impediments exist for the Gallitzin Cause. The 
turnaround time was swift. By June, the Congregation for the Causes 
of Saints approved the petition for a "Nihil Obstat" and declared 
Gallitzin a "Servant of God."

The diocese's next step was to prove to Rome that Prince Gallitzin 
possessed Heroic Virtue and should be declared Venerable. Collecting 
evidence for this determination would take eight more years. The 
diocesan process followed procedures outlined in a 2007 Vatican 
document "Sanctorum Mater ... Instruction for Conducting 
Diocesan or Eparchial Inquiries on the Causes of Saints."

* McGuire's Settlement was in Huntingdon County until 
Cambria County was established in 1804.

** Sara M. Brownson, Life of Demetrius Augustine Gallitzin: 
A Saint for Pennsylvania:  
Loretto Couple Promotes Sainthood for Prince-Priest Gallitzin, Apostle of the Alleghenies (continued)

Bishop Adamec formally opened Prince Gallitzin’s Cause at a Mass at St. Michael the Archangel Basilica in Loretto, PA, on March 11, 2007. During the Mass, all appointees took solemn oaths to fulfill their duties and to keep the process secret.

Betty Seymour was appointed diocesan postulator with Frank as assistant postulator. The Seymours were charged to collect materials including original letters/documents/writings by Gallitzin and letters and other materials about him and to promote devotion to his Cause.

Monsignor Michael Servinsky was named “Delegate Instructor,” Bishop Adamec’s representative charged with coordinating all facets of the Cause.

The diocese also established Theological and Historical Commissions. The Theological Commission was to examine Gallitzin’s own writings while the Historical Commission also reviewed secondary materials about him.

Although the Seymours had spent decades collecting materials about Gallitzin, their research now took on a new dimension. They sent official diocesan letters to 30 archives, libraries, religious institutions and museums in the United States and Europe. Courthouses in all counties of Gallitzin’s missions were diligently searched for all legal documents involving Gallitzin.

Multiple fires at the then St. Francis College in Loretto had destroyed many original Gallitzin materials but the amount remaining was still formidable. Prince Gallitzin had corresponded with many individuals including Bishop John Carroll and the bishop’s cousin, Charles Carroll (signer of the Declaration of Independence), other wealthy donors, fellow priests, bankers, newspapers and family, friends and others in Germany.

Archives that provided original letters and documents of Gallitzin’s included: the Associated Archives in Baltimore, Mount Saint Mary’s University in Emmitsburg, MD; Saint Vincent Archabbey and College in Latrobe, PA; St. Francis University in Loretto; Georgetown University; the University of Notre Dame; Prince Gallitzin Chapel House, Loretto, PA; Philadelphia Archdiocesan Historical Research Center, Wynnewood, PA; Pennsylvania Archives, Harrisburg, PA; LWL- Archivamt Fur Westfalen Munster, Germany; Universitas-und Landesbibliotek Munster, Germany; Archivio di Propaganda Fide, Citta del Vaticano and Archive of the Oeuvres Pontificales Missionaires, Lyon.

Betty believes that the Holy Spirit guided the process all along. One of her most extraordinary finds was a collection of Gallitzin letters located in a museum in Munster, Germany. All of course were in German or French. When Betty asked for translations, her German contacts did it for free as did the German-to-English translator Anja Wagner and the French translator, Fr. Ledoux, a member of the Historical Commission. The translations took three years.

Eventually, the Seymours located one hundred four original letters written by Gallitzin, with an added 27 found in publications. These included several letters written by Gallitzin when he was 17 and one when he was only 11. To this were added eight booklets and a compiled book of original writings. There were forty-four letters “to and about” Gallitzin, and sixty-one articles on/about Gallitzin from 1781 through 1970; most of these letters were produced within his lifetime. With an extensive bibliography, major books copied and all official forms needed the total pages were 6,445.

By 2013, the Seymours had copied, analyzed and assembled thousands of documents supporting the Gallitzin Cause. They worked closely with Father Luis Escalante, the Roman Postulator working toward Gallitzin’s canonization. Dr. Escalante was appointed Roman Postulator in January 2013 during a visit to the Diocese.

The last phase of the diocesan inquiry was the testimony of about 20 witnesses who attested to the impact of Prince Gallitzin during his lifetime and down to the present day. Coordinated by Father Byrnes, Judicial Vicar of the Altoona-Johnstown Diocese, these interviews were conducted under oaths of secrecy with the witnesses themselves a cross-section of those knowledgeable about or influenced by Gallitzin. One respondent was a descendant of the Hugh McConnell family whose orphaned ancestor was raised by Gallitzin and another was a direct descendant of Captain Michael McGuire. Also interviewed was Monsignor Paul Lenz whose years of research on Gallitzin provided invaluable assistance to the Cause effort. The diocese even interviewed a relative of Gallitzin whose Mother had been a Gallitzin Princess.

On October 30, 2013, the diocesan inquiry officially concluded with another Mass at St. Michael’s. The principal celebrant at this Mass was Bishop Mark L. Barchak (who had replaced Bishop Adamec). Father Luis Escalante concelebrated and that following week he hand delivered three large sealed cases of Gallitzin files to the Vatican.

The next steps in the canonization process reside with the Vatican and are expected to take years. The Congregation of the Causes of Saints will carefully evaluate Gallitzin materials provided by the Seymours and others. Additional processes will follow. If all goes well, Prince Gallitzin will eventually be determined to have lived a life of heroic virtue and established a fame of sanctity and will be declared Venerable.

Miracles are required for the final two stages: beatification and canonization. Any miracles under investigation for Prince Gallitzin fall under the secrecy rules and cannot be discussed. Over the years, several people have reported favors through Prince Gallitzin but Betty stressed that the miracles needed for sainthood must be current, directly attributed to Gallitzin and proven beyond any doubt.

The Seymours remain optimistic about the process and are excited about having a saint from around the corner.

As Frank said:
“As a kid going to parochial school, I prayed to saints from overseas. Prince Gallitzin would be a saint from our neighborhood. We can walk the same paths he walked, touch the same things he touched, encounter the same things he loved in nature and experience first hand the things he felt as he made his way around Pennsylvania. He’s right here for us not at a distance.”

Many parish priests are outstanding pastors and make a difference to their parishioners. Few are remembered and honored beyond their lifetimes. Prince Gallitzin is one of these notable few. More than two hundred years after his ministry began in the Alleghenies, Prince Gallitzin is still very much a shepherd in the midst of his flock.
A Saint for Pennsylvania:
Loretto Couple Promotes Sainthood for Prince-Priest Gallitzin, Apostle of the Alleghenies (continued)

INTERCESSORY PRAYER TO PRINCE GALLITZIN

O God, light of the faithful and shepherd of souls, who sent Servant of God Demetrius Gallitzin to serve God's people in the Allegheny Mountains, feeding your sheep by his words and forming them by his example, pour out your Spirit to sow seeds of truth in people's hearts and to awaken in them obedience to the faith.

May the Gospel continue to be preached and the Sacraments bring power and grace to the faithful. By the example of this man of faith, Demetrius Gallitzin, may your people advance in the path of salvation and love.

Confident of your faithfulness to us, we humbly ask you, our God, to grant us the favor of (name your intention). May Christ's saving work continue to the end of the ages, and may we feel a more urgent call to work for the salvation of every creature. We pray this, as did your priest Demetrius Gallitzin, through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

Material for this article was largely based on the author's 2014 interviews with Frank and Betty Seymour. Other sources were a six-part series on Gallitzin's canonization process appearing in The Catholic Register, official publication of the Diocese of Altoona-Johnstown, from February 18, 2008 to April 28, 2008; an October 21, 2013 article by Msgr. Timothy Stein in The Catholic Register entitled "October 30 Mass at Basilica Will Mark Conclusion of Diocesan Phase of Prince Gallitzin Cause"; and a March 10, 2007 Pittsburgh Post-Gazette article by Ann Rodgers titled "Sainthood sought for Gallitzin".

Pennsylvania Historical Marker for Demetrius Gallitzin.
Courtesy: Kathleen M. Washy.

Betty and Frank Seymour.
Courtesy: Blanche McGuire.

Souvenir postcard of Father Gallitzin's chapel, rectory, and statue.
Courtesy: Sisters of St. Joseph of Bataan Archives.
Preserving And Honoring The Past For Future Generations:
Bishop Lawrence E. Brandt Dedicates Diocesan Heritage Center
for the Diocese of Greensburg
by Jerome M. Zufelt

Bishop Lawrence E. Brandt blessed and dedicated the new Diocesan Heritage Center at the Bishop William G. Connare Center near Greensburg on May 13, 2014. During the dedication, the Bishop praised the precious legacy left by the people who built the church in the Diocese of Greensburg and the immense debt owed them by the diocese.

After the dedication service, diocesan priests and the members of the Bishop’s Commission for the Diocesan Heritage Center toured the new facility to see a temporary exhibit of diocesan artifacts. An official opening date for the Heritage Center has not been set.

“The new center will serve to collect, preserve and display the cultural and archival patrimony of the diocese,” Bishop Brandt said at the dedication. In his remarks, the bishop said he was deeply touched by the “heroic faith witness of our forbearers often given under immensely difficult and trying circumstances.”

“If we forget the past from where we have come, we will not recognize who we are in the present nor be able to confront successfully the challenges of our future,” he said.

The Heritage Center was inspired by St. Pope St. John Paul II’s establishment in 1988 of the Pontifical Commission for Preserving the Patrimony of Art and History1 and by Bishop Brandt’s experiences of the rich history of the diocese’s parishes.

The bishop states on the Diocesan Heritage Center page on the diocesan website (www.dioceseofgreensburg.org) that “[The history of the parishes] has always impressed me because it shows the tremendously deep faith and generosity of the people who built and founded our parishes at great sacrifices.”

One of the bishop’s many parish visits was to the 200th anniversary of the log church dedicated to St. Patrick that was built in 1806 at Sugar Creek in Armstrong County, which still stands, after several renovations, as the oldest church west of the Alleghenies.

While the Diocese of Greensburg is relatively young, having been established March 10, 1951 by Pope Pius XII, the roots of Catholicism were planted in southwestern Pennsylvania more than two centuries earlier. Several parishes were already more than 100 years old when the diocese was established.

One of the first Masses west of the Allegheny Mountains was celebrated near Brownsville (Fayette County) on July 1, 1754, by French priest Father Denys Baron for troops and Indians on their way to meet young George Washington at the Battle of Fort Necessity near Uniontown. That Mass is memorialized in a stained-glass window at the historic Church of St. Peter in Brownsville, which was dedicated in 1845 and continues to serve Catholics there.

The history of the four counties (Armstrong, Fayette, Indiana and Westmoreland) that now make up the Diocese of Greensburg includes some of the most prominent Catholic pioneers in the nation. These include St. John Neumann, a Redemptorist priest from Pittsburgh who helped establish what is now Blessed Sacrament Cathedral Parish in Greensburg in 1846, and Benedictine Father Boniface Wimmer who came to Latrobe from Bavaria and established the Benedictine community at Saint Vincent Archabbey in that same year.

The Heritage Center will house artifacts, pictures and documents that reflect that rich history. The items will come from the current diocesan archives at the Pastoral Center in Greensburg and from parishes and parishioners throughout the diocese. The Heritage Center will also be available for research.

Bishop Brandt, who helped organize the Diocese of Erie’s sesquicentennial celebration in 2003, has noted that now is the time to gather the important pieces of diocesan history before they are lost, destroyed or forgotten.

In a presentation to diocesan priests before the Heritage Center dedication, Father Justin P. Pino, archivist-historian for the Diocese of Erie, discussed the importance of preserving and keeping historical records and artifacts.

Father Pino said that we are all called to safeguard the priceless treasure of the church’s cultural heritage and to demonstrate “how we as faithful witnesses of Jesus Christ have responded here in this local church.”
Bishop Lawrence E. Brandt Dedicates Diocesan Heritage Center for the Diocese of Greensburg (continued)

"A diocesan museum or heritage center is not a time machine" Father Pino said "but is a family album that again reveals to us the experiences, the stories, and the witness of a community that professes and believes as we do."

"An archive, a heritage center ... is something that is never complete; it enforces the realization that what we preserve is not related to things gone, but is also concerned with things to come," Father Pino said.

The Bishop's Commission for the Diocesan Heritage Center will advise Bishop Brandt and his successors in that work. The members of the Commission include: Cindy Busch, Dennis and Karen Cadwell, Robert Davis, Margaret DiVirgilio, John and Kim Dolan, Matthew Gorsich, Paul Hart, Sarah Loughran, Shirley Makuta, Sister of Charity Catherine Meinert, William Merchant (chair), Judith O'Toole, Dr. James and Helene Paharik, Denise Pencola, Patricia Smiy and Richard and Christine Zappone. Ex officio members are: Msgr. Larry J. Kulick, Msgr. Richard G. Curci, Fr. Jonathan J. Wisneski, and Jerry Bertig.
A saint is one who has been officially recognized by the Catholic Church through canonization for having lived a life with an exceptional degree of holiness, sanctity, and virtue — and is therefore believed to be in Heaven. Butler’s Lives of the Saints lists more than 2,500 named saints. The precise number is unknown. A decree by Pope Alexander III in 1170 gave the pope the exclusive prerogative to declare saints through the formal process of canonization.

The Canonization Process

Canonization is a lengthy process that may take many years, even centuries. The Apostolic Constitution Divinus perfectionis magister (promulgated on January 25, 1983) and its implementing Norms to be Observed in Inquiries made by Bishops in the Causes of Saints (promulgated on February 7, 1983) establish the procedures. A petitioner (actor) may initiate a cause for canonization five years after the death of an individual or a group of Catholics. The petitioner may be an individual or a group (e.g., a diocese, a religious congregation, or an association of laity) whose task is to promote and finance the process.

The petitioner must name a postulator who is to be recognized by the bishop of the diocese in which the individual died (the competent bishop). The postulator is the lawyer of the cause and represents the petitioner before the Congregation of the Causes of Saints (the Congregation) the Vatican office with jurisdiction over such matters. This individual — a priest, a member of an Institute of Consecrated Life, or a layperson — must be an expert in theological, canonical and historical matters, and conversant with the requirements of the Congregation. The postulator conducts the investigation into the life of the candidate to establish the reputation of sanctity, has responsibility for administering funds collected for the progression of the cause, and takes an oath to observe strict confidentiality in the exercise of duties.

The petitioner may also appoint a vice-postulator to act within the diocese. The bishop is requested to launch a formal diocesan inquest into the individual’s life. Simultaneously, the Congregation designates a protocol number for the case. If the bishop of another diocese would attempt to act in the process, he would have to obtain a decree of competentia fori (competent forum) from the Congregation.

The competent bishop must consult with the bishops of his ecclesiastical region on the appropriateness of initiating a cause. If no bishops in the region object, the bishop may declare the candidate for sainthood a “Servant of God.” This is the first of four steps in the process of canonization.

Next comes the second step in the canonization process: an investigation into the life of the Servant of God for evidence of a “heroic life.” The bishop must publicly publish the postulator’s petition and invite the faithful to report any relevant information. He must assign two theologian-censors to examine published and unpublished writings of the deceased. Their favorable opinion enables the cause to proceed. The bishop then assigns a promotor of justice (formerly known as the devil’s advocate) to formulate a questionnaire for witnesses. Finally, the bishop must obtain a decree nihil obstat from the Congregation that no Vatican records stand in the way to warrant suspension of the investigation.

After obtaining the nihil obstat, the bishop or his delegate would examine witnesses before a diocesan tribunal. The witnesses would include those brought in by the postulator as eyewitnesses to the life of the candidate as well as those who had examined the candidate’s writings. The questionnaire plays a significant role in the examination. Upon completion of the diocesan inquest, two copies of all its acts — what is termed a transumtum — are sent to the Congregation.

The Congregation would then issue a decree approving the validity of the diocesan investigation, and appoint a relator to the cause who would supervise the writing of a positio, typically by the postulator. The positio (positio super virtutibus) consists of two parts: (1) the informatio, a critical biography of the candidate based on the transumtum, and (2) the summarium, a collation of the testimonies of the witnesses and relevant documents submitted. The positio is thus the diocesan summary of its inquiry into the candidate’s heroic virtues, and may be more than 1,000 pages in length.

Upon presentation to the Congregation, the positio is examined by three bodies of experts: historians, theologians, and prelates — all of whom work for the Congregation. If these three bodies unanimously vote favorably on the position, the Congregation prepares a decree on the heroic virtues of the candidate. Typically, this decree is formally read and promulgated before the pope in a public audience. The Servant of God is now referred to as Venerable. This is the conclusion of the second step of the canonization process.

The Congregation requires that one exceptional miracle be proven to have occurred through the Venerable’s intercessory. When a miracle — usually medically inexplicable healings after asking the prayers of the candidate — is reported, the postulator and the bishop of the diocese where the miracle occurred must petition the Congregation to authorize an investigation. The records gathered are sent to the Congregation, which then appoints a consulta medica — a body of physicians or scientists — to judge its
The Saints of Western Pennsylvania (continued)

extraordinatiness. This body's favorable judgment is presented to the Congregation's theologians and prelates. The pope formulates recognition of the miracle by a decree. The candidate's beatification is then scheduled. From July 1 to 2004, the pope himself officiated at the beatification ceremony, typically in Rome. After this, a cardinal would be appointed to officiate, and the ceremony has often been held in the country where the candidate lived, worked, or died. After the solemn act of beatification, the Venerable is thereafter referred to as Blessed. This would conclude the third step in the canonization process.

The fourth and final step in the process of canonization is canonization as a Saint. For the Blessed to be canonized, the original petitioner must again find one more exceptional miracle that occurred after beatification. The procedure for investigating a miracle is repeated. When a decree concerning this second miracle is promulgated, a special consistory consisting of the pope and cardinals is called to determine the date of canonization. The pope would personally canonize the deceased as a Saint, who is presented to the universal church for veneration and emulation.

Western Pennsylvania

While Catholic life has existed in Western Pennsylvania for a little over 250 years—originating with the brief arrival of the French in the 1750s at Fort Duquesne (later Pittsburgh) and a few other forts in the wilderness territory that would later constitute Western Pennsylvania—there have been two individuals who lived here who have advanced to sainthood. In addition, there are ten others who are at various stages in the process leading to canonization as a saint. Of these, six have strong ties to this area through frequent visits during their lives.

The Saints

St. John Neumann, C.Ss.R. (1811-1860)
The first resident of this area to be declared a saint was John Neumann. Johannes Nepomuk Neumann was born on March 28, 1811 in Prachatitz in the Kingdom of Bohemia, then part of the Empire of Austria. He entered the seminary in 1831 and sought to be ordained after completing his studies in 1835. As the bishop decided that Bohemia had too many priests, Neumann emigrated to the United States where he was ordained a priest of the Diocese of New York by Bishop John Dubois on June 25, 1836 in Old St. Patrick's Cathedral. After working initially with German-speaking immigrants, Neumann sought permission to join the Congregation of the Most Holy Redeemer (Redemptorists) and entered that congregation's novitiate at St. Philomena's Church in Pittsburgh's Strip District. He was their first candidate in the New World. He took his religious vows as a Redemptorist in January 1842. After six years of work, he was appointed Provincial Superior for the United States. He became a naturalized American citizen on February 10, 1848.

On February 5, 1852, Neumann was appointed Bishop of Philadelphia, and was ordained a bishop on March 28 by Bishop Dubois. He organized the first diocesan school system, increasing the number of parochial schools from one to 200. New churches were completed at the rate of one a month. He established the Sisters of St. Francis and brought the School Sisters of Notre Dame from Germany to provide educational and religious instruction. Fluent in Italian, he established the first Italian national parish in the country.

Neumann encountered religious bigotry; with the Know Nothings at the height of their political power, Catholic churches, convents and schools were burned in Philadelphia. He was present on December 8, 1854 as Pope Pius IX solemnly defined the Dogma of the Immaculate Conception of the Blessed Virgin Mary. Neumann collapsed and died on a Philadelphia city street on January 5, 1860, as the result of a stroke. He was only 48 years old.

Pope Benedict XV declared the bishop Venerable in 1921. Pope Paul VI beatified Neumann during the Second Vatican Council on October 13, 1963, and the same pope canonized him a saint on June 19, 1977. Neumann's feast day is January 5, the date of his death. The Redemptorists' Postulator General, Father Nicola Farrante, had brought the cause to a successful conclusion. Following canonization, the National Shrine of Saint John Neumann was constructed in the Church of St. Peter the Apostle in Philadelphia. The saint's remains rest under the altar of the shrine within a glass-walled reliquary.

St. Katharine Drexel, S.B.S. (1858-1955)
Catherine Marie Drexel was born in Philadelphia on November 26, 1858, the second child of investment banker Francis Anthony Drexel. The child's mother died five weeks after the baby's birth. The father remarried in 1860, and a third child was subsequently born. The three daughters were tutored at home, supplemented by tours of the United States and Europe. Twice a week, the Drexels distributed food, clothing and rent assistance from their family home. Catherine nursed her stepmother through a three-year terminal cancer, and concluded that all the Drexel money could not buy safety from pain or death. Her life took a profound turn. She became particularly interested in the plight of American Indians, having been appalled by the book A Century of Dishonour: A Sketch of the United States Government's Dealings with Some of the North American Tribes (1881).

A family trip to the West in 1884 enabled Catherine to see the plight of Native Americans and became the beginning of her lifelong personal and financial support of missions in the United States. After her father's death in 1885, Catherine took spiritual direction from longtime family friend Father James O'Connor — who was the brother of Pittsburgh's first bishop, Michael O'Connor — who counseled Catherine to defer her desire to join a contemplative order. Catherine and her sisters went to Europe and in January 1887 had a private audience with Pope Leo XIII, during which she asked for missionaries for the Indian missions that she was financing. The pope responded by suggesting that she become a missionary herself. She then decided to give herself and her inheritance to God. In May 1889, she entered the Sister of Mercy Motherhouse in the Uptown section of Pittsburgh to begin a six-month postulancy. A Philadelphia newspaper carried a banner headline: "Miss Drexel
The Saints of Western Pennsylvania (continued)

Enters a Catholic Convent — Gives Up Seven Million.”3 The three sisters shared in the income produced by a $14 million inheritance — about $1,000 a day for each. In today's dollars, the estate would be worth in excess of $250 million.

During her time in Pittsburgh, Catherine, who had taken the religious name of "Katharine," taught young black children at St. Brigid's School in the Hill District. Her appreciation of the disenfranchised thus was enlarged to include both Native Americans and African-Americans.

On February 12, 1891, Catherine professed her vows, dedicating herself to work among American Indians and African-Americans in the western and southwestern U.S. She took the religious title and name of Mother Katharine; her habit was a slightly modified version of that worn by the Sisters of Mercy. Joined by 13 other women, she established a religious congregation, the Sisters of the Blessed Sacrament in Cornwell Heights, Pennsylvania. Mother Frances Cabrini counseled Mother Katherine about getting her order's Rule approved in Rome — the meeting of two future saints!

By 1942, Mother Katharine had developed a system of black Catholic schools in 13 states, plus 40 mission centers and 23 rural schools. She established 50 missions for Indians in 16 states. She established Xavier University in New Orleans. She was dogged by fierce anti-Catholic and racial prejudice at every turn: attempted state laws prohibiting white teachers from teaching black students, vandalism at purchased buildings, and threats from the Ku Klux Klan.

Over 60 years, Mother Katharine spent about $20 million to build schools and churches and pay teachers' salaries in her schools. After suffering a heart attack, she relinquished her office as Superior General in 1937. Despite growing infirmity, she devoted her last years to Eucharistic adoration. She died on March 1955 at the Motherhouse in Cornwell Heights.

Her cause for beatification was introduced in 1966. Pope John Paul II declared her Venerable on January 26, 1987. After the Vatican concluded that Robert Gutherman had been miraculously cured of deafness in 1974 after his family prayed for Mocher Drexel's intercession, Pope John Paul II beatified her on November 20, 1988. Subsequently, the Vatican determined that 2-year-old Amy Wall had been miraculously healed of nerve deafness in both ears through Mother Drexel's intercession in 1994. The same pope then canonized Mother Katharine Drexel as a saint on October 1, 2000 — one of only a few American saints and only the second American-born saint (Elizabeth Seton was the first, canonized in 1875). Her feast day is celebrated on March 3, the date of her death.

Her order works in 21 states and in Haiti. The Saint Katharine Drexel Mission Center and National Shrine is located in Bensalem, Pennsylvania, outside of Philadelphia. Her tomb lies under the main altar in St. Elizabeth Chapel. The building was listed on the National Register of Historic Places in 1978. Much of the artwork in the chapel was done by or about Native Americans and African-Americans.

The Blessed

Francis Xavier Seelos, C.Ss.R. (1819-1867)

Francis Xavier Seelos was born in Fussen, Bavaria on January 11, 1819. As a child he expressed a desire to become a priest, and entered the diocesan seminary in 1842. After meeting missionaries of the Congregation of the Most Holy Redeemer (Redemptorists), he decided to enter that congregation and minister to German-speaking immigrants in the United States. Accepted by the Redemptorists in November 1842, he sailed the following year to New York, arriving on April 20, 1843. Upon completion of his novitiate and theological studies, Seelos was ordained a priest in the Redemptorist Church of St. James in Baltimore, Maryland on December 22, 1844.

After ordination, he served for nine years at St. Philomena Church in Pittsburgh — first as assistant to the pastor, Father John Neumann, and later as Superior of the Redemptorist community in Pittsburgh, including three years as pastor of St. Philomena's — then located in the Strip District of the city. As to Seelos's relationship with Neumann, Seelos said: "He has introduced me to the active life and has guided me as a spiritual director and confessor."4

Seelos was a hugely popular confessor and spiritual director, so much so that people came to him even from afar. He was an excellent preacher. In 1854, he was transferred to Baltimore, and in 1857 to Cumberland (Maryland), and in 1862 to Annapolis. He was Prefect of Students for future Redemptorists, while continuing to serve in parish ministry.

In 1860 he was proposed as a candidate to succeed Bishop Michael O'Connor as bishop of Pittsburgh. Pope Pius IX excused him from assuming this responsibility. The next six years saw Seelos as an itinerant missionary preaching in English and German in 10 states, ranging from Connecticut to Missouri and Wisconsin. In 1866, he was assigned to New Orleans as pastor of the Church of St. Mary of the Assumption. In September of that year, exhausted from caring for victims of yellow fever, he contracted the disease and died on October 4, 1867 at age 48.

The Seelos Center in New Orleans became the official petitioner to open the cause for canonization. The Congregation approved the diocesan investigative process on September 23, 1994. Redemptorist historian Fr. Carl Hoegerl of Baltimore drafted the positio on Seelos for submission in 1999. The validity of the diocesan investigative process relative to a claimed miracle was approved on November 13, 1998. The Congregation promulgated a decree recognizing the miracle and Seelos's heroic virtues on January 27, 2000. Pope John Paul II then beatified Father Seelos in St. Peter's Square on April 9, 2000. Seelos's liturgical feast is celebrated on October 5.

The Saints of Western Pennsylvania (continued)

On May 19, 2009, the Archbishop of Baltimore opened the diocesan process to investigate a possible second miracle attributed to Blessed Francis Seelos. The key witnesses were subsequently deposed. On Sept 21, 2010, the two Vice Postulators (Redemptorists John Vargas and Byron Miller) convened in Baltimore to inspect the acts, and determined the inquiry to be comprehensive and thorough. That diocesan inquiry was closed on September 25, 2010 and the results of the investigation were then sent to the Congregation in Rome. Approval in Rome would be the final step to canonization as a saint.

The National Shrine of Blessed Francis Xavier Seelos, C.Ss.R., is located in St. Mary of the Assumption Church in New Orleans, Louisiana. The postulator is the Redemptorist Postulator General, Father Antonio Marrazzo, C.Ss.R. The Congregation’s protocol number: 1091.

Bernard Mary Silvestrelli, C.R. (1831-1911)
Cesare Pietro Silvestrelli was born in Rome, Italy, on Nov. 7, 1831. Attracted to the life of the Passionists, he entered that order in Tuscany in 1854 at age 22. Ill health caused him to leave the order a month later. He continued his seminary studies and was ordained a priest on December 22, 1855. He then decided to re-apply to enter the Passionists. Upon acceptance, he entered the novitiate in 1856 and received the name of Bernard Mary of Jesus. He professed final vows on April 28, 1857, and pursued studies for preaching. In 1878 he was elected Superior General of the Passionists. He was re-elected Superior General in 1884 and resigned the position in 1889. He was again elected Superior General in 1893, 1899, and 1905. He visited every Passionist province in the world, including Pittsburgh. While here, he encouraged development of a retreat ministry. He declined the offer of a bishopric in the Mission in Bulgaria. He died on December 9, 1911 at the Passionist community in Moricone, Rome, Italy.


Frances Siedliska (1842-1902)
Franciszk (Frances) Siedliska was born on November 12, 1842 to a Polish noble family in Roszkowa Wola, Rzeczyca [now in Belarus], in what was then known as "Congress Poland." She grew up as a governess, the young girl was indifferent to religion until she met a Capuchin priest who prepared her for her first Holy Communion — at which time she offered herself completely to God. Between 1860-1865, she and her mother traveled in Central and Western Europe, following which they returned to Poland. With a renewed faith, Frances promoted moral and religious upbringing. Delayed by parental opposition, she submitted a petition on October 1, 1873 to found a new religious congregation. She established the Sisters of the Holy Family of Nazareth in Rome in 1875 after having received the blessing of Pope Pius IX. Establishment of the order in Poland was impossible since zarist authorities criminalized monastic orders in retribution for their support of the Polish uprising in 1863. Hence, her order was headquartered in Rome. Frances took the religious name of Mary of Jesus the Good Shepherd. The order’s name was chosen as the perfect model of total abandonment to the love of God.

The congregation spread rapidly to Poland, England, France, and in 1885 to the United States when she led 11 Sisters (over half of her little congregation) to found a community in Des Plaines (outside of Chicago), Illinois, to work among Polish immigrants. She moved to Pittsburgh in August 1895, where she resided at St. Stanislaus Kostka convent in the Strip District. More than 29 convents were established in her lifetime. She died in Rome on November 21, 1902 at age 60.

The cause for her beatification was opened on December 10, 1920, with the appointment of the first postulator. A petition of the Sisters of the Holy Family of Nazareth was forwarded to the Vicar of Rome in 1921. The investigative process began in 1922 and concluded in 1928. Her cause was formally introduced on February 5, 1941; and the attendant apostolic process ran from 1941 to 1946. The preliminary processes were approved on March 2, 1952.

Pope John Paul II proclaimed her heroic virtues on April 29, 1980. During the years 1986-1988, a cure attributed to the candidate was investigated in Warsaw and approved in Rome. On September 1, 1988, the pope signed the decree of proclamation for the beatification of Frances Siedliska. Pope John Paul II then beatified her on April 23, 1989, declaring her “Blessed.” Her feast day is November 21, the anniversary date of her death.

A statue of Mother Mary has been placed in Pittsburgh’s St. Stanislaus Kostka Church. Today, more than 1,500 Sisters of the Holy Family of Nazareth minister in 10 countries. No postulator is currently assigned to the cause of Mother Mary. The Congregation’s protocol number: 328.

Niciforo of Jesus and Mary Diez Tejerina (1893-1936)
Vincente Diez Tejerina was born on February 17, 1893 in Herreruela, a town in the province of Cáceres, Extremadura, Spain. He became a professed member of the Congregation of St. Paul of the Cross (the Passionists), taking the name Niciforo (Nicephorus) and was assigned to Mexico for his seminary training. During the violent persecution of the Mexican Catholic Church during the opening decades of the 20th century, General Carranza entered the city of Toluca (near Mexico City) in August 1914, occupied the Passionist monastery, arrested the class of Passionist students from Spain and finally expelled them from Mexico as “foreigners.” They found their way to Laredo, Texas where they ultimately were brought to Chicago to live with American Passionist students for three years and then were ordained at Immaculate Conception Monastery in Chicago, which was the provincial house of the Passionists’ Holy Cross (Western) Province.
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Father Niceforo was later recalled to Spain and traveled by train to Hoboken, New Jersey to reach his ship. On the way he stopped in Pittsburgh and stayed at St. Paul of the Cross Monastery on the city's South Side — an intermediary rest stop before his return to Europe. Once in Spain, he was elected Provincial of the Madrid Province of the Passionists.

Father Niceforo would leave Spain one last time — to return to Mexico in April-May 1936 to assess the current state of persecution of the Church. Disguised as a lay professor, he visited Vera Cruz ["True Cross"], where he had ministered two decades earlier. He wrote of his final trip to Mexico in an article entitled "I Entered Mexico," which was published in the August 1936 issue of the Passionists' monthly mission magazine, The Sign. The priest had been martyred a month before publication, but that fact would not be known for a year.

The Spanish Civil War broke out on July 17, 1936 and immediately became a violent religious war — mingled with issues of politics, economics and institutional privilege. Catholics were hunted down, tortured and killed. In that opening week of the war, Provincial Niceforo was conducting a canonical visitation of the Passionist monastery of Santo Cristo de la Luz in Daimiel, a municipality in Ciudad Real, Castile-La-Mancha (near Madrid), Spain. It was a House of Studies for young seminarians.

On July 21, 1936, on the fourth day of the civil war, he received word that this monastery would be stormed. He roused the priests and seminarians, gave general absolution and Holy Communion, commenting that "Gethsemane has come" — before armed men burst into the monastery. All were ordered out to the local cemetery. The religious were set free at that time, but the Popular Front notified their fighters not to let them get away.

On July 23, 1936, Father Niceforo and four others were shot dead at Manzanares; the other Passionists were subsequently executed at other locations. A witness to the murder of Father Niceforo reported that after having forgiven his murderers and being shot, the priest turned his eyes to heaven and then turned and smiled at his murderers. At this point, one of the armed men became totally infuriated and shouted "What, are you still smiling?" and then shot the priest at point blank range. Father Niceforo was only 43.

He thus became one of the Passionist "Martyrs of Daimiel," a group of 26 priests and young seminarians (ages 19-21) of the Congregation of the Passion that were killed by anti-clerical soldiers during the Red Terror of the Spanish Civil War (1936-1939). A full year passed before the story became known worldwide, and was published in The Sign.

The opening of the investigative process occurred on May 8, 1948 and concluded on September 29, 1951. The petitioner was the Congregation of Passionists in Daimiel, Ciudad Real (Diocese of Santander), Spain. A Decree on the validity of the investigative process was issued on September 27, 1984, and the cause for canonization of the Passionist martyrs of Daimiel was then opened. A posito was submitted to the Congregation for the Causes of Saints in 1987 — followed by a meeting of theological consultants on May 17, 1988 and a session of cardinals and bishop-members of the Congregation on October 18, 1988. The Congregation promulgated a Decree of Martyrdom on November 28, 1988, declaring them Venerable.

Pope John Paul II beatified them on October 1, 1989. In an unusual gesture of solidarity the Anglican Archbishop of Canterbury, Robert Runcie, traveled from England to join the pontiff for the ceremony. His action was unique since the Anglican Church does not recognize beatifications and canonizations — but the occasion was an ecumenical recognition of creeping secularism and atheism rooted in earlier 20th century upheavals. The two prelates together, in this dramatic gesture, sought to stimulate faith in the primacy of Jesus in his Passion.

The relics of these Spanish martyrs are preserved and venerated in the crypt of the monastery of Daimiel, which has been converted into a retreat house and spirituality center. The liturgical feast is celebrated on July 24.

The postulator is Rev. Giovanni Zubiani, C.P. The Congregation's protocol number: 700.

The Servants of God

Demetrius Gallitzin (1770-1840)
Prince Dimitri Dimitrievich Gallitzin was born on December 22, 1770 into a world of inherited privilege at The Hague, where his father was the Russian ambassador. His mother, a German countess, was a friend of Voltaire and a follower of Diderot — until a severe illness in 1786 led to her return to the Catholic Church, in which she had been nominally reared. While raised nominally as Russian Orthodox, Dimitri was greatly influenced by his mother's circle of Catholic intellectuals, priests, and aristocrats. At age 17, the young prince was formally received into the Catholic Church.

Following the custom of young aristocrats at the time, the prince completed his education by travel. On October 28, 1792, he arrived in Baltimore, Maryland, bearing a letter of introduction to Bishop John Carroll. The prince then decided to enter the priesthood and was ordained in March 1795 — one of the first Catholic priests ordained in America. The young priest's aristocratic manners and misdirected zeal led to repeated reprovals by Bishop Carroll.

In 1799, Gallitzin founded the settlement of Loretto in what is now Cambria County, Pennsylvania — an expansion of the "McGuire Settlement" established by Captain Michael McGuire in 1788. McGuire had bequeathed several hundred acres of land to Bishop Carroll for a Church, cemetery and support of resident clergy. Gallitzin dedicated Loretto's parish church to the honor of St. Michael the Archangel — reflective of the priest's Russia roots and Michael McGuire's initial work.

In 1802, Gallitzin became a naturalized American citizen under the name Augustine Smith — a name that he discarded in 1809. He authored a number of pamphlets designed to defend articles

7 The priest's words are quoted at several Passionist websites, including: http://www.pasionistnuns.org/Saints/BlNiceforo/index.htm.
of Catholic faith against Protestant attacks. Gallitzin was later suggested for the vacant see of Philadelphia in 1814 but there were objections due to the priest’s accumulated and unpaid debts as evidence of a lack of financial acumen to run a diocese. Yet, Gallitzin was later suggested for the bishoprics of Bardstown (Kentucky), Pittsburgh, and Cincinnati. Gallitzin built up the Catholic Church in Western Pennsylvania; the 12 Catholic families that he found on his arrival were to number in the thousands at his death. Gallitzin died at Loretto on May 6, 1840 at age 69 and is buried near the church, now a minor basilica.

