

# Hidden Catholic Treasures of Western Pennsylvania: St. Paul of the Cross Monastery Crypt

Gathered Fragments - Special Feature - 2020

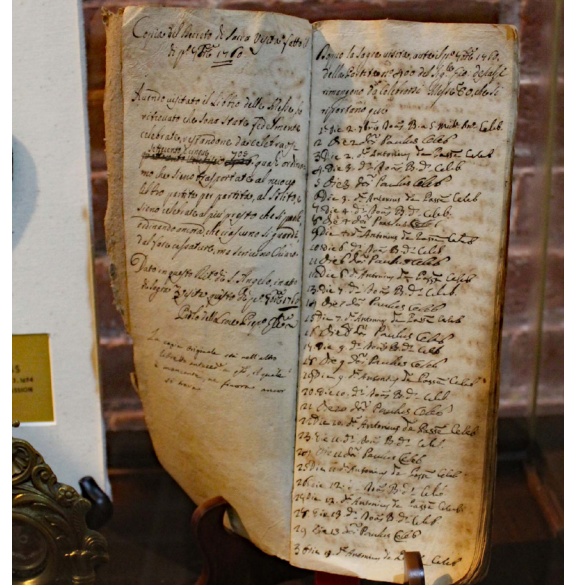
## BENEATH THE SANCTUARY FLOOR

Kathleen M. Washy

In 1852, at the invitation of Bishop Michael O'Connor, three Passionist priests and one Passionist brother arrived in Pittsburgh with the intent of founding a new mission. Under his blessing, the founders laid the cornerstone for their monastery, overlooking the Monongahela on the hillside on Pittsburgh's South Side neighborhood. From that cornerstone, St. Paul of the Cross Monastery, the first Passionist monastery in the United States, grew into the building complex of today, which includes the monastery, a retreat center, and a church.

Beneath the sanctuary of the church lies a crypt, where lies the repose of 25 souls connected with the monastery. The initial interment took place in 1863 with the first Passionist death in the United States. After the entombing of the 17th body in 1892, the city required future burials to take place in an outdoor cemetery, which the Passionists established adjacent to their church.<sup>1</sup> Towards the end of the twentieth century, the city once again allowed the use of the crypt for the committal of bodies, and since that time, eight more have come to rest within the crypt's wall.<sup>2</sup>

The crypt is more than a burial place. There are displays throughout the room to draw in the faithful. Reflecting the roots of the Passionists, whether through relics or historical pieces, the items provide a window into the world of those who lie within the crypt. Highlighting the founder of their charism is a display on St. Paul of the Cross, the founder of the Passionists in Italy in 1720, that includes a death mask, a relic, and two signatures in a book of Mass intentions. Images





of Pittsburgh's four founders, who are buried within the crypt, and other early Passionists are exhibited as well. There are also artifacts from others who are entombed in the crypt, such as the walking stick of Bishop Cuthbert O'Gara.

Elements of the liturgy and the faith are throughout the room. A relic of the True Cross is just one of the many relics present. Eighteenth-century vestments from the chapel of the Russian tsar in St. Petersburg grace a large display case, providing a manner for the Passionists to share this gift with the faithful. A ciborium that had once belonged to St. John Neumann is indicative of Passionist ties to this saint, for upon their arrival in the United States in 1852, the first four founders initially stayed with Neumann in Philadelphia before journeying to Pittsburgh. These are just some of the items that grace the walls of this space beneath the sanctuary of the church.

At this time, the crypt holds the bodies of 24 Passionists — 14 priests, 5 brothers, 2 postulants (confraters), and 3 bishops — as well as one lay person.

In her article "Tales from the Crypt," Katherine Koch shares the stories of those who are interred in the wall of the crypt, tales that impart the Passionists' history of ministry and commitment.

**Endnotes:**

<sup>1</sup> "Funeral of Father Stanislaus," *Pittsburg Dispatch*, May 6, 1892, 5.

<sup>2</sup> Around 1985, the bodies of Father Albinus Magno, Bishop Cuthbert O'Gara, and Bishop Quentin Olwell were transferred from their original burial location in Union City, New Jersey. Beth Kuhles, "Final Resting Place of Priests May Give Way to Condominiums: 135 Bodies Set to Be Moved From Cemetery," *The News* (Paterson, New Jersey), February 15, 1985, 1.

*Photographs taken by Father Aleksandr J. Schrenk.*



# TALES FROM THE CRYPT:

## Profiles of 25 Passionists Interred in St. Paul of the Cross Monastery in Pittsburgh, Pennsylvania

Katherine Koch

### Introduction<sup>1</sup>

In 2020, the Passionist Congregation celebrates its tricentennial.<sup>2</sup> Three centuries ago, Italian mystic St. Paul of the Cross embarked upon a 40-day retreat and wrote the Rule that serves as the guiding light of the order to this day. Following in their founder's footsteps, generations of Passionists have committed themselves to a life of poverty and contemplation, always striving to remind a suffering world that Christ's agony did not end on Calvary. His Passion continues through each of us, in the physical afflictions of age or disease, in the frustrations and sorrows we endure from dawn to dusk. This realization echoes in the creed that they preach: "May the Passion of Jesus Christ be ever in our hearts."

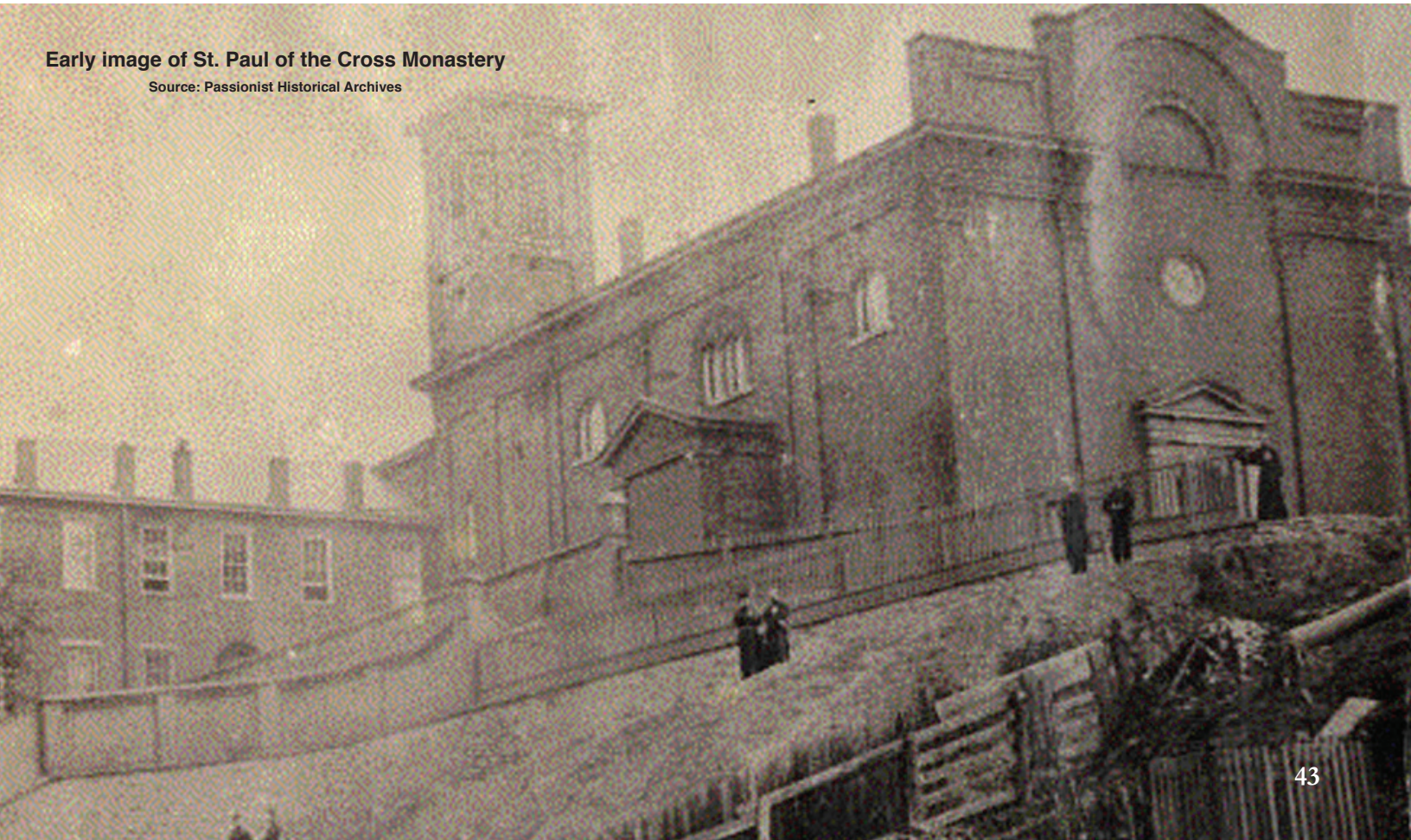
At the time of this writing 2020 seems a strange year to celebrate a momentous occasion. A novel coronavirus erupted into a full-blown pandemic that has ravaged countries and economies. Practically overnight, COVID-19 has altered

the most timeless aspects of society, changing the way we work, how we connect to family and community, how our children attend school, and even how we gather for worship. Social unrest grips America, inciting massive protests in cities large and small. The social issues that ignited them have even sparked demonstrations in other countries. It does not take a prescient author to predict that historians will spend decades analyzing 2020, or the ripple effect of its events throughout the years to come.

And yet, 2020 is the perfect year to celebrate the Passionist tricentennial and the distinctive message that defines the congregation. Throughout the world, we are acutely aware that we suffer together, regardless of nation, race, religion, or creed. The plight of those who carry crosses of injustice has ascended into public consciousness and dinner table discourse. Today, the Passion of Jesus Christ is indeed in our hearts.

Early image of St. Paul of the Cross Monastery

Source: Passionist Historical Archives





**Father Anthony Calandri, C.P. (Anthony of St. Peter)**

Source: *Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002* (Beauceville, Quebec: 2002), 11

A review of the crypt in St. Paul of the Cross Monastery in Pittsburgh is the perfect way to celebrate Passionist history. Strolling through its confines is akin to walking through time. The religious interred here endured turbulent events. Twenty lived through the American Civil War. Six slogged through the Spanish Influenza pandemic of 1918. They experienced the fear of rampant infection, the bizarre sight of crowds wearing masks, and years of social distancing as doctors and governments struggled to contain the outbreak. Several fought, suffered, or succumbed to diseases virtually eradicated in our time, such as cholera, smallpox, typhoid fever, and tuberculosis. Twelve hailed from other countries, weathering the pains of upheaval from native soil and cultural acclimation to a new country. Three were American missionaries to Hunan, China, where they witnessed the ravages of famine, disease, and violent political strife as the Communists and Guomindang vied for control of a country in turmoil. One discovered himself in Birmingham, Alabama, an epicenter of the Civil Rights Move-

ment in the 1960s. Their stories speak to us today and offer solace in 2020 and beyond. They assure us that all troubles pass, and faith endures. The bricks and stones of the crypt remind us that, in the end, our sufferings today pale against the glory that awaits.

The profiles below follow tombs from left to right, bottom to top rows. At the time of this writing, twelve tombs fill the left wall, and an additional thirteen fill the right side.

## LEFT SIDE OF CRYPT:

### **Rev. Father Anthony Calandri, C.P. (Anthony of St. Peter)**

*One of the founders of the American Passionists.  
Born May 25, 1817; professed in 1835;  
ordained in 1840; died April 27, 1878.<sup>3</sup>*

It is appropriate to start with Fr. Anthony Calandri, one of four Passionists who founded the American province.<sup>4</sup> Tall, ascetic, and willow-thin at age 35, with sharp features and an aquiline nose, he seemed an unlikely candidate for such a daunting task.<sup>5</sup> Before embarking on an arduous voyage across the Atlantic, Father Anthony joined Bishop Michael O'Connor, first bishop of Pittsburgh, and fellow American Passionist co-founders Father Albinus Magno, Father Stanislaus Parzyke, and Brother Lawrence di Giacomo for an audience with Pope Pius IX. With his eyes fixed on Father Anthony, the Pontiff blessed the new Passionist foundation in America. Turning abruptly to Bishop O'Connor, the Pope said: "Monsignor, are you going to take this Father to America? Why, he looks as if he would not live to get halfway over the ocean."<sup>6</sup>

Fortunately, appearances are deceiving. Founding a province on a new continent requires spiritual mettle and resilience, and Fr. Anthony possessed those qualities in great measure. He was born Peter Calandri in Lisio, a town cradled within the rolling foothills of the Alps. The country he called home was a quarrelsome collection of kingdoms in the Italian peninsula, all emerging from the aftermath of Napoleonic rule. A native of the Kingdom of Sardinia, he likely became acquainted with the realities of political upheaval as rival states unified into the modern nation of Italy. His father John Baptist Calandri was a distinguished civil officer in Lisio, and his mother Mary Calandri was a woman noted for piety, devotion to family, and charity to the poor.<sup>7</sup>

Young Peter enjoyed the advantages of cultured social surroundings and access to the best schools in Europe. A robust youth at nineteen, he entered the Passionist novitiate at Lucca, where he studied under an austere master of novices who trained young men noted for fervor and



### Left side of Crypt

Source: Father Aleksandr Schrenk

solidity of character. Under his direction, young Peter Calandri developed such intense earnestness and piety that his health withered and superiors wondered if he suffered from consumption. Yet in retrospect, this stern teaching also imbued the future founder with the discipline he required to accomplish the monumental tasks that awaited him. After his ordination at age 23, in the city of Recanati, Father Anthony Calandri's great zeal, intense love for souls, and a naturally active temperament led him to work such energy that he attracted attention from both superiors of the Passionist Order and prelates of the Church.<sup>8</sup> Father Anthony enjoyed the benefit of learning from Passionist luminaries who had been trained by contemporaries of their founder, St. Paul of the Cross. Cardinal Pecci, Archbishop of Perugia — the future Pope Leo XIII — regarded Father Anthony as a reproduction of St. Paul of the Cross himself.

Father Anthony's destiny took shape in the summer of 1852, when Bishop O'Connor visited the Passionist Father General in Rome, at the Retreat of Saints John and Paul.<sup>9</sup> Casting about for solutions to a shortage of priests in his home diocese of Pittsburgh, the bishop harbored fond memories of the Passionists he encountered during previ-

ous trips to the Vatican and proposed that the congregation start a province in the New World. It was a daring proposition. The Passionists had launched new foundations in England and Belgium, but this venture flung them to a continent across a vast ocean, far from the support of its mother province. Circumstances demanded that the pioneers learn a whole new language, acquire their own funding, and build monasteries and congregations in a young country tearing itself apart over issues of territorial expansion, states' rights, and slavery. Moreover, Bishop O'Connor called for immediate action, permitting only weeks to prepare for this massive undertaking.

Responsibility for success of this American province fell upon the lean and ascetic Father Anthony, appointed as mission superior.<sup>10</sup> Aside from possessing a great firmness of purpose, he also possessed a gentle manner befitting a founder. A native of a warring Europe, the prospect of civil war struck him as a mundane occurrence. Born amidst a patchwork of cultures, learning a new language was a mere matter of discipline. Bishop O'Connor offered to defray expenses of the Passionist venture until the pioneer band learned English and could function sufficiently on their own means. Father Albinus Magno, Father Stanislaus



**DAY OF RECOLLECTION** was observed yesterday at St. Paul's Monastery, South Side, where priests of the Pittsburgh Diocese viewed burial crypts of the first Passionist Fathers in America. Shown viewing a crypt are Rev. Daniel Egan (left) vice president of St. Francis College, Loretto, and Rev. Cajetan Sullivan, retreat director and former major in the Army.

