

HISTORY OF THE IMMACULATE HEART OF MARY COLLEGIATE SEMINARY

James K. Hanna

“Candidates for the Spiritan life are a gift from God. We accept them as such and welcome the ways in which they enrich the Congregation.” – Spiritan Rule of Life, #103

The Congregation of the Holy Ghost

The Congregation of the Holy Ghost – known today as the Congregation of the Holy Spirit (in Latin, *Congregatio Sancti Spiritus* which is abbreviated C.S.Sp. and follows each member’s name) and popularly referred to as Spiritans – is one of the oldest congregations (as distinguished from *orders*) in the Catholic Church. Father Henry J. Koren, C.S.Sp.,¹ in his book *The Spiritans: A History of the Congregation of the Holy Ghost*,² recalls the French roots of the Congregation: “It began in 1703, and after attaining a first period of bloom during which it served the Church nobly throughout the greater part of the eighteenth century, it came close to utter destruction in the French Revolution of 1792.”³

Claude-François Poullart des Places (1679-1709), a wealthy Breton lawyer-seminarian, established the Congregation in Paris in 1703. He was especially devoted to poor students desirous of becoming priests. Ordained in 1707, he died two years later. The Congregation’s initial focus on the poor soon developed into a missionary role. In the ensuing years its members became missionaries to China, India, Africa, as well as North and South America. Its seminary was suppressed in 1792 during the French Revolution. While restored after the revolution, the Congregation faced extinction.

Restored in 1804, but kept weak by recurrent persecution, criticized by all and vilified by many, it valiantly strove to continue its task in the first decades of the nineteenth century. This dark era ended and the tired society felt a burst of new life when the Venerable Francis Libermann and his confreres entered in 1848.⁴

The above excerpt from one of Father Koren’s histories of the Congregation⁵ introduces Father Francis Libermann, a convert from Judaism, who had established the Congregation of the Immaculate Heart of Mary in 1842.⁶ Libermann had men but no field of work. The Holy Ghost Fathers had work but few men. Rome directed Father Libermann and his *confreres* to join the Holy Ghost congregation in 1848.

Revitalized by the entrance of Libermann – who was dubbed the “Second Founder of the Holy Ghost Fathers” – the Congregation of the Holy Ghost focused on missionary activity throughout the world, especially on the African continent. However, according to Koren, “there is another large field of activity in which Libermann’s sons had already begun to function during his life and under which the rule of his successors acquired to an ever increasing importance, viz., educational and social works.”⁷

The Holy Ghost Fathers Arrive in Pittsburgh

It was this focus on educational and missionary works that prompted the Holy Ghost Fathers to set down roots in Pittsburgh

– and those first fathers were both Germans and Alsatians.⁸

Father Joseph Strub (1833-1890),⁹ superior of the German province of the Holy Ghost Fathers, and all members there were exiled in 1872 – under the pretext of their affiliation with the Jesuits¹⁰ – by Otto von Bismarck, Imperial Chancellor of the German Empire. Bismarck had inaugurated a *Kulturkampf* (culture struggle) against the Roman Catholic Church, which he perceived as a social and political threat.

Strub and five other priests came to America and briefly settled near Cincinnati, Ohio. In March of 1874, about six weeks after their arrival, Father Strub and two of the priests, Father Francis Schwab and Father James Richert, moved to Pittsburgh after learning of the demand for German priests – a demand occasioned by the growth of industry in Western Pennsylvania that attracted the migration of Europeans to the area.¹¹

The move from Ohio was influenced by a visit Father Strub had made to Pittsburgh Bishop Michael Domenec. This fortuitous visit was reported thusly:

This saintly prelate received him with open arms. As the chronicler reported, it all seemed very providential. As Father Strub sat before the Bishop’s desk, he looked up and saw that the episcopal coat of arms bore the device: “Come Holy Ghost.” Right then and there, Father Strub felt at home.¹²

Writing more than a century later, another historian explained what happened next: “In April of 1874 Bishop Domenec invited Father Strub to serve as rector of St. Mary’s Church in Sharpsburg.”¹³ Domenec had hoped that a college for young Catholic men would be opened in Sharpsburg. However, the plans went awry when, in 1876, the newly created Diocese of Allegheny City (whose territory included Sharpsburg and St. Mary’s parish) was carved away from the Diocese of Pittsburgh.¹⁴

Bishop Domenec left Pittsburgh to become the ordinary of the newly created diocese, and quickly became embroiled with Bishop John Tuigg of Pittsburgh over the responsibility of the old diocesan debt, and went to Rome to plead his case. He resigned – and died! – before he could return.¹⁵

The Holy See concluded that a mistake had been made in creating the new diocese and it was placed under the administration of the bishop of Pittsburgh in 1877, and the see suppressed and its territory reunited with the Diocese of Pittsburgh in 1889.¹⁶

In 1878, Bishop Tuigg granted permission to Strub to establish a college “in the center of town despite the fact that four previous attempts to establish a Catholic college in Pittsburgh had failed miserably.”¹⁷ Strub was to prove successful in his efforts, as the following indicates:

Pittsburgh’s College of the Holy Ghost was able to report that the number of its students had risen to more than one hundred and fifty. It was then that the construction of a permanent building was undertaken on a low hill in the center of town. The cornerstone laying appears to have been a major event in the history of the city; twenty-five thousand people are reported to have come to attend the ceremony. This was the college that was destined to develop later into the institution of higher learning known as Duquesne University.¹⁸

While attention was focused on the successful establishment of the college, the Holy Ghost Fathers did not ignore the development of their own congregation. In the late 1870s, the Fathers established a junior scholasticate for aspirants to the Congregation of the Holy Ghost, located on Wylie Avenue, near the new college in Pittsburgh.¹⁹

The Collegiate Seminary is Imagined and Realized

The congregational historian outlined the establishment of Holy Ghost seminaries in the United States in the ensuing years:

- 1897: A novitiate and senior seminary at Cornwells Heights near Philadelphia.
- 1905: A junior seminary at Cornwells Heights (to which Pittsburgh aspirants transferred in 1908 after the completion of a new building at Cornwells).
- 1910: A senior seminary known as Ferndale at Norwalk, Connecticut.
- 1922: Novitiates in Ridgefield (Connecticut), Richmond (Virginia), and Glenwood Springs (Colorado).
- 1951: A junior seminary in Ann Arbor, Michigan.²⁰

The next seminary to be established after Ann Arbor was Immaculate Heart of Mary Collegiate Seminary in Bethel Park, although talk of the Pittsburgh area seminary had surfaced much earlier:

As early as 1934 the provincial council had approved the establishment of a collegiate seminary in the Pittsburgh area. Its students would attend Duquesne University and earn academic degrees there. Lack of money during those depression years and the difficulty of finding suitable accommodations had prevented the execution of that decision.²¹

Twenty years after the aforementioned provincial approval, Provincial²² Father Francis H. McGlynn²³ moved concept to reality as plans were developed for construction of a new collegiate seminary in the Pittsburgh area.²⁴

On December 20, 1955, the president of Duquesne University,

Father Vernon F. Gallagher,²⁵ wrote to Francis E. McGillick, Sr.²⁶ (an East Liberty real estate dealer) reminding him of a conversation the latter once had with Father James P. Logue, who was an alumnus of the Holy Ghost Fathers’ Duquesne Preparatory School and pastor of St. Thomas More in Bethel Park where McGillick owned substantial property.²⁷ In that conversation, McGillick had expressed an interest in donating land for the purpose of educating young men for the priesthood.²⁸



Francis E. McGillick
Source: *Prominent Men of Pittsburgh and Vicinity* (1914)

Father Gallagher’s letter noted the following:

For some time our provincial superior has wanted to establish a seminary in the Pittsburgh Diocese so that students might come in to Duquesne University for their college classes. Bishop Dearden’s permission was secured with the proviso that it not be established in the North hills where so many Catholic institutions of a tax-exempt nature are situated.