In 1899-1901, steel baron Charles M. Schwab funded construction of the current basilica church at Gallitzin’s tomb. The nearby town of Gallitzin was named for Western Pennsylvania’s first English-speaking priest. The Pennsylvania Railroad tunneled through the summit of the Allegheny Mountains, operating the Gallitzin Tunnel through the ridge into the town.

The Diocese of Altoona-Johnstown, in whose territory Gallitzin worked and died, is the petitioner in the cause for canonization — operating under the title “Cause for Father Demetrius Gallitzin.” In 2004, Bishop Joseph Adamec named a diocesan task force to begin work on Gallitzin’s cause. On June 6, 2005, the Congregation named Gallitzin a Servant of God. The investigative inquiry by the Diocese of Altoona-Johnstown opened on March 11, 2007, at a ceremony in the Basilica of St. Michael the Archangel in Loretto, where Gallitzin ministered for 41 years.


**Theodore Foley (1913-1974)**

Daniel Bible Foley was born in Springfield, Massachusetts, on March 3, 1913, the son of Daniel and Helen Bible Foley. He attended Sacred Heart School and Cathedral High School. He then entered Holy Cross Preparatory Seminary in Dunkirk, New York, which was operated by the Congregation of St. Paul of the Cross, popularly known as the Passionists. This religious order first came to the United States in 1844 and settled in Pittsburgh, establishing St. Paul of the Cross Monastery (and later Retreat House) on the city’s South Side Slopes.

Daniel professed his vows as a Passionist on August 15, 1933 at Our Mother of Sorrows Monastery in West Springfield, Massachusetts, and received the religious name Theodore and his title of Mary Immaculate. On April 23, 1940, he was ordained to the priesthood by Archbishop Michael Curley in the Cathedral of St. Mary of the Assumption in Baltimore, Maryland.

He was a professor of philosophy from 1941 to 1942, and in the latter year began graduate studies at the Catholic University of America in Washington, D.C., where he obtained his doctorate in Theology in 1945. He then taught theology at several Passionist Houses of Studies in the northeast and mid-Atlantic. He served as Director of Passionist students in Boston and Hartford from 1953 to 1956, when he was appointed rector of St. Paul’s Monastery in Pittsburgh. During this time, he became a noted confessor, attracting long lines of penitents at the monastery church. He was an enthusiastic sports fan of the Pittsburgh Pirates and regularly attended baseball games at Forbes Field in the Oakland section of the city.

In 1958, he was elected General Consultor for the Passionists in Rome. On May 7, 1964, Father Foley was elected Superior General of Passionists throughout the world. He was the first American from the eastern United States to hold this position. He thus guided the Passionists through the many changes resulting from the Second Vatican Council, the third and fourth sessions of which he attended through its conclusion in 1965. He sought to bring unity and peace in the midst of tumultuous change. During this time, Father Foley served as confessor to Pope Paul VI and to Jesuit Superior General Pedro Arrupe. In 1970 Father Foley was re-elected as Superior General, but died unexpectedly in Rome on October 9, 1974 at age 61 after contracting a para-typhoid illness on a trip to Asia.

On May 9, 2008, the Province of St. Paul of the Cross (then headquartered in Union City, New Jersey), acting as petitioner, opened the cause for Father Foley in Rome. The diocesan investigative process continues at present and has not yet concluded. On June 23, 2009, Springfield Bishop Timothy A. McDonnell conducted a blessing ceremony in honor of Father Foley at Sacred Heart Church and commented: “There is holiness and then there is the superheroes of holiness, and many people recognized him as a superhero of holiness.”

On September 28, 2009, the body of Father Foley was removed from the Passionist plot in Gate of Heaven Cemetery in Springfield, Massachusetts. It was transported to St. Paul of the Cross Monastery in Pittsburgh where it was welcomed by Bishop William Winter at the church on October 28, 2009. The body now lies in a marble sarcophagus constructed at the base of the crucifixion scene at the rear of the church.

The postulator of his cause is Father Giovanni Zubiani, C.P. The Congregation’s protocol number: 2820.


John Anthony Hardon was born on June 18, 1914 to a devout Catholic family in Midland, Beaver County, Pennsylvania. When only a year old, young John lost his father in an industrial accident, when scaffolding collapsed under him as he moved to secure a steel beam dangling dangerously over co-workers. John’s 26-year-old mother then moved to Cleveland with her only child. The mother, a Franciscan tertiary, never remarried — out of concern for the influence a stepfather might have on her son’s vocation. The mother attended Mass daily and received Communion. She embraced her difficult financial circumstances with courage and grace; the home lacked a phone and buying a newspaper was a rarity — but there were religious pictures and a considerable amount of spiritual discussion.

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The Saints of Western Pennsylvania (continued)

Anna took her son at age four to his first all-night vigil at the Shrine of Our Lady of Consolation in Carey, Ohio. After receiving his First Communion at age 6, he resolved to become a priest and thereafter accompanied his mother to daily Mass. He attended St. Wendelin School, walking the two miles from home to school daily. In 8th grade, a story about St. Peter Canisius inspired his interest in the Jesuits. Following high school at Cathedral Latin School, John attended John Carroll University. The Jesuits there profoundly influenced John. Foregoing an interest in becoming a medical doctor, John entered the Jesuit novitiate on September 1, 1936. He obtained a Master's degree in Philosophy in 1941. On June 18, 1947 he was ordained a priest.

The young priest obtained his Doctorate in Sacred Theology from the Pontifical Gregorian University in Rome in 1951. In 1956, he released his much-acclaimed Protestant Churches in America, and then became a visiting professor at several Protestant theological schools. He came a consultant to the Second Vatican Council about liturgy. He then began work for the Congregations for Religious and the Clergy, implementing the documents of Vatican II. In 1971, he helped found the Institute on Religious Life. He was a principal in the development of a media apostolate sought by Pope Paul VI, including the opening of the Pontifical Catechetical Institute to correct the catechetical formation of religious educators.

He was not without controversy. His opposition to New Age processes that he viewed as dangerous to the Catholic faith resulted in his being forbidden to teach at any Jesuit institution — a prohibition that lasted for 16 years until his death. The Detroit Archdiocese followed with a ban on use of his catechetical materials. This has been termed a “white martyrdom” in the cause of Catholic orthodoxy.

The author of over forty books, Hardon in 1975 issued Catholic Catechism: A Contemporary Catechism of the Catholic Church, which was considered a defining volume of Catholic orthodoxy and a reaction to the controversial Dutch Catechism. Hardon’s work served as the normative standard until the 1992 publication of the Catechism of the Catholic Church — the official codified teaching of the Church, promulgated by Pope John Paul II. Hardon also served as executive editor of The Catholic Faith magazine. He was an advisor to many Catholic organizations, including Catholics United for the Faith. He developed a catechetical instruction program for Mother Teresa of Calcutta’s congregation. Devoted to Eucharistic adoration, he spent at least three hours a day praying before the Blessed Sacrament.

Hardon died from bone cancer at the Jesuits’ Colombiere Center in Clarkston, Michigan on December 30, 2000. He willed his extensive library and correspondence to Archbishop (later Cardinal and Prefect of the Supreme Tribunal of the Apostolic Signature) Raymond L. Burke. Burke, then Archbishop of St. Louis and national director of the Marian Catechist Apostolate that Hardon had founded, initiated the priest’s cause for canonization in 2005. On May 31, 2007, the Archdiocese of St. Louis, rather than the Archdiocese of Detroit (in whose territory Hardon had died), was deemed the competent forum. A formal diocesan inquiry has not yet opened there.

There are dual petitioners: (1) the Father John Anthony Hardon Archive and Guild in St. Louis, Missouri, and (2) the Marian Catechist Apostolate in La Crosse, Wisconsin. The role of the Father John Anthony Hardon Archive and Guild was transferred to Eternal Life in Bardstown, Kentucky in March 2013.

Father Robert T. McDermott, S.J., is the postulator of the cause, a work that he began in 2008. Father McDermott studied directly under Father Hardon while a graduate student of Catholic Doctrine at St. John’s University in Jamaica, New York. The Congregation’s protocol number: 2775.

There are three additional candidates for canonization with strong ties to Western Pennsylvania. While they were neither natives of this area, nor temporary residents, their repeated visits to this area really made them “family” to Catholics in the western part of the Commonwealth of Pennsylvania. These three individuals are:

Fulton John Sheen (1895-1979)

Peter John Sheen was born on May 8, 1895 in El Paso, Illinois. Throughout his life, he was known by his mother’s maiden name, Fulton. He studied at St. Paul Seminary in St. Paul, Minnesota, where famed Pittsburgh architect John T. Comès instructed the future bishop as to Catholic Church architecture. Sheen was ordained a priest of the Diocese of Peoria on September 20, 1919. At that time, he made a promise to make a daily Eucharistic Holy Hour, which he kept faithfully for the rest of his life.

He pursued post-graduate studies at the University of Louvain, Belgium, earning the Cardinal Mercier Prize for International Philosophy and attained the Agregé degree with outstanding distinction in 1923. He studied further at the Sorbonne in Paris. In 1924, Sheen earned a Doctorate in Sacred Theology at the Angelicum in Rome. From 1926 until 1950, he taught philosophy and theology at the Catholic University of America in Washington, D.C. He encouraged teachers to “educate for a Catholic Renaissance” in the United States.

Sheen was consecrated Auxiliary Bishop of New York on June 11, 1951, where he would serve until 1965. He wrote the first of 73 books in 1925. In 1930, he began a weekly Sunday night radio broadcast called The Catholic Hour. In 1951, Sheen began a weekly television program entitled Life is Worth Living — the unpaid bishop spoke in front of a live audience at the Adelphi Theatre in New York City without a script or cue cards, occasionally using a chalkboard. His program challenged ratings giant Milton Berle. Fan mail of 8,500 letters arrived each week. In 1952, Sheen won an Emmy Award. His best remembered presentation came in February 1953, when he concluded a show by saying: “Stalin must one day meet his judgment.” The Russian dictator suffered a stroke a few days later and died within the week. Sheen’s show ran until 1957, drawing 30 million viewers a week.

In 1958, Sheen became national director of the Society for the Propagation of the Faith, serving for eight years until being appointed Bishop of Rochester, New York. He hosted The Fulton Sheen Program from 1961 to 1968, essentially the same as his original TV series. In 1974, he initiated an international cassette tape ministry.
Sheen was known for his conversion of notables such as Clare Boothe Luce, Henry Ford II, Communist Louis Budenz, and violinist Fritz Kreisler. On October 15, 1969, Sheen resigned his bishopric and was appointed Archbishop of the titular see of Newport (Wales). On October 2, 1979, Pope John Paul II visited St. Patrick's Cathedral in New York City and embraced Sheen, saying: "You have written and spoken well of the Lord Jesus Christ. You are a loyal son of the Church." Sheen died of heart disease less than two months later, on December 9, 1979 and was interred in the crypt of St. Patrick's Cathedral.

The Archbishop Fulton J. Sheen Foundation was formed in 1998, and officials then approached John Cardinal O'Connor of New York for permission to commence the process for the cause of Sheen's canonization, as Sheen had died there. However, on September 14, 2002, the Diocese of Peoria (in which Sheen had been born) was deemed the competent forum — and the Diocese of Peoria became the official petitioner. On that date, the Congregation for the Causes of Saints officially opened the cause for Archbishop Sheen's canonization and conferred on him the title "Servant of God."

The diocesan investigative inquiry opened on September 19, 2003. On February 3, 2008, the diocesan phase of the inquiry into the life and words of Fulton Sheen came to a close. The investigative report was sealed at a ceremony at the Cathedral of St. Mary of the Immaculate Conception in Peoria. Dr. Andrea Ambrosi, postulator of the cause, was commissioned by the bishop of Peoria to present the report to the Congregation in Rome. Two months later on April 15, the investigation into Sheen's heroic virtue officially opened in Rome with a ceremony at the Congregation's office. The Congregation approved the diocesan inquiry on October 17, 2008.

On May 25, 2011, Peoria Bishop Daniel R. Jenky, C.S.C., presented the positio (the summary of the life and work of Sheen) to Pope Benedict XVI. The pope mentioned that he knew Archbishop Sheen personally and had worked with him during the Second Vatican Council. A little more than six months later, on December 11, the diocesan tribunal's three-month-long examination of a potential miracle through the intercession of Sheen — that would support beatification — officially closed, and the documentation was sealed and sent to Rome. Six months later, on June 28, 2012, Pope Benedict XVI announced that the Congregation had recognized Sheen's life as one of "heroic virtue" and declared Archbishop Fulton J. Sheen "Venerable."

In 2006, documentation of two claimed miracles attributed to Sheen was sent to Rome. One of these involved a child in the Pittsburgh region who recovered from a critical illness after relatives prayed to Archbishop Sheen for intervention. A tribunal for the Diocese of Pittsburgh spent over five months investigating the matter. The inquiry opened on February 13 and closed on July 27, 2006. More than 1,000 pages of documentation were then sent to the Congregation in Rome. The second attributed miracle was from Sheen's home diocese of Peoria, and was simultaneously investigated there. On February 20, 2009, the diocesan inquiry as to miracles was approved, and the normal Roman medical investigation followed. In March 2014, the medical experts concluded that there was no natural explanation for survival of the child in the Peoria case, which will next be reviewed by a board of theologians in order to be authenticated. Final approval would lead to beatification.

And what was Sheen's connection to Western Pennsylvania before the local miracle attributed to him? The young Sheen early on had made the acquaintance of Father Thomas Coakley, pastor of Sacred Heart Church in Shadyside and spiritual advisor to architect John T. Comès (who had been the instructor of seminarian Sheen in the ecclesiastical fine arts). And from the inception of Sheen's two and one-half decades of teaching at the Catholic University in Washington, D.C., he also made the acquaintance of Pittsburgh diocesan priests who were pursuing graduate studies and Pittsburgh religious order seminarians and priests who were studying in the national capital. Among these Pittsburghers were two priest-brothers, Howard Carroll and Coleman Carroll. Howard, who had received his doctorate at the University of Fribourg in Switzerland, was serving as assistant secretary of the National Catholic Welfare Conference (later renamed the National Conference of Catholic Bishops) and Coleman was pursuing his doctorate in canon law. Sheen was to become life-long friends of the two brothers, and their third brother, Walter Carroll, who was serving in the office of the Secretary of State at the Vatican. Through these many priests and students Sheen also became a friend of another prominent Pittsburgh priest, Father Lawrence O'Connell, pastor of the Church of the Epiphany in the Lower Hill District.

Sheen undertook a series of talks in Pittsburgh during the first week in January 1927, at Coakley's new Sacred Heart Church in Shadyside, which led The Pittsburgh Catholic to acknowledge him as "one of the most brilliant minds in the country" — "one of the clearest thinkers and perhaps the most brilliant writer on philosophical subjects that the Catholic Church has put forward in this present generation," standing "in the front rank of Catholic preachers."

Over almost 50 years, Sheen appeared repeatedly as the speaker at a number of events tied to Coakley and O'Connell. Sheen's next trip to Pittsburgh took place in 1928, when he delivered a Lenten series of seven evenings at Sacred Heart Church titled "The Axis of the World's History." He returned to Sacred Heart Church several times, and officials then approached John Cardinal O'Connor of New York..."
The Saints of Western Pennsylvania (continued)

more times: (1) in 1951 as Bishop Sheen for the funeral of Father Coakley, (2) in 1954 as the homilist for the dedication of the Lady Chapel in the church at the invitation of the new pastor and Sheen's old friend, the now-Auxiliary Bishop Coleman Carroll, and (3) in 1972 as Archbishop Sheen to serve as homilist for the centennial anniversary of the founding of Sacred Heart Parish. The last was an event captured on a long-play record.13

Sheen returned to Pittsburgh on February 28, 1938 as the keynote speaker at the 40th anniversary of ordination to the priesthood of Father O'Connell, where the then-Monsignor addressed over 2,000 attendees at the testimonial dinner in the William Penn Hotel. The address of Sheen, the well-known radio "Catholic Hour" orator, was broadcast nationally and generated strong media attention.

While other American priests enjoyed a good relationship with Sheen, none of these appear to have been so high-profile as those Sheen enjoyed with the Carroll brothers, Coakley, and O'Connell.12 Sheen was also present at a ceremony with Pittsburgh Bishop Vincent Leonard in 1970. In 1975, the Archbishop again returned to receive an award from the Catholic Youth Association at a dinner jammed with political, social, and other prominent officials from Pittsburgh and beyond.

Sheen was bi-ritual; he was the first Latin Rite prelate to receive a special indult from Rome to celebrate the Byzantine Divine Liturgy in the United States, using the English language. His connection to the Byzantine Catholic Church began in 1932 when he participated in a Byzantine Divine Liturgy at the 31st International Eucharistic Congress in Dublin, Ireland. In subsequent years, Sheen was homilist at Byzantine Bishop Daniel Ivancho's episcopal ordination in Pittsburgh on November 5, 1946. In May 1955, Sheen was the homilist at the Solemn Pontifical High Mass celebrating the fourth Seminary Day in the chapel of SS. Cyril & Methodius Byzantine Seminary on the city's North Side. In September 1955, Sheen celebrated the first Hierarchical Divine Liturgy in English at the Pilgrimage to Our Lady of Perpetual Help at Mount Saint Macrina Monastery in Uniontown, Fayette County (Greensburg diocese), the motherhouse of the Ruthenian Province of the Sisters of Saint Basil the Great. This event drew over 120,000 pilgrims, both Byzantine and Latin. The service was broadcast around the world via the Voice of America. Sheen returned again for the pilgrimages in 1956 and 1957, drawing similarly sized crowds.

On September 12, 1956, Sheen returned to Pittsburgh to lecture on "Mission to the World" before a capacity audience of 2,000 at Carnegie Music Hall in Oakland, on behalf of the Society for the Propagation of the Faith. For years, the Pittsburgh Catholic newspaper carried Bishop Sheen's weekly column "God Love You."

Dr. Andrea Ambrosi is the Roman postulator and Rev. Andrew Apostoli, C.F.R., who was ordained a priest by Sheen, is vice-postulator of the cause in the United States. The Congregation's protocol number: 2505.

Dorothy Day (1897-1980)

Dorothy Day was born on November 8, 1897 in Brooklyn, New York, to an Episcopalian family. The family moved to San Francisco, where they survived the 1906 earthquake; the devastation and resultant homelessness deeply impacted the young girl. She later lived in New York, was inclined to radical social reading, and bought her clothing and shoes from discount stores to save money. She engaged in anti-war and women's suffrage protests, and maintained friendships with prominent American Communists.

In the 1920s, Dorothy began a period of spiritual awakening. She began to attend Sunday Mass. She identified with Catholics, who constituted the majority of the working class with whom she made common cause. After giving birth to a daughter in 1926, Dorothy chanced upon a Sister of Charity and inquired about baptism for the child. Religious instruction followed. In December 1927, Dorothy made a conditional baptism (due to her prior baptism in the Episcopalian Church) at a Catholic Church on Staten Island. In 1920, Day began writing for Catholic publications, such as Commonweal and America. In the early 1940s she became a Benedictine oblate, with its sustaining religious practices.

In 1931, she met Peter Maurin, with whom she would co-found the Catholic Worker Movement. Maurin had a vision of social justice for the poor, inspired by St. Francis of Assisi. He grounded Day in the Catholic theology necessary for her social action. The two began publication of the Catholic Worker in 1933 to promote Catholic social teaching and pacifist positions. This developed into a "house of hospitality" (without charge) in New York and throughout the U.S. and other countries. Pittsburgh was one of the early locations of such a house, and that brought Dorothy into contact with Father Charles Owen Rice and other local priests active in the labor movement. Day stayed at the St. Joseph House of Hospitality that Rice opened in the city's Hill District in 1937.16 Pittsburgh priest Fr. John Hugo was a spiritual advisor to Day. Her ties to this city were deeply spiritual.

Day received the Laetare Medal from Notre Dame University in 1972. She visited Mother Teresa in Calcutta. She spoke at the Eucharistic Congress held in Philadelphia in 1976. She died of a heart attack on November 29, 1980 at Maryhouse in New York City. She was buried in Resurrection Cemetery on Staten Island.


16 Representative of Day's many visits to Pittsburgh, with attendant publicity, is the following article "Catholic Radical Alliance: Dorothy Day Pays Visit," The Pittsburgh Catholic (June 2, 1938), 1.
The Saints of Western Pennsylvania (continued)

Bishops to advance the cause at the diocesan level — and they unanimously endorsed sainthood. In death, like her life, Dorothy Day remains a somewhat polarizing figure — and her canonization process has received criticism from both right and left.

There is no current postulator. The Congregation's protocol number: 2261.

**Gwen Cecilia Coniker** (1939-2002)

Gwen Cecilia Billings was born in Chicago on September 27, 1939. She met her future husband, Jerry, when she was 14 years old and both were students at St. Gregory High School. They were married on August 15, 1959. Gwen was 19 and Jerry was 20 years old.

In the 1960s, they became involved in the nascent right-to-life movement. By 1971, they had concluded that the antidote to abortion and family disintegration was spiritual, not political. In that year, the family moved to Fatima, Portugal for a "two-year retreat." Upon return to the U.S., the pro-life couple worked to establish in Wisconsin the national center of the Militia Immaculata (also known as the Knights of the Immaculata), an international Catholic evangelization movement founded by St. Maximilian Kolbe in 1917.

They were about to found a ministry to families. In 1975, Gwen refused to have an abortion after doctors said she would otherwise die giving birth to the 11th of her 13th children. The Conikers then founded the Apostolate for Family Consecration in 1975. At the same time, they began producing television shows for EWTN. In 1990, the ministry purchased an abandoned seminary property from the Diocese of Steubenville, and began restoration of the buildings — operating Catholic Familyland, a 950-acre Catholic resort and retreat center in Bloomingdale, Ohio. It offers catechetical and educational programs and has published a Church-approved 2-volume *Apostolate's Family Catechism*. The Apostolate later spread to Philippines, Mexico, Belgium, Burma, Russia, Nigeria, and Portugal — and operated Familyland Television Network (until its subsequent discontinuance). The Apostolate enjoyed the support of Francis Cardinal Arinze and Joseph Cardinal Ratzinger (later Pope Benedict XVI). Blessed Mother of Calcutta joined its advisory council in 1976.

Gwen and her husband met Pope John Paul II nine times between 1984 and 2002. In 1999, Pope John Paul II named the Conikers as one of 20 couples to advise the Pontifical Council for the Family. The Coniker family represented the theme "Children, the Springtime of Hope for Family and Society" at the Jubilee Year 2000 celebration in St. Peter's Square with the pope before hundreds of thousands of people. In 2004, the pope named Coniker a consultant to the Pontifical Council for the Family. In 2007, Pope Benedict XVI issued a Decree of Recognition and Approval for the Apostolate as a private international association of the faithful of pontifical right, with a juridical personality, in accordance with canon law. Families evangelizing families!

In 2001, Gwen Coniker was diagnosed with hepatitis C and cirrhosis of the liver from a tainted transfusion administered during one of her Caesareans. She was set for a transplant when doctors found cancer. She died of on June 22, 2002, and was buried in the crypt of St. John Vianney Chapel at Catholic Familyland, Bloomingdale, Ohio.

Just two months past the minimum five-year waiting period for commencement of the canonization process, Catholic Familyland petitioned for the opening of her cause. Bishop Daniel Conlan of Steubenville let the cause for her canonization proceed. The initial investigation into whether she showed "heroic virtue" began in September 2007; part of the evidence presented was her refusal to abort her eleventh child, Theresa, which her doctor had advised.

The uniqueness of Gwen's cause was that it would fill a need for a saint with a healthy marriage, and Rome is seeking such saints. Gwen and Jerry were married for 42 years and their family consisted of 13 children and 52 grandchildren. Gwen's connection to Western Pennsylvania included here frequent visits in the Pittsburgh area, where some of her family lived, and she enjoyed Mother's Day at the Grand Concourse in Station Square, Pittsburgh.

Her postulator is Dr. Andrea Ambrosi in Rome. The Congregation's protocol number: 2802.

St. Paul of the Cross Monastery was a magnet for these holy people. Father Francis Seelos laid the cornerstone of the monastery. Mother Katharine Drexel sought the counsel of a spiritual director there. Father Bernard Mary Silvestrelli helped to launch its retreat ministry. Father Niceforo of Jesus and Mary stayed there in the interim between his exile from the violent persecution in Mexico and his departure for Spain, where he was ultimately martyred. Father Theodore Foley was the rector of St. Paul's Monastery and is buried there.

For further information, readers may consult these websites:
- St. John Neumann: http://www.stjohnneumann.org/
- St. Katharine Drexel: http://www.katharinedrexel.org/HOME.html
- Father Francis Xavier Seelos: http://www.seelos.org/
- Mother Frances Siedliska: http://www.nazarethcafn.org/index.php/about-us/history/
- Father Bernard Mary Silvestrelli: http://thepasslonists.com/?page_id=131
- Father Theodore Foley: http://theodorefoley.org
- Father Demetrius Gallitzin: http://demetriusgallitzin.org/
- Father John Anthony Hardon: http://www.hardonsj.org/
- Archbishop Fulton John Sheen: http://www.archbishopsheencause.org/
- Dorothy Day: http://dorothydayguild.org/
- Gwen Cecilia Coniker: www.familyland.org

The current state of all open causes appears at: http://newsaints.faithweb.com/index.htm which may be searched by the year of death of the candidate or by the Congregation's protocol number.
The Canonization of Pope John XIII and Pope John Paul II  
–April 27, 2014 in Rome 

by  
Rev. Mr. Michael Conway

1.5 million. That’s how many people came to Rome for the beatification of now Pope Saint John Paul II back in May of 2011. In a word, it was chaotic. Streets that were supposed to be closed were open, streets that were supposed to be open were closed, you couldn’t find a cab, the police had no idea what was going on, there weren’t enough bathrooms, or food, or water…it was a mess.

So of course I couldn’t wait to see what the canonization Mass would hold. Since I was, at long last, a deacon, I was holding out hope that I would be needed to do something…This would be the perfect storm. Not only was it to be the canonization of John Paul II, whose biography is so well-known I scarcely need to give it here, but it was also to be the canonization of Pope John XXIII, whose memory has not faded in the hearts and minds of the Italian people. The icing on the cake is that it would be presided over by Pope Francis, who seemingly can’t do anything without catching the world’s eye. (And, for good measure, Pope Emeritus Benedict XVI joined Pope Francis in the celebration, just to make a big deal…bigger.)

I imagine that many of us have found ourselves in this situation: a few days before company is coming over, you realize your house is a mess, and then you have to spend two or three extraordinarily frantic days to clean it. Well, now imagine that your house is the size of a city, and your guests are the entire Catholic world. Such was the situation the city of Rome found itself in the weeks immediately preceding the canonization. Somehow, the city managed to pull it off. 800,000 bottles of water were trucked in.

Thousands of portable toilets were set up at key locations. Long deferred maintenance projects — such as curb repair, pothole filling, and line painting — were suddenly completed. Trash was removed and streets were swept. Not bad for a city facing an 816 million euro budget deficit. (That’s not a typo.)

Back to our saints, though – how did we get here? John Paul II’s story might be a little more well-known. Typically, there’s a five year waiting period after someone dies before they can be considered for sainthood. That was waived about a month after his death. On December 19, 2009, Pope Benedict XVI declared him “Venerable”,

Latin admission ticket for Deacon Michael Conway to the dual papal canonization ceremony, Rome.

Panoramic view of St. Peter’s Square from the front of St. Peter’s Basilica during the dual papal canonization ceremony, Rome. All photos courtesy of Rev. Mr. Michael Conway
meaning after scrutinizing his life, it was found that he was an example of heroic virtue. On January 14, 2011, it was announced that the miraculous cure of a French nun from Parkinson’s disease could be attributed to John Paul, and it was announced he would be beatified on May 1 of that year. On April 23, 2013, a panel of Vatican doctors approved a second miracle – the cure of a Costa Rican woman of a terminal brain aneurysm. On July 4 of that year, Pope Francis announced that John Paul II would be canonized with John XXIII on April 27, 2014.

John XXIII’s story is slightly different. He was not beatified until September 3, 2000, some 37 years after his death. The miraculous cure of a sick woman was attributed to his intercession, paving the way for his beatification. There was not, however, a second miracle. Instead, on June 3, 2013 (the fiftieth anniversary of his death), Pope Francis visited his tomb and prayed there for a while. Then, while addressing pilgrims from Bergamo (Pope John’s hometown), he announced there was no need for a second miracle. Instead, based on the merits of the Second Vatican Council, John XXIII would be canonized. The necessary documentation was signed in July, and the two canonizations were a go.

The days leading up to the canonization were sunny and unseasonably hot, but the day of the canonization itself was gray and dreary. Rain was in the forecast, but it looked like it might hold off until after the Mass had concluded. Providentially, the liturgical office at the Vatican needed lots of deacons to help with the distribution of Holy Communion that day, so my classmates and I were set. We left the seminary pretty early for the short walk to the Basilica, not really knowing what to expect. The streets were indeed packed, with people who had slept out overnight or got up very early to head to the Square. Luckily, we had tickets that enabled us to get into a priority lane for the Basilica and through security in only a matter of minutes. It helped, too, that there was a veritable army of volunteers, as well as Italian police officers, to keep order and things moving smoothly. In fact, it moved so smoothly that we found ourselves in the basilica almost 45 minutes ahead of time. It was surreal – literally a million people outside, but less than 300 inside – and most of them were bishops and cardinals.

So with time to spare, I decided to visit the two soon-to-be saints. I stopped by John XXIII’s tomb first. There’s not much seating there, and it was all full – mainly older Italian cardinals and bishops. I didn’t stay too long, and then I headed over to John Paul II. Here the crowd was slightly more international – if by international you mean Polish and American. There in the front row was Bishop Zubik, so I went over to say good morning and pray with him for a little bit. And then it was time to get ready for Mass. It still looked like rain as Mass started, but the skies slowly started to clear. Just as Pope Francis was reading the official decree naming the two new saints, the clouds parted and the sun very clearly shone on the crowds. You would expect something like that from Hollywood, perhaps, but this was real.

There are a lot of different figures being presented regarding the attendance at the canonization. Most are probably wrong; in fact, it seems unlikely anyone could get an accurate count. There were well over 1,500 priests and 700 bishops present; at least 500,000 people in the Square – maybe as many as 800,000 – and who knows how many more along the Via della Conciliazione, and then thousands gathered in various piazzas around the city, watching on video screens. And that’s just Rome – there were also millions watching from their homes around the world. But the number of people present that day pales in comparison to the amount of graces God is pouring on His church through these new saints.

Saint John XXIII and Saint John Paul II, pray for us!
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P.
by Katherine Koch

Introduction

In the sleepy farm village of Schwarzenfeld, Germany, a prim, sun-gold monastery and eighteenth-century pilgrimage church rise from the crown of a grassy hill. A plaque adorns the church’s façade. The German text engraved upon its granite face translates as follows:

In Gratitude to Honorary Citizen

Fr. Viktor Koch, C.P.
Provincial of the Passionist Order
Through Personal Engagement and Civil Courage
He Prevented in April 1945
An Act of Retribution by U.S. Troops Upon the Population of Schwarzenfeld

The plaque records one of the most remarkable incidents in the historiography of World War II — a story centralized around a Western Pennsylvania native named Fr. Viktor Koch.1 He left American shores in 1922 to co-establish a new province of the Passionist Order in Germany and Austria. Given the precarious political and religious tensions that overshadowed Germany in the post-World War I period, this was a significant challenge. His tale of struggle and sacrifice behind enemy lines culminated in April 1945, when the American army arrived in Schwarzenfeld and threatened reprisals against the obscure Bavarian town.

A stout figure of 5’9”, Fr. Viktor had a warm, fatherly countenance and the fleshy earlobes that are characteristic of men in the Koch family. The Germans described him as a man “with a full personality,” and this is apropos, for he was a dynamic individual with qualities that ran the gamut. He was patient and empathetic to friends, family, and parishioners, yet dour and quick-tempered with anyone who threatened them — including the American Army.2 A persuasive negotiator, he was willing to bend rules and sidestep restrictions to achieve progress, yet he was absolutely inflexible in his prayer life. During the darkest moments of the war, when it seemed inconvenient or even pointless to carry on the rhythms of monasticism, he doggedly insisted upon observing services at canonical hours. He was ascetic in his faith practices, yet still evinced a zeal for life’s pleasures, always quick to indulge in cake, ice cream, and a fine cigar when they were offered to him.3

Early Life

The story of Fr. Viktor Koch begins with Nikolaus Koch and Viktoria Elser, two young immigrants who left their native Fatherland in the 1850s for the promise of freedom and prosperity on American shores. Nikolaus Koch hailed from Noswendel, a small farm town in the Saarland region bordering France, and Viktoria Elser was a native of the state of Baden-Württemberg. Each settled with their families in Hickory Township, Mercer County, Pennsylvania, where they met and then married in July 1868.4 The township’s population consisted largely of first and second-generation German immigrants, a fact that is evident in area cemeteries: etched in the weathered surfaces of their oldest tombstones are the words, Hier Ruh in Gott (Here Rests in God). During the 1800s, coal was abundant in the area, and to support his wife and children, Nikolaus became a coal miner.5

On May 26, 1873, Viktoria gave birth to the couple’s third child.6 He was their first son, and in German custom, they named him after his father — Nikolaus. From all indications, young Nikolaus was bilingual from the start. He learned to speak English at school and spoke fluent Hochdeutsch (High German) at home, his pronunciation colored by a distinct American accent. It is apparent that he was a precocious child, because his teachers often tapped him to help tutor children in the lower grades.7 His parents inculcated Germanic principles that have been passed down like heirlooms through generations of the Koch family: diligence in all aspects of life, fortitude, dogged perseverance, and above all, faith. The Kochs were instrumental in establishing a new parish church near their homestead on Dutch Lane — St. Rose of Lima.8 As a result, the Koch children all grew up with a church within sight of their house.9 Doubtless, the daily sight of its steeple and the silvery resonance of its bell tower made them feel closer to God in every way.

During the most formative years of his life, young Nikolaus became well-acquainted with the pain of the human condition. He was only seven when his mother gave birth to the family’s sixth child, a son named Fadius. For reasons unknown, the infant died a day after he was born.10 Then, in 1881, at the tender age of eight, Nikolaus watched his father die of typhoid fever.11 At the time in his life when he needed a father most, he found himself bereaved and catapulted into a paternal role, raising his two younger brothers, Peter and Albert. The widowed Viktoria shouldered the lonely burden of working to support five children and depended upon her two eldest daughters to manage the farm.

The struggling family was subsequently stricken by another tragedy. Fourteen months after losing his father, young Nikolaus lost his paternal grandmother.12 His mother, a woman of hardy spiritual character, accepted this chain of
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

An American priest with a saint's grace and often quoted a verse from the Book of Job: “God had given, and God hath taken away. Praised be His holy name.” Her attitude shaped young Nikolaus's view of hardship and suffering, and it likely prepared him for the event that would ultimately change the course of his life.

In April 1889, when Nikolaus was sixteen years old, three members of the Congregation of the Passion conducted a parish mission at St. Rose of Lima. This order, commonly known as the Passionists, has a distinctive creed: its members vigorously promote the memory of Christ's Passion. Both Passionist and parishioner alike are encouraged to see pain as the ultimate bonding with the Crucified Christ. They envision the face of Jesus in all who suffer, and strive to provide justice, comfort, and compassion to that powerful specter through their afflicted fellows. When the priests preached this creed from the pulpit at St. Rose of Lima, their words must have touched upon years of painful memories for young Nikolaus and struck him like an epiphany. The words resonated so profoundly that Nikolaus entered the Passionist preparatory school in Dunkirk, New York, that year (1889). On December 2, 1890, he professed his vows, donned the Passionist habit, and received a new name signifying his rebirth into Christ's service — Victor. On September 19, 1896, at age 23, he was ordained a Passionist priest. From that point forward, the former Nikolaus Koch would be forever known as Fr. Victor, C.P.

Laboring as a curate, parish priest, and a rector in various parishes during the next 26 years, Fr. Victor earned a reputation for self-sacrifice and perseverance. His commitment to the Passionist message was reflected by his decision to produce "Veronica's Veil," a Passion Play that never had been seen before in North America. The first Pittsburgh staging occurred in 1910 at St. Michael Auditorium on the city's south side. It drew 25,000 attendees at its peak in the 1920s. His work came to the attention of Fr. Silvio Di Vezza, C.P., the Passionist Father General in Rome. Fr. Silvio was searching for a candidate to serve as Provincial for a new branch of the Order in Germany, and was convinced that Fr. Victor was the right man for this undertaking: Germany was reeling in the aftermath of World War I, and the task of establishing a new province was destined to be a formidable one. Undaunted by challenges awaiting him on distant shores, Fr. Victor resigned his position as rector of St. Paul of the Cross Monastery in Pittsburgh. Bidding farewell to tearful, yet proud family members, he boarded a ship bound for Western Europe. There, in the land of his ancestors, he began the work that defined his life.