**Day of Recollection visit to the crypt in 1946**

Source: *Pittsburgh Press*, April 17, 1946

Parzyke, and Brother Lawrence di Giacomo joined him as fellow pioneers. They arrived in Pittsburgh with Bishop O'Connor on November 14, 1852.<sup>11</sup>

Father Anthony's faith and character are revealed in an incident that took place after the Passionist arrival in Pittsburgh. Bishop O'Connor offered the founding fathers their choice of two sites for their first monastery: one on the banks of the Allegheny River in the Lawrenceville section of Pittsburgh and the other on a hilltop soaring over the

Monongahela. The mystical idea of prayer and contemplation on the heights delighted Father Anthony. It reminded him of Monte Argentaro, a mountain in Italy where the Passionists had constructed a monastery. However, the hill in Pittsburgh had been drilled extensively during coal mining operations, and the priests hired an engineer and surveyor to determine if the land was sound enough to support a large building. As the men investigated the mines, Father Anthony stood upon the brow of the hill, arms extended in the form of a cross, praying fervently to the Blessed Virgin and St. Paul of the Cross. To his elation they emerged and reported that the ground was solid. Work on the site began at once, and the cornerstone of the new monastery was laid on April 7, 1853.<sup>12</sup>

In another noteworthy instance, a captain of a shipping boat on the Ohio River once accosted Father Anthony on the streets of Pittsburgh. Eager to provoke the lanky priest, the captain jostled him and knocked his hat into the gutter. Turning to fellow sailors and laughing, he fully expected a furious retort. Instead, Father Anthony reclaimed his hat, brushed off the dirt, and placidly repeated his favorite expression: "Bless you, my child." Astounded by his response, the captain sought him out at the hilltop monastery and begged his forgiveness. Later, he converted to Catholicism and became one of Father Anthony's most devoted followers.<sup>13</sup>

As one of the founders of the Passionists in America, Fr. Anthony encountered myriad obstacles. His first order of business involved inculcating Passionist monasticism in the United States. As a master of novices, he trained Passionists who became pillars of the congregation in America. He contended with the rise of the "Know Nothing" party, an anti-Catholic, anti-immigration, and xenophobic movement that organized native-born Protestants in defense of traditional religious and political values. Father

Anthony also guided his fellow founders through a culture clash in the ways in which Italian Passionists acquired funds. Comfortable with the European habit of begging for money door to door, they soon realized that American audiences equated the practice with laziness, and local clergy perceived it as a conflict with the ways in which they acquired money for their diocese. Instead, the Passionists switched to accepting stipends while preaching.<sup>14</sup>

The summer of 1854 burned dry and hot, ushering in a

cholera epidemic that swept through Pittsburgh. Surrendering his position as superior to Father Dominic Tarlattini in 1854, Father Anthony ministered to the stricken. Reports in the *Pittsburgh Post* said of the heroic Passionist:

His ministration during the scourge endeared him to people of all denominations, secured for him the highest esteem of the community, and proved the foundation of the subsequent success of the Order here in Pittsburgh.<sup>15</sup>

Prelates in America considered him a saint in his own right.<sup>16</sup> Faithful souls near and far sought his blessing, believing that he had the power of the saints. If his prayers wrought healing or miracles, he attributed them as favors from St. Paul of the Cross.<sup>17</sup>

Father Anthony lived by the maxim, “It is better to wear out than rust out.” Ascetic, yet energetic to the end, he served as rector, second consultor, and second provincial. Determined to expand the province beyond its home in Pittsburgh, he conducted missions in Brooklyn, New York; St. Louis, Missouri; and Erie, Pennsylvania.<sup>18</sup> At the time of his death in 1878, the province that he co-founded counted 52 priests, 38 students, and five monasteries.<sup>19</sup> As he lay in state in St. Michael Church before his burial, members of the community cut pieces of his habit and hair for relics, a spontaneous tribute to the holiness of this saintly founder of the American Passionists.<sup>20</sup>

**Confrater Ignatius Meara, C.P.**  
**(Ignatius of the Immaculate Conception)**<sup>21</sup>

*Born December 20, 1844; professed November 21, 1863; died December 28, 1863.*

Born Charles Patrick Meara in Nenagh, Ireland, he is distinguished from his compatriots in the crypt by two aspects. First, he is the youngest of those interred, dying from tuberculosis just a week after turning nineteen. Second, his death on December 28, 1863 made him the first member of the Passionist order to die in the United States.

Though his life was brief, Charles Patrick Meara endured tragedy and the kind of transcendental change that either ignites or smothers the flame of faith. The outcome is always a reflection of character. His father Daniel Meara died when he was a mere child. His mother Maria remarried a man named Mr. Walch. The new family left their ancestral homeland of Ireland for a life of opportunity on American shores, and, given the timing of their departure, it is likely that they numbered among a half-million Irish immigrants driven to the United States by the infamous 1845 potato blight, which decimated crops over a five-year period and resulted in devastating famines.



**St. Paul of the Cross, founder of the Passionists**

Source: Passionist Historical Archives

Eventually, young Charles and his family settled in Savannah, Georgia. The boy attended school at St. Benedict Abbey, about forty miles east of Pittsburgh. Thus, he was parted from the mother he loved, and far from the mother country that he had called home. When Civil War sundered his foster nation in two, young Charles found peace in the Passionist charism. He professed his vows on November 21, 1863 — a mere 38 days before his death from tuberculosis — and received the name Ignatius.

**Brother Josaphat Valentine, C.P.**  
**(Josaphat of the Blessed Sacrament)**<sup>22</sup>

*Born June 8, 1819; professed June 24, 1845; died November 9, 1864.*

The first lay brother interred in the crypt, he possessed eerie prescience at the end of his life. On the morning of his death he awoke and said, “This is my last day.”<sup>23</sup>

Born Josaphat Valentine in Acquacanina, a town in the Papal States region of the Italian Peninsula, he eagerly joined the Passionist missionary bands setting sail for American

shores. He arrived in a turbulent country on December 25, 1860, just a month after Abraham Lincoln won the presidential election and days before South Carolina became the first state to secede from the Union. An exemplary Passionist, the 41-year-old religious felt duty-bound to set a good example for American postulants learning the rhythms of monasticism. Indeed, he conducted himself in a manner worthy of imitation. From him they learned a love of simplicity and poverty, taking great care to avoid waste in all things. Engaged at the Blessed Paul of the Cross monastery as a cook, tailor, and an infirmarian,<sup>24</sup> Brother Josephat was never idle. The soul of charity who responded to suffering with a tender heart, he also showed no lenience in observing the Passionist Rule. He awed members of the community with his obedience, precision, and promptness — even as he exhibited first signs of the illness that claimed his life.

In his sufferings, Brother Josaphat was close to Christ. Always a whirlwind of activity, he found himself bedridden in April 1864 with liver disease, and developed a case of edema so severe that his swollen tissues erupted with wounds, which then swiftly turned into gangrene. Fully in command of his senses until his dying moment at age 45, the good monk bore his afflictions with heroic patience and complete resignation to divine will, taking comfort in the sacraments.<sup>25</sup> In death as well as life, he succeeded in being a model for American Passionists.

**Brother Lawrence di Giacomo, C.P.  
(Lawrence of the Sorrowful Virgin)**

*One of the founders of the American Passionists.*

*Born March 25, 1826; professed November 14, 1848;  
died June 27, 1865.*

Brother Lawrence was the youngest member of the pioneer band that arrived from Italy in 1852, and the first founder to die for the cause of establishing the Passionists in America.

Born to Pasquale and Maria Anna di Giacomo in Montalto, a town in the Papal States region of the Italian Peninsula, he professed his vows at the idyllic mountaintop retreat of Monte Argentaro in 1848.<sup>26</sup> His spirituality and conduct caught the attention of his superiors. A warm-hearted soul with a buoyant disposition, he loved God, hated sin, and never neglected prayer. Those qualities imbued him with the power to persuade hearts and minds in support of a holy cause, and for these reasons, Passionist superiors judged the twenty-six-year-old lay brother the ideal candidate to accompany Fathers Anthony Calandri, Albinus Magno, and Stanislaus Parzyke to America. Brother Lawrence proved his worth, conducting successful fundraising missions for the Passionists in Baltimore, Maryland; Pittsburgh, Pennsylvania; New Orleans, Louisiana; St.



**Brother Lawrence di Giacomo, C.P.  
(Lawrence of the Sorrowful Virgin)**

Source: Passionist Historical Archives

Louis, Missouri; and Louisville, Kentucky. Between 1855 and 1857, his questing efforts in concert with other Italian Passionist missionaries brought in over \$8,000 for the new American Passionist foundation (a value just over \$242,000 in today's currency).<sup>27</sup>

In 1864, Brother Lawrence traveled to Virginia City, a town of 15,000 in the Nevada Territory that burgeoned after the discovery of a rich silver deposit.<sup>28</sup> Here the Passionists launched an effort to establish their first monastery in the American West, constructing a simple wooden building on a 1.7-acre plot offered by Bishop Eugene O'Connell, vicar apostolic of northwestern California, Nevada, and Utah. Efforts to establish a new retreat location collapsed after a dispute arose with the bishop over the ownership of property. Saddened, but far from discouraged, Brother Lawrence headed home to New York. This turn of events sealed the good brother's fate.<sup>29</sup>



Brother Lawrence's original travel plans took him via steamer from San Francisco on May 9, 1865 to Nicaragua, and from that point he intended to board another ship headed for New York. However, the ship that he and his party hoped to board for New York wrecked during a previous voyage, forcing them to travel the Isthmus of Panama to pick up another steamer heading north. Two weeks in the tropical climate proved fatal for Brother Lawrence. He contracted a case of dysentery so severe that, when he finally arrived home to the Passionist monastery in West Hoboken, New Jersey, even swift medical attention failed to save him. Prevented from taking Holy Communion by constant vomiting fits, he took comfort in the sacraments of penance and extreme unction, and in the charitable attention of his brethren. He died at age 39, thanking God for giving him the privilege of planting the cross of the Passionists on American soil.<sup>30</sup>

**Father Cornelius Gottsberger, C.P.  
(Cornelius of the Ascension)**

*Born September 7, 1855; professed May 27, 1878;  
ordained June 30, 1883; died December 28, 1884.*

Passionists of his acquaintance remember Father Cornelius for his fervent devotion to Christ's Holy Blood. After his ordination in 1883, he celebrated his first Mass on July 6, the Feast of the Precious Blood. He once composed a leaflet of meditations on holy blood to inspire the faithful. Stacks of manuscripts discovered after his death included a compendium of references to sanctifying blood in the Old Testament. This divine mystery served as the cornerstone of his faith.<sup>31</sup>

Born in New York City to John and Julia Gottsberger, his parents christened him Cornelius and the aspiring religious kept his name when he donned the habit on May 26, 1877, at age 22. Diligent and studious in the novitiate, he evinced all the signs of a bright future in his religious vocation, though as he continued his studies at St. Mary's Retreat in Dunkirk, New York, he suffered signs of another kind — the tell-tale cough and rapid physical wasting of tuberculosis. His superiors sought the best medical care possible, and transferred him to retreats with a warmer climate, but sadly to no avail. At St. Paul of the Cross Retreat in Pittsburgh on December 28, after receiving last rites from monastery rector Father Thomas O'Connor, Father Cornelius died peacefully at age 29. The loss of a promising religious is deeply felt in his obituary:

Many things could be mentioned of him... It will be enough to say that though his illness had reduced him to a mere shadow, a walking skeleton in fact, he was most punctual in his observance of the daily office, rose very early every morning to serve and hear

Mass, and was for the whole Religious Community an object of edification and of tender commiseration, and when he was ordained Priest last Spring, he celebrated the Divine Mysteries with such exactitude and fervent devotion that not only the servers; but also all who assisted at Mass felt themselves moved to be fervent. All this makes us firmly believe that he is now with the Heavenly Choir singing the Praises of God for Eternity.<sup>32</sup>

**Brother Francis Whitley, C.P.  
(Francis of the Mother of God)**

*Born September 23, 1826; professed October 27, 1858;  
Died August 19, 1886.*

Brother Francis Whitley devoted himself to religious life and the welfare of his Passionist community with such intensity that he ignored all physical ailments, keeping them a matter between himself and God. No one beyond that holy confidence knew what he suffered until an August morning when he fainted in Mass, his head heavily striking the wall.<sup>33</sup>

Born John Whitley in Baden, Germany in 1826, he was raised in the Lutheran faith. A shoemaker by trade, he immigrated to the United States and converted to Catholicism. At age 31 he professed as a Passionist in Pittsburgh, taking the name Francis. The monastery community greatly benefited from his talents, relying upon him to make and mend boots and sandals. Always cheerful, docile, and obedient, he leapt to assist at the slightest intimation of need.<sup>34</sup> Throughout the 1870s, he engaged in fundraising efforts at Passionist retreats in Pittsburgh, Pennsylvania; Cincinnati, Ohio; Baltimore, Maryland; and West Hoboken, New Jersey.<sup>35</sup> Living in Pittsburgh on the fateful morning when he fainted in Mass, he regained consciousness long enough to make a general confession and receive the final sacraments before he died at age 60, greatly beloved by the community he served so faithfully.

**Father Alban O'Connor, C.P.  
(Alban of the Holy Cross)**

*Born August 30, 1857, professed September 14, 1873;  
ordained June 11, 1881; died October 17, 1886.*

Of Father Alban O'Connor we might say, "What might have been, if fate had been kinder." Born Edward O'Connor in Jersey City, New Jersey, he heard the call to religious life in his youth and entered the Passionist novitiate in Pittsburgh at the tender age of fifteen. Young Edward loved Christ's parables and never passed up an occasion to discuss them. He also showed rare talent as a musician. His genial nature, gift for oratory, and sharp mind hinted at the shining promise of a brilliant career in the priesthood, but that promise dimmed when he developed tuberculosis.



**Father Cajetan Heidkamp, C.P.  
(Cajetan of the Virgin Mary)**

Source: Passionist Historical Archives

Mustering great courage, he persevered through his studies and professed his vows on the Feast of the Holy Cross, taking the name Alban. After his ordination in 1881 by Archbishop Michael A. Corrigan in Troy, New York, he served as an organist at the Passionist retreat house in Cincinnati, Ohio, but his condition gradually deteriorated. His superiors sent him to the newly constructed Sacred Heart retreat in Louisville, Kentucky, in hopes that a warmer climate might save a young and promising life. Sadly, on October 17, 1886, at age 29, he suffered a spell of weakness, followed by a spasm of intense pain, and died shortly after.<sup>36</sup>

**Father Cajetan Heidkamp, C.P.  
(Cajetan of the Virgin Mary)**

*Born November 11, 1859; professed September 1, 1877;  
ordained April 22, 1884; died April 27, 1889.*<sup>37</sup>

The seed of holy life often sprouts in the soil of modest origins. Such is the case with Father Cajetan Heidkamp. His parents, J. Bernard and Anna Maria Heidkamp, hailed from Oldenburg, Germany and settled in Cincinnati, Ohio, where Bernard supported the family as a tailor.<sup>38</sup> The future monk was their first-born son Henry.

In 1873, when Henry was 14, the Passionists built a stately Neo-Romanesque church and cloister atop Mt. Adams in Cincinnati — Holy Cross. No doubt, the presence of the new church and monastic community inspired the boy to follow Christ. Taking the name Cajetan, he professed as a Passionist at age 18, and on April 22, 1884, he was ordained in Baltimore. Sadly, at age 30, pneumonia cut his promising life short. He died at St. Paul's monastery in Pittsburgh on April 27, 1889, on the eve of the feast day of St. Paul of the Cross.<sup>39</sup>

**John E. Downing**

*Born December 18, 1821;  
died February 28, 1888.*<sup>40</sup>

The only layman buried in the monastery crypt, John Downing hailed from high society in Pittsburgh's enterprising Irish-American community. In the mid-1800s, Pittsburgh's proximity to the vast oak and hemlock forests of Western Pennsylvania helped fuel a burgeoning industry in the production of harness leather.<sup>41</sup> Downing's success in the leather manufacturing business provided the foundation for his wealth. In 1856 his younger sister Rose Ann Downing married Irish-born James Callery, another entrepreneur in the Pittsburgh leather tanning business and eventual president of the Pittsburgh and Western Railroad Company.<sup>42</sup>

From 1870 to 1874, Downing served as a director of City Insurance Company of Pittsburgh.<sup>43</sup> 1884 was a year of grand success. In addition to being elected as a director of the Pittsburgh & Western Railroad Company in January,<sup>44</sup> he also co-established the Fort Pitt Tannery in the spring with James D. Downing and Owen Sheekey.<sup>45</sup> Their factory was reported as the "best equipped on the American continent," producing harnesses, bridles, and other riding gear. It shipped products throughout the United States, especially to the west.<sup>46</sup> The firm operated under the name of John E. Downing & Co. until March 1886, when a fire broke out in the finishing department and engulfed most of the factory, sparing only the main building.<sup>47</sup> In its aftermath, the firm dissolved and continued under the name Owen Sheekey & Co.