For a while we searched for an old estate with a building large enough to house the seminarians. It has proved impossible to find such a property and the provincial authorities now feel that it will be necessary to build. The problem at present therefore is to find a parcel of land on which to place a structure. Because of our limited resources, the cost of the building added to the cost of acreage began to look as if it was going out of reach.

At this point, Father Logue mentioned that you had once offered to give land for seminary purposes. If you are still so inclined, may I suggest that you consider our situation?²⁹

His memory sufficiently jogged by Gallagher’s letter, McGillick offered the Congregation nearly 40 acres of land in the borough of Bethel Park³⁰ (today, the Municipality of Bethel Park) in southern Allegheny County, bordering Peters Township in Washington County.

On March 27, 1956, Father Gallagher, accompanied by Father Joseph Duchene, C.S.Sp., visited Bethel Park to evaluate the property and a survey and title search were completed on May 15, 1956.³¹ The property of 36.156 acres was conveyed to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary by a deed recorded on August 21, 1956.³²

On October 1, 1956 Father McGlynn acknowledged the donation of the land for construction of the new seminary, and on October 8 an agreement was signed between the Holy Ghost Fathers and the architect, O’Connor & Kilham of New York City. This firm had previously been engaged for the construction of Assumption Hall on the Duquesne University campus in 1953.³³ The George A. Fuller Company was selected as the general contractor.³⁴ Groundbreaking was scheduled for March of 1957 with the expectation that the building would be enclosed by the fall. The cost

was initially estimated to be \$800,000.³⁵

Congregational historian Henry Koren noted in his book, *The Spiritans*: “To facilitate the pursuit of academic degrees, a new collegiate seminary is presently to be constructed in Bethel Boro near Pittsburgh, Pennsylvania. Its students will reside there and follow courses at Duquesne University.”³⁶

A May 15, 1957 press release announced the coming construction of the seminary:

Bordering Allegheny and Washington counties between McMurray and Library roads, the two story split-level quadrangle shaped building will be erected on a 35 acre property donated to the Holy Ghost Fathers by Francis E. McGillick, retired East Liberty real estate broker and banker. Architects R. B. O'Connor and F.W. Kilham, Jr., of New York, designed the building. Cost of construction, to be brick with stone facing, is estimated at \$750,000.³⁷

The press release described the facility as consisting of

[C]ells for 60 seminarians, the Rector of the seminary and the bursar, two Holy Ghost Brothers and two guest rooms. Facilities include four combination classrooms and libraries, a dining room, a community room, recreation room, kitchen and pantry, infirmary and temporary chapel which will permit later expansion of the dining and community rooms.³⁸

The release further stated the facility was “intended for seminarians of college age and to eliminate duplication of facilities in the Holy Ghost Fathers’ seminaries in Cornwells Heights, Pa., and Norwalk, Conn.”³⁹

As for the relationship with Duquesne University, the press release noted that seminarians assigned to the facility would commute to the university in Pittsburgh where they would take the full Bachelor of Arts program with a major in philosophy. The press release also noted:

The move is also planned to prepare future Holy Ghost missionaries for the expanding educational program of the Catholic Church in Africa. The Province of the United States at present is in charge of the Diocese of Moshi, in Tanganyika, East Africa, where, according to latest statistics, there are 117,305 Catholics in a population of a mere 600,000.⁴⁰

At that time there were 57 American Holy Ghost missionaries (55 priests and two brothers) in the Diocese of Moshi administering 91 missions, 86 primary schools, one secondary school, two teacher-training centers, 188 catechetical centers, five hospitals, 14 dispensaries, five orphanages, a senior and junior seminary for African candidates for the priesthood, a novitiate for African brothers and a novitiate for African sisters.⁴¹

Many of the *accontrements* for the new seminary came from other

Holy Ghost houses. The pews, crucifix and the Mary and Joseph statues came from a minor seminary in Ann Arbor, Michigan that had closed.⁴² The balance of the chapel was furnished largely through the generosity of Father Sylvester Doyle, pastor of St. Raphael Parish in Pittsburgh’s Morningside neighborhood. Since Doyle had just observed the December 20, 1959 dedication of a new modern church at his parish, furnishings from the old St. Raphael’s church were made available to outfit the new seminary.

As to the exterior of the seminary building, District 19 of the United Steel Workers of America donated funds to build the bell tower as a memorial to the late Philip Murray (1886-1952), the first president of the United Steelworkers of America. The union’s heavily Catholic membership and a personal relationship between the president of Duquesne University and the deceased union leader led to the donation of funds for the tower.⁴³

The Seminary’s Eighteen-Year Lifespan

On July 1, 1960, Father Joseph R. Kletzel⁴⁴ was named rector of Immaculate Heart of Mary Collegiate Seminary, and Father Joseph A. Healy⁴⁵ was appointed Director of Scholastics. Though the building would not be ready for occupancy until November 15, Immaculate Heart of Mary Seminary opened in September with 24 students. The official dedication and blessing by Pittsburgh Bishop John J. Wright took place the following year, on August 27, 1961.⁴⁶

Secular media noted Father Kletzel’s appointment and stated that the desire to educate seminarians at Duquesne University was “an application of the recommendation by the late Pope Pius XII that aspirants for the priesthood be educated in an environment of closer contact with their contemporaries.”⁴⁷

The new rector, Father Kletzel, used the November 1960 issue of the congregation’s bi-monthly publication *Our Province* to answer the many questions about the seminary that had been raised by Holy Ghost Fathers, seminarians, and the general public:

Since announcing the opening of a new seminary in the Pittsburgh area we have been asked many questions.

When are you going to move in? My only answer is “soon.” We are hoping that by the time you receive this we will have moved into the new quarters.

Where is the building located? It is on the south edge of Allegheny County, off the Orange belt, about a mile west of the town of Library, approximately 16 miles from downtown Pittsburgh. Our address will be:

6230 Brush Run Road
Bethel Park, Pa.
Tennyson 5-0102

How many will it accommodate? There are living quarters for 60 scholastics besides those for staff and visitors. At present we have two fathers, Kletzel and J. Healy, one brother, Matthew, and 24 scholastics.

Where have they been staying? Since their arrival from Ferndale on September 15 we have been indebted to the

IMMACULATE HEART OF MARY



Philip Murray Dedication Plaque

Source: James Hanna



Architect's Rendering

Source: A



Seminary Under Construction 1961

Source: ACHSPUS



Aerial View of IH

Source: A

MARY COLLEGIATE SEMINARY



ing of IHM Seminary
ACHSPUS



Seminary Bell Tower
Source: James Hanna



M Seminary 1961
ACHSPUS



Completed Seminary
Source: ACHSPUS

Duquesne University community of the Holy Ghost Fathers for temporary quarters at the University. Dormitory, study, and feeding facilities have been provided on the first and fifth floors of the Administration Building. A bit rugged, but we are all surviving.

What is their program? The four college years have been taken from Cornwells and Ferndale and centered in Bethel Park. The present group represents the freshman, sophomore, and junior classes. Next year the fourth class will be added. They are following a seminary program of studies arranged according to the usual pattern of classes as taught at the University. They are not segregated groups. This means that they are competing with the ordinary lay student as well as among themselves. It is our hope that this will serve as a stimulus to bring out the best that is in them. This provides motivation not only for achievement but also excellence.

