Father Hrico who died on July 8 was President of the Catholic Historical Society of Western Pennsylvania since its revival in 1984 years ago.

In his remarks following the funeral Mass for Fr. Hrico, Aux. Bishop John B. McDowell noted that "the versatility of Fr. Hrico has to amaze us all."

He added that "the Church and the priesthood offer a variety of rich opportunities and interests, and Fr. Hrico's life attests to this fact - Air Force chaplain, general manager of the Pittsburgh Catholic, director of the Holy Name Society, member of the Holy See's delegation to the United Nations, a historian...all this added to his regular services as a parochial vicar and an able pastor."

In addition to all the above he found time to get a master's degree in church history at Duquesne University and to take graduate studies at the University of Notre Dame. He also was a judge on the matrimonial tribunal, and executive secretary of the ecumenical commission.

Fr. Hrico to be ordained for the diocese in St. Paul Cathedral. He was asst. pastor at St. Anne in Homestead from 1951-55, when he became a chaplain with the U.S. Air Force (1955-59).

He later was an asst. at St. Vitus in New Castle, from 1959 to 1962, and at the same time director of Catholic nurses in Butler and Lawrence counties and instructor in Catholic ethics at St. Francis Hospital in New Castle.

Fr. Hrico was asst. also at St. Cyril of Alexandria, St. Teresa in Perrysville, St. Justin in Mt. Washington and St. Peter's North Side. At the time of his death he was pastor of St. Mary's in Glenshaw.

As President of the CHSWP Fr. Hrico hoped to promote the study and appreciation of our Catholic heritage. He demonstrated a profound knowledge and understanding of the heritage.

We mourn his death and we pray that his soul rest in peace in the kingdom he proclaimed in his life of prayerful and faithful service.
WHY STUDY CHURCH HISTORY?
By Albred McBride, O.Pream.

The best reasons I can offer to study Church history are the lessons I have learned from the study:

First of all, it seems to me that history does repeat itself. I know that the context makes this repetition less than obvious and that there is never an exact reoccurrence of any event. But there are, nonetheless, startling parallels. Fourth century Catholics resisted moving liturgical celebrations from houses to basilicas, just as 20th century Catholics raised eyebrows at the "innovation" of home liturgies. The pacifist tendencies of second-century Christians are reappearing in the thinking of some 20th century Catholics—even bishops!

At the same time, we are not bound to repeat past mistakes. Heresy-hunting has a long and dishonorable record among us, whether the dimensions be 4th century Arians, 12th century Cathari, 16th century Protestants, 18th century political liberals or 20th century theological liberals. Our history in this area is sadly repetitive. We must always disagree with opinions and judgements that seem contrary to orthodoxy, but is it really necessary to oppress those with whom we are not in accord? Today, with the Vatican II documents on religious freedom and ecumenism, we at least have policies of dialogue and tolerance that would have served us well in ages past.

The second lesson I have learned is that crisis ignored is a crisis postponed. When an institution fails to adapt to historical change, it faces a crisis.

The 16th century Church refused to face the rise of nationalism and the emergence of an educated elite that would not tolerate papal interference or the monery-grubbing associated with the questionable approach to indulgences. This failure to adapt led to the crisis of the Reformation.

A similar failure occurred in the 18th and 19th centuries when it became clear that monarchy was a dying institution. Altar clung to throne and both tumbled in the chaos of various revolutions.

Crisis does not go away. Eventually, at Vatican II, the Church caught up with the emergence of democratic structures and began to adapt.

Which leads to my third lesson: The Church is remarkably durable and resilient. Despite its failures to adapt and its proverbial resistance to change, despite encountering body blows that have felled empires, the Church is still around. Ultimately the Church come to terms with change, even if it takes a long time to do so.

Some might argue that adaption needs to go slowly so that the Church can assess the positive and negative aspects of change, prudently keep the valuable and jettison the useless. What about those who are hurt by unreasonable delay? Ah yes, but look at those who would be devasted by undue haste. This too is our history, an unresolvable argument between innately conservative and liberal temperament. Nonetheless, the Church is still here and still very much alive.

The study of Church history offers natural evidence for the Church's durability and continuity and supports our supernatural belief that Jesus abides with us all days. It our faith that He will not let the gates of hell prevail against us, that He sent the Holy Spirit to dwell in our midst.