Like others in his illustrious social circle, Downing was noted for earnest piety and devotion to charity.<sup>48</sup> In his last will and testament, he bequeathed over \$5,000 to Catholic

institutions in Pittsburgh, including scholarship funding for a seminarian at the Pittsburgh Catholic College of the Holy Ghost (today, Duquesne University), and stipulated that in one Mass per month, the beneficiary pray for the repose of his soul, along with those of his beloved wife Margaret and son James Dawson Downing, both of whom preceded him in death.<sup>49</sup> In the years before his passing, he sought and received permission from Pope Pius IX to have his remains interred under the altar of St. Michaels' church, and at the time of his burial, he was the only layman in the country to receive this honor from the Catholic Church.<sup>50</sup>

**Father Albinus Magno, C.P.  
(Albinus of the Incarnate Wisdom)**

*One of the founders of the American Passionists.  
Born June 25, 1816; professed October 19, 1839;  
ordained January 1, 1843; died September 2, 1887.*<sup>51</sup>

History records founding Passionist Father Albinus as the exact opposite of his tall and ethereally slim counterpart, Father Anthony Calandri. Small in stature with a rotund body and a ruddy complexion, he was the picture of health. While Father Anthony struggled to master English, the naturally eloquent Father Albinus spoke in a flowing voice without a trace of an Italian accent.<sup>52</sup> At the pulpit, Father Anthony theatrically fell to his knees and implored God to have mercy on unrepentant souls. Father Albinus, on the other hand, struck a practical tone that appealed to pragmatic American audiences.<sup>53</sup> However, they share one aspect in common: Their followers regard both religious as saintly souls.<sup>54</sup>

Born in Orsogna, a town nestled in one of the most verdant regions of the Italian peninsula, he professed as a Passionist at age 23 and received his ordination eight years later in Rome. Early in his career, he studied under Father Pius Cayro, a First Consultor — one of six advisors directly serving the Passionist father general in Rome.<sup>55</sup> Thus, he regularly interacted with leaders who selected the pioneer band to America.<sup>56</sup>

When Father Albinus arrived on American shores with fellow Fathers Anthony Calandri, Stanislaus Parzyke, and Brother Lawrence di Giacomo, the thirty-six-year-old missionary proved one of the most active, adaptable, and successful members of the band. Traveling to New Baltimore, Pennsylvania, he learned English from a seminarian who engaged him as a tutor in religious studies.<sup>57</sup> Blessed with great vigor and even greater endurance, he traveled throughout the United States, inspiring hundreds of thousands of lukewarm Catholics to embrace religious traditions and regularly attend services. His preaching also galvanized non-Catholics and brought them into the Church. Regarded as an apostle of temperance, he advocat-

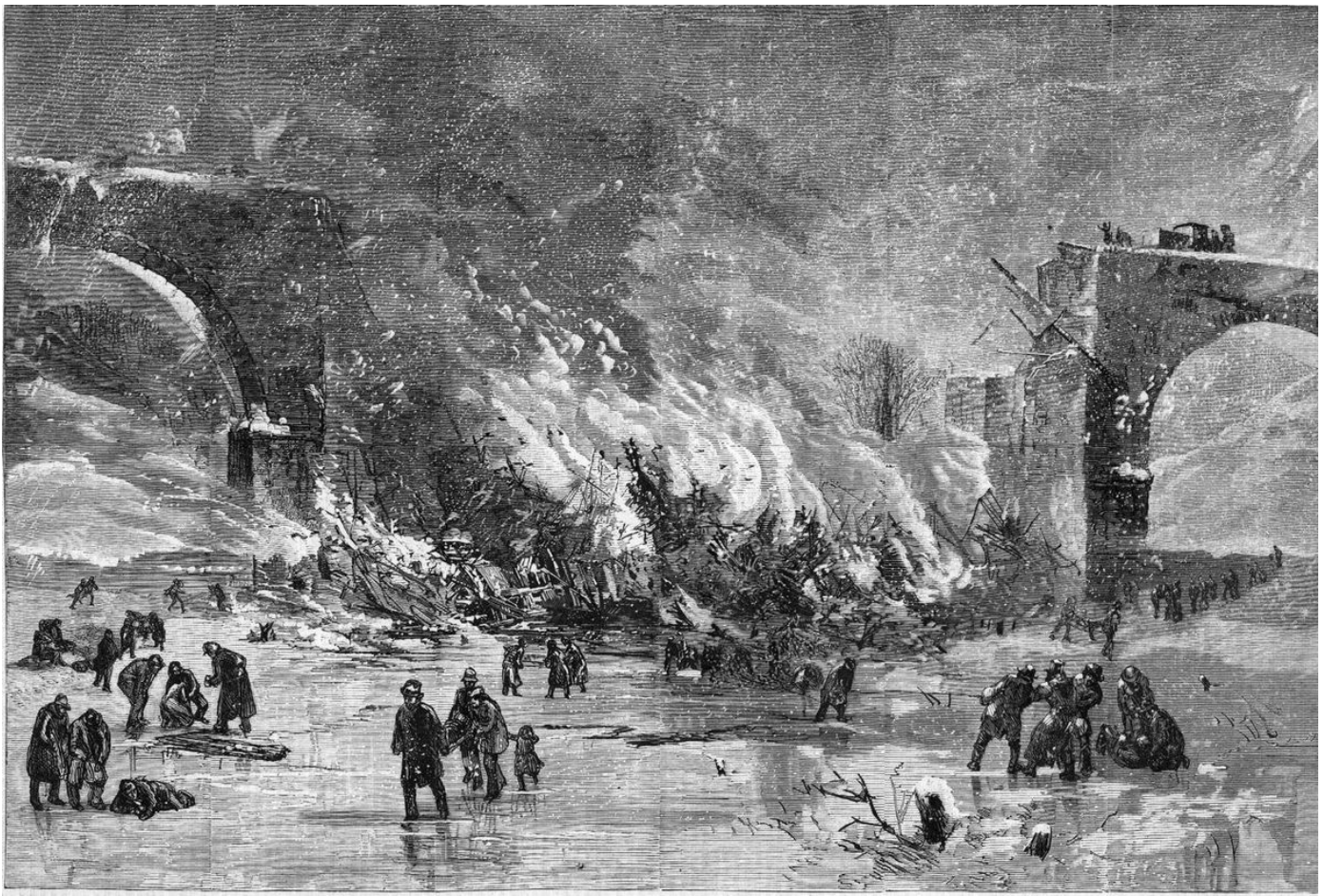
ed spiritual restraint that was *self-imposed* and *self-enforced*, rather than *imposed* and *enforced*, which resonated with an American audience leery of rules that trod upon personal liberties guaranteed by the Constitution. This concept particularly appealed to conservative-minded Catholics and clergy in the New England states.<sup>58</sup>

Catholic audiences in 1850s America were predisposed to gravitate toward magnetic religious personalities like Father Albinus. Surges of immigration throughout the decade expanded the number of Catholics in the United States, galvanizing anti-immigration and anti-Catholic groups such as the Know Nothing Party. These influences exacerbated tensions between Catholics and Protestants, as well as immigrant Catholic and existing American Catholic communities. A charismatic speaker, Father Albinus's ability to stir both Catholics and non-Catholics of the era demonstrates his skill at overcoming these rifts. In addition, the decade leading up to the American Civil War prompted Catholics to seek a moral compass as they contemplated matters of Constitutional liberties and the injustice of slavery. The



**Father Albinus Magno, C.P.  
(Albinus of the Incarnate Wisdom)**

Source: *Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002* (Beauceville, Quebec: 2002), 11.



**Father Albinus Magno, C.P. narrowly missed being in the Ashtabula Bridge Disaster.**

Source: *Harper's Weekly*, January 20, 1877

Passionist mantra — *Christ is present in all who suffer* — likely struck a chord with abolitionists-minded audiences in the North.<sup>59</sup>

The founding of St. Mary's Seminary in Dunkirk, New York, in 1860 is one of the highlights of his missionary career. Overcoming numerous difficulties, he succeeded in establishing a church, a novitiate monastery for Passionist seminarians, parish societies, and advanced the cause of Catholic education.<sup>60</sup> The seminary at Dunkirk, New York evolved into a thriving center for Passionist education in America until its closure in 1968.<sup>61</sup>

One miraculous escape from disaster solidified the perception of Father Albinus as a godsend guided by Providence. On the bitter, blustery night of December 28, 1876, he hustled into a train terminal in Hoboken, New Jersey, and boarded the *Pacific Express* bound for a connecting station in Erie, Pennsylvania. Upon reaching Erie, he originally intended to stay on the *Pacific Express* until it reached Ashtabula, Ohio, where he would disembark and pick up a local train to his destination in Madison. A preacher in great demand, he had been invited to the northern Ohio

town to conduct a mission. However, his travel plans went awry and instead of remaining on the *Pacific Express* in Erie as expected, he missed the connection and boarded a local train that followed the same track. Conditions were treacherous; a lake-effect blizzard gusted through, forcing the local train to turn back after running into a deep snow drift a mere half-mile from the station. Drawn by two engines, the *Pacific Express* continued powering through the storm until it reached a bridge east of Ashtabula. Poorly constructed and inadequately inspected, the bridge gave way and the *Pacific Express* plunged 75 feet into a ravine, where it exploded into flames. Only 68 of the train's 160 passengers survived, many of them sustaining severe burns. Referred to as the "Ashtabula horror," or "Ashtabula Bridge disaster," the event went down in American history as one of the worst railway accidents in the nineteenth century.<sup>62</sup> While a shocked country grieved for the victims and their families, Father Albinus' followers rejoiced that he avoided catastrophe and considered his failure to board the doomed train an act of Divine intervention. He continued conducting missions until the end of 1881.

Like his saintly counterpart Father Anthony, Father Albinus

chose to “wear out rather than rust out.” Between 1869 and 1872 he served as provincial for St. Paul of the Cross Province, and also labored as a vicar, rector, and consultor. Working till the end of his days as a preacher and confessor, he perceived his work as a perpetual mission. Finally residing in West Hoboken, New Jersey, he blessed many faithful who received great mercies through his prayers, but he always attributed them through intercession by St. Paul of the Cross. On August 28, 1887, he suffered a stroke that deprived him of the ability to speak. He died five days later after peacefully receiving the holy sacraments. Over eight thousand people attended the funeral of this greatly beloved founder.<sup>63</sup>

**Bishop Cuthbert O’Gara, C.P.  
(Cuthbert of the Cross)**

*Born April 1, 1886; professed October 18, 1914;  
ordained as a priest May 26, 1915;  
ordained bishop October 28, 1934;  
died May 13, 1968. Served as Bishop of Yuanling 1946-1968.*<sup>64</sup>

On a frigid Christmas night in 1941, stripped to his underwear, with arms bound behind his back, Bishop Cuthbert O’Gara spent an excruciating ninety minutes staring at Japanese soldiers awaiting orders to execute him.<sup>65</sup> Faced with the prospect of meeting Christ, he remained serene, absolving the other 32 American priests and religious seized along with him. All missionaries to China, they had been captured during the Japanese invasion of Hong Kong, one of the first major battles in the Pacific theater of World War II. It was not their fate to die that night. At last, the execution squad stood down and herded their prisoners into a garage, where they subjected them to starvation and indignities for the next six months.<sup>66</sup>

Born in Ottawa, Canada on April 1, 1886, the future bishop seemed destined for a peaceful, scholarly life. A graduate of the University of Ottawa, he entered the Grand Seminary of Montreal to study for the priesthood and later transferred to St. Paul’s novitiate in 1914, where he professed his vows as a Passionist.<sup>67</sup> After ordination in 1915, he taught theology, canon law, and sacred scripture to seminarians at various monasteries throughout St. Paul of the Cross Province. He also contributed actively to the founding of *The Sign* magazine, a major periodical publication of the Passionist order.<sup>68</sup> His life took a dramatic turn in May 1924 when Provincial Father Stanislaus Grennan sent an unexpected telegram proposing that he immediately depart for the mission fields of Hunan, China. The shock is evident in Father Cuthbert’s swift reply:

“I AM WILLING TO GO AM WRITING

— CUTHBERT.”<sup>69</sup>



**Bishop Cuthbert O’Gara, C.P. (Cuthbert of the Cross)**

Source: Passionist Historical Archives

In the 1920s, the Passionists numbered among many religious orders sending missionaries to China. This surge occurred as a response to *Maximum Illud*, an Apostolic Letter by Pope Benedict XV, calling for a revival of missionary activity in the wake of World War I.<sup>70</sup> During the course of that global conflict, a vast number of European priests had been wrenched from mission territories around the world to serve as military chaplains. The Passionists perceived China as a vital mission territory: its pagan population offered fertile ground for converts, and thus it was a logical choice for a new missionary adventure.<sup>71</sup> The congregation shared responsibility for a mission district in western Hunan that had been previously established by Spanish Augustinians.<sup>72</sup> Father Cuthbert joined the fourth band of Passionist missionaries to set sail for Hunan,<sup>73</sup> and like his fellow Passionists, he embraced the opportunity to walk in the hallowed footsteps of Fathers Anthony Calandri, Albinus Magno, Stanislaus Parzyke, and Brother Lawrence di Giacomo, the missionaries who left their native Italy to establish a new province on American shores. Like them, they boarded the boat without knowledge of the language spoken at their destination and charted a course for a



**Gathering of Passionist religious at St. Paul of the Cross Monastery, before 1900**

Source: Passionist Historical Archives

country embroiled in political turmoil. In 1924, China was fighting to become a republic, and rapacious warlords vied for control of vast swaths of territory. The missionaries reveled in visions of introducing Christ to China, and, in Passionist tradition, bonding with followers through shared tribulation. The future Bishop Cuthbert O’Gara would eventually bear the most grievous sorrows for possessing a high rank in the Church.

After enduring the rigors of learning Chinese, he picked up where he left off in America, serving as an instructor in the seminary for native clergy. Pope Pius XI appointed him prefect apostolic of Chenzhou<sup>74</sup> in 1930 and bishop of Yuanling in 1934.<sup>75</sup> He was consecrated bishop in Hankou, China, October 28, 1934, by Archbishop Mario Zanin, the apostolic delegate to China. He weathered invasions by communist armies in 1934 and 1935, instances in which missions were looted or partially destroyed.<sup>76</sup>

During World War II when Japanese armies occupied the greater part of China’s eastern mainland and thousands

of refugees poured into Hunan, Bishop O’Gara opened thirteen refugee camps to house them, and two hospitals to care for the sick and wounded. In the wake of bombings, he personally led first-aid squads and helped carry stretchers, which earned him the moniker, “The Stretcher-Bearing Bishop.”<sup>77</sup>

In December 1941, Bishop O’Gara traveled to Hong Kong to receive dental treatment, and his ill-fated trip coincided with the day when Japanese forces attacked the island. After enduring the threat of execution described at the beginning of this profile, he endured six months of captivity in a civilian internment camp with 3,000 other people.<sup>78</sup> Subsisting on a meager diet of seven ounces of rice per day, with a bit of greens and bad fish, he and his fellow inmates suffered frequent bouts of dysentery and beriberi, and the death toll spiraled in the camp.<sup>79</sup> Six months after his capture, the Vatican arranged Bishop O’Gara’s release.<sup>80</sup> Mustering his strength and determined to return to his mission, he made the journey through his bombed-out Diocese of Yuanling

first on foot, then by ammunition truck, then by sampan. Finally, he returned home to the United States to recuperate and speak to American audiences of the carnage and injustice occurring in China.<sup>81</sup>

Yet, even the memory of facing a firing squad on Christmas Day was not enough to tear Bishop O’Gara from his calling. After convalescing in the States, he returned to China, and in June 1951, Communist forces formally arrested him at his residence in Yuanling. Hundreds of his congregation watched as his enemies paraded him into the cathedral, tore off his episcopal insignia, and stripped him down to his underclothes. The soldiers then bound him with rope and threw him into prison until 1953.<sup>82</sup>

During his incarceration, he suffered a week-long interrogation over a trifling comment made in a letter penned years ago to a fellow priest. The letter read, “ND bit the dust. Purdue took them after five years.” The mysterious references threw his captors into a frenzy: They expected “ND” and “Purdue” to resolve into code names for nefarious Chinese bandits and demanded that he reveal their identities. They refused to believe Bishop O’Gara when he insisted that “ND” was an abbreviation for “Notre Dame,” a university team that played a game of football against a competing team at Purdue University. His captors also forced him to write numerous “confessions” for crimes that he never committed. They held him in solitary confinement in a makeshift prison — a straw hut tucked between a pig pen and an outdoor lavatory. Convinced that he was on the verge of death, his captors finally released him for fear of repercussions on allowing a foreigner to die on Chinese soil.<sup>83</sup> Surrendered to the care of a hospital in Hong Kong, he returned to the United States for the remainder of his life.<sup>84</sup>

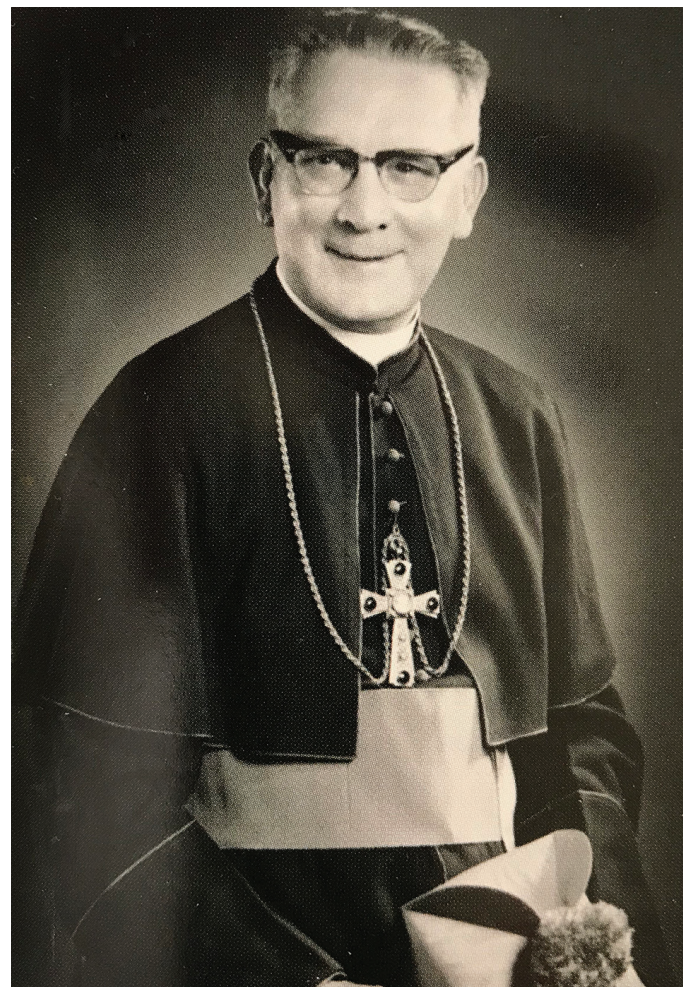
The famous Stretcher-Bearing Bishop succumbed to heart failure on May 13, 1968.<sup>85</sup> During his funeral Bishop Fulton J. Sheen eulogized him. Enumerating the indignities Bishop O’Gara suffered at Communist hands, he proclaimed him a “dry martyr,” indicating a person who has endured humiliation and cruelty for his faith without shedding blood or suffering execution.<sup>86</sup> Perhaps most miraculous of all, up to his dying day, the sorrows and agonies inflicted by his enemies had not dimmed the sparkle and laughter in his fine blue eyes.<sup>87</sup> A true Passionist, he offered it all up to Christ.