The World at the Beginning of Fr. Victor's Mission: An Overview of Political and Religious Factors Influencing the 1920s

At the time of Fr. Victor's ordination, the Passionists were still relatively new to the United States. The American branch of the order was barely four decades old. Four Passionist priests had arrived from Italy in 1852 and opened St. Paul of the Cross Monastery in Pittsburgh, their first cloister in the United States. By the 1920s, the American province had expanded enough to send its own missionaries to other countries. In 1922, it launched its first two missions — one to West Hunan, China, and another to Germany. Social, economic, and political turmoil wracked 1920s Germany, a fact that likely stirred Fr. Victor's interest and concern as a Passionist. The Treaty of Versailles demanded that his ancestral homeland accept full responsibility for the loss and damage incurred during World War I. Germany's fragile economy shattered beneath the weight of exorbitant reparations, subjecting a disillusioned population to staggering poverty. Inflation skyrocketed to such high levels that few Germans could afford basic staples. In 1919, one loaf of bread cost one German Mark; by 1923, that same loaf cost 100 billion Rentenmarks. When inflation peaked in November 1923, 4.2 trillion Rentenmarks equaled one U.S. dollar.

Adding to the humiliation, parts of Germany proper were ceded to newly-formed neighboring states, and all colonies in Africa and Asia were ceded to the victors of World War I. War veterans and ethnic German refugees returned to the Fatherland in such numbers that housing became as scarce as food, and the sale of property fell under strict government control.

Another facet of German history proved vital in selecting a location for a Passionist mission. The politics of the late nineteenth century had sharply defined religious influences in the period. In the new German Empire of the 1870s, Germany's Protestant majority embraced modernism and liberalism, prompting them to view Catholicism as the backward religion of farm peasants. Resentment against Catholic clergy, monks, and laymen burned so hotly in northern Germany that Prussian Prime Minister Otto von Bismarck, a devout Protestant, enacted policies from 1871 to 1878 to reduce the political and social influence of the Catholic Church. Laws strictly curtailed the freedom of religious orders in the state of Prussia, and eventually banned them from the region altogether. At the height of oppression, half of the Prussian bishops were in prison or in exile, a quarter of the parishes had no priest, half the monks and nuns had left, a third of the monasteries and convents were closed, some 1,800 parish priests were imprisoned or exiled, and thousands of laypeople were imprisoned for helping the clergy. This secularizing Kulturkampf, or "culture struggle," lasted until 1878, leaving northern Germany dominated by Protestants, and southern Germany — most notably Bavaria — a bastion of Catholicism. Time would also show that the Kulturkampf galvanized German Catholics, giving them a sense of solidarity that the future Nazi regime would find difficult to penetrate.

Mission Impossible: Fr. Victor and the Passionists' German Foundation

The idea to establish a Passionist mission in Germany originated with Fr. Valentine Lehnerd, C.P. Like Fr. Victor, he hailed from a transplanted German community and both men shared a keen interest in their ancestral homeland. Fr. Victor was tapped to serve as Provincial for the new foundation. Fr. Valentine would assist him as co-founder. The men were pragmatists, and they realized that they had an obstacle to overcome: despite their German heritage, they were foreigners in a strange land. In order to ease the natural distrust of native Germans, they began adopting the Germanic versions of their names — Viktor and Valentin.

Three aspects must have been searingly clear to Frs. Viktor and Valentin soon after their arrival in Germany. First, they would have to support their new province entirely on American money, and
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

they had conducted fundraising drives in the States for that purpose. Second, their chances of establishing a successful province hinged upon gaining admission into a Bavarian diocese. Third — and much to their chagrin — their mission was destined to be an uphill battle constantly verging on failure.

After the conclusion of World War I, the Weimar government assumed control of Germany, and religious orders exiled during Bismarck’s regime returned to the country, concentrating in Catholic Bavaria. Fearing that the resurgence might instigate another Kulturkampf, the Bavarian bishops held a conference in Fulda, where they unanimously decided to forbid new orders from entering the region. Musterling his characteristic tenacity, Fr. Viktor continued promoting the Passionist mission in Germany and petitioning for help until Michael Cardinal von Faulhaber of Munich and Freising and Dr. Michael Buchberger, Vicar General of that archdiocese, began advising the Passionists.

The solution to the impasse involved significant wheeling and dealing on Fr. Viktor’s part. The Passionist Father General’s orders specified that the missionaries focus their work on opening monasteries and creating new Passionist communities. Cardinal von Faulhaber, on the other hand, could not support a Passionist presence in Bavaria unless Frs. Viktor and Valentin took ownership of a parish. Fr. Viktor purchased a small tract of land in the Munich district of Pasing to fund the construction of a new parish church, and resolved the conflict of interest by making it clear that the Passionists would have no obligation to operate the church itself once construction was complete. In Cardinal von Faulhaber’s eyes, the fact of Passionist involvement in the establishment of this church was enough to justify their presence in Bavaria. The Passionist Father General was content with the solution and granted his permission to move forward.

Meanwhile, Dr. Michael Buchberger advised the Passionists to acquire the Schloss Gatterburg, a Neoclassical mansion spacious enough to serve as a preparatory school. The Schloss belonged to eighty-two year old Countess Pauline von Gatterburg, who continued to reside on the premises even as Frs. Viktor and Valentin began converting it into a seminary. Because of the housing crisis, the order’s claim upon the property was based upon a mere handshake deal: the Countess could not amend her will and bequeath it to the Passionists without government consent, and at that time, the Socialist-controlled Weimar regime was unlikely to approve. Like the bishops of Bavaria, the Social Democratic Party felt that Germany had reached the tipping point on admitting new religious orders, and its members feared starting another Kulturkampf.

Fr. Viktor’s struggles were not confined to Europe alone. Back in America, support for the German foundation was lukewarm at best. The tenuous nature of Frs. Viktor and Valentin’s negotiations with Cardinal von Faulhaber inspired no confidence in Fr. Stanislaus Grennan, the Passionist superior in Pittsburgh charged with the oversight of the order’s foreign missions. In 1925, Fr. Stanislaus wrote a letter to the Passionist Father Procurator in Rome and pronounced the German foundation a total failure. He refused to send further funding unless the province’s founders secured legal ownership of the property they purchased. Fr. Viktor made an appeal to the Father General in Rome, lamenting the complete lack of support he’d received from his American mother province. Nine months later, Fr. Stanislaus sent him the money he requested.

Despite the ever-present specter of failure, the German foundation not only survived — it thrived. Frs. Viktor and Valentin successfully started a new German Passionist community in Munich, and by 1925, enough members had advanced in their training to necessitate a second monastery — a novitiate for Passionist novices. Fr. Viktor relied upon the connections he had made in the Bavarian clergy during the past three years. Vienna’s Archbishop, Friedrich Gustav Cardinal Piffi, assisted the Passionists by granting them ownership of Maria Schutz, a shrine nestled amidst the Austrian Alps. Fr. Viktor then transferred his residence to Austria, most likely to monitor repairs to the 200-year-old shrine and oversee the new monastic community. After this expansion, the province became the German-Austrian foundation. Additional Passionists left America to help the province train its novices.

In 1931, the lingering question of Passionist admission into Bavaria finally resolved itself. Countess von Gatterburg passed away in October, and the Passionists took legal possession of the Schloss. Their lengthy presence in Bavaria may have assuaged misgivings about a new order entering the region. By 1932, the province had 41 priests, brothers, and novices, and 35 students were enrolled in the Preparatory School.

However, the specter of failure loomed over the mission again by 1933: Adolf Hitler came to power, and within months he issued

![Rev. Viktor Koch, C.P. (left) and nephew Rev. Basil Bauer, C.P. (right). Courtesy: Koch and Bauer Family Archives.](image-url)
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

decree prohibiting Germans from crossing the border into Austria unless they deposited 1,000 Reichsmarks with the government. It was the first step in bringing Austria to her knees and forcing her to join the Third Reich. On a yearly basis, the Passionists sent 20 to 30 students from the Preparatory School in Munich, Germany, to the novitiate in Maria Schutz, Austria, and they could hardly afford to pay the duties. The province's survival depended upon opening a new novitiate monastery in Germany.

The Passionist Arrival in Schwarzenfeld
Schwarzenfeld lies in the northeastern quarter of Bavaria, in a lush, hilly region known as the Oberpfalz. In the 1930s it was quiet and remote, isolated from the troubled world by an undulating ocean of farmland. The houses were austere white plaster with red-tiled roofs, and cars were a rarity. A pedestrian was far more likely to encounter a cattle herd lumbering along the sinuous dirt roads. The one feature that captured Fr. Viktor's attention was the pilgrimage church soaring from a grassy hill, a stop for travelers making their way to shrines across Europe. Locals called the hill der Miesberg, and the church upon its peak the Miesbergkirche (Miesberg church). The church had been constructed in 1721 — the same year that St. Paul of the Cross founded the Passionist order. Fr. Viktor and his brethren considered this intriguing coincidence an omen — they had found the location for their third Passionist monastery.

They also had worldly reasons to give Schwarzenfeld special consideration. In 1933, Nazi fervor was on the rise throughout Germany. After learning that the Passionists intended to construct a monastery in the Oberpfalz and that they had narrowed the list of candidate sites to Burglengenfeld and Schwarzenfeld, a civil district officer familiar with both towns contacted Fr. Viktor and offered his opinion. Even in Bavaria where Catholic spirit had been crystallized by the Prussian Kulturkampf, Schwarzenfeld had a special reputation for religiosity:

Burglengenfeld [the alternative site] is less suited to offer as much peace and quiet, high estimation of attention, and attachment and loyalty to ensure the successful establishment of monastic life, than Schwarzenfeld with its devout Catholic population.... Also may I say that the population there is known to be politically calmer. This endorsement decisively shifted the odds in Schwarzenfeld's favor. The Passionists purchased the Miesbergkirche and construction of the monastery — the Miesbergkloster — began in May 1934. As the civil district officer attested, the townspeople were already predisposed to accept the Passionists with open arms, but another aspect of their arrival made an indelible impression. In 1934, Germany was reeling from the aftermath of the Great Depression. Like their fellow Germans, most Schwarzenfelders were unemployed and destitute. Fr. Viktor arrived with $200,000 in U.S. funds — enough to hire every able-bodied laborer in the backwater farm village, plus indigents and tradesmen roaming the Oberpfalz in search of work. The exchange rate between the dollar and the languishing Reichsmark easily doubled (and possibly tripled) the money at his disposal. Schwarzenfeld's chronicle documents what this turn of events meant to the locals:

The relationship between the [Passionists at the] Miesberg and the town was not [superficial], but based on material need....

The new building measure appeared as a welcome opportunity to give numerous Schwarzenfelders work and bread in the time of widespread unemployment in the early thirties. An evolving bond was also evident in the Passionist foundation's historical Chronicle:

Attention must be drawn here to the fact that in the history of no other foundation of our order did the people cooperate with and support us so generously and wholeheartedly as did the people of Schwarzenfeld and the neighboring villages.

The implications for Schwarzenfeld are startling when we examine events within the broader historical context. Throughout Germany, a restive population turned to Adolf Hitler to solve their woes. The Nazi propaganda machine brazenly trumpeted that the Führer would bring about an "economic miracle," a claim that average Germans found empty — until their living conditions improved. Economic recovery served as one of the initial lures that garnered widespread approval and popularity for Hitler. The Schwarzenfelders, on the other hand, saw an entirely different picture: in their eyes, Providence — not Hitler — swept them from poverty into plenty. The leader restoring a sense of stability and hope was an American Passionist from Western Pennsylvania. Accordingly, they directed their unwavering loyalty to him.

Although the Miesbergkloster's construction was a watershed moment for the town, all parties involved with the project treaded upon perilous ground. New dictates in the Reich forbade the Catholic Church from establishing new institutions, and thus Fr. Viktor built a new monastery at a time when the Nazis were confiscating and secularizing existing ones. For the first time, Schwarzenfeld's leaders found themselves in contention with the Nazi regime. Fr. Viktor, on the other hand, had ample experience navigating around the German government. In the end, he and the town leaders took the simplest option possible: they neglected to alert Party authorities of their intentions to build a monastery. The maneuver succeeded. When the Nazis finally became wise to the ruse, they were forced to let construction continue. The Miesbergkloster project caused unemployment to plunge so dramatically in the Oberpfalz that the economic impact — which fell in line with Hitler's promise to restore the German economy — took precedence over objections to the new monastery. After the monastery was completed in 1935, one repercussion did occur: Schwarzenfeld's Catholic mayor was deposed for having enthusiastically supported the project. He was replaced by a man who was an Alter Kämpfer (old fighter), a member of the Nazi party since Hitler's beer hall putsch of November 1923.

Rise of the Third Reich and Beginning of World War II
By 1937, Fr. Viktor had spent fifteen years building the German-Austrian Passionist foundation. Over the next five, he'd be forced to watch the Nazis dismantle the entire province.

The seeds of trouble first sprouted in 1933, after the Third Reich negotiated a Concordat in June of that year with the Vatican governing church-state relations between Germany and the Catholic Church. Article 14 of the Concordat strictly prohibited foreign nationals from celebrating Mass and hearing confessions for German citizens. Eleven American Passionists had joined Fr.
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

Viktor and Valentin in Germany, helping the province train new novices in the ways of their order, and Fr. Viktor assured inquiring authorities that the men were not performing pastoral duties. This explanation kept the Nazis at bay for a few years, but by 1936 they began enforcing it with a vengeance. The Gestapo began expelling the American Passionists from Germany, and freshly ordained German Passionists stepped up to succeed them.48

In 1938, Frs. Viktor and Valentin discovered a convenient loophole allowing them to circumnavigate the new decrees. In March of that year, Germany annexed Austria (the Anschluss), automatically granting Austrians citizenship in the Third Reich. Both Passionists had lived at Maria Schutz long enough to satisfy Austria’s residency requirement, thus qualifying them as citizens of an expanded Germany. The next time authorities scrutinized Fr. Viktor’s papers, they found to their dismay that he was a legal citizen of the Third Reich.49

The next setback hit the besieged province in 1937, when Nazi authorities closed the preparatory school in the Schloss Gatterburg in Munich and confiscated the building.50 Young monastic hopefuls were sent back home, leaving only the older novices, priests, and brothers in Maria Schutz, Austria, and the Miesbergkloster in Schwarzenfeld. War broke out on September 1, 1939, and all German men of fighting age received army-call up notices.51 A German Passionist community 41 members strong dropped to 13 overnight. Fr. Viktor maintained correspondences with each of his “spiritual sons,” insisting that they send letters weekly to provide a sign of life. They wrote him from the front lines, all addressing their letters to Lieber Papa, “Dear Dad.”52 When parishioners stumbled into the Miesbergkirche and sank into a pew, praying fervently for sons fighting on the front lines, or grieving for ones who had fallen in combat, Fr. Viktor could empathize. In his own way, he bore that same cross.

The most devastating blows occurred in 1941. On February 28, Fr. Valentin — Fr. Viktor’s co-founder and friend through trial and tribulation — died. The full burden of the broken province now settled upon Fr. Viktor’s shoulders, but he barely had time to grieve before the next setback struck. The local branch of the National Socialist People’s Welfare Organization needed a building to house children evacuated from air-raid-prone cities to the countryside, and they had chosen the Miesbergkloster in Schwarzenfeld.53 On April 16, Nazi officials hammered upon the door of the monastery, ordering Fr. Viktor and his brethren to pack their belongings and leave within one hour. The Passionists had no choice but to comply. If they defied the order to abandon the monastery, they risked arrest.54

Fr. Viktor must have reflected upon the words his mother said after their family suffered multiple bereavements: “God had given, and God hath taken away. Praised be His holy name.” During his youth, he had learned how to process hardship. Sorrow served as the cornerstone of his very faith. Moreover, he had been born with an obstinacy that ran deep through the Koch family line. The Nazis had ordered him to abandon the monastery, but they had said nothing about the Miesbergkirche. Instead of conceding defeat and returning to America, Fr. Viktor stayed in Schwarzenfeld, taking up residence in a dilapidated and miniscule flower sacristy in the church.55 The elderly priests and brothers in his depleted province returned to Maria Schutz, the only monastery still in Passionist possession. Awed by Fr. Viktor’s tenacity, fellow Austrian Passionist Fr. Paul Böhmingerhaus refurbished the old flower sacristy and remained with him. Despite the fact that their religious community was all but disbanded, the two Passionists continued to follow the rhythms of monastic life that they had worked so hard to ingrain in their novices.56 They continued to observe canonical hours — the division of the day in terms of periods of fixed prayer at regular intervals. These official mandatory prayers known as the “Divine Office” consisted of the following:57

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Fr. Viktor was especially fond of Matins, the prayer services held at midnight, and Lauds, the observance at daybreak. This staunch observance of prayer was likely his coping mechanism through the vicissitudes of war.

After the eviction, the Schwarzenfelders proved where their loyalties lay. Aware that Frs. Viktor and Paul lacked access to a kitchen, Frau Paula Dirrigl volunteered to cook for them every other day. She packed meals into a basket, which her maid, Fräulein Anna Thanner, concealed under a shawl and delivered to the sacristy. On alternating days, nuns from a local convent performed the cooking and deliveries.58 The priests had access to nothing more than a public toilet on church grounds, so the Gindele family invited them to their house to take baths.59

As witnesses to this protest, the Schwarzenfelders were learning a valuable lesson. They were products of a culture that accepted subservience to authority as a way of life. Fr. Viktor, on the other...
hand, had been born and raised on American liberty and the right of the individual to protest an injustice — even one inflicted by the State. Living under the shadow of a dictatorship, they were all keenly aware that outright rebellion resulted in arrest. However, for the first time, Schwarzenfeld's Catholics saw a middle ground between unquestioning compliance and vigorous resistance: they could find ways to morally resist the Third Reich on their own terms.

The War Years: Fr. Viktor's Flock

One must consider the confluence of events in Schwarzenfeld and reflect upon the broader historiography of the Third Reich. Extraordinary circumstances permitted Fr. Viktor to remain on German soil. Schwarzenfeld was apparently the only German town where the population looked to an American citizen for moral and spiritual leadership. Moreover, the Passionists were all but driven from Germany. When Frs. Viktor and Paul began preaching at the Miesbergkirche, Schwarzenfeld also became the only German town whose residents regularly heard the central message of the Passionists: "Christ is present in human suffering." In the context of Nazi Germany, no concept could have been more powerful — nor more necessary.

There are ample reasons to believe that Fr. Viktor deeply imbued the town culture with Passionist teaching. No records were made of his sermons, yet to this day, his parishioners remember the conviction that flowed in his accented voice. They described him as being "full of his mission." Additional evidence can be found in the poesielbums of parishioners who personally knew him. A poesielbum is a journal in which German children collect poems, pictures, adages — any nugget of life that they wish to carry with them until they're old and gray. Aside from the owner, only cherished friends are permitted to write in them. The albums of Schwarzenfeld's elderly Catholics contain Bible verses in Fr. Viktor's bold, wiry handwriting, always followed by the motto of the Passionist order in German: Das Leiden Jesu Christi sei stets in unserem Herzen! (May the sufferings of Jesus Christ remain ever in our hearts)

Some telling examples of Fr. Viktor's effect on the Schwarzenfelders came from members of the staunchly Catholic Gindele family. Norbert Gindele, father of the family, operated one of Schwarzenfeld's four bakeries before and during the war years. A discharged soldier who had served the Third Reich in Poland and France, Gindele loathed the war effort so much that he spoke against it — in public — with little self-restraint. "Tell him not to speak any more," friends pleaded with his wife Maria, "He is putting himself in danger." He often teetered on the brink of arrest, but authorities depended upon him to provide bread, a critical staple in the German diet. They intimidated him with interrogations, then grudgingly released him.

Gindele and his wife Maria were also keenly aware of the disparagement of foreign laborers in Germany. Like many towns in the Third Reich, Schwarzenfeld had suffered a manpower shortage due to army call-up notices, and the Party solved this problem by delivering POWs — Frenchmen, Poles, and eventually Russians — to replace German workers fighting on the front. In Schwarzenfeld, a large percentage of these laborers performed the grueling work necessary to run the Buchthalwerk A.G., a ceramics factory incorporated into the expansive Hermann Göring Works. The strenuous physical labor caused them to go through their rationed food supplies quickly, and when they exhausted them completely, the foreign laborers took their empty ration books to the Gindele bakery. German law obligated Maria Gindele to turn them away until the following Monday, when they received new rations for the week. Instead, she tucked empty cards into her lap, pretending to cut stamps, and doled out bread for free. As a result, foreign laborers in Schwarzenfeld heavily patronized the Gindele bakery.

On the surface this seems to have been a simple act of compassion, yet it was infused with significance. Each ration book specified down to the gram how much bread a customer could purchase in a given week. The Reich Office of Nutrition required each bakery to collect customer stamps and record precisely how much bread was sold. The Nutrition Office then tallied stamps, assessed the bakery's needs, and authorized the baker to obtain supplies needed to support his business — again specified down to the gram. If there was a discrepancy in supply and demand, minimally the Gindeles should have been audited. If authorities had found that bread was being freely distributed to Slavic laborers, the consequences would have been disastrous. Each time Maria Gindele pretended to cut stamps, she and her husband gambled their lives and livelihood. Norbert Gindele relied upon a miller to fictionalize the amount of wheat he ground for the bakery, and thus they evaded detection. This implies that the Gindeles — and their conspirators — recognized the suffering of the men in their midst, and felt a moral obligation to act, regardless of the danger. Just as Fr. Viktor defied the Miesbergkloster eviction by entrenching himself in the church's small flower sacristy, they were morally resisting the Nazis on their own terms.

Two other incidents hint that Schwarzenfeld had an unusual milieu for a German town. In Summer 1941, Nazi Party authorities removed crosses from classrooms throughout Germany, and when students returned in Fall, they discovered that Hitler's portrait had replaced the crucifixes. The realization incited an unprecedented wave of protests and demonstrations throughout Bavaria, but in Schwarzenfeld the townspeople circulated a petition to have the crosses reinstated. This method of dissent was not unknown to the Germans, though they used it infrequently: the prospect of handing a list of names to Nazi authorities entailed significant danger for all who had signed the document. As an American, Fr. Viktor would have considered this a common form of peaceful protest.

On another occasion in July 1944, one of the Passionist novices impressed into the German army wrote Frs. Viktor and Paul about Marian apparitions appearing in the town of Bergamo, Italy. The Blessed Virgin predicted that a miracle would occur on July 13, one that would "bring joy to the world." Fr. Paul Bühminghaus read the letter aloud at the pulpit during Sunday Mass, prompting both awe and elation from parishioners. Schwarzenfeld's Catholics took it one step further by speculating about the purported miracle: they interpreted it as a sign that Hitler would be assassinated, resulting in
the war's end.

The rumor snared the attention of the Gestapo. Identifying Fr. Paul as the instigator of the rumor, the secret police paraded him down Schwarzenfeld's main street and imprisoned him for six months.53 Much to Fr. Viktor's relief, the Nazis released him in January 1945.

The Face of Evil: Schwarzenfeld and the Flossenbürg Death March65

By April 1945, General Patton's Third Army had crossed the Siegfried Line and begun its advance into Germany. S.S. guards operating concentration camps perceived that the invasion marked the beginning of the end for the Third Reich. Fearing that the Allies would liberate the Jews in their captivity, the S.S. herded them into trains or forced them to march on foot, driving them toward camps far from the front.

Flossenbürg, a labor camp fifty miles north of Schwarzenfeld, spawned a number of death marches throughout Bavaria. One train carrying approximately 14,000 Jews departed from the camp on April 15, 1945, and headed south for the death camp at Dachau.77

The convoy found itself targeted by American low-flying planes that were monitoring the area. Pilots had been instructed to fire upon all trains crossing German territory, assuming that they carried troops and supplies to the enemy front.78

The most devastating attack occurred on April 19, just hours after the train pulled into Schwarzenfeld's railway station.79 The S.S. opened the boxcar doors, letting Jews evacuate the doomed train, and at last the pilots realized the true nature of the transport. They refocused their fire upon the locomotive and destroyed the engine, preventing S.S. guards from taking prisoners any farther by railway.80 Despite the setback, the S.S. remained determined to prevent captives from falling into Allied hands. They executed prisoners too injured to walk and then marched the rest on foot through Schwarzenfeld.

From all accounts, Frs. Viktor and Paul had been up in the Miesbergkirche, far from the sights and events transpiring in town. Their parishioners, on the other hand, were keenly aware. Schwarzenfeld's Catholics peered out doors and windows and saw emaciated prisoners marching by, drawing bony fingers to their lips in a silent plea for food and water. After absorbing years of Passionist teaching, parishioners needed no prompting to see Christ in those tormented faces.81 Barbara Friese darted into the Gindele bakery and emerged with a basket full of bread. She confronted a Capo guard and argued for the right to feed the Jews. "Can't you see these people are starving?" she cried passionately. "Let them go!"82 Frau Friese convinced the guard to let her distribute bread, and the Gindele daughters stood by, ladling water.

While Frau Friese proceeded to distribute bread, another stunning episode was occurring just down the road. Realizing that no guards stood in sight, a prisoner broke from the march and fled to the Miesbergkirche, Schwarzenfeld's guest house and brewery. According to eyewitness Herta Arata, the Jew's presence wrenched a crowded barroom to silence. Herr Georg Bauer, the guest house owner, shoved back a wall of gawking onlookers and guided him to a table, where a waiter rushed over with a soup bowl. Herra's mother Rosa was inspired. Emboldened by the atmosphere of sorrow and concern for the prisoner, the German woman put an arm around him in motherly fashion and encouraged him to eat slower.83 The spontaneity of these reactions further demonstrated the unique moral and religious influences at work in Schwarzenfeld.

The Flossenbürg death march left the town's Nazi administration with a grim dilemma: the remnants of a massacre lay scattered throughout the train station yard, and U.S. forces would arrive within days. The mayor and his subordinates feared that if the Americans discovered 140 dead Jewish prisoners lying at the station, they would retaliate against the town, or investigate its leaders for suspected war crimes. Their solution opened the darkest chapter of Schwarzenfeld's history and the events that would establish Fr. Viktor as a hero in the eyes of its population.84

The American Arrival and Ultimatum

By Sunday, April 22, 1945, Schwarzenfeld was embroiled in bedlam. The locals had witnessed a death march passing through town. A river of panic-stricken German refugees surged from the east, fleeing Russian forces only forty miles away. Another desperate, battered crowd of civilians staggered up from the south, where the neighboring city of Schwandorf had been carpet-bombed by the R.A.F. just days before.85 To make matters worse, a Hungarian S.S. crew arrived with orders to destroy a bridge over a nearby river, frustrating the American advance into Germany. While Fr. Viktor celebrated a First Communion Mass less than a mile away, the S.S. opened the boxcar doors, letting Jews evacuate the doomed train, carrying approximately 14,000 Jews departed from the camp on April 22, 1945, further indicating a lack of tension between himself and his countrymen.86 His first omen of trouble occurred early on April 23, when he was summoned to Schwarzenfeld's town hall by the Americans. The liberating units had departed and an infantry unit arrived to enforce marshal law.87 Upon entering the town, American scouts stumbled upon a ghastly find: 140 corpses lay rotting in Schwarzenfeld's town dump, their bodies dusted with lime. Local farmers used the mineral to reduce soil acidity and encourage crop growth. It also had additional properties that the Nazis hoped would prove useful — it masked odors and inhibited bacterial growth.88

The American troops in Schwarzenfeld were war-hardened men who had witnessed countless horrors on the front lines, yet none compared to this ghastly discovery. Given the captions that
accompany U.S. Signal Corps photos documenting the event, it is evident that American forces believed Schwarzenfeld to be a
town full of Nazi sympathizers. The whole population bore full
responsibility for the atrocity.90

The American military commander issued a devastating ultimatum:
the Schwarzenfelders had to disinter the 140 bodies, wash them,
clothe them in donated clothing, construct coffins for all corpses,
dig a grave trench in the town cemetery, and hold a proper
Christian funeral — all in 24 hours — or the male population
would be executed.91

The significance of sowing Passionist teaching in Germany likely
dawned upon Fr. Viktor at that moment. He alone could see
the disparity between American perceptions of Germans and the
unlikely realities that he'd cultivated in Schwarzenfeld. Half of
his male parishioners were driven to gunpoint to the mass grave
and ordered to disinter bodies; the other half rushed to the town
cemetery, where they began the task of digging a trench broad
enough to bury 140 coffins. The task of constructing caskets fell to
Schwarzenfeld's women and children, none of whom had touched
a hammer or saw in their lives. Wartime supply shortages further
hampered the effort: the nails customarily used for carpentry work
were in short supply and children scampered to barns around
town, collecting spent horseshoe nails.92 Fr. Viktor hastened
from site to site, coordinating the effort.93 Keenly aware that the
Schwarzenfelders were failing to fulfill the ultimatum's conditions,
he confronted the commander and pleaded on their behalf.

Frau Zita Mueller, a resident of Schwarzenfeld, had constructed
coffins in one of the town's three carpentries. Her recollections
convey the psychological magnitude of events, along with her
reaction to Fr. Viktor's intervention:

My mother, aunts, and sister were constructing caskets in the
carpentry shop. We were terrified, working a whole day and
night, and despite the long hours we spent hammering the
caskets together, we knew that we would not be able to finish in
time. I kept looking at the old carpenter who ran the shop and
thinking, "He will die." The next morning, American soldiers
burst through the door. We shrieked away, crying, crying ....

Then, like an angel, Fr. Viktor appeared in the doorway and
physically pushed the soldiers back. He spoke stern words to
them, then he spoke to us, calming us down. He told us, "We
have another day to complete this task. It's all right. We have
another day ...."94

On the morning of April 25th, 1945, Schwarzenfeld's five hundred
men, women and children assembled in a grim human wall around
140 hastily constructed caskets, their heads bowed in prayer. The
Dean of the district conducted the funerary ceremony, while
Fr. Viktor translated services in English for attending American
soldiers. Three Polish Jews had escaped the Flossenbürg Death
March by hiding in houses and barns in Schwarzenfeld, and they
attended the funeral service, saying Kaddish for the dead.95 They
also requested that the crosses be removed from the coffins, a
request that Fr. Viktor and the Schwarzenfelders respected. Local
children gathered greenery from a nearby garden and placed them
upon the coffins as a decoration.96

History shows that U.S. forces compelled German civilians to tend
the victims of death marches in approximately 75 other locations
throughout Germany, yet Schwarzenfeld's incident was unique in
several respects. It is the only case where an American defended
Germans. It is also the only known case where an ultimatum
accompanied the order to tend the dead. Moreover, it was common
for an American commander or chaplain to read the following
statement to a town's citizens during a funeral ceremony:

You have been ordered here to look upon this indisputable, this
gruesome evidence of German barbarity, and to be solemnly
told that the people of the United States and the people of the
civilized world hold all Germans responsible for the horrible
crimes that resulted in the death of these innocent men ....

No declaration of collective guilt was read aloud during the funeral
in Schwarzenfeld. Fr. Viktor had sown the seeds of Passionist
teaching in the obscure Bavarian town, and his flock did not need
to hear a statement that injected national shame into their collective
psyche. Faith had kept their moral fiber intact. When they gazed
upon the rows of pineboard coffins, this reaction occurred naturally.99

The silence of American officers was likely a tacit acknowledgment.
that Fr. Viktor had saved Schwarzenfeld in every way that a priest
can save others — morally, physically, and spiritually. Through faith
and presence, he had changed the town in remarkable ways.

Fr. Viktor's Legacy

In 1947, two years after Fr. Viktor defended Schwarzenfeld
from U.S. forces, newly elected mayor Norbert Gindele signed
documents that declared the American Passionist an Ehrenbürger
— an honorary citizen of the town.100 This prestigious distinction
is common in Germany, recognizing people who have performed
outstanding services to the community, but it is extraordinary
for a foreigner to receive this recognition. Fr. Viktor accepted the
honor humbly, telling onlookers assembled at the Miesbergkloster:
"Whether [I am an] honor citizen or not, I am and will remain

Map of pre-World War II Passionist foundations in Germany and Austria.

Courtesy: Katherine Koch.
always ready to help within the framework God set for me.”

In the eyes of the Schwarzenfelders, the venerable old Passionist deserved the honor for more reasons than one. After preventing American forces from inflicting reprisals upon the town, he helped the townspeople emotionally and spiritually cope with the trauma they had endured during the 48-hour incident. He became an intermediary between the Germans and Americans, often pleading for the release of German soldiers held in Allied P.O.W. camps (especially if the prisoners and their families were known to be conscientious people who had rejected National Socialism). When a local farmer contracted typhoid from concentration camp prisoners who had been hiding in his barn and the possibility of an epidemic overshadowed Schwarzenfeld, Fr. Viktor coordinated with American military authorities to open an apothecary in town and quickly distribute medications necessary to combat the disease. In addition, he arranged the delivery of CARE packages to Schwarzenfeld, and during a visit to the United States in 1947, he ran donation drives, imploring American Catholics to donate money and goods to the indigent citizens of war-torn Germany. He became an intermediary between the Germans and Americans, often pleading for the release of German soldiers held in Allied P.O.W. camps (especially if the prisoners and their families were known to be conscientious people who had rejected National Socialism). When a local farmer contracted typhoid from concentration camp prisoners who had been hiding in his barn and the possibility of an epidemic overshadowed Schwarzenfeld, Fr. Viktor coordinated with American military authorities to open an apothecary in town and quickly distribute medications necessary to combat the disease. In addition, he arranged the delivery of CARE packages to Schwarzenfeld, and during a visit to the United States in 1947, he ran donation drives, imploring American Catholics to donate money and goods to the indigent citizens of war-torn Germany.

To this day, he is still held in fondest regard by many Germans in Schwarzenfeld and beyond.

Schwarzenfeld’s veneration of Fr. Viktor didn’t end with the declaration of honorary citizenship. When the town opened a new street that would serve as its main thoroughfare, officials named it Viktor-Koch-Strasse, in his memory. On April 22, 2005, devoted parishioners affixed a plaque upon the facade of the Miesbergkirche, honoring his intervention on Schwarzenfeld’s behalf. Every ten years until the Communist regime expelled him in 1952, he ran donation drives, imploring American Catholics to donate money and goods to the indigent citizens of war-torn Germany. To this day, he is still held in fondest regard by many Germans in Schwarzenfeld and beyond.

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Fr. Viktor also had a profound impact on his family back in America. His oldest sister Anna raised thirteen children with her husband John Bauer. Six children followed their uncle's example and pursued religious vocations. Among them was Fr. Basil Bauer, C.P., who worked in West Hunan, China, for twenty-eight years until the Communist regime expelled him in 1952. Frances Koch, the daughter of Fr. Viktor's brother Peter, was also inspired by her uncle to enter religious life, and on August 15, 1929, she entered the Sisters of Mercy at Mercyhurst in Erie, Pennsylvania. In addition, two cousins followed Fr. Viktor into the Passionist Order — Fr. Benedict Huck, C.P., and Fr. Roland Flaherty, C.P. Shortly after his ordination on April 28, 1947, Fr. Flaherty and four other American Passionists joined Fr. Viktor in Germany to help rebuild the shattered German-Austrian foundation. He worked in the province for 18 years.

<table>
<thead>
<tr>
<th>Viktor Religious Order</th>
<th>Motherhouse</th>
<th>Family Member</th>
<th>Relation to Fr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sr. Veronica (Clara) Bauer (1899-1979)</td>
<td>Niece</td>
<td>Sisters of the Good Shepherd (S.G.S.)</td>
<td>Pittsburgh, PA</td>
</tr>
<tr>
<td>Sr. Basil (Helen) Bauer (1902-1982)</td>
<td>Niece</td>
<td>School Sisters of Notre Dame (S.S.N.D.)</td>
<td>Baltimore, MD</td>
</tr>
<tr>
<td>Mother Sylvia (Margaret) Bauer (1904-1976)</td>
<td>Niece</td>
<td>Passionist Sisters (C.P.)</td>
<td>Pittsburgh, PA</td>
</tr>
<tr>
<td>Sr. Anne Marie (Anna) Bauer (1905-1977)</td>
<td>Niece</td>
<td>Sisters of Mercy (R.S.M.)</td>
<td>Erie, PA</td>
</tr>
<tr>
<td>Sr. Gabriel (Gertrude) Bauer (1909-1980)</td>
<td>Niece</td>
<td>School Sisters of Notre Dame (S.S.N.D.)</td>
<td>Baltimore, MD</td>
</tr>
<tr>
<td>Sr. Mary Gabriel (Frances) Koch (1912-1994)</td>
<td>Niece</td>
<td>Sisters of Mercy (R.S.M.)</td>
<td>Erie, PA</td>
</tr>
<tr>
<td>Fr. Gilbert (Joseph) Mehler (1874-1964)</td>
<td>First cousin</td>
<td>Passionist Fathers (C.P.)</td>
<td>St. Paul of the Cross Province, West Hoboken, NJ</td>
</tr>
<tr>
<td>Fr. Roland (Francis) Flaherty (1903-1968)</td>
<td>Third cousin</td>
<td>Passionist Fathers (C.P.)</td>
<td>St. Paul of the Cross Province, Union City, NJ</td>
</tr>
</tbody>
</table>
An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

Fr. Viktor returned to the United States only once in 1947. He clearly felt most at home in Germany. He continued to reside in Schwarzenfeld until his death on December 15, 1955, at the age of 82, passing just as the Passionist community finished Matins and Lauds, the prayer services that he loved most. The Schwarzenfelders laid him to rest in the Miesbergkirche cemetery beside Fr. Valentin Lenherd, his friend and co-founder of the German-Austrian Passionist province. May Fr. Viktor Koch rest in peace, knowing that he made an extraordinary impact on this world.