Thus Church history is, in the final analysis, sacred history—a continuation of the salvation history begun with Abraham. It is a record of a people called to faith and aided by grace, a people who have sinned shamelessly and loved God with abandon. I trust that, above all, this is the lesson you will learn in reading and studying the history of the Church.

Selection taken from THE STORY OF THE CHURCH appearing in the Feb. 1987 issue of THE SERRAN

PANEL FEATURED AT MARCH MEETING

At the March 1 general meeting of the CHSWP, a panel of four members presented topics related to their areas of special interest.

Sister Anna Mary Gibson, R.S.M., discussed Mercy Hospital as part of Pgh.'s early history, and Wm. Englert of New Kensington spoke on Catholic genealogy. Rev. Edward McSweeney explained the record groups of the archives of the Diocese of Pgh., and Blanche McGuire of Pgh. considered Catholic colonial history in Pa. and Maryland.
A major factor in the foundation of Catholicism in Western Pennsylvania was the service and perseverance of the early missionary priest. Of particular note was Father Andrew Skopez of Clarion County.

He arrived in America in 1845 to serve in the missions of the Diocese of Pittsburgh after having spent some time in the missions of Germany. Shortly after his arrival in America he was appointed to St. Michael's Church, Fryburg, present Clarion County, Pa. St. Michael's was founded by a community of German speaking immigrants who arrived in the 1820s and 1830s. Many came directly from Germany to their new home in Clarion County retaining their religion, language, culture and customs.

After the dedication of the log church in 1836, St. Michael's had no resident priest until the arrival of Father Skopez. In 1846 Father Skopez and Father John Hoy took up residence at Fryburg and serviced all Catholics in Clarion County. In 1851 the missions covered by the priests at Fryburg included all of Clarion County, the western part of Jefferson County, covered an extremely large and rugged area and Father Skopez endured many hardships in the performance of his duties.

For twenty four he persevered under the harshest conditions, yet he always took pleasure in seeking out members of his widespread mission. He made his rounds on foot and horesback and would often sleep along the roadside. Once, while crossing the ice on the Allegheny River, he was thrown from his horse and sustained a broken hip. He had to spend the night on the ice and when found the next morning was nearly frozen to death.

The effects of age and the hardships of 24 years of dedicated labor had wearied him and in 1870 he was sent to a smaller German mission near Sharon, PA. Here he died in 1887 and as he had requested was buried in St. Michael's Cemetery, Fryburg.

Written by, William G. Englert.

Program on Catholic Immigration Set for NBC

Under a grant from NBC, the USCC Communications Department will produce a one-hour documentary on 19th-century Catholic immigration for broadcast on the network. The expected air-date is late spring 1987.

The major themes of the program include the great waves of Catholic immigrants beginning with the Irish in 1846, the Germans in the 1850s, Italians, Poles, and Eastern Europeans in the 1890s and concludes with the closing of the country's border when immigration was restricted by the establishment of ethnic quotas in 1924. The contribution of Catholic to the American educational system, political life, and entertainment industry will also be a part of the documentary. A study guide is being planned for teachers to use in schools and for parents and other viewers at home. The Communications Department of the USCC will make announcements of the availability of the program at a later date.
MOTHER JOSEPHINE TIMIFIEFE FINATOWICZ

Foundress of the Sisters of the Holy Spirit

The central figure in this history of the Sisters of the Holy Spirit is Mother Josephine Finatowicz, Russian by birth and nationality, and known to her friends as Barbara. She was a noblewoman by birth. While away from home in school, influenced by her friends, she converted from Russian orthodoxy to Roman Catholicism. This move angered her father. The barrier that rose between them led him to disown her. Barbara, consequently, left not only her home but also her homeland. She found refuge in Poland where she studied her new faith. She went to Rome and entered the Carmelite Monastery of St. Bridget. Due to poor health and moved by a strong desire to serve God in the active apostolate, she left Carmel after seven years. With the support of her spiritual director, Father Frederick Joseph Zyskar, and faithful to a burning desire to "serve where the needs were the greatest...wherever God's will beckons", she established a convent in Trevi, Italy, in 1894, under the title of "The Congregation of Perpetual Adoration of the Most Blessed Sacrament for the Union of Churches and Suffering Souls." Her next trip was to Dalmatia, then, to Poland. In each, she established a house. Her Sisters ministered to the sick, the elderly, the poor and the orphans. In the meantime, Father Zyskar left for Russia on business for his own community.