**Bishop Quentin Olwell, C.P.  
(Quentin of St. Gabriel)**

*Born November 4, 1898; professed September 15, 1916;  
ordained as a priest August 25, 1923;  
ordained bishop April 25, 1961; died January 30, 1972.  
Served as Bishop of Marbel, Philippine Islands 1961-1970.<sup>88</sup>*

Long before becoming the first bishop of the Philippines in 1961, Father Quentin Olwell proved himself a survivor and a priest of many talents. First assigned to the China missions, he found himself dodging bullets upon entering and departing the country. During World War II, he narrowly escaped death on many occasions when the Japanese bombed his mission. A skilled mediator, he helped U.S. forces acquire cement and lumber from the Chinese government, thus saving his home country over \$5,000,000.<sup>89</sup> He also devised a method of converting high octane gas for planes so it could be used for army trucks and cars.<sup>90</sup>

Born Charles Bertram Olwell in Greenpoint, Brooklyn, New York, he joined the Passionists after graduating from high school in Staten Island, and professed his vows at St. Joseph’s preparatory college in Baltimore, taking the name Quentin.<sup>91</sup> During his years in the seminary, the Passionists launched their first missions to China and their stories of peril and triumph kindled many a young theologian, the young Quentin Olwell among them. He volunteered as missionary and rejoiced when the provincial appointed him to the third band destined for Hunan — a full eight months



**Bishop Quentin Olwell, C.P. (Quentin of St. Gabriel)**

Source: Passionist Historical Archives

before his ordination on February 4, 1923 at St. Vincent Abbey, Latrobe, Pennsylvania.<sup>92</sup> Father Quentin experienced the dangers of missionary life mere days after crossing the Chinese border. Roving armies of bandits launched assaults in Hunan and the river barge carrying his party to the main mission in Chenzhou waded into an ambush. Stray bullets struck the barge's chief engineer. Though the engineer's wounds were too grievous for him to be physically saved through first aid ministrations, Father Quentin had the sacred privilege of instructing the man through an interpreter and baptizing him before his death.<sup>93</sup>

During Father Quentin's 28 years in China, he served as minister, doctor, and dentist to Chinese citizens in the Passionist mission district, relying heavily upon medical training given to missionaries assigned to countries that lacked modern medical facilities.<sup>94</sup> He nursed an entire orphanage through a smallpox epidemic and contracted a hemorrhagic variant of the disease himself — a bout so severe that left him unconscious for 21 days.<sup>95</sup> He served as parish priest and held administrative positions in the Yuanling Diocese as vicar delegate, mission procurator, and Passionist superior, serving also as vicar general of the Yuanling Diocese under Bishop O'Gara.<sup>96</sup> He fled Communist invasions, grieved the deaths of fellow missionaries, weathered a two-year house arrest, and suffered expulsion from the country in 1951 for conducting "counter-revolutionary" activities — namely, asking Chinese parishioners to pray for the repose of two Catholics who had been executed by the regime.<sup>97</sup> Of his distinguished career in the China mission fields, Father Quentin could only state:

I seem to have the requirements needed for a missionary, that is the natural ones, God knows I fall down miserably on the others. The missionaries that I have met over here are real saints. No doubt you have read of how they suffer death most courageously. To meet them has been an inspiration to me. Don't begin to think that I shall suffer such things. God calls the giants for these tasks, I am only a pygmy.<sup>98</sup>

History shows that Father Quentin indeed proved a spiritual giant. After returning home to the United States and recuperating from exhaustion, the call to missionary life drew him to the Philippines. In the wake of World War II, a government-sponsored homestead program encouraged tens of thousands of Filipinos to resettle in the province of Cotabato, and a vast percentage of these newcomers were Catholics. The area had once been an independent Sultanate — a Muslim district — and thus these settlers lacked access to religious institutions. The Holy See called upon American Passionists to establish a new mission field in the archipelagic country. After learning that the

Passionists intended to launch a new foundation, Father Quentin leapt at the opportunity to resume the work he loved most. The hardy veteran was assigned superior of the first mission band, and eight pioneers from St. Paul of the Cross Province accompanied him to the Philippines: Fathers Anthony Maloney, Reginald Arliss, Leonard Armhein, Lawrence Mullin, Jerome Does, Hilarian Walters, Crispin Lynch, and Paschal Smith. All but Fathers. Crispin and Paschal were former China missionaries.<sup>99</sup> At the beginning of Lent in 1958, they arrived at their new mission district: the prelature Nullius of Marbel on the Philippine island of Mindanao, a district covering 4,000 square miles, serving a population of 300,000. Like Hunan, it was a land of soaring mountains, wide valleys, and a colorful patchwork of dialects.<sup>100</sup> He felt right at home. Two years later in 1960, when Marbel became its own prelature, Father Quentin was a natural candidate for its first bishop.

After his ordination, Bishop Quentin Olwell faced challenges beyond those he encountered in China. The theological and pastoral guidelines established by the Second Vatican Council forced him to adapt his vast experience as a missionary to a rapidly changing institution. This presented significant administrative and pastoral difficulties. He guided the fledgling province through this turbulent period of change until 1969, when his health withered and he passed care of the prelature to fellow China veteran Father Reginald Arliss., who he consecrated as the next bishop of Marbel.<sup>101</sup> Bishop Quentin Olwell returned home to the United States and died at the Our Lady of Florida Monastery in Palm Beach Florida, where he had taken a respite for his health.<sup>102</sup> He would likely be gratified to know that the province he founded in vibrant Cotabato still thrives today.

## RIGHT SIDE OF CRYPT:

**Confrater Theodore [Theodorus] Clifford, C.P.  
(Theodore of St. Paul)**

*Born November 8, 1854; professed January 13, 1873;  
died April 23, 1874.*

The number of religious who succumbed to tuberculosis demonstrates the virulence of this disease throughout the nineteenth century. It also claimed the second youngest Passionist interred in the crypt — twenty-year-old Confrater Clifford.

Born Michael Clifford in Pittsburgh, Pennsylvania to Protestant parents, he converted to Catholicism and received the Passionist habit on January 12, 1872 at age 18, taking the name Theodore. Professing his vows in 1873, he traveled to Cincinnati to continue his studies and soon exhibited signs of tuberculosis. Though terrified by his impending





Right side of Crypt

Source: Father Aleksandr Schrenk

death, the boy consigned himself to God's will. He likely remained oblivious to the effect his demise would have on a high-ranking clergy member, or the brethren he had met during his brief stay in Cincinnati.

Aware that the confrater was seriously ill, John B. Purcell, Archbishop of Cincinnati, requested Passionist superiors to notify him after the young religious passed. When the death notice arrived, the venerable archbishop grieved for "the poor child," as he called Confrater Clifford, and knelt to recite the *De Profundis* prayer. He attended Confrater Clifford's funeral and preached to a large congregation packing the church from wall to wall. The body of the boy lay on display before the altar, dressed in his habit. From all descriptions, the Passionists arranged an impressive ceremony. All this for a young religious who was young in years, yet ripe in virtue.<sup>103</sup>

### Father Francis Xavier Kelly, C.P. (Francis Xavier of the Blessed Virgin)

*Born December 21, 1843; professed August 6, 1865;  
ordained January 1, 1870; died September 7, 1875.*

The story of Father Francis Kelly exemplifies the international dimension of the Passionists — both in the origins

of its members and the locations of its missions around the nineteenth century world.

Born Thomas Joseph Kelly in Blanchardstown, a cozy suburb of Dublin, Ireland, the inspiration to follow a holy life struck at an early age. After learning about the Passionists, that same impulse convinced young Thomas that he was destined to follow St. Paul of the Cross. At age 21, he left his native Ireland to enter a Passionist novitiate in Broadway, England, and donned the habit in August 1864, taking the name Francis Xavier. He professed his vows the following year.<sup>104</sup>

Shortly after his ordination in 1870, he suffered from a wracking cough and abrupt weight loss — the first signs of the disease destined to take his life. Suspecting that Father Francis had contracted tuberculosis, his superiors transferred him to a monastery in Paris, and hoped that the temperate weather might improve his condition. Sadly, France's climate failed to remedy his illness.

Desperate to find a favorable location for the ailing priest, his superiors sent him to Mexico, where the congregation labored to establish a new foundation. The country's arid warmth brought about immediate improvement for



**Father Joseph Flannigan, C.P. (Joseph of Holy Mary)**

Source: Passionist Historical Archives

Father Francis. Moved by the sight of impoverished masses bustling outside his monastery window, the young monk dreamed of engaging Mexico's poor and devoting his life to their spiritual welfare. Convinced that he had discovered the reason for his calling to the priesthood, he threw himself into Spanish language lessons.<sup>105</sup> Unfortunately, he was once again denied. Although the weather eased his symptoms, the political climate in his adopted country proved far more inclement. Throughout the nineteenth century, the Mexican government vacillated between regimes that either embraced the Catholic Church like its former Spanish conquerors or persecuted it. In the early 1870s, Mexico reeled in the aftermath of a pro-Catholic monarchy that violently suppressed liberal elements in the country.<sup>106</sup> Thus, the next regime to gain power revolted by uprooting Catholic influence, ousting religious orders, or systematically dispossess-

ing Catholic organizations of property.<sup>107</sup> The government finally expelled the Passionists in 1873, forcing Father Kelly to seek refuge with his brethren in the United States.

Upon his arrival on American shores, his tuberculosis symptoms returned with a vengeance. The ailing monk persevered, inspiring his American brethren with his patience, zeal, respect for life, and his disregard for worldly considerations — an aftereffect of his vast experience traveling the world. He died in 1875, a child of the world and a child of God.<sup>108</sup>

### **Father Joseph Flannigan, C.P.**

#### **(Joseph of Holy Mary)**

*Born March 28, 1846; professed September 29, 1862; ordained February 20, 1869; died August 27, 1881.*<sup>109</sup>

When Passionist Fathers Anthony Calandri, Albinus Magno, and Stanislaus Parzyke opened the doors of their first monastery in Pittsburgh in 1860, a teenager named Hugh Flannigan — the future Father Joseph — numbered among the first Americans to apply for admission into the congregation. His life was short but distinguished.<sup>110</sup>

A native of Pittsburgh, Pennsylvania, Hugh Flannigan was born to Michael and Bridget Flannigan in March 1846 and evidently felt a fervent impulse to follow Christ during childhood. At age 15, he entered the Passionist order and donned the habit, taking the name Joseph. He received his ordination at age 22 from Archbishop James R. Bayley in Orange, New Jersey.

In the 1870s, his star was on the rise. Father Joseph demonstrated such proficiency in his studies that superiors entrusted him with the care and education of students entering the congregation. Between 1876 and 1877, he traveled to Rome with a class of Passionist seminarians. On September 5, 1878, they appointed him to govern St. Mary Parish in Dunkirk, New York. Nine years later, in 1887, he traveled to St. Cecilia Parish in Louisville, Kentucky, a location where the Passionists were establishing a new monastic community. The highlight of his life likely occurred in January 1881, when he transferred to Rome to teach philosophy, but illness ended the assignment of his dreams. Mere weeks after assuming his charge, Father Joseph suffered a respiratory infection so severe that he was relieved of duty. Returning home in April, his malady blossomed into symptoms of typhoid fever. After days of acute suffering he died in August at age 35, and his remains were returned to his hometown of Pittsburgh. In his short career he made a difference for many a Passionist student, a fact made evident by the congregation packing the church from wall to wall at St. Mary Parish where the Passionists held a solemn requiem Mass in his honor.<sup>111</sup>

**Father Augustine Alexander, C.P.  
(Augustine of the Sacred Hearts)**

*Born April 14, 1851; professed August 13, 1869; ordained May 20, 1875; died August 13, 1883.*

Born Charles Alexander in Lexington, Ohio, he discovered the Passionist congregation through happenstance. His father Lawrence Alexander, a devout Catholic, owned a drapery business and the congregation hired him to furnish cloth for habits of the religious.<sup>112</sup> Inspired by the Passionists he encountered at his childhood home, young Charles joined the order and professed his vows at age 18 on August 13, 1869, taking the name Alexander. Tall and wiry at a young age, he hit a growth spurt that made him stand head and shoulders above fellow Passionists throughout the entire province.

Ordained in Ilchester, Maryland by Archbishop James Roosevelt Bayley of Baltimore, he showed immense promise as a priest. During his brief career he preached missions in Kentucky, Louisiana, Arkansas, Maryland, New York, and his native Ohio, all resulting in great success.<sup>113</sup> Then a tragic accident set events in motion leading to his eventual demise: he fell off a ladder at a Passionist retreat house in Baltimore, breaking his hip and injuring his spine. Father Augustine survived the incident, but his injuries healed imperfectly, rendering him susceptible to the bout of tuberculosis that eventually ended his life.<sup>114</sup>

He dreamed of visiting Italy and venerating the relics of St. Paul of the Cross before he died, though that wish would go unfulfilled. His superiors granted permission for the trip, and his father covered his travel expenses, but once he reached European shores, his condition rapidly deteriorated. He returned to his parents' house in Canton, Ohio, where he died at age 32 on August 13, 1883 — fourteen years to the day he professed his vows. Knowing how their son cherished religious life, and how he desired to be among his brethren, his parents sent his remains to Pittsburgh to be interred in the monastery crypt.<sup>115</sup> After his death, a New Orleans paper published an article eulogizing the lost priest, deepening the tragedy of his loss.

Fr. Augustine was a generous-minded, whole-souled priest. His cheerful disposition, his genial manners and noble character won him the friendship and love for person of all denominations with whom his duties brought him in contact. He was untiring in his zeal. Although never of a robust constitution, he worked without thought of his health or strength and was indefatigable in his labors, rising early and retiring at midnight after spending the greater portion of the day in the confessional. He was ever mindful of the afflicted and his cheerful conver-



**Father Augustine Alexander, C.P.  
(Augustine of the Sacred Heart)**

Source: Passionist Historical Archives

sation, pleasant manners and more than motherly kindness, he made himself always a welcome visitor to them. His memory will linger as a sweet fragrance for a long time to come and will be lovingly cherished by all who have ever learned to admire his noble qualities.<sup>116</sup>

Tuberculosis ended the dreams of at least six members of the crypt. Fortunately, Father Augustine is the last to die from this scourge of the nineteenth century. Until 1890, doctors believed that tuberculosis was an inherited malady, one remedied only by rest and extended time in a mild climate. For this reason, the Passionists attempted to treat religious diagnosed with the dreaded disease by transferring them to monasteries at locations with temperate weather. Finally, Dr. Robert Koch, a German physician spearheading

the late nineteenth-century advent of microbiology, peered into a microscope and confirmed that an infectious bacterium caused tuberculosis. His research eventually led to a vaccine, giving humanity — and many monastic hopefuls — a dramatic reprieve from a deadly contagion.<sup>117</sup>

**Father Alexander Hughes, C.P.**  
**(Alexander of St. Paul of the Cross)**

*Born June 10, 1845; professed November 4, 1866;  
ordained May 25, 1872; died May 1, 1890.*

The boy destined to become a popular preacher in Cincinnati, Ohio, was born James Hughes in County Armagh, Northern Ireland, and immigrated to the United States at an early age. Hearing the call to follow Christ, he entered the Pittsburgh novitiate in 1865 at age 20 and professed his



**Father Alexander Hughes, C.P.**  
**(Alexander of St. Paul of the Cross)**

Source: Passionist Historical Archives

vows a year later on November 4, 1866. He was ordained on May 25, 1872. Father Alexander first served as pastor at St. Michael Church, West Hoboken, New Jersey, then served as a vicar in Pittsburgh. Ascending to the title of Very Reverend, he made his way to the Holy Cross church and monastery in Cincinnati, Ohio, where he was elected rector in 1887.<sup>118</sup> Greatly admired till the end of his days, he died from heat stroke, a condition that plagued him since his days as vicar in Pittsburgh.<sup>119</sup>

**Brother Edmund Fitzgibbons, C.P.**  
**(Edmund of St. Joseph)**

*Born September 27, 1845; professed March 3, 1871;  
died March 25, 1891.*

Monasticism was not Brother Edmund Fitzgibbons' first choice of vocation. Long before he heard a calling to join the Passionists, he left his ancestral home of Limerick, Ireland, for the United States and pursued a career as a shoemaker. He entered the Passionist novitiate in Pittsburgh and professed his vows in 1871, at the age of 26. Brother Edmund enjoyed a life of peace, ministering as a brother in the Passionist congregation for twenty years.

**Father Stanislaus Parzyke, C.P.**  
**(Stanislaus of the of the Assumption)**

*One of the founders of the American Passionists.  
Born December 30, 1814; professed August 3, 1843;  
ordained March 20, 1847; died May 3, 1892.<sup>120</sup>*

The oldest founding father with the longest lifetime, Father Stanislaus, has an astonishing résumé. Born Antonius Parzyke in Pieskerscham, in the diocese of Wroclaw, Prussian Poland, he hailed from a wealthy family of noble parentage. Described in his youth as tall, lithe, and handsome, with hazel eyes, black hair, and a soldierly bearing, he was an exceptional student who spoke fluent Polish and German. Entering the Polish Military Academy fresh after graduation from preparatory school, he became an officer of distinction. A gifted musician and composer, he possessed a “baritone voice of great compass, power, and softness,” and performed for royalty and discriminating music audiences.<sup>121</sup>

In 1842, at age 28, Antonius likely surprised family and friends in the military and beyond when he resigned his commission and ventured to Rome, where he joined the Passionist order. He professed his vows at Monte Argentario, taking the name of Stanislaus of the Assumption, and received his ordination four years later at Viterbo, Italy.<sup>122</sup> He had been a priest for only five years when Passionist Superior General Fr. Anthony Testa commissioned him to join the band destined to establish a new province in America.