Note on Sources
A chance comment by a relative in Sharon, Pennsylvania, brought to the author's attention the name of the then-deceased Fr. Viktor Koch, who was her great granduncle. Since 2003, the author's research has taken her to such diverse sources as the Passionist Archives in Union City (New Jersey), the National Archives and Records Administration in Washington, D.C., the U.S. Holocaust Memorial Museum in Washington, D.C., and finally to the town of Schwarzenfeld in Germany. The following table provides keys to the many sources listed in the endnotes:

<table>
<thead>
<tr>
<th>ABBREVIATION</th>
<th>SOURCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>BFA</td>
<td>Bauer Family Archives, Sharon, Pennsylvania</td>
</tr>
<tr>
<td>GPFA</td>
<td>German Passionist Foundation Archives, Munich, Germany</td>
</tr>
<tr>
<td>KFA</td>
<td>Koch Family Archives, Lordstown, Ohio</td>
</tr>
<tr>
<td>NARA</td>
<td>National Archives and Records Administration, Washington, D.C.</td>
</tr>
<tr>
<td>PHA</td>
<td>Passionist Historical Archives of St. Paul of the Cross Province, Union City, New Jersey</td>
</tr>
<tr>
<td>SJCR</td>
<td>St. Joseph Church Records, Sharon, Pennsylvania</td>
</tr>
<tr>
<td>SPR</td>
<td>Schwarzenfeld Public Records, State of Bavaria, Germany</td>
</tr>
<tr>
<td>USHMMA</td>
<td>United States Holocaust Memorial Museum Archives, Washington, D.C.</td>
</tr>
</tbody>
</table>

FOOTNOTES:
1 Surviving documentation shows that the spelling of Fr. Viktor's name varies. In the United States he was known as "Fr. Victor." He adopted this version in correspondences with family, the U.S. military, and fellow American Passionists, and it is also the version used in American newspapers. However, German documentation identifies him as "Fr. Vikor," and he invariably uses this spelling when corresponding with German citizens and parishioners. The variance was likely a matter of pragmatism. Being a foreigner in a strange land was a detriment, and using the German spelling among the natives helped ease that difficulty. On the same token, using the Americanized version of his name — especially with Americans after World War II — convinced them that they were dealing with a countryman. The American spelling "Fr. Victor" will be used in U.S.-based sources and documentation for historical accuracy. Its appearance is not a typographical error.
2 Parishioner Frau Zita Mueller described Fr. Viktor as "fisherly." KFA, Interview of the author with Zita Mueller, Schwarzenfeld, Germany (May 12, 2005). His quick-tempered side was evident with his American countrymen. He wrote the following about an incident with a soldier after the liberation of Schwarzenfeld, Germany, in 1945:

Just once I was a little irritated when a young American soldier climbed up on the outside [of our monastery] through a first story window and wanted to place soldiers in our small apartment and have us get out. I gave him a piece of my mind and asked him if he did not know that this was American property. He left and never returned.
PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Obers], SS. Giovanni e Paolo, Rome (September 26, 1940). 4 The Basilica of SS. Giovanni e Paolo in Rome is home to the Passionists, and is the burial place of the order's founder, St.
FOOTNOTES: An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

Paul of the Cross (1694-1775). 3
3 Fr. Viktor's love for the pleasures of life was demonstrated in his 1946 letter cited above. He recorded that he shared "a good American cigar" with the Americans the night of their arrival. He also wrote him a letter selling a story about indulging in ice cream on a hot day while waiting for a train.

PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Obers], 2, and BPA, Letter of Fr. Victor Koch to Theresa Bauer, Maria Schutz, Austria (June 16, 1936).

4 SCHR, Marriage certificate of Nikolaus Koch and Viktoria Elser (1868).

5 Nikolaus Koch's occupation of coal miner is established by the 1880 U.S. Census, Hickory (Mercer County), Pennsylvania; Roll 1155, Enumeration District 213, Family History Film 1251515, page 155D, Image 2028, appearing at the website: http://www.ancestry.com. All websites in this article were accessed May 2014.

6 PHA, Fr. Victor Koch obituary (1955), 1. In paperwork, Fr. Viktor generally listed his birthplace as Sharon, Pennsylvania, and on occasion, it is listed as Hermitage. He was born on Dutch Lane in Hickory Township, which in 1976 was renamed the city of Hermitage.

7 PHA, Fr. Victor Koch obituary (1955), 1.

8 The article that the Kochs helped found St. Rose of Lima is part of the order's history through its three generations of the Koch family. This has been confirmed by Fr. Richard H. Helmstetter, "The Story of St. Rose of Lima" appearing at http://www.rootsweb.ancestry.com and on occasion, it is listed as St. Rose of Lima.


10 This solution was originally proposed by Fr. Michael Buchberger. Although the compromise appeared both Cardinal von Faulhaber and the Passionist Father General, Fr. Viktor's superior, Fr. Stanislaus Grennan, considered this maneuver an error in judgment. American donations were being used for a church that the Passionists would not own. He was further irritated by the fact that donors kept asking him when the Passionists would have such a church. And, he was loath to tell them that Fr. Victor would have no affiliation with the building that they had just funded. PHA, [Mielk/Snyder], The Chronicle of the German Foundation, 3-5, and PHA, Letter of Fr. Stanislaus Grennan to Fr. Procurator Leone (February 17, 1925), 1, 2.

11 In trying to establish the province, Fr. Viktor walked an incredibly fine line between the German Catholic Church and the Socialist regime. He could persuade the bishops by gifting churches with American money, but during his first few years in Germany, he had little hope of softening the iron will of the Socialists. The Social Democratic Party had warned the Bavarian bishops not to build new churches, and the Bavarian government was still needed on the matter of who owned the church. PHA, [Mielk/Snyder], The Chronicle of the German Foundation, 3-5, and PHA, Letter of Fr. Stanislaus Grennan to Fr. Procurator Leone (February 17, 1925), 1.

12 Ibid., August 1925.

13 PHA, [Mielk/Snyder], The Chronicle of the German Foundation, 7. Maria Schutz is the largest site of Marian pilgrimages in Austria. The chapel dates from 1721, and the sanctuary from 1728. For more information, see "Maria Schutz" appearing at http://de.wikipedia.org/wiki/Maria_Schutz and http://pfarre-semmersdorf.at. Friedrich Gustav Cardinal Pell in 1925 was appointed Bishop of Vienna for approximately 19 years. His profile appears at the Catholic Hierarchy website: http://www.catholic-hierarchy.org/bishop/spillfh.html.

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FOOTNOTES: An American Priest in Nazi Germany: The Story of Fr. Viktor Koch, C.P. (continued)

69 KFA, Letter of Liebhards Gindel to the author, Schwarznfeld, Germany (April 14, 2008), 2.
70 KFA, Letter of Liebhards Gindel to the author, Schwarznfeld, Germany (July 15, 2008), 2.
71 German women—who were the vast majority of the prisoners—led protests against the removal of crosses. For this reason, the event is frequently referred to as the "Mother's Revolt." Kershaw, Popular Opinion and Political Dissent in the Third Reich, cit., 331.
72 FKA, Interview of the author with Franz Barbara Freise, Schwarznfeld, Germany (May 13, 2005), 24:50. Franz Freise was the woman who spearheaded the effort to restore crosses in Schwarznfeld's classrooms. She authored and circulated the petition.
73 The author is aware of at least one other documented case where Catholic women circulated a petition to reinstate the crosses. A similar incident occurred in the town of Bodenmais, Bavaria. The incident caught the attention of the Gestapo.
74 PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Oester], SS. Giovanni e Paolo, Rome (September 26, 1946), 2.
75 Given the nature of the rumor spread by the people of Schwarznfeld, one wonders if the Gestapo suspected Fr. Paul as a co-conspirator of the July 20th plot against Hitler. To date, the author has found no documentation to suggest that this was the case. It is implied that, had the Nazis suspected his involvement, they found no evidence to corrobore it—nor would they, since it was a coincidence. Also, he was apparently incarcerated in a jail outside the town of Schwanordt, not held in a camp of any kind. 250 Jahre Miesberg in Schwarznfeld, op. cit., 91; PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Oester], SS. Giovanni e Paolo, Rome (September 26, 1946), 2.
76 The author wishes to thank Dr. Christopher Mauriello, chair of History at Salem State University, for his assistance in researching material on the Floßeneder Death March. Dr. Mauriello has investigated numerous cases of death marches that led to incidents of "forced confrontation," in which U.S. forces compelled German civilians to view Nazi atrocity sites and tend the dead.
78 NARA, Weekly Intelligence Summary, Supreme Headquarters Allied Expeditionary Force, Office of Assistant Chief of Staff, G-2, No. 58 (April 29, 1945), record group 331, box 14, section 22. This intelligence summary details the shifting of Allied air attacks on railroads in western Germany to central and southern Germany, Austria and Czechoslovakia from April 6 to April 29, 1945. It reports extensive damage to rail centers and rail lines with particular emphasis on the destruction of the railway to Munich.
79 USHMM, Benno Fischer, "Death March April 14, 1945-April 24, 1945" (June 1945). See also a documentary film based on Fischer's testimony: The Death March of the Jews from the Camps of Münster and Dülmen (1977). See further PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Oester], SS. Giovanni e Paolo, Rome (September 26, 1946), 3.
80 Survivor Mark Stern described the strafing by American low-level bombers on Schwandt. Stern was determined to simply bury the dead in a decent manner, presumably the disinfectant properties of lime would have proven useful.
81 There are vague and conflicting explanations as to how the Americans concluded Schwarznfelders were responsible for the atrocity. One account claimed that the Americans were given misinformation. KFA, Letter of Fr. Clemens Hayduck, C.P., to Ed Pancoast, Schwarznfeld, Germany (March 25, 2005), 2.
82 The terms of the ultimatum itself varied from one eyewitness to the next. Some remembered a 24-hour ultimatum, while others remembered a 48-hour ultimatum. Still others recalled no ultimatum at all. Previous Josef Schmid recalled the Americans threatening to take the male population to the neighboring town of Deitkilch, where they would be shot. The official record appears in 250 Jahre Miesberg in Schwarznfeld, op. cit., 42. See also KFA, Letter of Oswald Wilhelm to the author, Schwarznfeld, Germany (April 19, 2004); KFA, Interview of the author with Josef Schmid (May 1, 2005), 26:30.
83 KFA, Letter of Peter Barmann to the author, Schwarznfeld, Germany (February 27, 2004). The difficulty in acquiring nails is further supported by eyewitness Josef Schmid. KFA, Interview of the author with Josef Schmid (May 1, 2005), 30:00.
84 KFA, Letter of Oswald Wilhelm to the author, Schwarznfeld, Germany (April 19, 2004).
85 KFA, Interview of the author with Josef Schmid (May 1, 2005), 32:00, as cited in the respective biographies of Fr. Roland Flaherty, Father Mehler, who had been serving within the territory that came to be known as the Steubenville region, as a Passionist priest from 1901 to 1906, and as a Passionist pastor from 1906 to 1909. He was ordained as a Passionist on February 20, 1891, was ordained Gilbert of St. Joseph on June 4, 1898, and was consecrated as a Passionist priest on July 10, 1906 due to illness. He was later accepted into the Columbus, Ohio diocese. The Diocese of Steubenville was erected on October 21, 1944 out of territory taken from the Diocese of Columbus. Father Mehler, who had been serving within the territory that became part of the Steubenville diocese, was automatically incorporated into the new diocese. He became Right Reverend Monsignor Joseph G. Mehler on December 20, 1945. KFA, Estelle Mehler Kidson, Mehler – Cook Family Legacy: 1700 to 2003 (2005), 7.
86 West Hoboken was a municipality that existed in Hudson County, New Jersey, United States, from 1861 to 1925. It merged with Union Hill to form Union City on June 1, 1925. Further information can be found at http://en.wikipedia.org/wiki/West_Hoboken,_New_Jersey.

87 "The Punishment of Neunburg" (1945), reprinted in the Senes Fr New Mexican (June 5, 1995).
88 Town historian Oswald Wilhelm affirmed that: "Deep embarrassment. Quite a few had participated in this funeral ceremony, when they saw the large number of the coffins." KFA, Letter of Oswald Wilhelm to the author, Schwarznfeld, Germany (April 19, 2004).
89 Ibid. 
90 250 Jahre Miesberg in Schwarznfeld, op. cit., 50.
91 Ed Pancoast, "Schwarznfeld, Germany — A Different Kind of Hero," Yankee Diving, LXXII, No. 3 (September 2000), 30-33.
92 Fr. Victor wrote many letters on behalf of German wives and farmers who were trying to bring their husbands and sons home from P.O.W. camps. Collectively, this comprised a considerable body of correspondence. The scope and magnitude are indicated in his letter to [Fr. Bonaventure Oester], wherein he stated:

Not only the first days, but for a year and more I was kept busy, for all in the whole surrounding district came to me for advice and help. They came as far away as 50 to 200 kilometers. I was glad to give help where I could, because those who came were not the Nazis, but those who suffered under their regime.

PHA, Letter of Fr. Victor Koch to [Fr. Bonaventure Oester], SS. Giovanni e Paolo, Rome (September 26, 1946), 4.

93 KFA, Letter of Rita Wittlen to the Koch Family, Schwarznfeld, Germany (February 26, 2004).
94 During his 1947 visit to the United States, Fr. Victor attempted to convey the dire situation of Germans living in the postwar period. This is evident in the article, "Father Victor Koch Seeks Help For Surviving Victims in Helpless War-era Lands," The Catholic Review (October 10, 1947). During this trip, he also conducted a donation drive in Baltimore. PHA, Fr. Victor Koch, C.P., Free Will Offering, St. Michael's Parish, Baltimore, Maryland (November 9, 1947).

95 Celebrating 150 Years of Passionist Ministry in North America and Beyond, op. cit., 40.
96 KFA and BPA. Three of Anna Bauer's grandchildren also joined the Passionists, but all three left during their time in the seminaries.

97 See the biography of Fr. Baud Bier, C.P., appearing at the website of the Passionist Historical Archives: http://cpprovince.org/archives/bios/717-18b.htm.
98 Obituary of St. Mary Gabriel Koch, R.S.M., The Erie Times-News (May 15, 1944), 7B.
99 See the respective biographies of Fr. Roland Flaherty, C.P., and Fr. Benedict Hück, C.P., appearing at the Passionist Historical Archives website: http://cpprovince.org/archives/bios/11-22a.htm and http://cpprovince.org/archives/bios/991-30a.htm. Joseph G. Mehler also followed Fr. Victor into Passionism. Mehler, who had been serving as a Passionist on February 20, 1891, was ordained Gilbert of St. Joseph on June 4, 1898, and was consecrated as a Passionist priest on July 10, 1906 due to illness. He was later accepted into the Columbus, Ohio diocese. The Diocese of Steubenville was erected on October 21, 1944 out of territory taken from the Diocese of Columbus. Father Mehler, who had been serving within the territory that became part of the Steubenville diocese, was automatically incorporated into the new diocese. He became Right Reverend Monsignor Joseph G. Mehler on December 20, 1945. KFA, Estelle Mehler Kidson, Mehler – Cook Family Legacy: 1700 to 2003 (2005), 7.
Behind every research endeavor lies a "story behind the story," explaining what inspired the effort and the questions that demanded answers, propelling the historian through months — or years — of investigation. My own account is an unusual one. It's not every day that a computer science major stumbles upon a dramatic event in her family history, dives into a decade-long research project, and travels to New Jersey, Washington, D.C., and obscure German towns to learn the full narrative.

In 2003, my great-granduncle, Fr. Viktor Koch, C.P., verged on becoming one of those faces in old, yellowed photographs that family members struggle to pair with a name. I never knew that he existed. My father grew up with a vague awareness that a relative had joined the Passionist order and conducted a mission in Germany. He recalled childhood conversations about a priest who endured World War II behind enemy lines, though that was the extent of his knowledge. While visiting inquisitive family members in Sharon, his home town in Western Pennsylvania, Fr. Viktor had opened up about his life under Nazi rule and his long-awaited liberation by U.S. forces, though he neglected to mention the day he protected Schwarzenfeld's population from enraged American soldiers who had misjudged his flock. When he died on December 15, 1955, few people outside the town knew the pivotal role he played in its salvation.

The fates were aligning to change that. In 1997, Mr. Edwin Chase, an American World War II veteran whom I had never met, visited Schwarzenfeld, Bavaria. While reminiscing with Frau Zita Mueller, a longtime friend who lived in the backwater town, Ed generally avoided discussing the war out of a tacit understanding that this topic revived painful memories for the German people. Unlike younger generations who viewed the war through history books and documentaries, Ed and Zita bore personal memories of tragedy and horror. On this occasion, however, they revisited that somber chapter in their lives, and Zita told her visitor about the American Passionist who had defended Schwarzenfeld when U.S. forces stumbled upon a mass grave and threatened to execute the town's male population. Zita was only 13 years old when these dramatic events occurred. She had constructed coffins for the victims and attended the funeral ceremony.

The story entranced Ed. Upon returning to his home in Chevy Chase, Maryland, he made contacts in the Passionist order, visited the National Archives in Washington, D.C., and began researching Zita's spiritual hero. It was his fondest wish that Fr. Viktor's story be memorialized in a novel, or even a movie. Inspired by the film Saving Private Ryan, he composed letters to Stephen Spielberg and Tom Hanks and was crestfallen when they went unanswered. By 2003, it was clear that he lacked the energy to commit himself to a monumental research project. He packed all of his files into an envelope, addressed it to the Sharon Genealogical Society, and mailed it off in hopes of the city acknowledging its native son. Sharon historians contacted reporters at the Sharon Herald, who published an article titled, "Priest Saved Town From Destruction." Fifty-eight years after Fr. Viktor saved Schwarzenfeld, a new generation of Koch relatives opened the newspaper and learned his story for the first time.

My father and I contacted Ed at once. His dreams of a novel inspired me: they quickly became my own, and he was delighted to pass on the torch. But even more than that, my perceptions of World War II had been shaped by years of high school and college history classes, all of which provided a mere précis of the era. By and large, the German people were Hitler's devout followers, the perpetrators of the war and the horrors of the Holocaust — so I had learned. Why would anyone defend them? When the Americans arrived in Schwarzenfeld, was Fr. Viktor simply acting as a moral police officer enforcing the Commandments, or was there more to his story? When your kin is involved in an incident this controversial, the matter becomes personal. To me, those questions demanded answers. I had to know.

The Research Begins

My father and I have technical backgrounds, and that undoubtedly made us a bewildering new breed of independent historians. Aware of the power of the World Wide Web to share and elicit new information, we registered a domain name and I designed a web site, viktorkoch.com. We traipsed around St. Rose cemetery in Hermitage, searching for the graves of Fr. Viktor's family members, noting birth dates, death dates, taking snapshots with a digital camera, and we obtained digital copies of records in St. Joseph's Church. Little by little, we managed to find the puzzle pieces of Fr. Viktor's early life and fit them together.

In May 2004, we followed up with Ed's contacts and made our way to Union City, New Jersey, the site of the Passionist Archives at that time. (The trip served as our family's summer vacation). To archivist Fr. Rob Carbonneau, C.P., we were likely the strangest people he'd ever seen in his research room: my father hauled in a laptop and scanner, digitizing documents, and I barely knew enough to jot down accession numbers. A computer science degree had hardly prepared me for archival research. We made up for our shortcomings with our enthusiasm for the task at hand, and Fr. Rob took us under his wing, imparting eye-opening historical and religious context to the documents we perused.

Studying a treasure trove of correspondence written by Fr. Viktor himself, we became acquainted with our long-lost relative, and the words he penned 80 years ago swiftly shattered my visions of a priest who pedantically quoted the Bible. He challenged authority when his convictions demanded it. He wheeled and dealed his way out of failure. Living under the oppressive shadow of the Third Reich, he maneuvered around rules and harsh turns of fortune with a guile and grace that left me in awe. Fr. Viktor Koch was a dynamic force, fully capable of standing toe-to-toe with an irate American commander. But still, my question remained: what compelled him to defend Germans? The answers, I realized, awaited us in Schwarzenfeld.

Researching the German Side of the Story

While corresponding with the Schwarzenfelders, it became clear that we had two obstacles to overcome. The first, as one might expect, was the language barrier. Only one of Ed's contacts in the town spoke English, and the people we needed to reach most — Fr. Viktor's parishioners — conversed only in the Oberpfälzer dialect of German. As computer
people, my father and I resorted to using online English-to-German translators, but we soon realized that they were hopelessly inadequate. Ed Pancoast kindly informed us, “BabelFish is letting you down” — intimating that we'd be mortified if we knew how the program was mangling our words. As luck would have it, a higher power saw fit to intercede. We discovered that a German woman, Bettina, worked in a local bookstore, and we commissioned this godsend to help us translate and compose our correspondence. She still works with us to this day.

The second obstacle I call “the telephone effect” — referring to the children's game in which one child whispers into the ear of another participant, who then proceeds to pass on the message, and the last child in line recites the story, revealing the amusing accumulation of errors in human recollection. The Sharon Herald article that originally snared our attention depicted Fr. Viktor learning that American tanks were approaching Schwarzenfeld's borders, then emerging from a cave where he was allegedly hiding from the Nazis since 1941. He was filthy and unshaven, the article said. I could almost picture him sporting a beard that would impress a member of the rock band ZZ Top. My great-granduncle's story had survived through word of mouth, but by the time it reached America, the details were so contorted that they barely resembled the actual history.

We sent questionnaires to eyewitnesses in Schwarzenfeld and, given the questions we were posing, they discerned the yawning gap between the true story and our distorted understanding. In typical German fashion, they handled the situation as practically and efficiently as possible: the town mayor issued an invitation for the Kochs to attend the 60th anniversary celebration of Schwarzenfeld's salvation in 2005. A few weeks later, Fr. Gregor Lenzen, C.P., Fr. Viktor's present-day successor, sent a similar invitation from the German-Austrian Passionist foundation. Interviews with eyewitnesses would be arranged to set us straight, and the bilingual Fr. Gregor offered to serve as translator. In May 2005, my family and I boarded an Airbus to Germany — the first trip that any of us had taken beyond North America. Much to my delight, Fr. Rob and a contingent of American Passionists joined us for the celebration.

The trip to Schwarzenfeld isn't just enlightening. It was an epiphany. As I listened to accounts from Zita Mueller, Liebhardt Gindele, Josephine Gindele, Barbara Freise, and so many others, several thoughts struck me: these were not the Germans I had read about in my history textbooks. Their stories demonstrated a sensitivity for the suffering of people in their midst, even Slavs and Jews. Moreover, it was clear that they had given unshakable loyalty to Fr. Viktor — an American citizen. Fifty years had passed since his death, yet their veneration of him was still palpable. I returned home with a new understanding of that fateful day in April 1945 — when Fr. Viktor confronted the American commander, he was protecting Germans who lived in a highly unusual milieu, one informed by American influences and Passionist teachings. No other town in Nazi Germany could claim to have that combination of elements, and the implications stunned me. Ever my advisor on this journey into history, Fr. Rob was eager to see me do more than pen a novel. He suggested that I consider contributing to historical journals and conferences.

Fr. Rob also shared a bit of sage wisdom that proved true in the weeks after my trip to Germany. As researchers refine their understanding of a historical incident, new questions abound. I found myself wanting a broader perspective. How could I confirm my belief that Schwarzenfeld had a unique milieu? What was the atmosphere like in other Bavarian towns during the war? During the trip to Schwarzenfeld I crossed paths with Nikolaus "Klaus" Kainz, a former Hitler Youth who hailed from Pfaffenberg, Bavaria. He had been part of a troop that happened to pass through the Schwarzenfeld train station only hours after S.S. men had executed Jews too injured to walk. He spoke and wrote polished English, and was completely impartial in his views and judgment of the town. In fact, I found him to be starkly candid about his own experiences as a Catholic boy growing up in Nazi Germany. Through our nine-year correspondence, I ran my Schwarzenfeld research through the gauntlet of his sharp mind and memories. At times he declared facts "completely unrealistic" and I changed his opinion with eyewitness testimony. Those moments excited me the most, because when they occurred, I knew that I had unearthed a unique jewel from the bedrock of history.

The good luck didn't end there. In Summer 2006, our use of technology in this project paid off when my father and I received an unsolicited e-mail through viktor Koch.com. The contact was Herta "Hedy" Arata, a German war bride who had lived in Schwarzenfeld, married an American soldier in 1947, and moved to Milford, Massachusetts. She came to Schwarzenfeld in 1943 and worked as a secretary for the Nazis who occupied Fr. Viktor's consecrated Miesbergkloster monastery. She was a native of Berlin, a Protestant who belonged to the Social Democratic Party, and her affiliations made the town's Catholics keep her at arm's length. Although she delivered mail to Fr. Viktor every day, she could tell me little about my great-granduncle. To her, he was nothing but a hand reaching out through the flower sacristy window. (Evidently, Fr. Viktor took pains to stay away from the tenants occupying his Miesbergkloster.) However, she gave me an amazingly clear sense of life in Schwarzenfeld and in the Third Reich, and like Nikolaus Kainz, she provided an unbiased impression of its inhabitants.

As it turned out, eighty-year-old Herta found our site through sheer serendipity. Her daughter encouraged her to use a computer for the first time, informing her that the World Wide Web had information on everything imaginable. Herta thought she'd prove her wrong by running a Google search on the obscure Bavarian town where she had lived during World War II. She nearly fell out of her chair when she saw viktor Koch.com.

Researching the Jewish and American Sides of the Story

Researching the Flossenbürg Death March was perhaps the easiest part of our project. The path beneath our feet was well-trodden. Like other incidents in the Holocaust, historians, witnesses, and survivors alike have labored to preserve the event through documentaries and memoirs. Our work brought us in touch with Peter Heilig, a German historian and filmmaker who specializes in the history of the Flossenbürg concentration camp. He provided a wealth of pictures, records from the U.S. National Archives, and survivor accounts — including that of Markus Stern, a Death March survivor who had immigrated to America. The Stern family graciously answered our questions and supplied us with a copy of Markus's self-published memoir, Shema: Secret of My Survival.

The American side, however, proved the most difficult — and perhaps the most intimidating. It's not easy to present a story that casts the American military in a less-than-heroic light. Ed Pancoast's
Recovering Family History: Researching Fr. Viktor Koch, C.P. (continued)

research indicated that the units in Schwarzenfeld hailed from Patton's Third Army, and they were men who had experienced a bloody christening into warfare in the snows of the Ardennes. After researching the Battle of the Bulge, I could easily understand their antipathy for Germans. We tried to find former soldiers involved in the 48-hour ultimatum, but without success, and it was clear that we'd have to find our answers at the U.S. National Archives in Washington, D.C. We made a trip in February 2006, and Fr. Rob Carbonneau accompanied us, helping my father and me get our bearings around the place where he'd spent many a day delving into research. During that trip, we also had our first and only visit with the veteran who started it all — Ed Pancoast. (Ed passed away in March 2009, secure in his faith that we'd eventually fulfill his dream of telling Fr. Viktor's story).

The trip to the National Archives fulfilled our hopes. We found documentation identifying the exact units involved in the 48-hour ultimatum and found video footage of the reburial process. Yet, I sensed that our research in this particular arena was still wanting. We knew little about the procedures and practices of the American Army, and although we had uncovered other cases where U.S. soldiers compelled German civilians to tend atrocity victims, we had not researched them in depth. We had yet to determine how Schwarzenfeld's incident differed from the norm. Then, as if on cue, viktorkoch.com reeled in another miracle contact. In 2012, Dr. Christopher Mauriello, Chair of History at Salem State University, had found our website through a Google search. He was researching instances exactly like Schwarzenfeld — cases where American soldiers forced Germans to confront evidence of Nazi atrocities and give the dead a decent burial. Chris's research was a perfect fit with ours — we intimately understood the German side of the story, and he had conducted exhaustive research on the American side. In September 2013, Chris and I co-presented a paper at the Midwest World History Association Conference titled, "The 48-Hour Ultimatum: U.S. Soldiers and Forced Confrontation of German Civilians in Schwarzenfeld, Germany, April '45." We have been compatriots in research ever since.

As I reflect upon the past ten years, one eerie thought occurs to me — my father and I didn't choose this history project. It chose us. Every development occurred through a combination of helpful people, unlikely circumstances, and sheer serendipity, and it could not have happened any other way. When contemplating similar moments of good fortune in his own life, Fr. Viktor was known to say, "God provides where need is greatest. Who am I to question His mysterious ways?" I can only say "Amen" to that. I can hardly predict where this journey will lead next, though I expect my great-granduncle does. Wherever the path takes us, we're certain to follow.

An Old Tradition and a New Beginning:
The Evolution of Freshman Orientation at Saint Vincent College
by Rev. Rene Kollar, O.S.B.

Saint Vincent College in Latrobe admitted its first class of women in 1983, and in August 2008 the faculty, staff, and administration gathered in the gymnasium of the Robert S. Carey Center on the campus to acknowledge the 25th anniversary of co-education at Saint Vincent. This marked the most significant change in the history of the college, but there were other alterations in campus life, although not as important as the admission of women. The manner in which freshmen were introduced to college life also underwent some changes.

Founded in 1846 by the German monk Boniface Wimmer, Saint Vincent College had trained generations of male students. Within this masculine environment, certain traditions and customs became established which reflected the character of the student body and the sense of masculine fellowship. Some did not last long, but others survived. Freshmen on most college and university campuses endured a ritual of welcome commonly known as "hazing," but because of abuses this questionable ceremony of initiation has been either banned or closely regulated at American institutions of higher education. At Saint Vincent College, this practice was known as "Rules." With the support of the college administration, the student government oversaw this attempt to integrate the new students into the general population. The wearing of name tags which also identified the student’s hometown, funny hats ("dinks"), and a long list of "Rules" regulated the life of the new freshmen. Some of these regulations might even appear to mirror the juvenile activities of the movie Animal House, but there were positive aspects of this practice such as social events with other colleges and trips to Pittsburgh for baseball games. One individual, a senior in 1965, recalls that the “goal was to give the new students a taste of the campus and contact with upperclassmen who took care to help freshmen navigate this new world.”

Today students at Saint Vincent are introduced to the college life through a process called Freshman Orientation. The new student at Saint Vincent College begins his/her initiation into collegiate life during the summer before classes begin, and the program continues throughout the first semester. These students learn about social activities, academics, support systems, academic policies, and school regulations through meetings with college officials and the older students. They are introduced to members of the college administration, faculty of their academic department, and upperclassmen who serve as mentors. Moreover, on their first weekend on campus, today’s Saint Vincent students also take part in community service activities which introduce them to the Benedictine value of helping others.

The current practice of Freshman Orientation, consequently, stands in stark contrast with the custom of “Freshman Rules” which had been designed for the insular and all-male environment of Saint Vincent College. These “Rules” had been modified throughout the twentieth century and eventually discontinued after the fall of 1965 when the faculty began to voice concern over the appropriateness of some of the practices, to which they attributed a "barracks mentality." The last student chairman when "Rules" still governed the initiation into college life successfully recommended to the college administration that hazing and "Rules" be discontinued because of faculty opposition and changing societal attitudes toward such practices. But memories of this experience are still the subject of lively discussions when alumni gather to reminisce.

Saint Vincent Freshman Rules of 1937, 1941, and 1952, which are reprinted below, might today provoke laughter and disbelief. American colleges and universities had similar initiation rites and practices for incoming students which have also been modified, and times have also changed at Saint Vincent College. During the 1960s, for example, the word Orientation replaced the more severe term Rules as the description of the program which introduced the freshmen to college life. The traditions of the past, however, provide an interesting insight into college life at Saint Vincent during that period of its history when “Freshmen Rules” were an integral part of introduction to collegiate life at Latrobe.

![Fall 1965: Last year of “Rules” at St. Vincent’s College.](image)

*Courtesy: St. Vincent College Archives, Latrobe, PA.*
An Old Tradition and a New Beginning:
The Evolution of Freshman Orientation at Saint Vincent College (continued)

1937

**Freshmen Rules**

Freshmen must always show themselves obedient and respectful to the officials of the Institution and to the members of the Faculty.

Freshmen shall keep their hands out of their pockets at all times.

Freshmen are not permitted to loiter at the College entrances, the sidewalks, the Triangle, the Courtyard, the Bridge, the branches along the third base line on the ball field, or at the intersection of Main and Ligonier Streets in Latrobe.

Freshmen shall at all times keep to the paths and off the grass, except when engaged in an athletic contest.

All Freshmen, whether boarders or day students, are required to wear "Dinks," black socks or gym shoes, and black ties at all times, at the College, at Latrobe and Greensburg, as well as on their way to and from the College.

Freshmen shall not wear athletic, society or class insignia from preparatory schools.

Freshmen shall not wear any initials, monogram, or insignia of any other college, or university.

The wearing of any jewelry, pins, emblems, watch fobs or charms, except a watch, is forbidden to Freshmen.

Freshmen shall meet members of all schools, yells, and the Freshmen Rules. Further, they must be ready to render them at any time at the request of higher class members.

Freshmen shall attend, in a body, all the mass meetings, pop meetings, and athletic contests on the home grounds.

Freshmen shall not wear any initials, monogram, or insignia of any other college or university.

The following rules govern the conduct of Freshmen while in Latrobe:

1. They will not appear on the streets of Latrobe in the company of any women or women, unless it be a member of their immediate family.

2. While at the theatre in Latrobe, they will all in the lobby back of the coat check.

1952

**STUDENT HANDBOOK**

**ST. VINCENT COLLEGE**

1952

**STUDENT HANDBOOK**

**ST. VINCENT COLLEGE**

1941

**STUDENT HANDBOOK**

**ST. VINCENT COLLEGE**

LATROBE, PENNA.

**STUDENT HANDBOOK**

1941

Reprint of St. Vincent Rules. All photos courtesy of St. Vincent College Archives, Latrobe, PA.
Mission, Margin and Faith-Based Hospitals in Allegheny County

by Sr. Georgine Scarpino, R.S.M.

"...those who had any who were sick...brought them to him, and he laid his hands on each of them and cured them." - Luke 4:40.

Thirteen faith-based hospitals dotted Allegheny County between 1947 and 1955. Mission was their driving force in the beginning. Margin was their driving force in the end. This is a summary of their journey.

In the 1840's, Pittsburgh was a hub of industrial activity. With industry came accidents. With river access, poor living conditions, and a rapidly growing population came disease. Smallpox, cholera, typhoid, malaria, dysentery, typhus, pneumonia, diphtheria and scarlet fever swept through the community not just once, but again and again. Pittsburgh responded to these health crises poorly, very poorly. The local leadership received public reprimands in the media for the lack of a permanent hospital to care for the many who were ill, injured or died prematurely.

Gratefully, a first response to these challenges came with the founding of Mercy Hospital in 1947 by the Sisters of Mercy. Pittsburgh's first Catholic bishop, Michael O'Connor, traveled to Ireland to invite the sisters to join him in serving the city by providing education, health care and other social services opportunities for the people, especially the poor.

Mercy hospital was the first hospital founded by the Sisters of Mercy not only in Pittsburgh but also in the world. It's temporary home was on Penn Avenue at the Concert Hall Convent of the sisters. However, Bishop O'Connor wanted a more permanent location for the facility so he asked the Brotherhood of St. Joseph, a beneficial society from St. Paul Cathedral Parish, to serve as business manager for the project, raise funds for it and supervise the construction of the new facility.

Finally, in May 1848, Mercy Hospital opened its doors on Stevenson Street on Boyd's Hill, a suburb of Pittsburgh. This caused a stir in the Pittsburgh community not so much because hospitals, at that time, were considered unhealthy places, but because of the city's political climate. The Know-Nothing Party was very active during these early Pittsburgh days. The mayor, a well-known member of this party, had Bishop O'Connor arrested because of a sewer problem at Mercy Hospital.

Within the same year, Protestant leaders began a non-denominational hospital in another suburb, Lawrenceville. This was The Western Pennsylvania Hospital. Reverend William Passavant, a Lutheran minister, founded The Infirmary (Passavant Hospital) in 1849 in Allegheny City, the current North Side of Pittsburgh. Because he admitted cholera patients, to avoid mob violence, he moved the hospital to Laceyville, which today is the Hill District of Pittsburgh.

These three hospitals, founded before the Civil War could well be considered the Pioneer Hospitals of Western Pennsylvania. Each had a significant role in the Civil War. Secretary of War, Edward M. Stanton designated the West Penn Hospital a military hospital because it was non-sectarian. However, he invited the Sisters of Mercy to administer and staff the facility. Sisters of Mercy and Lutheran Deaconesses from the area also served in Washington, DC hospitals during the war. It wasn't until after the war that other hospitals began to operate in the area. Some addressed the needs of industrial communities along the rivers such as South Side and McKeesport Hospitals. Others opened or relocated to serve new communities in the North or South Hills such as St. Clair and Passavant Hospitals. There were hospitals dedicated to specific needs or populations such as Magee Women's Hospital, Children's Hospital or Eye and Ear Hospital. By 1955, when the last faith-based hospital, Divine Providence opened, 31 permanent, non-government hospitals had been founded in Allegheny County. Table 1 lists these hospitals, the dates they began services and whether they were faith-based or non-denominational. There is much more information about these hospitals in the recently published book, The Rise and Fall of Faith-Based Hospitals: The Allegheny County Story.