In 1905, Mother Josephine and three Sisters returned to Russia, to St. Peterburg. Anticipating ministry in healthcare, they prepared for this apostolate by courses which qualified them for working with the sick. While serving, they took advantage of every opportunity to evangelize.

This same year, Mother Josephine sent Sister Anthony Kolasa and Novice Aloysius Przybylak to the U.S. to establish an American foundation. Upon arrival, they met the rector of SS. Cyril & Methodius Seminary from Detroit, Michigan, Father Vitold Buchaczowski. He promised them living quarters near the seminary in return for their services, viz., supervision of the young women employed by the seminary. They accepted this offer, seeing in it an opportunity to plan new structures for their future in community.

In 1906, Mother Josephine changed the official title of the congregation to "Sisters of the Holy Ghost."

Due to overcrowding and closeness to the city, the seminary was moved to Orchard Lake in 1909. The sisters also transferred. Within six years, fifteen young women were admitted to the community. Consequently, the sisters terminated their work in Orchard Lake, and by invitation of the pastor of Holy Name of Mary Church in Donora, Pa., Rev. Ladislaus Odzicemczewski, they moved in late spring of 1911. Supported and encouraged by Bishop Regis Canevin, of Pgh. the Sisters concentrated on personal and spiritual development of their lives.

In 1912, Mother Anthony returned to Europe to consult with Mother Josephine on matters relative to the community. Shortly after her arrival, Mother Anthony became aware that Mother Josephine's life was in jeopardy, and she began making arrangements for a departure to the United States with her. They arrived in Donora, Pa., anticipating the joy of a reunion with their sisters, and totally unaware of the crisis that awaited them. The shadow of the cross began creeping into Mother Josephine's life.

In the absence of Mother Anthony, Bishop Canevin recognized the need for leadership in the young community, including the formation program. He arranged with Mother Marianne, Commissary General to the School Sisters of Notre Dame from Milwaukee, Wisconsin, to send two sisters to Donora. These sisters were to assume the responsibility for governing the community and the formation program of the Sisters of the Holy Ghost. Mother Ladislaus Janta and Sister Allowine Nadeau arrived in Donora on Sept. 7, 1912, and were to remain there for six years. On April 25, 1913, Bishop Canevin canonically erected the Congregation as a diocesan community and presented the Sisters with the Rule of St. Augustine modeled on the Rule of the School Sisters of Notre Dame.

When Mother Josephine arrived in Donora it was a shock to find herself dispossessed of the community she founded. She found haven temporarily in local religious communities who offered her residence.

Upon the expiration of the term of the Sisters of Notre Dame in 1918, Sister M. Frances Kolacz was elected the first superior general of the congregation.

In 1918, Mother Josephine received an offer to administer an orphanage in Cleveland, Ohio. She accepted the offer for three years, after which she established a second foundation in Cleveland. She attempted to unite it with her earlier community but failed. She died at the age of 75 on July 12, 1936.

The Pittsburgh community prospered. In 1923, the Sisters moved from Donora to Pgh. While a new motherhouse was being built, the spacious yellow brick home on the grounds served as their temporary home. The new motherhouse was dedicated in 1927 by Bishop Hugh C. Boyle. A new wing was added to the convent in 1941.
While working in Orchard Lake, the sisters expressed their desire to dedicate themselves to the apostolate of teaching. Their education was begun and continued upon their arrival in Pgh. The sisters attended the Knights of Columbus Normal School, Duquesne University, and Mt. Mercy College during their early years in Pgh.

Teaching is still the principal apostolate of the community. Education on the elementary level was the sisters' first commitment. Presently, sisters work on the elementary, secondary and college levels and in the care of the aged.

In the early 30's with the permission of Bishop Boyle, "The Bishop Boyle Home" was established for aging women. The Holy Ghost Guest Home was opened in Hampton Heights on January 20, 1947. Today, Marian Manor in Greentree offers shelter, security and peace to elderly men and women.

In Martinsburg, W. Va., with the permission of Bishop John Dearden and Bishop Peter Ireton of the Richmond Diocese, sisters began administration of a hospital; they have also completed building of a new one. In recent years, they responded to needy Cambodian and Hmong families and to the poor and deprived peoples in neighboring areas, bringing Christ's message to them, educating them in home skills, and preparing them for citizenship in this country.