How will they get to class? We have acquired station wagons for transportation from Bethel Park to the University. The present schedule has the boys commuting five days a week. Adjustments may be made at a later date.⁴⁸

Father Kletzel concluded with a subtle solicitation: "Gifts and donations for the seminary are still being accepted. This offers a fine opportunity for establishing memorials. Do you know anyone looking for a place to spend some loose cash?"⁴⁹

The following summer (August 1961), Father Healy wrote in *Our Province*:

We feel more a part of the Province now that "Bethel Park" means more to many of the confreres than just a place near Pittsburgh.

We have "opened house" to the priests and people of the Bethel Park area and plan soon to welcome those of

our own parishes in the Pittsburgh district. Father Hayes and a busload of altar boys from St. Ann's, Millvale have already explored the building and property.... Final preparations are under way for the official dedication on Sunday afternoon, August 27th.⁵⁰



Dedication Announcement

Source: *Pittsburgh Catholic* (August 17, 1961) ACHSPUS

Bishop John J. Wright was the celebrant for the official Dedication Ceremony held August 27, 1961. Diocesan priest Father Daniel H. Brennan served as Master of Ceremonies. The dedication began at 4:00 P.M. with the blessing and sealing of the cornerstone and blessing of the building. This was followed by the blessing and placing of the crucifix and procession of the clergy to the chapel, named St. Francis Chapel and dedicated to the memory of the property donor, Francis E. McGillick, Sr. Provincial Father McGlynn delivered the sermon. The ceremony concluded with Benediction of the Most Blessed Sacrament.⁵¹

Immaculate Heart of Mary Seminary operated as a collegiate seminary for 18 years, from 1960 through the 1977-78 academic years with the enrollment peaking at 46 in 1962, and declining to three in 1978.⁵²

On August 24, 1978, Provincial Father Philip Haggerty and the Provincial Council decreed that the three remaining scholastics attending Duquesne University would be housed in the former St. Josaphat Convent at 2304 Mission Street in the South Side of Pittsburgh for the 1978-79 academic year. St. Josaphat's parish school had closed in 1969 when the Felician Sisters withdrew, leaving the convent vacant and available for re-use. The short distance between the former convent and the university (via the Tenth Street Bridge and the Armstrong Tunnels) reduced travel time to a few minutes, rendering the site very convenient.

These changes marked the concluding phase of the seminary formational program that had been conducted under the supervision of the priests listed in Table 1.⁵³



Seminarians board bus to Duquesne U. for classes 1960s

Source: ACHSPUS

Table 1: Immaculate Heart of Mary Collegiate Seminary Leadership, 1960 to 1979

Immaculate Heart of Mary Collegiate Seminary — Leadership		
Academic Years	Superior	Director of Scholastics
1960-1966	Rev. Joseph Kletzel, C.S.Sp.	Rev. Joseph Healy, C.S.Sp.
1966-1968	Rev. Joseph Kletzel, C.S.Sp.	Rev. Joseph Maroney, C.S.Sp.
1968-1971	Rev. Norman G. Hannahs, C.S.Sp.	Rev. Joseph Maroney, C.S.Sp.
1971-1975	Rev. Norman G. Hannahs, C.S.Sp.	Rev. Norman G. Hannahs, C.S.Sp.
1975-1978	Rev. Donald Nesti, C.S.Sp.	Rev. Donald Nesti, C.S.Sp.
1978-1979	Rev. Edward Vikauskas, C.S.Sp.	Rev. Edward Vikauskas, C.S.Sp.



Holy Ghost Officials and Seminarians at IHM Seminary 1966.

Front Row (L to R): Fr. Vernon Gallagher (Provincial, Eastern U.S. Province), Fr. Francis Fitzgerald, Fr. Francis Trotter (Provincial, Western U.S. Province), Fr. Joseph Kletzel, Fr. Joseph Maroney, Brother Baldomir Hermanns

Source: ACHSPUS

Spiritans seminarians attending Duquesne University continued to reside at the former convent on the South Side through 1981. In 1982-83 they resided at either of two locations: (1) the former Immaculate Heart of Mary convent, located at 3029 Paulowna Street in Polish Hill – the parish was staffed by Holy Ghost Fathers and convenient to the university, or (2) Laval House on the campus of Duquesne University.⁵⁴

The Bethel Park facility would be repurposed. Following closure of Immaculate Heart of Mary Collegiate Seminary, the Provincial Council authorized the use of the former seminary building for retreats, prayer meetings, *cursillos*, and other gatherings of an ecclesiastical nature.⁵⁵

Challenging Times

The present author spoke with Father Donald Nesti⁵⁶ who had been both Superior of the community and Director of Scholastics at the seminary from 1975 until its closing in 1978. Asked about the relatively short period during which the seminary operated, Nesti replied:

They thought they were going to get a lot of vocations, but it was precisely at that time the Vatican Council came along and all the upheaval following that. Not because of the Council, but because the Council was trying to get in touch with the movement of the world, how the church is related to the world, and what does it mean to be church related to the world.

And then we had the madness of the sixties in this country, culturally. I remember it very vividly because I was in the seminary at that time in Connecticut where we had our other seminaries.⁵⁷

Regarding the early history of the seminary that preceded his arrival, Father Nesti shared these observations:

They had a sizeable number of seminarians at the time, maybe thirty and the upheaval of the culture affected also the life of the seminarians and the change and approach to formation. Fr. Healy [Director of Scholastics 1960-1966] brought his approach to formation, which was very farsighted; he was looking ahead; he had a good sense of how people developed with the youth of the time being swept up into this cultural tsunami; it was very difficult to handle that; this was the Sixties.⁵⁸

By 1968 the future of the seminary was already a concern. A document titled *Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park* included the following statement: “Since Immaculate Heart of Mary Seminary opened in 1960, there have been 109 scholastics who have attended. Of those who have graduated from Bethel, 3 have been ordained. As of June, 1968 there is one scholastic in Theology.”⁵⁹ A chart⁶⁰ that recorded the number of seminarians who began each academic year accompanied the statement:

Year	Number of Scholastics
1960	24
1961	33
1962	46
1963	37
1964	32
1965	43
1966	33
1967	37

The report concluded:

After studying the data which was collected, this committee concludes, numerically speaking, that Immaculate Heart of Mary Seminary has not proven to be a successful program for supplying scholastics for Theology and the

Priesthood. We find that the average rate of loss per annum, 7.8 men, is a high figure when considered in reference to the total enrollment of a given year. Furthermore, this committee concludes that if this present rate of loss continues, its overall effect will be heavily felt by the American Province by 1977.”⁶¹

This 1968 forecast proved quite accurate as there were seven remaining seminarians in 1977 and only three enrolled at the start of the 1978 academic year.

Seminary Life at Bethel Park in the 1960s

During the period of uncertainty that was the decade of the 1960s, the scholastics maintained a normal collegiate seminary life that included extracurricular activities such as participation in the Duquesne University intramural football program and a local seminary basketball league, in which their team was known as “The Holy Ghost Scarecrows.”