**Father Stanislaus Parzyke, C.P.  
(Stanislaus of the of the Assumption).**

*Source: Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002 (Beauceville, Quebec: 2002), 11*

Father Stanislaus proved an enormous asset to the fledgling province. While his Italian-speaking co-founders struggled to learn a new language, the Prussian-born priest quickly became accessible and beloved by the public. Since Father Stanislaus spoke fluent German and Polish, Bishop O'Connor assigned him to St. Michael Parish in Pittsburgh's South Side, a community that consisted predominantly of German immigrants. He served 3,500 souls at St. Michael Church, a modest wood-framed building approximately 250x70 feet. Pittsburgh's rapid industrial growth drew a steady stream of new immigrants, prompting the dynamic Father Stanislaus to promote the cause of constructing a new church, complete with a cemetery and organ. He drew upon his unique talents and won support from friends in

high circles, including Governor Henry M. Hoyt of Pennsylvania, who often traveled to hear him sing and play the organ. Among the faithful, rumors circulated that Father Stanislaus wrought wonderful cures for those afflicted with sickness and chronic disease, all through the power of prayer.<sup>123</sup> In addition to missionary and fundraising work in Pittsburgh and beyond, he also assisted hundreds of Poles from German Poland who traveled far to seek his aid. Proud of his Polish roots, he began holding Mass in his native tongue in the basement of the new St. Michael Church. After contracting pneumonia, Father Stanislaus passed away on May 3, 1892.<sup>124</sup> Long after his death at age 78, his memory inspired another religious buried in the Pittsburgh crypt.

**Brother Cornelius Tiernan, C.P.  
(Cornelius of the Crown of Thorns)**

*Born April 28, 1844; professed October 30, 1870; died May 8, 1892.*

During Brother Cornelius' time, new postulants to monastic orders learned "The Monk's Alphabet," a list of principles designed to help them follow in the footsteps of Christ.<sup>125</sup> Brother Cornelius was the perfect example of the first aphorism, "Love to be unknown, and accounted for nothing; for this is more healthful and more useful to thee, than to be applauded by men." He was born in Canada and immigrated to the United States, where he professed his vows as a Passionist. During his lifetime in the cloister he suffered chronic rheumatism and asthma. Little else is known about him.

**Bishop Reginald [Reginal] Arliss, C.P.  
(Reginald of St. Joseph)**

*Born September 8, 1906; professed August 15, 1928; ordained as a priest April 28, 1934; ordained bishop January 30, 1970; died April 26, 1996. Served as Bishop of Marbel, Philippine Islands 1969-1981.<sup>126</sup>*

The third bishop interred in the Pittsburgh crypt is another "China hand" who served in the mission fields of Hunan and continued his career in the Philippines. Like fellow missionaries who labored in the Far East, he witnessed the ghastly specter of human suffering up close and personal. In disease, poverty, and the aftermath of bombings by Japan, he perceived the face of Christ, but the terror of Communist indoctrination haunted him most of all.

Reginald Edward Arliss was born in East Orange, New Jersey, to Simeon and Minnie Arliss, and grew up in a close-knit family that eventually swelled into a clan of twelve — seven boys and five girls.<sup>127</sup> Three of Reginald's brothers died in childhood, acquainting him with sorrow early in life. As a youth he was a scholar and an athlete, he attended



**Bishop Reginald [Reginal] Arliss, C.P.  
(Reginald of St. Joseph)**

Source: Passionist Historical Archives

Holy Name School in East Orange, then enrolled in Seton Hall Prep and College, where he was a star football player and a talented baseball player. Later, he transitioned to Holy Cross Seminary at Dunkirk, New York, a Passionist preparatory college.<sup>128</sup> Professing his vows in 1928, he inspired one of his brothers to follow in his footsteps and enter the congregation — Father Hubert Mary Arliss.<sup>129</sup>

Ordained a priest at St. Ann's Monastery in Scranton by Bishop Thomas C. O'Reilly, Father Reginald joined the Passionist China missions in 1935.<sup>130</sup> A prolific writer for *The Sign*, a monthly publication produced by the Passionists, he authored ten articles relating his experiences between 1936 and 1939.<sup>131</sup> Within a year of his arrival to Hunan, he witnessed the tragic death of fellow Passionist Father

Justin Moore, who succumbed to typhoid.<sup>132</sup> The tenor of Father Reginald's writings reveal his maturation as a missionary. Although secure in his own culture and beliefs, he developed an admiration for the patience of the Chinese, as well as their buoyance of spirit — they were apt to sing impromptu melodies during tasks both simple and grueling, easing the tedium of the work at hand.<sup>133</sup> Tapped to direct St. Joseph's Seminary in Yuanling, Hunan, Father Reginald loved how his students "sang" the Way of the Cross. The rises and cadences of their voices expressed love and sorrow, sympathy and suffering, as they empathized with Christ in His holy Passion.<sup>134</sup>

In the aftermath of bombings in Yuanling by the Japanese, he grieved at the sight of children orphaned, at homes reduced to rubble, at hideously burned and disfigured victims breathing their last.<sup>135</sup> Yet even those harrowing experiences paled against the terrible efficiency of Communist agents infiltrating China in 1949. Prior to their arrival, Chinese educational institutions rivaled secular systems in the West. Communist instructors discarded science, math, and religious instruction, teaching pupils that "there was no God, no immortal soul, no moral law, no hereafter, and truth, fair play, honesty, and the Ten Commandments were old-fashioned."<sup>136</sup> Father Arliss was devastated when they shuttered his seminary, swept his terrified students into indoctrination classes, and locked him in house arrest for 20 months.<sup>137</sup> He suffered humiliation and harassment as Communist soldiers banged on his door in the dead of night and dragged him to a police station, where they subjected him to grueling interrogation and accused him of conspiring against the regime.<sup>138</sup> During his captivity, Father Reginald vowed that, if he ever won his freedom and returned home to the United States, he would use every occasion to warn Americans of the threat posed by Communism.<sup>139</sup> Judging from newspaper headlines of the day, he followed through with that oath after his release in 1951.<sup>140</sup>

Like Passionist Bishop Quentin Olwell, Father Reginald's days as a missionary continued when the congregation launched a new foundation in the Philippines. Eager to start this venture with its veterans, the Passionists reached out to "China hands" who acquired vast experience in Hunan.<sup>141</sup> Father Reginald was honored to join the pioneer band that set sail for the island of Mindanao in 1958. In 1961, when Pope John XXIII formally opened a Pontifical College Seminary of the Philippine Islands in Rome, Father Reginald served as rector, overseeing the education of Philippine students destined for the priesthood.<sup>142</sup> In 1962, the college hosted 32 of 45 Filipino bishops attending the Second Vatican Council.<sup>143</sup> Although overjoyed to be back in his element — fostering the growth of a native church — his calling swept him to an even higher level in God's

service. In 1970, at age 63, he succeeded Quentin Olwell as bishop of Marbel, Mindanao, in the Philippine Islands.

As the second Passionist bishop of the Philippines, he was responsible for more than 40 Passionists who served approximately 360 towns or *barrios*. He encouraged new catechetical efforts, indigenous vocations, credit unions, effected reconciliation between Christians and Muslims, and fostered concern about aboriginal tribes and local environmental issues. He retired in 1981 as bishop and served as vicar general for the Archdiocese of Manila during the tumultuous dictatorship of Ferdinand Marcos.<sup>144</sup> Ill health forced him to return to the United States in 1989, where he remained until his death seven years later.<sup>145</sup>

### **Father Herbert Eberly, C.P.**

*Born February 8, 1929; professed July 17, 1951; ordained April 25, 1958; died October 28, 2008.*

Father Herbert hailed from a new generation of Passionist missionaries, one that came of age after the Communists swept China behind the Bamboo Curtain. To his fortune, his calling to missionary life occurred just in time to serve in the Philippines.

Born George Robert Eberly in the tumultuous year of 1929, he was the youngest son of Frank Eberly and Mary Margaret Mullady and grew up in a thriving family with two sisters and three brothers.<sup>146</sup> A native of Pittsburgh, he likely learned about the Passionists through his community of faith and his Catholic educators.<sup>147</sup> He joined the congregation, professing his vows at age 22, taking the name Herbert.

A year after his ordination he boarded the *U.S.S. President Wilson*, setting sail from San Francisco to Manila in the Philippines. His mission: Help foster growth of the Church in Mindanao, first by developing the ecclesiastical district entrusted to the Passionists in Cotabato Province, and then by planting the Cross of Passionist spirit in the Philippines.<sup>148</sup> A newly minted missionary, he learned in the field from giants like Bishops Quentin Olwell and Reginald Arliss, both of whom had witnessed terrors to horrible to relate in China.

Father Herbert arrived during a turbulent moment in the country's modern history. The roots of this conflict evolved from the Homestead Program, a government-sponsored initiative in the wake of World War II to settle Christians in a predominantly Muslim area. The influx of migrants spawned the creation of groups like the Muslim Independence Movement and, more importantly, the Moro National Liberation Front (MNLF), which fought for Muslim independence in the Philippines. Christian settlers, assisted by the Philippine government, formed home defense units



**Father Herbert Eberly, C.P.**

Source: Passionist Historical Archives

that possessed great courage but lacked the discipline required by an army. Many innocents lost their lives in skirmishes between the warring factions. Despite attempts to broker a peace deal, the MNLF is still in talks with the Philippine government in 2020.<sup>149</sup> Father Herbert and the Passionists noted one positive outcome of the conflict: It brought Catholics closer to the Church and animated their attempts to develop roles for the laity in Mindanao.<sup>150</sup>

Father Herbert spent most of his years in the Philippines laboring in both in the cities and the outlying islands. In his later years, he served as the spiritual counselor and teacher for young men studying for the priesthood, both in the Philippines and Rome.<sup>151</sup> When asked to reflect upon what he and the Passionists accomplished in Mindanao, he confided the following:

I believe that the distinctly Passionist dimension that we have helped develop in the Diocese of Marbel and in our Passionist parishes is the spirit of enthusiasm and joy in the face of difficulties, sacrifices, and suffering... to love, even unto suffering, with joy.<sup>152</sup>

**Father Stanislaus Wasek, C.P.**  
**(Stanislaus of the Immaculate Conception)**

*Born November 17, 1925; professed August 15, 1947; ordained February 27, 1953; died January 23, 2008.*

A religious proud of his Polish heritage, Father Stanislaus Wasek specifically requested to be buried above the priest who inspired him most: the dynamic pioneer Father Stanislaus Parzyke. He held a special Mass every December 4, and during these services he presented a plaque commemorating the arrival of the first Roman Catholic priest of Polish descent to serve in the Pittsburgh diocese.<sup>153</sup>

Polish was Fr. Stanislaus' ancestry — and his native tongue. Born in Pittsburgh to immigrants Stanislaw and Anastazja

Wasek,<sup>154</sup> young Stanley Joseph Wasek, the future Father Stanislaus, did not learn English until attending school in Pittsburgh's Holy Family Parish. The nuns drummed English into him until it became second nature, but throughout his pastoral life, he continued preaching in his native tongue to Polish-American Catholics.<sup>155</sup> He traveled to his ancestral homeland twice, and on the second occasion, served as a personal interpreter for the Passionist father superior.

Father Stanislaus held many positions in the order. A vice rector of St. Michael's Monastery in Union City, New Jersey in the 1960s, his superiors appointed him as business manager of St. Paul of the Cross Province in 1968.<sup>156</sup> When the Passionists converted St. Paul's Monastery in Pittsburgh from a novitiate to a housing development for the elderly, Father Stanislaus relocated to his hometown to serve as the monastery treasurer. In 1979, he traveled to St. Joseph's Monastery in Baltimore, where he proceeded to serve as vice rector.<sup>157</sup> When he passed away in 2008 at age 83, the proud Polish religious received his fondest wish.



**St. Mary's House of Solitude in Bedford, Pennsylvania**

Source: St. Paul of the Cross Monastery



His remains are interred in the cell above his personal hero.

**Father Malachy McGill, C.P.**

*Born July 16, 1918; professed August 15, 1939;  
ordained April 29, 1946; died May 31, 2010.*

Turning points in history reveal a complex interplay between leaders at the vanguard of progressive movements, and those who uphold tradition. In 1965, when the Second Vatican Council sent shockwaves through the Catholic world, Father Malachy McGill led efforts to retain the richness of the time-honored Passionist Rule.

A Pittsburgh native, Joseph Eugene McGill, Jr. was the eldest of four children born to Joseph and Mary Olivia Beck McGill. Young Joseph Eugene hailed from a deeply spiritual family. His father Joseph belonged to the Third Order of St. Francis, the Holy Name Society, Confraternity of the Passion, Confraternity of Christian Doctrine, and the Bellevue Council, Knights of Columbus; his mother Mary also claimed membership in the Confraternity of the Passion and the Third Order of St. Francis.<sup>158</sup> Nurtured on Catholic tradition, Joseph Eugene entered the Passionist congregation, and when given the opportunity to select a religious name, he honored his Irish heritage by choosing Malachy, the name of an Irish saint.<sup>159</sup>

After his ordination at age 28, Father Malachy devoted his early career to the education of aspiring Passionists by teaching language courses at Holy Cross Preparatory School in Dunkirk, New York. He later transferred to St. Ann's Monastery in Scranton, Pennsylvania, where he served as vice rector.<sup>160</sup> The work that defines his religious life occurred in the aftermath of Second Vatican Council, which opened the Catholic Church to the modern world. Aside from updating the liturgy, granting larger roles to laypeople, introducing the concept of religious freedom, and starting a dialogue with other religions, it also prompted religious orders to revisit their founding charism and reformulate it to suit this new moment in Catholic spirituality.<sup>161</sup>

Even before Vatican II, the Passionists had begun assessing the fundamentals of the Rule and charism written by St. Paul of the Cross. Throughout the 1950s, the congregation devoted substantial resources to revising the Rule for modern times, and the Holy See approved a new edition in 1959. However, reforms issued by Vatican II prompted the congregation to evaluate the basics of Passionist identity once again and define them for members throughout the world.<sup>162</sup>

Father Malachy McGill, along with Passionist Fathers Sylvan Rouse, Vincent Mary Oberhauser and Philip Bebie, waved the standard for upholding Passionist traditions rooted in prayer, penance, solitude, and a devotion to

Jesus' suffering. Fighting to retain those core principles of Passionist identity in a modern world, they founded the House of Solitude, a retreat center that continued many of the practices omitted from the modernized Rule, including ritual fasting and community prayer at 2:00 A.M. The House's ministry accentuated the time-honored contemplative horarium and apostolic mode of life, all in the context of a simple lifestyle that aimed to help its participants imitate the self-emptying of Jesus. Ministry included 40-day retreats and spiritual direction of clergy, religious, and lay persons. The House of Solitude first opened at St. Joseph's Retreat in Birmingham, Alabama, on September 14, 1969. After completing a successful trial period, it relocated in 1972 to an idyllic farmstead off the beaten path in Bedford, Pennsylvania.<sup>163</sup>

During its 44-year history, the House of Solitude served the global Passionist community, welcoming religious from Australia, Argentina, Papua New Guinea, and the West Indies, as well as those at home in the United States. One hundred and thirty-seven men made the 40-day retreat, including 75 Passionists, 20 religious from seven different religious orders, eight diocesan priests, seven seminarians, two deacons, and 25 laymen.<sup>164</sup> Bedford locals supported religious at the House, providing food and assisting the aged, or offering supplies to help them endure severe winter weather. Gradually, leadership of the House whittled down to Fathers Malachy and Silvan. The House finally closed in 2014, four years after Father Malachy passed away, and shortly after the death of Father Silvan.<sup>165</sup>

**Father Philip Schaeffer, C.P.**

*Born August 24, 1923; professed August 2, 1952;  
ordained May 31, 1958; died November 28, 2015.*

The last inhabitant of the Pittsburgh crypt led a long, fruitful, and eventful life. He studied as a chemical engineer, held multiple college degrees, fought in both the European and Pacific theaters of World War II as a paratrooper, and earned six medals of recognition for his service. Even these lofty accomplishments only begin to reveal the great depths of a heart, mind, and soul devoted to fostering peace and tolerance.<sup>166</sup>

Born Paul John Schaeffer in Jeannette Pennsylvania, he was the only child of Francis and Margaret Cecilia Dinkel Schaeffer.<sup>167</sup> Raised in the vibrant Catholic community of the Sacred Heart parish, he was baptized on September 9, 1923 at Sacred Heart Church, confirmed on October 29, 1936, and attended Sacred Heart parish school.