During the waning days of winter, specifically, February 24, 1986, the "Martina Spiritual Renewal Center" was completed and opened for retreats. From 1961 to 1980, the building had served as a high school for girls.

Written by Sister Mary Grace Black of the Sisters of the Holy Spirit.

ARCHIVES
DIOCESE OF PITTSBURGH
Preliminary Inventory, 1986

The Archives Collection housed at Synod Hall is divided into thirteen Record Groups or Categories which are as follows:

1. Diocesan Bishops - oldest portion of the general collection.
2. Clergy of W.Pa. and the Diocese of Pgh. Biographical information on deceased clergy, etc.
4. Diocesan Parishes - files on active & inactive parishes.
5. Education - Active, inactive schools, colleges, etc. in diocease.
6. Human Services - Charitable institutions, diocesan societies, etc.
9. Adjunct Collections - Large collection of Chancery Journals, papers and papers from the Diocesan Legal Office.
10. Book Collection - Non-archival collection of some 60 volumes separated by categories, scrapbooks and maps.
11. Special Collections - Personal effects of several diocesan Bishops, & photographs.
12. Personal Papers - Papers of a more private nature, e.g. Msgr. Andrew A. Lambing, Fr. John Canova, etc.
13. Miscellaneous - Small collection which includes national Organization for Decent Literature, Legion of Decency, Papal Volunteers, etc.
ROOTS OF CATHOLIC HIGHER EDUCATION
IN WESTERN PENNSYLVANIA

In 1963, the Pennsylvania Historical and Museum Commission published the History of Higher Education in Pennsylvania by Prof. Saul Sack of the University of Pennsylvania. Included in Dr. Sack's survey of the origins and early growth of higher education in the Commonwealth is a chapter on Catholic Higher Education (Ch. XI). The following is an excerpt from that chapter:

"Upon the solicitations of the Rt. Rev. Michael O'Connor, Bishop of Pittsburgh, six brothers of the Third Order Regular of St. Francis emigrated from Ireland in 1847 to found a branch of their house at Loretto, Pennsylvania. Their building having been completed by the summer of 1850, the brothers set aside a portion of it for school purposes, and classes were begun in September of that year. Application for a charter was made to the State Legislature in 1856. However, the voicing of considerable opposition in the House of Representatives, where the community was charged with proselytizing the youth of the vicinity under the pretense of giving a classical and scientific education, caused the brothers to withdraw the petition. Two years later the school was incorporated by the Court of Common Pleas of Cambria County as a secondary institution, without the power of conferring degrees, under the name of "The Academy of St. Francis."

Despite the assumption of the name "St. Francis College" in 1859 without benefit of a charter amendment, the institution continued to function as a secondary school. The absence of complete college records makes it impossible to determine precisely the nature of the curricular offerings. However, the oldest extant document containing such information, a standard report card form issued in 1889 informing parents of student progress, lists courses generally offered by secondary schools of that period. This is confirmed by the earliest existing catalogue of the college published in 1892 and by subsequent catalogues up to and include the academic year 1907-1908. Further, the only "degree" conferred by St. Francis College for the period under consideration was "The Degree of Master of Accounts" first awarded in 1892 to four boys who completed the commercial course.

By 1909 the school had begun to depart from its essentially secondary school orientation and to move in the direction of adopting the program of a liberal arts college. This was manifested in part by the publication of a four-year graded college curriculum. At the commencement of June, 1914 six students were awarded the Bachelor of Arts degree. These, so far as the records reveal, where the first degrees of collegiate rank conferred by St. Francis College. It may be noted here, that neither the original charter of 1858, nor the amendment of 1911 changing the name of the institution to St. Francis College, empowered the corporation to grant degrees. On March 10, 1913, the trustees filed a petition with the Court of Common Pleas of Cambria County requesting "a charter of incorporation as a University and Theological Seminary with the power to confer degrees." However, the Pennsylvania Department of Public Instruction withheld its approval until 1920, at which time the Court of Common Pleas issued its final decree amending the college charter and awarding the trustees the legal rights to confer degrees. In 1949 the State Council of Education approved a further charter amendment to allow the institution to become coeducational."