Bishop John J. Wright Dedicates Seminary (August 27, 1961)

Source: ACHSPUS

A December 1967 mimeographed newsletter, titled *Bethel Newsletter*, provided a summary of the seminarians’ first season in the football league.⁶²

The Scarecrows ended their first football season with a respectable 5-2 record, but most of us agree it was a disappointing season. We ran up five straight victories before dropping our last two games, and finished in second place in our division. After our first two victories, we clobbered the Scabbard and Blade 22-0. Then came the highlight of the season – the 7-0 shutout of the university champs, The Playboys.⁶³

Duquesne’s newspaper, *The Duke*, gave this write-up:

The Playboy Express has been temporarily derailed by the Holy Ghost Scarecrows who whitewashed them 7-0 in a bruising defensive battle. The Playboys employed their typical rough-house style in an effort to intimidate and demoralize their opponents into final submission. However, the Scarecrows were undaunted and unimpressed. The Scarecrows won the contest because they refused to engage in a free-for-all with the over-aggressive and over-enthusiastic Playboy team. They concentrated their energy and effort in an attempt to win football game rather than injure their opposition.”⁶⁴

Continuing the sports roundup, the newsletter covered the first game of the 1967-1968 basketball season: “Our first game in the seminary league was played against St. Fidelis Seminary on December 2. Being the only team in the league without a gym of our own, the 112-70 showing wasn’t all that bad.”⁶⁵

The newsletter also carried an article written by an anonymous

“member of the senior class” addressing an academic concern:

Certain caution must be exerted not to overemphasize the position of Latin and Greek to the extent that it dwarfs the other aspects of priestly formation. This is where we fail at Bethel. Classics are important for priests of the age in which we will work; but classics are only a part. Philosophy, theology, and other areas which enable us to understand and communicate with the Christian laity also should participate in the education of priests. Under present policy we are required to take four years of Latin and two of Greek, a total of thirty-six credits (the bachelor’s degree consists of 128 credits). Although some exceptions are now allowed, this means one-third of the four year program is devoted to classics despite the admonition of the dean’s office that no more than thirty-two credits be taken in any single field. Too great a specialization in one area results in an overview by warping the student’s perspectives.

With the exception of one semester of Greek, possibly one of Latin, all these courses fail to deal with any ecclesiastical material; they prepare the student for a profession in classics – not quite our aim!

Consequently I believe that the present program should be restudied selecting the efficacious values of our tradition and join them to the Vatican II documents. The position of classics in the Church has changed since Bethel was founded in 1960; yet we do not reflect this change.⁶⁶

The 1960’s saw the seminarians involved in nearby parishes and elsewhere. For example, principal activities in 1966 included:

- Christian Family Movement (various parishes),
- Visitations to St. Joseph House of Hospitality in the Hill District,

- Annual Christmas Caroling (various locations),
- Mission Collection Program,
- Teaching CCD courses at St. Benedict the Abbot Parish in Peters Township (beginning in 1964), and
- Teaching CCD courses at St. Louise de Marillac Parish in Upper St. Clair (beginning in 1965).⁶⁷

The same year that the *Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park* was issued (1968), Father Norman G. Hannahs, C.S.Sp., succeeded Father Kletzel as seminary rector. “Fr. Hannahs had been in a parish and he had been vocation director; he was a very good man, and he came here to try to bring some calm into the situation. It was a tension everyone was experiencing in formational programs, not just here, but every place,” Nesti remarked of this appointment.⁶⁸

Recollections of a 1970s Seminarian

One of those entering the seminary during this somewhat turbulent time was James McCloskey. As of this writing, Father McCloskey is the Senior Advisor to the President for Strategic Initiatives at Duquesne University. McCloskey spoke with the present author about his collegiate experience at Bethel Park, recalling:⁶⁹

It was a large operation my first two years there (1970-1972). We filled most of the space there and it operated like a well-oiled machine.

We had approximately 40 seminarians, divided into two groups. The majority had entered from high school, first went directly to a novitiate in Connecticut where they completed a one-year novitiate, took temporary vows, and then came to Bethel Park.

I entered with five other seminarians, and I believe this was the first year that this was the case that we did not go directly to the novitiate; we went to what is now called the ‘pre-novitiate’, the philosophy program at Bethel Park. So there were two groups there – those who had professed vows, and those of us who did not.

We lived the same lifestyle and it was a very traditional seminary format. We had what was called oblation shortly after entering.

I entered in August of 1970, and on October 2, which is the feast of Claude des Place we had a ceremony at the Duquesne chapel where we received the habit of the congregation, the rosary of the congregation, and a mission cross. We made a public act of oblation; what it really amounted to was an entrance into what was traditionally called the postulancy. The six of us were postulants. We lived and dressed as the other seminarians did but we did not have vows as the others did.

McCloskey expanded on the seminarians’ daily routine:

We followed the traditional rule in Bethel Park: an early rising, lauds, Mass, and breakfast together. On a regular day, we commuted to Duquesne by vans. We had a designated place on campus in the Administration Building where we

could study during the day; it was just for the seminarians of the Congregation. We returned late afternoon; prayed vespers and had dinner together, followed by some manual labor and then compline.

When we were in the house we all wore the habit, which was a cassock with a black cincture. During the day when we were at Duquesne we wore black pants, black shoes and socks, white shirt, black tie and a gray blazer that had a “C.S.Sp.” badge sewn on the jacket.

Diocesan seminarians from St. Paul who attended Duquesne wore similar uniforms so they were also identifiable by their garb, but they were much more numerous and their jacket was green. And they were popularly called “the Greens.”

For recreation, we had an outdoor swimming pool on the property and outdoor tennis courts, and a formal relationship with St. Paul Seminary. Once a month there was a recreational trip to St. Paul’s to use their swimming pool or to see a film with the diocesan seminarians.⁷⁰

At Bethel Park the scholastics were assigned various jobs to assist in the day-to-day operation of the facility. Father McCloskey reflected on one of his assignments:

My first job was as a “regulator,” a job people dreaded. I had a hand bell and my job was to wake everyone up in the morning, going through the hallways ringing the bell at 5:30 starting on the first floor with the priests and brothers. The second floor was where all the seminarians lived.

He also elaborated on the routine followed at evening meal time:

The dining hall was arranged in such a way that filled up the space and looked monastic. There was a very large Crucifix on one wall below which was a table that we called “the Fathers table.” Father Hannahs sat in the middle with a bell, next to Father Walsh and Father Gilligan.

We would come out of the chapel after vespers and stand in our designated places until Father Hannahs rang the bell, then we would all turn and face the crucifix and pray grace in Latin.

There was always someone whose job it was to read aloud to us. We read for the first portion of meal. Then Father Hannahs would ring the bell and we could have conversation. It was very monastic; but after my second year when the numbers declined we lost many of those traditions and mealtime became more informal, much more casual.⁷¹

McCloskey then recalled the emphasis on liturgical music in the formation of the seminarians:

The last prayer of the day was always the *Salve Regina* in Latin, though the liturgy was celebrated in the vernacular at the time, and most of the prayers were in English.

We had weekly music practice every Friday afternoon. When I entered there was a professed seminarian, Michael

Conn, a professional musician who I apprenticed with my first year. He would play the organ and direct the whole community. There was song at every celebration – lauds, vespers, and compline and of course, Mass. We sang the entire Mass.

Asked about Gregorian chant, McCloskey recalled,

We had some, but not much. That was a sad thing because the Holy Ghost Fathers had a history in chant. The congregation had a history of having seminarians trained in Gregorian chant. In fact the monks at St. Joseph Abbey in Spencer, Massachusetts told me that they used to send monks to Ferndale to be trained by the Holy Ghost Fathers.⁷²

Asked about the academic rigors, McCloskey shared:

It was very interesting. We were required to major in philosophy and took the majority of philosophy courses in Bethel Park, taught by Fr. Gerald Walsh. He taught us logic, epistemology, survey courses of ancient medieval history, ancient and medieval philosophy, modern philosophy, Thomism; so we took an average of 18 credits with him.

We took additional courses in philosophy at Duquesne. We were required at the time to take extensive courses in classical languages. I believe I took four years of Latin and two years of classical Greek. Because there were so many seminarians in those classes it was often geared towards biblical study – Biblical Latin and Greek.

Father McCloskey made note that the seminary was comprised of both postulants and those who had professed vows:

On a day-to-day basis there was little difference between the vowed seminarians and the postulants. But there were moments when the difference was really serious. For instance, the Congregation was deciding on a change in its theological center from what had previously been the “motherhouse” of the Spiritans in Connecticut, at a place called Ferndale. In the end, they decided to send the seminarians to Chicago to the Catholic Theological Union.