Standing 6'6", young Paul towered above his classmates at his alma mater, Jeannette High School.<sup>168</sup> Growing up in the 1930s, he hungered for news of events unfolding in the



**Father Philip Schaeffer, C.P.**

Source: Passionist Historical Archives, Holy Cross Province

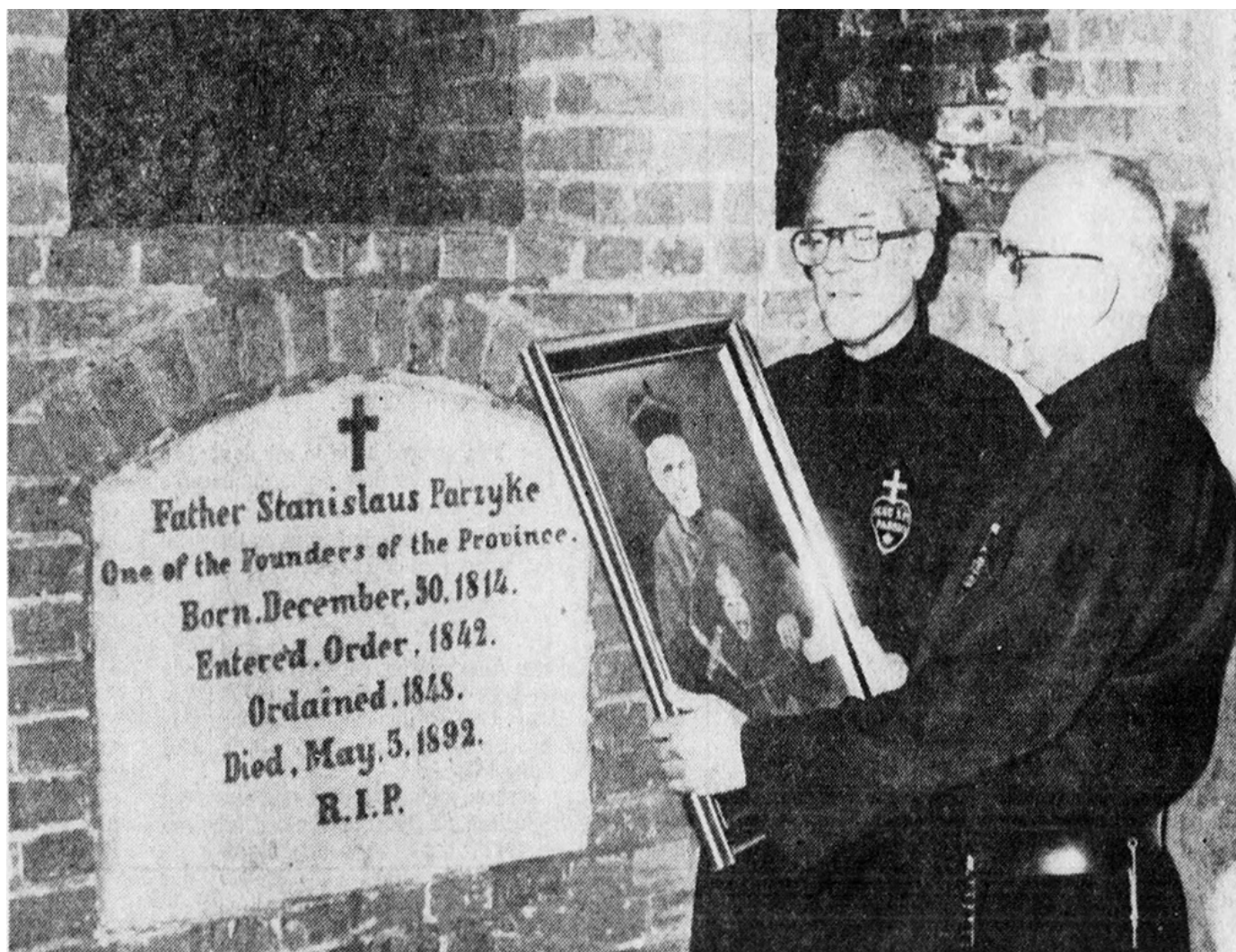
cauldron of war-torn Europe. In his senior yearbook entry, he reflected that current history and science were “food for the mind,” and, when he graduated from Jeannette High in Summer 1941, he dreamed of studying chemistry.<sup>169</sup> Blessed with an intellect that matched his height, he pursued his first degree at Penn State University — a Bachelor of Science in chemical engineering. Then in 1942, as America seethed at the bombing of Pearl Harbor and mustered itself for global conflict, the monumental events that nineteen-year-old Paul followed with such keen interest altered the trajectory of his life, sweeping him to European shores.

His military career was as distinguished as his academic record. Between 1942 and 1947, he served as a paratrooper in England, France, the Philippines, and Japan, and joined the invasion of Europe after D-Day. After Allied forces secured victory in Europe, he shipped off to the Pacific theater, where he participated in the liberation of the Philippines and the occupation of Japan. His involvement

in this variety of operations won him six medals: American Campaign Medal-Asiatic Pacific Campaign; American Campaign Medal-Europe; American Campaign Medal-Africa and the Middle East; Citation-Liberation of the Philippines; The World War II Victory Medal, and Medal-Army Occupation of Japan. From 1944 to 1947, he served the Army Corps of Engineers, holding a rank of 1st Lieutenant. He accomplished all of this by the tender age of 24.<sup>170</sup>

Honorably discharged from military service in 1947, he returned home to enrich his academic career again by pursuing a master’s degree in business administration at the University of Pennsylvania. Still haunted by memories of war, he turned his mind from secular to religious pursuits and signed up for a session at St. Paul of the Cross Retreat in Pittsburgh. During services, the sight of Passionist students with eyes lowered peacefully in prayer shot him back to the joyful days of his youth at the Sacred Heart Parish in Jeannette. The Passionist message — *Christ is present in all who suffer* — resonated with a war veteran who knew the horrors that one human being could inflict upon another. A new longing stirred in him, a call to follow Christ. Joining the Passionist congregation and entering the novitiate in Louisville, Kentucky, he professed his vows in 1952 at age 29, taking the name Philip.

Ordained to the priesthood in 1958 by John Floersh, archbishop of Louisville, Father Philip served as a preacher on the 40 Hour Devotion circuit at the Sacred Heart community until 1960, when he accepted a new assignment that defines his character even more than his extensive military career. Between 1960 and 1975, he served as a teacher of religion and a high school principal in Birmingham, Alabama, where the Passionists had established a foundation in response to an appeal by Pope Pius XI for religious orders to reach out to the African-American community.<sup>171</sup> The parish they founded in 1938 — Holy Family Parish — consisted of a church, school system, and a dispensary that eventually burgeoned into a hospital with support from the Sisters of Charity of Nazareth.<sup>172</sup> When Father Philip arrived in 1960, it was the only hospital in northern Alabama that permitted black doctors and nurses to practice. Members of the community also hailed it as the only hospital in their experience that treated black patients with dignity. Thus, as Birmingham erupted into an epicenter of the Civil Rights Movement, Holy Family Parish found itself on the front lines of a conflict that was entirely new to Fr. Philip. He worked in a town that Dr. Martin Luther King, Jr. himself declared, “the most segregated city in the country.”<sup>173</sup> At that time, a large percentage of Birmingham city police belonged in the Ku Klux Klan, and they frequently harassed black children on the school playground and parking lot. When Passionist staff members heard that



— Press Photo by Anthony Kaminski

*Rev. Norbert Herman, left, and Rev. Stanislaus Wasek view tomb of the Rev. Stanislaus Parzyke.*

**Father Stanislaus Wasek wished to be buried over Father Stanislaus Parzyke — both were of Polish descent. When Wasek died in 2008, he received his wish.**

Source: Jerry Vondas, "Order to Honor Founding Father: City Monastery Showing Polish Roots," *Pittsburgh Press*, November 25, 1977

police officers arrived upon the property, Father Philip ushered black students out the back door to safety while his Passionist brethren confronted the officers and drove them away.<sup>174</sup> Students remember Holy Family High School as a safe haven. Fr. Philip himself declared "The Birmingham Years" as the most memorable of his highly eventful life.<sup>175</sup>

The years following his work in Birmingham brought Father Philip the tranquility he richly deserved. He enjoyed several years of campus ministry at the University of Illinois in Champaign-Urbana, and at the University of Central Florida. In addition to performing pastoral work in Detroit at the parishes of St. Linus and St. Priscilla, he spent several years giving mission appeals across the Mid-

west. Finally, he retired to the Sacred Heart Community in Louisville, where he peacefully died at age 92, surrounded by friends and Passionist brethren. Ever an ardent advocate of science, he donated his body to the University of Louisville School of Medicine, and his remains were cremated in December 2015.<sup>176</sup> His ashes are interred in the Pittsburgh crypt, where his life is celebrated along with twenty-four Passionists who suffered and triumphed in the name of Christ Crucified.

*Requiescat in pace.*

## Endnotes:

- <sup>1</sup> The author wishes to thank Father Rob Carbonneau, director of the Passionist Historical Archives, for suggesting the topic of this paper to celebrate the 300-year anniversary of the Passionist Order. Readers may assume that the priests and bishops mentioned herein are Passionists — except for Bishops Michael O'Connor, Eugene O'Connell, John Timon, Thomas Charles O'Reilly, Archbishops Michael Augustine Corrigan, Fulton John Sheen, John Baptist Purcell, James R. Bayley, John Alexander Floersh, and Popes Pius IX, Leo XIII, and Pope Gregory XVI. Accordingly, the abbreviation "C.P." will typically not appear in text or endnotes unless necessary.
- <sup>2</sup> The Passionists. (n.d.). Accessed September 18, 2020, <https://thepassionists.org/en/passionist-history>.
- <sup>3</sup> Further biographical information on all Passionists interred in the crypt can be found at the website: <https://passionistarchives.org/category/biography/>.
- <sup>4</sup> The band of Passionist pioneers from Italy to America consisted of Fathers Anthony Calandri, superior, Albinus Magno, Stanislaus Parczyk, and Brother Lawrence di Giacomo. *Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002* (Beauceville, Quebec: 2002), 11.
- <sup>5</sup> A physical description of Fr. Anthony Calandri is documented by Felix Ward, *Passionists: Sketches, Historical and Personal* (New York: Benziger Bros., 1923), 119. This can also be read online at the website: <https://archive.org/details/passionistsketc00ward>.
- <sup>6</sup> Ward, *Passionists*, 105.
- <sup>7</sup> The names of Father Anthony Calandri's parents are documented by "Death of Father Anthony — Interesting Sketch of the Passionists in the United States," *Catholic Union and Times*, May 2, 1878, 5.
- <sup>8</sup> Ward, *Passionists*, 119.
- <sup>9</sup> The Retreat of Sts. John and Paul is the home of the Passionist congregation in Rome. "Santi Giovanni e Paolo al Celio," Wikipedia, last modified April 4, 2020, [https://en.wikipedia.org/wiki/Santi\\_Giovanni\\_e\\_Paolo\\_al\\_Celio](https://en.wikipedia.org/wiki/Santi_Giovanni_e_Paolo_al_Celio).
- <sup>10</sup> Ward, *Passionists*, 104-105.
- <sup>11</sup> *Ibid.*, 107.
- <sup>12</sup> Ward, *Passionists*, 110.
- <sup>13</sup> *Ibid.*, 124.
- <sup>14</sup> Father Robert Carbonneau, C.P., *Passionists and Lay Catholics in the United States, St. Paul of the Cross Province; An Alternate Narrative History* (Rome: Passionist General Curia, 2016), accessed September 18, 2020, <https://www.passiochristi.org/wp-content/uploads/2018/08/Green-Book-Carbonneau-Passionist-Alternative-History-in-the-US-complete.pdf>.
- <sup>15</sup> A report of the *Pittsburgh Post* article is found in Ward, *Passionists*, 121.
- <sup>16</sup> *Ibid.*, 126.
- <sup>17</sup> *Ibid.*, 124.
- <sup>18</sup> "Father Anthony Calandri, C.P., St. Paul of the Cross Province (1817-1878)," May 17, 2020, <https://passionistarchives.org/biography/father-anthony-calandri-c-p-st-paul-of-the-cross-province-1817-1878/>.
- <sup>19</sup> "Death of Father Anthony—Interesting Sketch of the Passionists in the United States," *Ibid.*
- <sup>20</sup> Ward, *Passionists*, 127. References to his missions beyond Pittsburgh and the positions he held later in life are documented on his biography on the Passionist Historical Archives website.
- <sup>21</sup> Ignatius Meara bears the title of "Confrater," denoting a religious who has joined the congregation, donned the habit, and made his profession, but has not yet taken the restrictive vows of a brother or a father.
- <sup>22</sup> Attentive readers comparing titles of religious in this article against their tombstones will note that some tombs present names of the deceased in Latin while others are presented in English. Please note that abbreviations of "Fr." In Latin denote a "Frater" or "Brother," while "Fr." titles in English denote "Father." Similarly, a title of "P." or "Pr." in Latin denotes a religious holding the title of "Pater" or "Father."
- <sup>23</sup> Biography of Valentine, Joseph [Valentini, Josaphat]. Folder 2, Deceased Passionists, box 1, 1-25, Passionist Historical Archives Collection of St. Paul of the Cross Province, Helen Gallagher McHugh Special Collections, The University of Scranton, Scranton, PA [hereinafter PHAC].
- <sup>24</sup> Original sources refer to the Passionist retreat house as "Bl. Paul of the Cross" monastery. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], folder 2, Deceased Passionists, box 1, 1-25, PHAC. The retreat was renamed to "St. Paul of the Cross" after the founder's canonization in 1867, as stated in Ward, *Passionists*, 180.
- <sup>25</sup> Biography of Valentine, Joseph [Valentini, Josaphat], PHAC, *Ibid.*
- <sup>26</sup> Biography of di Giacomo, Lawrence, folder 3, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>27</sup> Results of Brother Lawrence's questing efforts are as follows. A fundraising effort in Baltimore with Brother Luke Bawdinelli brought in \$2,000. As a team, Brother Lawrence and Brother Alphonus Zeegers brought in \$2,000 during a 3-month tour in New Orleans, LA; \$3,000 in August 1856 in St. Louis, MO, and \$1,169 in Louisville, KY in September 1857. This brings a total of \$8,169. Taking inflation into account, this is the equivalent of \$242,062.49 in today's 2020 currency. Documentation for the funds raised is found in Biography of di Giacomo, Lawrence, PHAC.
- <sup>28</sup> In the early 1860s, at the time when the Passionists were attempting to found the first Passionist monastery in the West, the area was designated the "Nevada Territory." A summary of Passionist efforts to establish a new monastery in Virginia City are found in *Celebrating 150 Years*, 14.
- <sup>29</sup> Passionist efforts to establish a mission in Mexico as early as 1865. "Father Anthony Calandri, C.P., St. Paul of the Cross Province (1817-1878)," May 17, 2020, <https://passionistarchives.org/publications/historical-reflections/holy-cross-reflections/historic-ministry-in-holy-cross-province/>.
- <sup>30</sup> Details of Brother Lawrence's final days are documented in Ward, *Passionists*, 139, and also in Biography of di Giacomo, Lawrence, PHAC.
- <sup>31</sup> Biography of Gottsberger, Cornelius, folder 19, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>32</sup> Necrological biography of Gottsberger, Cornelius, folder 19, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>33</sup> The few details provided about Father Francis' cause of death are found in Necrological biography of Whittler, Francis, Folder 23, Deceased Passionists, box 1, 1-25, PHAC. Original sources mention a "multitude of ills" and a sudden onset of illness, suggesting cardiovascular disease.
- <sup>34</sup> Biography of Whittler, Francis, Folder 23, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>35</sup> Fundraising locations are listed in Brother Francis' biography on the Passionist Historical Archives website, *Ibid.*
- <sup>36</sup> Biography of O'Connor, Alban, folder 24, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>37</sup> His obituary in the *Pittsburgh Catholic* reports Baltimore as the city of his ordination, but incorrectly reports the ordination date as April 27th. *Pittsburgh Catholic*, May 4, 1889, 4.
- <sup>38</sup> Henry W. Heidkamp's family and origins are found in data from the 1860 United States Census, Cincinnati Ward 9, Hamilton, Ohio, digital image s.v. "FamilySearch," *Ancestry.com*, and also the 1870 United States Census, Cincinnati Ward 1, Hamilton, Ohio, digital image s.v. "Family Search," *Ancestry.com*. The census data simplifies and anglicizes his parents' names as "Bernard and Mary Heidkamp." Their original names are found on their tombstone in St. Joseph Cemetery in Cincinnati, where they are buried with their daughter Mary E. Heidkamp. A photo of the tombstone appears at the website: <https://www.findagrave.com/memorial/111116166>. According to U.S. and Canada, Passenger and Immigration Lists Index, 1500s-1900s, s.v. "Filby, P. William, ed.," *Ancestry.com*, Bernard and Anna Maria may have emigrated from Germany to the U.S. in 1857, perhaps with several of Bernard's family in tow.
- <sup>39</sup> The feast day of St. Paul of the Cross was April 28 until 1970, when it was moved to October 19. See "Paul of the Cross," Wikipedia, last modified July 7, 2020, [https://en.wikipedia.org/wiki/Paul\\_of\\_the\\_Cross](https://en.wikipedia.org/wiki/Paul_of_the_Cross).
- <sup>40</sup> "John E. Downing (1821-1888) — Find A Grave..." Find a Grave, accessed September 18, 2020, <https://www.findagrave.com/memorial/130853904/john-e.-downing>.
- <sup>41</sup> George Henry Thurston, *Pittsburgh's Progress, Industries, and Resources* (Pittsburgh: A.A. Anderson & Son, 1889), 177.
- <sup>42</sup> The marriage of James Callery to John E. Downing's sister is reported in *Historical Society of Pennsylvania. Encyclopedia of Contemporary Biography of Pennsylvania, Vol. II*, (Bethlehem, PA: Historical Society of Pennsylvania, 1868). Her full name, Rose Ann Downing Callery, is confirmed by family records created by becwarr, MyRoots/Saint/South/Fulghum/Prudhome Family Tree, accessed August 20, 2020, <https://www.ancestry.com/family-tree/person/tree/19681929/person/190042575895/facts>. At the time of his death, James Callery's net worth was estimated at \$3,000,000. His involvement in the tanning business is also documented in "Council Proceedings: Fourth Ward Allegheny," *Pittsburgh Daily Post* (December 22, 1874), 4.
- <sup>43</sup> John E. Downing is consistently listed as a director in advertisements appearing in the *Pittsburgh Catholic* between 1870 and 1874. For examples, see *Pittsburgh Catholic* (December 17, 1870), 347, and *Pittsburgh Catholic* (August 15, 1874), 7.
- <sup>44</sup> In this same election where John E. Downing is reported as a director of the Pittsburgh & Western Railroad Company, his brother-in-law,