Table 1: Hospitals in Allegheny County (1847 - 1955)

<table>
<thead>
<tr>
<th>Faith-Based Hospitals</th>
<th>Non-Denominational Hospitals</th>
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<tr>
<td>Mercy Hospital 1847</td>
<td>Western Pennsylvania Hospital</td>
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<tr>
<td>Passavant Hospital 1849</td>
<td>Pioneer Hospitals</td>
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<td>St. Francis Hospital 1866</td>
<td>Shadyside</td>
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<td>Allegheny General Hospital</td>
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<td>South Side Hospital</td>
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<td>Children's Hospital</td>
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<td>Expansion Hospitals</td>
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<td>Rosalia Foundling Home 1891</td>
<td>Reiniman Maternity Hospital</td>
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<td>Presbyterian Hospital 1893</td>
<td>McKeesport Hospital</td>
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<td>St. John's Hospital 1896</td>
<td>Eye and Ear Hospital</td>
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<td>Pittsburgh Hospital 1897</td>
<td>Homestead Hospital</td>
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<td>Booth Memorial Home 1900</td>
<td>Suburban General</td>
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<td>St. Joseph Hospital 1904</td>
<td>Ohio Valley Hospital 4</td>
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<td>Columbia General Hospital 1906</td>
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<td>Montefiore Hospital 1907</td>
<td>Allegheny Valley Hospital</td>
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<td>St. Margaret's Hospital 1910</td>
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<td>Sewickley Valley Hospital</td>
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<td>Belvedere Hospital</td>
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<td>Woman's Hospital</td>
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<td>St. Clair Hospital</td>
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<td>Divine Providence Hospital 1955</td>
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1 Pittsburgh Fortress of Health and Appendix D, A Social Study of Pittsburgh. Government and psychiatric hospitals are not included.  
2 Original name: The Pittsburgh Infirmary  
3 Original Name: The German Francisicus Hospital  
4 Original Name: Homeopathic Medical & Surgical Hospital  
5 Original Name: The Louise Lyle Hospital  
6 Original Name: Charity Hospital of Pittsburgh  
7 Original Name: McKees Rocks Hospital
Another and interesting dimension of the story of these hospitals is who founded and managed them. Individual or groups of women founded thirteen of the 31 hospitals. Women founded nine of the thirteen faith-based hospitals and four of the non-denominational ones. Women managed ten of the faith-based hospitals and six of the non-denominations hospitals.

Clearly, when one reads the histories of the faith-based hospitals it is very evident that they were founded to respond the religious beliefs of service to the sick and poor. Service to the poor was a special hallmark of these hospitals. Therefore, finances were always an issue. Because many served the poor, income from admissions was never enough to support these institutions. In some cases, managers of the faith-based hospitals had to beg for goods and money to continue operations. One closed for a period. Some of the sister groups rationed their food intake in order to continue operations.

In general, hospitals depended heavily on donors for financial support. However, state funds were available to non-denominational hospitals to serve the poor. The supposedly sectarian nature of the faith-based hospitals prohibited their accessing such funds. Generally, this sectarian determination was dependent on what was stipulated in a hospital’s by-laws. It is not surprising, then, that the faith-based hospitals eventually changed their by-laws to present themselves as non-sectarian. This is where mission and margin began to interact in a way that presented new issues for the faith-based hospitals.

The Rise and Fall of Faith-Based Hospitals: The Allegheny County Story presents a host of external factors that increasingly influenced the rise of margin as a driving force in decisions affecting the future of all of the local hospitals but especially the faith-based ones. Initially, margin meant having enough money to continue operations in the faith-based hospitals. When state funds did become available after by-law changes these monies helped with care of the poor and the construction of new services and equipment. In the period before 1965, mission was still the driving force in the faith-based hospitals. But the number of large donors to keep operations going was declining.

Federal funding streams became available to hospitals after 1935 with the passage of Social Security (1935), Hill-Burton (1946), and Medicare/Medicaid (1965). Health Insurance through programs by Blue Cross and other providers was another source of financial support for hospitals although reimbursements did not cover costs. The most current and controversial federal health care program is the Patient Protection and Affordable Health Care Act (2010). However, while it may impact faith-based hospitals in other locales, it had no effect on the closing or merger of faith-base hospitals in Allegheny County that culminated in the sale of Mercy Hospital to UPMC in 2008.

If these earlier acts provided funding for hospitals why did we lose our independent faith-based hospitals in Allegheny County? There are many factors related to this question. In 1938, a study of human services in Allegheny County reported that we had an excess of hospital beds. Another factor was the shift of population from the city to the county suburbs affecting the census and therefore the funding of hospitals like Mercy and St. Francis. Care of the poor was another important factor. As insurance, state and federal regulations changed it was no longer possible to use some of these monies to subsidize the poor. However, this mission still prevailed in faith-based hospitals. Some of the faith-based hospitals were small and did not have any leverage with the health insurance companies for competitive rates. Health systems began to emerge. Some systems acquired doctors from poorer or smaller or more rural hospitals with lucrative offers.

With the change of the by-laws of faith-based hospitals and the decrease of women religious to staff, administer and control them, boards focused more on the business and margin aspects of the hospital. Low margins affected the hospital’s ability to cover loans and purchase state of the art equipment.

Low operating margins coupled with offers to join a larger, more viable system posed serious considerations about fiduciary for hospital boards. If a hospital closed, that meant a loss of employment for many. Merging with another hospital/system enabled these folk to continue employment, which had moral implications.

A change in the mindset of hospital patients also influenced the fate of faith-based hospitals. The commitment to go to a hospital because of its faith orientation declined. Now patients go where their doctors practice. This is evident in the furor over losing one’s doctor when/if the contract between Highmark and UPMC ends in 2015.

One cannot underestimate the rise of UPMC as a factor in decisions about a faith-based hospital’s future. Survival was the bottom line and UPMC, or now Highmark, posit a continuation of services, employment and deep financial pockets.

It is interesting to note that only two of the hospitals that merged into UPMC had a religious stipulation in their purchase agreement. Montefiore would continue to have chaplain services and kosher meals available for Jewish patients. Mercy would continue to be Catholic as measured by adherence to the Ethical and Religious Directives.

Where does this leave our region with regard to faith-based health care? Are other regions experiencing the same phenomenon? Other regions still have independent or faith-based hospitals that are part of a larger system similar to the Mercy-UPMC model.

Basically, most of our local hospitals have a chaplain program of either employed or volunteer personnel. Most patients, however, no longer have lengthy hospital stays because of the current reimbursement regulations and/or new methods of care that enable them to go home or to a nursing facility rather quickly. Therefore, contact with chaplains may be minimal at best for the majority of patients. Moreover, recent studies indicate that there are a growing number of individuals, mostly younger, that are not affiliated with any specific church or religion so access to faith-based health care may not be of interest to them.

On the other hand, something quite interesting and beneficial to the local community is occurring with the use of hospitals sale monies. They are subsidizing other needed services to the region such as clinics for the poor and elderly, grants to improve the general health of an area, and assistance with medical bills. When these outreach services include a religious component and/or are sponsored by a religious community or church, faith-based health care is still alive but has taken a newer more personal form. For Catholics, this approach is more in the nature of how Jesus went about caring for the ill and infirmed.
Two Future Popes Visited Pittsburgh
by John C. Bates, Esq.

The recent canonization of Pope John Paul II in April and the planned beatification of Pope Paul VI in October bring back fond memories to older Catholics in Western Pennsylvania of visits by both prelates before their elections as pope.

Pope Paul VI

Giovanni Battista Montini (Sept. 26, 1897-Aug. 6, 1978) was born in the province of Brescia in northern Italy. Entering the seminary in 1916, he was ordained a priest in May 1920. At the age of 25, he entered the service of the papal Secretariat of State and adopted the view that history was the magister vitae (teacher of life). In 1937, he was named Substitute Secretary of State for Ordinary Affairs under Eugenio Cardinal Pacelli (later Pope Pius XII).

Montini created an information office for prisoners of war and refugees, which between 1939 and 1947 produced over eleven million messages. He undertook this work with Pittsburgh-born Monsignor Walter S. Carroll, who was a native of Holy Rosary Parish in Homewood and the youngest of three priest-brothers (the others: Coleman F. Carroll, first auxiliary bishop of Pittsburgh, and first Bishop and first Archbishop of Miami; and Howard J. Carroll, long-time secretary of the National Catholic Welfare Conference and bishop of Altoona-Johnstown).

The then-Monsignor Montini first visited the United States in 1951, spending three weeks (Aug. 20-Sept. 9). He entered the country at Niagara Falls (having flown to Montreal), then went on to Buffalo, Washington DC, St. Louis, Denver, Chicago, New York — and Pittsburgh, where he was the guest of Bishop John F. Dearden for several days. Montini paid a condolence call on the mother of his recently deceased colleague, Monsignor Walter Carroll (d. Feb. 24, 1950), and visited the latter's grave in Mt. Carmel Cemetery in Penn Hills, saying "I have made a pilgrimage to the grave of my friend." He celebrated a Low Mass and officiated at Solemn Benediction in Sacred Heart Church in Shadyside, to open the school year at the request of the pastor, Rev. Coleman Carroll, and spoke with the stonemasons working to complete the great tower at the church. Montini stayed at the episcopal residence on Warwick Terrace in Oakland.

Montini became Archbishop of Milan in 1954, and was made a cardinal in 1958. He was elected Pope on June 21, 1963, assuming the name Paul VI. He brought to conclusion the Second Vatican Council in November 1964. He opened the canonization process of his immediate predecessors, Pope Pius XII and Pope John XXIII. Paul VI died at the papal summer villa in Castel Gandolfo on August 6, 1978.

Pope John Paul II

In May 1968, Pittsburgh Bishop John J. Wright had invited Cardinal Wojtyla to Pittsburgh as part of the diocese's 125th anniversary celebration. Polish authorities would not permit the trip. In 1969, a tour of the United States was planned for the Polish cardinal as part of an extended celebration of the 1000th anniversary of the acceptance of the Catholic faith in Poland.

John Cardinal Wright, who was by then Prefect of the Congregation for Clergy, wanted his former see city included in the Polish cardinal's tour — which by then included Buffalo, Hartford, Cleveland, Detroit, Chicago, Boston, Orchard Lake, St. Louis, Washington DC, Baltimore, and New York City. Wright phoned Charles Studnicki, president of the Central Council of Polish Organizations in Pittsburgh, asking him to identify a local event and help in making arrangements.

Wojtyła visited Pittsburgh on September 20 and 21. He was driven by car from Cleveland by Father Edward Maliszewski of Holy Family Church in Lawreneceville and was greeted at the Irwin interchange on the Pennsylvania Turnpike by children dressed in native Polish costumes. The cardinal was driven through Oakland and stopped across from Lasek's Café on Bates Street, where he got out of the car, greeted Polish people on the sidewalk, and blessed a woman with a baby in her arms. Studnicki and Joseph Gorski acted as chauffeurs for the cardinal. The cardinal loved Pittsburgh since it reminded him of Kraków, which also had steel mills.

On that first day (Saturday), he unveiled and dedicated a commemorative plaque for Marie Skłodowska Curie (discoverer of radium) at Allen Hall, the science center of the University of Pittsburgh. The cardinal visited at St. Stanislaus Kostka Church in the Strip District, where he prayed before the Blessed Sacrament and then at the side altar of the Blessed Mother — which now contains a memorial to the pope. He commented on the beauty of the church, and how much it reminded him of churches in Poland. He also visited three convents. The cardinal stayed at the episcopal residence on Warwick Terrace in Oakland.

The following day (Sunday), the cardinal celebrated an afternoon Mass in Polish at St. Paul Cathedral in Oakland, with Polish war veterans and Knights of Columbus as escorts. He delivered a short homily during the Mass, which was followed by a reception and dinner at the adjacent Hotel Webster Hall.

Cardinal Wojtyła was elected pope on October 16, 1979, taking the name John Paul II. He died on April 2, 2005 in the papal apartments in Rome.

1 "Pope Paul VI Visited U.S. Twice, Has Deep Interest in Church Here," The Voice, (June 28, 1963), 5; "Pope Paul Grants Apostolic Blessing to All in Diocese," The Voice (July 12, 1963), 1-2. See also "Msgr. Montini Pays Visit Here," The Pittsburgh Catholic (September 13, 1951), 1.
Two Future Popes Visited Pittsburgh (continued)

Inspired by calls of *santo subito* ("Make him a saint immediately") during Pope John Paul II’s funeral Mass, Pope Benedict XVI began the canonization process by dispensing with the normative five-year waiting period. On December 19, 2009, John Paul II was proclaimed "Venerable," reflecting his virtuous life. Pope Benedict XVI beatified his predecessor on May 1, 2011. Pope Francis canonized Pope John Paul II on April 27, 2014, which was Divine Mercy Sunday.

**IN OUR NEXT ISSUE**

Dennis Wodzinski, Archivist of the Sisters of St. Francis of the Providence of God in Whitehall and a Member of the Board of Directors of the Catholic Historical Society, is completing a comprehensive biography of nationally-known artist Nicholas Parrendo — a native of Pittsburgh’s North Side who started as an apprentice at Hunt Stained Glass Studios and ultimately became its owner. Parrendo, in over six decades, has created thousands of stained-glass windows and other religious art creations. The next issue of *Gathered Fragments* will present the life and work of this famed Pittsburgh artist.
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941

by Paul Dvorchak

Dorothy Day (1897-1980) is perhaps the most well-known American Roman Catholic of the twentieth century. As the cause for her canonization by the Catholic Church has been opened, she can now be referred to as a "Servant of God." A historian described Day as "the most significant, interesting, and influential person in the history of American Catholicism." Catholic Worker Tom Cornell observed: "Dorothy's enduring significance is that she was revolutionary, and that's so easily obscured or white-washed in a canonization process. Dorothy Day was a radical, and you shouldn't lose sight of that. She was a radical and the Gospel in its prophetic voices – like those of Jeremiah and Isaiah – was the source of her radicalism."

Her life's story is well known — a bohemian who once worked for a socialist newspaper, she had an abortion and lived in a common-law marriage. She later bore a child, converted to Catholicism and co-founded the Catholic Worker movement and newspaper with the French Catholic anarchist, Peter Maurin. Catholics from different ideological points of view claim Dorothy Day as their own — such as progressives, conservatives, pacifists, anarchists, and union activists. All argue for her membership in their community, which also points to her unique position in the oftentimes fractious history of the Catholic Church in America. Among the many aspects of her life, Dorothy Day is most well known for her co-founding the Catholic Worker movement and newspaper in 1935. One mission of the Catholic Worker was the founding of St. Joseph's House of Hospitality, a home for homeless men in New York City.

Within three years of the start of St. Joseph's House of Hospitality in New York City, an organization in Pittsburgh called the Catholic Radical Alliance (CRA) began its own House of Hospitality of the same name as that in New York. But even before the beginning of the Pittsburgh house, Dorothy Day visited Pittsburgh since the Catholic Worker movement has always been more than just an organization that provided shelter and food for the poor. There is and has always been a strong social activist and social justice element to the movement. In the mid-1930's, the rights of workers was the issue that was predominant in many American minds, especially Catholics.

The Communist Party of the United States posed a real threat to the Church in America as the great majority of Catholics, especially in the industrial Northeast, belonged to the working class. During the Great Depression, 32% of Pittsburgh's workers were unemployed; this figure rose to 56% in Pittsburgh's Hill District. Sixty of 200 organizers of Pittsburgh's Steel Workers Organizing Committee (SWOC) were Communists. So, initially, Dorothy Day visited Pittsburgh to find out for herself about the different issues facing Catholic workers who were employed in the region's coal mines and steel mills. After the establishment of Pittsburgh's House of Hospitality, Day visited Pittsburgh as part of her peripatetic visitations of all Catholic Worker houses and groups in the United States. After her encounter with the retreats conducted by Rev. John Hugo, Day visited Pittsburgh as part of her on-going spiritual journey as well as her interest in the social problems of the day — whether they were labor-related, issues of war and peace, or the Church's role in serving the poor. The focus of this article is the establishment of St. Joseph's House of Hospitality in Pittsburgh and Day's influence in its founding and development.

Dorothy Day first came to Pittsburgh to visit Fr. James Cox in January 1936. She visited Cox at Good Samaritan Chapel, observing:

In Pittsburgh I had time to go to mass at Father Cox's Chapel of the Good Samaritan (old St. Patrick's had burnt down last March.) His district is shut in by freight yards and train tracks, storehouses and commission houses. It is one of those desolate city slum neighborhoods, but Father Cox's heart is there in the work for his people and he loves it.

4 James Renshaw Cox (1886-1951) was a Pittsburgh diocesan, activist priest and a mentor of Fr. Charles Owen Rice. During the Great Depression, he organized a food-relief program and helped the homeless and unemployed. He is best known for leading 25,000 unemployed — dubbed Cox's Army — on a protest march to Washington, D. C. in January 1932. The march sparked formation of the Jobless Party, and Cox became its presidential candidate in 1932.

5 Dorothy Day. "Day After Day - February 1936," The Catholic Worker (February 1936), 5, 6, appearing at: http://www.catholicworker.org/dorothyday/Reprint2.cfm?TextID=298. Dorothy Day's writings (721 articles from the Catholic Worker newspaper and her four books) are available at the Dorothy Day Collection website: http://dorothyday.catholicworker.org. All websites cited in this article were accessed June-July 2014.
Dorothy Day next visited Pittsburgh in Summer 1936 and likewise recorded her visit in her column in the Catholic Worker newspaper. She first visited and had supper with Pittsburgh’s Bishop Hugh C. Boyle. The next day she visited working areas with Mary Heaton Vorse who wrote for the Socialist paper, The Masse, and was familiar with the labor situation in Pittsburgh and knew priests who were supporters of workers' rights. In William Miller’s biography of Day, he relates the story about a young Catholic student who read the Worker and drove Day and Vorse to the small towns during the visitation. He greatly intrigued Miss Vorse as he began to talk to and question Dorothy Day about spiritual matters and told them of his practice of rolling in a briar patch for penance. This anecdote points to something not usually commented on—that sixteen years after women won the right to vote, a Catholic lay woman was viewed as a leader and role model of a lay-run, social movement in the Catholic Church.

Dorothy Day’s visit to Pittsburgh in Summer 1936 was quite varied. She visited with Catholic union leaders such as John Brophy, Philip Murray, and Pat Fagan—all involved in organizing steelworkers and coal miners. She also met with Father Adalbert Kazincy,7 who spoke from a wooden platform in an open air meeting at St. Michael’s Church in Braddock. Day quoted Father Kazincy:

“Remember you have an immortal soul, he told them. Remember your dignity as men. Do not let the Carnegie Steel Company crush you. For the sake of your wives and children and your homes, you need the union…. I favor a yearly wage…. I favor security for the workers so that they will not live in fear.”

7Adalbert Kazincy (1871-1947)—known as “the working man’s Moses”—was a priest of the Diocese of Pittsburgh and served as pastor of St. Michael (Slovak) Parish in Braddock for 51 years. He championed the workers and provided his church as a meeting place during the Great Steel Strike of 1919.
9Interview of the author with Alan and Marie Kistler (July 30, 1991) at the Kistler home in Silver Spring, MD. Audiotape, digital copy and transcription located in St. Joseph House of Hospitality Archives, 1635 Bedford Avenue, Pittsburgh PA (hereinafter cited as “SJHHA”). Msgr. Charles Owen Rice agreed with the Kistlers on the beginning of the Catholic Radical Alliance in a letter commenting on the interview dated January 23, 1993, also in SJHHA.
11The role of Alan Kistler (1921-2008) in the labor movement was best summarized in the May 13, 2008 statement issued by AFL-CIO President John Sweeney on the death of Kistler. Alan first joined the union movement as a 17-year-old volunteer picket in several strikes in his hometown of Pittsburgh. He had already held union cards as a hotel elevator operator, copy boy, cub reporter, and steel mill laborer shoveling molten steel when he was recruited by the legendary Steelworkers president Phil Murray to the organizing staff of the old CIO in 1952. Four years later, Alan joined the staff of the recently merged AFL-CIO in its Organization Department. He would later serve as its Director of Organization and then Organization and Field Services from 1973 to 1986. He was so widely trusted throughout the union movement that after he retired in 1986, he was asked to serve as an umpire mediating jurisdictional disputes between unions. For many years, he also served the movement he loved as president of the Human Resources Development Institute, where he led the AFL-CIO’s job training efforts. The statement appears at http://www.aflcio.org/Press-Room/Press-Releases/Statement-by-AFL-CIO-President-John-Sweeney-on-Dea2.
12Charles Edward Coughlin (1891-1979) was a popular radio priest based near Detroit in Royal Oak, Michigan, who preached social justice and initially supported Roosevelt and the New Deal. He later opposed Roosevelt and became increasingly anti-Semitic. Under pressure from the U.S. Attorney General Francis Biddle, Coughlin’s superior, Archbishop Edward Mooney, silenced Coughlin’s political and public activities. See http://en.wikipedia.org/wiki/Charles_Coughlin.
attended Rice's meetings on Stanwix Street and Kistler said that at the beginning they too were involved in social justice, but the Coughlinites became anti-Semitic and were opposed to President Roosevelt. The meetings became turbulent. Fr. Rice and co-worker Fr. Carl Hensler said that these meetings could not continue in that manner and suggested that the meeting group split in two, depending on who wanted to follow Coughlin or the Pittsburgh priests. This was the beginning of the Catholic Radical Alliance. 13

The Catholic Radical Alliance

Father (later Monsignor) Rice — along with Father (later Monsignor) Carl Hensler 14 and Msgr. George Barry O'Toole 15 — co-founded the Catholic Radical Alliance in 1937. The Alliance (or CRA) supported the unionization of workers at the H.J. Heinz Company and the Loose Wiles Biscuit Company in Pittsburgh. In addition to its union activities, the CRA would also establish St. Joseph House of Hospitality. 16

The Catholic Radical Alliance was officially announced in The Pittsburgh Catholic in two installments on June 3 and June 10, 1937. Both editions featured the organization at the top of the front page in a bold subtitle “Catholic Radical Alliance” with no byline. 17 The initial article began by explaining that the organization planned to start a Catholic Worker group in Pittsburgh inasmuch as the city was at the heart of manufacturing and mining. It gave a short history of how Day and Maurin began the Catholic Worker in New York:

The ideal behind the “Catholic Worker” might best be termed simply living Christianity. They started out with the intention of bringing Catholic teaching to the workers and the poor; with the idea of bringing charity of Christ to all; with the idea not merely of patching up a Godless, tottering society but of reconstructing it on Catholic principles. They wanted to start building a Christian social order. ... It was a tremendous, ambitious program. Only either madmen or good Catholics could have conceived it. 18

An adjoining column appeared in even larger bolder letters — “To Support Heinz Strikers.” The article reported that the Catholic Radical Alliance would support the Canning & Pickle Workers Union, A. F. of L., in its demand to be recognized as the bargaining agent for Heinz employees. Beginning that very morning, members of the Alliance would join the picket line outside the Heinz plant on the North Side. Two points should be noted: (1) from the very beginning, the Catholic Radical Alliance saw the issue of labor justice and solidarity as one of its primary functions, and (2) The Pittsburgh Catholic, the official organ of the Diocese of Pittsburgh, gave the Alliance and its activities prominence.

The very next week's edition of The Pittsburgh Catholic again gave the Catholic Radical Alliance prominent space on the front page: a column reported that a two-week strike at the Heinz Company ended with the workers being given the right to choose the Canning & Pickle Workers Union, Local No. 325 of the A. F. of L. The column reported that the CRA actively supported this union. 19 But not all Catholics agreed with the CRA.

An adjoining article, titled “Father Cosmas Files Objections,” was written by Rev. Cosmas Minster, O.S.B., who was an assistant at St. Mary's Parish on Pittsburgh's North Side. Fr. Cosmas defended the Heinz family for its favorable treatment of employees. He accused one of the strike leaders of having a Communist background. He also objected to the tactics of the CRA and said that clergy leading the CRA should have had the courtesy to contact local clergy who had the same training and read the same papal encyclicals. Fr. Cosmas then mentioned that Pope Leo XIII's encyclical, “The Condition of Labor,” called for cooperation between owners and workers, not antagonism which the CRA supported. 20 The CRA column continued on the same page as that of Fr. Minster. This column reported that Fr. Hensler answered a criticism similar to that of Fr. Minster — that a union wasn't really needed because the Heinz family always treated their employees fairly. Hensler said that even if that were true, a union should be chosen because "the workers were not children to be bossed and babied, but grown men and women with freedom and responsibility." 21 This interesting exchange points to the spirit of the times, and the active involvement of clergy in the social and economic lives of Catholics. It also speaks of the openness and willingness of the diocesan newspaper to give space to both sides of the arguments of the day.

The Pittsburgh Catholic prominently featured the Catholic Radical Alliance for the most part on the front page from July 1937 through September 1938, sometimes moving the column to an inside page.

13 Interview of the author with Alan and Marie Kistler (July 30 1991), SJHHA.
14 Carl Peter Hensler (1898-1984) was a priest of the Diocese of Pittsburgh. Educated in Rome, he was a pupil of minimum wage proponent, Msgr. John A. Ryan. He served in China, helping to establish the Catholic University of Peking. Returning to Pittsburgh, he was a founding member of the Catholic Radical Alliance.
15 George Barry O'Toole (1886-1944) was a native of Toledo, who received doctorates in philosophy and theology from the Urban University in Rome. He served as a U.S. Army chaplain in World War I. He taught at both St. Vincent College in Latrobe and Seton Hill College in Greensburg, and served as chairman of the Philosophy Department at Duquesne University. He was the first rector of the Catholic University of Peking in China. After his return to the United States in 1934, O'Toole became a founding member of the Catholic Radical Alliance. He was the sole cleric to testify before a Senate hearing in 1940 in opposition to the pending military conscription act.
16 As to the Catholic Radical Alliance, see http://en.wikipedia.org/wiki/Catholic_Radical_Alliance.
17 “Catholic Radical Alliances,” The Pittsburgh Catholic (June 3, 1937), 1; “Catholic Radical Alliance,” The Pittsburgh Catholic (June 10, 1937), 1. See K.K. McNulty, Sr., Is It True? The Witness of Monsignor Charles Owen Rice (Pittsburgh: D.A.R.T. Corp., 1989). In the latter work, Rice stated that he began to write for The Pittsburgh Catholic on the doings of the CRA and that both he and Alan Kistler wrote all the CRA columns. Id., 135, 143.
18 “Catholic Radical Alliance,” The Pittsburgh Catholic (June 3, 1937), 1.
19 “Catholic Radical Alliance,” The Pittsburgh Catholic (June 10, 1937), 1.
20 “Father Cosmas Files Objections,” The Pittsburgh Catholic (June 10, 1937), 1, 16.
21 “Catholic Radical Alliance,” The Pittsburgh Catholic (June 10, 1937), 16.
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

or later to the last page. After St. Joseph House of Hospitality was established, a column under the name of “St. Joseph’s House of Hospitality” began on December 7, 1939 on page twelve alongside a Catholic Radical Alliance column. The Catholic Radical Alliance column never had a byline, but the St. Joseph column did and the latter author’s rotated among Alan Kistler, Charles Barrett, and Lawrence Sullivan.

Opening of St. Joseph House of Hospitality
Inspired by Dorothy Day and the Catholic Worker, Pittsburgh’s Catholic Radical Alliance opened St. Joseph’s House of Hospitality at 901 Wylie Avenue on July 20, 1937.


The policy of the House was established on the basis of the prototype in New York, that is to say, to furnish food, shelter and clothing free of charge without questioning, keeping of statistics or case-records, in short, without red-tape of any sort. The House in Pittsburgh opened on July 20, 1937 in a vacant butcher shop on Wylie Avenue, located in the slums of the town. From the beginning we served to the limit of our capacity, some 200 meals per day and floor space at night for as many men as could be accommodated in the two rooms, while hundreds had to be turned away every day for lack of facilities.

Rev. James Garvey, a priest of the Diocese of Pittsburgh who served as director of St. Joseph House of Hospitality from January 1985 to July 1992, commemorated St. Joseph’s 50th anniversary by writing a short history of St. Joseph’s based on an interview conducted with Msgr. Charles Owen Rice in June 1986. Concerning the opening of St. Joseph House of Hospitality, Rice said that Fr. Thomas Lappan, director of the St. Vincent de Paul Society, found an empty butcher shop at 901 Wylie Avenue in Pittsburgh’s Hill District to serve as the initial location of the House of Hospitality. The St. Vincent de Paul Society paid the monthly rent of $20. The Wylie Avenue building was small but not tiny. CRA meetings held at Wylie Avenue had room for about 50 people.

Dorothy Day visited Pittsburgh shortly after Pittsburgh’s House of Hospitality opened. The August 19, 1937 edition of The Pittsburgh Catholic reported that Day was in Pittsburgh for two days on her way from New York to Cleveland. She talked to the Catholic Radical Alliance and gave ideas on establishing a House of Hospitality. Members of the Pittsburgh Alliance visited the Catholic Worker in New York. The next issue of The Pittsburgh Catholic provided more detail on Day’s visit. Local members of the Alliance wanted a member from the New York Catholic Worker to come to Pittsburgh to help organize the House of Hospitality. Day discouraged that idea, saying that locals should run the Pittsburgh House. Her advice was to start small, even if only in a store front. The same article mentioned a more detailed visit of those from Pittsburgh to the New York House on Mott Street and a farming commune in Easton, Pennsylvania.

The same edition of The Pittsburgh Catholic had an adjoining column titled “Dorothy Day’s Talk On Communism.” Day spoke to the Alliance on August 18 and discussed the differences between Communism and Christianity:

In a very true sense Communism may be regarded as a perverted kind of Christianity; a heresy.... We, on the other hand are very prone to neglect the communal aspect of our religion. We deny the Mystical Body of Christ in many ways. How many of us look upon the Negro as our brother in Christ?

She ended the talk speaking about the importance of ideas and the importance of spreading ideas. "Revolutions begin in the printing press." As to this last idea, members of the Catholic Radical Alliance took Day’s teaching to heart as all subsequent editions of The Pittsburgh Catholic, for at least the next year and a half, had articles written by a member of the Catholic Radical Alliance.

Both the didactic and anarchic spirit of Dorothy Day exists in another document that resides at Pittsburgh’s St. Joseph House of Hospitality’s archives. This document appears to be the Catholic Radical Alliance’s mission statement. It is typewritten with no author or date. It can roughly be dated as of the time of the founding of the first House of Hospitality since the address on the original document is 901 Wylie Avenue, which is crossed out and “61 Tannelli[sic] St.” is penciled in. The 61 Tannelli Street is the second address of St. Joseph’s. A quote from the document gives a flavor of those involved in the beginning of the Catholic Radical Alliance:

The Catholic RADICAL Alliance is a group of priests and lay people who have got together for the purpose of doing something about the present social and economic mess. We are radical, not that we are Reds, but that we want to make radical, honest-to-goodness changes in the above mentioned mess. The change we want is really more radical than the change the Communists want, so we have a right to call ourselves radical.... For one thing we believe in every man having and being protected in ownership, and control of his means of making a living.... As change in the social and economic setup can't come unless there be a change in the hearts and morals of men.... As the basis of our program we have the Encyclicals (Letters to the Church) of Popes Leo XIII and Pius XI.... We have no formal membership, no constitution, and as little organization as possible, since many a good movement has been stifled by over-organization.

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22 “Brief History of St. Joseph’s House of Hospitality, Pittsburgh, Pa.” (typewritten on St. Joseph’s letterhead with the address 61 Tannelli Street, Pittsburgh 19, PA), SJHHA. This history was written after the move from Wylie Avenue to Tannelli Street.

23 James W. Garvey, 50th Anniversary St. Joseph’s House of Hospitality 1937-1987 (Pittsburgh, 1987), SJHHA. The Rice interview tape and Garvey transcription are located in SJHHA.

24 “Catholic Radical Alliance,” The Pittsburgh Catholic (August 19, 1937), 1

25 “Catholic Radical Alliance,” The Pittsburgh Catholic (August 26, 1937), 1, 16.

26 Dorothy Day’s Talk on Communism,” The Pittsburgh Catholic (August 26, 1937), 1, 16.

27 Id., 16.

28 "THE CATHOLIC RADICAL ALLIANCE" (a one-page typewritten, unsigned document), SJHHA.

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Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

There were differences between the New York and Pittsburgh Catholic Worker organizations, and that is as it should be according to the loose organization intended by the founders. Alan Kistler said that the New York Catholic Worker became strongly pacifistic while the Pittsburgh group tended more toward labor issues. For instance, Fr. Rice started labor schools. These started before World War II and initially the schools were for priests. Bishop Boyle encouraged diocesan priests to attend. The schools taught labor history and tactics and the Church’s teachings about those issues. Rice had a series of instructors who taught at the schools, all active in issues concerned with workers and workers’ rights such as Amy Ballinger, Joe Gony, Fr. Higgins, and Leo Brown. Alan’s wife, Marie Kistler, stated that Alan was “the expert” on the encyclicals. Kistler mentioned that labor schools had access to published literature from the National Catholic Welfare Council (NCWC). The NCWC published pamphlets on unions, guilds, cooperatives, women at work and the family, plus the papal encyclicals and study guides.

Just as the New York Catholic Worker started a farming commune in Easton, Pennsylvania, the Catholic Radical Alliance began its own farming commune on 100 acres in Slickville, close to Delmont in Westmoreland County. In its weekly column in The Pittsburgh Catholic, the CRA asked for volunteers and donations to support the farm.

In the same issue of the diocesan newspaper, it was reported that Dorothy Day visited St. Joseph’s House of Hospitality on Wylie Avenue and was encouraged by the progress there. She also spoke at the Catholic Forum at 212 Stanwix Street.

The Move to a Larger Facility

The large number of unemployed and homeless men in Pittsburgh forced St. Joseph House of Hospitality to move to a larger facility. But the move was not without controversy. The Pittsburgh Catholic of March 31, 1938 carried an article titled “House of Hospitality Moves to Tannehill St. But Not to Stay There.” The author stated that St. Joseph House of Hospitality moved its meager belongings to the former St. Rita’s Home, but they did not intend to stay there as the place is too large, and if the group were to stay in it, and expand, the result would be institutionalization. The “Catholic Worker” ideal, which is the one followed by the C.R.A., calls not for a centralized, large House of Hospitality but for a number of smaller ones. In a big building the personal touch is lost.

Thus was the announcement made that St. Joseph House of Hospitality moved from the butcher shop on Wylie Avenue to Tannehill Street in the Hill District. The building at 61 Tannehill Street was long and narrow with 52 large rooms, ten bathrooms, 2 kitchens and a chapel. Here we served from 800 to 1000 meals per day and accommodated from 600 to 700 men at night. There were beds available for about 350 men on the basis of first come, first served, the overflow slept as best as they could on the floor in the Halls and on the stair-cases.

St. Joseph House of Hospitality remained at this address for thirty-six years—until 1974, at which time, it moved to its present location at 1635 Bedford Avenue.

On May 25, 1938, almost two months after the move to Tannehill Street, Dorothy Day paid a surprise visit to Pittsburgh, leaving the next day. At first she didn’t like the large size for fear of institutionalization but she changed her mind and said she would ask other bishops to turn over vacant property to serve the poor.

Day reported her visit in the Catholic Worker newspaper thusly:

In Pittsburgh a tremendous building has been turned over to the Catholic Radical Alliance and so far only one end of one floor has been cleaned up for use. The Akron group, mostly rubber workers, drove me to Pittsburgh and when we arrived in town there was no food in the house, just the soup stewing on the stove in huge milk cans for the next day. We sent out for baked beans and bologna and sliced up onions to top off the meal. Bill Lenz, who lives there and together with Steve McCarthy is in charge of the work, are sixty and seventy years old respectively, and to see these men sitting down with the youths from Akron warmed the heart. The groups are made up of young and old, worker and scholar, Negro and white, men and women. Truly a lay apostolate.