My recollection is that they set up a search committee that included only the professed members of seminary at Bethel Park who investigated a number of options including St. Charles Borromeo in Philadelphia, the Josephinum in Ohio, as well as the Catholic Theological Union. It was a hotly contested decision. The provincial at the time was Fr. Charles Conyers who was a canon lawyer and had worked in Rome at the General Council and it was he and his council who made the decision but there were times, for example, when only professed members would be invited to participate in consultation on things like that.

After my first year, a very large group of seminarians completed their degree and moved on to the new theological so we went from approximately 40 in the spring of 1971 to a few more than 20, and by the fall of 1972 it was in its teens and so began the dramatic decline.

Another Bethel Park seminarian in the 1970s was Father Jeffrey Duaiame, who currently serves as Provincial of the U.S. Congregation. He summarized his collegiate experience for the present author:

The two years that I spent at Bethel as a seminarian were very fruitful. The experience of discerning my Spiritan vocation in such a beautiful setting while taking classes at Duquesne was enriching and fulfilling. There were only nine students my first year and five the second year, but we formed close bonds and deepened our sense of where God was calling us through a common prayer life and a simple community life. Keeping the property clean and living in such a large institution was challenging, but we enjoyed the peaceful and prayerful setting.⁷³

Remembrances of Bethel Park's Last Superior and Director of Scholastics

In 1975 Father Donald Nesti was appointed to succeed Father Hannahs at Immaculate Heart of Mary Seminary. He reminisced with the present author about the community:

I was at the time, 36 years old, and it was a very difficult time. I had Fr. Ed Wilson, who was the bursar.

Fr. Walter van de Putte was in his 80s at the time, a great scholar; he had translated the letters of Fr. Libermann and put together a wonderful handbook on prayer, which is still published today. He was a wonderful holy man.

We had Brother Matthew Malloy who took care of all the grounds and is the one who planted all the trees still along the driveway. He had come from Ireland, a wonderful holy man.

We also had Brother Baldomir Hermanns, a German brother, who was working in Nigeria and after the war oversaw the construction of the cathedral in Onitsha. On the fiftieth anniversary of that building he went back and the people welcomed him. He was known as “Iron Arm” in Nigeria. He was a great photographer and downstairs he had a photography lab. During World War II the priests were taken out and taken to a detention camp in Jamaica – and there was a whole group of German priests and brothers – and then they were taken out because of the intervention of Fr. George Collins, who was provincial in the 1940's. They were taken out and integrated into the U.S. Province.

This was the little community that I was involved with here in my time. It was not an easy time simply because we were still experiencing the fallout of the cultural shift of the society and trying to understand what the Second Vatican Council implied and so much of what it meant for formation and so forth and many of the seminarians left at that point. Several continued on, including Fr. James McCloskey, Fr. Donald McEachin, and Fr. Jeffrey Duaiame. I was here until they asked me to apply for the position of president of Duquesne University.⁷⁴

From Immaculate Heart of Mary Seminary to Bethel Animation Center

Concurrent with the decision to close the seminary the Congregation decided on the building's immediate future. A September 8, 1978 letter from Provincial Father Philip J. Haggerty to Father Nesti included this paragraph:

The Provincial Council, at its meeting of August 24 (1978) decreed that since the (three) students attending Duquesne University will now be housed in the St. Josaphat Convent on Mission Street, Pittsburgh, the facilities in Bethel Park are not to be left unused. The council has authorized the use of Immaculate Heart of Mary Seminary for retreats, prayer meetings, cursillos, and other gatherings of an ecclesiastical nature.⁷⁵

In 1980, following this transformation, the property experienced a name change to "Bethel Animation Center."⁷⁶ "That was already being discussed," Father Nesti said. "That was a slow natural thing that just developed, as they were beginning to get retreats in, and days of recollection and so forth and so they felt there should be a shift."⁷⁷

Father McCloskey elaborated on the meaning of the term "animation":

"Animation" was European in that the Spanish and French Spiritans used the term to mean what we now refer to as the New Evangelization, or reanimating the faith, and the intention for the Center was that it take on that goal, that focus, of becoming a retreat house, a place for revitalization.⁷⁸

Bethel Animation Center continued to house the Provincial offices and operate a retreat house until 2001, when a third use was established: a substantial addition was completed to provide residential facilities to as many as 20 retired Spiritans.⁷⁹ Today the sprawling facility at 6230 Brush Run Road in Bethel Park is known as "The Spiritan Center" and continues its threefold purpose of retiree housing, retreat center, and Office of the Provincial for the United States Province.

The Enduring Spiritan Story

In 1968, inspired by Vatican II, the Congregation convened an Extraordinary General Chapter of Renewal – an event that led to a two-decade long period of studied change in its life and mission, culminating in a new Spiritan Rule of Life written in 1986. In a recent article celebrating the 50th anniversary of that meeting, Father William Cleary, C.S.Sp., currently Scholar in Residence at Duquesne University, wrote:

Every religious family has a deep story which acts as a foundation for all else in its common life. While on the surface much changes, yet at the deeper level of the common story, the group's abiding identity is preserved. Since Vatican II many religious congregations experienced dramatic change and were unable to maintain unity of membership and integrity of purpose. Some disappeared altogether as their deep story could not sustain the changes they experienced.

The re-discovery of the life-giving Spiritan story maintained the unity and sustained the congregation's journey since Vatican II. The process of writing a new rule of life and the location of contemporary challenges within the bigger Spiritan story and its charism brought much-needed stability to the congregation enabling it to seek new members in former mission territories and engage in a wider range of ministries. The congregation exists today as an international, multi-cultural community on mission faithful to its founding charism thanks to the renewal effected in those years between 1968 and 1986.⁸⁰

Father Duaimé shared the demographics and dynamics of current worldwide Spiritan priestly formation in 2017. "There are currently 1,000 young men in formation throughout the Congregation at multiple levels (postulancy, pre-novitiate, novitiate, theology). 915 of these candidates are from Africa with the primary centers of formation being located in Nigeria, Tanzania, Ghana, Cameroon, the Congo and Angola."⁸¹ As for the United States, Duaimé notes that there are presently two candidates in the pre-novitiate program which is based at Laval House on Duquesne University's campus.

Duaimé, echoing Cleary's assessment of the Congregation as an international, multi-cultural community, sees a bright future with strong interest in the Spiritan mission and life especially in Africa and a budding interest in Asia. He told the present author:

More than ninety percent of the young men in Spiritan formation today come from Africa. While the Spiritan mission and presence in Asia is very recent, but the interest there is strong. For example, the Congregation has officially been in Vietnam only ten years and on my recent visit there in March I had the opportunity to meet with almost forty young men who are in the various stages of formation with the Spiritan community. The first Spiritan priests from India and the Philippines will be ordained this year.⁸²

The primary houses of formation in the United States currently are in Pittsburgh (where Spiritan candidates study Philosophy at Duquesne University) and Chicago (where Spiritan candidates study Theology at Catholic Theological Union).

It is in this enduring Spiritan story where one finds the activity of the Holy Spirit palpable. Looking at the history of the Bethel Park seminary there is a temptation to question its relatively short life. The answer, this author believes, is found in simply reading "the signs of the times." Immaculate Heart of Mary Collegiate Seminary, like other American seminaries, was dramatically impacted by both the cultural tumult of the 1960's and commotion emanating from the Second Vatican Council.