Catholics comprise the single largest religious denomination in the U.S. From infancy onward, the record of Catholicism in this country is one of tremendous impact. Jay Dolan provides a comprehensive and much-needed history of Catholicism within the American experience--the first such volume to reflect the new communal and social awakening that emerged from Vatican Council II. In a lively narrative focusing on people rather than institutions, Dolan covers a period of 400 years--beginning with early colonizing efforts and the presence of European missionaries in the New World, then tracing the immigration movement and struggles of the early settlers through the formation of parishes and religious education, and finally to contemporary American Catholicism--encompassing the political, theological, and cultural spheres. 

$19.95, Doubleday and Co. Garden City, N.Y.
Bishop Connare has served for 26 years as the spiritual leader of nearly one-quarter million Catholics of the Greensburg Diocese. He was consecrated as the second bishop of the diocese at Blessed Sacrament Cathedral in Greensburg on May 4, 1960.

His career as a priest began 50 years ago in Pittsburgh and spans a period steeped in church history. On the occasion of his golden jubilee last June, Bishop Connare noted, "I have experienced both sides of the greatest religious experience of the century, the Second Vatican Council. I recall many rich experiences from both worlds before and after the Council, and have not a single regret about either."

Taking over the diocese, which was established in March, 1951, Bishop Connare saw to conclusion many projects begun by the founding bishop, the late Hugh L. Lamb. In eight years, Bishop Lamb had laid a solid foundation of new parishes and schools and made concrete plans for the establishment of other institutions of service and charity.

One of his first acts was the establishment of the diocesan newspaper, The Catholic Accent, which he felt would give the diocese its own identity and form a cohesiveness among the priests, religious and laity. The newspaper recently marked its 25th year of publishing, and the office has grown to include press relations and radio and television production.

As a church leader, Bishop Connare has been involved at local, diocesan, national and international levels. He currently serves as a regional chairman and heads the Committee on Inter Rite Affairs for the National Conference of Catholic Bishops. He is episcopal moderator of the National Catholic Stewardship Council, a post he has held since 1975.

A native of the East End of Pittsburgh, Bishop Connare graduated from Duquesne University in 1932 and attended St. Vincent Seminary in Latrobe, Pa., earning a master of arts degree in 1934.

He holds honorary degrees from Duquesne University, St. Vincent College, Seton Hill College, Greensburg, and St. Francis College, Loretto, Pa.

He was ordained a priest of the Diocese of Pittsburgh at St. Vincent Archabbey in 1936 by the late Bishop Hugh C. Boyle. He subsequently served in Pittsburgh as an assistant pastor at St. Canice Church in Knoxville and at St. Paul's Cathedral in Oakland. In 1949 he was named pastor of St. Richard Church (now St. Benedict the Moor) in the Hill District and served there until 1960. In addition to his pastoral duties, he served the Pittsburgh diocese as chaplain of the University Catholic Club; director of the Society for the Propagation of the Faith; and vicar for religious. He was named a domestic prelate with the title of right reverend monsignor by Pope Pius XII in 1955, and was named bishop in 1960.

The Catholic Historical Society of Western Pennsylvania is privileged and honored to have Bishop Connare give the 1987 Lambing Lecture. His topic will be the history of Catholicism in Western Pennsylvania with special attention to the Greensburg Diocese.
Dear Reader:

Welcome to the SECOND issue of "Fragments" - The Newsletter of the Catholic Historical Society of Western Pennsylvania. The name of this publication was inspired by the motto: "Gather up the fragments that remain, least they be lost." This sage advice appears on the title page of the Rev. A.A. Lambing's book, A HISTORY OF THE CATHOLIC CHURCH IN THE DIOCESE OF PITTSBURGH AND ALLEGHENY published in 1880. Msgr. Andrew Arnold Lambing, the first historian of the Diocese, was one of the founders of the Western Pennsylvania Historical Society. His motto is, at once, a description of both the purpose and style of this newsletter. It is hoped that "Gathered Fragments" will serve as a vehicle for communicating the news and views of the Society and disseminating bits and pieces of interesting information. Advice, constructive criticism, suggestions and, most of all, contributions (announcements, articles, book reviews, news items etc.) are encouraged. We look forward to hearing from you.

History Department
Duquesne University
Pittsburgh, Pa. 15219