- James Callery, was reported as president of both the Evergreen Railroad Company and its parent organization, the Pittsburgh & Western Railroad Company. "The Evergreen Road. Election of Officers — The Connecting Northern Lines," *Pittsburgh Post-Gazette*, January 9, 1884, 2.
- <sup>45</sup> Born in 1843, Owen Sheekey was a native of Ireland who immigrated to America at age 20, and owned and managed the Fayette tannery at Ohio Pyle, Fayette County, Pa., before relocating to Pittsburgh. A short biography and origins of the Fort Pitt tannery can be found in *History of Allegheny County, Pennsylvania, Including its Early Settlement and Progress to the Present Time, Volume II, Part Two* (Chicago: A. Warner and Co., 1889), 627.
- <sup>46</sup> *Pittsburgh Post-Gazette*, November 13, 1885, 3.
- <sup>47</sup> *Pittsburgh Daily Post*, March 1, 1886, 1.
- <sup>48</sup> His wealthy brother-in-law James Callery was also a devout Catholic. Callery's character is evident in an article covering his funeral. "The bishop here [of Pittsburgh] remarked that he felt proud of Mr. Callery as a model Catholic, because he lived up to his duties in the highest spirit of religion." *Pittsburgh Daily Post*, April 8, 1889, 2.
- <sup>49</sup> The contents of Downing's will appear in Pennsylvania, Wills and Probate Records, 1683-1993, s.v. "Pennsylvania County, District and Probate Courts," *Ancestry.com*.
- <sup>50</sup> John E. Downing obituary, *Pittsburgh Post-Gazette*, March 5, 1888, 6.
- <sup>51</sup> The year of birth on Father Magno's tombstone is incorrectly recorded as 1818. It should be 1816. Given that the stone has been renovated, it is likely that the date etched on the original tombstone was so eroded that it was illegible. The birth year of 1816 is corroborated by the 1880 census, where Father Magno reported his age as 64. Refer to the 1880 United States Census, West Hoboken, Hudson, New Jersey, s.v. "The Church of Jesus Christ of Latter-day Saints," *Ancestry.com*.
- <sup>52</sup> Ward, *Passionists*, 132.
- <sup>53</sup> The contrast in preaching styles between Frs. Anthony Calandri and Albinus Magno is documented by Ward, *Passionists*, 144.
- <sup>54</sup> Ward, *Passionists*, 133.
- <sup>55</sup> The structure of Passionist leadership in Rome is described in the Apostolate section, "Passionists," Wikipedia, last modified August 20, 2020, <https://en.wikipedia.org/wiki/Passionists>.
- <sup>56</sup> Father Albinus' early career is described on his profile on the Passionist Historical Archives website.
- <sup>57</sup> The religious student was seminarian Philip Farrell, and the exchange is documented in Father Albinus' profile on the Passionist Historical Archives website.
- <sup>58</sup> Ward, *Passionists*, 132-133.
- <sup>59</sup> Although Pope Gregory XVI denounced slavery — especially racially-motivated slavery — in 1839, his successor, Pope Pius IX had an affinity for the Confederacy and thus American bishops were reluctant to support abolitionist movements. This no doubt resulted in a lack of clear direction for grass-roots Catholics. "History of the Catholic Church in the United States," Wikipedia, last modified August 25, 2020, [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Catholic\\_Church\\_in\\_the\\_United\\_States#19th\\_century](https://en.wikipedia.org/wiki/History_of_the_Catholic_Church_in_the_United_States#19th_century).
- <sup>60</sup> Father Albinus' success in establishing St. Mary's is documented in Ward, *Passionists*, 132-133. It was through Father Albinus' acquaintance with Bishop John Timon of Buffalo that the Passionists were invited to Dunkirk, New York. Father Albinus arrived in Dunkirk on April 20, 1860. For over six months, the Passionists and then local pastor Father Peter Colgan were in conflict over the case of the Passionist presence in Dunkirk. With difficulty it was settled in favor of the Passionists. This summary is found in Father Albinus Magno's biography on the Passionist Historical Archives website.
- <sup>61</sup> *Celebrating 150 Years*, 15.
- <sup>62</sup> "Ashtabula River Railroad Disaster," Wikipedia, last modified June 10, 2020, [https://en.wikipedia.org/wiki/Ashtabula\\_River\\_railroad\\_disaster](https://en.wikipedia.org/wiki/Ashtabula_River_railroad_disaster). Father Albinus' avoidance of the disaster is also documented by Ward, 133-134.
- <sup>63</sup> Details of Father Albinus' work in the latter days of his life are recorded by Ward, *Passionists*, 134, and also in his biography on the Passionist Historical Archives website.
- <sup>64</sup> Timeline for Bishop Cuthbert O'Gara can be found at David M. Cheney, "Cutbert Martin O'Gara," Catholic, accessed September 18, 2020, <https://www.catholic-hierarchy.org/bishop/bogara.html>.
- <sup>65</sup> Rosaleen Doherty and Kermit Jaediker, "How He Waited Death by Japs Told by Bishop," *Daily News*, October 12, 1943, 257.
- <sup>66</sup> Initially, Bishop O'Gara had no explanation for why he and his fellow religious were spared from execution. The apparent reason was later revealed via the press: A British fort in Hong Kong surrendered to the Japanese. This is documented in the article, "Bishop O'Gara Returns From Far East Mission," *The Tablet*, October 9, 1943, 1.
- <sup>67</sup> "Confraternity Meets in City," *Scrantonian Tribune*, May 31, 1959, 4.
- <sup>68</sup> *The Sign* was an official publication of the Passionists from 1921 to 1982. An overview can be found in Michael Glazier and Thomas J. Shelley (eds.), "The Sign," *The Encyclopedia of American Catholic History* (Collegeville, Minn.: The Liturgical Press, 1997), 1297. Cuthbert O'Gara's association with *The Sign* is documented by Caspar Caulfield, C.P., *Only a Beginning: The Passionists in China, 1921-1931* (Passionist Press: Union City, 1990), 84.
- <sup>69</sup> Caulfield, C.P., *Only a Beginning*, 88.
- <sup>70</sup> "Maximum Illud," Wikipedia, last modified March 29, 2020, [https://en.wikipedia.org/wiki/Maximum\\_Illud](https://en.wikipedia.org/wiki/Maximum_Illud).
- <sup>71</sup> Father Robert Carbonneau, "The Passionists in China, 1921-1929: An Essay in Mission Experience," *The Catholic Historical Review* 66, no. 3 (July 1980), 393.
- <sup>72</sup> For further information on the Passionists in China, see "China Historical Summary," Passionist Historical Archives, August 7, 2019, <https://passionistarchives.org/explore-our-history/international-passionist-history/china-historical-summary/>.
- <sup>73</sup> Father Cuthbert O'Gara initially traveled to China as a missionary for the purpose of becoming vicar apostolic of the new prefecture in China. Once he arrived in China, the plans for him to occupy this position collapsed due to indecision by Father Dominic Langenbacher, superior of the missions in China. Father Cuthbert remained in China, performing standard duties as a missionary. A summary of the fourth mission band, the thirteen Passionists assigned to the effort, and the confusion surrounding Father Cuthbert's intended role in China are found in Caulfield, *Only a Beginning*, 88-90.
- <sup>74</sup> An explanation of the spelling of Chinese names is necessary. There are two systems for transliterating Mandarin Chinese characters to the Roman alphabet: (1) Wade-Giles (1859, modified 1892), which would have been used during the time of the Passionist China missions, and (2) pinyin, which was developed by the Chinese government and approved as the standard in 1958. In still other cases, the missionaries used their own versions of Chinese names. This article uses the pinyin system. If primary sources use Wade-Giles or missionary terms in direct quotes of material, the standardized pinyin version follows in brackets. In this instance, the original source listed the diocese as Shenchow [Chenzhou].
- <sup>75</sup> On May 28, 1934, the Prefecture Apostolic of Chenzhou, where the Passionists had been working, was elevated to a vicariate apostolic. On that same day, Father Cuthbert O'Gara was appointed as vicar apostolic, and on October 28, he was ordained a bishop. In December of that year, the vicariate's name was changed from Chenzhou to Yuanling. "Roman Catholic Diocese of Yuanling," Wikipedia, last modified April 27, 2020, [https://en.wikipedia.org/wiki/Roman\\_Catholic\\_Diocese\\_of\\_Yuanling](https://en.wikipedia.org/wiki/Roman_Catholic_Diocese_of_Yuanling).
- <sup>76</sup> Doherty and Jaediker, "How He Waited."
- <sup>77</sup> Bishop O'Gara's well-known moniker as "the stretcher-bearing bishop" is documented in "Bishop O'Gara Returns From Fear East Mission," *The Tablet*, October 9, 1943, 1, and in Robert Playfair, "Bishop Sees Fall of Japan Soon After Nazi Surrender," *The Boston Globe*, November 30, 1943, 12.
- <sup>78</sup> The experience of being arrested in 1951 is documented in "Bishop O'Gara Returns," 1.
- <sup>79</sup> "Missionary Bishop Bares New Tale of Jap Brutality," *Democrat and Chronicle*, October 24, 1943, 20. "Beriberi" is a severe and chronic form of thiamine deficiency, characterized by fast heart rate, shortness of breath, leg swelling, numbness, confusion, pain, and trouble moving the legs.
- <sup>80</sup> "Missionary Bishop," 20.
- <sup>81</sup> "Bishop O'Gara Returns," 1.
- <sup>82</sup> "A Noted Bishop Dies; Cuthbert O'Gara Was Exiled From China; Catholic Clergyman, 82, Was Imprisoned and Beaten By Communists," *The Kansas City Star*, May 14, 1968, 18.
- <sup>83</sup> "Who Is This Bandit ND? Bishop's Note Maddened Reds," *Ottawa Journal*, April 27, 1953, 2. The incident was also relayed by Fred Hampson, "Talk About ND Biting Dust Was Very Confusing to Reds," *The Sacramento Bee*, April 27, 1953, 1.
- <sup>84</sup> "A Noted Bishop Dies," 18.
- <sup>85</sup> Bishop O'Gara's cause of death is revealed in "Ex-Prisoner of Chinese Dies at 82," *Alabama Journal*, May 14, 1968, 8.
- <sup>86</sup> Record of Bishop Sheen's comments are documented by *Celebrating 150 Years*, 12.
- <sup>87</sup> Doherty and Jaediker, "How He Waited."
- <sup>88</sup> Timeline for Bishop Charles Olwell can be found at David M. Cheney, "Charles Quentin Bertram Olwell," Catholic, accessed September 18, 2020, <https://www.catholic-hierarchy.org/bishop/bolwell.html>.
- <sup>89</sup> Richard J. Roth, "Missioner, Doctor, and Dentist, Too," *Brooklyn Daily Eagle*, June 27, 1951, 4. The fact of Father Quentin's efforts saving the U.S. government \$5,000,000 is documented by Don Zirkel, "Brooklyn's Passionist Bishop for Philippines," *The Tablet*, April 22, 1961, 15.

- <sup>90</sup> Father Quentin explains: "A severe shortage of low-octane gasoline for Army jeeps and trucks also found me in another transaction, buying tung oil, crushed locally from nuts and cracked into gas, then mixed with the high 100-octane gas. It worked satisfactorily in the vehicles." Roth, "Missioner, 4.
- <sup>91</sup> Zirkel, "Brooklyn's Passionist," 15. Note that there is an error in the original article in *The Tablet*. St. Joseph's Seminary is located in Baltimore, Maryland, not Pittsburgh, Pennsylvania as stated.
- <sup>92</sup> The request and acceptance to join the China missions is documented in a letter from Quentin Olwell to Father Stanislaus Grennan, June 19, 1922, PHAC. The third mission band to Hunan set sail in the summer of 1923, arriving in Shanghai on August 25. The mission band consisted of Frs. Edmund Campbell, Constantine Leech, Arthur Benson, Dunstan Thomas, and Quentin Olwell. Caulfield, *Only a Beginning*, 73.
- <sup>93</sup> Richard J. Roth, "China in 1923 Had Full Share of Bandits — And Reds," *Brooklyn Daily Eagle*, June 25, 1951, 1.
- <sup>94</sup> Roth, "Missioner," 1.
- <sup>95</sup> Roth, "China in 1923," 9. Father Quentin describes his condition as "black smallpox," indicative of the hemorrhagic variant of the disease. "Smallpox," Wikipedia, last modified September 16, 2020, <https://en.wikipedia.org/wiki/Smallpox#Hemorrhagic>.
- <sup>96</sup> Biography of Bishop Quentin Olwell, Passionist Historical Archives website.
- <sup>97</sup> In 1927, a joint effort of the Guomindang and Communist armies to expel bandits from Hunan forced several Passionist missionaries to flee their missions, Father Quentin among them. The turbulent period is documented in Caulfield, *Only a Beginning*, 127-171. Bandits murdered three Passionist missionaries on April 24, 1929, and a fourth died days later from typhoid fever. The incidents are documented by Katherine Koch, "Martyrs in Desire: The Story of Passionist Fathers Godfrey Holbein, Clement Seybold, Walter Coveyou, and Constantine Leech," *Gathered Fragments* (Fall 2018), 86-115. Father Quentin's quote, his house arrest in 1941, and the reason for his expulsion in 1951 are documented by Zirkel, "Most Rev. Quentin Olwell."
- <sup>98</sup> Zirkel, "Most Rev. Quentin Olwell."
- <sup>99</sup> "List Transfers of Passionists; Father Quentin Olwell Will Head Philippines Mission Band," *The Tablet*, November 16, 1957, 5.
- <sup>100</sup> The impetus for the Passionists to launch this new mission to the Philippines and details of the mission field are documented by Don Zirkel, "Past, Present, and Future: Growth of Church in Marbel," *The Tablet*, April 22, 1961, 15. "Philippines Historical Summary," Passionist Historical Archives, August 8, 2019, <https://passionistarchives.org/explore-our-history/international-passionist-history/philippines-historical-summary/>.
- <sup>101</sup> *Celebrating 150 Years*, 113.
- <sup>102</sup> "Rev. Olwell Dies at 73," *West Palm Beach Post*, January 31, 1972, 34.
- <sup>103</sup> Details on Confrater Theodore, the circumstances of his death, and the reaction in the Catholic community are documented in the biography of Clifford, Theodore, folder Folder 5, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>104</sup> Biography of Kelly, Francis X., folder (Obit) 6, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>105</sup> *Ibid.*
- <sup>106</sup> This refers to Maximilian I, Emperor of Mexico from 1864-1867. His rule was blighted by French occupation and characterized by international interference by his enemies. He incited Mexican liberals in October 1865 with a decree that condemned rebel forces to capital punishment, resulting in the death of over 11,000 people.
- <sup>107</sup> Spanish conquistador Hernan Cortes originally introduced Mexico to Catholicism. The Catholic Church remained a strong influence in the country until Mexico won its independence from Spain in 1821. The nineteenth century saw initial continuity of church-state relations in Mexico, but Mexican liberals increasingly sought to curtail the power and privilege of the Roman Catholic Church. There were violent conflicts resulting from these differing views. "Liberal reform (1857-1961)" describes the environment in "History of the Catholic Church in Mexico," Wikipedia, last modified July 3, 2020, [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Catholic\\_Church\\_in\\_Mexico](https://en.wikipedia.org/wiki/History_of_the_Catholic_Church_in_Mexico). The Passionists sent Father John Dominic Tarlattini to Mexico in the late 1860s, and he succeeded in establishing a retreat house and novitiate. "Father John Dominic Tarlattini, C.P., St. Paul of the Cross Province (1816-1886)," Passionist Historical Archives, July 9, 2019, <https://passionistarchives.org/biography/father-john-dominic-tarlattini-c-p-st-paul-of-the-cross-province-1816-1886/>. Mexican president Sebastian Lerdo de Tejada was likely in power at the time when Father Francis Kelly lived in the country. He was particularly hostile to Catholic elements, banishing the Sisters of Mercy in 1873. "Sebastian Lerdo de Tejada," Wikipedia, last modified June 1, 2020, [https://en.wikipedia.org/wiki/Sebastián\\_Lerdo\\_de\\_Tejada](https://en.wikipedia.org/wiki/Sebastián_Lerdo_de_Tejada).
- <sup>108</sup> Biography of Kelly, Francis X., folder (Obit) 6, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>109</sup> Curiously, original sources state that his birthdate is March 29, 1846, but his tombstone states March 28, 1846.
- <sup>110</sup> Biography of Flannigan, Joseph, folder 12, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>111</sup> Details on the life of Father Joseph Flannigan are gleaned from biography of Flannigan, Joseph, PHAC, and necrological biography of Flannigan, Joseph, PHAC.
- <sup>112</sup> Necrological biography of Alexander, Augustine, folder 17, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>113</sup> Biography of Alexander, Augustine, folder 17, Deceased Passionists, box 1, 1-25, PHAC.
- <sup>114</sup> The original documents describe Father Augustine succumbing to "consumption," another name for tuberculosis in that day and age. Given his injury earlier in life, it may be possible that Father Augustine suffered from "Pott's disease," which is tuberculosis of the spine.
- <sup>115</sup> Necrological Biography of Alexander, PHAC.
- <sup>116</sup> Biography of Alexander, Augustine, PHAC.
- <sup>117</sup> "Robert Koch," Wikipedia, last modified August 30, 2020, [https://en.wikipedia.org/wiki/Robert\\_Koch#Tuberculosis](https://en.wikipedia.org/wiki/Robert_Koch#Tuberculosis).
- <sup>118</sup> Reports of Father Alexander elected to rector are found in "Passionists Elect Their Chapters," *Pittsburgh Post-Gazette*, August 27, 1887, 5.
- <sup>119</sup> The original cause of death reported in Father Alexander's Passionist Archives bio is "solar prostration." Biography of Father Alexander Hughes, PHAC.
- <sup>120</sup> Curiously, original sources state that he was ordained on March 20, 1847. His tombstone quotes the year 1848.
- <sup>121</sup> Joseph A. Borkowski, "Pittsburgh's Pioneer Polish Priest," *Polish American Studies*, 18, no. 2 (Jul.-Dec., 1961), 107-109.
- <sup>122</sup> *Ibid.*
- <sup>123</sup> *Ibid.*
- <sup>124</sup> For conditions of Father Stanislaus Parzyke's death, see "Father Stanislaus Parzyke, C.P., St. Paul of the Cross Province (1814-1892)," Passionist Historical Archives, May 25, 2020, <https://passionistarchives.org/biography/father-stanislaus-parzyk-c-p-st-paul-of-the-cross-province-1814-1892/>.
- <sup>125</sup> "The Little Alphabet of Monks in the School of Christ" is attributed to Thomas à Kempis, a thirteenth-century, Dutch-German superior charged with the instruction of novices. "Thomas à Kempis" Wikipedia, last modified September 11, 2020, [https://en.wikipedia.org/wiki/Thomas\\_à\\_Kempis](https://en.wikipedia.org/wiki/Thomas_à_Kempis). The Monk's Alphabet can be found in the book *Thomas à Kempis and the Brothers of Common Life* by Rev. S. Kettlewell, M.A. (London: Kegan Paul, Trench, & Co. 1 Paternoster Square, 1885), 272. Evidence of the Passionists using The Monk's Alphabet is documented in *I Was A Monk* by John Tetterer (Wheaton, IL: Re-Quest Books, 1974), 73-74.
- <sup>126</sup> Bishop Reginald's name is inscribed as "Reginal" on his tombstone. Original sources consistently use the name "Reginald." Therefore, this paper will use the name "Reginald" and preserve the name [Reginal] in the headline.
- <sup>127</sup> The names of Reginald Edward Arliss' parents are confirmed by the 1910 United States Census, East Orange Ward 1, Essex, New Jersey, s.v. "National Archives and Records Administration, Washington, D.C.," *Ancestry.com*. Details about his siblings can be found in a bio written about his brother, Father Hubert Arliss, in "Many Parishes Served by Passionist Father," *Daily News*, November 23, 1966, 1236.
- <sup>128</sup> "Cite Father Arliss; Rome Is His Mission Territory," *The Advocate*, May 31, 1962, 13. His athletic ventures are documented in "May Parishes," *The Advocate*, May 31, 1962.
- <sup>129</sup> "Many Parishes." A brief bio of Father Hubert Mary Arliss appears at the Passionist Historical Archives website.
- <sup>130</sup> Details on Father Reginald's ordination are found in "19 Passionist Priests to Be Ordained Here; Bishop O'Reilly to Officiate at Ceremony in St. Ann's Monastery on Saturday Morning," *The Scranton Republican*, April 25, 1934, 3. The year when Father Reginald joined the China missions is documented in "Bishop Arliss Due to Visit St. Ann's Monastery parish," *Times-Tribune*, March 21, 1984, 4.
- <sup>131</sup> *The Sign* was an official publication of the Passionists from 1921 to 1982. An overview can be found in Michael Glazier and Thomas J. Shelley (eds.), "The Sign," *The Encyclopedia of American Catholic History* (Collegeville, Minn.: The Liturgical Press, 1997), 1297. While stationed in the mission fields of Hunan, China, Father Reginald wrote a total of twelve articles in the following issues of *The Sign*: July 1936, October 1936, January 1937, June 1937, September 1937, January 1938, April 1938, June 1938, September 1938, November 1939, March 1943, and September 1946.
- <sup>132</sup> Father Reginald Arliss, "An Offering Accepted," *The Sign*, July 1936,