And yet, the Congregation survives and thrives, just as it did following the actions of the French Revolution against the Church in the 18th century. Indeed, vocations to the priesthood in the Congregation flourish to this day, albeit mainly in other locales of the universal Church, confirming once again that it is the Spirit that giveth life – *Spiritus est qui vivificat*.⁸³

Endnotes:

¹Father Henry Koren (1912-2002) was widely recognized as the congregational historian. Born in Holland on December 30, 1912 into a family of 10 children, Henry Koren entered the Congregation of the Holy Ghost and was ordained to the priesthood on July 4, 1937. After studies in Rome which were interrupted by World War II, Father Koren completed his doctorate at Catholic University in Washington, D.C. In 1948, Koren was transferred to Duquesne University in Pittsburgh, where he taught in the Philosophy Department and became chairman of the Philosophy Department and later also of the Theology Department. At Duquesne, Koren wrote half a dozen books on philosophy and translated over two-dozen other philosophical texts in the *Duquesne Studies* series. In 1958 he inaugurated the Spiritan Series of Duquesne Studies with the publication of *The Spiritans: A History of the Congregation of the Holy Ghost*. Koren's career as an author, philosopher and historian would span five decades. He died in Bethel Park on February 8, 2002 and was buried in the Holy Ghost Fathers plot at St. Mary Cemetery in O'Hara Township (Allegheny County).

²Henry J. Koren, *The Spiritans: A History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University Press, 1958).

³Ibid., xix.

⁴Ibid.

⁵Father Koren was a prolific writer. His congregational histories include: (1) *Essays on the Spiritan Charism and on Spiritan History* (Bethel Park, PA: Spiritus Press, 1990), (2) *Knaves or Knights? A History of the Spiritan Missionaries in Acadia and North America, 1732-1839* (Pittsburgh: Duquesne University Press, 1962), (3) *Lest We Forget: Our Former Works in the United States: 1794-1997* (Bethel Park, PA: Spiritus Press, 1997), (4) *The Serpent and the Dove: A History of the Congregation of the Holy Ghost in the United States* (Pittsburgh: Spiritus Press, 1985), (5) *Spiritan Brazil Memorial: 1885-1996* (Bethel Park: Spiritus Press, 1997), (6) *Spiritan East Africa Memorial: 1863-1993* (Bethel Park, PA: Spiritus Press, 1994), (7) *Spiritan Nigeria Memorial, 1885-1995* (Bethel Park, PA: Spiritus Press, 1996), (8) *Spiritan Personnel Record at Duquesne University, 1878-1998* (Pittsburgh, 1998), (9) *The Spiritan Story of Puerto Rico: 1931-1998* (Bethel Park, PA: Spiritus Press, 1998), (10) *Spiritan West Africa Memorial for Gambia, Sierra Leone, Liberia and Ghana: 1842-1996* (Bethel Park, PA: Spiritus Press, 1997), (11) *A Spiritan Who Was Who in North America and Trinidad, 1732-1981* (Pittsburgh: Duquesne University Press, 1983), (12) *Appendix to a Spiritan Who Was Who for the United States of America* (Pittsburgh, 1990), (13) *The Spiritans: A History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University, 1958), and (14) *To the Ends of the Earth: A General History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University Press, 1983). Additional information about the congregation's history may be found at the websites <http://www.spiritans.org> and <http://www.wikipedia.org> (accessed June 29, 2017).

⁶Jacob Liberman (1802-1852) was born into an Orthodox Jewish family in Alsace; his father was a rabbi. Baptized in 1824, Libermann took the name Francois Marie Paul, and entered the seminary to become a priest. Poor health delayed his ordination until 1841. He established the Congregation of the Immaculate Heart of Mary. His cause for canonization was opened in 1868. Roman circles were rather skeptical about a candidate who was formerly a free-thinking Jew. Since the founding of the Congregation of Rites in the Middle Ages, Libermann's cause was the first ever introduced in the favor of a Jew. Pope Pius IX declared Libermann as Venerable in 1876. See Koren, *The Spiritans*, op. cit., 134-135. The principal biographies of Libermann are: (1) Prosper Goepfert, *The Life of the Venerable Francis Mary Paul Libermann* (Dublin: M.H. Gill & Son, 1880), and (2) Christy Burke, *No Longer Slaves: The Mission of Francis Libermann (1802-1852)* (Dublin: Columba Press, 2010).

⁷Koren, *The Spiritans*, op. cit., 119-120.

⁸Henry J. Koren, *The Serpent and the Dove: A History of the Congregation of the Holy Ghost in the United States 1745-1984* (Pittsburgh: Spiritus Press, 1985), 63.

⁹Father Joseph Strub (1833-1890) "sailed for the USA on January 2, 1874 to lay there the foundations for a new province. After an attempt in Pontiac and other places in Ohio, Strub turned to Pittsburgh. The local bishop asked him to open a college and offered him the German immigrant parish in Sharpsburg." Henry Koren, *A Spiritan Who Was*

Who in North America and Trinidad, 1732-1981 (Pittsburgh Duquesne University Press, 1983), 208.

¹⁰Koren, *The Spiritans*, op. cit., 208.

¹¹Joseph F. Rishel, "The Spirit that Gives Life": *The History of Duquesne University 1878-1986* (Pittsburgh: Duquesne University Press, 1997), 1; Koren, *The Serpent and the Dove*, op. cit., 64, 69.

¹²Koren, *A Spiritan Who Was Who in North America and Trinidad*, op. cit., 209.

¹³Rishel, "The Spirit that Gives Life", loc., cit.

¹⁴Ibid., 2.

¹⁵Ibid., 1.

Michael Domenec (1816-1878) was a native of Ruez, Spain; ordained a priest of the Congregation of the Mission on June 30, 1839; appointed Bishop of Pittsburgh September 28, 1860; ordained bishop on December 9, 1860; appointed first Bishop of Allegheny on January 11, 1876; installed as bishop of Allegheny on March 19, 1876; resigned as bishop of Allegheny on July 22, 1877; died January 5, 1878 at Tarragona, Spain, where he is buried.

John Tuigg (1820-1889) was ordained a priest of the diocese of Pittsburgh on May 14, 1850; appointed third bishop of Pittsburgh on January 11, 1876; ordained bishop on March 19, 1876; appointed Apostolic Administrator of Allegheny *sede vacante* on August 3, 1877; died December 7, 1889 at Altoona, Pennsylvania; buried at Saint John Cemetery, Altoona, Pennsylvania.

¹⁶Rishel, "The Spirit that Gives Life", op. cit., 2.

¹⁷Koren, *The Spiritans*, op. cit., 212.

¹⁸Ibid., 213.

¹⁹Koren, *The Serpent and the Dove*, op. cit., 97.

²⁰Ibid., 197; Koren, *The Spiritans*, op. cit., 196, 197, 376.

²¹Koren, *The Serpent and the Dove*, op. cit., 370.

²²The Congregation of the Holy Ghost had one province (the American Province) covering the entire United States until 1964, when the province was divided in two to form the Eastern and Western Provinces of the United States. In 2009 the two provinces were reunified as the Congregation of the Holy Spirit Province of the United States.

²³Father Francis H. McGlynn (1897-1965) became Provincial in 1949, succeeding Father George H. Collins who had held the post since 1939. McGlynn served as Provincial until 1959, when Father Vernon F. Gallagher, immediate past-president of Duquesne University, succeeded him.

²⁴*Immaculate Heart of Mary Seminary – Bethel Park, PA – August 27, 1961*, Archives of Congregation of the Holy Spirit Province of the United States (hereinafter ACHSPUS).

²⁵Vernon Gallagher (1914-2014) served as president of Duquesne University from July 1, 1950 until October 1, 1959. *The Pittsburgh Press* on June 18, 1953 named him as one of the 100 young men selected from over 1300 nominees as "outstanding leaders of the future – the young men most likely to write exciting chapters in our city's progress." Gallagher served as Provincial 1958-1967 after which he served as pastor of Sacred Heart Parish in Emsworth, and later became national director of the Holy Childhood Association in 1972. Gallagher left the priesthood and the congregation in 1973. He died in 2014 at age 99.