Dorothy Day was back in Pittsburgh on July 2 and recorded the visit in her journal:

Got in last night by bus…. The halls of St. Joseph’s house smell of cats. They have cleaned up one wing and about thirty men are being housed and fed three meals a day, and about 500 their lunch of stew. A man donates $100 worth of meat a month which is a godsend and they get vegetables from the produce market. Someone gave a truck. They are all drinking sassafras tea since one of the merchants at the market gave them a big basket of the root bark for brewing. I had some for supper last night and it was good… And I wished the princes of the church were living voluntarily down in a place like this where the food is scarce and often bad. Today for instance for breakfast was coffee so weak that the skim milk, slightly soured, took from it any color it had. The oatmeal was tasteless, but the toast, dry was good. For lunch a very greasy lamb stew, plain lettuce, and boiled parsnips. No one ate any parsnips but the stew was cleaned up. It was a good stew. But there is nothing in the house for the coming week to make soup out of. The cellar is full of baskets of radishes, parsnips, and wooden turnips, slimy lettuce, and spinach. The place is full of flies as a result of the decaying vegetables and the cellar is half flooded with water which makes it worse…. Tomorrow the soup line will get a concoction of turnips and parsnips and lamb.
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

Fat. God knows what kind of a concoction that will be, but not very appetizing. I shall concentrate on the food problem and drag it in the lay apostolate on that basis. It is an insult to St. Joseph, our provider, to serve such meals.... Fr. Rice was just in -- he has been ill and is still weak, but feeling better after his retreat. The trouble is the lay people have left the work to him, thinking three priests are at the head of this Alliance. It should be the work of the laity. Most of the money comes from young curates who can ill afford to help. I'm going over to John Brody [national director of the CIO]'s for supper now, the afternoon having already passed.37

It is hard to overstate the importance that Dorothy Day attributed to Pittsburgh's Catholic Radical Alliance. In the June 23, 1938 edition of The Pittsburgh Catholic, the Catholic Radical Alliance column announced that Dorothy Day would be coming to Pittsburgh the first two weeks of July for a vacation with her daughter.38

Dorothy Day was something of a celebrity to Pittsburgh Catholics -- at least to those who edited and wrote for the local diocesan newspaper. But she also was popular with local parishes. Her July 1938 visit was billed as a vacation for her, but she had many speaking engagements as well. She spent her time during this Pittsburgh visit speaking to study clubs on the Catholic Social Movement. She spoke to the St. Vincent DePaul Society at St. Mary of Mercy Church (Downtown), the Pittsburgh Council of Catholic Women at 5216 Penn Avenue, the study club called the Sheep and Goats at Sacred Heart in Shadyside, and the local branch of the Catholic Daughters of America. She spoke at St. Lawrence O'Toole Parish on Penn Avenue and at St. William Parish in East Pittsburgh. She also spoke to both the Catholic Forum and Holy Innocents Parish in Sheraden.39 The following week's edition of the newspaper recapped Day's two-week visit to Pittsburgh and mentioned that she also spoke to about 400 people at Duquesne University and to a similar group at Seton Hill College in Greensburg. She then left Pittsburgh for Philadelphia.40

Dorothy Day did not visit Pittsburgh again until March 1939 but there was contact between Pittsburgh and the Catholic Worker of New York between June 1938 and March 1939. Father Rice wrote to Bill Callahan, managing editor of the Catholic Worker newspaper, mentioning that he would be debating a Communist by the name of Browder and that he would be happy to have a group come from New York. Rice asked in the letter about Dorothy and answered a query from Howard Ford, who asked if Rice was "still with her." Rice responded that he would be with Day "until the sands of the desert grow cold and hell freezes over."41 Instead of Browder, Rice debated Clarence Hathaway, editor of the Daily Worker on October 10, 1938. Rice answered in the negative as to the question, "Can a Catholic accept the outstretched hand of Communism?"42

On January 23, 1939, Rice wrote to Dorothy Day. The letter read almost as a confession or as one admitting failure to a mentor: Somehow or other your Pittsburgh branch does not satisfy me, it does not jell. I earnestly believe it is my fault. At times I am quite convinced that it would go far, far better without me. I am lazy, I don't endoctrinate (sic) enough, I often don't (sic) keep close tab enough.... With great misgivings I put George Langer in charge. He said he is efficient and a strong character, but I kept hoping that I could change him and through him really get a Catholic Worker started. He was efficient and did rather well. The spirit however was cracking. He was better than Lenz. However in spite of all I could do we were degenerating in the direction of a very efficient "Catholic" flop house.... There is something wrong with the movement here as it has operated under my direction. Where is the nucleus of zealous young spirits willing and eager to live in voluntary poverty, where are the vibrantly alive study groups? I run a very efficient flop-house, I feed the men well, they respect me and, God help us, think me a very holy and worthy man. I get my name and picture in the papers, I talk on the radio. We hold meetings, we have all manner of meetings and committees, but we are not Catholic Workers.43

The letter's last paragraph asked Dorothy Day to send or lend a young man from New York, "who has the true spirit."44 Now that the CRA and St. Joseph's House of Hospitality were operating out of the larger Tannehill Street building, it was easy to see how difficult it must have been to maintain the idealism that existed at the smaller Wylie Avenue address. Besides, maintaining the loose Christian anarchism of the Catholic Worker -- where everyone's opinion was as valid and as valuable as the next person's -- would be difficult to maintain in even a small organization or facility.

Dorothy Day next visited Pittsburgh on March 23, 1939 -- long enough to address the regular meeting of the CRA. She remarked how much the place had improved since her last visit. Her talk was a review of Catholic Worker principles but she emphasized the "little way" for spiritual perfection and human progress. She talked of the importance of study and preparation "because the idea of revolution, even a Catholic and bloodless one" needed that. She said that the New York Catholic Worker often had to trust in Providence when things looked bad. They were usually in debt but something always turned up. Her visit was reported in the "Catholic Radical Alliance" column of The Pittsburgh Catholic.45


"Catholic Radical Alliance," The Pittsburgh Catholic (March 30, 1939), 1, 16.

Note:

[...]

2. "Catholic Radical Alliance," The Pittsburgh Catholic (June 23, 1938), 16.
3. "Catholic Radical Alliance," The Pittsburgh Catholic (July 7, 1938), 1, 16.
4. "Visit Completed By Dorothy Day," The Pittsburgh Catholic (July 14, 1938), 1, 16.
5. "Visit Completed By Dorothy Day," The Pittsburgh Catholic (July 14, 1938), 1, 16.
6. Letter of Charles Owen Rice to Dorothy Day (September 16, 1938), DD-CWC.
7. Letter of Charles Owen Rice to Dorothy Day (January 23, 1939), DD-CWC.
8. Id.
9. Id.
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

will be read, to acquaint the people with the prayers and functions of the Church which are characteristic of the universal worship in the Mass and the Office. Other meetings will treat of more specific liturgical matters, and will tie up the ideas of the liturgy with the movement of social justice.46

This meeting was a preview for the colloquium to be held at St. Joseph's in early April 1939.

From April 10 to 12, 1939, members of the Catholic Worker Movement from across North America held a "Colloquium on Social Catholicism" at St. Joseph's House of Hospitality in Pittsburgh. Interestingly, Dorothy Day was not mentioned as attending. Representatives from different Catholic Worker houses from the United States and Canada came to Pittsburgh to discuss the following topics:

Liturgy, Catholic Sociology, Voluntary Poverty, Anti-Semitism, Peace, Agrarianism, and Labor. Those who did attend were active in both the Liturgical Movement and the Catholic Social Movement such as Rev. Paul Hanley Furfey, Rev. Bede Michel, O.S.B., Rev. John T. Reid, Rev. George Vogt, Rev. Gregory Blonde, Dr. Mary Elizabeth Walsh, and clergy from the Pittsburgh Catholic Radical Alliance. Mass was held in the chapel of St. Joseph's House of Hospitality on both Tuesday and Wednesday and both of these liturgies were "Dialog Masses." Compline was sung each afternoon.47

Liturgical Development

The connection between the liturgical movement and Catholic social activism, which culminated with the Second Vatican Council, is surprising in that not only were these issues being discussed in the late 1930s but that clergy were actually celebrating innovative liturgies. There was a conscious connection between those dedicated to living out the radical Gospel and the study and reform of the Roman Catholic liturgy. This issue — the relationship between the Catholic experience of liturgy and Catholic concern for social problems and solutions — needs further study and research.

A later Catholic Radical Alliance column in The Pittsburgh Catholic, under the simple subtitle "Liturgy," related that a discussion took place at a CRA meeting on August 3, 1939 at which a critical study of the Canon of the Roman Mass was undertaken. One part of the discussion was on the placement and the efficiency of the Epiklesis in the Canon. These discussions show that the young men and women who volunteered and staffed St. Joseph's had more on their mind than just feeding and housing the poor.48

Some who participated in the April 1939 Colloquium must have criticized the Tannehill residence as too large. Stephen McCarthy, in an undated letter on plain letterhead, answered the criticism. At the top of the letter is the inscription "For Publication" and as the letter is located in the Dorothy Day-Catholic Worker Collection of Marquette University's Archives, it must have been sent to New York for publication in the New York Catholic Worker. Most of McCarthy's response to the criticism was made in religious terms — such as who can question doing God's Will? McCarthy said that the Pittsburgh house served 800 men daily and sheltered 300 every night. Classes were offered every Saturday for about 70 African-American children. The House of Hospitality sold 3000 copies of the Catholic Worker every month along with other publications, periodicals and pamphlets. Every week the House gathered two large truck loads of "unmarketable vegetables at the large produce yards and commission houses in the district. Everything is free to their guests, there are no charges."49

Dissension

Then there was dissension within St. Joseph's House of Hospitality itself. An unsigned April 15, 1939 letter (on St. Joseph's letterhead from Tannehill Street) — written just three days after the Colloquium — addressed to "Bill" states:

Seems a young revolution has started here among the younger cw-minded people.... There are certain evils and injustices that are unavoidable in a place so big.... The works of mercy are pushed away by keys, stewards, rules, time limit, etc. The zeal of the people who were on Wylie is gone. Fr. Rice and Fr. Lappan agree its wrong.... This is a big chariot upon which one can ride to self-glourification — it's a temple to materialism and profit and efficiency at the sacrifice of everything we believe in.".... Here's proof: even Steve McCarthy is tottering.... There's a lot of enthusiasm on the part of 6 or 8 youngsters. We are trying to slow them up so nothing will be built up on emotionalism or romanticism.... I would like to get some opinion from N.Y. When you pass this on to D.D tell her she didn't see the third floor when she was here. I think the expansion of the third floor is what caused most of the upsetting or rather aggravated a bum situation that was lacking c.w. principles.50

Another example of dissension within the Pittsburgh house exists in a letter from Alan Kistler to "Tim." Again, as the letter is in Marquette University's Archives, it presumably was written to and saved by the Catholic Worker of New York. The main theme in the first six paragraphs consists of a complaint against Charles Francis Barrett. Barrett had dismissed Frank Hensler (Fr. Hensler's brother) and Kistler wondered how Fr. Hensler and Fr. Rice would take the news. Kistler then mentioned that Peter Maurin had visited on Sunday and left Monday night. Kistler complained that Barrett "shined up to Peter and monopolized him all day Monday." Kistler believed that Barrett wrongly influenced Maurin in his attitude toward Tim because of Tim's association with Communists.51 Charles Francis Barrett was the son of a DuPont engineer whom both Rice and Kistler thought "brilliant." Barrett was well read and could quote Rerum Novarum or a Supreme Court decision — but he also feud with Rice and attempted to take control of St. Joseph's, which even came to the attention of Dorothy Day. Barrett developed delusional mental health issues and eventually moved out of St. Joseph's.52
A letter from CRA member Rita Gill at this time to Dorothy Day did not mention any dissension but reported on all the good that was being done at the Pittsburgh House. She reported that the House had received a donation of 40 beds with mattresses and bed springs. They had to stop operating the medical clinic, but now they drove men to Mercy Hospital. The House had created sitting rooms for men to use who came just for food. Gill described the religious education classes they were holding for neighborhood children and a sewing school for local mothers using donated sewing machines. She also reported on the success of the labor schools and that a retreat had been conducted for the men of the House to celebrate the anniversary of the opening of St. Joseph's. Rita Gill then closed the letter with her anticipation of having Dorothy Day visit soon and meet Gill's mother. Rita Gill did not mention dissension in the House, but it is obvious that members of the CRA still looked to Day as their leader to whom they reported on the progress of their activities.

That same week's edition of The Pittsburgh Catholic reported that Dorothy Day would be speaking in Pittsburgh to the University Club on December 4 at Central Catholic High School's auditorium on her latest book, *House of Hospitality*.54

**World War II: Pacifism and Conscientious Objection**

The Second World War started with Germany's invasion of Poland on September 1, 1939. The tensions that already existed within St. Joseph's only increased over the issues of pacifism and conscientious objection. These tensions existed not only within Pittsburgh's CRA and St. Joseph's House of Hospitality, but within the Catholic Worker movement on a national level.

Three priests who were associated with Pittsburgh were influential in shaping Dorothy Day's attitude toward war. One of the co-founders of the Catholic Radical Alliance, Msgr. George Barry O'Toole, accompanied Dorothy Day to Washington, D.C. in their mutual efforts to oppose the proposed compulsory military training law, the Selective Training and Service Act of 1940.55 Day spoke in front of the Senate Military Affairs Committee on the Catholic Worker's opposition to the draft:

> We believe that Christianity is the only practical solution to the world's problems, a solution which has not been practiced ... and because we believe that the counsels of Christ must be kept alive in the world.56

Another Pittsburgh priest who had an influence on Day's pacifism was Fr. John J. Hugo. Hugo's influence on Day's spirituality was immense and well known and beyond the scope of this article. The Selective Training and Service Act did become law in September 1940, and Dorothy Day and the Catholic Worker position only became more resolved. Hugo wrote a note to Day:

> No doubt [pacifism] is all clear to you; but then you have not tried to work it out doctrinally. If you knew no theology, it would probably be simpler to make a solution. Yet the decision must be based on doctrine. Pacifism must proceed from truth, or it cannot exist at all. And of course this attack on conscription is the most extreme form of pacifism.57

According to Day's biographer, William Miller, the pacifism of Day and the Catholic Worker stemmed from reasons of history and the suspicion of capitalist war mongering and profiteering. Fr. Hugo was suggesting that Catholic opposition to war should be based on Scripture and the teachings of the Church.

Some Catholic Worker houses stopped selling the New York Catholic Worker newspaper because of Day's strict pacifism. Day wrote an article suggesting that those houses no longer belonged to the movement. Her statement was directed at St. Francis House in Seattle. Fr. H. A. Reinhold of the Seattle House sent a letter of protest to Day. He thought it wrong for the whole movement to be centered on this one issue and that she should not adopt a dictator's method toward dissension.58

Fr. Hans Ansgar Reinhold (1897-1968) was another priest with a Pittsburgh connection. Reinhold is best known as the co-founder of *Orate Fratres* (later *Worship*) with Fr. Virgil Michel, O.S.B. Both of these priests were influential in the liturgical movement that culminated with the reforms of Vatican Council II. Reinhold, a native of Germany, discovered the writings of Father Romano Guardini (1885-1968) after serving in the front lines of World War I. Reinhold then spent a year with the Benedictines at the Abbey of Maria Laach, considered the birthplace of liturgical renewal in Europe. Deeply related to the Benedictine efforts at liturgical renewal was the renewal's relation to Catholic Social Action. After Hitler came to power, Reinhold hoped to publicize the idea that the Nazis were persecuting both Jews and Christians. He believed there was little difference between the Nazis and Bolsheviks. His bishop, Hermann Wilhelm Berning of Osnabrück, disagreed with Reinhold, and labeled Reinhold a Bolshevik. Reinhold opposed the signing of the Concordat between Germany and the Vatican in July 1933. A year later, Reinhold was arrested by the Gestapo, but released. He continued to publicly oppose the regime. In Spring 1935, he fled to England for fear of being rearrested by the Gestapo. But his bishop sent word that he was not a true refugee and that he was officially on leave without permission. He came to the United States in 1936, but had a difficult time functioning as a priest because American bishops believed Reinhold's German bishop. It was

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53 Letter of Rita Gill to Dorothy Day (November 29, 1939), DD-CWC.
54 "Dorothy Day Coming to Address Members of University Club," *The Pittsburgh Catholic* (November 30, 1939), 16.
55 Public Law 783, 76th Congress, approved September 16, 1940.
57 Id., 66.
58 Id., 169.
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

Dorothy Day who had prompted Reinhold to come to the U.S. and for a time helped find a place for him to live in the Diocese of Brooklyn. Reinhold eventually found his way to the Benedictines at St. John's Abbey in Collegeville (Minnesota) and then to Seattle. Reinhold spent the last years of his life in Pittsburgh, at the insistence of Bishop John Wright.59

Fr. Reinhold influenced Fr. Charles Owen Rice to abandon the pacifism of Dorothy Day and back Roosevelt's war effort. Rice admitted Reinhold's influence on his rejection of pacifism in a later Pittsburgh Catholic column.60

In June 1940, Dorothy Day wrote a circular letter to all Catholic Worker houses that asserted that pacifism was a central doctrine to the Catholic Worker movement. This was the letter to which Fr. Reinhold had responded. Fr. Rice also wrote to Day on August 13, 1940, saying that he was glad to get the letter, but you will probably be shocked, though, to find out (sic) that I feel differently from you in the matter of Conscription and other military matters. I am afraid I have become a “war monger.” I turned over your letter to Allan (sic) Kistler; he has been our active “Peace Man”, locally, but Allan (sic) and the others did nothing about it because they are not conscientious objectors. I hope you do not feel that we have all “let your (sic) down” but we have to “call them as we see them.”61

However, a Catholic Radical Alliance column in The Pittsburgh Catholic of September 12, 1940 stated that a new Pax discussion group had started. The article quoted the letter from Dorothy Day that declared that those who were not pacifists should not consider themselves Catholic Workers and that those who wanted to perform the Works of Mercy should do so, but not as Catholic Workers. The article mentioned that Alan Kistler, Joe Brig, Rita Gill, and Brother Matthew Queen belonged to the Pax group. The article, written by Lawrence Sullivan, reflected the consensus of the group to not separate from the Catholic Worker movement.62

The Brother Matthew Queen mentioned in the article was a Maryknoll Brother who had received permission from his superiors to live at St. Joseph’s House of Hospitality in Pittsburgh. He must have arrived in Pittsburgh in late April or early May 1940. He came from Akron and had knowledge of the Catholic Worker there as well as the Catholic Worker on the West Coast. He appears to have been on a first name basis with Dorothy Day. In his first letter to her from Pittsburgh, he mentioned that he had attended a “good” CRA meeting and quoted from a talk given by Fr. Hugo who calls for a willingness to sacrifice any material convenience for the sake of the reconstruction of a Christian Society.63 But in a later letter to Day, Brother Matthew claimed: Here they have gotten off the track in many ways, as you know. However, on Friday nights a group meets here … recite Compline together in the chapel, and study Catholic pronouncements on peace. They are earnest, but have not yet caught up with the C.W. ideal.64

Then in a September letter to Day, Brother Matthew mentioned that Pittsburgh priest Fr. Thomas R. Murphy and his lawyer brother John F. Murphy were enthusiastic conscientious objectors, but most attendees at a recent conscientious objector meeting were Protestant. He then stated, “I admire this House for its great undertaking, but wonder at the lack of a liturgical spirit, the failure to study C.W. Aims and Purposes.”65

Dorothy Day visited St. Joseph’s House in Pittsburgh for a short visit in the latter part of November 1940. She spoke to a “fairly large group” on the counsels of perfection. She believed that these counsels — voluntary poverty, chastity, and complete obedience — applied to lay people as well as professed religious.66 Day's first retreat with Fr. John Hugo was not until July 1941, but it was evident that she was already thinking in the strict spiritual terms that Hugo preached.

Establishment of St. Francis House of Hospitality

It would be easy to classify the establishment of another House of Hospitality on Pittsburgh’s South Side as a further example of dissent at St. Joseph’s House of Hospitality or within the Catholic Radical Alliance. The beginning of St. Francis House of Hospitality at 12 Pius Street does point to dissatisfaction by some CRA members with St. Joseph’s on Tannehill Street. Members of St. Francis House of Hospitality were also members of the previously mentioned Pax group. But the break with St. Joseph’s was not really a “break.” The first mention of St. Francis House in The Pittsburgh Catholic was in the March 27, 1941 issue. On page one, a small paragraph was titled “South Side to Have House of Hospitality.” The unsigned column simply stated: “Another ‘Catholic center for the works of mercy,’ similar to those already established” would open at 12 Pius Street on Palm Sunday.67 In the same edition of the paper, there was a column under the title of “St. Joseph’s House of Hospitality,” signed by A. K. (Alan Kistler). Kistler was one of the members of St. Francis House, but in this St. Joseph column, he said that the house (St. Joseph’s) continued day after day, that there were problems, but “the poor are always with us.” He asked for the readers’ help.68

It is very interesting that on page three of the same issue, there was a “Catholic Radical Alliance” column written by Lawrence Sullivan which made no mention of St. Francis House or St. Joseph House, and

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61 Letter of Charles Owen Rice to Dorothy Day (August 13, 1940), DD-CWC.
63 Letter of Br. Matthew Queen to Dorothy Day (May 4, 1940), DD-CWC.
64 Letter of Br. Matthew Queen to Dorothy Day (August 25, 1940), DD-CWC.
65 Letter of Br. Matthew Queen to Dorothy Day (September 12, 1940), DD-CWC.
68 “South Side to Have House of Hospitality,” The Pittsburgh Catholic (March 27, 1941), 1.
was didactic in nature. The subtitle of the column was "Revolutionary Cell." Sullivan defined revolution and radical as they applied to the Catholic Social Movement and the fight for social justice:

The Catholic Social Movement is revolutionary, because it aims to uproot the decaying bodies of liberalism, the more vigorous shoots of Communism and Fascism, and the vague ethics of opportunism and selfishness that are considered normal and traditional today.  

It may have been that there was pressure to write something or lose the columns in the diocesan paper but the beginning of a potential rival house of hospitality a short distance from the larger house was not reported in The Pittsburgh Catholic as a rival enterprise. The friendly relation is also alluded to in a letter from members of St. Francis House to Dorothy Day. The letter mentioned that St. Francis House's rent was paid for by two members who donated their earnings and that the House had been blessed by a Passionist. The letter also mentioned that Fr. Rice had visited. On the reverse side of the letter is a more personal letter from Brother Matthew in which he stated that he would run the House, but that the "group would run me." He also mentioned that Joe Breig said that St. Francis would be the real director. The Brother went on to say that there was no break with St. Joseph's House and that Rice and the staff from St. Joseph's were friendly.  

Then on June 12-14, 1941 Dorothy Day visited both St. Joseph and St. Francis houses in Pittsburgh. She reported her stay in the Catholic Worker. She said that St. Joseph's was the only house in the movement that had a priest in charge. She recounted how hard the house had it in the beginning, retelling the story about having panrip soup and sassafras tea for a week. But now because of Fr. Rice's begging, the men went on to say that there was no break with St. Joseph's House and that St. Francis House's rent was paid for by two members who donated their earnings and that the House had been blessed by a Passionist. The letter also mentioned that Fr. Rice had visited. On the reverse side of the letter is a more personal letter from Brother Matthew in which he stated that he would run the House, but that the "group would run me." He also mentioned that Joe Breig said that St. Francis would be the real director. The Brother went on to say that there was no break with St. Joseph's House and that Rice and the staff from St. Joseph's were friendly.  

Day also mentioned that Fr. Rice was very involved in union activities and that she spent some time with Amy Ballinger, head of the laundry workers' union which had 1,400 members, 75% of them Catholic and 80% women. Day expressed the hope that New York would do something for its laundry workers. She also criticized the union movement's class war attitude, stating that "we must have Christians before we have good union men." Dorothy Day then reported that she had visited St. Francis House on June 14:

70 Lawrence Sullivan, "Catholic Radical Alliance," The Pittsburgh Catholic (March 27, 1941), 3.
71 Letter of Br. Matthew Queen to Dorothy Day (April 17, 1941), DD-CWC.
72 Dorothy Day, "Day After Day - July/August 1941". The Catholic Worker (July/August 1941), 1, 3, appearing at: http://www.catholicworker.org/dorothyday/Reprint2.cfm?TextID=373.
73 Id.
74 John Hugo (1911-1985) was a priest of the Diocese of Pittsburgh. He directed the eight-day silent retreats attended by Dorothy Day, which she began in 1940 and continued until 1976. He was a spiritual guide and advisor to Day through his many letters and visits to her, and became indirectly the spiritual director of the Catholic Worker Movement.
75 Dorothy Day, "Day After Day - July/August 1941". The Catholic Worker (July/August 1941), loc.cit.
76 Letter of Alan Kistler to Dorothy Day (August 13, 1941), DD-CWC.
77 Louis Farina (1908-1981), a priest of the Diocese of Pittsburgh, was superintendent and chaplain at St. Anthony Orphanage from 1935 to 1951. He was one of five priest-brothers; the others were Albert, Joseph, Wilbert, and Edward.
78 Interview of the author with Alan and Marie Kistler (July 30, 1991).
Dorothy Day and the Beginning of St. Joseph House of Hospitality in Pittsburgh 1936-1941 (continued)

The Lasting Influence of Dorothy Day
Dorothy Day’s influence was significant and substantial vis-à-vis the beginning of St. Joseph House of Hospitality in Pittsburgh. She and the movement she started provided both inspiration and practical advice on the establishment of a radical Catholic Christian witness to the social problems that existed in Pittsburgh in the waning years of the Great Depression and the early years of World War II. These extraordinary times also produced an extraordinary response from lay people and clergy who tried to live out their faith according to Dorothy Day’s radical vision.

As mentioned above, the Catholic Church has recognized Dorothy Day as a candidate for sainthood. She is the subject of numerous books and articles and even a movie. But most importantly, she continues to challenge laity and clergy alike to accept the radical challenge of the Gospel of Jesus Christ. She and the movement she started have had a far-reaching influence on many members of the clergy and laity. Monsignor Charles Owen Rice is well known as a “Labor Priest” and had a long and colorful career as a parish priest, activist and columnist for The Pittsburgh Catholic. Alan Kistler had a noteworthy career in the Labor Movement and in public service. St. Joseph House of Hospitality in Pittsburgh is today a program of Catholic Charities and continues to serve and house older homeless men. In the 1930’s, the men and women who participated in the Catholic Radical Alliance, the Catholic Worker Movement, St. Joseph House of Hospitality, the Association of Catholic Trade Unionists, and the burgeoning Catholic Social Movement were by their very lives the definition of a living and flourishing Church.
Catholic Ghost Stories Of Western Pennsylvania
by Thomas White

Historians of American Catholicism have traditionally paid little attention to stories of hauntings in Catholic communities and institutions. Even though Catholicism itself is saturated with supernatural concepts and beliefs such as the Resurrection, miracles, transubstantiation, and even possession and exorcism, historians have tended to focus on larger issues of Catholic integration (or lack thereof) into American society and Catholic influence on society and politics. The study of Catholic ghost stories may seem trivial in that regard, but ghost stories can be very revealing when looked at in the proper light.

Of course, your average American Catholic probably knows of or has heard of at least one “true” haunting. Aside from providing entertainment and conveying a sense of mystery, ghost stories can actually have important cultural and social purpose. Every time a ghost story is told someone is recounting a version of past events, though it may not be the official one. Ghost stories are a form of history, telling the stories of people and tragic events that were not always represented in the traditional histories of their day. Many ghost stories tell of women, immigrants and religious or ethnic minorities whose lives were not the focus of professional history until the second half of the twentieth century. Through ghost stories, their history, achievements and tragedies were kept alive in a non-traditional way.

Western Pennsylvania has many ghostly and supernatural tales, and quite a few of them are linked to Catholic immigrants, institutions and communities. Each of these stories serves as a connection to different aspects of the region’s Catholic past, and links us with the lives of our ancestors. The tales that will be recounted here deal with art, education, work and ultimately death. We will begin with a haunting that was tied to one of Pittsburgh’s artistic treasures.

Maxo Vanka, a Ghost, and the Millvale Murals

The story of the apparition that appeared to the artist Maxo Vanka in St. Nicholas Croatian Roman Catholic Church is one of the most circulated ghost stories in western Pennsylvania. The church itself is located in the Pittsburgh suburb of Millvale, and today is known for its beautiful murals that were painted by Vanka. Most of the Croatian immigrants that arrived in western Pennsylvania in the late 1800’s and early 1900’s settled in Millvale and other nearby Allegheny River towns such as Allegheny City (later Pittsburgh’s North Side) and Etna. St. Nicholas was constructed in 1900 to meet the needs of the growing number of immigrants.

A fire had damaged the inside of the church in 1921. Insurance paid part of the repair cost and the parish paid the rest, taking out loans. By 1937, Father Albert Zagar, the pastor, had paid off the church’s debt and was looking to improve the interior of the building. He wanted to have new murals painted on the ceiling and walls. Zagar had seen and admired the work of Croatian artist Maxo Vanka during an exposition in Pittsburgh several years earlier. He had hoped to bring the artist to his church to do the work, but was unsure how to contact him. He sent a letter to Louis Adamic, a Slovenian writer living in New York City, thinking he could help find him. As luck would have it Adamic and Vanka were friends, and the letter found its way to the artist.

Vanka was born in Zagreb, Croatia in 1889, possibly the illegitimate son of a noble. He developed a love for art at an early age and eventually attended the Royal Academy of Beaux Arts in Brussels, Belgium. During the First World War he served in the Belgian Red Cross rather than fight and remained a lifelong pacifist. The carnage he witnessed would have a lasting impact on his work. After his service he returned to Croatia to teach art. His works became well known in Europe and were displayed in many institutions. In 1931 Vanka married Margaret Stetton, the daughter of a prominent New York surgeon. They moved to New York in 1934, but Vanka had difficulty selling and promoting his art in America. The invitation to paint St. Nicholas was welcome news.

The beautiful, and sometimes disturbing, murals that he painted in the church would secure his reputation in America. They are full of powerful and sympathetic imagery depicting the horrors of war, the hardship of life for the immigrants, and the faith that sustained them. They reflected much of the personality of Vanka. Those who knew him described him as having the “gift of sympathy”. He was known for sensing the pain and troubles of others. Wild animals were said to approach Vanka and eat out of his hands and pockets, feeling perfectly safe.

Perhaps it was his gift of sympathy that allowed him to see the ghost while he was working on the murals. Vanka usually painted at night, and he insisted that he not be disturbed. Even Father Zagar did not enter the church while the artist was painting. While on top of the scaffolding, Vanka began to hear noises from the church below. Initially he attributed them to his imagination, or normal noises that he was not yet accustomed to. On the fourth night of work, he looked down and saw a robed figure, making movements with its arms. Vanka thought Father Zagar had come in and was being silent as not to disturb him. He ignored the figure and went back to work, although he did notice that Father Zagar’s dogs began to bark loudly outside. Vanka finished his work and left the church around 2:00 A.M. Father Zagar had coffee and cake waiting for him. When asked about his whereabouts, Zagar said he had not gone into the church. Vanka did not put much more thought into the incident.

Several days went past before there was another occurrence. On the eighth night of work, around midnight, Maxo Vanka looked down from the scaffolding and saw the hooded man again. The strange figure was making gestures with his arms and mumbling as he walked up and down the aisle of the church. Vanka felt a strange chill rush over him as he hurried to finish his work. By the time he was done, around 12:30, the man had disappeared.

Immediately the artist headed for the rectory, where he found Father Zagar asleep. He had apparently been there for several hours. Vanka thought that the priest might be sleepwalking, but Zagar dismissed the idea. Then Zagar told Vanka about a story that had been circulating at the church for about 15 years. Several parishioners claimed to have
had encounters with a ghostly figure in the church. There were even arguments about the nature and identity of the ghost, but no one had come to any real conclusion. Father Zagar had never personally seen the apparition. He had refrained from telling the story to Vanka because he was afraid that he would scare himself and fall from the scaffolding. The two then decided that at 11:00 each night Father Zagar would come into the church and stay with Vanka until he finished.

The next night, when the priest entered the church, he began to make jokes about the ghost. His jokes soon ceased when he and Vanka began to hear loud knocking sounds coming from the back of the church. Father Zagar walked towards the noise and said “If you’re a ghost, if you’re a dead man, go with God. Peace to you. I’ll pray for you. Only, please don’t bother us.” Just then, Vanka saw the apparition materialize in the fourth pew. According to the artist he was an old man with a strange, angular face. Within seconds he had disappeared. Father Zagar had not seen the ghost and was still a bit skeptical. His skepticism disappeared later that night when he had gone to bed. He began to hear loud knocks in his own room, similar to the ones he had heard in the church. He also felt an unnerving chill and sensed the presence of a dead man. Zagar prayed for the ghost’s soul and again asked him to allow Vanka to work in peace.

Several nights passed without incident, and Father Zagar began to believe that the ghost was honoring his request. Then the knocks started again. Zagar again went to the back of the church to investigate the noise. Vanka, who was still on the scaffolding, saw the ghost materialize in the aisle. The apparition proceeded up to the altar and the eternal flame. When he reached it, he blew it out then disappeared. The light had not been extinguished since the day it was lit eight years earlier and was surrounded by glass that protected it from the wind and from drafts. Father Zagar had not seen the ghost, but turned around in time to see the flame go out. From that time on he never doubted a word of Vanka’s story.

The ghost continued to appear over the next few months while Vanka was working. The artist was often filled with feelings of dread and fear just before the ghost appeared. Sometimes the feelings were so strong that he fled the church. Vanka began stuffing his ears with cotton and was surrounded by glass that protected it from the wind and from drafts. Father Zagar had not seen the ghost, but turned around in time to see the flame go out. From that time on he never doubted a word of Vanka’s story.

The Ghosts of Old Main
Duquesne University has long been a fixture on the “Bluff” overlooking downtown Pittsburgh. Since 1878, it has educated students as a pillar of western Pennsylvania’s academic community. The school was founded by a Catholic missionary order, the Holy Ghost Fathers, to educate the children of immigrants. Like any long established institution, Duquesne has a few ghost stories. The most interesting has origins that pre-date the university itself, and relate to an old hospital that once occupied the site of “Old Main”.

In the mid-1850s, a highly educated doctor named Albert G. Walter built a two-story hospital on the bluff, then known as Boyd’s Hill. Dr. Walter was an abolitionist and used his hospital as a stop on the Underground Railroad. There are actually two parts of the ghost story, both tied to the hospital. One account tells of an escaped slave who arrived in the middle of the night dressed in rags. He had been severely beaten, and still had part of his shackles attached to his arm and to an iron collar around his neck. By the time he had reached the hospital’s doorstep, he was near death. Dr. Walter did his best to save him, but within a few hours he had died.

A few years later, the Civil War had begun and wounded soldiers and prisoners were being shipped to northern hospitals to recover. At least one, but probably several severely wounded Confederate prisoners were said to have been sent to Walter’s hospital. Despite Dr. Walter’s best efforts, he was not able to save all of them. Dr. Walter passed away in 1876. In 1882, the Holy Ghost Fathers purchased the old hospital on top of the bluff and used the site to construct “Old Main”. Instead of demolishing the old hospital, they moved it to a lot they had purchased across the street and added another story. The expanded building, which was used as student housing, was first known as St. John’s Hall, and later became St. Mary’s Hall.

According to tradition, both locations were haunted. On stormy nights, on the bottom floors of Old Main and in the basement of the old hospital, it is said that the ghost of the escaped slave can be heard fighting the ghost of a dead Confederate soldier. According to a story in *Duquesne Magazine* in 1940, if the slave won there was no trouble, but if the soldier won there would be misery and woe. The story was so well known that it became part of a freshman initiation ritual in the early twentieth century. The freshman would be marched into the basement of the old hospital to hear the battle. If they did hear it, they were a member of the select few who could attend the university.

Initiation ritual aside, many strange events were reported at the hall over the years. Noises were heard, chains rattled and footsteps walked up and down the steps when no one was there. One night the ghosts were making so much noise in the basement of St. John’s Hall that the men had had enough. A big German priest volunteered to go down to confront the ghost. He yelled down the steps “I’m coming to drive you out.” The ghost answered, “Come ahead, I know all about you. You don’t scare me.” That response just made the German priest angry, and he charged down and grappled with the ghost, hurling the specter to the floor. Holy Water in hand, he dowsed the ghost and it vanished. The disturbances lessened after that.
The German priest wrestling with and banning the ghost can be seen as representing the triumph of faith in God over adversity. The Holy Ghost Fathers (now the Spiritans) faced and overcame many challenges in establishing the university and throughout the early years. Their faith was reflected in every aspect of the school, even its ghost stories. It is also interesting that the key component of the story relates to slavery and abolition, considering the Spiritan Order's strong ties with Africa.

By the early 1970s St. Mary's Hall was in bad shape and needed to be razed. With the old hospital gone, parts of the ghost story became associated with Old Main. The tale still serves as a connection to the physical and spiritual past of the University.

The Phantom at the Pond
La Roche College is a small liberal arts college located along Babcock Boulevard in the North Hills of Allegheny County. The school was founded in the early 1960s by the Sisters of Divine Providence. The sisters had the campus laid out and constructed on the land adjacent to their beautiful motherhouse. Originally, the college admitted only women, but by the 1970s men started attending the school, which is now known for its design programs. Since that time the college has developed and grown with the help of the sisters.

Like Duquesne, La Roche also has a few ghost stories that have circulated among its students. One unique story is centered on a shallow, man-made pond that is located along the road in front of the motherhouse. According to the legend, the shallow pond was still deep enough to claim the life of one of the nuns. One of the most commonly repeated versions of the story tells of a blind nun who decided to go out for a walk around the grounds one evening. Though she could not see, she was very familiar with the property and was comfortable walking on her own. As she passed the pond, something tragic happened. Somehow she slipped into the water, possibly hitting her head. Even though it was only a few feet deep, for some reason she was unable to get out. By the time that the other sisters realized that she was missing it was too late. In the years since the drowning, students have reportedly seen the ghost of the nun repeating her tragic walk near the pond late at night.

The legend was so well known on campus that in October of 1996, a reporter for the La Roche Courier, the student newspaper, decided to investigate its origins. Jennifer Germeyer discovered that the legend of the drowned nun was based on a real event. On March 23, 1949, Sister Mercedes Michel went out for an early morning walk. She would never return to the convent. At 10:00 that same morning, her body was spotted in the pond by a man who was driving past. It was around the same time that some other nuns realized that she had not arrived at the Alpha School (which was run by the sisters) to perform her lunch duties. When the coroner examined her, he concluded that she had died of a heart attack and then fell into the pond. Sister Mercedes was known to have a very nervous personality, and she had been very worried about something in the days before her death. Whatever it was, the stress proved to be too much, and she would never complete her morning walk.