- 735-737.
- <sup>133</sup> Father Reginald Arliss, "Swing Time-Sing Time," *The Sign*, September 1937, 99-100.
- <sup>134</sup> Father Reginald Arliss, "Seminarist's Day," *The Sign*, March 1943, 482-483.
- <sup>135</sup> Father Reginald Arliss, "Shadows of Death," *The Sign*, November 1939, 226-228.
- <sup>136</sup> "Priest Recounts Experiences With Reds in China," *The Tribune*, January 29, 1952, 5.
- <sup>137</sup> The length of time of his captivity is reported in "Cite Father Arliss," 13.
- <sup>138</sup> "Priest Expelled From China Cites Communists' Atrocities," *The Tribune*, January 15, 1952, 17.
- <sup>139</sup> "Priests Tell of Reds' 'Liberation' of Mission," *Catholic Advance*, August 31, 1951, 5.
- <sup>140</sup> He won his freedom in 1951 when he sought and received permission to travel to Rome. His captors agreed to release him, provided that he returned home to the States instead. Details of his release are reported in "Cite Father Arliss," 13. With respect to Father Reginald speaking to American audiences about Communist aggression, aside from articles already cited, other instances include "Priest says China Throttling Religion," *Herald-News*, November 26, 1951, 1; "Expelled Missionary Castigates China Reds," *Times-Tribune*, November 30, 1951, 32; "Expelled Missionary Cites Commie Menace," *Times-Tribune*, January 15, 1952, 15; "Priest Deported From China Heights Speaker," *Herald-News*, February 9, 1952, 9. A radio discourse is mentioned in "Novena Topic Listed," *Times-Tribune*, January 21, 1952, 3.
- <sup>141</sup> "List Transfers," 5.
- <sup>142</sup> "American Named," *Catholic Advance*, August 11, 1961, 6.
- <sup>143</sup> "Cite Father Arliss," 13.
- <sup>144</sup> Details on Bishop Reginald Arliss' accomplishments appear on his biography at the Passionist Historical Archives website.
- <sup>145</sup> Obituary of Bishop Reginald Arliss, *Daily News*, May 1, 1996, 167.
- <sup>146</sup> The composition of Father Herbert's family is documented by the 1930 United States Census, Pittsburgh, Allegheny, Pennsylvania, s.v. "National Archives and Records Administration, Washington, D.C.," *Ancestry.com*.
- <sup>147</sup> In an issue of the *Pittsburgh Catholic*, Father Herbert once thanked the many "...Priests, Religious and laity of Pittsburgh for being the local church of God that enkindled a vocation in me and nurtured it through years of Catholic education. The Catholic Church in Pittsburgh gave me many inspiring experiences of family, Church and community." This letter is found in Father Herbert Eberly, "Letters to the Editor; A Thank You from Rome," *Pittsburgh Catholic*, December 12, 1986, 7.
- <sup>148</sup> Details on Father Herbert's mission in the Philippines is found in a reflection that he wrote for *The Passionist Heritage Newsletter*. The story is written by Herbert Eberly, "Reflection: Being A Passionist in the Philippines: 1959-1996," Passionist Historical Archives, October 4, 2019, <https://passionistarchives.org/reflection-being-a-passionist-in-the-philippines-1959-1996/>.
- <sup>149</sup> "Moro National Liberation Front: Present," Wikipedia, last modified August 27, 2020, [https://en.wikipedia.org/wiki/Moro\\_National\\_Liberation\\_Front#Present](https://en.wikipedia.org/wiki/Moro_National_Liberation_Front#Present).
- <sup>150</sup> Eberly, "Reflection."
- <sup>151</sup> Obituary for Father Hubert Eberly, *Pittsburgh Post-Gazette*, October 30, 2008, 35.
- <sup>152</sup> Eberly, "Reflection."
- <sup>153</sup> Father Wasek's desire to be interred above Father Parzyke is documented in "Order to Honor Founding Father; City Monastery Showing Polish Roots," *Pittsburgh Press*, November 25, 1977, 39.
- <sup>154</sup> The names of Father Wasek's parents are documented on the Passionist Historical Archives website.
- <sup>155</sup> Father Wasek's preaching in Polish is documented in "Order to Honor," and also in "Communion is Sermon Topic; Father Peter Talks at Novena Service," *Scranton Tribune*, July 23, 1970, 6.
- <sup>156</sup> "Pittsburgh native named Passionist business manager," *Pittsburgh Catholic*, June 28, 1968, 12.
- <sup>157</sup> "Passionists here announce change," *Pittsburgh Catholic*, August 31, 1979, 3.
- <sup>158</sup> The list of Catholic organizations his parents belonged to are found in their obituaries. The obituary of Joseph E. McGill is found in the *Pittsburgh Press*, August 12, 1951, 23. The obituary of Mary Olivia Beck McGill is found in the *Pittsburgh Post-Gazette*, June 12, 1970, 32. They had three sons: Joseph Eugene (the future Father Malachy), William R., Kenneth B., and a daughter Mary Jane McGill.
- <sup>159</sup> St. Malachy was the first native born Irish saint to be canonized, which likely inspired Joseph Eugene McGill.
- <sup>160</sup> Father Malachy's work as an instructor of languages is documented in "Father Rupert Assumes Post at Monastery," *The Scranton Times*, July 20, 1956, 3, and *Scranton Tribune*, August 1, 1956, 3.
- <sup>161</sup> Father Robert Carboneau, e-mail message to author, August 21, 2020.
- <sup>162</sup> James Sweeney, C.P., *Studies in Passionist History and Spirituality: Models of Passionist Life and Mission*, (Rome: Passionist Generalate, 1991), 10. This document is also available online at the website: <https://passionist.org/models-of-passionist-life-and-mission/>.
- <sup>163</sup> *Celebrating 150 Years*, 93. References to the House of Solitude at Bedford, Pennsylvania are also documented by Roger Mercurio, C.P., *The Passionists* (College Park, Minnesota: The Liturgical Press, 1992), 161.
- <sup>164</sup> "Bedford, Pennsylvania Historical Summary," Passionist Historical Archives, August 7, 2019, [history/historichttps://passionistarchives.org/explore-our-history/u-s-passionist-history/historical-summaries-usa/bedford-pennsylvania-historical-summary/](https://passionistarchives.org/explore-our-history/u-s-passionist-history/historical-summaries-usa/bedford-pennsylvania-historical-summary/).
- <sup>165</sup> Reports of Bedford locals assisting the Passionists and the closing of the house are documented in Carboneau email to author.
- <sup>166</sup> Father Philip Schaeffer hails from the western Passionist province of Holy Cross. The biography of Father Philip was provided courtesy of Sr. Loretta Ciesielski, Provincial Office, Passionist Historical Archives of Holy Cross Province, Chicago, Illinois [hereinafter PHAC-HCP].
- <sup>167</sup> The 1940 census reveals that sixteen-year-old Paul Schaeffer lived his father (head of household) Frank J., mother Margaret, maternal aunt Ann Dinkel, and maternal grandmother Margaret Dinkel at 715 Westmoreland Ave. This is documented by the 1940 United States Census, Jeannette, Westmoreland, Pennsylvania, s.v. "National Archives and Records Administration, Washington, D.C.," *Ancestry.com*.
- <sup>168</sup> Paul Schaeffer's height is recorded on his military draft card, found in the U.S. World War II Draft Cards Young Men, 1940-1947, s.v. "The National Archives in St. Louis, Missouri," *Ancestry.com*.
- <sup>169</sup> Paul Schaeffer's senior yearbook entry reads as follows: "PAUL SCHAEFFER — Academic — An intellectual lad... "Bud" tops any other person in school for height... this helped make him Drum Major of the band... vice-president of the Student Council... clubs are Alpha Hi-Y and Automobile... represented the school at Keystone Boys' Camp... says talk on current history or science are food for the mind... ambition is to be an engineer or chemist at Carnegie Tech." The entry appears in the Jeannette High School 1941 Yearbook, Jeannette High School, Jeannette, Pennsylvania, U.S., School Yearbooks, 1900-1999, *Ancestry.com*.
- <sup>170</sup> A summary of rank, service, and the listing of medals is documented in Father Bob Crossmeyer, funeral homily for Father Philip Schaeffer, St. Agnes Church, Louisville, Kentucky (December 2, 2015), PHAC-HCP.
- <sup>171</sup> Father Philip's years in Birmingham are summarized in biography of Father Philip Schaeffer, PHAC-HCP.
- <sup>172</sup> *Celebrating 150 Years*, 60.
- <sup>173</sup> "Birmingham Campaign," Wikipedia, last modified August 28, 2020, [https://en.wikipedia.org/wiki/Birmingham\\_campaign](https://en.wikipedia.org/wiki/Birmingham_campaign).
- <sup>174</sup> The incidences of Passionists acting to protect black students is recorded in Crossmeyer, funeral homily for Father Philip Schaeffer, PHAC-HCP.
- <sup>175</sup> Biography of Father Philip Schaeffer, PHAC-HCP.
- <sup>176</sup> Ibid.



# PASSIONIST HISTORICAL ARCHIVES

Biographical information along with further information on the history of the Passionists is available through the Passionist Historical Archives of St. Paul of the Cross Province website at [passionistarchives.org](http://passionistarchives.org). The archives is the repository for uniquely valuable records which documents the history of the Congregation of the Passion in the United States and its ministries from the arrival of the first Passionists in 1852 to the present day.

## Names in the Crypt

The tomb markers of certain Passionist priests and brothers were rendered in the Latin language, beginning with a standard formula of *J.X.P.* for *Jesu Christi Passio* (“The Passion of Jesus Christ”), followed by each name, rendered into Latin, and the birth date (*natus die*, or “born on the day”... and *obiit die*, “died on the day”), and concluding with the letters *R.I.P.*, which are happily the same in both Latin and English (*resquiescat in pace*, or “may he rest in peace”). The use of Latin, even outside of the liturgy, was a common element of religious life before the Second Vatican Council, and a more-than-functional knowledge of it would have been presupposed. It may have also served as a unifying element between religious of varied national backgrounds.

**Passionists** who are buried in the crypt in alphabetical order according to their first name:

- **Albanus a Cruce:** Father Alban O’Connor, C.P. (Alban of the Holy Cross) — 1857-1886
- **Albinus Magno:** Father Albinus Magno, C.P. (Albinus of the Incarnate Wisdom) — 1816-1887
- **Alexander a S. Paulo a Cruce:** Father Alexander Hughes, C.P. (Alexander of St. Paul of the Cross) — 1845-1890
- **Anthony Calandri:** Rev. Father Anthony Calandri, C.P. (Anthony of St. Peter) — 1817-1878
- **Augustinus a SS. Cordibus:** Father Augustine Alexander, C.P. (Augustine of the Sacred Hearts) — 1851—1883
- **Cajetanus a Maria Virgine:** Father Cajetan Heidkamp, C.P. (Cajetan of the Virgin Mary) — 1859-1884
- **Cornelius Tiernan:** Brother Cornelius Tiernan, C.P. (Cornelius of the Crown of Thorns) — 1844-1892
- **Cornelius ab Ascensione:** Father Cornelius Gottsberger, C.P. (Cornelius of the Ascension) — 1855-1884
- **Cuthbert M. O’Gara:** Bishop Cuthbert O’Gara, C.P. (Cuthbert of the Cross) — 1886-1968
- **Edmundus a. S. Joseph:** Brother Edmund Fitzgibbons, C.P. (Edmund of St. Joseph) — 1845-1891
- **Franciscus a Matre Dei:** Brother Francis Whitler, C.P. (Francis of the Mother of God) — 1826-1886
- **Franciscus X a.a B.M.Ve.:** Father Francis Xavier Kelly, C.P. (Francis Xavier of the Blessed Virgin) — 1843-1875
- **Herbert Eberly:** Father Herbert Eberly, C.P. — 1929-2008
- **Ignatius ab Imm. Concep.:** Confrater Ignatius Meara, C.P. (Ignatius of the Immaculate Conception) — 1844-1863
- **Josaphat.a.SSm. Sacram:** Brother Josaphat Valentine, C.P. (Josaphat of the Blessed Sacrament) — 1819-1864
- **Joseph a Sancta Maria:** Father Joseph Flannigan, C.P. (Joseph of Holy Mary) — 1846-1881
- **Laurentius a Sep. Doloribus:** Brother Lawrence di Giacomo, C.P. (Lawrence of the Sorrowful Virgin) — 1826-1865
- **Malachy McGill:** Father Malachy McGill, C.P. — 1918-2010
- **Philip Schaefer:** Father Philip Schaeffer, C.P. — 1923-2015
- **Quentin Olwell:** Bishop Quentin Olwell, C.P. (Quentin of St. Gabriel) — 1898-1972
- **Reginal Arliss:** Bishop Reginald [Reginal] Arliss, C.P. (Reginald of St. Joseph) — 1906-1996
- **Stanislaus Parzyke:** Father Stanislaus Parzyke, C.P. (Stanislaus of the of the Assumption) — 1814-1892
- **Stanislaus Wasek:** Father Stanislaus Wasek, C.P. (Stanislaus of the Immaculate Conception) — 1925-2008
- **Theodorus a S. Paulo:** Confrater Theodore Clifford, C.P. (Theodore of St. Paul) — 1854-1874

There is one lay person buried in the crypt: **John E. Downing — 1821-1888**