²⁶Francis E. McGillick, Sr. (1864-1961) died on March 23, 1961 at the age of 97, prior to the official dedication of the seminary on August 27, 1961. His extensive biography appears in "Francis E. McGillick," *The Book of Prominent Pennsylvanians: A Standard Reference* (Pittsburgh: Leader Publishing Co., 1913), 215.

²⁷Father James Logue (1910-1965) became the first pastor of the newly formed St. Thomas More parish in Bethel Park in June 1953. Logue made available to the seminarians his parish's gym for intramural basketball.

²⁸Vernon F. Gallagher to Francis E. McGillick, Pittsburgh (December 20, 1955), ACHSPUS.

²⁹Ibid.

³⁰Francis E. McGillick to Vernon F. Gallagher, Pittsburgh (March 27, 1956), ACHSPUS.

- ³¹ ACHSPUS.
- ³² The deed was recorded in the Office of the Recorder of Deeds of Allegheny County [now, the Department of Real Estate of Allegheny County] in Deed Book Vol. 3520, p. 638. A portion of the seminary property extends into Washington County as does part of the access road, Brush Run Road. The buildings, however, are situated in Allegheny County.
- ³³ The firm also served as the architects of the Princeton University Library in 1948. A listing of the extensive work undertaken by this firm appears in a February 24, 1954 Architects' Roster Questionnaire, appearing at the website of the American Institute of Architects, accessed June 29, 2017, http://public.aia.org/sites/hdoaa/wiki/AIA%20scans/Rosters/OConnorKilham_roster.pdf.
- ³⁴ The George A. Fuller Company was a prominent established construction firm. See *Fireproof Building Construction: Prominent Buildings erected by the George A. Fuller Company* (New York: G. A. Fuller, 1910).
- ³⁵ ACHSPUS.
- ³⁶ Koren, *The Spiritans*, op. cit., 342.
- ³⁷ May 15, 1957 Press Release, ACHSPUS.
- ³⁸ Ibid.
- ³⁹ Ibid.
- ⁴⁰ Ibid.
- ⁴¹ Ibid.
- ⁴² Interview of the present author with Father James McCloskey (July 20, 2016) at Trinity Hall, Duquesne University.
- ⁴³ Official dedication program, ACHSPUS. This financial contribution was explained in a July 5, 2017 letter from Father Donald Nesti, C.S.Sp. (former president of Duquesne University) to the present author: "The leadership and membership of the USW were heavily Catholic. Vernon Gallagher also had a personal relationship with Philip Murray." This action served as precedent for the subsequent AFL-CIO funding of the 102-foot bell tower of nearby St. Anne Church in Castle Shannon that was dedicated in 1962.
- ⁴⁴ "Duquesne U. Official Heads Seminary," *The Pittsburgh Press* (March 17, 1960), 45. Father Joseph R. Kletzel (1911-1971) was a native of Philadelphia. He was an English instructor at Duquesne University and served on the university's board of directors for ten years and the five-member executive committee for five years. He also had parochial assignments in Millvale, Detroit and Philadelphia. During his tenure at the seminary, Father Kletzel continued to serve as chaplain to the Allegheny Council of Knights of Columbus, a position he assumed in 1946. Kletzel became pastor of St. Mary's in Sharpsburg in 1968 and, three years later, died in an ambulance on the way to a hospital.
- ⁴⁵ Father Joseph A. Healy (1929-2000), following his time at Bethel Park, spent 10 years in campus ministry at Duquesne University. In 1975 he obtained a leave of absence and in 1977 left the Congregation. Healy died in 2000 in Wilkinsburg at the hands of a gunman who had stormed into a Burger King restaurant on a shooting rampage. See the story appearing at the website: "Obituary: Joseph A. Healy -- Gentle former priest, father, known as skilled storyteller," *Pittsburgh Post-Gazette*, (March 3, 2000), accessed June 19, 2017, <http://old.post-gazette.com/regionstate/20000303healy7.asp>.
- ⁴⁶ ACHSPUS.
- ⁴⁷ "Holy Ghost Seminary Rector Named," *Pittsburgh Post-Gazette* (March 17, 1960), 14. As to the Roman policy, see also *Menti Nostrae*, Pope Pius XII's *Apostolic Exhortation To The Clergy Of The Entire World On the Development of Holiness in Priestly Life* (given at St. Peter's in Rome on September 23, 1950), paragraph 86, accessed June 29, 2017, <http://www.ewtn.com/library/papaldoc/p12clerg.htm>.
- ⁴⁸ "Fr. Kletzel Writes," *Our Province*, Vol. 29, No. 2 (November 1960), 7, accessed June 29, 2017, <http://digital.library.duq.edu/cdm-spiritan/document.php?CISOROOT=/cdm-spoprin&CISOPTR=4788&REC=1>.
- ⁴⁹ Ibid.
- ⁵⁰ "Bethel Park," *Our Province*, Vol. 30, No. 4 (August 1961), 12, accessed June 29, 2017, <http://digital.library.duq.edu/cdm-spiritan/document.php?CISOROOT=%2Fcdm-spoprin&CISOPTR=4788&REC=1&>
- CISOBOX=Bethel+park.
- ⁵¹ Official program, ACHSPUS.
- ⁵² *Report of the Seminary Fact-Finding Committee, 1968*, 20. ACHSPUS.
- ⁵³ Source: ACHSPUS.
- ⁵⁴ Father John Weber, C.S.Sp., served as director of collegiate seminarians 1981-1983. ACHSPUS.
- ⁵⁵ ACHSPUS.
- ⁵⁶ Father Donald S. Nesti is a native of Pennsylvania and attended Pennsylvania State University for one year prior to entering the Holy Ghost Seminary at Ferndale CN. He received a B.A. in 1959 and a B.D. in 1964 from the Congregation's St. Mary Seminary in Norwalk, CN. Ordained to the priesthood in 1963, he received an S.T.L. in 1969 and an S.T.D., both from the Gregorian University in Rome. In 1976, he earned an M.A. from the University of Pittsburgh and did post-doctoral work at St. Edmund's College at Cambridge University. He served as president of Duquesne University 1980-1987. As of this writing, Nesti is director of the *Donald L. Nesti, C.S.Sp. Center for Faith and Culture* at the University of St. Thomas in Houston, Texas.
- ⁵⁷ Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016) in Bethel Park.
- The Second Vatican Council formally opened under Pope John XXIII on October 11, 1962 and closed under Pope Paul VI on December 8, 1965 (the feast of the Immaculate Conception).
- Ferndale, the Holy Ghost Fathers' center in Norwalk, Connecticut, housed a theology center, a seminary, a retirement house, and a printing press.
- ⁵⁸ Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).
- ⁵⁹ *Report of the Seminary Fact-Finding Committee on the American Provinces and Bethel Park, 1968* was published by the Scholastics of Immaculate Heart of Mary Seminary. The committee was comprised of four scholastics: John Campbell Brammer, Christopher Promis, Robert F. McCartney, and Joseph Rogers. The priest-advisors to the committee were Fathers Francis Trotter, Francis Meenan, Joseph Maroney, and John Gallagher. ACHSPUS.
- ⁶⁰ *Report of the Seminary Fact-Finding Committee*, 20. ACHSPUS.
- ⁶¹ Ibid., 23.
- ⁶² ACHSPUS.
- ⁶³ "Sports Roundup," *Bethel Newsletter* (December 1967), 5. ACHSPUS.
- ⁶⁴ *The Duke*, as quoted in *ibid.*
- ⁶⁵ "Sports Roundup," *Bethel Newsletter* (December 1967), 6. ACHSPUS.
- ⁶⁶ "The Position of Classics," *Bethel Newsletter* (December 1967), 4. ACHSPUS.
- ⁶⁷ ACHSPUS.
- ⁶⁸ Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).
- ⁶⁹ Interview of the present author with Father James McCloskey, C.S.Sp. (July 20, 2016) at Trinity Hall on the campus of Duquesne University.
- ⁷⁰ "St. Paul's" refers to the Diocese of Pittsburgh's St. Paul Seminary, a collegiate institution located in the Crafton Heights section of the city of Pittsburgh.
- ⁷¹ Ibid. The three priests mentioned in this quotation were:
- (1) Father Norman G. Hannahs, C.S.Sp. (1927-1997) was a native of New Jersey. He came to Pittsburgh in 1960 as vocational director at the Holy Childhood Association on the North Side. After serving as Superior and Director of collegiate seminarians at Immaculate Heart of Mary Seminary 1971-1975, he was assigned as pastor in Millvale in 1975. He died as pastor of Old St. Mary's Church in downtown Detroit in 1997 and was buried in Bensalem, PA.
- (2) Father Gerald J. Walsh, C.S.Sp. (1916-2004), who taught philosophy at the seminary for many years, was a native of Quebec. He made his vows in the Congregation on October 15, 1938, in Fribourg, Switzerland, and was ordained to the priesthood on June 19, 1942. His first