It is easy to see how the legend would be spawned from this event. The first students of the college in the 1960s were already hearing a second-hand retelling of the sister's death. Over the years details were embellished and the scene shifted from early morning to late at night. After all, a ghost story is always scarier at night. The legend of the ghostly nun kept alive the memory of the tragic accident in a slightly altered form. In a very indirect way, it also serves as a reminder of the sacrifices the Sisters of Divine Providence have made over the years to provide educational opportunities for others. Of course, for those who have claimed to have encountered the ghost over the years, the legend is much more than just a campus memory.

A Ghost in the Mill
For decade after decade, the economy of Western Pennsylvania was defined and driven by the steel industry. Mills lined the river valleys, smoke clouded the sky, and manufacturing was king. It was not uncommon to find two or three generations of a family working in a mill. Steel was as much a part of the region's identity as its rivers and its mix of ethnic peoples. It was the mills themselves, in fact, which were partially responsible for creating the region's multi-ethnic heritage by providing employment to immigrants, many of whom were Catholic. Those days of heavy industry have passed in this region, but the legends and memories of the mills have lived on. Like any other business or institution that is central to the lives of many people, the mills had their own set of folklore and superstitions. They also had a few ghost stories. My personal favorite is the story of the ghost of Jim Grabowski. Grabowski was from one of those Catholic immigrant families whose lives, and sometimes deaths, were tied to the mills. He was supposedly killed in an accident in Jones and Laughlin Steel Corporation's Two Shop, once located on Pittsburgh's South Side.

According to the story, Jim Grabowski met his untimely demise one day in 1922 while working near a ladle full of dangerous molten steel. Grabowski tripped over a rigging hose and was not able to catch himself. He plunged head first into the ladle, and his entire body was melted into the steel. The custom at the time was to take such a ladle and bury it at the dumping ground near Hazelwood, as if you were putting a body in a grave. Sometimes a steel nugget from the vat would be given to the family of the worker. Apparently the ladle that entombed Grabowski never made it there, and sat around on the grounds Two Shop. Forty years later, after Two Shop was no longer used for making steel, some J&L workers cut into an old ladle of steel while they were working on another project. Some believed that when they did, they released Grabowski's ghost. After that, when workers would walk through the old Two Shop, they would report hearing Grabowski's ghostly screams, cries for help, and sometimes a "maniacal" laughter. Grabowski's ghost was known to be especially hostile to rigging crews who entered the building because he had tripped on one of their hoses. Allegedly some workers could even see an apparition of Grabowski gliding through the old shop.

George Swetnam, a local historian and folklorist, interviewed J&L workers about the ghost in 1970. One worker told him that about thirty percent of the guys working at that time believed in the ghost. He told Swetnam that during Two Shop's years of operation, from 1905 till 1960, between forty and fifty workers were killed there. The old worker speculated that Jim Grabowski may have just been a fictional character who was created as a representation of all the workers.
Catholic Ghost Stories Of Western Pennsylvania (continued)

deceased workers, but added that he was not working in the shop then so he did not know for sure. It is interesting that even at that point in time the worker realized that the story may have been a form of commemoration of the workers who had perished at Two Shop. The memory of their tragic deaths collectively kept alive through a representative story. Steel mill ghost stories served another purpose when the mills were still around. They were a reminder of the dangerous conditions that surrounded the workers and the need to be vigilant. Even the slightest misstep could result in tragedy. The dangers of the mill were always present in the lives of the Catholic and Orthodox immigrants who labored in them.

Swetnam also recorded two poems written about Grabowski’s ghost when he was conducting the interviews. The first has been published in several places before, but I will include it here.

When you're walking up through Two Shop
You'll know someone is around
If you hear a sort of clanking
And a hollow moaning sound
For the ghost of Jim Grabowski
Who was killed in ‘22
Must forever walk through Two Shop
Which I will explain to you.
Jim fell into a ladle,
And they couldn't find a trace,
So they couldn't take the body
To a final resting place...
Yes there is a ghost in Two Shop;
I've seen the specter twice,
And you'll stay away from there at night
If you heed my advice.

The second poem was probably written by the same person, but the workers never verified his identity. As far as I can tell, it only appeared in Swetnam's original article from The Pittsburgh Press in 1970.

When I saw somebody moving
With a gliding sort of pace,
And my knees began to tremble,
For this creature had no face!
I was paralyzed with terror,
And I froze as in a dream,
But the creature went right past me,
And walked right through a beam....

Cries at the Black Cross
At the end of the First World War, a deadly plague swept the world. The 1918 influenza outbreak, also known as the Spanish Flu, ultimately caused many more deaths than the war itself. At least fifty million people were killed by the flu worldwide, and the number may have been as high as one-hundred million. Unlike other strains of influenza that tend to be fatal for those already sick, the old, or the very young, the Spanish Flu killed young adults who were otherwise healthy. It is believed that the cramped conditions and crowded hospitals that existed in Europe during the war allowed an already potent strain of the flu to mutate and became deadlier. Travel after the war spread the disease to the Americas and around the world. Soldiers returned home and carried the virus with them. Some regions had a mortality rate as high as 20%. In the United States, the flu may have killed as many as 675,000.

The Spanish Flu reached western Pennsylvania in September 1918. There were a few cases at first, but by October it was everywhere. Some communities were unable to cope with the large numbers of casualties. Sometimes dozens would die in a few days. Fearing the further spread of disease, authorities wanted the bodies buried quickly. It was not uncommon for mass graves to be used to cope with the problem.

Such was the case in West Winfield Township in Butler County. The township, which is located near the border with Armstrong County, was home to several small mining and manufacturing companies. Many of the people who lived in the area were immigrants, mostly Italian and eastern European, who had recently come to find work. When the flu swept the township and people began dying, there was often no family to claim the bodies. As a result, the community and business owners decided to bury the bodies in mass graves. Each grave at the makeshift cemetery officially held anywhere from one to five bodies. Several of the workers who hauled the bodies to the site and worked at the graves later reported as many as twenty bodies in each grave. At least three-hundred people died of the Spanish Flu in this part of Butler County, but it is not clear how many were buried in the mass graves.

A local priest from Coylesville felt that the immigrants deserved a proper burial service. Father O'Callahan had a large wooden cross constructed out of railroad ties and saw that it was placed at the gravesite. He also conducted a Catholic burial service at the grave for the hastily buried immigrants. The Cross that he had constructed, the “Black Cross”, marked the site for decades. The unusual grave became the center of many legends.

For years it has been reported that strange phenomena occur at the graves. One account insists that if you go to the burial site during a full moon, you will hear babies crying. Presumably they are flu victims who are buried at the site. Around October and November, the months when so many victims died, supernatural activity at the burial site increases. Strong winds seemingly blow out of nowhere. Some visitors have reported that the whole area will become extremely cold for several minutes. The most disturbing happening occurs when it is quiet. The voices of the buried immigrants can supposedly be heard talking in low muffled tones in their native tongues. The sound can be heard coming right out of the ground. Even the trees that surround the mass graves are reported to take on strange and menacing shapes late at night.

Eventually bad weather and vandalism destroyed the original wooden cross. In recent years the local community raised money to place a new burial marker next to the site of the old one. It was put in place in 2002. The graves are located near the intersection of Cornetti and Sasse Roads on property that belongs to the Armstrong Cement and Supply Company. A new historical marker was also placed at the gravesite by the Saxonburg District Woman's Club to tell the story of
Influenza Epidemic Victims

Here are buried an unknown number of local victims of the worldwide influenza epidemic of 1918-1919 – one of history's worst epidemics in terms of deaths. In Butler County, the worst period was early October to early November 1918, with some 260 deaths in the county seat alone. Immigrant workers in the limestone and other industries are buried in this cemetery, with one to five bodies in each grave. A large wooden cross long marked the site.

The ghost story associated with the Black Cross appeared to have passed its zenith years ago when the original cross had disappeared. The legend did not die, however, and recent events have brought new life to this ghost story. The combination of the new grave markers and media-driven scares of new epidemics from bird flu and swine flu have reinvigorated this legend. The current flu scares have been accompanied by numerous comparisons to the 1918 epidemic as a worst-case scenario. This haunting resonates with young people today because it links the supernatural with a frightening contemporary threat. Most of the people buried in the gravesite were young themselves. It is both a lesson in history and a reminder that epidemics are not just a thing of the past, but something that can reoccur in the future. Even the young cannot escape death if it is their time. The young immigrants may have been forgotten if not for the initial efforts of Father O'Callahan, but now their legend connects them to the present.

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Duquesne University Administration Building (Old Main) and St. Mary's Hall (early 1940s), both allegedlly haunted.

Courtesy: Duquesne University Archives.
The Catholic Bishops of Western Pennsylvania
by John C. Bates, Esq.

Remember those who led you, who spoke the word of God to you.
—Hebrews 13:7

On August 11, 1843, Pope Gregory XVI established the Diocese of Pittsburgh as the first diocese in the western part of the Commonwealth of Pennsylvania with his issuance of the papal Brief Universi Dominici, which carved the new bishopric out of the Diocese of Philadelphia. The Brief of erection described the new diocese as consisting of "Western Pennsylvania" — containing an area of 21,300 square miles or almost one-half of the state. From the time of the creation of the see of Pittsburgh and in the more than 170 years that have followed, the Holy See has raised to the episcopate priests who would serve as ordinaries, administrators, coadjutors, and auxiliaries in the several sees that were created over time in Western Pennsylvania:

- Latin Rite (Pittsburgh, Erie, Allegheny, Altoona-Johnstown, and Greensburg), and
- Ruthenian [Byzantine] Rite (Pittsburgh/Munhall).

In the 19th century, these bishops were typically natives of Europe (Ireland, Austria-Hungary, and Spain). Some received their entire priestly formation in Europe before emigrating, while others received part or all of their training in the United States subsequent to immigration.

In the 20th century, the growing Catholic population in Western Pennsylvania produced native priests who were appointed bishops — and at times, natives of other parts of the United States came to serve as bishops in Western Pennsylvania. Reciprocally, natives of Western Pennsylvania were appointed to sees elsewhere in the United States (Latin Rite, Ruthenian Rite, Ukrainian Rite, and Romanian Rite) and overseas in missionary countries.

Also, there were others, both American and foreign, who came to Western Pennsylvania to receive some or all of their priestly education. The presence of the initial American headquarters of
- Benedictines at St. Vincent Archabbeey in Latrobe,
- Franciscan Capuchins at St. Augustine Monastery in Pittsburgh,
- Holy Ghost Fathers at Duquesne University in Pittsburgh,
- Franciscans of the Third Order Regular (Most Holy Name Province) at St. Francis in Loretto,
- Franciscans of the Third Order Regular (Immaculate Conception Province) in Hollidaysburg, and
- Passionists at St. Paul of the Cross Monastery in Pittsburgh

introduced non-Western Pennsylvanians into seminaries, colleges, and universities in this area as part of seminarian and post-ordination education programs. In addition, the Redemptorists operated St. Mary's Seminary and College in North East Township in Erie County (east of the City of Erie) beginning in 1881, and the Society of the Divine Word operated Sacred Heart Seminary in Girard Township, also in Erie County (west of the City of Erie).

In the case of the Eastern Rites, Pittsburgh served as the initial episcopal see of the Greek Catholic (also denominated as Byzantine or Ruthenian) Rite with jurisdiction over the entire United States; its Seminary of SS. Cyril and Methodius in Pittsburgh drew students from throughout the United States and Europe. The Ukrainian Rite headquartered in Philadelphia drew seminary students from Western Pennsylvania. As a result, priests in the Ruthenian and Ukrainian Rites who were natives of Western Pennsylvania or who had studied in this area later were promoted to bishoprics from the East to West coasts. While the Romanian Rite had a numerically small presence in Western Pennsylvania, a priest who staffed their parishes in Western Pennsylvania would enter the episcopate.

The extensive missionary work undertaken by the Capuchins in the American Mid-West and in New Guinea, the Holy Ghost Fathers in Africa, the Francisans of the Third Order in South America, the Society of the Divine Word in New Guinea, the Redemptorists in the Caribbean and in Asia, and the Benedictines in German-speaking areas throughout the United States and in China/Taiwan also broadened the opportunity for members of those orders to reside, if only for a transitional period, in Western Pennsylvania before their service elsewhere in this country or the world. A number of these religious were later elevated to the episcopate, both within the United States and overseas.

Finally, some natives of Western Pennsylvania also joined other religious orders, such the Jesuits and the Holy Cross Fathers that did not maintain schools in this area, and ultimately became bishops in the United States or in overseas territories.

The most recent development, which reflects the phenomenal growth of the Catholic Church in Africa, is the promotion of African priests who came to Western Pennsylvania for graduate studies, and returned home to serve as bishops in Africa.

The following is a list of these 143 prelates, who constitute approximately ten percent of the almost 1,400 bishops in the history of the United States. These 143 bishops may be divided into nine groups. Four of these groups are comprised of those prelates who served within the United States. Two groups are comprised of those prelates who served outside the United States. An additional group consists of members of religious orders who served as bishops. The two final groups are comprised of those who became archbishops, and those who were created cardinals. The article concludes with biographical information on all 143 prelates and information on four others who are pertinent to this list.
I. Bishops who served in Western Pennsylvania

Of the 143 prelates, the largest group, numbering 50, served as bishops in Western Pennsylvania in five Latin-Rite dioceses and one Eastern-Rite diocese. Forty-two were ordinaries and the rest were auxiliary bishops:

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II. Natives of Western Pennsylvania who served in other American dioceses

Thirty-two bishops who were natives of Western Pennsylvania served in 45 episcopal appointments in 38 American dioceses beyond Western Pennsylvania:

- Amarillo (Lawrence DeFalco), Belmont Abbey (Leo Haid), Cincinnati (Nicholas Elko), Cleveland (John Hagan), Columbus (Leo Watterson), Covington (Richard Ackerman), Davenport (Ralph Hayes), Detroit (Adam Maidia), El Paso (Anthony Schuler), Galveston-Houston (Daniel DiNardo), Gary (Norbert Gaughan), Gaylord (Bernard Hedba), Green Bay (Adam Maidia, and David Zubik), Harrisburg (Nicholas Dattilo), Helena (Ralph Hayes), Juneau (Edward Burns), Kalamazoo (Paul Bradley), Miami (Coleman Carroll), Military Ordinariate (William McCarty), Milwaukee (Rembert Weakland), Newark (Thomas Walsh, Bernard Hedba), Parma-Ruthenian (George Kuzma, John Kudrick, and Emil Mihalik), Parma-Ukrainian (Robert Moskal), Passaic-Ruthenian (Thomas Dolinay), Philadelphia-Ukrainian (Robert Moskal, Joseph Schmondiuk), Providence (Thomas Tobin), Rapid City (William McCarty, and Harold Dimmerling), Saint Thomas-AVI (Elliott Thomas), Salina (Cyril Vogel), San Diego (Richard Ackerman), Savannah (Thomas Becker), Scranton (Jerome Hannan), Sioux City (Daniel DiNardo), Stamford-Ukrainian (Joseph Schmondiuk), Trenton (Thomas Walsh), Van Nuys-Ruthenian (Thomas Dolinay, and George Kuzma), Wilmington (Thomas Becker), Youngstown (Thomas Tobin).

III. Non-natives of Western Pennsylvania — educated as seminarists or in post-ordination studies in Western Pennsylvania — who later served as bishops in American dioceses beyond Western Pennsylvania

Twenty-eight bishops, who were not natives of Western Pennsylvania but were educated as seminarists or in post-ordination studies in this area, served as bishops in 34 American dioceses beyond Western Pennsylvania:

- Alexandria (Daniel Desmond), Boston (Sean O’Malley), Brooklyn (George Mundelein), Chicago (George Mundelein), Cleveland (Richard Gilmour, Joseph Schrembs), Columbus (Edward Hettinger, Michael Ready), Corpus Christi (Paul Nussbaum, René Gracida), Denver (Charles Chaput), Fall River (Sean O’Malley), Fort Wayne (Joseph Rademaker), Grand Rapids (Joseph Schrembs), Harrisburg (Lawrence Schott), Indianapolis (James Ryan), Leavenworth/Kansas City (Michael Fink), Miami (René Gracida), Monterey-Fresno (Aloysius Willinger), Nashville (Joseph Rademaker), New Orleans (Joseph Rummel), New York (James McManus), Northern Minnesota (Rupert Seidenbusch), Omaha (James O’Connor, Joseph Rummel, James Ryan), Palm Beach (Sean O’Malley), Parma-Ruthenian (Andrew Patakai), Passaic-Ruthenian (Michael Dudick), Pensacola-Tallahassee (René Gracida), Philadelphia (Charles Chaput, John McIntyre), Rapid City (Charles Chaput), St. Cloud (James Trobec), Saint Thomas-AVI (Edward Harper, Sean O’Malley), Sault Saint-Marie and Marquette (Paul Nussbaum), Toledo (Joseph Schrembs), Trenton (James McFaul, George Ahr), Van Nuys (Gerald Dino), and Winona (Joseph Cotter).
The Catholic Bishops of Western Pennsylvania (continued)

IV. Non-natives of Western Pennsylvania — assigned as priests or bishops in Western Pennsylvania — who later served as bishops in American dioceses beyond Western Pennsylvania

Fifteen bishops, who were not natives of Western Pennsylvania but were assigned to this area as priests or bishops, later served as bishops in 12 American sees beyond Western Pennsylvania:

Baltimore (Francis Kenrick), Bardstown (Benedict Flaget), Canton-Romanian (Vasile Puscas), Chicago-Ukrainian (Innocent Lotocky, Richard Seminack), Covington (George Carrell), Dallas (Thomas Brennan), Detroit (John Dearden), Hartford (John Whealon), New York (John Hughes), Passaic-Rutenian (Stephen Kocisko, Kurt Burnette), Philadelphia (Michael Egan, Francis Kenrick, John Neumann), and St. Louis (Peter Kenrick).

Two groups are comprised of bishops who served outside the United States:

V. Natives of Western Pennsylvania who served as bishops outside the United States

Seven bishops, who were natives of Western Pennsylvania, served outside the United States in eight dioceses in five different countries: Bhagalpur (Urban McGarry), Borba (Adrian Veigle), Dacca (Lawrence Graner), Kimbe (William Fey), Mendni (Donald Lippert), Mount Hagen (George Bernarding), Toronto-Slovak (Michael Rusnak), and Toronto-Ukrainian (Michael Rusnak). The five countries were: Canada, Brazil, India, Pakistan, and Papua New Guinea.

One bishop, who was a native of Western Pennsylvania, served outside the United States in episcopal diplomatic assignments in eight countries: Ambrose DePaoli. The eight countries were: Sri Lanka, South Africa, Swaziland, Namibia, Botswana, Japan, and Australia.

VI. Non-natives of Western Pennsylvania — who were educated or served in Western Pennsylvania — who served as bishops outside the United States

Twenty-four prelates, who were not natives of Western Pennsylvania but were educated or served in this area, served outside the United States as residential bishops in 16 countries:

Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, United Arab Emirates, and Yemen.

Almost one-third of these 143 bishops were members of religious orders, and these comprise the seventh group:

VII. Members of religious orders who became bishops

Forty-nine members of 15 different religious orders served as bishops—and these include four who transferred from their orders to become diocesan priests prior to episcopal ordination, and one bishop who became a member of a religious order after episcopal ordination:

Basilian (O.S.B.M): Augustine Hornyak, Innocent Lotocky
Benedictine (O.S.B.): Michael Fink, Leo Haid, Rupert Seidenbusch, Rembert Weakland
Capuchin (O.F.M. Cap.): Charles Chaput, John Corriveau, William L. Fay, Donald Lippert, Sean O’Malley, Stephen Reichert, Firmin Schmidt
Franciscan (O.F.M.): Michael Egan, Basil Schott
Franciscan Third Order Regular (T.O.R.): John Boccella, Urban McGarry, Jerome Pechillo, Adrian Veigle
Holy Cross (C.S.C.): Lawrence Gruner
Holy Ghost (C.S.Sp.): John Murphy, Richard Ackerman, Augustine Shao, John Kwofie
Passionist (C.P.): Paul Nussbaum, Cuthbert O’Gara, Quentin Olwell
Society of Divine Word (S.V.D.): Leo Arkfeld, George Bernarding
Society of Jesus (S.J.): George Carrell, Anthony Schuler
Society of St. Sulpice (S.S.): Benedict Flaget
Vincentian (C.M.): Michael Domenec

Four members of religious orders became diocesan priests prior to episcopal ordination:

Benedictine (O.S.B.): René Gracida
Byzantine Franciscan (O.F.M.Cap.): William Skurla
Consolata (I.M.C.): Giuseppe De Andrea
Franciscan Third Order Regular (T.O.R.): John Kudrick

One bishop joined a religious order after episcopal ordination:

Jesuit (S.J.): Michael O’Connor

The final two groups are comprised of those elevated to the respective ranks of archbishop and cardinal:

VIII. Bishops who were elevated to the rank of archbishop

IX. Bishops and archbishops who were created cardinals

Eight of these bishops were created cardinals:
Anthony Bevilacqua, John Dearden, Daniel DiNardo, Adam Maida, George Mundelein, Sean O'Malley, John Wright, and Donald Wuerl.

As the United States has produced 53 Cardinals, Western Pennsylvania's percentage of the total number is 15%. All of these *eminenza* are connected to the Diocese of Pittsburgh.

The biographical information for each of these 143 prelates, and 4 others (a bishop who is buried in Pittsburgh, a bishop who died in Pittsburgh, a priest who declined episcopal appointment on the eve of his ordination as a bishop, and a priest who exercised episcopal functions as a missionary in China), appears both in a separate Supplement to this issue of *Gathered Fragments* and on the website of The Catholic Historical Society of Western Pennsylvania — http://catholichistorywpa.org/.

All photos courtesy of: Passionist Historical Archives, Helen Gallagher McHugh Special Collections, Weinberg Memorial Library, University of Scranton, PA
Doctoral Dissertations, Master’s And Bachelor’s Theses: The Catholic History Of Western Pennsylvania

by John C. Bates, Esq.

Numerous doctoral dissertations, Master’s and Bachelor’s theses recount the history of Catholicism in Western Pennsylvania. These works include:


Rev. Frank Damian Almade, Criteria for a Just Wage for Church Employees (Ph.D., Duquesne University, 1990), 361 pp.


Nancy Bauer, Benedictine Monasticism and the Canonical Obligation of Common Life (Ph.D., Catholic University of America, 2004), 496 pp.


Allan David Belovarac, Faculty and Administrative Roles in the Historical Development of the Erie Consortium of Colleges (Ph.D, State University of New York at Buffalo, 1984), 191 pp.

Albert Emericus Bender, The American History Textbooks Used by the Catholic Schools Department of the Diocese of Pittsburgh in the Secondary Schools (Ph.D., University of Pittsburgh, 1976), 179 pp.


Frederick George Boehrler, III, Christian Anarchism and the Catholic Worker Movement: Roman Catholic Authority and Identity in the United States (Ph.D., Syracuse University, 2001), 288 pp.


John Raymond Boslet, The Beginnings of the Order of St. Benedict in the Diocese of Pittsburgh (M.A., St. Mary’s Seminary and University, 1927)


Thomas Graham Bourque, Manager or Visionary: Leadership of Third Order Regular Franciscan-Sponsored Colleges as Perceived by the Presidents and their Administrative Staffs (Ed.D., University of San Francisco, 1990), 330 pp.
Doctoral Dissertations, Master's And Bachelor's Theses:
The Catholic History Of Western Pennsylvania (continued)

Joel Brady, *Transnational Conversions: Greek Catholic Migrants and Russky Orthodox Conversion Movements in Austria-Hungary, Russia, and the Americas* (1890-1914), (Ph.D., University of Pittsburgh, 2012), 545 pp.

Sister Mary Charles Bryce, *The Influence of the Catechism of the Third Plenary Council of Baltimore on Widely Used Elementary Religion Text Books from its Composition in 1885 to its 1941 Revision* (Ph.D., Catholic University of America, 1970), 399 pp. [Includes Pittsburgh native, Father (later Bishop) Jerome Hannan.]


Maria L. Cantini, *Virgil Cantini: A Daughter's Impressions of the Artist and Father* (M.A., University of Pittsburgh, 1984)


John Shujie Chen, *Catholic Higher Education in China: The Rise and Fall of Fu Ren University in Beijing* (Ph.D., Boston College, 2003), 365 pp. [Pittsburgh diocesan priests and Latrobe Benedictines were involved in this institution's formation and development.]


Lucia Curta, "*Imagined Communities* in Showcases: The Nationality Rooms Program at the University of Pittsburgh (1926-1945)" (Ph.D., Western Michigan University, 2004), 341 pp.


Doctoral Dissertations, Master’s And Bachelor’s Theses:
The Catholic History Of Western Pennsylvania (continued)


Todd Allan DePastino, From Hobohemia to Skid Row: Homelessness and American Culture, 1870-1950 (Ph.D., Yale University, 1997), 463 pp. [Includes Father James Cox of St. Patrick Church, Pittsburgh.]

John Raymond Dichl, Frontiers of Faith: Transplanting Catholicism to the West in the Early Republic (Ph.D., Indiana University, 2000), 301 pp.


Anselma T. Dolcich-Ashley, Precept, Rights and Ecclesial Governance: A Theological Analysis of the Catholic Sexual Abuse Crisis in the U.S. (Ph.D., University of Notre Dame, 2011), 327 pp. [Includes Pittsburgh native Nicholas Cafardi, first president of the National Review Board.]

Rev. Sebastian Doris, O.S.B., Belmont Abbey: Its History and Educational Influence (MA., Catholic University of America, 1933), 68 pp. [Established by Benedictines from St. Vincent Archabbey, Latrobe.]


Keith Paul Dyrud, The Ruin Question in Eastern Europe and in America, 1890-World War I (Ph.D., University of Minnesota, 1976), 329 pp.


Helen Mary Garagher, A Study of 120 Unmarried Mothers and the Fathers of their Children (M.A., University of Pittsburgh, 1938), 142 pp. [Study of records of the Conference of Catholic Charities.]


Sister M. Muriel Gallagher, Teacher Appraisal of In-Service Education in Catholic Secondary Schools of Pennsylvania (Ph.D., University of Pittsburgh, 1942), 249 pp.

James Francis Garneau, "Commandos for Christ": The Foundation of the Missionary Society of St. James the Apostle and the “Americanism” of the 1950s and 1960s (Ph.D., Catholic University of America, 2000), 488 pp. [Includes Pittsburgh Bishop John Wright.]


Doctoral Dissertations, Master's and Bachelor's Theses: The Catholic History of Western Pennsylvania (continued)


Rev. Cuthbert Aloysius Goeb, O.S.B., *The Journey of Father Theobald Matthew to America 1849-1851* (M.A., Catholic University of America, 1922)


Helen A. Heinz, *"We are all as one fish in the sea..." Catholicism in Protestant Pennsylvania: 1730—1790* (Ph.D., Temple University, 2008), 503 pp.


Doctoral Dissertations, Master's And Bachelor's Theses: The Catholic History Of Western Pennsylvania (continued)


Cheryl Christine Dempsey Hughes, Katharine Drexel: Mystery, Mission, Spirituality and Sainthood (Ph.D., University of Durham-United Kingdom, 2007), 311 pp.


Charles R. Kaczynski, Bands of Brothers: The Negotiation of Identity in the Congregation of the Mission's Polish Vice-Province in the United States, 1903-1975 (Ph.D., Catholic University of America, 2010), 519 pp. [Includes St. John Kanty Prep in Erie.]

Ivan Kaszczak, Metropolitan Andrew Sheptytsky and the Establishment of the Ukrainian Catholic Church in the United States of America (M.A., Oblate College, 1985), 89 pp.


William Lee Kelligar, The Career of Bishop James O’Connor, Vicar Apostolic of Nebraska (M.A., Saint Paul Seminary, 1953), 90 pp. [The bishop was a Pittsburgh priest and brother of Pittsburgh's first bishop, Michael O'Connor.]


Raymond V. Kirk, The Professional Preparation of Teachers in the State of Pennsylvania for the Catholic Parochial Elementary Schools, as Seen from the Survey of 19 of the Total Number of 27 Teacher Training Centers in the State (Ph.D., New York University, 1933), 140 pp.


William Burton Kurtz, Roman-Catholic Americans in the North and Border States during the Era of the American Civil War (Ph.D., University of Virginia, 2012), 398 pp.


Bryan James Lamkin, From Emigrant to Immigrant: The Personal Experiences of German and Irish Immigrants in Pennsylvania, 1800-1860 (Ph.D., University of California-Riverside, 1997), 264 pp.


Doctoral Dissertations, Master's And Bachelor's Theses:
The Catholic History Of Western Pennsylvania (continued)

Mark J. Linenberger, *Critical Estimate of the Main Printed Sources for the Life and Labors of the Rev. Demetrius A. Gallitzin, 1770-1840* (M.A., Catholic University of America, 1940), 59 pp.


Doctoral Dissertations, Master's And Bachelor's Theses:
The Catholic History Of Western Pennsylvannia (continued)

Joan McGuire Mohr, From Immigrant to Citizen: The Czechs of Allegheny City, 1873 to 1907 (Ph.D., University of Pittsburgh, 2002), 274 pp.


Sister Mary Doris Mulvey, O.P., French Catholic Missionaries in the Present United States, 1604-1791 (Ph.D., Catholic University of America, 1936), 158 pp.


Rev. Thomas Joseph Peterman, Thomas Andrew Becker, the First Catholic Bishop of Wilmington, Delaware and Sixth Bishop of Savannah, Georgia, 1831-1899 (Ph.D., Catholic University of America, 1982), 608 pp. [Bishop Becker was a native of Pittsburgh.]


Doctoral Dissertations, Master’s And Bachelor’s Theses:
The Catholic History Of Western Pennsylvania (continued)


Sally Olean Shames, *David L. Lawrence, Mayor of Pittsburgh: Development of a Political Leader* (Ph.D., University of Pittsburgh, 1958)


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Doctoral Dissertations, Master's And Bachelor's Theses:
The Catholic History Of Western Pennsylvania (continued)


Andrew Thomas Simpson, *Making the Medical Metropolis: Academic Medical Centers and Urban Change in Pittsburgh and Houston, 1945-2010* (Ph.D., Carnegie Mellon University, 2013), 457 pp. [St. Francis Hospital and Mercy Hospital]


Clement J. Walsh, *Rev. Demetrius A. Gallitzin, Founder of Loretto, Pa.* (M.A., Catholic University of America, 1932)
Doctoral Dissertations, Master’s And Bachelor’s Theses:
The Catholic History Of Western Pennsylvania (continued)


Alfred M. Watson, A History of St. Patrick’s and St. Mary’s Parishes, Erie, Pennsylvania (M.A., St. Mary’s Seminary and University, 1932), 81 pp.


Alfred M. Watson, A History of St. Patrick’s and St. Mary’s Parishes, Erie, Pennsylvania (M.A., St. Mary’s Seminary and University, 1932), 81 pp.


Joan Barbara Williams, From Suspicion to Support: Response of the Catholic Church to the American Labor Movement, 1884-1920 (M.A., California State University – Dominguez Hills, 2000), 67 pp. [Includes Pittsburgh Bishop J.F. Regis Canevin]


Judith Conrad Wimmer, American Catholic Interpretations of the Civil War (Ph.D., Drew University, 1980), 369 pp.


Cathryn Entner Wright, The Home to the Army: Union Soldiers, Gender and the Response to Suffering during the United States Civil War (Ph.D., University of Wisconsin – Madison, 2000), 525 pp. [Pittsburgh Sisters of Mercy]

Xiaoxin Wu, A Case Study of the Catholic University of Peking During the Benedictine Period (1927-1933) (Ed.D., University of San Francisco, 1993), 185 pp.


Sister Mary Theophane Zakrzewska, C.S.S.F., An Historical Study of the Congregation of the Felician Sisters in the Diocese of Pittsburgh (M.S.Ed., Duquesne University, 1954)

Jonathan Angelo Zingales, Mission Statement Values and Behavioral Outcomes at Seven Benedictine Colleges and Universities (Ph.D., University of Akron, 2001), 191 pp.


Many of the above-listed dissertations are available through ProQuest's Dissertation Express: http://dissexpress.umi.com/dxweb/search.html. All dissertations and theses may be accessed through the libraries of the educational institutions at which the degrees were granted.

In 1988, former Allegheny County Commissioner Bob Cranmer purchased his childhood home in the Pittsburgh suburb of Brentwood. Soon, the family began experiencing strange phenomena, including bleeding walls. Cranmer made contact with then-Pittsburgh Bishop Donald Wuerl. Passionist Father Michael Salvagna from St. Paul of the Cross Monastery in Pittsburgh visited the home dozens of times during 2004-2005. An exorcist was involved, successfully. Cranmer returned to the Catholic Church. Those who have seen the movie "The Exorcist" can relate to the happenings described in this book.

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This is the first complete edition of Father Demetrius Gallitzin’s epistolary (collection of letters), compiled by the Roman Postulator of the cause of canonization of the famed Russian-born priest who served in Western Pennsylvania. The purpose of this publication, supported by the Diocese of Altoona-Johnstown, is to make available the basic historical sources of this “Servant of God”. The editor recognizes the foundational work of spouses Betty and Frank Seymour (Loretto) in collecting copies of existing letters, and the multi-language translations by Fr. Albert Ledoux (Gallitzin) and Raymond Seymour (Loretto). A short biography, index, and bibliography accompany the letters.

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This book encompasses martyrs from other continents who served in North America as well as natives of this continent who died during missionary work in other lands. Included is McKeesport native and Maryknoll missionary, Fr. Gerard Donovan, who was martyred in China in 1938. A chapter is devoted to Father Donovan. The author is a frequent guest on EWTN.

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Pittsburgh has a rich history of individuals who have achieved local, national, and international prominence. This volume in the Arcadia series highlights a wide variety of “local legends” who have left an indelible mark on the Steel City. Among the Catholics profiled are former Pittsburgh mayors David L. Lawrence and Richard Caliguiri, Thomas Murrin of Duquesne University’s Business School, and Sister Liguori Rossner of the San Rocco Festa and the Jubilee Soup Kitchen. Attention is also given to the San Rocco Festa and the Church Brew Works (the former St. John the Baptist parish complex).

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This cultural history of the apparel worn by American Catholics reveals the significance of clothing in developing identity, unity, and respectability for a largely immigrant religious group seeking to establish itself in a hostile Protestant environment. The story begins in the 1830s and involves priests, sisters, and school children. Clothing became a form of expressive Catholic language in the United States. The Sisters of Mercy played a key role. Pittsburgh emerges as a place where Sisters were taunted for their dress in the 19th century, but by the mid-20th century the influence of sodalities resulted in the placing of "Marylike" tags on dresses determined sufficiently modest for purchase and wear.

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This story of an Alsatian family that emigrated to the United States in the 19th century focuses on their ultimate location in the Pittsburgh suburb of Mt. Lebanon. Of particular interest is the chapter devoted to the family’s life in St. Bernard of Clairvaux parish, and the children’s recollections of their education at the parish school under the tutelage of the Sisters of St. Joseph of Baden.


The emphasis on service to the poor that has characterized the pontificate of Pope Francis has reverberated in the publication of several biographies of the second American-born Catholic saint, who entered religious life in the Motherhouse of the Sisters of Mercy in Pittsburgh — in preparation for the establishment of her own order devoted to the care of Native Americans and African-Americans: the Sisters of the Blessed Sacrament. A descendant of the saint’s grandfather, Francis Drexel, authored the first work.


These are two light-hearted journeys from Western Pennsylvania to the eastern part of the state, which include entertaining tales of present/former Catholic institutions in Western Pennsylvania. The first volume notes Pius Monk Dunkel at the former St. John the Baptist Church (now the Church Brew Works) in Pittsburgh, and the encounter of deceased performer Liberace with the White-Robed Nun at St. Francis Hospital (now replaced by Children’s Hospital) in Pittsburgh. The latter book includes tales from Mercy Hospital, Duquesne University, Seton Hill University, St. Xavier Convent and School, and St. Vincent College. The author, a retired policeman, is president of the Ligonier Valley Writers.


This work chronicles the highlights of the twenty-year working relationship between the Hassidic rabbi who directed the Department of Psychiatry at St. Francis Hospital in Pittsburgh and the Sisters of St. Francis who operated the institution. While spearheading a groundbreaking rehab program, the rabbi also tended to the spiritual and psychological needs of the Sisters during a time of significant change. It is an engrossing account of faith, interfaith relations, and human frailty and strength.


This work presents 21 portrait photographs of the founder of St. Vincent Archabbey, Archabbot Boniface Wimmer — accompanied by quotations from his letters and excerpts from the *Pittsburg Dispatch*, tracing Wimmer’s life as an early American missionary priest until his death. This is a revealing look at the founder of Benedictine monasticism in North America.


The recently-retired chairman of the History Department at Erie’s Mercyhurst University invested six years in producing only the second history of the school, which was founded by the Sisters of Mercy in 1926 as the first women’s college in northwestern Pennsylvania. This volume candidly analyzes the forces beyond the control of the Sisters that shaped the school’s direction. Regrettably, the narrative ends at the turn of the 20th century — leaving to a future historian the telling of the story of the transition to university status in the years since 2000.