assignment was in 1943 to Holy Ghost Parish in North Tiverton, Rhode Island. He taught at St. Mary's Seminary in Ridgefield, Connecticut, 1945-1950. He was then appointed academic vice president of Duquesne University and professor in the Philosophy Department. In 1966, he began teaching philosophy at Immaculate Heart of Mary Seminary in Bethel Park. He was a member of the board of directors of Duquesne University 1950-1971 and was chairman of the board in the last years of his membership. He was a general councilor for the Congregation and served at the General Headquarters in Rome 1974-1980 and then served a short term in Puerto Rico before returning to Duquesne University as interim coordinator for the Institute for World Concerns. He returned to Rome in 1982 as archivist in the General Secretariat and served until 1987, when he returned to the Provinciate in Bethel Park as treasurer of the community for five years.

⁶³ Father John P. Gilligan, C.S.Sp. (1909-1971) was a native of Philadelphia. Ordained in 1942, he served in Puerto Rico for 20 years. He became treasurer at Immaculate Heart of Mary Seminary in Bethel Park, where he died on May 28, 1971.

⁶⁴ Ibid. St. Joseph's Abbey is a monastery of the Catholic Order of Cistercians of the Strict Observance, popularly known as "Trappist," located in Spencer, Massachusetts. The Holy Ghost Fathers' center that was called Ferndale was in Norwalk, Connecticut. It housed the theology center, a seminary, the retirement house, and a printing press.

⁷³ Email from Father Jeffrey Duaime to the present author (July 22, 2017).

⁷⁴ Interview of the present author with Father Donald Nesti, C.S.Sp. (December 23, 2016) at the Spiritan Center in Bethel Park. As of this writing Father Don McEachin, C.S.Sp., is a missionary priest in the Dominican Republic, and Father Jeffrey Duaime, C.S.Sp., is Provincial of the U.S. Province.

Father Walter van de Putte (1889-1980) was assigned to Duquesne University where he taught in the School of Music and served as dean for four years. After 17 years he became chaplain of a Carmelite convent at Asheville, NC, until assigned to Bethel Park in 1974.

The handbook on prayer was *Following the Holy Spirit: Dialogues, Prayers, and Devotions Intended to Help Everyone Know, Love, and Follow the Holy Spirit* (New York: Catholic Book Publishing Co., 1978).

⁷⁵ Philip J. Haggerty to Donald Nesti, Pittsburgh (September 8, 1978), ACHSPUS.

⁷⁶ *Bethel: A Provincial Council Perspective* (1982), ACHSPUS.

⁷⁷ Interview of the present author with Father Donald Silvio Nesti, C.S.Sp. (December 23, 2016).

⁷⁸ Interview of the present author with Father James McCloskey, C.S.Sp. (July 20, 2016).

⁷⁹ Bishop Donald Wuerl presided at the dedication and blessing of the addition on February 2, 2001. See "Bless this Home," *Pittsburgh Tribune Review* (February 8, 2001), ACHSPUS.

⁸⁰ William Cleary, "The Spiritan Story Continues!," *One Heart, One Spirit* [Congregation of the Holy Spirit, Newsletter for the Province of the United States] Vol. XLV, No. 3 (May-June 2017), 6-7, accessed June 27, 2017, <http://spiritans.org/wp-content/uploads/2014/03/May-June-2017-1.pdf>.

⁸¹ Email from Father Jeffrey Duaime to the present author (July 22, 2017).

⁸² Ibid.

⁸³ *Spiritus est qui vivificat*. "It is the Spirit that Gives Life" is the operative philosophy of the Congregation of the Holy Spirit and reflects how the Congregation advances – as its members pursue their daily mission with an openness to the plentiful gifts and guidance of the Holy Spirit. *Spiritus est qui vivificat* is also the Latin motto of Duquesne University and appears on the school's official seal and coat of arms.

FR. ALEKSANDR SCHRENK ORDAINED A PRIEST

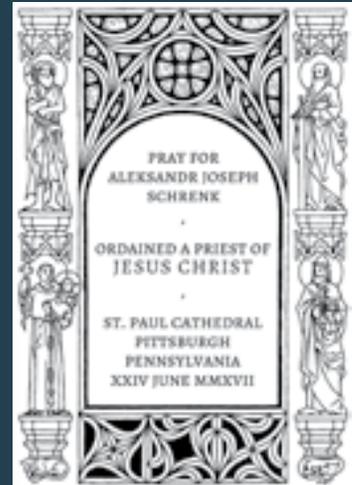
On June 24, 2017, the "Rome Correspondent" for *Gathered Fragments*, Rev. Aleksandr Schrenk, was ordained

a priest at St. Paul Cathedral. To commemorate this occasion, Fr.

Alek commissioned artist Daniel Mitsui to design a unique prayer card. Specializing in medieval art, Mitsui is best known for

illustrating the 2011

published edition of the *Roman Pontifical* as commissioned by the Vatican.



Drawing on his sense of history, Fr. Alek requested Mitsui to include four saints, which were set within a Gothic frame:

1. **Saint John the Baptist (upper left)** – The 2017 ordination in the Diocese of Pittsburgh was held on the feast day of Saint John the Baptist.
2. **Saint Paul (upper right)** – Saint Paul is the patron of the Cathedral of the Diocese of Pittsburgh. Saint Paul is often invoked as a diocesan patron for Pittsburgh.
3. **Saint Anthony of Padua (lower left)** – The paternal side of Fr. Alek's family has looked upon Saint Anthony as a special patron. His great-grandfather was one of the original "chapel sitters" at St. Anthony's Chapel after its renovation was completed in 1977.
4. **Saint Damasus of Rome (lower right)** – Born on the feast day of Saint Damasus Fr. Alek chose him for his confirmation saint. Saint Damasus was pope from 366 to 384. He was responsible for the restoration and beautification of the catacombs of early Christian martyrs. According to tradition, Saint Damasus erected a church dedicated to St. Lawrence within his personal residence, which would become the Basilica of San Lorenzo, in Damasco, Rome. On the prayer card, Saint Damasus is depicted bearing an icon of St. Lawrence. After his diaconate ordination in Rome in September 2016, Fr. Alek's Mass of Thanksgiving was held at this Basilica.