This volume by a liturgical studies lecturer at the Catholic University of America addresses the role of women in the American liturgical movement during the first half of the twentieth century, and concludes that their role was integral and not marginal. The intersection of liturgy with the labor, peace, interracial justice, lay, catechetical, and family movements are portrayed through some of the principal figures in the narrative, including Dorothy Day, Mrs. Paul D. Wright of the Catholic Forum of Pittsburgh, and liturgical consultant Ade Bethune — whose first commission came from Father Joseph L. Lonergan at St. Paulinus Church in Clairton in 1936 and produced stained glass, woodcarvings, and paintings in the course of working with both female and male parishioners to craft the art used in the church. The book’s narrative reports the dialogue between the pastor and Bethune about use of the parishioners: “They don’t know anything about art” to which Bethune retorted “Oh, art is bunk. I can teach them.” This book will teach readers about the significant role that women, and women connected to Pittsburgh, played in the liturgical movement. Pittsburgh’s historical treatment of women in choirs is also noted.

The last single-volume encyclopedia of American Catholic history was *The Encyclopedia of American Catholic History* by Michael Glazier and Thomas Shelley at 1,567 pages, which was published in 1979. Thirty-four years later, the Bunsons have produced a volume that covers the intervening decades in one-third fewer pages. The work includes a timeline through 2011, the standard A to Z information, and appendices covering American saints, missionaries, Catholics in Statuary Hall, and cathedrals/shrines. Current/former Society board members Mike Aquilina and Bob Lockwood are acknowledged for their contributions to the work.


This is the fifth in a series of PHLF guidebooks on the architectural heritage of Pittsburgh, which has been described as one of the "greatest and wealthiest" of American cities. The book is illustrated with a visually stunning collection of 281 color and 40 black and white photos. Included in this guide to hundreds of buildings, structures, and landscapes in Allegheny County designed and erected between 1900 and 1999 are several historic Catholic structures: Holy Rosary in Homewood, Sacred Heart in Shadyside, St. James in Wilkinsburg, the former St. John the Baptist Church in Homestead (now the National Carpatho-Rusyn Cultural Center), the former St. Agnes Church in Oakland (now part of Carlow University) — along with pictures of St. Mary of Mercy, Epiphany, and St. Benedict the Moor churches. The book also notes the local work of famed Catholic architects John T. Comès, Titus de Bobula, and Carlton Strong. This volume makes the case for the preservation of these notable local landmarks.


The participation of Catholic laity in church affairs underwent a dramatic transformation in the 1960s, spurred both by long-developing cultural changes as well as by changes resulting from the Second Vatican Council. This book collects 11 essays that examine the laity's relationship with the hierarchy before and after Vatican II, attempting to connect pre-existing lay activism with the new understanding of fairness. Considerable attention is given to the role of Bishop John Wright and developments in the diocese of Pittsburgh, as well as his predecessor John Dearden's significant role. The Sisters of Mercy are also highlighted in this intriguing work. One of the contributors is Jeremy Bonner, former history professor at Duquesne University. The book is part of a series devoted to the historical study of Catholic practices.


In the 1640s, eight Jesuit missionaries were martyred by native Americans in Ontario; in 1930, these men were canonized and have popularly been termed the "North American Martyrs." The author traces their cult and attendant controversies: Indian Catholics martyred with the Europeans have yet to be canonized, U.S.-Canadian rivalries reflected in competing shrines, French-speaking versus English speaking, and Protestants versus Catholics. Archbishop John Mark Gannon of Erie drove the American opposition by leading an ultimately abortive attempt to beatify a rival large group of Catholic missionaries (Jesuits, Franciscans, Sulpicians, and Dominicans) who had served and died exclusively within the geographic confines of the United States.


Issued in anticipation of the 250th anniversary of the sole remaining building from the British Fort Pitt (successor to the French Fort Duquesne), this book traces the story of the construction of the defensive redoubt to a key British fort during the French and Indian War. In 1894, the blockhouse was gifted to the Pittsburgh Chapter of the Daughters of the American Revolution. The site's curator authored this volume, which includes historical references to the work of historian Msgr. Andrew A. Lambing, and reprints the rendition of the blockhouse from Lambing's 1880 diocesan history book.


This book traces the role of the Redemptorist Fathers in the development of parishes serving German-Americans in Maryland and Pennsylvania, including the work of St. John Neumann and Blessed Francis Seelos in Pittsburgh. The story of the arrival of the School Sisters of Notre Dame in St. Marys, Pennsylvania (then a part of the diocese of Pittsburgh) and their prompt departure for the better conditions of Baltimore is presented. Other early German Catholic figures in Western Pennsylvania history are also included. The book is profusely illustrated with historic photographs and useful maps. This volume by a non-academician reflects a wealth of research and is an excellent testament to the importance of ethnicity in the story of Mid-Atlantic Catholicism.

This book is an examination of several movements for change and reform during the Great Depression era. A chapter is devoted to Fr. James R. Cox of St. Patrick Church in Pittsburgh's Strip District, who is described as "activist, community builder, politician." The book notes the priest's involvement in the "Blue Shirts" — a national organization of some 200,000 — and the priest's ill-fated attempt to establish a bungalow community in present-day Fox Chapel for the poor, unemployed, and homeless. Despite the lack of success of several of his initiatives, Cox evidenced that a single person can devise solutions to society's problems. The chapter leaves the reader wanting to read more about the life of this famed Pittsburgh priest.


J. F. Powers is best known for his National Book Award-winning novel, *Morte D'Urban*, and as a master of the short story. Powers' fiction dwelt chiefly on the lives of Catholic priests. In this work, the author's daughter, Katherine Powers, presents the life of the artist, constructed from some of the thousands of letters he wrote. Powers' encounters with Pittsburgh priests Louis Farina and John Hugo confirmed his conscientious objection to war, leading to his imprisonment during World War II. The book also portrays Powers' encounters with such diverse figures as Thomas Merton, Frank O'Connor, and Dorothy Day.


The Second Vatican Council and its aftermath are told through the eyes of men and women who were students in Rome during the Council (1962-1965). Members of this "Council Class" reflect back with a half-century's hindsight. Included are extended comments from former Pittsburgh priest Philip Gallagher and Duquesne University's former president, Fr. Donald Nesti. The exuberance of youth and the spirit of the Council are captured in this work.


Pittsburgh, during its peak years 1830-1930, had more millionaires than New York City. Affluence produced wealthy neighborhoods and a small army of renowned architects constructed extravagant mansions for the ruling class, which was white, Anglo-Saxon, and Protestant. This pictorial book is a testament to the most prominent of these massive homes, including Herbert DuPuy's 24-room Jacobean Revival home on Warwick Terrace (designed by Olaf Toft) which became the residence of the Catholic bishops of Pittsburgh in 1949 and remained in diocesan hands until its sale in 2009. The wealth generated from ownership of Pittsburgh's steel mills and manufacturing plants is evidenced in striking photographs of how the city's elite lived a century ago.


The 1930s and early 1940s were characterized by the organization of large numbers of people to protest war and fascism, and to form labor unions. The author was intimately involved in those struggles as a reporter, columnist, and editor for peace and labor publications. He came into conflict with Pittsburgh's labor priest, Father Charles Owen Rice, and his Catholic Radical Alliance regarding fascism and communism. The work provides a unique perspective on labor and peace issues that confronted the nation over several decades. The author died in 2003 before publication of his manuscript; his son has brought the work to print.


This recent volume focuses on the life and historical role of Amalie von Gallitzin (1748-1806), mother of the prince-priest Demetrius Gallitzin. The work focuses on the European significance of the Berlin-born princess's intellectual circle in the period of the rationalistic Enlightenment, and that influence which led her son to embrace Catholicism and ultimately priesthood — lived out in Western Pennsylvania. This volume includes a mini-biography of Prince Demetrius Augustine von Gallitzin (by Ilse Pohl) and an annotated bibliography of his works and works referencing him. The German-British author holds a philosophical doctorate in Catholic theology and history. This is the English translation of the original German work.

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Born in Pittsburgh in 1930, James Faley attended both St. Xavier Academy and St. Bernard School and later entered the Third Order Regular Franciscans in Loretto, Pennsylvania in 1948, taking the name Roland. Ordained in 1952, Fr. Roland obtained degrees from the Pontifical Biblical Institute and the Angelicum, both in Rome. He successively served as rector of St. Francis Seminary in Loretto, then Vicar General of the Franciscans, and finally Minister General of the Order at the headquarters in Rome. He later became executive director of the Conference of Major Superiors of Men. During these assignments the noted Scripture scholar authored 10 books on Biblical subjects. This volume was his last, and reflects his life and 50 years of work as a Franciscan. It is a very readable account of a brilliant scholar who maintained his humility, humor, and ability to connect with readers. He died on January 4, 2014 at Christ the King Manor in DuBois, Pennsylvania.


Mercy Sister Mary Jeremy Daigler has authored a history of the women’s ordination movement in the United States; it does not explore the canonical, theological, or social issues relating to the ordination of women to priestly ministry. The book depicts a patterned social acceptance of women’s spiritual leadership (including non-Catholic examples) and strains to include such occurrences in the movement. The absence of sources must be balanced against the reality of writing about a living social movement for which no archives exist that may be consulted. The real value of the work lies in the author’s piecing together the broad story of a movement of individuals and small groups whose actions, largely not committed to writing, would otherwise be lost to future historians. This is only possible since the author had been involved in the movement for a quarter-century. The work notes the roles played by several natives of Western Pennsylvania: Erie Benedictine Sr. Joan Chittister and Benedicince Archbishop Rembert Weakland. The first American ordination of women occurred in Pittsburgh in July 2006, involving twelve women aboard the Gateway Clipper boat Majestic while sailing on local rivers.


The authors have focused on the five saints who lived and died as American citizens. Two of these are part of Western Pennsylvania Catholic history: St. Katharine Drexel and St. John Neumann. The authors are a retired college professor and his attorney-daughter.

Steve Piskor, Gypsy Violins: Hungarian Slovak Gypsies in America (Cleveland: Saroma, 2012), table of contents, illus., 244 pp.

This is the history of Hungarian-Slovak gypsies who came to the U.S. in the late 19th century, bringing their ancestral music. The author recounts the challenges of their emigration to Braddock and Homestead in Allegheny County. Drawn by the availability of jobs in the steel mills, these immigrants formed thriving communities of Roma. The vintage photographs capture their story — including gypsy violin accompaniment of the deceased to burial in Braddock Catholic cemetery. For anyone who has heard or danced to spirited folk music, this volume captures the rich traditional life of those people and documents a rapidly disappearing way of life.


This work examines the efforts of Catholic bishops and the Democratic Party to use the service of immigrant volunteers in the Mexican-American War of 1846-1848 as a weapon against nativism and anti-Catholicism. In this story, the Pittsburgh Catholic emerges as a nationally recognized newspaper that vigorously defended its newest citizens, primarily Irish and German Catholic immigrants — pointing to their hard work, love of liberty, and willingness to sacrifice for their adopted country in the antebellum period. The book is the author’s 2009 Ph.D. dissertation at Purdue University, “Punishing the Lies: Catholic and Immigrant Volunteers in the U.S.-Mexican War and the Fight against Nativism.”


This volume supersedes the original 1991 manual for diocesan archives. As technology and practice affecting archives and records management have evolved, the need for contemporary guidance has been met with the publication of this work. The contribution of Kenneth White, archivist of the diocese of Pittsburgh, is noted. This collaborative work is, for the non-archivist interested in diocesan history, an eye-opener to the complexities involved.


The author is a graduate of, and decades-long teacher and administrator at, the celebrated Franciscan university in western New York state: St. Bonaventure. The work presents the institution's history — a beautifully illustrated work with some 250 photographs, designed for alumni. The university's current president, Pittsburgh native Sister Margaret Carney, O.S.F., figures prominently in the history and the Franciscan story.

The author, a history professor at the University of Pittsburgh, explores New Deal political mobilization by ordinary people through his examination of the changes that union organization brought to Pittsburgh over four decades. Critical to the story are several Pittsburgh labor priests: Charles Owen Rice, George Barry O'Toole, Carl Hensler and the lesser known Clement Hrtanek, Joseph Altany, and Thomas Lappan. The role of Bishop Hugh C. Boyle behind the scenes is noted. As a grassroots labor history, this book is essential reading.


Dorothy Day (1897-1980), founder of the Catholic Worker Movement and a prophetic voice in the American Catholic Church, has been proposed as a candidate for sainthood. In this lavishly illustrated biography, the author provides a compelling portrait of her heroic efforts to live out the radical message of the gospel in our time. The author stresses Day's unique spiritual vision that underlay her dramatic witness—a vision brought to fruition through the ministry of Pittsburgh's Father John Hugo. This is a substantially revised and enlarged edition of *Love Is the Measure: A Biography of Dorothy Day*, originally published by Paulist Press in 1986 and later published in revised edition by Orbis Books in 1994.


This work celebrates the 20th year of the absorption of the former Redemptorist Seminary of St. Mary's in North East (Erie County) into Mercyhurst University in the city of Erie. It includes the century-plus history of the Redemptorists' years there. The McAuley Career Division now operates as a junior college at the site, with an extensive associate degree program. The author is an assistant professor at the university and a former Erie County Executive.


The turmoil and persecution of the French revolution caused an emigration of French priests to the United States—the beginning of a wave of émigré religious who would influence the development of the Catholic Church in the colonial and western expansion periods as they ministered to pockets of Catholics in the Appalachians and led the evangelization of much of the trans-Appalachian West over the course of the 19th century. This work makes clear the role of Pittsburgh as a transportation center, both by water and land, to the West. Some of the missionaries passed through and established long-term relationships with Pittsburgh priests and bishops, who were themselves functioning as missionaries in undeveloped Western Pennsylvania. These French priests had an historic impact on the developing Catholic Church in a great swath of the United States.


These companion volumes complete the publication of Dorothy Day's personal papers, part of the Dorothy Day-Catholic Worker Collection housed at Marquette University's library in Milwaukee. Pursuant to Day's instructions, these materials were sealed for 25 years after her death in 1980. The volumes make clear the seminal role played by Pittsburgh priest John Hugo, whose retreats that Day attended emphasized the universal call to holiness and intensified Day's already demanding spirituality. Father Louis Farina and other Pittsburgh priests are also memorialized in Day's writings. The editor is a former editor of the *Catholic Worker* newspaper.


The author-screenwriter delves into religious artifacts in this work, whose front cover displays the sanctuary of St. Anthony Chapel in Pittsburgh's Troy Hill neighborhood. The chapel has its own chapter in this work, which treats of relics as well as "supernatural myths." The work does not pretend to be a history or a religious study; indeed, where the sales pitch for the work describes Lourdes and Fatima as "the locations [of] supernatural and eerie activities," the reader is clearly forewarned. The work is the journey of self-realization for the author.
The author, a priest of the Cincinnati Archdiocese, recounts the history of the Catholic Students’ Mission Crusade, which engaged millions of Catholic school students from World War I to 1971 to provide financial and spiritual support, and religious vocations, for Catholic missions throughout the world. The book traces the history of the Holy Childhood Association, which was entrusted to the Holy Ghost (Spiritian) Fathers at Duquesne University in Pittsburgh. While the organization passed from existence, many of its members — today’s baby boomers — are still active in mission support. This volume provides an excellent insight into American missionary efforts — which included many Western Pennsylvanians who joined the Capuchins, Spiritans, Passionists, and the Society of Divine Word expressly for overseas missionary work.


This is the recent reprint of Dorothy Day’s autobiography, originally published in 1952 by Harper & Row. With the backing of Day’s daughter and an introduction by Robert Coles (the Pulitzer Prize-winning author and biographer of Day), the original work — which chronicled her lifelong association with Peter Maurin and the genesis of the Catholic Worker movement — appears anew. The role of Pittsburgh’s Father John Hugo in Day’s spiritual actualization was seminal. Day was unstinting in her commitment to peace, nonviolence, racial justice, and the poor. She inspired later activists such as Thomas Merton, Daniel Berrigan, and César Chávez.


This work explores how Catholics developed their faith in the Ohio Valley in the midst of the Protestant Second Great Awakening. The Catholic determination to plant and nourish the faith was successful and occurred during a period of relative harmony with Protestants, despite the pressures to Americanize. It is an informative and inspiring tale of how frontier priests, like Demetrius Galliztin and Thomas Heyden, adapted a European-based church to an oppositional American frontier environment. The author is executive director of the National Council on Public History.


The Benedictines of St. Vincent Archabbbey in Latrobe undertook missionary work among German immigrants in various parts of the United States during the 19th century. Perhaps no part of the country better demonstrates their impact than Minnesota, especially Stearns County. This volume details the history of the fifty Catholic churches built in that county where there is a unique density of Catholic hamlets that comprise two-thirds of the population. The Benedictine influence is apparent in the magnificently large German-style churches. The work is profusely illustrated.


This concise work reviews the contribution of the American bishops to liturgical music since Vatican II. The author evaluates four statements issued by the bishops on music in worship, comparing and analyzing the documents. Pittsburgh’s priest-composer Father James Chepponis contributed to the history, which also notes the 40-year role of famed Pittsburgh organist Paul Koch at St. Paul’s Cathedral. While prepared for those involved in church music, the work will inform the general reader. The Capuchin author is a professor of liturgy and music at the Catholic Theological Union.


This provincial history was commissioned in 2006 in response to an Order directive that all provinces should publish histories. The result is a detailed history of the Franciscans headquartered at Loreto (Cambria County), Pennsylvania. Irish Franciscans, invited by Pittsburgh’s first bishop Michael O’Connor, arrived in 1847 to establish a school on land donated by Fr. Demetrios Galliztin. Over time, universities were developed in Loreto and in Steubenville, Ohio. The province’s missionary efforts in India, Brazil, and South Africa are included — as are the several friars who became bishops.


This book is the biography of Joseph P. Hurley, an American priest assigned to the Vatican before World War II. Named bishop of St. Augustine (Florida) in 1940, he was the first American named a papal nuncio (to Yugoslavia) in 1945. Returning to his bishopric in 1950, his final years were focused on preventing the transfer of assets to the newly established diocese of Miami in 1958 — which was headed by former Pittsburgh auxiliary bishop Coleman Carroll. The years-long dispute is a window into the life story of Bishop Carroll. The book also covers Vatican diplomatic policy before, during, and after World War II. The Jesuit author has made an outstanding contribution to American Catholic history.
This is the monumental collection, and translation, of the surviving letters of the Bavarian-born Redemptorist priest, who served in Pittsburgh as assistant to St. John Neumann and then as superior of the community at St. Philomena’s in the Strip District from 1844 to 1853. He successfully resisted becoming bishop of Pittsburgh in 1860 — but died tragically at age 48 during a yellow fever epidemic in New Orleans in 1867. Seelos was beatified in 2000. These letters, and the accompanying annotations by the Redemptorists’ archivist, provide real insight into Seelos’s spiritual strength and active life.

The author, Father George Tavard (1922-2007), is a former chaplain to the Sisters of Mercy of Pittsburgh and an instructor at then-Mt. Mercy College. A native of France, he joined the Augustinians of the Assumption and came to the U.S. as a permanent resident in 1952. He was named a peritus at the Second Vatican Council and a consultant to the Pontifical Secretariat for the Unity of Christians. An emphatic supporter of ecumenism, Father Tavard voted for the Decree on Ecumenism at the Council. The Decree and the challenges posed by ecumenical dialogue are the subjects of this, his final work. The role of Pittsburgh’s Bishop John Wright in shaping the Decree is noted.

This is the sole English translation of the 1971 German edition of the memoirs of Father Peter Lemke — the German-born Lutheran priest who converted to Catholicism in 1824, emigrated to America and served under Father Demetrius Gallitzin in Western Pennsylvania. Lemke laid out Carrolltown in 1838, and succeeded Gallitzin as pastor in Loretto upon the latter’s death. Instrumental in bringing the Benedictines to the New World, Lemke later entered the Benedictine order at St. Vincent Archabbey in Latrobe in 1852. After a missionary period in Kansas, where he laid the foundation for the establishment of a Benedictine abbey in Atchison, he spent the final years of his life back in Carrolltown.


The Academy of American Franciscan History (originally based in Washington, D.C., and now located in Oceanside, California) undertook the publication beginning in 1966 and continuing through 2006 of an indispensable finding aid: a complete calendar of all American documents in the Archives of the Congregation for the Propagation of the Faith (Propaganda Fide). The Congregation was established in 1622 by Pope Gregory XV to foster the spread of Catholicism and regulate ecclesiastical affairs in non-Catholic countries, and had jurisdiction over the missionary United States until 1908. Anton Debevec, a Slovenian layman, was the Rome-based researcher/compiler of the calendar until his death in 1987, when Giovanna Pisini succeeded to that demanding task. Father Finbar Kenneally served as the original editor, and was succeeded by several Franciscan confessers. The archival calendar provides summaries of hundreds of letters from/to Western Pennsylvania bishops, priests, sisters, and laity on a spectrum of issues. The first volume begins with documents in 1673, and the most recent volume carries the calendar through to 1879. A cumulative index was published at the conclusion of Volume Seven. While the Academy plans to continue and ultimately complete the original plan, resumption of publication remains uncertain. Historian John Gilmary Shea was the first American to use documents from this archive, which is the richest source for the early history of the Catholic Church in the United States.


In 1897, the Berwind-White Coal Mining Company founded Windber as a company town for its miners in the bituminous coal county of Somerset. This book traces the history of unionization in that community, from the 1890s flood of European immigrants seeking work, through the New Deal of the 1930s when the miners' rights to organize and join the United Mine Workers of America were achieved after decades of bitter struggle. Woven into this history is the story of that overwhelmingly Catholic immigrant population of twenty-five different nationalities, and the significant role that ethnic Catholic parishes played — under the successive jurisdiction of the Diocese of Pittsburgh (until 1901) and the Diocese of Altoona (as of 1901).

This book chronicles the ground-breaking attempt by the National Catholic Welfare Conference (NCWC) to mold the newly-established United Nations in the image of a Catholic world order through the NCWC Office for UN Affairs. Monsignor Howard Carroll — Pittsburgh native from Holy Rosary Parish in Homewood and one of three famed priest-brothers — played a critical role in this effort, given his position as general secretary of the NCWC. With the advent of the Cold War, the NCWC sought to thwart international Communism and advance Catholic social and political objectives. Pittsburgh Bishop John Wright's role is also examined in this study.


This is the history of the Barber family of Erie — one of the most influential Catholic families in the city and diocese who were responsible for the creation of the Gertrude Barber Center of Erie. The principal writer is the former president of Mercyhurst College in Erie.


The author, a native of Western Pennsylvania, tells the story of his great-great-grandparents' life in pre-famine Ireland and their subsequent emigration to the United States. After an odyssey through Dublin, New York, Pittsburgh, and Wheeling, the newly married couple settled in 1842 in Brownsville, Fayette County — some 30 miles southeast of Pittsburgh. Brownsville was a thriving town on the National Road (Route 40) and rivaled Pittsburgh as the potential location for the first Catholic bishopric in Western Pennsylvania. Life for the family centered around historic St. Peter's Church, a beautiful stone edifice built by imported Irish masons and consecrated by Bishop Michael O'Connor in 1845. The book is a retelling of what drove so many Europeans, regardless of nationality, to forsake their land of birth for a better life in America. The challenges are realistically portrayed, as are the characters and traditions, places and events, from an age that has long passed.


This work by a Benedictine professor of liturgy at St. John's University is a scholarly near-encyclopedic history of the evolution of sacred art and architecture in the Western Church. It is also an introduction to the major monuments — and influential monastic examples such as St. Vincent Archabbey in Latrobe — of these arts. This eminently readable volume illuminates the record of worship spaces and their adornment.


Four thousand Irish-born and Irish-seminary educated priests have served in the United States, and some 1,250 currently serve here. Their upbringing distinguished them from their American-born counterparts. They included many early priests in the Pittsburgh and Erie dioceses — including bishops Michael O'Connor, James O'Connor, John Tuigg, Richard Phelan, and Tobias Mullen. These priests have left an indelible mark in the United States, but are vanishing due to an increasing mortality rate and the dearth of vocations to the priesthood in Ireland. The last Irish-born diocesan priest in Pittsburgh was Father Michael Carmody, who studied at both All Hallows Seminary in Ireland and St. Vincent Seminary in Latrobe before his ordination in 1932. He died some 40 years ago. This book is an excellent cultural analysis and suggests that similar studies of other ethnic groups of priests who emigrated to the U.S. are overdue.


This is a memoir of St. Mary (Immaculate Conception) School in Altoona (Blair County), Pennsylvania, authored by a priest in the Diocese of Altoona-Johnstown, who retired from active ministry in 2011.


Lawrenceville native Matt Cvetic worked inside the Western Pennsylvania Communist Party in Pittsburgh between 1941 and 1950. This book staunchly defends Cvetic — countering several works critical of Cvetic's role during the Cold War. This volume examines Cvetic's Catholic faith. Father Daniel Lawless (pastor of St. Mary at the Point in Downtown Pittsburgh) specially dispensed Cvetic from Mass and the sacraments to avoid exposure by fellow Communists. Reading this work should lead to a reading of Cvetic's 1959 autobiography, *The Big Decision: The Story of Matt Cvetic, CounterSpy.*
This volume offers six perceptive interpretations of the Catholic missionary agenda globally. The first is that of Sister Sung-Hae Kim, Korean Provincial of the Sisters of Charity of Seton Hill (Greenburg). The Charity Sisters sent 10 long-term missionaries to Korea from 1960 to 1984. Her essay addresses the transformation from the original education/skills needs of the people to the challenge of a Christian presence in developed societies with highly sophisticated cultural traditions. This informative volume raises fundamental questions regarding Christian mission in the global world. Neither the book nor the issues can be ignored.

This book focuses on early missionary activity that led to the formation of the Bureau of Catholic Indian Missions, which is the oldest agency in the American Catholic Church, formed in 1874. Monsignor Paul Lenz (a native of Gallitzin) of the Diocese of Altoona-Johnstown served as the bureau's sixth executive director 1976-2007. Considerable attention in the book is given to St. Katharine Drexel, who undertook her formation with the Sisters of Mercy in Pittsburgh. The introduction to the volume is by Native-American Archbishop Charles Chaput, who attended the Capuchin seminary in Herman, Butler County (Diocese of Pittsburgh). While the book's focus is on Indian affairs in the western United States, Western Pennsylvanians will appreciate the parallelism between our area and the West — including shared historical persons. Monsignor Lenz, following his retirement, became vice-postulator of the cause of Kateri Tekakwitha (1656-1680), "Lily of the Mohawks," who was later canonized on October 2, 2012.


This is the biography of Thomas Lieb, who entered the Franciscan Friars Third Order Regular (T.O.R.), graduated from St. Francis Seminary in Loretto, went to India in 1938 as a missionary, and remained there until his death in 1978. The priest's roots were in Cambria County, and the book is filled with old photos of the Cresson area. One of the authors is Fr. Lieb's brother, who followed in the steps of his older brother — including service in India, before becoming pastor of St. Agnes in Oakland, and serving as chaplain at Mercy Hospital and John Kane Hospital.


This work follows the standard format of parish history and genealogical information for one of the oldest parishes in the diocese of Erie. A congregation of Irish Catholics existed in Girard (Erie County), when the Diocese of Erie was established in 1853.


Saint Arnold Janssen established a mission society in the Netherlands in 1875 and the first member arrived in the United States twenty years later. In 1912, the order established a seminary/college at Girard in Erie County. Many Western Pennsylvanians were educated there, and a good number of those entered the order for missionary service. The seminary closed in 1966 and the facility became a branch campus of Mercyhurst University in Erie in 2006 (but is slated to close in 2014). This volume celebrates the history of the order and recounts the importance of the Western Pennsylvania seminary and the natives of this area who joined the order.


This is a comprehensive study of the Catholic Church in post-war Papua New Guinea (the eastern half of the large island immediately north of Australia) — mission territory entrusted to several orders including the Society of Divine Word, Spiritans, Capuchins, and Passionists. A number of priests who were natives of Western Pennsylvania, or were educated at seminaries here, are noted in this missionary work. Included is famed "Flying Bishop" Leo Arkfeld, who was educated at the Divine Word seminary in Girard, Erie County, and served in three episcopal assignments in PNG from 1948 to 1987.


This work charts the ministry of the Capuchin friars, headquartered at St. Augustine Monastery in the Lawrenceville section of Pittsburgh, over five decades — from World War II through the Second Vatican Council. The volume is attractively illustrated.


This work is unique: a synthetic history of the liturgical movement in the United States and its leaders, based on the principle that liturgy and social justice are inseparable. The liturgical rationale of Father Thomas Coakley in building Sacred Heart Church in Shadyside is comprehensively presented. Pittsburgh's Father Hans Reinhold receives considerable attention. The role of the Benedictines at St. Vincent Archabbey is also noted. The author is both a professor of liturgical history at the Pontifical Liturgical Institute at Sant'Anselmo and an instructor at the Pontifical Gregorian University, in Rome.

World War II anniversaries have focused attention on religious aspects of the war, including the role of Catholic chaplains. This premier study of Catholic chaplains has not been surpassed by any of the very recent books on American military chaplains. This Jesuit author's painstaking research drew upon several archives in Western Pennsylvania: Diocese of Pittsburgh, Capuchins, Spiritans, and Passionists — in addition to those of religious orders such as the Redemptorists and Holy Cross Fathers which contributed chaplains who were natives of/studied in Western Pennsylvania. Included among these is William McCarty — a native of the diocese of Erie who became a Redemptorist, enlisted as a chaplain, and then became auxiliary bishop of the Military Ordinariate in 1943. The work is a social history combining thumbnail sketches of key battles with portraits of a number of the better-known chaplains.


This work is the publication of the doctoral dissertation (Duquesne University) by a senior pastor in the diocese of Pittsburgh. It presents the history of church doctrine regarding an employee's right to a just wage. A survey of parish employees in Allegheny County showed low wages and inadequate benefits. The author presents twelve axioms for implementing a just wage and challenges church administrators to implement it. The work is part of the series in American University Studies on Theology and Religion.


The author was a native of Uniontown in Fayette County, when that area was part of the Diocese of Pittsburgh. The first chapter of this book recounts the theologian's life under Pittsburgh Bishop Hugh C. Boyle and chancellor Msgr. Edward Misklow — and how he ended up as a priest in the Diocese of Columbus, which later split to form the Diocese of Steubenville. His history of the latter diocese is well written. The author served as chancellor of the Columbus diocese and as editor of the Steubenville diocesan newspaper. He later became an official of the National Federation of Priests' Councils and wrote its history, *Priests in Council: A History of the National Federation of Priests' Councils* (1979). In retirement, in 1986, he authored a history of the Association of Pittsburgh Priests. Father Brown died in Butler County at age 86 in 1996.


The author was a graduate of Duquesne University (1950), director of Duquesne's public relations and development (1950s), and a finalist for its presidency (1988). He served as American ambassador to Burundi, Uganda, and the Vatican (1989-1993). This volume is the story of his diplomatic years at the Vatican during the papacy of Pope John Paul II, when the Communist bloc in Eastern Europe collapsed. Melady played a key role in moving the Vatican toward recognition of the State of Israel, which occurred in the year following the end of the author's Vatican posting. Melady, a prolific author, died at age 86 in January 2014.


The first work is the moving historical account of the first decade of a great proselytization effort of the Passionists — whose original American foundation was at St. Paul of the Cross Monastery in Pittsburgh — that was undertaken in Hunan Province, China, beginning in the 1920s. A number of Western Pennsylvanians were among these missionaries, and the Sisters of St. Joseph of Baden (Beaver County, Diocese of Pittsburgh) worked along side the Passionists. The second work details the missionary efforts of the Sisters of Charity of Convent Station (New Jersey) who also worked with the Passionists in China. Privation, death, martyrdom, Japanese invasion, Communist takeover, and ultimate expulsion from China are part of both stories. Still awaited is a volume telling the story of the missionary work of the Sisters of St. Joseph of Baden in China.


This is the biography of the Passionist Superior General whose cause for beatification was introduced in Rome in May 2008. He was the former superior of St. Paul of the Cross Monastery on Pittsburgh's South Side. He guided the Passionists world-wide 1964-1974 and sought unity and peace during a period of significant change in light of the Second Vatican Council. He is remembered in Pittsburgh as a warm person and a highly popular confessor, whose confessional lines were very long during his years here.

This is a collection of the sermons and essays of William Clancy (1922-1982), a former professor of English at Notre Dame University, religion editor at Newsweek, associate editor of Commonweal, and founder of Worldview magazine. Ordained a priest in 1964 by Bishop John Wright of Pittsburgh, Clancy served as provost of the Pittsburgh Oratory, ministering to the many Catholic students attending Pittsburgh's secular universities in the Oakland area. He was a vigorous opponent of McCarthyism. His writings cover a spectrum of issues. The book will attract those seeking a straight course through the conservative-liberal storms in both church and society.


This historical-sociological study examines the lives of East Central European (Slovaks, Hungarians, Croatians, Slovenians, Poles, Ukrainians and others) immigrants to Johnstown — during the mass peasant migration of the late nineteenth century — and their adaptation to an American industrial urban society. The bulk of these immigrants to Johnstown were Catholic, both Latin and Byzantine Rites, and this played out in the formation of "national" parishes. The city was part of the Diocese of Pittsburgh until 1901 when it became part of the newly established Diocese of Altoona. The text is incisive; the many illustrations include a Polish First Communion class, a Slovak theatrical group, and a Slovenian church.


This work by a Jesuit scholar — based upon years of research in Roman, diocesan, and national archives — is an incisive study of the history of American Catholicism and the role of American bishops and Vatican prelates in shaping the American Church over the span of almost a century. Bishops who were natives of, or served in, Pittsburgh figure prominently: Michael Domenec in his vote against papal infallibility at the First Vatican Council, John F. Canevin and his role in the NCWC, and John Wright in the midst of the Feeney controversy and the decision-making at the Second Vatican Council. Two of Pittsburgh's Carroll brothers (Howard as secretary of the NCWC, and Walter as papal diplomat during and after World War II) receive significant treatment. Monsignor John Tracy Ellis, the dean of American Catholic historians, provided the foreword to this volume on ecclesiastical history.


Monsignor Basil Shereghy (1918-1988) — a leading Ruthenian Catholic priest who emigrated to the United States in 1946 and became a professor at the Byzantine Catholic Seminary of SS. Cyril and Methodius in Pittsburgh — authored these four works that present the history of the Byzantine Archdiocese of Pittsburgh and its people.


This is an historical account of Father Gallitzin and his Russian relatives by a Lithuanian historian. The book has a dual focus: (1) Gallitzin's genealogy and family, which is traced to Lithuanian descent from 14th century Grand Duke Gedeminus, and (2) the wilderness life in Cambria County, which relies heavily on the account of Father Lemcke. The author's presentation is simplistic in style, but the subject of the book remains a fascinating person worthy of an additional book.


This is the biography of Thomas Albert Andrew Becker, who was born in Pittsburgh in December 1832 to German Protestant parents. He attended the Allegheny Institute and the Western University of Pennsylvania (now the University of Pittsburgh), completing his studies at the University of Virginia. In May 1853, at age 20, he converted to Catholicism and was baptized in Richmond, Virginia. He decided to enter the priesthood and went to Rome where he was ordained in 1859, as a priest of the Archdiocese of Baltimore. His first priestly assignments were to western Virginia (now the state of West Virginia), where his churches were turned into barracks during the Civil War. At age 35, he was named the first bishop of Wilmington (then comprising all of Delaware, and parts of Maryland and Virginia). Eighteen years later, he was named bishop of Savannah where he served for the next 13 years until his death. This book tells the story of a missionary bishop who worked in areas where Catholics were a despised minority, overcoming enormous challenges to firmly ground the Catholic Church in the five states in which he labored.

The Sisters of Mercy of Erie established Mercyhurst in 1926 as a Catholic women's college. This is the institution's first published history, written by a former Mother General of the order on the occasion of the institution's golden anniversary.


This is the historical account of the largest Catholic hospital, established by the Sisters of St. Joseph, in the Diocese of Erie. In late 2012, Pittsburgh-based Highmark acquired the Erie health system (which had been operating with significant financial losses), thus ending the hospital's Catholic ownership and identity.


Gerard Donovan (1904-1938) was one of three priest-brothers from McKeesport who were members of the Maryknoll missionary society. Assigned to China in 1931, "Father Jerry" was taken prisoner by bandits in Japanese-occupied Manchukuo (Manchuria) in 1937; his body was found the following year. As the first Maryknoll priest to die a violent death in China, his passing attracted international attention and spurred many to enter Maryknoll for mission work. The author of Donovan's biography was a Superior General of Maryknoll, who also established the Fides News Service to disseminate mission information.
ARCHIVES OF THE CATHOLIC HISTORICAL SOCIETY

In May 2014, officials of The Catholic Historical Society of Western Pennsylvania and the Gumberg Library of Duquesne University executed a formal custodial agreement governing the Society's Archives, which had been initially organized and housed at the University in the first year of the Society's formation, 1940.

The Archives were blessed and dedicated by Pittsburgh Coadjutor Bishop John F. Dearden on October 8, 1950, and later rededicated by Pittsburgh Auxiliary Bishop William J. Winter on April 20, 1996. The Library's archival staff prepared a Finding Aid to the Society's archival collection.

The Society has continued to grow its Archives, principally through the acquisition of publications relating to the history of Catholicism in Western Pennsylvania. A list of the several hundred recently acquired volumes appears at the Society's website (http://catholichistorywpa.org/). Additional detailed information about these works is available through the electronic catalogue of Duquesne University's Gumberg Library (http://www.duq.edu/academics/gumberg-library).

Chancery and Synod Hall, Oakland (1915)
Original office of The Catholic Historical Society
Courtesy: Archives, Diocese of Pittsburgh